THE FOUR BOOKS
With English Translation and Notes

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THE FOUR BOOKS

CONFUCIAN ANALECTS, THE GREAT LEARNING,
THE DOCTRINE OF THE MEAN, AND
THE WORKS OF MENCIUS

WITH

ENGLISH TRANSLATION AND NOTES

BY

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CHINA
CONFUCIAN ANALECTS

BOOK I. HSIO R

Chapter I. 1. The Master said, "Is it not pleasant to learn with a constant perseverance and application? 2. "Is it not delightful to have friends coming from distant quarters?

Title of the Work.—論語, "Discourses and Dialogues"; that is, the discourses or discussions of Confucius with his disciples and others on various topics, and his replies to their inquiries. Many chapters, however, and one whole book, are the sayings, not of the sage himself, but of some of his disciples. The characters may also be rendered "Digested Conversations," and this appears to be the more ancient significance attached to them, the account being that, after the death of Confucius, his disciples collected together and compared the memorandum of his conversations which they had severally preserved, digesting them into the twenty books which compose the work. Hence the title—論語, "Discussed Sayings," or "Digested Conversations." See 論語 註疏解經序. I have styled the work "Confucian Analects," as being more descriptive of its character than any other name I could think of.

Heading of This Book.—學而第一. The two first characters in the book, after the introductory—"The Masters said," are adopted as its heading. This is similar to the custom of the Jews, who name many books in the Bible from the first word in them. 第一, "The first"; that is, of the twenty books composing the whole work. In some of the books we find a unity or analogy of subjects, which evidently guided the compilers in grouping the chapters together. Others seem devoid of any such principle of combination. The sixteen chapters of this book are occupied, it is said, with the fundamental subjects which ought to engage the attention of the learner, and the great matters of human practice. The word 学, "learn," rightly occupies the forefront in the studies of a nation, of which its educational system has so long been the distinction and glory.

1. The whole work and achievement of the learner, first perfecting his knowledge, then attracting by his fame like-minded individuals, and finally complete in himself. 1. 子, at the commencement, indicates Confucius. 子, "a son," is also the common designation of males—especially of virtuous men. We find it, in conversations, used in the same way as our "Sir." When it follows the surname, it is equivalent to our "Mr.," or may be rendered "the philosopher," "the scholar," "the officer," etc. Often, however, it is better to leave it untranslated. When it precedes the surname, it
3. "Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?"

CHAPTER II. 1. The philosopher Yü said, "They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, indicates that the person spoken of was the master of the writer, as 子, "my master, the philosopher." Standing single and alone, as in the text, it denotes Confucius, the philosopher, or, rather, the master. If we render the term by Confucius, as all preceding translators have done, we miss the indication which it gives of the handiwork of his disciples, and the reverence which it bespeaks for him. 學, in the old commentators, is explained by 誦, "to read chantingly," "to discuss." 欣 Hsi interprets it by 效, "to imitate," and makes its results to be 明善而復初, "the understanding of all excellence, and the bringing back original goodness." Subsequent scholars profess, for the most part, great admiration of this explanation. It is an illustration, to my mind, of the way in which Chü Hsi and his followers are continually being wise above what is written in the classical books. 聲 is the rapid and frequent motion of the wings of a bird in flying, used for "to repeat," "to practice." 之 is the obj. of the third pers. pronoun, and its antecedent is to be found in the pregnant meaning of 學. 不亦...乎 is explained by 像不, "is it not?" See 四書補註備旨. To bring out the force of "also" in 亦, some say thus:—"The occasions for pleasure are many, is this not also one?" But it is better to consider 亦 as merely redundant;—see Wang Yin-chih's masterly Treatise on the particles, chap. iii; it forms chaps. 1208 to 1217 of the 至清經解. 聲, read 重, as always when it has the entering tone marked, stands for 悅. What is learned becomes by practice and application one's own, and hence arises complacent pleasure in the mastering mind. 悅, as distinguished from 慘 (lōh), in the next paragraph, is the internal, individual feeling of pleasure, and the other, its external manifestation, implying also companionship. 2. 君, properly "fellow students"; but, generally, individuals of the same class and character, like-minded, 3. 君子, I translate here—"a man of complete virtue." Literally, it is—"a princely man." See on 子, above. It is a technical term in Chinese moral writers, for which there is no exact correspondence in English, and which cannot be rendered always in the same way. See Morrison's Dictionary, character 子. Its opposite is 小人, "a small, mean man." 人不知, "Man do not know him," but anciently some explained—"man do not know," that is, are stupid under his teaching. The interpretation in the text is, doubtless, the correct one.

2. FILIAL PIETY AND FRATERNAL SUBMISSION ARE THE FOUNDATION OF ALL VIRTUOUS PRACTICE. 1. Yü,
who, not liking to offend against their superiors, have been fond of stirring up confusion.

2. "The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission!—are they not the root of all benevolent actions?"

.named 者, and styled 子 有, and 子 者, a native of 鲁, was famed among the other disciples of Confucius for his strong memory, and love for the doctrines of antiquity. In something about him he resembled the sage. See Mencius, III, Pt. I, iv, 13. 有子 is "Yu, the philosopher," and he and Ts'ang Shan are the only two of Confucius's disciples who are mentioned in this style in the Lun Yü. This has led to an opinion on the part of some, that the work was compiled by their disciples. This may not be sufficiently supported, but I have not found the peculiarity pointed out satisfactorily explained. The tablet of Yü's spirit is now in the same apartment of the sage's temples as that of the sage himself, occupying the sixth place in the eastern range of "the wise ones." To this position it was promoted in the third year of Ch'hen Lung of the Manchu dynasty. A degree of activity enters into the meaning of 爲 in 爲人, "playing the man," "as man, showing themselves filial," etc. 弟 here 为, "to be submissivo as a younger brother," is in the fourth tone With its proper signification, it was anciently in the third tone. 而 = "and yet," different from its simple conjunctive use = "and," in the preceding chapter. 好, a verb, "to love," in the fourth tone, differs from the same character in the third tone, an adjective, = "good." 第 three tone, = "few." On the idiom 未之有, see Prémare's Grammar, p. 156. 2. 君子 has a less intense signification here than in the last chapter. I translate — "The superior man," for want of a better term. 本, "the root," "what is radical," is here said of filial and fraternal duties, and 道, "ways" or "courses," of all that is intended by 爲 ( = 行) below. The particles 也 者 resume the discourse about 孝 弟, and introduce some further description of them. See Prémare, p. 158. 與, in the second tone, is half interrogative, an answer in the affirmative being implied. 仁 is explained here as "the principle of love," "the virtue of the heart." Mencius says 仁 也者, 人也, "仁 is man," in accordance with which, Julien translates it by humanitas. Benevolence often comes near it, but, as has been said before of 君子, we cannot give a uniform rendering of the term.
Chapter III. The Master said, "Fine words and an insinuating appearance are seldom associated with true virtue."

Chapter IV. The philosopher Tsâng said, "I daily examine myself on three points:—whether, in transacting business for others, I may have been not faithful;—whether, in intercourse with friends, I may have been not sincere;—whether I may have not mastered and practiced the instructions of my teacher."

3. Fair appearances are suspicious. 巧言令色, see Shu-ching, II, iii, 2. 巧, "skill in workmanship"; then, "skill," "cleverness," generally, and sometimes with a bad meaning, as here, = "artful," "hypocritical." 令, "a law," "an order," also "good," and here like 巧; with a bad meaning, = "pretending to be good." 色, "the manifestation of the feelings made in the color of the countenance," is here used for the appearance generally.

4. How the philosopher Tsâng Daily Examined Himself, to Guard Against His Being Guilty of Any Imposition Tsâng, whose name was 傳 (shän), and his designation 子舆, was one of the principal disciples of Confucius. A follower of the sage from his sixteenth year, though inferior in natural ability to some others, by his filial piety and other moral qualities, he entirely won the Master's esteem, and by persevering attention mastered his doctrines. Confucius, it is said, employed him in the composition of the 孝經, or "Classic of Filial Piety." The authorship of the 大學, "The Great Learning," is also ascribed to him, though incorrectly, as we shall see. Portions, moreover, of his composition are preserved in the Li Chi. His spirit tablet among the sage's four assessors, occupying the first place on the west, has precedence of that of Mencius. 省, read hsing, "to examine," 三省 is naturally understood of "three times," but the context and consent of commentators make us assent to the interpretation—"on three points." 身, "the body," "one's personality"; 吾身= myself, 爲 is in the fourth tone, = "for." So, frequently, below. 忠 from 忠, "middle," "the center," and 心, "the heart," = loyalty, faithfulness, action with and from the heart. 朋, see chap. i. 友, "two hands joined," denoting union. 朋友= when together, "friends." 傳不習 is very enigmatical. The translation follows Chü Hsi. 頃 explained quite differently: "whether I have given instruction in what I had not studied and practiced!" It does seem more correct to take 傳 actively, "to give instruction," rather than passively, "to receive instruction." See Mao Hsi-ho's 四書改錯, XV, article 17.
Chapter V. The Master said, “To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.”

Chapter VI. The Master said, “A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.”

5. Fundamental principles for the government of a large state. 道 is used for 導, “to rule,” “to lead,” and is marked in the fourth tone, to distinguish it from 道, the noun, which was anciently read with the third tone. It is different from 治, which refers to the actual business of government, while 導 is the duty and purpose thereof, apprehended by the prince. The standpoint of the principles is the prince’s mind. 乘, in fourth tone, “a chariot,” different from its meaning in the second tone, “to ride.” A country of one thousand chariots was one of the largest fiefs of the empire, which could bring such an armament into the field. The last principle, 使民以時, means that the people should not be called from their husbandry at improper seasons, to do service on military expeditions and public works.

6. Rules for the training of the young:—duty first and then accomplishments. 弟子, “younger brothers and sons,” taken together, = youths, a youth. The second 弟 is for 弟, as in chap. ii. 入出, “coming in, going out,” = at home, abroad. 汛 is explained by Chê Hsi by 廣, “wide,” “widely”; its proper meaning is “the rush or overflow of water.” 力, “strength,” here embracing the idea of leisure. 學文, not literary studies merely, but all the accomplishments of a gentleman also:—ceremonies, music, archery, horsemanship, writing, and numbers.
Chapter VII. Tsze-hsiâ said, "If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere: although men say that he has not learned, I will certainly say that he has."

7. Tsze-hsiâ's views of the substance of learning. Tsze-hsiâ was the designation of 高, another of the sage's distinguished disciples, and now placed fifth in the eastern range of "the wise ones." He was greatly famed for his learning, and his views on the Shih-ching and the Ch'un Ch'iu are said to be preserved in the commentaries of 子, and of 公羊高 and 殷發赤. He wept himself blind on the death of his son, but lived to a great age, and was much esteemed by the people and princes of the time. With regard to the scope of this chapter, there is some truth in what the commentator Wû, 炙, says,—that Tsze-hsiâ's words may be wrested to depreciate learning, while those of the Master in the preceding chapter hit exactly the due medium. The second 讀 is a concrete noun. Written in full, it is composed of the characters for a minister, loyal, and a precious shell. It conveys the ideas of talents and worth in the concrete, but it is not easy to render it uniformly by any one term of another language. The first 賢 is a verb, "to treat as a hien." 色 has a different meaning from that in the third chapter. Here it means "sensual pleasure." Literally rendered, the first sentence would be, "esteeming properly the virtuous, and changing the love of woman," and great fault is found by some, as in 四書改錯, XIII, i, with Chù Hsi's interpretation which I have followed; but there is force in what his adherents say, that the passage is not to be understood as if the individual spoken of had ever been given to pleasure, but simply signifies the sincerity of his love for the virtuous. 致 here = 委, "to give to," "to devote."
Chapter VIII. 1. The Master said, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.

2. "Hold faithfulness and sincerity as first principles.

3. "Have no friends not equal to yourself.

4. "When you have faults, do not fear to abandon them."

Chapter IX. The philosopher Tsăng said, "Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice;—then the virtue of the people will resume its proper excellence."

Chapter X. 1. Tsze-ch'in asked Tsze-kung, saying,

8. Principles of self-cultivation. 1. 君子 has here its lightest meaning, = a student, one who wishes to be a Ch'in-tsze. 孔安國, of the Han dynasty, in the second century before Christ, took 具, in the sense of "obscured," "dulled," and interprets "Let him learn, and he will not fall into error." The received interpretation, as in the transl., is better. 2. 主, as a verb, "to hold to be chief." It is often used thus. 3. The object of friendship, with Chinese moralists, is to improve one's knowledge and virtue;—hence, this seemingly, but not really, selfish maxim.

9. The good effect of attention on the part of superiors to the offices to the dead:—An admonition of Tsäng Shăn. 終, "the end," = death, and 遠, "distant," have both the force of adjectives, = "the dead," and "the departed," or "the long gone." 種 and 追 mean, "to be careful of," "to follow," but their application is as in the translation. 厚, "thick," in opposition to 窄, "thin"; metaphorically, = good, excellent. The force of 防, "to return," is to show that this virtue is naturally proper to the people.

10. Characteristics of Confucius, and their influence on the princes of the time. 1. Tsze-ch'in and Tsze-k'ang (九) are designations
When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?

2. Tsze-kung said, “Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The master’s mode of asking information!—is it not different from that of other men?”

CHAPTER XI. The Master said, “While a man’s father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years of 陳亢, one of the minor disciples of Confucius. His tablet occupies the twenty-eighth place, on the west, in the outer part of the temples. On the death of his brother, his wife and major-domo wished to bury some living persons with him, to serve him in the regions below. Tsze-ch’in proposed that the wife and steward should themselves submit to the immolation, which made them stop the matter. Tsze-kung, with the double surname 篤 木, and named 篱, occupies a higher place in the Confucian ranks. He is conspicuous in this work for his steadiness and smartness in reply, and displayed on several occasions practical and political ability. 夫, “a general designation for males,”＝a man. 其, “a common designation for a teacher or master. 是邦, “this country,”＝any country. 必, “must,”＝does not fail to. The antecedent to both the之 is the whole clause 與, with no tone marked＝“to give to,” “with,” “to”; 與, as in chap. ii. 2. The force of 其 is well enough expressed by the dash in English, the previous indicating a pause in the discourse, which the 其, “it,” resumes. See Wang Yin-chih’s Treatise, chap. ix.

II. On filial duty. 行, is, in the fourth tone, explained by 行迹, “traces of walking,”＝conduct. It is to be understood that the way of the father had not been very bad. An old interpretation, that the three years are to be understood of the
he does not alter from the way of his father, he may be called filial."

CHAPTER XII. 1. The philosopher Yu said, "In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.

2. "Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done."

CHAPTER XIII. The philosopher Yu said, "When agreements are made according to what is right, what is spoken can be made good. When respect is shown

three years of "mourning for the father, is now rightly rejected. The meaning should not be confined to that period.

12. IN CEREMONIES A NATURAL EASE IS TO BE PRIZED, AND YET TO BE SUBORDINATE TO THE END OF CEREMONIES,—THE REVERENTIAL OBSERVANCE OF PROPRIETY. 1. 礼 is not easily rendered in another language. There underlies it the idea of what is proper. It is 事之宜, "the fitness of things," what reason calls for in the performance of duties towards superior beings, and between man and man.

Our term "ceremonies" comes near its meaning here. It is here a name for 禮, as indicating the courses or ways to be trodden by men. In 小大由之, the antecedent to 之 is not the force of 亦, "also," in the last clause, and how it affirms the general principle enunciated in the first paragraph.

13. TO SAVE FROM FUTURE REPENTANCE, WE MUST BE CAREFUL IN OUR FIRST STEPS. A different view of the scope of this chapter is taken by Ho Yen. It illustrates, according to him, the difference.
according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters.”

CHAPTER XIV. The Master said, “He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech he frequents the company of men of principle that he may be rectified:—such a person may be said indeed to love to learn.”

CHAPTER XV. I. Tsze-kung said, “What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?” The between being sincere and righteousness, between being respectful and propriety, and how a man’s conduct may be venerated. The later view commends itself, the only difficulty being with 近於, “near to,” which we must accept as a melosia for 合乎, “agreeing with” 信=信約, “a covenant,” “agreement.” 遠, fourth tone, “to keep away from.” The force of the 亦=“he can go on to make them his masters,” 宗 being taken as an active verb.

14. WITH WHAT MIND ONE AIMING TO BE A CHÜN-TSZE PURSUING HIS LEARNING. He may be well, even luxuriously, fed and lodged, but, with his higher aim, these things are not his seeking,—無求. A nominative to 可謂 must be supposed,—all this, or such a person. The closing particles, 也, 已, give emphasis to the preceding sentence, =yes. indeed.

15. AN ILLUSTRATION OF THE SUCCESSIVE STEPS IN SELF-CULTIVATION. I. Tsze-kung had been poor, and then did not cringe. He became rich and was not proud. He asked Confucius about the style of character to which he had attained, Confucius allowed its worth, but sent
Master replied, “They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.”

2. Tsze-kung replied, “It is said in the Book of Poetry, ‘As you cut and then file, as you carve and then polish.’—The meaning is the same, I apprehend, as that which you have just expressed.”

3. The Master said, “With one like Ts’ze, I can begin to talk about the odes. I told him one point, and he knew its proper sequence.”
Chapter XVI. The Master said, "I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men."

16. Personal attainment should be our chief aim. Comp. chap. i, 3. After the negative 不, as in chap. ii, 1, observe the transposition in 已知, which is more elegant than 知己 would be. 己, "self," the person, depending on the context. We cannot translate "do not be afflicted," because 不 is not used imperatively, like 且. A nominative to 患 has to be assumed, —我, "I," or 君子, "the superior man."

BOOK II. WEI CHÂNG

Chapter I. The Master said, "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it."

Heading of this Book.—政. This second Book contains twenty-four chapters, and is named 政, "The practice of government." That is the object to which learning, treated of in the last Book, should lead, and here we have the qualities which constitute, and the character of the men who administer, good government.

1. The influence of virtue in a ruler. 德 is explained by 得, and the old commentators say 物得以生謂之德, "what creatures get at their birth is called their virtue"; but this is a mere play on the common sound of different words. Chû Hsi makes it 行道而有得於心, "the practice of truth and acquisition thereof in the heart." His view of the comparison is that it sets forth the illimitable influence which virtue in a ruler exercises without his using any effort. This is extravagant. His opponents say that virtue is the polar star, and the various departments of government the other stars. This is far-fetched. We must be content to accept the vague utterance without minutely determining its meaning. 北辰 is, no doubt, "the north polar star," anciently believed to coincide exactly with the place of the real pole. 共 in the third tone, used for 拝, "to fold the hands in saluting," here = "to turn respectfully towards."
CHAPTER II. The Master said, "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—"Having no depraved thoughts."

CHAPTER III. 1. The Master said, "If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame.

2. "If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover, will become good.

CHAPTER IV. 1. The Master said, "At fifteen, I had my mind bent on learning.
2. "At thirty, I stood firm.
3. "At forty, I had no doubts.
5. "At sixty, my ear was an obedient organ for the reception of truth.
6. "At seventy, I could follow what my heart desired, without transgressing what was right."

CHAPTER V. 1. Mäng I asked what filial piety was. The Master said, "It is not being disobedient."

2. Soon after, as Fan Ch'ih was driving him, the Master told him, saying, "Mäng-sun asked me what entire ease," they say that he here conceals his sagehood, and puts himself on the level of common men, to set before them a stimulating example. We may believe that the compilers of the Analects, the sage's immediate disciples, did not think of him so extravagantly as later men have done. It is to be wished, however, that he had been more definite and diffuse in his account of himself. 1. 有, in fourth tone, = "and." The "learning," to which, at 15, Confucius gave himself, is to be understood of the subjects of the "Superior Learning." See Chû Hâi's preliminary essay to the Tâ Hsio. 2. The "standing firm" probably indicates that he no more needed to bend his will. 3. The "no doubts" may have been concerning what was proper in all circumstances and events. 4. "The decrees of Heaven," = the things decreed by Heaven, the constitution of things making what was proper to be so. 5. "The ear obedient" is the mind receiving as by intuition the truth from the ear. 6. 短, "an instrument for determining the square." 不踰 短, "without transgressing the square." The expressions describing the progress of Confucius at the different periods of his age are often employed as numerical designations of age.

5. FILIAL PIETY MUST BE SHOWN ACCORDING TO THE RULES OF PROPERITY. 1. Mäng I was a great officer of the State of Lû, by name Ho-chî (何愚), and the chief of one of the three great families by which in the time of Confucius the authority of that State was grasped. Those families were descended from three brothers, the sons by a concubine of the duke Hwan (711-694 b.c.), who were distinguished at first by the prenomen of 仲, 叔, and 季. To these was subsequently added
filial piety was, and I answered him,—'not being disobedient.'

3. Fan Ch‘ih said, "What did you mean?" The Master replied, "That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety."

CHAPTER VI. Măng Wû asked what filial piety was. The Master said, "Parents are anxious lest their children should be sick."

6. THE ANXIETY OF PARENTS ABOUT THEIR CHILDREN—AN ARGUMENT FOR FILIAL PIETY. This enigmatical sentence has been interpreted in two ways. Chu Hsi takes 唯 (=唯) not in the sense of "only," but of "thinking anxiously."—"Parents have the sorrow of thinking anxiously about their—i.e., their children’s—being unwell. Therefore children should take care of their persons." The old commentators again take 唯 in the sense of "only"—"Let parents have only the sorrow of their children’s illness. Let them have no other occasion for sorrow. This will be filial piety." Măng Wû (the honorary epithet, = "Bold and of straightforward principle") was the son of Măng 1, and by name 孫 (Chih). 伯 merely indicates that he was the eldest son.
Chapter VII. Tsze-yu asked what filial piety was. The Master said, “The filial piety of nowadays means the support of one’s parents. But dogs and horses likewise are able to do something in the way of support;—without reverence, what is there to distinguish the one support given from the other?”

Chapter VIII. Tsze-hsiâ asked what filial piety was. The Master said, “The difficulty is with the countenance. If, when their elders have any troublesome affairs, the young take the toil of them, and if, when the young have wine and food, they set them before their elders, is THIS to be considered filial piety?”

7. How there must be reverence in filial duty. Tsze-yu was the designation of 子游, a native of 吴, and distinguished among the disciples of Confucius for his learning. He is now 4th on the west among “the wise ones.” 養 is in the 4th tone,=“to minister support to,” the act of an inferior to a superior. Chu Hsi gives a different turn to the sentiment.—“But dogs and horses likewise manage to get their support.” The other and older interpretation is better. 至於, “Coming to,”=as to, quoad. 別＝“to discriminate,” “distinguish.”

8. The duties of filial piety must be performed with a cheerful countenance. 事 followed by 劳=the “troublesome affairs” in the translation. The use of 弟子 in the phrase here extends filial duty to elders generally,—to the 父兄 as well as to the 父母. We have in translating to supply their respective nominatives to the two 有. 食, read tsze, “rice,” and then, food generally. 先生馔=与 先生馔之＝“They give them to their elders to eat.” 先生= elders. The phrase, here meaning parents, uncles, and elders generally, is applied by foreign students to their teachers. 次, aspirated,=则, “then,” a transition particle. To these different interrogatories, the sage, we are told, made answer according to the character of the questioner, as each one needed instruction.
CHAPTER IX. The Master said, "I have talked with Hūi for a whole day, and he has not made any objection to anything I said;—as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hūi!—He is not stupid."

CHAPTER X. 1. The Master said, "See what a man does.
2. "Mark his motives.
4. "How can a man conceal his character? How can a man conceal his character?"

9. THE QUIET RECEPTIVITY OF THE DISCIPLE HŪI. Yen Hūi (顏淵), styled 子 淵, was Confucius's favorite disciple, and is now honored with the first place east among his four assessors in his temples, and with the title of 復聖顏子, "The second sage, the philosopher Yen." At twenty-nine his hair was entirely white, and at thirty-three he died, to the excessive grief of the sage. The subject of 退 is 同, and that of 也 (as in I, iv) is 且, "his privacy," meaning only his way when not with the master. 且, "also," takes up 如 愚,—He was so, and also thus. 同 也, see I, xv, 3.

10. HOW TO DETERMINE THE CHARACTERS OF MEN. 以 is explained as 行, or 行用, "does." The same, though not its common meaning, is the first given to it in the dict. For the noun to which the three 以 refer, we must go down to 人 in the 4th par. There is a climax in 所 以, 所 由 ("what from"), and 所 安, and a corresponding one in the verbs 視, 觀, and 察. 4. 真, generally a final particle, in 2nd tone, is here in the 1st, an interrogative, =how? Its interrogative force blends with the exclamatory of 或 at the end.
Confucian Analects

CHAPTER XI. The Master said, "If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others."

CHAPTER XII. The Master said, "The accomplished scholar is not a utensil."

CHAPTER XIII. Tsze-kung asked what constituted the superior man. The Master said, "He acts before he speaks, and afterwards speaks according to his actions."

CHAPTER XIV. The Master said, "The superior man is catholic and no partisan. The mean man is a partisan and not catholic."

11. To be able to teach others one must from his old stores be continually developing things new. 温 is expressed in the dictionary by 熟, and, with reference to this very passage, it is said, "one's old learning being thoroughly mastered, again constantly to practice it, is called 温." Modern commentators say that the "new learning is in the old." The idea probably is that of assimilating old acquisitions and new. Compare 中庸, XXVII, vi.

12. The general aptitude of the Chun-tsze. This is not like our English saying, that "such a man is a machine,"—a blind instrument. A utensil has its particular use. It answers for that and no other. Not so with the superior man, who is ad omnia paratus.

13. How with the superior man words follow actions. The reply is literally—"He first acts his words and afterwards follows them." A translator's difficulty is with the latter clause. What is the antecedent to 之? It would seem to be 其言, but in that case there is no room for words at all. Nor is there according to the old commentators. In the interpretation I have given, Chü Hsi follows the famous Châu Lien-ch'i (周濂溪).

14. The difference between the Chun-tsze and the small man. 比, here in 4th tone, = "partial," "partisanly." The sentiment is this:—"With the Chun-tsze, it is principles not men; with the small man, the reverse."
Chapter XV. The Master said, "Learning without thought is labor lost; thought without learning is perilous."

Chapter XVI. The Master said, "The study of strange doctrines is injurious indeed!"

Chapter XVII. The Master said, "Yù, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it;—this is knowledge."

15. In learning, reading and thought must be combined. 因, "a net," used also in the sense of "not," as an adverb, and here as an adjective. The old commentators make 吾, "porilous," simply = wearisome to the body. 16. Strange doctrines are not to be studied. as, often "to attack," as an enemy, here = "to apply one's self to," "to study." 端, "correct"; then, "beginnings," "first principles"; here = "doctrines." 也, as in I, xiv. In Confucius's time Buddhism was not in China, and we can hardly suppose him to intend Taoism. Indeed, we are ignorant to what doctrines he referred, but his maxim is of general application.

17. There should be no pretense in the profession of knowledge, or the denial of ignorance. 由, by surname 仲, and generally known by his designation of Tzé-lu (子路), was one of the most famous disciples of Confucius, and now occupies in the temples the 4th place east in the sage's own hall. He was noted for his courage and forwardness, a man of impulse rather than reflection. Confucius foretold that he would come to an untimely end. He was killed through his own rashness in a revolution in the State of Wei. The tassel of his cap being cut off when he received his death wound, he quoted a saying—"The superior man must not die without his cap," tied on the tassel, adjusted the cap, and expired. This action—結縁熱— is much lauded. Of the six 知, the 1st and 6th are knowledge subjective, the other four are knowledge objective. 爲, "to take to be," "to consider," "to allow." 汝, thus marked with a tone, is used for 汝, "you."
Chapter XVIII. 1. Tsze-chang was learning with a view to official emolument.

2. The Master said, “Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others:—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice:—then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument.”

Chapter XIX. The duke Ai asked, saying, “What should be done in order to secure the submission of the people?” Confucius replied, “Advance the
upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.”

Chapter XX. Chi K‘ang asked how to cause the people to reverence their ruler, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, “Let him preside over them with gravity;—then they will reverence him. Let him be filial and kind to all;—then they will be faithful to him. Let him advance the good and teach the incompetent;—then they will eagerly seek to be virtuous.”

Chapter XXI. 1. Some one addressed Confucius, duke.” 齊, 4th tone=置, “to set aside.” 詩 is partly euphonious, but also indicates the plural. 孔子 對曰, “The philosopher K‘ung replied.” Here, for the first time, the sage is called by his surname, and 對 is used, as indicating the reply of an inferior to a superior.

20. Example in Superiors is more powerful than force. K‘ang, “easy and pleasant, people-soother,” was the honorary epithet of Chi-sun Fei (肥), the head of one of the three great families of Lü; see chap. v. His idea is seen in 使, “to cause,” the power of force; that of Confucius appears in 則, “then,” the power of influence. In 以 劍, 以 is said to=

21. Confucius’s explanation of his not being in any office. I. or 謂孔子, 一 the surname indicates that the questioner was not a disciple. Confucius had his reason for not being in office at the time, but it was not expedient to tell it. He
saying, "Sir, why are you not engaged in the government?"

2. The Master said, "What does the Shû-ching say of filial piety?—"You are filial, you discharge your brotherly duties. These qualities are displayed in government.' This then also constitutes the exercise of government. Why must there be that—making one be in the government?"

CHAPTER XXII. The Master said, "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the crossbar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?"

replied therefore, as in par. 2. 2. See the Shû-ching, V, xxvi, 1. But the text is neither correctly applied nor exactly quoted. The old interpreters read in one sentence, and the old interpreters read in one sentence, "O filial piety! nothing but filial piety!" Chû Hsi, however, pauses at  and commences the quotation with 惟孝友于兄弟, "filial piety! nothing but filial piety!" Chû Hsi, however, pauses at  and commences the quotation with 惟孝友于兄弟, "filial piety! nothing but filial piety!" Chû Hsi, however, pauses at  and commences the quotation with 惟孝友于兄弟, "filial piety! nothing but filial piety!"

was necessary to one's being in government.

22. THE NECESSITY TO A MAN OF BEING TRUTHFUL AND SINCERE. 爲 is explained in the dictionary in the same way—"the crossbar at the end of the carriage pole." This would give it more elasticity.
Tsze-chang asked whether the affairs of ten ages after could be known.

Confucius said, “The Yin dynasty followed the regulations of the Hsiâ: wherein it took from or added to them may be known. The Châu dynasty has followed the regulations of the Yin: wherein it took from or added to them may be known. Some other may follow the Châu, but though it should be at the distance of a hundred ages, its affairs may be known.”

The Master said, “For a man to sacrifice to a spirit which does not belong to him is flattery.

“To see what is right and not to do it is want of courage.”

The Great Principles Governing Society are unchangeable.

The ritual of China provides for sacrifices to three classes of objects: spirits of heaven, of the earth, of men.”
CHAPTER I. Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, "If he can bear to do this, what may he not bear to do?"

CHAPTER II. The three families used the Yung

HEADING OF THIS BOOK. The last Book treated of the practice of government, and therein no things, according to Chinese ideas, are more important than ceremonial rites and music. With those topics, therefore, the twenty-six chapters of this Book are occupied, and "eight rows," the principal words in the first chapter, are adopted as its heading.

1. CONFUCIUS'S INDIGNATION AT THE USURPATION OF ROYAL RITES. 季氏, by contraction for 季孫氏; see on II, v. 氏 and 姓 are now used without distinction, meaning "surname," only that the 氏 of a woman is always spoken of, and not her 姓. Originally the 氏 appears to have been used to denote the branch families of one surname. 季氏, "The Chi family," with special reference to its head, "The Chi," as we should say. 佾, a row of dancers," or pantomimes rather, who kept time in the temple services, in the 庙, the front space before the raised portion in the principal hall, moving or brandishing feathers, flags, or other articles. In his ancestral temple, the king had eight rows, each row consisting of eight men, a duke or prince had six, and a great officer only four. For the Chi, therefore, to use eight rows was a usurpation, for though it may be argued, that to the ducal family of Lü royal rites were conceded, and that the offshoots of it (II, v) might use the same, still great officers were confined to the ordinances proper to their rank. 設 is used here, as frequently, in the sense—"to speak of." Confucius's remark may also be translated, "If this be endured, what may not be endured?" For there is force in the observations of the author of the 四書集註, that this par. and the following must be assigned to the sage during the short time that he held high office in Lü.

2. AGAIN AGAINST USURPED RIGHTS. 三家者, "Those belonging to the three families." They assembled together, as being the descendants of Duke Hwan (II, v), in
ode, while the vessels were being removed, at the conclusion of the sacrifice. The Master said, "'Assisting are the princes;—the son of heaven looks profound and grave';—what application can these words have in the hall of the three families?"

CHAPTER III. The Master said, "If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

CHAPTER IV. 1. Lin Fang asked what was the first thing to be attended to in ceremonies.

2. The Master said, "A great question indeed!

one temple. To this belonged the 庭 in the last chapter, which is called 季氏庭, circumstances having concurred to make the Chi the chief of the three families: see 四書改錯, VIII, vii. For the Yung ode, see Shih-ching, IV. i, sec. ii, Ode vii. It was, properly, sung in the royal temples of the Châu dynasty, at the 清, "the clearing away," of the sacrificial apparatus, and contains the lines quoted by Confucius, quite inappropriate to the circumstances of the three families 辟. —without an aspirate. 相 —4th tone. "assistant." "assisting".

3. Ceremonies and music vain without virtue. 仁, see I. ii. I don't know how to render it here, otherwise than in the translation. Commentators define it—心之全德, "the entire virtue of the heart." As referred to 禮, it indicates the feeling of reverence; as referred to 樂(yō), it indicates harmoniousness.

4. The object of ceremonies should regulate them:—against formalism. I. Lin Fang, styled 子黎, was a man of Lù, whose tablet is now placed first, on the west, in the outer court of the temples. He is known only by the question in this chapter. According to Chù Hsi, 本 here is not 根木, "the radical idea," "the essence"; but 初, "the beginning" (opposed to 末), "the first
3. "In festive ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances."

Chapter V. The Master said, "The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them."

Chapter VI. The chief of the Chi family was about to sacrifice to the T'ai mountain. The Master said to Zan Yù, "Can you not save him from this?" He thing to be attended to." 3. 禮, as opposed to 畫 (1st tone), must indicate the festive or fortunate (吉) ceremonies—capping, marriage, and sacrifices. 過, read i, 4th tone. Chu Hsi explains it by 乞, as in Mencius—易其田畝, "to cleanse and dress the fields," and interprets as in the translation. The old commentators take the meaning—和易, "harmony and ease," i.e., not being overmuch troubled.

5. The Anarchy of Confucius's time. The 夷 were the barbarous tribes on the east of China, and 狄, those on the north. See 禮記·王制, III, xiv. The two are here used for the barbarous tribes about China generally. 夏 is a name for China because of the multitude of its regions (諸) and its greatness (大). 夏, "The Flowery and Great," is still a common designation of it.

Chu Hsi takes 如 as simply = 無, and hence the sentiment in the translation. Ho Yen's commentary is to this effect:—"The rude tribes with their princes are still not equal to China with its anarchy." 亦, read as, and 無.

6. On the Folly of Usurped Sacrifices. 族 is said to be the name appropriate to sacrifices to mountains, but we find it applied also to sacrifices to God. The T'ai mountain is the first of the "five mountains" (五嶽), which are celebrated in Chinese literature, and have always received religious honors. It was in Lü, or rather on the borders between Lü and Chi, about two miles north of the present department city of T'ai-an (泰安), in Shantung. According to the ritual of China, sacrifice could only be offered to these mountains by the
answered, “I cannot.” Confucius said, “Alas! will you say that the T'ai mountain is not so discerning as Lin Fang?"

CHAPTER VII. The Master said, “The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chün-tsze.”

CHAPTER VIII. 1. Tsze-hsia asked, saying, "What sovereign, and by the princes in whose States any of them happened to be. For the chief of the Chi family, therefore, to sacrifice to the T'ai mountain was a great usurpation. 女 as in II, vii = 汝, and 會 as in II, viii = 則, or we may take it as = 結, “Have you said, etc.?” 泰山 = 泰山之神, “The spirit of the T'ai mountain.” Lin Fang,—see chap. iv, from which the reason of this reference to him may be understood. Zan Yü, named 求, and by designation 子 有, was one of the disciples of Confucius, and is now third, in the hall, on the west. He entered the service of the Chi family, and was a man of ability and resource.

7. THE SUPERIOR MAN AVOIDS ALL CONTENTIOUS STRIVING. Here 君子 = 尚德之人, “the man who prefers virtue”, 必也射乎, literally, “if he must, shall it be in archery?”

8. CEREMONIES ARE SECONDARY AND MERELY ORNAMENTAL. 1. The sentences quoted by Tsze-hsia are, it is supposed, from a 遷詩, one of the
is the meaning of the passage—'The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colors?'

2. The Master said, "The business of laying on the colors follows (the preparation of) the plain ground."  

3. "Ceremonies then are a subsequent thing?" The Master said, "It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him."

Chapter IX. The Master said, "I could describe the ceremonies of the Hsiā dynasty, but Chi cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Sung cannot poems which Confucius did not admit into the Shih-ching. The two first lines, however, are found in it, I, v; III, ii. The disciple's inquiry turns on the meaning of 以 in the last line, which he took to mean—"The plain ground is to be regarded as the coloring."  

2. Confucius, in his reply, makes 后 a verb, governing 也, "comes after the plain ground."  

3. 禮後乎;—Tsze-hsiā's remark is an exclamation rather than a question. 起子者, "He who stirs me up," = "He who brings out my meaning." On the last sentence, see I, xv.—The above interpretation, especially as to the meaning of 繪事後素, after Chū Hu, is quite the opposite of that of the old interpreters. Their view is of course strongly supported by the author of 四書改錯, VIII, iii.

9. The Decay of the Monuments of Antiquity. Of Hsiā and Yin, see II, xxiii. In the small State of Chi (originally what is now the district of the same name in Kaifeng department in Honan, but in Confucius's time a part of Shantung), the sacrifices to the emperors of the Hsiā dynasty were maintained by their descendants. So with the Yin dynasty and Sung, a part also of Honan. But the "literary monuments," of these countries, and their 獻 (賛), so in
sufficiently attest my words. (They cannot do so) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words."

CHAPTER X. The Master said, "At the great sacrifice, after the pouring out of the libation, I have no wish to look on."

CHAPTER XI. Some one asked the meaning of the great sacrifice. The Master said, "I do not know.

the Shù-ching, V, vii, 5, et al., "wise men," had become few. Had Confucius therefore delivered all his knowledge about the two dynasties, he would have exposed his truthfulness to suspicion. "to witness," and, at the end, "to appeal to for evidence." The old commentators, however, interpret the whole differently.—Already in the time of Confucius many of the records of antiquity had perished.

10. THE SAGE'S DISSATISFACTION AT THE WANT OF PROPRIETY IN CEREMONIES. 祀 is the name belonging to different sacrifices, but here indicates the 大祭, "great sacrifice," which could properly be celebrated only by the sovereign. The individual sacrificed to in it was the remotest ancestor from whom the founder of the reigning dynasty traced his descent. As to who were his assessors in the sacrifice and how often it was offered;—these are disputed points. See K'ang hsi's dict., char. 祀. Compare also 四書故錄, VII, viii, and 四書補, vol. 1. xiii

A royal rite, its use in Lú was wrong (see next chap.), but there was something in the service after the early act of libation inviting the descent of the spirits, which more particularly moved the anger of Confucius. 

11. THE PROFOUND MEANING OF THE GREAT SACRIFICE. This chapter is akin to II, xxi. Confucius evades replying to his questioner, it being contrary to Chinese propriety to speak in a country of the faults of its government or rulers 說, "explanation," = meaning. The antecedent to the second 者 is the whole of the preceding clause:—"The relation
He who knew its meaning would find it as easy to govern the kingdom as to look on this;”—pointing to his palm.

CHAPTER XII. 1. He sacrificed to the dead, as if they were present. He sacrificed to the spirits, as if the spirits were present.

2. The Master said, “I consider my not being present at the sacrifice, as if I did not sacrifice.”

CHAPTER XIII. 1. Wang-sun Chiâ asked, saying, “What is the meaning of the saying, ‘It is better to pay court to the furnace than to the southwest corner?’”

to the kingdom of him who knew its meaning;—that would be as to look on this.” 乎, interjective, more than interrogative. 示=覩, “to see.” 天下, “under heaven,” an ambitious designation for the Chûnêe Empire, as τό οὐκουμένη and orbis terræ were used by the Greeks and Romans.

12. Confucius’s own sincerity in sacrificing. 1. 祭 here is historical and not to be translated in the imperative. We have to supply an objective to the first 祭, viz., 先祖, the dead, his forefathers, as contrasted with 神 in the next clause, =all the “spirits” to which in his official capacity he would have to sacrifice. 2. Observe 與 in the 4th tone, “to be present at,” “to take part in.”

13. That there is no resource against the consequences of violating the right. 1. Chiâ was a great officer of Wei (衛), and having the power of the State in his hands insinuated to Confucius that it would be for his advantage to pay court to him. The 真, or southwest corner, was from the structure of ancient houses the coziest nook, and the place of honor. Chû Hêì explains the proverb by reference to the customs of sacrifice. The furnace was comparatively a mean place, but when the spirit of the furnace was sacrificed to, then the rank of the two places was changed for the time, and the proverb quoted was in vogue. But there does not seem much force in this explanation. The door, or well, or any other of the five things in the regular sacrifices, might take the place of the furnace. The old explanation which makes no reference to sacrifice is simpler: 順 might be the more retired and honorable place, but the têô was the more important for the support
2. The Master said, "Not so. He who offends against Heaven has none to whom he can pray."

CHAPTER XIV. The Master said, "Châu had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Châu."

CHAPTER XV. The Master, when he entered the grand temple, asked about everything. Some one and comfort of the household. The prince and his immediate attendants might be more honorable than such a minister as Chiâ, but more benefit might be got from him. 暴 from woman and eyebrows, = "to ogle," "to flatter." 2. Confucius's reply was in a high tone. Chû Hsi says, 天 隶 理 也, "Heaven means principle." But why should Heaven mean principle, if there were not in such a use of the term an instinctive recognition of a supreme government of intelligence and righteousness? We find 天 explained in the 四書 拓 餘 說 by 高 高 在 上, "The lofty One who is on high." A scholar of great ability and research has written to me contending that we ought to find in this chapter a reference to fire worship as having been by the time of Confucius introduced from Persia into China; but I have not found sufficient reference to such an introduction at so early a period. The ordinary explanation seems to me more satisfactory;—simple and sufficient. Ho Yen quotes the words of K'ung An-kwo of our second century on the passage:—"Chiâ held in his hands the government of the State. Wishing to make Confucius pay court to him, he stirred him up in a gentle way by quoting to him a saying common among the people."

14. THE COMPLETENESS AND ELEGANCE OF THE INSTITUTIONS OF THE CHÂU DYNASTY. By the 周 we are specially to understand the founders of the power and polity of the dynasty—the kings Wân and Wû, and the duke of Châu. The two past dynasties are the Hsiâ and the Shang or Yin. 文＝"elegant regulations."

15. CONFUCIUS IN THE GREAT TEMPLE. 大 (＝太) 廟 was the temple dedicated to the duke of Châu (周公), and where he was sacrificed to with royal rites. The thing is supposed to have taken place at the beginning of Confucius's official service in Lû, when he went into the temple with other officers to assist at the sacrifice. He had studied all about ceremonies, but he thought it a mark of sincerity
said, "Who will say that the son of the man of Tsâu knows the rules of propriety! He has entered the grand temple and asks about everything." The Master heard the remark, and said, "This is a rule of propriety."

CHAPTER XVI. The Master said, "In archery it is not going through the leather which is the principal thing;—because people's strength is not equal. This was the old way."

CHAPTER XVII. 1. Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

and earnestness to make minute inquiries about them on the occasion spoken of. 鼬 was the name of the town of which Confucius's father had been governor, who was known therefore as "the man of Tsâu." Confucius would be styled as in the text, only in his early life, or by very ordinary people.—See on page 78.

16. How the ancients made archery a discipline of virtue. We are not to understand 射不主皮 of all archery among the ancients. The characters are found in the 簡, 鄉 射, par. 315 of the Chû Sû edition. In the edition of the present dynasty, V, iii, par. 81. There were trials of archery where the strength was tested. Probably Confucius was speaking of some archery of his times, when the strength which could go through the 皮, "skin," or leather, in the middle of the target, was esteemed more than the skill which could hit it.

17. How Confucius cleaved to ancient rites. 1. The king in the last month of the year gave out to the princes a calendar for the first days of the months of the year ensuing. This was kept in their ancestral temples, and on the 1st of every month they offered a sheep and announced the day, requesting sanction for the duties of the month. This idea of requesting sanction is indicated by 君, read kūh. The dukes of Lû now neglected their part of this ceremony, but the sheep was still offered:—a meaningless formality, it seemed to Tsze-kung. Confucius, however, thought that while any part of the ceremony was retained, there was a better chance of restoring the whole. 去, in the 3rd tone, an active verb, "to put away." It is disputed whether 養,
2. The Master said, "Ts'ze, you love the sheep; I love the ceremony."

CHAPTER XVIII. The Master said, "The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery."

CHAPTER XIX. The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his minister according to the rules of propriety; ministers should serve their prince with faithfulness."

CHAPTER XX. The Master said, "The Kwan Tsū is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive."

CHAPTER XXI. 1. The duke Āi asked Tsāi Wo about the altars of the spirits of the land. Tsāi Wo

in the text, mean a living sheep, or a sheep killed but not roasted. 2. 愛, in the sense of 愛惜, "to grudge," it is said. But this is hardly necessary. 18. How princes should be served:—Against the spirit of the times.

19. The guiding principles in the relation of prince and minister. 理定, "Greatly anxious, tranquilizer of the people," was the posthumous epithet of 宋, prince of Lù, 509-495 B.C. 如之何, "As it what?"之 referring to the two points inquired about.

20. The praise of the first of the odes. 閔睢 is the name of the first ode in the Shih-ching, and may be translated—"The murmuring of the ts'ü." See Shih-ching, 1, i, i.

21. A rash reply of Tsāi Wo about the altars to the spirits of the land, and lament of Confucius thereon. 1. 哀公, see II, xix. Tsāi Wo, by name 子, and
replied, “The Hsiâ sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Châu planted the chestnut tree, meaning thereby to cause the people to be in awe.”

2. When the Master heard it, he said, “Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame.”

CHAPTER XXII. 1. The Master said, “Small indeed was the capacity of Kwan Chung!”

styled 子我, was an eloquent disciple of the sage, a native of Lû. His place is the second west among “the wise ones.” 祖, from 示 (Ch‘i), “spirit or spirits of the earth,” and 土, “the soil,” means 土地神主, “the resting place or altars of the spirits of the land or ground. Wo simply tells the duke that the founders of the several dynasties planted such and such trees about those altars. The reason was that the soil suited such trees; but as 栗, “the chestnut tree,” the tree of the existing dynasty, is used in the sense of 備, “to be afraid,” he suggested a reason for its planting which might lead the duke to severe measures against his people to be carried into effect at the altars. Comp. the Shu-ching, IV, ii, 5, “I will put you to death before the 祢.” 夏后氏 is the Great Yu, called 后, to distinguish him from his predecessors, the 帝, and 夏氏, to distinguish him from 舜, who was 傳氏, while they were descended from the same ancestor. See chap. i, on 氏. 殷人 and 周人, in parallelism with 夏后氏, must mean the founders of these dynasties; why they are simply styled 人, “man,” or “men,” I have not found clearly explained, though commentators feel it necessary to say something on the point. 2. This is all directed against Wo’s reply. He had spoken, and his words could not be recalled.

22. CONFUCIUS’S OPINION OF KWAN CHUNG:—AGAINST HIM. 1. Kwan Chung, by name 夷吾, is one of the most famous names in Chinese history. He was chief minister to the duke 權 of 齊 (683-642 B.C.), the first and greatest of the five pa (伯 or 霸), leaders of the princes of the nation under the Châu dynasty. In the times of Confucius and Meng-cius, people thought more of Kwan than those sages, no hero worshipers, would allow. 器, see II, xii, but its significance here is different,
2. Some one said, “Was Kwan Chung parsimonious?” “Kwan,” was the reply, “had the San Kwei, and his officers performed no double duties; how can he be considered parsimonious?”

3. “Then, did Kwan Chung know the rules of propriety?” The Master said, “The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?”
CHAPTER XXIII. The Master instructing the Grand music master of Lü said, “How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony while severally distinct and flowing without break, and thus on to the conclusion.”

CHAPTER XXIV. The border warden at I requested to be introduced to the Master, saying, “When men of superior virtue have come to this, I have never been denied the privilege of seeing them.” The followers of the sage introduced him, and when he came out from the interview, he said, “My friends, why are you 23. ON THE PLAYING OF MUSIC. 之、出曰、三子、何患
子之於斯也，吾未嘗不得見也。自者見如也、繹如也、以成。

CHAPTER XXIII.

23. On the playing of music. 

子儀封人請見，曰：「君如也，繹如也，以成。」

24. A stranger’s view of the vocation of Confucius. I was a small town on the borders of Wei, referred to a place in the present department of Kaifeng, Honan province. Confucius at the beginning of his wanderings after leaving Lü was retiring from Wei, the prince of which could not employ him. This was the 見書位. The 1st and 3rd 見 are read 使見, 4th tone, “to introduce,” or “to be introduced.” 之在君子之於斯也 has its proper possessive power, “In the case of a Chin-tsze’s coming to this.” Tsung, the 4th tone, “to attend upon.” 二三子, “Two or three sons,” or “gentlemen,” = “my friends.” The same idiom occurs elsewhere. The 木鐃 was a metal bell with a wooden tongue, shaken in making announcements,
distressed by your master’s loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue.”

Chapter XXV. The Master said of the Shào that it was perfectly beautiful and also perfectly good. He said of the Wú that it was perfectly beautiful but not perfectly good.

Chapter XXVI. The Master said, “High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;—wherewith should I contemplate such ways?”

or to call people together. Heaven would employ Confucius to proclaim the truth and right.

25. The Comparative Merits of the Music of Shun and Wú. 賜 was the name of the music made by Shun, perfect in melody and sentiment. 武 was the music of king Wú, also perfect in melody; but

breathing the martial air, indicative of its author.

26. The Disregard of What Is Essential Vitiates All Services. The meaning of the chapter turns upon 何以, or 何以者, “wherewith.” 實 is essential to rulers, 敬 to ceremonies, and 哀 to mourning.
BOOK IV. LE JIN

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

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

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

1. RULE FOR THE SELECTION OF A RESIDENCE. According to the 周禮, five families made a 鄉, and five 鄉 a 里, which we might style, therefore, a hamlet or village. There are other estimates of the number of its component households. 里, 3rd tone, a verb, “to dwell in.” 知, 4th tone, is the same as 智, “wise,” “wisdom.” So, not unfrequently, below. 義, we have seen, is for the aid of virtue (I, viii, 3), and the same should be the object desired in selecting a residence.

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

CHAPTER IV. The Master said, “If the will be set on virtue, there will be no practice of wickedness.”

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

3. Only in the good man are emotions of love and hatred right, and to be depended on. This chapter is incorporated with the 大學傳. X, xv. 好 and 惡 (read wù) are both verbs in the 4th tone.

4. The virtuous will preserves from all wickedness. 好 = 誠, not merely—“if,” but “if really.” Comp. the statement, I John iii, 9, “Who-soever is born of God doth not commit sin.”

5. The devotion of the Chün-tsze to virtue. 1. For the antecedent to 之 in the recurring 得之, we are to look to the following verbs, 處 and 去. We might translate the first 不以道得之, “if they cannot be obtained, etc.,” but this would not suit the second case. 其道, “the way,” i. e., the proper way. If we supply a nom. to 處 and 去, it must be 君子:—he will not “abide in,” nor “go away from,” riches and honors. 2. 惡, read wù, the 1st
2. “If a superior man abandon virtue, how can he fulfill the requirements of that name?

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

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

tone, “how.” 名, “name,” not reputation, but the name of a chun-tsze, which he bears. 3. 終食之間, “The space in which a meal can be finished,” meaning a short time. 遭次 (interchangeable with 草次) and 頹沛 are well-known expressions, the former for haste and confusion, the latter for change and danger; but it is not easy to trace the attaching of those meanings to the characters. 頹, “to fall down,” and 沛, the same, but the former with the face up, the other with the face down. 必於是, —comp. Horace’s “Omnis in hoc sum.”

6. A lament because of the rarity of the love of virtue; and encouragement to practice virtue. 1. The first four 者 belong to the verbs 好 and 惡, and give them the force of participles. 使不仁者, 者 belongs to 不仁, and 不仁者 = 不仁之事. Commonly, 者 = “he or those who,” but sometimes also = “that or those things which.” 屑= 加, “to add to.” Morrison, character 尚, translates the sentence wrongly—
2. "Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

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

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

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

"He who loves virtue and benevolence can have nothing more said in his praise." 3. 起 here is 疑辞, "a particle of doubt:" as often. 未之有, a transposition, as in I, ii, 1.

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

8. THE IMPORTANCE OF KNOWING THE RIGHT WAY. One is perplexed to translate 道 here. Chü defines it—事物當然之理, "the principles of what is right in events and things." Better is the explanation in 四書翼詮, "道即率性之道, "道 is the path"—i.e., of action—"which is in accordance with our nature." Man is formed for this, and if he die without coming to the knowledge of it, his death is no better than that of a beast. One would fain recognize in such sentences a vague apprehension of some higher truth than Chinese sages have been able to propound.—Ho Yen takes a different view, and makes the whole chapter a lament of Confucius that he was likely to die without hearing of right principles prevailing in the world.—"Could I once hear of the prevalence of right principles, I could die the same evening!" Other views of the meaning have been proposed.
CHAPTER IX. The Master said, “A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.”

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

CHAPTER XI. The Master said, “The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive.”

9. The pursuit of truth should raise a man above being ashamed of poverty. 經 — to be discoursed with, i.e., about 道, or “truth,” which perhaps is the best translation of the term in places like this.

10. Righteousness is the rule of the Chun-tsze’s practice. 君子之云云, “The relation of the Chun-tsze to the world,” i.e., to all things presenting themselves to him. 道, read 之道, is explained by 尊主, “to set the mind exclusively on.” We may take the last clause thus—

“his is the according with, and keeping near to (比, the 4th tone, = 從 or 親) righteousness.” This gives each character its signification, the 與 blending its meaning with this.

11. The different mindings of the superior and the small man. Hwâi is here emphatic, = “cherishes and plans about.” 土, “earth,” “the ground,” is here defined—所處之安, “the rest or comforts one dwells amidst.” May it not be used somewhat in our sense of earthly? — “thinks of what is earthly.”
CHAPTER XII. The Master said: "He who acts with a constant view to his own advantage will be much murmured against."

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

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

12. The consequence of selfish conduct. 放, the 3rd tone, = 依, "to accord with," "to keep along." — "He who acts along the line of gain."

13. The influence in government of ceremonies observed in their proper spirit. 禮是二, i.e., they are a hendiadys. 让 = 禮之實, "the sincerity and substance of ceremony," the spirit of it. Comp. 爭 in I, xii. 爲 = 治, "to govern." This meaning is found in the dictionary.

14. Advising to self-cultivation. Comp. I, xvi. Here, as there, not being imperative, we must supply a nominative. 位, "place," i.e., an official situation. 所以 立 is to be completed 所以立乎其位.
CHAPTER XV.  1. The Master said, “Shān, my doctrine is that of an all-pervading unity.” The disciple Tsāng replied, “Yes.”

2. The Master went out, and the other disciples asked, saying, “What do his words mean?” Tsāng said, “The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more.”

CHAPTER XVI. The Master said, “The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.”

15. Confucius’s doctrine that of a pervading unity. This chapter is said to be the most profound in the Lun Yū. 1. “道一以貫之;” my doctrines have one thing which goes through them,” but such an exposition has not been approved by any Chinese writer. 一以貫之 are made to contain the copula and predicate of 道, and it is said, “refers to all affairs and all things.” The one thing or unity intended by Confucius was the heart, man’s nature, of which all the relations and duties of life are only the development and outgoings. 2. 忠 and 忿, which seem to be two things, are both formed from 心, “the heart,” “middle,” “center,” and 忠, and 忿 of 如 “as,” and 心. The “center heart” = I, the ego; and the “as

16. How righteousness and selfishness distinguish the superior man and the small man. 何謂也.” The criticism cannot be depended on. 喻＝曉, “to understand.” It is here to be dwelt on, and may be compared with the Hebrew etb.
Chapter XVII. The Master said, "When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves."

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

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

17. The lessons to be learned from observing men of different characters. Of the final particles 焉 and 也, it is said, 二字頗有抑揚警醒意, "the two characters have something of a repressive, expansive, warning force." Ho Yen's text has a 者 after the second 賢, which is not necessary.

18. How a son may remonstrate with his parents on their faults. See the 禮記, XI, i, 15. 齊, the 1st tone, "mildly," = the 下氣, 惜色, 柔敬 of the 内則. 當 is the will of the parents. 起敬起孝 of the 内則. 不遠 is not abandoning his purpose of remonstrance, and not as 亙成 says in the comment given by Ho Yen, 不敢說父母意, "not daring to go against the mind of his parents." 劳 = "toiled and pained," what the 内則 says, 搗之流血, "should they beat him till the blood flows."

19. A son ought not to go to a distance where he will not be able to pay the due services to his parents. 方 = 一定向, "a fixed direction or quarter," whence he may be recalled, if necessary.
Chapter XX. The Master said, “If the son for three years does not alter from the way of his father, he may be called filial.”

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

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

Chapter XXIII. The Master said, “The cautious seldom err.”

20. A repetition of part of I, xi.

21. What effect the age of parents should have on their children. 约, it is said, conveys here 念念不忘意, “the meaning of unforgotten thoughtfulness.”

22. The virtue of the ancients seen in their slowness to speak. Observe the force of the two 之.— “The not coming forth of the words of the ancients was shame about the not coming up to them of their actions.”

23. Advantage of caution. Collie’s version, which I have adopted, is here happy. 约, see chap. ii. The “binding” here is of one’s self, self-restraint = “caution.” 失之, “loses it,” 之 referring to whatever business the cautious may be engaged in. 之, after an active verb, often makes it neuter; at least, a neuter verb renders the expression best in English.
CHAPTER XXIV. The Master said, "The superior man wishes to be slow in his speech and earnest in his conduct."

CHAPTER XXV. The Master said, "Virtue is not left to stand alone. He who practices it will have neighbors."

CHAPTER XXVI. Tsze-yu said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

24. Rule of the Chun-tsze about his words and actions.

25. The virtuous are not left alone:—an encouragement to virtue. "Fatherless;" here = solitary, friendless. "This," "this leads to," or "thereon is."
Chapter I. 1. The Master said of Kung-yê Ch'ang that he might be wived; although he was put in bonds, he had not been guilty of any crime. Accordingly, he gave him his own daughter to wife.

2. Of Nan Yung he said that if the country were well governed he would not be out of office, and if it were ill governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

Heading of this Book.—Kung-yê Ch'ang, the surname and name of the first individual spoken of in it, heads this Book, which is chiefly occupied with the judgment of the sage on the character of several of his disciples and others. As the decision frequently turns on their being possessed of that zăn, or perfect virtue, which is so conspicuous in the last Book, this is the reason, it is said, why the one immediately follows the other. As Tsze-kung appears in the Book several times, some have fancied that it was compiled by his disciples.

1. Confucius in marriage-making was guided by character and not by fortune. 1. Of Kung-yê Ch'ang, though the son-in-law of Confucius, nothing certain is known, and his tablet is only 3rd on the west, among the ɔi τολλοι. Silly legends are told of his being put in prison from his bringing suspicion on himself by his knowledge of the language of birds. Chü Hsi approves the interpretation of 䛨 as meaning "a black rope," with which criminals were anciently bound (繊) in prison. "to give a wife to one." 子, in both paragraphs, = "a daughter." Confucius's brother would be the cripple Măng-p‘i;—see p. 78. 2. Nan Yung, another of the disciples, is now 4th, east, in the outer hall. The discussions about who he was, and whether he is to be identified with 南宮 迂, and several other aliases, are very perplexing. "to lay or be laid aside," from office. "to put to death," has also the lighter meaning of "disgrace." We cannot tell whether Confucius is giving his impression of Yung's character, or referring to events that had taken place.
CHAPTER II. The Master said of Tsze-chien, “Of superior virtue indeed is such a man! If there were not virtuous men in Lû, how could this man have acquired this character?”


CHAPTER IV. 1. Some one said, “Yung is truly virtuous, but he is not ready with his tongue.”

2. The Chun-tsze formed by intercourse with other Chun-tsze. Tsze-chien, by surname 莫 (莫, and said to be i. q. 伐), and named 不齊, appears to have been of some note among the disciples of Confucius as an administrator, though his tablet is now only 2nd, west, in the outer hall. See the Narratives of the School, chap. xxxviii. What chiefly distinguished him, as appears here, was his cultivation of the friendship of men of ability and virtue. 若人=若此入, “a man such as this.” See the 註疏 in loc. The first is “this man”; the second, “this virtue.” The paraphrases complete the last clause thus:—斯將何所取以成斯德乎, “what friends must this man have chosen to complete this virtue!”

3. Where to Tsze-kung had attained. See I, x; II, xiii. The 瑚 was vessels richly adorned, used to contain grain offerings in the royal ancestral temples. Under the Hsia dynasty they were called 瑚, and 瑚 under the Yin. See the Li Chi, XII, ii. While the sage did not grant to Ts’ze that he was a Chun-tsze (II, xii), he made him “a vessel of honor,” valuable and fit for use on high occasions.

4. Of Zan Yung:—readiness with the tongue not part of virtue. 1. 莫, styled 仲弓, has his tablet the 2nd, on the east, among the wise ones. His father was a worthless character (see VI, iv) but he himself was the opposite. 佞 means “ability,” generally; then, “ability of speech,” often, though not here, with the bad sense of artfulness and flattery: 2. Confucius would not grant that Yung was 莫, but his not being 佞 was in his favor rather
2. The Master said, “What is the good of being ready with the tongue? They who encounter men with smartnesses of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?”

CHAPTER V. The Master was wishing Ch’i-tiâo K’ai to enter on official employment. He replied, “I am not yet able to rest in the assurance of this.” The Master was pleased.

CHAPTER VI. The Master said, “My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yû, than otherwise. 日絵 (read chieh: see dict.), “smartnesses of speech.” 焉 is here “why,” rather than “how.” The first 焉用 is a general statement, not having special reference to Zan Yung. In the 註疏,不知其仁焉用, is read as one sentence — “I do not know how the virtuous should also use readiness of speech.”

5. Ch’i-tiâo K’ai’s opinion of the qualifications necessary to taking office. Ch’i-tiâo, now 6th, on the east, in the outer hall, was styled 子若. His name originally was 子貢, changed into 矔 on the accession of the emperor 孝景, 156 B.C., whose name was also 短.

The difficulty is with 斯—what does it refer to? and with 信—what is its force? In the chapter about the disciples in the 家語, it is said that K’ai was reading in the Shu-ching, when Confucius spoke to him about taking office, and he pointed to the book, or some particular passage in it, saying, “I am not yet able to rest in the assurance of this.” It may have been so. Obs. the force of the 斯.

6. Confucius proposing to withdraw from the world:—A lesson to Tsze-lû. Tsze-lû supposed his master really meant to leave the world, and the idea of floating along the coasts pleased his
I dare to say.” Tsze-lû hearing this was glad, upon which the Master said, “Yû is fonder of daring than I am. He does not exercise his judgment upon matters.”

CHAPTER VII. 1. Mûng Wu asked about Tsze-lû, whether he was perfectly virtuous. The Master said, “I do not know.”

2. He asked again, when the Master replied, “In a kingdom of a thousand chariots, Yû might be employed to manage the military levies, but I do not know whether he be perfectly virtuous.”

3. “And what do you say of Ch’iû?” The Master replied, “In a city of a thousand families, or a clan of ardent temper. But Confucius only expressed in this way his regret at the backwardness of men to receive his doctrines. 無所取材 is difficult of interpretation. Chú Hsi takes 材 as being for 萃, “to cut out clothes,” “to estimate, discriminate,” and hence the meaning in the translation. 鄭 玄, keeping the meaning of 材, explains—無所取於材, = “my meaning is not to be found in the raft.” Another old writer makes 材= 蔭, and putting a stop at 英 explains—“Yû is fond of daring; he cannot go beyond himself to find my meaning.”

7. Of Tsze-lû, Tsze-yû, and Tsze-hwâ. 1. Mou Wu, see II, vi. 2. 千乘之國, see I, v. 賦, properly “revenues,” “taxes,” but the quota of soldiers contributed being regulated by the amount of the revenue, the term is used here for the forces, or military levies. 3. 求, see III, vi. 千乘之家, in opposition to 千乘之國, was the secondary
a hundred chariots, Ch‘iū might be employed as governor, but I do not know whether he is perfectly virtuous.”

4. “What do you say of Ch‘ih?” The Master replied, “With his sash girt and standing in a court, Ch‘ih might be employed to converse with the visitors and guests, but I do not know whether he is perfectly virtuous.”

CHAPTER VIII. 1. The Master said to Tsze-kung, “Which do you consider superior, yourself or Huí?”

2. Tsze-kung replied, “How dare I compare myself with Huí? Huí hears one point and knows all about a subject; I hear one point and know a second.”
3. The Master said, “You are not equal to him. I grant you, you are not equal to him.”

Chapter IX. 1. Ts'ai Yü being asleep during the daytime, the Master said, “Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yü!—what is the use of my reproving him?”

2. The Master said, “At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yü that I have learned to make this change.”

知十, as in the translation. 3. 興= 許, “to allow,” “to grant to.” Ho Yen gives here the comm. of 包咸 (about A.D. 50), who interprets strangely,—“I and you are both not equal to him,” saying that Confucius thus comforted Tsze-kung.

9. The idleness of Ts'ai Yü and its reproof. 1. 於子與, “In the case of Yü!” 興 has here the force of an exclamation; so below. 謝, a strong term, to mark the severity of the reproof. 2. 子目 is superfluous. The characters were probably added by a transcriber. If not, they should head another chapter. Ts'ai Yü,—the same as Ts'ai Wo in III, xxi.
Chapter X. The Master said, “I have not seen a firm and unbending man.” Some one replied, “There is Shan Ch‘ang.” “Ch‘ang,” said the Master, “is under the influence of his passions; how can he be pronounced firm and unbending?”

Chapter XI. Tsze-kung said, “What I do not wish men to do to me, I also wish not to do to men.” The Master said, “Ts‘ze, you have not attained to that.”

10. Unbending virtue cannot coexist with indulgence of the passions. Shan Ch‘ang (there are several aliases, but they are disputed) was one of the minor disciples, of whom little or nothing is known. He was styled 子周, and his place is 31st, east, in the outer ranges. 剛 is to be understood with reference to virtue. 慾 is 情所好, “what the passions love,” “lusts.” 焉得 are said to ṇ是, and not 不能. I have translated accordingly.

11. The difficulty of attaining to the not wishing to do to others as we wish them not to do to us. It is said—此章見無我之

不易及, “this chapter shows that the no I (freedom from selfishness) is not easily reached.” In the 中庸, XIII, iii, it is said—施諸己而不願亦勿施諸人, “what you do not like when done to yourself, do not do to others.” The difference between it and the sentence here is said to be that of 恕, “reciprocity”; and 仁, “benevolence,” or the highest virtue, apparent in the adverbs 勿 and 無, the one prohibitive, and the other a simple, unconstrained negation. The golden rule of the Gospel is higher than both,—“Do ye unto others as ye would that others should do unto you.” 諸＝於; 加諫, or 加於, “to add upon,” “to do to.”
CHAPTER XII. Tsze-kung said, "The Master's personal displays of his principles and ordinary descriptions of them may be heard. His discourses about man's nature, and the way of Heaven, cannot be heard."

CHAPTER XIII. When Tsze-lū heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear something else.

CHAPTER XIV. Tsze-kung asked, saying, "On what ground did Kung-wăn get that title of wăn?" The
Master said, "He was of an active nature and yet fond of learning, and he was not ashamed to ask and learn of his inferiors!—On these grounds he has been styled Wăn."

CHAPTER XV. The Master said of Tsze-ch‘an that he had four of the characteristics of a superior man—in his conduct of himself, he was humble; in serving his superior, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just."

CHAPTER XVI. The Master said, "Yen P‘ing knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the same respect as at first."

of the same surname of the State of Wei, and a contemporary of Confucius. Many of his actions had been of a doubtful character, which made Tsze-kung stumble at the application to him of so honorable an epithet. But Confucius shows that, whatever he might otherwise have been, he had those qualities which justified his being so denominated. The rule for posthumous titles in China has been, and is, very much—"De mortuis nil nisi bonum."

15. THE EXCELLENT QUALITIES OF TSZE-CH‘AN. Tsze-ch‘an, named 公孫僑, was the chief minister of the State of Ch‘ang (鄭), the ablest, perhaps, and most upright of all the statesmen among Confucius’s contemporaries. The sage wept when he heard of his death. The old interpreters take 使 in the sense of "employing," but it seems to express more, and="ordering," "regulating."

16. HOW TO MAINTAIN FRIENDSHIP. "Familiarity breeds contempt," and with contempt friendship ends. It was not so with Yen P‘ing, another of the worthies of Confucius’s time. He was a principal minister of Ch‘i (齊) by name 睿. P‘ing (="Ruling and averting calamity") was his posthumous title. If we were to render 仲, the name would be "Yen P‘ing, secondus." The antecedent to 之 is人.
Chapter XVII. The Master said, “Tsang Wăn kept a large tortoise in a house on the capitals of the pillars of which he had hills made, with representations of duckweed on the small pillars above the beams supporting the rafters.—Of what sort was his wisdom?”

Chapter XVIII. 1. Tsze-chang asked, saying, “The minister Tsze-wăn thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government;—what do you say of him?” The Master replied, “He was

17. THE SUPERSTITION OF TSANG Wăn. Tsang Wăn (Wăn is the honorary epithet, and 仲 see last chapter) had been a great officer in Lü, and left a reputation for wisdom, which Confucius did not think was deserved. His full name was 貢孫辰. He was descended from the duke 孝 (794-767 B.C.), whose son was styled 子貢. This Tsang was taken by his descendants as their surname. Such was one of the ways in which surnames were formed among the Chinese. 華, “a large tortoise,” so called, because the State of Ts’ài was famous for its tortoises. 居 is used as an active verb, = 贊. The 節=柱 頭 斗 棋, “the capitals of the pillars.” The 節 may be seen in any Chinese house where the whole structure of the roof is displayed and these small pillars are very conspicuous. The old critics make the keeping such a tortoise an act of usurpation on the part of Tsang Wăn. Chü Hsi finds the point of Confucius’s words in the keeping it in such a style.

18. THE PRAISE OF PERFECT VIRTUE IS NOT TO BE LIGHTLY ACCORDED. 1. Ling-yin, lit., “good corrector,” was the name given to the chief minister of Ch’ü (楚). 仲 is still applied to officers: e. g., the prefect
“Was he perfectly virtuous?” “I do not know. How can he be pronounced perfectly virtuous?”

2. Tsze-chang proceeded, “When the officer Ch‘üi killed the prince of Ch‘i, Ch‘an Wän, though he was the owner of forty horses, abandoned them and left the country. Coming to another state, he said, ‘They are here like our great officer, Ch‘üi,’ and left it. He came to a second state, and with the same observation left it also;—what do you say of him?’ The Master replied, “He was pure.” “Was he perfectly virtuous?” “I do not know. How can he be pronounced perfectly virtuous?”

CHAPTER XIX. Chî Wän thought thrice, and then acted. When the Master was informed of it, he said, “Twice may do.”

of a department is called 府尹. Tsze-wän, surnamed 阮, and named 毛若 (“suckled by a tiger”), had been noted for the things mentioned by Tsze-chang, but the sage would not concede that he was therefore 聖. 2. 崔 was a great officer of Ch‘i. Yen P‘ing (chap. xvi) distinguished himself on the occasion of the murder (547 B.C.) here referred to. Ch‘an Wän was likewise an officer of Ch‘i. 之—邦, 之 is a verb, 往. 乗, 4th tone, as in I, vi, but with a different meaning, “a team of four horses.”

19. PROMPT DECISION GOOD. Wän was the posthumous title of 季行父, a faithful and disinterested officer of Lù. 三, 4th tone, “three times,” but some say it = 三, “again and again.” Comp. Robert Hall’s remark—“In matters of conscience first thoughts are best.”
CHAPTER XX. The Master said, "When good order prevailed in his country, Ning Wū acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity."

CHAPTER XXI. When the Master was in Ch‘ăn, he said, "Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves."

20. The uncommon but admirable stupidity of Ning Wū. Ning Wū (武, honorary epithet; see II, vi) was an officer of Wei in the time of Wăn (660–635 B.C.). In the first part of his official life the State was quiet and prosperous, and he "wisely" acquitted himself of his duties. Afterwards came confusion. The prince was driven from the throne, and Ning Yū (偽 was his name) might, like other wise men, have retired from the danger. But he "foolishly," as it seemed, chose to follow the fortunes of his prince, and yet adroitness brought it about in the end, that the prince was reinstated and order restored.

21. The anxiety of Confucius about the training of his disciples. Confucius was thrice in Ch‘ăn. It must have been the third time, when he thus expressed himself. He was then over sixty years, and being convinced that he was not to see for himself the triumph of his principles, he became the more anxious about their transmission, and the training of the disciples in order to do that. Such is the common view of the chapter. Some say, however, that it is not to be understood of all the disciples. Compare Mencius, VII, ii, ch. 37. 吾黨之小子, an affectionate way of speaking of the disciples. 狂, "mad," also "extravagant," "high-minded." The 狂 are naturally 罔, hasty and careless of minutiae. 斟然, "accomplished-like," 章, see chap. xii. 成章, "something complete." 茢, see chap. vi, but its application here is somewhat different. The antecedent to 之 is all the preceding description.
CHAPTER XXII. The Master said, "Po-i and Shù-ch'î did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few."

CHAPTER XXIII. The Master said, "Who says of Wei-shang Kâo that he is upright? One begged some vinegar of him, and he begged it of a neighbor and gave it to the man."

CHAPTER XXIV. The Master said, "Fine words, an insinuating appearance, and excessive respect;—

22. The generosity of Po-i and Shù-ch'î and its effects. These were ancient worthies of the closing period of the Shang dynasty. Compare Mencius, II, i, ch. 2, et al. They were brothers, sons of the king of Kû-chü (孤竹), named respectively 居 and 孫. Po-i and Shù-ch'î are their honorary epithets, and 伯 and 叔 only indicate their relation to each other as elder and younger. Po-i and Shù-ch'î, however, are in effect their names in the mouths and writings of the Chinese. Kû-chü was a small state, included in the present department of 永平, in Peichili. Their father left his kingdom to Shù-ch'î, who refused to take the place of his elder brother. Po-i in turn declined the throne; so they both abandoned it, and retired into obscurity. When King Wu was taking his measures against the tyrant Châu, they made their appearance, and remonstrated against his course. Finally, they died of hunger, rather than live under the new dynasty. They were celebrated for their purity, and aversion to men whom they considered bad, but Confucius here brings out their generosity.怨 is 用新怨是 以新, "Resentments thereby were few."

23. Small meanesses inconsistent with uprightness. It is implied that Kâo gave the vinegar as from himself. He was a native of Lû, with a reputation better than he deserved to have.

24. Praise of sincerity, and of Tso Chi'û-ming. 巧言令色 see I, iii. 足恭, "excessive respect," being in the 4th tone read tsû. Some of the old commentators, keeping the usual tone and meaning of 足, interpret the phrase of movements of the "feet" to indicate respect. The discussions about Tso Chi'û-ming are endless. See 拓鈐, I,
Tso Ch'iu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;—Tso Ch'iu-ming was ashamed of such conduct. I also am ashamed of it."

CHAPTER XXV. 1. Yen Yüan and Chi Lü being by his side, the Master said to them; "Come, let each of you tell his wishes."

2. Tsze-lu said, "I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased."

3. Yen Yüan said, "I should like not to boast of

xxx. It is sufficient for us to rest in the judgment of the commentator, that "he was an ancient of reputation." It is not to be received that he was a disciple of Confucius, the same whose supplement to the Ch'ün Ch'iü chronicles the death of the sage, and carries on the history for many subsequent years. 丘 was the name of Confucius. The Chinese decline pronouncing it, always substituting Mâu (某), "such an one," for it.

25. THE DIFFERENT WISHES OF

YEN YÜAN, TSZE-LÜ, AND CONFUCIUS. 1. 盪各言爾志, "why not each tell your will?" 2. A student is apt to translate—"I should like to have chariots and horses, etc.," but 共 is the important word in the paragraph, and under the regimen of 順, 衣, the 4th tone, "to wear." Several writers carry the regimen of 順 on to 共 and removing the comma at 共, read 共 敘 together, but this construction is not so good. 3. In Ho Yen's compilation 施 勳 is interpreted, not to impose troublesome affairs on others. Chù Hsi's
my excellence, nor to make a display of my meritorious deeds."

4. Tsze-lû then said, “I should like, sir, to hear your wishes.” The Master said, “They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.”

CHAPTER XXVI. The Master said, “It is all over. I have not yet seen one who could perceive his faults, and inwardly accuse himself.”

CHAPTER XXVII. The Master said, “In a hamlet of ten families, there may be found one honorable and sincere as I am, but not so fond of learning.”

view is better. 4. 信之=與之以信, “To be with them with sincerity.”—The Master and the disciples, it is said, agreed in being devoid of selfishness. Hû’s, however, was seen in a higher style of mind and object than Yû’s. In the sage there was an unconsciousness of self, and without any effort he proposed acting in regard to his classification of men just as they ought severally to be acted to.

26. A LAMENT OVER MEN’S PER-SISTENCE IN ERROR. The 乎 has an exclamatory force. 訴, “to litigate.” 內自訟者, “one who brings himself before the bar of his conscience.”

The remark affirms a fact, inexplicable on Confucius’s view of the nature of man. But perhaps such an exclamation should not be pressed too closely.

27. THE HUMBLE CLAIM OF CON-FUCIUS FOR HIMSELF. 邑 (人聚會之稱) is “the designation of the place where men are collected together,” and may be applied from a hamlet upwards to a city. 是=思厚, “honorable,” “substantial.” Confucius thus did not claim higher natural and moral qualities than others, but sought to perfect himself by learning.
BOOK VI. YUNG YEY

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

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

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

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

CHAPTER II. 1. The duke Āi asked which of the disciples loved to learn. 2. Confucius replied to him, "There was Yen Hūi; he loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not such another. I have not yet heard of any one who loves to learn as he did."

with the Tsze-sang Hū of Chwang-tsze, VI, par. II. 3. 居, "to dwell in respect," to have the mind imbued with it. 敬 = 敬事 as in I, v.

2. The rarity of a true love to learn. Hūi's superiority to the other disciples. 今有顔同考者="that."—"There was that Yen Hūi." "He did not transfer his anger," i. e., his anger was no tumultuary passion in the mind, but was excited by some specific cause, to which alone it was directed. 短命死 = "he died an early death," but 命 conveys also the idea in the translation. The two last clauses are completed thus:—今也, 則亡 (read as, and = 无) 是人, 未聞如是之好學者也.
Chapter III. 1. Tsze-hwâ being employed on a mission to Ch'î, the disciple Zan requested grain for his mother. The Master said, "Give her a fü." Yen requested more. "Give her a yü," said the Master. Yen gave her five ping.

2. The Master said, "When Ch'îh was proceeding to Ch'î, he had fat horses to his carriage, and wore light furs. I have heard that a superior man helps the distressed, but does not add to the wealth of the rich."

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

3. Discrimination of Confucius in rewarding or salary ing officers. Kung-hsi Ch'îh, styled Tsze-hwâ;—see V, vii, 3. 1. 使, in the 4th tone, "to commission," or "to be commissioned." Chû Hsi says the commission was a private one from Confucius, but this is not likely. The old interpretation makes it a public one from the court of Lû; see 四書改錯, III, ix. 尋子, "the disciple Zan;" see III, vi. Zan is here styled 子, like 子, in I, ii, but only in narrative, not as introducing any wise utterance. A fü contained 6 tâu (斗) and 4 shâng (升), or 64 shâng. The yü contained 160 shâng, and the ping 16 hî (斛), or 1600 shâng. A shâng of the present day is about one fourth less than an English pint. 2. The in 吾聞之 refers to what follows. 3. In Ho Yen's edition, another chapter commences here. Yüan Sze, named 憲, is now the 3rd, east, in the outer hall of the temples. He was noted for his pursuit of truth, and carelessness of worldly advantages. After the death of Confucius, he withdrew into retirement in Wei. It is related by
4. The Master said, "Do not decline them. May you not give them away in the neighborhoods, hamlets, towns, and villages?"

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

Chwang-tsze that Tsze-kung, high in official station, came one day in great style to visit him. Sze received him in a tattered coat, and Tsze-kung asking him if he were ill, he replied, "I have heard that to have no money is to be poor, and that to study truth and not be able to find it is to be ill." This answer sent Tsze-kung away in confusion. The 900 measures (whatever they were) was the proper allowance for an officer in Sze’s station. 爲之宰, see V, vii, though it is not easy to give the same reference here as in that passage. 4. According to ancient statutes a ︠lin, a li, a hsiang, and a tang, had each their specific number of component families, but the meaning is no more than—"the poor about you." ₆ makes the remark=“may you not, etc.”

4. The vices of a father should not discredit a virtuous son. The father of Chung-kung (see V, ii) was a man of bad character, and some would have visited this upon his son, which drew forth Confucius’s remark. The rules of the Châu dynasty required that sacrificial victims should be red, and have good horns. An animal with those qualities, though it might spring from one not possessing them, would certainly not be unacceptable on that account to the spirits sacrificed to. I translate 子 by "calf," but it is not implied that the victim was young. 舍, the 3rd tone,= 择, "to lay aside, “to put away,”其 舍 託=其 舍 之 乎.
CHAPTER V. The Master said, “Such was Hûi that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more.”

CHAPTER VI. Chi K‘ang asked about Chung-yû, whether he was fit to be employed as an officer of government. The Master said, “Yû is a man of decision; what difficulty would he find in being an officer of government?” K‘ang asked, “Is Ts‘ze fit to be employed as an officer of government?” and was answered, “Ts‘ze is a man of intelligence; what difficulty would he find in being an officer of government?” And to the same question about Ch‘iû the Master gave the same reply, saying, “Ch‘iû is a man of various ability.”

5. The superiority of Hûi to the other disciples. It is impossible to say whether we should translate here about Hûi in the past or present tense. 遠 is not 遠背，“to oppose,” but 遠去, “to depart from.” 日月 至, “come to it,” i.e., the line of perfect virtue, “in the course of a day, or a month.” 日月 may also be, “for a day or a month.” So in the 註疏.

6. The qualities of Tsze-lû, Tsze-kung, and Tsze-yû, and their competency to assist in government. The prince is called 爲政者, “the doer of government”; his ministers and officers are styled 從政者, “the followers of government. 也與 and 何有 are set, the one expression against the other, the former indicating a doubt of the competency of the disciples, the latter affirming their more than competency.
Chapter VII. The chief of the Chi family sent to ask Min Tsze-ch'ien to be governor of Pi. Min Tsze-ch'ien said, "Decline the offer for me politely. If anyone come again to me with a second invitation, I shall be obliged to go and live on the banks of the Wan."

Chapter VIII. Po-niù being ill, the Master went to ask for him. He took hold of his hand through the window, and said, "It is killing him. It is the appointment of Heaven, alas! That such a man should again, to retreat to Chi, where the Chi family could not reach him.

7. Min Tsze-ch'ien refuses to serve the Chi family. The tablet of Tsze-ch'ien (his name was 標) is now the first on the east among "the wise ones" of the temple. He was among the foremost of the disciples. Confucius praises his filial piety, and we see here, how he could stand firm in his virtue, and refuse the proffers of the powerful but unprincipled families of his time. He, 者, we must similarly understand 之者, and 之者, in the translation, and in 復召召. The character 之 is now employed for "itch." Suffering from such a disease, Po-niù would not see people, and Confucius took his hand through the window. A different explanation is given by Chu Hsi. He says that sick persons were usually placed on the north side of the apartment; but when the prince visited them, in order that he

8. Lament of Confucius over the mortal sickness of Po-niù. Po-niù, "elder or uncle Niù," was the denomination of 再耕, one of the disciples of the sage. In the old interpretation, his sickness is said to have been 惡疾, "an evil disease," by which name leprosy, called 病, is intended, though that character is now employed for "itch."
have such a sickness! That such a man should have such a sickness!"

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

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

might appear to them with his face to the south (see chap. i), they were moved to the south. On this occasion, Po-niù's friends wanted to receive Confucius after this royal fashion, which he avoided by not entering the house. 亡之="It is killing him." 乏, the 2nd tone, generally an initial particle="now." It is here final, and ="alas!"

9. The happiness of Húi independent of his poverty. The 竹 was simply a piece of the stem of a bamboo, and the 半 half of a gourd cut into two. 食, see II, viii. The eulogy turns much on 竹 in its 樂 as opposed to 竹憂, "his joy," the delight which he had in the doctrines of his master, contrasted with the grief others would have felt under such poverty.

10. A high aim and perseverance proper to a student. Confucius would not admit Ch'iù's apology for not attempting more than he did. "Give over in the middle of the way," i.e., they go as long and as far as they can, and are pursuing when they stop.
CHAPTER XI. The Master said to Tsze-hsiâ, “Do you be a scholar after the style of the superior man, and not after that of the mean man.”

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

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

12. THE CHARACTER OF TAN-T'ÂI MIEH-MING. The chapter shows, according to Chinese commentators, the advantage to people in authority of their having good men about them. In this way after their usual fashion, they seek for a profound meaning in the remark of Confucius. Tan-t'ai Mieh-ming, who was styled 子羽, has his tablet the 2nd, east, outside the hall. The accounts of him are conflicting. According to one, he was very good-looking, while another says he was so bad-looking that Confucius at first formed an unfavorable opinion of him, an error which he afterwards confessed on Mieh-ming's becoming eminent. He traveled southwards with not a few followers, and places near Sû-châu and elsewhere retain names indicative of his presence. 焉爾乎, three particles coming together, are said to indicate the slow and deliberate manner in which the sage spoke. 減明者, compare 頭回者 in chap. ii. 宮 is said to =公堂.
CHAPTER XIII. The Master said, "Măng Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, "It is not that I dare to be last. My horse would not advance."

CHAPTER XIV. The Master said, "Without the specious speech of the litanist T'o and the beauty of the prince Chão of Sung, it is difficult to escape in the present age."

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

14. THE DEGENERACY OF THE AGE ESTEEMING GLIBNESS OF TONGUE AND BEAUTY OF PERSON. 祁, "to pray," "prayers," here, in the concrete, the officer charged with the prayers in the ancestral temple. I have coined the word litanist to come as near to the meaning as possible. This T'o was an officer of the State of Wei, styled 子, Prince Chão had been guilty of incest with his half sister Nan-tsze (see chap. xxvi), and afterwards, when she was married to Duke Ling of Wei, he served as an officer there, carrying on his wickedness. He was celebrated for his beauty of person. 而 is a simple connective, 而, and the 不 is made to belong to both clauses. The old commentators construe differently: "If a man have not the speech of T'o, though he may have the beauty of Chão, etc., making the degeneracy of the age all turn on its fondness for specious talk. This cannot be right.
Chapter XV. The Master said, "Who can go out but by the door? How is it that men will not walk according to these ways?"

Chapter XVI. The Master said, "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue."

Chapter XVII. The Master said, "Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune."

15. A LAMENT OVER THE WAYWARDNESS OF MEN'S CONDUCT. 斯道, "these ways," in a moral sense; not deep doctrines, but rules of life.

16. THE EQUAL BLENDING OF SOLID EXCELLENCE AND ORNAMENTAL ACCOMPLISHMENTS IN A COMPLETE CHARACTER. 史, "a historian," an officer of importance in China. The term, however, is to be understood here of "a clerk," one that is of a class sharp and well informed, but insincere.

17. LIFE WITHOUT UPRIGHTNESS IS NOT TRUE LIFE, AND CANNOT BE CALCULATED ON. "No more serious warning than this," says one commentator, "was ever addressed to men by Confucius." A distinction is made by Chù Hsi and others between the two 生:—the 1st is 始生, "birth," or "the beginning of life," and the 2nd is 生生, "preservation in life." 人之生也直, "The being born of man is upright," which may mean either that man at his birth is upright, or that he is born for uprightness. I prefer the latter view. 亦之生也, "The living without it," if we take 亦 = 無, or "to defame it," if 亦 = 誹. We long here as elsewhere for more perspicuity and fuller development of view. Without uprightness the end of man's existence is not fulfilled, but his preservation in such case is not merely a fortunate accident.
Chapter XVIII. The Master said, “They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it.”

Chapter XIX. The Master said, “To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced.”

Chapter XX. Fan Ch’ih asked what constituted wisdom. The Master said, “To give one’s self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them,

18. Different stages of attainment. The four have all one reference, which must be 道 or 理, the subject spoken of.

19. Teachers must be guided in communicating knowledge by the susceptibility of the learners. In 以上, 上 is read 2nd tone, a verbal word, and not the prep. upon, so the 下 in 以下 is also verbal, as in III, vii. The 中人, “or mediocre people,” may have all classes of subjects announced to them, I suppose. 爾 is in the 4th tone, “to tell to.”

20. Chief elements in wisdom and virtue. Fan Ch’ih, II, v. The modern comm. take 民 here as =人, and 民之義 as = 人道之宜, “what is right according to the principles of humanity.” With some hesitation I have assented to this view, though 民 properly means “the multitude,” “the people,” and the old interpreters explain—“Strive to perfect the righteousness of the people.” We may suppose from the second clause that Fan Ch’ih was striving after what was uncommon and super-human. For a full exhibition of the
may be called wisdom.” He asked about perfect virtue. The Master said, “The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration;—this may be called perfect virtue.”

CHAPTER XXI. The Master said, “The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived.”

CHAPTER XXII. The Master said, “Ch’i, by one phrase 鬼神, see 中庸, XVI. Here it = “spiritual beings,” manes and others. 遠, the 4th tone; 遠之, “keep at a distance from them,” not “keep them at a distance.” The sage’s advice therefore is—“attend to what are plainly human duties, and do not be superstitious.” 和 are, as frequently verbs, “put first,” “put last.” The old interpreters take them differently, but not so well.

21. CONTRASTS OF THE WISE AND THE VIRTUOUS. The two first 者 are read せ, 4th tone, = 喜好, “to find pleasure in.” The wise or knowing are active and restless, like the waters of a stream, ceaselessly flowing and advancing. The virtuous are tranquil and firm, like the stable mountains. The pursuit of knowledge brings joy. The life of the virtuous may be expected to glide calmly on and long. After all, the saying is not very comprehensible.

22. THE CONDITION OF THE STATES CH’I AND LÜ. Ch’i and Lü were both within the present Shantung. Ch’i lay along the coast on the north, embracing the present department of Ts‘i, and other territory. Lü was on the south, the larger portion of it being formed by the present department of Shantung. At the rise of the Ch‘âu dynasty, King Wŭ invested Lŭ-shang, a counselor of King Wŭ and the commander of his army, with the principality of Ch’i. King
change, would come to the State of Lû. Lû, by one change, would come to a state where true principles predominated."

CHAPTER XXIII. The Master said, "A cornered vessel without corners.—A strange cornered vessel! A strange cornered vessel!"

CHAPTER XXIV. Tsâi Wo asked, saying, "A benevolent man, though it be told him,—"There is a man in the well,' will go in after him, I suppose." Confucius said, "Why should he do so?" A superior man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.''

Wû at his first interview with Lû-shang addressed him as Thâi-kung Wang, "Grandfather Hope," the man long looked for in his family. This successor, King Ch'âng, constituted the son of his uncle, the famous duke of Châu, prince of Lû. In Confucius's time, Chû had degenerated more than Lû. 道是先王盡善盡美之道, "the entirely good and admirable ways of the former kings."

23. THE NAME WITHOUT THE REALITY is FOLLY. This was spoken (see the 註疏) with reference to the governments of the time, retaining ancient names without ancient principles. The觚 was a drinking vessel; others say a wooden tablet. The latter was a later use of the term. It was made with corners as appears from the composition of the character, which is formed from 角, "a horn," "a sharp corner." In Confucius's time the form was changed, while the name was kept.—See the translation in Williams's Syllabic Dictionary, under syllable 角.

24. THE BENEVOLENT EXERCISE THEIR BENEVOLENCE WITH PRUDENCE. Tsâi Wo could see no limitation to acting on the impulses of benevolence. We are not to suppose with modern scholars that he wished to show that benevolence was impracticable. 雖 belongs to the whole following clause, especially to the mention of a well. The 仁 of 仁焉 should be 人. This happy correction of the text is due to a contemporary and teacher of Chû Hsi whom he calls Lû P'îng-chîn. 其 ... 也 indicate some doubt in Wo's mind. Observe the hophal force of 逝 and 陷.
CHAPTER XXV. The Master said, "The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right."

CHAPTER XXVI. The Master having visited Nan-tsze, Tsze-lù was displeased, on which the Master swore, saying, "Wherein I have done improperly, may Heaven reject me! may Heaven reject me!"

CHAPTER XXVII. The Master said, "Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people."

25. The happy effect of learning and propriety combined. 君子有此, its lighter meaning, = "the student of what is right and true." 之 in 約之 we naturally refer to 文, but comparing Ⅸ, x, 2 — 約我以禮 — we may assent to the observation that 我指己身, "me refers to the learner's own person." See note on Ⅳ, xxiii. 端, "the boundary of a field;" also, "to overstep a boundary." 矢夫, as in Ⅴ, xxvi, but the force here is more "ah!" than "alas!"

26. Confucius vindicates himself for visiting the unworthy Nan-tsze. Nan-tsze was the wife of the duke of Wei, and half sister of Prince Chào, mentioned in chap. xiv. Her lewd character was well known, and hence Tsze-lù was displeased, thinking an interview with her was disgraceful to the Master. Great pains are taken to explain the incident. "Nan-tsze," says one, "sought the interview from the stirrings of her natural conscience." "It was a rule," says another, "that stranger officers in a state should visit the prince's wife." "Nan-tsze," argues a third, "had all influence with her husband, and Confucius wished to get currency by her means for his doctrine." Whether 矢 is to be understood in the sense of "to swear," = 誓, or "to make a declaration," = 誓, is much debated. Evidently the thing is an oath, or solemn protestation against the suspicions of Tsze-lù. 誓, as in Ⅰ, i, 1.

27. The defective practice of the people in Confucius's time. See the Chung Yung.
Chapter XXVIII. 1. Tsze-kung said, "Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?"

The Master said, "Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yao and Shun were still solicitous about this.

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

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

28. The true nature and art of virtue. There are no higher sayings in the Analects than we have here. 1. 論 the 4th tone, "to confer benefits." "the mind of the perfectly virtuous man," as void of all selfishness. This is the description of 仁者之心 體, "a particle of doubt and uncertainty," but it is rather the interrogative affirmation of opinion. Tsze-kung appears to have thought that great doings were necessary to virtue, and propounds a case which would transcend the achievements of the ancient model sovereigns Yao and Shun. From such extravagant views the Master recalls him. 2. It is to be wished that the idea intended by 能近取穎 had been more clearly expressed. Still we seem to have here a near approach to a positive enunciation of "the golden rule."
BOOK VII. SHÚ R

CHAPTER I. The Master said, "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'äng."

CHAPTER II. The Master said, "The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied:—which one of these things belongs to me?"

Heading of This Book.—述而第七, "A transmitter, and—Book VII." We have in this Book much information of a personal character about Confucius, both from his own lips, and from the descriptions of his disciples. The two preceding Books treat of the disciples and other worthies, and here, in contrast with them, we have the sage himself exhibited.

1. Confucius disclaims being an originator or maker. 述而第七, "simply to hand down the old." Commentators say the Master's language here is from his extreme humility. But we must hold that it expresses his true sense of his position and work. Who the individual called endearingly "our old P'äng" was, can hardly be ascertained. Some make 老彭 to be Lào-tsze, the founder of the Tao sect, and others again make two individuals, one Lào-tsze, and the other that 彭祖, of whom we read much in Chwang-tsze. A P'äng Hsien appears in the Lí Sào, st. 21, where Chú Hsi describes him as a worthy of the Yin (or Shang) dynasty, and he supposes him to be the Lào P'äng here.

2. Confucius's humble estimate of himself. 誼, here by most scholars read chih, 4th tone, "to remember." 之 refers, it is said, to 理, "principles," the subjects of the silent observation and reflection. 何有於我哉, cannot be,—"what difficulty do these occasion me?" but 何者能有於我, as in the translation. "The language," says Chú Hsi, "is that of humility upon humility." Some insert, in their explanation, 此 外 before 何—"Besides these, what is there in me?" But this is quite arbitrary. The profession may be inconsistent with what we find in other passages, but the inconsistency must stand rather than violence be done to the language. Ho Yen gives the singular exposition of 鄭康成 (about A. D. 150–200)—"Other men have not these things, I only have them."
Chapter III. The Master said, "The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good:—these are the things which occasion me solicitude."

Chapter IV. When the Master was unoccupied with business, his manner was easy, and he looked pleased.

Chapter V. The Master said, "Extreme is my

3. Confucius's Anxiety about His Self-Cultivation:—Another Humble Estimate of Himself. Here again commentators find only the expressions of humility, but there can be no reason why we should not admit that Confucius was anxious lest these things, which are only put forth as possibilities, should become in his case actual facts. 講 is in the sense explained in the dictionary by the terms 習 and 究, "practicing." "Examining."

4. The Manner of Confucius When Unoccupied. The first clause, which is the subject of the other two, is literally—"The Master's dwelling at ease." Observe 營, in the 4th tone; 天, in the 1st; 如 as in III, xxii.

5. How the Disappointment of Confucius's Hopes Affected Even His Dreams. 周公 is now to all intents a proper name, but the characters mean "the duke of Châu." Châu was the name of the seat of the family from which the dynasty so called sprang, and, on the enlargement of this territory, King Wăn divided the original seat between his son 旦 (Tan) and the minister 貢 (Shih). Tan was Châu-kung, in wisdom and politics, what his elder brother, the first sovereign, Wū, was in arms. Confucius had longed to bring the principles and institutions
decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Châu."

Chapter VI. 1. The Master said, "Let the will be set on the path of duty.

2. "Let every attainment in what is good be firmly grasped.

3. "Let perfect virtue be accorded with.

4. "Let relaxation and enjoyment be found in the polite arts."

Chapter VII. The Master said, "From the man bringing his bundle of dried flesh for my teaching of Châu-kung into practice, and in his earlier years, while hope animated him, had often dreamed of the former sage. The original territory of Châu was what is now the district of Chi-shan (岐山), department of Fung-hsiang in Shensi.

6. Rules for the Full Maturing of Character. 2. 德 might be translated virtue, but 仁="perfect virtue" following, we require another term. 4. 淑, "to ramble for amusement," here="to seek recreation." 藝, see note on 文, in I, vi. A full enumeration makes "six arts," viz., ceremonies, music, archery, charioteering, the study of characters or language, and figures or arithmetic. The ceremonies were ranged in five classes: lucky or sacrifices; unlucky or those of mourning; military; those of host and guest; and festive. Music required the study of the music of Hwang-ti, of Yao, of Shun, of Yü, of T'ang, and of Wu. Archery had a fivefold classification. Charioteering had the same. The study of the characters required the examination of them to determine whether there predominated in their formation resemblance to the object, combination of ideas, indication of properties, a phonetic principle, a principle of contrariety, or metaphorical accommodation. Figures were managed according to nine rules, as the object was the measurement of land, capacity, etc. These six subjects were the business of the highest and most liberal education, but we need not suppose that Confucius had them all in view here.

7. The Readiness of Confucius to Impart Instruction. It was the rule anciently that when one party
CHAPTER VIII. The Master said, "I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."

CHAPTER IX. 1. When the Master was eating by the side of a mourner, he never ate to the full.

2. He did not sing on the same day in which he had been weeping.

waited on another, he should carry some present or offering with him. Pupils did so when they first waited on their teacher. Of such offerings, one of the lowest was a bundle of strips of 修, "dried flesh." The wages of a teacher are now called 修金, "the money of the dried flesh." However small the offering brought to the sage, let him only see the indication of a wish to learn, and he imparted his instructions. 上 may be translated "upwards," i.e., "to such a man and others with larger gifts," 上 being in the 3rd tone; or the character may be understood in the sense of "coming to my instructions." I prefer the former interpretation.

8. CONFUCIUS REQUIRED A REAL DESIRE AND ABILITY IN HIS DISCIPLES. The last chapter tells of the sage's readiness to teach; this shows that he did not teach where his teaching was likely to prove of no avail. 修, in the comm. and dict. is explained 口欲言而未能之貌, "the appearance of one with mouth wishing to speak and yet not able to do so." This being the meaning, we might have expected the character to be 轉. 修, "to turn," is explained 還以相證之義, "going round for mutual testimony." 不復=不復有所告, "I tell him nothing more."

9. CONFUCIUS'S SYMPATHY WITH MOURNERS. The weeping is understood to be on the occasion of offering his condolences to a mourner, which was a rule of propriety."
CHAPTER X. 1. The Master said to Yen Yüan, "When called to office, to undertake its duties; when not so called, to lie retired;—it is only I and you who have attained to this."

2. Tsze-lû said, "If you had the conduct of the armies of a great state, whom would you have to act with you?"

3. The Master said, "I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution."

10. THE ATTAINMENTS OF HÜ, LIKE THOSE OF CONFUCIUS. THE EXCESSIVE BOLDNESS OF TSZE-LÛ. 1. In 用之, 舍之; 之 is explained by 我, but we have seen that 之 following active verbs imparts to them a sort of neuter signification. 用之 = "used." 舍之 = "neglected." 2. A Chiün, according to the 周禮, consisted of 12,500 men. The royal forces consisted of six such bodies, and those of a great state of three. 3. 暴虎 飛河, see Shih-ching, II, v, 1, st. 6. 媼 does not indicate timidity, but solicitude.—Tsze-lû, it would appear, was jealous of the praise conferred on Hŭi, and, pluming himself on his bravery, put in for a share of the Master's approbation. But he only brought on himself this rebuke.
CHAPTER XI. The Master said, "If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love."

CHAPTER XII. The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

CHAPTER XIII. When the Master was in Ch'i, he heard the Shào, and for three months did not know

11. THE UNCERTAINTY AND FOLLY OF THE PURSUIT OF RICHES. It occurs to a student to understand the first clause—"If it be proper to search for riches," and the third—"I will do it." But the translation is according to the modern commentaries, and the conclusion agrees better with it. In explaining 販鞭之士, some refer us to the attendants who cleared the street with their whips when the prince went abroad, but we need not seek any particular allusion of the kind. Observe 而如 "if," and then 如 "since." Still we may bring out the meaning from 而 taken in its usual significance of "and." In this construction the previous 販="given riches," and 而可求="and such as can surely be found."—An objection to the pursuit of wealth may be made on the ground of righteousness, or on that of its uncertainty. It is the latter on which Confucius here rests.

12. WHAT THINGS CONFUCIUS WAS PARTICULARLY CAREFUL ABOUT. 齊, read châi, and "to fast," or, rather, denoting the whole religious adjustment, enjoined before the offering of sacrifice, and extending over the ten days previous to the great sacrificial seasons. 皆 means "to equalize" (see II, iii), and the effect of those previous exercises was "to adjust what was not adjusted, so as to produce a perfect adjustment." Sacrifices presented in such a state of mind were sure to be acceptable. Other people, it is said, might be heedless in reference to sacrifices, to war, and to sickness, but not so the sage.

13. THE EFFECT OF MUSIC ON CONFUCIUS. The shào, see III, xxv. This incident must have happened in the thirty-sixth year of Confucius, when he followed Duke Châo in his flight from Lû to Ch'i. As related in the 史記, "Historical Records," before the characters 三月, we have 學之, "he learned it three
the taste of flesh. "I did not think," he said, "that music could have been made so excellent as this."

CHAPTER XVII. 1. Yen Yú said, "Is our Master for the ruler of Wei?" Tsze-kung said, "Oh! I will ask him."

2. He went in accordingly, and said, "What sort of men were Po-i and Shû-ch’î?" "They were ancient worthies," said the Master. "Did they have any repinings because of their course?" The Master again replied, "They sought to act virtuously, and they did so; what was there for them to repine about?" On this, Tsze-kung went out and said, "Our Master is not for him."

months," which may relieve us from the necessity of extending the three months over all the time in which he did not know the taste of his food. In Ho Yen's compilation, the 不知 is explained by 忽忘, "he was careless about and forgot." The last clause is also explained there—"I did not think that this music had reached this country of Ch’î."

14. CONFUCIUS DID NOT APPROVE OF A SON OPPOSING HIS FATHER. 1. The eldest son of Duke Ling of Wei had planned to kill his mother (his stepmother), the notorious Nan-tsze (VI, xxvi.). For this he had to flee the country, and his son, on the death of Ling, became duke (出公), and subsequently opposed his father's attempts to wrest the state from him. This was the matter argued among the disciples,—Was Confucius for (為, 4th tone) the son, the ruling duke? 2. In Wei it would not have been according to propriety to speak by name of its ruler, and therefore Tsze-kung put the case of Po-i and Shû-ch’î, see V, xxii. They having given up a throne, and finally their lives, rather than do what they thought wrong, and Confucius fully approving of their conduct, it was plain he could not approve of a son’s holding by force what was the rightful inheritance of the father. 求仁而得仁, "They sought for virtue, and they got virtue;" i.e., such was the character of their conduct.
Chapter XV. The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow;—I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud."

Chapter XVI. The Master said, "If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults."

15. The joy of Confucius independent of outward circumstances. 飯, in 3rd tone, "a meal"; also, as here, a verb, "to eat." 枕, 4th tone, "to pillow," "to use as a pillow." Critics call attention to 亦, making the sentiment = "My joy is everywhere. It is amid other circumstances. It is also here." 不義云云, = "By unrighteousness I might get riches and honors, but such riches and honors are to me as a floating cloud. It is vain to grasp at them, so uncertain and unsubstantial."

16. The value which Confucius set upon the study of the Yi. Chu Hsi supposes that this was spoken when Confucius was about seventy, as he was in his sixty-eighth year when he ceased his wanderings, and settled in Lu to the adjustment and compilation of the Yi and other Ching. If the remark be referred to that time, an error may well be found in 五, for he would hardly be speaking at seventy of having fifty years added to his life. Chu also mentions the report of Liu Ping-chün, referred to by him under V, xxiv, that he had been told of a copy of the Lun Yū, which read 假 for 加, and 爲 for 改. Amended thus, the meaning would be—"If I had some more years to finish the study of the Yi, etc." Ho Yer interprets the chapter quite differently. Referring to the saying, II, iv, 4, "At fifty, I knew the decrees of Heaven," he supposes this to have been spoken when Confucius was forty-seven, and explains—"In a few years more I will be fifty, and have finished the Yi, when I may be without great faults."—One thing remains upon both views:—Confucius never claimed, what his followers do for him, to be a perfect man.
Chapter XVII. The Master’s frequent themes of discourse were—the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

Chapter XVIII. 1. The duke of Sheh asked Tsze-lû about Confucius, and Tsze-lû did not answer him.

2. The Master said, “Why did you not say to him,—He is simply a man, who in his eager pursuit (of knowledge) forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on?”

17. Confucius’s most common topics. 書, “The History,” i.e., the historical documents which were compiled into the Shû-ching that has come down to us in a mutilated condition. 詩 also, and much more 禮, must not be understood of the now existing Shih-ching and Li Chi. Chû Hsi explains 雅 (3rd tone) by 常, “constantly.” The old interpreter Chang explains it by 正 “correctly,” —“Confucius would speak of the Odes, etc., with attention to the correct enunciation of the characters.” This does not seem so good.

18. Confucius’s description of his own character, as being simply a cheerful, earnest learner. 1. 葉 (read sheh) was a district of Ch’û (楚), the governor or prefect of which was styled kung, after the usurping fashion of Ch’û. Its name is still preserved in a district of the department of 南陽, in the south of Honan. 2. 云 sometimes finishes a sentence (Prémare, “claudit orationem”), as here. The el after it = 矣, imparting to all the preceding description a meaning indicated by our simply or only. Wang Yin-chih, in his treatise on the particles, gives instances of 云 used as a particle, now initial, now medial, and again final.
Chapter XIX. The Master said, “I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there.”

Chapter XX. The subjects on which the Master did not talk, were—extraordinary things, feats of strength, disorder, and spiritual beings.

Chapter XXI. The Master said, “When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.”

19. Confucius’s knowledge not connate, but the result of his study of antiquity. Here again, according to the commentators, is a wonderful instance of the sage’s humility disclaiming what he really had. The comment of a Mr. Yin, subjoined to Chu Hsi’s own, is to the effect that the knowledge born with a man is only 獨善, while ceremonies, music, names of things, history, etc., must be learned. This would make what we may call connate or innate knowledge the moral sense, and those intuitive principles of reason, on and by which all knowledge is built up. But Confucius could not mean to deny his being possessed of these. “I love antiquity;” i. e., the ancients and all their works.

20. Subjects avoided by Confucius in his conversation. “confusion,” meaning rebellious disorder, parricide, regicide, and such crimes. Chu Hsi makes 神 here = 鬼神 the mysterious, or spiritual operations apparent in the course of nature.” 王肅 (died A. D. 266) as given by Ho Yen, simply says—鬼神之事, “the affairs of spiritual beings.” For an instance of Confucius avoiding such a subject, see XI, xi.

21. How a man may find instructors for himself. 三人行, “three men walking”; but it is implied that the speaker is himself one of them. The commentators all take 擇 in the sense of “to distinguish,” “to determine.” “I will determine the one who is good, and follow him, etc.” I prefer to understand as in the translation. 改之, “change them,” i. e., correct them in myself, avoid them.
CHAPTER XXII. The Master said, "Heaven produced the virtue that is in me. Hwan T‘üi—what can he do to me?"

CHAPTER XXIII. The Master said, "Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;—that is my way."

CHAPTER XXIV. There were four things which the Master taught,—letters, ethics, devotion of soul, and truthfulness.

22. Confucius calm in danger, through the assurance of having a divine mission. According to the historical accounts, Confucius was passing through Sung in his way from Wei to Ch‘än, and was practicing ceremonies with his disciples under a large tree, when they were set upon by emissaries of Hwan (or Hsiang) T‘üi, a high officer of Sung. These pulled down the tree, and wanted to kill the sage. His disciples urged him to make haste and escape, when he calmed their fears by these words. At the same time, he disguised himself till he had got past Sung. This story may be apocryphal, but the saying remains,—a remarkable one.

23. Confucius practiced no concealment with his disciples. 二三子, see III, xxiv. 與 is explained by Ch‘ü Hsi by 示, "to show," as if the meaning were, "There is not one of my doings in which I am not showing my doctrines to you." But the common signification of 與 may be retained, as in Ho Yen,—"which is not given to, shared with, you." To what the concealment has reference we cannot tell. Observe the force of 者 followed by 也 at the end;—"To have none of my actions not shared with you,—that is I, Ch‘iiu."

24. The subjects of Confucius’s teaching. 以四教, "took four things and taught." There were four things which—not four ways in which—Confucius taught. 是 here = our use of letters. 行 = 人倫日用, "what is daily used in the relations of life." 言 = 無一念之不盡, "not a single thought not exhausted." 信 = 無一事之不貴, "not a single thing without its reality." These are the explanations in the 四書備旨. I confess to apprehend but vaguely the two latter subjects as distinguished from the second.
CHAPTER XXV.  1. The Master said, "A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me."

2. The Master said, "A good man it is not mine to see; could I see a man possessed of constancy, that would satisfy me.

3. "Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease:—it is difficult with such characteristics to have constancy."

CHAPTER XXVI. The Master angled,—but did not use a net. He shot,—but not at birds perching.

25. The paucity of true men in, and the pretentiousness of, Confucius's time. 子曰, par. 2, is supposed by some to be an addition to the text. That being so, we have in the chapter a climax of character—the man of constancy, or the single-hearted, steadfast man; the good man, who on his single-heartedness has built up his virtue; the Chih-ih-ih, the man of virtue in large proportions, and intellectually able besides; and the sage, or highest style of man. 聰, from 聰, 口, and 言; "ear, mouth, and good," = intuitively apprehensive of truth, and correct in utterance and action. Comp. Mencius, VII, Pt. ii, ch. xxv.

26. The humanity of Confucius: 綱 is properly the large rope attached to a net, by means of which it may be drawn so as to sweep a stream. 弋, "to shoot with a string tied to the arrow, by which it may be drawn back again." 射, applied to such shooting, in the 4th tone, is read shih. Confucius would only destroy what life was necessary for his use, and in taking that he would not take advantage of the inferior creatures. This chapter is said to be descriptive of him in his early life.
CHAPTER XXVII. The Master said, "There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory:—this is the second style of knowledge."

CHAPTER XXVIII. 1. It was difficult to talk (profitably and reputedly) with the people of Hû-hsiang, and a lad of that place having had an interview with the Master, the disciples doubted.

2. The Master said, "I admit people's approach to me without committing myself as to what they may do when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct."

27. AGAINST ACTING HEEDLESSLY. P'êo Hsien, in Ho Yen, says that this was spoken with reference to heedless compilers of records. Chu Hsi makes 作之 simply = 作事, "to do things," "to act." The paraphrasts make the latter part descriptive of Confucius—"I hear much, etc." This is not necessary, and the translation had better be as indefinite as the original.

28. THE READINESS OF CONFUCIUS TO MEET APPROACHES TO HIM THOUGH MADE BY THE UNLIKELY. 1. In 互鄉, the 鄉 appears to be like our local termination ham.—"The people of Hû-ham." Its site is now sought in three different places. 2. Chu Hsi would here transpose the order of the text, and read 人潔已云云 immediately after 子曰. He also supposes some characters lost in the sentence 唯何也. This is hardly necessary. 與, as in V, vii, 3, = 許, "to allow," "to concede to."
Chapter XXIX. The Master said, "Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand."

Chapter XXX. 1. The minister of crime of Ch'ān asked whether the duke Chāo knew propriety, and Confucius said, "He knew propriety."

2. Confucius having retired, the minister bowed to Wū-mā Ch'ī to come forward, and said, "I have heard that the superior man is not a partisan. May the superior man be a partisan also?" The prince married a daughter of the house of Wū, of the same surname with himself, and called her,—'The elder Tsze of
Wû.’ If the prince knew propriety, who does not know it?”

3. Wu-mâ Chî reported these remarks, and the Master said, “I am fortunate! If I have any errors, people are sure to know them.”

Chapter XXXI. When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

Chapter XXXII. The Master said, “In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.”
Chapter XXXIII. The Master said, "The sage and the man of perfect virtue;—how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness." Kung-hsi Hwâ said, "This is just what we, the disciples, cannot imitate you in."

Chapter XXXIV. The Master being very sick, Tsze-lû asked leave to pray for him. He said, "May such a thing be done?" Tsze-lû replied, "It may. In the Eulogies it is said, 'Prayer has been made for thee to the spirits of the upper and lower..."
The Master said, “My praying has been for a long time.”

Chapter XXXV. The Master said, “Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate.”

Chapter XXXVI. The Master said, “The superior man is satisfied and composed; the mean man is always full of distress.”

Chapter XXXVII. The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

The spirits of the former, and the latter.—Chü Hsi says, “Prayer is the expression of repentance and promise of amendment, to supplicate the help of the spirits. If there be not those things, then there is no need for praying. In the case of the sage, he had committed no errors, and admitted of no amendment. In all his conduct he had been in harmony with the spiritual intelligences, and therefore he said,—my praying has been for a long time.” We must demur to some of these expressions; but the declining to be prayed for, and the concluding remark, seem to indicate the satisfaction of Confucius with himself. We wish that our information about him were not so stinted and fragmentary.

35. MEANNESS NOT SO BAD AS INSUBORDINATION. 孫, read sun, like 逊, and with the same meaning.

36. CONTRAST IN THEIR FEELINGS BETWEEN THE CHÜN-TSZE AND THE MEAN MAN. 坦, “a level plain,” used adverbially with 然, = “lightsomely.” This is its force here. 長, “constantly.”

37. HOW VARIOUS ELEMENTS MODIFIED ONE ANOTHER IN THE CHARACTER OF CONFUCIUS.
CHAPTER I. The Master said, "T'ai-po may be said to have reached the highest point of virtuous action. Thrice he declined the kingdom, and the people in ignorance of his motives could not express their approbation of his conduct."

The Heading of This Book.—T'ai-po. "T'ai-po, Book VIII." As in other cases, the first words of the Book give the name to it. The subjects of the chapter are miscellaneous, but it begins and ends with the character and deeds of ancient sages and worthies, and on this account it follows the seventh chapter, where we have Confucius himself described.

1. The Exceeding Virtue of T'ai-po. T'ai-po was the eldest son of king T'ai (大), the grandfather of Wăn, the founder of the Châu dynasty. T'ai had formed the intention of upsetting the Yin dynasty, of which T'ai-po disapproved. T'ai, moreover, because of the sage virtues of his grandson Ch'ang (昌), who afterwards became King Wăn, wished to hand down his principality to his third son, Ch'ang's father. T'ai-po observing this, and to escape opposing his father's purpose, retired with his second brother among the barbarous tribes of the south, and left their youngest brother in possession of the state. The motives of his conduct T'ai-po kept to himself, so that the people could not find how to praise him. There is a difficulty in making out the refusal of the empire three times, there being different accounts of the times and ways in which he did so. Chu Hsi cuts the knot, by making "thrice" = "firmly," in which solution we may acquiesce. There is as great difficulty to find out a declining of the kingdom in T'ai-po's withdrawal from the petty State of Châu. It may be added that King Wû, the first sovereign of the Châu dynasty, subsequently conferred on T'ai-po the posthumous title of Chief of Wû (武), the country to which he had withdrawn, and whose rude inhabitants gathered round him. His second brother succeeded him in the government of them, and hence the ruling house of Wû had the same surname as the royal house of Châu, that namely of Chi (姬) ;—see VII, xxx. 也, 其, give emphasis to the preceding declaration;—compare I xiv.
Chapter II. 1. The Master said, "Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness.

2. "When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness."

2. The value of the rules of propriety; and of example in those in high stations. 1. We must bear in mind that the ceremonies, or rules of propriety, spoken of in these Books, are not mere conventionalities, but the ordinations of man's moral and intelligent nature in the line of what is proper. 絞, "to strangle," is here explained by Chu Hsi by 急切. Ho Yen, after Ma Yung, early part of 2nd century, makes it 絞刺 "sarcasm." 2. There does not seem any connection between the former paragraph and this, and hence this is by many considered to be a new chapter, and assigned to the philosopher Tsang. 君子 differs here from its previous usage, having reference more to the position or station of the individuals indicated, than to their virtue. 故舊 = 舊臣舊交, "old ministers and old intimacies." 偷, often a verb, "to steal"; here an adjective, "mean."
CHAPTER III. The philosopher Tsâng being ill, he called to him the disciples of his school, and said, “Uncover my feet, uncover my hands. It is said in the Book of Poetry, ‘We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice,’ and so have I been. Now and hereafter, I know my escape from all injury to my person. O ye, my little children.”

CHAPTER IV. 1. The philosopher Tsâng being ill, Mâng Châng went to ask how he was.

2. Tsâng said to him, “When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

3. The philosopher Tsâng’s filial piety seen in his care of his person. We get our bodies perfect from our parents, and should so preserve them to the last. This is a great branch of filial piety with the Chinese, and this chapter is said to illustrate how Tsâng-tsze (I, iv) had made this his life-long study. He made the disciples uncover his hands and feet to show them in what preservation those members were.

4. The philosopher Tsâng’s dying counsels to a man of high rank. 1. 敬 was the honorary epithet of 孫捷, a great officer of Lû, and son of Mâng-wû, II, vi. From the conclusion of this chapter, we may suppose that he descended to small matters below his rank. 之 refers to 疾. 2. 言, in 子言曰, intimates that Tsâng commenced the conversation. 3. 動, 正, and 出 are all verbs governing the nouns following.
3. “There are three principles of conduct which the man of high rank should consider specially important:—that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them.”

Chapter V. The philosopher Tsăng said, “Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty;存。曾子曰以能問於不能
色、斯近信矣、出辭氣、斯遠 動容貌、斯遠暴慢矣、正顔
鄙倍矣、籣豆之事則有司

色、斯近信矣、出辭氣、斯遠 動容貌、斯遠暴慢矣、正顔
鄙倍矣、籣豆之事則有司

is read like 背, and with the same meaning, “to rebel against,” “to be contrary to,” that here opposed being 道, “the truth and right.” 篦 was a bamboo dish with a stand, made to hold fruits and seeds at sacrifice; 豆 was like it, and of the same size, only made of wood, and used to contain pickled vegetables and sauces. 君子 is used as in chap. ii.—In Ho Yen’s compilation, the three clauses, beginning 斯, are taken not so well, and =“thus he will not suffer from men’s being violent and insulting, etc. etc.”

5. The Admirable Simplicity and Freedom from Egotism of a Friend of the Philosopher Tsăng

This friend is supposed to have been Yen Yuán. 校, “imprisonment by means of wood,” “stocks.” The dictionary, after the old writers,
offended against, and yet entering into no altercation; formerly I had a friend who pursued this style of conduct.”

Chapter VI. The philosopher Tsăng said, “Suppose that there is an individual who can be intrusted with the charge of a young orphan prince, and can be commissioned with authority over a state of a hundred li, and whom no emergency however great can drive from his principles:—is such a man a superior man? He is a superior man indeed.”

Chapter VII. 1. The philosopher Tsăng said, “The officer may not be without breadth of mind and explains it with reference to this passage, by 角 也, 報 也, “altercation,” “retorting.” 從事 於 斯, literally, “followed things in this way.”

6. A combination of talents and virtue constituting a Chün-tsze. 六尺之孤, “an orphan of six cubits.” By a comparison of a passage in the Châu Lî and other references, it is established that “of six cubits” is equivalent to “of fifteen years or less,” and that for every cubit more or less we should add or deduct five years. See the 經 註 集 證, where it is also said that the ancient cubit was shorter than the modern, and only = 7.4 in., so that six cubits = 4.44 cubits of the present day. But this estimate of the ancient cubit is probably still too high. King Wăn, it is said, was ten cubits high. 百里之命, see Mencius, V, Pt. ii, ch. ii, 6. 億_amounts nearly to a question, and is answered by 也—"Yes, indeed."

7. The necessity to the officer of compass and vigor of mind. 1. 學, a learned man, “a scholar”; but in all ages learning has been the
vigorous endurance. His burden is heavy and his course is long.

2. "Perfect virtue is the burden which he considers it is his to sustain;—is it not heavy? Only with death does his course stop;—is it not long?"

Chapter VIII. 1. The Master said, "It is by the Odes that the mind is aroused.

2. "It is by the Rules of Propriety that the character is established.

3. "It is from Music that the finish is received."

Chapter IX. The Master said, "The people may be made to follow a path of action, but they may not be made to understand it."

qualification for, and passport to, official employment in China, hence it is also a general designation for "an officer." 任, 4th tone, a noun, 任, "an office," "a burden borne"; with the 2nd tone, it is the verb "to bear."

8. The effects of poetry, proprieties, and music. These three short sentences are in form like the four, 志於道, etc., in VII, vi, but must be interpreted differently. There the first term in each sentence is a verb in the imperative mood, here it is rather in the indicative. There the is to be joined closely to the 1st character and here to the 3rd. There it = our preposition to; here it = by. The terms 詩, 禮, 樂 have all specific reference to the Books so called.

9. What may, and what may not, be attained to with the people. According to Chü Hsi, the first 之 is 理之所當然, "duty, what principles require, and the second is 理之所以然, "the principle of duty." He also takes 可 and 不可 as = 能 and 不能. If the meaning were so, then the sentiment would be much too broadly expressed. See 四書改錯, XVI, xv. As often in other places, the 習註 gives the meaning here happily; viz., that a knowledge of the reasons and principles of what they are called to do need not be required from the people, 不可責之民.
Chapter X. The Master said, "The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme."

Chapter XI. The Master said, "Though a man have abilities as admirable as those of the duke of Châu, yet if he be proud and niggardly, those other things are really not worth being looked at."

Chapter XII. The Master said, "It is not easy to find a man who has learned for three years without coming to be good."

10. DIFFERENT CAUSES OF INSUBORDINATION:—A LESSON TO RULERS.

11. THE WORTHLESSNESS OF TALENT WITHOUT VIRTUE. "The duke of Châu;"—see VII, v. 其餘, "the overplus," "the superfluity," referring to the "talents," and indicating that ability is not the 本, or root of character, not what is essential. 也已, as in chap. i.

12. HOW QUICKLY LEARNING MAKES MEN GOOD. This is the interpretation of K'ung Ān-κwo, who takes 糧 in the sense of 薄. Chû Hsi takes the term in the sense of 薄 "emolument," and would change 至 into 志, making the whole a lamentation over the rarity of the disinterested pursuit of learning. But we are not at liberty to admit alterations of the text, unless, as received, it be absolutely unintelligible.
CHAPTER XIII.  1. The Master said, "With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.

2. "Such a one will not enter a tottering state, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed.

3. "When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honor are things to be ashamed of."

CHAPTER XIV. The Master said, "He who is not in any particular office has nothing to do with plans for the administration of its duties."

13. THE QUALIFICATIONS OF AN OFFICER, WHO WILL ALWAYS ACT RIGHT IN ACCEPTING AND DECLINING OFFICE. 1. This paragraph is taken as descriptive of character, the effects of whose presence we have in the next, and of its absence in the last. 2. 見 in opposition to 見, read hsen, in 4th tone. The whole chapter seems to want the warmth of generous principle and feeling. In fact, I doubt whether its parts bear the relation and connection which they are supposed to have.

14. EVERY MAN SHOULD MIND HIS OWN BUSINESS. So the sentiment of this chapter is generalized by the paraphrasts, and perhaps correctly. Its letter, however, has doubtless operated to prevent the spread of right notions about political liberty in China.
Chapter XV. The Master said, "When the music master Chih first entered on his office, the finish of the Kwan Tsü was magnificent;—how it filled the ears!"

Chapter XVI. The Master said, "Ardent and yet not upright, stupid and yet not attentive; simple and yet not sincere:—such persons I do not understand."

Chapter XVII. The Master said, "Learn as if you could not reach your object, and were always fearing also lest you should lose it."

15. The praise of the music master Chih. Neither Morrison nor Medhurst gives what appears to be the meaning of 亂 in this chapter. The K‘ang-hsi dictionary has it—樂之卒章曰亂, "The last part in the musical services is called 乱an." The program on those occasions consisted of four parts, in the last of which a number of pieces from the Fang or songs of the states was sung, commencing with the Kwan Tsü. The name 乱an was also given to a sort of refrain, at the end of each song.—The old interpreters explain differently,—"when the music master Chih first corrected the confusion of the Kwan Tsü," etc.

16. A lamentation over moral error added to natural defect.吾不知之,"I do not know them"; that is, say commentators, natural defects of endowment are generally associated with certain redeeming qualities, as hastiness with straightforwardness, etc., but in the parties Confucius had in view, those redeeming qualities were absent. He did not understand them, and could do nothing for them.

17. With what earnestness and continuousness learning should be pursued.
Chapter XVIII. The Master said, "How majestic was the manner in which Shun and Yü held possession of the empire, as if it were nothing to them!"

Chapter XIX. 1. The Master said, "Great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yao corresponded to it. How vast was his virtue! The people could find no name for it.

2. "How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!"

18. The Lofty Character of Shun and Yü. Shun received the empire from Yao, 2255 B.C., and Yü received it from Shun, 2205 B.C. The throne came to them not by inheritance. They were called to it through their talents and virtue. And yet the possession of it did not affect them at all. 不與,—"it did not concern them,"—was as if nothing to them. Ho Yen takes 與=qiu,—"they had the empire without seeking for it." This is not according to usage.

19. The Praise of Yao. 1. No doubt, Yao, as he appears in Chinese annals, is a fit object of admiration, but if Confucius had had a right knowledge of, and reverence for, Heaven, he could not have spoken as he does here. Grant that it is only the visible heaven overspreading all, to which he compares Yao, even that is sufficiently absurd. 則之，not simply=法之，"imitated it," but 能與之 準，"could equalize with it."

2. 其有成功=其所有之成功, the great achievements of his government. 文章 (see V, xii)=the music, ceremonies, etc., of which he was the author.
Chapter XX. 1. Shun had five ministers, and the empire was well governed.

2. King Wu said, "I have ten able ministers."

3. Confucius said, "Is not the saying that talents are difficult to find, true? Only when the dynasties of T'ang and Yü met, were they more abundant than in this of Ch'âu, yet there was a woman among them. The able ministers were no more than nine men.

4. "King Wăn possessed two of the three parts of

20. THE SCARCITY OF MEN OF TALENT, AND PRAISE OF THE HOUSE OF CH'ÂU. 1. Shun's five ministers were: 禹, Superintendent of Works; 稷, Superintendent of Agriculture; 奚 (hsieh), Minister of Instruction; 卯, Minister of Justice; and 伯益, Warden of Woods and Marshes. Those five, as being eminent above all their compeers, are mentioned. 2. See the Shû-ching, V, i, sect. ii. 6. 亂臣, "governing, i. e., able ministers." In the dictionary, the first meaning given of 亂 is "to regulate," and the second is just the opposite, —"to confound," "confusion." Of the ten ministers, the most distinguished of course was the duke of Ch'âu. One of them, it is said, next paragraph, was a woman, but whether she was the mother of King Wăn, or his wife, is much disputed. The ten men were:—the duke of Ch'âu, the duke of Shào, Grandfather Hope, the duke of Pi, the duke of Yung, T'ai-tien, Hung-yâo, San-i Shâng, Nan-kung Kwo, and the wife or mother of King Wăn. 3. Instead of the usual "The Master said," we have here 孔子曰 "The philosopher K'ung said." This is accounted for on the ground that the words of King Wu having been quoted immediately before, it would not have been right to crown the sage with his usual title of "the Master." The style of the whole chapter, however, is different from that of any previous one, and we may suspect that it is corrupt. 才難 is a sort of proverb, or common saying, which Confucius quotes and illustrates. 唐虞之際 (Yâo is called T'ang, having ascended the throne from the marquisate of that name, and Yü became a sort of accepted surname or style of Shun) 於斯為盛 is understood by Chû Hsi as in the translation, while the old writers take exactly the opposite
the empire, and with those he served the dynasty of Yin. The virtue of the house of Châu may be said to have reached the highest point indeed."

CHAPTER XXI. The Master said, "I can find no flaw in the character of Yü. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low, mean house, but expended all his strength on the ditches and water channels. I can find nothing like a flaw in Yü."

view. The whole is obscure. 4. This paragraph must be spoken of King Wân.

21. THE PRAISE OF YÝ. 閻, read chien, 4th tone, "a crevice," "a crack." The form 閻 in the text is not so correct. 羽吾無間然矣. "In Yü, I find no crevice so," i.e., I find nothing in him to which I can point as a flaw. 鬼神 is interpreted of the spirits of heaven and earth, as well as those sacrificed to in the ancestral temple, but the saying that the rich offerings were filial (孝) would seem to restrict the phrase to the latter. The 鬼 was an apron made of leather, and coming down over the knees, and the 鬼 was a sort of cap or crown, flat on the top, and projecting before and behind, with a long fringe on which gems and pearls were strung, exactly like the Christ-Church cap of Oxford. They were both used in sacrificing. 溝洫, generally the water channels by which the boundaries of the fields were determined, and provision made for their irrigation, and to carry off the water of floods. The 溝 were four cubits wide and deep, and arranged so as to flow into the 湙, which were double the size.
Chapter I. The subjects of which the Master seldom spoke were—profitableness, and also the appointments of Heaven, and perfect virtue.

Chapter II. 1. A man of the village of Tá-hsiang said, "Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any particular thing."

Heading of This Book. "The Master seldom, No. 9." The thirty chapters of this Book are much akin to those of the seventh. They are mostly occupied with the doctrine, character, and ways of Confucius himself. 1. Subjects seldom spoken of by Confucius. 利 is mostly taken here in a good sense, not as selfish gain, but as it is defined under the first of the diagrams in the Yi-ching, 一義之 和, "the harmoniousness of all that is righteous"; that is, how what is right is really what is truly profitable. Compare Mencius, I, I, 1. Yet even in this sense Confucius seldom spoke of it, as he would not have the consideration of the profitable introduced into conduct at all. With his not speaking of 仁 there is a difficulty which I know not how to solve. The fourth Book is nearly all occupied with it, and no doubt it was a prominent topic in Confucius's teachings. 命 is not our fate, unless in the primary meaning of that term,—"Fatum est quod dixit fantur." Nor is it decree, or antecedent purpose and determination, but the decree embodied and realized in its object.

2. Amusement of Confucius at the remark of an ignorant man about him. Commentators, old and new, say that the chapter shows the exceeding humility of the sage, educed by his being praised, but his observation on the man's remark was evidently ironical. 1. For want of another word, I render 黨 by "village." According to the statutes of Châu, "five families made a 比, four 里 a 里, and five 里 or 500 families a 壇." Who the villager was is not recorded, though some would have him to be the same with 項橐, the boy of whom it is said in the 三字經, 善仲尼師項橐, "of old Confucius was a scholar of Hsiang T'o." The man was able to see that Confucius was very extensively learned, but his idea of fame, common to the age, was that it must be
The Master heard the observation, and said to his disciples, "What shall I practice? Shall I practice charioteering, or shall I practice archery? I will practice charioteering."

CHAPTER III. 1. The Master said, "The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice.

2. "The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow only after ascending it. That is arrogant. I continue to bow below the hall, though I oppose the common practice."

acquired by excellence in some one particular art. In his lips, 孔子 was not more than our "Mr. K'ung."

3. *SOME COMMON PRACTICES INDIFFERENT AND OTHERS NOT.* 1. The cap here spoken of was that prescribed to be worn in the ancestral temple, and made of very fine linen dyed of a deep dark color. It had fallen into disuse, and was superseded by a simpler one of silk. Rather than be singular, Confucius gave in to a practice, which involved no principle of right, and was economical. 2. Chù Hsi explains the 拜下, 拜乎, thus: "In the ceremonial intercourse between ministers and their prince, it was proper for them to bow below the raised hall. This the prince declined, on which they ascended and completed the homage." See this illustrated in the 經 註 集 證, in loc. The prevailing disregard of the first part of the ceremony Confucius considered in consistent with the proper distance to be observed between prince and minister, and therefore he would be singular in adhering to the rule.
Chapter IV. There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

Chapter V. 1. The Master was put in fear in K‘wang.

2. He said, “After the death of King Wăn, was not the cause of truth lodged here in me?”

3. “If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got

4. Frailties from which Confucius was free. 毋, it is said, is not prohibitive here, but simply negative;—to make it appear that it was not by any effort, as 绝 and 毋 more naturally suggest that Confucius attained to these things.

5. Confucius assured in a time of danger by his conviction of a divine mission. Compare VII, xxii, but the adventure to which this chapter refers is placed in the sage’s history before the other, not long after he had resigned office, and left Lù. 1. There are different opinions as to what state K‘wang belonged to. The most likely is that it was a border town of Chang, and its site is now to be found in the department of Kaifeng in Honan. It is said that K‘wang had suffered from an officer of Lù, to whom Confucius bore a resemblance. As he passed by the place, moreover, a disciple,
such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"

CHAPTER VI. 1. A high officer asked Tsze-kung, saying, "May we not say that your Master is a sage? How various is his ability!"

2. Tsze-kung said, "Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various."

3. The Master heard of the conversation and said, "Does the high officer know me? When I was young, my condition was low, and therefore I acquired my

himself and King Wăn, he does not admit of such another. 後死者, "he who dies afterwards," = a future mortal.

6. ON THE VARIOUS ABILITY OF CONFUCIUS:—HIS SAGEHOOD NOT THEREIN. 1. According to the 周禮, the 大宰 was the chief of the six great officers of state, but the use of the designation in Confucius's time was confined to the states of Wû and Sung, and hence the officer in the text must have belonged to one of them. See the 註疏, in loc. The force of 與 is as appears in the translation. 2. 與 is responded to by Tsze-kung with 哉, "certainly," while yet by the use of 將 he gives his answer an air of hesitancy. 縱之, "lets him go," i. e., does not restrict him at all. The officer had found the sagehood of Confucius in his various ability;—by the 而, "moreover," Tsze-kung makes that ability only an additional circumstance. 3. Confucius explains his possession of various ability, and repudiates its being essential to the
ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability."

4. Lâo said, "The Master said, 'Having no official employment, I acquired many arts.'"

CHAPTER VII. The Master said, "Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite emptylike, ask anything of me, I set it forth from one end to the other, and exhaust it."

CHAPTER VIII. The Master said, "The Fang bird sage, or even to the chîn-tsze. 4. Lâo was a disciple, by surname Chîn (琴), and styled Tsze-k'âi (子開), or Tsze-chang (子張). It is supposed that when these conversations were being digested into their present form, some one remembered that Lâo had been in the habit of mentioning the remark given, and accordingly it was appended to the chapter. 子云 indicates that it was a frequent saying of Confucius.

7. Confucius disclaims the knowledge attributed to him, and declares his earnestness in teaching. The first sentence here was probably an exclamation with reference to some remark upon himself as having extraordinary knowledge. 卒其兩端, "exhibit (呂＝發動, 'to agitate') its two ends," i. e., discuss it from beginning to end.

8. For want of auspicious omens, Confucius gives up the hope of the triumph of his doctrines. The Fang is the male of a fabulous bird, which has been called the Chinese phoenix, said to appear when a sage ascends the throne or when right principles are going to triumph in the world. The female is called 鳳. In the days of Shun, they gamboled in his hall, and were heard singing on Mount Ch'i in the
CHAPTER IX. When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them approaching, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

CHAPTER X. 1. Yen Yüan, in admiration of the Master’s doctrines, sighed and said, “I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind.

does not come; the river sends forth no map:—it is all over with me!”

The river and the map carry us farther back still, to the time of Fu-hsi, to whom a monster with the head of a dragon, and the body of a horse, rose from the water, being marked on the back so as to give that first of the sages the idea of his diagrams. Confucius indorses these fables, —see V. xxvi, and observe how and  

9. Confucius’s sympathy with sorrow, respect for rank, and pity for misfortune. 齊, read tsze, is “the lower edge of a garment,” and joined with 衣, read tsʻiʻi, “mourning garments,” the two characters indicate the mourning of the second degree of intensity, where the edge is unhemmed, but cut even, instead of being ragged, the terms for which are 斬衰. The phrase, however, seems to be for “in mourning” generally. 少, in 4th tone, “young.”

10. Yen Yüan’s admiration of his Master’s doctrines; and his own progress in them. 1. 嘯然歎, “sighingly sighed.” 仰 and the other verbs here are to be translated in the past tense, as the chapter seems to give an account of the
2. "The Master, by orderly method, skillfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety.

3. "When I wish to give over the study of his doctrines, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow and lay hold of it, I really find no way to do so."

CHAPTER XI. 1. The Master being very ill, Tsze-lû wished the disciples to act as ministers to him.

2. During a remission of his illness, he said, "Long has the conduct of Yû been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?"
1. The Master was wishing to go and live among the nine wild tribes of the east.

2. Some one said, “They are rude. How can you do such a thing?” The Master said, “If a superior man dwelt among them, what rudeness would there be?”

3. “Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I die upon the road?”

Chapter XII. Tsze-kung said, “There is a beautiful gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it?”

The Master said, “Sell it! Sell it! But I would wait for one to offer the price.”

Chapter XIII. 1. The Master was wishing to go among the nine wild tribes of the east.

12. How the desire for office should be qualified by self-respect. 諸 is interrogative here, as in VII, xxxiv. There being no nominative to 諸, like the “I” in the translation, we might render, “should it be put,” etc. 僞, read chî, 4th tone = 僞, “price,” “value.”

The disciple wanted to elicit from Confucius why he declined office so much, and insinuated his question in this way. It seems better to translate yû here by “a gem,” or a “precious stone,” than by “a piece of jade.”

13. How barbarians can be civilized. This chapter is to be understood, it is said, like V, vi, not as if Confucius really wished to go among the 1, but that he thus expressed his regret that his doctrine did not find acceptance in China. 1. The 1,—see III, v. There were nine tribes or varieties (種) of them, the yellow, white, red, etc. 2. 如之何,—the 之 refers to his purpose to go among the 1.
Chapter XIV. The Master said, "I returned from Wei to Lù, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places."

Chapter XV. The Master said, "Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all duties to the dead, not to dare not to exert one's self; and not to be overcome of wine:—which one of these things do I attain to?"

Chapter XVI. The Master standing by a stream,

14. Confucius's services in correcting the music of his native state and adjusting the Book of Poetry. Confucius returned from Wei to Lù in his 69th year, and died five years after. The 雅 (read yá, 3rd tone) and the 頌 are the names of two, or rather three, of the divisions of the Shih-ching, the former being the "elegant" or "correct" odes, to be used with music at royal festivals, and the latter the praise songs, celebrating principally the virtues of the founders of different dynasties, to be used in the services of the ancestral temple.

15. Confucius's very humble estimate of himself. Comp. VII, ii, but the things which Confucius here disclaims are of a still lower character than those there mentioned. Very remarkable is the last, as from the sage. The old interpreters treat 何有於我哉, as they do in VII, ii;—compare VII, xxv, xxvii, xxxiii, et al. 公卿 stand together, indicating men of superior rank. If we distinguish between them, the 公 may express the princes, high officers in the royal court, and the 卿, the high officers in the princes' courts.

16. How Confucius was affected by a running stream. What does the it in the translation refer to? 者 and 如 indicate something in the sage's mind, suggested by the ceaseless movement of the water.
said, “It passes on just like this, not ceasing day or night!”

CHAPTER XVII. The Master said, “I have not seen one who loves virtue as he loves beauty.”

CHAPTER XVIII. The Master said, “The prosecution of learning may be compared to what may happen in raising a mound. If there want but one basket of earth to complete the work, and I stop, the stopping is my own work. It may be compared to throwing down the earth on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward.”

Chú Hsi makes it 天地之化＝our “course of nature.” In the註疏 we find for it 時事, “events,” “the things of time.” Probably Chú Hsi is correct. Comp. Mencius, IV, Pt. ii, ch. xvii.

17. THE RARITY OF A SINCERE LOVE OF VIRTUE. 色, as in I, vii.

18. THAT LEARNERS SHOULD NOT CEASE NOR INTERMIT THEIR LABORS. This is a fragment, like many other chapters, of some conversation, and the subject thus illustrated must be supplied, after the modern commentator, as in the translation, or, after the old, by “the following of virtue.” See the Shū-ching, V, v, 9, where the subject is virtuous consistency. We might expect 平 in 平地 to be a verb, like 爲 in 爲之, but a good sense cannot be made out by taking it so. 虽, “though only,” as many take it in VI, xxiv. The lesson of the chapter is—that repeated acquisitions individually small will ultimately amount to much, and that the learner is never to give over.
CHAPTER XIX. The Master said, "Never flagging when I set forth anything to him;—ah! that is Hûi."

CHAPTER XX. The Master said of Yen Yüan, "Alas! I saw his constant advance. I never saw him stop in his progress."

CHAPTER XXI. The Master said, "There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers but no fruit is subsequently produced!"

CHAPTER XXII. The Master said, "A youth is to be regarded with respect. How do we know that

19. Hûi the Earnest Student.
20. Confucius's Fond Recollection of Hûi as a Model Student. This is said to have been spoken after Hûi's death. 惜乎 looks as if it were so. The 未, "not yet," would rather make us think differently.
21. It is the End which Crowns the Work.
22. How and Why a Youth Should Be Regarded with Respect. The same person is spoken of throughout the chapter, as is shown by the 亦 in the last sentence. This is not very conclusive, but it brings out a good enough meaning. With Confucius's remark compare that of John Trebonius, Luther's schoolmaster at Eisenach, who used to raise his cap to his pupils on entering the schoolroom, and gave as the reason—"There are among these boys men of whom God will one day
his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.”

Chapter XXIII. The Master said, “Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him.”

make burgomasters, chancellors, doctors, and magistrates. Although you do not yet see them with the badges of their dignity, it is right that you should treat them with respect.” 後生, “after born,” a youth. See先生, II, viii.

23. The hopelessness of the case of those who assent and approved without reformation or serious thought. 之言, “words of lawlike admonition.” 見 is the name of the 5th trigram, to which the element of “wind” is attached. Wind enters everywhere, hence the character is interpreted by “entering,” and also by “mildness,” “yielding.” 而之言, “words of gentle insinuation.” In 矇之言, an antecedent to 之 is readily found in the preceding 言, but in 改之為貴, such an antecedent can only be found in a roundabout way. This is one of the cases which shows the inapplicability to Chinese composition of our strict syntactical apparatus. 末 as in chap. x.
CHAPTER XXIV. The Master said, "Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

CHAPTER XXV. The Master said, "The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him."

CHAPTER XXVI. 1. The Master said, "Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed;—ah! it is Yú who is equal to this!"

2. "'He dislikes none, he covets nothing;—what can he do but what is good!'

24. This is a repetition of part of I, viii.
25. The will unsubduable. 三軍, see VII, x. 帥, read shuí, 4th tone, = 將, "a general." 匹, "mate." We find in the dictionary—"Husband and wife of the common people are a pair (相匹)," and the application of the term being thus fixed, an individual man is called 匹夫; an individual woman, 匹婦.
26. Tsze-Lú's brave contentment in poverty, but failure to seek the highest aims. 1. On the construction of this paragraph, compare chap. xviii. The 狐 is the fox. The 貓, read heh, is probably the badger. It is described as nocturnal in its habits, having a soft, warm fur. It sleeps much, and is carnivorous. This last characteristic is not altogether inapplicable to the badger. See the 本草 獸部. 2. See
3. Tsze-lù kept continually repeating these words of the ode, when the Master said, “Those things are by no means sufficient to constitute (perfect) excellence.”

CHAPTER XXVII. The Master said, “When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves.”

CHAPTER XXVIII. The Master said, “The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.”

CHAPTER XXIX. The Master said, “There are some with whom we may study in common, but we

the Shih-ching, I, iii, Ode viii, 4. 3. 终身, not “all his life,” as frequently, but “continually.” Tsze-lù was a man of impulse, with many fine points, but not sufficiently reflective.

27. Men are known in times of adversity, “the after-withering,” a meiosis for their being evergreens.

28. The sequences of wisdom, virtue, and bravery. 仁者不愛，—this is one of the sayings about virtue, which is only true when it is combined with trust in God.

29. How different individuals stop at different stages of progress. More literally rendered, this chapter would be—“It may be possible with some parties together to study, but it may not yet be possible with them to go on to principles, etc.” 權, the weight of a steelyard, then “to weigh.” It is used here with reference to occurring events,—to weigh them and determine the application of principles to them. In the old commentaries, 權 is used here in opposition to 絆, the latter being
shall find them unable to go along with us to principles. Perhaps we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh occurring events along with us.”

CHAPTER XXX. 1. How the flowers of the aspen-plum flutter and turn! Do I not think of you? But your house is distant.

2. The Master said, “It is the want of thought about it. How is it distant?”

that which is always, and everywhere right, the former a deviation from that in particular circumstances, to bring things right. This meaning of the term here is denied. The ancients adopted it probably from their interpretation of the second clause in the next chapter, which they made one with this.

30. THE NECESSITY OF REFLECTION. 1. This is understood to be from one of the pieces of poetry, which were not admitted into the collection of the Shih, and no more of it being preserved than what we have here, it is not altogether intelligible. There are long disputes about the唐棣. Chū Hsi makes it a kind of small plum or cherry tree, whose leaves are constantly quivering, even when there is no wind; and adopting a reading, in a book of the Tsin (晉) dynasty, of 翻 for 偏, and changing 翻 into 反, he makes out the meaning in the translation. The old commentators keep the text, and interpret,—“How perversely contrary are the flowers of the T'ang-t'ai!” saying that those flowers are first open and then shut. This view made them take 椔 in the last chapter, as we have noticed. Who or what is meant by 爾 in 爾思, we cannot tell. The two 而 are mere expletives, completing the rhythm.

2. With this paragraph Chū Hsi compares VII, xxix.—The whole piece is like the 20th of the last Book, and suggests the thought of its being an addition by another hand to the original compilation.
BOOK X. HEANG TANG

Chapter I. 1. Confucius, in his village, looked simple and sincere, and as if he were not able to speak.

2. When he was in the prince's ancestral temple, or in the court, he spoke minutely on every point, but cautiously.

Heading of This Book.—鄉黨第十, "The village, No. 10." This Book is different in its character from all the others in the work. It contains hardly any sayings of Confucius, but is descriptive of his ways and demeanor in a variety of places and circumstances. It is not uninteresting, but, as a whole, it hardly heightens our veneration for the sage. We seem to know him better from it, and perhaps to Western minds, after being viewed in his bedchamber, his undress, and at his meals, he becomes divested of a good deal of his dignity and reputation. There is something remarkable about the style. Only in one passage is its subject styled 孔子, "The Master." He appears either as 孔子, "The philosopher Kung," or as 君子, "The superior man." A suspicion is thus raised that the chronicler had not the same relation to him as the compilers of the other Books. Anciently the Book formed only one chapter, but it is now arranged under seventeen divisions.

These divisions, for convenience in the translation, I continue to denominate chapters, which is done also in some native editions.

1. Demeanor of Confucius in his village, in the ancestral temple, and in the court. 1. According to the dictionary, quoting from a record of "the former Han dynasty, the 郷 contained 2,500 families, and the 黨 only 500"; but the two terms are to be taken here together, indicating the residence of the sage's relatives. His native place in Lù is doubtless intended, rather than the original seat of his family in Sung. 儀儀如 is explained by Wang Sù "mild-like," and by Chû Hsi, is in the translation, thinking probably that, with that meaning, it suited the next clause better. 2. 便, read p'ien, the 2nd tone= 試, "to debate," "to discriminate accurately." 爾= 耳. In those two places of high ceremony and of government, it became the sage, it is said, to be precise and particular. Compare III, xv.
Chapter II. 1. When he was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely.

2. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self-possessed.

Chapter III. 1. When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to move forward with difficulty.

2. Demeanor of Confucius at Court with Other Great Officers, and Before the Prince. 1. 朝 may be taken here as a verb, literally = "courting." It was the custom for all the officers to repair at daybreak to the court, and wait for the ruler to give them audience. 大夫, "Great officer," was a general name, applicable to all the higher officers in a court. At the royal court they were divided into three classes,—"highest," "middle," and "lowest," 上, 中, 下, but the various princes had only the first and third. Of the first order there were properly three, 齐, or nobles of the state, who were in Lù the chiefs of the "three families." Confucius belonged himself to the lower grade.

2. 足蹈 = "the feet moving uneasily," indicating the respectful anxiety of the mind. 與, 2nd tone, here appears in the phrase 與與如也, in a new sense.

3. Demeanor of Confucius at the Official Reception of a Visitor. 1. The visitor is supposed to be the ruler of another state. On the occasion of two princes meeting there was much ceremony. The visitor having arrived, he remained outside the front gate, and the host inside his reception room, which was in the ancestral temple. Messages passed between them by means of a number of officers called 介, on the side of the visitor, and 助, on the side of the host, who formed a zigzag line of communication from the one to the other, and passed their questions and answers along, till an understanding about the visit was thus officially effected. 足蹈 如 probably has the meaning which I have given in the translation. 2,
2. He inclined himself to the other officers among whom he stood, moving his left or right arm, as their position required, but keeping the skirts of his robe before and behind evenly adjusted.

3. He hastened forward, with his arms like the wings of a bird.

4. When the guest had retired, he would report to the prince, "The visitor is not turning round any more."

Chapter IV. 1. When he entered the palace gate,
he seemed to bend his body, as if it were not sufficient to admit him.

2. When he was standing, he did not occupy the middle of the gateway; when he passed in or out, he did not tread upon the threshold.

3. When he was passing the vacant place of the prince, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4. He ascended the reception hall, holding up his robe with both his hands, and his body bent; holding in his breath also, as if he dared not breathe.

5. When he came out from the audience, as soon as he had descended one step, he began to relax his
countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, with his arms like wings, and on occupying it, his manner still showed respectful uneasiness.

Chapter V. 1. When he was carrying the scepter of his ruler, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground.

palace branched off. 5. The audience is now over, and Confucius is returning to his usual place at the formal audience. K'ung An-kwo makes the 位 to be the 宇 in par. 3, but improperly. 迸 after 迸 is an addition that has somehow crept into the ordinary text.

5. Demeanor of Confucius when employed on a friendly embassy. 1. 丕 may be translated "scepter," in the sense simply of "a badge of authority." It was a piece of jade, conferred by the sovereign on the princes, and differed in size and shape, according to their rank. They took it with them when they attended the king's court, and, according to Chu Hsi and the old interpreters, it was carried also by their representatives, as their voucher, on occasions of embassies among themselves. In the 拓餘 說 II, xxxiii, however, it is contended, apparently on sufficient grounds, that the scepter then employed was different from the other. 贅, 1st tone, "to be equal to," "able for."
2. In presenting the presents with which he was charged, he wore a placid appearance.

3. At his private audience, he looked highly pleased.

CHAPTER VI. 1. The superior man did not use a deep purple, or a puce color, in the ornaments of his dress.

2. Even in his undress, he did not wear anything of a red or reddish color.

3. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment.

2. The preceding paragraph describes Confucius's manner in the friendly court, at his first interview, showing his credentials and delivering his message. That done, he had to deliver the various presents with which he was charged. This was called 享, = 獻. 3. After all the public presents were delivered, the ambassador had others of his own to give, and his interview for that purpose was called 私覲.—Chü Hsi remarks that there is no record of Confucius ever having been employed on such a mission, and supposes that this chapter and the preceding are simply summaries of the manner in which he used to say duties referred to in them ought to be discharged.

6. Rules of Confucius in regard to his dress. The discussions about the colors here mentioned are lengthy and tedious. I am not confident that I have given them all correctly in the translation. 1. 君子, used here to denote Confucius, can hardly have come from the hand of a disciple. 赤, "a deep azure flushed with carnetation." 赤, "a deep red"; it was dipped thrice in a red dye, and then twice in a black. 飾, "for ornament," i. e., for the edgings of the collar and sleeves. The kan, it is said, by Chü Hsi, after K'ung An-kwo, was worn in fasting, and the tsâu, in mourning, on which account Confucius would not use them. See this and the account of the colors denied in the 拓餘冊, in loc. 2. There are five colors which go by the name of 正, "correct," viz., 青, 黃, 赤, 白, 黑, "azure, yellow, carnetation, white, and black"; others, among which are 紅 and 紫, go by the name of 間, or "intermediate." See the 集証, in loc. Confucius
4. Over lamb’s fur he wore a garment of black; over fawn’s fur one of white; and over fox’s fur one of yellow.

5. The fur robe of his undress was long, with the right sleeve short.

6. He required his sleeping dress to be half as long again as his body.

7. When staying at home, he used thick furs of the fox or the badger.

8. When he put off mourning, he wore all the appendages of the girdle.

9. His undergarment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below.

would use only the correct colors, and moreover, Chú Hsi adds, red and reddish-blue are liked by women and girls. 纤 绢, his dress, when in private. 3. 織 and 絹 were made from the fibers of a creeping plant, the 落. Soo the Shih-ching, I, I, Ode II. 必表而出之, “he must display and have it outwards.” The interpretation of this, as in the translation, after Chú Hsi, though differing from the old commentators, seems to be correct. 4. The lamb’s fur belonged to the court dress, the fawn’s was worn on embassies, the fox’s on occasions of sacrifice, etc. 5. Confucius knew how to blend comfort and convenience. 6. This paragraph, it is supposed, belongs to the next chapter, in which case it is not the usual sleeping garment of Confucius that is spoken of, but the one he used in fasting. 長, 2nd tone, “over,” “overplus.” 7. These are the appendages of the girdle were, the handkerchief, a small knife, a spike for opening knots, etc. 去, 3rd tone, “to put away.” 9. The 袱 was the lower garment, reaching below the knees like a kilt or petticoat. For court and sacrificial dress, it was made curtainlike, as wide at the top as at the bottom. In that worn on
10. He did not wear lamb's fur or a black cap, on a visit of condolence.

11. On the first day of the month he put on his court robes, and presented himself at court.

Chapter VII. 1. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth.

2. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

Chapter VIII. 1. He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

Other occasions, Confucius saved the cloth in the way described. So, at least, says K'ung An-ko. 殺 read shâi, 4th tone. 10. Lamb's fur was worn with black (par. 4), but white is the color of mourning in China, and Confucius would not visit mourners, but in a sympathizing color. 11. "the fortunate day of the moon," i.e., the first of the month. This was Confucius' practice after he had ceased to be in office.

7. Rules observed by Confucius when fasting. 1. 齊, read châi, 1st tone; see VII, xii. The 6th paragraph of the last chapter should come in as the 2nd here. 2. The fasting was not from all food, but only from wine or spirits, and from pot herbs. Observe the difference between 變 and 遷, the former "to change," the latter "to change from," "to remove."—The whole chapter may be compared with Matt. 6:16-18.

8. Rules of Confucius about his food. 1. "minced meat," the commentators say, was made of beef, mutton, or fish, uncooked. 100 shing of paddy were reduced to 30, to bring it to the state of 精 rice. 2. in the dictionary is "overdone,"
2. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discolored, or what was of a bad flavor, nor anything which was ill-cooked, or was not in season.

3. He did not eat meat which was not cut properly, nor what was served without its proper sauce.

4. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it.

5. He did not partake of wine and dried meat bought in the market.

hence 失飱=“wrong in being overdone.” Some, however, make the phrase to mean “badly cooked,” either underdone or overdone. 4. 食(tsze) 氣, “the breath of the rice,” or perhaps, “the life-sustaining power of it,” but 氣 can hardly be translated here. 唯=惟, “only,” showing, it is said, that in other things he had a limit, but the use of wine being to make glad, he could not beforehand set a limit to the quantity
6. He was never without ginger when he ate.
7. He did not eat much.
8. When he had been assisting at the prince's sacrifice, he did not keep the flesh which he received overnight. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it.
9. When eating, he did not converse. When in bed, he did not speak.
10. Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave, respectful air.

of it. See, however, the singular note in IX, xv. 6. Literally, "He did not take away ginger in eating."
8. The prince, anciently (and it is still a custom), distributed among the assisting ministers the flesh of his sacrifice. Each would only get a little, and so it could be used at once. 10. 瓜 should be changed into 必 according to Chü Hsi. Ho Yen, however, retains it, and putting a comma after it, joins it with the two preceding specimens of spare diet. The "sacrificing" refers to a custom something like our saying grace. The master took a few grains of rice or part of the other provisions, and placed them on the ground, among the sacrificial vessels, a tribute to the worthy or worthies who first taught the art of cooking. The Buddhist priests in their monasteries have a custom of this kind, and on public occasions, as when Ch'ü-ying gave an entertainment in Hongkong in 1845, something like it is sometimes observed, but any such ceremony is unknown among the common habits of the people. However poor might be his fare, Confucius always observed it. 齊 (chái) = 稽, the grave demeanor appropriate to fasting.
Chapter IX. If his mat was not straight, he did not sit on it.

Chapter X. 1. When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.

2. When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

Chapter XI. 1. When he was sending complimentary inquiries to any one in another state, he bowed twice as he escorted the messenger away.

2. Chi K‘ang having sent him a present of physic, he bowed and received it, saying, “I do not know it. I dare not taste it.”

9. Rule of Confucius about his mat.

10. Other ways of Confucius in his village. 1. At sixty, people carried a staff. Confucius here showed his respect for age. 斯 is here an adverbial force, = 向. 2. There were three ceremonies every year, but that in the text was called “the great no,” being observed in the winter season, when the officers led all the people of a village about searching every house to expel demons, and drive away pestilence. It was conducted with great uproar, and little better than a play, but Confucius saw a good old idea in it, and when the mob was in his house, he stood on the eastern steps, the place of a host receiving guests in full dress. Some make the steps those of his ancestral temple, and his standing there to be to assure the spirits of his shrine.

11. Traits of Confucius’s intercourse with others. 1. The two bows were not to the messenger, but intended for the distant friend to whom he was being sent. 2. 康 was the 季康子 of II, xx et al. Confucius accepted the gift, but thought it necessary to let the donor know he could not, for the present at least, avail himself of it.
Chapter XII. The stable being burned down, when he was at court, on his return he said, "Has any man been hurt?" He did not ask about the horses.

Chapter XIII. 1. When the prince sent him a gift of cooked meat, he would adjust his mat, first taste it, and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. When the prince sent him a gift of a living animal, he would keep it alive.

2. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

12. How Confucius valued human life. A ruler's stable was fitted to accommodate 216 horses. See the 集説, in loc. It may be used indeed for a private stable, but it is more natural to take it here for the 食 or state 舍. This is the view in the 家語.

13. Demeanor of Confucius in relation to his prince. 1. He would not offer the cooked meat to the spirits of his ancestors, not knowing but it might previously have been offered by the prince to the spirits of his. But he reverently tasted it, as if he had been in the prince's presence. He "honored" the gift of cooked food, "glorified" the undressed, and "was kind" to the living animal. 2. The 客 here is that in chapter viii, 10. Among parties of equal rank, all performed the ceremony, but Confucius, with his prince, held that the prince sacrificed for all. He tasted everything, as if he had been a cook, it being the cook's duty to taste every dish, before the prince partook of it.
3. When he was ill and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them.

4. When the prince’s order called him, without waiting for his carriage to be yoked, he went at once.

Chapter XIV. When he entered the ancestral temple of the state, he asked about everything.

Chapter XV. 1. When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, “I will bury him.”

2. When a friend sent him a present, though it might be a carriage and horses, he did not bow.

3. The only present for which he bowed was that of the flesh of sacrifice.

15. Traits of Confucius in the Relation of a Friend. 1. 龈, properly, “the closing up of the coffin,” is here used for all the expenses and services necessary to interment. 2. Between friends there should be a community of goods. “The flesh of sacrifice,” however, was that which had been offered by his friend to the spirits of his parents or ancestors. They demanded acknowledgment.
Chapter XVI. 1. In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

2. When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.

3. To any person in mourning he bowed forward to the crossbar of his carriage; he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

16. Confucius in bed, at home, hearing thunder, etc. 2. Compare IX, ix, which is here repeated, with heightening circumstances. 3. 式 is the front bar of a cart or carriage. In fact, the carriage of Confucius's time was only what we call a cart. In saluting, when riding, parties bowed forward to this bar. 4. He showed these signs, with reference to the generosity of the provider.
CHAPTER XVII. 1. When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

CHAPTER XVIII. 1. Seeing the countenance, it instantly rises. It flies round, and by and by settles.

2. The Master said, "There is the hen-pheasant on the hill bridge. At its season! At its season!" Tsze-lû made a motion to it. Thrice it smelled him and then rose.

17. Confucius at and in his carriage. 1. The 绨 was a strap or cord, attached to the carriage to assist in mounting it. 2. 不内顦, "He did not look round within," i.e., turn his head quite round. See the Li Chi, I, i, Pt. v, 43.

18. A fragment, which seemingly has no connection with the rest of the Book. Various alterations of characters are proposed, and various views to the meaning given. Ho Yen's view of the conclusion is this: "Tsze-lû took it and served it up. The Master thrice smelled it and rose." 共, in 3rd tone, = 向.
CHAPTER I.  1. The Master said, "The men of former times in the matters of ceremonies and music were rustics, it is said, while the men of these latter times, in ceremonies and music, are accomplished gentlemen.

2. "If I have occasion to use those things, I follow the men of former times."

Heading of this Book. —先進第十一. "The former men, No. 11." With this Book there commences the second part of the Analects, commonly called the Hsai Lun (下論). There is, however, no important authority for this division. It contains 25 chapters, treating mostly of various disciples of the Master, and deciding the point of their worthiness. Min Tsze-ch'ien appears in it four times, and on this account some attribute the compilation of it to his disciples. There are indications in the style of a peculiar hand.

1. Confucius's preference of the simpler ways of former times.
1. 先進, 後進 are said by Chü Hsi to =先輩, 後輩. Literally, the expressions are, —"those who first advanced," "those who afterwards advanced," i. e., on the stage of the world. In Ho Yen, the chapter is said to speak of the disciples who had first advanced to office, and those who had advanced subsequently,—評其弟子之中仕進先後之輩. But the 2nd paragraph is decidedly against this interpretation. 進 is not to be joined to the succeeding 於禮樂, but 於=quoad. It is supposed that the characterizing the 先進 as rustics, and their successors as chün-tsze, was a style of his times, which Confucius quotes ironically. We have in it a new instance of the various application of the name chün-tsze. In the 備旨, it is said, "Of the words and actions of men in their mutual intercourse and in the business of government, whatever indicates respect is here included in ceremonies, and whatever is expressive of harmony is here included in music,"
CHAPTER II. 1. The Master said, "Of those who were with me in Ch'ān and Ts'ai, there are none to be found to enter my door."

2. Distinguished for their virtuous principles and practice, there were Yen Yüan, Min Tsze-ch'ien, Zan Po-niu, and Chung-kung; for their ability in speech, Tsai Wo and Tsze-kung; for their administrative talents, Zan Yü and Chî Lû; for their literary acquirements, Tsze-yû and Tsze-hsiâ.

CHAPTER III. The Master said, "Hüi gives me no assistance. There is nothing that I say in which he does not delight."

2. Confucius's Regretful Memory of His Disciples' Fidelity:—Characteristics of Ten of the Disciples. 1. This utterance must have been made towards the close of Confucius's life, when many of his disciples had been removed by death, or separated from him by other causes. In his 62nd year or thereabouts, as the accounts go, he was passing, in his wanderings from Ch'ān to Ts'ai, when the officers of Ch'ān, afraid that he would go on into Ch'û, endeavored to stop his course, and for several days he and the disciples with him were cut off from food. Both Ch'ān and Ts'ai were in the present province of Honan, and are referred to the departments of 陳州 and 汝南. 2. This paragraph is to be taken as a note by the compilers of the Book, enumerating the principal followers of Confucius on the occasion referred to, with their distinguishing qualities. They are arranged in four classes (四科), and, amounting to ten, are known as the 十哲. The "four classes" and "ten wise ones" are often mentioned in connection with the sage's school. The ten disciples have all appeared in the previous Books.

3. Hui's Silent Reception of the Master's Teachings. A teacher is sometimes helped by the doubts and questions of learners, which lead him to explain himself more fully. Compare III, viii, 3. 誤 for 悅 as in I, i, I, but K'ung An-kwo takes it in its usual pronunciation = 解, "to explain."
CHAPTER IV. The Master said, “Filial indeed is Min Tsze-ch‘ien! Other people say nothing of him different from the report of his parents and brothers.”

CHAPTER V. Nan Yung was frequently repeating the lines about a white scepter stone. Confucius gave him the daughter of his elder brother to wife.

CHAPTER VI. Chi K‘ang asked which of the disciples loved to learn. Confucius replied to him, “There was Yen Hûi; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one who loves to learn, as he did.”

4. The filial piety of Min Tsze-ch‘ien. 閔, as in VIII, xxi, “could pick out no crevice or flaw in the words, etc.” 陳寳 (about A. D. 200–250, as given in Ho Yen, explains—“Men had no words of disparagement for his conduct in reference to his parents and brothers.” This is the only instance where Confucius calls a disciple by his designation. The use of 子是 supposed, in the 合集, to be a mistake of the compilers. “Brothers” includes cousins, indeed indeed kindred.

5. Confucius’s approbation of Nan Yung. Nan Yung, see V, i. iii, as in V, xix. I have translated it by “frequently”; but, in the “Family Sayings,” it is related that Yung repeated the lines thrice in one day. 白圭, see the Shih-ching, III, iii, Ode 11, 5. The lines there are—“A flaw in a white scepter stone may be ground away; but for a flaw in speech, nothing can be done.” In his repeating of these lines, we have, perhaps, the ground virtue of the character for which Yung is commended in V, i. Observe 孔子, where we might expect 子.

6. How Hûi loved to learn. See VI, ii, where the same question is put by the duke Ai, and the same answer is returned, only in a more extended form.
CHAPTER VII. 1. When Yen Yüan died, Yen Lû begged the carriage of the Master to sell and get an outer shell for his son's coffin.

2. The Master said, "Every one calls his son his son, whether he has talents or has not talents. There was Lî; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot."

CHAPTER VIII. When Yen Yüan died, the Master said, "Alas! Heaven is destroying me! Heaven is destroying me!"

7. How Confucius would not sell his carriage to buy a shell for Yen Yüan. 1. There is a chronological difficulty here. Hû, according to the "Family Sayings," and the "Historical Records," must have died several years before Confucius's son, Lû. Either the dates in them are incorrect, or this chapter is spurious.—Yen Lû, the father of Hû, had himself been a disciple of the sage in former years. 首之棺 (i. q. char. in text), this the idiom noticed in V, vii, 3. 首 would almost seem to be an active verb followed by a double objective. In burying, they used a coffin, called 棺, and an outer shell without a bottom, which was called 棠. 2. 吾從大夫之後, literally, "I follow in rear of the great officers." This is said to be an expression of humility. Confucius, retired from office, might still present himself at court, in the robes of his former dignity, and would still be consulted on emergencies. He would no doubt have a foremost place on such occasions.

8. Confucius felt Hû's death as if it had been his own. The old interpreters make this simply the exclamation of bitter sorrow. The modern, perhaps correctly, make the chief ingredient to be grief that the man was gone to whom he looked most for the transmission of his doctrines.
Chapter IX. 1. When Yen Yüan died, the Master bewailed him exceedingly, and the disciples who were with him said, “Master, your grief is excessive!”

2. “Is it excessive?” said he.

3. “If I am not to mourn bitterly for this man, for whom should I mourn?”

Chapter X. 1. When Yen Yüan died, the disciples wished to give him a great funeral, and the Master said, “You may not do so.”

2. The disciples did bury him in great style.

3. The Master said, “Hui behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, 0 disciples.”


1. The old interpreters take 門人 as being the disciples of Yen Yüan. This is not natural, and yet we can hardly understand how the disciples of Confucius would act so directly contrary to his express wishes. Confucius objected to a grand funeral as inconsistent with the poverty of the family (see chap. vii). 3. 视, literally, “regarded me,” but that term would hardly suit the next clause. 夫, as in the last chapter. This passage, indeed, is cited in the dictionary, in illustration of that use of the term. 二三子, see III, xxiv.
CHAPTER XI. Chi Lù asked about serving the spirits of the dead. The Master said, "While you are not able to serve men, how can you serve their spirits?" Chi Lù added, "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?"

CHAPTER XII. 1. The disciple Min was standing by his side, looking bland and precise; Tsze-lû, looking bold and soldierly; Zan Yû and Tsze-kung, with a free and straightforward manner. The Master was pleased.

11. Confucius avoids answering questions about serving spirits, and about death. 鬼神 are here to be taken together, and understood of the spirits of the dead. This appears from Confucius using only 鬼 in his reply, and from the opposition between 人 and 鬼. 人 is man alive, while 鬼 is man dead—a ghost, a spirit. Two views of the replies are found in commentators. The older ones say—"Confucius put off Chî Lû, and gave him no answer, because spirits and death are obscure and unprofitable subjects to talk about." With this some modern writers agree, as the author of the 註; but others, and the majority, say—"Confucius answered the disciple profoundly, and showed him how he should prosecute his inquiries in the proper order. The service of the dead must be in the same spirit as the service of the living. Obedience and sacrifice are equally the expression of the filial heart. Death is only the natural termination of life. We are born with certain gifts and principles, which carry us on to the end of our course." This is ingenious refining, but, after all, Confucius avoids answering the important questions proposed to him.

12. Confucius happy with his disciples about him. He warns Tsze-lû. 阇子, like 舟子, VI,
2. (He said), "Yù there!—he will not die a natural death."

CHAPTER XIII. 1. Some parties in Lû were going to take down and rebuild the Long Treasury.

2. Min Tsze-chi'en said, "Suppose it were to be repaired after its old style;—why must it be altered and made anew?"

3. The Master said, "This man seldom speaks; when he does, he is sure to hit the point."

iii, 1. 許, read hang, 4th tone. 2. There being wanting here 子曰 at the commencement, some, unwisely, would change the 樂 at the end of the first paragraph into 了, to supply the blank. 若由也, 若 is used with reference to the appearance and manner of Tsze-lù. 然, in the 註疏 is taken as = the final 焉. Some say that it indicates some uncertainty as to the prediction. But it was verified;—see on II, xvii.

13. Wise advice of Min Sun against useless expenditure. 1. 魯人, not "the people of Lû," but as in the translation—certain officers, disapprobation of whom is indicated by simply calling them 魯人. The full meaning of 為 is collected from the rest of the chapter. 府 is "a treasury," as distinguished from 倉, "a granary," and from 庫, "an arsenal." "The Long Treasury" was the name of the one in question. We read of it in the Tso Chwan under the 25th year of Duke Chao (par. 5), as being then the duke's residence. 2. The use of 糧 is perplexing. Chu Hsi adopts the explanation of it by the old commentators as = 事, "affair," but with what propriety I do not see. The character means "a string of cowries, or cash," then "to thread together," "to connect." May not its force be here,—"suppose it were to be carried on—continued—as before?" 3. 夫 as in chapter ix. 中, 4th tone, a verb, "to hit the mark," as in shooting.
CHAPTER XIV. 1. The Master said, "What has the lute of Yû to do in my door?"

2. The other disciples began not to respect Tsze-lû. The Master said, "Yû has ascended to the hall, though he has not yet passed into the inner apartments."

CHAPTER XV. 1. Tsze-kung asked which of the two, Shih or Shang, was the superior. The Master said, "Shih goes beyond the due mean, and Shang does not come up to it."

2. "Then," said Tsze-kung, "the superiority is with Shih, I suppose."

3. The Master said, "To go beyond is as wrong as to fall short."

14. CONFUCIUS'S ADMONITION AND DEFENSE OF TSZE-LÛ.  1. The form of the harpsichord or lute seems to come nearer to that of the shih than any other of our instruments. The lute is a kindred instrument with the 琴, commonly called "the scholar's lute." See the Chinese Repository, vol. viii, p. 38. The music made by Yû was more martial in its air than befitted the peace-inculeating school of the sage.  2. This contains a defense of Yû, and an illustration of his real attainments.

15. COMPARISON OF SHIH AND SHANG. EXCESS AND DEFECT EQUALLY WRONG. Shang was the name of Tsze-hsiâ, I, vii, and Shih, that of Twan-sun, styled Tsze-chang.  1. 賢, here = 賢, "to overcome," "be superior to," being interchanged with 愈 in par.  2. We find this meaning of the term also in the dictionary.
Chapter XVI. 1. The head of the Chi family was richer than the duke of Châu had been, and yet Ch‘iu collected his imposts for him, and increased his wealth.

2. The Master said, “He is no disciple of mine. My little children, beat the drum and assail him.”

Chapter XVII. 1. Ch‘ài is simple.

2. Shàn is dull.

3. Shih is specious.

4. Yû is coarse.

16. Confucius’s indignation at the support of usurpation and extortion by one of his disciples.  
1. 季氏, see III, 1. Many illustrations might be collected of the encroachments of the Chi family and its great wealth. 聚敛, “for him collected and ingathered,”  i.e., all his imposts. This clause and the next imply that Ch‘iu was aiding in the matter of laying imposts on the people. 2. “Beat the drum and assail him;”—this refers to the practice of executing criminals in the market place, and by beat of drum collecting the people to hear their crimes. We must, however, say that the Master only required the disciples here to tell Ch‘iu of his faults and recover him.

17. Characters of the four disciples—Ch‘ái, Shàn, Shih, and Yû. It is supposed a 子曰 is missing from the beginning of this chapter. Admitting this, the sentences are to be translated in the present tense, and not in the past, which would be required if the chapter were simply the record of the compilers. 1. Ch‘ái, by surname 齊, styled 子曰 (of which there are several aliases), has his tablet now the 5th west, in the outer court of the temples. He was small and ugly, but distinguished for his sincerity, filial piety, and justice. Such was the conviction of his impartial justice, that in a time of peril he was saved by a man, whom he had formerly punished with cutting off his feet. All the other names have already occurred and been explained. 3. 譲, read pê, is defined in the dictionary,—“practicing airs with little sincerity.”—Confucius certainly does not here flatter his followers.
Chapter XVIII. 1. The Master said, "There is Hui! He has nearly attained to perfect virtue. He is often in want."

2. "Ts'ze does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct."

Chapter XIX. Tsze-chang asked what were the characteristics of the good man. The Master said, "He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage."

18. Hui and Ts'ze contrasted. In Ho Yen's compilation, this chapter is joined with the preceding as one. 1. 庶, here = 近, "nearly," "near to." It is often found with 所 following, both terms together being = our "nearly." To make out a meaning, the old commentators supply 聖道, "the way or doctrines of the sages," and the modern supply 道, "the truth and right." 空, 4th tone, "emptied," i. e., brought to extremity, poor, distressed. Hui's being brought often to this state is mentioned merely as an additional circumstance about him, intended to show that he was happy in his deep poverty. Ho Yen preserves the comment of some one, which is worth giving here, and according to

which, 空 = 虚 中, "empty-hearted," free from all vanities and ambitions. Then 嚴 = 總, "always." In this sense 虚空 was the formative element of Hui's character. 2. 受, "to receive," here = "to acquiesce in." 億 = 度, "to form a judgment." Ts'ze, of course, is Tsze-kung.

19. The good man. Compare VII, xxv. By 善人 Chú Hsi understands—實美而未學者, "one of fine natural capacity, but who has not learned." Such a man will in many things be a law to himself, and needs not to follow in the wake of others, but after all his progress will be limited. The text is rather enigmatical. 入室, compare chap. xiv.

2. Tsze-chang was the Shih of chap. xv.
Chapter XX. The Master said, "If, because a man's discourse appears solid and sincere, we allow him to be a good man, is he really a superior man? or is his gravity only in appearance?"

Chapter XXI. Tsze-lu asked whether he should immediately carry into practice what he heard. The Master said, "There are your father and elder brothers to be consulted;—why should you act on that principle of immediately carrying into practice what you hear?" Zan Yû asked the same, whether he should immediately carry into practice what he heard, and the Master answered, "Immediately carry into practice what you hear." Kung-hsî Hwâ said, "Yû asked whether he should carry immediately into practice what he heard, and you said, "There are your father

20. We may not hastily judge a man to be good from his discourse. 論 is here "speech," "conversation." In Ho Yen this chapter is joined to the preceding one, and is said to give additional characteristics of "the good man," mentioned on a different occasion.——The construction, however, on that view is all but inextricable.

21. An instance in Tsze-lü and Zan Yû of how Confucius dealt with his disciples according to their characters. On Tsze-lü's question, compare V, 13. 諮 "Hearing this=anything, should I do it at once or not?" 行之 "to overcome," "to be superior to,"
and elder brothers to be consulted." Ch'iu asked whether he should immediately carry into practice what he heard, and you said, "Carry it immediately into practice." "I, Ch'ih, am perplexed, and venture to ask you for an explanation." The Master said, "Ch'iu is retiring and slow; therefore I urged him forward. Yü has more than his own share of energy; therefore I kept him back."

CHAPTER XXII. The Master was put in fear in K'wang and Yen Yüan fell behind. The Master, on his rejoining him, said, "I thought you had died." Hui replied, "While you were alive, how should I presume to die?"

But we can well take it in its radical signification of "to unite," as a hand grasps two sheaves of corn. The phrase is equivalent to our English one in the translation. Similarly, the best pure gold is called 純金.

22. YEN YÜAN'S ATTACHMENT TO CONFUCIUS, AND CONFIDENCE IN HIS MISSION. See IX, v. If Hui's answer was anything more than pleasantry, we must pronounce it foolish. The commentators, however, expand it thus:—"I knew that you would not perish in this danger, and therefore I would not rashly expose my own life, but preserved it rather, that I might continue to enjoy the benefit of your instructions." If we inquire how Hui knew that Confucius would not perish, we are informed that he shared his master's assurance that he had a divine mission.—See VII, xii; IX, v.
Chapter XXIII. 1. Chi Tsze-zan asked whether Chung Yû and Zan Ch'iu could be called great ministers.

2. The Master said, "I thought you would ask about some extraordinary individuals, and you only ask about Yû and Ch'iu!

3. "What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

4. "Now, as to Yû and Ch'iu, they may be called ordinary ministers."

5. Tsze-zan said, "Then they will always follow their chief;—will they?"

6. The Master said, "In an act of parricide or regicide, they would not follow him."

23. A great minister. Chung-yû and Zan Ch'iù only ordinary ministers. The paraphrasts sum up the contents thus: "Confucius represses the boasting of Chi Tsze-zan, and indicates an acquaintance with his traitorous purposes." 1. Chi Tsze-zan was a younger brother of Chi Hwan, who was the 季氏 of III, i. Having an ambitious purpose on the rulership of Lû, he was increasing his officers, and having got the two disciples to enter his service, he boastingly speaks to Confucius about them. 2. 吾以云云, literally "I supposed you were making a question of (=about) extraordinary men, and lo! it is a question about Yû and Ch'iu." 其乃; its force is rather different from what it has in II, viii, but is much akin to that in III, vi. 4. 具臣 is explained 俯臣数而已, "simply fitted to rank among the number of officers." 具文, "an official paper." 具臣, "mere officials." 5. 之 supposes an antecedent, such as 君, "their master."
CHAPTER XXIV. 1. Tsze-lû got Tsze-kâo appointed governor of Pi.

2. The Master said, "You are injuring a man’s son."

3. Tsze-lû said, "There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?"

4. The Master said, "It is on this account that I hate your glib-tongued people."

CHAPTER XXV. 1. Tsze-lû, Tsâng Hsi, Zan Yû, and Kung-hsi Hwâ were sitting by the Master.

24. How preliminary study is necessary to the exercise of government:—A reproof of Tsze-lû. 1. 爲,—see VI, vii. Tsze-lû had entered into the service of the Chi family (see last chapter), and recommended (使) Tsze-kâo (see chap. xvii) as likely to keep the turbulent Pi in order, thereby withdrawing him from his studies. 2. 賊, in the sense of 負, "to injure." 夫 as in chap. ix. 3. It qualifies the whole phrase 人之子, and not only the Zân. By denominating Tsze-kâo—"a man’s son," Confucius intimates, I suppose, that the father was injured as well. His son ought not to be so dealt with. 3. The absurd defense of Tsze-lû. It is to this effect: "The whole duty of man is in treating other men right, and rendering what is due to spiritual beings, and it may be learned practically without the study you require." 4. 是故, “on this account,” with reference to Tsze-lû’s reply. 25. The aims of Tsze-lû, Tsâng Hsi, Zan Yû, and Kung-hsi Hwâ, and Confucius’s remarks about them. Compare V, vii and xxv. 1. The disciples mentioned here are all familiar to us excepting Tsang Hsi. He was the father of Tsang Shân, and himself by name Tien (添). The four are mentioned in the order of their age, and Tien would have answered immediately after Tsze-lû, but that Confucius passed him by,
2. He said to them, “Though I am a day or so older than you, do not think of that.

3. “From day to day you are saying, ‘We are not known.’ If some ruler were to know you, what would you like to do?”

4. Tsze-lû hastily and lightly replied, “Suppose the case of a state of ten thousand chariots; let it be straitened between other large states; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables:—if I were intrusted with the government of it, in three years’ time I could make the people to be bold, and to recognize the rules of righteous conduct.” The Master smiled at him.
5. Turning to Yen Yü, he said, “Ch‘iú, what are your wishes?” Ch‘iú replied, “Suppose a state of sixty or seventy lî square, or one of fifty or sixty, and let me have the government of it;—in three years’ time, I could make plenty to abound among the people. As to teaching them the principles of propriety, and music, I must wait for the rise of a superior man to do that.”

6. “What are your wishes, Ch‘ih,” said the Master next to Kung-hsi Hwâ. Ch‘ih replied, “I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark square-made robe and the black linen cap, to act as a small assistant.”
7. Last of all, the Master asked Tsăng Hsi, "Tien, what are your wishes?" Tien, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and rose. "My wishes," he said, "are different from the cherished purposes of these three gentlemen." "What harm is there in that?" said the Master; "do you also, as well as they, speak out your wishes." Tien then said, "In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the I, enjoy the breeze among the rain altars, and return home singing." The Master heaved a sigh and said, "I give my approval to Tien."

The cap was so named, as "displaying the man." 7. 希 = 止 "pausing," "stopping." 鉈, an adverb, expressing the twanging sound of the instrument. 洋, read mú, 4th tone; the same as 墨, "sunset," "the close of a period of time." 冠 (4th tone) 者, "capped men." Capping was in China a custom similar to the assuming the *toga virilis* among the Romans. It took place at 20. 洋 is not "to bathe," but is used with reference to a custom of washing the hands and clothes at some stream in the 3rd month, to put away evil influences. 零 was the name of the summer sacrifice for rain, Lī Chì, IV,
8. The three others having gone out, Tsăng Hsi remained behind, and said, “What do you think of the words of these three friends?” The Master replied, “They simply told each one his wishes.”

9. Hsi pursued, “Master, why did you smile at Yu?”

10. He was answered, “The management of a state demands the rules of propriety. His words were not humble; therefore I smiled at him.”

11. Hsi again said, “But was it not a state which Ch’iu proposed for himself?” The reply was, “Yes; did you ever see a territory of sixty or seventy lî or one of fifty or sixty, which was not a state?”
12. *Once more, Hsi inquired, “And was it not a state which Ch‘ih proposed for himself?”* The Master again replied, “Yes; who but princes have to do with ancestral temples, and with audiences but the sovereign? If Ch‘ih were to be a small assistant in these services, who could be a great one?”

They were all thinking of great things, yet not greater than they were able for. Tsze-lü’s fault was his levity. That was his offense against propriety.”

**BOOK XII. YEN YÜAN**

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

2 Yen Yüan said, "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; be the heart as opposed to the道心," "the mind of man" in opposition to "the mind of reason";—see the Shû-ching, II, ii, 15. This refractory "mind of man," it is said, 套生俱生, "is innate," or, perhaps, "con-nate." In all these statements there is an acknowledgment of the fact—the morally abnormal condition of human nature—which underlies the Christian doctrine of original sin. With reference to the above threefold classification of selfish desires, the second paragraph shows that it was the second order of them—the influence of the senses—which Confucius specially intended 進禮, see note on禮, VIII, ii. It is not here ceremonies. Chû Hsi defines it—天理之節文, "the specific divisions and graces of heavenly principle or reason." This is continually being departed from, on the impulse of selfishness, but there is an ideal of it as proper to
make no movement which is contrary to propriety." Yen Yüan then said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."

CHAPTER II. Chung-kung asked about perfect virtue. The Master said, "It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family."

man, which is to be sought—"returned to"—by overcoming that. The gloss of the 亜 is explained by Chu Hsi by 與, "to allow." The gloss of the 備 is—稱 其 仁, "will praise his perfect virtue." Perhaps 天下 is only = our "everybody," or "anybody." Some editors take 亜 in the sense of "to return,"—"the empire will return to perfect virtue;"—supposing the exemplifier to be a prince. In the next sentence, which is designed to teach that every man may attain to this virtue for himself, 亜 is equivalent to our "or," and implies a strong denial of what is asked. 2. 其 refers to 克己復 禮。 亜 = 条 件, "a list of particulars." 亜 is used as an active verb;—"I beg to make my business these words."

2. WHEREIN PERFECT VIRTUE IS REALIZED:—A CONVERSATION WITH CHUNG-KUNG. Chung-kung, see VI, i. From this chapter it appears that reverence (敬) and reciprocity (恕), on the largest scale, constitute perfect virtue. 使 民,—"ordering the people," is apt to be done with haughtiness. This part of the answer may be compared with the apostle's precept—"Honor all men," only the "all men" is much more comprehensive there. 亜, of course, compare V, xi. 在 邦, 在 家, = "abroad, "at home." Pao Hsien, in Ho Yen,
Chung-kung said, “Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson.”

CHAPTER III. 1. Sze-mâ Niû asked about perfect virtue.

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

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

however, takes the former as denoting “the prince of a state,” and the latter, “the chief of a great officer’s establishment.” This is like the interpretation of 錦 in the last chapter.—The answer, the same as that of Hûi in the last chapter, seems to betray the hand of the compiler.

3. Caution in speaking a characteristic of perfect virtue:—A conversation with Tsze-niû. 1. Tsze-niû was the designation of Sze-mâ Kâng, alias Lî Kâng (革耕), whose tablet is now the 7th east in the outer ranges of the disciples. He belonged to Sung, and was a brother of Hwan T’ûi, VII, xxii. Their ordinary surname was Hsiang (向), but that of Hwan could also be used by them, as they were descended from the duke so called. The office of “master of the horse” (司馬) had long been in the family, and that title appears here as if it were Niû’s surname. 2. 言=言難出, “the words coming forth with difficulty.” 3. 爲之, 言之,—comp. on 之 in the note on VII, x, et al.—“Doing being difficult, can speaking be without difficulty of utterance?”
Chapter IV. 1. Sze-mâ Niû asked about the superior man. The Master said, "The superior man has neither anxiety nor fear."

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

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

Chapter V. 1. Sze-mâ Niû, full of anxiety, said, "Other men all have their brothers, I only have not."

2. Tsze-hsia said to him, "There is the following saying which I have heard—

4. How the Chun-tsze Has Neither Anxiety nor Fear, and Conscious Rectitude Frees from These. 1. 憂 is our "anxiety," trouble about coming troubles; 懼 is "fear," when the troubles have arrived. 2. 疾 is "a chronic illness"; here it is understood with reference to the mind, that displaying no symptom of disease.

5. Consolation Offered by Tsze-hsia to Tsze-niû, Anxious about the Ways of His Brother. 1. Tsze-niû's anxiety was occasioned by the conduct of his eldest brother Hwan T'üi, who, he knew, was contemplating rebellion, which would probably lead to his death. "elder brothers" and "younger brothers," but Tsze-niû was himself the youngest of his family. The phrase simply = "brothers." "All have their brothers," — i. e., all can rest quietly without anxiety in their
3. "Death and life have their determined appointment; riches and honors depend upon Heaven."

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

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

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

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

more necessary for him to attend to. 浸潤之讒, "soaking, moistening, slander," which unperceived sinks into the mind. 膚受之懲 (=and interchanged with 訴), "statements of wrongs which startle like a wound in the flesh," to which in the surprise credence is given. He with whom these things 不行, —are "no go," is intelligent, yea, farseeing. 達 = 明之至. So Chú Hsi. The old interpreters differ in their view of 膚受之懲. The 註 疏 says—"The skin receives dust which gradually accumulates." This makes the phrase synonymous with the former.

7. Requisites in government: —A conversation with Tsze-kung. I. 兵 primarily means "weapons." "A soldier," the bearer of such weapons, is a secondary meaning. There were no standing armies in Confucius's time. The term is to be taken here, as = "military equipment," "preparation for war." 信之, 之 refers to 其上, "their ruler."
3. Tsze-kung again asked, “If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?” The Master answered, “Part with the food. From of old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the state.”

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

3. The difficulty here is with the concluding clause—無信不立. Transferring the meaning of 信 from paragraph 1, we naturally render as in the translation, and 不立=國不立, “the state will not stand.” This is the view, moreover, of the old interpreters. Chù Hsi and his followers, however, seek to make much more of 信. On the 1st paragraph he comments,—“The granaries being full, and the military preparation complete, then let the influence of instruction proceed. So shall the people have faith in their ruler, and will not leave him or rebel.” On the 3rd paragraph he says,—“If the people be without food, they must die, but death is the inevitable lot of men. If they are without 信, though they live, they have not wherewith to establish themselves. It is better for them in such case to die. Therefore it is better for the ruler to die, not losing faith to his people, so that the people will prefer death rather than lose faith to him.”

8. SUBSTANTIAL QUALITIES AND ACCOMPLISHMENTS IN THE CHÜN-TSZE. 1. Tsze-ch’ang was an officer of the state of Wei, and, distressed by the pursuit in the times of what was merely external, made this not sufficiently well-considered remark, to which Tsze-kung replied, in, according to Chù Hsi, an equally one-sided
2. Tsze-kung said, "Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.

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

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

2. Yu Zo replied to him, "Why not simply tithe the people?"

manner. 1. 何以文為 is thus expanded in the 註疏—何用文章乃為君子, "why use accomplishments in order to make a Chun-tsze?" 2. We may interpret this paragraph, as in the translation, putting a comma after 說. So, Chü Hsi. But the old interpreters seem to have read right on, without any comma, to 也, in which case the paragraph would be 一 "Alas! sir, for the way in which you speak of the superior man!" And this is the most natural construction. 3. The modern commentators seem hypercritical in condemning Tsze-kung’s language here. He shows the desirableness of the ornamental accomplishments, but does not necessarily put them on the same level with the substantial qualities.

9. LIGHT TAXATION THE BEST WAY TO SECURE THE GOVERNMENT FROM EMBARRASSMENT FOR WANT OF FUNDS. 1. Duke Ai, II, xx. Yu Zo, I, ii. 2. By the statutes of the Châu dynasty, the ground was divided into allotments cultivated in common by the families located upon them, and the produce was divided equally, nine tenths being given to the farmers and one tenth being reserved as a contribution to the state. This was called the law of 微, which term = 通, "pervading," "general," with reference, apparently, to the system of
3. "With two tenths," said the duke, "I find them not enough;—how could I do with that system of one tenth?"

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

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

common labor. 3. A former duke of Lû, Hsüan (609–591 B. C.), had imposed an additional tax of another tenth from each family's portion. 4. The meaning of this paragraph is given in the translation. Literally rendered, it is,—"The people having plenty, the prince—with whom not plenty? The people not having plenty with whom can the prince have plenty?" Yû Zo wished to impress on the duke that a sympathy and common condition should unite him and his people. If he lightened his taxation to the regular tithe, then they would cultivate their allotments with so much vigor that his receipts would be abundant. They would be able, moreover, to help their kind ruler in any emergency. 10. How to exalt virtue and discover delusions. 1. Tsze-chang, see chap. vi. The Master says nothing about the 辨, "discriminating," or "discovering," of delusions, but gives an instance of a twofold delusion. Life and death, it is said, are independent of our wishes. To desire for a man either the one or the other, therefore, is one delusion.
2. "You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.

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

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

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

And on the change of our feelings to change our wishes in reference to the same person, is another. —But in this Confucius hardly appears to be the sage. 3. See the Shih-ching, II, iv, Ode iv, 3. I have translated according to the meaning in the Shih-ching. The quotation may be twisted into some sort of accordance with the preceding paragraph, as a case of delusion, but the commentator Ch'ang (程) is probably correct in supposing that it should be transferred to XVI, xii. Then 祇 should be in the text, not 祇.

11. Good government obtains only when all the relative duties are maintained. 1. Confucius went to Ch'i in his 36th year, 517 B. C., and finding the reigning duke—styled ching after his death—overshadowed by his ministers, and thinking of setting aside his eldest son from the succession, he shaped his answer to the question about
3. “Good!” said the duke; “if, indeed, the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?”

CHAPTER XII. 1. The Master said, “Ah! it is Yú, who could with half a word settle litigations!” 2. Tsze-lù never slept over a promise.

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

government accordingly. 3. “Although I have the grain,” i. e., my revenue, the tithe of the produce of the country. 吾得而食諸 (食諸, compare行諸, XI, xxi), “shall I be able to eat it?”—intimating the danger the state was exposed to from insubordinate officers.

12. With what ease Tsze-lû could settle litigations. 1. We translate here—“could,” and not—“can,” because Confucius is simply praising the disciple’s character. Tsze-lû, see II, xvii. 片言=牛言, “half a word.” 2. This paragraph is from the compilers, stating a fact about Tsze-lû, to illustrate what the Master said of him. 宿 is explained by Chu Hsi by 留 “to leave,” “to let remain.” Its primary meaning is—“to pass a night.” We have in English, as given in the translation, a corresponding idiom.—In Ho Yen, 片言 is taken as=偏言, “one-sided words,” meaning that Tsze-lû could judge rightly on hearing half a case. 宿 again is explained by 識, “beforehand.”—“Tsze-lû made no promises beforehand.”

13. To prevent better than to determine litigations. See the 大學傳, IV. 諸, as opposed to 獄 (preceding chapter), is used of civil causes (爭財曰諸), and the other of criminal (爭罪曰獄). Little stress is to be laid on the “I”; much on 使, as=“to influence to.”
CHAPTER XIV. Tsze-chang asked about government. The Master said, "The art of governing is to keep its affairs before the mind without weariness, and to practice them with undeviating consistency."

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

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

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

14. The art of governing. 一, "externally and internally the same."
15. Hardly different from VI, xxv.
16. Opposite influence upon others of the superior man and the mean man.
17. Government moral in its end and efficient by example.
Chapter XVIII. Chi K'ang, distressed about the number of thieves *in the state*, inquired of Confucius *how to do away with them*. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal."

Chapter XIX. Chi K'ang asked Confucius about government, saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your *evinced* desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it."

18. The people are made thieves by the example of their rulers. This is a good instance of Confucius's boldness in reproving men in power. Chi K'ang II, xx, had made himself head of the Chi family, and entered into all its usurpations, by taking off the infant nephew, who should have been its rightful chief. 不欲=不貪, "did not covet," i.e., a position and influence to which you have no right. 子之不欲="given the fact of your not being ambitious." 賞之=賞民. 19. Killing not to be talked of by rulers; the effect of their example. In 就道, 就 is an active verb,=成, or 成就, "to complete," "to perfect." 德 is used in a vague sense, not positive virtue, but="nature," "character." Some for 上 would read 加, "to add upon," but 上 itself must here have substantially that meaning. 草之風=草, 加之以風, "the grass, having the wind upon it."
Chapter XX. 1. Tsze-chang asked, “What must the officer be, who may be said to be distinguished?”

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

3. Tsze-chang replied, “It is to be heard of through the state, to be heard of throughout his clan.”

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

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

20. The man of true distinction and the man of notoriety.

1. The ideas of “a scholar” and an “officer” blend together in China. 追＝通追，“to reach all round”; being influential, and that influence being acknowledged. 3. If be an officer,” then 他 is the minister of a prince of a state, and in 家, that he is only the minister of a great officer, who is the head of a clan. If, however, 他 be understood of “a scholar,” 郎 他 is the country,” “people generally,” and 家 will =族 黨, “the circle of relatives and neighbors.”

5. 下人 下 the verb. The dictionary explains it by “to descend. From being on high to become low.” But it is here rather more
6. "As to the man of notoriety, he assumes the appearance of virtue, but his actions are opposed to it, and he rests in this character without any doubts about himself. Such a man will be heard of in the country; he will be heard of in the clan."

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

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

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

Chapter XXII. 1. Fan Ch’ih asked about benevolence. The Master said, “It is to love all men.” He asked about knowledge. The Master said, “It is to know all men.”

2. Fan Ch’ih did not immediately understand these answers.

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

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

5. Tsze-hsiâ said, "Truly rich is his saying!

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

"formerly." 6. See the names here in the Shû-ching, Parts II, III, and IV. Shun and T'ang showed their wisdom—their knowledge of men—in the selection of the ministers who were named. That was their employment of the upright, and therefore all devoid of virtue disappeared. That was their making the crooked upright;—and so their love reached to all.
Chapter XXIII. Tsze-kung asked about friendship. The Master said, "Faithfully admonish your friend, and skillfully lead him on. If you find him impracticable, stop. Do not disgrace yourself."

Chapter XXIV. The philosopher Ts'ang said, "The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue."

23. Prudence in friendship. 读 kù, as in III, xvii, implying some degree of deference. 道 dào, as in II, iii, 1.

24. The friendship of the Chun-tsze. 以文, "by means of letters," i.e., common literary studies and pursuits.

Book XIII. Tsze-lû

Chapter I. 1. Tsze-lû asked government. The Master said, "Go before the people with your example, and be laborious in their affairs."

Heading of this Book.一子路第十三, "Tsze-lû, No. 13." Here, as in the last Book, we have a number of subjects touched upon, all bearing more or less directly on the government of the state, and the cultivation of the person. The Book extends to thirty chapters.

1. The secret of success in governing is the unwearied example of the rulers: — a lesson to Tsze-lû. 1. To what understood antecedents do the 之 refer? For the first, we may suppose 民; — 先之 = 率民, or 道民, "precede the people," "lead the people," that is, do so by the example of your personal conduct. But we cannot in the second clause bring 之(=民) in the same way under the regimen of 勳. 勳之 = 爲他 功 勳, "to be laborious for them," that is, to set
2. He requested further instruction, and was answered, "Be not weary (in these things)."

CHAPTER II. 1. Chung-kung, being chief minister to the head of the Chi family, asked about government. The Master said, "Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents."

2. Chung-kung said, "How shall I know the men of virtue and talent, so that I may raise them to office?" He was answered, "Raise to office those whom you know. As to those whom you do not know, will others neglect them?"

them the example of diligence in agriculture, etc. It is better, however, according to the idiom I have several times pointed out, to take 之 as giving a sort of neuter and general force to the preceding words, so that the expressions are="example and laboriousness."—K'ung An-kwo understands the meaning differently:—"set the people an example, and then you may make them labor." But this is not so good.

2. 無 in the old copies is 毋. The meaning comes to be the same.

2. THE DUTIES CHIEFLY TO BE ATTENDED TO BY A HEAD MINISTER: —A LESSON TO ZAN YUNG. 1. 先有司—compare VIII, iv, 3. The有司 are the various smaller officers. A head minister should assign them their duties; and not be interfering in them himself. His business is to examine into the manner in which they discharge them. And in doing so, he should overlook small faults.

2. 人其舍諒—compare山川其舍諒, in VI, iv, though the force of 舍 here is not so great as in that chapter. Confucius’s meaning is that Chung-kung need not trouble himself about all men of worth. Let him advance those he knew. There was no fear that the others would be neglected. Compare what is said on "knowing men," in XII, xxii.
Chapter III. 1. Tsze-lù said, "The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?"

2. The Master replied, "What is necessary is to rectify names."

3. "So, indeed!" said Tsze-lù. "You are wide of the mark! Why must there be such rectification?"

4. The Master said, "How uncultivated you are, Yû! A superior man, in regard to what he does not know, shows a cautious reserve.

3. The supreme importance of names being correct. 1. This conversation is assigned by Chû Hsi to the 11th year of the duke Âi of Lû, when Confucius was 69, and he returned from his wanderings to his native state. Tsze-lù had then been some time in the service of the duke Ch'û of Wei, who, it would appear, had been wishing to get the services of the sage himself, and the disciple did not think that his Master would refuse to accept office, as he had not objected to his doing so. 2. 名 must have here a special reference, which Tsze-lù did not apprehend. Nor did the old interpreters, for Ma Yung explains the 正名 by 正百事之名, "to rectify the names of all things." On this view, the reply would indeed be "wide of the mark." The answer is substantially the same as the reply to Duke Ch'ing of Ch'i about government in XII, xi, that it obtains when the prince is prince, the father father, etc.; that is, when each man in his relations is what the name of his relation would require. Now, the duke Ch'i held the rule of Wei against his father; see III, xiv. Confucius, from the necessity of the case and peculiarity of the circumstances, allowed his disciples, notwithstanding that, to take office in Wei; but at the time of this conversation, Ch'û had been duke for nine years, and ought to have been so established that he could have taken the course of a filial son without subjecting the state to any risks. On this account, Confucius said he would begin with rectifying the name of the duke, that is, with requiring him to resign the dukedom to his father, and be what his name of son required him to be. See the 翼註, in loc. This view enables us to understand better the climax that follows, though its successive steps are still not without difficulty. 正名
5. "If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

6. "When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.

7. "Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect."

孔子曰: "名不正則言不順，言不順則事不成。事不成則禮樂不興，禮樂不興則刑罰不中，則民無可行也。故君子於其言，可行也，必可言也;於其行，可行也，必可行也。所措手足故君子名中刑罰不中則民無所苟而已矣。"

乎，一呼 may be taken as an exclamation, or as "is it not?" 4. 賈如，一聞 is used in the same sense as in II, xviii. The kai is the introductory hypothetical particle. The phrase = "is putting-aside-like," i. e., the superior man reserves and revolves what he is in doubt about, and does not rashly speak. 6. "Proprieties" here are not ceremonial rules, but = "order," what such rules are designed to display and secure. So, "music" is equivalent to "harmony." 中, 4th tone, is the verb.
Chapter IV. 1. Fan Ch’ih requested to be taught husbandry. The Master said, “I am not so good for that as an old husbandman.” He requested also to be taught gardening, and was answered, “I am not so good for that as an old gardener.”

2. Fan Ch’ih having gone out, the Master said, “A small man, indeed, is Fan Hsü!

3. “If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit to his example. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs;—what need has he of a knowledge of husbandry?”

4. A RULER HAS NOT TO OCCUPY HIMSELF WITH WHAT IS PROPERLY THE BUSINESS OF THE PEOPLE. It is to be supposed that Fan Ch’ih was at this time in office somewhere, and thinking of the Master, as the villager and high officer did, IX, ii and vi, that his knowledge embraced almost every subject, he imagined that he might get lessons from him on the two subjects he specified, which he might use for the benefit of the people. 1. 稼 is properly the “seed-sowing,” and 園, “a kitchen-garden,” but they are used generally, as in the translation. 3. 情, “the feelings,” “desires,” but sometimes, as here, in the sense of “sincerity.” 纘, often joined with plo (made of the classifier 衣 and 保), is a cloth with strings by which a child is strapped upon the back of its mother or nurse.—This paragraph shows what people in office should learn. Confucius intended that it should be repeated to Fan Ch’ih.
Chapter V. The Master said, "Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it?"

Chapter VI. The Master said, "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."

Chapter VII. The Master said, "The governments of Lü and Wei are brothers."

5. Literary acquirements useless without practical ability. 詩三百—see II, ii. 誦, "to croon over," as Chinese students do; here, = "to have learned." 專, i.e., unassisted by the individuals of his suite. 多, "many," refers to the 300 odes. 也, "also," here and in other places, = our "yet," "after all." 焉, = in, it is said, = "use," and 爲 is a mere expletive,—etc. See in Wang Yân-chih's Treatise on the Particles under the heading 爲; chap. ii.

6. His personal conduct all in all to a ruler. A translator finds it impossible here to attain to the terse conciseness of his original.

7. The similar condition of the states of Lü and Wei. Compare VI, xxii. Lü's state had been directed by the influence of Châukung, and Wei was the fief of his brother Fung (封), commonly known as K'ang-shu (康叔). They had, similarly, maintained an equal and brotherly course in their progress, or, as it was in Confucius's time, in their degeneracy. That portion of the present Honan, which runs up and lies between Shanî and Peichîli, was the bulk of Wei.
Chapter VIII. The Master said of Ching, a scion of the ducal family of Wei, that he knew the economy of a family well. When he began to have means, he said, “Ha! here is a collection!” When they were a little increased, he said, “Ha! this is complete!” When he had become rich, he said, “Ha! this is admirable!”

Chapter IX. 1. When the Master went to Wei, Zan Yú acted as driver of his carriage.

2. The Master observed, “How numerous are the people!”

3. Yú said, “Since they are thus numerous, what more shall be done for them?” “Enrich them,” was the reply.

8. The contentment of the officer Ching, and his indifference on getting rich. Ching was a great officer of Wei, a scion of its ducal house. 善居室 is a difficult expression. Literally it is—“dwelt well in his house.” 善 implies that he was a married man, the head of a family. 何屑 says the phrase is equivalent to 處家, “managed his family.” Chú Hsi explains 舍 by 聊且粗畱之意,—“it is significant of indifference and carelessness.” Our word “ha!” expressing surprise and satisfaction corresponds to it pretty nearly. We are not to understand that Ching really made these utterances, but Confucius thus vividly represents how he felt. Compare Burns’s line, “Contented wi’ little, and cantie wi’ mair.”

9. A people numerous, well-off, and educated, is the great achievement of government. 1. 僕, “a servant,” but here with the meaning in the translation. That, indeed, is the second meaning of the character given in the dictionary.
4. “And when they have been enriched, what more shall be done?” The Master said, “Teach them.”

Chapter X. The Master said, “If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years, the government would be perfected.”

Chapter XI. The Master said, “If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments.” True indeed is this saying!”

10. Confucius’s estimate of what he could do, if employed to administer the government of a state. 資 is to be distinguished from 期, and = “a revolution of the year.” There is a comma at 月, and 而 己可 are read together. 己 does not signify, as it often does, “and nothing more,” but = “and have,” 己 being 己經, a sign of the perfect tense.—“Given twelve months, and there would be a pass-

able result. In three years there would be a completion.”

11. What a hundred years of good government could effect. Confucius quotes here a saying of his time, and approves of it. 焉, Ist tone, “to be equal to.” 去 殺, “would be equal to the violent,” that is, to transform them. 去 殺, “to do away with killing,” that is, with capital punishments, unnecessary with a transformed people.
CHAPTER XII. The Master said, “If a truly royal ruler were to arise, it would still require a generation, and then virtue would prevail.”

CHAPTER XIII. The Master said, “If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?”

CHAPTER XIV. The disciple Zan returning from the court, the Master said to him, “How are you so late?” He replied, “We had government business.”

12. IN WHAT TIME A ROYAL RULER COULD TRANSFORM THE KINGDOM. 王, “one who was a king.” The character 王 is formed by three straight lines representing the three powers of Heaven, Earth, and Man, and a perpendicular line, going through and uniting them, and thus conveys the highest idea of power and influence. See the dictionary, sub voc., character 王. Here it means the highest wisdom and virtue in the highest place. 世, “a generation,” or thirty years. See note on II, xxiii, 1. The old interpreters take 仁 as 仁政, “virtuous government.” To save Confucius from the charge of vanity in what he says, in chap. x, that he could accomplish in three years, it is said, that the perfection which he predicates there would only be the foundation for the virtue here realized.

13. THAT HE BE PERSONALLY CORRECT ESSENTIAL TO AN OFFICER OF GOVERNMENT. Compare chap. vi. That the subject is here an officer of government, and not the ruler, appears from the phrase 從政; see note on VI, vi. With reference to the other phraseology of the chapter, the 禮 says that 從政 embraces 正君, “the rectification of the prince,” and 正民, “the rectification of the people.”

14. AN IRONICAL ADMONITION TO ZAN YU ON THE USURPING TENDENCIES OF THE CHI FAMILY. The point of the chapter turns on the opposition of the phrases 有政 and 其事...
The Master said, "It must have been family affairs. If there had been government business, though I am not now in office, I should have been consulted about it."

Chapter XV. 1. The duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, "Such an effect cannot be expected from one sentence.

2. "There is a saying, however, which people have—'To be a prince is difficult; to be a minister is not easy.'

15. How the prosperity and ruin of a country may depend on the ruler's view of his position, his feeling its difficulty, or only cherishing a headstrong will. 1. I should suppose that—有一个说法 and the corresponding sentence below were common sayings, about which the duke asks, in a way to intimate his disbelief of them,—但君臣之间 is not here in the sense of "a spring," or "primum mobile," but 以是, in the sense of "to expect," "to be expected from." 一言 is one sentence, as in II, ii. 2. It is only the first part of the saying on which Confucius dwells. That is called 主 the principal sentence; the other is 有 means "family" matters, 有政 means "government" business.
3. "If a ruler knows this,—the difficulty of being a prince,—may there not be expected from this one sentence the prosperity of his country?"

4. The duke then said, "Is there a single sentence which can ruin a country?" Confucius replied, "Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have—'I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!'"

5. "If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?"

only 帶 說, "an accessory." 3. Some put a comma at the first 乎, but it is better to take that 乎 as a preposition:—"May it not be expected that from this one word, etc.?" Similarly, par. 4, 乎 is a preposition = our in. 其 言; 一 言 is here used specially of the orders, rules, etc., which a ruler may issue.
Chapter XVI. 1. The duke of Sheh asked about government.

2. The Master said, "Good government obtains when those who are near are made happy, and those who are far off are attracted."

Chapter XVII. Tsze-hsiâ, being governor of Chü-fù, asked about government. The Master said, "Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished."

Chapter XVIII. 1. The duke of Sheh informed Confucius, saying, "Among us here are those who may be styled upright in their conduct. If their father..."

16. Good government seen from its effects. 1. 著 read shēh; see VII, xviii. 2. Confucius is supposed to have in view the oppressive and aggressive government of Chü, to which Shih belonged.

17. Haste and small advantages not to be desired in governing. Chü-fù (fù, 3rd tone) was a small city in the western border of Lú. 無再母, the prohibitive particle.

18. Natural duty and upright-ness in collision. 1. 吾黨, "our village," "our neighborhood," but 黨 must be taken vaguely, as in the translation; compare V, xxi. We cannot say whether the duke is referring to one or more actual cases,
have stolen a sheep, they will bear witness to the fact.”

2. Confucius said, “Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Unrighteousness is to be found in this.”

CHAPTER XIX. Fan Ch‘ih asked about perfect virtue. The Master said, “It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected.”
Chapter XX. 1. Tsze-kung asked, saying, "What qualities must a man possess to entitle him to be called an officer?" The Master said, "He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince’s commission, deserves to be called an officer."

2. Tsze-kung pursued, "I venture to ask who may be placed in the next lower rank?" and he was told, "He whom the circle of his relatives pronounce to be filial, whom his fellow villagers and neighbors pronounce to be fraternal."

3. Again the disciple asked, "I venture to ask about the class still next in order." The Master said, "They are determined to be sincere in what they say.

20. Different classes of men who in their several degrees may be styled officers, and the inferiority of the mass of the officers of Confucius’s time. 1. 子—compare on XII, xx. Here it denotes—not the scholar, but the officer. 有恥, "has shame," i.e., will avoid all bad conduct which would subject him to reproach. 2. 宗族 is "a designation for all who form one body having the same ancestor." They are also called 九族, "nine branches of kindred," being all of the same surname from the great-great-grandfather to the great-great-grandson. 弟=悌, meaning "submissive," giving due honor to all older than himself. 3. 砚, "the sound of stones." 砚 輕然, "stone-like." The dictionary, with reference..."
and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class.”

4. Tsze-kung finally inquired, “Of what sort are those of the present day, who engage in government?” The Master said, “Pooh! they are so many pecks and hampers, not worth being taken into account.”

CHAPTER XXI. The Master said, “Since I cannot get men pursuing the due medium, to whom I might communicate my instructions, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of truth; the cautiously-decided will keep themselves from what is wrong.”

to this passage, explains it—小人不為也。 as “the appearance of a small man.”

4. 斗筲之人, i.e., mere utensils. Compare on II, xii. Dr. Williams translates the expression fairly well by “peck-measure men.”

21. CONFUCIUS OBLIGED TO CONTENT HIMSELF WITH THE ARDENT AND CAUTIOUS AS DISCIPLES. Compare V, xxi, and Mencius VII, ii, 37. 與之 is explained as in the translation—以道傳之. The 註疏, however, gives simply—與之同處, “dwell together with them.” 必也, 狂狷乎,—comp. VIII, xvi, 2. 狂 is explained in the dictionary by 煩急, “contracted and urgent.” Opposed to 狂, it would seem to denote caution, but yet not a caution which may not be combined with decision. 有所不為, “have what they will not do.”
Chapter XXII. 1. The Master said, “The people of the south have a saying—'A man without constancy cannot be either a wizard or a doctor.' Good! 2. “Inconstant in his virtue, he will be visited with disgrace.” 3. The Master said, “This arises simply from not attending to the prognostication.”

Chapter XXIII. The Master said, “The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.”

22. The Importance of Fixity and Constancy of Mind. 1. I translate 巫 by “wizard,” for want of a better term. In the Châu Li, Bk. XXVI, the 巫 appear sustaining a sort of official status, regularly called in to bring down spiritual beings, obtain showers, etc. They are distinguished as men and women, though 巫 is often feminine, “a witch,” as opposed to 巫, “a wizard.” Confucius’s use of the saying, according to Chu Hsi, is this—“Since such small people must have constancy, how much more ought others to have it!” The ranking of the doctors and wizards together sufficiently shows what was the position of the healing art in those days.

Chang K’ang-ch’ang interprets this paragraph quite inadmissibly:—“Wizards and doctors cannot manage people who have no constancy.” 2. This is a quotation from the Yi-ching, diagram 恒; hexagram XXXII, line 3. 3. This is inexplicable to Chu Hsi. Some bring out from it the meaning in the translation.—Chang K’ang-ch’ang says: “By the Yi we prognosticate good and evil, but in it there is no prognostication of people without constancy.”

23. The Different Manners of the Superior and the Mean Man. Compare II, xiv, but here the parties are contrasted in their more private intercourse with others. 同, “agreeing with,” = flattering.
CHAPTER XXIV. Tsze-kung asked, saying, "What do you say of a man who is loved by all the people of his neighborhood?" The Master replied, "We may not for that accord our approval of him." "And what do you say of him who is hated by all the people of his neighborhood?" The Master said, "We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighborhood love him, and the bad hate him."

CHAPTER XXV. The Master said, "The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant of the paraphrasts, who complete it thus: "未可信其為賢也" and "未可信其為惡也." In the 順序, however, the second occurrence of it is expanded in the same way as the first. Compare Luke's Gospel, 6:21, 26.

25. Difference between the superior and the mean man in their relation to those employed by them. 易事而難說 (易悅)---
with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.

CHAPTER XXVI. The Master said, “The superior man has a dignified ease without pride. The mean man has pride without a dignified ease.”

CHAPTER XXVII. The Master said, “The firm, the enduring, the simple, and the modest are near to virtue.”

26. The different air and bearing of the superior and the mean man.

27. Natural qualities which are favorable to virtue. 木,”wood,” here an adjective, but not our “wooden.” 义=质朴, “simple,” “plain.” 訔, see IV, xxiv. The gloss on it here is—鈍, “slow and blunt.” “Modest” seems to be the idea.
Chapter XXVIII. Tsze-lû asked, saying, "What qualities must a man possess to entitle him to be called a scholar?" The Master said, "He must be thus,—earnest, urgent, and bland:—among his friends, earnest and urgent; among his brethren, bland."

Chapter XXIX. The Master said, "Let a good man teach the people seven years, and they may then likewise be employed in war."

Chapter XXX. The Master said, "To lead an uninstructed people to war, is to throw them away."

28. Qualities that mark the Scholar in Social Intercourse. This is the same question as in chap. xx, 1, but 了 is here "the scholar," the gentleman of education, without reference to his being in office or not.

29. How the Government of a Good Ruler Will Prepare the People for War. 善人, "a good man,"—spoken with reference to him as a ruler. The teaching is not to be understood of military training, but of the duties of life and citizenship; a people so taught are

moral ly fitted to fight for their government. What military training may be included in the teaching, would merely be the hunting and drilling in the people's repose from the toils of agriculture. 戒, "weapons of war." 可以即戒,—"they may go to their weapons."

30. That People Must Be Taught, to Prepare Them for War. Compare the last chapter. The language is very strong, and 教 being understood as in the last chapter, shows how Confucius valued education for all classes.
CHAPTER I. Hsien asked what was shameful. The Master said, "When good government prevails in a state, to be thinking only of salary; and, when bad government prevails, to be thinking, in the same way, only of salary;—this is shameful."

CHAPTER II. 1. "When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue."

Heading of This Book. Hsien asked, No. 14, "Hsien asked, No. 14." The glossarist Hsing Ping (邢昺) says, "In this Book we have the characters of the Three Kings, and Two Chiefs, the courses proper for princes and great officers, the practice of virtue, the knowledge of what is shameful, personal cultivation, and the tranquilizing of the people;—all subjects of great importance in government. They are therefore collected together, and arranged after the last Book, which commences with an inquiry about government." Some writers are of opinion that the whole Book with its 47 chapters was compiled by Hsien or Yuan Sze, who appears in the first chapter. That only the name of the inquirer is given and not his surname, is said to be our proof of this.

1. It is shameful in an officer to be caring only about his emolument. Hsien is the Yuan Sze of VI, iii, and if we suppose Confucius’s answer designed to have a practical application to himself, it is not easily reconcilable with what appears of his character in that other place. 稱 here = 祿. "emolument," but its meaning must be pregnant and intensive, as in the translation. If we do not take it so, the sentiment is contradictory to VIII, xiii. 3. K'ung An-kuo, however, takes the following view of the reply: "When a country is well-governed, emolument is right; when a country is ill-governed, to take office and emolument is shameful." I prefer the construction of Chu Hsi, which appears in the translation.

2. The praise of perfect virtue is not to be allowed for the repression on bad feelings. In Ho Yen, this chapter is joined to the preceding, and Chu Hsi also takes
2. The Master said, “This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue.”

Chapter III. The Master said, “The scholar who cherishes the love of comfort is not fit to be deemed a scholar.”

Chapter IV. The Master said, “When good government prevails in a state, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve.”

the first paragraph to be a question of Yuän Hsien. 1. 克, “overcoming,” i. e., here = “the love of superiority.” 伐, as in V, xxv, 3. 不行, “do not go,” i. e., are not allowed to have their way = are repressed. 2. 難, “difficult,” — the doing what is difficult. 仁 is quoad 仁; — “as to its being perfect virtue, that I do not know.”

3. A scholar must be aiming at what is higher than comfort or pleasure. Compare IV, xi. The 懷居 here is akin to the 懷土 there. Compare also IV, ix.

4. What one does must always be right; what one feels need not always be spoken: — A lesson of prudence. 孫, for 障, as in VII, xxxv. 危, “terror from being in a high position;” then “danger,” “dangerous.” It is used here in a good sense, meaning “lofty, and what may seem to be, or really be, dangerous,” under a bad government, where good principles do not prevail.
Chapter V. The Master said, "The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle."

Chapter VI. Nan-kung Kwo, submitting an inquiry to Confucius, said, "I was skillful at archery, and Ao could move a boat along upon the land, but neither of them died a natural death. Yü and Chî personally

5. We may predicate the external from the internal, but not vice versa. The 有言 must be understood of virtuous speaking and "virtuously," or "correctly," be supplied to bring out the sense. A translator is puzzled to render 仁者 differently from 有德者. I have said "men of principle," the opposition being between moral and animal courage; yet the men of principle may not be without the other, in order to their doing justice to themselves.

6. Eminent prowess conducting to ruin; eminent virtue leading to dignity. The modesty of Confucius. Nan-kung Kwo is said by Chû Hâi to have been the same as Nan Yung in V, 1. But this is doubtful. See on Nan Yung there. Kwo, it is said, insinuated in his remark an inquiry whether Confucius was not like Yü or Chî, and the great men of the time so many I and Ao; and the sage was modestly silent upon the subject. I and Ao carry us back to the 22nd century before Christ. The first belonged to a family of princelets, famous, from the time of the emperor 台 (2432 B.C.), for their archery, and dethroned the emperor. Hâu-hsiang (后相), 2145 B.C. I was afterwards slain by his minister, Han Cho (寒涅), who then married his wife, and one
wrought at the toils of husbandry, and they became possessors of the kingdom.” The Master made no reply; but when Nan-kung Kwo went out, he said, “A superior man indeed is this! An esteemer of virtue indeed is this!”

CHAPTER VII. The Master said, “Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, at the same time, virtuous.”

CHAPTER VIII. The Master said, “Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?”

of their sons (諸, Chiǎo) was the individual here named Ao, who was subsequently destroyed by the emperor Shāo-k’ang, the posthumous son of Hâu-hsiang. Chí was the son of the emperor Yǎo, of whose birth many prodigies are narrated, and appears in the Shū-ching as Hâu-chì, the minister of agriculture to Yǎo and Shun, by name 桀. The Chau family traced their descent lineally from him, so that though the throne only came to his descendants more than a thousand years after his time, Nan-kung Kwo speaks as if he had got it himself, as Yǔ did. 君子哉若人,—compare V, ii. The name Ao in the text should be 桀.

7. THE HIGHEST VIRTUE NOT EASILY ATTAINED TO, AND INCOMPATIBLE WITH MEANNESS. Compare IV, iv. We must supply the “always,” to bring out the meaning.

8. A LESSON FOR PARENTS AND MINISTERS, THAT THEY MUST BE STRICT AND DECIDED. Lào, being parallel with hâ t, is to be construed as a verb, and conveys the meaning in the translation different from the meaning of the term in XIII, i. K’ung An-k’wo takes it in the sense of “to soothe,” “comfort,” in the 3rd tone, but that does not suit the parallelism.
Chapter IX. The Master said, “In preparing the governmental notifications, P'i Shan first made the rough draft; Shi-shu examined and discussed its contents; Tsze-yu, the manager of foreign intercourse, then polished the style; and, finally, Tsze-ch'ân of Tung-li gave it the proper elegance and finish.”

Chapter X. 1. Some one asked about Tsze-ch'ân. The Master said, “He was a kind man.”

2. He asked about Tsze-hsi. The Master said, “That man! That man!”

9. The excellence of the official notifications of Chang, owing to the ability of four of its officers. The state of Chang, small and surrounded by powerful neighbors, was yet fortunate in having able ministers, through whose mode of conducting its government it enjoyed considerable prosperity.

10. The judgment of Confucius concerning Tsze-ch'ân, Tsze-hsi, and Kwâng Chung. 1. See V, xv. 2. Tsze-hsi was the chief minister of Ch'u. He had refused to accept the nomination to the sovereignty of the
3. He asked about Kwan Chung. “For him,” said the Master, “the city of Pien, with three hundred families, was taken from the chief of the Po family, who did not utter a murmuring word, though, to the end of his life, he had only coarse rice to eat.”

Chapter XI. The Master said, “To be poor without murmuring is difficult. To be rich without being proud is easy.”

Chapter XII. The Master said, “Măng Kung-ch’o is more than fit to be chief officer in the families of Chào and Wei, but he is not fit to be great officer to either of the states Tăng or Hsieh.”

state in preference to the rightful heir, but did not oppose the usurping tendencies of the rulers of Ch’ü. He had, moreover, opposed the wish of king Chào (of Ch’ü) to employ the sage. 3. Kwan Chung.—see III, xxii. To reward his merits, the duke Hwan conferred on him the domain of the officer mentioned in the text, who had been guilty of some offense. His submitting as he did to his changed fortunes was the best tribute to Kwan’s excellence.

11. It is harder to bear poverty aright than to carry riches. This sentiment may be controverted. Compare I, xv.

12. The capacity of Măng Kung-ch’o. Kung-ch’o was the head of the Măng, or Chung-sun family, and, according to the “Historical Records,” was regarded by Confucius more than any other great man of the times in Lú. His estimate of him, however, as appears here, was not very high. In the sage’s time, the government of the state of Tsin (晉) was in the hands of the three families, Chào, Wei, and Han (韓), which afterwards divided the whole state among themselves; but meanwhile they were not states, and Kung-ch’o, as their lão, or chief officer, could have managed their affairs. T’äng and Hsieh were small states, whose great officers would have to look after their relations with greater states, to which function Kung-ch’o’s abilities were not equal.
Chapter XIII. 1. Tsze-lù asked what constituted a complete man. The Master said, “Suppose a man with the knowledge of Tsang Wû-chung, the freedom from covetousness of Kung-ch’o, the bravery of Chwang of Pien, and the varied talents of Zăn Ch’iû; add to these the accomplishments of the rules of propriety and music;—such a one might be reckoned a complete man.”

2. He then added, “But what is the necessity for a complete man of the present day to have all these things? The man, who in the view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old ideal, will, I think, be sufficient for the present day.”

13. Of the Complete Man:—A Conversation with Tsze-lù. 1. Tsang Wû-chung had been an officer of Lû in the reign anterior to that in which Confucius was born. So great was his reputation for wisdom that the people gave him the title of a 聖人, or “sage.” Wû was his honorary epithet, and 仲 denotes his family place, among his brothers. Chwang, it is said by Chu Hsi, after Châu (周), one of the oldest commentators, whose surname only has come down to us, was 卜邑大夫, “great officer of the city of Pien.”
agreement however far back it extends:—such a man may be reckoned a complete man.”

CHAPTER XIV. 1. The Master asked Kung-ming Chia about Kung-shu Wan, saying, “Is it true that your master speaks not, laughs not, and takes not?”

2. Kung-ming Chia replied, “This has arisen from the reporters going beyond the truth.—My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking.” The Master said, “So! But is it so with him?”

“a covenant,”—“a long agreement, he does not forget the words of his whole life.” The meaning is what appears in the translation.

14. THE CHARACTER OF KUNG-
SHU WAN, WHO WAS SAID NEITHER TO SPEAK, NOR LAUGH, NOR TAKE. Wan was the honorary epithet of the individual in question, by name Chih (枝), or, as some say, Fa (發), an officer of the state of Wei. He was descended from the duke and was himself the founder of the Kung-shu family, being so designated, I suppose, because of his relation to the reigning duke. Of Kung-ming Chia nothing seems to be known; he would seem from this chapter to have been a disciple of Kung-shu Wan. 2. 其然,——with reference to Chia's account of Kung-shu Wan. 豈其然乎 intimates Confucius's opinion that Chia was himself going beyond the truth.
Chapter XV. The Master said, "Tsang Wū-chung, keeping possession of Fang, asked of the duke of Lû to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was."

Chapter XVI. The Master said, "The duke Wăn of Tsin was crafty and not upright. The duke Hwan of Ch'i was upright and not crafty."

15. Condemnation of Tsang Wū-chung for Forcing a Favor from His Prince. Wū-chung (see chap. xiii) was obliged to fly from Lû, by the animosity of the Mâng family, and took refuge in Chû (都). As the head of the Tsang family, it devolved on him to offer the sacrifices in the ancestral temple, and he wished one of his half brothers to be made the head of the family, in his room, that these might not be neglected. To strengthen the application for this, which he contrived to get made, he returned himself to the city of Fang, which belonged to his family, and thence sent a message to the court, which was tantamount to a threat, that if the application were not granted, he would hold possession of the place. This was what Confucius condemned,—the 防 in a matter which should have been left to the duke's grace. See all the circumstances in the 左傳, 襄公二十三年. 要, in 1st tone, as in chap. xiii, but with a different meaning, "to force to do."

16. The Different Characters of the Dukes Wăn of Tsin and Hwan of Ch'i. Hwan and Wăn were the two first of the five leaders of the princes of the empire, who play an important part in Chinese history, during the period of the Ch'âu dynasty known as the Ch'un Ch'iu (春 秋). Hwan ruled in Ch'i, 681-643 B. C., and Wăn in Tsin, 636-628 B. C. Of Duke Hwan, see the next chapter. The attributes mentioned by Confucius are not to be taken absolutely, but as respectively predominating in the two chiefs.
CHAPTER XVII. 1. Tsze-lû said, "The duke Hwan caused his brother Chiû to be killed, when Shâo Hû died with his master, but Kwan Chung did not die. May not I say that he was wanting in virtue?"

2. The Master said, "The duke Hwan assembled all the princes together, and that not with weapons of war and chariots:—it was all through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?"

17. THE MERIT OF KWAN CHUNG:—A CONVERSATION WITH TSZE-LÛ. 1. 公子紕, "the duke's son Chiû," but, to avoid the awkwardness of that rendering, I say—"his brother." Hwan (the honorary epithet; his name was 小自) and Chiû had both been refugees in different states, the latter having been carried into Lû, away from the troubles and dangers of Chi, by the ministers, Kwan Chung and Shâo Hû. On the death of the prince of Chi, Hwan anticipated Chiû, got to Chi, and took possession of the state. Soon after, he required the duke of Lû to put his brother to death, and to deliver up the two ministers, when Shâo (召 here = 邳) Hû chose to dash his brains out, and die with his master, while Kwan Chung returned gladly to Chi, took service with Hwan, became his prime minister, and made him supreme arbiter among the various chiefs of the empire. Such conduct was condemned by Tsze-lû. 死之 is a peculiar expression 為子紕而死. 2. Confucius defends Kwan Chung, on the ground of the services which he rendered, using 仁 in a different acceptation from that intended by the disciple. 九, 1st tone, explained in the dictionary by 會, synonymous with 合, though the 注疏 makes out more than nine assemblages of princes under the presidency of Duke Hwan. 如其仁 = 誰如其仁者, as in the translation.
CHAPTER XVIII. 1. Tsze-kung said, “Kwan Chung, I apprehend, was wanting in virtue. When the duke Hwan caused his brother Chiû to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan.”

2. The Master said, “Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair unbound, and the lappets of our coats buttoning on the left side.

3. “Will you require from him the small fidelity of

18. THE MERIT OF KWAN CHUNG: A CONVERSATION WITH TSZE-KUNG.

1. Tsze-lú’s doubts about Kwan Chung arose from his not dying with the prince Chiû; Tsze-kung’s turned principally on his subsequently becoming premier to Hwan. 2. 居正, “to rectify,” “reduce to order.” —blends with 居 its own verbal force, 爲 “to unite,” 無 “not,” “if not.” 毀 (the 4th tone) 髮,—see the Li Chi, III, iii, 14, where this is mentioned as a characteristic of the eastern barbarians. 左衽,—see the Shū-ching, V, xxiv, 13. A note in the 集説 says, that anciently the right was the position of honor, and the right hand, moreover, is the more convenient for use, but the practice of the barbarians was contrary to that of China in both points. The sentiment of Confucius is, that but for Kwan Chung, his countrymen would have sunk to the state of the rude tribes about them. 3. 匹夫, 匹婦,—see IX, xxv. 謙=小信, “small fidelity,” by which is intended the faithfulness of a married couple of
common men and common women, who would commit suicide in a stream or ditch, no one knowing anything about them?"

Chapter XIX. 1. The great officer, Hsien, who had been family minister to Kung-shu Wân, ascended to the prince's court in company with Wân.

2. The Master, having heard of it, said, "He deserved to be considered Wân (the accomplished)."

the common people, where the husband takes no concubine in addition to his wife. The argument is this:— "Do you think Kwan Chung should have considered himself bound to Chiu, as a common man considers himself bound to his wife? And would you have had him commit suicide, as common people will do on any slight occasion?" Commentators say that there is underlying the vindication this fact:— that Kwan Chung and Shao Hú's adherence to Chiu was wrong in the first place, Chiu being the younger brother. Chung's conduct, therefore, was not to be judged as if Chiu had been the senior. There is nothing of this, however, in Confucius's words. He vindicates Chung simply on the ground of his subsequent services, and his reference to "the small fidelity" of husband and wife among the common people is very unhappy. 自 (3rd tone), "to strangle one's self," but in connection with 溝濬, the phrase must be understood generally = "to commit suicide."

19. The merit of Kung-shu Wân in recommending to high office, while in an inferior position, a man of worth. 1. Kung-shu Wân,—see chap. xiv. This paragraph is to be understood as intimating that Kung-shu, seeing the worth and capacity of his minister, had recommended him to his sovereign, and afterwards was not ashamed to appear in the same rank with him at court. 公, = our "duke's," i. e., the duke's court. 2. The meaning of the chapter turns on the signification of the title Wân. For the conferring of this on Kung-shu, see the Lî Chî, II, Sect. ii, Pt. ii, 13. The name Hsien generally appears in the form 偕.
Chapter XX. 1. The Master was speaking about the unprincipled course of the duke Ling of Wei, when Chʻi Kʻang said, "Since he is of such a character, how is it he does not lose his state?"

2. Confucius said, "The Chung-shu Yu has the superintendence of his guests and of strangers; the litanist, To, has the management of his ancestral temple; and Wang-sun Chia has the direction of the army and forces:—with such officers as these, how should he lose his state?"

Chapter XXI. The Master said, "He who speaks without modesty will find it difficult to make his words good."

20. The Importance of Good and Able Ministers:—seen in the State of Wei. 1. Ling was the honorary epithet of Yüan (元), duke of Wei, 533-492 B. C. He was the husband of Nan-tsze, VI, xxvi. See 莊子, Bk. XXV, 9. The Chung-shu Yu is the Kʻung Wăn of V, xiv. 仲叔 express his family position, according to the degrees of kindred. "The litanist, To,"—see VI, xiv. Wang-sun Chia,—see III, xiii.

CHAPTER XXII. 1. Ch'ăng murdered the duke Ch'ien of Ch'î.

2. Confucius bathed, went to court, and informed the duke Āi, saying, "Ch'än Hâng has slain his sovereign. I beg that you will undertake to punish him."

3. The duke said, "Inform the chiefs of the three families of it."

4. Confucius retired, and said, "Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, "Inform the chiefs of the three families of it."

22. How Confucius wished to avenge the murder of the duke of Ch'î:—his righteous and public spirit. 1. Ch'ien,—"not indolent in a single virtue," and "tranquil, not speaking unadvisedly," are the meanings attached to 無 (the honorary epithet of Ch'än Hâng indicates, "tranquilizer of the people, and estabilisher of government." The murder of the duke Ch'ien by his minister, Ch'än Hâng (恆), took place 481 B. C., barely two years before Confucius's death. 2. 沐浴 implies all the fasting and all the solemn preparation, as for a sacrifice or other great occasion. Properly, 沐 is to wash the body with hot water. is to wash the body with hot water. 請討之,—according to the account of this matter in the 左傳, Confucius meant that the duke Āi should himself, with the forces of Lû, undertake the punishment of the criminal. Some modern commentators cry out against this. The sage's advice, they say, would have been that the duke should report the thing to the king, and with his authority associate other princes with himself to do justice on the offender. 3. 告夫三子,—this is the use of 夫 in XI, xxiv, et al. 4. This is taken as the remark of Confucius, or his colloquy with himself, when he had gone out from the duke. 以吾從大夫之後,—see XI, vii. The 者 leaves the sentence
5. He went to the chiefs, and informed them, but they would not act. Confucius then said, "Following in the rear of the great officers, I did not dare not to represent such a matter."

Chapter XXIII. Tsze-lû asked how a ruler should be served. The Master said, "Do not impose on him, and, moreover, withstand him to his face."

Chapter XXIV. The Master said, "The progress of the superior man is upwards; the progress of the mean man is downwards."

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PRINCE MUST BE SINCERE AND BOLDLY UPRIGHT. 犯之 is well expressed by the phrase in the translation. Many passages in the Li Chi show that to 犯 was required by the duty of a minister, but not allowed to a son with his father.

23. How the minister of a PRINCE MUST BE SINCERE AND BOLDLY UPRIGHT. 犯之 is well expressed by the phrase in the translation. Many passages in the Li Chi show that to 犯 was required by the duty of a minister, but not allowed to a son with his father.

24. The different progressive tendencies of the superior man and the mean man. Ho Yen takes 諭 in the sense of 瞭, "to understand." The modern view seems better.
CHAPTER XXV. The Master said, "In ancient times, men learned with a view to their own improvement. Nowadays, men learn with a view to the approbation of others."

CHAPTER XXVI. 1. Chü Po-yü sent a messenger with friendly inquiries to Confucius.

2. Confucius sat with him, and questioned him. "What," said he, "is your master engaged in?" The messenger replied, "My master is anxious to make his faults few, but he has not yet succeeded." He then went out, and the Master said, "A messenger indeed! A messenger indeed!"

25. THE DIFFERENT MOTIVES OF LEARNERS IN OLD TIMES, AND IN THE TIMES OF CONFUCIUS. 爲已 爲人 "for themselves, for other men." The meaning is as in the translation.

26. AN ADMIRABLE MESSENGER.

1. Po-yü was the designation of Chü Yüan (瑗), an officer of the state of Wei, and a disciple of the sage. His place is now 1st east in the outer court of the temples. Confucius had lodged with him when in Wei, and it was after his return to Lü that Po-yü sent to inquire for him.
CHAPTER XXVII. The Master said, "He who is not in any particular office has nothing to do with plans for the administration of its duties."

CHAPTER XXVIII. The philosopher Tsăng said, "The superior man, in his thoughts, does not go out of his place."

CHAPTER XXIX. The Master said, "The superior man is modest in his speech, but exceeds in his actions."

CHAPTER XXX. 1. The Master said, "The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

2. Tsze-kung said, "Master, that is what you yourself say."

27. A repetition of VIII, xiv.

28. The thoughts of a superior man in harmony with his position. Tsăng here quotes from the 象, or Illustrations, of the 52nd diagram of the Yi-ching, but he leaves out one character,—以 before 思, and thereby alters the meaning somewhat. What is said in the Yi, is—"The superior man is thoughtful, and so does not go out of his place."—The chapter, it is said, is inserted here, from its analogy with the preceding.

29. The superior man more in deeds than in words. 耳其言, literally, "is ashamed of his words." Compare chaps. xxi and IV, xxii.

30. Confucius’s humble estimate of himself, which Tsze-kung denies. 1. We have the greatest part of this paragraph in IX, xxviii, but the translation must be somewhat different, as 仁者, 君子, 勇者 are here in apposition with 君子. 君子道者=君子所以為道者,"what the superior man takes to be his path." 2. 道=言,"to say."
Chapter XXXI. Tsze-kung was in the habit of comparing men together. The Master said, "Tsze must have reached a high pitch of excellence! Now, I have not leisure for this."

Chapter XXXII. The Master said, "I will not be concerned at men's not knowing me; I will be concerned at my own want of ability."

Chapter XXXIII. The Master said, "He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (when they occur);—is he not a man of superior worth?"

31. One's work is with one's self:—against making comparisons. 贤乎哉 = "Ha! is he not superior?" The remark is ironical.

32. Concern should be about our personal attainment, and not about the estimation of others. See I, xvi, et al. A critical canon is laid down here by Chü Hsi:—"All passages, the same in meaning and in words, are to be understood as having been spoken only once, and their recurrence in the work of the compilers. Where the meaning in the same and the language a little different, they are to be taken as having been repeated by Confucius himself with the variations." According to this rule the sentiment in this chapter was repeated by the Master in four different utterances.

33. Quick discrimination without suspiciousness is highly meritorious. 逆, "to be disobedient," "to rebel"; also, "to meet," and here "to anticipate," i. e., in judgment. 抑亦, see XIII, xix, but the meaning is there "perhaps," while here the 抑 is adverative, and = "but." 先覺 is used in opposition to後覺, and = "a quick apprehender, one who understands things before others." So, Chü Hsi. K'ung An-kwo, however, takes 抑 as conjunctive, and 先覺 in apposition with the two preceding characteristics, and interprets the conclusion—"Is such a man of superior worth?" On Chü Hsi's view, the 乎 is exclamatory.
Chapter XXXIV.  1. Wei-shang Mâu said to Confucius, "Ch'iu, how is it that you keep roosting about? Is it not that you are an insinuating talker?"

2. Confucius said, "I do not dare to play the part of such a talker, but I hate obstinacy."

Chapter XXXV. The Master said, "A horse is called a ch'i, not because of its strength, but because of its other good qualities."

Chapter XXXVI.  1. Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?"

34. Confucius not self-willed, and yet no glib-tongued talker:—defense of himself from the charge of an aged reprover. 1. From Wei-shang's addressing Confucius by his name, it is presumed that he was an old man. Such a liberty in a young man would have been impudence. It is presumed also that he was one of those men who kept themselves retired from the world in disgust. 孔子曰，不稱其 力，稱其德也。 孔子曰，非敢為 佞者與，無乃為 佞乎。 孔子曰，丘何 为是栖栖 也。孔子曰，非敢為 佞者與，無乃為 佞乎。 2. 固 等 轌 一 不 通， "holding one idea without intelligence."

35. Virtue and not strength, the fit subject of praise. 驹 was the name of a famous horse of antiquity who could run 1000 lî in one day. See the dictionary in voc. It is here used generally for "a good horse."

36. Good is not to be returned for evil; evil to be met simply with justice. 1. 德 = 恩惠, "kindness." 怨, "resentment," "hatred," here put for what awakens resentment, "wrong," "injury." The phrase 以德報怨 is found in the 道德經 of Lâo-tsze, II, chap. lxiii, but it is possible that Confucius's questioner simply consulted him about it as a saying which he had himself heard and was inclined to approve. 2. 直 = 軌 一 不 通， "with straightness," i. e., with justice.—How far the ethics of Confucius fall below our Christian
2. The Master said, "With what then will you recompense kindness?"

3. "Recompense injury with justice, and recompense kindness with kindness."

CHAPTER XXXVII. 1. The Master said, "Alas! there is no one that knows me."

2. Tsze-kung said, "What do you mean by thus saying—that no one knows you?" The Master replied, "I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my standard is evident from this chapter, and even below Lào-tsze. The same expressions are attributed to Confucius in the Li Chi, XXIX, xii, and it is there added 子曰，以德報怨，則寬身之仁（=仁），which is explained,—"He who returns good for evil is a man who is careful of his person," i.e., will try to avert danger from himself by such a course. The author of the 綖 註 says that the injuries intended by the questioner were only trivial matters, which perhaps might be dealt with in the way he mentioned, but great offenses, as those against a sovereign or a father, may not be dealt with by such an inversion of the principles of justice. The Master himself, however, does not fence his deliverance in any way.

37. Confucius, Lamenting that Men Did Not Know Him, Rests in the Thought That Heaven Knew Him. 1. 莫我知，—the inversion for 莫知我，"does not know me." He referred, commentators say, to the way in which he pursued his course, simply 阿己, out of his own conviction of duty, and for his own improvement, without regard to success, or the opinions of others.

2. 何 爲 其 莫 知 子 也，"what is that which you say—no man knows you?" 下學，上 達，—"beneath I learn, above I penetrate";—the meaning appears to be that he contented himself with the study of men and things, common matters as more ambitious spirits would deem them, but from those he rose to understand the high principles involved in them.
penetration rises high. But there is Heaven;—that knows me!"

CHAPTER XXXVIII. 1. The Kung-po Lião, having slandered Tsze-lû to Chi-sun, Tsze-fû Ching-po informed Confucius of it, saying, "Our master is certainly being led astray by the Kung-po Lião, but I have still power enough left to cut Lião off, and expose his corpse in the market and in the court."

2. The Master said, "If my principles are to advance, it is so ordered. If they are to fall to the

—"the appointments of Heaven (天命); —according to one commentator. 知我者, 其天乎,"—"He who knows me, is not that Heaven?"

The 日 個 paraphrases this, as if it were a soliloquy,—上天  episod. "He who knows me, is not that Heaven?"

38. How CONFUCIUS RESTED, AS TO THE PROGRESS OF HIS DOCTRINES, ON THE ORDERING OF HEAVEN:—ON OCCASION OF TSZE-LÛ'S BEING SLANDERED. 1. Lião, called Kung-po (literally, duke's uncle), probably from an affinity with the ducal house, is said by some to have been a disciple of the sage, but that is not likely, as we find him here slandering Tsze-lû, that he might not be able, in his official connection with the Chi family, to carry the Master's lessons into practice. 畢 was the hon. epithet of Tsze-fû Ching, a great officer of Lû. 夫子 refers to Chi-sun. 有惑志,—"is having his will deceived." Exposing the bodies (陳) of criminals, after their execution, was called 蛋. The bodies of "great officers" were so exposed in the court, and those of meaner criminals in the market place. 市朝 came to be employed together, though the exposure could take place
ground, it is so ordered. What can the Kung-po Liáo do where such ordering is concerned?"

**Chapter XXXIX.**

1. The Master said, "Some men of worth retire from the world.

2. "Some retire from particular states.

3. "Some retire because of disrespectful looks.

4. "Some retire because of contradictory language."

**Chapter XL.** The Master said, "Those who have done this are seven men."

"Looks," and "language" in par. 4, are to be understood of the princes whom the worthies wished to serve — Confucius himself could never bear to withdraw from the world.

40. THE NUMBER OF MEN OF WORTH WHO HAD WITHDRAWN FROM PUBLIC LIFE IN CONFUCIUS'S TIME. This chapter is understood in connection with the preceding; as appears in the translation. Chú, however, explains 作 by 起, "have arisen." Others explain it by 為, "have done this." They also give the names of the seven men, which Chú calls 磔, "chiseling."
CHAPTER XLI. Tsze-lû happening to pass the night in Shih-măn, the gatekeeper said to him, "Whom do you come from?" Tsze-lû said, "From Mr. K‘ung." "It is he,—is it not?"—said the other, "who knows the impracticable nature of the times and yet will be doing in them."

CHAPTER XLII. 1. The Master was playing, one day, on a musical stone in Wei, when a man, carrying a straw basket passed the door of the house where Confucius was, and said, "His heart is full who so beats the musical stone."

2. A little while after, he added, "How contemptible is the one-ideaed obstinacy those sounds display!"
When one is taken no notice of, he has simply at once to give over his wish for public employment. "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."

3. The Master said, "How determined is he in his purpose! But this is not difficult!"

CHAPTER XLIII. 1. Tsze-chang said, "What is meant when the Shù says that Kào-tsung, while observing the usual imperial mourning, was for three years without speaking?"

2. The Master said, "Why must Kào-tsung be referred to as an example of this? The ancients all did
so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years."

CHAPTER XLIV. The Master said, "When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service."

CHAPTER XLV. Tsze-lû asked what constituted the superior man. The Master said, "The cultivation of himself in reverential carefulness." "And is this all?" said Tsze-lû. "He cultivates himself so as to give rest to others," was the reply. "And is this all?"

It is said, "總, 总也, 不敢放縱意 思 is to manage. The meaning is, that they did not dare to allow themselves any license." The expression is not an easy one. I have followed the paraphrases.

44. How a love of the rules of propriety in rulers facilitates government.

45. Reverent self-cultivation the distinguishing characteristic of the Ch'ûn-tsze. "以敬, it is said, are not to be taken as the wherewith of the Chin-tsze in cultivating himself, but as the chief thing which he keeps before him in the process. I translate "in," but in the other sentences, it indicates the realizations, or consequences, of the
asked Tsze-lú. The Master said, “He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people:—even Yâo and Shun were still solicitous about this.”

CHAPTER XLVI. Yiian Zàng was squatting on his heels, and so waited the approach of the Master, who said to him, “In youth not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:—this is to be a pest.”

Blodget, is 1863. In the 集 舜, in loc., we find a ridiculous reason given for the surnames being a hundred, to the effect that the ancient sages gave a surname for each of the five notes of the scale in music, and of the five great relations of life and of the four seas; consequently $5 \times 5 \times 4 = 100$. It is to be observed that in the Shû we find “a hundred surnames,” interchanged with 萬 姓, “ten thousand surnames,” and it would seem needless, therefore, to seek to attach a definite explanation to the number. 厥 舜其 病 詎, the dictionary explains the two words together by 展 足 坐, but that is the meaning of 夷 alone, and 俟 = 等, “to wait for.” So, the commentators, old and new. The use of 夷 in this sense is thus explained:—“The 鷹 僥 is fond of squatting, and is therefore called the squatting chîiḥ (鰹 鳥), but it is called by some the chîiḥ (鷹 鳥), and hence 夷 is used for 鷹, to squat!” See the 集 舜, in loc. 孫 for 了, and 弟 for 惜, 賊, in the sense of 賊 害, = our “pest,” rather than “thief.” The address of Confucius might be translated in the 2nd person, but it is perhaps better to keep to the 3rd, leaving the
With this he hit him on the shank with his staff.

Chapter XLVII. 1. A youth of the village of Ch‘ieh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, “I suppose he has made great progress.”

2. The Master said, “I observe that he is fond of occupying the seat of a full-grown man; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man.”
Chapter I. 1. The duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard all about sacrificial vessels, but I have not learned military matters." On this, he took his departure the next day.

2. When he was in Chân, their provisions were exhausted, and his followers became so ill that they were unable to rise.

3. Tsze-lû, with evident dissatisfaction, said, "Has..."
the superior man likewise to endure in this way?"

The Master said, "The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."

CHAPTER II. 1. The Master said, "Ts'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?"

2. Tsze-kung replied, "Yes,—but perhaps it is not so?"

3. "No," was the answer; "I seek a unity all-pervading.

not war, were essential to the government of a state. 2. From Wei, Confucius proceeded to Chăn, and there met with the distress here mentioned. It is probably the same which is referred to in X1, ii, 1, though there is some chronological difficulty about the subject. (See the note by Chú Hsi in his preface to the Analects.) 3. "yes, indeed," with reference to Tsze-lu's question. Some take it in its sense of "firm." —"The superior man firmly endures want."—Duke Ling,—see XIV, xx, also in Chwang-tsze, x, v, 9, et al.

2. How Confucius aimed at the knowledge of an all-pervading unity. This chapter is to be compared with IV, xv; only, says Chú Hsi, "that is spoken with reference to practice, and this with reference to knowledge." But the design of Confucius was probably the same in them both; and I understand the first paragraph here as meaning—"Ts'ze, do you think that I am aiming, by the exercise of memory, to acquire a varied and extensive knowledge?" Then the 3rd paragraph is equivalent to:—"I am not doing this. My aim is to know myself,—the mind which embraces all knowledge, and regulates all practice.” This is the view of the chapter given in the 日:—此一章書言學貴乎知要, “This chapter teaches that what is valuable in learning is the knowledge of that which is important.”
CHAPTER III. The Master said, "Yù, those who know virtue are few."

CHAPTER IV. The Master said, "May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat."

CHAPTER V. 1. Tsze-chang asked how a man should conduct himself, so as to be everywhere appreciated.

2. The Master said, "Let his words be sincere and truthful, and his actions honorable and careful;—such conduct may be practiced among the rude tribes of the South or the North. If his words be not sincere and truthful, and his actions not honorable and careful, will he, with such conduct, be appreciated, even in his neighborhood?

C Few really know virtue. This is understood as spoken with reference to the dissatisfaction manifested by Tsze-lù in chapter i. If he had possessed a right knowledge of virtue, he would not have been so affected by distress.

4. How Shun was able to govern without personal effort. 項已，“made himself reverent.” 正南面, "correctly adjusted his southwards face;" see VI, i. Shun succeeding Yào, there were many ministers of great virtue and ability to occupy all the offices of the government. All that Shun did was by his grave and sage example. This is the lesson,—the influence of a ruler's personal character.

5. Conduct that will be appreciated in all parts of the world. 1. We must supply a good deal to bring out the meaning here. Chû Hsi compares the question with that other of Tsze-chang about the scholar who may be called 達; see XII, xx. 2. 聰 may be regarded as another name for the 北狄, the rude
3. "When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice."

4. Tsze-chang wrote these counsels on the end of his sash.

Chapter VI. 1. The Master said, "Truly straightforward was the historiographer Yü. When good government prevailed in his state, he was like an arrow. When bad government prevailed, he was like an arrow."

2. "A superior man indeed is Chü Po-yü! When
good government prevails in his state, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast."

CHAPTER VII. The Master said, "When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words."

CHAPTER VIII. The Master said, "The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete."

7. There are men with whom to speak, and men with whom to keep silence. The wise know them. 失言 may be translated, literally and properly,—"to lose our words," but in English we do not speak of "losing men."

8. High natures value virtue more than life. The two different classes here are much the same as in IV, ii. The first word of the second sentence may be naturally translated—"They will kill themselves." No doubt suicide is included in the expression (see K'ung An-kwo's explanation, given by Ho Yen), and Confucius here justifies that act, as in certain cases expressive of high virtue.
CHAPTER IX. Tsze-kung asked about the practice of virtue. The Master said, “The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.”

CHAPTER X. 1. Yen Yüan asked how the government of a country should be administered.

2. The Master said, “Follow the seasons of Hsiâ.

3. “Ride in the state carriage of Yin.


5. “Let the music be the Shào with its pantomimes.

9. How intercourse with the good aids the practice of virtue. Compare “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.”

10. Certain rules, exemplified in the ancient dynasties, to be followed in governing:—a reply to Yen Yüan. 1. The disciple modestly put his question with reference to the government of a state (邦), but the Master answers it according to the disciple’s ability, as if it had been about the ruling of the kingdom (治天下). 2. The three great ancient dynasties began the year at different times. According to an ancient tradition, “Heaven appeared at the time ☻; and Man was born at the time ☼” 子 commences in our December, at the winter solstice; ☼ a month later; and ☻ a month after ☼. The Châu dynasty began its year with ☾; and the Shang with ☽; and the Hsiâ with ☼. As human life thus began, so the year, in reference to human labors, naturally proceeds from the spring, and Confucius approved the rule of the Hsiâ dynasty. His decision has been the law of all dynasties since the Ch’in. See the “Discours Prélminaire, Chap. I,” in Gaubil’s Shû-ching. 3. The state carriage of the Yin dynasty was plain and substantial, which Confucius preferred to the more ornamented one of Châu.
6. "Banish the songs of Chang, and keep far from specious talkers. The songs of Chang are licentious; specious talkers are dangerous."

CHAPTER XI. The Master said, "If a man take no thought about what is distant, he will find sorrow near at hand."

CHAPTER XII. The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty."

CHAPTER XIII. The Master said, "Was not Tsang Wan like one who had stolen his situation? He knew

4. Yet he does not object to the more elegant cap of that dynasty, "the cap," says Chu Hsi, "being a small thing, and placed over all the body." 5. The shào was the music of Shun; see III, xxv. 舞,—the "dancers," or "pantomimes," who kept time to the music. See the Shu-ching, II, ii, 21. 6. 郑聲, "the sounds of Chang," meaning both the songs of Chang and the music to which they were sung. Those songs form the 7th book of the 1st division of the Shih-ching, and are here characterized justly.

11. THE NECESSITY OF FORETHOUGHT AND PRECAUTION.

12. THE RARITY OF A TRUE LOVE OF VIRTUE. 已矣乎,—see V, xxvi; the rest is a repetition of IX, xvii, said to have been spoken by Confucius when he was in Wei and saw the duke riding out openly in the same carriage with Nan-tsze.

13. AGAINST JEALOUSY OF OTHERS' TALENTS:—THE CASE OF TSANG WAN, AND HÜI OF LIU-HSIÀ. Tsang Wan-chung,—see V, xvii. 竇位 is explained—"as if he had got it by theft, and secretly held possession of
the virtue and the talents of Hui of Liu-hsia, and yet did not procure that he should stand with him in court."

CHAPTER XIV. The Master said, "He who requires much from himself and little from others, will keep himself from being the object of resentment."

CHAPTER XV. The Master said, "When a man is not in the habit of saying—'What shall I think of this? What shall I think of this?' I can indeed do nothing with him!"

CHAPTER XVI. The Master said, "When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they

14. THE WAY TO WARD OFF RESENTMENTS. 賁, it is said, is here "to require from," and not "to reprove."

15. NOTHING CAN BE MADE OF PEOPLE WHO TAKE THINGS EASILY, NOT GIVING THEMSELVES THE TROUBLE TO THINK. Compare VII, viii.

16. AGAINST FRIVOLOUS TALKERS AND SUPERFICIAL SPECULATORS. Chü explains 難矣哉 by "they have no ground from which to become virtuous, and they will meet with calamity." Ho Yen gives Châng's explanation, "they will never complete anything." Our nearly literal translation appears to convey the
are fond of carrying out the suggestions of a small shrewdness;—theirs is indeed a hard case."

Chapter XVII. The Master said, "The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man."

Chapter XVIII. The Master said, "The superior man is distressed by his want of ability. He is not distressed by men’s not knowing him."

Chapter XIX. The Master said, "The superior meaning. "A hard case," i.e., they will make nothing out, and nothing can be made of them.

17. The conduct of the superior man is righteous, courteous, humble, and sincere. 質 is explained by Chù Hsi by "the substance and stem"; and in the "Complete Digest" by "foundation." The antecedent to all the 之 is 義, or rather the thing, whatever it be, done righteously.

18. Our own incompetency, and not our reputation, the proper business of concern to us. See XIV, xxxii, et al.

19. The superior man wishes to be had in remembrance. Not, say the commentators, that the superior man cares about fame, but fame is the invariable concomitant of merit. He cannot have been the superior man, if he be not remembered. 沒世,—see 大學傳, 11. In
man dislikes the thought of his name not being men-
tioned after his death.”

**CHAPTER XX.** The Master said, “What the super-
ior man seeks, is in himself. What the mean man
seeks, is in others.”

**CHAPTER XXI.** The Master said, “The superior
man is dignified, but does not wrangle. He is
sociable, but not a partisan.”

**CHAPTER XXII.** The Master said, “The superior
man does not promote a man *simply* on account of his
words, nor does he put aside *good* words because of
the man.”

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21. **THE SUPERIOR MAN IS DIGNI-
IFIED AND AFFABLE, WITHOUT THE
FAULTS TO WHICH THOSE QUALITIES
OFTEN LEAD.** Compare II, xiv, and
VII, xxx, 2. 矜 is here = 茲 以 持 之,
“grave in self-maintenance.”

22. **THE SUPERIOR MAN IS DIS-
CRIMINATING IN HIS EMPLOYMENT OF
MEN AND JUDGING OF STATEMENTS.**
CHAPTER XXIII. Tsze-kung asked, saying, “Is there one word which may serve as a rule of practice for all one’s life?” The Master said, “Is not reciprocity such a word? What you do not want done to yourself, do not do to others.”

CHAPTER XXIV. 1. The Master said, “In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination of the individual.

2. “This people supplied the ground why the three dynasties pursued the path of straightforwardness.”

23. The great principle of reciprocity is the rule of life. Compare V, xi. It is singular that Tsze-kung professes there to act on the principle here recommended to him. Altruism may be substituted for reciprocity.

24. Confucius showed his respect for men by strict truthfulness in awarding praise or censure. I. I have not marked “beyond what is proper” with italics, because there is really that force in the verbs—毁 and 諧. “Ground for it in my examination of the individual;”—i.e., from my examination of him I believe he will yet verify my words. 2. 斯民也, resumes the 人 of the 1st paragraph, which the 也 indicates. 所以 is to be taken as “the reason why,” and 行 as a neuter verb of general application. 三代, “the three dynasties,” with special reference to their great founders, and the principles which they inaugurated.—The truth-approving nature of the people was a rule even to those sages. It was the same to Confucius.
Chapter XXV. The Master said, "Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things."

Chapter XXVI. The Master said, "Specious words confound virtue. Want of forbearance in small matters confounds great plans."

Chapter XXVII. The Master said, "When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case."

25. Instances of the degeneracy of Confucius's times. Most paraphrasts supply a 見 after 及;—"even in my time I have seen." The appointment of the historiographer is referred to Hwang-ti, or "The Yellow Sovereign," the inventor of the cycle. The statutes of Ch'au mention no fewer than five classes of such officers. They were attached also to the feudal courts, and what Confucius says is that, in his early days, a historiographer, on any point about which he was not sure, would leave a blank; so careful were they to record only truth. This second sentence is explained in Ho Yen:—"If any one had a horse which he could not tame, he would lend it to another to ride and exercise it!"—The commentator Hú (胡) says well, that the meaning of the chapter must be left in uncertainty (the second part of it especially).

26. The danger of specious words, and of impatience. 小不忍 is not "a little impatience," but impatience in little things; "the hastiness," it is said, "of women and small people."

27. In judging of a man, we must not be guided by his generally liked or disliked. Compare XIII, xxiv.
Chapter XXVIII. The Master said, "A man can enlarge the principles which he follows; those principles do not enlarge the man."

Chapter XXIX. The Master said, "To have faults and not to reform them,—this, indeed, should be pronounced having faults."

Chapter XXX. The Master said, "I have been the whole day without eating, and the whole night without sleeping:—occupied with thinking. It was of no use. The better plan is to learn."

28. Principles of duty an instrument in the hand of man. This sentence is quite mystical in its sententiousness. The note says: "道 here is the path of duty, which all men, in their various relations, have to pursue, and man has the three virtues of knowledge, benevolence, and fortitude, whereby to pursue that path, and so he enlarges it. That virtue remote, occupying an empty place, cannot enlarge man, needs not to be said." That writer's account of 道 here is probably correct, and "duty unapprehended," "in an empty place," can have no effect on any man; but this is a mere truism. Duty apprehended is constantly enlarging, elevating, and energizing multitudes, who had previously been uncognizant of it. The first clause of the chapter may be granted, but the second is not in accordance with truth. Generally, however, man may be considered as the measure of the truth in morals and metaphysics which he holds; but after all, systems of men are for the most part beneath the highest capacities of the model men, the Chin-tsze.

29. The culpability of not reforming known faults. Compare I, viii. Chü Hsi's commentary appears to make the meaning somewhat different. He says: "If one having faults can change them, he comes back to the condition of having no faults. But if he do not change them, then they go on to their completion, and will never come to be changed."

30. The fruitlessness of thinking, without reading. Compare II, xv, where the dependence of acquisition and reflection on each other is set forth. Many commentators say that Confucius merely transfers the things which he here mentions to himself for the sake of others, not that it ever was really thus with himself.
CHAPTER XXXI. The Master said, "The object of the superior man is truth. Food is not his object. There is plowing;—even in that there is sometimes want. So with learning;—emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him."

CHAPTER XXXII. 1. The Master said, "When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

2. "When his knowledge is sufficient to attain, and
he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

3. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety:—full excellence is not reached."

Chapter XXXIII. The Master said, "The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small men may not be intrusted with great concerns, but he may be known in little matters."

or people, for their reference." 3. The phrase—"to move the people" is analogous to several others, such as 鼓之, 舞之, 興之, "to drum the people," "to dance them," "to rouse them."

33. HOW TO KNOW THE SUPERIOR MAN AND THE MEAN MAN; AND THEIR CAPACITIES. Chù Hsî says—知之, 知之, "the knowing here is our knowing the individuals." The "little matters" are ingenious but trilling arts and accomplishments, in which a really great man may sometimes be deficient, while a small man will be familiar with them. The "knowing" is not that the parties are chün-tsze and hsiao-zân, but what attainments they have, and for what they are fit. The difficulty, on this view, is with the conclusion—而可小知。—Ho Yen says: "The way of the chün-tsze is profound and far-reaching. He will not let his knowledge be small, and he may be trusted with what is great. The way of the hsiao-zân is shallow and near. He will let his knowledge be small, and he may not be trusted with what is great."
CHAPTER XXXIV. The Master said, "Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue."

CHAPTER XXXV. The Master said, "Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher."

CHAPTER XXXVI. The Master said, "The superior man is correctly firm, and not firm merely."

34. Virtue more to man than water or fire; and never hurtful to him. ărsh is here 人, "man," as in VI, xx. 民之於仁, also the people's relation to, or dependence on, virtue. The case is easily conceivable of men's suffering death on account of their virtue. There have been martyrs for their loyalty and other virtues, as well as for their religious faith. Chü Hsi provides for this difference in his remarks: "The want of fire and water is hurtful only to man's body, but to be without virtue is to lose one's mind (the higher nature), and so it is more to him than water or fire." See on IV, viii.

35. Virtue personal and obligatory on every man. The old interpreters take 當, in the sense of "ought." Chü Hsi certainly improves on them by taking it in the sense of 擔當, as in the translation. A student at first takes 當 to be in the 2nd person, but the following recalls him to the 3rd.

36. The superior man's firmness is based on right. 真 is used here in the sense which it has throughout the Yi-ching. Both it and 諏 imply firmness, but 真 supposes a moral and intelligent basis which may be absent from 諏; see XIV, xviii, 3.
CHAPTER XXXVII. The Master said, "A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration."

CHAPTER XXXVIII. The Master said, "In teaching there should be no distinction of classes."

CHAPTER XXXIX. The Master said, "Those whose courses are different cannot lay plans for one another."

CHAPTER XL. The Master said, "In language it is simply required that it convey the meaning."

37. The faithful minister. The 子 refers not to 君, but to the individual who 事 君. We have to supply the subject—"a minister." 后, as in VI, xx.

38. The comprehensiveness of teaching. Ch'ü Hsi says on this: "The nature of all men is good, but we find among them the different classes of good and bad. This is the effect of physical constitution and of practice. The superior man, in consequence, employs his teaching, and all may be brought back to the state of good, and there is no necessity (the language is 不當復論其類之 患) of speaking any more of the badness of some. This is extravagant. Teaching is not so omnipotent.—The old interpretation is simply that in teaching there should be no distinction of classes.

39. Agreement in principle necessary to concord in plans. 爲 is the 4th tone, but I do not see that there would be any great difference in the meaning, if it were read in its usual 2nd tone.

40. Perspicuity, the chief virtue of language. 說 may be used both of speech and of style.
Chapter XLI. 1. The music master, Mien, having called upon him, when they came to the steps, the Master said, “Here are the steps.” When they came to the mat for the guest to sit upon, he said, “Here is the mat.” When all were seated, the Master informed him, saying, “So and so is here; so and so is here.”

2. The music master, Mien, having gone out, Tsze-chang asked, saying, “Is it the rule to tell those things to the music master?”

3. The Master said, “Yes. This is certainly the rule for those who lead the blind.”

41. Consideration of Confucius for the Blind. 1. 師.—i. q. 大師, 111, xxiii. Anciently, the blind were employed in the offices of music, partly because their sense of hearing was more than ordinarily acute, and partly that they might be made of some use in the world; see the 集謳. in loc. 見,—4th tone. Mien had come to Confucius’s house, under the care of a guide, but the sage met him, and undertook the care of him himself. 2. 之 is governed by 言, and refers to the words of Confucius to Mien in the preceding paragraph.
BOOK XVI. KE SHE

CHAPTER I. 1. The head of the Chi family was going to attack Chwan-yü.

2. Zan Yü and Chi-lu had an interview with Confucius, and said, "Our chief, Chi, is going to commence operations against Chwan-yü."

Heading of this Book.—Season Eighteen, "The chief of the Chi, No. 16." Throughout this Book, Confucius is spoken of as 孔子, "The philosopher K'ung," and never by the designation 子, or "The Master." Then, the style of several of the chapters (iv–xi) is not like the utterances of Confucius to which we have been accustomed. From these circumstances, one commentator, Hung Kwo (洪遇), supposed that it belonged to the Chi (齊) recensus of these Analects; the other Books belonging to the Lù (魯) recensus. This supposition, however, is not otherwise supported.

1. Confucius exposes the presumptuous and impolitic conduct of the chief of the Chi family in proposing to attack a minor state, and rebukes Zan Yü and Tsze-lû for abetting the design. 1. 季氏 and 季孫 below,—see III, i. Chwan-yü was a small territory in Lù, whose ruler was of the 子, or 4th order of nobility. It was one of the states called 領唐, or "attached," whose chiefs could not appear in the presence of the sovereign, excepting in the train of the prince within whose jurisdiction they were embraced. Their existence was not from a practice like the subinfeudation, which belonged to the feudal system of Europe. They held of the lord paramount or king, but with the restriction which has been mentioned, and with a certain subservience also to their immediate superior. Its particular position is fixed by its proximity to Pi and to the Mang hill. 伐 is not merely "to attack," but "to attack and punish," an exercise of judicial authority, which could emanate only from the sovereign. The term is used here, to show the nefarious and presumptuous character of the contemplated operations. 2. There is some difficulty here, as, according to the "Historical Records," the two disciples were not in the service of the Chi family at the same time. We may suppose, however, that Tsze-lû, returning with the sage from Wei on the invitation of duke 亞, took service a second time, and for a short period, with the Chi family, of which the chief was then Chi K'ang. This brings the time of the transaction to 483, or 482 B. C. 將有事,—literally, "is
3. Confucius said, "Ch'iu, is it not you who are in fault here?

4. "Now, in regard to Chwan-yü, long ago, a former king appointed its ruler to preside over the sacrifices to the eastern Mang; moreover, it is in the midst of the territory of our state; and its ruler is a minister in direct connection with the sovereign:—What has your chief to do with attacking it?"

5. Zan Yü said, "Our master wishes the thing; neither of us two ministers wishes it."

going to have an affair." 3. Confucius addresses himself only to Ch'iu, as he had been a considerable time, and very active, in the Chi service. 4. It was the prerogative of the princes to sacrifice to the hills and rivers within their jurisdictions;—here was the chief of Chwan-yü, royally appointed (the "former king" is probably Chu, the second sovereign of the Chau dynasty) to be the lord of the Mang mountain, that is, to preside over the sacrifices offered to it. This raised him high above any mere ministers or officers of Lu. The mountain Mang is in the present district of Pi, in the department of I-chau. It was called eastern, to distinguish it from another of the same name in Shensi, which was the western Mang. 何以伐為? 這 is mentioned to show that Chwan-yü was so situated as to give Lu no occasion for apprehension. 社稷之臣, "a minister of the altars to the spirits of the land and grain." To those spirits only, the prince had the prerogative of sacrificing. The chief of Chwan-yü having this, how dared an officer of Lu to think of attacking him? The臣 is used of his relation to the king Chü Hsi makes the phrase =公家之臣, "a minister of the ducal house," saying that the three families had usurped all the dominions proper of Lu, leaving only the chiefs of the attached states to appear in the ducal court. I prefer the former interpretation. 何以伐為 must be understood with reference to the Chi. See Wang Yin Chih on Wei as a語助, where he quotes this text (2nd chapter of his treatise on the Particles). 5. 夫子,
6. Confucius said, "Ch’iu, there are the words of Châu Zăn,—‘When he can put forth his ability, he takes his place in the ranks of office; when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?’

7. "And further, you speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository:—whose is the fault?"

8. Zăn Yû said, "But at present, Chwan-yû is strong and near to Pi; if our chief do not now take it, it will hereafter be a sorrow to his descendants."

The dictionary says it is like an ox, and goes on to describe it as "one-horned." The 本草, 草部, says that 鼻 and 朋 are different terms for the same animal, i.e., the rhinoceros. I cannot think that 吉 here is the living tortoise. That would not be kept in a 棺, or "coffer," like a gem. Perhaps the character is, by mistake,
9. Confucius said. "Ch’iu, the superior man hates that declining to say—‘I want such and such a thing,’ and framing explanations for the conduct.

10. "I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose among the people in their several places. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a contented repose, there will be no rebellious upsettings.

for 矣. 9. The regimen of 疾 extends down to the end of the paragraph. 矣, as in XI, xxiv. 爲之辭 is the same idiom as 爲之宰, V, vii. 10. Confucius uses the term 至 here with reference to the 耳 in par. 8. 均, “equality.” 言各得其分 means—"every one getting his own proper name and place." From this point, Confucius speaks of the general disorganization of Lù under the management of the three families and especially of the Chî. By 遠人
11. “So it is.—Therefore, if remoter people are not submissive, all the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil.

12. “Now, here are you, Yú and Ch‘iù, assisting your chief. Remoter people are not submissive, and, with your help, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, with your help, he cannot preserve it.

13. “And yet he is planning these hostile movements within the state.—I am afraid that the sorrow we can hardly understand the people of Chwan-yû. 11. 來 is to be understood with a special force, “to make to come,” “to attract.” 12. 不能来, 不能守 are to be understood of the head of the Chi family, as controlling the government of Lû, and as being assisted by the two disciples, so that the reproof falls heavily on them. 13. In the dictionary, after Ho Yen, hsiao-ch‘iang means a screen.”
and 矧 alone means “screen,” and the phrase is thus explained:—
“Officers, on reaching the screen, which they had only to pass to find themselves in the presence of their ruler, were supposed to become more reverential;” and hence, the expression in the text=“among his own immediate officers.”

2. The supreme authority ought ever to maintain its power. The violation of this rule always leads to ruin, which is speedier as the rank of the violator is lower. In these utterances, Confucius had reference to the disorganized state of the kingdom, when “the son of Heaven” was fast
When the subsidiary ministers of the great officers hold in their grasp the orders of the state, as a rule, the cases will be few in which they do not lose their power in three generations.

2. “When right principles prevail in the kingdom, government will not be in the hands of the great officers.

3. “When right principles prevail in the kingdom, there will be no discussions among the common people.”

CHAPTER III. Confucius said, “The revenue of the state has left the ducal house now for five generations.
The government has been in the hands of the great officers for four generations. On this account, the descendants of the three Hwan are much reduced."

CHAPTER IV. Confucius said, "There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation:—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued:—these are injurious."

dukes were but shadows, pensionaries of their great officers, so that it might be said the revenue had gone from them. Observe that here and in the preceding chapter 世 is used for "a reign." "The three Hwan" are the three families, as being all descended from Duke Hwan; see on II, v.—Chü Hsi appears to have fallen into a mistake in enumerating the four heads of the Chi family who had administered the government of Lú as Wu, Tao, P'ing, and Hwan, as Tâu (悼) died before his father, and would not be said, therefore, to have the government in his hands. The right enumeration is Wăn (文), Wu (武), P'ing (平), and Hwan (桓). See the 拓餘 說 III, xxvi.

4. THREE FRIENDSHIPS ADVANTAGEOUS, AND THREE INJURIOUS. In the 禱 誡 it is said—三友下各友字 俱作交友看，是我去友人，“after 三友, the character 友 is always verbal and = 畫, "to have intercourse with." It is as well to translate the term by "friendship" throughout. 友 is "sincere," without the subtractions required in XIV, xviii, 3, XV, xxxvi. 便, here = 便, "practiced."

善柔 = 善柔之工, "善 is skillfulness in being bland."
CHAPTER V. Confucius said, “There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends:—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:—these are injurious.”

CHAPTER VI. Confucius said, “There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak

5. Three Sources of Enjoyment Advantageous, and Three Injurious. Here we have 樂 with three pronunciations and in three different meanings. The leading word is read ㄉ, 4th tone, “to have enjoyment in,” as in VI, xxi. In 禮樂, it is ㄩ, “music.” The two others are 樂, lo or ㄌ, “joy,” “to delight in.” “to mark the divisions of.” The idea is that ceremonies and music containing in them the principles of propriety and harmony, the study of them could not but be beneficial to the student himself, as having to exemplify both of those things. 騁, primarily, “a tall horse,” often used for “proud”; here = vain and extravagant self-indulgence. 宴, “feasting,” including, says a gloss, “eating, drinking, music, women, etc.”

6. Three Errors in Regard to Speech to Be Avoided in the Presence of the Great. 君子, according to Chu Hsi, denotes here “a man both of rank and virtue.” “Without
CHAPTER VII. Confucius said, "There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness."

Looking at the countenance,"—i.e., to see whether he is paying attention or not.—The general principle is that there is a time to speak. Let that be observed, and these three errors will be avoided.

7. The vices which youth, manhood, and age respectively have to guard against. 血气, "blood and breath." In the 中庸, XXI, 凡有血气者, "all human beings." Here the phrase is equivalent to "the physical powers." On 未定, "not yet settled," the gloss in the 隱, "the time when they are moving most." As to what causal relation Confucius may have supposed to exist between the state of the physical powers, and the several vices indicated, that is not developed. Hsing Ping explains the first caution thus: "Youth embraces all the period below 29. Then the physical powers are still weak and the sinews and bones have not reached their vigor, and indulgence in lust will injure the body." By the superior man's guarding against these three things, I suppose it is meant that he teaches that they are to be guarded against when it does not come to them to speak;—this is called rashness. They may not speak when it comes to them to speak;—this is called concealment. They may speak without looking at the countenance of their superior;—this is called blindness."
Chapter VIII. 1. Confucius said, "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

2. "The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages."

Chapter IX. Confucius said, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next. Those who are dull and
stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;—they are the lowest of the people.”

CHAPTER X. Confucius said, “The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties (his anger may involve him in). When he sees gain to be got, he thinks of righteousness.”

here by the difference of their 氣質 or 氣稟, on which see Morrison’s Dictionary, part II, vol. i, character 氣. 固, in the dictionary, and by commentators, old and new, is explained by 不 聞, “not thoroughly understanding.” It is not to be joined with 學, as if the meaning were—“they learn with painful effort,” although such effort will be required in the case of the 固.

10. NINE SUBJECTS OF THOUGHT TO THE SUPERIOR MAN:—VARIOUS INSTANCES OF THE WAY IN WHICH HE REGULATES HIMSELF. The conciseness of the text contrasts here with the verbosity of the translation, and yet the many words of the latter seem necessary.
Chapter XI. 1. Confucius said, "Contemplating good, and pursuing it, as if they could not reach it; contemplating evil, and shrinking from it, as they would from thrusting the hand into boiling water:—I have seen such men, as I have heard such words.

2. "LIVING IN RETIREMENT TO STUDY THEIR AIMS, AND PRACTICING RIGHTEOUSNESS TO CARRY OUT THEIR PRINCIPLES:—I HAVE HEARD THESE WORDS, BUT I HAVE NOT SEEN SUCH MEN."

Chapter XII. 1. The duke Ching of Ch'i had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single

11. THE CONTEMPORARIES OF CONFUCIUS COULD ESCHEW EVIL, AND FOLLOW AFTER GOOD, BUT NO ONE OF THE HIGHEST CAPACITY HAD APPEARED AMONG THEM. 1. The two first clauses here and in the next paragraph also, are quotations of old sayings, current in Confucius's time. "Such men" were several of the sage's own disciples. 2. 求其志, "seeking for their aims;" i.e., meditating on them, studying them, fixing them, to be prepared to carry them out, as in the next clause. Such men among the ancients were the great ministers Yin and T'ai-kung. Such might the disciple Yen Hui have been, but an early death snatched him away before he could have an opportunity of showing what was in him.

12. WEALTH WITHOUT VIRTUE AND VIRTUE WITHOUT WEALTH;—THEIR DIFFERENT APPRECIATIONS. This chapter is plainly a fragment. As it stands, it would appear to come from the compilers and not from Confucius. Then the 2nd paragraph implies a reference to something which has been lost. Under XII, x,
Po-î and Shû-chî died of hunger at the foot of the Shâu-yang mountain, and the people, down to the present time, praise them.

2. "Is not that saying illustrated by this?"

CHAPTER XIII. 1. Ch'ân K'ang asked Po-yü, saying, "Have you heard any lessons from your father different from what we have all heard?"

2. Po-yü replied, "No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, 'Have you learned the Odes?' On my replying 'Not yet,' he added, 'If you do not learn the Odes, you will not be fit to converse with.' I retired and studied the Odes.

I have referred to the proposal to transfer to this place the last paragraph of that chapter which might be explained, so as to harmonize with the sentiment of this.—The duke Ching of Ch'i,—see XII, xi. Po-î and Shû-chî,—see VI, xxii. The mountain Shâu-yang is to be found probably in the department of Shansi in Shausi.

13. Confucius's Instruction of His Son Not Different From His Instruction of the Disciples Generally. 1. Ch'ân K'ang is the Tsze-ch'in of I, x. When Confucius's eldest son was born, the duke of Lû
3. "Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, 'Have you learned the rules of Propriety?' On my replying 'Not yet,' he added, 'If you do not learn the rules of Propriety, your character cannot be established.' I then retired, and learned the rules of Propriety.

4. "I have heard only these two things from him."

5. Ch'ân K'ang retired, and, quite delighted, said, "I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son."

sent the philosopher a present of a carp, on which account he named the child 鯉 (the carp), and afterwards gave him the designation of 伯魚. 子亦有異聞乎, "Have you also (i.e., as being his son) heard different instructions?" 2. On 詩 here, and 禮 next paragraph, see on VII, xvii. Before 不學, here and below, we must supply a 日. 3. 立.—see VIII, vii. 4. The force of the 者 is to make the whole = "what I have heard from him are only these two remarks." 5. Confucius is, no doubt, intended by 君子, but it is best to translate it generally.
Chapter XIV. The wife of the prince of a state is called by him Fû Zän. She calls herself Hsiâo T'ung. The people of the state call her Chün Fû Zän, and, to the people of other states, they call her K'wa Hsiâo Chün. The people of other states also call her Chün Fû Zän.

14. Appellations for the Wife of a Ruler. This chapter may have been spoken by Confucius to rectify some disorder of the times, but there is no intimation to that effect. The different appellations may be thus explained:—妻 is 與己齊者, "she who is her husband's equal." The 夫 in 夫人 is taken as = 扶, “to support,” “to help,” so that designation is equivalent to "helpmeet." 童 means either "a youth," or "a girl." The wife modestly calls herself 小童, "the little girl." The old interpreters take — most naturally — 君夫人 as = 君之夫人, "our prince's helpmeet," but the modern commentators take 君 adjectively, as = 主, with reference to the office of the wife to "preside over the internal economy of the palace." On this view 君夫人 is "the domestic helpmeet." The ambassador of a prince spoke of him by the style of 寡君, "our prince of small virtue." After that example of modesty, his wife was styled to the people of other states, "our small prince of small virtue." The people of other states had no reason to imitate her subjects in that, and so they styled her— "your prince's helpmeet," or "the domestic helpmeet."
BOOK XVII. YANG HO

Chapter I. 1. Yang Ho wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects for the gift. He met him, however, on the way.

Heading of This Book.—Yang 貨 第十七, "Yang Ho, No. 17."—As the last Book commenced with the presumption of the head of the Chi family, who kept his prince in subjection, this begins with an account of an officer, who did for the head of the Chi what he did for the duke of Lù. For this reason—some similarity in the subject matter of the first chapters—this Book, it is said, is placed after the former. It contains 26 chapters.

1. Confucius's Polite but Dignified Treatment of a Powerful, but Usurping and Unworthy, Officer.  1. Yang Ho, known also as Yang Hù (虎), was nominally the principal minister of the Chi family, but its chief was entirely in his hands, and he was scheming to arrogate the whole authority of the state of Lù to himself. He first appears in the Chronicles of Lù, acting against the exiled duke Cháo; in 505 B.C., we find him keeping his own chief, Chi Hwan, a prisoner, and, in 501, he is driven out, on the failure of his projects, a fugitive into Chi. At the time when the incidents in this chapter occurred, Yang Ho was anxious to get, or appear to get, the support of a man of Confucius's reputation, and finding that the sage would not call on him, he adopted the expedient of sending him a pig, at a time when Confucius was not at home, the rules of ceremony requiring that when a great officer sent a present to a scholar, and the latter was not in his house on its arrival, he had to go to the officer's house to acknowledge it. See the Li Chi, XI, Sect. iii, 20. 歸 is in the sense of 償, "to present food," properly "before a superior."
2. Ho said to Confucius, “Come, let me speak with you.” He then asked, “Can he be called benevolent who keeps his jewel in his bosom, and leaves his country to confusion?” Confucius replied, “No.” “Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?” Confucius again said, “No.” “The days and months are passing away; the years do not wait for us.” Confucius said, “Right; I will go into office.”

Confucius, however, was not to be entrapped. He also timed (時, as a verb) Hū’s being away from home (亡), and went to call on him. 2. 迷其邦, “deludes, confuses, his country,” but the meaning is only negative, = “leaves his country to confusion.” 言, read けい, in 4th tone, “frequently.” 日月—我與—all this is to be taken as the remark of Yang Ho, and 曰 supplied before 日. 我與, in the dictionary, and by the old interpreters, is here explained, as in the translation, by 待, “to wait for.”
Chapter II. The Master said, "By nature, men are nearly alike; by practice, they get to be wide apart."

Chapter III. The Master said, "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed."

Chapter IV. 1. The Master, having come to Wu-ch'ang, heard there the sound of stringed instruments and singing.

2. The differences in the characters of men are chiefly owing to habit. It is contended, is here not the moral constitution of man, absolutely considered, but his complex, actual nature, with its elements of the material, the animal, and the intellectual, by association with which, the perfectly good moral nature is continually being led astray. The moral nature is the same in all, and though the material organism and disposition do differ in different individuals, they are, at first, more nearly alike than they subsequently become. In the 註疏 we read: "The nature is the constitution received by man at birth, and is then still. While it has not been acted on by external things, men are all like one another; they are 近. After it has been acted on by external things, then practice forms, as it were, a second nature. He who practices what is not good, becomes the mean man:—men become 相遠."—No doubt, it is true that many—perhaps most—of the differences among men are owing to habit. This chapter is incorporated with the San Tsze Ching at its commencement.

3. Only two classes whom practice cannot change. This is a sequel to the last chapter with which it is incorporated in Ho Yen's edition. The case of the 下愚 would seem to be inconsistent with the doctrine of the perfect goodness of the moral nature of all men. Modern commentators, to get over the difficulty, say that they are the 自暴者 and 自棄者 of Mencius, IV, Pt. I, x.

4. However small the sphere of government, the highest influences of proprieties and music should be employed. 1. Wu-ch'ang was in the district of Pi. Tsze-yu appears as the commandant of it, in
2. Well pleased and smiling, he said, "Why use an ox knife to kill a fowl?"

3. Tsze-yu replied, "Formerly, Master, I heard you say,—"When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled."

4. The Master said, "My disciples, Yen's words are right. What I said was only in sport."

CHAPTER V. 1. Kung-shan Fù-zâo, when he was holding Pi, and in an attitude of rebellion, invited the
Master to visit him, who was rather inclined to go.

2. Tsze-lû was displeased, and said, “Indeed, you cannot go! Why must you think of going to see Kung-shan?”

3. The Master said, “Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Châu?”

CHAPTER VI. Tsze-chang asked Confucius about perfect virtue. Confucius said, “To be able to practice five things everywhere under heaven constitutes perfect virtue.” He begged to ask what they

An-kwo, and the 日講, it was after the imprisonment by them, in common, of Chî Hwan, that Fû-zao sent this invitation to Confucius. Others make the invitation subsequent to Ho’s discomfiture and flight to Chî. See the 历代統紀表, 501 B. C. We must conclude, with Tsze-lû, that Confucius ought not to have thought of accepting the invitation of such a man. 2. The first and last 之 are the verb. 末=無, 末之也己=“There is no going there. Indeed, there is not.” 何必公山氏之之也, “why must there be going to (之 here = to) that (such is the force of (氏) Kung-shan?” 3. 夫召我者,一者 is to be taken here as referring expressly to Fû-zao, while its reference below is more general. The 我 in 用我, and 而, are emphatic. The original seat of the Châu dynasty lay west from Lû, and the revival of the principles and government of Wân and Wû in Lû, or even in Pi, which was but a part of it, might make an eastern Châu, so that Confucius would perform the part of King Wân.—After all, the sage did not go to Pi.

6. Five things the practice of which constitutes perfect virtue.
were, and was told, "Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

Chapter VII. 1. Pi Hsi inviting him to visit him, the Master was inclined to go.

2. Tsze-lü said, "Master, formerly I have heard you say, 'When a man in his own person is guilty of doing evil, a superior man will not associate with
3. The Master said, "Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?"

4. "Am I a bitter gourd! How can I be hung up out of the way of being eaten?"

CHAPTER VIII. 1. The Master said, "Yû, have you heard the six words to which are attached six becloudings?" Yû replied, "I have not."

2. "Sit down, and I will tell them to you."

intended here, and is referred to the present district of 湖陰, department of 彰德, in Honan province. 3. 不 is to be taken interrogatively, as in the translation, Ping's paraphrase is一人豈不曰, "do not men say?" 立乎云云, "Is a thing hard, then," etc. Nieh is explained—"black earth in water, which may be used to dye a black color." The application of these strange proverbial sayings is to Confucius himself, as, from his superiority, incapable of being affected by evil communications. 4. This paragraph is variously explained. By some, 蘭瓜 is taken as the name of a star; so that the meaning is—"Am I, like such and such a star, to be hung up, etc.?" But we need not depart from the proper meaning of the characters. Chû Hsi, with Ho Yen, takes 不食 actively:—"A gourd can be hung up, because it does not need to eat. But I must go about, north, south, east, and west, to get food." This seems to me very unnatural. The expression is taken passively, as in the translation, in the 日語, and other works.

8. KNOWLEDGE, ACQUIRED BY LEARNING, IS NECESSARY TO THE COMPLETION OF VIRTUE, BY PRESERVING THE MIND FROM BEING BECLOUDED. 1. 六言是六字, "The six言 are six characters"; see the
3. "There is the love of being benevolent without the love of learning;—the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;—the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;—the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning;—the beclouding here leads to rudeness. There is the love of boldness without the love of learning;—the beclouding here leads to insubordination. There is the love of firmness without the love of learning;—the beclouding here leads to extravagant conduct."

備 旨. They are, therefore, the benevolence, knowledge, sincerity, straightforwardness, boldness, and firmness, mentioned below, all virtues, but yet each, when pursued without discrimination, tending to becloud the mind. 被＝遮掩, "to cover and screen"; the primary meaning of it is said to be 小草, "small plants." 2. 坐＝“sit down.” Tsze-lu had risen, according to the rules of propriety, to give his answer; see the Li Chi, I, Sect. I, iii, 4, 21; and Confucius tells him to resume his seat. 3. I give here the paraphrase of the 論 on the first virtue and its beclouding, which may illustrate the manner in which the whole paragraph is developed:—"In all matters, there is a perfectly right and unchangeable principle, which men ought carefully to study, till they have thoroughly examined and apprehended it. Then their actions will be without error, and their virtue may be perfected. For instance, loving is what rules in benevolence. It is certainly a beautiful virtue, but if you only set yourself to love men, and do not care to study to understand the principle of benevolence, then your mind will be beclouded by that loving, and you will be following a man into a well to save him, so that both he and you will perish. Will not this be foolish simplicity?"
Chapter IX.  1. The Master said, “My children, why do you not study the Book of Poetry?
2. “The Odes serve to stimulate the mind.
3. “They may be used for purposes of self-contemplation.
4. “They teach the art of sociability.
5. “They show how to regulate feelings of resentment.
6. “From them you learn the more immediate duty of serving one’s father, and the remoter one of serving one’s prince.
7. “From them we become largely acquainted with the names of birds, beasts, and plants.”

9. Benefits derived from studying the Book of Poetry. 1. 子曰：—see V, xxi; VIII, iii. I translate 詩 here by the “Book of Poetry,” because the lesson is supposed to have been given with reference to the compilation of the Odes. The 夫 is that, as in XI, ix, 1, et al. 2. The descriptions in them of good and evil may have this effect. 3. Their awarding of praise and blame may show a man his own character. 4. Their exhibitions of gravity in the midst of pleasure may have this effect. 5. Their blending of pity and earnest desire with reproofs may teach how to regulate our resentments. 7. 草木, “grasses and trees,” = plants generally.
CHAPTER X. The Master said to Po-yü, "Do you give yourself to the Châu-nan and the Shào-nan. The man who has not studied the Châu-nan and the Shào-nan is like one who stands with his face right against a wall. Is he not so?"

CHAPTER XI. The Master said, "It is according to the rules of propriety," they say.—"It is according to the rules of propriety," they say. Are gems and silk all that is meant by propriety? 'It is music,' they say.—"It is music," they say. Are bells and drums all that is meant by music?"

10. The Importance of Studying the Châu-nan and Shào-nan. Châu-nan and Shào-nan are the titles of the first two books in the Songs of the States, or first part of the Shih-ching. For the meaning of the titles, see the Shih-ching, I, i, and I, ii. They are supposed to inculcate important lessons about personal virtue and family government. Chu Hsi explains 由 學, "to learn," "to study." It denotes the entire mastery of the studies. 女 (for 汝) 爲 云 is imperative, the 乎 at the end not being interrogative. 正 面 而 立 is for 正 面 對 而 立. In such a situation, one cannot advance a step, nor see anything. I have added—"Is he not so?" to bring out the force of the 乎.—This chapter in the old editions is incorporated with the preceding one.

11. It is not the External Appurtenances which constitute Propriety, nor the Sound of Instruments which constitutes Music. 禮 云 = 所 稱 爲 禮 者, "as to what they say is propriety." The words approach the quotation of a common saying. So 樂 云. Having thus given the common views of propriety and music, he refutes them in the questions that follow, 樂 and 禮 being present to the mind as the expressions of respect and harmony.
CHAPTER XII. The Master said, "He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people;—yea, is he not like the thief who breaks through, or climbs over, a wall?"

CHAPTER XIII. The Master said, "Your good, careful people of the villages are the thieves of virtue."

CHAPTER XIV. The Master said, "To tell, as we go along, what we have heard on the way, is to cast away our virtue."

12. The meanness of presumption and pusillanimity conjoined. 色 is here not the countenance merely, but the whole outward appearance. 小人 is explained by 累民, and the latter clause shows emphatically to whom, among the low, mean people, the individual spoken of is like—a thief, namely, who is in constant fear of being detected.

13. Contentment with vulgar ways and views injurious to virtue. See the sentiment of this chapter explained and expanded by Mencius, VII, Pt. II, xxxvii, 7, 8. 原, 4th tone, the same as 原. See the dictionary, character 權. 賦, as in XIV, xlvi, though it may be translated here, as generally, by the term "thief."

14. Swiftness to speak incompatible with the cultivation of virtue. It is to be understood that what has been heard contains some good lesson. At once to be talking of it without revolving it, and striving to practice it, shows an indifference to our own improvement. 道 is "the way" or "road." 塗 is the same "way," a little farther on. —The glossarist on Ho Yen's work explains 德之棄 as meaning—"is what the virtuous do not do." But this is evidently incorrect.
CHAPTER XV.  1. The Master said, "There are those mean creatures! How impossible it is along with them to serve one’s prince!

2. "While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3. "When they are anxious lest such things should be lost, there is nothing to which they will not proceed."

CHAPTER XVI.  1. The Master said, "Anciently, men had three failings, which now perhaps are not to be found.

2. "The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license.

15. THE CASE OF MERCENARY OFFICERS, AND HOW IT IS IMPOSSIBLE TO SERVE ONE’S PRINCE ALONG WITH THEM.  1. 與字作共字 看, “與= 共” i.e., “together with.” 與 去是深 慨其不可 與意, “與 去=a deep felt lamentation on the unfitness of such persons to be associated with.”

So, the 備旨. But as the remaining paragraphs are all occupied with describing the mercenaries, we must understand Confucius’s object as being to condemn the employment of such creatures, rather than to set forth the impossibility of serving with them. 2. The 之 here, and in par. 3, are all to be understood of place and emolument.

16. THE DEFECTS OF FORMER TIMES BECOME VICES IN THE TIME OF CONFUCIUS.  1. 疾, “bodily sickness,” here used metaphorically for “errors,” “vices.” 或是之亡 (wu), — "perhaps there is the absence of them.” The next paragraph shows that worse things had taken their
The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit."

CHAPTER XVII. The Master said, "Fine words and an insinuating appearance are seldom associated with virtue."

CHAPTER XVIII. The Master said, "I hate the manner in which purple takes away the luster of vermilion. I hate the way in which the songs of Chang confound the music of the Ya. I hate those who with their sharp mouths overthrow kingdoms and families."

OVERCAME THE RIGHT. 紫之奪朱，
—see X, vi, 2. 朱 is here as "a correct" color, though it is not among the five such colors mentioned in the note there. 紫 I have here translated—"purple." "Black and carnation mixed," it is said, "give 紫." "The songs or sounds of Chang,"—see XV, x. "The yà,"—see on IX, xiv. 國家 is a common designation for "a state," the 國, or kingdom of the prince, embracing the 家, "families or clans," of his great officers. For 邦 we here have邦.
Chapter XIX. 1. The Master said, "I would prefer not speaking."

2. Tsze-kung said, "If you, Master, do not speak, what shall we, your disciples, have to record?"

3. The Master said, "Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?"

Chapter XX. Zú Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out

19. The actions of Confucius were lessons and laws, and not his words merely. Such is the scope of this chapter, according to Chú Hsi and his school. The older commentators say that it is a caution to men to pay attention to their conduct rather than to their words. This interpretation is far-fetched, but, on the other hand, it is not easy to defend Confucius from the charge of presumption in comparing himself to Heaven. 3. 天何言哉，"Does Heaven speak,"—better than "what does Heaven say?"

20. How Confucius could be "not at home," and yet give intimation to the visitor of his presence. Of Zú Pei little is known. He was a small officer of Lú, and had at one time been in attendance on Confucius to receive his instructions. There must have been some reason—some fault in him—why Confucius would not see him on the occasion in the text; and that he might understand that it was on that account, and not because he was really sick, that he declined his visit, the sage acted as we are told;—see the Li Chi, XVIII, Sect. II, i, 22. It is said that his fault was in trying to see the Master without using the services of an
at the door, (the Master) took his lute and sang to it, in order that Pei might hear him.

Chapter XXI. 1. Tsâi Wo asked about the three years' mourning for parents, saying that one year was long enough.

2. "If the superior man," said he, "abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined.

3. "Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop."

Internuncios (將命者);—see XIV, xlvii. I translate the last之 by him, but it refers generally to the preceding sentence, and might be left untranslated.

21. The period of three years' mourning for parents; it may not on any account be shortened; the reason of it. 1. We must understand a 畢, either before 期, or, as I prefer, before 期, which is read 車, in 1st tone. the same as 彼, XIII, x. On the three years' mourning, see the 35th Book of the Li Chi. Nominally extending to three years, that period comprehended properly but 25 months, and at most 27 months. 2. 此以人事言之,—Tsze-wo finds here a reason for his view in the necessity of "human affairs." 3. 此以天時言之,—he finds here a reason for his view in "the seasons of heaven." 燹 means either "a piece of metal,"—a speculum, with which to take fire from the sun, or "a piece of wood," with which to get fire by friction or "boring" (鑽). It has here the latter meaning. Certain woods were assigned to the several seasons to be employed for this purpose, the elm and willow, for instance, to spring,
4. The Master said, "If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?" "I should," replied Wo.

5. The Master said, "If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it."

6. Tsâi Wo then went out, and the Master said, "This shows Yû's want of virtue. It is not till a child is three years old that it is allowed to leave the date and almond trees to summer, etc. 鐸 改 火 = 鐸 改 以 取 火, 又 改 乎 四 時 之 木, "In boring with the 鐸 to get fire, we have changed from wood to wood through the trees appropriate to the four seasons." 4. Coarse food and coarse clothing were appropriate, though in varying degree, to all the period of mourning. Tsze-wo is strangely insensitive to the home-put argument of the Master. 稻 is to be understood here as 殿之美者, "the most excellent grain." The 夫 are demonstrative. 6. 予之不仁 也 responds to all that has gone before,
arms of its parents. And the three years’ mourning is universally observed throughout the empire. Did Yū enjoy the three years’ love of his parents?"

CHAPTER XXII. The Master said, "Hard is it to deal with him, who will stuff himself with food the whole day, without applying his mind to anything good! Are there not gamesters and chess players? To be one of these would still be better than doing nothing at all."

and forms a sort of *apodosis*. Confucius added, it is said, the remarks in this paragraph that they might be reported to Tsai Wo (called also Tszewo), lest he should "feel at ease" to go and do as he said he could. Still the reason which the Master finds for the statute-period of mourning for parents must be pronounced puerile.

22. THE HOPELESS CASE OF GLUT-TONY AND IDLENESS. 難矣哉,—XV, xvi. 博 and 弈 are two things. To the former I am unable to give a name; but see some account of it quoted in the 集説, *in loc.* 弈 is "to play at chess," of which there are two kinds,—the 圍棋, played with 361 pieces, and referred to the ancient Yao as its inventor, and the 象棋, or ivory chess, played with 32 pieces, and having a great analogy to our European game. Its invention is attributed to the emperor Wu, of the later Chau dynasty, in our 6th century. It was probably borrowed from India. 爲之,一之 refers to 博弈. 賢 for 勝, as in XI, xv, 1.
Chapter XXIII. Tsze-lù said, "Does the superior man esteem valor?" The Master said, "The superior man holds righteousness to be of highest importance. A man in a superior situation, having valor without righteousness, will be guilty of insubordination; one of the lower people, having valor without righteousness, will commit robbery."

Chapter XXIV. 1. Tsze-kung said, "Has the superior man his hatreds also?" The Master said, "He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, being in a low station, slanders his superiors. He hates those who have valor merely, and are unobservant of

23. Valor to be valued only in subordination to righteousness; its consequences apart from that. The first two 君子 are to be understood of the man superior in virtue. The third brings in the idea of rank, with 小人 as its correlate.

24. Characters disliked by Confucius and Tsze-kung. 1. Tsze-kung is understood to have intended Confucius himself by "the superior man." 流 is here in the sense of "class." 下流一下位之人, "men of low station."
Propriety. He hates those who are forward and determined, and, *at the same time*, of contracted understanding.

2. The Master then inquired, "Ts'ze, have you also your hatreds?" Tsze-kung replied, "I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward."

Chapter XXV. The Master said, "Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented."

The force of 亦 is to oppose 恨 to 愛, "hatreds," to "loves." 2. Hsing Ping takes 子 賞 as the nominative to 吾, — "he went on to say, I, Ts'ze, also," etc. The modern commentators, however, more correctly, understand 子, "the Master," as nominative to 吾, and supply another 吾 before 恶 微.

25. The difficulty how to treat concubines and servants. 女子 does not mean women generally, but girls, i. e., concubines. 小人, in the same way, is here boys, i. e., servants. 養, "to nourish," "to keep," = to behave to. The force of 唯, "only," is as indicated in the translation.—We hardly expect such an utterance, though correct in itself, from Confucius.
CHAPTER XXVI. The Master said, "When a man at forty is the object of dislike, he will always continue what he is."

20. THE DIFFICULTY OF IMPROVEMENT IN ADVANCED YEARS. According to Chinese views, at forty a man is at his best in every way. After we must understand "the object of dislike to the superior man." Youth is doubtless the season for improvement, but the sentiment of the chapter is too broadly stated.

BOOK XVIII. WEI TSZE

Chapter I. 1. The viscount of Wei withdrew from the court. The viscount of Ch'i became a slave to Ch'âu. Pi-kan remonstrated with him and died.

Heading of this Book.—Wei-tsze, No. 18. "The viscount of Wei, and Chi-tsze are continually repeated by Chinese, as if they were proper names. But Wei and Ch'i were the names of two small states, presided over by chiefs of the Tsze, or fourth degree of nobility, called viscounts, for want of a more exact term. They both appear to have been within the limits of the present Shansi, Wei being referred to the district of Sheng, department Shun, and Ch'i to Ch'ung-ch'ê, department Chu-shu. The chief of Wei was an elder brother by a concubine of the tyrant Ch'âu, the last sovereign of the Yin dynasty, 1154-1122 B. C. The chief of Ch'i,
2. Confucius said, "The Yin dynasty possessed these three men of virtue."

CHAPTER II. Hui of Liû-hsiâ, being chief criminal judge, was thrice dismissed from his office. Some one said to him, "Is it not yet time for you, sir, to leave this?" He replied, "Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated dismissal? If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?"

and Pi-kan, were both uncles of the tyrant. The first, seeing that remonstrances availed nothing, withdrew from court, wishing to preserve the sacrifices of their family amid the ruin which he saw was impending. The second was thrown into prison, and, to escape death, feigned madness. He was used by Châu as a buffoon. Pi-kan, persisting in his remonstrances, was put barbarously to death, the tyrant having his heart torn out, that he might see, he said, a sage’s heart. The 之 in 去之 is explained by 其位, "his place." Its reference may also be to 封, the tyrant himself. On 父之位, compare之位, V, vii, 3, et al.

2. How Hûi of Liû-hsiâ, though often dismissed from office, still cleaved to his country. Liû-hsiâ Hûi,—see XV, xiii. The office of the 士師 is described in the Châu-li, XXXIV, iii. He was under the 司寇, or minister of crime, but with many subordinate magistrates under him. 三, 4th tone, as in V, xix; XI, v. We may translate 父, "was dismissed from office," or "retired from office." 人=或人—Some remarks akin to that in the text are ascribed to Hûi’s wife. It is observed by the commentator Hû (胡) that there ought to be another paragraph, giving Confucius’s judgment upon Hûi’s conduct, but it has been lost.
Chapter III. The duke Ching of Ch'i, with reference to the manner in which he should treat Confucius, said, "I cannot treat him as I would the chief of the Chi family. I will treat him in a manner between that accorded to the chief of the Chi, and that given to the chief of the Mang family." He also said, "I am old; I cannot use his doctrines." Confucius took his departure.

Chapter IV. The people of Ch'i sent to Lu a present of female musicians, which Chi Hwan received.

3. How Confucius left Ch'i, when the duke could not appreciate and employ him. It was in the year 517 B.C. that Confucius went to Ch'i. The remarks about how he should be treated, etc., are to be understood as having taken place in consultation between the duke and his ministers, and being afterwards reported to the sage. The Mang family (see II, v) was in the time of Confucius much weaker than the Chi. The chief of it was only the lowest noble of Lu, while the Chi was the highest. Yet for the duke of Chi to treat Confucius better than the duke of Lu treated the chief of the Mang family, was not dishonoring the sage. We must suppose that Confucius left Ch'i because of the duke's concluding remarks.

4. How Confucius gave up official service in Lu. In the ninth year of the duke Ting, Confucius reached the highest point of his official service. He was minister of crime, and also, according to the general opinion, acting premier. He effected in a few months a wonderful renovation of the state, and the neighboring countries began to fear that under his administration, Lu would overtop and subdue them all. To prevent this, the duke of Chi sent a present to Lu of fine horses and of 80 highly accomplished beauties. The duke of Lu was induced to receive these by the advice of the head of the Chi family, Chi Sze (斯), or Chi Hwan. The sage was forgotten; government was neglected. Confucius, indignant and sorrowful, withdrew from office, and for a time,
and for three days no court was held. Confucius took his departure.

CHAPTER V. 1. The madman of Ch‘ú, Chieh-yü, passed by Confucius, singing and saying, “O FĀNG! O FĀNG! How is your virtue degenerated! As to the past, reproof is useless; but the future may still be provided against. Give up your vain pursuit. Give up your vain pursuit. Peril awaits those who now engage in affairs of government.”

2. Confucius alighted and wished to converse with him, but Chieh-yü hastened away, so that he could not talk with him.

from the country too. 齐人, “the people of Ch‘ú,” is to be understood of the duke and his ministers.

5. CONFUCIUS AND THE MADMAN OF CH‘Ú, WHO BLAMES HIS NOT RETIRING FROM THE WORLD. 1. Chieh-yü was the designation of one Lù T‘ung (陆通), a native of Ch‘ú, who feigned himself mad, to escape being importuned to engage in public service. There are several notices of him in the 集 證, in loc. It must have been about the year 489 B.C. that the incident in the text occurred. By the fāng, which we commonly translate by phoenix, his satirizer or adviser intended Confucius; see IX, viii. The three 離 in the song are simply expletives, pauses for the voice to help it to the rhythm. 遽, “to overtake,” generally with reference to the past, but here it has reference to the future. In the dictionary, with reference to this passage, it is explained by 及, “to come up to,” and 救, “to save,” = to provide against.
CHAPTER VI. 1. Ch'ang-tsü and Chieh-nî were at work in the field together, when Confucius passed by them, and sent Tsze-lû to inquire for the ford.

2. Ch'ang-tsü said, "Who is he that holds the reins in the carriage there?" Tsze-lû told him, "It is K'ung Ch'îü." "Is it not K'ung Ch'îü of Lû?" asked he. "Yes," was the reply, to which the other rejoined, "He knows the ford."

3. Tsze-lû then inquired of Chieh-nî, who said to him, "Who are you, sir?" He answered, "I am Chung Yû." "Are you not the disciple of K'ung Ch'îü of Lû?" asked the other. "I am," replied he,

6. CONFUCIUS AND THE TWO RECLUSES, CH'ANG-TSÜ AND CHIEH-NÍ; WHY HE WOULD NOT WITHDRAW FROM THE WORLD. 1. The surnames and names of these worthies are not known. It is supposed that they belonged to Chû, like the hero of the last chapter, and that the interview with them occurred about the same time. The designations in the text are descriptive of their character, and = "the long Rester (祖者止而不出)" and "the firm Recluse (溺者沉而不返)." What kind of field labor is here denoted by 耕 cannot be determined. 2. 執與者, "he who holds the carriage," = 執與于車者, as in the translation. It is supposed that it was the remarkable appearance of Confucius which elicited the inquiry. In 是知津, is = "he"; i.e., he, going about everywhere and seeking to be employed, ought to know the ford. 3. 河流著天下,—the speaker here probably pointed to the surging waters before
and then Chieh-nî said to him, "Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state for you? Than follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?" With this he fell to covering up the seed, and proceeded with his work, without stopping.

4. Tsze-lû went and reported their remarks, when the Master observed with a sigh, "It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people,—
with mankind,—with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state."

Chapter VII. 1. Tsze-lû, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder on a staff a basket for weeds. Tsze-lû said to him, "Have you seen my master, sir?" The old man replied, "Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain:—who is your master?" With this, he planted his staff in the ground, and proceeded to weed.

remarkable. It must mean "his Master" and not "the Master." The compiler of this chapter can hardly have been a disciple of the sage.

7. Tsze-lû’s Rencounter with an old man, a recluse: his vindication of his Master’s course. This incident in this chapter was probably nearly contemporaneous with those which occupy the two previous ones. Some say that the old man belonged to Sheh, which was a part of Ch’ú. 1. 后, as in XI, xxii, — 顧後. 丈人 is used for "an old man" as early as in the Yi-ching, hexagram 師; perhaps by taking 丈 as = 杖, "a staff," the phrase comes to have that signification. 薮 is simply called by Chú Hsi — 竹器, "a bamboo basket." The 註文 defines it as in the translation,— 芸田器. 四體, "the four bodies," i.e., the arms and legs, the four limbs of the body, "The five grains" are 稻, 棗, 穀, 多, and 菽, "rice, millet, paniced millet, wheat, and pulse." But they are sometimes otherwise enumerated. We have also "the six kinds," "the eight kinds," "the nine kinds," and perhaps other classifications. 2. Tsze-lû, standing with his arms across his breast, indicated his respect, and won upon
2. Tsze-lú joined his hands across his breast, and stood before him.

3. The old man kept Tsze-lú to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons.

4. Next day, Tsze-lú went on his way, and reported his adventure. The Master said, “He is a recluse,” and sent Tsze-lú back to see him again, but when he got to the place, the old man was gone.

5. Tsze-lú then said to the family, “Not to take office is not righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his

the old man. 3. 食 (tsze), the 4th tone, “entertained,” “feasted.” The dictionary defines it with this meaning, 以 食 與 人, “to give food to people.” 5. Tsze-lú is to be understood as here speaking the sentiments of the Master, and vindicating his course. 長幼之節 refers to the manner in which the old man had introduced his sons to him the evening before, and to all the orderly intercourse between old and young,
personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that.”

Chapter VIII. 1. The men who have retired to privacy from the world have been Po-i, Shû-chî, Yû-chung, Í-yî, Chû-chang, Hûi of Liû-hsiâ, and Shâo-lien.

2. The Master said, “Refusing to surrender their wills, or to submit to any taint in their persons;—such, I think, were Po-i and Shû-chî.

which he had probably seen in the family. 何 其 廢 之, 一 他 refers to the old man, but there is an indefiniteness about the Chinese construction, which does not make it so personal as our “he.” So Confucius is intended by 君子, though that phrase may be taken in its general acceptance. “He is aware of that;”—but will not therefore shrink from his righteous service.

8. Confucius’s judgment of former worthies who had kept from the world. His own guiding principle. 1. 逸 民,—“retired people.” 民 is used here just as we sometimes use people, without reference to the rank of the individuals spoken of. The 誦 綱 quotes, upon the phrase, from the 詩 綱 to the following effect:—逸 here is not the 逸 of seclusion, but is characteristic of men of large souls, who cannot be measured by ordinary rules. They may display their character by retiring from the world. They may display it also in the manner of their discharge of office.” The phrase is guarded in this way, I suppose, because of its application
3. "It may be said of Hūi of Liū-hsiâ, and of Shâo-lien, that they surrendered their wills, and submitted to taint in their persons, but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them.

4. "It may be said of Yū-chung and Í-yî, that, while they hid themselves in their seclusion, they gave a license to their words; but in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times.

to Hūi of Liū-hsiâ, who did not obstinately withdraw from the world. Po-i and Shû-chî'i,—see V, xxii. Yū-chung should probably be Wâ (吳)-chung. He was the brother of Tâi-po, called Chung-yung (仲雍), and is mentioned in the note on VIII, i. He retired with Tâi-po among the barbarous tribes, then occupying the country of Wâ, and succeeded to the chieftaincy of them on his brother's death. "Í-yî and Chú-chang," says Chû Hsi, "are not found in the ching and chwan (經傳)." See, however, the 集証, in loc. From a passage in the Lî Chi, XVIII, ii, 14, it appears that Shâo-lien belonged to one of the barbarous tribes on the east but was well acquainted with, and observant of, the rules of Propriety, particularly those relating to mourning. 3. The 謂 at the beginning of this paragraph and the next are very perplexing. As there is neither 謂 nor 日 at the beginning of par. 5, the 子曰 of par. 2 must evidently be carried on to the end of the chapter. Commentators do not seem to have felt the difficulty, and understand 謂 to be in the 3rd person.—"He, i. e., the Master, said," etc. I have made the best of it I could. 倫=義理之次第, "the order and series of righteousness and principles." 慮=人心
5. “I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined.”

CHAPTER IX. 1. The grand music master, Chih, went to Ch‘î.

2. Kan, the master of the band at the second meal, went to Ch‘û. Lião, the band master at the third meal, went to Ts‘âi. Chüeh, the band master at the fourth meal, went to Ch‘în.

3. Fang-shû, the drum master, withdrew to the north of the river.
4. Wù, the master of the hand drum, withdrew to the Han.

5. Yang, the assistant music master, and Hsiang, master of the musical stone, withdrew to an island in the sea.

Chapter X. The duke of Châu addressed his son, the duke of Lù, saying, “The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment.”

The interpretation in the translation is after Chû Hsi, who follows the glossarist Hsing Ping. The ancient sovereigns had their capitals mostly north and east of “the river,” hence, the country north of it was called 河內, and to the south of it was called 河外. I do not see, however, the applicability of this to the Han, which is a tributary of the Yangtze, flowing through Hupeh. 5. It was from Hsiang that Confucius learned to play on the 琴.

10. Instructions of Châu-Kung to his son about government; a generous consideration of others to be cherished. 周公,—see VII, v. The facts of the case seem to be that the duke of Châu was himself appointed to the principality of Lù, but being detained at court by his duties to the young king 成, he sent his son 伯禽, here called “the duke of Lù,” to that state as his representative. 君子 contains here the ideas both of rank and virtue. 施 is read in the 3rd tone, with the same meaning as 遣. Chû Hsi, indeed, seems to think that 遣 should be in the text, but we have 施 in Ho Yen, who gives K‘ung An-kwo’s interpretation:—施易也, 不以他人之親易己之親, “施 is to change. He does not substitute the relatives of other men in the room of his own relatives,” 以,—here = 用, “to use,” “to employ.” 求備,—see XIII, xxv.
CHAPTER XI. To Châu belonged the eight officers, Po-tá, Po-kwô, Chung-tú, Chung-hwú, Shû-yâ, Shû-hsiâ, Chî-sui, and Chî-kwa.

11. The fruitfulness of the early time of the Châu dynasty in able officers. The eight individuals mentioned here are said to have been brothers, four pairs of twins by the same mother. This is intimated in their names, the two first being 伯 or primi, the next pair 仲 or secundi, the third 叔 or tertii, and the last two 季. One mother, bearing twins four times in succession, and all proving distinguished men, showed the vigor of the early days of the dynasty in all that was good.—It is disputed to what reign these brothers belonged, nor is their surname ascertained. 逢, 适, 突, 云 seem to be honorary designations.

BOOK XIX. TSZE-CHANG

命、危・士、張、見、致、見、日、子 第九 第十 張

CHAPTER I. Tsze-chang said, “The scholar, trained for public duty, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is firm sincerity as Tsze-hsiâ.” The disciples deliver their sentiments very much after the manner of their master, and yet we can discern a falling off from him.

1. Tsze-chang’s opinion of the chief attributes of the true scholar. — see note on XII, xx,

1. Tsze-chang there asks Confucius about the scholar-officer.見危一the danger is to be understood as threatening his country. Hsing Ping,
presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief which he should feel. Such a man commands our approbation indeed."

CHAPTER II. Tsze-chang said, "When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence?"

CHAPTER III. The disciples of Tsze-hsiâ asked Tsze-chang about the principles that should characterize mutual intercourse. Tsze-chang asked, "What indeed, confines the danger to the person of the sovereign, for whom the officer will gladly sacrifice his life. 致命 is the same as 致其身 in I, vii. 己 is not to be explained by 止, as in 己. The combination 己矣 has occurred before, and 己矣 in I, xiv. It greatly intensifies the preceding 可.

2. TSZE-CHANG ON NARROW-MINDEDNESS AND A HESITATING FAITH. Hsing Ping interprets this chapter in the following way:— "If a man grasp hold of his virtue, and is not widened and enlarged by it, although he may believe good principles, he cannot be sincere and generous." But it is better to take the clauses as coordinate, and not dependent on each other. With 執德 不 弘 we may compare XV, xxvii, which suggests the taking 弘 actively. The two last clauses are perplexing. Chû Hsi, after An-kwo apparently, makes them equivalent to—"is of no consideration in the world" (簡 言 不 足 輕 重).

3. THE DIFFERENT OPINIONS OF TSZE-HSIÂ AND TSZE-CHANG ON THE PRINCIPLES WHICH SHOULD REGULATE OUR INTERCOISCE WITH OTHERS. On the disciples of Tsze-hsiâ, see the 集
does Tsze-hsiâ say on the subject?” They replied, “Tsze-hsiâ says: ‘Associate with those who can advantage you. Put away from you those who cannot do so.’” Tsze-chang observed, “This is different from what I have learned. The superior man honors the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue?—who is there among men whom I will not bear with? Am I devoid of talents and virtue?—men will put me away from them. What have we to do with the putting away of others?”

It is strange to me that they should begin their answer to Tsze-chang with the designation 子夏, instead of saying 夫子, “our Master.” Con. I, viii, 3. Chû Hsi, however, approves of Tsze-chang’s censure of it, while he thinks also that Tsze-chang’s own view is defective. —Pâo Hsien says, “Our intercourse with friends should be according to Tsze-hsiâ’s rule; general intercourse according to Tsze-chang’s.”
Chapter IV. Tsze-hsia said, "Even in inferior studies and employments there is something worth being looked at; but if it be attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practice them."

Chapter V. Tsze-hsia said, "He, who from day to day recognizes what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn."

4. Tsze-hsia's opinion of the inapplicability of small pursuits to great objects. Gardening, husbandry, divining, and the healing art are all mentioned by Chü Hsi as instances of the 小道, "small ways," here intended, having their own truth in them, but not available for higher purposes, or what is beyond themselves. 致 is imperative and emphatic, "push them to an extreme." What is intended by 焉 is the far-reaching object of the Chün-tsze, "to cultivate himself and regulate others." 水, in the 4th tone, explained in the dictionary by 滯, "water impeded."—Ho Yen makes the 小道 to be 異端, "strange principles."

5. The indications of a real love of learning:—by Tsze-hsia.
Chapter VI. Tsze-hsiâ said, “There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application:—virtue is in such a course.”

Chapter VII. Tsze-hsiâ said, “Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles.”

Chapter VIII. Tsze-hsiâ said, “The mean man is sure to gloss his faults.”

6. How learning should be pursued to lead to virtue:—by Tsze-hsiâ. K‘ung An-kwo explains as if it were “to remember.” On the question, the Wang says—“what are inquired about are things essential to one’s self; what are thought about are the important personal duties.” Probably it is so; but this cannot be put in a translation. On the question, compare VI, xxviii. 3. In this sense, a verb, in the 4th tone.

8. Glossing his faults the proof of the mean man:—by Tsze-hsiâ. Literally, “The faults of the mean man, must gloss,” i.e., he is sure to gloss. Wan, in this sense, a verb, in the 4th tone.
CHAPTER IX. Tsze-hsia said, "The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided."

CHAPTER X. Tsze-hsia said, "The superior man, having obtained their confidence, may then impose labors on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the confidence of his prince, one may then remonstrate with him. If he have not gained his confidence, the prince will think that he is vilifying him."

9. Changing appearances of the superior man to others:—by Tsze-hsia. Tsze-hsia probably intended Confucius by the Chun-tsze, but there is a general applicability in his language and sentiments. "Look towards him," "approach him."—The description is about equivalent to our "fortiter in re, suaviter in modo."

10. The importance of enjoying confidence to the right serving of superiors and ordering of inferiors:—by Tsze-hsia. Chú Hsi gives to 信 here the double meaning of "being sincere," and "being believed in." The last is the proper force of the term, but it requires the possession of the former quality.
CHAPTER XI. Tsze-hsiâ said, "When a person does not transgress the boundary line in the great virtues, he may pass and repass it in the small virtues."

CHAPTER XII. 1. Tsze-yû said, "The disciples and followers of Tsze-hsiâ, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left ignorant of what is essential. — How can they be acknowledged as sufficiently taught?"

2. Tsze-hsiâ heard of the remark and said, "Alas! Yen Yû is wrong. According to the way of the

11. The great virtues demand the chief attention, and the small ones may be somewhat violated:—by Tsze-hsiâ. The sentiment here is very questionable. A different turn, however, is given to the chapter in the older interpreters. Hsing Ping, expanding K'ung An-kwo, says: "Men of great virtue never go beyond the boundary line; it is enough for those who are virtuous in a less degree to keep near to it, going beyond and coming back." We adopt the more natural interpretation of Chû Hsî. 門 "a piece of wood, in a doorway, obstructing ingress and egress"; then, "an inclosure" generally, "a railing," whatever limits and confines.

12. Tsze-hsiâ's defense of his own graduated method of teaching:—against Tsze-yû. 1. 小子 is to be taken in apposition with 門人, being merely, as we have found it previously, an affectionate method of speaking of the disciples. The sprinkling, etc., are the things which boys were supposed anciently to be
superior man in teaching, what departments are there which he considers of prime importance, and delivers? what are there which he considers of secondary importance, and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, so he deals with his disciples. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?"

CHAPTER XIII. Tsze-hsia said, "The officer, having discharged all his duties, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer."

taught, the rudiments of learning, from which they advanced to all that is inculcated in the 大學. But as Tsze-hsia's pupils were not boys, but men, we should understand, I suppose, these specifications as but a contemptuous reference to his instructions, as embracing merely what was external. 酒, read shâi and shâ, 1st tone, "to sprinkle the ground before sweeping." 應, in the 4th tone, "to answer a call." 對, "to answer a question." 併="but," as in VII, xxxii. 木之 is expanded by the paraphrasts—若木之所在, "as to that in which the root (or, what is essential) is." This is, no doubt, the meaning, but the phrase itself is abrupt and enigmatical. 如之何= 如之何其可哉, in opposition to the 則 可矣 above. 2. The general scope of Tsze-hsia's reply is sufficiently plain, but the old interpreters and new differ in explaining the several sentences. After dwelling long on it, I have agreed generally with the new school, and followed Chu Hsi in the translation. 区 is explained in the dictionary by 類, "classes."

13. THE OFFICER AND THE STUDENT SHOULD ATTEND EACH TO HIS PROPER WORK IN THE FIRST INSTANCE:—BY TSZE-HSIÀ. 優=有餘力, in I, vi. The saying needs to be much supplemented in translating, in order to bring out its meaning.
Chapter XIV. Tsze-yû said, “Mourning, having been carried to the utmost degree of grief, should stop with that.”

Chapter XV. Tsze-yû said, “My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous.”

Chapter XVI. The philosopher Tsăng said, “How imposing is the manner of Chang! It is difficult along with him to practice virtue.”

Chapter XVII. The philosopher Tsăng said, “I heard this from our Master:—‘Men may not have

14. The Trappings of Mourning May Be Dispensed With:—by Tsze-yû. The sentiment here is perhaps the same as that of Confucius in III, iv, but the sage guards and explains his utterance.—K’ung An-kwo, following an expression in the 孝經, makes the meaning to be that the mourner may not endanger his health or life by excessive grief and abstinence.

15. Tsze-yû’s Opinion of Tsze-chang, as Minding High Things Too Much.

16. The Philosopher Tsăng’s Opinion of Tsze-chang, as Too High-pitched for Friendship. Tsăng is explained in the dictionary by 盛也, 正也, “exuberant,” “correct.” It is to be understood of Chang’s manner and appearance, keeping himself aloof from other men in his high-pitched course.

17. How Grief for the Loss of Parents Brings Out the Real Nature of Man:—by Tsăng Shan. 自 is said to indicate the ideas both of 自己, “one’s self,” and 自然,
shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents.'"

Chapter XVIII. The philosopher Tsāng said, "I have heard this from our Master:—"The filial piety of Māng Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to.'"

Chapter XIX. The chief of the Māng family having appointed Yang Fū to be chief criminal judge, the

"naturally." 自致, "to put forth one's self to the utmost," as we should say—"to come out fully," i. e., in one's proper nature and character. On the construction of必也, 親喪乎, compare XII, xiii. 試開諸夫子一諸 seems to=之, it, so that 諸 and 夫子 are like two objectives, both governed by 試.

18. The filial piety of Māng Chwang:—by Tsang Shān. Chwang was the honorary epithet of Sū (逝), the head of the Māng family, not long anterior to Confucius. His father, according to Chū Hsī, had been a man of great merit, nor was he inferior to him, but his virtue especially appeared in what the text mentions.—Ho Yen gives the comment of Mā Yung, that though there were bad men among his father's ministers, and defects in his government, yet Chwang made no change in the one or the other, during the three years of mourning, and that it was this which constituted his excellence.

19. How a criminal judge should cherish compassion in his administration of justice:—by
latter consulted the philosopher Tsâng. Tsâng said, “The rulers have failed in their duties, and the people consequently have been disorganized, for a long time. When you have found out the truth of any accusation, be griefed for and pity them, and do not feel joy at your own ability.”

CHAPTER XX. Tsze-kung said, “Châu’s wickedness was not so great as that name implies. Therefore, the superior man hates to dwell in a low-lying situation, where all the evil of the world will flow in upon him.”

Tsâng Shân. Seven disciples of Tsâng Shân are more particularly mentioned, one of them being this Yang Fû. 散 is to be understood of the moral state of the people, and not, physically, of their being scattered from their dwellings. 情 has occurred before in the sense of “the truth,” which it has here.

20. THE DANGER OF A BAD NAME: —by Tsze-kung. 如是之甚, “so very bad as this”; —the this (是) is understood by Hsing Ping as referring to the epithet —紈, which cannot be called honorary in this instance. According to the rules for such terms, it means 殘忍, “cruel and unmerciful, injurious to righteousness.” If the 蔑 does not in this way refer to the name, the remark would seem to have occurred in a conversation about the wickedness of Châu. 下流 is a low-lying situation, to which the streams flow and waters drain, representing here a bad reputation, which gets the credit of every vice.
Chapter XXI. Tsze-kung said, "The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him."

Chapter XXII. 1. Kung-sun Ch'âo of Wei asked Tsze-kung, saying, "From whom did Chung-nî get his learning?"

2. Tsze-kung replied, "The doctrines of Wăn and Wû have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others,
not possessing such talents and virtue, remember the smaller. *Thus, all possess the doctrines of Wăn and Wû. Where could our Master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master?*

CHAPTER XXIII. 1. Shû-sun Wû-shû observed to the great officers in the court, saying, "Tsze-kung is superior to Chung-nî."

2. Tsze-fû Ching-po reported the observation to Tsze-kung, who said, "Let me use the comparison of a house and its *encompassing* wall. My wall only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments."

**however, in par. 2,—夫子焉不學, expounded as in the translation, might suggest, from "what quarter?" rather than "from what person?" as the proper rendering. The last clause is taken by modern commentators, as asserting Confucius's connate knowledge, but Ankwo finds in it only a repetition of the statement that the sage found teachers everywhere.

23. TSZE-KUNG REPUDIATES BEING THOUGHT SUPERIOR TO CONFUCIUS, AND, BY THE COMPARISON OF A HOUSE AND WALL, SHOWS HOW ORDINARY PEOPLE COULD NOT UNDERSTAND THE MASTER. 1. 武 was the honorary epithet of Châu Ch'âu (州仇), one of the chiefs of the Shû-sun family. From a mention of him in the 家語, we may conclude that he was given to envy and detraction.

叄之宮, 一宮 is to be taken generally for a house or building,
3. "The wall of my Master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array.

4. "But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?"

CHAPTER XXIV. Shû-su Wû-shû having spoken revilingly of Chung-nî, Tsze-kung said, "It is of no use doing so. Chung-nî cannot be reviled. The talents and virtue of other men are hillocks and mounds, which may be stepped over. Chung-nî is not in its now common acceptance of "a palace." It is a poor house, as representing the disciple, and a ducal mansion as representing his master. Many commentators make the wall to be the sole object in the comparison, and 宮壁=宮之壁. It is better, with the 合議, to take both the house and the wall as members of the comparison, and 宮壁=宮與壁. The wall is not a part of the house, but one inclosing it.

3. 仞 means 7 cubits. I have translated it—"fathoms." 4. The 夫子 here refers to Wû-shû.

24. CONFUCIUS IS LIKE THE SUN OR MOON, HIGH ABOVE THE REACH OF DEPRECIATION:—BY TSZE-KUNG. 無以爲 is explained by Chú Hsî (and the gloss of Hsing Ping is the same) as=無用 爲此, "it is of no use to do this." 他 人之賢者,—他 人 is to be understood, according to the 備旨, as embracing all other sages.
the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun or moon? He only shows that he does not know his own capacity."

CHAPTER XXV. 1. Ch‘ăn Tsze-ch‘in, addressing Tsze-kung, said, "You are too modest. How can Chung-ni be said to be superior to you?"

2. Tsze-kung said to him, "For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say.

3. "Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair.

―I have supplied "from the sage," after most modern paraphrasts. Hsing Ping, however, supplies "from the sun and moon." The meaning comes to the same. Chú Hsi says that 不能 is the same with 不能, "only"; and Hsing Ping takes it as = 適, "just." This meaning of the character is not given in the dictionary, but it is necessary here; see supplement to Hsing Ping's 疏, in loc.

25. CONFUCIUS CAN NO MORE BE EQUALLED THAN THE HEAVENS CAN BE CLIMBED:—BY TSZE-KUNG. We find it difficult to conceive of the sage's disciples speaking to one another, as Tsze-ch‘in does here to Tsze-kung, and Hsing Ping says that this was not the disciple Tsze-ch‘in, but another man of the same surname and designation. But this is inadmissible, especially as we find the same parties, in I, x, talking about the character of their Master. 1. 子為 恭, "you are doing the modest." 2. 君子 has here its lightest meaning. The 備旨 makes it =
4. "Were our Master in the position of the ruler of a state or the chief of a family, we should find verified the description which has been given of a sage's rule:—he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?"

学者, "a student," but "a man," as in the translation, is quite as much as it denotes. Compare its use in I, viii, et al. 4. 夫子之得邦家者 must be understood hypothetically, because he never was in the position here assigned to him. 斯, as in X, x, 1. 道 is for 還, as in I, v. 來, as in XVI, i, II. 動之, as in XV, xxxii, 3. 之, them, "the people" being always understood.
CHAPTER I. 1. Yao said, "Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end."

2. Shun also used the same language in giving charge to Yu. in his days, may have contained the passages as he gives them, and the variations be owing to the burning of most of the classical books by the founder of the Ch'in dynasty, and their recovery and restoration in a mutilated state. 1. We do not find this address of Yao to Shun in the Shu-ching, Pt. I, but the different sentences may be gathered from Pt. II, ii, 14, 15, where we have the charge of Shun to Yu. Yao's reign commenced 2357 b. c., and after reigning 73 years, he resigned the administration to Shun. He died 2257 b. c., and, two years after, Shun occupied the throne, in obedience to the will of the people. 天之 厠 數 亦 以 命 之。天 仗 周, 重 其 中, 月 禄 永 之 厠 數 在 于 禹。
3. T'ang said, “I, the child Li, presume to use a dark-colored victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offenses, they are not to be attributed to you, the people of the myriad regions. If you in the myriad regions commit offenses, these offenses must rest on my person.”

interpreters agree in giving to the expression the meaning which appears in the translation. I may observe here, that Chü Hsi differs often from the old interpreters in explaining these passages of the Shu-ching, but I have followed him, leaving the correctness or incorrectness of his views to be considered in the annotations on the Shu-ching.

3. Before 丁 here we must understand 湊, the designation of the founder of the Shang dynasty. The sentences here may in substance be collected from the Shu-ching, Pt. IV, iii, 4, 8. Down to 鎮在帝心 is a prayer addressed to God by T'ang, on his undertaking the overthrow of the Shang dynasty, which he rehearses to his nobles and people, after the completion of his work. T'ang's name was 莊. We do not find in the Shu-ching the remarkable designation of God—皇皇后帝. For the grounds on which I translate 帝 by God, see my work on “The Notions of the Chinese Concerning God and Spirits.” 后, now generally used for “empress,” was anciently used for “sovereign,” and applied to the kings. Here it is an adjective, or in apposition with 帝. The sinner is Chieh (桀), the tyrant, and last sovereign of the Hsia dynasty. “The ministers of God” are the able and virtuous men, whom T'ang had called, or would call, to office. By 简 in帝心, T'ang indicates that, in his punishing or rewarding, he only wanted to act in harmony with the mind of God. 無以萬方={萬方小民何預焉, as in the translation. In the dictionary, it is said that 以和與 are interchanged. This is a case
4. Châu conferred great gifts, and the good were enriched.

5. “Although he has his near relatives, they are not equal to my virtuous men. The people are throwing blame upon me, the One man.”

6. He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course.

7. He revived states that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him.

8. What he attached chief importance to were the food of the people, the duties of mourning, and sacrifices.

in point. 4. In the Shu-ching, Pt. V, iii, 9, we find King Wu saying 大賽於四海而萬姓悦服, “I distributed great rewards through the kingdom, and all the people were pleased and submitted.” 5. See the Shu-ching, Pt. V, i, sect. II, 6, 7. The subject in 齊有周親 is 受 or 賜, tyrant of the Yin dynasty. 周, in the sense of 之, is used in the sense of 之, “to blame.” The people found fault with him, because he did not come to save them from their sufferings by destroying their
9. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

CHAPTER II. 1. Tsze-chang asked Confucius, saying, "In what way should a person in authority act in order that he may conduct government properly?" The Master replied, "Let him honor the five excellent, and banish away the four bad, things;—then may he conduct government properly." Tsze-chang said, "What are meant by the five excellent things?" The

oppressor. The remaining paragraphs are descriptive of the policy of King Wù, but cannot, excepting the 8th one, be traced in the present Shū-ching. 任, paragraph 9, is in the 4th tone. See XVII, vi, which chapter, generally, resembles this paragraph.

2. How government may be conducted with efficiency, by honoring five excellent things, and putting away four bad things:—A conversation with Tsze-chang. It is understood that this chapter, and the next, give the ideas of Confucius on government, as a sequel to those of the ancient sages and emperors, whose principles are set forth in the preceding chapter, to show how Confucius was their proper successor. 1. On 從政, see VI, vi, but the gloss of the 備旨 says—從政具泛說行政,不作爲大夫, "從政 here denotes generally the practice of government. It is not to be taken as indicating a minister." We may, however, retain the proper meaning of the phrase, Confucius describing principles to be observed by all in authority, and which will find in the highest their noblest embodiment. The 候 favors this view. See its paraphrase in loc. I
Master said, "When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce."

2. Tsze-chang said, "What is meant by being beneficent without great expenditure?" The Master replied, "When the person in authority makes more beneficial to the people the things from which they naturally derive benefit;—is not this being beneficent without great expenditure? When he chooses the labors which are proper, and makes them labor on them, who will repine? When his desires are set on benevolent government, and he secures it, who will accuse him of covetousness? Whether he has to do
with many people or few, or with things great or small, he does not dare to indicate any disrespect;—is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe;—is not this to be majestic without being fierce?"

3. Tsze-chang then asked, "What are meant by the four bad things?" The Master said, "To put the people to death without having instructed them;—this is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning;—this is called oppression. To issue orders benevolence has not reached to universal advantaging, his desire does not cease, then, with a heart impatient of people's evils, he administers a government impatient of those evils. What he desires is benevolence; and what he gets is the same;—how can he be regarded as covetous?"

3. 視 is explained here by 貴, "to require from." We may get that meaning out of the character, which = "to examine," "to look for." A good deal has to be supplied, here and in the sentences below, to bring out the meaning as in the
as if without urgency, *at first*, and, when the time comes, *to insist on them with severity*;—this is called injury. And, generally, in the giving *pay or rewards* to men, to do it in a stingy way;—this is called acting the part of a mere official."

**Chapter III.** 1. The Master said, "Without recognizing the ordinances of Heaven, it is impossible to be a superior man.

2. "Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. "Without knowing the *force of words*, it is impossible to know men."

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Translation. 彼之 is explained by *均之*, and seems to me to be nearly = our "on the whole." 出納,—"giving out," i. e., *from this*, and "presenting," i. e., *to that*. The whole is understood to refer to rewarding men for their services, and doing it in an unwilling and stingy manner.

3. **The ordinances of Heaven, the rules of Propriety, and the force of Words, all necessary to be known.** 1. 知 here is not only "knowing," but "believing and resting in." 命 is the will of Heaven regarding right and wrong, of which man has the standard in his own moral nature. If this be not recognized, a man is the slave of passion, or the sport of feeling. 2. Compare VIII, viii, 2. 3. 知 here supposes much thought and examination of principles. Words are the voice of the heart. To know a man, we must attend well to what and how he thinks.
My master, the philosopher Ch’ang, says: “The Great Learning is a Book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the

TITLE OF THE WORK.—大學, “The Great Learning.” I have pointed out, in the prolegomena, the great differences which are found among Chinese commentators on this Work, on almost every point connected with the criticism and interpretation of it. We encounter them here on the very threshold. The name itself is simply the adoption of the two commencing characters of the treatise, according to the custom noticed at the beginning of the Analects; but in explaining those two characters, the old and new schools differ widely. Anciently, 大 was read as 太, and the oldest commentator whose notes on the work are preserved, Ch'ang K’ang-ch'ang, in the last half of the 2nd century, said that the Book was called 大學, 以其記博學, 可以為政, “because it recorded that extensive learning, which was available for the administration of government.” This view is approved by K'ung Ying-tâ (孔穎達), whose expansion of K'ang-ch'ang’s notes, written in the first half of the 7th century, still remains. He says—大學, 至道矣, “大學 means the highest principles.” Ch’ü Hsi’s definition, on the contrary, is—大學者大人之學也, “大學 means the Learning of Adults.” One of the paraphrasts who follow him says—大學者大人與小子對, “大學 means adults, in op-

position to children.” The grounds of Ch’ü Hsi’s interpretation are to be found in his very elegant preface to the Book, where he tries to make it out, that we have here the subjects taught in the advanced schools of antiquity. I have contented myself with the title—“The Great Learning,” which is a literal translation of the characters, whether read as 大學 or 大學.

THE INTRODUCTORY NOTE.—I have thought it well to translate this, and all the other notes and supplements appended by Ch’ü Hsi to the original text, because they appear in nearly all the editions of the work, which fall into the hands of students, and his view of the classics is what must be regarded as the orthodox one. The translation, which is here given, is also, for the most part, according to his views, though my own differing opinion will be found freely expressed in the notes. Another version, following the order of the text, before it was transposed by him and his masters, the Ch’üang, and without reference to his interpretations, will be found in the translation of the Lí Chí.—子程子, —see note to the Analects, I, i, 1. The Ch’üang here is the second of the two brothers, to whom reference is made in the prolegomena. 孔氏, “Confucius,” = the K’ung, as 季氏 is
ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error."

THE TEXT OF CONFUCIUS

1. What the Great Learning teaches, is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.

Par. 1. The heads of the Great Learning. 大學之道,—"the way of the Great Learning," 道 being 爲之方法, "the methods of cultivating and practicing it,"—the Great Learning, that is. 在,"is in." The first 明 is used as a verb; the second as an adjective, qualifying 德. The illustrious virtue is the virtuous nature which man derives from Heaven. This is perverted as man grows up, through defects of the physical constitution, through inward lusts, and through outward seductions; and the great business of life should be, to bring the nature back to its original purity.—"To renovate the people,"—this object of the Great Learning is made out, by changing the character 親 of the old text into 新. The Ch'äng first proposed the alteration, and Chú
2. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

Hsi approved of it. When a man has entirely illustrated his own illustrious nature, he has to proceed to bring about the same result in every other man, till "under heaven" there be not an individual, who is not in the same condition as himself. — "The highest excellence" is understood of the two previous matters. It is not a third and different object of pursuit, but indicates a perseverance in the two others, till they are perfectly accomplished. — According to these explanations, the objects contemplated in the Great Learning are not three, but two. Suppose them realized, and we should have the whole world of mankind perfectly good, every individual what he ought to be!

Against the above interpretation, we have to consider the older and simpler. 德 is there not the nature, but simply virtue, or virtuous conduct, and the first object in the Great Learning is the making of one's self more and more illustrious in virtue, or the practice of benevolence, reverence, filial piety, kindness, and sincerity. See the 故本大學註 輯, in loc. — There is nothing, of course, of the renovating of the people, in this interpretation. The second object of the Great Learning is 親 民 = 親愛於民, "to love the people." — The third object is said by Ying-tâ to be "in resting in conduct which is perfectly good (在 止 處 於 終 善 之 行)," and here also, there would seem to be only two objects, for what essential distinction can we make between the first and third? There will be occasion below to refer to the reasons for changing 親 into 止, and their unsatisfactoriness. "To love the people" is, doubtless, the second thing taught by the Great Learning. — Having the heads of the Great Learning now before us, according to both interpretations of it, we feel that the student of it should be a sovereign, and not an ordinary man.

Par. 2. The mental process by which the point of rest may be attained. I confess that I do not well understand this paragraph, in the relation of its parts in itself, nor in relation to the rest of the chapter. Chū Hsi says: "止 is the ground where we ought to rest"; — namely, the highest excellence mentioned above. But if this be known in the outset, where is the necessity for the 處, or "careful deliberation," which issues in its attainment? The para-
3. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.

4. The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they phrasts make 知止 to embrace even all that is understood by 根物 致知 below.—Ying-tá is perhaps rather more intelligible. He says: “When it is known that the rest is to be in the perfectly good, then the mind has fixedness. So it is free from concupiscence, and can be still, not engaging in disturbing pursuits. That stillness leads to a repose and harmony of the feelings. That state of the feelings fits for careful thought about affairs (能思慮於事), and thence it results that what is right in affairs is attained.” Perhaps, the paragraph just intimates that the objects of the Great Learning being so great, a calm, serious thoughtfulness is required in proceeding to seek their attainment.

Par. 3. The order of things and methods in the two preceding paragraphs. So, according to Chû Hsi, does this paragraph wind up the two preceding. “The illustration of virtue,” he says, “is the root, and the renovation of the people is the completion (literally, the branches). Knowing where to rest is the beginning, and being able to attain is the end. The root and the beginning are what is first. The completion and end are what is last.”—The adherents of the old commentators say, on the contrary, that this paragraph is introductory to the succeeding ones. They contend that the illustration of virtue and renovation of the people are doings (事), and not things (物). According to them, the things are the person, heart, thoughts, etc., mentioned below, which are “the root,” and the family, kingdom, and empire, which are “the branches.” The affairs or doings are the various processes put forth on those things.—This, it seems to me, is the correct interpretation.

Par. 4. The different steps by which the illustration of illustrious virtue throughout the kingdom may be brought about. 明明德於天下 is understood by the school of Chû Hsi as embracing the two first objects of the Great Learning, the illustration.
first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified namely, of virtue, and the renovation of the people. We are not aided in determining the meaning by the synthetic arrangement of the different steps in the next paragraph, for the result arrived at there is simply—天下平，“the whole kingdom was made tranquil.”—Ying-tâ's comment is—章明己之明德使徧於天下，“to display illustriously their own illustrious virtue (or virtues), making them reach through the whole kingdom.” But the influence must be very much transformative. Of the several steps described, the central one is 肖身, “the cultivation of the person,” which, indeed, is called 本, “the root,” in par. 6. This requires “the heart to be correct,” and that again “that the thoughts be sincere.” Chû Hsi defines 心 as 身之所主, “what the body has for its lord,” and 意 as 心之所發, “what the heart sends forth.” Ying-tâ says: 總包萬慮謂之心, “that which comprehends and embraces all considerations is called the heart”; 爲情所意念謂之意, “the thoughts under emotion are what is called意.” 心 is then the metaphysical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is conceived of as quiescent, and when its activity is aroused, then we have thoughts and purposes relative to what affects it. The “being sincere” is explained by 實, “real.” The sincerity of the thoughts is to be obtained by 致知, which means, according to Chû Hsi, bringing our knowledge to its utmost extent, with the desire that there may be nothing which it shall not embrace.” This knowledge, finally, is realized in 格物. The same authority takes 物, “things,” as embracing, 事, “affairs,” as well. 格 sometimes = 至, “to come or extend to,” and assuming that the “coming to” here is by study, he makes it = 究竟 “to examine exhaustively,” so that “格物 means exhausting by examination the principles of things and affairs, with the desire that their utmost point may be reached.”—We feel that this explanation cannot be correct, or that, if it be correct, the teaching of the Chinese sage is far beyond and above the condition and capacity of men. How can we suppose that, in order to secure
their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

sincerity of thought and our self-cultivation, there is necessarily the study of all the phenomena of physics and metaphysics, and of the events of history. Moreover, Chu Hsi's view of the two last clauses is a consequence of the alterations which he adopts in the order of the text. As that exists in the Li Chi, the 7th paragraph of this chapter is followed by 此為知之至也, which he has transferred and made the 5th chapter of annotations. Ying-tâ's comment on it is: "The root means the person. The person (i.e., personal character) being regarded as the root, if one can know his own person, this is the knowledge of the root; yea, this is the very extremity of knowledge." If we apply this conclusion to the clauses under notice, it is said that wishing to make our thoughts sincere we must first carry to the utmost our self-knowledge, and this extension of self-knowledge 致格物. Now, the change of the style indicates that the relation of 致知 and 格物 is different from that of the parts in the other clauses. "It is not said that to get the one thing we must first do the other. Rather it seems to me that the 格物 is a consequence of 致知, that in it is seen the other. Now, 正 "a rule or pattern," and 正 "to correct," are accepted meanings of 格, and 物 being taken generally and loosely as things, 格物 will tell us that, when his self-knowledge is complete, a man is a law to himself, measuring, and measuring correctly, all things with which he has to do, not led astray or beclouded by them. This is the interpretation strongly insisted on by 羅仲藩, the author of the 古本大學註辨. It is the only view into any sympathy with which I can bring my mind. In harmony with it, I would print 致知在格物 as a paragraph by itself, between the analytic and synthetic processes described in paragraphs 4, 5. Still there are difficulties connected with it, and I leave the vexed questions, regretting my own inability to clear them up.
5. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

6. From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

Par. 5. The synthesis of the preceding processes. Observe the 章 of the preceding paragraph is changed into 章, and how 治 (the second, or lower first tone) now becomes 治, the 4th tone. 治 is explained by 理, “the work of ruling,” and 治 by 理效, “the result.” 章 is used for 后, as in par. 2.

Par. 6. The cultivation of the person is the prime, radical thing required from all. I have said above that the Great Learning is adapted only to a sovereign, but it is intimated here that the people also may take part in it in their degree. 天子, “Son of Heaven,” a designation of the sovereign 以其命于天, “because he is ordained by Heaven.” 壹是 一切, “all.” Chăng K‘ang-ch‘äng, however, says: 壹是, 專行是也, “壹是 means that they uniformly do this.”
7. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

Par. 7. Reiteration of the importance of attending to the root. Chu Hsi makes the root here to be the person, but according to the preceding paragraph, it is "the cultivation of the person" which is intended. By the 宗 or "branches" is intended the proper ordering of the family, the state, the kingdom. "The family," however, must be understood in a wide sense, as meaning not a household, but a clan, embracing all of the same surname. 厚薄, "thick" and "thin,"—used here metaphorically. 所厚, according to Chu Hsi, means "the family," and 所薄, "the state and the kingdom," but that I cannot understand. 所厚 is the same as the root. Mencius has a saying which may illustrate the second part of the paragraph.—於所厚者薄, 無所不薄, "He who is careless in what is important will be careless in everything."

之門之則 傳述而之子 子章、右經
也,人意,曾十言,孔
舊記而之子

The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Ts'ang. The ten chapters of explanation which follow contain the views of Ts'ang, and were recorded by his disciples. In

CONCLUDING NOTE. It has been shown in the prolegomena that there is no ground for the distinction made here between so much ching attributed to Confucius, and so much 傳, or commentary, ascribed to his disciple Ts'ang. The invention of paper is ascribed to Ts'ai Lun (蔡倫), an officer of the Han dynasty, in the time of the emperor Hwo (和), A. D. 89-105. Before that time, and long after also, slips of wood and of bamboo (簡) were used to write and engrave upon. We can easily conceive how a collection of them might get disarranged, but whether those containing the Great Learning did so is a question vehemently disputed. 右經一章, "the chapter of classic on the right"; 如左, "on the left";
the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tablets. But now, availing myself of the decisions of the philosopher Ch'ăng, and having examined anew the classical text, I have arranged it in order, as follows:

COMMENTARY OF THE PHILOSOPHER TSÅNG

CHAPTER I. 1. In the Announcement to K'ang, it is said, "He was able to make his virtue illustrious."

2. In the Tai Chiâ, it is said, "He contemplated and studied the illustrious decrees of Heaven."

—these are expressions = our "preceding," and "as follows," indicating the Chinese method of writing and printing from the right side of a manuscript or book on to the left.

Commentary of the Philosopher Tsâng

1. The Illustration of Illustrious Virtue. The student will do well to refer here to the text of "The Great Learning," as it appears in the Li Chî. He will then see how a considerable portion of it has been broken up, and transposed to form this and the five succeeding chapters. It was, no doubt, the occurrence of 明, in the four paragraphs here, and of the phrase 明德, which determined Chû Hâi to form them into one chapter, and refer them to the first head in the classical text. The old commentators connect them with the great business of making the thoughts sincere. 1. See the Shû-ching, V, ix, 3. The words are part of the address of King Wû to his brother Fâng (封), called also K'ang-shû (康叔; 康, the honorary epitheton appointing him to the marquisate of 衛. The subject of 克 is King Wân, to whose example K'ang-shû is referred.—We cannot determine, from this paragraph, between the old interpretation of 德, as = "virtues," and the new which understands by it,—"the heart or nature, all-virtuous." 2. See the Shû-ching, IV, v, Sect. I, 2. Chû Hâi takes 諷 as = 此, "this," or 諷, "to judge," "to examine." The old interpreters explain it by 正, "to correct." The sentence is part of the address of the premier, I Yin, to T'ai-chiâ, the second emperor of the Shang dynasty, 1753-1719 B.C. The subject of 顯 is T'ai-chiâ's
3. In the Canon of the emperor (Yâo), it is said, “He was able to make illustrious his lofty virtue.”

4. These passages all show how those sovereigns made themselves illustrious.

The above first chapter of commentary explains the illustration of illustrious virtue.

CHAPTER II. 1. On the bathing tub of T‘ang, the following words were engraved: “If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.”

2. In the Announcement to K‘ang, it is said, “To stir up the new people.”
3. In the Book of Poetry, it is said, “Although Châu was an ancient state, the ordinance which lighted on it was new.”

4. Therefore, the superior man in everything uses his utmost endeavors.

The above second chapter of commentary explains the renovating of the people.

CHAPTER III. 1. In the Book of Poetry, it is said, “The royal domain of a thousand li is where the people rest.”

people, or to stir up the new people, i.e., new, as recently subjected to Châu. 3. See the Shih-ching, III, i, Ode I, st. 1. The subject of the ode is the praise of King Wân, whose virtue led to the possession of the kingdom by his house, more than a thousand years after its first rise. 4. 君子 is here the man of rank and office probably, as well as the man of virtue; but I do not, for my own part, see the particular relation of this to the preceding paragraphs, nor the work which it does in relation to the whole chapter.

3. ON RESTING IN THE HIGHEST EXCELLENCE. The frequent occurrence of 之 in these paragraphs, and of 王, in par. 4, led Chû Hsi to combine them in one chapter, and connect them with the last clause in the opening paragraph of the work. 1. See the Shih-ching, IV, iii, Ode III, st. 4. The ode celebrates the rise and establishment of the Shang or Yin dynasty. 藥 is the 1,000 li around the capital, and constituting the royal demesne. The quotation shows, according to Chû Hsi, that 貢 for 尋 之處, “everything has the place where it ought to rest.” But that surely is a very sweeping conclusion from the words. 2. See the Shih-ching, II, viii, Ode VI, st. 2, where we have the complaint of a downtrodden man, contrasting his position with that of a bird. For 絳 here, we have 絳 in the Shih-ching. 絳 are intended to express the sound of the bird’s singing or chattering. “The yellow bird” is known by a variety of names. A common one is 倉 庚, or, properly, 鵲 (ts’ang kâng). It is a species of oriole. The 子 日 are worthy of observation. If the first chapter of the classical text, as Chû Hsi calls it, really contains the words of Confucius, we might have expected it to be headed by these characters. 於
2. In the Book of Poetry, it is said, "The twittering yellow bird rests on a corner of the mound." The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?"

3. In the Book of Poetry, it is said, "Profound was King Wăn. With how bright and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

lit., literally, "in resting." 3. See the Shih-ching, III, i, Ode I, st. 4. All the stress is here laid upon the final 止, which does not appear to have any force at all in the original, Chü Hsi himself saying there that it is 詞, "a mere supplemental particle." In 孝 之 is read 父, and
4. In the Book of Poetry, it is said, "Look at that winding course of the Ch'i, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: so has he cultivated himself. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten." That expression—"As we cut and then file," indicates the work of learning. "As we chisel and then grind," indicates that of self-culture. "How grave is he and dignified!" indicates the feeling of cautious reverence. "How commanding and distinguished!" indicates an awe-inspiring deportment.

is an interjection. 4. See the Shih-ching, I, v, Ode I, st. 1. The ode celebrates the virtue of the duke Wu (武) of Wei (衛), in his laborious endeavors to cultivate his person. There are some verbal differences between the ode in the Shih-ching, and as here quoted; namely, 奥 for 澳; 綠 for 茂; 匝 for 畝. 畝, here, poetic, read o. 道 is used as=speaking, "says," or "means." It is to be understood before 自修, 悲懼, and 威儀。The transposition of this paragraph by Chü Hâ to this place does seem unhappy. It ought evidently to come in connection with...
"Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

5. In the Book of Poetry, it is said, "Ah! the former kings are not forgotten." Future princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quit the world, are not forgotten.

The above third chapter of commentary explains resting in the highest excellence.
Chapter IV. The Master said, "In hearing litigations, I am like any other body. What is necessary to cause the people to have no litigations?" So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;—this is called knowing the root.

The above fourth chapter of commentary explains the root and the issue.

4. **Explanations of the Root and the Branches.** See the Analects, XII, xiii, from which we understand that the words of Confucius terminate at 設乎, and that what follows is from the compiler. According to the old commentators, this is the conclusion of the chapter on having the thoughts made sincere, and that 謹其意 is the root. But according to Chú, it is the illustration of illustrious virtue which is the root, while the renovation of the people is the result therefrom. Looking at the words of Confucius, we must conclude that sincerity was the subject in his mind.
CHAPTER V. 1. This is called knowing the root.
2. This is called the perfecting of knowledge.

The above fifth chapter of the commentary explained the meaning of "investigating things and carrying knowledge to the utmost extent," but it is now lost. I have ventured to take the views of the scholar Ch'ang to supply it, as follows: The meaning of the expression, "The perfecting of knowledge depends on the investigation of things," is this:—If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of

5. On the Investigation of Things, and Carrying Knowledge to the Utmost Extent. 1. This is said by one of the Ch'ang to be 行文, "superfluous text." 2. Chü Hsi considers this to be the conclusion of a chapter which is now lost. But we have seen that the two sentences come in, as the work stands in the Li Chi, at the conclusion of what is deemed the classical text. It is not necessary to add anything here to what has been said there, and in the prolegomena, on the new dispositions of the work from the time of the Sung scholars, and the manner in which Chü Hsi has supplied this supposed missing chapter.
its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

CHAPTER VI. 1. What is meant by “making the thoughts sincere,” is the allowing no self-deception, as when we hate a bad smell, and as when we love what is beautiful. This is called self-enjoyment.

6. On having the thoughts sincere. 1. The sincerity of the thoughts obtains, when they move without effort to what is right and wrong, and, in order to this, a man must be specially on his guard in his solitary moments. 自謙 is taken as if it were 自懶, = repose or enjoyment in one's self. 懶, according to Chù Hê, is in the entering tone, but the dictionary
Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;—of what use is his disguise? This is an instance of the saying—"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

makes it in the 2nd. 2. An enforcement of the concluding clause in the last paragraph. 厥, 3rd tone, the same as 拖, meaning 閉藏 貌, "the appearance of concealing." 人之 視 已, 一人 refers to the superior man mentioned above, = "the other." 己 = 他, "him," and not = himself, which is its common signification. 肺肝, literally, "the lungs and liver," but with the meaning which we attach to the expression substituted for it in the translation. The Chinese make the lungs the seat of righteousness, and the liver the seat of benevolence. Compare 今子 其 彎 心 腹 腎 腸 in the Shū-ching, IV, vii, Sect. 111, 3.
3. The disciple Tsăng said, "What ten eyes behold, what ten hands point to, is to be regarded with reverence!"

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

The above sixth chapter of commentary explains making the thoughts sincere.

3. The use of 子 at the beginning of this paragraph (and extending, perhaps, over to the next) should suffice to show that the whole work is not his, as assumed by Chû Hsi. "Ten" is a round number, put for many. The recent commentator, Lo Chung-fan, refers Tsăng's expressions to the multitude of spiritual beings, servants of Heaven or God, who dwell in the regions of the air, and are continually beholding men's conduct. But they are probably only an emphatic way of exhibiting what is said in the preceding paragraph.

4. This paragraph is commonly ascribed to Tsăng Shan, but whether correctly so or not cannot be positively affirmed. It is of the same purport as the two preceding, showing that hypocrisy is of no use. Compare Mencius, VII, Pt. I, xxi, 4. Chăng K'ang-ch'äng explains 胖 (read p'ang) by 大, "large," and Chû Hsi by 安 舒, as in the translation. The meaning is probably the same. — It is only the first of these paragraphs from which we can in any way ascertain the views of the writer on making the thoughts sincere. The other paragraphs contain only illustration or enforcement. Now the gist of the first paragraph seems to be in 毋 自 欺, "allowing no self-deception." After knowledge has been carried to the utmost, this remains to be done, and it is not true that, when knowledge has been completed, the thoughts become sincere. This fact overthrows Chû Hsi's interpretation of the vexed passages in what he calls the text of Confucius. Let the student examine his note appended to this chapter, and he will see that Chû was not unconscious of this pinch of the difficulty.
Chapter VII. 1. What is meant by, “The cultivation of the person depends on rectifying the mind,” may be thus illustrated:—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

2. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

7. On personal cultivation as dependent on the rectification of the mind. 1. Here Chu Hsi, following his master Ch'âng, would again alter the text, and change the second 身 into 心. But this is unnecessary. The 身 in 身 is not the mere material body, but the person, the individual man, in contact with things, and intercourse with society, and the 2nd paragraph shows that the evil conduct in the first is a consequence of the mind not being under control. In 心

恐懼, 憂患 (as), 憂患, the 2nd term rises on the signification of the first, and intensifies it. Thus, 心 is called “a burst of anger,” and 懼, “persistance in anger,” etc., etc.—I have said above that 身 here is not the material body. Lo Chung-fan, however, says that it is:—身 調肉身, “身 is the body of flesh.” See his reasonings, in loc., but they do not work conviction in the reader. 2. 心不存焉,—this seems to be a case in point, to prove that we cannot tie 心 in this Work to any very
Chapter VIII. 1. What is meant by “The regulation of one’s family depends on the cultivation of his person,” is this:—Men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; definite application. Lo Chung-fan insists that it is “the God-given moral nature,” but 心不在焉 is evidently = "when the thoughts are otherwise engaged."

8. The necessity of cultivating the person, in order to the regulation of the family. The lesson here is evidently that men are continually falling into error, in consequence of the partiality of their feelings and affections. How this error affects their personal cultivation, and interferes with the regulating of their families, is not specially indicated. 1. The old interpreters seem to go far astray in their interpretation. They take之在之其所親愛, and the other clauses, as 當, “to go to,” and 當 as synonymous with 當 “to compare.” Ying-ta thus expands K'ang-ch'ang on人之其所親愛而辟焉:—“Suppose I go to that man. When I see that he is virtuous, I feel affection for, and love him. I ought then to turn round and compare him with myself. Since he is virtuous and I love him, then, if I cultivate myself and be virtuous, I shall so be able in like...
partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world who love and at the same time know the bad qualities of the object of their love, or who hate and yet know the excellences of the object of their hatred.

2. Hence it is said, in the common adage, “A man does not know the wickedness of his son; he does not know the richness of his growing corn.”

3. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

The above eighth chapter of commentary explains cultivating the person and regulating the family.
Chapter IX. 1. What is meant by “In order rightly to govern the state, it is necessary first to regulate the family,” is this:—It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the state. There is filial piety:—therewith the sovereign should be served. There is fraternal submission:—therewith elders and superiors should be served. There is kindness:—therewith the multitude should be treated.

9. On regulating the family as the means to the well-ordering of the state. 1. There is here implied the necessity of self-cultivation to the rule both of the family and of the state, and that being supposed to exist,—which is the force of the 故,—it is shown how the virtues that secure regulation of the family have their corresponding virtues in the wider sphere of the state. 君子 has here both the moral and the political meaning; it is 治國之君子, “the superior man with whom is the government of the state.” It being once suggested to Chu Hsi that 不可教 should be 不能教, he replied— 彼之不可教, 即我之不能教, “The impossibility of another’s being taught is just my inability to teach.”
2. In the Announcement to K'ang, it is said, "Act as if you were watching over an infant." If (a mother) is really anxious about it, though she may not hit exactly the wants of her infant, she will not be far from doing so. There never has been a girl who learned to bring up a child, that she might afterwards marry.

3. From the loving example of one family a whole state becomes loving, and from its courtesies the whole state become courteous, while, from the ambition and perverseness of the One man, the whole state may be led to rebellious disorder;—such is the nature of the influence. This verifies the saying, "Affairs may be ruined by a single sentence; a kingdom may be settled by its One man."

2. See the Shû-ching, V, x, 7. Both in the Shû and here, some verb, like *act*, must be supplied. This paragraph seems designed to show that the ruler must be carried on to his object by an inward, unconstrained feeling, like that of the mother for her infant. Lo Chung-fan insists on this as harmonizing with 貴氏, "to love the people," as the second object proposed in the Great Learning. 3. How certainly and rapidly the influence of the family extends to the state. 一家 is the one family of the ruler, and 一人 is the ruler. 一人= "I, the One man," is a way in which the sovereign speaks of himself; see Analects, XX, i, 5. 一言=一旬, as in Analects, II, ii. 一言徹事,一人定國,—compare Analects,
4. Yao and Shun led on the kingdom with benevolence, and the people followed them. Chieh and Châu led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the good qualities, and then he may require them in the people. He must not have the bad qualities in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

XIII, xv. 仁 and 讚 have reference to the 孝, 弟 (=悌), 慈, in par. 1. 4. An illustration of the last part of the last paragraph. But from the examples cited, the sphere of influence is extended from the state to the kingdom, and the family, moreover, does not intervene between the kingdom and the ruler. In其所令, 其 must be understood as referring to the tyrants Chieh and Châu. Their orders were good, but unavailing, in consequence of their own contrary example. 許＝於 所藏乎身, “what is kept in one's own person,” i.e., his character and mind. 慈 —see Analects, V, xi; XV, xxiii. Ying-tâ seems to take 不慈 as simply=
5. Thus we see how the government of the state depends on the regulation of the family.

6. In the Book of Poetry, it is said, "That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household." Let the household be rightly ordered, and then the people of the state may be taught.

7. In the Book of Poetry, it is said, "They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers." Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the state.

8. In the Book of Poetry, it is said, "In his deportment there is nothing wrong; he rectifies all the
people of the state." Yes; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, "The government of his kingdom depends on his regulation of the family."

The above ninth chapter of commentary explains regulating the family and governing the kingdom.

CHAPTER X. 1. What is meant by "The making
the whole kingdom peaceful and happy depends on the government of his state," is this:—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a

1. There is here no progress of thought, but a repetition of what has been insisted on in the two last chapters. In 老老, the first characters are verbs, with the meaning which it requires so many words to bring out in the translation. 倍—properly, "fatherless."
principle with which, as with a measuring square, he may regulate his conduct.

2. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—this is what is called "The principle with which, as with a measuring square, to regulate one's conduct."

read as, and = 背, "to rebel," "to act contrary to." 君子, here and throughout the chapter, has reference to office, and specially to the royal or highest. 矩矩之道, 步 is a verb, read hsich, according to Chu Hsi, 度, "to measure"; 矩, —the mechanical instrument, "the carpenter's square." It having been seen that the ruler's example is so influential, it follows that the minds of all men are the same in sympathy and tendency. He has then only to take his own mind, and measure therewith the minds of others. If he act accordingly, the grand result—the kingdom tranquil and happy—will ensue. 2. A lengthened description of the principle of reciprocity. 先, —4th tone,
3. In the Book of Poetry, it is said, "How much to be rejoiced in are these princes, the parents of the people!" When a prince loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

4. In the Book of Poetry, it is said, "Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O grand-teacher Yin, the people all look up to you." Rulers of states may not neglect to be careful. If they deviate to a mean selfishness, they will be a disgrace in the kingdom.

"to proceed." 3. See the Shih-ching, II, ii, Ode V, st. 3. The ode is one that was sung at festivals, and celebrates the virtues of the princes present. Chü Hsi makes 只 (read chi̍h, 3rd tone) an expletive. Chang's gloss, in 毛詩詮疏, takes it as = is, and the whole is—"I gladden these princes, the parents of the people." 4. See the Shih-ching, II, iv, Ode VII, st. 1. The ode complains of the king Yú (幽), for his employing unworthy ministers. 節, read ts'ieh, meaning "rugged and lofty-looking." 具 = 俱, "all." 辟, read p'i, as in chap. viii. 僞 is explained in the dictionary by 儂, "disgrace." Chü Hsi seems to take it as = 戂, "to kill," as did the old commentators. They say: "He will be put to death by the people, as were the
5. In the Book of Poetry, it is said, “Before the sovereigns of the Yin dynasty had lost the hearts of the people, they could appear before God. Take warning from the house of Yin. The great decree is not easily preserved.” This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

6. On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.
7. Virtue is the root; wealth is the result.

8. If he make the root his secondary object, and the result his primary, he will only wrangle with his people, and teach them rapine.

9. Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

10. And hence, the ruler’s words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

book. His opponents say that it is the exhibition of virtue; that is, of filial piety, brotherly submission, etc. This is more in harmony with the first paragraph of the chapter. 8. 外 and 内 are used as verbs, = “to consider slight,” “to consider important.” 爭民, = “will wrangle the (i. e., with the) people.” The ruler will be trying to take, and the people will be trying to hold. 施奪, = “he will give”— (i. e., lead the people to, = teach them)— “rapine.” The two phrases = he will be against the people, and will set them against himself, and against one another. Ying-tâ explains them—“people wrangling for gain will give reins to their rapacious disposition.” 9. 財散, “wealth being scattered,”—that is, diffused, and allowed to be so by the ruler, among the people. The collecting and scattering of the people are to be understood with reference to their feelings towards their ruler. 10. The “words” are to be understood of governmental orders and enactments. 悖, read
11. In the Announcement to K'ang, it is said, "The decree indeed may not always rest on us;" that is, goodness obtains the decree, and the want of goodness loses it.

12. In the Book of Ch'ù, it is said, "The kingdom of Ch'ù does not consider that to be valuable. It values, instead, its good men."

13. Duke Wăn's uncle, Fan, said, "Our fugitive does not account that to be precious. What he considers precious is the affection due to his parent."

The Great Learning
14. In the Declaration of the duke of Ch’in, it is said, “Let me have but one minister, plain and sincere, not pretending to other abilities, but with a simple, upright, mind; and possessed of generosity, regarding the talents of others as if he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them and employ them:—such a minister will be able to preserve my sons and grandsons and black-haired people, and benefits likewise to the kingdom may well be looked for from him. But if it be his character, when he finds men of ability, to be jealous and hate

Once, the duke of Ch’in (秦) having offered to help him, when he was in mourning for his father who had expelled him, to recover Tsin, his uncle Fan gave the reply in the text. The that in the translation refers to 得國, “getting the kingdom.” 14. "The declaration of the duke of Ch’in" is the last book in the Shū-ching. It was made by one of the dukes of Ch’in to his officers, after he had sustained a great disaster, in consequence of neglecting the advice
them; and, when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them:—such a minister will not be able to protect my sons and grandsons and black-haired people; and may he not also be pronounced dangerous to the state?"

15. It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Middle Kingdom. This is in accordance with the saying, "It is only the truly virtuous man who can love or who can hate others."

16. To see men of worth and not be able to raise of his most faithful minister. Between the text here, and that which we find in the Shú, there are some differences, but they are unimportant. 15. 仁人 is here, according to Chú Hsi and his followers, the prince who applies the principle of reciprocity, expounded in the second paragraph. Lo Chung-fan contends that it is "the lover of the people." The paragraph is closely connected with the preceding. In 放流之, 之 refers to the bad minister, there described. The 四夷, "four I"; see the Li Chì, III, iii, 14. 不與同中國=不與之同處中國, "will not dwell together with him in the Middle Kingdom." China is evidently so denominated, from its being thought to be surrounded by barbarous tribes. 惟仁人能云云;—see Analects, IV, iii. 16. I have
them to office; to raise them to office, but not to do so quickly:—this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so to a distance:—this is weakness.

17. To love those, whom men hate, and to hate those whom men love;—this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18. Thus we see that the sovereign has a great course to pursue. He must show entire self-devotion having respect to the common feelings of the people in his employment of ministers, and the consequences thereof to himself. 夫, 1st tone, is used as in Analects, XI, ix, 4, or = the preposition 爲. This paragraph speaks generally of the primal cause of gaining and losing, and shows how the principle of the measuring square must have its root in the ruler’s mind. So, in the 日 講. The great course is explained by Chu as—“the art of occupying the throne, and therein cultivating himself and governing others.” Ying-tâ says it is—“the course by which he practices filial
and sincerity to attain it, and by pride and extravaganee he will fail of it.

19. There is a great course also for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21. Never has there been a case of the sovereign
loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a state, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

22. The officer Măng Hsien said, "He who keeps horses and a carriage does not look after fowls and pigs. The family which keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred chariots should not keep a minister to look out for imposts that he may lay them on the people. Than to have such a minister, it were

of the latter, is the way to permanent prosperity and wealth. 22. Hsien was the honorary epithet of Chung-sun Mieh (蔑), a worthy minister of Lū under the two dukes, who ruled before the birth of Confucius. His sayings, quoted here, were preserved by tradition, or recorded in some Work which is now lost. 畜 (read ch'ü) 乘 马,—on a scholar's being
better for that house to have one who should rob it of its revenues.” This is in accordance with the saying: — “In a state, pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness.”

23. When he who presides over a state or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a state or family, calamities from Heaven, and injuries from men, will befall it together, and, though a good man may take his place, he will not be able to remedy the evil. This illustrates again the saying, “In a state, gain is not to be considered prosperity, but its prosperity will be found in righteousness.”

first called to office, he was gifted by his prince with a carriage and four horses. He was then supposed to withdraw from petty ways of getting wealth. The or high officers of a state, kept ice for use in their funeral rites and sacrifices. with reference to the cutting the ice to store it; see the Shih, I, xv, Ode I, 8. 聚斂之臣,—see Analects, XI, xvi. 23. 彼為善之,—善 is used as a verb, =以為善, “considers to be good.” 不以利為利, 以義為利,—see Mencius, I, Pt. I, i, et passim.
The above tenth chapter of commentary explains the government of the state, and the making the kingdom peaceful and happy.

There are thus, in all, ten chapters of commentary, the first four of which discuss, in a general manner, the scope of the principal topic of the Work; while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true sincerity. Those two chapters demand the especial attention of the learner. Let not the reader despise them because of their simplicity.
THE DOCTRINE OF THE MEAN

My master, the philosopher Ch'ang, says—"Being without inclination to either side is called CHUNG; admitting of no change is called YUNG. By CHUNG is denoted the correct course to be pursued by all under heaven; by YUNG is denoted the fixed principle regulating all under heaven. This work contains

The Title of the Work. — 中庸, "The Doctrine of the Mean," I have not attempted to translate the Chinese character 中庸, as to the exact force of which there is considerable difference of opinion, both among native commentators, and among previous translators. Ch'ang K'ang-ch'ang said — 中庸者,以其記中和之為用也, "The Work is named 中庸, because it records the practice of the non-deviating mind and of harmony." He takes 中庸 in the sense of 用, "to use," "to employ," which is the first given to it in the dictionary, and is found in the Shu-ching, I, i, par. 9. As to the meaning of 中 and 和, see chap. i, par. 4. This appears to have been the accepted meaning of 中庸 in this combination, till Ch'ang introduced that of 不易, "unchanging," as in the introductory note, which, however, the dictionary does not acknowledge. Chü Hsi himself says—中者不偏不倚,無過不及之名, "Chung is the name for what is without inclination or deflection, which neither exceeds nor comes short. Yung means ordinary, constant. The dictionary gives another meaning of Yung, with special reference to the point before us. It is said—又和也, "It also means harmony;" and then reference is made to K'ang-ch'ang's words given above, the compilers not having observed that he immediately subjoins—庸, 用也, showing that he takes Yung in the sense of "to
THE DOCTRINE OF THE MEAN

the law of the mind, which was handed down from one to another, in the Confucian school, till Tsze-sze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The Book first speaks of one principle; it next spreads this out, and embraces all things; finally, it returns and gathers them all up under the one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in mysteriousness. The relish of it is inexhaustible. The whole of it is solid learning. When the skillful reader has explored it with delight employ," and not of "harmony." Many, however, adopt this meaning of the term in chap. ii, and my own opinion is decidedly in favor of it, here in the title. The work then treats of the human mind:—in its state of chung, absolutely correct, as it is in itself; and in its state of hwo, or harmony, acting ad extra, according to its correct nature.—In the version of the work, given in the collection of "Memoires concernant l'histoire, les sciences, etc., des Chinois," vol. i, it is styled—"Juste Milieu." Rémuat calls it "L'invariable Milieu," after Ch'ang I. Intorcetta and his coadjutors call it—"Medium constant et sempiternum." The Book treats, they say, "De medio sempi-

parum, constanter et omnibus in rebus tenenda." Morrison, character 庸, says, "Chung Yung, the constant (golden) Medium." Collie calls it—"The golden Medium." The objection which I have to all these names is, that from them it would appear as if 中 were a noun, and 庸 a qualifying adjective, whereas they are coordinate terms. My own version of the title in the translation published in "The Sacred Books of the East" is "The State of Equilibrium and Harmony."

INTRODUCTORY NOTE. 子程子,—see on introductory note to the 大學. On Tsze-sze, and his authorship of this work, see the prolegomena. 六合 is a phrase denoting—"the zenith and nadir, and the four cardinal points," = the universe. 善識

六 合、卷 之、則 退 藏 於 密、復 合 為 一 理、放 之、則 弥

六合、卷之、则退藏於密、復合為一理、放之、則彌

言 一 理、中 散 為 萬 事、末

言一理、中散為萬事、末
Chapter I. 1. What Heaven has conferred is called the nature; an accordance with this nature is called the path of duty; the regulation of this path is called instruction.

till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted."

Par. 1. The principles of duty have their root in the evidenced will of Heaven, and their full exhibition in the teaching of sages. By "nature," or "nature," is to be understood the nature of man, though Chü Hsi generalizes it so as to embrace that of brutes also; but only man can be cognizant of the tao and chiao. He defines by 命 he defnine by 命, "to command," "to order." But we must take it as in a gloss on a passage from the Yi-ching, quoted in the dictionary. 命者人所兼愛, "Ming is what men are endowed with." Chü also says that 性 is just 理, the "principle," characteristic of any particular nature. But this only involves the subject in mystery. His explanation of 道 by 路, "a path," seems to be correct, though some modern writers object to it. What is taught seems to be this:—To man belongs a moral nature, conferred on him by Heaven or God, by which he is constituted a law to himself. But as he is prone to deviate from the path in which, according to his nature, he should go, wise and good men—sages—have appeared, to explain and regulate this, helping all by their instructions to walk in it.
2. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

Par. 2. The path indicated by the nature may never be left, and the superior man—體道之人, he who would embody all principles of right and duty—exercises a most sedulous care that he may attain thereto. 日 is a name for a short period of time, of which there are thirty in the twenty-four hours; but the phrase is commonly read for “a moment,” “an instant.” 且 унг-tä explains 可離非道, “what may be left is a wrong way,” which is not admissible. 且, 4th tone, = 去, “to be, or go, away from.” If we translate the two last clauses literally, it “is cautious and careful in regard to what he does not see; is fearful and apprehensive in regard to what he does not hear,” — they will not be intelligible to an English reader. A question arises, moreover, whether 其所不聞, 其所不睹, ought not to be understood passively, = “where he is not seen,” “where he is not heard.” They are so understood by Ying-tä, and the 大學傳, chap. vi, is much in favor, by its analogy, of such an interpretation.

Par. 3. Chû Hsi says that 隱 is “a dark place”; that 細 means “small matters”; and that 獨 is “the place which other men do not know, and is known only to one’s self.” There would thus hardly be here any advance from the last paragraph. It seems to me that the secrecy must be in the recesses of one’s own heart, and the minute things, the springs of thought and stirrings of purpose there. The full development of what is intended here is probably to be found in all the subsequent passages about 誠, or “sincerity.” See 西河合集, 中庸說, in loc.
4. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of **equilibrium**. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of **harmony**. This **equilibrium** is the great root from which grow all the human actings in the world, and this **harmony** is the universal path which they all should pursue.

5. Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail.

Par. 4. “This,” says Chú Hsi, “speaks of the virtue of the nature and passions, to illustrate the meaning of the statement that the path may not be left.” It is difficult to translate the paragraph because it is difficult to understand it. 謂之 is different from 謂 in par. 1. That defines; this describes. What is described in the first clause, seems to be “the nature,” capable of all feelings, but unacted on, and in equilibrium.

Par. 5. On this Intorcetta and his colleagues observe:—Quis non videt eo dumtaxat collimasse philosophum, ut hominis naturam, quam ab origine sua rectam, sed deinde lapsam et depravatam passim Sinenses docent, ad primarum innocencia statum reduceret? Atque ita reliquas res creatas, homini jam rebelles, et in ejusdem ruinam armatas, ad pristinum obsequium veluti revocaret. Hos caput primum libri Ta Heō, hoc item hic et alibi non semel indicat. Etsi autem nesciret philosophus nos a prima felicitate propter peccatum primi parentis excidisse, tamen et tot rerum quae adversantur et infestae sunt, et ipsius naturae ad deteriora tam prœx, longo usu et contemplatione didicisse videtur, non posse hoc universum, quod homo vitatus quodam modo vitiarat, connaturali sua integritati et ordini restitui, nisi prius ipse homo per victoriam sui ipsius, cam, quam amiserat, integritatem et ordinem recuperaret.” I fancied something of the same kind, before reading their note. According to Chú Hsi, the
throughout heaven and earth, and all things will be nourished and flourish.

In the first chapter, which is given above, Tsze-sze states the views which had been handed down to him, as the basis of his discourse. First, it shows clearly how the path of duty is to be traced to its origin in Heaven, and is unchangeable, while the substance of it is provided in ourselves, and may not be departed from. Next, it speaks of the importance of preserving and nourishing this, and of exercising a watchful self-scrutiny with reference to it. Finally, it speaks of the meritorious achievements and transforming influence of sage and spiritual men in their highest extent.

The wish of Tsze-sze was that hereby the learner should direct his thoughts paragraph describes the work and influence of sage and spiritual men in their highest issues. The subject is developed in the 4th part of the work, in very extravagant and mystical language. The study of it will modify very much our assent to the views in the above passage. There is in this whole chapter a mixture of sense and mysticism, — of what may be grasped, and what tantalizes and eludes the mind. 位, according to Chü Hsi, =安其位, “will rest in their positions.” K'ang-ch'äng explained it by 正,—“will be rectified.” “Heaven and Earth” are here the parent powers of the universe. Thus Ying-ta expounds: “Heaven and Earth will get their correct place, and the processes of production and completion will go on according to their principles, so that all things will be nourished and fostered.”

Concluding Note. The writer Yang, A. D. 1053–1135, quoted here, was a distinguished scholar and
inwards, and by searching in himself, there find these truths, so that he might put aside all outward temptations appealing to his selfishness, and fill up the measure of the goodness which is natural to him. This chapter is what the writer Yang called it,—"The sum of the whole work." In the ten chapters which follow, Tsze-sze quotes the words of the Master to complete the meaning of this.

CHAPTER II. 1. Chung-nî said, "The superior man embodies the course of the Mean; the mean man acts contrary to the course of the Mean.

author in the Sung dynasty. He was a disciple of Ch'âng Hao, and a friend both of him and his brother I. 體要, "the substance and the abstract," = the sum.

2. Only the superior man can follow the Mean; the mean man is always violating it. 1. Why Confucius should here be quoted by his designation, or marriage name, is a moot-point. It is said by some that disciples might in this way refer to their teacher, and a grandson to his grandfather, but such a rule is constituted probable on the strength of this instance, and that in chap. xxx. Others say that it is the honorary designation of the sage, and = the 尼父, which Duke Ai used in reference to Confucius, in eulogizing him after his death. See the Li Chî, II, Sect. I, iii, 44. Some verb must be understood between 君子 and 中庸, and I have supposed it to be 體, with most of the paraphrasts. Nearly all seem to be agreed that 中庸 here is the same as 中和 in the last chapter. On the change of terms, Chû Hsi quotes from the scholar Yû (遊), to the effect that 中和 is said with the nature and feelings in view, and 中庸, with reference to virtue
2. "The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution."

Chapter III. The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practice it!"

and conduct. 2. 君子而時中 is explained by Chü:—"Because he has the virtue of a superior man, and moreover is able always to manage the chung." But I rather think that the ch'un-tsze here is specially to be referred to the same as described in I, ii, and 中 = 正 中. Wang Sū, the famous scholar of the Wei (魏) dynasty, in the first part of the third century, quotes 小人之 中庸, with 反 before 中, of which Chü Hsi approves. If 反 be not introduced into the text, it must certainly be understood. 忌憚 is the opposite of 戒懼, 慚懼, in I, ii.—This, and the ten chapters which follow, all quote the words of Confucius with reference to the 中庸, to explain the meaning of the first chapter; and "though there is no connection of composition between them," says Chü Hsi, "they are all related by their meaning."

3. The rarity, long existing in Confucius's time, of the practice of the Mean. See the Analects, VI, xxvii. K'ang-ch'äng and Ying-tā take the last clause as="few can practice it long." But the view in the translation is better. The change from 仲尼曰 to 子曰 is observable.
Chapter IV. 1. The Master said, "I know how it is that the path of the Mean is not walked in:—The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood:—The men of talents and virtue go beyond it, and the worthless do not come up to it.

2. "There is no body but eats and drinks. But they are few who can distinguish flavors."

4. How it was that few were able to practice the Mean. 1. 道 may be referred to the 道 in the first chapter; immediately following 中庸 in the last, I translate it here—"the path of the Mean." 知者 and 賢者 are not to be understood as meaning the truly wise and the truly worthy, but only those who in the degenerate times of Confucius deemed themselves to be such. The former thought the course of the Mean not worth their study, and the latter thought it not sufficiently exalted for their practice. 胸，－"as," "like."
CHAPTER V. The Master said, "Alas! How is the path of the Mean untrodden!"

CHAPTER VI. The Master said, "There was Shun:—He indeed was greatly wise! Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them, and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government of the people. It was by this that he was Shun!"

5. Chü Hsi says: "From not being understood, therefore it is not practiced." According to K'ang-ch'âng, the remark is a lament that there was no intelligent sovereign to teach the path. But the two views are reconcilable.

6. HOW SHUN PURSUED THE COURSE OF THE MEAN. This example of Shun, it seems to me, is adduced in opposition to the knowing of chap. iv. Shun, though a sage, invited the opinions of all men, and found truth of the highest value in their simplest sayings, and was able to determine from them the course of the Mean. "The two extremes," are understood by K'ang-ch'âng of the two errors of exceeding and coming short of the Mean. Chü Hsi makes them—"the widest differences in the opinions which he received." I conceive the meaning to be that he examined the answers which he got, in their entirety, from beginning to end. Compare the two端, Analects, IX, vii. "His concealing what was bad, and displaying what was good, was alike to encourage people to speak freely to him." K'ang-ch'âng makes the last sentence to turn on the meaning of 昧, when applied as an honorary epithet of the dead,= "Full, all-accomplished"; but Shun was so named when he was alive.
CHAPTER VII. The Master said, “Men all say, ‘We are wise’; but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, ‘We are wise’; but happening to choose the course of the Mean, they are not able to keep it for a round month.”

CHAPTER VIII. The Master said, “This was the manner of Hûi:—he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it.”

7. Their contrary conduct shows men’s ignorance of the course and nature of the Mean. The first 子知 is to be understood with a general reference,—“We are wise,” i. e., we can very well take care of ourselves. Yet the presumption of such a profession is seen in men’s not being able to take care of themselves. The application of this illustration is then made to the subject in hand, the second 子知 requiring to be specially understood with reference to the subject of the Mean. The conclusion in both parts is left to be drawn by the reader for himself. 拳, read hwa, 4th tone, “a trap for catching animals.” 期, read ch’è, like 齢, in Analects, XIII, x, though it is here applied to a month, and not, as there, to a year.

8. How Hûi held fast the course of the Mean. Here the example of Hûi is likewise adduced, in opposition to those mentioned in chap. iv. All the rest is exegetical of the first clause—回之為人也. “Hûi’s playing the man.” 一善 is not “one good point,” so much as any one. 拳 is “the closed fist”; 拳, “the appearance of holding firm.”
CHAPTER IX. The Master said, "The kingdom, its states, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet;—but the course of the Mean cannot be attained to."

CHAPTER X. 1. Tsze-lù asked about energy.
2. The Master said, "Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?"

9. THE DIFFICULTY OF ATTAINING TO THE COURSE OF THE MEAN. 天下，一 "the kingdom"; we should say "kingdoms," but the Chinese know only of one kingdom, and hence this name for it—"all under the sky," embracing by right, if not in fact, all kingdoms. The kingdom was made up of states, and each state of families. See the Analects, V, vii; XII, xx. 均, "level"; here a verb=能 also. 跑也、中庸、不可. 可可. 白刃、可. 家、可均也、爵祿.

10. ON ENERGY IN ITS RELATION TO THE MEAN. In the Analects we find Tsze-lù, on various occasions, putting forward the subject of his valor (勇), and claiming, on the ground of it, such praise as the Master awarded to Hùi. We may suppose, with the old interpreters, that hearing Hùi commended, as in chap. viii, he wanted to know whether Confucius would not allow that he also could, with his forceful character, seize and hold fast the Mean. 1. 強 I have been disposed to coin the term "forcefulness." Chû defines it correctly—力足以勝人之名, "the name of strength sufficient to overcome others." 2. 而 (＝汝) 強 must be—"the energy which you should cultivate," not "which you have." If the latter be the meaning, no further notice of it is taken in Confucius's reply, while he would seem, in the three following paragraphs, to describe the three kinds of energy which he specifies. K'ang-ch'âng and Ying-tâ say that 強 means the energy of the Middle Kingdom, the North being "the sandy desert," and the South, "the country south of the Yangtze." But this is not
3. "To show forbearance and gentleness in teaching others; and not to revenge unreasonable conduct:—this is the energy of southern regions, and the good man makes it his study.

4. "To lie under arms; and meet death without regret:—this is the energy of northern regions, and the forceful make it their study.

5. "Therefore, the superior man cultivates a friendly harmony, without being weak.—How firm is he in his energy! He stands erect in the middle,
without inclining to either side. — How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement. — How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing. — How firm is he in his energy!"

CHAPTER XI. 1. The Master said, "To live in obscurity, and yet practice wonders, in order to be mentioned with honor in future ages: — this is what I do not do.

2. "The good man tries to proceed according to

with the Mean, in the individual's treatment of others, in his regulation of himself, and in relation to public affairs. 有道, 無道; — often in the Analects. I have followed Chü Hsi in translating塞. Ying-tä paraphrases: 守直不變, 德行充實,’He holds to what is upright, and does not change, his virtuous conduct being all-complete.’ A modern writer makes the meaning: ’He does not change through being puffed up by the fullness of office.’ Both of these views go on the interpretation of塞 as =實.

11. ONLY THE SAGE CAN COME UP TO THE REQUIREMENTS OF THE MEAN.
the right path, but when he has gone halfway, he abandons it:—I am not able so to stop.

3. "The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret.—It is only the sage who is able for this."

Chapter XII. 1. The way which the superior man pursues, reaches wide and far, and yet is secret.
2. Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be

should have a good clue to the meaning of the whole, but it is not easy to do so. The old view is inadmissible. K'ang-ch'äng takes 費 as = 儀, "doubly involved," "perverted," and both he and Ying-tâ explain:—"When right principles are opposed and disallowed, the superior man retires into obscurity, and does not hold office." On this view of it, the sentence has nothing to do with the succeeding chapters. The two meanings of 費 in the dictionary are —"the free expenditure of money," and "dissipation," or "waste." According to Chü, in this passage, 費 而用之 廣 也, "費 indicates the wide range of the tào in practice." Something like this must be its meaning:—the course of the Mean, requiring everywhere to be exhibited. Chü then defines 隱 as 體之 微, "the minuteness of the tào in its nature or essence." The former answers to the what of the tào, and the latter to the why. But it rather seems to me that the 隱 here is the same with the 隱 ン 微, 1, 4, and that the author simply intended to say that the way of the superior man reaching everywhere,—embracing all duties,—yet had its secret spring and seat in the Heaven-gifted nature, the individual consciousness of duty in every man. 2. 夫 婦 = 匹 夫, 匹 婦, Analects, XIV, xvii, 3. But
found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

3. It is said in the Book of Poetry, “The hawk flies up to heaven; the fishes leap in the deep.” This expresses how this way is seen above and below.

4. The way of the superior man may be found, in its simple elements, in the intercourse of common men and women; but in its utmost reaches, it shines brightly through heaven and earth.

I confess to be all at sea in the study of this paragraph. Chu quotes from the scholar Hâu (侯氏), that what the superior man fails to know was exemplified in Confucius’s having to ask about ceremonies and offices, and what he fails to practice was exemplified in Confucius not being on the throne, and in Yâo and Shun’s being dissatisfied that they could not make every individual enjoy the benefits of their rule. He adds his own opinion, that what men complained of in Heaven and Earth, was the partiality of their operations in overshadowing and supporting, producing and completing, the heat of summer, the cold of winter, etc. If such things were intended by the writer, we can only regret the vagueness of his language, and the want of coherence in his argument. In translating 君子 語 大 云 云, I have followed Mâo Hsi-ho. 3. See the Shih, III, i, Ode V, st. 3. The ode is in praise of the virtue of King Wân, is in the sense of 昭著, “brightly displayed.” The application of the words of the ode does appear strange.
The twelfth chapter above contains the words of Tsze-sze, and is designed to illustrate what is said in the first chapter, that "The path may not be left." In the eight chapters which follow, he quotes, in a miscellaneous way, the words of Confucius to illustrate it.

Chapter XIII. 1. The Master said, "The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered the path.

2. "In the Book of Poetry, it is said, 'In hewing an ax handle, in hewing an ax handle, the pattern is not far off.' We grasp one ax handle to hew the other; and yet, if we look askance from the one to the other, we may consider them as apart. Therefore,

13. The path of the Mean is not far to seek. Each man has the law of it in himself, and it is to be pursued with earnest sincerity. 1. 'When men practice a course, and wish to be far from men.' The meaning is as in the translation. 2. See the Shih-ching, I, xv, Ode V, st. 2. The object of the paragraph seems to be to show that the rule for dealing with men, according to the principles of the Mean, is nearer to us than the one ax is to the other. The branch
the superior man governs men, according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops.

3. "When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

4. "In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to
this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practicing the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?"

he was a child. He passes from speaking of himself by his name (丘), to speak of the chün-tsze, and the change is most naturally made after the last 能也. 庸德之行, 庸言之謹.一“in the practice of ordinary virtues,” i. e., the duties of a son, minister, etc., mentioned above, and "in the carefulness of ordinary speech," i. e., speaking about those virtues. To the practice belong the clauses 有所不足, 不敢不免, and to the speaking, the two next clauses. 爾,一as a final particle,=耳, “simply,” “just.”
Chapter XIV. 1. The superior man does what is proper to the station in which he is; he does not desire to go beyond this.

2. In a position of wealth and honor, he does what is proper to a position of wealth and honor. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

14. How the superior man, in every varying situation, pursues the Mean, doing what is right, and finding his rule in himself.

1. Chü Hsi takes 素 as 现 in, "at present," "now"; but that meaning was made to meet the exigency of the present passage. K'ang-ch'äng takes it, as in chap. xi, as = 傾, "being inclined to." Mao endeavors to establish this view: 素位 名, 即本來故有之位, "素位 is the proper station in which he has been." The meaning comes to much the same in all these interpretations. 不願 乎 其外, —compare Analects, XIV, xxviii. 2. 行 乎 富 貴 = 行 乎 富 貴 所 貫 行 之 道, "He pursues the path, which ought to be pursued amid riches and honors." So, in the other clauses. 自 得,—literally = "self-possessing." The paraphrasts make it — "happy in conforming himself to his position." I consider it equivalent to what is said in chap. ii,—君子 之中庸 也, 君子 而 時 中.
3. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfaction. He does not murmur against Heaven, nor grumble against men.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments of Heaven, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, "In archery we have something like the way of the superior man. When the archer misses the center of the target, he turns round and seeks for the cause of his failure in himself."

3. 焉 is explained in the dictionary, after K'ang-ch'äng, by 萬持, "to drag and cling to." The opposition of the two clauses makes the meaning plain. 4. 易, according to K'ang-ch'äng, 猶 平安, "is equivalent to peaceful and tranquil." Chü Hsi says, 一 易, 平地也, "易 means level ground." This is most correct, but we cannot so well express it in the translation. 5. 正, the 1st tone, and 鵲 are both names of birds, small and alert, and difficult to be hit. On this account, a picture of the former was painted on the middle of the target, and a figure of the latter was attached to it in leather. It is not meant, however, by this, that they were both used in the same target, at the same time. For another illustration of the way of the superior man from the customs of archery, see Analects, III, vii.
CHAPTER XV. 1. The way of the superior man may be compared to what takes place in traveling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, “Happy union with wife and children is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. Thus may you regulate your family, and enjoy the pleasure of your wife and children.”

3. The Master said, “In such a state of things, parents have entire complacency!”

15. IN THE PRACTICE OF THE MEAN THERE IS AN ORDERLY ADVANCE FROM STEP TO STEP. 1. 諸 is read as, and 必 = 譲. 2. See the Shih, II, i, Ode IV, st. 7, 8. The ode celebrates, in a regretful tone, the dependence of brethren on one another, and the beauty of brotherly harmony. Mão says: “Although there may be the happy union of wife and children, like the music of lutes and harps, yet there must also be the harmonious concord of brethren, with its exceeding delight, and then may wife and children be regulated and enjoyed. Brothers are near to us, while wife and children are more remote. Thus it is that from what is near we proceed to what is remote.” He adds that anciently the relationship of husband and wife was not among the five relationships of society, because the union of brothers is from Heaven, and that of husband and wife is from man! 3. This is understood to be a remark of Confucius on the ode. From wife, and children, and brethren, parents at last are reached, illustrating how from what is low we ascend to what is high.—But all this is far-fetched and obscure.
Chapter XVI. 1. The Master said, “How abundantly do spiritual beings display the powers that belong to them!

2. “We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

16. An Illustration, from the Operation and Influence of Spiritual Beings, of the Way of the Mean. What is said of the kwei-shān in this chapter is only by way of illustration. There is no design, on the part of the sage, to develop his views on those beings or agencies. The key of it is to be found in the last paragraph, where the 夫微之顯 evidently refers to 莫顯之微 in chap. i. This paragraph, therefore, should be separated from the others, and not interpreted specially of the kwei-shān. I think that Dr. Medhurst, in rendering it (“Theology of the Chinese,” p. 22)—“How great then is the manifestation of their abstruseness! Whilst displaying their sincerity, they are not to be concealed,” was wrong, notwithstanding that he may be defended by the example of many Chinese commentators. The second clause of par. 5,—誠之不可掩如此, appears altogether synonymous with the 誠於中必形於外, in the 大學傳, chap. vi, 2, to which chapter we have seen that the whole of chap. i, pars. 2, 5, has a remarkable similarity. However we may be driven to find a recondite, mystical, meaning for 誠, in the 4th part of this work, there is no necessity to do so here. With regard to what is said of the kwei-shān, it is only the first two paragraphs which occasion difficulty. In the 3rd par., the sage speaks of the spiritual beings that are sacrificed to. 齊,—read chái; see Analects, VII, xii. The same is the subject of the 4th par.; or rather, spiritual beings generally, whether sacrificed to or not, invisible themselves and yet able to behold our conduct. See the Shih-ching, III, iii, Ode 11, st. 7, which is said to have been composed by one of the dukes of Wei, and was repeated daily in his hearing for his admonition. In the context of the quotation, he is warned to be careful of his conduct, when alone as when in company. For in truth we are never alone. “Millions of spiritual beings walk the earth,” and can take note of us. The is a final particle here, without meaning. It is often used so in the Shih-ching. 庶, read to, 4th tone, “to conjecture,” “to surmise.” 射, read yì, 4th tone, “to dislike.” What now are the kwei-shān in the first two paragraphs. Are we to understand by them something different from what they are in the third par., to which they run on from the first as the nominative or subject of 使? I think not. The precise meaning of what is said of them in 體物而不可遺 cannot be
3. “They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of their worshipers.

4. “It is said in the Book of Poetry, ‘The approaches of the spirits, you cannot surmise;—and can you treat them with indifference?’

determined. The old interpreters say that 體 = 生, “to give birth to”; that 可 = 所, “that which”; that 不 可 遺 = 不 所 遺, “there is nothing which they neglect”; and that the meaning of the whole is—“that of all things there is not a single thing which is not produced by the breath (or energy, 氣) of the kwei-shăn.” This is all that we learn from them. The Sung school explain the terms with reference to their physical theory of the universe, derived, as they think, from the Yi-ching. Chû’s master, Ch’ang, explains:—“The kwei-shăn are the energetic operations of Heaven and Earth, and the traces of production and transformation.” The scholar Ch’ang (張) says: “The kwei-shăn are the easily acting powers of the two breaths of nature (二 氣).” Chû Hsi’s own account is:—“If we speak of two breaths, then by kwei is denoted the efficaciousness of the secondary or inferior one, and by shăn, that of the superior one. If we speak of one breath, then by shăn is denoted its advancing and developing, and by kwei, its returning and reverting. They are really only one thing.” It is difficult—not to say impossible—to conceive to one’s self exactly what is meant by such descriptions. And nowhere else in the Four Books is there an approach to this meaning of the phrase. Mao Hsi-ho is more comprehensible; though, after all, it may be doubted whether what he says is more than a play upon words. His explanation is:—“But is truth, the kwei-shăn are 道. In the Yi-ching the 陰 and 陽 are considered to be the kwei-shăn; and it is said—“one 陰 and one 陽 are called 道.” Thus the kwei-shăn are the 道, embodied in Heaven (體 天) for the nourishment of things. But in the text we have the term 德 instead of 道, because the latter is the name of the absolute as embodied in Heaven, and the former denotes the same no
5. “Such is the manifestness of what is minute! Such is the impossibility of repressing the outgoings of sincerity!”

CHAPTER XVII. 1. The Master said, “How greatly filial was Shun! His virtue was that of a sage; his dignity was the throne; his riches were all within the four seas. He offered his sacrifices in his ancestral

only embodied, but operating to the nourishing of things, for Heaven considers the production of things to be a dignity. See the 義說 in loc.

Rémusat translates the first paragraph:—“Que les vertus des esprits sont sublimes!” His Latin version is:—“Spirituum geniorumque est virtus: ea capax!” Intorcetta renders:—“Spiritibus inest operativa virtus et efficacitas, et hoc o quam proestans est quam multiplex! quam sublimis!”

In a note, he and his friends say that the dignity of the kingdom who assisted them, rejecting other interpretations, understood by kwei-shān here—“those spirits for the veneration of whom, and imploring their help, sacrifices were instituted.” 神 signifies “spirits,” “a spirit,” “spirit”; and 鬼, “a ghost,” or “demon.” The former is used for the animus, or intelligent soul separated from the body, and the latter for the anima, or animal, grosser, soul, so separated. In the text, however, they blend together, and are not to be separately translated. They are together equivalent to 神 in par. 4, “spirits,” or “spiritual beings.”

17. THE VIRTUE OF FILIAL PIETY, EXEMPLIFIED IN SHUN AS CARRIED TO THE HIGHEST POINT, AND REWARDED BY HEAVEN. 1. One does not readily see the connection between Shun’s great filial piety, and all the other predicates of him that follow. The paraphrasts, however, try to trace it in this way:—“A son without virtue is insufficient to distinguish his parents. But Shun was born with all knowledge and acted without any effort;—in virtue, a sage. How great was the distinction which he thus conferred on his parents!” And so with regard to the other predicate. See the 日語, 四海之內;—on this expression it is said in the encyclopedia called 博物志:—“The four cardinal points of heaven and earth are connected together by the waters of seas, the earth being a small space in the midst of them. Hence, he who rules over the kingdom (天下) is said to govern all within the four seas.” See also note on Analects, XII, v, 4. The characters 宗廟 are thus explained:—“Tsung means honorable. Miao means figure. The two together mean the place where the figures of one’s ancestors
temple, and his descendants preserved the sacrifices to himself.

2. "Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.

3. "Thus it is that Heaven, in the production of things, is sure to be bountiful to them, according to their qualities. Hence the tree that is flourishing, it sacrificing to him. 2. The 必 must refer in every case to 大德, "its place, its emolument," etc.; that is, what is appropriate to such great virtue. The whole is to be understood with reference to Shun. He died at the age of one hundred years. The word "virtue" takes here the place of "filial piety," in the last paragraph, according to Mao, because that is the root, the first and chief, of all virtues. 3. 材 and 篤 (according to 軟 = 厚, "thick," "liberal") are explained by most commentators as equally capable of a good and bad application. This may be said of 材, but not of 篤, and the 生 in 天之生物 would seem to determine the meaning of both to be only good-
nourishes, while that which is ready to fall, it overthrows.

4. "In the Book of Poetry, it is said, 'The admirable, amiable prince displayed conspicuously his excelling virtue, adjusting his people, and adjusting his officers. Therefore, he received from Heaven the emoluments of dignity. It protected him, assisted him, decreed him the throne; sending from Heaven these favors, as it were repeatedly.'

5. "We may say therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven."

If this be so, then the last clause 傾者覆之 is only an after-thought of the writer, and, indeed, the sentiment of it is out of place in the chapter. 我 is best taken, with K'ang-ch'äng, as =殖, and not, with Chü Hsi, as merely =植. 4. See the Shih-ching, III, ii, Ode V, st. 1, where we have two slight variations of 傾 for 嘉 and 顯 for 憲. The prince spoken of is King Wăn, who is thus brought forward to confirm the lesson taken from Shun. That lesson, however, is stated much too broadly in the last paragraph. It is well to say that only virtue is a solid title to eminence, but to hold forth the certain attainment of wealth and position as an inducement to virtue is not favorable to morality. The case of Confucius himself, who attained neither to power nor to long life, may be adduced as inconsistent with these teachings.
Chapter XVIII. 1. The Master said, "It is only King Wăn of whom it can be said that he had no cause for grief! His father was King Chî, and his son was King Wû. His father laid the foundations of his dignity, and his son transmitted it.

2. "King Wû continued the enterprise of King T'ai, King Chî, and King Wăn. He once buckled on his armor, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the possession of all

18. On King Wăn, King Wû, and the Duke of Châu. 1. Shun's father was bad, and the fathers of Yao and Yu were undistinguished. Yao and Shun's sons were both bad, and Yu's not remarkable. But to Wăn neither father nor son gave occasion but for satisfaction and happiness. King Chî was the duke Chî-lî (季歷), the most distinguished by his virtues, and prowess, of all the princes of his time. He prepared the way for the elevation of his family. In 父作之, 子述之, the 之 is made to refer to 薑薕, "the foundation of the kingdom," but it may as well be referred to Wăn himself. 2. 王, this was the duke T'an-fù (貳父), the father of Chî-lî, a prince of great eminence, and who, in the decline of the Yin dynasty, drew to his family the thoughts of the people. 終, "the end of a cocoon." It is used here for the beginnings of supreme sway, traceable to the various progenitors of King Wû. 獨衣表 is interpreted by K'ang-ch'ăng:—"He destroyed the great Yin"; and recent commentators defend his view. It is not worth while setting forth what
within the four seas. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

3. "It was in his old age that King Wù received the appointment to the throne, and the duke of Châu completed the virtuous course of Wăn and Wû. He carried up the title of king to T'ai and Chî, and sacrificed to all the former dukes above them with the royal ceremonies. And this rule he extended to the princes of the kingdom, the great officers, the scholars, and the common people. If the father were a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to
a scholar. If the father were a scholar and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend *only* to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean."

Chapter XIX. 1. The Master said, "How far-extending was the filial piety of King Wù and the duke of Châu!

2. "Now filial piety is seen in the skillful carrying out of the wishes of our forefathers, and the skillful carrying forward of their undertakings.

A reference to Châu-kung is more correct. The "year's mourning" is that principally for uncles, and it did not extend beyond the great officers, because their uncles were the subjects of the princes and the sovereign, and feelings of kindred must not be allowed to come into collision with the relation of governor and governed. On the "three years' mourning," see Analects, XVII, xxi.

19. The Far-reaching Filial Piety of King Wù, and of the Duke of Châu. 1. 衍 is taken by Chù as meaning — "universally acknowledged"; "far-extending" is better, and accords with the meaning of the term in other parts of the Work.

2. This definition of 孝, or "filial piety," is worthy of notice. Its operation ceases not with the lives of parents and parents' parents. 人=前人, "antecedent men"; but English idiom seems to require the
3. "In spring and autumn, they repaired and beautified the temple halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

4. "By means of the ceremonies of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties..."
present according to their rank, they distinguished the more noble and the less. By the arrangement of the services, they made a distinction of talents and worth.

In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the concluding feast, places were given according to the hair, and thus was made the distinction of years.

5. "They occupied the places of their forefathers, practiced their ceremonies, and performed their music.

a 照 on the left, and from a 稱 on the right, and thus a genealogical correctness of place was maintained among them. The ceremony of "general (族 = 族) pledging" occurred towards the end of the sacrifice. Chù Hsi takes 爲 in the 3d tone, saying that to have anything to do at those services was accounted honorable, and after the sovereign had commenced the ceremony by taking "a cup of blessing," all the juniors presented a similar cup to the seniors, and thus were called into employment. Ying-tâ takes 爲 in its ordinary tone, 下 爲 上, "the inferiors were the superiors," i. e., the juniors did present a cup to their elders, but had the honor of drinking first themselves. The 燕 was a concluding feast confined to the royal kindred. 5. 踐 其 位, according to K'ang-ch'âng, is—"ascended their thrones"; according to Chù, it is "trod on—i. e., occupied—their places in the ancestral temple." On either view, the statement must be taken with allowance. The ancestors of King Wu had not been kings, and their places in the temples had only been those of princes. The same may be said of the four particulars which follow. By "those whom they"—i. e., their progenitors—
They reverenced those whom they honored, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive; they served the departed as they would have served them had they been continued among them.

6. "By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of "honored" are intended their ancestors, and by "those whom they loved," their descendants, and indeed all the people of their government. The two concluding sentences are important, as the Jesuits mainly relied on them the defense of their practice in permitting their converts to continue the sacrifices to their ancestors. We read in "Confucius Sinarum philosophus," — the work of Intorcetta and others, to which I have made frequent reference:— "Ex plurimis et clarissimis textibus Sinicis probati potest, legitimum proelic axiomatic sensum esse, quod eadem intentione et formali modo Sinenses naturalem pietatem et politicum obsequium erga defunctos exerceant, sicuti ergaeos cadem adhuc superstites exercant, ex quibus et ex infra dicendis prudens lector facile deducet, hos ritus circa defunctos fuisse mere civiles, institutos dumtaxat in honorem et obsequium parentum, etiam post mortem non intermittendum; nam si quid illic divinum agnovissent, cur diceret Confucius — Priscos servire solitos defunctis, uti iisdem serviebant viventibus." This is ingenious reasoning, but does it meet the fact that sacrifice is an entirely new element introduced into the service of the dead? 6. What is said about the sacrifices to God, however, is important, in reference to the views which we should form about the ancient religion of China. K'ang-ch'ang took 社 to be the sacrifice to Heaven, offered, at the winter solstice, in the southern suburb (郊) of the imperial city; and 社 to be that offered to the Earth, at the summer solstice, in the northern. Chu agrees with him. Both of them, however, add that after 上帝 we are to understand 后土, "Sovereign Earth" (不言后土者省文). This view of 社 here is vehemently controverted by Mão and many others.
the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm!"

CHAPTER XX. 1. The duke Āi asked about government.

But neither the opinion of the two great commentators that 后土 is suppressed for the sake of brevity, nor the opinion of others that by 社 we are to understand the tutelary deities of the soil, affects the judgment of the Sage himself, that the service of one being—even of God—was designed by all those ceremonies. See my "Notions of the Chinese Concerning God and Spirits," pp. 50-52. The ceremonies of the ancestral temple embrace the great and less frequent services of the 祠 and 祀 (see the Analects, III, x, ii) and the seasonal sacrifices, of which only the autumnal one (礿) is specified here. The old commentators take 示 as 置, with the meaning of 置, "to place," and interpret—"the government of the kingdom would be as easy as to place anything in the palm." This view is defended in the 中庸 説. It has the advantage of accounting better for the 諭. We are to understand "the meaning of the sacrifices to ancestors," as including all the uses mentioned in par. 4. It is not easy to understand the connection between the first part of this paragraph and the general object of the chapter. Taking the paragraph by itself, it teaches that a proper knowledge and practice of the duties of religion and filial piety would amply equip a ruler for all the duties of his government.

20. ON GOVERNMENT: SHOWING PRINCIPALLY HOW IT DEPENDS ON THE CHARACTER OF THE OFFICERS ADMINISTERING IT, AND HOW THAT DEPENDS ON THE CHARACTER OF THE SOVEREIGN HIMSELF. We have here one of the fullest expositions of Confucius's views on this subject, though he unfolds them only as a description of the government of the kings Wăn and Wû. In the chapter there is the remarkable intermingling, which we have seen in "The Great Learning," of what is peculiar to a ruler, and what is of universal application. From the concluding paragraphs, the transition is easy to the next and most difficult part of the Work. This chapter is found also in the 家 説, but with considerable additions. 1. 封公,—see Analects,
2. The Master said, "The government of Wăn and Wû is displayed in the records,—the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.

3. "With the right men the growth of government is rapid, just as vegetation is rapid in the earth; and, moreover, their government might be called an easily-growing rush.

4. "Therefore the administration of government lies in getting proper men. Such men are to be got by
means of the ruler's own character. That character is to be cultivated by his treading in the ways of duty. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

5. "Benevolence is the characteristic element of humanity, and the great exercise of it is in loving relatives. Righteousness is the accordance of actions with what is right, and the great exercise of it is in honoring the worthy. The decreasing measures of the love due to relatives, and the steps in the honor due to the worthy, are produced by the principle of propriety.

6. "When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.

doubt, the meaning. By 道 her, says Chú Hai, are intended "the duties of universal obligation," in par 8, "which," adds Mào, "are the ways of the Mean, in accordance with the nature." 5. 仁者人也. "Benevolence is man." We find the same language in Mencius, VII, Pt, ii, 16. This virtue is called man, "because loving, feeling, and the forbearing nature, belong to man, as he is born. They are that whereby man is man." See the 中庸 說.
7. "Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

8. "The duties of universal obligation are five, and the virtues wherewith they are practiced are three. The duties are those between sovereign and minister, between father and son, between husband and wife, all heavenly arrangements and a heavenly order,—natural, necessary, principles." But in this explanation, 知人 has a very different meaning from what it has in the previous clause. 親, too, is here parents, its meaning being more restricted than in par. 5. 8. From this down to par. 11, there is brought before us the character of the "men," mentioned in par. 2, on whom depends the flourishing of "government," which government is exhibited in paragraphs 12–15. 天下之達道, —"the paths proper to be trodden by all
between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry the duties into practice is singleness.

9. "Some are born with the knowledge of those duties; some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the
same thing. Some practice them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing.”

10. The Master said, “To be fond of learning is to be near to knowledge. To practice with vigor is to be near to magnanimity. To possess the feeling of shame is to be near to energy.

11. “He who knows these three things knows how to cultivate his own character. Knowing how to
cultivate his own character; he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its states and families.

12. "All who have the government of the kingdom with its states and families have nine standard rules to follow;—viz., the cultivation of their own characters; the honoring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people which connect with the discharge of duty attainable by every one. What connects the various steps of the climax is the unlimited confidence in the power of the example of the ruler, which we have had occasion to point out so frequently in "The Great Learning." 12. These nine standard rules, it is to be borne in mind, constitute the government of Wăn and Wù, referred to in par. 2. Commentators arrange the 4th and 5th rules under the second; and the 6th, 7th, 8th, and 9th under the third, so that after "the cultivation of the person," we have here an expansion of 親親 and 尊賢, in par. 5. 凡為, 一為=治, "to govern." The student will do well to understand a 者 after 家. 尊賢,—by the 賢 here are understood specially the officers called 師, 傅, and 保, the 三公 and the 三孤, who, as teachers and guardians, were not styled 臣, "ministers," or "servants." See the Shû-ching, V, xxi, 5, 6. 敬大臣,—by the 大臣 are understood the six 郎,—the minister of Instruction, the minister of Religion, etc. See the Shû, V, xxi, 7-13. 體禽臣,—the 禽臣 are the host of subordinate officers after the two preceding classes. K'ang-ch'ang says,—體猶 接納, "體 =to receive," to which Ying-tâ adds —與之同體, "being of the same body with them." Chû Hsi brings out the force of the term in this way:—體謂設以身處其地, 而察 其心也, "體 means that he places himself in their place, and so examines their feelings." 子庶民, 一子 is a verb, "to make children of,"
as children; encouraging the resort of all classes of artisans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the states.

13. “By the ruler’s cultivation of his own character, the duties of universal obligation are set forth. By honoring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his

“to treat kindly as children.” 來百工，一來＝招來，“to call to come,” = “to encourage.” The 百工, or “various artisans,” were, by the statutes of Châu, under the superintendence of a special officer, and it was his business to draw them out and forth from among the people. See the Châu-li, XXXIX. 1-5. 柔達人—Chû Hsi by 農人 understands 賓旅, “guests or envoys, and travelers, or traveling merchants”; K'ang-ch'âng understands by them 薊國之諸侯, “the princes of surrounding kingdoms,” i. e., of the tribes that lay beyond the six 焉 (服) or feudal tenures of the Châu rule. But these would hardly be spoken of before the 諸侯. And among them, in the 9th rule, would be included the 賓, or guests, the princes themselves at the royal court, or their envoys. I doubt whether any others beside the 旅, or traveling merchants, are intended by the 農人. If we may adopt, however, K'ang-ch'âng’s view, this is the rule for the treatment of foreigners by the government of China. 13. This paragraph describes the happy effects of observing the above nine rules. 道立—by 道 are understood the five duties of universal obligation. We read in the 日講:—“About these nine rules, the only trouble is that sovereigns are not able to practice them strenuously. Let the ruler be really able to cultivate his person, then will the universal duties and universal virtues be all-complete, so that he shall be an example to the whole kingdom, with its states and families. Those duties will be set up (道立), and men will know what to imitate.” 不惑 means, according to Chû Hsi, 不疑於理, “he will have no doubts as to principle.” K'ang-ch'âng explains it by 諫者良, “his counsels will be good.” This latter is the meaning, the worthies being those specified in the note on the preceding
relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the states, the whole kingdom is brought to revere him.

paragraph, their sovereign's counselors and guides. The addition of 諸 determines the 父 to be uncles. See the 爾雅, I, iv. 昆弟 are all the younger branches of the ruler's kindred. 不眩＝不惑; but the deception and mistake will be in the affairs in charge of those great ministers. 羣臣 and 士 are the same parties. 勸,–as in Analects, II, xx. Ying-ta explains it here—“They will exhort and stimulate another to serve their ruler.” On 財用足, Chù Hsi says: “The resort of all classes of artisans being encouraged, there is an intercommunication of the productions of labor, and an interchange of men's services, and the husbandman and the trafficker” (it is this class which is designed by 未), “are aiding to one another. Hence the resources for expenditure are sufficient.” I suppose that Chù felt a want of some mention of agriculture in connection with these rules, and thought to find a place for it here. Mào would make 財＝材, and 用＝器物. See the 中庸 說, in loc. Compare also 大學傳, x. 19. K'ang-ch'äng understands 四方 as meaning 蕃國, “frontier kingdoms,” but the usage of the phrase is against such
14. "Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety:—this is the way for a ruler to cultivate his person. Discarding slanderers, and keeping himself from the seductions of beauty; making light of riches, and giving honor to virtue:—this is the way for him to encourage men of worth and talents. Giving them places of honor and large emolument, and sharing with them in their likes and dislikes:—this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions:—this is the way for him to encourage the great.

an interpretation. 14. After 天下畏之, we have in the 家語, 公曰, 爲之奈何, "The duke said, How are these rules to be practiced?" and then follows this paragraph, preceded by 孔子曰, "Confucius said," 齊明盛服—as in chap. xvi, 3. The blending together, as equally important, attention to inward purity and to dress, seems strange enough to a Western reader. 勸, throughout, = "to stimulate in a friendly way." I have translated 親親 after the 合諧, which says 勸 親 親 謂 親之親我, the upper 親 being the noun, and the second the verb. The use of 忠 in reference to the prince's treatment of the officers is strange, but the translation gives what appears to be the meaning. K'ang-ch'ang explained:—"Making large the emolument of the loyal and sincere;" but, according to the analogy of all the other clauses, 忠 and 賄 must be
 ministers. According to them a generous confidence, and making their emoluments large:—this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light:—this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labors:—this is the way to encourage the classes of artisans. To escort them on their departure and meet them on their coming; to commend the good among them, and show compassion to the incompetent:—this is the way to treat indulgently men from a distance. To restore
descriptive of the ruler. 時使,—compare Analects, I, v. For 既薦 we have in the家語, 亷薦, which K’ang-ch’âng explains by 稍貪, “rations allowed by government;”—see Morrison, character 稍. Chü follows K’ang-ch’âng, but I agree with Mâo, that 彼 and not 彼 is to be substituted here for 彼. 彼, 4th tone, “to weigh,” “to be according to.” The trials and examinations, with these rations, show that the artisans are not to be understood as dispersed among the people. Ambassadors from foreign countries have been received up to the present century, according to the rules here prescribed, and the two last regulations are quite in harmony with the superiority that China claims over the countries which they may represent. But in the case of travelers, and traveling merchants, passing from one state to another, there were anciently regulations, which may be
families whose line of succession has been broken, and to revive states that have been extinguished; to reduce to order states that are in confusion, and support those which are in peril; to have fixed times for their own reception at court, and the reception of their envoys; to send them away after liberal treatment, and welcome their coming with small contributions:—this is the way to cherish the princes of the states.

15. “All who have the government of the kingdom with its states and families have the above nine standard rules. And the means by which they are carried into practice is singleness.

16. “In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no stumbling. If

adduced to illustrate all the expressions here:—see the 中庸說, and the 日講, in loc. 繼絕世、舉廢國, as in Analects, XX, i, 7. 15. We naturally understand the last clause as meaning—“the means by which they are carried into practice is one and the same.” Then this means will be the 虛, or “previous preparation” of the next paragraph. This is the interpretation of K'ang-ch'äng and Ying-tâ, who take the two paragraphs together. But according to Chû, “the one thing” is sincerity, as in par. 8. 16. The “all things” has
affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connection with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

17. "When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign;—if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends;—if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents;—if one, on turning his thoughts in upon himself, finds a want of sincerity,
he will not be obedient to his parents. There is a way to the attainment of sincerity in one's self;—if a man do not understand what is good, he will not attain sincerity in himself.

18. "Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;—he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

Ying-tâ, "do not get the mind—pleased feeling—of the sovereign." We use "to gain," and "to win," sometimes, in a similar way. 18. Prêmâre (p. 156) says: "誠者 est in abstracto, et 誠之者 est in concreto." 誠之者 is the concrete, as much as the other, and is said, below, to be characteristic of the sage. 誠之者 is the quality possessed absolutely. 誠之者 is the same acquired. "The way of Heaven,"—this, according to Ying-tâ, = "the way which Heaven pursues." Chû Hêi explains it, "the fundamental, natural course of heavenly principle." Mâo says: "This is like the accordance of nature in the Mean, considered to be the path, having its root in Heaven." We might acquiesce in this, but for the opposition of 誠之者, on which Mâo says: 此 猶 中庸 之載道 者也, 成乎 人也;—"This is like the cultivation of the path in the Doctrine of the Mean, considered to be the path, having its completion from man." But this takes the second and third utterances in the Work as independent sentiments, which they are not. I do not see my way to rest in any but the old interpretation, extravagant as it is.

—At this point, the chapter in the 家語 ceases to be the same with that
19. "To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20. "The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labor. While there is anything he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labor. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labor. While there is anything which he has not discriminated, or his discrimination is not clear, he will not intermit his
labor. If there be anything which he has not practiced, or his practice fails in earnestness, he will not intermit his labor. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

21. "Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong."

CHAPTER XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction.

have the determination which is necessary in the prosecution of the above processes, and par. 21 states the result of it. Chü Hsi makes a pause at the end of the first clause in each part of the paragraph, and interprets thus:—"If he do not study, well. But if he do, he will not give over till he understands what he studies," and so on. But it seems more natural to carry the supposition in over the whole of every part, as in the translation, which, moreover, substantially agrees with Ying-tâ's interpretation.—Here terminates the third part of the Work. It was to illustrate, as Chü Hsi told us, how "the path of the Mean cannot be left." The author seems to have kept this point before him in chapters xiii–xvi, but the next three are devoted to the one subject of filial piety, and the 20th, to the general subject of government. Some things are said worthy of being remembered, and others which require a careful sifting; but, on the whole, we do not find ourselves advanced in an understanding of the argument of the Work.

21. THE RECIPROCAL CONNECTION OF SINCERITY AND INTELLIGENCE. With this chapter commences the fourth part of the Work, which, as Chü observes in his concluding note, is an expansion of the 18th paragraph of the preceding chapter. It is, in a great measure, a glorification
But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

The above is the twenty-first chapter. Tsze-sze takes up in it, and discourses the subjects of "the way of Heaven" and "the way of men," mentioned in the preceding chapter. The twelve chapters that follow are all from Tsze-sze, repeating and illustrating the meaning of this one.

of the sage, finally resting in the person of Confucius; but the high character of the sage, it is maintained, is not unattainable by others. He realizes the ideal of humanity, but by his example and lessons, the same ideal is brought within the reach of many, perhaps of all. The ideal of humanity,—the perfect character belonging to the sage, which ranks him on a level with Heaven,—is indicated by 誠, and we have no single term in English, which can be considered as the complete equivalent of that character. The Chinese themselves had great difficulty in arriving at that definition of it which is now generally acquiesced in. In the 四書 通 (quoted in the 禱 參, 中庸, xvi, 5), we are told that "the Han scholars were all ignorant of its meaning. Under the Sung dynasty, first came 李邦 直, who defined it by 不欺 freedom from all deception. After him, 徐仲 重 said that it meant 不息, ceaselessness. Then, one of the Ch'ang called it 無妄, freedom from all moral error: and finally, Ch'u Hsi added to this the positive element of 實 質, truth and reality, on which the definition of 誠 was complete." Rémusat calls it—la perfection morale. Intorcetta and his friends call it—vera solidague perfectio. Simplicity or singleness of soul seems to be what is chiefly intended by the term;—the disposition to, and capacity of, what is good, without any deteriorating element, with no defect of intelligence, or intromission of selfish thoughts. This belongs to Heaven, to Heaven and Earth, and to the Sage. Men, not naturally sages, may, by cultivating the intelligence of what is good, raise themselves to this elevation. 性 and 教 carry us back to the first chapter, but the terms have a different force, and the longer I dwell upon it, the more am I satisfied with Ch'u Hsi's pronunciation in his 語 類, that 性 is here 性之, "possessing from nature," and 教 學之, "learning it," and therefore I have translated 謂之 by—"is to be ascribed to." When, however, he makes a difference in the connection between the parts of the two clauses —誠 則 明矣, 明則 誠矣, and explains—誠則無不明, 明則可以至誠, "sincerity is invariably intelligent, and intelligence may arrive at sincerity," this is not dealing fairly with his text.
Chapter XXII. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature...
of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

illustrates the "exhausting the nature of things," by reference to the Shû-ching, IV, iii, 2, where we are told that under the first sovereigns of the Hsia dynasty, "the mountains and rivers all enjoyed tranquillity, and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature." It is thus that the sage "assists Heaven and Earth." K'ang-ch'âng, indeed, explains this by saying:—"The sage, receiving Heaven's appointment to the throne, extends everywhere a happy tranquillity." Evidently there is a reference in the language to the mystical paragraph in the 1st chapter—致中和,天地位焉, 萬物育焉. "Heaven and Earth" take the place here of the single term—Heaven," in chap. xx, par. 18. On this Ying-tâ observes: "It is said above, sincerity is the way of Heaven, and here mention is made also of Earth. The reason is, that the reference above was to the principle of sincerity in its spiritual and mysterious origin, and thence the expression simple,—The way of Heaven; but here we have the transformation and nourishing seen in the production of things, and hence Earth is associated with Heaven." This is not very intelligible, but it is to bring out the idea of a ternion, that the great, supreme, ruling Power is thus dualized. 參 is "a file of three," and I employ "ternion" to express the idea, just as we use "quaternion" for a file of four. What is it but extravagance thus to file man with the supreme Power?
CHAPTER XXIII. Next to the above is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

23. THE WAY OF MAN;—THE DEVELOPMENT OF PERFECT SINCERITY IN THOSE NOT NATURALLY POSSESSED OF IT. 其次, “the next,” or “his next,” referring to the 自誠明者, of chap. xxi. 曲 is defined by Ch'ü Hsi as 一偏, “one half,” “a part.” K'ang-ch'äng explains it by 小小之事, “very small matters.” Mào defines it by 隅, “a corner,” and refers to Analects, VII, viii, 當一隅不以三隅 反, as a sentiment analogous to the one in 致曲. There is difficulty about the term. It properly means “crooked,” and with a bad application, like 偏, often signifies “deflection from what is straight and right.” Yet it cannot have a bad meaning here, for if it have, the phrase, 致曲, will be, in the connection, unintelligible. One writer uses this comparison: “Put a stone on a bamboo shoot, or where the shoot would show itself, and it will travel round the stone, and come out crookedly at its side.” So it is with the good nature, whose free development is repressed.” It shows itself in shoots, but if they be cultivated and improved, a moral condition and influence may be attained, equal to that of the Sage.
Chapter XXIV. It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. Such events are seen in the milfoil and tortoise, and affect the movements of the four limbs. When calamity or happiness is about to come, the good shall certainly be foreknown.

24. That entire sincerity can foreknow. 至誠之道 is the quality in the abstract, while 至誠 at the end is the entirely sincere individual,—the Sage, by nature, or by attainment. 禧祥, “lucky omens.” In the dictionary 祥 is used to define 禧. 祥 may be used also of inauspicious omens, but here it cannot embrace such. Distinguishing between the two terms, Ying-tá says that unusual appearances of things existing in a country are 祥, and appearances of things new are 禧. 妖孽 are “unlucky omens,” the former being spoken of “prodigies of plants, and of strangely dressed boys singing ballads,” and the latter of “prodigious animals.” The subject of the verbs 見 and 動 is the events, not the omens. For the milfoil and tortoise, see the Yi-ching, App. III, ii, 73. They are there called 神物, “spiritual things.” Divination by the milfoil was called 禧; that by the tortoise was called 卜. They were used from the highest antiquity. See the Shù-ching, II, ii, 18; V, iv, 20–30. 四體, “four limbs,” are by K'ang-ch'ăng interpreted of the feet of the tortoise, each foot being peculiarly appropriate to divination in a particular season. Chú Hsi interprets them of
by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

CHAPTER XXV. 1. Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself.

2. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

the four limbs of the human body. must be left as indefinite in the translation as it is in the text.—The whole chapter is eminently absurd, and gives a character of ridiculousness to all the magniloquent teaching about “entire sincerity.” The foreknowledge attributed to the Sage,—the mate of Heaven,—is only a guessing by means of augury, sorcery, and other follies.

25. HOW FROM SINCERITY COMES SELF-COMPLETION, AND THE COMPLETION OF OTHERS AND OF THINGS. I have had difficulty in translating this chapter, because it is difficult to understand it. We wish that we had the writer before us to question him; but, if we had, it is not likely that he would be able to afford us much satisfaction. Persuaded that what he denominates sincerity is a figment, we may not wonder at the extravagance of its predicates. 1. All the commentators of the Sung school say that is here 天命之性, “the Heaven-conferred nature,” and 道 is 率性之道, “the path which is in accordance with the nature.” They are probably correct, but the difficulty comes when we go on with this view of 欲 to the next paragraph. 2. I translate the expansion of this in the 日講:—“All that fill up the space between heaven and earth are things (物). They end and they begin again; they begin and proceed to an end; every change being accomplished by sincerity, and every phenomenon having sincerity unceasingly in it. So far as the mind of man (人之心) is concerned, if there be not sincerity, then every movement of it is vain and false.
3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes other men and things also. The completing himself shows his perfect virtue. The completing other men and things shows his knowledge. Both these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal. Therefore, whenever he—the entirely sincere man—employs them,—that is, these virtues,—their action will be right.

How can an unreal mind accomplish real things? Although it may do something, that is simply equivalent to nothing. Therefore the superior man searches out the source of sincerity, and examines the evil of insincerity, chooses what is good, and firmly holds it fast, so seeking to arrive at the place of truth and reality.” Mão’s explanation is:—

“Now, since the reason why the sincerity of spiritual beings is so incapable of being repressed, and why they foreknow, is because they enter into things, and there is nothing without them:—shall there be anything which is without the entirely sincere man, who is as a spirit?” I have given these specimens of commentary, that the reader may, if he can, by means of them, gather some apprehensible meaning from the text. 3. I have translated 成物 by—“complete other men and things also,” with a reference to the account of the achievements of sincerity, in chap. xxii. On 之德也, 合外內之道也, the 日講 paraphrases:—“Now both this perfect virtue and knowledge are virtues certainly and originally belonging to our nature, to be referred for their bestowment to Heaven;—what distinction is there in them of external and internal?”—All this, so far as I can see, is but veiling ignorance by words without knowledge.
Chapter XXVI. 1. Hence to entire sincerity there belongs ceaselessness.

2. Not ceasing, it continues long. Continuing long, it evidences itself.

3. Evidencing itself, it reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

4. Large and substantial;—this is how it contains all things. High and brilliant;—this is how it over-spreads all things. Reaching far and continuing long;—this is how it perfects all things.

26. A parallel between the Sage possessed of entire sincerity, and Heaven and Earth, showing that the same qualities belong to them. The first six paragraphs show the way of the Sage; the next three show the way of Heaven and Earth; and the last brings the two ways together, in their essential nature, in a passage from the Shih-ching. The doctrine of the chapter is liable to the criticisms which have been made on the 22nd chapter. And, moreover, there is in it a sad confusion of the visible heavens and earth with the immaterial power and reason which govern them; in a word, with God.

I. Because of the 故, "hence," or "therefore," Chü Hsi is condemned by recent writers for making a new chapter to commence here. Yet the matter is sufficiently distinct from that of the preceding one. Where the 故 takes hold of the text above, however, it is not easy to discover. The gloss in the 聲旨 says that it indicates a conclusion from all the preceding predicates about sincerity. 至誠 is to be understood, now in the
5. So large and substantial, the individual possessing it is the co-equal of Earth. So high and brilliant, it makes him the co-equal of Heaven. So far-reaching and long-continuing, it makes him infinite.

6. Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

7. The way of Heaven and Earth may be completely declared in one sentence.—They are without any doubleness, and so they produce things in a manner that is unfathomable.

8. The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and long-enduring.

abstract, and now in the concrete. But the 5th paragraph seems to be the place to bring out the personal idea, as I have done. 無疆, “without bounds,” = our infinite. Surely it is strange to apply that term in the description of any created being. 7. What I said was the prime idea in 誠, viz., “simplicity,” “singleness of soul,” is very conspicuous here. 其為物不貳,— 爲 is the substantive verb. It surprises us, however, to find Heaven and Earth called “things,” at the same time that they are represented as by their entire sincerity producing all things. 9.
9. The heaven now before us is only this bright shining spot; but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are over-spread by it. The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains mountains like the Hwâ and the Yo, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain

This paragraph is said to illustrate the unfathomableness of Heaven and Earth in producing things, showing how it springs from their sincerity, or freedom from doubleness. I have already observed how it is only the material heavens and earth which are presented to us. And not only so;—we have mountains, seas, and rivers, set forth as acting with the same unfathomableness as those entire bodies and powers. The 稱 says on this:—"The hills and waters are what Heaven and Earth produce, and that they should yet be able themselves to produce other things, shows still more how Heaven and Earth, in the producing of things, are unfathomable." The use of 多 in the several clauses here perplexes the student. On 於 昭之多, Chû Hsi says—此指其一處而言之, "This is speaking of it"—heaven—"as it appears in one point." In the 中庸 説, in loc., there is an attempt to make this out by a definition of 多:—多 餘也, 言 少許耳, "多 is overplus, meaning a small overplus." 日月星辰;—compare the Shû-ching, 1, 3. In that passage, as well as here, many take 星 as meaning the planets, but we need not depart from the meaning of "stars" generally. 辰 is applied variously, but used along with the other terms, it denotes the conjunctions of the sun and moon, which divide the circumference of the heavens into twelve parts. 華嶽,—there are five peaks, or 嶽, celebrated in China, the western one of which is called 華 (lower 3rd tone) 嶽. Here, however, we are to understand by each term a particular mountain. See the 集証 and 中庸 説, in loc. In the 集証, the Yellow River, and that only, is understood by 河, but both it and 海 must be
now before us appears only a stone; but when contemplated in all the vastness of its size, we see how the grass and trees are produced on it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanodons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

10. It is said in the Book of Poetry, "The ordinances of Heaven, how profound are they and unceasing!" The meaning is, that it is thus that Heaven is taken generally. 皆 read ch’üan, the 2nd tone, is in the dictionary, with reference to this passage, defined by 地, "a place," "a small plot." In the 中庸, 剱 is defined as 介蟲之元, "the first-produced of the Chelonia"; 龍 as 鱗鱗之長, "the chief of scaly animals"; 龜 as being "a kind of 龍," while the 龜 "has scales like a fish, feet like a dragon, and is related to the 龍." By 財 are intended pearls and valuable shells; by 貨, fish, salt, etc. 10. See the Shih-ching, IV, i, Bk. I, Ode II, st. 1. The attributes of the ordinances of Heaven, and the virtue
Heaven. And again, "How illustrious was it, the singleness of the virtue of King Wăn!" indicating that it was thus that King Wăn was what he was. Singleness likewise is unceasing.

CHAPTER XXVII. 1. How great is the path proper to the Sage!

2. Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven.

3. All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanor.

of King Wăn, are here set forth, as substantially the same. 純 = "fine and pure," "unmixed." The dictionary gives it the distinct meaning of "ceaselessness," quoting the last clause here,—純亦不已, as if it were definition, and not description.

27. The Glorious Path of the Sage; and how the Superior Man endeavors to attain to it. The chapter thus divides itself into two parts, one containing five paragraphs, descriptive of the Sage, and the other two descriptive of the superior man, which two appellations are to be here distinguished. 1. "This paragraph," says Chu Hsi, "embraces the two that follow." They are, indeed, to be taken as exegetical of it. 道, it is said, is here, as everywhere else in the Work (see the 灣 注, in loc.), "the path which is in accordance with the nature." The student tries to believe so, and goes on to par. 2, when the predicate about the nourishing of all things puzzles and confounds him. 2. 極 is not here the adverb, but = 至, "reaching to." 3. By 禮儀 we are to understand the greater and more general principles of propriety, "such," says the 備旨, "as capping, marriage, mourning, and sacrifice"; and by 威儀 are intended all the minuter observances of those. The former are also 經禮, 禮經, and 正經; the latter, 義禮 and 動禮. See the 備證, in loc. 300 and 3,000 are round numbers. Reference is made to these rules and their minutiae, to show how, in every one of them, as proceeding from the Sage, there is a principle, to be referred to
4. It waits for the proper man, and then it is trodden.

5. Hence it is said, “Only by perfect virtue can the perfect path, in all its courses, be made a fact.”

6. Therefore, the superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

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4. Compare chap. xx, 2. In “Confucius Sinarum Philosophus,” it is suggested that there may be here a prophecy of the Savior, and that the writer may have been “under the influence of that spirit, by whose moving the Sibyls formerly prophesied of Christ.” There is nothing in the text to justify such a thought.

5. 然, “to congeal”; then = 成, “to complete,” and 定, “to fix.” The whole paragraph is merely a repetition of the preceding one, in other words. 6. 道 in both cases here = 由, “to proceed from,” or “by.” It is said correctly, that 道 君子 德, “the first sentence, 一尊德性而道問學, is the brains of the whole paragraph.”
7. Thus, when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well governed, he is sure by his words to rise; and when it is ill governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry,—“Intelligent is he and prudent, and so preserves his person?”

Chapter XXVIII. 1. The Master said, “Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity;—

Analects, II, xi. 7. This describes the superior man, largely successful in pursuing the course indicated in the preceding paragraphs. 言 = 貴。詩曰, see the Shih, III, iii, Ode VI, st. 4.

28. An illustration of the sentence in the last chapter—“In a low situation he is not insubordinate.” There does seem to be a connection of the kind thus indicated between this chapter and the last, but the principal object of what is said here is to prepare the way for the eulogium of Confucius below,—the eulogium of him, a Sage without the throne. 1. The different clauses here may be understood generally, but they have a special reference to the general scope of the chapter. Three things are required to give law to the kingdom: virtue (including intelligence), rank, and the right time. 是 is he who wants the virtue, 是 is he who wants the rank, and the last clause describes the absence of the right time. In this last clause, there would seem to
on the persons of all who act thus calamities will be sure to come.

2. To no one but the Son of Heaven does it belong to order ceremonies, to fix the measures, and to determine the written characters.

3. Now, over the kingdom, carriages have all wheels of the same size; all writing is with the same characters; and all conduct there are the same rules.

be a sentiment, which should have given course in China to the doctrine of Progress. 2. This and the two next paragraphs are understood to be the words of Tsze-sze, illustrating the preceding declarations of Confucius. We have here the royal prerogatives, which might not be usurped. "Ceremonies" are the rules regulating religion and society; "the measures" are the prescribed forms and dimensions of buildings, carriages, clothes, etc.; 文 is said by Chü Hsi, after K’ang-ch’äng, to be "the names of the characters." But 文 is properly the form of the character, representing, in the original characters of the language, the形, or figure of the object denoted. The character and name together are styled字; and 書 is the name appropriate to many characters, written or printed. 文, in the text, must denote both the form and sound of the character. "to discuss," and 考, "to examine," but implying, in each case, the consequent ordering and settling. There is a long and eulogistic note here, in "Confucius Sinarum Philosophus," on the admirable uniformity secured by these prerogatives throughout the Chinese Empire. It was natural for Roman Catholic writers to regard Chinese uniformity with sympathy. But the value, or, rather, small value, of such a system in its formative influence on the characters and institutions of men may be judged, both in the empire of China, and in the Church of Rome. 3.今, "now," is said with reference to the time of Tsze-sze. The paragraph is intended to account for Confucius’s not giving law to the kingdom. It was not the time.
4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

5. The Master said, "I may describe the ceremonies of the Hsiâ dynasty, but Chî cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Châu, which are now used, and I follow Châu."

"the rut of a wheel." 4. 禮樂; 但 we must understand also "the measures" and "characters" in par.
2. This paragraph would seem to reduce most sovereigns to the condition of rois faineants. 5. See the Analects, III, ix, xiv, which chapters are quoted here; but in regard to what is said of Sung, with an important variation. The paragraph illustrates how Confucius himself 爲 下不備, "occupied a low station, without being insubordinate."
Chapter XXIX. 1. He who attains to the sovereignty of the kingdom, having those three important things, shall be able to effect that there shall be few errors under his government.

2. However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent might be the regulations made by one in an inferior situation, he is not in a
position to be honored. Unhonored, he cannot command credence, and not being credited, the people would not follow his rules.

3. Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them by comparison with those of the three kings, and finds them without mistake. He sets them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise. He is prepared to

his eulogium. 3. By 君子 is intended the 王天下者 in par. 1,—the ruling-sage. By 道 must be intended all his institutions and regulations. "Attestation of them is given by the masses of the people;" i.e., the people believe in such a ruler, and follow his regulations, thus attesting their adaptation to the general requirements of humanity. "The three kings" must be taken here as the founders of the three dynasties, viz., the great Yú, T'ang, the Completer, and Wán and Wú, who are so often joined together, and spoken of as one. 魂 = 謹, and should be read in the 4th tone. I hardly know what to make of 建諸天地. Chü, in his 言類, says: 此天地只是道耳, 謹言於此, 而異道不相悖也. "Heaven and Earth here simply mean right reason. The meaning is—I set up my institutions here, and there is nothing in them contradictory to right reason." This, of course, is explaining the text away. But who can do anything better with it? I interpret 質諸鬼神 (the 諸 is unfortunately
wait for the rise of a sage a hundred ages after, and has no misgivings.

4. His presenting himself with his institutions before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

5. Such being the case, the movements of such a ruler, illustrating his institutions, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him look longingly for him; and those who are near him are never wearied with him.

*left out in the text) as the general trial of a ruler's institutions by the efficacy of his sacrifices, in being responded to by the various spirits whom he worships. This is the view of a Ho Hi-chan (何屺瞻), and is preferable to any other I have met with. 百世以俟聖人而不惑。一 compare Mencius, II, Pt. I, ii, 17.
6. It is said in the Book of Poetry,—"Not disliked there, not tired of here, from day to day and night to night, will they perpetuate their praise." Never has there been a ruler, who did not realize this description, that obtained an early renown throughout the kingdom.

CHAPTER XXX. 1. Chung-nî handed down the doctrines of Yao and Shun, as if they had been his ancestors, and elegantly displayed the regulations of Wăn and Wû, taking them as his model. Above, he

6. See the Shih-ching, IV, i, Bk. II, Ode III, st. 2. It is a great descent to quote that ode here, however, for it is only praising the feudal princes of Châu. 在彼, “there,” means their own states; and 在此, “here,” is the royal court of Châu. For 射, the Shih-ching has 射.

30. THE EULOGIUM OF CONFUCIUS, AS THE BEAU IDEAL OF THE PERFECTLY SINCERE MAN, THE SAGE, MAKING A TERNION WITH HEAVEN AND EARTH. 1. 仲尼,—see chap. ii. The various predicates here are explained by K'ang-ch'äng and Ying-tâ, with reference to the “Spring and Autumn,” making them descriptive of it, but such a view will not stand examination. In translating the two first clauses, I have followed the editor of the 參匯, who says: 祖述者，以為祖而續述之，憲章者，奉為憲而表章之。In the 絳聞編, it is observed that in what he handed down, Confucius began with Yao and Shun, because the times of Fù-hsi and Shàn-nâng were very remote. Was not the true reason this, that he knew of nothing in China more remote than Yao and Shun? By “the times of heaven” are denoted the ceaseless regular movement, which appears to belong to the heavens; and by the “water and the land,” we are to understand the earth, in contradistinction from heaven, supposed to be fixed and unmovable. Lü, “a statute,” “a
2. He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

3. All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, are pursued without any collision among them. The smaller energies are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great
Chapter XXXI. 1. It is only he, possessed of all sagely qualities that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never
swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

2. All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

3. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people all are pleased with him.

4. Therefore his fame overspreads the Middle

enough from this. 領一以尊達卑 日 領, "the approach of the honorable to the mean is called lin." It denotes the high drawing near to the low, to influence and rule. 2. "An abyss, a spring," equal, according to Chú Hsi, to "still and deep, and having a source." 時出之, "always," or, in season— "puts them forth," the
the doctrine of the mean

2. The Exilogium of Confucius concludes, "The chapter," says Chu Hsi, "expands the clause in the last paragraph of chap. xxv. that the greater energies are seen in mighty transformations, and the subsequent bringing of them together, according to their kinds. 天下之大根, "the great root of the world," explained of the "the great invariable of the world" evidently with reference to the same

3. The doctrine of the mean, extending to all barbarous tribes. Wherever ships and carriages reach, wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall; — all who have blood and breath unfeignedly honor and love him. Hence it is said,—"He is the equal of Heaven."
virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth;—shall this individual have any being or anything beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who can know him, but he who is indeed quick

expression in chap. i, 4. 知 is taken as emphatic;—有默契焉, 非但聞見之知而已, “he has an intuitive apprehension of, and agreement with, them. It is not that he knows them merely by hearing and seeing.” 夫焉有所倚. This is joined by K‘ang-ch‘ang with the next paragraph, and he interprets it of the Master’s virtue, universally affecting all men, and not partially deflected, reaching only to those near him or to few. Ch‘u Hsi more correctly, as it seems to me, takes it as = 倚 靠, “to depend on.” I translate the expansion of the clause which is given in “Confucius Sinarum Philosophus:”—“The perfectly holy man of this kind therefore, since he is such and so great, how can it in any way be, that there is anything in the whole universe, on which he leans, or in which he inheres, or on which he behooves to depend, or to be assisted by it in the first place, that he may afterwards operate?” 2. The three clauses refer severally to the three in the preceding paragraph. 仁 is virtuous humanity in all its dimensions and capacities, existing perfectly in the Sage. Of 淵 I do not know what to say. The old commentators interpret the second and third clauses, as if there were a 如 before 淵 and 天, against which Ch‘u Hsi reclaims, and justly. In the 經 開編 we read:—天人本無二, .. 可知其小也, 除却形體, 便渾是天。形體如何除得, 只克去有我之私, 便是除也。天這般廣大, 吾心亦這般廣大, 而造化無間於我, 故曰浩浩其天. “Heaven and man are not properly two, and man is separate from Heaven only by his having this body. Of their seeing and hearing, their thinking and revolving, their moving and acting, men all say—It is from me. Every one thus brings out his self, and his smallness becomes known. But let the body be taken away, and all would be Heaven. How can the body be taken away? Simply by
in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?

CHAPTER XXXIII. 1. It is said in the Book of Poetry, “Over her embroidered robe she puts a plain, single garment;” intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of his virtue, while it daily becomes more illustrious, and it

subduing and removing that self-having of the ego. This is the taking it away. That being done, so wide and great as Heaven is, my mind is also so wide and great, and production and transformation cannot be separated from me. Hence it is said—*How vast is his Heaven.* Into such wandering mazes of mysterious speculation are Chinese thinkers conducted by the text:—only to be lost in them. As it is said, in par. 3, that only the sage can know the sage, we may be glad to leave him.

33. THE COMMENCEMENT AND THE COMPLETION OF A VIRTUOUS COURSE. The chapter is understood to contain a summary of the whole Work, and to have a special relation to the first chapter. There, a commencement is made with Heaven, as the origin of our nature, in which are grounded the laws of virtuous conduct. This ends with Heaven, and exhibits the progress of virtue, advancing step by step in man, till it is equal to that of High Heaven. There are eight citations from the Book of Poetry, but to make the passages suit his purpose, the author allegorizes them, or alters their meaning, at his pleasure. Origen took no more license with the Scriptures of the Old and New Testaments than Tsze-sze and even Confucius himself do with the Book of Poetry. 1. *The first requisite in the pursuit of virtue, is, that the learner think of his own improvement, and do not act from a regard to others.* 詩日：—see the Shih-ching, I, v, Ode III, st. 1, where we read, however, 衣錦裝衣, 裝 and 綢 are synonyms 懐 (the 4th tone) 約云 is a gloss by Tsze-sze, giving the spirit of the passage. The ode is understood to express the condolence of the people with the wife of the duke of Wei, worthy of, but denied, the affection of her husband. 君子之道, 小人之道, 道 seems here to correspond exactly to our English way, as in the
is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognized; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such a one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, “Although the fish sink and lie at the bottom, it is still quite clearly seen.” Therefore the superior man examines his heart,
that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equaled is simply this,—his work which other men cannot see.

3. It is said in the Book of Poetry, "Looked at in your apartment, be there free from shame as being exposed to the light of heaven." Therefore, the superior man, even when he is not moving, has a feeling of reverence, and while he speaks not, he has the feeling of truthfulness.

4. It is said in the Book of Poetry, "In silence is the offering presented, and the spirit approached to; there is not the slightest contention." Therefore the superior man does not use rewards, and the people are
stimulated to virtue. He does not show anger, and the people are awed more than by hatchets and battle-axes.

5. It is said in the Book of Poetry, “What needs no display is virtue. All the princes imitate it.” Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquillity.

6. It is said in the Book of Poetry, “I regard with pleasure your brilliant virtue, making no great display of it in sounds and appearances.” The Master said, “Among the appliances to transform the people,
sounds and appearances are but trivial influences. It is said in another ode, ‘His virtue is light as a hair.’ Still, a hair will admit of comparison as to its size. ‘The doings of the supreme Heaven have neither sound nor smell.’—That is perfect virtue.”

The above is the thirty-third chapter. Tsze-sze having carried his descriptions to the extremest point in the preceding chapters, turns back in this, and examines the source of his subject; and then again from the work of the learner, free from all selfishness, and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole kingdom tranquilized by simple and sincere reverentialness. He further eulogizes its mysteriousness, till he speaks of it at last as

Ode VII, st. 7. The “I” is God, who announces to King Wăn the reasons why he had called him to execute his judgments. Wăn’s virtue, not sounded nor emblazoned, might come near to the not of last paragraph, but Confucius fixes on the to show its shortcoming. It had some, though not large, exhibition. He therefore quotes again from III, iii, Ode VI, st. 6, though away from the original intention of the words. But it does not satisfy him that virtue should be likened even to a hair. He therefore finally quotes III, i, Ode I, st. 7, where the imperceptible working of Heaven (載＝事) in producing the overthrow of the Yin dynasty, is set forth as without sound or smell. That is his highest conception of the nature and power of virtue.
without sound or smell. He here takes up the sum of his whole Work, and speaks of it in a compendious manner. Most deep and earnest was he in thus going again over his ground, admonishing and instructing men:—shall the learner not do his utmost in the study of the Work?
THE WORKS OF MENCIUS

BOOK I

KING HWUY OF LEANG. PART I

Chapter I. 1. Mencius went to see King Hwuy of Leang.

2. The king said, “Venerable sir, since you have

Title of the Work. 孟子,—“The philosopher Mäng.” The Work thus simply bears the name, or surname rather, of him whose conversations and opinions it relates, and is said to have been compiled in its present form by the author himself. On the use of 子, after the surname, see on Ana., I, i. The surname and this 子 were combined by the Romish missionaries, and Latinized into Mencius, which it is well to adopt throughout the translation, and thereby avoid the constant repetition of the word “philosopher,” Mäng not being distinguished, like K’ung (Confucius), by the crowning epithet of “The Master.”

Title of this Book. 梁惠王章句上,—“King Hwuy of Leang, in chapters and sentences. Part I.” Like the books of the Confucian Analects, those of this Work are headed by two or three characters at or near their commencement. Each Book is divided into two parts, called 上下, “Upper and Lower.” This arrangement was made by Chaou K’e (趙岐), a scholar of the Eastern Han dynasty (died A.D. 202), by whom the chapters and sentences were also divided, and the 章句上, 章句下, remain to the present day, a memorial of his work.

Ch. I. Benevolence and righteousness Mencius’ only topics with the princes of his time; and the only principles which can make a country prosperous. 1. “King Hwuy of Leang.”—In the time of Confucius, Tsin (晉) was one of the great States of the empire, but the power of it was usurped by six great families. By 452 B.C., three of those were absorbed by the other three, viz., Wei, Chaou, and Han (魏, 趙, and 韓), which continued to encroach on the small remaining power of their prince, until at last they extinguished the royal house, and divided the whole territory among themselves. The emperor Wei Léé (華烈), in his 23rd year, 402 B.C., conferred on the chief of each family the title of prince (侯). Wei, called likewise, from the name of its capital,
not counted it far to come here, a distance of a thousand li, may I presume that you are likewise provided with counsels to profit my kingdom?"

3. Mencius replied, "Why must Your Majesty use that word 'profit'? What I am 'likewise' provided with, are counsels to benevolence and righteousness, and these are my only topics.

Leang, occupied the southeastern part of Tsin, Han and Chaou lying to the west and northwest of it. The Leang, where Mencius visited King Hwuy, is said to have been in the present department of Kaifeng. Hwuy—"The Kindly"—is the posthumous epithet of the king, whose name was Yung (嬴). The title of king had been usurped by Ying, at some time before Mencius first visited him, which, it is said, he did in the 35th year of his government, 335 B.C. Mencius visited him on invitation, it must be supposed, and the simple 見 = 被 招 往 見.

2. Mencius was a native of Tsw (鄒), in Loo, the name of which is still retained in the Tsw district of the department of Yenchow (兗州), in Shantung. The king, in complimentary style, calls the distance from Tsw to Leang a thousand li. It is difficult to say what was the exact length of the ancient li. At present, it is a little more than one third of an English mile. The 亦, "also," occasions some difficulty. — With reference to what is it spoken? Some compare the 亦 乎 with 不 亦 乎, Analects, I, i. But the cases are not parallel. Others say that the king refers to the many scholars who at the time made it their business to wander from country to country, as advisers to the princes:—"You also, like other scholars," etc. Then, when Mencius, in par. 3, replies—亦 有 仁 義, they say that he refers to Yaou, Shun, etc., as his models.—"I, like them," etc. But this is too far-fetched. The king’s 亦, I suppose, follows the clause—"You have come a thousand li," and means:—"That is one favor, but you probably have others to confer also. Then Mencius' 亦 refers to the king’s, and = "You say I likewise have counsels to profit you. What I likewise have, is benevolence," etc. Observe the force of 將, delicately and suggestively putting the question. 3. 對, — marking the answer of an inferior, used from respect to the king. 日 is "to say," followed directly by the words spoken. It is not "to speak of." 而 己 矣 mark very decidedly Mencius' purpose to converse only of 仁.
4. "If Your Majesty say, 'What is to be done to profit my kingdom?' the great officers will say, 'What is to be done to profit our families?' and the inferior officers and the common people will say, 'What is to be done to profit our persons?' Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be the chief of a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be the chief of a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot
be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching all.

5. “There never has been a man trained to benevolence who neglected his parents. There never has been a man trained to righteousness who made his sovereign an after consideration.

6. “Let Your Majesty also say, ‘Benevolence and righteousness, and these shall be the only themes.’ Why must you use that word—‘profit’?”

Chapter II. 1. Mencius, another day, saw King Hwuy of Leang. The king went and stood with him by a pond, and, looking round at the large geese and

後 and 先 are verbs. See Ana., VI, xx. 5. The 仁 and 義 here are supposed to result from the sovereign’s example.

Ch. 2. Rulers must share their pleasure with the people. They can only be happy when they rule over happy subjects. 1. 王立,—The king stood”; and the meaning is not that Mencius found him by the pond. The king seems to have received him graciously, and to have led him into the park. 於沼上,—comp. Ana., VI, vii, but for which passage I should translate here—“over a pond,” i. e., in some building over the water, such as is still very common in China. 鴻 means “large geese,” and 麋 is the name for a large kind of deer, but
deer, said, "Do wise and good princes also find pleasure in these things?"

2. Mencius replied, "Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

3. "It is said in the 'Book of Poetry',

'He measured out and commenced his spirit-tower;
He measured it out and planned it.
The people addressed themselves to it,
And in less than a day completed it.
When he measured and began it, he said to them—Be not so earnest:
But the multitudes came as if they had been his children.
The king was in his spirit-park;

they are joined here, as adjectives, to 營 and 營。賢者=賢者之君，
"worthy princes." It does not refer to Mencius, as some make it out. The reply makes this plain. The king's inquiry is prompted by a sudden dissatisfaction with himself, for being occupied so much with such material gratifications, and = "Amid all their cares of govt. do these pleasures find a place with good princes?" 3. See the She-king, III, i, Ode VIII, stt. 1, 2. The ode tells how his people delighted in King
The does reposed about,
The does so sleek and fat;
And the white birds shone glistening.
The king was by his spirit-pond;
How full was it of fishes leaping about!

"King Wăn used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower ‘the spirit-tower,’ calling the pond ‘the spirit-pond,’ and rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4. "In the Declaration of T‘ang it is said, ‘O sun,
when wilt thou expire? We will die together with thee.' The people wished for Kēe's death, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?"

Chapter III. 1. King Hwuy of Leang said, "Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove as many of the people as I can to the East of the river, and convey K'e gives quite another turn to the quotation, making the words an address of the people to T'ang:—"This day he [Kēe] must die. We will go with you to kill him." Choo He's view is to be preferred. I don't think that the last two clauses are to be understood generally:—"When the people wish to die with a prince," etc. They must specially refer to Kēe.

Ch. 3. Half measures are of little use. The great principles of royal government must be faithfully and in their spirit carried out. 1. The combination of particles—焉 耳 其 gives great emphasis to the king's profession of his own devotedness to his kingdom. 寡人 was the designation of themselves used by the princes in speaking to their people, = 寡德之人, "I, the man of small virtue." I shall hereafter simply render it by "I." Leang was on the south of the river, i.e., the Ho, or Yellow River, but portions of the Wei territory lay on the other side, or north of the river. This was called the Inside of the river, because the ancient imperial capitals had mostly been there, in the province of K'e (兖州), comprehending the present Shanse; and the country north of the Ho, looked at from them, was of course "within," or on this side of it. 稲,—now used...
grain to the country in the Inside. When the year is bad on the East of the river, I act on the same plan. On examining the government of the neighboring kingdoms, I do not find that there is any prince who employs his mind as I do. And yet the people of the neighboring kingdoms do not decrease, nor do my people increase. How is this?"

2. Mencius replied, "Your Majesty is fond of war; —let me take an illustration from war.—The soldiers move forward to the sound of the drums; and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; commonly for millet and maize, but here for grain generally. 加少, 加多; lit., “add few, add many.” To explain the 加, it is said the expressions 分外少, 分外多, “not fewer, nor larger, than they should for such states be.” 2. 鼓然 is said to express the sound of the drum. In 鼓之, 鼓 is used as a verb, and 之 refers to 戰士, or soldiers. It was the rule
some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?" The king said, "They may not do so. They only did not run a hundred paces; but they also ran away." "Since Your Majesty knows this," replied Mencius, "you need not hope that your people will become more numerous than those of the neighboring kingdoms.

3. "If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be

of war to advance at the sound of the drum, and retreat at the sound of the gong. 是也走也,—lit., "this also," i. e., the fifty paces, "was running away." 3. Here we have an outline of the first principles of royal government, in contrast with the measures on which the king plumes himself in the 1st par. The 不 is not imperative = "do not." The first clauses of the various sentences are conditional. In spring there was the sowing; in summer, the weeding; and in autumn, the harvesting:—those were the seasons and works of husbandry, from which the people might not be called off. 蕃, up. 1st tone. The dict. explains it by "to bear," "to be adequate to." 穀不可勝食 = "there is no eating power adequate to eat the grain." 故, here read ts'uh, "close-meshed." The
consumed. If the axes and bills enter the hills and forests only at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of Royal Government.

4. “Let mulberry trees be planted about the homesteads with their five mow, and persons of fifty years...
may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred mow, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and gray-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a state, where such results were seen,—persons of seventy wearing silk and to plant mulberry trees about their houses, for the nourishment of silkworms. 雞 豚 (a young pig) 狗 (the grain-fed, or edible dog) 猪 (the sow) 之 畜,—lit., “as to the nourishing of the fowl,” etc. 數 口 之 家—the ground was distinguished into three kinds;—best, medium, and inferior, feeding a varying number of mouths. To this the expression alludes. 序, See on Book III, Pt. I, iii, 10. 王 "low. 3rd tone, to come to reign,"
eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the imperial dignity.

5. "Your dogs and swine eat the food of men, and you do not know to make any restrictive arrangements. There are people dying from famine on the roads, and you do not know to issue the stores of your granaries for them. When people die, you say, 'It is not owing to me; it is owing to the year.' In what does this differ from stabbing a man and killing him, and then saying—'It was not I; it was the weapon'? Let Your Majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you."

"to become regnant emperor." 5. Mencius now boldly applies the subject, and presses home his faults upon the king. 食人食,—the second 食 is read tsze, low. 3rd tone. 檢=制 "to regulate." The phrase 不知検 is not easy. The translation given accords with the views of most of the commentators.
CHAPTER IV. 1. King Hwuy of Leang said, "I wish quietly to receive your instructions."

2. Mencius replied, "Is there any difference between killing a man with a stick and with a sword?" The king said, "There is no difference."

3. "Is there any difference between doing it with a sword and with the style of government?" "There is no difference," was the reply.

4. Mencius then said, "In your kitchen there is fat meat; in your stables there are fat horses. But your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

Ch. 4. A continuation of the former chapter, carrying on the appeal, in the last paragraph, on the character of King Hwuy's own Government. 1. 安, "quietly," i.e., sincerely and without constraint. It is said 安對勉強, 看見其出于誠意. 2, 3. 有以異乎, =有所以異乎, lit., "Is there whereby they are different?" 4. 野, outside a town were the 郊(keaou), suburbs, but without buildings; outside the keaou were the 牧(muh), pasture-grounds; and outside the muh were the 野(yay), wilds. 5.
5. "Beasts devour one another; and men hate them for doing so. When a prince, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is that parental relation to the people?"

6. Chung-ne said, "Was he not without posterity who first made wooden images to bury with the dead? So he said, because that man made the semblances of men, and used them for that purpose:—what shall be thought of him who causes his people to die of hunger?"

5. has the force of "and yet," i. e., though they are beasts. So that a "how much more" is carried on, in effect, to the rest of the par. 者, 一畜, up. 3rd tone, the verb. 惡在, 一畜, up. 1st tone, = 忌. "Being the parent of the people," —i. e., this is his designation, and what he ought to be. 6. 俑, — in ancient times, bundles of straw were made, to represent men imperfectly, called 俑靈, and carried to the grave, and buried with the dead, as attendants upon them. In middle antiquity, i. e., after the rise of the Chow dynasty, for those bundles of straw, wooden figures of men were used, having springs in them, by which they could move. Hence they were called 俑, as if 俑 = 蹴. By and by, came the practice of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text. 人無後乎, — the 無 is partly interrogative, and partly an exclamation = nonne. 爲, — low. 3rd tone, = because 如之何 is by some taken as = "what would he (viz., Confucius) have thought," etc.? I prefer taking it as in the translation. The designation of Confucius by Chung-ne is to be observed. See Doctrine of the Mean, ii, I.
Chapter V. 1. King Hwuy of Leang said, "There was not in the empire a stronger state than Tsin, as you, venerable sir, know. But since it descended to me, on the east we have been defeated by Ts‘e, and then my eldest son perished; on the west we have lost seven hundred le of territory to Ts‘in; and on the south we have sustained disgrace at the hands of Ts‘oo. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

Ch. 5. How a ruler may best take satisfaction for losses which he has sustained. That benevolent government will raise him high above his enemies. 1. After the partition of the state of Tsin by the three families of Wei, Chaou, and Han (note, ch. I), they were known as the three Tsin, but King Hwuy would here seem to appropriate to his own principality the name of the whole State. He does not, however, refer to the strength of Tsin before its partition, but under his two predecessors in the state of Wei. It was in the 30th year of his reign, and 340 B.C., that the defeat was received from Ts‘e, when his oldest son was taken captive, and afterwards died. That from Ts‘in was in the year 361 B.C., when the old capital of the state was taken, and afterwards peace had to be secured by various surrenders of territory. The disgrace from Ts‘oo was also attended with the loss of territory—some say 7, some say 8, towns or districts. The nominative to the verbs 敗, 喪, and 辱, does not appear to be 寡人 so much as 荒. 寡人恥之 may be translated—"I am ashamed of these things," but most comm. make it refer to 先人. Hwuy’s predecessors when Tsin was strong; as in the translation. The same reference they also give to 死者, as not said generally of "the dead;" those who had died in the various wars. This view is on the whole preferable to the other, and it gives a better antecedent for the 之 in 恥之. 一 = by one blow, one great movement. 楚 = 洗. 比 low. 3rd tone,
2. Mencius replied, "With a territory which is only a hundred li square, it is possible to attain the imperial dignity.

3. "If Your Majesty will indeed dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be plowed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers,

=為, "for." 2. See Pt. II, ii, 1; but it seems necessary to take the 方 in this and similar cases as in the transl. There is a pause at 地:—"with territory, which is," etc. This is the reply to the king's wish for counsel to wipe away his disgraces. He may not only avenge himself on Ts'e, Ts'in, and Ts'o, but he may make himself chief of the whole empire. How, is shown in the next par. 3. 省刑罰, 薄税斂, are the two great elements of benevolent govt., out of which grow the other things specified.刑罰 can hardly be separated. The dictionary says that 罰 is the general name of 罰. If we make a distinction, it must be as in the translation; 罰 is the redemption fine for certain crimes. So 稅斂 together represent all taxes. Great differences of opinion obtain as to the significance of the individual terms. Some make 稅 to be the proportion of the land produce paid to the govt., and 斂 all other contributions. By some this explanation is just reversed. A third party makes 稅 to be the tax of produce, and 斂 the graduated collection thereof. This last view suits the connection here. 喪, read e, low. 3rd tone, =治。壯者,—at 30, a man is said to be 壯。Translators have rendered it here by "the young,"
and, abroad their elders and superiors; — you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ts'in and Ts'oo.

4. "The rulers of those states rob their people of their time, so that they cannot plow and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children are separated and scattered abroad.

5. "Those rulers, as it were, drive their people into pitfalls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose Your Majesty?"
6. "In accordance with this is the saying,—"The benevolent has no enemy.' I beg Your Majesty not to doubt what I say."

CHAPTER VI. 1. Mencius went to see the King Seang of Leang.

2. On coming out from the interview, he said to some persons, "When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, 'How can the empire be settled?' I replied, 'It will be settled by being united under one sway.'

tone, here = 則. 6. 故, — not "therefore"; it may indicate a deduction from what precedes, or be simply an illustration of it. 勿疑, "Do not doubt." It is strange that Julien, in his generally accurate version, should translate this by "ne cuncteris." Hesitancy would, indeed, be an effect of doubting Mencius' words, not the proverb just quoted, but specially the affirmation in par. 2. But the words may not be so rendered.

Ch. 6. DISAPPOINTMENT OF MENC.
3. "Who can so unite it?"
4. "I replied, 'He who has no pleasure in killing men can so unite it."
5. "Who can give it to him?"
6. "I replied, 'All the people of the empire will unanimously give it to him. Does Your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the empire, there is not one

some friends of the philosopher, and is not to be taken generally. 然, read ts‘uh. 然然, — comp. 然然, Analects, XI, xxiv, 4. On 然之, 然之, comp. Ana. XIX, 14. Chaou K‘e makes 定于一 to = "It will be settled by him who makes benevolent government his one object." But this is surely going beyond the text. 5. The 與 is here explained, by Choo
who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the empire would look towards him with outstretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress.’”

Chapter VII. 1. King Seuen of Ts‘e asked,

He and others, as equivalent to ""， founding, no doubt, on the in the end. But in Book V, Pt. I, v, we have a plain instance of used in connection with the bestowment of the empire, as in the translation which I have ventured to give, which seems to me, moreover, to accord equally well, if not better, with the rest of the chapter. 6. The 7th and 8th months of Chow were the 5th and 6th of the Hea dynasty, with which the months of the present dynasty agree. 今夫,—夫, in lower 1st tone, is used as in the Ana. XI, ix, 3. The at the end is to be referred to 水, the whole, from (=猎), being an illustration of the people’s turning with resistless energy to a benevolent ruler.

Ch. 7. Loving and protecting the people is the characteristic of imperial government, and the sure path to the imperial dignity. This long and interesting chapter has been arranged in five parts. In the first part, pars. 1-5, Mencius unfolds the principle of
saying, "May I be informed by you of the transactions of Hwan of Ts'e, and Wǎn of Tsin?"

2. Mencius replied, "There were none of the disciples of Chung-ne who spoke about the affairs of Hwan and Wǎn, and therefore they have not been transmitted to these after ages;—your servant has not heard them. If you will have me speak, let it be about imperial government."

3. The king said, "What virtue must there be in order to the attainment of imperial sway?" Mencius answered, "The love and protection of the people; with this there is no power which can prevent a ruler from attaining it."

The ruler of Ts'e was properly only a duke (公), or a prince (侯); the title of king was a usurpation. Hwan and Wǎn,—see Ana., XIV, xvi. They were the greatest of the five leaders of the princes, who had played so conspicuous a part in the earlier time of the Chow dynasty, but to whom Confucius and Mencius so positively refused their approval.

2. 道 is a verb, = "to speak of," in which sense it had formerly a tone different from its usage as a noun. 無以, 則 王 言, 一 以 is taken by Choo He as = 已, which it is as well to acquiesce in. See Chau K'e's comm. for the all but impossibility of making any sense of the passage in any other way. 王, — low. 3rd tone, and so generally throughout the chap. As an imperial title, it is low. 2nd tone, the simple name of dignity; as implying the attainment or exercise of that dignity, it is the 3rd tone. By translating it by "imperial government," "imperial sway," we come nearer to giving Mencius's meaning than if we were to use the term "royal." 3. Here the nominatives of "king" and "Mencius" are dropped before 日, as frequently afterwards. The 日 just serves the purpose of our points of quotation. 保, — "to preserve," "to protect." I translate it, according to Choo He's account, as = 愛護. A pause is to be made at 民, and 王 joined to the remainder of
4. The king asked again, “Is such a one as I competent to love and protect the people?” Mencius said, “Yes.” “From what do you know that I am competent to that?” “I heard the following incident from Hoo Heih:—‘The king,’ said he, ‘was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, ‘Where is the ox going?’ The man replied, ‘We are going to consecrate a bell with its blood.’ The king said, ‘Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the sentence. 4. The hall, or tang, here mentioned, was probably that where the king was giving audience, and attending to the affairs of govt. 牛 何 之,—the 之 is the verb, =往. 牛何之,—also a verb, up. 2nd tone. 諸之, and at the same time with an indirect interrogative force. Choo He explains 廠鐘 from the meaning of 廠 as “a crack,” “a crevice,” saying: “After the casting of a bell, they killed an animal, took its blood, and smeared over the crevices.” But the first meaning of 廠 is—“a sacrifice by blood,” and anciently “almost all things,” connected with their religious worship, were among the Chinese purified with blood;—their temples, and the vessels in them. See the Le-ke, XXI, ji, Pt. II, 32.
the place of death." The man answered, "Shall we then omit the consecration of the bell?" The king said, "How can that be omitted? Change it for a sheep." I do not know whether this incident really occurred."

5. The king replied, "It did," and then Mencius said, "The heart seen in this is sufficient to carry you to the imperial sway. The people all supposed that Your Majesty grudged the animal, but your servant knows surely, that it was Your Majesty's not being able to bear the sight, which made you do as you did."

6. The king said, "You are right. And yet there really was an appearance of what the people condemned. But though Ts'e be a small and narrow state,
how should I grudge one ox. Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep."

7. Mencius pursued, "Let not Your Majesty deem it strange that the people should think you were grudging the animal. When you changed a large one for a small, how should they know the true reason? If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?" The king laughed and said, "What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep!—There was reason in the people's saying that I grudged it."

* denotes this, requiring the supplement which I have given. He acknowledges the truth of Mencius's explanation. 7. 何爱一牛，即不忍其觳觫，若无罪而就死地，故以羊易之。王曰，王无异于百姓之以王为爱也。以小易大，彼恶知之。王若隐其无罪而就死地，则王知之矣。牛羊何择焉？王笑曰，是诚何心哉？我非爱其财而易之也。若非其然，则王何不一太牢，而肯倍之以羊乎？牛羊，皆民之货也，王若不然，何不使吏以王命召之？而曰，吾以羊易之。是犹为鲧呼祝融也。
8. “There is no harm in their saying so,” said Mencius. “Your conduct was an artifice of benevolence. You saw the ox, and had not seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cookroom.”

9. The king was pleased, and said, “It is said in the Book of Poetry, ‘The minds of others, I am able by reflection to measure’;—this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, way in which Mencius has put the case. 8. 仁術—comp. Ana., VI, xxviii, 2,—仁之方. 在 ind. the killing place of the animals more especially, but we must take the two words 劍厮 together. 9. 無—悦. For the ode, see the Book of Poetry, II, iv, Ode IV, st. 4, where the 他 has a special reference. 夫子之謂也,—lit., “This was a speaking about
and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the imperial sway?"

10. *Mencius* replied, "Suppose a man were to make this statement to Your Majesty: ‘My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather;—my eyesight is sharp enough to examine the point of an autumn hair, but I do not see a wagonload of fagots;’—would Your Majesty allow what he said?" "No," was the answer, on which *Mencius* proceeded, "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people.—How is this? Is an
exception to be made here? The truth is, the feather's not being lifted, is because the strength is not used; the wagonload of firewood's not being seen, is because the vision is not used; and the people's not being loved and protected, is because the kindness is not employed. Therefore Your Majesty's not exercising the Imperial sway, is because you do not do it, not because you are not able to do it."

11. The king asked, "How may the difference between the not doing a thing, and the not being able to do it, be represented?" Mencius replied, "In such a thing as taking the T'ae Mountain under your arm, and leaping over the north sea with it, if you say to
people—‘I am not able to do it,’ that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people—‘I am not able to do it,’ that is a case of not doing it, it is not a case of not being able to do it. Therefore Your Majesty’s not exercising the imperial sway, is not such a case as that of taking the T’ae Mountain under your arm, and leaping over the north sea with it. Your Majesty’s not exercising the imperial sway is a case like that of breaking off a branch from a tree.

12. “Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family,
so that the young in the families of others shall be similarly treated:—do this, and the empire may be made to go round in your palm. It is said in 'The Book of Poetry,' 'His example affected his wife. It reached to his brothers, and his family of the state was governed by it.'—The language shows how King Wăn simply took this kindly heart, and exercised it towards those parties. Therefore the carrying out his kindly heart by a prince will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other than this:—simply that they knew well how to carry out, so as to affect others in the same way,” but there seems to be a kind of constructio pregnans, conveying all that appears in the translation. 天下可運於掌 is made by most comm. to mean—“you may pervade the empire with your kindness so easily.” But I must believe that it is the effect, and not the means, which is thus represented. For the ode, see the She-king, III, i, Ode VI, st. 2. The original celebrates the virtue of King Wăn, and we must translate in the third person, and not in the first.”御等, but the meaning is disputed. Here Choo He explains it by 给. The philosopher now introduces a new element into his discourse. It is no longer the 忍之心, “the heart that cannot bear,” i.e., the humane heart, which is necessary to raise to the imperial sway, but it is此心, “the carrying out of this heart.” All may have the heart, but all may not be gifted,
others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people. — How is this? Is an exception to be made here?

13. "By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate the motions of the mind. I beg Your Majesty to measure it.

14. "You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes; — do these things cause you pleasure in your mind?"

so to carry it out that it shall affect all others. We cannot wonder that the princes whom Mencius lectured should have thought his talk transcendent. 13. The 1st tone is low, 3rd tone, too, "a measure," the instrument for measuring. But both it and 慣 are equivalent to active verbs. 心 爲 蕭 means that the mind, as affected from without, and going forth to affect, may be light or heavy, long or short, i. e., may be right or wrong, and that in different degrees; — and that it is more important to estimate the character of its action, than to weigh or measure other things. 14. Here Mencius helps the king to measure his mind. 抑,—about the same as our "come.
15. The king replied: "No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire."

16. Mencius said, "May I hear from you what it is that you greatly desire?" The king laughed and did not speak. Mencius resumed, "Are you led to desire it, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm clothing for your body? Or because you have not enow of beautifully colored objects to delight your eyes? Or because you have not voices and tones enough to please your ears? Or because you have not enow of attendants and favorites to stand before you and receive your orders? Your Majesty's
various officers are sufficient to supply you with those things. How can Your Majesty be led to entertain such a desire on account of them?" "No," said the king; "my desire is not on account of them?" Mencius added, "Then, what Your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ts'in and Ts'oo wait at your court, to rule the Middle Kingdom, and to attract to you the barbarous tribes that surround it. But to do what you do to seek for what you desire, is like climbing a tree to seek for fish."

17. The king said, "Is it so bad as that?" "It is even worse," was the reply. "If you climb a tree to seek for fish, although you do not get the fish, you will
not suffer any subsequent calamity. But if you do what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities.” The king asked, “May I hear from you the proof of that?” Mencius said, “If the people of Tsow should fight with the people of Ts‘oo, which of them does Your Majesty think would conquer?” “The people of Ts‘oo would conquer.” “Yes;—and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the four seas embraces nine divisions, each of a thousand li square. All Ts‘e together is but one of them. If with one part you try to subdue the other eight,
what is the difference between that and Tsow’s contending with Ts‘oo? For, with the desire which you have, you must likewise turn back to the radical course for its attainment.

18. “Now, if Your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the empire to wish to stand in Your Majesty’s court, and the farmers all to wish to plow in Your Majesty’s fields, and the merchants, both traveling and stationary, all to wish to store their goods in Your Majesty’s market places, and traveling strangers all to wish to make their tours on Your Majesty’s roads, and all throughout the empire who feel aggrieved by their rulers to wish to come and complain to Your Majesty. And when they are so bent, who will be able to keep them back?”

蓋亦反 其 本, is spoken with reference to the king’s object of ambition:—“By the course you are pursuing you cannot succeed, for, if you wish to do so, you must also turn back to the root of success.” 18. 野,—“fields,” here; not “wilds.” 出於—“to come forth in,” i.e., to pass from
19. The king said, "I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly; although I am deficient in intelligence and vigor, I will essay and try to carry your instructions into effect."

20. Mencius replied, "They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them;—this is to entrap the people. How can such
21. "Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents; and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease.

22. "Now, the livelihood of the people is so entrap. 無所不為已—已. see on par. 17. 21. 終身, gen. means "the whole life." Perhaps we should translate, "If some years be good, they will all their lives have plenty"; i. e., they will in those yearslay by a sufficient provision for bad years. This supposes that the people have felt the power of the instruction and moral training that is a part of royal govt., which, however, is set forth as consequent on the regulation of the livelihood. Similarly, below. 之善, 之 is the verb, 之往, 民之從之也. 輕, Julien censures Noel here for rendering 從之 by ipsi (principi)
regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. Notwithstanding good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

23. "If Your Majesty wishes to effect this regulation of the livelihood of the people, why not turn to that which is the essential step to it?

24. "Let mulberry trees be planted about the homesteads with their five mow, and persons of fifty years may be clothed with silk. In keeping fowls,
pigs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred mow, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools,—the inculcation in it especially of the filial and fraternal duties, and gray-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a state where such results were seen,—the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the imperial dignity.”
CHAPTER I. 1. Chwang Paou, seeing Mencius, said to him, “I had an audience of the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?” Mencius replied, “If the king’s love of music were very great, the kingdom of Ts’e would be near to a state of good government.”

Ch. 1. How the love of music may be made subservient to good government, and to a prince’s own advancement. The chapter is a good specimen of Mencius’s manner,—how he slips from the point in hand to introduce his own notions, and would win princes over to benevolent government by their very vices. He was no stern moralist, and the Chinese have done well in refusing to rank him with Confucius. 1. Chwang Paou appears to have been a minister at the court of Ts’e.
2. Another day, Mencius, having an audience of the king, said, "Your Majesty, I have heard, told the officer Chwang that you love music;—was it so?" The king changed color, and said, "I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the present age."

3. Mencius said, "If Your Majesty's love of music were very great, Ts'e would be near to a state of good government! The music of the present day is just like the music of antiquity, in regard to effecting that."

4. The king said, "May I hear from you the proof of that?" Mencius asked, "Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it along with others?" "To enjoy it along with
others,” was the reply. “And which is the more pleasant,—to enjoy music along with a few, or to enjoy it along with many?” “To enjoy it along with many.”

5. Mencius proceeded, “Your servant begs to explain what I have said about music to Your Majesty.

6. “Now, Your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, ‘That’s how our king likes his music! But why does he reduce us to this extremity of distress?—Fathers
and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad. Now, Your Majesty is hunting here.—The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, ‘That’s how our king likes his hunting! But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad. Their feeling thus is from no other reason but that you do not give the people to have pleasure as well as yourself.

complete it, 因然已. 田 is used synonymously with 故, “to hunt.” 聲 and 音 are to each other much as our sound or noise and tone or note. 音 is applied appropriately to the fifes and pipes, and also to the carriages and horses, having reference to the music of the bells with which these were adorned. Of 羽旄 Choo He simply says that they were 旌属,
7. "Now, Your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, 'That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?' Now, Your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, 'That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?' Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

"belonging to the banners." The羽 were feathers adorning the top of the flagstaff; the旄, a number of cows' tails suspended from the top.
8. "If Your Majesty now will make pleasure a thing common to the people and yourself, the imperial sway awaits you."

CHAPTER II. 1. The king, Seuen, of Ts'e asked, "Was it so, that the park of King Wăn contained seventy square li?" Mencius replied, "It is so in the records."

2. "Was it so large as that?" exclaimed the king. "The people," said Mencius, "still looked on it as small." The king added, "My park contains only forty square li, and the people still look on it as large. How is this?" "The park of King Wăn," was the

Ch. 2: How a Ruler Must Not Indulge His Love for Parks and Hunting to the Discomfort of the People. 1. 傳, low. 3rd tone, "a record," an historical narration handing down events to futurity (傳, low). 方七十里, must be understood — "containing seventy square li," not "seventy li square." In the
reply, "contained seventy square li, but the grass-cutters and fuel gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?

3. "When I first arrived at the borders of your state, I inquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the border gates there was a park of forty square li, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man.—Thus those forty square li are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?"

are now lost. 2. 荪者 荪者 are distinguished thus:—"gatherers of grass to feed animals, and gatherers of grass for fuel." Observe how those nouns, and 雉 and 兔 that follow are made verbs by the 種:—the fodderers, the pheasanters, etc. 3. 郊 is used here in the sense simply of "borders," and on the borders of the various states there were "passes" or "gates," for the taxation of merchandise, the examination of strangers, etc. 蠼鹿, see Pt. I, ii. These forest laws of Ts'e were hardly worse than those enacted by the first Norman sovereigns of England, when whoever killed a deer, a boar, or even a hare, was punished with the loss of his eyes, and with death if the statutes were repeatedly violated.
CHAPTER III. 1. The King Seuen of Ts'e asked, saying, “Is there any way to regulate one’s maintenance of intercourse with neighboring kingdoms?” Mencius replied, “There is. But it requires a perfectly virtuous prince to be able, with a great country, to serve a small one, —as, for instance, T’ang served Kō, and King Wān served the Kwān barbarians. And it requires a wise prince to be able, with a small country, to serve a large one, —as the King T‘ae served the Heun-yuh, and Kow-tseen served Woo.

Ch. 3. How friendly intercourse with neighboring kingdoms may be maintained, and the love of valor made subservient to the good of the people, and the glory of the prince. 1. The two first differ in meaning considerably from the two last, and they are explained by 有道乎。孟子對曰、有、惟
惟智者、為能以小事大、
惟事事克、能以大事小、是
仁者、為能以大事小事、
故湯事葛、文王事昆夷、
故大王事獯鬻、句踐事有道乎。孟子對曰、有、惟
惟智者、為能以小事大、
惟事事克、能以大事小、是
仁者、為能以大事小事、
故湯事葛、文王事昆夷、
故大王事獯鬻、句踐事

with the Kwān tribes we have nowhere an account, which satisfies Mencius’s reference to them. Both Chaou K’e and Choo He make refer. to the She-king, III, i, Ode III, st. 8; but what is there said would seem to be of things antecedent to King Wān. Of King T‘ae and the Heun-yuh, see below, ch. xv. A very readable, though romanced account of Kow-Tseen’s service of Woo is in the Lēe Kwō Che (列國志), Bk. lxx. 是故和故、therefore,” introducing illustrations of what has been said,
2. "He who with a great state serves a small one, delights in Heaven. He who with a small state serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3. "It is said in the 'Book of Poetry,' 'I fear the majesty of Heaven, and will thus preserve its favoring decree.'"

4. The king said, "A great saying! But I have an infirmity; — I love valor."

are = our "as." 2. 天, says Choo He, 理而已矣, "Heaven is just principle, and nothing more." It is a good instance of the way in which he and others often try to expunge the idea of a governing Power and a personal God from their classics. Heaven is here evidently the superintending, loving Power of the universe; Chaou K'e says on the whole paragraph: "The sage delights to pursue the way of Heaven, just as Heaven overspreads every thing; — as was evidenced in T'ang and W'an's protecting the whole empire. The wise measure the time and revere Heaven, and so preserve their states; — as was evidenced in King T'ao and Kow-tse." This view gives to 天 a positive, substantial meaning, though the personality of the Power is not sufficiently prominent. The commentator 王觀 濤 says: "The Heaven here is indeed the Supreme Heaven, but after all it is equivalent to principle and nothing more!" 保, as in Pt. I, vii. 3. See the She-king, IV, i, Bk. I, Ode VII, st. 3. 保, "to preserve," "to keep." 言 is here taken 为; not so in the ode. The final 之 refers to the decree or favor
5. "I beg Your Majesty," was the reply, "not to love small valor. If a man brandishes his sword, looks fiercely, and says, 'How dare he withstand me?'—this is the valor of a common man, who can be the opponent only of a single individual. I beg Your Majesty to greaten it.

6. "It is said in the 'Book of Poetry,'

'The king blazed with anger,
And he marshaled his hosts,
To stop the march to Keu,
To consolidate the prosperity of Chow,
To meet the expectations of the empire.'

This was the valor of King Wăn. King Wăn, in one burst of his anger, gave repose to all the people of the empire.

of Heaven. 5. Observe the verbal meaning of 夫. 6. See the She-king, III, 1, Ode VII, st. 5, where we have probably that in the ode is called for 遇, and 旅 for 莒. 莒 is the name of a state or place, the same
7. "In the 'Book of History' it is said, 'Heaven, having produced the inferior people, appointed for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the empire. Whoever are offenders, and whoever are innocent, here am I to deal with them. How dare any under heaven give indulgence to their refractory wills?' There was one man pursuing a violent and disorderly course in the empire, and King Woo was ashamed of it. This was the valor of King Woo. He also, by one display of his anger, gave repose to all the people of the empire.

7. See the Shoo-king, V, i, Sect. I, 7, but the passage as quoted by Mencius is very different from the original text. 惟曰其助上帝,一lit., “just saying, They shall be aiding to God.” The sentiment is that of Paul, in Rom. 13:1-4. “The powers ordained of God are the ministers of God.” In 天下曷敢有越厥志, there is an allusion to the
8. "Let now Your Majesty also, in one burst of anger, give repose to all the people of the empire. The people are only afraid that Your Majesty does not love valor."

CHAPTER IV. 1. The King Seuen of Ts'e had an interview with Mencius in the Snow palace, and said to him, "Do men of talents and worth likewise find pleasure in these things?" Mencius replied, "They do, and if people generally are not able to enjoy themselves, they condemn their superiors.

tyrant Kēē, who is the 一人 in Mencius's subjoined explanation. 8. 惟恐 is, by some, taken—"The people would only be afraid," the prec. clause being="If Your Majesty," etc. I think the present tense is preferable.

Ch. 4. A RULER'S PROSPERITY DEPENDS ON HIS EXERCISING A RESTRAINT UPON HIMSELF, AND SYMPATHIZING WITH THE PROPER IN THEIR JOYS AND SORROWS. 1. "The Snow palace" was a pleasure palace of the princes of Ts'e, and is said to have been in the present district of Lintszo, in the department of Tsingchow. Most comm. say that King Seuen had lodged Mencius there, and went to see him, but it may not have been so. Perhaps they only had their interview there. 贤者亦有此樂乎, is different from the question in nearly the same words, in Pt. I, ii, 贤者 being there "worthy princes," and here "scholars," men of worth generally, with a reference to Mencius himself. 人不得一人 is to be taken as民.
2. "For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do not make enjoyment a thing common to the people and themselves, they also do wrong.

3. "When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire; a sympathy of sorrow will do the same:—in such a state of things, it cannot but that the ruler attain to the imperial dignity.

"the people," men generally, and 不得, it is said, is 不得安居之 樂, 非 is used as a verb, = "to blame," "to condemn." So in the next par. 3. I have given the meaning of the phrases 樂 以 天 下, 憂 以 天 下, which sum up the preceding part of the par., and a phrase is used, not to be understood as spoken of the ruler only. The 合 講 says:— "These two sentences are to be explained from the four prec. sentences. The phrase 天下 is only a forcible way, of saying what is said by 民. The 以 is to be explained as if we read—不 以 一 身, 乃 以 天 下, the joy and sorrow is not with (i.e., from) one individual, but from the whole empire."
4. "Formerly, the duke, King, of Ts‘e, asked the minister Ngan, saying, ‘I wish to pay a visit of inspection to Chuen-foo, and Chaou-woo, and then to bend my course southward along the shore, till I come to Lang-yay. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient emperors?’

5. "The minister Ngan replied, ‘An excellent inquiry! When the emperor visited the princes, it was called a tour of inspection, that is, he surveyed the states under their care. When the princes attended at the court of the emperor, it was called a report of office,

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4. 晏子, see Conf. Ana., V, xvi. The duke King occupied the throne for 58 years, from 546–488 B.C. Chuen-foo and Chaou-woo were two hills, which must have been on the north of Ts‘e, and looking on the waters now called the Gulf of Pechili. Langyay was the name both of a mountain and an adjacent city, referred to the present department of Chooshing, in Ts‘ingchow. 作 is used as = to do.” 5. 狩 巡,— see the Shoo-king, II, i, 8, 9. 狩 is used as = the translation. This tour of
that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. And moreover, in the spring they examined the plowing, and supplied any deficiency of seed; in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hea dynasty,—"If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help?" That ramble and that excursion were a pattern to the princes.

6. "'Now, the state of things is different.—A host inspection appears to have been made, under the Chow dynasty, once in 12 years, while the princes had to present themselves at court, (朝, read ch‘ao) once in 6 years. From 春, "in the spring," the practices appropriate to the various princes, as well as the emperor, are described, though, as appears from the last clause, with special reference to the latter. 豫 or 預=遊. By —遊
marches in attendance on the ruler, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the imperial ordinances are violated, and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost:—these things proceed to the grief of their subordinate governors.

7. "Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase translation. This view certainly puts force on the characters, yet we seem driven to it. Chao K'e makes them refer to the princes proper, who also are with him the subject in the clause 聿, but how can it be said that these things in which they delighted were a "grief" to them?
without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

8. "The ancient emperors had no pleasures to which they gave themselves as on the flowing stream; no doings which might be so characterized as wild and lost.

9. "It is for you, my prince, to pursue your course."

10. "The duke King was pleased. He issued a proclamation throughout his state, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the grand music master, he said to him—'Make for me music to suit a prince and his minister pleased with each other.' And it was then that the Che-shaou and Kēō-shaou were made, in the
poetry to which it was said, 'What fault is it to restrain one's prince?' He who restrains his prince loves his prince."

Chapter V. 1. The king Seuen of Tʻse said, "People all tell me to pull down and remove the Brilliant palace. Shall I pull it down, or stop the movement for that object?"

2. Mencius replied, "The Brilliant palace is a palace is used for  the name given to the music of Shun. This was said to be preserved in Tʻse, and the same name was given to all Tʻse music. The Che-shaou and Kēo-shaou were, I suppose, two tunes or pieces of music, starting with the notes 微 and 角, respectively.

Ch. 5. True royal government will assuredly raise to the imperial dignity, and neither greed of wealth, nor love of woman, need interfere with its exercise. However his admirers may try to defend him, here, and in other chapters, Mencius, if he does not counsel to, yet suggests, rebellion. In his days, the Chow dynasty was nearly a century distant from its extinction. And then his accepting the princes, with all their confirmed habits of vice and luxury, and telling them those need not interfere with the benevolence of their government, shows very little knowledge of man, or of men's affairs. 1. 明堂, not "the Ming or Brilliant Hall." It was the name given to the palaces occupied in different parts of the country by the emperors in their tours of inspection mentioned in the last chapter. See the Book of Rites, Bk. XIV. The name Ming was given to them, because royal government, etc., were "displayed" by means of them. The one in the text was at the foot of the Tʻae Mountain in Tʻse, and as the emperor no longer made use of it, the suggestion on which he consulted Mencius, was made to King Seuen. In 毀諸已乎, we have two questions,—"Shall I destroy it (諸, the interrog. of hesitancy, so common in Mencius), or, Shall I stop?" 2. the 1st and 2nd 王 here have the low. 1st tone; they quite differ from the 2nd, which is merely the style of King Seuen. I
appropriate to the emperors. If Your Majesty wishes to practice the true royal government, then do not pull it down."

3. The king said, "May I hear from you what the true royal government is?" "Formerly," was the reply, "King Wăn's government of K'e was as follows:—The husbandmen cultivated for the government one ninth of the land; the descendants of officers were salaried; at the passes and in the markets, strangers were inspected, but goods were not taxed: there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in

may give here a note from the 集證 (Pt. I, i, 1) on the force of the terms 君 and 王.—"He who is followed by the people till they form a flock (羣) is a 俊人. He to whom they turn and go (往 之) is a 王. Thus the title 王 expresses the idea of the people's turning and resorting to him who holds it, but the possessor of a state can barely be called a 俊人. It is only the possessor of the empire, who can be styled 王." 3. K'e was a double peaked hill, giving its name to the adjoining country, the old state of Chow. Its name is still retained in the district of K'eshan, in Fungtseang, the most western department of Shense, bordering on Kansu. 耕 人 九 一, —A square li was divided into 9 parts, each containing 100 mow; eight farming families were located upon them, one part being reserved for govt., which was cultivated by the joint labors of the husbandmen. See III, Pt. I, iii, 仕者世翼— "officers, hereditary emolument"; that is, descendants of meritorious officers, if men of ability, received office, and, even if they were not,
their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans:—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and King Wăn, in the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the 'Book of Poetry,'

'The rich may get through.
But alas! for the miserable and solitary!''

4. The king said, "0 excellent words!" Mencius said, "Since Your Majesty deems them excellent, why do you not practice them?" "I have an infirmity," said the king; "I am fond of wealth." The reply was,
"Formerly, Kung-lew was fond of wealth. It is said in the 'Book of Poetry':

'He reared his ricks, and filled his granaries,
He tied up dried provisions and grain,
In bottomless bags, and sacks,
That he might gather his people together, and glorify his state.
With bows and arrows all-displayed,
With shields, and spears, and battle-axes, large and small,
He commenced his march.'

In this way those who remained in their old seat had their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could commence his march. If

4. 公 劉, "The duke Lew," was the great-grandson of How-tseih, the high ancestor of the Chow family. By him the waning fortunes of his house were revived, and he founded a settlement in 鬱 (Pin), the present Pinchow (邵 州), in Shense. The account of his doing so is found in the ode quoted, She-king, III, ii, Ode IV, st. 1. For 乃 we have in the She-king, 迺 and for 戟, 韓 - 積, read ts'ze, up. 3rd tone, "to store up," "stores." Choo He explains: "stores in the open air." The King
Your Majesty loves wealth, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the imperial sway?"

5. The king said, "I have an infirmity; I am fond of beauty." The reply was, "Formerly, King T'ae was fond of beauty, and loved his wife. It is said in the 'Book of Poetry':

'Koo-kung T'an-foo
Came in the morning, galloping his horse,
By the banks of the western waters,
As far as the foot of K'e hill,
Along with the lady of Keang;
They came and together chose the site of settlement.'

T'ae (see the Doctrine of the Mean, ch. xviii) was the 9th in descent from Kung Lew, by name T'an-foo (up. 2nd tone). He removed from Pin to K'e, as is celebrated in the ode, She-king, III, i, Ode III, st. 2. T'an-foo's title, before it was changed into 大王, "the king, or emperor, T'ae."
At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If Your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the imperial sway?"

Chapter VI. 1. Mencius said to the King Seuen of Ts’e, "Suppose that one of Your Majesty’s ministers were to intrust his wife and children to the care of his friend, while he himself went into Ts’oo to travel, and that, on his return, he should find that the friend had caused his wife and children to suffer from cold and hunger;—how ought he to deal with him?" The king said, "He should cast him off."

Oh. 6. Bringing home his bad government to the King of Ts’e. 1. 之楚, 一之 is the verb=往. 比, low. 3rd tone, = 及, as in Ana., XI, xxv, 4. 5. 凍 and 餿 are active, hiphil verbs. It is better to prefix “sup-
2. *Mencius* proceeded, "Suppose that the chief criminal judge could not regulate the officers under him, how would you deal with him?" The king said, "Dismiss him."

3. *Mencius* again said, "If within the four borders of your kingdom there is not good government, what is to be done?" The king looked to the right and left, and spoke of other matters.

**Chapter VII.**

1. Mencius, having an interview with the King Seuen of Ts'e, said to him: "When men speak of 'an ancient kingdom,' it is not meant thereby that it has lofty trees in it, but that it has ministers sprung from families which have been noted in it for

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2. 士師, see on Ana. XVIII, ii. 治 is low. 1st tone. In the next par., it is low. 3rd. The two instances well illustrate the difference of signification, which the tone makes.

Ch. 7. **The Care to be Employed by a Prince in the Employment of Ministers; and Their Relation to Himself, and the Stability of His Kingdom.**

1. On the idiom 之謂, see Premare, on char. 之; but the examples which he adduces are not quite similar to those in this passage. Lit., the opening sentence would be: "That which is said—an ancient kingdom, is not the saying (之謂) of saying it has lofty trees; it is the saying of—it has hereditary ministers." The 謂 in 非謂 might be omitted, and yet it adds something
generations. Your Majesty has no intimate ministers 

\textit{even}. Those whom you advanced yesterday are gone 
to-day, and you do not know it.”

2. The king said, “How shall I know that they 
have not ability, and so avoid employing them at 
all?”

3. The reply was, “The ruler of a state advances 
to office men of talents and virtue, only as a matter 
of necessity. Since he will thereby cause the low to 
overstep the honorable, and strangers to overstep 
his relatives, may he do so but with caution?

4. “When all those about you say,—‘This is a 
man of talents and worth,’ you may not for that 
believe it. When your great officers all say,—‘This 
in the turn of the sentence. As 

\textit{opposed to 今 日, 昨 者=}“yesterday.” Chaou K’ē strangely mistakes 
the meaning of the last clause, which 
he makes to be:—“Those whom you 
advanced on the past day, do evil 
to-day, and you do not know to cut 
them off!” 2. 舍 = 拾, up. 2nd tone, 
“to let go,” “to dismiss.” 3. 如不 
得 已, —lit., “as a thing in which he 
cannot stop,” Comp. the Chung 
Yung, xx, 13. 4. 未 可, “you may
is a man of talents and virtue,' neither may you for that believe it. When all the people say,—‘This is a man of talents and virtue,' then examine into the case, and when you find that the man is such, employ him. When all those about you say,—‘This man won’t do,' don’t listen to them. When all your great officers say,—‘This man won’t do,' don’t listen to them. When the people all say,—‘This man won’t do,' then examine into the case, and when you find that the man won’t do, send him away.

5. "When all those about you say,—‘This man deserves death,' don’t listen to them. When all your great officers say,—‘This man deserves death,' don’t
listen to them. When the people all say, — 'This man deserves death,' then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, 'The people killed him.'

6. "You must act in this way in order to be the parent of the people."

Chapter VIII. 1. The king Seuen of Ts'e asked, saying, "Was it so, that T'ang banished Kēē, and that King Woo smote Chow?" Mencius replied, "It is so in the records."

2. The king said, "May a minister then put his sovereign to death?"

Ch. 8. Killing a sovereign is not necessarily rebellion nor murder. 1. Of T'ang's banishment of Kēē, see the Shoo-king, IV, ii; iii; and of the smiting of Chow, see the same, V, i. 2. 訡 is the word appropriated to regicide, which Mencius in his reply exchanges for 誅.
3. Mencius said, "He who outrages the benevolence proper to his nature is called a robber; he who outrages righteousness is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard of the putting a sovereign to death, *in his case.*"

Chapter IX. 1. Mencius, having an interview with the king Seuen of Ts'e, said to him: "If you are going to build a large mansion, you will surely cause the master of the workmen to look out for large trees, and when he has found such large trees, you will be glad, thinking that they will answer for the intended ways. In one important point Mencius's illustrations fail. A prince is not supposed to understand either housebuilding or stonecutting; he must delegate those matters to the men who do. But government he ought to understand, and he may not delegate it to any scholars or officers. 1. The 工師 was a special officer having charge of all the artisans, etc. See the Le-ke, VI, ii, 29; vi, 17. 獨, upper 1st tone,—see Pt. I, iii, 3. 以 "its use," i. e., the building of the house.
object. Should the workmen hew them so as to make them too small, then Your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning the principles of right government, and, being grown up to vigor, he wishes to put them in practice; — if Your Majesty says to him, 'For the present put aside what you have learned, and follow me,' what shall we say?

2. "Here now you have a gem unwrought, in the stone. Although it may be worth 240,000 tael s, you will surely employ a lapidary to cut and polish it. But when you come to the government of the state,

The 之 after 學 and 行 are to be understood as referring to 仁 and 義, or as in the translation. 壯 denotes the maturity of 30 years, when one was supposed to be fit for office. 2. The 瑪 was 24 Chinese ounces or taels (of gold). Choo He, after Chao
then you say,—‘For the present put aside what you have learned, and follow me.’ How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem!’

CHAPTER X. 1. The people of Ts'e attacked Yen, and conquered it.

2. The king Seuen asked, saying, ‘Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten
THOUSAND chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond mere human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?"

3. Mencius replied, "If the people of Yen will be pleased with your taking possession of it, then do so. — Among the ancients there was one who acted on this principle, namely, King Woo. If the people of Yen will not be pleased with your taking possession of it, then do not do so. — Among the ancients there was one who acted on this principle, namely, King Wăn.  "
4. "When, with all the strength of your country of ten thousand chariots, you attacked another country of ten thousand chariots, and the people brought baskets of rice and vessels of congee, to meet Your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water more deep and the fire more fierce, they will just in like manner make another revolution."

Chapter XI. 1. The people of Ts'e, having smitten Yen, took possession of it, and upon this, the princes of the various states deliberated together, and resolved to deliver Yen from their power. The king

his son, King Woo. 4. 食 read tsze, low. 3rd tone, "rice." 梵 is properly congee, but here used generally for beverages; some say wine. 壺, "a goblet," "a jug," "a vase," a vessel for liquids generally. — The first par. is constructed according to the rules of composition employed by Confucius in his "Spring and Autumn." The 人 refuses honor to the king of Ts'e. 伐 expresses the ill deserts of Yen. And 胜之 intimates that the conquest was from the disinclination of Yen to fight, not from the power of Ts'e.

CH. 11. AMBITION AND AVARICE ONLY RAISE ENEMIES AND BRING DISASTERS. SAFETY AND PROSPERITY LIE IN A BENEVOLENT GOVERNMENT. 1. 將 before 謝教 indicates the execution of the plans to be still in the future. 者 in 諸侯... 者 makes the
Seuén said to Mencius, “The princes have formed many plans to attack me:—how shall I prepare myself for them?” Mencius replied, “I have heard of one who with seventy li exercised all the functions of government throughout the empire. That was T‘ang. I have never heard of a prince with a thousand li standing in fear of others.

2. “It is said in the ‘Book of History,’ ‘As soon as T‘ang began his work of executing justice, he commenced with Kō. The whole empire had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—‘Why does he make us last?’” *Thus,*

clause like one in English beginning with a nominative absolute. 待之，—lit., “await them.” 2. See the Shoo-king, IV, ii, 6. Mencius has introduced the clause 天下信之 and there are some other differences from the orig. text. Kō was a small territory, which is referred to the
the locking of the people to him was like the looking in a time of great drought to clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change in their operations. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. It is said again in the 'Book of History,' 'We have waited for our prince long; the prince's coming will be our reviving!'

3. "Now the ruler of Yen was tyrannizing over his people, and Your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet Your present district of Ningling (寧陵) in Kweith (魁德), in Honan. 蘭雲霞, the modern comm. ingeniously interpret:—"The people look for rain in drought, and murmured at his not coming, as they dread the appearance of a rainbow, on which the rain will stop." This is perhaps, overrefining, and making too much of the 霧. Chaou K'e says: "The rainbow appears when it rains, so people, in time of drought, long to see it." The second quotation is from the same paragraph of the
Majesty's host. But you have slain their fathers and elder brothers and put their sons and younger brothers in chains. You have pulled down the ancestral temple of the state, and are removing to Ts'e its precious vessels. How can such a course be deemed proper? The rest of the empire is indeed jealously afraid of the strength of Ts'e, and now, when with a doubled territory you do not put in practice a benevolent government;—it is this which sets the arms of the empire in motion.

4. "If Your Majesty will make haste to issue an ordinance, restoring your captives, old and young, stopping the removal of the precious vessels, and saying that, after consulting with the people of Yen, Shoo-king, where we have 子 for 我. 3. Comp. last ch. 若, in 若殺云云, is not our “if,” but rather “since.” They say 是指數之詞, 不作設詞 看, “it is demonstrative, not conditional.” 父 兄, 父 is not fathers only, but uncles as well. 其宗廟, 其宗器, —其 = “its or his,” i. e., the kingdom's or the prince's, not their, the people's. 4. 爲, low. 3rd tone, used for 為, “people of 80 and 90.” The clauses after the first are to be
you will appoint them a ruler, and withdraw from the country; — in this way you may still be able to stop the threatened attack."

Chapter XII. 1. There had been a brush between Tsow and Loo, when the duke Muh asked Mencius, saying, "Of my officers there were killed thirty-three men, and none of the people would die in their defense. If I put them to death for their conduct, it is impossible to put such a multitude to death. If I do not put them to death, then there is the crime unpunished of their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?"

understood as the substance of the order or ordinance, which Mencius advised the king to issue.

Ch. 12. The affections of the people can only be secured through a benevolent government. As they are dealt with by their superiors, so will they deal by them. 1. Tsow, the native state of Mencius, was a small territory, whose name is still retained, in the district of Tsow-heen, in Yenchow, in Shantung. 齐 is explained — "the noise of a struggle." It is a brush, a skirmish. Tsow could not stand long against the forces of Loo. Muh, — "the dispenser of virtue, and maintainer of righteousness, outwardly showing inward feeling." — is the posthumous epithet of the duke. 君而後去之，則猶可及止也。 子孟者，魯閔穆公也。 留公與魯閔穆公，可及止也。
2. Mencius replied, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your officers has told you of the distress. Thus negligent have the superiors in your state been, and cruel to their inferiors. The philosopher Ts'ang said, 'Beware, beware. What proceeds from you will return to you again.' Now at length the people have returned their conduct to the officers. Do not you, O prince, blame them.

2. 年年=years of pestilence, and other calamities. 轉乎溝壑=have tossed and turned about in, etc. 夫, low. 1st tone, indicates the application of the saying. 今而後="now at last."—They had long been wishing to show their feeling, but only now had they found the opportunity. 反之,—之 refers to the 有司. 3. 其
If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers.”

Chapter XIII. 1. The duke Wăn of Tʻăng asked Mencius, saying, “Tʻăng is a small kingdom, and lies between Tsʻe and Tsʻoo. Shall I serve Tsʻe? Or shall I serve Tsʻoo?”

2. Mencius replied, “This plan which you propose is beyond me. If you will have me counsel you, there is one thing I can suggest. Dig deeper your moats; build higher your walls; guard them along with your people.

池池,築斯城也,與民守之。孟子對曰,是謀非吾所能。問於齊楚,事齊乎,事楚乎。

3. “If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers.”
In case of attack, be prepared to die in your defense, and have the people so that they will not leave you;—this is a proper course.”

Chapter XIV. 1. The duke Wăn of T'ăng asked Mencius, saying, “The people of Ts'ē are going to fortify Sēe. The movement occasions me great alarm. What is the proper course for me to take in the case?”

2. Mencius replied, “Formerly, when King T'ae dwelt in Pin, the barbarians of the north were continually making incursions upon it. He therefore left

ward to be realized in this world in the person of another, and the reference to Heaven, as to a fate more than to a personal God,—are melancholy. Contrast Psalm 37:3.—“Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”

1. 蔡 was the name of an ancient principality, adjoining T'ăng. It had long been incorporated with Ts'ē, which now resumed an old design of fortifying it,—that is, I suppose, of repairing the wall of its principal town, as a basis of operations against T'ăng. 2.
it, went to the foot of Mount K'ē, and there took up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3. “If you do good, among your descendants, in after generations, there shall be one who will attain to the imperial dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued by *his successors*. As to the accomplishment of the great result, that is with Heaven. What is that *T'ī se to you, O prince? Be strong to do good. That is all your business.*

See ch. iii, and also the *next*. 去之岐山下, it is best to take 之 here as the verb, = 往. 3. 君子, generally, “a prince.” 昔統, 一統; “the end of a cocoon, or clue,” “a begin-ning.” 若夫, the 夫 is not a mere expletive, but is used as in Ana., XI, ix, 3, et al.: “as to this—the accomplishing,” etc. = 搢, low. 2nd tone, the verb.
Chapter XV. 1. The duke Wăn of T'ăng asked Mencius, saying, "T'ăng is a small kingdom. Though I do my utmost to serve those large kingdoms on either side of it, we cannot escape suffering from them. What course shall I take that we may do so?" Mencius replied, "Formerly, when King T'ae dwelt in Pin, the barbarians of the north were constantly making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, 'What the..."
barbarians want is my territory. I have heard this,—that a ruler does not injure his people with that wherewith he nourishes them. My children, why should you be troubled about having no prince? I will leave this.' Accordingly, he left Pin, crossed the mountain Leang, built a town at the foot of Mount K'e, and dwelt there. The people of Pin said, 'He is a benevolent man. We must not lose him.' Those who followed him looked like crowds hastening to market.

2. "On the other hand, some say, 'The kingdom is a thing to be kept from generation to generation.' One
individual cannot undertake to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it.'

3. "I ask you, prince, to make your election between these two courses."

Chapter XVI. 1. The duke P'ing of Loo was about to leave his palace, when his favorite, one Tsang Ts'ang, made a request to him, saying, "On other days, when you have gone out, you have given instructions to the officers as to where you were going. But now, the horses have been put to the carriage, his own person. Comp. ch. vii. 無 "to take the whole disposal of," to deal with. It is not to be referred to the 無. The paraphrasts make the whole spoken by the ruler; thus:—"The territory of the state was handed down by my ancestors to their descendants, that they should keep it from generation to generation. It is not what I can assume in my person the disposal of. If calamities and difficulties come, my course is to fight to the death to keep it. I may not abandon it, and go elsewhere." The meaning comes to the same. But the 勿 is against this construction.

Ch. 16. A MAN'S WAY IN LIFE IS ORDERED BY HEAVEN. THE INSTRUMENTALITY OF OTHER MEN IS ONLY SUBORDINATE. 1. The duke P'ing (i.e., "The Pacificator") had been informed of Mencius's worth, it appears, by Gō-ching, and was going out, half-ashamed at the same time to do so, to offer the due respect to him as a professor of moral and political science, by visiting him and asking his services. The author of the 四書 撥餘 說 approves of the
and the officers do not yet know where you are going. I venture to ask.” The duke said, “I am going to see the scholar Māng.” “How is this!” said the other. “That you demean yourself, prince, in paying the honor of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this Māng’s second mourning, his observances exceeded those of the former. Do not go to see him, my prince.” The duke said, “I will not.”

view that the incident in this chapter is to be referred to the 4th year of the emperor 跬, 310 B.C., but the chronology of the duke P’ing is very confused. 所之,之之=往. 何哉 is an exclamation of surprise, extending as far as 前喪. 以以為賢乎, the 乎 is hardly so much as an interrogation. I have given its force by 一“1 apprehend.” 出 does not indicate the origin of rites and right, but only their exhibition. The first occasion of Mencius’s mourning referred to was that, it is said, for his father. But his father died, according to the received accounts, when he was only a child of three years old. We must suppose that the favorite invented the story. I have retained the surname Māng here, as suiting the paragraph better
2. The officer Go-ching entered the court, and had an audience. He said, "Prince, why have you not gone to see Măng K‘o?" The duke said, "One told me that on the occasion of the scholar Măng’s second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him." "How is this!" answered Go-ching. "By what you call ‘exceeding,’ you mean, I suppose, that, on the first occasion, he used the rites appropriate to a scholar, and, on the second, those appropriate to a great officer; that he first used three tripods, and afterwards five tripods." The duke said, "No; I refer to the greater excellence of the coffin, the shell, the graveclothes, and the shroud." Go-ching said, "That
That was the difference between being poor and being rich.”

3. After this, Gō-ching saw Mencius, and said to him, “I told the prince about you, and he was consequently coming to see you, when one of his favorites, named Tsang Ts‘ang, stopped him, and therefore he did not come according to his purpose.” Mencius said, “A man’s advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. But to advance a man or to stop his advance is really beyond the power of other men. My not finding in the prince of Loo a ruler who would confide in me, and put my counsels into practice, of a state seven, a great officer five, and a scholar three. To each tripod belonged its appropriate kind of flesh. 3. 君 爲 來, — 爲, low. 3rd tone, = “therefore,” i.e., in consequence of what Gō-ching had said, the duke was going to visit Mencius. 尼 is read low. 2nd tone, and low. 3rd tone, both with the same meaning, —止, “to stop.” 不過 魯 君 is not
is from Heaven. How could that scion of the Tsang family cause me not to find the ruler that would suit me?"

spoken merely with reference to the duke's not coming, as he had purposed, to meet him. The phrase 不遇 really conveys all the meaning in the translation, however periphrastic that may seem. With this reference of Mencius to Heaven, compare the language of Confucius, Ana., VII, xxi; IX, v; XIV, xxxviii.
BOOK II

KUNG-SUN CH‘OW. PART I

CHAPTER I. 1. Kung-sun Ch‘ow asked Mencius, saying, “Master, if you were to obtain the ordering of the government in Ts‘e, could you promise yourself to accomplish anew such results as those realized by Kwan Chung and Gan?”

2. Mencius said, “You are indeed a true man of Ts‘e. You know about Kwan Chung and Gan, and nothing more.

TITLE OF THIS BOOK. The name of Kung-sun Ch‘ow, a disciple of Mencius, heading the first chapter, the book is named from him accordingly. On 章句上, see note on the title of the first Book.

Ch. 1. While Mencius wished to see a true imperial government and sway in the empire, and could easily have realized it, from the peculiar circumstances of the time, he would not, to do so, have had recourse to any ways inconsistent with its idea. 1. Kung-sun Ch‘ow, one of Mencius’s disciples, belonged to Ts‘e, and was probably a cadet of the ducal family. The sons of the princes were generally 公子; their sons again, 公孫, “ducal grandsons,” and those two characters, became the surname of their descendants, who mingled with the undistinguished classes of the people. 當路, lit., “in a way.” Chaou K‘e says, 當仕路, “in an official way,” and Choo He, 當要地, “to occupy an important position.” The gloss in the 僥旨 says: “當路 is 操政柄, to grasp the handle of government.” The analogous phrase 當道 is used now to describe an officer’s appointment. 管仲,—see Con. Ana., III, xxii; XIV, x, xvii, xviii. 晏子,—see Con. Ana., V, xvi;
3. "Some one asked Tsăng Se, saying, 'Sir, to which do you give the superiority,—to yourself or to Tsze-loo?' Tsăng Se looked uneasy, and said, 'He was an object of veneration to my grandfather.' 'Then,' pursued the other, 'Do you give the superiority to yourself or to Kwan Chung?' Tsăng Se, flushed with anger and displeased, said, 'How dare you compare me with Kwan Chung? Considering how entirely Kawn Chung possessed the confidence of his prince, how long he enjoyed the direction of the government of the kingdom, and how low, after all, was what he accomplished,—how is it that you liken me to him?'

Men., I, Pt. II, iv. 3. Tsăng Se was the grandson, according to Chaou K'e and Choo He, of Tsăng Sin, the famous disciple of Confucius. Others say he was Sin's son. It is a mooted point. 孝子,—comp. Ana., XI, xv. 然然, acc. to Choo, is 不安貌, as in the translation. The dict. gives it, 一敬貌, "the appearance of reverence." 先子,—we see what a wide application this character 子 has. 何曾比予於管仲, 贤曾西艳然不悦曰, 何曾比予於管仲, 何曾比予於管仲, 君如彼其专也, 行乎 得君。如彼其卑也, 爵何曾比。 如彼其卑也, 爵何曾比。 國政、如彼其久也, 功烈、

For more than 40 years Kwan Chung possessed the entire confidence of
4. "Thus," concluded Mencius, "Tsăng Se would not play Kwan Chung, and is it what you desire for me, that I should do so?"

5. Kung-sun Ch'ow said, "Kwan Chung raised his prince to be the leader of all the other princes, and Gan made his prince illustrious, and do you still think it would not be enough for you to do what they did?"

6. Mencius answered, "To raise Ts'ê to the imperial dignity would be as easy as it is to turn round the hand."

7. "So!" returned the other. "The perplexity of your disciple is hereby very much increased. There

the duke Hwān. 4. 為,一,爲, low. 3rd tone, "on my behalf." Sun Shih (孫 爽), the paraphrast of Ch'ao K'e, takes it as 以 為:—"Do you think that I desire to do so?" This does not appear to be K'e's own interpretation. 5. 管 仲 晏 子 猶 不 足 為,一, "and are Kwan Chung and Gan still not sufficient to be played?" 7. 若 是,一, "in this
was King Wăn, with all the virtue which belonged to him; and who did not die till he had reached a hundred years:—and still his influence had not penetrated throughout the empire. It required King Woo and the duke of Chow to continue his course, before that influence greatly prevailed. Now you say that the imperial dignity might be so easily obtained:—is King Wăn then not a sufficient object for imitation?"

8. Mencius said, "How can King Wăn be matched? From T'ang to Woo-ting there had appeared six or seven worthy and sage sovereigns. The empire had been attached to Yin for a long time, and this length case"; but by using our exclamatory So! the spirit of the remark is brought out. 百合 introduces a new subject, and a stronger one for the point in hand. King Wăn died at 97.—Ch'ow uses the round number,今年若易然, =今言王非若是 | 今言王若易然, "Now you say that Ts'e might be raised to the imperial sway thus easily." 8. From T'ang to Woo-ting (1765-1323 B. C.), there were altogether 18 emperors, exclusive of themselves, and from Woo-ting to Chow (1323-1153) seven. 朝, ch'ao,
of time made a change difficult. Woo-ting had all the princes coming to his court, and possessed the empire as if it had been a thing which he moved round in his palm. Then, Chow was removed from Woo-ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also which had emanated from the earlier sovereigns, and of their good government. Moreover, there were the viscount of Wei and his second son, their Royal Highnesses Pe-kan and the viscount of Ke, and Kaou-kih, all, men of ability and virtue, who gave their joint assistance to Chow in his government. In consequence of these things, it took a long time for him to lose the empire. There was not a foot of
The ground which he did not possess. There was not one of all the people who was not his subject. So it was on his side, and King Wăn made his beginning from a territory of only one hundred square li. On all these accounts, it was difficult for him immediately to attain the imperial dignity.

9. "The people of Ts‘e have a saying—‘A man may have wisdom and discernment, but that is not like embracing the favorable opportunity. A man may have instruments of husbandry, but that is not like waiting for the farming seasons.’ The present time is one in which the imperial dignity may be easily attained.

10. "In the flourishing periods of the Hea, Yin, and Chow dynasties, the imperial domain did not exceed a thousand li, and Ts‘e embraces so much empire. 莛王 猶方云云，—猶，the opp. of former cases, takes the place of 猶. 9. 鉬基，—written variously, 莛基，鉬鉬，—was the name for a hoe. 10. 夏后，殷，周，see Con. Ana., III, xxi. 轼＝闒. The last sentence,
Cocks crow and dogs bark to each other, all the way to the four borders of the state:—so Ts’e possesses the people. No change is needed for the enlarging of its territory: no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming emperor.

11. "Moreover, never was there a time further removed than the present from the appearance of a true sovereign: never was there a time when the sufferings of the people from tyrannical government were more intense than the present. The hungry are easily supplied with food, and the thirsty are easily supplied with drink."
12. "Confucius said, 'The flowing progress of virtue is more rapid than the transmission of imperial orders by stages and couriers.'

13. "At the present time, in a country of ten thousand chariots, let benevolent government be put in practice, and the people will be delighted with it, as if they were relieved from hanging by the heels. With half the merit of the ancients, double their achievements is sure to be realized. It is only at this time that such could be the case."

12. The distinction between 置 and 郵 is much disputed. Some make the former a foot post, but that is unlikely. It denotes the slower conveyance of dispatches, and the other the more rapid. So much seems plain. See the 集證, in loc. 13. 猶解倒懸.—Choo He simply says: 倒懸喻困苦, "倒懸 expresses bitter suffering." Lit., it is—"as if they were loosed from being turned upside down and suspended."
CHAPTER II. 1. Kung-sun Ch‘ow asked Mencius, saying, "Master, if you were to be appointed a high noble and the prime minister of Ts‘e, so as to be able to carry your principles into practice, though you

Ch. 2. That Mencius had attained to an unperturbed mind; that the means by which he had done so was his knowledge of words and the nourishment of his passion-nature; and that in this he was a follower of Confucius. The chapter is divided into four parts:—the 1st, pars. 1–8, showing generally that there are various ways to attain an unperturbed mind; the 2nd, pars. 9, 10, exposing the error of the way taken by the philosopher Kaou; the 3rd, pars. 11–17, unfolding Mencius’s own way; and the 4th, pars. 18–28, showing that Mencius followed Confucius, and praising the sage as the first of mortals. It is chiefly owing to what Mencius says in this chapter about the nourishment of the passion nature, that a place has been accorded to him among the sages of China, or in immediate proximity to them. His views are substantially these.—Man’s nature is composite. He possesses moral and intellectual powers (comprehended by Mencius under the term 心 “heart,” “mind,” interchanged with 志, “the will”), and active powers (summed up under the term 氣, and embracing generally the emotions, desires, appetites). The moral and intellectual powers should be supreme and govern, but there is a close connection between them and the others which give effect to them. The active powers may not be stunted, for then the whole character will be feeble. But, on the other hand, they must not be allowed to take the lead. They must get their tone from the mind, and the way to develop them in all their completeness is to do good. Let them be vigorous, and the mind clear and pure, and we shall have the man whom nothing external to himself can perturb.—Horace’s justum et tenacem propositi virum. In brief, if we take the sanum corpus of the Roman adage, as not expressing the mere physical body, but the emotional and physical nature, what Mencius exhibits here, may be said to be “mens sana in corpore sano.” The attentive reader will, I think, find the above thoughts dispersed through this chapter, and be able to separate them from the irrelevant matter (that especially relating to Confucius), with which they are put forth. 1. 加, “to add,” and generally “to confer upon,” is here to be taken passively,—"If on you were conferred the dignity of, etc.” 殳, up. 3rd tone. 卿 相 are not to be
should thereupon raise the prince to the headship of all the other princes, or even to the imperial dignity, it would not be to be wondered at.—In such a position would your mind be perturbed or not?” Mencius replied, “No. At forty, I attained to an unperturbed mind.”

2. Ch’ow said, “Since it is so with you, my master, you are far beyond Măng Pun.” “The mere attainment,” said Mencius, “is not difficult. The scholar Kaou had attained to an unperturbed mind, at an earlier period of life than I did.”

3. Ch’ow asked, “Is there any way to an unperturbed mind?” The answer was, “Yes.”

separated by an or, as 霸王 must be. See on 公犂, Ana., IX, xv. Ch’ow’s meaning is that, with so great an office and heavy a charge, the mind might well be perturbed:—would it be so with his master? With Mencius’s reply, comp. Confucius’s account of himself, Ana., II, iv, 3. 2. Măng Pun was a celebrated bravo, probably of Ts’e, who could pull the | horn from an ox’s head, and feared no man. Kaou is the same who gives name to the 6th Book of Mencius, which see. 不難 is not to be understood so much with reference to the case of Măng Pun, as to the mere attainment of an unperturbed mind, without reference to the way of attaining to it. 3. 道 here = 方法, “way,” or “method.”
4. "Pih-kung Yew had this way of nourishing his valor:—He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten before the crowds in the market place, and that what he would not receive from a common man in his loose large garments of hair, neither should he receive from a prince of ten thousand chariots. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned.

4. Pih-kung Yew was a bravo, belonging probably to Wei (衛), and connected with its ruling family. 不屑挠 (low. 1st tone), 不目逃, lit., "not skin bend, not eye avoid." The meaning is not that he had first been wounded in those parts, and still was indifferent to the pain, but that he would press forward, careless of all risks. 思 covers down to 視. 一 毫 損, = "the least push," = disgrace. Chaou K'e says—"to have a hair pulled from his body," but 損 does not agree with this. 市 朝 (ch'aoou, low. 1st tone) are not to be separated, and made—"the market place or the court." The latter char. is used, because anciently the diff. parties in the markets were arranged in their respective ranks and places, as the officers in the court. But comp. Ana., XIV, xxxviii, 1. 禳寬博=釋寬博之夫 (or 賤). 5. There
5. "Mäng She-shay had this way of nourishing his valor:—He said, 'I look upon not conquering and conquering in the same way. To measure the enemy and then advance; to calculate the chances of victory and then engage:—this is to stand in awe of the opposing force. How can I make certain of conquering? I can only rise superior to all fear.'

6. "Mäng She-shay resembled the philosopher Tsăng. Pih-kung Yew resembled Tsze-hea. I do not know to the valor of which of the two the superiority should be ascribed, but yet Mäng She-shay attended to what was of the greater importance.
7. "Formerly, the philosopher Tsăng said to Tsze-seang, 'Do you love valor? I heard an account of great valor from the Master. It speaks thus:—'If, on self-examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of haircloth? If, on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands.'"

8. "Yet, what Mang She-shay maintained, being his merely physical energy, was after all inferior to what was ambitious, and would not willingly be inferior to others. 7. Tsze-seang was a disciple of Tsăng. 縮, properly, the straight seams, from the top to the edge, with which an ancient cap was made, metaphorically used for "straight," "upright." 吾不懣焉 = 吾豈不懣焉, the interrogation being denoted by the tone of the voice. Still the 焉 is the final particle, and not the initial "how," with a different tone, as Julien supposes. 8. Here we first meet the character 氣, so important in this chapter. Its different meanings may be seen in the dictionaries of Morrison and Medhurst. Originally it was the same as 氣, "cloudy vapor." With the addition of 米, "rice," or 火, "fire," which was an old form, it should indicate "steam of rice," or "steam" generally. The sense in which Mencius uses it is indicated in the translation and in the preliminary note. That sense springs from its being used as correlate to 心, "the mind," taken in connection with the idea of "energy" inherent in it, from its composition. Thus it signifies the lower, but active, portion of man's constitution; and in this paragraph, that lower part in its lowest sense,—animal vigor or courage. Observe the force of
the philosopher Tsăng maintained, which was indeed of the most importance."

9. Kung-sun Ch'ow said, "May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Kaou does the same?" Mencius answered, "Kaou says,—

What is not attained in words is not to be sought for in the mind; what produces dissatisfaction in the mind, is not to be helped by passion effort." This last,—when there is unrest in the mind, not to seek for relief from passion effort, may be conceded. But

...referring to what had been conceded to Shay in par. 6. I translate as if there were a comma or pause after the two 守. 9. Kaou's principle seems to have been this,—utter indifference to everything external, and entire passivity of mind. Modern writers are fond of saying that in his words is to be found the essence of Buddhism,—that the object of his attainment was the Buddhistic nirvana, and perhaps this helps us to a glimpse of his meaning. Comm. take sides on 不得 於 言, whether the "words" are Kaou's own words, or those of others. To me it is hardly doubtful that they must be taken as the words of others. Mencius's account of himself below, as "knowing words," seems to require this. At the same time, a reference to Kaou's arguments with Mencius in Bk. VI, where he changes the form of his assertions, without seeming to be aware of their refutation, gives some plausibility to the other view.—Chao K'o is all at sea in his interpretation of the text here. He understands it thus:—"If men's words are bad, I will not inquire about their hearts; if their hearts are bad, I will not inquire about their words!" The if is not an approval of Kaou's second proposition, but a concession of it simply is, not so bad as his first. Mencius goes on to show wherein he considered it as defective. From
not to seek in the mind for what is not attained in words cannot be conceded. The will is the leader of the passion nature. The passion nature pervades and animates the body. The will is first and chief, and the passion nature is subordinate to it. Therefore I say,—‘Maintain firm the will, and do no violence to the passion nature.’”

10. Ch’ow observed, “Since you say—‘The will is chief, and the passion nature is subordinate,’ how do you also say,—‘Maintain firm the will, and do no violence to the passion nature?’” Mencius replied, “When it is the will alone which is active, it moves

his language here, and in the next paragraph, we see that he uses 志 and 心 synonymously. 氣, 體之 充, —“the 氣 is the filling up of the body.” 氣 might seem here to be little more than the “breath,” but that meaning would come altogether short of the term throughout the chapter. 10. Ch’ow did not understand what his master had said about the relation between the mind and the passion nature, and as the latter was subordinate, would have had it disregarded altogether:—hence his question. Mencius shows that the passion-nature is really a part of our constitution, acts upon the mind, and is acted on by it, and may not be disregarded. 壹二專一.
the passion nature. When it is the passion nature alone which is active, it moves the will. For instance now, in the case of a man falling or running:—that is from the passion nature, and yet it moves the mind.’’


12. Ch’ow pursued, “I venture to ask what you mean by your vast, flowing passion nature!” The reply was, “It is difficult to describe it.

The 反 meets Ch’ow’s disregard of the passion nature, as not worth attending to. 11. The illustration here is not a very happy one, leading us to think of 氣 in its merely material signification, as in the last par. On 知言, see par. 17. On 浩然之氣 there is much vain babbling in the Comm., to show how the 氣 of heaven and earth is the 氣 also of man. Mencius, it seems to me, has before his mind the ideal of a perfect man, complete in all the parts of his constitution. It is this which gives its elevation to his
13. "This is the passion nature: — It is exceedingly great, and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth.

14. "This is the passion nature: — It is the mate and assistant of righteousness and reason. Without it, man is in a state of starvation.

15. "It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, the nature becomes starved. I therefore said, 'Kaou has never understood righteousness, because he makes it something external.'

language. 13. 以直養, — in paragraph 7, 15: 無害, — in the latter part of par. 15. 無害 here is in the sense of "to fill up," not "to stop up." Still the 寧平天地之間 is one of those heroic expressions, which fill the ear, but do not inform the mind. 14. A pause must be made after the is, which refers to the 滄然之氣. 餓 refers to 體, in 體之充, in par. 9. It is better, however, in the translation, to supply "man," than "body." 15. 賄, — "to take an enemy by surprise"; and 義賄 = "incidental acts of righteousness." 餓 here refers to the passion nature itself. The analysis of conduct and feeling here is very good. Mencius's sentiment is just—'Tis conscience makes cowards of us all. On the
16. "There must be the constant practice of this righteousness, but without the object of thereby nourishing the passion nature. Let not the mind forget its work, but let there be no assisting the growth of that nature. Let us not be like the man of Sung. There was a man of Sung, who was grieved that his growing corn was not longer, and so he pulled it up. Having done this, he returned home, looking very stupid, and said to his people, 'I am tired to-day. I have been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world who do not deal with their passion nature,

latter sentence, see Bk. VI, v, et al.

16. I have given the meaning of the text—必有事焉，而勿正心勿忘，勿助{-} after Chaou K'e, to whom Choo He also inclines. But for their help, we should hardly know what to make of it. 正 is taken in the sense of 預期, "to do with anticipation of, or a view to, an ulterior object." This meaning of the term is supported by an example from the 春 秋 傳. 病 = "tired." 17. Here, as sometimes before, we miss the preliminary 日, noting a question by Mencius's interlocutor, and the same omission is frequent in all the rest of the chapter. I have supplied the lacunae after Choo He, who himself follows Lin Che-k'e (林 之 奇), a scholar, who died A.D. 1176. Chaou
as if they were assisting the corn to grow long. Some indeed consider it of no benefit to them, and let it alone:—they do not weed their corn. They who assist it to grow long, pull out their corn. What they do is not only of no benefit to the nature, but it also injures it.”

17. Kung-sun Ch’ow further asked, “What do you mean by saying that you understand whatever words you hear?” Mencius replied, “When words are one-sided, I know how the mind of the speaker is clouded over. When words are extravagant, I know how the mind is fallen and sunk. When words are all-depraved, I know how the mind has departed from

K’ei sometimes errs egregiously in the last part, through not distinguishing the speakers. With regard to the first ground of Mencius’s superiority over Kaou,—his “knowledge of words,” as he is briefer than on the other, so he is still less satisfactory,—to my mind, at least. Perhaps he means to say, that, however great the dignity to which he might be raised, his knowledge of words, and ability in referring incorrect and injurious speeches to the mental defects from which they sprang, would keep him from being deluded, and preserve his mind unperturbed. One of the scholars Ch’ing uses this illustration:—“Mencius with his knowledge of words was like a man seated aloft on the
principle. When words are evasive, I know how the mind is at its wit's end. These evils growing in the mind, do injury to government, and, displayed in the government, are hurtful to the conduct of affairs. When a sage shall again arise, he will certainly follow my words."

18. On this Ch'ow observed, "Tsae Go and Tsze-kung were skillful in speaking. Yen New, the disciple Min, and Yen Yuen, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, dais, who can distinguish all the movements of the people below the hall, which he could not do, if it were necessary for him to descend and mingle with the crowd." The concluding remark gives rise to the rest of the chapter, it seeming to Ch'ow that Mencius placed himself by it on the platform of sages. 18. Comp. Ana., XL, ii, 2, to the enumeration in which of the excellencies of several of Confucius's disciples there seems to be here a reference. There, how-

ever, it is said that Yen New, Min, and Yen Yuen were distinguished for德行, and here we have the addition of善言, which give a good deal of trouble. Some take言 as a verb,—“were skillful to speak of virtuous conduct.” So the Tartar version, according to Julien. Sun Shih makes it a noun, as I do. The references to the disciples are quite inept. The point of Ch'ow's inquiry lies in Confucius's remark, found nowhere else, and obscure enough. He thinks
19. *Mencius* said, "Oh! what words are these? Formerly Tsze-kung asked Confucius, saying, 'Master, are you a sage?' Confucius answered him, 'A sage is what I cannot rise to. I learn without satiety, and teach without being tired.' Tsze-kung said, 'You learn without satiety:—that shows your wisdom. You teach without being tired:—that shows your benevolence. Benevolent and wise:—Master, you are a sage.' Now, since Confucius would not have himself regarded a sage, what words were those?"

*Mencius* is taking more to himself than Confucius did. Chaou K'e, however, takes 我於辭云云, as a remark of Mencius, but it is quite unnatural to do so. Observe the force of the 謂,—you have come to be.
20. *Ch'ow* said, "Formerly, I once heard this:—Tsze-hea, Tsze-yew, and Tsze-chang had each one member of the sage. Yen New, the disciple Min, and Yen Yuen, had all the members, but in small proportions. I venture to ask,—With which of these are you pleased to rank yourself?"

21. *Mencius* replied, "Let us drop speaking about these, if you please."

22. *Ch'ow* then asked, "What do you say of Pih-e and E-yun?" "Their ways were different from mine," said *Mencius*. "Not to serve a prince whom he did not esteem, nor command a people whom he did not approve; in a time of good government to take office, says here. 20. 言, is used with other verbs to give a deferential tone to what they say. 21. Comp. Bk. I, Pt. II, ix. Does Mencius here indicate that he thought himself superior to all the worthies referred to—even to Yen Yuen? Hardly so much as that; but that he could not be content with them for his model. 22. Pih-e,—see Con. Ana., V, xxii. E-yun,—see Con. Ana., XII, xxii. 非其君, 非其民,—the emphatic his, i. e., as paraphrased in the translation. 何事非君何使非民=得君則事, 何所事而非我君, 得民則使, 何所使而非我民. I have
and on the occurrence of confusion to retire:—this was the way of Pih-e. To say—‘Whom may I not serve? My serving him makes him my prince. What people may I not command? My commanding them makes them my people.’ In a time of good government to take office, and when disorder prevailed, also to take office:—that was the way of E-yun. When it was proper to go into office, then to go into it; when it was proper to keep retired from office, then to keep retired from it; when it was proper to continue in it long, then to continue in it long; when it was proper to withdraw from it quickly, then to withdraw quickly:—that was the way of Confucius. These were all sages of antiquity, and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius.”

given the meaning, but the conciseness of the text makes it difficult to a learner. The different ways of Pih-e, E-yun, and Confucius are thus expressed: “The principle of the first was purity—以清為其道; that of the second was office—以任其道; that of the third was what the time required—以時為其道.”
23. Ch'ow said, "Comparing Pih-e and E-yun with Confucius, are they to be placed in the same rank?" Mencius replied, "No. Since there were living men until now, there never was another Confucius."

24. Ch'ow said, "Then, did they have any points of agreement with him?" The reply was,—"Yes. If they had been sovereigns over a hundred li of territory, they would, all of them, have brought all the princes to attend in their court, and have obtained the empire. And none of them, in order to obtain the empire, would have committed one act of unrighteousness, or put to death one innocent person. In those things they agreed with him."

25. Ch'ow said, "I venture to ask wherein he
differed from them.” Mencius replied, “Tsae Go, Tsze-kung, and Yew Jō had wisdom sufficient to know the sage. Even had they been ranking themselves low, they would not have demeaned themselves to flatter their favorite.

26. “Now, Tsae Go said, ‘According to my view of our Master, he is far superior to Yaou and Shun.’

27. “Tsze-kung said, ‘By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages;—not one of wisdom of Tsae Go and Tsze-kung, in their own estimation. 阿 in the sense of “partial,” = “to flatter.” 26. With this and the two next pars., comp. the eulogium of Confucius, in the Chung Yung, Ch. 30–32, and Con. Ana., XIX, xxiii–xxv. It is in vain the Western reader tries to quicken himself to any corresponding appreciation of Confucius. We look for the being his disciples describe, as vainly as we do for the fabulous
them can escape me. From the birth of mankind till now, there has never been another like our Master.'

28. "Yew Jō said, 'Is it only among men that it is so? There is the K'e-lin among quadrupeds; the Feng-hwang among birds, the T'ae Mountain among mounds and ant hills; and rivers and seas among rain pools. Though different in degree, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius.'"

K'e-lin and Feng-hwang, to which they compare him. 麟鳳,—see Con. Ana., XI, viii. The K'e is properly the male, and the lin, the female of the animal referred to;—a monster, with a deer's body, an ox's tail, and a horse's feet, which appears to greet the birth of a sage, or the reign of a sage sovereign. Both in 麟麟 and 鳳凰, the names of the male and female are put together, to indicate one individual of either sex. The image in 拔乎其萃 is that of stalks of grass or grain, shooting high above the level of the waving field. 未有盛於孔子,—'there has not been one more complete than Confucius.' But this would be no more than putting Confucius on a level with other sages. I have therefore translated after the example of Choo He, who says—自古聖人,罔肯異於眾人,然未有如孔子之盛者也.
CHAPTER III. 1. Mencius said, "He who, using force, makes a pretense to benevolence, is the leader of the princes. A leader of the princes requires a large kingdom. He who, using virtue, practices benevolence—is the sovereign of the empire. To become the sovereign of the empire, a prince need not wait for a large kingdom. T'ang did it with only seventy li, and King Wan with only a hundred.

2. "When one by force subdues men, they do not submit to him in heart. They submit, because their strength is not adequate to resist. When one subdues..."

Ch. 3. The difference between a chieftain of the princes and a sovereign of the empire; and between submission secured by force and that produced by virtue. 1. 王 and 王 are here the recognized titles and not "to acquire the chieftaincy," "to acquire the sovereignty." In the 集 證, we find much said on the meaning of the two characters. 王 is from three strokes (三), denoting heaven, earth, and man, with a fourth stroke, 一 or unity, going through them, grasping and uniting them together, thus affording the highest possible conception of power or ability. 霸 is synonymous with 伯, and of kindred meaning with the words, of nearly the same sound, 把, "to grasp with the hand," and 迫, "to urge," "to press." 2. 力不贖 is translated by Julien,—"quia nempe vires (i. e., vis armorum) ad id obtinendum non sufficient." Possibly some Chi. comm. may have sanctioned such an interpretation, but it has nowhere come under my notice. The "seventy
men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. What is said in the ‘Book of Poetry,’

‘From the west, from the east,
From the south, from the north,
There was not one who thought of refusing submission,’

is an illustration of this."

CHAPTER IV. 1. Mencius said, "Benevolence brings glory to a prince, and the opposite of it brings disgrace. For the princes of the present day to hate disgrace and yet live complacently doing what is not
benevolent, is like hating moisture and yet living in
a low situation.

2. "If a prince hates disgrace, the best course for
him to pursue is to esteem virtue and honor virtuous
scholars, giving the worthiest among them places of
dignity, and the able offices of trust. When through-
out his kingdom there is leisure and rest from external
troubles, taking advantage of such a season, let him
clearly digest the principles of his government with
its legal sanctions, and then even great kingdoms will
be constrained to stand in awe of him.

3. "It is said in the ‘Book of Poetry,’

‘Before the heavens were dark with rain,
I gathered the bark from the roots of the mul-
berry trees,

dwell in not-benevolence,” i.e., com-
placently to go on in the practice of
what is not benevolent. 2. 莫 如
covers as far as to 政 刑, and 賢 者
在位 and the next clause are to be
taken as in apposition simply with
the one preceding. See the Doctrine
of the Mean, ch. xx. The 賢 者 在位
here corresponds to the 尊賢 there,
and the 能 者 在 職 may embrace
both the 敬 大 臣 and the 體 羣 臣.
刑, — not punishments, but penal
laws. 3. See the Shé-kíng, I, xv,
And wove it closely to form the window and door of my nest;
Now, I thought, ye people below,
Perhaps ye will not dare to insult me.'

Confucius said, 'Did not he who made this ode understand the way of governing?' If a prince is able rightly to govern his kingdom, who will dare to insult him?

4. "But now the princes take advantage of the time when throughout their kingdoms there is leisure and rest from external troubles, to abandon themselves to pleasure and indolent indifference;—they in fact seek for calamities for themselves.

5. "Calamity and happiness in all cases are men’s own seeking.

Ode II, st. 2, where for 今此下民 we have 今女下民, the difference not affecting the sense. The ode is an appeal by some small bird to an owl not to destroy its nest, which bird, in Mencius’s application of the words, is made to represent a wise prince taking all precautionary measures. 4. 般,—read p'wan, low. 1st tone, nearly synonymous with the next character,— 樂, loh. 6. Fo. the
6. "This is illustrated by what is said in the 'Book of Poetry,'—

'Be always studious to be in harmony with the ordinances of God,

So you will certainly get for yourself much happiness;'

and by the passage of the Ta'e Keā,—'When Heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible any longer to live.'"

Chapter V. Mencius said, "If a ruler give honor to men of talents and virtue and employ the able, so that offices shall all be filled by individuals of distinction and mark;—then all the scholars of the empire will be pleased, and wish to stand in his court.

ode see the She-king, III, i, Ode I, st. 6. 言=念, "to think of." For the other quotation, see the Shoo-king, IV, v, Sect. II, 3, where we have 避, "to escape," for 避, but the meaning is the same.

Ch. 5. VARIOUS POINTS OF TRUE ROYAL GOVERNMENT NEGLECTED BY THE PRINCES OF MENCEUS'S TIME, ATTENTION TO WHICH WOULD SURELY CARRY ANY ONE OF THEM TO THE IMPERIAL THRONE. 1. Comp. last ch., par. 2. The wisest among 1,000 men is called 俊; the wisest among 10 is called 傑. Numbers, however, do not enter into the signification of the terms here.
2. "If, in the market place of his capital, he levy a ground rent on the shops but do not tax the goods, or enforce the proper regulations without levying a ground rent;—then all the traders of the empire will be pleased, and wish to store their goods in his market place.

3. "If, at his frontier passes, there be an inspection of persons, but no taxes charged on goods or other articles, then all the travelers of the empire will be pleased, and wish to make their tours on his roads.

comp. I, Pt. I, vii, 18. 2. "a shop, or market place," is used here as a verb, "to levy ground rent for such a shop." Acc. to Choo He, in the 言類, we are to understand the market place here as that in the capital, which was built on the plan of the division of the land, after the figure of the character 郡. The middle square behind was the 市; the center one was occupied by the palace; the front one by the ancestral and other temples, govt. treasuries, arsenals, etc.; and the three squares on each side were occupied by the people. He adds that, when traders became too many, a ground rent was levied; when they were few, it was remitted, and only a surveillance was exercised of the markets by the proper officers. That surveillance extended to the inspection of weights and measures, regulation of the price, etc. See its duties detailed in the Chow-le, XIV, vii. 3. Comp. I, Pt. II, v, 3; Pt. I, vii, 18. All comm. refer for the illustration of this rule to the account of the duties of the 同, in the Chow-le, XV, xi. But from that it would appear that the levying no duties at the passes was only in bad years, and hence some have argued that Mencius's lesson was only for the emergency of the time. To avoid that conclusion, the author of the 四書 據 梵 說 contends that the Chow-le has been interpolated in the place,—rightly,
4. "If he require that the husbandmen give their mutual aid to cultivate the public field, and exact no other taxes from them;—then all the husbandmen of the empire will be pleased, and wish to plow in his fields.

5. "If from the occupiers of the shops in his market place he do not exact the fine of the individual idler, or of the hamlet's quota of cloth, then all the people of the empire will be pleased, and wish to come and be his people.

as it seems to me. 4. The rule of 路未不税 is the same as that of 谷者九一, I, Pt. II, v, 3. 5. It is acknowledged by commentators that it is only a vague notion which we can obtain of the meaning of this paragraph. Is 去 to be taken as in the translation, or verbally as in the 2nd par.? What was the 夫布? And what the 里布? It appears from the Chow-le, that there was a fine, exacted from idlers or loafers in the towns, called 夫布, and it is said that the family which did not plant mulberry trees and flax according to the rules, was condemned to pay one hamlet, or 25 families', quota of cloth. But 布 may be taken in the sense of money, simply = 銭, which is a signification attaching to it. We must leave the passage in the obscurity which has always rested on it. Mencius is evidently protesting against some injurious exactions of the time. 民 = 民, but the addition of the character 亡 seems intended to convey the idea of the people of other states coming to put
6. "If a ruler can truly practice these five things, then the people in the neighboring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led children to attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the empire, and he who has no enemy in the empire is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the imperial dignity."

themselves under a new rule. 6. 信 = 实, "truly." "Observe the reciprocal influence of 父亲 in 望其子弟 ("sons and younger brothers" = children) and 攻其父母. 天也,一 "The minister or officer of Heaven." On this designation the comm. 饕餮峰 observes: "An officer is one commissioned by his sovereign; the officer of Heaven is he who is commissioned by Heaven. He who bears his sovereign's commission can punish men and put them to death. He may deal so with all criminals. He who bears the commission of Heaven can execute judgment on men, and smite them. With all who are oppressing and misgoverning their kingdoms, he can deal so."
CHAPTER VI. 1. Mencius said, “All men have a mind which cannot bear to see the sufferings of others.

2. “The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practiced a commiserating government, the government of the empire was as easy a matter as the making anything go round in the palm.

Ch. 6. That benevolence, righteousness, propriety, and knowledge, belong to man as naturally as his four limbs, and may as easily be exercised. The assertions made in this chapter are universally true, but they are to be understood as spoken here with special reference to the oppressive ways and government of the princes of Mencius’s time. 1. 不忍 alone is used in Bk. I, Pt. I, vii, 4, 5, 6. 人 is added here, because the discourse is entirely of a man’s feelings, as exercised towards other men. 心, —“the mind,” embracing the whole mental constitution. The 僚旨, after Chaou K’o, says that 不忍人 means —“cannot bear to injure others.” But it is not only cannot bear to inflict suffering, but cannot bear to see suffering. The examples in I, Pt. II, vii, make this plain. 2. 斯, —used adverbially, as in Ana., X, x, 1. 運之, —之 must be taken generally, = “a thing,” or as giving a passive signification to the verb. —“The government of the empire could be made to go round,” etc. Perhaps the latter construction is to be preferred. See the 四書 口述 錄. in loc. The whole is to be translated in the past sense, being descriptive of the ancient kings.
3. "When I say that all men have a mind which cannot bear to see the sufferings of others, my meaning may be illustrated thus:—even nowadays, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favor of the child’s parents, nor as a ground on which they may seek the praise of their neighbors and friends, nor from a dislike to the reputations of having been unmoved by such a thing.

4. "From this case we may perceive that the feeling of commiseration is essential to man, that the
feeling of shame and dislike is essential to man, that
the feeling of modesty and complaisance is essential
to man, and that the feeling of approving and dis-
approving is essential to man.

5. “The feeling of commiseration is the principle
of benevolence. The feeling of shame and dislike is
the principle of righteousness. The feeling of modesty
and complaisance is the principle of propriety. The
feeling of approving and disapproving is the principle
of knowledge.

in illustration of the 不忍之心, we
goes on to enumerate them all.”
may render it by “commiseration.”
“Shame and dislike,”—the shame is
for one’s own want of goodness, and
the dislike is of the want of it in
other men. “Modesty and com-
paisance,”—modesty is the unloosing
and separating from one’s self, and
complaisance is outgiving to others.
“Approving and disapproving,”—
approving is the knowledge of good-
ness, and the approbation of it
accordingly, and disapproving is the
knowledge of what is evil, and dis-
approbation of it accordingly. Such
is the account of the terms in the
text, given by Choo He and others.
The feelings described make up, he
says, the mind of man, and Mencius
“discoursing about commiseration
This seems to be the true account
of the introduction of the various
principles. They lie together, merely
in apposition. In his or and 言
類, however, Choo He labors to
develop the other three from the
first.—Observe that “the feeling of
shame and dislike,” etc., in the
original, is—“the mind that feels
and dislikes,” etc. 5. 端 is explained
by 端紆, “the end of a clue,” that
point outside, which may be laid
hold of, and will guide us to all
within. From the feelings which he
has specified, Mencius reasons to
the moral elements of our nature.
It will be seen how to 知, “knowl-
dedge,” “wisdom,” he gives a moral
sense. Comp. Gen. 2:17; 3:5, 6;
6. "Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot develop them, they play the thief with themselves, and he who says of his prince that he cannot develop them, plays the thief with his prince.

7. "Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice

Job. 38:28. 6. 賊,—comp. I, Pt. II, viii, 3, but we can retain its primitive meaning in the translation. 7. 凡四端於我者, not “all who have,” etc., but “all having,” etc., 於我,—quasi dicat, “in their egotity.”
to love and protect all within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with."

Chapter VII. 1. Mencius said, "Is the arrow maker less benevolent than the maker of armor of defense? And yet, the arrow maker's only fear is lest men should not be hurt, and the armor maker's only fear is lest men should be hurt. So it is with the priest and the coffin maker. The choice of a profession, therefore, is a thing in which great caution is required.

below, and refers to the 四端.—The 儒旨 says: 知字重看, "the character 知 is to have weight attached to it." This is true, Mencius may well say—"Let men know," or "If men know." How is it that after all his analyses of our nature to prove its goodness, the application of his principles must begin with an if?

CH. 7. AN EXHORTATION TO BENEVOLENCE FROM THE DISGRACE WHICH MUST ATTEND THE WANT OF IT, LIKE THE DISGRACE OF A MAN WHO DOES NOT KNOW HIS PROFESSION. 1.
2. "Confucius said, 'It is virtuous manners which constitute the excellence of a neighborhood. If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise?' Now, benevolence is the most honorable dignity conferred by Heaven, and the quiet home in which man should dwell. Since no one can hinder us from being so, if yet we are not benevolent;—this is being not wise.

3. "From the want of benevolence and the want of wisdom will ensue the entire absence of propriety and righteousness;—he who is in such a case must be the servant of other men. To be the servant of men and yet ashamed of such servitude is like a bow maker's being ashamed to make bows, or an arrow maker's being ashamed to make arrows.
4. "If he be ashamed of his case, his best course is to practice benevolence.

5. "The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks the cause of his failure in himself."

CHAPTER VIII. 1. Mencius said, "When any one told Tsze-loo that he had a fault, he rejoiced.

2. "When Yu heard good words, he bowed to the speaker.

3. "The great Shun had a still greater delight in what was good. He regarded virtue as the common property of himself and others, giving up his own used for 猶. 5. 仁者=欲為 仁之人. Comp. Ana., III, vii; III, xvi.

CH. 8. HOW SAGES AND WORTHIES DELIGHTED IN WHAT IS GOOD. 1. Tsze-loo's ardor in pursuing his self-improvement appears in the Ana. V, xiii, XI, xxii. But the par-
ticular point mentioned in the text is nowhere else related of him. 2. In the Shoo-king, II, iii, I, we have an example of this in Yu. It is said,一 當是言, "Yu bowed at these excellent words." 3. 善與人同, is explained by Choo He公天下之善.
way to follow that of others, and delighting to learn from others to practice what was good.

4. "From the time when he plowed and sowed, exercised the potter's art, and was a fisherman, to the time when he became emperor, he was continually learning from others.

5. "To take example from others to practice virtue is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping men to practice virtue."

而不為私也，"He considered as public—common—the good of the whole world, and did not think it private to any." Shun's distinction was that he did not think of himself, as Tsze-loo did, nor of others, as Yu did, but only of what was good, and unconsciously was carried to it, wherever he saw it. 4. Of Shun in his early days it is related in the "Historical Records," that "he plowed at the Leih (歷) mountain, did potter's work on the banks of the Yellow River, fished in the Luy lake (雷澤), and made various implements on the Show hill (壽丘), and often resided at Foö-hea (負夏)." There will be occasion to consider where these places were, in connection with some of Mencius's future references to Shun. Dr. Medhurst supposes them to have been in Shanse. See his Translation of the Shoo-king, p. 332. 5. 與 is here in the sense of 助, "to help." The meaning is that others, seeing their virtue so imitated, would be stimulated to greater diligence in the doing of it.
Chapter IX. 1. Mencius said, "Pih-e would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem. He would not stand in a bad prince's court, nor speak with a bad man. To stand in a bad prince's court, or to speak with a bad man, would have been to him the same as to sit with his court robes and court cap amid mire and ashes. Pursuing the examination of his dislike to what was evil, we find that he thought it necessary, if he happened to be standing with a villager whose cap was not rightly adjusted, to leave him with a high air, as if he were going to be defiled. Therefore,
although some of the princes made application to him with very proper messages, he would not receive their gifts.—He would not receive their gifts, counting it inconsistent with his purity to go to them.

2. "Hwuy of Lew-hea was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles. When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve. Accordingly, he had a saying, ‘You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?’ Therefore,
self-possessed, he companied with men indifferently, at the same time not losing himself. When he wished to leave, if pressed to remain in office, he would remain. — He would remain in office, when pressed to do so, not counting it required by his purity to go away.”

3. Mencius said, “Pih-e was narrow-minded, and Hwuy of Lew-hea was wanting in self-respect. The superior man will not follow either narrow-mindedness, or the want of self-respect.”

XV, xiii; XVIII, i, viii. 與之偕，— the 之 properly refers to the party addressed,— “you are you.” 3. Comp. ii, 22. 君子，— by this term we must suppose that Mencius makes a tacit reference to himself, as having proposed Confucius as his model. The comm. 韓元少 says: “Elsewhere Mencius advises men to imitate E and Hwuy, but he is there speaking to the weak and the mean. When here he advises not to follow E and Hwuy, he is speaking for those who wish to do the right thing at the right time.”
Chapter I. 1. Mencius said, "Opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth, and advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

2. "There is a city, with an inner wall of three li in circumference, and an outer wall of seven.—The enemy surround and attack it, but they are not able to take
it. Now, to surround and attack it, there must have been vouchsafed to them by Heaven the opportunity of time, and in such case their not taking it is because opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth.

3. "There is a city, whose walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms of its defendants, offensive and defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. Yet it is obliged to be given up and abandoned. This is because advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

the next is a large one, to bring out the still greater superiority of the union of men. As to the evidence that a city of the specified dimensions must be the capital of a baronial state (子 男 之 城), see the 集 證, in loc. 3. 非 不, the repeated negation, not only affirms, but with emphasis.—城 非 不 高, "the wall is not not (but) high," i.e., is high indeed. 兵,—sharp weapons of offense. 裹,—"leather," intending, principally, the buff coat, but including all other armor of defense. 米,—"rice," without the husk. 粟,—"grain," generally, in
4. "In accordance with these principles it is said, 'A people is bounded in, not by the limits of dikes and borders; a kingdom is secured, not by the strengths of mountains and rivers; the empire is overawed, not by the sharpness and strength of arms.' He who finds the proper course has many to assist him. He who loses the proper course has few to assist him. When this,—the being assisted by few,—reaches its extreme point, his own relations revolt from the prince. When the being assisted by many reaches its highest point, the whole empire becomes obedient to the prince.

the husk. 4. 城, "a boundary," "a border," is used verbally. 城民, "to bound a people," i.e., to separate them from other states. 封 is "a dike," or "mound." The common. 金仁山 says: "Anciently, in every state, they made a dike of earth to show its boundary (封土為疆)." 薫, "a valley with a stream in it"; here, in opposition to 山, = rivers or streams. The 道, or "proper course," intended is that style of government, —benevolence and righteousness,—which will secure the "union of men." 親戚, —relatives by blood and by affinity.
5. "When one to whom the whole empire is prepared to be obedient, attacks those from whom their own relations revolt, what must be the result? Therefore, the true ruler will prefer not to fight; but if he do fight, he must overcome."

Chapter II. 1. As Mencius was about to go to court to see the king, the king sent a person to him with this message,—"I was wishing to come and see

5. The case put in the two first clauses is here left by Mencius to suggest its own result. The keun-tsze is the prince intended above, "who finds the proper course." Choo He and others complete 有不戰 by 則 己, "If he do not fight, well"; but the translation gives, I think, a better meaning.

Ch. 2. How Mencius considered that it was slighting him for a prince to call him by messengers to go to see him, and the shifts he was put to to get this understood. It must be understood that, at the time to which this chapter refers, Mencius was merely an honored guest in Ts'e, and had no official situation or emolument. It was for him to pay his respects at court, if he felt inclined to do so; but if the king wished his counsel, it was for him to show his sense of his worth by going to him, and asking him for it. 1. The 1st, 3rd, and 4th 朝 are ch'aoü, lower 1st tone,="to go to, or wait upon, at court." So in all the other paragraphs. The 2nd is chaou, upper 1st tone, "the morning." The morning, as soon as it was light, was the regular time for the emperor and princes, to give audience to their nobles and officers, and proceed to the administration of business. The modern practice corresponds with the ancient in this respect. 如 is said to be here=欲, "to wish,"
you. But I have got a cold, and may not expose myself to the wind. In the morning I will hold my court. I do not know whether you will give me the opportunity of seeing you then.” Mencius replied, “Unfortunately, I am unwell, and not able to go to the court.”

2. Next day, he went out to pay a visit of condolence to some one of the Tung-kwōh family, when Kung-sun Ch‘ow said to him, “Yesterday, you declined going to the court on the ground of being unwell, and to-day you are going to pay a visit of condolence.

which sense seems to be necessary, though we don’t find it in the dict. 造, read ts‘aou, up. 3rd tone, “to go to.” The king’s cold was merely a pretense. He wanted Mencius to wait on him. Mencius’s cold was equally a pretense. Comp. Confucius’s conduct, Ana., XVII, xx. 2. Tung-kwōh is not exactly a surname. The individual intended was a descendant of the duke Hwan, and so surnamed Keang (姜), but that branch of Hwan’s descendants to which he belonged having their possessions in the “eastern” part of the kingdom, the style of Tung-kwōh appears to have been given to them to distinguish them from the other branches. In going to pay the visit of condolence, Mencius’s idea was that the king might hear of it, and understand that he had merely feigned sickness, to show his sense of the disrespect done to him in
May this not be regarded as improper?" "Yesterday," said Mencius, "I was unwell; to-day, I am better:—why should I not pay this visit?"

3. In the meantime, the king sent a messenger to inquire about his sickness, and also a physician. Māng Chung replied to them, "Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court. To-day he was a little better, and hastened to go to court. I do not know whether he can have reached it by this time or not."

Having said this, he sent several men to look for Mencius on the way, and say to him, "I beg that, before you return home, you will go to the court."

trying to inveigle him to go to court. 3. It is a moot point, whether Māng Chung was Mencius's son, or merely his nephew. The latter is more likely. 采薪之憂，—lit., "sorrow of gathering firewood." = a little sickness. See a similar expression in the Le-ke, I, Pt. II, i, 8.一君使士射，不能，則辭以疾，言日某有負薪之憂. On this the 正義 says:—"Carrying firewood was the business of the children of the common people. From the lips of an officer, such language was indicative of humility." 羹, upper 1st tone, = 求. Māng Chung, having committed himself to a falsehood, in order to make his words good, was anxious that Mencius should go to court. 4.
4. On this, Mencius felt himself compelled to go to King Ch'ow’s, and there stop the night. King said to him, “In the family, there is the relation of father and son; abroad, there is the relation of prince and minister. These are the two great relations among men. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect. I have seen the respect of the king to you, sir, but I have not seen in what way you show respect to him.” Mencius replied, “Oh! what

What compelled Mencius to go to King Ch'ow's was his earnest wish that the king should know that his sickness was merely feigned, and that he had not gone to court, only because he would not be called to do so. As Măng Chung’s falsehood interfered with his first plan, he wished that his motive should get to the king through King Ch'ow who was an officer of Ts'e. After 達, Chaou K’e appends a note,—“when he told him all the previous incidents.” No doubt, he did so.
words are these? Among the people of Ts‘e there is no one who speaks to the king about benevolence and righteousness. Are they thus silent because they do not think that benevolence and righteousness are admirable? No, but in their hearts they say, ‘This man is not fit to be spoken with about benevolence and righteousness.’ Thus they manifest a disrespect than which there can be none greater. I do not dare to set forth before the king any but the ways of Yaou and Shun. There is therefore no man of Ts‘e who respects the king so much as I do.”

1st tone, “oh!” as in Pt. I, ii, 19. 齊人...者, observe the force of the 名, carrying on the clause to those following for an explanation of it, as if there were a 所以 after 人. 云爾,—see Con. Ana., VII, xvii. 5.
5. King said, "Not so. That was not what I meant. In the 'Book of Rites' it is said, 'When a father calls, the answer must be without a moment's hesitation. When the prince's order calls, the carriage must not be waited for.' You were certainly going to the court, but when you heard the king's order, then you did not carry your purpose out. This does seem as if it were not in accordance with that rule of propriety."

6. Mencius answered him, "How can you give that meaning to my conduct? The philosopher Tsăng said, 'The wealth of Tsin and Ts‘oo cannot be equaled. Let their rulers have their wealth:—I

Different passages are here quoted together from the "Book of Rites." 項召 無 諱, see Bk. I, Pt. I, iii, 14, "A son must cry 唯 to his father, and not 諱," which latter is a lingering response. 君命召不俟 駕 is found substantially in Bk. XIII, iii, 2. 夫, low. 1st tone, = 斯, as in Ana., XI, ix, 3, et al. 6. 豈 謂 是 與 (low. 1st tone), = lit., "how
have my benevolence. Let them have their nobility:—I have my righteousness. Wherein should I be dissatisfied as inferior to them? Now shall we say that these sentiments are not right? Seeing that the philosopher Tsăng spoke them, there is in them, I apprehend, a real principle.—In the empire there are three things universally acknowledged to be honorable. Nobility is one of them; age is one of them; virtue is one of them. In courts, nobility holds the first place of the three; in villages, age holds the first place; and for helping one’s generation and presiding over the people, the other two are not equal to virtue.

means (it) this? 騮 has two opposite meanings, either “dissatisfied,” or “satisfied,” in which latter sense, it is also 令. Choo He explains this by making it the same as 騥, “something held in the mouth,” according to the nature of which will be the internal feeling. In the text, the idea is that of dissatisfaction. 夫豈 不義, 一義 is here當然之理, = “what is proper and right,” the subject being the remarks of Tsăng. 而曾子言之云云 is expanded thus in the 篇旨:—“And, Tsăng-tsze speaking them, they contain perhaps another principle different from the vulgar view.” 鄉黨, see Con. Ana.,
How can the possession of only one of these be presumed on to despise one who possesses the other two?

7. "Therefore a prince who is to accomplish great deeds will certainly have ministers whom he does not call to go to him. When he wishes to consult with them, he goes to them. The prince who does not honor the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

8. "Accordingly, there was the behavior of T'ang to E-yun:—he first learned of him, and then employed him as his minister; and so without difficulty becoming minister to T'ang is, that it was only after being five times solicited by special messengers that he went to the prince's presence. See the 集 證, on Ana., XII, xxii. The confidence reposed by the duke Hwan in Kwan Chung appears in Pt.
he became emperor. There was the behavior of the duke Hwan to Kwan Chung:—he first learned of him, and then employed him as his minister; and so without difficulty he became chief of all the princes.

9. "Now throughout the empire, the territories of the princes are of equal extent, and in their achievements they are on a level. Not one of them is able to exceed the others. This is from no other reason but that they love to make ministers of those whom they teach, and do not love to make ministers of those by whom they might be taught.

10. "So did T'ang behave to E-yun, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might
not be called to him by his prince, how much less may he be called, who would not play the part of Kwan Chung!"

Chapter III. 1. Ch‘in Tsin asked Mencius, saying, "Formerly, when you were in Ts‘e, the king sent you a present of 2,400 taels of fine silver, and you refused to accept it. When you were in Sung, 1,680 taels were sent to you, which you accepted; and when you were in See, 1,200 taels were sent, which you likewise accepted. If your declining to accept the

Ch. 3. By what principles Mencius was guided in declining or accepting the gifts of princes. 1. Ch‘in Tsin was one of Mencius’s disciples, but this is all that is known of him. At what time of the philosopher’s life this conversation occurred, we are unable to say. 饕—“to present an offering of food”; here, more generally, "to send a gift," =送. �杳金,—“double metal” (I suppose 白金, or silver), called “double, as being worth twice as much as the ordinary.” See Ana., XI, xxi. 一百, i. e., 100 yih (錢), which, as in I, Pt. II, ix, 2, I estimate at 24 taels. Sung,—the present Kweitih in Honan. See,—see Bk. I, Pt. II, x, iv.
gift in the first case was right, your accepting it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, master, one of these alternatives."

2. Mencius said, "I did right in all the cases.

3. "When I was in Sung, I was about to take a long journey. Travelers must be provided with what is necessary for their expenses. The prince’s message was—‘A present against traveling expenses.’ Why should I have declined the gift?

The reference here, however, is inconsistent with what is stated in the note there, that Sēe had long been incorporated with Ts’e. 前日, 今日, mark the relation of time between the cases simply. 今日 is not to be taken as = “to-day.” 必居一於此, lit., “must occupy (dwell in) one in these (places).” The meaning is that on either of the suppositions, he would be judged to have done wrong. 3. 賜 or 賞, “a gift to a traveler against the expenses of his journey.” 以賜— it is difficult to assign its precise force to the 以. I consider the whole clause to be written as from the point of view of the prince of Sung;—in regard to travelers, he considered it was requisite to use the ceremony of 賜.
4. "When I was in Sēē, I was apprehensive for my safety, and taking measures for my protection. The message was, 'I have heard that you are taking measures to protect yourself, and send this to help you in procuring arms.' Why should I have declined the gift?

5. "But when I was in Ts'e, I had no occasion for money. To send a man a gift when he has no occasion for it is to bribe him. How is it possible that a superior man should be taken with a bribe?"

4. We must paraphrase considerably, to bring out the meaning. 兵, low. 3rd tone. 兵, "a weapon of war," or the character may be taken here for "a weapon bearer," "a soldier." 5. 未有 與 也.—Julien says,—"sicul nos Gallice; il n'y a pas lieu a, but if it were so, 會 would be the noun, in the 3rd tone, whereas it is the verb in the 2nd, = "to manage," "to dispose of." 未有 與 = 未有所 與.
Chapter IV. 1. Mencius having gone to P'ing-luli, addressed the governor of it, saying, "If one of your spearmen should lose his place in the ranks three times in one day, would you, sir, put him to death or not?" "I would not wait for three times to do so," was the reply.

2. Mencius said, "Well then, you, sir, have likewise lost your place in the ranks many times. In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water channels, and the able-bodied,
who have been scattered about to the four quarters, have amounted to several thousands.” The governor replied, “That is a state of things in which it does not belong to me Keu-sin to act.”

3. “Here,” said Mencius, “is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him;—of course he must search for pasture ground and grass for them. If, after searching for those, he cannot find them, will he return his charge to the owner? or will he stand by and see them die?” “Herein,” said the officer, “I am guilty.”

to talk roundly. To make 千人 "one thousand," we must read 幾, up. 1st tone, and suppose the preposition 乎 suppressed. The meaning of the officer's reply is—that to provide for such a state of things, by opening the granaries and other measures, devolved on the supreme authority of the state and not on him. 3. Comp. 非身之所能為, I, Pt. II, xv, 2. The first 牧 is the verb: the 2nd, a noun, = pasture grounds. 諸 = 於 其人 = “the man,” i.e., their owner. 抑 亦, = the force of the 亦 is —“or—hero is another supposition—will he, etc.? ” Mencius means that Keu-sin should not hold office in such circumstances.
4. Another day, *Mencius* had an audience of the king, and said to him, “Of the governors of Your Majesty’s cities I am acquainted with five, but the only one of them who knows his faults is K‘ung Keu-sin.” He then repeated the conversation to the king, who said, “In this matter, I am the guilty one.”

**Chapter V.** 1. *Mencius* said to Ch‘e Wa, “There seemed to be reason in your declining the governor-

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4. 見, low. 3rd tone. 作都者,一作

has the sense of “to administer,”

“to govern”; comp. Ana., IV, xiii.

都,一properly “a capital city,” but

also used more generally. In the
dict., we find:—(1) Where the

emperor has his palace is called 都.

(2) The cities from which nobles and great

officers derived their support were
called 都. 爲王,一為

low. 3rd tone.

Ch. 5. The freedom belonging
to *Mencius* in relation to the
measures of the King of Ts’e
from his peculiar position, as
unsalaried. 1. Of Ch‘e Wa we only know what is stated here.

Lingk‘ew is supposed to have been
a city on the borders of Ts’e, remote
from the court, Ch‘e Wa having
ship of Ling-k‘ew, and requesting to be appointed chief criminal judge, because the latter office would afford you the opportunity of speaking your views. Now several months have elapsed, and have you yet found nothing of which you might speak?”

2. On this, Ch‘e Wa remonstrated on some matter with the king, and, his counsel not being taken, resigned his office, and went away.

3. The people of Ts’e said, “In the course which he marked out for Ch‘e Wa, he did well, but we do not know as to the course which he pursues for himself.”

4. His disciple Kung-too told him these remarks.

declined the governorship of it, that he might be near the king. 士師,—see Bk. I, Pt. II, vi, 2. 爲其可以言,——lit., “because of the possibility to speak.” As criminal judge, Ch‘e Wa would be often in communication with the king, and could remonstrate on any failures in the administration of justice that came under his notice. 2. 致, “to resign,” “give up,” as in Con. Ana., I, vii, et al. 3. 所以爲(low. 3rd tone), lit., “whereby for,” = 所以爲之爲, as in the translation. 4. Kung-too was a disciple of Mencius. See Bk. III, Pt. II, ix,
Mencius said, "I have heard that he who is in charge of an office, when he is prevented from fulfilling its duties, ought to take his departure, and that he on whom is the responsibility of giving his opinion, when he finds his words unattended to, ought to do the same. But I am in charge of no office; on me devolves no duty of speaking out my opinion:—may not I therefore act freely and without any constraint, either in going forward or in retiring?"

CHAPTER VI. 1. Mencius, occupying the position of a high dignitary in Ts'e, went on a mission of condolence to T'ăng. The king also sent Wang et al. 5. We find the phrase 綽綽有裕, with the same meaning as the more enlarged form in the text.

Ch. 6. MENCIIUS'S BEHAVIOR WITH AN UNWORTHY ASSOCIATE. 1. "Occupied the position of a high dignitary:"—so I translate here 为其. Mencius's situation appears to have been only honorary, without emolument, and the king employed him on this occasion to give weight by his character to the mission. The
夫既或治之，予何言哉。

而未嘗與言行事何也。曰，齊滕之路不為近矣，反之，丑曰、齊卿之路不為小矣，未嘗與之行事也。公孫王驕朝暮見反齊滕之路，而未嘗與之言行事何也。曰，齊滕之路不為近矣，反之，丑曰，齊卿之路不為小矣，未嘗與之行事也。公孫王驕朝暮見反齊滕之路，而未嘗與之言行事何也。曰，齊滕之路不為近矣，反之，丑曰，齊卿之路不為小矣，未嘗與之行事也。公孫

Hwan, the governor of Ka, as assistant commissioner. Wang Hwan, morning and evening, waited upon Mencius, who, during all the way to T'ang and back, never spoke to him about the business of their mission.

2. Kung-sun Ch'ow said to Mencius, “The position of a high dignitary of Ts'e is not a small one; the road from Ts'e to T'ang is not short. How was it that during all the way there and back, you never spoke to Hwan about the matters of your mission?” Mencius replied, “There were the proper officers who attended to them. What occasion had I to speak to him about them?”

The glossarist of Chaou K'e understands this as spoken of Wang:—“He perhaps attended to them,” i. e., he thought that he knew all about them, and never put any questions to me; but the view adopted is more natural, and gives more point to Mencius's explanation of his conduct.
CHAPTER VII. 1. Mencius went from Ts’e to Loo to bury his mother. On his return to Ts’e, he stopped at Ying, where Ch‘ung Yu begged to put a question to him, and said, “Formerly, in ignorance of my incompetency, you employed me to superintend the making of the coffin. As you were then pressed by the urgency of the business, I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood of the coffin, it appeared to me, was too good.”

Ch. 7. That one ought to do his utmost in the burial of his parents;—illustrated by Mencius’s burial of his mother. Comp. I, Pt. II, xvi. 1. The tradition is that Mencius had his mother with him in Ts’e, and that he carried her body to the family sepulcher in Loo. How long he remained in Loo is uncertain;—perhaps the whole three years proper to the mourning for a parent. Whether his stopping at Ying was for a night merely, or a longer period, is also disputed. Ch‘ung Yu was one of his disciples. It has appeared strange that Yu should have cherished the matter so long, and submitted it to his master after a lapse of three years. (This is on the supposition that Mencius’s return to Ts’e was after the completion of the three years’ mourning.) But it is replied in the 四書釋地, that this only illustrates how fond Mencius’s disciples were of applying to him for a solution of their doubts, and the instance of Ch‘in Ts’in, ch. iii, is another case in point of the length of time they would keep things in mind. 請,—as in I, Pt. II, xvi, 1, “to beg to put a question.” 敦＝尊治; “to attend to,” 匠, as in Pt. I, vii, 1. 不肅;—see Chung Yung, ch. iv. 嚇, is explained as in the translation. But for the comm., I should render,—“In the gravity of your sorrow.” 竅,—see Pt. I,
2. *Mencius* replied, "Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was done by all, from the emperor to the common people, and not simply for the beauty of the appearance, but because they thus satisfied the natural feelings of their hearts.

3. "If prevented by statutory regulations from making their coffins in this way, men cannot have the feeling of pleasure. If they have not the money

Mencius's account of the equal dimensions of the outer and inner coffin does not agree with what we find in the Le-ke, XXII, ii, 31. It must be borne in mind also, that the seven inches of the Chow dynasty were only = rather more than four inches of the present day. 3. 不得， being opposed to 無 財， requires to be
to make them, in this way, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

4. "And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?

5. "I have heard that the superior man will not for all the world be niggardly to his parents."

supplemented, so in the translation. For 有財, some would give 而有財. The 而 reads better, but the meaning is the same. 4. 比 (low, 3rd tone), 化者, — the same as 比死者 in I, Pt. I, v, 1. 化 is used appropriately with reference to the dissolution of the bodies of the dead. 身, "skin" = the bodies. 5. 不以天下云云, — Chaoou K’e interprets this: — "will not deny anything in all the world which he can command to his parents." So, substantially, the modern paraphrasts.
CHAPTER VIII. 1. Shin T'ung, on his own impulse, asked Mencius, saying, “May Yen be smitten?” Mencius replied, “It may. Tsze-k'wae had no right to give Yen to another man, and Tsze-che had no right to receive Yen from Tsze-k'wae. Suppose there were an officer here, with whom you, sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank; and suppose that this officer, also without the king’s

demand, and Tsze-k'wae was laid upon the shelf. By and by, his son endeavored to wrest back the throne, and great confusion and suffering to the people ensued. Comp. Bk. I, Pt. II, x, xi. 1. Shin (so read, as a surname) T'ung appears to have been a high minister of the state. It is difficult to find a word by which to translate 伐, which implies the idea of Yen's deserving to be punished. 吾子,—referring to Shin T'ung, but we can't translate it literally in English. 夫士也,—
orders, were privately to receive them from you:—would such a transaction be allowable? And where is the difference between the case of Yen and this?"

2. The people of Ts‘e smote Yen. Some one asked Mencius, saying, "Is it really the case that you advised Ts‘e to smite Yen?" He replied, "No. Shin T‘ung asked me whether Yen might be smitten, and I answered him, ‘It may.’ They accordingly went and smote it. If he had asked me—‘Who may smite it?’ I would have answered him, ‘He who is the minister of Heaven may smite it.’ Suppose the case of a murderer, and that one asks me—

low. 1st tone, 斯; 士 is the same person as 仕 above, “a scholar seeking official employment.” 2. 應, up. 3rd tone. 彼然, 彼 refers to the king and people of Ts‘e. 彼如曰, 彼 refers only to Shin T‘ung. 天使, see Pt. I, v. 6. The one Yen is of course Ts‘e, as oppressive as Yen itself.
'May this man be put to death?' I will answer him—'He may,' If he ask me—'Who may put him to death?' I will answer him,—'The chief criminal judge may put him to death.' But now with one Yen to smite another Yen:—how should I have advised this?"

CHAPTER IX. 1. The people of Yen having rebelled, the king of T'se said, "I feel very much ashamed when I think of Mencius."

2. Ch'in Kea said to him, "Let not Your Majesty be grieved. Whether does Your Majesty consider yourself or Chow-kung the more benevolent and wise?" The king replied, "Oh! what words are
those?"  "The duke of Chow," said Kea, "appointed Kwan-shuh to oversee *the* heir of Yin, but Kwan-shuh with the power of the Yin state rebelled. If knowing that this would happen he appointed Kwan-shuh, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge. If the duke of Chow was not completely benevolent and wise, how much less can Your Majesty be expected to be so! I beg to go and see Mencius, and relieve Your Majesty from that feeling."

3.  *Ch'in* Kea accordingly saw Mencius, and asked him, saying, "What kind of man was the duke of circumference of his own two brothers, *Seen* (鮮) and *Too* (度), one of them older, and the other younger, than his brother Tan (旦), who was Chow-kung. Seen has come down to us under the title of Kwan-shuh, Kwan being the name of the principality which he received for himself. After Woo's death, and the succession of his son, Seen and Too rebelled, when Chow-kung took action against them, put the former to death, and banished the other. 監 (up. 1st tone) 賽, —the 賽 here is the son of the emperor Chow. That below is the name of the state. 解之,—I take 解 in the sense of "to loose," "to free from," with reference to the feeling of shame, not "to explain."

3. Before 然 則, there should be a
Chow?" "An ancient sage," was the reply. "Is it the fact that he appointed Kwan-shuh to oversee the heir of Yin, and that Kwan-shuh with the state of Yin rebelled?" "It is." "Did the duke of Chow know that he would rebel, and purposely appoint him to that office?" Mencius said, "He did not know." "Then, though a sage, he still fell into error?" "The duke of Chow," answered Mencius, "was the younger brother. Kwan-shuh was his elder brother. Was not the error of Chow-kung in accordance with what is right?

4. "Moreover, when the superior men of old had errors, they reformed them. The superior men of the

曰、古聖人也。曰、使管叔監殷殷。

曰、管叔、兄也、周公之過、不亦宜乎、然則聖人且有過與。曰、周公、弟然曰、周公、叔以殷畔、有諸、曰、然曰、周公、知其將畔而使之為之與。曰、不知也。

曰、且古之君子、過則改之、今之也、管叔、兄也、周公之過、不亦宜乎。
present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them with their former admiration. But do the superior men of the present day only persist in their errors? They go on to raise apologizing discussions about them likewise."

Chapter X. 1. Mencius gave up his office, and made arrangements for returning to his native state.

up. 1st tone, 改. Shall we refer it to the sun and moon, or to the ancient worthies? Primarily, its application is to the heavenly bodies. 爲之辭, the double object after 爲. The remark was a severe thrust at Ch'în K'ea's own conduct.

Ch. 10. Mencius in leaving a country or remaining in it was not influenced by pecuniary considerations, but by the opportunity denied or accorded to him of carrying his principles into practice. 1. 致為臣,一致 as in ch. v. 2, only it is here simply "resignation," with little of the idea of sacrifice. 而歸, "and returned." — Chaou K'e says "to his house," and in accordance with this, he interprets 不敢請耳, below, "I do not venture to ask you to come in person to see me," which is surely absurd enough. The meaning must be what
2. The king came to visit him, and said, “Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me. Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you.” Mencius replied, “I dare not request permission to visit you at any particular time, but, indeed, it is what I desire.”

3. Another day, the king said to the officer She, “I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples is really bidding him adieu, and answers, accordingly, in as complimentary a way, intimating his purpose to be gone. 3. The king after all does not like the idea of Mencius’s going, and thinks of this plan to retain him, which was in reality
with an allowance of 10,000 chung, that all the officers and the people may have such an example to reverence and imitate. Had you not better tell him this for me?"

4. She took advantage to convey this message by means of the disciple Ch'in, who reported his words to Mencius.

5. Mencius said, "Yes; but how should the officer know that the thing may not be? Suppose that I wanted to be rich, having formerly declined 100,000
chung, would my now accepting 10,000 be the conduct of one desiring riches?

6. "Ke-sun said, 'A strange man was Tsze-shuh E. He pushed himself into the service of government. His prince declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who, indeed, is there of men but wishes for riches and honor? But he only, among the seekers of these, tried to monopolize the conspicuous mound.

7. "Of old time, the market dealers exchanged the..."
articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was a mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."

Chapter XI. 1. Mencius, having taken his leave of Ts'e, was passing the night in Chow.

of 齊, but this would place it north from Loo, whither Mencius was retiring. Mencius withdrew leisurely, hoping that the king would recall him and pledge himself to follow his counsels. 爲 (low. 3rd tone), 『for the king,” i. e., knowing it would please the king. 疑,—upper 3rd tone. 順,—upper 3rd tone, “to lean upon.” The 了 was
2. A person who wished to detain him on behalf of the king, *came and sat* down, and began to speak to him. *Mencius* gave him no answer, but leaned upon his stool and slept.

3. The stranger was displeased, and said, "*I passed the night in careful vigil, before I would venture to speak to you, and you, master, sleep and do not listen to me. Allow me to request that I may not again presume to see you.*" *Mencius* replied, "Sit down, and I will explain the case clearly to you. Formerly, if the duke Muh had not kept a person by the side of a stool or bench, on which individuals might lean forward, or otherwise, as they sat upon their mats. It could be carried in the hand. See the Le-ke, I, Pt. I, i, 1,—謹於長者,必援杖以從之. 3. 齊, *chae*, upper 1st tone = 齊 "to keep a vigil," "to fast." 齊公, 一 fasted and passed the night." 請勿復 (low. 3rd tone) 敢見 is merely the complimentary way of complaining of what the guest considered the rudeness of his reception. 請, low. 3rd tone = 向, 經, here read Muh, was the honorary
Tsze-sze, he could not have induced Tsze-sze to remain with him. If See Lew and Shin Ts‘eang had not had a remembrancer by the side of the duke Muh, he would not have been able to make them feel at home and remain with him.

4. “You anxiously form plans with reference to me, but you do not treat me as Tsze-sze was treated. Is it you, sir, who cut me? Or is it I, who cut you?”

epithet of the duke Heen (顓), 408–375 B.C. Tsze-sze,—the grandson of Confucius. Shin Ts‘eang,—the son of Tsze-chang (子張), one of Confucius’s disciples. See Lew was a native of Loo, a disciple of the Confucian school. See the Le-ke, II, Pt. I, ii, 34; Pt. II, iii, 26. 乎＝在 or 在乎. 安 is said to＝留, simply “to detain,” but its force is more than that, and＝“to make contented, and so induce to remain.” Great respect, it seems, was shown to Tsze-sze, and he had an attendant from the duke to assure him continually of the respect with which he was cherished. See Lew and Shin Ts‘eang had not such attendants, but they knew that there were one or more officers by the duke’s side, to admonish him not to forget them and other worthies. The stranger calls himself 弟子, “your disciple.”

4. 爲, low. 3rd tone. Mencius calls himself 莊 (up. 2nd tone) 者, “the elder.” 子 爲 莊 者 云 云,—the stranger was anxious for (慮) Mencius to remain in Ts‘e, but the thing was entirely from himself, not from the king; and his thinking that he could detain him by such a visit showed the little store he set by him;—was, in fact, a cutting him.
CHAPTER XII. 1. When Mencius had left Ts'ē, Yin Sze spoke about him to others, saying, "If he did not know that the king could not be made a T'ang or a Woo, that showed his want of intelligence. If he knew that he could not be made such, and came notwithstanding, that shows he was seeking his own benefit. He came a thousand li to wait on the king; because he did not find in him a ruler to suit him, he took his leave, but how dilatory and lingering was his departure, stopping three nights before he quit Chow! I am dissatisfied on account of this."

CH. 12. HOW MENCIUS EXPLAINED HIS SEEMING TO LINGER IN TS'Ē, AFTER HE HAD RESIGNED HIS OFFICE, AND LEFT THE COURT. 1. All that we know of Yin Sze is that he was a man of Ts'ē. Julien properly blames Noel for translating 尹士 by "literatus cognomine Yin," as if 尹士 were here the noun—"a scholar." But when he adds that it is here to be pronounced che, to mark that it is a name, this is what neither the dictionary nor any commentary mentions. 言,—low. 3rd tone, =告. "to seek for favors," i.e., his own benefit. See Ana., II, xviii. 不遇, see Bk. I, Pt. II, xvi. 3. 茲=此, "this." What Sze chiefly means to
2. The disciple Kaou informed Mencius of these remarks.

3. Mencius said, "How should Yin Sze know me! When I came a thousand li to wait on the king, it was what I desired to do. When I went away because I did not find in him a ruler to suit me, was that what I desired to do? I felt myself constrained to do it.

4. "When I stopped three nights before I quit Chow, in my own mind I still considered my departure speedy. I was hoping that the king might change. If the king had changed, he would certainly have recalled me.

5. "When I quit Chow, and the king had not sent after me, then, and only till then, was my mind
resolutely bent on returning to Tsow. But, notwithstanding that, how can it be said that I give up the king? The king, after all, is one who may be made to do what is good. If he were to use me, would it be for the happiness of the people of Ts‘e only? It would be for the happiness of the people of the whole empire. I am hoping that the king will change. I am daily hoping for this.

6. “Am I like one of your little-minded people? They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry, and, with their passion displayed in their countenance,

expresses more than that. 予目望之, conveys in itself no more than the translation, but the king’s change of course involved Mencius’s recall to Ts‘e. I am inclined to think that the verbs in this par. should be translated in the past tense, and that we have in it merely an amplification of Mencius’s thoughts before he quit Chow. 5. Compare with this par. Confucius’s defense of Kwan Chung, Ana., XIV, 18.
they take their leave, and travel with all their strength for a whole day, before they will stop for the night."

7. When Yin Sze heard this explanation, he said, "I am indeed a small man."

CHAPTER XIII. 1. When Mencius left Ts'ē, Ch'ung Yu questioned him upon the way, saying, "Master, you look like one who carries an air of dissatisfaction in his countenance. But formerly I heard you say—'The superior man does not murmur against Heaven, nor grudge against men.'"

2. Mencius said, "That was one time, and this is another.

Ch. 13. Mencius's grief at not finding an opportunity to do the good which he could. 1. Ch'ung Yu,—the same mentioned in ch. vii. Though Ch'ung Yu attributes the maxim 不怨天不尤人 to his
3. "It is a rule that a true imperial sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation.

4. "From the commencement of the Chow dynasty till now, more than 700 years have elapsed. Judging numerically, the date is past. Examining the character of the present time, we might expect the rise of such individuals in it.

5. "But Heaven does not yet wish that the empire should enjoy tranquillity and good order. If it wished master, we find it in Confucius: see Ana., XIV, xxxvi. 3. "500 years," —this is speaking in very round and loose numbers, even if we judge from the history of China prior to Mencius. 其間, "during them," but the meaning is—at the same time with the sovereign shall arise men able to assist him.
this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?"

Chapter XIV. 1. When Mencius left Ts‘e, he dwelt in Hew. There Kung-sun Ch‘ow asked him, saying, "Was it the way of the ancient to hold office without receiving salary?"

2. Mencius replied, "No; when I first saw the king in Ts‘ung, it was my intention, on retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary.

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things may be. 5. 舍我其誰, lit., "Letting me go, then who?" Comp. last chap., p. 4, and many other places, where Mencius speaks of what he could accomplish. On the reference to the will of Heaven, comp. Ana., VIII, v, 3.

Ch. 14. The reason of Mencius’s holding an honorary office in Ts‘e without salary, that he wished to be free in his move-
3. "Immediately after, came orders for the collection of troops, when it would have been improper for me to beg permission to leave. But to remain so long in Ts'e was not my purpose."

evidently = 始見. 3. 師 命 may be as in the translation, or — "the appointment to the position of a tutor," i. e., honorary adviser to the king. This is the interpretation of the glossarist of Chaou K'e, and is perhaps preferable to the former.
CHAPTER I. 1. When the duke Wăn of T'äng was crown prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius.

2. Mencius discoursed to him how the nature of man is good, and, when speaking, always made laudatory reference to Yaou and Shun.

TITLE OF THIS BOOK. — The Duke Wăn of T'äng. The Book is so named from the duke Wăn, who is prominent in the first three chapters. Chaou K'e compares this with the title of the 15th Book of the Analects.

CH. 1. HOW ALL MEN BY DEVELOPING THEIR NATURAL GOODNESS MAY BECOME EQUAL TO THE ANCIENT SAGES. 1. The duke Wăn of T'äng, — see I, Pt. II, xiii. Wăn is the posthumous title. The crown prince's name appears to have been Hwang (宏). Previous to the Han dynasty, the heirs apparent of the emperors and the princes of states were called indifferently 世子 and 太子. Since then, 太子 has been confined to the imperial heir. The title of 世子 was given, it is said, 欲其世世不絶, “to indicate the wish that the succession should be unbroken from generation to generation.” Ts'oo and T'äng bordering on each other, the prince must have gone out of his way to visit Mencius. In the “Topography of the Four Books, Cont.,” it is said: “Since T'äng and Ts'oo adjoined, so that one had only to lift his feet to pass into Ts'oo, why must the crown prince go round about, a distance of more than 350 li, to pass by the capital of Sung? The reason was that Mencius was there, and the prince's putting himself to so much trouble, in going and returning, shows his worthiness.” 2. 言, a verb, “to speak or discourse about.” 爲, not “necessarily,” but “he made it a point.” 稱 is taken by Choo He and others in the sense of “to appeal to.” This is supported by par. 3, but the word itself has only the meaning in the translation, with which, moreover, Chaou K'e agrees.
When the crown prince was returning from Ts'oo, he again visited Mencius. Mencius said to him, "Prince, do you doubt my words? The path is one, and only one.

"Shing Kan said to the duke of Ts'e, 'They were men. I am a man. Why should I stand in awe of them?' Yen Yuen said, 'What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was.' Kung-ming E said, 'King Wân is my teacher. How should the duke of Chow deceive me by those words?'

3. 道一而己, 一 道 seems here to be used as in the Chung Yung, i, 1, - "an accordance with this nature is called the Path," but viewed here more in the consummation of high sageship and distinction to which it leads, which may be reached by treading it, and which can be reached in no other way. We have here for the first time the statement of Mencius's doctrine, which he subsequently dwells so much on, that "the nature of man is good." 4. Of Shing Kan we only know what is here said. 彼丈夫, 彼 referring to the sages. 彼丈夫, used for "man" or "men," with the idea of vigor and capability. Kung-ming E was a disciple first of Tsze-chang, and then of Tsăng Sin. 文王 我師 would appear to have been a remark originally of Chow-kung, which E appropriates..."
5. "Now, T'āng, taking its length with its breadth, will amount, I suppose, to fifty li. *It is small, but still sufficient to make a good kingdom. It is said in the 'Book of History,' 'If medicine do not raise a commotion in the patient, his disease will not be cured by it.'"

CHAPTER II. 1. When the duke Ting of T'āng died, the crown prince said to Yen Yew, "Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten his words. Now, alas! this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its various services."

and vindicates on that high authority. 5. 絕長補短,—"cutting the long to supplement the short." Observe the force of 將, as in the translation. 猶—implying—"It is small, but still." 善國, comp. ch. iii—"a good kingdom" is such an one as is there described. 若藥云云,—see the Shoo-king, IV, viii, Sect. 1, 8. 薬, read mēn, low. 3rd tone.

Ch. 2. How Mencius advised the duke of T'āng to conduct the mourning for his father. 1. 薨 is the proper term to express the death of any of the princes of the empire. Yen Yew had been the prince's grand tutor (太傅); I suppose that 然 is the surname. 大故 is a phrase applied to the funeral of, and mourning for, parents;— "the great cause,
Yen Yew accordingly proceeded to Tsow, and consulted Mencius. Mencius said, "Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost. The philosopher Tsăng said, 'When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety:—this may be called filial piety.' The ceremonies to be observed by the princes I have not learned, but I have heard these points:—that the three years' mourning, the garment of coarse cloth

or matter." 2. 之 鄰,一之 is the verb, =往. 不亦善乎,一spoken with reference to the prince's sending to consult him on such a subject. 親喪固自盡,一comp. Ana., XIX, xvii. The words attributed to Tsăng Sin were originally spoken by Confucius; see Ana., II, v. Tsăng may have appropriated them, and spoken them, so as to make them be regarded as his own, or, what is more likely, Mencius here makes a slip of memory. 齡, up. 1st tone, read tsze. See Con. Ana., IX, ix.
with its lower edge even, and the eating of congee, were equally prescribed by three dynasties, and binding on all, from the emperor to the mass of the people."

3. Yen Yew reported the execution of his commission, and the prince determined that the three years' mourning should be observed. His aged relatives, and the body of the officers, did not wish that it should be so, and said, "The former princes of Loo, that kingdom which we honor, have, none of them, observed this practice, neither have any of our own former princes observed it. For you to act contrary

as used in the text, read like and—艷, denotes congee, like 粥, but made thicker. 3. 反命, "returned the commission," i. e., reported his execution of it and the reply. 世子 must be understood as the subject of 定父兄, "his fathers and brethren," i. c., his uncles and elderly ministers of the ducal family. The phrase is commonly applied by Chinese to the elders of their own surname, whatever be the degrees of their relation-
to their example is not proper. Moreover, the History says,—'In the observances of mourning and sacrifice, ancestors are to be followed,' meaning that they received those things from a proper source to hand them down.'

4. The prince said again to Yen Yew, "Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword exercise and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business that I have entered on; do you again consult Mencius for me." On this, Yen Yew went
again to Tsow, and consulted Mencius. Mencius said, "It is so, but he may not seek a remedy in others but only in himself. Confucius said, 'When a prince dies, his successor intrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place of mourning, and weeps. Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example. What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. The grass must

Julien does. In the there is a reference to his antecedents, as occasioning the present difficulty. is taken by Chaou K'e, "You may not seek (to overcome their opposition) by any other way, (but carrying out what you have begun)." Choo He's view, as in the translation, is better. In the quotations from Confucius, Mencius has blended different places of the Analects together, and enlarged them to suit his own purpose, or, it may be, the text of the Ana. was different in his time. See Con. Ana., XIV, xviii, XII, xiv. is the place where the coffin lay, during the five months that elapsed between the death and interment.
bend, when the wind blows upon it.' The business depends on the prince."

5. Yen Yew returned with this answer to his commission, and the prince said, "It is so. The matter does indeed depend on me." So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, "He may be said to understand the ceremonies." When the time of interment arrived, from all quarters of the

5. The 廬 was a shed, built of boards and straw, outside the center door of the palace, against the surrounding wall, which the mourning prince tenanted till the interment: see the Le-ke, XXII, ii, 16. 可謂曰, is supposed by Choo He, with reason, to be corrupted or defective. I have translated as if it were 可謂知.—Choo He introduces here, the following remarks from the commentator Lin (林):—"In the time of Mencius, although the rites to the dead had fallen into neglect, yet the three years' mourning, with the sorrowing heart and afflictive grief, being the expression of what really belongs to man's mind, had not quite perished. Only, sunk in the slough of manners becoming more and more corrupt, men were losing all their moral nature without being conscious of it. When Duke Wan saw Mencius, and heard him speak of the goodness of man's nature, and of Yao and Shun, that was the occasion of moving and bringing forth his better heart, and on this occasion,—of the death of his father,—he felt sincerely all the stirrings of sorrow and grief. Then, moreover, when his older relatives and his officers wished not to act as he desired, he turned inwards to reprove himself, and lamented his former conduct which made him not be believed in his present course, not presuming to blame his officers
state, they came to witness it. Those who had come from other states to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

Chapter III. 1. The duke Wăn of T'ăng asked Mencius about the proper way of governing a kingdom.

2. Mencius said, "The business of the people may not be remissly attended to. It is said in the 'Book of Poetry,'

'In the daylight go and gather the grass,
And at night twist your ropes;
Then get up quickly on the roofs;—
Soon must we begin sowing again the grain.'

and relatives:—although we must concede an extraordinary natural excellence and ability to him, yet his energy in learning may not be impeached. Finally, when we consider how with what decision he finally acted, and how all, near and far, who saw and heard him, were delighted to acknowledge and admire his conduct, we have an instance of how, when that which belongs to all men's minds is in the first place exhibited by one, others are brought, without any previous purpose, to the pleased acknowledgment and approval of it;—is not this a proof that, it is indeed true that the nature of man is good?"

Ch. 3. Mencius's counsels to the duke of T'ăng for the government of his kingdom. Agriculture and education are the chief things to be attended to, and the first as an essential preparation for the second. 1. In the sense of 政, "to govern." 2. By民事, "the business of the people," is intended husbandry. For the ode, see the She-king, I, xv, Ode 1, st. 7, written, it is said, by Chow-kung, to impress the emperor Ching with a sense of the importance and toils of
3. "The way of the people is this.—If they have a certain livelihood, they will have a fixed heart. If they have not a certain livelihood, they have not a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

4. "Therefore, a ruler who is endowed with talents

husbandry. 3. Comp. I, Pt. I, vii, 19. In 民之為道, the 道 is to be taken lightly, as if the expression were 民之為民也, = "As to the people's being the people," i.e., the character of the people is as follows. 4. 必,—not "must be," which would be inconsistent with the 賢,
and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

5. "Yang Hoo said, 'He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich.'

6. "The sovereign of the Hea dynasty enacted the fifty mow allotment, and the payment of a tax. The founder of the Yin enacted the seventy mow allotment, and the system of mutual aid. The founder of the Chow enacted the hundred mow allotment, and..."
the share system. In reality, what was paid in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

7. "Lung said, 'For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being

assigned, and ten families cultivated 1,000 acres in common, dividing the produce, and paying a tenth to government. Such is the account here given by Mencius, but it is very general, and not to be taken, especially as relates to the system of the Chow dynasty, as an accurate exposition of it. More in accordance with the accounts in the Chow Le is his own system recommended below to Peih Chen. 7. Of the Lung quoted here, all that Chaou K'e and Choo He say, is that he was "an ancient worthy." "The 承 is said to be synonymous with 狼, 藕, meaning "abundant." That this is the signification is plain enough, but how the characters come to indicate it is not clear. 狼 means "a wolf," and 藕 is given in connection with that character as meaning "the appearance of things scattered about in confusion." I can't find any signification of 狼, "crooked, perverse, etc.," from which, as joined to 狼,
not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and, after the whole year's toil, yet not to be able to nourish their parents, so that they proceed to borrowing to increase their means, till the old people and children are found lying in the ditches and water channels: —where, in such a case, is his parental relation to the people?

8. "As to the system of hereditary salaries, that is already observed in T'äng.

9. "It is said in the 'Book of Poetry,'

'May the rain come down on our public field,

And then upon our private fields!"
It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Chow dynasty this system has been recognized.

10. "Establish ts'ang, seu, heo, and heou, all those educational institutions, for the instruction of the people. The name ts'ang indicates nourishing as its object; heou indicates teaching; and seu indicates archery. By the Hea dynasty, the name heou indicates teaching; and seu, the Chow, that of teaching. As to the heo, they belonged to the three dynasties, and by that name. The object of them all.

verb, up. 3rd tone. The object of the quotation is to show that the system of mutual aid obtained under the Chow as well as under the Yin dynasty, and the way is prepared for the instructions given to Peih Chên below. 10. After the due regulation of husbandry, and provision for the instructions given to Peih Chên below, the "certain livelihood" of the people, must come the business of education. The heou mentioned were schools of a higher order in the capitals of the empire and other chief cities of the various states. The quotation in the text is to show that the ts'ang mentioned were schools of a higher order in the capital of the empire, and other chief cities of the empire. The Hea dynasty, in connection with the Yin dynasty, and the way is prepared for the instructions given to Peih Chên below. In the Le Ke, V, 10, we find that heou mentioned in connection with the time of Shun; seu, in connection with the Hea dynasty; and heo, in connection with the Yin dynasty; and the time of Shun; and heou, in connection with the Hea dynasty. The object of the aged at different times, and in the schools, as an example to the young of the public field, and from this passage we perceive that even in the Chow dynasty this system has been recognized.

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is to illustrate the human relations. When those are thus illustrated by superiors, kindly feeling will prevail among the inferior people below.

11. “Should a real sovereign arise, he will certainly come and take an example from you; and thus you will be the teacher of the true sovereign.

12. “It is said in the ‘Book of Poetry,’

‘Although Chow was an old country,
It received a new destiny.’

That is said with reference to King Wăn. Do you practice those things with vigor, and you also will by them make new your kingdom.’

reverence accorded by the govt. to age. So the schools were selected for the practice of archery, as a trial of virtue and skill. 人倫明於上，—this can hardly mean, “when the human relations have been illustrated by the example of superiors,” but must have reference to the inculcation of those relations by the institution of schools. The pith of Mencius’s advice is—“Provide the means of education for all, the poor as well as the rich.” 12. See the She-king, III, i, Ode I, st. 1. 其命，—‘the appointment,’ i. e., which lighted on
The duke afterwards sent Peih Chen to consult Mencius about the nine-squares system of dividing the land. Mencius said to him, "Since your prince, wishing to put in practice a benevolent government, has made choice of you and put you into this employment, you must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce available for salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are divided into nine equal and smaller squares. But can we suppose it possible to divide a territory in this way? The natural irregularities of the surface would be one great obstacle. And we find below the
sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

14. "Although the territory of T'äng is narrow and small, yet there must be in it men of a superior grade, and there must be in it countrymen. If there were not men of a superior grade, there would be none to rule the countrymen. If there were not countrymen, there would be none to support the men of superior grade.

15. "I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, "holy field," and other assignments, which must continually have been requiring new arrangement of the boundaries. 14. 君子, — here, generally, for officers, men not earning their bread by the sweat of their brow, and the toil of their hands; see next chapter. 野人, — "countrymen," = by their toil self-supporting people generally. 野人, — "countrymen," = by their toil self-supporting people generally.
and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

16. "From the highest officers down to the lowest, each one must have his holy field, consisting of fifty mow.

17. "Let the supernumerary males have their twenty-five mow.

18. "On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and

best way in such positions of supporting the 野人, and the latter of supporting the 君子. Similarly, the other clause. 16. 卦 is explained by Chaou K'e by 潔, and Choo He follows him, though we do not find this meaning of the term in the dictionary. The 卦用 then is "the clean field," and as its produce was intended to supply the means of sacrifice, I translate it by "the holy field." It was in addition to the hereditary salary mentioned in par.

8. 17. A family was supposed to embrace the grandfather and grandmother, the husband, wife, and children, the husband being the grandparents' eldest son. The extra fields were for other sons whom they might have, and were given to them when they were sixteen. When they married and became heads of families themselves, they received the regular allotment for a family. This is Choo He's account of this paragraph. 18. The moral benefits
sustain one another in sickness. Thus the people are brought to live in affection and harmony.

19. "A square li covers nine squares of land, which nine squares contain nine hundred mow. The central square is the public field, and eight families, each having its private hundred mow, cultivate in common the public field. And not till public work is finished, may they presume to attend to their private affairs. This is the way by which the countrymen are distinguished from those of a superior grade.

20. "Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you."

flowing from the nine-squares division of the land. "On occasions of death," i.e., in burying. 19. Under the Chow dynasty, 100 poo or "paces" made a mow's length, but the exact amount of the pace can hardly be ascertained. Many contend that the 50 mow of Hea, the 70 of Yin, and the 100 of Chow, were actually of the same dimensions. 營, low. 3rd tone, so spoken always, when the subject is the support of a superior by an inferior. 20. 矛夫 (low. 1st tone), = 至於, 濟澤, "the softening and moistening," i.e., the modifying and adapting.
Chapter IV. 1. There came from Ts'oo to T'ang one Heu Hing, who gave out that he acted according to the words of Shin-nung. Coming right to his gate, he addressed the duke Wăn, saying, "A man of a distant region, I have heard that you, prince, are practicing a benevolent government, and I wish to receive a site for a house, and to become one of your...

Ch. 4. Mencius's refutation of the doctrine that the ruler ought to labor at husbandry with his own hands. He vindicates the propriety of the division of labor, and of a lettered class conducting government. The first three paragraphs, it is said, relate how Hing, the heresiarch, and Seang, his follower, wished secretly to destroy the arrangements advised by Mencius for the division of the land. The next eight pars. expose the head error of Hing, that the ruler must labor at the toils of husbandry as well as the people. From the 12th par. to the 16th, Seang is rebuked for forsaking his master, and taking up with Hing's heresy. In the last two pars., Mencius proceeds, from the evasive replies of Seang, to give the coup de grâce to the new pernicious teachings. 1. 爲 is explained, by Chaou K'e, by 治 爲, and 言 之者=道, so that 爲...言 者=“one who cultivated the doctrines.” Most others take 爲 =假託, “making a false pretense of.” Shin-nung, “wonderful husbandman,” is the style of the 2nd of the five famous 帝, or “emperors,” of Chinese history. Ho is also called Yen (炎) Te, “the blazing emperor.” Ho is placed between Fuh-he, and Hwang Te, though separated from the latter by an intervention of seven reigns, extending with his own over 515 years. If any faith could be reposed in this chronology, it would place him 3272 B.C. In the appendix to the Yih-king, he is celebrated as the Father of husbandry. Other traditions make him the Father of medicine also. 之是 the verb, =往. 鍾, in the dict., after Chaou K'e, is explained by 至, “came to.” Choo Ho says that 鍾門=足至門. 亻 and 彳, see Pt. II, v, 5, but the meaning of 亻 here is different, denoting the ground
people.” The duke Wăn gave him a dwelling place. His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

2. At the same time, Ch‘in Scang, a disciple of Ch‘in Leang, and his younger brother, Sin, with their plow handles and shares on their backs, came from Sung to T‘ang, saying, “We have heard that you, prince, are putting into practice the government of the ancient sages, showing that you are likewise a sage. We wish to become the subjects of a sage.”
3. When Ch'in Seang saw Heu Hing, he was greatly pleased with him, and, abandoning entirely whatever he had learned, became his disciple. Having an interview with Mencius, he related to him with approbation the words of Heu Hing to the following effect:—"The prince of T'ang is indeed a worthy prince. He has not yet heard, however, the real doctrines of antiquity. Now, wise and able princes should cultivate the ground equally and along with their people, and eat the fruit of their labor. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, the prince of T'ang has his granaries,
treasuries, and arsenals, which is an oppressing of the people to nourish himself.—How can he be deemed a real worthy prince?"

4. Mencius said, "I suppose that Heu Hing sows grain and eats the produce. Is it not so?" "It is so," was the answer. "I suppose also he weaves cloth, and wears his own manufacture. Is it not so?" "No, Heu wears clothes of haircloth." "Does he wear a cap?" "He wears a cap." "What kind of cap?" "A plain cap." "Is it woven by himself?" "No, he gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his

for rice, the former for other grain. "millet," but here = grain generally. The distinction given by Choo He
food in boilers and earthenware pans, and does he plow with an iron share?” “Yes.” “Does he make those articles himself?” “No, he gets them in exchange for grain.”

5. Mencius then said, “The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain are not oppressive to the husbandman. How should such a thing be supposed? And moreover, why does not Heu act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so

between釜 and飯 is, that the former was used for boiling, and the latter for steaming. Their composition indicates that they were made of iron and clay, respectively. The釜 was distinguished from other iron boilers by having no feet. 5. 以...者＝“he who gets, etc.”械, properly “stocks,” but also used synonymously with器. I have added a sentence to bring out the force of豈 in豈為厲云云。Choo He puts a point at冶, and taking舍 (up. 3rd tone) in the sense of if, “only,” construes it with what follows. This is better than to join it, in the sense of house or shop, with陶冶。Seang is here forced to make an admission,
much trouble?" Ch'in Seang replied, "The business of the handicraftsman can by no means be carried on along with the business of husbandry."  

6. Mencius resumed, "Then, is it the government of the empire which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, *whatever articles he can require* are ready to his hand, being produced by the various handicraftsmen:—if he must first make them for his own use,
this way of doing would keep the whole empire running about upon the roads. Hence, there is the saying, 'Some labor with their minds, and some labor with their strength. Those who labor with their minds govern others; those who labor with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.' This is a principle universally recognized.

7. "In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and road them" = 奔走道路. 食, = low. 3rd tone, tsze. 7. 天下猶未平 carries us back to the time antecedent to Yaou, and 天下 is to be taken in the sense of "world," or "earth." There is the idea of a wild, confused, chaotic state, on which the successive sages had been at work, without any great amount of success. Then in the next par. we have How-tseih doing over again the work of Shin-nung and teaching men husbandry. We can hardly go beyond Yaou for the founding of the Chinese Empire. The various questions which would arise here, however, will be found discussed in the first part of the Shoo-king. It is only necessary to observe in reference to the calamity here spoken of, that it is not presented as the consequence of a deluge, or sudden accumulation of water, but from the natural river channels being all broken up and
beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds, crossed one another throughout the Middle Kingdom. To Yaou alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yih the direction of the fire to be employed, and Yih set fire to, and consumed, *the forests and vegetation on* the mountains and *in* the marshes, so that the birds and beasts fled away to hide themselves. Yu disordered — low. 3rd tone, "disobedient," "unreasonable." 五穀, "the five kinds of grains," are 稻, 米, 麦, and 菽, "paddy, millet, panicled millet, wheat, and pulse," but each of these terms must be taken as comprehending several varieties under it. 中國, in opposition to 天下, is the portion of country which was first settled, and regarded as a center to all surrounding territories. 堯 獨 愜 之,—the 獨 seems to refer to Yaou's position as emperor, in which it belonged to him to feel this anxiety. For the labors of Shun, Yih, and Yu, see
separated the nine streams, cleared the courses of the Tse and T'āh, and led them all to the sea. He opened a vent also for the Joo and Han, and regulated the course of the Hwae and Sze, so that they all flowed into the Kēang. When this was done, it became possible for the people of the Middle Kingdom to *cultivate the ground and get food for themselves*. During that time, Yu was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

8. "The minister of agriculture taught the people to sow and reap, cultivating the five kinds of grain.

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course to the sea. He supposes an error on the part of the recorder of Mencius's words. 8. How-tseih, now received as a proper name, is properly the official title of Shun's minister of agriculture, K'ē (槳). 槳, (read Sē) was the name of his minister of instruction. For these men and their works, see the Shoo-king, Pt. II. 藝,—used synonymously with 茂, "to plant," or
When the five kinds of grain were brought to maturity, the people all enjoyed a comfortable subsistence. Now men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage Shun, and he appointed See to be the minister of instruction, to teach the relations of humanity:—how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young.

"sow." 人之有 道 也, I have translated according to Choo He's view of the meaning, in which he is now universally followed, so far as I know. It requires the understanding, however, of 然 or 但 before the next clause, which does not appear to me to be admissible. Chao K'e, or at least his paraphrast, understands it thus:—"Thus, men were provided with a proper course for their nourishment. They might be well fed and clothed, but with all this, if they are not taught, they become, etc." This avoids the harshness of understanding any thing before 食, but the interpretation, otherwise, is not natural. May we not take 人之有 道 也 as synonymous with the clause 民 之 爲道 也, in ch. iii, par. 2? The translation would then be—"Now, the way of men is this:—if they are well fed, etc." 聖人 is supposed to be plural,—"the sages." This, however, cannot be, as the 使 immediately following must be understood with reference to Shun only. What has made 聖人 be taken
young, a proper order; and between friends, fidelity. The highly meritorious emperor said to him, 'Encourage them; lead them on; rectify them; straighten them; help them; give them wings:—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them.' When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

9. "What Yaou felt giving him anxiety, was the not getting Shun. What Shun felt giving him anxiety was the not getting Yu and Kaou-yaou. But he whose anxiety is about his hundred mow not being properly cultivated, is a mere husbandman.

as plural, is that the instructions addressed to See are said to be from 敷 (up. 2nd tone) 勢, which are two of the epithets applied to Yaou in the opening sentence of the Shooking, who is therefore supposed to be the speaker. Yet it was Shun who appointed See, and gave him his instructions, and may not Mencius intend him by "The highly meritorious"? The address itself is not found in the Shooking. 労 and 来 are both low. 3rd tone. In 夫婦有別, 別 is the up. 4th tone, = "separate functions," according to which the husband is said to preside over all that is external, and the wife over all that is internal, while to the former it belongs to lead, and to the latter to follow. 9. An illustration of the 有大人之事, 有小人之事, in par. 6. 亦, — read low. 3rd tone, in the sense of 治 (low. 1st tone).
10. "The imparting by a man to others of his wealth is called 'a kindness.' The teaching others what is good is called 'the exercise of fidelity.' The finding a man who shall benefit the empire is called 'benevolence.' Hence to give the empire to another man would be easy; to find a man who shall benefit the empire is difficult.

11. "Confucius said, 'Great indeed was Yaou as a sovereign. It is only heaven that is great, and only Yaou corresponded to it. How vast was his virtue! The people could find no name for it. Princely

10. 爲,—low. 3rd tone, "on behalf of," = who shall benefit. 仁,—read as above, but meaning "easy." The difficulty spoken of arises from this, that to find the man in question requires the finder to go out of himself, is beyond what is in his own power. The reader must bear in mind that 仁 is the name for the highest virtue, the combination of all possible virtues. Comp. Ana., VI, xxviii. 11. See Con. Ana., VIII, xviii and xix, which two chapters Mencius blends together with omissions and
indeed was Shun! How majestic was he, having possession of the empire, and yet seeming as if it were nothing to him!’ In their governing the empire, were there no subjects on which Yaou and Shun employed their minds? There were subjects, only they did not employ their minds on the cultivation of the ground.

12. “I have heard of men using the doctrines of our great land to change barbarians, but I have never yet heard of any being changed by barbarians. Ch’in Leang was a native of Ts‘oo. Pleased with the doctrines of Chow-kung and Chung-ne, he came northwards to the Middle Kingdom and studied them. Among the scholars of the northern regions, there was

alterations. Observe the force of 良 in the last clause. It = “there were subjects, on which they employed their minds, but still, etc.” 12. 夏 and 夷, —used as in Con. Ana., III,
perhaps none who excelled him. He was what you call a scholar of high and distinguished qualities. You and your brother followed him some tens of years, and when your master died, you have forthwith turned away from him.

13. "Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned
to their homes, but Tsze-kung went back, and built a house for himself on the altar ground, where he lived alone other three years, before he returned home. On another occasion, Tsze-hea, Tsze-chang, and Tsze-yew, thinking that Yew Jō resembled the sage, wished to render to him the same observances which they had rendered to Confucius. They tried to force the disciple Tsăng to join with them, but he said, ‘This may not be done. What has been washed in the waters of the Kēang and Han, and bleached in the autumn sun:—how glistening is it! Nothing can be added to it.’

On Yew Jō’s resemblance to Confucius, see the Book of Rites, II, Pt. I, iii, 4. 孔—low. 2nd tone. 暴,—low. 4th tone, puh. 假,—read hau, low. 2nd tone, or kaou, up. 2nd. 假＝加. Comp. 無以得之, Ana., IV, vii, 1.
14. “Now here is this shrike-tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher Tsăng.

15. “I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys.

16. “In the Praise Songs of Loo it is said,

‘He smote the barbarians of the west and the north,
He punished King and Seu.’

Thus Chow-kung would be sure to smite them, and you become their disciple again; it appears that your change is not good.”

See the Book of Poetry, 1IV, ii, Ode IV, st. 6. The two clauses quoted refer to the achievements of the duke He. Mencius uses them as if they expressed the approbation of
17. *Ch'in Seang* said, “If Heu’s doctrines were followed, then there would not be two prices in the market; nor any deceit in the kingdom. If a body of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with bundles of hemp and silk, being of the same weight; with the different hanks of grain, being the same in quantity; and with shoes which were of the same size.”

18. *Mencius* replied, “It is the nature of things to be of unequal quality. Some are twice, some...”
five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Heu, would be for them to lead one another on to practice deceit. How can they avail for the government of a state?"

Chapter V. 1. The Mihist, E Che, sought, through Seu Peih, to see Mencius. Mencius said,
"I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him. E need not come here again."

2. Next day, E Che again sought to see Mencius. Mencius said, "To-day I am able to see him. But if I do not correct his errors, the true principles will not be fully evident. Let me first correct him. I have heard that E is a Mihist. Now Mih considers that in the regulation of funeral matters a spare simplicity should be the rule. E thinks with Mih's doctrines come, but another day, etc."
to change the customs of the empire;—how does he regard them as if they were wrong, and not honor them? Notwithstanding his views, E buried his parents in a sumptuous manner, and so he served them in the way which his doctrines discountenance.”

3. The disciple Seu informed E of these remarks. E said, “Even according to the principles of the learned, we find that the ancients acted towards the people, ‘as if they were watching over an infant.’ What does this expression mean? To me it sounds that we are to love all without difference of degree; but the manifestation of love must begin with our parents.”

par., he admitted E to his presence. Mih's teaching, and Mencius knowing that E Che had not observed it, saw how he could lead him on from it to see the error of the chief principle of the sect. 貴 and 僚 are both verbs. 3. Che attempts to show that the classical doctrine likewise had the principle of equal and universal love. See the 贊 保 子, quoted in the “Great Learning,” Comm. ix, 2. 之 is the name of the speaker. 委, read 之 zhe, “uneven.” 委 等, “uneven degrees.” E Che does not attempt to vindicate the sumptuous interment of his parents;—he says 施 由 始 觀, not knowing what to
reported this reply to Mencius, who said, "Now, does E really think that a man's affection for the child of his brother is merely like his affection for the infant of a neighbor? What is to be laid hold of in that expression is simply this:—that if an infant crawling about is about to fall into a well, it is no crime in the infant. Moreover, Heaven gives birth to creatures in such a way that they have one root, and E makes them to have two roots. This is the cause of his error. 4. "And, in the most ancient times, there were
some who did not inter their parents. When their parents died, they took them up and threw them into some water channel. Afterwards, when passing by them, they saw foxes and wild cats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions of their hearts affected their faces and eyes, and instantly they went home, and came back.

Clause:—"Porro in superioribus secululis nondum erant qui sepelirent suos parentes," and he blames Noel for rendering—"quidam filii parentes suos tumulo non mandabant." Mencius, he says, "is treating of all men, and not of some only." I cannot, however, get over the phrase, which would seem to require the rendering given by Noel. Reference is made indeed to the highest antiquity (上世), when the sages had not yet delivered their rules of ceremonies, but from the clause we may infer that even then all were not equally unobservant of what was proper. 遇, up. 1st tone. The passing by is not to be taken as fortuitous. Their natural solicitude brought them to see how it was with the bodies. The 狐 is "the fox." or 猫 is a name given to differents animals. We have the 狐狸, or "wild cat"; the 傳狸, which appears to be the "raccoon"; and others. 蟹, says Choo He, has no meaning, but is a drawl between the words before and after it. Some would take it for 蟹, a kind of cricket.
with baskets and spades and covered the bodies. If the covering them thus was indeed right, you may see that the filial son and virtuous man, in interring in a handsome manner their parents, act according to a proper rule."

5. The disciple Seu informed E of what Mencius had said. E was thoughtful for a short time, and then said, "He has instructed me."

being. 蓋歸—蓋="and forthwith," but what follows contains a proof of what is said before—中心云云. 反覆扵,—"overturned baskets and shovels," i. e., of earth. 結,—read lo (not lui, as enjoined in the tonal notes in most edd. of Mencius), low. 1st tone. The meaning of 払 is obscure; that of a spade or shovel (wooden, of course) is given, however, to it. The conclusion of the argument is this, that what affection prompted in the first case, was prompted similarly in its more sumptuous exhibition in the progress of civilization. If any interment was right, a handsome one must be right also. 5. 慚然, in the dict., is explained, as "the appearance of being surprised." In Ana., XVIII, vi, 4, Choo He explains the phrase by 慚然, "vexedlike." I have there translated—"with a sigh." 命之,一之 is again the speaker's name. 命 is in the sense of 敎, "to instruct."
CHAPTER I. 1. Ch'in Tae said to Mencius, "In not going to wait upon any of the princes, you seem to me to be standing on a small point. If now you were once to wait upon them, the result might be so great that you would make one of them emperor, or, if smaller, that you would make one of them chief of all the other princes. Moreover, the History says, 'By bending only one cubit, you make eight cubits straight.' It appears to me like a thing which might be done.'"

Ch. 1. How Mencius defended the dignity of reserve, by which he regulated his intercourse with the princes of his time. To understand the chapter, it must be borne in mind, that there were many wandering scholars in the days of Mencius, men who went from court to court, recommending themselves to the various princes, and trying to influence the course of events by their counsels. They would stoop for place and employment. Not so with our philosopher. He required that there should be shown to himself a portion of the respect which was due to the principles of which he was the expounder. 1. Ch'in Tae was one of Mencius's disciples. 不見=不往見。宜若小然，="in reason is as if it were small-like." 大 is said to be 大用，"if you were greatly employed," and 小=小用。It is better to take these terms as in the translation. The clauses must be expanded—大則以其君王，小則以其君霸。王，—low. 3rd tone. 志，—see Pt. I, ii, 3.' The "thing that might be done" is Mencius's
2. Mencius said, “Formerly, the duke King of Ts‘e, once when he was hunting, called his forester to him by a flag. The forester would not come, and the duke was going to kill him. With reference to this incident, Confucius said, ‘The determined officer never forgets that his end may be in a ditch or a stream; the brave officer never forgets that he may lose his head.’ What was it in the forester that Confucius thus going to wait on the princes. 2. The forester was an officer as old as the time of Shun, who appoints Yih (益), Shoo-king, II, i, 22, saying that “he could rightly superintend the birds and beasts of the fields and trees on his hills, and in his forests.” In the Chow Le, XVII, vi, we have an account of the office, where it appears, that, on occasion of a great hunting, the forester had to clear the paths, and set up flags for the hunters to collect around. There the charges are the “hills,” and “marshes,” and here, acc. to Chaoou K‘e and Choo He, they were the “preserves and parks.” In those times, the various officers had their several tokens, which the prince’s messenger bore when he was sent to call any of them. A forester’s token was a fur cap, and the one in the text would not answer to a summons with a flag. See the incident in the Choo K‘e, xvi, 20, where the details however, and Confucius’ judgment on it, are different. It is there said:—‘The prince of Ts‘e was hunting in P‘ei and summoned the forester with a bow. As the forester did not come, the prince had him seized, when he excused himself saying, In the huntings of former princes, 夫 have been summoned with a banner; 士, with a bow; and the forester with a fur cap. As I did not see the fur cap, I did not venture to approach. The duke on this dismissed the man. Chung-no said, He observed the law of his office, rather than the ordinary rule of answering the summons. Superior men will approve of his act.’ 因，—used for 故 or 以. The observations which must be taken as made by Confucius are found nowhere else. 元，—here
approved? He approved his not going to the duke, when summoned by the article which was not appropriate to him. If one go to see the princes without waiting to be invited, what can be thought of him?

3. "Moreover, that sentence, 'By bending only one cubit, you make eight cubits straight,' is spoken with reference to the gain that may be got. If gain be the object, then, if it can be got by bending eight cubits to make one cubit straight, may we likewise do that?

4. "Formerly, the officer Chaou Keen made Wang Leang act as charioteer for his favorite He, when, in

=首, "the head." 不是 is a difficult phrase in the connection. I have made the best of it I could. The first 其招 is plain enough—the summons appropriate to him, i.e., to a forester. We cannot lay so much stress, however, on the 其 in the same phrase in the last sentence, the subject of the chapter being the question of Mencius's waiting on the princes without being called by them at all. 3. 且 夫 (低. 1st tone) is more forcible and argumentative than 且 alone. 如以利=如以財利為心. The question in 亦可與是 an appeal to Tae's own sense of what was right. Admit what he asked in par. 1, any amount of evil might be done that good might come. Was he prepared to allow that? 4. Chaou Keen (簡 was the posthumous epithet. His name was 閻, Yang) was a noble of Tsin, in the times of Confucius, and Wang Leang was his charioteer, famous for his skill. Leang appears in the histories of the time—the 左傳, and 国語—by diff. names. He is called 儀 無 應, 儀無正, 儀良, as well as 王良. See the 四書 據 餘 說, in loc. 與=為: "for," and 乘 (低. 3rd tone), "a
the course of a whole day, they did not get a single bird. The favorite he reported this result, saying, 'He is the poorest charioteer in the world.' Some one told this to Wang Leang, who said, 'I beg leave to try again.' By dint of pressing, this was accorded to him, when in one morning they got ten birds. The favorite, reporting this result, said, 'He is the best charioteer in the world.' Keen said, 'I will make him always drive your carriage for you.' When he told Wang Leang so, however, Leang refused, saying, 'I drove for him, strictly observing the proper rules
for driving, and in the whole day he did not get one bird. I drove for him so as deceitfully to intercept the birds, and in one morning he got ten. It is said in the "Book of Poetry,"

"There is no failure in the management of their horses; The arrows are discharged surely, like the blows of an ax."

I am not accustomed to drive for a mean man. I beg leave to decline the office."

5. "Thus this charioteer even was ashamed to bend improperly to the will of such an archer. Though, by bending to it, they would have caught birds and animals enow to form a hill, he would not
do so. If I were to bend my principles and follow those princes, of what kind would my conduct be? And you are wrong. Never has a man who has bent himself been able to make others straight.”

Chapter II. 1. King Ch’un said to Mencius, “Are not Kung-sun Yen and Chang E really great men? Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the empire.”

2. Mencius said, “How can such men be great men? Have you not read the Ritual Usages?—‘At that age, natives of Wei (魏), and among the most celebrated of the ambitious scholars, who went from state to state, seeking employment, and embroiling the princes. See the “Historical Records,” Book C, 列傳, ch. x. 丈夫,—see Pt. I, i, 4. The phrase is used, however, in the next par., for “a grown-up youth.” 熄 has the opposite meanings of “feeding a fire,” and “extinguishing a fire.” The latter is its meaning here. 2. 是,—referring to Yen and E with what is said about them
the capping of a young man, his father admonishes him. At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, *You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.* Thus, to look upon compliance as their correct course is the rule for women.

3. “To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in
the great path of the world; when he obtains his desire for office, to practice his principles for the good of the people; and when that desire is disappointed, to practice them alone; to be above the power of riches and honors to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend—these characteristics constitute the great man.”

CHAPTER III. 1. Chow Seaou asked Mencius, saying, “Did superior men of old time take office?” Mencius replied, “They did. The Record says, “If

seat” is propriety; and “the great path” is righteousness. 與民由之 (the 與 refers to the virtues so metaphorically indicated),—“walks according to them, along with the people.” The paraphrase in the 甲譯 says: “Getting his desire, and being employed in the world, he comes forth, and carries out these principles of benevolence, propriety, and righteousness, towards the people, and pursues them along with them.” 此之謂,—“this is what is called.”

Ch. 3. Office is to be eagerly desired, and yet it may not be sought but by its proper path. It will be seen that the questioner of Mencius in this chapter, a man of Wei, and one of the wandering scholars of the time, wished to condemn the philosopher for the dignity of reserve which he maintained in his intercourse with the various princes. Mencius does not evade any of his questions, and very satisfactorily vindicates himself. 1. 傳, —low. 3rd tone, the “Record”;
Confucius was three months without being employed by some sovereign, he looked anxious and unhappy. When he passed from the boundary of a state, he was sure to carry with him his proper gift of introduction.' Kung-ming E said, 'Among the ancients, if an officer was three months unemployed by a sovereign, he was consoled with.'"

2. Seaou said, "Did not this consoled, on being three months unemployed by a sovereign, show a too great urgency?"

whatever it was, it is now lost. 無君;—"without a sovereign," i.e., without office. 皇皇如 is "the appearance of one who is seeking for something and can't find it." It is appropriate to a mourner in the first stages of grief after bereavement. 質,—read che, up. 3rd tone, synonymous with 質. Every person waiting on another,—a superior,—was supposed to pave his way by some introductory gift; and each, official rank had its proper article to be used for that purpose by all belonging to it. See the Le-ke, I, Pt. II, iii. 18. Confucius carried this with him, that he might not lose any opportunity of getting to be in office again. Kung-ming E, we are told by Chaoou K'e, was "a worthy," but of what time and what state, we do not know. An individual of the same surname is mentioned, Ana., XIV, xiv. Julien translates 不弔 incorrectly by—"tune in luctu erant." The paraphrase of the 月譯 says:—"Then people all came to console with and to comfort them." 2. 以 is to be taken as
3. Mencius answered, “The loss of his place to an officer is like the loss of his kingdom to a prince. It is said in the ‘Book of Rites,’ ‘A prince plows himself, and is assisted by the people, to supply the millet for sacrifice. His wife keeps silkworms, and unwinds their cocoons, to make the garments for sacrifice.’ If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. ‘And the scholar who, out of office, has no synonymous with 已。
holy field, in the same way, does not sacrifice.’ The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy. Is there not here sufficient ground also for condolence?”

4. Seaou again asked, “What was the meaning of Confucius’ always carrying his proper gift of introduction with him, when he passed over the boundaries of the state where he had been?”

5. “An officer’s being in office,” was the reply, “is like the plowing of a husbandman. Does a

in the sacrificial vessel. 祭牲, 牲, the victim, whatever it might be; 獭, the victim, as pure and perfect. The officer’s field is the 祀 field, Pt. I, iii, 16. 器 皿 together=vessels. Choo He says the 皿 were the covers of the器. 以祭,”=to feel happy.—The argument is that it was not the mere loss of office which was a proper subject for grief and condolence, but the consequences of it, especially in not being able to continue his proper sacrifices, as here
husbandman part with his plow, because he goes from one state to another?"

6. Seäou pursued, "The kingdom of Tsin is one, as well as others, of official employments, but I have not heard of any being thus earnest about being in office. If there should be this urgency about being in office, why does a superior man make any difficulty about the taking it?" Mencius answered, "When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all men. If the young people, without waiting for the orders of their parents, set forth. 5. 室,—up. 2nd tone. 未 謝,—see Pt. I, iv, p. 3. 6. "The kingdom of Tsin,—see I, Pt. I, v, 1. 言子之難仕,—by the 君子 Seäou evidently intends Mencius himself, who, however, does not notice the insinuation. 丈夫 and 女子,—here simply "a son," "a daughter." 三, low. 3rd tone. A man marrying is said 有室, "to have an apartment," and a woman marrying 有家, "to
and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them. The ancients did indeed always desire to be in office, but they also hated being so by any improper way. To go to get office by an improper way is of a class with young people's boring holes.”

Chapter IV. 1. P'ang Käng asked Mencius, saying, “Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several

have a family,” or “home.” 媼, 言, see the Chow Le, XIV, vii; the She-king, I, viii, Ode VI, st. 6. The law of marriage here referred to by Mencius still obtains, and seems to have been the rule of the Chinese race from time immemorial. 相 從, 一 從 = 就. 感, 一 赴. 3rd tone, the verb. 而 往, 一 往 = 往 見 諸 候.

Ch. 4. The laborer is worthy of his hire, and there is no laborer so worthy as the scholar who informs men to virtue. 1. P'ang Käng was a disciple of Mencius. His object in addressing him, as in this chapter, seems to have been to stir him up to visit the princes, and go into office. 乘: one. 3rd tone, following 車, as a numeral or classifier. 從,一 従
hundred men?” Mencius replied, “If there be not a proper ground for taking it, a single bamboo cup of rice may not be received from a man. If there be such a proper ground, then Shun’s receiving the empire from Yaou is not to be considered excessive. Do you think it was excessive?”

2. Kăng said, “No. But for a scholar performing no service to receive his support notwithstanding is improper.”

3. Mencius answered, “If you do not have an intercommunication of the productions of labor, and an

low. 3rd tone, “an attendant,” “a follower,” not in a moral sense. 傳, ~low. 3rd tone, explained in the diction. by 續, “to connect,” “succeed to,” 以傳, “by succession.”—The phrase is felt to be a difficult one. Sun Shih explains it thus:—“Mencius got his support from the princes, and his chariots and disciples got their support from Mencius. It came to this that the support of all was from the contributions of the princes, and hence it is said that by their mutual connection they all lived on the princes.” 輔食一食, tsze, low. 3rd tone, “rice cooked.” Comp. Ana., VI, ix. 嘉之天下, “Yaou’s empire,” i. e., the empire from Yaou. 舜 may be construed very well as the nominative
interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage wrights may all get their food from you. 'Here now is a man, who, at home, is filial, and abroad, respectful to his elders; who watches over the principles of the ancient kings, awaiting the rise of future learners:—and yet you will refuse to support him. How is it that you give honor to the carpenter and carriage wright, and slight him who practices benevolence and righteousness?'

3. 守先王之道以待後之學者,—the paraphrase in the 合議 is:—"He firmly guards the principles of benevolence and righteousness transmitted by the ancient kings, so that they do not get obscured or obstructed by perverse discourses, but hereby await future learners, and secure their having matter of instruction and models of imitation, whereby they may enter into truth and right. Thus he continues the past and opens the way for the future, and does service to the world." 以待, then, = "for the benefit of." The 輪和匠 are both workers in wood, the 輪 人's work being in smaller things, such as vessels, and articles of furniture, and the 匠 人's in large, such as building houses, etc. The 輪人 made the wheels and also the cover of a carriage; the 匠人, the other parts.
4. *P’ang Käng* said, “The aim of the carpenter and carriage wright is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?” “What have you to do,” returned *Mencius*, “with his purpose? He is of service to you. He deserves to be supported, and should be supported. And let me ask,—Do you remunerate a man’s intention, or do you remunerate his service.” *To this Käng* replied, “I remunerate his intention.”

5. *Mencius* said, “There is a man here, who breaks your tiles, and draws *unsightly* figures on your walls;
—his purpose may be thereby to seek for his living, but will you indeed remunerate him?" "No," said Käng; and Mencius then concluded, "That being the case, it is not the purpose which you remunerate, but the work done."

**Chapter V.** 1. Wan Chang asked Mencius, saying, "Sung is a small state. Its ruler is now setting about to practice the true royal government, and Ts'e and Ts’oo hate and attack him. What in this case is to be done?"

2. *Mencius* replied, "When T’ang dwelt in Pō, he

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**Ornament the wall, but he only dis-figures it.**

CH. 5. _The Prince who will set himself to practice a benevolent government on the principles of the ancient kings has none to fear._ 1. Wan Chang was a disciple of Mencius, the fifth book of whose works is named from him. What he says here may surprise us, because we know that the duke of Sung (its capital was in the pres. district of Shanghew [商 邱], in the Kweith department of Honan), or king, as he styled himself, was entirely worthless and oppressive. See the “Historical Records,” Book XXXVII, 1. Comp. I, Pt. II, iii, 1, and xi, 2. Pō, the capital of T’ang (though there
adjointed to *the state of Ko*, the chief of which was living in a dissolute state and neglecting *his proper sacrifices*. T'ang sent messengers to inquire why he did not sacrifice. He replied, 'I have no means of supplying the necessary victims.' On this, T'ang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice. T'ang again sent messengers to ask him the same question as before, when he replied, 'I have no means of obtaining the necessary millet.' On this, T'ang sent the mass of the people of Pō to go and till the ground for him, while the old and feeble carried their food...
to them. The chief of Kō ordered his people to intercept those who were thus charged with wine, cooked rice, millet, and paddy, and took their stores from them, while they killed those who refused to give them up. There was a boy who had some millet and flesh for the laborers, who was thus slain and robbed. What is said in the 'Book of History,' 'The chief of Kō behaved as an enemy to the provision carriers,' has reference to this.

3. "Because of his murder of this boy, Tāng proceeded to punish him. All within the four seas said, 'It is not because he desires the riches of the empire, but to avenge a common man and woman.'

"extort," which approximate to the meaning here. "酒食,一食, as above, low. 3rd tone. 書曰,—see the Shoo-king, IV, ii, 6.—In the 四書摘餘說, in loc., 王厚齋 is quoted, to the effect that if Mencius had not been thus particular in explaining what is alluded to in the words of the Shoo-king, the interpretations of them would have been endless. But that in his time there were ancient books which could be appealed to. 3. 爲, —low. 3rd tone. 匹夫匹婦,—"common men and women"; see Ana., XIV, xviii, 3. The phrases are understood here, however, with a special application to the father and mother of the murdered boy. 4.
4. "When T'ang began his work of executing justice, he commenced with Kŏ, and though he punished eleven princes, he had not an enemy in the empire. When he pursued his work in the east, the rude tribes in the west murmured. So did those on the north, when he was engaged in the south. Their cry was—'Why does he make us last?' Thus, the people's longing for him was like their longing for rain in a time of great drought. The frequenters of the markets stopped not. Those engaged in weeding in the fields made no change in their operations. While he punished their rulers, he consoled the people. His progress was like the falling of opportune rain, and

Compare I, Pt. II, xi, 2. There are, however, some variations in the phrases. The quotation in the end is from a different part of the Shoo-king. See IV, v, Section II, 6. The eleven punitive expeditions of T'ang cannot all be determined. From the She-king and
the people were delighted. It is said in the ‘Book of History,’ ‘We have waited for our prince. When our prince comes, we may escape from the punishments under which we suffer.’

5. "There being some who would not become the subjects of Chow, King Woo proceeded to punish them on the east. He gave tranquillity to their people, who welcomed him with baskets full of their black and yellow silks, saying—‘From henceforth we shall serve the sovereign of our dynasty of Chow, that we may be made happy by him.’ So they joined themselves, as subjects, to the great city of Chow. Thus, the men of station of Shang took baskets full of black and yellow silks to meet the men of station of Chow, and the lower classes of the one met those of the other,

Shoo-king six only are made out, while by some their number is given as 22 and 27. See the 結, in loc. 5. Down to 大邑周,—the substance of this par. is found in the Shoo-king. See V, iii, 7, but this book of the Shoo-king is confessed to require much emendation in its arrangement. 女女=男女. 匿,—used for 匿, 匿厥玄黃,—“basketed their azure and yellow silks.” It is said:—“Heaven is azure, and Earth is yellow. King Woo was able to put away the evils of the Yin rule, and gave the people rest. He might be compared to Heaven and Earth, overshadowing and sustaining all things in order to nourish men.” 紹 (we have 昭 in the Shoo-king),—“to continue.” We must understand a “saying,” and bring out the meaning of 紹 thus:—"Formerly we served Shang, and now we continue to serve, but our service is to Chow.” 大邑周,—lit., "great city (or citied) Chow, is an irregular phrase. From 其 君子 to
with baskets of rice and vessels of congee. Woo saved the people from the midst of fire and water, seizing only their oppressors, and destroying them.

6. "In the Great Declaration it is said, 'My power shall be put forth, and invading the territories of Shang, I will seize the oppressor. I will put him to death to punish him:—so shall the greatness of my work appear, more glorious than that of T'ang.'

7. "Sung is not, as you say, practicing true royal government, and so forth. If it were practicing royal government, all within the four seas would be lifting up their heads, and looking for its prince, wishing to have him for their sovereign. Great as Ts'e and Ts'oo are, what would there be to fear from them?"

the end, Mencius explains the meaning of the Shoo-king. 6. This quotation from the Shoo-king, V, i, Sect. II, 8, is to illustrate the last clause of the preceding par. 7. 云等,—see Confucian Ana., VII, xviii. 云, however, does not here simply act as a particle closing the sentence, but also refers to the whole of Wan Chang's statement at the commencement of the conversation.
CHAPTER VI. 1. Mencius said to Tae Puh-shing, “I see that you are desiring your king to be virtuous, and I will plainly tell you how he may be made so. Suppose that there is a great officer of Ts‘oo here, who wishes his son to learn the speech of Ts‘e. Will he in that case employ a man of Ts‘e as his tutor, or a man of Ts‘oo?” “He will employ a man of Ts‘e to teach him,” said Puh-shing. Mencius went on, “If but one man of Ts‘e be teaching him, and there be a multitude of men of Ts‘oo continually shouting out about him, although his father beat him every day,
wishing him to learn the speech of Ts'e, it will be impossible for him to do so. But in the same way, if he were to be taken and placed for several years in Chwang or Yōh, though his father should beat him, wishing him to speak the language of Ts'oo, it would be impossible for him to do so.

2. “You supposed that Sēē Keu-chow was a scholar of virtue, and you have got him placed in attendance on the king. Suppose that all in attendance on the king, old and young, high and low, were Sēē Keu-chows, whom would the king have to do evil

latter the name of a neighborhood; see the 四書精 餘 說 in loc. 2. Sēē Keu-chow was also a minister of Sung, a descendant of one of the princes of Sēē, whose family had adopted the name of their original state as their surname. In the 萬 姓 諸 論 we read:—“Tae Puh-shing said to Sēē Keu-chow, ‘It is only the virtuous scholar (善 士) who can set forth what is virtuous, and shut up the way of what is corrupt. You are a scholar of virtue; cannot you make the king virtuous?’” But this and what follows was probably constructed from Mencius’s remark, and so I prefer to take 謂 as = “supposed,” “believed,” not “said.” 長 —up. 2nd tone. 居 於 王 所,一“to dwell in the king’s place,” i. e., to be about him.
with? And suppose that all in attendance on the king, old and young, high and low, are not Sēē Keu-chówṣ, whom will the king have to do good with? What can one Sēē Keu-chów do alone for the king of Sung?"

**Chapter VII.** 1. Kung-sun Chow asked Mencius, saying, "What is the point of righteousness involved in your not going to see the princes?" Mencius replied, "Among the ancients, if one had not been a minister in a state, he did not go to see the sovereign.

2. "Twan Kan-muh leaped over his wall to avoid the prince. Sēē Lew shut his door, and would not..."
admit the prince. These two, however, carried their scrupulosity to excess. When a prince is urgent, it is not improper to see him.

3. “Yang Ho wished to get Confucius to go to see him, but disliked doing so by any want of propriety. As it is the rule, therefore, that when a great officer sends a gift to a scholar, if the latter be not at home to receive it, he must go to the officer’s to pay his respects, Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Ho was out, and went to pay his respects to him. At that time, Yang Ho had taken the initiative;—how could Confucius decline going to see him?

prince Wăn. Sêch Lew was a scholar of Loo, who refused to admit (納) the duke Muh (納); see II, Pt. II, xi, 3. The incident referred to here must have been previous to the time spoken of there. 道斯可以見矣, lit., “being urgent, this (or, then) may be seen. 3. 欲見一見, it is noted here, should be read low. 3rd tone, with a hiphil sense. Comp. Con. Ana., XVII, i. 應,—the verb, up. 3rd tone. 大夫有賜云云,—see the Le-ke, XIII, iii, 20. Mencius, however, does not quote the exact words. 亡=無, and so read. 4. 有
4. "The philosopher Tsăng said, 'They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer laborer in the fields.' Tsze-loo said, 'There are those who talk with people with whom they have no great community of feeling. If you look at their countenances, they are full of blushes. I do not desire to know such persons.' By considering these remarks, the spirit which the superior man nourishes may be known."

CHAPTER VIII. 1. Tae Ying-che said to Mencius, "I am not able at present and immediately to do with the levying of a tithe only, and abolishing the duties charged at the passes and in the markets. With your leave I will lighten, however, both the tax

肩, "to rib," i. e., to shrug, "the shoulders." 病, as in II, Pt. I, ii, p. 10. 夏 畔 = 夏 月 治 畔 之人. Choo He makes 君子 to mean "those two superior men," referring to Tsăng and Tsze-loo, but this seems to be unnecessary.

Ch. 8. What is wrong should be put an end to at once, without reserve and without delay. 1. Tae Ying-che was a great officer of Sung supposed by some to be the same with Tae Puh-shing, ch. vi. Mencius had no doubt been talking
and the duties, until next year, and will then make an end of them. What do you think of such a course?"

2. Mencius said, "Here is a man, who every day appropriates some of his neighbor's strayed fowls. Some one says to him, 'Such is not the way of a good man'; and he replies, 'With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice.'

3. "If you know that the thing is unrighteous, then use all dispatch in putting an end to it:—why wait till next year?"
Chapter IX. 1. The disciple Kung-too said to Mencius, "Master, the people beyond our school all speak of you as being fond of disputing. I venture to ask whether it be so." Mencius replied, "Indeed, I am not fond of disputing, but I am compelled to do it.

2. "A long time has elapsed since this world of men received its being, and there has been along its history now a period of good order, and now a period of confusion.

Ch. 9. Mencius defends himself against the charge of being fond of disputing. What led to his appearing to be so was the necessity of the time. Comp. II, Pt. I, ii. Mencius would appear from this chapter to have believed that the mantle of Confucius had fallen upon him, and that his position was that of a sage, on whom it devolved to live and labor for the world. 1. 外人—"outside men," i.e., people in general, all beyond his school, as the representative of orthodoxy in the empire. 敢問何, acc. to the gloss in the 備旨, = "I venture to ask why you are so fond of disputing," as if Kung-too admitted the charge of the outside people. But it is better to interpret as in the translation. The spirit of 子好辯哉 seems to be better given in English by dropping the interrogation. 2. Commentators are unanimous in understanding 天下之生 not of the material world, and taking 生 as 生民. It is remarkable, then, that Mencius, in his review of the history of mankind, does not go beyond the time of Yaou (comp. Pt. I, iv.), and that at its commencement he places a period not of good order (治, low. 3rd tone),
3. *"In the time of Yaou, the waters, flowing out of their channels, inundated the Middle Kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves, and in the high grounds they made caves. It is said in the 'Book of History,' 'The waters in their wild course warned me.' Those 'waters in their wild course' were the waters of the great inundation.*

4. *"Shun employed Yu to reduce the waters to order. Yu dug open their obstructed channels, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy
marshes. *On this*, the waters pursued their course through the country, even the waters of the Keang, the Hwae, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people also disappeared, and after this men found the plains available for them, and occupied them.

5. “After the death of Yaou and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people knew not where they could rest in quiet, and threw fields out of cultivation to form gardens and parks, so
that the people could not get clothes and food. Afterwards, corrupt speakings and oppressive deeds became more rife; gardens and parks, ponds and lakes, thickets and marshes, became more numerous, and birds and beasts swarmed. By the time of Chow, the empire was again in a state of great confusion.

6. "Chow-kung assisted King Woo, and destroyed Chow. He smote Yen, and after three years put its sovereign to death. He drove Fei-leen to a corner by the sea, and slew him. The states which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants;
and the empire was greatly delighted. It is said in the 'Book of History,' 'Great and splendid were the plans of King Wān!' Greatly were they carried out by the energy of King Woo! They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing.'

7. "Again the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

8. "Confucius was afraid, and made the 'Spring
and Autumn.’ What the ‘Spring and Autumn’ contains are matters proper to the emperor. On this account Confucius said, ‘Yes! It is the “Spring and Autumn” which will make men know me, and it is the “Spring and Autumn” which will make men condemn me.’

9. “Once more, sage emperors cease to arise, and the princes of the states give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill every event and actor. They are composed as an emperor would have composed them. As Confucius was a sage without the imperial throne, had one of the imperial sages written annals, he would have done so, as Confucius has done. Choo He quotes from the commen. Hoo (胡安國):—

“Chung-ne made the ‘Spring and Autumn’ to lodge in it the true royal laws. There are the firm exhibition of the constant duties; the proper use of ceremonial distinctions; the assertion of Heaven’s decree of favor to the virtuous; and the punishment of the guilty—all these things, of which it may be said in brief that they are the business of the emperor.” (Comp. on Hoo’s language the Shoo-king, II, iii, 7.) It was by the study of this book, therefore, that Confucius wished himself to be known, though he knew that he exposed himself to presumption on account of the imperial point of view from which he looked at everything in it. This is the meaning of 硋吾者其 惟春 秋乎, and not—“Those who condemn me (i.e., bad ministers and prince) will do so on account of my condemnations of them in it,” which is the view of Chaou K’e. I have dropped the interrogations in the translation. 9. 天子之事, 2nd tone, applied to a virgin dwelling in the seclusion of her apartments, and here to a scholar without public employment. Yang Choo, called also Yang Shoo (成) and Yang Tsze-kou (子居), was
the empire. *If you listen to people's discourses throughout it, you will find that* they have adopted the views either of Yang or of Mih. *Now, Yang's principle is—'each one for himself,' which does not acknowledge the claims of the sovereign. Mih's principle is—'to love all equally,' which does not acknowledge the peculiar affection due to a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, 'In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. 'This is leading on beasts to devour men.'
If the principles of Yang and Mih are not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up the path of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

10. "I am alarmed by these things, and address myself to the defense of the doctrines of the former sages, and to oppose Yang and Mih. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. Their delusions spring up in men's minds, and do injury to their practice of affairs. Shown in their practice
of affairs, they are pernicious to their government. When sages shall rise up again, they will not change my words.

11. "In former times, Yu repressed the vast waters of the inundation, and the empire was reduced to order. Chow-kung's achievements extended even to the barbarous tribes of the west and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the 'Spring and Autumn,' and rebellious ministers and villainous sons were struck with terror.

12. "It is said in the 'Book of Poetry,'

'He smote the barbarians of the west and the north;
He punished King and Seu;
And no one dared to resist us.'

11. 纳，—'embrace,' "comprehended," i. e., among the fifty states referred to above. 臧子，—the parricides, mentioned in par. 7. 12. See Pt. I, iv, 13. The remark in the note there is equally
These father deniers and king deniers would have been smitten by Chow-kung.

13. "I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions and banish away their licentious expressions;—and thus to carry on the work of the three sages. Do I do so because I am fond of disputing? I am compelled to do it.

14. "Whoever is able to oppose Yang and Mih is a disciple of the sages."

CHAPTER X. 1. Kw'ang Chang said to Mencius, "Is not Ch' an Chung a man of true self-denying purity? He was living in Wooling, and for three
days without food, till he could neither hear nor see. Over a well there grew a plum tree, the fruit of which had been more than half eaten by worms. He crawled to it, and tried to eat some of the fruit, when, after swallowing three mouthfuls, he recovered his sight and hearing.

2. Mencius replied, “Among the scholars of Ts’e, I must regard Chung as the thumb among the fingers. But still, where is the self-denying purity he pretends to? To carry out the principles which he holds, one must become an earthworm, for so only can it be done.

principles appear to have been those of Heu Hing (Pt. I, iv), or even more severe. We may compare him with the recluses of Confucius’s time. Wooling (於 read woo) appears to have been a poor wild place, where Chung and his wife, like-minded with himself, lived retired. It is referred either to the district of Ch’ang-shan or that of Tsze-ch’uen in the department of Ts’enan. The 蟲 is a worm proper to excrementitious matter. The term here is used, I suppose, to heighten our sense of the strait to which Chung was reduced by his self-denial. 咽, read yen, up. 3rd tone, 吞, “to swallow.” 2. 入=推而滿之, “to carry out fully.” 3.
3. "Now, an earthworm eats the dry mold above and drinks the yellow spring below. Was the house in which Chung dwells built by a Pih-e? or was it built by a robber like Chih? Was the millet which he eats planted by a Pih-e? or was it planted by a robber like Chih? These are things which cannot be known."

4. "But," said Chang, "what does that matter? He himself weaves sandals of hemp, and his wife twists hempen threads, to barter them."

Pih-e,—see Con. Ana., V, xxi, et al. Chih was a famous robber chief of Confucius's time, a younger brother of Hwuy of Lew-hea. There was, however, it is said, in high antiquity in the times of Hwang-te, a noted robber of the same name, which was given to Hwuy's brother, because of the similarity of his course. Taou Chih (the robber Chih) has come to be like a proper name.—As Chung withdrew from human society, lest he should be defiled by it, Mencius shows that, unless he were a worm, he could not be independent of other men. Even the house he lived in, and the millet he ate, might be the result of the labor of a villain like Taou-chih, or of a worthy like Pih-e, for anything he could tell. 4. 何 偷,—see I, i, Pt. I, vii, 8. 織 腳,—see Pt. I, iv. 辟, read peih, = 織, "to twist," as threads of hemp on the knee. This meaning is not found in
5. Mencius rejoined, "Chung belongs to an ancient and noble family of Ts'e. His elder brother Tae received from K'o a revenue of 10,000 chung but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Woo-ling. One day afterwards, he returned to their house, when it happened that some one sent his brother a present of a live goose. He, knitting his eyebrows, said, 'What are you going to use that cackling thing for?' By and by his mother killed the goose, and gave him

the dict. 5. 盖,—up. 4th tone, as | 避. 頻 頻, used for 隱, 隱. 隠一 in II, Pt. II, vi, 1. 祿萬鍾,—see | read neih, the sound made by a II, Pt. II, x, 3. 肆,—the same as | goose. 是聳聳者,—"this cackler."
some of it to eat. Just then his brother came into the house, and said, ‘It’s the flesh of that cackling thing,’ upon which he went out and vomited it.

6. “Thus, what his mother gave him he would not eat, but what his wife gives him he eats. He will not dwell in his brother’s house, but he dwells in Wooling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds, a man must be an earthworm, and then he can carry them out.”

6. 以母則不食 is expanded by Choo He,—以母之食為不義而不食; “he considered what his mother gave him to eat not to be righteous, and would not eat it. Similarly he brings out the force of the 以 in the other clauses. The glossarist of Chaou K’e treats it more loosely, as in the translation.
BOOK IV

LE LOW. PART I

CHAPTER I. 1. Mencius said, "The power of vision of Le Low, and the skill of hand of Kung-shoo, without the compass and square, could not form squares and circles. The acute ear of the music master K'wang, without the pitch tubes, could not determine correctly..."

With this Book commences what is commonly called the second or lower part of the works of Mencius, but that division is not recognized in the critical editions. It is named Le Low, from its commencing with those two characters, and contains twenty-eight chapters, which are most of them shorter than those of the preceding Books.

CH. I. THERE IS AN ART OF GOVERNMENT, AS WELL AS A WISH TO GOVERN WELL, TO BE LEARNED FROM THE EXAMPLE AND PRINCIPLES OF THE ANCIENT KINGS, AND WHICH REQUIRES TO BE STUDIED AND PRACTICED BY RULERS AND THEIR MINISTERS. 1. Le Low, called also Le Choo (朱), carries us back to the highest Chinese antiquity. He was, it is said, of the time of Hwang-te, and so acute of vision, that, at the distance of 100 paces, he could discern the smallest hair. The authority for this is the philosopher Chwang (莊). Some say that Le Low was a disciple of Mencius, but this is altogether unlikely. Kung-shoo, named Pan (written 班 and 般), was a celebrated mechanist of Loo, of the times of Confucius. He is fabled to have made birds of bamboo, that could continue flying for three days, and horses of wood, moved by springs, which could draw carriages. He is now the god of carpenters, and is worshiped by them. See the Le-ke, III, Pt. II, ii, 21. There are some, however, who make two men of the name, an earlier and a later. K'wang, styled Tsze-yay (子野), was music master and a wise counselor of Tsin, a little prior to the time of Confucius. See the Left 婆 ǒu 十 四 年, "six pitch tubes," put by synecdoche for 十二 律, or "twelve tubes," invented, it is said, in the earliest times, to determine by their various adjusted lengths the notes of the musical scale. Six of them go by the name of leu (呂), which are to be understood as comprehended.
the five notes. The principles of Yaou and Shun, without a benevolent government, could not secure the tranquil order of the empire.

2. "There are now princes who have benevolent hearts and a reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages;—all because they do not put into practice the ways of the ancient kings.

under the phrase in the text. The five notes are the five full notes of the octave, neglecting the semitones. They are called 宫, 商, 角, 徵 (che), 羽. See on the Shoo-king, II, i, 24.

尧舜之道, is to be taken "emptily," meaning the benevolent wish to govern well, such as animated Yaou and Shun. 仁政 is the same finding its embodiment, = the right art of government, having the same relation to it as the compass to circles, etc. 2. 君, —low. 3rd tone. Observe the correlation of 者 and 也, the last clause assigning the reason of what is said in the preceding ones.

先王之道,—here, and below, the 道 must be taken differently from its applica. in the last par., and = the 仁政 of that. The commen. 范 refers to king Seuen of Ts'oe (see I, Pt. I, vii), as an instance of the princes who have a benevolent heart, and to the first emperor of the Leang dynasty (A.D. 502–557), whose Bud-dhistic scrupulosity about taking life made him have a benevolent reputation. Yet the heart of the one did not advantage the state, nor the reputation of the other the empire.
3. "Hence we have the saying: 'Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice.'

4. "It is said in the 'Book of Poetry,'

'Without transgression, without forgetfulness, Following the ancient canons.'

Never has any one fallen into error, who followed the laws of the ancient kings.

5. "When the sages had used the vigor of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight:—the use of the instruments

3. 徒善,—here "simply being good," i.e., virtue without laws, and 徒法 = laws without virtue; the virtue, however, being understood of the "benevolent heart." 4. See the Shé-shing, Pt. III, ii, Ode v, st. 2. 繼之以,—lit., "continued it with." The line must be understood of the plumb line, as well as of the marking line. 準 is rightly translated,—"the level," but I have not been able to ascertain its original form in China. In the 前漢書, 本志, Bk. I, we read: "From the adjustment of weights and things sprang the lever (衡). The lever revolving produced the circle. The circle produced the square. The square produced the line. The line produced the level." On the last sentence 章昭 says: "They set up the level to look at the line, using water as the equalizer." 不可勝 (up. 1st tone) 用,—see I, Pt. I, iii, 3. The nominative to 以 is the
is inexhaustible. When they had used their power of hearing to the utmost, they called in the pitch tubes to their aid to determine the five notes:—the use of those tubes is inexhaustible. When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men:—and their benevolence overspread the empire.

6. “Hence we have the saying: ‘To raise a thing high, we must begin from the top of a mound or a hill; to dig to a great depth, we must commence in the low ground of a stream or a marsh.’ Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?

whole of what precedes from 繼. 不 "to conform to," i. e., here to 忍人, see II, Pt. II, vi, 1. 6. 因= take advantage of. The saying is
7. "Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all below him.

8. "When the prince has no principles by which he examines his administration, and his ministers have no laws by which they keep themselves in the discharge of their duties, then in the court obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a kingdom in such a case is preserved.

found in the Le-ke, X, ii, 10. 8. This par. is an expansion of the last clause of the prec., illustrating how the wickedness flows downwards, with its consequences. 上,—"the highest," i. e., the prince. 下, the next "below," his ministers. 朝,—ch'ao, low. 1st tone, "the court," and 工, as opposed to it, the various officers, as having their "work" to do. 君子 and 小人,—with reference to station. The 也 at the end of the two clauses shows that they are both equally assertive, though the prince, governed and governing by principles of righteousness, will be a law to his
9. “Therefore it is said, ‘It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a kingdom.’ When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and that kingdom will perish in no time.

10. “It is said in the ‘Book of Poetry,’

‘When such an overthrow of Chow is being produced by Heaven,
Be not ye so much at your ease!’

11. “‘At your ease;’—that is, dilatory.

12. “And so dilatory may those officers be deemed, ministers. 9. 城郭,—see II, Pt. II, i, 2. 躬=開. as in I, Pt. II, vii, 16. 田野,—“fields and wilds.” 謹,—up. 3rd tone. 10. See the She-king, III, ii, Ode X, 2. 謹,—read kwei, up. 3rd tone. 泄,—e, low. 3rd tone.—From this par. it is the ministers of a prince who are contemplated by Mencius. They have their duty to perform, in order that the benevolent govt. may be realized. 11. 猶沓沓,—we are to understand
who serve their prince without righteousness, who take office and retire from it without regard to propriety, and who in their words disown the ways of the ancient kings.

13. "Therefore it is said, 'To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities, may be called showing reverence for him. *He who does not do these things, saying to himself,—My sovereign is incompetent to this, may be said to play the thief with him.'"

CHAPTER II. 1. Mencius said, "The compass and square produce perfect circles and squares. By the

that this phrase was commonly used in Mencius's time with this acceptation. 12. 非,—used as a verb, "to slander," or "disown." 13. Comp. II, Pt. II, ii, 4. We are obliged to supply considerably in the translation, to bring out the meaning of the last sentence. 賊 may be taken as a verb—"to injure," or as I have taken it.

Ch. 2. A continuation of the last chapter;—that Yaou and Shun are the perfect models of sovereigns and ministers, and the consequences of not imitating them. 1. "The compass and square
sages, the human relations are perfectly exhibited.

2. "He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate—the one Yaou, and the other Shun. He who does not serve his sovereign as Shun served Yaou, does not respect his sovereign, and he who does not rule his people as Yaou ruled his, injures his people.

3. "Confucius said, 'There are but two courses,
which can be pursued, that of virtue and its opposite.'

4. "A sovereign who carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will *notwithstanding* be in danger, and his kingdom will be weakened. He will be styled 'The dark,' or 'The cruel,' and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change the designation.

5. "This is what is intended in the words of the 'Book of Poetry,'

'The beacon of Yin was not remote,
It was in the time of the sovereign of Hea.'"
CHAPTER III. 1. Mencius said, "It was by benevolence that the three dynasties gained the empire, and by not being benevolent that they lost it.

2. "It is by the same means that the decaying and flourishing, the preservation and perishing, of states are determined.

3. "If the emperor be not benevolent, he cannot preserve the empire from passing from him. If the sovereign of a state be not benevolent, he cannot preserve his kingdom. If a high noble or great officer be not benevolent, he cannot preserve his ancestral
If a scholar or a common man be not benevolent, he cannot preserve his four limbs.

4. “Now they hate death and ruin, and yet delight in being not benevolent;—this is like hating to be drunk, and yet being strong to drink wine.”

Chapter IV. 1. Mencius said, “If a man love others, and no responsive attachment is shown to him, let him turn inward and examine his own benevolence. If he is trying to rule others, and his government is unsuccessful, let him turn inward and ruler to sacrifice to. Hence the expression is here used figuratively. See the Le-ke, Pt. II, iii. 6. 恶, the verb, up. 3rd tone, “to hate, dislike.” 酒 (up. 2nd tone) 酒, like the Hebrew idiom, Isa. 5:22. This is spoken with reference to the princes of Mencius’s time.

Ch. 4. With what measure a man metes it will be measured to him again, and consequently before a man deals with others, expecting them to be affected by him, he should first deal with himself. The sentiment is expressed quite generally, but a particular reference is to be understood to the princes of Mencius’s time. 1. 反 is used in a manner common in Mencius, = “to turn back from the course being pursued, and then to turn inward to the work of examination and correction.” In the next par., we have it followed by another verb, 求. In 治人, 治 is low. 1st tone, “to regulate,” “to try to rule”; in 不治, 治 is low. 3rd tone, “to be regulated,” the government being effective. The clauses—愛人不親, etc., are very concise. The paraphrase in the 備旨 thus expands;—如治者體仁以愛人, 宜乎人之我親矣, 而顧有不親焉, 則必反其仁, 恐我之愛人有未至也。
examine his wisdom. If he treats others politely, and they do not return his politeness, let him turn inward and examine his own *feeling of respect*.

2. "When we do not, by what we do, realize *what we desire*, we must turn inward, and examine ourselves in every point. When a man’s person is correct, the whole empire will turn to him with *recognition and submission*."

3. "It is said in the ‘Book of Poetry,’

‘Be always studious to be in harmony with the ordinances of God,
And you will obtain much happiness.’"

CHAPTER V. Mencius said, “People have this common saying,—‘The empire, the state, the family.’

“He who administers government embodies benevolence to love men, and it may be expected men will love him. Should he find, however, that they do not, he must turn in and examine his benevolence, lest it should be imperfect,” etc., etc. 2. 不得=不得其所欲, “does not get what he wishes.” 皆,—“all,” with reference to the general form of the preceding clause. 3. See II, Pt. I, iv, 6.  
Ch. 5. Personal character is necessary to all good influence. Comp. “The superior Learning,” text of Conf., par. 4. The common saying
The root of the empire is in the state. The root of the state is in the family. The root of the family is in the person of its head."

Chapter VI. Mencius said, "The administration of government is not difficult; — it lies in not offending the great families. He whom the great families affect, will be affected by the whole state, and he

repeated by all probably means:—

the empire is made up of its component states, and of their component families;— i. e., the families of the great officers. But Mencius takes its meaning more generally, and carries it out a step further.

Ch. 6. The importance to a ruler of securing the esteem and submission of the great houses. The "not offending" is to be taken in a moral sense;— the ruler's doing nothing but what will command the admiring approbation of the old and great families in the state. In illustration of the sentiment, Chow He refers to a story related of Duke Hwan of Ts'e. Lighting one day in hunting, on an old man of 83, the duke sought his blessing, that he might attain a like longevity. The old man then prayed, "May my sovereign enjoy great

longevity, despising gems and gold, and making men his jewels." At the duke's request he prayed a second time, that he might not be ashamed to learn even from his inferiors, and a third time, "May my sovereign not offend against his ministers and the people!" This answer offended the duke. "A son," he said, "may offend against his father, and a minister against his sovereign. But how can a sovereign offend against his ministers?" The old man replied, "An offending son may get forgiveness through the intercessions of aunts and uncles. An offending minister may be forgiven by the intercession of the sovereign's favorites and attendants. But when Kūo offended against T'ang, and Chow offended against Woo;— those were cases in point. There was no forgiveness for them." 所慕，— "whom they affect,"
whom any one state affects, will be affected by the whole empire. When this is the case, such a one's virtue and teachings will spread over all within the four seas like the rush of water."

CHAPTER VII. 1. Mencius said, "When right government prevails in the empire, princes of little virtue are submissive to those of great, and those of little worth, to those of great. When bad government prevails in the empire, princes of small power are submissive to those of great, and the weak to the strong. Both these cases are the rule of Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

not what. Observe the force of 故.

Ch. 7. How the subjection of one state to another is determined at different times. A prince's only security for safety and prosperity is in being benevolent. 1. Many commen. say that by 大德 and 大賢 reference is made to the emperor, but the declarations may as well be taken generally. 斯者天也,—"Heaven," it is said, "embraces here the ideas of what must be in reason, and the different powers of the contrasted states" (純理勢言). This is true, but why sink the idea of a Providential government which is implied in "Heaven"?"
2. "Duke King of Ts'e said, 'Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's self off from all intercourse with others.' His tears flowed forth while he gave his daughter to be married to the prince of Woo.

3. "Now the small states imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master.

2. 景公,—see Con. Ana., XII, xi. 絕物,—物 is taken as used for 人, "men," but the phrase is a contracted one, and =與人睽絶, "separated from other men," or 絕 may be taken actively, which I prefer, and similarly supplemented. 女,—lower 3rd tone, "to give a daughter in marriage." Woo, corresponding to the northern part of the present Chekiang, and the south of Kiang-su, was in Confucius's time still reckoned a barbarous territory, and the princes of the Middle Kingdom were ashamed to enter into relations with it. Duke King, however, yielded to the force of circumstances and so saved himself. The daughter so married soon died. She pined away for her father and her native Ts'e, and was followed to the grave by her husband. The old king of Woo, barbarian as he was, showed much sympathy for his young daughter-in-law. 3. 師,—"to imitate," "to make a master of." Mencius's meaning is that the smaller states followed the example of the larger ones in what was evil, and yet did not like to submit to them. 弟子,—"a youth," here, =a pupil. 4.
4. "For a prince who is ashamed of this, the best plan is to imitate King Wăn. Let one imitate King Wăn, and in five years, if his state be large, or in seven years, if it be small, he will be sure to give laws to the empire.

5. "It is said in the 'Book of Poetry,'

The descendants of the emperors of the Shang dynasty
Are in number more than hundreds of thousands;
But, God having passed His decree,
They are all submissive to Chow.
They are submissive to Chow,
Because the decree of Heaven is not unchanging.
The officers of Yin, admirable and alert,
Pour out the libations, and assist in the capital of Chow.'

Confucius said, 'As against so benevolent a sovereign, they could not be deemed a multitude.' Thus, if the
prince of a state love benevolence, he will have no opponent in all the empire.

6. "Now they wish to have no opponent in all the empire, but they do not seek to attain this by being benevolent. This is like a man laying hold of a heated substance, and not having first wetted his hands. It is said in the 'Book of Poetry,'

'Who can take up a heated substance,
Without wetting his hands?""

CHAPTER VIII. 1. Mencius said, "How is it possible to speak with those princes who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in benevolent prince, like King Wăn, the myriads of the adherents of Shang ceased to be myriads. They would not act against him," 6. See the She-king, III, iii, Ode III, st. 5. The ode is referred to the time of the emperor Le, when the empire was hastening to ruin, and in the lines quoted, the author deplores that there was no resort to proper measures. 逝 is taken as a mere particle of transition.

CH. 8. THAT A PRINCE IS THE AGENT OF HIS OWN RUIN BY HIS VIOLENT WAYS AND REFUSING TO BE COUNSELED. 1. Stress must be laid always on the 不 in 不仁. The expression does not denote the want of
the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of kingdoms and ruin of families?

2. "There was a boy singing.
   'When the water of the Ts'ang-lang is clear,
   It does to wash the strings of my cap;
   When the water of the Ts'ang-lang is muddy,
   It does to wash my feet.'

3. "Confucius said, 'Hear what he sings, my children. When clear, then he will wash his cap strings, and when muddy, he will wash his feet with it. This different application is brought by the water on itself.'

benevolence, but the opposite of it.
言 = 忠言, "to give faithful advice to." 2. The name Ts'ang-lang (lower 1st tone) is found applied to difft. streams in difft. places. That in the text was probably in Shantung. 3. 聽之, —之 referring to the words of the song. 斯, = "this," intensive, or we may take it adverbially: —"when clear, then it serves to wash the cap
4. "A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A kingdom must first smite itself, and then others will smite it.

5. "This is illustrated in the passage of the T'ae Kēā, 'When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.'"

CHAPTER IX. 1. Mencius said, "Kēē and Chow's losing the empire, arose from their losing the people, and to lose the people means to lose their hearts.
There is a way to get the empire:—get the people, and the empire is got. There is a way to get the people:—get their hearts, and the people are got. There is a way to get their hearts:—it is simply to collect for them what they like, and not to lay on them what they dislike.

2. "The people turn to a benevolent rule as water flows downward, and as wild beasts fly to the wilderness."

3. "Accordingly, as the otter aids the deep waters, driving the fish into them, and the hawk aids the men like the ancient books thus:—"Men like wealth, and those kings enriched them, and kept them from harm: Men love long life; and the founders of which drives the fish for the deep waters."

For a curious particular about it, see the
thickets, driving the little birds to them, so Keē and Chow aided T'ang and Woo, driving the people to them.

4. "If among the present sovereigns of the empire, there were one who loved benevolence, all the other princes would aid him, by driving the people to him. Although he wished not to become emperor, he could not avoid becoming so.

5. "The case of one of the present princes wishing to become emperor, is like the having to seek mugwort of three years old, to cure a seven years' sickness.

Le-ke, IV (月令), i. 8. 營 is given in the dictionary as 鳥名, "the name of a bird," Choo He takes it, how-
If it have not been kept in store, the patient may all his life not get it. If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin.

6. "This is illustrated by what is said in the 'Book of Poetry,'

'How otherwise can you improve the empire?
You will only with it go to ruin.'"

CHAPTER X. 1. Mencius said, "With those who do violence to themselves, it is impossible to speak.

...and in next par. also. 5. 荷不畜, 終身不得 is by most common interpreted,—"If you now, feeling its want, begin to collect it, it may be available for the cure. You can hold on till it is so. If you do not at once set about it, your case is hopeless." Perhaps the 未 and 不 should determine in favor of this view. Chaou K'e interprets as in the translation. The down of the mugwort, burnt on the skin, is used for purposes of cautery. The older the plant, the better. 6. The quotation from the She-king is of the two lines immediately following the last quotation in ch. vii. 載, — a particle, = 計.

CH. 10. A WARNING TO THE VIOLENTLY EVIL, AND THE WEAKLY EVIL. 1. 自暴者, "Those who are cruel to themselves," i. e., those who deny, and act contrary to their own nature. 非, a verb, "to disown," "to condemn." ...— 'to have
With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one’s self. To say—‘I am not able to dwell in benevolence or pursue the path of righteousness,’ is what we mean by throwing one’s self away.

2. “Benevolence is the tranquil habitation of man, and righteousness is his straight path.

3. “Alas for them, who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path and do not pursue it!”

conversation (words), to have action (doing) with them.” 3. 舍—for 捨, up. 2nd tone. The lamentation is to be understood as for the 自暴者 and the 自棄者.—It is observed that “this chapter shows that what is right and true (道) do really belong to man, but he extirpates them himself. Profound is the admonition, and learners should give most earnest heed to it.”
CHAPTER XI. Mencius said, "The path of duty lies in what is near and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole empire would enjoy tranquillity."

CHAPTER XII. 1. Mencius said, "When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign:—if one is not trusted by his friends, he will not obtain the confidence of his sovereign. There is a way of being trusted by one's..."
friends:—if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one’s parents pleased:—if one, on turning his thoughts inward finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one’s self:—if a man do not understand what is good, he will not attain sincerity in himself.

2. “Therefore, sincerity is the way of Heaven. To think how to be sincere is the way of man.

3. “Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others.”

substantially quoted. As the 20th chapter of the Chung Yung, however, is found also in the “Family Sayings,” Mencius may have had that, or the fragmentary memorabilia of Confucius, from which it is compiled, before him, and not the Chung-yung.
CHAPTER XIII. 1. Mencius said, “Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea. When he heard of the rise of King Wăn, he roused himself, and said, ‘Why should I not go and follow him? I have heard that the chief of the west knows well how to nourish the old.’ T‘ae-kung, that he might avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of King Wăn, he roused himself, and said, ‘Why should I not go and follow him? I have heard that

Ch. 13. The influence of government like that of King Wăn. 1. Pih-e,—see Con. Ana., V, xxii, et al. T‘ae-kung was Leu Shang (呂尚), a great counselor of the kings, Wăn and Woo. He was descended from one of Yu’s assistants in the regulation of the waters, and on his first rencontre with King Wăn, when he appeared to be only a fisherman, he said 吾太公望子久矣, “My grandfather looked for you long ago.” This led to his being styled 太公 望, or “Grandfather Hope.” See the “Historical Records,” Bk. XXXII, 齊太公世家, at the beginning. Though Pih-e and T‘ae-kung were led in the same way to follow King Wăn, their subsequent courses were very different. 預 = 避. Wăn was appointed by Chow chief or baron (伯), his viceroy in the west, to be leader of all the princes in that part of the empire. The comm. say this is referred to in 文王作. I should rather interpret 作 of Wăn’s “movements,” style of administration. With 善養老者, comp. the account of King Wăn’s govt. in I, Pt. II, v. 3. 盈歸乎來 = 盈歸來乎. Still
the chief of the west knows well how to nourish the old.'

2. "Those two old men were the greatest old men of the empire. When they came to follow King Wăn, it was the fathers of the empire coming to follow him. When the fathers of the empire joined him, how could the sons go to any others?

3. "Were any of the princes to practice the government of King Wăn, within seven years, he would be sure to be giving laws to the empire."

the 來 is somewhat embarrassing. 2. I like the expansion of this par. in the 日 講:—"Moreover, these two old men were not ordinary men. Distinguished alike by age and virtue, they were the greatest old men of the empire. Fit to be so named, the hopes of all looked to them, and the hearts of all were bound to them. All in the empire looked up to them as fathers, and felt as their children, so that when they were moved by the govt. of King Wăn, and came from the coasts of the sea to him, how could the children leave their fathers and go to any others?" 3. 爲政,—as in ch. vii. 4. Comp. Analects, XIII, v–vii. Confucius thought he could have accomplished a similar result in shorter time.
Chapter XIV. 1. Mencius said, "K'ew acted as chief officer to the head of the Ke family, whose evil ways he was unable to change, while he exacted from the people double the grain formerly paid. Confucius said, 'He is no disciple of mine. Little children, beat the drum and assail him.'

2. "Looking at the subject from this case, we perceive that when a prince was not practicing benevolent government, all his ministers who enriched him were rejected by Confucius:—how much more would he have rejected those who are vehement to fight against the ministers of his time who pursued their warlike and other schemes, regardless of the happiness of the people. 1. See Con. Ana., XI, xvi. Here is a plain instance of 德 used in a bad sense. 2. 爲之強戰——為, low, 3rd tone. 強 I take as in the up. 2nd tone, and the phrase 強戰 after the analogy of 強酒, ch. iii, 3. Choo He and others take 強, in the low. 1st tone, and make the phrase = "who fight trusting in the powerfulness of weapons and strength (恃兵力之強而戰)." The proposed interpretation seems much preferable. With the whole phrase comp. 爲之聚歎, Ana., XI, xvi. The force of the 爲之, it seems to me, must be to make the whole equal to the rendering of Noel, which Julien condemns—"qui suum principem ad arma adstimulant." To be strong to fight for his prince, is a minister's
for their prince! When contentions about territory are the ground on which they fight, they slaughter men till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called ‘leading on the land to devour human flesh.’ Death is not enough for such a crime.

3. “Therefore, those who are skillful to fight should suffer the highest punishment. Next to them should be punished those who unite the princes in leagues; and next to them, those who take in grassy commons, imposing the cultivation of the ground on the people.”

duty. But to encourage a warlike spirit in him is injurious to the country. 罪不容於死=其罪大, 死刑不足以容之 “his crime is so great that even capital punishment is not sufficient to contain it.” 3. Here we have three classes of adventurers who were rife in Mencius’s times, and who recommended themselves to the princes in the ways described, pursuing their own ends, regardless of the people. Some advanced themselves by their skill in war; some by their talents for intrigue; and some by plans to make the most of the ground, turning every bit of it to account, but for the good of the ruler, not of the people. 野以戰、殺人盈 "his crime is so great that even capital punishment is not sufficient to contain it."
Chapter XV. 1. Mencius said, “Of all the parts of a man’s body there is none more excellent than the pupil of the eye. The pupil cannot be used to hide a man’s wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

2. “Listen to a man’s words and look at the pupil of his eye. How can a man conceal his character?”

Chapter XVI. Mencius said, “The respectful do not despise others. The economical do not plunder others. The prince who treats men with despite and

Ch. 15. The pupil of the eye the index of the heart. 1. 其恶者, the things that are in man, i. e., in his body. The excellence of the pupil is from its truthfulness as an index of the heart. The whole is to be understood as spoken by Mencius for the use of those who thought they had only to hear men’s words to judge of them. 2. Comp. Con. Ana., 11, x.

Ch. 16. Deeds not words or manners, necessary to prove mental qualities. 欣者, 儒者, though I have translated them generally, are yet spoken with a reference to the 孟子 that follows. The princes of Mencius’s time made great pretensions, of which their actions proved the insincerity. 侮 and 不容 are to be understood of the disposition:—“not wish to contemn, etc.”
is only afraid that they may not prove obedient to him:—how can he be regarded as respectful or economical? How can respectfulness and economy be made out of tones of the voice and a smiling manner?"

Chapter XVII. 1. Shun-yu K'wan said, "Is it the rule that males and females shall not allow their hands to touch in giving or receiving any thing?" Mencius replied, "It is the rule." K'wan asked, "If a man's sister-in-law be drowning, shall he rescue her with his hand?" Mencius said, "He who would not so rescue a drowning woman is a wolf. For males and females not to allow their hands to touch in

directly governing 人, is remarkable. "to be regarded," "to be styled." The final 作, and in the passive, "to be made." 聲音, "tones" = words.

Ch. 17. Help—effectual help can be given to the world, only in harmony with right and propriety. 1. Shun-yu K'wan was a native of Ts'e, a famous sophist, and otherwise a man of note in his day; see the "Historical Records," Bk. CXXVI, 列傳, lvii. He here tries to entrap Mencius into a confession that he did not well in maintaining his dignity of reserve. For the rule of propriety referred to, see the Le Ke, I, ii, 31. 不親=不以手相親接，愧，—see Con. Ana., IX, xxix; XVIII, viii. 狼 may be
giving and receiving is the general rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency."

2. Kʻwan said, "The whole empire is drowning. How strange it is that you will not rescue it!"

3. Mencius answered, "A drowning empire must be rescued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the empire with my hand?"

CHAPTER XVIII. 1. Kung-sun Chʻow said, "Why is it that the superior man does not himself teach his son?"

taken together as "a wolf." The names belong to diff. animals of the same species. See on VI, Pt. I, xiv, 4. 2. 夫子 is complimentary, as Kʻwăn was not a disciple of Mencius. 3. Choo He expands here:— "The drowning empire can be rescued only by right principles;—the case is different from that of a drowning sister-in-law who can be rescued by the hand. Now, you, wishing to rescue the empire, would have me, in violation of right principles, seek alliance with the princes, and so begin by losing the means where- with to rescue it. Do you wish to make me save the empire with my hand?" I do not see the point of the last question.

CH. 18. HOW A FATHER MAY NOT HIMSELF TEACH HIS SON. But this proposition is not to be taken in all its generality. Confucius taught his son, and so did other famous men their sons. We are to understand the first clause of the second par., 一 勢 不 行 也, as referring to the case of a stupid or perverse child. As to what is said in the 3rd par. of the custom of the ancients, I have seen
2. Mencius replied, "The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practiced he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. At the same time, the pupil says, 'My master inculcates on me what is correct, and he himself does not proceed in a correct path.' The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

no other proof adduced of it. 2. 反.—"contrary," i. e., to the affection which should rule between father and son. 夷.—in the sense of 傷, which, however, we must take passively; not "to wound," but "to be wounded," that is, to be offended. We might take it actively in the first instance;—"contrary to what should be, he wounds—i. e., beats—his son." But below, in 父子相夷, we cannot give it such an active signification as to suppose that the son will proceed to beat his father. 傷 may well be taken passively, as in the comm. saying—眼見心傷. 夫子教我, 云云, —this is to be understood as the resentful murmuring of the son, whose feeling is strongly indicated by the use of 夫子, "my
3. "The ancients exchanged sons, and one taught
the son of another.

4. "Between father and son, there should be no
reproving admonitions to what is good. Such reproofs
lead to alienation, and than alienation, there is
nothing more inauspicious."

CHAPTER XIX. 1. Mencius said, "Of services which
is the greatest? The service of parents is the greatest.
Of charges which is the greatest? The charge of
one's self is the greatest. That those who do not fail
to keep themselves are able to serve their parents is

master," as applied to his father. 3. The comm. all say, that this only
means that the ancients sent out
their sons to be taught away from
home by masters. But this is ex-
plaining away the 古. 4. 責善 = 責善之
使行, "laying what is good
on them, and causing them to do it."

CH. 19. THE RIGHT MANNER OF
SERVING PARENTS AND THE IMPOR-
TANCE OF WATCHING OVER ONE'S SELF,
IN ORDER TO DO SO. 1. 事大, —lit., "of services—i.e., duties of
service which a man has to pay to
others—which is great?" 守,—
charges, what a man has to guard
what I have heard. But I have never heard of any, who, having failed to keep themselves, were able notwithstanding to serve their parents.

2. “There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one’s self is the root of all others.

3. “The philosopher Tsăng, in nourishing Tsăng Seih, was always sure to have wine and flesh provided. And when they were being removed, he would ask respectfully to whom he should give what was left. If his father asked whether there was anything left, he was sure to say, ‘There is.’ After the death of Tsăng
Seih, when Tsăng Yuen came to nourish the philosopher Tsăng, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give what was left, and if his father asked whether there was anything left, he would answer 'No';—intending to bring them in again. This was what is called—'nourishing the mouth and body.' We may call the philosopher Tsăng's practice—'nourishing the will.'

4. "To serve one's parents as the philosopher Ts'ăng served his may be accepted as filial piety."
Chapter XX. Mencius said, "It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and everything will be correct. Once rectify the prince, and the kingdom will be firmly settled."

Ch. 20. A truly great minister will be seen in his directing his efforts, not to the correction of matters in detail, but of the sovereign's character. 1. 適, read chih, 謹, "to reprehend." 間, 廜, up. 3rd tone. 人 and 政 are to be taken as in the objective governed by 適 and 間, and 不足 as used impersonally. 與 = 與君, "with the sovereign." Chao K'e introduces 與 before 間 as well. He seems to interpret differently from the transl., making 人 ( = 小人, "little men") the subject of 不足:—"little men are not fit to remonstrate with their sovereign." This is plainly wrong, because we cannot carry it on to the next clause. 格 = 正, "to correct."—The sent. of the ch. is illustrated by an incident related of Mencius by the philosopher 荀 (250 B.C.).—"As Mencius thrice visited Ts'e, without speaking to the king about the errors of his government, his disciples were surprised, but he simply said, 'I must first correct his evil heart.'"
Mencius said, “There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect.”

Chapter XXII. Mencius said, “Men’s being ready with their tongues arises simply from their not having been reproved.”

Chapter XXIII. Mencius said, “The evil of men is that they like to be teachers of others.”

Chapter XXIV. 1. The disciple Yō-ching went in the train of Tsze-gaou to Ts’e.

Ch. 21. Praise and blame are not always according to desert. 求全之毁, “to calculate,” “to measure.” For 毋 in the sense here, 毋 is often used in modern language.

Ch. 22. The benefit of reproof. 善, —read e, low. 3rd tone, “easy.” Choo He supposes that this remark was spoken with some particular reference. This would account for 其言也, “simply.”

Ch. 23. Be not many masters. Comm. suppose that Mencius’s lesson was that such a liking indicated a self-sufficiency which put an end to self-improvement.

Ch. 24. How Mencius reproved Yō-ching for associating with an unworthy person, and being remiss in waiting on himself. 1. Yō-ching,—see I, Pt. II, xvi. 2.
2. He came to see Mencius, who said to him, "Are you also come to see me?" Yō-ching replied, "Master, why do you speak such words?" "How many days have you been here?" asked Mencius. "I came yesterday." "Yesterday! Is it not with reason, then, that I thus speak?" "My lodging house was not arranged." "Have you heard that a scholar's lodging house must be arranged before he visit his elder?"

3. Yō-ching said, "I have done wrong."
Chapter XXV. Mencius, addressing the disciple Yō-ching, said to him, “Your coming here in the train of Tsze-gaou was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking.”

Chapter XXVI. 1. Mencius said, “There are three things which are unfilial, and to have no posterity is the greatest of them.

2. “Shun married, without informing his parents, because of this,—lest he should have no posterity.

Ch. 25. A further and more direct reproof of Yō-ching. 餫啜 are both contemptuous terms, = our application of “the loaves and fishes.” 而以餫啜 = 而以餫啜為也.

Ch. 26. Shun’s extraordinary way of contracting marriage justified by the motive. 1. The other two things which are unfilial are, according to Chaou K’e, 1st, By a flattering assent to encourage parents in unrighteousness; and 2nd, Not to succor their poverty and old age by engaging in official service. To be without posterity is greater than those faults, because it is an offense against the whole line of ancestors, and terminates the sacrifices to them.—In Pt. II, xxx, Mencius specifies five things which were commonly deemed unfilial, and not one of these three is among them. It is to be understood that here 不孝 有 三 is spoken from the point of view of the superior man, and, moreover, that the first par. simply lays down the ground for the vindication of Shun. 2. 而無後,一 為, low. 3rd tone. 告 implies getting
Superior men consider that his doing so was the same as if he had informed them.

CHAPTER XXVII. 1. Mencius said, "The richest fruit of benevolence is this,—the service of one's parents. The richest fruit of righteousness is this,—the obeying one's elder brothers.

The difficulty has not escaped native commentators. The author of the 集註本義匯參 says, in loc.:—"Benevolence, righteousness, propriety, and knowledge are the four virtues, but this ch. proceeds to speak of music. For the principles of music are really a branch of propriety, and when the ordering and adorning, which belong to that, are perfect, then harmony and pleasure spring up as a matter of course. In this way we have propriety mentioned first, and then music. Moreover, the fervency of benevolence, the exactness of righteousness, the clearness of knowledge, and the firmness of maintenance must all have their depth manifested in music. If the ch. had not spoken of music, we should not have seen the whole amount of achievement." The reader may try to conceive the exact meaning of this writer, who also points out another peculiarity in the chapter, which many have overlooked. Instead of 是 also after 樂斯二者, as at the end of the other clauses, we have 樂則生矣, 云云,
2. “The richest fruit of wisdom is this,—the knowing those two things, and not departing from them. The richest fruit of propriety is this,—the ordering and adorning those two things. The richest fruit of music is this,—the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move.”

“showing,” says he, “most vividly how his admiration was stirred. It is as if from every sentence there floated up 風流 upon the paper, so true is it that perfect filial piety and frater. duty reach to spiritual beings, and shed a light over the world, and then do we know that in the greatest music there is a harmony with heaven and earth.”

2. Julien translates 去 by abjicere. To have that meaning, it must have been in the up. 2nd tone, which it is not. The first 樂 is yō, “music”; the other two are lōh, “to enjoy.” 不知 is used absolutely,—“unconsciously,” though we might make 知 personal also,—“we do not know.” 足之蹈之,—“the feet’s stamping it.” So the next clause.
Chapter XXVIII. 1. Mencius said, "Suppose the case of the whole empire turning in great delight to an individual to submit to him.—To regard the whole empire thus turning to him in great delight but as a bundle of grass;—only Shun was capable of this. He considered that if one could not get the hearts of his parents he could not be considered a man, and that if he could not get to an entire accord with his parents, he could not be considered a son.

2. "By Shun's completely fulfilling everything by which a parent could be served, Koo-sow was brought

Ch. 28. How Shun valued and exemplified filial piety. 1. The first sentence is to be taken generally, and not with reference to Shun simply. It is incomplete. The conclusion would be something like —"this would be accounted the greatest happiness and glory." 芥 is properly "the mustard plant," but it is sometimes, as here, only synonymous with 草. 不得, 云云,—all this is the reasoning of Shun's mind.
to find delight in what was good. When Koo-sow was brought to find that delight, the whole empire was transformed. When Koo-sow was brought to find that delight, all fathers and sons in the empire were established in their respective duties. This is called great filial piety."

said, because of his mental blindness and opposition to all that was good, "to be pleased," "joyful," understood here with a moral application. "All fathers and sons, etc.,"—i.e., all sons were made to see, that, whatever might be the characters of their parents, they had only to imitate Shun, and fathers, even though they might be like Koo-sow, were shamed to reformation.
BOOK IV
LE LOW. PART II

Chapter I. 1. Mencius said, "Shun was born in Choo-fung, removed to Foo-hea, and died in Ming-teau; — a man near the wild tribes on the east.

2. "King Wan was born in Chow by Mount K'e, and died in Peih-ying; — a man near the wild tribes on the west.

Ch. 1. The agreement of sages not affected by place or time.
1. The common view derived from the "Historical Records," Book I, is, that Shun was a native of K'echow, corresponding to the modern Shan-si, to which all the places in the text are accordingly referred. Some, however, and especially Tsâng Tsze-koo (曾子固), of the Sung dynasty, find his birthplace in Ts'inan in Shan-tung, and this would seem to be supported by Mencius in this passage. There is considerable diflic. with Mingt'caou, as we read in the "Historical Records," that in the 39th year of his reign, Shun died, while on a tour of inspection to the south, in the wilderness of Ts'angwoo (蒼梧), and was buried on the Kewe (九疑) hills in Keangnan, which are in Langling (零陵). The discussions on the point are very numerous. See the 集證 and 四書通餘說 in loc.; see also on the Shoo-king, Pt. II. No doubt, Mencius was not speaking without book. 東夷之人, lit., "a man of the eastern E," or "barbarians," but the meaning can only be what I have given in the translation. So 西夷之人. Chow, the original seat of the house of Chow, was in the present department of Fungts'eang, in Shensi. Peihying is to be distinguished from Ying which was the capital of Ts'oo, and with which the paraphrase of Chaou K'e strangely confounds it.
3. “Those regions were distant from one another more than a thousand li, and the age of the one sage was posterior to that of the other more than a thousand years. But when they got their wish, and carried their principles into practice throughout the Middle Kingdom, it was like uniting the two halves of a seal.

4. “When we examine the sages,—both the earlier and the later,—their principles are found to be the same.”

Choo He says it was near to Fung (豐) and Kaou (鎬), the successive capitals of King Woo. The former was in Lingheen (鄠 縣), and the latter in Heenyang (咸 陽), both in the dept. of Sengan; Peihying was in the dist. of Heenming (咸 寧) of the same dep., and there the grave of King Woo, or the place of it, is still pointed out. 得志行乎中國,—“when they got their wishes carried out in the Middle Kingdom.” We are to understand that their aim was to carry out their principles, not to get the empire. 窦 should be called a tally or token, perhaps, rather than “a seal.” Anciently, the emperor delivered, as the token of investiture, one half of a tally of wood or some precious stone, reserving the other half in his own keeping. It was cut right through a line of characters, indicating the commission, and their halves fitting each other when occasion required, was the test of truth and identity. Originally, as we see from the formation of the character (符), the tally must have been of bamboo. 3. 先聖後聖 is to be understood generally, and not of Shun and Wān merely. 其 拐 一, — 拐 is taken as a verb = 度 “to reckon,” “to estimate,” and is understood of the mental exercises of the sages. 其 拐, —“their mindings,” the principles which they cherished.
CHAPTER II. 1. When Tsze-ch’an was chief minister of the state of Ch’ing, he would convey people across the Tsin and Wei in his own carriage.

2. Mencius said, “It was kind, but showed that he did not understand the practice of government.

3. “When in the eleventh month of the year the footbridges are completed, and the carriage bridges in the twelfth month, the people have not the trouble of wading.

CH. 2. Good government lies in equal measures for the general good, not in acts of favor to individuals. 1. Tsze-ch’an,—see Con. Ana., V, xv. The Tsin and Wei were two rivers of Ch’ing, said to have their rise in the Maling hills, and to meet at a certain point, after which the common stream seems to have borne the name of both the feeders. They are referred to the department of Honan in Honan province. 聽政,—“was hearing the gov’t.” i. e., was chief minister. 乘,—low. 3rd tone. Choo He explains 以其乘與其乘之與, but 乘 so used is low 1st tone. He so expands, however, probably from remembering a conversation on Tsze-ch’an between Confucius and Tsze-yow, related in the Kea-yu, Bk. IV, iv, near the end, and to which Mencius has reference. The sage held that Tsze-ch’an was kind, but only as a mother, loving but not teaching the people, and, in illustration of his view, says that Tsze-ch’an, 以所乘之車濟冬涉, “used the carriage in which he rode to convey over those who were wading through the water in the winter.” 2. The subject here is the action, not the man. The practice of govt. is to be seen not in acts of individual kindness and small favors, but in the administration of just and beneficent laws. 3. The 11th and 12th months here correspond to the 9th and 10th of the present calendar, which follows the Kea division of the year;—see Ana., XV x. Mencius refers to a rule for the repair of the bridges, on the termination of agricultural labors.
4. "Let a governor conduct his rule on principles of equal justice, and when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?

5. "It follows that if a governor will try to please everybody, he will find the days not sufficient for his work."

Chapter III. 1. Mencius said to the king Seuen of Ts'e, "When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man;
when he regards them as the ground or as grass, they regard him as a robber and an enemy.”

2. The king said, “According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must a prince behave that his old ministers may thus go into mourning?”

3. Mencius replied, “The admonitions of a minister having been followed, and his advice listened to, so that blessings have descended on the people, if for some cause he leaves the country, the prince sends an escort to conduct him beyond the boundaries. He also anticipates with recommendatory intimations his arrival in the country to which he is proceeding.

“As ground or as grass”—i.e., trampling on them, cutting them off.

2. The Le here referred to is mentioned in the “Ritual Usages.” See Bk. XI, about the middle. The passage, however, is obscure. 爲舊君;—“for an old prince,” i.e., a prince whose service he has left.

The king falls back on this rule, thinking that Mencius had expressed himself too strongly. 3. 膏澤,—“fat and moistening influences,” = blessings. 先於其所従 must be supplemented by 稱道其賢欲其受用之; “mentions and commends his worth, wishing him to be received
When he has been gone three years and does not return, only then at length does he take back his fields and residence. This treatment is what is called 'a thrice-repeated display of consideration.' When a prince acts thus, mourning will be worn on leaving his service.

4. "Nowadays, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has used." 田, "fields," = emoluments. 里, used for an individual residence. We have not had the character in this sense before. The "thrice-repeated display of consideration" refers, 1st, to the escort as a protection from danger; 2nd, to the anticipatory recommendations; and 3rd, to the long continued emoluments, in expectation of the minister's return. 4. Here and above, 有 is not to be taken as 大故 in III, I, ii, 1. We must understand "wishes to," or "tries to," before 搏, for if the minister were
gone, and on the very day of his departure, he takes back his fields and residence. This treatment shows him to be what we call 'a robber and an enemy.' What mourning can be worn for a robber and an enemy?"

Chapter IV. Mencius said, "When scholars are put to death without any crime, the great officers may leave the country. When the people are slaughtered without any crime, the scholars may remove."

really imprisoned, he could not go to another kingdom.

Ch. 4. Prompt action is necessary at the right time. 可以, "may," = it is time to. If the opportunity be not taken, while the injustice of the ruler is exercised on those below them, it will soon come to themselves, and it will be too late to escape. The 會 concludes its paraphrase thus: "We may see how the ruler should prize virtue, and be slow to punish; and how he should be cautious in execution of the laws, ever trying to practice benevolence. If he can indeed embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule, then both officers and people will be grateful to him as to Heaven, and long repose and protracted good order will be the result."
Chapter V. Mencius said, “If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous.”

Chapter VI. Mencius said, “Acts of propriety which are not really proper, and acts of righteousness which are not really righteous, the great man does not do.”

Chapter VII. Mencius said, “Those who keep the mean, train up those who do not, and those who have abilities, train up those who have not, and hence men
rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep the mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch.”

CHAPTER VIII. Mencius said, “Men must be decided on what they will not do, and then they are able to act with vigor in what they ought to do.”

CHAPTER IX. Mencius said, “What future misery have they and ought they to endure, who talk of what is not good in others!”

Chao Kʻei’s comm. is:—“If a man will not descend to take in any irregular way, he will be found able to yield a thousand chariots.”

Ch. 8. CLEAR DISCRIMINATION OF WHAT IS WRONG AND RIGHT MUST PRECEDE VIGOROUS RIGHT-DOING. Lit., “men have the not-do, and afterwards they can have the do.”
Chapter X. Mencius said, “Chung-ne did not do extraordinary things.”

Chapter XI. Mencius said, “The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute;—he simply speaks and does what is right.”

Chapter XII. Mencius said, “The great man is he who does not lose his child’s-heart.”
Chapter XIII. Mencius said, “The nourishment of parents when living is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead, that we have what can be considered the great thing.”

Chapter XIV. Mencius said, “The superior man makes his advances in what he is learning with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got hold of it in children is to display certain characteristics of children. With Mencius, “the child’s-heart” is the ideal moral condition of humanity. Choo He says:—“The mind of the great man comprehends all changes of phenomena, and the mind of the child is nothing but a pure simplicity, free from all hypocrisy. Yet the great man is the great man, just as he is not led astray by external things, but keeps his original simplicity and freedom from hypocrisy. Carrying this out, he becomes omniscient and omnipotent, great to the extremest degree.” We need not suppose that Mencius would himself have expanded his thought in this way.

Ch. 13. Filial piety seen in the obsequies of parents. 養生者, 字指養生之事, “the character refers to the ways by which the living may be nourished.” It belongs to the phrase 養生, and not to 生 alone. 當自得之, “to be considered,” “to constitute.” 惟送死可以為大事, —lit., “to accompany the dead,” but denoting all the last duties to them. It = 慎終. Ana., I, ix. The sentiment needs a good deal of explaining and guarding. The obsequies are done, it is said, once for all. If done wrong, the fault cannot be remedied. Probably the remark had a peculiar reference. The 日 程 supposes it was spoken against the Mihist practice of burying parents with a spare simplicity. See III, Pt. I, v.

Ch. 14. The value of learning thoroughly inwrought into the mind. 深造之, 造, read ts‘au, up. 3rd tone, “to arrive at”; 造 must refer to the 程, or principles of the subject which is being learned. 以 道 is understood of the proper course or order, the successive steps of study, = 依着次序。自得 gives the key to the chapter; —“his self-getting,” i. e., his getting hold of the subject so that the knowledge of it
himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain from which things flow. It is on this account that the superior man wishes to get hold of what he is learning as in himself."

Chapter XV. Mencius said, "In learning extensively and discussing minutely what is learned, the object of the superior man is that he may be able to go back and set forth in brief what is essential."

becomes a kind of intuition. 資 = 資, "to rely on." The subject so apprehended in its principles is capable of indefinite application. "He seizes it on the right and left,"—i.e., he no longer needs his early efforts to apprehend it. It underlies numberless phenomena, in all which he at once detects it, just as water below the earth is found easily and anywhere, on digging the surface.—One may read scores of pages in the Chinese commentators, and yet not get a clear idea in his own mind of the teaching of Mencius in this ch. Chao K'e gives 道 a more substantive meaning than in the translation;—"The reason why the superior man pursues with earnestness to arrive at the depth and mystery of 道, is from a wish to get hold for himself of its source and root, as something belonging to his own nature." Most comm. understand the subject studied to be man's own self, not things external to him. We must leave the subject in its own mist.

Ch. 15. Chuo He says, apparently with reason, that this is a continuation of the last chapter, showing that the object of the superior man in the extensive studies which he pursues, is not vainglory, but to get to the substance and essence of things. 詳 conveys the two ideas of condensation and importance.
CHAPTER XVI. Mencius said, "Never has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole empire. It is impossible that any one should become ruler of the empire to whom it has not yielded the subjection of the heart."

CHAPTER XVII. Mencius said, "Words which are not true are inauspicious, and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue."

Ch. 16. The object of this chapter, say commentators, is to stimulate rulers to do good in sincerity, with a view, that is, to the good of others. I confess it is to me very enigmatical. Paul's sentiment,—"Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die,"—occurs to the mind on reading it, but this is clashed with by its being insisted on that 祭人以善 has no reference to the nourishing men's bodies, but is the bringing them to the nourisher's own moral excellence. Ch'ao K'e takes the first 善 as meaning 威力, "majesty and strength." But this is inadmissible. The point of the ch. is evidently to be found in the contrast of 服 and 養.

Ch. 17. The translation takes 無 實 as an adjective qualifying 言, and there is a play on the term in the use of 實 in the two parts. Ch'oo He mentions another view making 無 實 an adverb joined to 不 詳,—"there are no words really inauspicious"; i.e., generally speaking, "only those are obnoxious to be regarded as really inauspicious which throw into," etc. He says he is unable to decide between the two interpretations, and thinks the text may be mutilated. 者 has reference to 言,
CHAPTER XVIII. 1. The disciple Seu said, "Chungne often praised water, saying, 'O water! O water!' What did he find in water to praise?"

2. Mencius replied, "There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise.

3. "But suppose that the water has no spring. —In the seventh and eighth months when the rain

not to人, to "words," not to "men."

Ch. 18. How Mencius explained Confucius's praise of water. 1. 他, —read k'e, up. 3rd tone, "often." 稱 (in the sense of "to praise"), 於水, —marking the objective case, or found something to praise in water. See Con. Ana., IX, xvi, though we have not there the exact words—
falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits.”

CHAPTER XIX. 1. Mencius said, “That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.

Ch. 19. Whereby sages are distinguished from other men;—illustrated in Shun. It is to be wished that Mencius had said distinctly what the small (幾, up. 1st tone, 希) point distinguishing men from birds and beasts was. According to Choo He, men and creatures have the 理 (intellectual and moral principle) of Heaven and earth to form their nature, and the 氣 (matter of Heaven and Earth to form their bodies, only men’s 氣 is more correct than that of beasts, so that they are able to fill up the capacity
CHAPTER XX. 1. Mencius said, "Yu hated the pleasant wine, and loved good words.

2. "T'ang held fast the mean, and employed men of talents and virtue without regard to where they came from.

3. "King Wăn looked on the people as he would

is minute. 2. Shun preserving and cultivating this distinctive endowment was led to the character and achievements which are here briefly described. The phrase 庶物, it is said, 該得廣, 凡天地間事物皆是, "covers a wide extent of meaning, embracing all matters and things between heaven and earth." The 禮 refers to it all the governmental achievements of Shun related in the Shoo-king.

CH. 20. THE SAME SUBJECT;—ILLUSTRATED IN YU, T'ANG, WAN, WOO, AND CHOW-KUNG. 1. In "The Plans of the Warring States" (戰國策), a book continuing the Ch'un-Ts'ew on to the Han dynasty, it is said, "E-teih made wine which Yu tasted and liked, but he said, 'In after ages there will be those who through wine lose their kingdoms';—so he degraded E-teih, and refused to drink pleasant wine." From the Shoo-king, III, iii, 6, we may infer that there was some foundation for this story. 好 (up. 3rd tone)善言, —see II, Pt. I, viii, 2. 2. 無方, may be understood with reference to class or place. Comp. the Shoo-king, IV,
on a man who was wounded, and he looked towards the right path as if he could not see it.

4. "King Woo did not slight the near, and did not forget the distant.

5. "The duke of Chow desired to unite in himself the virtues of those kings, those founders of the three dynasties, that he might display in his practice the four things which they did. If he saw any thing in them not suited to his time, he looked up and thought about it, from daytime into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning."

ii, 8, 5. 3. "As he would on one who was wounded,"—i. e., he regarded the people with compassionate tenderness. 而 is to be read as 如, with which, according to Choo He, it was anciently interchanged. See the Shoo-king, V, xvi, 9, 10, for illustrations of Wan's care of the people, and the She-king, III, i, Ode VI, for illustration of the other characteristic. 4. 滅, read sìè = 濃, "to slight." The adjectives are to be understood both of persons and things. 5. 三王,—i. e., Yu, T'ang, and the kings Wân and Woo who are often classed together as the founders of the Chow dynasty. "The four things" are what have been stated in the proc. pars. 武 has 事 for its antecedent. 得之,—"apprehended it," i. e., understood the matter in its principles, so as to be able to bring into his own practice the spirit of those ancient sages.
Chapter XXI. 1. Mencius said, "The traces of imperial rule were extinguished, and the imperial odes ceased to be made. When those odes ceased to be made, then the 'Ch'un Ts'ew' was produced.

2. "The 'Shing' of Tsin, the 'Taou Wuh' of Ts'oo, and the 'Ch'un Ts'ew' of Loo were books of the same character.

3. "The subject of the Ch'un Ts'ew was the affairs of Hwan of Ts'e and Wăn of Tsin, and its style was

Ch. 21. The same subject;—illustrated in Confucius. 1. The extinction of the true imperial rule of Chow dates from the transference of the capital from Fung-kaou to Loh, by the emperor P'ing, 769 B.C. From that time, the sovereigns of Chow had the name without the rule. By the 詩 is intended not the Book of Poems, but the Nga (雅) portion of them, descriptive of the imperial rule of Chow, and to be used on imperial occasions. 亡 does not mean that the Nga were lost, but that no additions were made to them, and they degenerated into mere records of the past, and were no longer descriptions of the present, Confucius edited the annals of Loo to supply the place of the Nga. See III, Pt. II, ix, 7. 2. Each state had its annals. Those of Tsin were compiled under the name of Shing (low. 3rd tone), "The Carriage"; those of Ts'oo under that of Taou-wuh, which is explained as the name of a ferocious animal, and more anciently as the denomination of a vile and lawless man. The annals of Loo had the name of "Spring and Autumn," two seasons for the whole. 3. 其 refers only to the annals of Loo. They did not contain only the affairs of Hwan and Wăn, but these
CHAPTER XXII. 1. Mencius said, “The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

2. “Although I could not be a disciple of Confucius himself, I have endeavored to cultivate my virtue by means of others who were.”
Chapter XXIII. Mencius said, "When it appears proper to take a thing, and afterwards not proper, to take it is contrary to moderation. When it appears proper to give a thing and afterwards not proper, to give it is contrary to kindness. When it appears proper to sacrifice one's life, and afterwards not proper, to sacrifice it is contrary to bravery."

Chapter XXIV. 1. P'ang Mung learned archery of E. When he had acquired completely all the science of E, he thought that in all the empire only E was superior to himself, and so he slew him. Mencius said, "In this case E also was to blame. Kung-ming

Ch. 23. First judgments are not always correct. Impulses must be weighed in the balance of reason, and what reason dictates must be followed. Such is the meaning of this chapter in translating the separate clauses of which, we must supplement them by introducing "afterwards."

Ch. 24. The importance of being careful of whom we make friends. The sentiment is good, but Mencius could surely have found better illustrations of it than the second one which he selected. 1. Of E, see Con. Ana., XIV, xiv. (P'ang as formed with 条, not 条) 蒙 is said both by Chaou K'e and Choo
E indeed said, 'It would appear as if he were not to be blamed,' but he thereby only meant that his blame was slight. How can he be held without any blame?"

2. "The people of Ch'ing sent Tsze-chō Yu to make a stealthy attack on Wei, which sent Yu-kung Sze to pursue him. Tsze-chō Yu said, 'To day I feel unwell, so that I cannot hold my bow. I am a dead man!' At the same time he asked his driver, 'Who is it that is pursuing me?' The driver said, 'It is Yu-kung Sze,' on which he exclaimed, 'I shall live.' The driver said, 'Yu-kung Sze is the best archer of Wei, what do you mean by saying—I shall live?'

He to refer to E's servants (家衆), but one man is evidently denoted by the name. E's servants did indeed make themselves parties to his murder, but P'ang Mung is the same, I suppose, with Han Tsuh, the principal in it. 云爾,—see II, Pt. II, ii, 4, and Con. Ana., VII, xviii.
Yu replied, ‘Yu-kung Sze learned archery from Yin-kung T’o, who again learned it from me. Now, Yin-kung T’o is an upright man, and the friends of his selection must be upright also.’ When Yu-kung Sze came up, he said, ‘Master, why are you not holding your bow?’ Yu answered him, ‘To-day I am feeling unwell, and cannot hold my bow.’ On this Sze said, ‘I learned archery from Yin-kung T’o, who again learned it from you. I cannot bear to injure you with your own science. The business of to-day, however, is the prince’s business, which I dare not

and 尹公之他 are mere vocal particles. 他—read 他. The name is elsewhere found 尹公之. In the 左傳, under the 14th year of Duke 襄, we have a narrative bearing some likeness to this account of Mencius, and in which 尹公之 and 他公之 are famous archers of Wei. It is hardly possible, however, to suppose that the two accounts are of
neglect.’ He then took his arrows, knocked off their steel points against the carriage wheel, discharged four of them, and returned.”

CHAPTER XXV. 1. Mencius said, “If the lady Se had been covered with a filthy headdress, all people would have stopped their noses in passing her.

2. “Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God.”

the same thing. 狡—low, 3rd tone, “a team of four horses,” here used for a set of four arrows.

CH. 25. IT IS ONLY MORAL BEAUTY THAT IS TRULY EXCELLENT AND ACCEPTABLE. 1. Se-tsze, or “western lady,” was a poor girl of Yuë, named She E (施夷), of surpassing beauty, presented by the king of Yuë to his enemy the king of Woo, who became devotedly attached to her, and neglected all the duties of his government. She was contemporary with Confucius. The common account is that she was called “the western lady,” because she lived on the western bank of a certain stream. If we may receive the works of 子蒙, however, as having really proceeded from that scholar and statesman, there had been a celebrated beauty named Se-tsze, two hundred years before the one of Yuë. In translating蒙不潔, I have followed Chaou K’e. 2. 恶, both by Chaou K’e and Choo He, is taken in the sense of “ugly,” in opposition to the beauty of the lady Se. I cannot but think Mencius intended it in the sense of “wicked,” and that his object was to encourage men to repentance and well-doing. 蒙, read chae. See Con. Ana., VII, vii, et al. By the laws of China, it was competent for the emperor only to sacrifice to God. The language of Mencius, in connection with this fact, very strikingly shows the virtue he attached to penitent purification.
CHAPTER XXVI. 1. Mencius said, “All who speak about the natures of things, have in fact only their phenomena to reason from, and the value of a phenomenon is in its being natural.

2. “What I dislike in your wise men is their boring out their conclusions. If those wise men would only act as Yu did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yu conveyed away of man which were rife in his time, but the references to Yu’s labors with the waters, and to the studies of astronomers, show that the term is used in its signification. 故也 our “phenomenon,” the nature in its development. The character is often used as synonymous with 事, “facts.” 則 is more than a simple conjunction, and is to be taken in close connection with the 故. Chao K‘e explains 故也 “following easily,” “unconstrained.” 2. 智者 is the would-be wise = “your wise men.” 其 鑿, “their chiseling,” or “boring,”
the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3. "There is heaven so high; there are the stars so distant. If we have investigated their phenomena, we may, while sitting in our places, go back to the solstice of a thousand years ago."

Chapter XXVII. 1. The officer Kung-hang having on hand the funeral of one of his sons, the Master i.e., their forcing things, instead of "waiting" for them, which is 其所事, "doing that in which they have many affairs, or much to do." Yu is said 行 水, rather than, according to the common phraseology about his labors, 治水, because 行 more appropriately represents the mode of his dealing with the waters, according to their nature, and not by a system of force. 3. 千歲之日至, acc. to modern comm., refers to the winter solstice, from the midnight of which, it is supposed, the first calculation of time began;一致是 推致而得之, "we may calculate up to and get it." Chaou K'e, however, makes the meaning to be simply:—"We may sit and determine on what day the solstice occurred a thousand years ago." See the 四書 擴 餘 說, where this view is approved. 

CH. 27. How Mencius would not imitate others in paying court to a favorite. 1. Kung-hang (low. 1st tone, "a rank," "a row." Various accounts are given of the way in which the term passed along with 公 into a double surname) was an officer of Ts'e, who "had the funeral of a son." Neither Chaou K'e nor Choo He offers any remark on the phrase, but some scholars of the Sung dynasty, subsequent to Choo He, explained it as meaning, 有人子之喪, "had the funeral duty
of the Right went to condole with him. When this noble entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

2. Mencius did not speak with him, so that he was displeased, and said, "All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me."

3. Mencius, having heard of this remark, said, "According to the prescribed rules, in the court, that devolves on a son," i.e., was occupied with the funeral of one of his parents, and nearly all commentators have since followed that view. The author of the 四書構餘說, in loc., shows clearly, however, that it is incorrect, and that the true interpretation is the more natural one given in the translation. The Master of the Right here was Wang Hwan; see II, Pt. II, vi. At the imperial court, there were the high nobles, called 太師 and 少師, "Grand Master," and "Junior Master." In the courts of the princes, the corresponding nobles were called 左師 and 右師, "Master of the Left," and "Master of the Right." 進, 一 as in Con. Ana., VII, xxx, 2. It is to be understood that all the condolers made their visit by the prince's order, and were consequently to observe the court rules. This is the explanation of Mencius's conduct.

3. 禮 refers to the established usages of the court; see the Chow Lo, XXII,
individuals may not change their places to speak with one another, nor may they pass from their ranks to bow to one another. I was wishing to observe this rule, and Tsze-gaou understands it that I was slighting him:—is not this strange?"

CHAPTER XXVIII. 1. Mencius said, "That whereby the superior man is distinguished from other men is what he preserves in his heart;—namely, benevolence and propriety.

2. "The benevolent man loves others. The man of propriety shows respect to others.

iii, 1, et al. 階,—"steps," or "stairs," but here for the ranks of the officers arranged with reference to the steps leading up to the hall.

Ch. 28. How the superior man is distinguished by the cultivation of moral excellence, and is placed thereby beyond the reach of calamity. 1. 存心 must not be understood—"he preserves his heart." The first definition of 存 in K'ang-he's dictionary is 在, "to be
3. "He who loves others is constantly loved by them. He who respects others is constantly respected by them.

4. "Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—'I must have been wanting in benevolence; I must have been wanting in propriety:—how should this have happened to me?'

5. "He examines himself, and is specially benevolent. He turns round upon himself, and is specially observant of propriety. The perversity and unreasonableness of the other, however, are still the same.
The superior man will again turn round on himself—‘I must have been failing to do my utmost.’

6. “He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. On this the superior man says, ‘This is a man utterly lost indeed! Since he conducts himself so, what is there to choose between him and a brute? Why should I go to contend with a brute?’

7. “Thus it is that the superior man has a lifelong anxiety and not one morning’s calamity. As to what is matter of anxiety to him, that he has—

as often elsewhere. 息, in the sense of 息已, “doing one’s utmost.” 難, —low. 3rd tone, 以校, “to compare with.” It is explained in the dict. with reference to this passage, by 責, “to charge,” “to reprove.” 6. 忧, —proceeding from within; 息, —coming from without. 一朝之患, must be understood from the expressions below. There may be calamity, but
He says, 'Shun was a man, and I also am a man. But Shun became an example to the empire, and his conduct was worthy to be handed down to after ages, while I am nothing better than a villager.' This indeed is proper matter of anxiety to him. And in what way is he anxious about it? Just that he may be like Shun:—then only will he stop. As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should befall him one morning's calamity, the superior man does not account it a calamity.'

the superior man is superior to it. has anxiety.” 若 夫, 一 夫. low. 1st
乃, “but.” We must supply,—“He tone. 矩=無.
should be without anxiety, but he.
Chapter XXIX. 1. Yu and Tseih, in an age of tranquilizing government, thrice passed their doors without entering them. Confucius praised them.

2. The disciple Yen, in an age of confusion, dwelt in a mean narrow lane, having his single bamboo cup of rice, and his single gourd dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

3. Mencius said, "Yu, Tseih, and Yen Hwuy agreed in the principle of their conduct.

4. "Yu thought that if any one in the empire..."
were drowned, it was as if he drowned him. Tseih thought that if any one in the empire suffered hunger, it was as if he famished him. It was on this account that they were so earnest.

5. "If Yu and Tseih, and the philosopher Yen had exchanged places, each would have done what the other did.

6. "Here now in the same apartment with you are people fighting:—you ought to part them. Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable.

was proper in principle." 4. 由, used for 猶. 5. 則皆然, lit., "then all so," the meaning being as in the translation. Yen Hwuy, in the circumstances of Yu and Tseih, would have been found laboring with as much energy and self-denial for the public good as they showed; and Yu and Tseih, in the circumstances of Hwuy, would have lived in obscurity contented as he was, and happy in the pursuit of the truth and in cultivation of themselves. 6. 被,—read p'ē, low. 1st tone. The rules anciently prescribed for dressing were very minute. Much had to be done with the hair before the final act of putting on the cap, with its strings (繮) tied under the chin, could be performed. In the case in the text, all this is neglected. The urgency of the case, and the intimacy of the individual with the parties quarrelling, justify such neglect. 救之, lit., "to save them," i. e., to part them. This was the case of Yu and
7. “If the fighting be only in the village or neighborhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error. Although you should shut your door in such a case, your conduct would be allowable.”

CHAPTER XXX. 1. The disciple Kung-too said, “Throughout the whole kingdom everybody pronounces K’wang unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so.”

Tseih, in their relation to their times, while that in the next par. is supposed to illustrate the case of Yen Hwuy in relation to his. But Mencius’s illustrations are generally happier than these.

Ch. 30. How Mencius explained his friendly intercourse with a man charged with being unfilial. 1. K’wang Chang was an officer of Ts’e. His name, acc. to 顧麟士, was Chang, and designation Chang-tsze, so that Kung-too calls him by his name, and Mencius by his desig. In opp. to this, 蔡虛齋 says that Kung-too merely drops a part of the designation, just as when Yen Hwuy is called Yen Yuen, instead of Yen Tsze-yuen. But both these explanations are to be rejected. Chang was the name, and the 子 in 章子 is simply equivalent to our Mr. with 之遊, “ramble with him,” i. e., as commonly understood, “allow him to come about your gate, your school.” 又 從,一 “and moreover from that,” i. e.,
2. Mencius replied, "There are five things which are said in the common practice of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his

in addition to that. 2. 博弈, may be taken together, simply = "chess playing," or separately, as in the translation; see Con. Analects, XVII, xxii. 私妻子, — "selfishly—i. e., partially putting them out of their
duo place, above his parents,—loving wife and children." I cannot see why some should give a sensual meaning to 私 here. The advance of meaning from 戰 to 艦 shows that the former is to be taken in the
parents to disgrace. The fifth is being fond of bravery, fighting and quarreling so as to endanger his parents. Is Chang guilty of any one of these things?

3. "Now between Chang and his father there arose disagreement, he, the son, reproving his father, to urge him to what was good.

4. "To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness which should prevail between them.

5. "Moreover, did not Chang wish to have in his family the relationships of husband and wife, child and mother? But because he had offended his father, lighter sense of "disgrace." 3, 4. precedes 父 here to show that Comp. Pt. I, xviii. 子 父 責善,一子 K’wang Chang had been the ag-
and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes.—Such and nothing more is the case of Chang.”

Chapter XXXI. 1. When the philosopher Tsâng dwelt in Wooshing, there came a band from Yuê to plunder it. Some one said to him, “The plunderers are coming:—why not leave this?” Tsâng on this left the city, saying to the man in charge of the house,

| gressor. 5. 屏,—upper 2nd tone. Readers not Chinese will think that Chang’s treatment of his wife and son was more criminal than his conduct to his father. 若是則罪之大者，是則罪之大者。—this,” embracing the two things, his giving offense to his father, and still continuing to enjoy the comforts of wife and son. 

| Ch. 31. How Mencius explained the different conduct of the philosopher Tsâng and of Tsze-sze in similar circumstances. 1. Woo-shing,—see Con. Analects, VI, xii. It appears below that Tsâng had opened a school or lecture room in the place. Many understand that he had been invited to do so,—to be a 賓師, “guest and teacher,”—by the commandant. Woo-shing is probably to be referred to a place in the dis. of 嘉祥 in the dep. of Yenchow. It was thus in the south of Shantung. South from it, and covering the present Kiangsu and part of Chekiang, were the possessions of Woo (吳) and Yuê, all in Tsâng-tsze’s time subject to Yuê. See in the 集證, in loc., a somewhat similar incident in Tsâng’s life (probably a different version of the same), in which the plunderers are from... |
Do not lodge any persons in my house, lest they break and injure the plants and trees." When the plunderers withdrew, he sent word to him, saying, "Repair the walls of my house. I am about to return." When the plunderers retired, the philosopher Ts'ang returned accordingly. His disciples said, "Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper." Shin-yew Hing said, "You do not understand this matter. Formerly,

Loo. 日, 無寓, 云云,—the translation needs to be supplemented here considerably to bring out the meaning. 薪 is explained in K'ang-he's dictionary, with reference to this passage, by 草, "grass," or small plants generally. 寻則曰,—this 日 must = "sent word to." 牆屋,—we should rather expect 屋ield. If we be translated actively, we must supply as a nominative—"the governor of the city." Shin- (沈 is pronounced as Sheh. So, commonly. But the point is doubtful. See the 集説, in loc.) yew Hing is supposed to have been a disciple of Ts'ang's, a native of Wooshing. The Shin-yew whom he mentions below was another person of the same surname with whom Ts'ang and his disciples
when Shin-yew was exposed to the outbreak of the grass carriers, there were seventy disciples in our master’s following, and none of them took part in the matter.”

2. When Tsze-sze was living in Wei, there came a band from Ts’e to plunder. Some one said to him, “The plunderers are coming;—why not leave this?” Tsze-sze said, “If I go away, whom will the prince have to guard the state with?”

3. Mencius said, “The philosopher Tsâng and Tsze-sze agreed in the principle of their conduct. Tsâng was a teacher—in the place of a father or elder brother. Tsze-sze was a minister—in a meaner
place. If the philosophers Ts'ang and Tsze-sze had exchanged places, the one would have done what the other did.”

CHAPTER XXXII. The officer Ch'oo said to Mencius, “Master, the king sent persons to spy out whether you were really different from other men.” Mencius said, “How should I be different from other men! Yaou and Shun were just the same as other men.”

CHAPTER XXXIII. 1. A man of Ts'e had a wife and a concubine, and lived together with them in his house. When their husband went out, he would

the defense of Ts'ang’s conduct is satisfactory.

CH. 32. SAGES ARE JUST LIKE OTHER MEN. This Ch'oo was a minister of Ts'e. We must suppose that it was the private manners and way of living of Mencius, which the king wanted to spy out, unless the thing occurred on Mencius's first arrival in Ts'e, and before he had any interview with the king.

Ch. 33. THE DISGRACED MEANS WHICH MEN TAKE TO SEEK FOR WEALTH AND HONORS. 1. As Choo He observes, there ought to be, at the beginning of the chapter, 孟子曰, “Mencius said.” The phrase 必也 (up. 2nd tone) is not easily managed in translating. The subject of it is the “man of Ts'e,” and not the wife and concubine. It is descriptive of him as living with
get himself well filled with wine and flesh, and then return, and, on his wife’s asking him with whom he ate and drank, they were sure to be all wealthy and honorable people. The wife informed the concubine, saying, “When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, it seems, wealthy and honorable people. And yet no people of distinction ever come here. I will spy out where our good man goes.” Accordingly, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those
who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party:—and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, "It was to our husband that we looked up in hopeful contemplation with whom our lot is cast for life;—and now these are his ways!" On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the meantime the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.
2. In the view of a superior man, as to the ways by which men seek for riches, honors, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together on account of them.

"another party." 2. 几希, as in ch.  |  "few."

xix, 1, but it is here an adjective,
Chapter I.  1. Wan Chang asked Mencius, saying, When “Shun went into the fields, he cried out and wept towards the pitying heavens. Why did he cry out and weep?” Mencius replied, “He was dissatisfied, and full of earnest desire.”

2. Wan Chang said, “When his parents love him, a son rejoices and forgets them not. When his parents

This Book is named from the chief interlocutor in it, Wan Chang (see III, Pt. II, v). The tradition is that it was in company with Wan Chang’s disciples, that Mencius baffled in his hopes of doing public service, and having retired into privacy, composed the seven Books, which constitute his Works. The first part of this Book is occupied with discussions about Shun, and other ancient worthies.

Ch. 1. Shun’s great filial piety:—how it carried him into the fields to weep and deplore his inability to secure the affection and sympathy of his parents. 1. 頥, low. 1st tone, “to cry out.” It has another signification in the same tone, “to weep,” which would answer equally well. See the incident related in the Shoo-king, II, ii, 21, from which we learn that such behavior was a characteristic of his earlier life, when he was “plowing” at the foot of the Leih hill. 曜天,—the name given to the autumnal sky or heavens. Two meanings have been assigned to 曜; “the variegated,” with reference to the beautiful tints (文章) of matured nature; and “the compassionate,” as if it were 慈, with reference to the decay of nature. This latter is generally acqiesced in. I have translated 曜 by “towards,” but the paraph. in the 日講 is:—“He cried out and called upon pitying Heaven, that lovingly overshadows and compassionates this lower world, weeping at the same time.” 怨慕,—simply, “he was murmuring and desiring.” The murmuring was at himself, but this is purposely kept in the background, and Chang supposed that he was murmuring at his parents. 2. 父母
hate him, though they punish him, he does not murmur. Was Shun then murmuring against his parents?” Mencius answered, “Ch’ang Seih asked Kung-ming Kaou, saying, ‘As to Shun’s going into the fields, I have received your instructions, but I do not know about his weeping and crying out to the pitying heavens and to his parents.’ Kung-ming Kaou answered him, ‘You do not understand that matter.’ Now, Kung-ming Kaou supposed that the heart of the filial son could not be so free of sorrow. Shun would say, ‘I exert my strength to cultivate the fields,

... 不怨—see Con. Ana., IV, xviii. Kung-ming Kaou is generally understood to have been a disciple of Ts’ang Sin, and Ch’ang Seih again to have been a disciple of Kaou. 吾既得聞命, “I have received your commands,”—“commands,” said differentially for “instructions,” as in III, Pt. I, v, 5. 父母 is also from the Shoo-king, though omitted above in par. 1. In translating we must reverse the order of 號泣, “he wept and cried out,—to heaven, to his parents.” 非爾所知也,—see IV, Pt. II, xxxi, 1. 不若是想, —“not so without sorrow,” i. e., not so, as common people would have it, and as Ch’ang Seih thought would have been right, that he could refrain from weeping and crying out. 我 謀 云 云, are the thoughts supposed to pass through Shun’s mind.
but I am there by only discharging my office as a son. What can there be in me that my parents do not love me?'

3. "The emperor caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and granaries, all to be prepared, to serve Shun amid the channeled fields. Of the scholars of the empire there were multitudes who flocked to him. The emperor designed that Shun should superintend the empire along with him, and then to transfer it to him entirely. But because his parents were not in accord with

共=拱, up. 1st tone. 3. See the Shoo-king, I, par. 12, but the various incidents of the particular honors conferred on Shun, and his influence, are to be collected from the general history of him and Yaou. There is, however, an important discrepancy between Mencius's account of Shun, and that in the Shoo-king. There, when he is first recommended to Yaou by the high officers, they base their recommendation on the fact of his having overcome the evil that was in his parents and brother, and brought them to self-government. The Shoo-king, moreover, mentions only one son of Yaou, Tan Choo (丹朱), and says nothing of the nine who are here said to have been put under the command of Yaou. They are mentioned, however, in the "Historical Records," 序 史記，帝 將 若 天下=將 與 之 興 (=相) 視 天 下. 而 遷 之=自 移 以 興 之. 不 順 於 父 母,
him, he felt like a poor man who has nowhere to turn to.

4. "To be delighted in by the scholars of the empire, is what men desire, but it was not sufficient to remove the sorrow of Shun. The possession of beauty is what men desire, and Shun had for his wives the two daughters of the emperor, but this was not sufficient to remove his sorrow. Riches are what men desire, and the empire was the rich property of Shun, but this was not sufficient to remove his sorrow. Honors are what men desire, and Shun had the dignity of being emperor, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, the possession of beauty,
riches, and honors, were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him.

5. "The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign:—if he cannot get the regard of his sovereign, he burns within. But the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them."
Chapter II. 1. Wan Chang asked Mencius, saying, "It is said in the 'Book of Poetry,'

'In marrying a wife, how ought a man to proceed?
He must inform his parents.'

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun. How was it that Shun's marriage took place without his informing his parents?" Mencius replied, "If he had informed them, he would not have been able to marry. That male and female should dwell together, is the greatest of human relations. If Shun had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them."

CH. 2. DEFENSE OF SHUN AGAINST THE CHARGES OF VIOLATING THE PROPER RULE IN THE WAY OF HIS MARRYING, AND OF HYPOCRISY IN HIS CONDUCT TO HIS BROTHER. 1, 2. Comp. Pt. I, xxvi. 蕧,—see the Shaking, I, viii, Ode VI, st. 3. 低—low. 3rd tone, as in Ana., III, xvii.
2. Wan Chang said, "As to Shun's marrying without informing his parents, I have heard your instructions; but how was it that the emperor gave him his daughters as wives without informing Shun's parents?" Mencius said, "The emperor also knew that if he informed them, he could not marry his daughters to him."

3. Wan Chang said, "His parents set Shun to repair a granary, to which, the ladder having been removed, Koo-sow set fire. They also made him dig a well. He got out, but they, not knowing that, proceeded to cover him up. Seang said, 'Of the scheme to cover up the city-forming prince the merit

the phrase. 聞命,一as in the last chap. 帝...而不告,一告 here is understood as "requiring Shun to inform his parents." 3. Shun's half brother is understood to have been the instigator in the attempts on his life here mentioned. The incidents, however, are taken from tradition, and not from the Shoo-king. Shun covered himself with two bamboo screens, and made his way through the fire. In the second case, he found a hole or passage in the side of the wall, and got away by means of it. 都君,一it is mentioned in the last chapter, how the scholars of the
is all mine. Let my parents have his oxen and sheep. Let them have his storehouses and granaries. His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed.’ Seang then went away into Shun’s palace, and there was Shun on his couch playing on his lute. Seang said, ‘I am come simply because I was thinking anxiously about you.’ _At the same time_, he blushed deeply. Shun said to him, ‘There are all my officers:—do you undertake the government of them for me.’ I do not know whether Shun was ignorant of Seang’s wishing to kill him.” _Mencius_ empire flocked to Shun. They say that if he lived in one place for a year, he formed a 蓬, or “assemblage”; in two years, he formed a 邑, or “town,” and in three, a 都, or “capital.” With reference to this, Seang calls him 都君. 腾, now confined to the emperor, _we_, was anciently used by high and low. 弓,—“a carved bow,” said to have been given to Shun by Yaou, as a token of his associating him with he on the throne. 二 嫂,—lit., “the two sisters-in-law.” 棧＝牀, “a bed,” or “couch.” 鬱陶思君爾,一 陋＝耳, as a final particle, “only.”
answered, "How could he be ignorant of that? But when Seang was sorrowful, he was also sorrowful; when Seang was joyful, he was also joyful."

4. Chang said, "In that case, then, did not Shun rejoice hypocritically?" Mencius replied, "No. Formerly, some one sent a present of a live fish to Tsze-ch'an of Ch'ing. Tsze-ch'an ordered his pond keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, 'When I first let it go, it appeared embarrassed. In a little, it seemed to be somewhat at ease, and then it swam away joyfully.' Tsze-ch'an

The expression literally is,—"with suppressed anxiety thinking of you only." 4. 校 (read heaou, low, 3rd tone) 人 is taken by all the commentators, as 主池沼小吏, "a small officer over the ponds," but I do not know that this meaning of the phrase is found elsewhere.
observed, 'It had got into its element! It had got into its element!' The pond keeper then went out and said, 'Who calls Tsze-ch'än a wise man? After I had cooked and eaten the fish, he says, "It had got into its element! it had got into its element!"' Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle. Seang came in the way in which the love of his elder brother would have made him come; therefore Shun sincerely believed him, and rejoiced. What hypocrisy was there?"

as in III, Pt. I, ii, 3. 故君子可欺,云云,—compare Con. Ana., VI, xxiv. 以其方,---"by its class," the meaning being as in the translation. —Choo He says: "Mencius says that Shun knew well that Seang wished to kill him, but when he saw him sorrowful, he was sorrowful, and when he saw him joyful, he was joyful. The case was that his brotherly feeling could not be repressed. Whether the things mentioned by Wan Chang really occurred or not, we do not know. But Mencius was able to know and describe the mind of Shun, and that is the only thing here worth discussing about."
Chapter III. 1. Wan Chang said, "Seang made it his daily business to slay Shun. When Shun was made emperor, how was it that he only banished him?" Mencius said, "He raised him to be a prince. Some supposed that it was banishing him."

2. Wan Chang said, "Shun banished the superintendent of works to Yewchow; he sent away Hwan-taou to the mountain Ts'ung; he slew the prince of San Meaou in Sanwei; and he imprisoned K'wan on the mountain Yu. When the crimes of those four

Ch. 3. Explanation and defense of Shun's conduct in the case of his wicked brother Seang;—how he both distinguished him, and kept him under restraint. 1. 放 = 置, "to place," with the idea of keeping in the place= "to banish." Chang's thought was that Seang should have been put to death, and not merely banished. or 日,—it seems best to understand 日 as meaning "supposed," and not "said." 2. The different individuals mentioned here are all spoken of in the Shoo-king, Pt. II, i, 12, which see. 共工 is a name of office. The surname or name of the holder of it is not found in the Shoo-king. Hwan-taou was the name of the 司徒, "minister of instruction." He appears in the Shoo-king, as the friend of the 共工, recommending him to Yaou; hence Choo He says that these two were confederate in evil. 三苗 is to be understood, in the text, as "the prince of San Meaou," which was the name of a state, near the Tung-t'ing lake, embracing the present dep. of 岳州, and extending towards Wuchang. K'wan was the name of the father of Yu. The places mentioned are difficult of identification. Yewpe is referred to the pres. 道州, and the dis. of Lingling, in the dep. of 永州, in Honan. 立 is said by Choo He to = 詅, "to cut off," but that is too strong. 四罪 = 治此四凶之罪,
were thus punished, the whole empire acquiesced:—
it was a cutting off of men who were destitute of
benevolence. But Seang was of all men the most
destitute of benevolence, and Shun raised him to be
the prince of Yewpe;—of what crimes had the people
of Yewpe been guilty? Does a benevolent man
really act thus? In the case of other men, he cut
them off; in the case of his brother, he raised him
to be a prince.” Mencius replied, “A benevolent
man does not lay up anger, nor cherish resentment
against his brother, but only regards him with affec-
tion and love. Regarding him with affection, he
wishes him to be honorable: regarding him with love,
he wishes him to be rich. The appointment of Seang
to be the prince of Yewpe was to enrich and ennoble

taking 罪 as meaning “crimes.” 服,
—“submitted,” i. e., acknowledge the
justice of the punishments inflicted.
在他人... 說之, appears to be incomplete, as if Mencius had not permitted his disciple to finish what he had to say. 宿怨,—“to lodge, as if for a night, resentment”; comp. 宿
him. If while Shun himself was emperor, his brother had been a common man, could he have been said to regard him with affection and love?

3. Wan Chang said, "I venture to ask what you mean by saying that some supposed that it was a banishing of Seang?" Mencius replied, "Seang could do nothing in his state. The emperor appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished. How indeed could he be allowed the means of oppressing the people? Nevertheless, Shun wished to be continually seeing him, and, by this arrangement, he came incessantly to

 자연 "An, XII, xii, 2. 3. "did not get to have doing" i.e., "was not allowed to act independently."
court, as is signified in that expression—"He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yewpe."

Chapter IV. 1. Hēen-k'ew Mung asked Mencius, saying, "There is the saying,—'A scholar of complete virtue may not be employed as a minister by his sovereign, nor treated as a son by his father. Shun stood with his face to the south, and Yaou, at the
head of all the princes, appeared before him at court with his face to the north. Koo-sow also did the same. When Shun saw Koo-sow, his countenance became discomposed. Confucius said, "At this time, in what a perilous condition was the empire! Its state was indeed unsettled."—I do not know whether what is here said really took place." Mencius replied, "No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Ts'e. When Yaou was old, Shun was associated with him in the government. It is said in the 'Canon of Yaou,' 'After twenty and eight years, the Highly Meritorious one deceased.'
The people acted as if they were mourning for a father or mother for three years, and up to the borders of the four seas every sound of music was hushed. Confucius said, 'There are not two suns in the sky, nor two sovereigns over the people.' Shun having been emperor, and, moreover, leading on all the princes to observe the three years' mourning for Yaou, there would have been in this case two emperors."

2. Hoen-k'ew Mung said, "On the point of Shun's not treating Yaou as a minister, I have received your instructions. But it is said in the 'Book of Poetry,'
I ventured to ask how it was that Kō-sōw was not one of his ministers." Mencius answered, "That ode is not to be understood in that way:—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, as if the author said, 'This is all the sovereign's business, and how is it that I alone am supposed to have ability, and am made to toil in it?' Therefore, those who explain the odes may not insist on one term so as to do violence to the phrase 君不得而臣, but to and especially to Mencius's explanation. The restricting it to the
to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called ‘The Milky Way,’—

‘Of the black-haired people of the remnant of Chow,
There is not half a one left.’

If it had been really as thus expressed, then not an individual of the people of Chow was left.

3. ‘Of all which a filial son can attain to, there is nothing greater than his honoring his parents. And of what can be attained to in the honoring one’s parents, there is nothing greater than the nourishing

former, in opposition to the maxim —不以辞害志, has led to the erroneous view of the whole passage animadverted on above. Mung is now convinced that it was only on Yaou’s death that Shun became full emperor, but after that event there still remained the relation between him and Koo-sow, and how could he be at once sovereign and son to him? How was it that Koo-sow would be at once father and subject to him? 詩云:—see the She-king, II, vi. Ode I, st. 2. 雲漢之詩,—see the She-king, III, iii, Ode IV, st. 3. 志,—“the scope,” i. e., the
them with the whole empire. Koo-sow was the father of the emperor;—this was the height of honor. Shun nourished him with the whole empire;—this was the height of nourishing. In this was verified the sentiment in the ‘Book of Poetry,’

‘Ever cherishing filial thoughts,
Those filial thoughts became an example to after ages.’

4. "It is said in the ‘Book of History,’ ‘Reverently performing his duties, he waited on Koo-sow, and was full of veneration and awe. Koo-sow also believed him and conformed to virtue.’—This is the true case of the scholar of complete virtue not being treated as a son by his father.”
CHAPTER V. 1. Wan Chang said, "Was it the case that Yaou gave the empire to Shun?" Mencius said, "No. The emperor cannot give the empire to another."

2. "Yes;—but Shun had the empire. Who gave it to him?" "Heaven gave it to him," was the answer.

3. "'Heaven gave it to him':—did Heaven confer its appointment on him with specific injunctions?"

4. Mencius replied, "No. Heaven does not speak. It simply showed its will by his personal conduct, and his conduct of affairs."

CH. 5. HOW SHUN GOT THE EMPIRE BY THE GIFT OF HEAVEN. Vox populi, vox Dei. 1. 天與之,—see I, Pt. II, ii, =有之乎. 2. 天與之,—is it not plain that by "Heaven" in this chapter we are to understand God? Many commentators understand by it 理, "reason," or "the truth and fitness of things," saying in the expression 天與之 in par. 7, where they take it 作=數, "fate." On this the author of the 四書諸儒輯要, "A Collection of the Most Important Comments of the Learned on the Four Books," says—盧齋獨以此一天字指數言, 其餘天字指理言, 大誤. 此章天字以上帝之主宰言, 理與數皆在其中, "Heu-chae supposes that in this one case (故曰天) the word Heaven means fate. But this is a great error. In this chapter 'Heaven' signifies the government of God, within which are included both reason and fate."

3. 天與之者,一者, = "as to what you say." 言 (up. 2nd tone) 言 然— "with repetitions."—The paraphrase in the 日語 is:— "As to what you say, Heaven gave it to him, did Heaven indeed express its instructions, and commands to him again and again? If it did not do so, where is the ground for what you say?"

4. 行, —low. 3rd tone, "conduct," as opposed to 事, "the conduct of affairs." "Heu-chae supposes that in this one case (故曰天) the word Heaven means fate. But this is a great error. In this chapter 'Heaven' signifies the government of God, within which are included both reason and fate."
5. ""It showed its will by his personal conduct and his conduct of affairs':—how was this?’ Men-cius’s answer was, "The empire can present a man to Heaven, but he cannot make Heaven give that man the empire. A prince can present a man to the emperor, but he cannot cause the emperor to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. Yaou presented Shun to Heaven, and the people accepted him. Therefore I say, 'Heaven does not speak. It simply indicated its will by his personal conduct and his con-duct of affairs.'”
6. Chang said, “I presume to ask how it was that Yaou presented Shun to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him.” Mencius replied, “He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus Heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him;—thus the people accepted him. Heaven gave the empire to him. The people gave it to him. Therefore I said, ‘The emperor cannot give the empire to another.’

exhibit.” 6. 百神, “the hundred (=all the) spirits,” is explained as 天地山川之 神, “the spirits of heaven, earth, the mountains, and the rivers,” i. e., all spiritual beings, real or supposed. In the Shoo-king, II, i, 6, a distinction is made between the 翟神, “host of spirits,” and 上帝, Shun entered into all the duties of Yaou, even while Yaou was alive. How the spirits signified their approbation of the sacrifices, we are not told. Modern commentators take the百神 here as exclusive of Heaven and subordinate to it, being equivalent to the 鬼神, “the energetic operations of Heaven.”
7. "Shun assisted Yaou in the government for twenty and eight years;—this was more than man could have done, and was from Heaven. After the death of Yaou, when the three years' mourning was completed, Shun withdrew from the son of Yaou to the south of South River. The princes of the empire, however, repairing to court, went not to the son of Yaou, but they went to Shun. Litigants went not to the son of Yaou, but they went to Shun. Singers sang not the son of Yaou, but they sang Shun. Therefore I said, 'Heaven gave him the empire.'

But such views were long subsequent to Mencius’s time. 7. 相,—up. 3rd tone. 載,—up. 2nd tone. 有,—low. 3rd tone. In 天地, 天, it is said, 以 氣 敷 言, "Heaven means destiny." But why suppose a different meaning of the term? Twenty-eight years were, indeed, a long time, for Shun to occupy the place of vice emperor as he did, and showed wonderful gifts. I consider that this is an additional illustration of the 引 与 天 彰, by which Heaven intimated its will about Shun. The south of the South River (probably the most southern of the nine streams which Yu opened) would be in the present Honan. Thither Shun retired from K’echow, the present Shansi, where Yaou’s capital was. For the difference between 朝 (ch’ao, low. 1st tone) and 見, see the Leke, I, Pt. II, ii, 11, and notes thereon. 之 堯, 之 舜, 之 中 國, —之 之 之, the verb. 訟 罪,—see Ana., XII, xiii, but Choo He makes no distinction between the terms here, and explains 訟 罪 訟 罪 訟 罪 謡 罪. These two terms must be taken together. 罪 is the more general
It was after these things that he went to the Middle Kingdom, and occupied the emperor's seat. If he had, before these things, taken up his residence in the palace of Yaou, and had applied pressure to the son of Yaou, it would have been an act of usurpation, and not the gift of Heaven.

8. "This sentiment is expressed in the words of The Great Declaration,—'Heaven sees according as my people see; Heaven hears according as my people hear.'"

Chapter VI. 1. Wan Chang asked Mencius, saying, "People say, 'When the disposal of the empire came to Yu, his virtue was inferior to that of Yaou and Shun, not to his minister Yi; that Yu was not to be considered on that account as inferior in virtue to Yaou and Shun.' 1. 近'—coming to'; we must understand, 'From Yaou and Shun,' or translate somehow as I have done. Some say that
and he transmitted it not to the worthiest but to his son.’ Was it so?” Mencius replied, “No; it was not so. When Heaven gave the empire to the worthiest, it was given to the worthiest. When Heaven gave it to the son of the preceding emperor, it was given to him. Shun presented Yu to Heaven. Seventeen years elapsed, and Shun died. When the three years’ mourning was expired, Yu withdrew from the son of Shun to Yang-shing. The people of the empire followed him just as after the death of Yaou, instead of following his son, they had followed Shun. Yu

不從堯之子，而從舜也，禹

下之民從之，若堯崩之後、

畢、禹避舜之子於陽城、

十有七年、舜崩、三年之喪

則與子，昔者舜薦禹於天、

也、天與賢、則與賢、天與子、

於子、有諸。孟子曰、不然

禹而德衰、不傳於賢、而傳

禹而德衰，不傳於賢，而傳
presented Yih to Heaven. Seven years elapsed, and Yu died. When the three years' mourning was expired, Yih withdrew from the son of Yu to the north of Mount Ke. The princes, repairing to court, went not to Yih, but they went to K'e. Litigants did not go to Yih, but they went to K'e, saying, 'He is the son of our sovereign'; the singers did not sing Yih, but they sang K'e, saying, 'He is the son of our sovereign.'

2. "That Tan-choo was not equal to his father, and Shun's son not equal to him; that Shun assisted

the district of Tangfung (登封) in the department of Honan, in Honan. Yih was Yu's great minister, raised to that dignity, after the death of Kaou-yaou. His merit is attributed to the instructions of his mother. See the Shoo-king, II, iv. K'e was Yu's son, who succeeded him on the throne. 2. Tan Choo was the son of Yaou; see the Shoo-king, 1, 9. The son of Shun is not mentioned in the classic. His name was E Keun (義均), and often appears as Shang Koun, he having been appointed to the principality of Shang (商). In 之, the 相 is up. 3rd tone. In this par., we have a longer sentence than is commonly
Yaou, and Yu assisted Shun, for many years conferring benefits on the people for a long time; that thus the length of time during which Shun, Yu, and Yih, assisted in the government was so different; and that the sons of the emperors were—the one a man of talents and virtue, and the other two inferior to their fathers:—all this was from Heaven, and what could not be produced by man. That which is done without man’s doing it is from Heaven. That which happens without man’s causing it to happen is from the ordinance of Heaven.
3. "In the case of a private individual obtaining the empire, there must be in him virtue equal to that of Shun or Yu, and moreover there must be the presenting of him to Heaven by the preceding emperor. It was on this account that Confucius did not obtain the empire.

4. "When the empire is possessed by natural succession, the emperor who is displaced by Heaven must be like Kēē or Chow. It was on this account that Yih, E Yin, and Chow-kung did not obtain the empire.

5. "E Yin assisted T'ang so that he became sovereign over the empire. After the demise of T'ang, T'ae-ting having died before he could be appointed emperor, Wae-ping reigned two years, and Chung-jin four. T'ae-kēā was then turning upside in the next sentence. 4. E Yīn was the chief minister of T'ang (see Con. Ana., XII, xxi, 6), and Chow-kung or the duke of Chow, the well-known assistant of his brother, King Woo. 5. Tān, —up. 3rd tone. 王, —low. 3rd tone. 太丁...四年,—I have translated here according to Chaou
down the statutes of T'ang, when E Yin placed him in T'un for three years. There T'ae-kēa repented of his errors, was contrite, and reformed himself. In T'un he came to dwell in benevolence and moved towards righteousness, during those three years, listening to the lessons given to him by E Yin. Then E Yin again returned with him to Pō.

K'e. One of the Ch'ings gives a different view:—"On the death of T'ang, Wae-ping was only two years old, and Chung-yin was but four. T'ae-kēa was somewhat older, and therefore was put on the throne"; and between this view and the other, Choo He professes himself unable to decide. The first view appears to me much the more natural, and is founded moreover on the account in the "Historical Records," though the histories have been arranged according to the other, and T'ae-kēa appears as the successor of T'ang. This arrangement of the chronology seems indeed required by the statements in the Shoo-king IV, iv, which do not admit of any reign or reigns being interposed between T'ang and T'ae-kēa. The author of the 四書備餘說 proposes the following solution:—"Chaou K'e's view is inadmissible, being inconsistent with the Shoo-king. The scholar Ch'ing's view is also to be rejected. For how can we suppose that T'ang, dying over a hundred years old, would leave children of two and four years? And moreover, on this view Ch'ing-yin was the elder brother, and Mencius would have mentioned him first. But there is a solution which meets all the difficulties of the case. First, we assume, with the old explanation, that Wae-ping and Chung-jin were both dead, when T'ae-kēa succeeded to the throne. Then, with Ch'ing, we take 年 in the sense of 年 of life, and not of reign;—and the meaning thus comes out, that T'ae-tong died before his father, and his brothers Wae-ping and Chung-yin died also, the one at the age of two, and the other of four years." 粉, in the sense of laws. "T'un was the place where T'ang
6. "Chow-kung's not getting the empire was like the case of Yih and the throne of Hea, or like that of E Yin and the throne of Yin.

7. "Confucius said, 'T'ang and Yu resigned the throne to their worthy ministers. The sovereign of Hea and those of Yin and Chow transmitted it to their sons. The principle of righteousness was the same in all the cases.'"

CHAPTER VII. 1. Wan Chang asked Mencius, saying, "People say that E Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?"

had been buried, and Pô the name of his capital. There is some controversy about the time of T'ae-kŏs's detention in T'ung, whether the three years are to be reckoned from his accession, or from the conclusion of the three years of mourning. The "Historical Records" sanction the latter view, but the former is generally received, as more in accordance with the Shoo-king.

We must understand Confucius's saying—the second clause of it,—as referring to the first sovereigns of the dynasties mentioned, and opposed to 神, "to transmit to," i.e., their sons. 唐 and 夏 are Yaou and Shun: see the Shoo-king, I, II. 夏后, — see Ana., III, xxxi, 1. Yu originally was the 伯, or baron, of Hea, a district in the pres. dep. of Kai-feng. The one principle of right-
2. Mencius replied, "No, it was not so. E Yin was a farmer in the lands of the prince of Sin, delighting in the principles of Yaou and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the empire, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

3. "T'ang sent persons with presents of silk to entreat him to enter his service. With an air of indifference and self-satisfaction he said, 'What can
I do with those silks with which T‘ang invites me? Is it not best for me to abide in the channeled fields, and so delight myself with the principles of Yaou and Shun?’

4. “T‘ang thrice sent messengers to invite him. After this, with the change of resolution displayed in his countenance, he spoke in a different style,— ‘Instead of abiding in the channeled fields and thereby delighting myself with the principles of Yaou and Shun, had I not better make this prince a prince like Yaou or Shun and this people like the people of Yaou or Shun? Had I not better in my own person see these things for myself?”
5. “Heaven’s plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven’s people who have first apprehended;—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?"

6. “He thought that among all the people of the empire, even the private men and women, if there were any who did not enjoy such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge also that it is used actively three times, = “to instruct.” In 生此氏, the此氏, “this people,” = “mankind.”

5. This par. is to be understood as spoken by E Yin. The meaning of 覺, “to apprehend,” “to understand,” is an advance on that of 知, simply “to know.” The student will observe 6. 内, —read as, and = 納. 説,—read
of the empire in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hea and saving the people.

7. "I have not heard of one who bent himself, and at the same time made others straight;—how much less could one disgrace himself, and thereby rectify the whole empire? The actions of the sages have been different. Some have kept remote from court, and some have drawn near to them; some have left their offices, and some have not done so:—that to which those different courses all turn is simply the keeping of their persons pure.

8. "I have heard that E Yin sought an introduction to T'ang by the doctrines of Yaou and Shun. I have not heard that he did so by his knowledge of cookery.

9. "In the 'Instructions of E,' it is said, 'Heaven
CHAPTER VIII.

1. Wan Chang asked *Mencius*, saying, "Some say that Confucius, when he was in Wei, lived with the ulcer doctor, and when he was in Ts'e, with the attendant, Tseih Hwan;—was it so?"

*Mencius* replied, "No; it was not so. Those are the inventions of men fond of strange things.

2. "When he was in Wei, he lived with Yen Ch'ow-yew. The wives of the officer Me and Tsze-loo suppose *Mencius* to quote from some form of the book referred to which Confucius disallowed. The meaning is that Ke'e's atrocities in his palace in Muh led Heaven to destroy him, while E Yin, in accordance with the will of Heaven, advised T'ang in Po to take action against him. The eunuch in attendance on the duke of Wei, when he rode through the market place, with the duchess, followed by the sage,—to his great disgust. Eunuchs were employed during the Chow dynasty. Both the men referred to were unworthy favorites of their respective princes. The Historical Records made $M$ to have been the eunuch in attendance on the duke of Wei, when he rode through the market place, with the duchess, followed by the sage,—to his great disgust. Eunuchs were employed during the Chow dynasty. Both the men referred to were unworthy favorites of their respective princes. Eunuchs were employed during the Chow dynasty. Both the men referred to were unworthy favorites of their respective princes.

2. Yen Ch'ow-yew, called also *teh ho*, was a worthy officer of Wei. One account has it,
were sisters, and Me told Tsze-loo, ‘If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei.’ Tsze-loo informed Confucius of this, and he said, ‘That is as ordered by Heaven.’ Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, ‘That is as ordered.’ But if he had lodged with the attendant Tseih Hwan, that would neither have been according to righteousness, nor any ordering of Heaven.

3. “When Confucius, being dissatisfied in Loo and Wei, had left those states, he met with the attempt of Hwan, the Master of the Horse, of Sung, to intercept
and kill him. At that time, though he was in circumstances of distress, he lodged with the city master Ching, who was then a minister of Chow, the prince of Ch'in.

4. "I have heard that the characters of ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer doctor, and with the attendant Tseih Hwan, how could he have been Confucius?"

CHAPTER IX. 1. Wan Chang asked Mencius, "Some say that Pih-le He sold himself to a cattle keeper
of Ts'in, for the skins of five sheep, and fed his oxen, in order to find an introduction to the duke Muh of Ts'in;—is this the case?” Mencius said, “No; it was not so. This story was invented by men fond of strange things.

2. “Pih-le He was a man of Yu. The people of Tsin, by the inducement of a gem of Chuy-keih, and four horses of the Keue breed, borrowed a passage through Yu to attack Kih. On that occasion, Kung Chi-kē remonstrated against granting their request, and Pih-le He did not remonstrate.

(列國志), though the incidents there are, some of them different from Mencius’s statements about him. With regard to that in this par., it is not easy to understand the popular account referred to. The account in the “Historical Records,” 秦本記, is that, after the subversion of Yu, He followed its captive duke to Tsin, refusing to take service in that state, and was afterwards sent to Tsin “in a menial capacity, in the train of the eldest daughter of the house of Tsin, who was to become the wife of the duke Muh. Disgusted at being in such a position, He absconded on the road, and fleeing to Ts'o'o, he became noted for his skill in rearing cattle. The duke Muh somehow heard of his great capacity, and sent to Ts'o'o, to reclaim him as a runaway servant, offering also to pay for his ransom
3. "When he knew that the duke of Yu was not to be remonstrated with, and, leaving that state, went to Ts'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Muh of Ts'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be wise? Knowing that the duke of Yu would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ts'in, he knew that the duke Muh was one with whom he would enjoy a field for action, and became minister to him;—could he, acting thus, be said not to be wise? Having become chief minister of Ts'in, he made his prince distinguished throughout the empire,
and worthy of being handed down to future ages;—could he have done this, if he had not been a man of talents and virtue? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing, and shall we say that a man of talents and virtue did it?"
Chapter I. 1. Mencius said, "Pih-e would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office, and on the occurrence of confusion he retired. He could not bear to dwell either in a court from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court
In the time of Chow he dwelt on the shores of the North Sea, waiting the purification of the empire. Therefore when men now hear the character of Pih-e, the corrupt become pure, and the weak acquire determination.

2. "E Yin said, 'Whom may I not serve? My serving him makes him my sovereign. What people may I not command? My commanding them makes them my people.' In a time of good government he took office, and when confusion prevailed, he also took office. He said, 'Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend where perverse people stop.' 願 is properly "stupid," "obstinate," but here as opposed to 廉, we must take it in the sense of "corrupt." Julien, indeed, takes 廉 in the sense of "habere vim discernendi," But it is better to retain its proper signif., and to alter that of 願, with the gloss in the 備旨, 願夫無知覺, 必貪嗜利, 故與 廉 反. 2. Comp.
principles should instruct those who are slower in doing so. I am the one of Heaven’s people who has first apprehended;—I will take these principles and instruct the people in them.’ He thought that among all the people of the empire, even the common men and women, if there were any who did not share in the enjoyment of such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch;—for he took upon himself the heavy charge of the empire.

3. “Hwuy of Lew-hea was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to
carry out his principles. When dismissed and left without office, he yet did not murmur. When straitened by poverty, he yet did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. He had a saying, ‘You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?’ Therefore when men now hear the character of Hwuy of Lew-hea, the mean become generous, and the niggardly become liberal.

4. “When Confucius was leaving Ts‘e, he strained off with his hand the water in which his rice was being rinsed, took the rice, and went away.

clause 都, 鄰人次, 云云, which is wanting there, makes the 故 of that place more plain. 裸 is “to have the arms bare,” and 繒, “to put off all the upper garment.” 繒, together, is “to have the body naked.” Here and in par. 1, 風 is expressed more nearly by “character,” than by any other English term. 4. 渠, — “to rinse or wash
he left Loo, he said, 'I will set out by and by':—it was right he should leave the country of his parents in this way. When it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it was proper to keep in retirement, he did so; when it was proper to go into office, he did so:—this was Confucius.'

5. Mencius said, "Pih-e among the sages was the pure one; E Yin was the one most inclined to take office; Hwuy of Lew-hea was the accommodating one; and Confucius was the timeous one.

6. "In Confucius we have what is called a complete concert. A complete concert is when the large bell

rice," "the water in which rice is washed." The latter is the sense here. 遲遲吾行, was the answer given by Confucius to Tsze-loo, who wished to hurry him away. 5. I have invented the adjective "timeous" to translate the 時 here, meaning that Confucius did at every time what the circumstances of it required, possessing the qualities of all other sages, and displaying them at the proper time and place. 6. The illustration of Confucius here is from a grand performance of music, in which all the eight kinds of musical instruments are united. One instrument would make a 小成, "small performance." Joined, they make a 集大成, "a collected great
proclaims the commencement of the music, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7. “As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength;—as in the case of shooting at a mark a thousand paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength.”

Performance,” = “a concert.” 聲, 無, 終 are all used as verbs. 條理, “discriminated rules,” indicates the separate music of the various instruments blended together. 金聲 and 振之 are not parts of the concert, but the signals of its commencement and close, the 之 referring to 集大聲. 7. Observe the comma after 智 and 聖. 由 = 猴. “The other three worthies,” it is observed, “carried one point to an extreme, but Confucius was complete in every thing. We may compare each of them to one of the seasons, but Confucius was the grand harmonious air of heaven, flowing through all the seasons.”
Chapter II. 1. Pih-kung E asked Mencius, saying, "What was the arrangement of dignities and emoluments determined by the house of Chow?"

2. Mencius replied, "The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them.

3. "The emperor constituted one dignity; the kung one; the how one; the pih one; and the tsze and the nan each one of equal rank:—altogether
making five degrees of dignity. The sovereign again constituted one dignity; the chief minister one; the great officers one; the scholars of the first class one; those of the middle class one; and those of the lowest class one:—altogether making six degrees of dignity.

4. "To the emperor there was allotted a territory of a thousand li square. A Kung and a How had each a hundred li square. A Pih had seventy li, and marquis, and baron," but they by no means severally correspond to those dignities. It is better to retain the Chinese designations, which no doubt were originally meant to indicate certain qualities of those bearing them. 公＝“just, correct, without selfishness.” 侯＝“taking care of;” 侯, in the sense of “guarding the borders and important places against banditti; possessed of the power to govern.” 伯, conveys the idea of “elder and intelligent;” “one capable of presiding over others.” 子＝孝, “to nourish,” “one who genially cherishes the people.” 男 (from 田, “field,” and 力, “strength”), “one adequate to office and labor.” The name of 君, “ruler,” “sovereign,” is applicable to all the dignities enumerated, and under each of them are the secondary or ministerial dignities. 舜＝彰, “one who can illustrate what is good and right,” 夫＝扶, “to support,” “to sustain,” 夫夫＝“a great sustainer.” 士＝“a scholar,” “an officer,” 任事之稱, “the designation of one intrusted with business.” 4. 地方千里,—this means, acc. to the comm. 彭 絏, 橫千里,直千里,共一百萬里也, “1,000 li in breadth, and 1,000 li in length, making an area of 1,000,000 li.” On this, however, the following judgment is given by the editors of the imperial edition of the five king, of the present dynasty: —"Where we find the word square (方); we are not to think of an exact square, but simply that, on a calculation, the amount of territory is equal to so many square li. For
a Tsze and a Nan had each fifty li. The assignments altogether were of four amounts. Where the territory did not amount to fifty li, the chief could not have access himself to the emperor. His land was attached to some How-ship, and was called a Foo-yung.

5. "The chief ministers of the emperor received an amount of territory equal to that of a How; a great officer received as much as a Pih; and a scholar of the first class as much as a Tsze or a Nan.

6. In a great state, where the territory was a hundred li square, the sovereign had ten times as much income as the chief ministers; a chief instance, we are told by the minister Tsan that, at the western capital of Chow, the territory was 800 li square. The meaning is that there were so many squares of 100 li. At the eastern capital again, the territory was 600 li square, or so many squares of 100 li. Putting these two together, we get the total of a square of 1,000 li square. So in regard to the various states of the princes, we are to understand that, however their form might be varied by the hills and rivers, their area, in round numbers, amounted to so much." See in the Le-ke, III, 1, 2, where the text, however, is not at all perspicuous. 附, "attached"; 儀, "meritoriousness." These states were too small to bear the expenses of appearing before the emperor, and therefore the names and surnames of their chiefs were sent into court by the great princes to whom they were attached, or perhaps they appeared in their train. See on Ana., XVI, i, 1. 5. 元士, "head scholar," could only be applied to the scholars of the first class in the emperor's immediate government.
minister four times as much as a great officer; a great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

7. “In a state of the next order, where the territory was seventy li square, the sovereign had ten times as much revenue as the chief minister; a chief minister three times as much as a great officer; a great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

6. 庶民 in the Chow Le, as 庶, clerks, and other subordinates, which Choo Ho gives
class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

8. "In a small state, where the territory was fifty li square, the sovereign had ten times as much revenue as the chief minister; a chief minister had twice as much as a great officer; a great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

his opinion, that, from the sovereign received their incomes from them, as downwards, all who had lands cultivated on the system of mutual
9. “As to those who tilled the fields, each husbandman received a hundred mow. When those mow were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.”

Chapter III. 1. Wan Chang asked Mencius, saying, “I venture to ask the principles of friendship.” Mencius replied, “Friendship should be maintained aid, while the landless scholars and other subordinates received according to the income from the land. 9. 食, —read ts'e. 差, —read ts'ze, “uneven,” “different.”
without any presumption on the ground of one's superior age, or station, or the circumstances of his relatives. Friendship with a man is friendship with his virtue, and does not admit of assumptions of superiority.

2. "There was Mang Hēen, chief of a family of a hundred chariots. He had five friends, namely Yō-ching Kʻew, Muh Chung, and three others whose names I have forgotten. With those five men Hēen maintained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.
3. "Not only has the chief of a family of a hundred chariots acted thus. The same thing was exemplified by the sovereign of a small state. The duke Hwuy of Pe said, 'I treat Tsze-sze as my master, and Yen Pan as my friend. As to Wang Shun and Ch‘ang Seih, they serve me.'

4. "Not only has the sovereign of a small state acted thus. The same thing has been exemplified by the sovereign of a large state. There was the duke P‘ing of Tsin with Hae T‘ang:—when T‘ang told him to come into his house, he came; when he told him to be seated, he sat; when he told him to eat, he ate.

Comm. x, 22. 3. 費, read Pe,—see Con. Ana., VI, vii. We must suppose that, after the time of Confucius, some chief had held this place and district with the title of Kung. "The King (惠)" is the honorary epithet. Tsze-sze is Confucius's grand-son. 般,—read pan. Yen Pan appears to have been the son of the sage's favorite disciple. 4. P‘ing ("The Pacificator") was the honorary epithet of the duke 彌, 556–531 B. C. Hae T‘ang was a famous worthy of his state. 入云,—"enter being said."
There might only be coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise. Here, however, he stopped, and went no farther. He did not call him to share any of Heaven's places, or to govern any of Heaven's offices, or to partake of any of Heaven's emoluments. His conduct was but a scholar's honoring virtue and talents, not the honoring them proper to a king or a duke.

5. "Shun went up to court and saw the emperor, who lodged him as his son-in-law in the second palace. The emperor also enjoyed there Shun's hospitality.
Alternately he was host and guest. Here was the emperor maintaining friendship with a private man.

6. "Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honor to talents and virtue. The rightness in each case is the same."

CHAPTER IV. 1. Wan Chang asked Mencius, saying, "I venture to ask what feeling of the mind is expressed in the presents of friendship." Mencius replied, "The feeling of respect."

2. "How is it," pursued Chang, "that the declining..."
a present is accounted disrespectful?" The answer was, "When one of honorable rank presents a gift, to say in the mind, 'Was the way in which he got this righteous or not? I must know this before I can receive it';—this is deemed disrespectful, and therefore presents are not declined."

3. Wan Chang asked again, "When one does not take on him in so many express words to refuse the gift, but having declined it in his heart, saying, 'It was taken by him unrighteously from the people,' and then assigns some other reason for not receiving it;—is not this a proper course?" Mencius said, "When the donor offers it on a ground of reason, and repetition indicates the firmness and decision with which the gift is refused, but the introduction of that element seems out of place. 日, 且 (referring to 邑之) 所 (所以) 取之, 一日 is the reflection passing in the mind, as in the next par. also. We must suppose 人 as the nominative in 以是不敬. 3. 請 is not to be understood of Wan Chang, but as indicating the hesitancy and delicacy of the scholar to whom a gift is offered. 其交也以道, 一仍 still referring to 邑之, 而 道 to the
his manner of doing so is according to propriety;—in such a case Confucius would have received it.”

4. Wan Chang said, “Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety;—would the reception of it so acquired by robbery be proper?” Mencius replied, “It would not be proper. In ‘The Announcement to K‘ang’ it is said, ‘When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them’;—thus, such characters are to be put to death, without waiting to give them warning. Yin received this rule from Hea, and Chow received it from Yin. It cannot deserviness of the scholar, or something in his circumstances which renders the gift proper and seasonable. Comp. II, Pt. II, iii, 3, 4. The meaning of 接 is determined (contrary to Chaou K‘e) by the 魏, which takes its place in the next par. 4. 國門之外,—國 as in IV, Pt. II, xxxiii, 1. 斯 可愛之與—斯, as in last par., adverbially, = “in this case.” 康 諏 曰,—see the Shoo-king, V, x, 15, though the text is somewhat altered in the quotation, and 関 and 諏 take the place of 頍 and 懸. 於= “for the sake of,” i. e., to take. 般... 列 is a passage of which the
be questioned, and to the present day is clearly acknowledged. How can the gift of a robber be received?"

5. *Chang* said, "The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, then the superior man receives them. I venture to ask how you explain this." *Mencius* answered, "Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day, and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed, to call every one who takes what does not properly
belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness. When Confucius was in office in Loo, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received!"

6. Chang urged, “Then, are we to suppose that when Confucius held office, it was not with the view to carry his doctrines into practice?” “It was with that view,” Mencius replied, and Chang rejoined, “If the practice of his doctrines was his business, what had he to do with that struggling for the captured together.” 充類至義之盡, lit., “filling up a resemblance to the extremity of righteousness”; the meaning is as in the translation. 獵較 (koh) is unintelligible to Choo He, I have given the not unlikely explanation of Chaou K'e. But to get rid of the declaration that Confucius himself joined in the struggling, the comm. all say it only means that he allowed the custom.—The introduction of this yielding on the part of Confucius to a vulgar practice is an adroit maneuver by Mencius. The offense of the people against propriety in struggling for the game, and the offense of the princes in robbing their people, were things of a different class. Yet Mencius's defense of himself in the preceding part of the paragraph is ingenious. It shows that he was eminently a practical man, acting on the way of expediency. How far that way may be pursued will always depend on circumstances. 6. 非事道與 (low, 1st tone, interrog.) = 非 以 行道 爲 事 與。事道 獵較 is evidently a question
game?” Mencius said, “Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter.” “But why did he not go away?” “He wished to make a trial of carrying his doctrines into practice. When that trial was sufficient to show they could be practiced, and they were still not practiced, then he went away, and thus it was that he never completed in any state a residence of three years.

7. “Confucius took office when he saw that the practice of his doctrines was likely; he took office when his reception was proper; he took office when he was supported by the state. In the case of his
relation to Ke Hwan, he took office, seeing that the practice of his doctrines was likely. With the duke Ling of Wei he took office, because his reception was proper. With the duke Heaou of Wei he took office, because he was maintained by the state."

Chapter V. 1. Mencius said, "Office is not sought on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife, yet there are times when one marries on that account.

a posthumous title. Choo He supposes that the duke Ch'uh (see Ana., VII, xiv, note) is intended, in which the text mentions Ke Hwan, and not Duke Ting, because the duke and his govt. were under the control of that nobleman.

Ch. 5. How office may be taken on account of poverty, but only on certain conditions. 1. 仕 and 妻妻,—it is as well to translate here abstractly, "office," and "marriage."
2. "He who takes office on account of his poverty must decline an honorable situation and occupy a low one; he must decline riches and prefer to be poor.

3. "What office will be in harmony with this declining an honorable situation, and occupying a low one, this declining riches and preferring to be poor? Such an one as that of guarding the gates, or beating the watchman’s stick.

4. "Confucius was once keeper of stores, and he then said, 'My calculations must all be right. That is all I have to care about.' He was once in charge of the public fields, and he then said, ‘The oxen and
sheep must be fat and strong, and superior. That is all I have to care about.'

5. "When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him."

Chapter VI. 1. Wan Chang said, "What is the reason that a scholar does not accept a stated support from a prince?" Mencius replied, "He does not..."
Then does not presume to do so. When a prince loses his state, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety."

2. Wan Chang said, "If the prince send him a present of grain for instance, does he accept it?" "He accepts it," answered Mencius. "On what principle of righteousness does he accept it?" "Why—the prince ought to assist the people in their necessities."

3. Chang pursued, "Why is it that the scholar will thus accept the prince's help, but will not accept his pay?" The answer was, "He does not presume to on," i.e., assure himself of a regular support by receiving regular pay though not in office. On one prince, driven from his state, finding an assured and regular support with another, see the Le-ko, IX, i, 13. It is only stated there, however, that a prince did not employ another refugee prince as a minister. We know only from Mencius, so far as I am aware, that a prince driven from his own dominions would find maintenance in another state, according to a sort of law. 2. 何義, "what is the principle of righteousness?" or simply—"what is the explanation of?" 周＝賜, "to give alms," and generally to help the needy. 獻, see II, Pt. I, vi, 4. A scholar not in office is only one of the people. 3. 賜之, "if he give him," i.e., 賜之祿, "give him pay." This
do so.” “I venture to ask why he does not presume to do so.” “Even the keepers of the gates, with their watchmen’s sticks, have their regular offices for which they can take their support from the prince. He who without a regular office should receive the pay of the prince must be deemed disrespectful.”

4. Chang asked, “If the prince sends a scholar a present, he accepts it. I do not know whether this present may be constantly repeated.” Mencius answered, “There was the conduct of the duke Muh to Tsze-sze—He made frequent inquiries after Tsze-sze’s health, and sent him frequent presents of cooked meat. Tsze-sze was displeased, and at last having motioned to the messenger to go outside the great

brings out all the meaning that is in 託. 賜於上, 賜 is passive, or = “to receive pay.” 不恭, “disrespectful,” is to be taken in its implication of a want of humility in the scholar, who is only one of the people having no office, and yet is content to take pay, as if he had.

4. 使,—read k*e, up. 3rd tone (below, the same), “frequently.” 鼎肉, “caldron flesh,” i. e., flesh cooked. 撐,—peaou, up. 1st tone, “to motion with the hand.”
door, he bowed his head to the ground with his face to the north, did obeisance, twice, and declined the gift, saying, 'From this time forth I shall know that the prince supports me as a dog or a horse.' And from that time a servant was no more sent with the presents. When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him in the proper way, can he be said to be pleased with him?'

5. Chang said, "I venture to ask how the sovereign of a state, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?" Mencius answered: "At first,
the present must be offered with the prince’s commission, and the scholar making obeisance twice with his head bowed to the ground will receive it. But after this the storekeeper will continue to send grain, and the master of the kitchen to send meat, presenting it as if without the prince’s express commission. Tsze-sze considered that the meat from the prince’s caldron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

6. “There was Yaou’s conduct to Shun:—He caused his nine sons to serve him, and gave him his two daughters in marriage; he caused the various officers, oxen and sheep, storehouses and granaries, all to be prepared to support Shun amid the channeled
fields, and then he raised him to the most exalted situation. From this we have the expression—'The honoring of virtue and talents proper to a king or a duke.'"

Chapter VII. 1. Wan Chang said, "I venture to ask what principle of righteousness is involved in a scholar's not going to see the princes." Mencius replied, "A scholar residing in the city, is called 'a minister of the market place and well,' and one residing in the country is called 'a minister of the grass and plants.' In both cases he is a common man, and it is the rule of propriety that common men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince."

Ch. 7. Why a scholar should decline going to see the princes, when called by them. Comp. III, Pt. II, i, et al. 1. We supply士 as the nominative to見, and other verbs; Wan Chang evidently intends Mencius himself. 國, "city," as in ch. iv, par. 4. 莽, here as a synonym, in apposition with草. 臣 in市井,草莽之臣 is diff. from the 爲臣 below. Every individual may be called a臣, as being a subject, and bound to serve the sovereign, and this is the meaning of the term in those two phrases. In the other case it denotes one who is officially "a minister." 傳, 通賢, —che, up. 3rd tone; see III, Pt. II, iii, 1, and notes. There is a force in the於, in見於諸侯, which it is
2. Wan Chang said, "If a common man is called to perform any service, he goes and performs it;—how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?" Mencius replied, "It is right to go and perform the service; it would not be right to go and see the prince."

3. "And," added Mencius, "on what account is it that the prince wishes to see the scholar?" "Because of his extensive information, or because of his talents and virtue," was the reply. "If because of his extensive information," said Mencius, "such a person is a teacher, and the emperor would not call him;—how much less may any of the princes do so with the scholar. He will go when called as a scholar should be called, but only then. 3. The 職 are all low. 3rd tone. It must be borne in mind that the conversation
If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.

4. "During the frequent interviews of the duke Muh with Tsze-sze, he one day said to him, 'Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars;—what do you think of such an intercourse?' Tsze-sze was displeased, and said, 'The ancients have said, "The scholar should be served, how should they have merely said that he should be made a friend of?"' When Tsze-sze was thus displeased, did he not say within himself,—'With regard to our stations, you are sovereign, and I am subject. How can I presume to be on terms of friendship with my sovereign?"
With regard to our virtue, you ought to make me your master. How may you be on terms of friendship with me? Thus, when a prince of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish:—how much less could he call him to his presence!

5. "The duke King of Ts‘e, once, when he was hunting, called his forester to him by a flag. The forester would not come, and the duke was going to kill him. With reference to this incident, Confucius said, ‘The determined officer never forgets that his end may be in a ditch or a stream; the brave officer never forgets that he may lose his head.’ What was it in the forester that Confucius thus approved? He approved his not going to the duke, when summoned by the article which was not appropriate to him."

6. Chang said, "May I ask with what a forester..."
should be summoned?" Mencius replied, "With a skin cap. A common man should be summoned with a plain banner; a scholar who has taken office, with one having dragons embroidered on it; and a great officer, with one having feathers suspended from the top of the staff.

7. "When the forester was summoned with the article appropriate to the summoning of a great officer, he would have died rather than presume to go. If a common man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go? How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character!

8. "When a prince wishes to see a man of talents and virtue, and does not take the proper course to get his wish, it is as if he wished him to enter them. 何以=何用. 7. A man of called at all. The prince ought to talents and virtue ought not to be | go to him. 8. 閉之門,—this is
his palace, and shut the door against him. Now, righteousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door. It is said in the 'Book of Poetry':

"The way to Chow is level like a whetstone,
   And straight as an arrow.
The officers tread it,
   And the lower people see it."

9. Wan Chang said, "When Confucius received the prince’s message calling him, he went without waiting for his carriage. And so—did Confucius do wrong?" Mencius replied, "Confucius was in office, and had its appropriate duties. And moreover, he was summoned on the business of his office."

another case of a verb followed by the pronoun and another objective;—lit., "shut him the door." 詩云, —see the She-king, II, v, Ode IX, st. 1. Julien condemns the translating 周道 "the way to Chow," but that is the meaning of the terms in the ode; and, as the imperial highway, it is used to indicate figuratively the great way of righteousness. 底,—in the ode 正, che, upper 2nd tone. The ode is attributed to an officer of one of the eastern states, mourning over the oppressive and exhausting labors which were required from the people. The "royal highway" presents itself to him, formerly crowded by officers hastening to and from the capital, and the people hurrying to their labors, but now toiled slowly and painfully along. 9. See Con. Ann., X, xiii, 4.
Chapter VIII. 1. Mencius said to Wan Chang, "The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a state shall make friends of all the virtuous scholars of that state. The scholar whose virtue is most distinguished throughout the empire shall make friends of all the virtuous scholars of the empire.

2. "When a scholar feels that his friendship with all the virtuous scholars of the empire is not sufficient to satisfy him, he proceeds to ascend to consider the..."
men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends of the men of antiquity."

Chapter IX. 1. The king Seuen of Ts'e asked about the office of chief ministers. Mencius said, "Which chief ministers is your majesty asking about?" "Are there differences among them?" inquired the king. "There are," was the reply. "There are the chief ministers who are noble and relatives of the prince, and there are those who are of a different surname." The king said, "I beg to ask about the chief ministers who are noble and relatives of the prince." Mencius answered, "If the prince have great faults, they ought to remonstrate with him,

頌亦謳，"to repeat," "croon over." 可否, "proper or not?" 其世, "their age," i.e., what they were in their age.—We are hardly to understand the poetry and books here generally. Mencius seems to have had in his eye the Book of Poetry and the Book of History.

Ch. 9. The Duties of the Different Classes of Chief Ministers. 1. 君有大過,—such ministers will overlook small faults. To animadvert on them would be inconsistent with their consanguinity. No distinction is made of faults, as great or small, when the other class of
and if he do not listen to them after they have done so again and again, they ought to dethrone him.”

2. The king on this looked moved, and changed countenance.

3. Mencius said, “Let not Your Majesty be offended. You asked me, and I dare not answer but according to truth.”

4. The king’s countenance became composed, and he then begged to ask about chief ministers who were of a different surname from the prince. Mencius said, “When the prince has faults, they ought to remonstrate with him, and if he do not listen to them after they have done this again and again, they ought to leave the state.”

ministers is spoken of. “Great faults,” are such as endanger the safety of the state. 3. 勿異,— “don’t think it strange,” but = “don’t be offended.” — We may not wonder that Duke Seuen should have been moved and surprised by the doctrines of Mencius as announced in this chapter. It is true that the members of the family of which the ruler is the head have the nearest interest in his ruling well, but to teach them that it belongs to them, in case of his not taking their advice, to proceed to dethrone him, is likely to produce the most disastrous effects. Choo He notices that the able and virtuous relatives of the tyrant Chow (紂) were not able to do their duty as here laid down, while Hoh Kwang, a minister of another surname, was able to do it in the case of the king of Ch’ang-yih (昌邑王), whom he dethroned. This last event took place, 73 B. c.
CHAPTER I. 1. The philosopher Kaou said, "Man's nature is like the ke willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the ke willow."

Kaou, from whom this book is named, is the same who is referred to in II, Pt. I, ii. His name was Puh-hae (不害), a speculatist of Mencius's day, who is said to have given himself equally to the study of the orthodox doctrines and those of the heresiarch Mih (III, Pt. I, vi; Pt. II, ix). See the四書疏餘說 on Mencius, Vol. I, art. xxix. He appears from this book to have been much perplexed respecting the real character of human nature in its relations to good and evil. This is the principal subject discussed in this Book. For his views of human nature as here developed, Mencius is mainly indebted for his place among the sages of his country. "In the first Part," says the四書疏餘說, "he treats first of the nature; then of the heart; and then of instruction, the whole being analogous to the lessons in the 'Doctrine of the Mean.' The second Part continues to treat of the same subject, and a resemblance will generally be found between the views of the parties there combated, and those of the scholar Kaou."

Ch. 1. That benevolence and righteousness are no unnatural product of human nature. There underlies the words of Kaou here, says Choo He, the view of the philosopher Seun (荀) that human nature is evil (性惡). This is putting the case too strongly. It is an induction from his words, which Kaou would probably have disallowed. Seun (see the prolegomena, and Morrison, under char. 子), accounted by many the most distinguished scholar of the Confucian school, appears to have maintained positively that all good was foreign to the nature of man;一人之性惡，其善者偽也, "Man's nature is bad; his good is artificial," 1. The杞 and the柳 are taken by some as two trees, but it is better to take them together, the first char, giving the species of the other. It is described as, "growing by the waterside, like a common willow, the leaf coarse and white, with the veins small and
2. Mencius replied, "Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with it. If you must do violence and injury to the willow in order to make cups and bowls with it, on your principles you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities."

reddish." 2. 順,—"according with," "following," i. e., "leaving untouched," "doing no violence to." 賊賊人,一人=人性, "man's nature," "humanity." Kaou had said that man's nature could be made into benevo. and right., and Mencius exposes the error by here substituting 我賊 for 為, in doing which he is justified by the nature of the action that has to be put forth on the wood of the willow. 孟子,—"calamitize benevolence and righteousness," I take the meaning to be as in the translation. If their nature must be hacked and bent to bring those virtues from it, men would certainly account them to be calamities.
CHAPTER II. 1. The philosopher Kaou said, "Man's nature is like water whirling round *in a corner.* Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west."

2. Mencius replied, "Water indeed will flow differently to the east or west, but will it flow differently up or down? The tendency of man's nature to good is like the tendency of water to flow..."

Ch. 2. Man's nature is not indifferent to good and evil. Its proper tendency is to good. That man is indifferent to good and evil, or that the tendencies to these are both blended in his nature, was the doctrine of Yang Heung (揚雄), a philosopher about the beginning of our era. We have the following sentence from him: "In the nature of man good and evil are mixed. The cultivation of the good in it makes a good man; the cultivation of the evil makes a bad man. The passion nature in its movements may be called the horse of good or evil" (十子全書, 揚子, 修身篇). 人無有不善 is the sum of the chapter on Mencius's part. His opponent's views were wrong, but neither did he have the whole truth. 1. 濯水 is explained in the Dict. "water flowing rapidly," and "water rippling over the sand." Ch'ao K'e, followed by Choo He, explains it as in the translation, which is certainly better adapted to the passage.

2. 善, as an adverb, "truly." 人性之善, -lit., "the goodness of man's nature," but we must take 善 as
downwards. There are none but have this tendency to good, just as all water flows downwards.

3. "Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way."

CHAPTER III. 1. The philosopher Kaou said, "Life is what is to be understood by nature."

"tendency to good." 3. 激, "to provoke," "to fret," the consequence of a dam. 激而行之, "to leap and move it," i. e., by gradually leading it from dam to dam, Choo He says: "This chapter tells us that the nature is properly good, and if we accord with it, we shall do nothing which is not good; that it is properly without evil, and we must violate it, therefore, before we can do evil. It shows that the nature is not properly without a decided character, so that it may do good or evil indifferently."

CH. 3. THE NATURE IS NOT TO BE CONFOUNDED WITHE THE PHENOMENA OF LIFE. 1. "By 生," says Choo He, "is intended that whereby men and animals perceive and move," and the sentiment, he adds, is analogous to that of the Buddhists, who make 作用, "doing and using," to be the nature. We must understand by the term, I think, the phenomena of life, and Kaou's idea led to the ridiculous conclusion that wherever there were the phenomena of life, the nature of the subjects must be the same. At any rate, Mencius
2. Mencius asked him, “Do you say that by nature you mean life, just as you say that white is white?” “Yes, I do,” was the reply. Mencius added, “Is the whiteness of a white feather like that of white snow, and the whiteness of white snow like that of a white gem?” Kaou again said “Yes.”

3. “Very well,” pursued Mencius. “Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?”

Chapter IV. 1. The philosopher Kaou said, “To enjoy food and delight in colors is nature. Benevolence here makes him allow this. 2, 3. The 與, low. 3rd tone, all interrogative, and = “you allow this, I suppose.”—We find it difficult to place ourselves in sympathy with Kaou in this conversation, or to follow Mencius in passing from the second par. to the third. His questions in par. 2 all refer to qualities, and then he jumps to others about the nature.
is internal and not external; righteousness is external and not internal."

2. Mencius asked him, "What is the ground of your saying that benevolence is internal and righteousness external?" He replied, "There is a man older than I, and I give honor to his age. It is not that there is first in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white;—according as he is so externally to me. On this account, I pronounce of righteousness that it is external."

3. Mencius said, "There is no difference between our pronouncing of a white horse to be white and our to observe that by 義 is denoted 事物之宜, "the determining what conduct in reference to them is required by men and things external to us, and giving it to them." Kaou contends that as we are moved by our own internal impulse to food and colors, so we are also in the exercise of benevolence, but not in that of righteousness. 2. 真,—always up. 2nd tone. In 彼 真, it is the adjective, but in the other cases it is the verb. 非有 真 於 我 = 非 先 有 真 之 之心 在 我. The second 真 is also a verb. 3. 異於, at the commencement, have crept by some oversight into the text. They must
pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousness?—the fact of a man’s being old? or the fact of our giving honor to his age?"  

4. *Kaou* said, "There is my younger brother;—I love him. But the younger brother of a man of Ts’in I do not love; that is, the feeling is determined by myself, and therefore I say that benevolence is internal. On the other hand, I give honor to an old

be disregarded. 白馬, 白人, 貴馬, 貴人, 白 and 貴 are the verbs, the 貴之, below, 且謂, 云云, “and do you say? etc.,” but the meaning comes out better by expanding the words a little. The 且譚 says: "The recognition of the whiteness of a horse is not different from the recognition of the whiteness of a man. So indeed it is. But when we acknowledge the age of a horse, we simply with the mouth pronounce that it is old. In acknowledging, however, the age of a man, there is at the same time the feeling of respect in the mind. The case is different from our recognition of the age of a horse." 4. 秦人, 楚人, = indifferent people, strangers. 以我為悅, 以貴為悅, —the meaning is no doubt, as
man of Ts‘oo, and I also give honor to an old man of my own people: that is, the feeling is determined by the age, and therefore I say that righteousness is external."

5. *Mencius* answered him, "Our enjoyment of meat roasted by a man of Ts‘in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?"

In the translation, but the use of 悅 in both cases occasions some difficulty. Here again I may translate from the 日语, which attempts to bring out the meaning of 悅:—"I love my younger brother and do not love the younger brother of a man of Ts‘in; that is, the love depends on me. Him with whom my heart is pleased, I love (悅乎我之心, 則愛之), and him with whom my heart is not pleased, I do not love. But the reverence is in both cases determined by the age. Wherever we meet with age, there we have the feeling of complacency (凡遇長皆在所悅), and it does not necessarily proceed from our own mind." After reading all this, a perplexity is still felt to attach to the use of 悅. 5. 烤 = 烤.—Mencius silences his opponent by showing that the same difficulty would attach to the principle with which he himself started; namely, that the enjoyment of food was internal, sprang from the inner springs of our being.
Chapter V. 1. The disciple Măng Ke asked Kung-too, saying, "On what ground is it said that righteousness is internal?"

2. Kung-too replied, "We therein act out our feeling of respect, and therefore it is said to be internal."

3. The other objected, "Suppose the case of a villager older than your elder brother by one year, to which of them would you show the greater respect?" "To my brother," was the reply. "But for which of them would you first pour out wine at a feast?" "For the villager." Măng Ke argued, "Now your feeling of reverence rests on the one, and now the honor due to age is rendered to the other;—this is certainly determined by what is without, and does not proceed from within."

Ch. 5. The same subject;—the discriminations of what is right are from within. 1. Măng Ke was a younger brother of Măng Chung, mentioned II, Pt. II, ii. Their relation to each other in point of age is determined by the characters 季 and 長. Măng Ke had heard the previous conversation with Kaou, or heard of it, and feeling some doubts on the subject he applied to Kung-too (II, Pt. II, v) for their solution. "On what ground is it said?"—i. e., by our master, by Mencius. 3. The questions here are evidently by Măng Ke. 季 is in the general sense of
4. Kung-too was unable to reply, and told the conversation to Mencius. Mencius said, "You should ask him, 'Which do you respect most,—your uncle, or your younger brother?' He will answer, 'My uncle.' Ask him again, 'If your younger brother be personating a dead ancestor, to which do you show the greater respect,—to him or to your uncle?' He will say, 'To my younger brother.' You can go on, 'But where is the respect due, as you said, to your uncle?' He will reply to this, 'I show the respect to my younger brother, because of the position which he occupies,' and you can Likewise say, 'So my respect to the villager is because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, on occasion, it is rendered to the villager.'"

“elder.” 4. The translation needs to be supplemented, to show that Mencius gives his decision in the form of a dialogue between the two disciples. "father's younger brother," but used generally for "an uncle." —in sacrificing to the departed, some one— a certain one of the descendants, if possible,—was made the 尸, or "corpse," into whose body the spirit of the other was supposed to descend to receive the worship. "as you said." 斯須 = 暫時; comp. the "Doctrine of the
5. Măng Ke heard this and observed, "When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him; —the thing is certainly determined by what is without, and does not proceed from within." Kung-too replied, "In winter we drink things hot, in summer we drink things cold; and so, on your principle, eating and drinking also depend on what is external!"

CHAPTER VI. 1. The disciple Kung-too said, "The philosopher Kaou says, 'Man’s nature is neither good nor bad.'

2. "Some say, 'Man’s nature may be made to

Mean," i, 2. 5. 湯, 水, —“hot water,” or "soup," and "water"; 水 must be taken as “cold” water. Kung-too answers after the example of his master in the last paragraph of the preceding chapter.

Ch. 6. EXPLANATION OF MENCIUS’S OWN DOCTRINE THAT MAN’S NATURE IS GOOD. 1. Choo Ho says that the view of Kaou, as here affirmed, had been advocated by Soo Tung-po (東坡) and Hoo, styled Wăn-ting Kung (胡文定公), near to his own times. 2. This is the view
practice good, and it may be made to practice evil,' and accordingly, under Wǎn and Woo, the people loved what was good, *while* under Yew and Le, they loved what was cruel."

3. "Some say, 'The nature of some is good, and the nature of others is bad.' Hence it was that under such a sovereign as Yaou there yet appeared Seang; that with such a father as Koo-sow there yet appeared Shun; and that with Chow for their sovereign, and the son of their elder brother besides, there were found K'e, the viscount of Wei, and the prince Pe-kan.

propounded by Kaou in the 2nd chapter. 爲 is explained by 適, and 可以 爲=可以使 爲. 3. 爲 was the name of the viscount of Wei; see Ana., XVIII, i. Both he and Pe-kan are here made to be uncles of Chow, while K'e, according to the Shoo-king, was his half brother. Choo-he supposes some error to have crept into the text. For convenience in translating, I have changed the order of 爲兄之子, 且以 爲君. 王子,—as the sons of the princes of states were called 公 子.—This view of human nature found an advocate afterwards in the famous Han Wän-kung (韓文公) of the T'ang dynasty.
4. "And now you say, 'The nature is good.' Then are all those wrong?"

5. Mencius said, "From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that the nature is good.

6. "If men do what is not good, the blame cannot be imputed to their natural powers."

7. "The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and
disapproving. The feeling of commiseration implies the principle of benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge are not infused into us from without. We are certainly furnished with them. And a different view is simply from want of reflection. Hence it is said: 'Seek and you will find them. Neglect and you will lose them.' Men differ from one another in regard to them;—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their natural powers.

place of 辭讓之心 there. 弗思耳 is the apodosis of a sentence, and the protasis must be supplied as in the translation. 舍=捨, up. 2nd tone.
It is said in the ‘Book of Poetry’:

‘Heaven, in producing mankind,
Gave them their various faculties and relations with their specific laws.
These are the invariable rules of nature for all to hold,
And all love this admirable virtue.’

Confucius said, ‘The marker of this ode knew indeed the principle of our nature!’ We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue.”

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CHAPTER VII. 1. Mencius said, “In good years the children of the people are most of them good,
while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned in evil.

2. “There now is barley.—Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities of produce, that is owing to the difference of the soil, as rich or poor, to the unequal nourishment afforded by the rains and

by Chaou K’e as = 善, “good,” and 暴 = 惡, “evil.” But 暴 = the Mencian phrase—自 暴, “self-abandonment,” and there is the proper meaning of 賴, “to depend on,” also in that term. “In rich years, 子弟 (sons and brothers, i. e., the young whose characters are plastic) depend on the plenty and are good.” Temptations do not lead them from their natural bent. 疾殊也, — the use of 疾 here is peculiar. Most take it as = 如此, “thus.” Some take it in its proper pronominal meaning, as if Mencius in a lively manner turned to the young.—“It is not from the powers conferred by Heaven that you are different.” 然, “so,” referring specially to the self-abandonment. 2. 種 zinc go together = “barley.” 播種 (up. 2nd tone, the noun), — “sow the seeds.” 擾, — prop. “a kind of harrow.” 日 至, not “the solstice,” but “the days (i. e., the
dews, and to the different ways in which man has performed his business in reference to it.

3. "Thus all things which are the same in kind are like to one another;—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. "In accordance with this the scholar Lung said, 'If a man make hempen sandals without knowing the size of people’s feet, yet I know that he will not make them like baskets.' Sandals are all like one another, because all men’s feet are like one another.

5. "So with the mouth and flavors;—all mouths have the same relishes. Yih-ya only apprehended time, harvest time) are come."
before me what my mouth relishes. Suppose that his mouth in its relish for flavors differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yih-ya in their relishes? In the matter of tastes the whole empire models itself after Yih-ya; that is, the mouths of all men are like one another.

6. “And so also it is with the ear. In the matter of sounds, the whole empire models itself after the music master K‘wang; that is, the ears of all men are like one another.

mouts to tastes is that they have the same relishes.” Yih-ya was the cook of the famous duke Hwan of Ts‘e (684-642 B. C.), a worthless man, but great in his art. 先得, 云, is better translated “apprehended before me,” than “was the first to apprehend,” etc., and only is evidently to be supplied. 如使口之於味,—the 口 here is to be understood with reference to Yih-ya. 其性, “its nature,” i. e., its likings and dislikings in the matter of tastes. 天下期於易牙, 一期, “to fix a limit,” or “to aim at.” 6. 惟耳亦然,—惟 is here in the sense of our but, from botan, the connective particle, though it often corresponds to our other but, a disjunctive, or exceptive, = “only.” 師曠, see IV, Pt.
7. "And so also it is with the eye. In the case of Tsze-too, there is no man but would recognize that he was beautiful. Any one who would not recognize the beauty of Tsze-too must have no eyes.

8. "Therefore I say,—*Men's mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognizing the same beauty:*—shall their minds alone be without that which they similarly approve? What is it, then, of which they similarly approve? It is, I say, the principles of our nature, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the
determinations of righteousness agreeable to my mind, just as the flesh of grass and grain-fed animals is agreeable to my mouth."

CHAPTER VIII. 1. Mencius said, "The trees of the New Mountain were once beautiful. Being situated, however, in the borders of a large state, they were hewn down with axes and bills;—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the acting outwardly." 鬍, "hay," "fodder," used for "grass-fed animals," such as sheep and oxen. 麦= "corn- or rice-fed animals," such as dogs and pigs.

Ch. 8. How it is that the nature properly good comes to appear as if it were not so;—from not receiving its proper nourishment. 1. The New Mountain was in the southeast of Ts' e. It is referred to the present district of Lintsze (臨 潍) in the department of Ts' ingchow. 以其 郊 於 大 國 = 其所生之郊 在 於 大 國. 可 以 為 美 乎, "could they be beautiful?" i. e., "could they retain their beauty?" 是 其 日 夜 之 所 息, "there is what they grow day and night," the 息
cattle and goats and browsed upon them. To these things is owing the bare and stripped appearance of the mountain, which when people see, they think it was never finely wooded. But is this the nature of the mountain?

2. “And so also of what properly belongs to man;—shall it be said that the mind of any man was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—

referring to the 氣化生物, what we may call “vegetative life.” The use of 濃灌 here is peculiar. 材=材木, “trees of materials,” fine trees. 2. The connection indicated by 雖, “although,” may be thus traced:—“Not only is such the case of the New Mountain. Although we speak of what properly belongs to man [存=在], we shall find that the same thing obtains.” The next clause is to be translated in the past tense, the question having reference to a mind or nature, which has been allowed to run to waste. 其, “he,” =“a man.” 放=失, 良心,—“the good mental constitution or nature.”
the mind—retain its beauty? But there is a development of its life day and night, and in the calm air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again; the restorative influence of the night is not sufficient to preserve the proper goodness of the mind; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people

平，“even,” indicates the time that lies evenly between the night and day. It is difficult to catch the exact idea conveyed by 氣, in this clause, and where it occurs below, the calm of the air, the corresponding calm of the spirit, and the moral invigoration from the repose of the night, being blended in it. The next clause is difficult. Chaou K’o makes it:—“The mind is not far removed in its likings and dislikings (好, 慎, both upper 3rd tone) from those which are proper to humanity.” The more common interpretation is that which I have given. 且 希，一 see IV, Pt. II, xix, 1. 旦 晝 = 日 間.
see, they think that it never had those powers which I assert. But does this condition represent the feelings proper to humanity?

3. "Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

4. "Confucius said, 'Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place.' It is the mind of which this is said!"

3. 無物,一物 embraces both things in nature, and the nature of man. 4. This is a remark of Confucius for which we are indebted to Mencius. 五 = 拾, 出入, 云云,"its outgoings and incomings have no set time; no one knows its dissection." 而, low. 1st tone,="is it not?" or an exclamation. This paragraph is thus expanded by Choo He:—Confucius said of the mind, If you hold it fast, it is here; if you let it go, it is lost and gone; so without determinate time is its outgoing and incoming and also without determinate place. Mencius quoted his words to illustrate the unfathomableness of the spiritual and intelligent mind, how easy it is to have it or to lose it, and how difficult to preserve and keep it, and how it may not be left unnourished for an instant. Learners ought constantly to be exerting their strength to insure the pureness of its spirit, and the settledness of its passion nature, as in the calm of the morning, then will the mind always be preserved, and everywhere and in all circumstances its manifestations will be those of benevolence and righteousness."
Chapter IX. 1. Mencius said, "It is not to be wondered at that the king is not wise!

2. "Suppose the case of the most easily growing thing in the world;—if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it!

3. "Now chess playing is but a small art, but
without his whole mind being given, and his will bent to it, a man cannot succeed at it. Chess Ts'ew is the best chess player in all the kingdom. Suppose that he is teaching two men to play.—The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ts'ew. The other, although he seems to be listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why?—because his intelligence is not equal? Not so.”
Chapter X. 1. Mencius said, "I like fish and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness.

2. "I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death to death,—hoping that help would come while they were being cooked.

Ch. 10. That it is proper to man's nature to love righteousness more than life, and how it is that many act as if it were not so. 1. "Bear's palms" have been a delicacy in China from the earliest times. They require a long time, it seems, to cook them thoroughly. The king Shing of Ts'o, 625 B.C., being besieged in his palace, requested that he might have a dish of bear's palms before he was put
indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

3. "If among the things which man likes there were nothing which he liked more than life, why should he not use every means by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do everything by which he could avoid danger?

4. "There are cases when men by a certain course might preserve life, and they do not employ it; when

"calamity" = danger of death.  護 = 護. It seems better to construe as I have done making 患 governed by 護, than to make 患 = a clause by itself, and suppose 護 as the object of 護. 4. I translate here differently both from Chao K'e and Choo He. They take 由 is to be "From this righteousness-loving nature so displayed," as if the par. were merely an inference from the two preceding. I understand the par. to be a repetition of the two preceding, and introductory to the one which follows. 由 is 護, "by this course (any particular course) there is life," 而 有 不用, "and yet in cases it is not used." This gives a much easier
by certain things they might avoid danger, and they will not do them.

5. "Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue, only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

6. "Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death; —if they are offered with an insulting voice, even..."
a tramp will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

7. "And yet a man will accept of ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?"

of reproachful clamor," but the 道之者得我與，義而受之，萬鍾於也。萬鍾、則不辨禮而與之，乞人不屑道之人弗受，蹴爾 a tramp will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

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8. "In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the service of wives and concubines. The bounty that would have saved from death was not received, and the emolument is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called—'Losing the proper nature of one's mind.'"
Chapter XI. 1. Mencius said, "Benevolence is man's mind, and righteousness is man's path.

2. "How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. "When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. "The great end of learning is nothing else but to seek for the lost mind."

CH. 11. HOW MEN HAVING LOST THE PROPER QUALITIES OF THEIR NATURE SHOULD SEEK TO RECOVER THEM. 1. "Benevolence is man's mind, or heart," i.e., it is the proper and universal characteristic of man's nature, as the 正義 on Chou K'o says, 人有心, "all men have it." "Benevolence" would seem to include here all the other moral qualities of humanity. Choo He says 仁者心之德; yet we have the usual Mencian specification of "righteousness" along with it. 4. 學問之 道, 一 道= 切 要, "that which is most important in."

—The Chinese sages always end with the recovery of "the old heart"; the idea of "a new heart" is unknown to them. One of the Ch'ing says: "The thousand words and ten thousand sayings of the sages and worthies are simply designed to lead men to get hold of their lost minds, and make them again enter their bodies. This accomplished, "they can push their inquiries upwards, and from the lowest studies acquire the highest knowledge."
CHAPTER XII. 1. Mencius said, "Here is a man whose fourth finger is bent and cannot be stretched out straight. It is not painful, nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ts'in to Ts'oo far to go to him;—because his finger is not like the finger of other people.

2. "When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called—'Ignorance of the relative importance of things.'"

Ch. 12. How men are sensible of bodily, and not of mental or moral, defects. 1. 無名之指, "the nameless finger," i. e., the fourth, reckoning from the thumb as the first. It is so styled, as of less use than the others, and less needing a name. 信,—read as, and with the meaning of, 伸, shin. 不遠秦 楚之路=雖越秦 楚相去之路, 不以為遠, "though he should pass over all the way between Ts'in and Ts'oo, he will not think it far." 2. 不知類.一 "not knowing kinds," or degrees. 類=等.
CHAPTER XIII. Mencius said, "Anybody who wishes to cultivate the t'ung or the tsze, which may be grasped with both hands, perhaps with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a t'ung or a tsze? Their want of reflection is extreme."

CHAPTER XIV. 1. Mencius said, "There is no part of himself which a man does not love, and as he

Ch. 13. Men's extreme want of thought in regard to the cultivation of themselves. The t'ung and tsze resemble each other. The latter is called by the Chinese "the king of trees," and its wood is well adapted for their block engraving. Of the t'ung there are various arrangements, some making three kinds of it, some four, and some seven. The wood of the first kind, or white t'ung (白桐), is the best for making musical instruments like the lute. Both the t'ung and the tsze belong probably to the euphorbia. 至於身, "the body," but here "the person," the whole human being. 翳… 蕉= "is it to be supposed?" A supplementary note in the 信胃 says that "by nourishing the 自 here is intended the ruling of the mind, to nourish our inner man, and paying careful attention to the body, to nourish our outer man."

Ch. 14. The attention given by men to the nourishment of the different parts of their nature must be regulated by the relative importance of those parts. 1. 身, — as in the last ch., but with more special reference to the body. 兼所愛, — "unites what he loves,"
loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether his way of nourishing be good or not, what other rule is there but this, that he determine by reflecting on himself where it should be applied?

2. "Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

i.e., loves all. 尺寸,—"a cubit or an inch," but the meaning is—the least bit of,—our "an inch." 所以考, 云云, requires to be supplemented a good deal in translating. The meaning is plain: A man is to determine for himself, by reflection on his constitution, what parts are more important and should have the greater attention paid to them. Compare the two last pars. of Con. Ana., vi, 28. 2. 體,—"the members of the body," but the character, like身, is to be understood with a tacit reference to the mental part of our
3. “Here is a plantation keeper, who neglects his woo and kea, and cultivates his sour wild date trees;—he is a poor plantation keeper.

4. “He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing that he is doing so, is a man who resembles a hurried wolf.

5. “A man who only eats and drinks is counted mean by others;—because he nourishes what is little to the neglect of what is great.

6. “If a man, fond of his eating and drinking, were not to neglect what is of more importance, how should his mouth and belly be considered as no more than an inch of skin?”

constitution as well. 3. The 场师 was an officer under the Chow dynasty, who had the superintendence of the sovereign's plantations and orchards. See the Chow Le, XVI, xx, 1. The woo and the kea are the t'ung and the tsze of the last chapter. 栩棘, go together, 栩 indicating the species. 棘 is generally used with the general meaning of thorns. But it here indicates a kind of small wild date tree. The date tree proper is 栩; this wild tree, 棘, the diff. forms indicating the high tree and the low bushy shrub respectively. See the 集韵, in loc. 4. 犬曰 狼疾, "a wolf hurried," i. e., chased, and so unable to exercise the quick sight for which it is famous. 6. The meaning is that the parts considered small and ignoble may have their due share of attention, if the more important parts are first cared for, as they ought to be.
Chapter XV. 1. The disciple Kung-too said, "All are equally men, not some are great men, and some are little men;—how is this?" Mencius replied, "Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men."

2. Kung-too pursued, "All are equally men, but some follow that part of themselves which is great, and some follow that part which is little;—how is this?" Mencius answered, "The senses of hearing and seeing do not think, and are obscured by external..."
things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets the right view of things; by neglecting to think, it fails to do this. These—the senses and the mind—are what Heaven has given to us. Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.”
Chapter XVI. 1. Mencius said, “There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in these virtues;—these constitute the nobility of Heaven. To be a kung, a k’ing, or a ta-foo;—this constitutes the nobility of man.

2. “The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3. “The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw...
away the other:—their delusion is extreme. The issue is simply this that they must lose that nobility of man as well.”

Chapter XVII. 1. Mencius said, “To desire to be honored is the common mind of men. And all men have in themselves that which is truly honorable. Only they do not think of it.

2. “The honor which men confer is not good honor. Those whom Chaou the Great ennobles he can make mean again.

Conduct after attainment not equal to that in the time of search, so that the delusion is extreme.” 終亦必亡而巳矣，—亡 has reference to the nobility of man, and is best translated as an active verb, to which the 亦 also points.—Many commentators observe that facts may be referred to, apparently inconsistent with the assertions in this chapter, and then go on to say that such inconsistency is but a lucky accident; the issue should always be as Mencius says. Yes; but all moral teachings must be imperfect where the thoughts are bounded by what is seen and temporal.
3. "It is said in the 'Book of Poetry,'

'He has filled us with his wine,
He has satiated us with his goodness.'

'Satiated us with his goodness,' that is, satiated us with benevolence and righteousness, and he who is so, consequently, does not wish for the fat meat and fine millet of men. A good reputation and far-reaching praise fall to him, and he does not desire the elegant embroidered garments of men."

CHAPTER XVIII. 1. Mencius said, "Benevolence subdues its opposite just as water subdues fire. Those, however, who nowadays practice benevolence do it as if with one cup of water they could save a whole

the house. 3. 诗云,—see the She-king, III, ii, Ode III, st. 1. The ode is one responsive from "his fathers and brethren" to the emperor who has entertained them. Mencius's application here is a mere accommodation.

Ch. 18. It is necessary to practice benevolence with all
wagonload of fuel which was on fire, and when
the flames were not extinguished, were to say that
water cannot subdue fire. This conduct, moreover,
greatly encourages those who are not benevolent.

2. "The final issue will simply be this—the loss
of that small amount of benevolence."

CHAPTER XIX. Mencius said, "Of all seeds the
best are the five kinds of grain, yet if they be not
ripe, they are not equal to the t'e or the pae. So the
value of benevolence depends entirely on its being
brought to maturity."

Ch. 19. Benevolence must be
matured. 1. "The five kinds of
grain;"—see III, Pt. I, iv, 7. The
t'e and pae are two plants closely
resembling one another. They are
a kind of spurious grain, "yielding a
ricelike seed, but small. They are
to be found at all times, in wet
situations and dry, and when crushed
and roasted, may satisfy the hunger
in a time of famine." One kind of
pae is called in the norm 鳥禾;
"bird paddy." Mencius's vivacity
of mind and readiness at illustration
lead him at times to broad un-
guarded statements, of which this
seems to be one.
Chapter XX. 1. Mencius said, "E, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.

2. "A master workman, in teaching others, uses the compass and square, and his pupils do the same."

Ch. 20. Learning must not be by halves. 1. E,—see IV, Pt. II, xxiv, 1. 必,—used as 期, in ch. vii, 5. 必志,—“found it necessary to.” or simply the past tense emphatic. So, in the next par. 2. 大匠 = 工師, "a master workman." Choo He says: "This ch. shows that affairs must be proceeded with according to their laws, and then they can be completed. But if a master neglect these, he cannot teach, and if a pupil neglect these, he cannot learn. In small arts it is so:—how much more with the principles of the sages!"
CHAPTER I. A man of Jin asked the disciple Uh-loo, saying, "Is an observance of the rules of propriety in regard to eating, or the eating, the more important?" The answer was, "The observance of the rules of propriety is the more important."

2. "Is the gratifying the appetite of sex, or the doing so only according to the rules of propriety, the more important?" The answer again was, "The observance of the rules of propriety in the matter is the more important."

3. The man pursued, "If the result of eating only according to the rules of propriety will be death by..."
starvation, while by disregarding those rules we may get food, must they still be observed in such a case? If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he still observe the rule in such a case?"

4. Uh-loo was unable to reply to these questions, and the next day he went to Tsow, and told them to Mencius. Mencius said, "What difficulty is there in answering these inquiries?

5. "If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.

XXVII, 26; et al. 親 迎 (lower 3rd tone),—see the Le-ke, IX, iii, 8. 之 鄒,一之二往. Chaou K'o reads it an exclamation—"oh!" 之 鄒,一之二往. Chaou K'o reads "to measure, or feel with the hand."
6. "Gold is heavier than feathers;—but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a wagonload of feathers?

7. "If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? So, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?

8. "Go and answer him thus, 'If, by twisting
your elder brother's arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get anything to eat, will you so twist his arm? If by getting over your neighbor's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?"

CHAPTER II. 1. Keaou of Tsaou asked Mencius, saying, "It is said, 'All men may be Yaous and Shuns, and to become so, they have only sincerely, and in themselves, to cultivate Yaou and Shun's principles and ways."

1. Chaou K'e says that Keaou was a brother of the prince of Tsaou, but the principality of Tsaou had been extinguished before the time of Mencius. The descendants of the ruling
and Shuns’;—is it so?” Mencius replied, “It is.”

2. Keaou went on, “I have heard that King Wăn was ten cubits high, and T’ang nine. Now I am nine cubits four inches in height. But I can do nothing but eat my millet. What am I to do to realize that saying?”

3. Mencius answered him, “What has this—the question of size—to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling:—he was then a man of no strength. But to-day he says,

house had probably taken their surname from their ancient patrimony. Tsaou is referred to the present district of Ting-t’aoou (定陶) in the department of Tsaouchow, in Shantung. 有諸,—comp. I, Pt. II, ii, 1; et al. 2. On the heights mentioned here, see Con. Ana., VIII, vi. 以,一“for my height.” The 以, however, may be taken as simply euphonic. Kencu’s idea is, that physically he was between Wăn and T’ang, who might be considered as having become Yaous or Shuns, and therefore he also might become such, if he were shown the right way.

3. 於是,一 is referring to the height, or body generally. 爲之,一之 referring to Yaou and Shun. 匹 is said to be an abbreviation for 隈＝驚, “a wild duck.” I do not see why it should not be taken simply as a numeral or classifier, and 匹 雉＝ “a chicken.” Woo Hwŏ was a man
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‘I can lift 3,000 catties’ weight,’ and he is a man of strength. And so, he who can lift the weight which Woo Hwō lifted is just another Woo Hwō. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4. "To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do—to walk slowly? It is what he does not do.

noted for his strength. He is mentioned in connection with the king Woo of Ts‘in (309-306 B.C.). Accounts go that he made light of 30,000 catties! 4. 後 and 先 (up. 3rd tone) are verbs. 弟悌. Choo He here quotes from the common. Ch‘in (陳氏): "Filial piety and fraternal duty are the natural outgoings of the nature, of which men have an intuitive knowledge, and for which they have an intuitive ability (良知良能). Yaou and Shun showed the perfection of the human relations, but yet they simply acted in accordance with this nature. How could they add a hair’s point to it?" He also quotes another (陽氏), who says: “The way of Yaou and Shun was great, but the pursuit of it lay
The course of Yaou and Shun was simply that of filial piety and fraternal duty.

5. "Do you wear the clothes of Yaou, repeat the words of Yaou, and do the actions of Yaou, and you will just be a Yaou. And, if you wear the clothes of Kēē, repeat the words of Kēē, and do the actions of Kēē, you will just be a Kēē."

6. Keaou said, "I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate."

7. Mencius replied, "The way of truth is like simply in the rapidity or slowness of their walking and stopping, and not in things that were very high and difficult. It is present to the common people in their daily usages, but they do not know it." 5. The meaning is simply—I imitate the men, do what they did, and you will be such as they were. 6. 見得見 (low, 3rd tone),—it is better not to translate this conditionally, as it shows how Keaou was presuming on his nobility. 7. 夫道,—"Now, the
a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."

CHAPTER III. 1. Kung-sun Ch'ow asked about an opinion of the scholar Kaou, saying, "Kaou observed, 'The Seaou P'wan is the ode of a little man.'" Mencius asked, "Why did he say so?" "Because of the murmuring which it expresses," was the reply.

way"—i. e., the way of Yaou and Shun, or generally "of truth."

Ch. 3. Explanation of the odes Seaou P'wan and K'ae Fung. Dissatisfaction with a parent is not necessarily unfilial. 1. Kaou appears to have been a disciple of Tsze-hea, and lived to Mencius's time. From the expression 高 in par. 2, it is plain, he is not to be confounded with Mencius's own disciple of the same surname, mentioned II, Pt. II, xii, 2. 小弁,—see the She-king, II, v, Ode III, 3. The ode is commonly understood to have been written by the master of E-k'ew (宣臼); the son and heir apparent of the emperor Yew (780-770 B. C.). Led away by the arts of a mistress, the emperor degraded E-k'ew and his mother, and the ode expresses the sorrow and dissatisfaction which the son could not but feel in such circumstances. Chaou K'e, however, assigns it another authorship, but on this and other questions, connected with it, see the
Mencius answered, "How stupid was that old Kaou in dealing with the ode! There is a man here, and a native of Yuë bends his bow to shoot him. I will advise him not to do so, but speaking calmly and smilingly;—for no other reason but that he is not related to me. But if my own brother be bending his bow to shoot the man, then, I will advise him not to do so, weeping and crying the while;—for no other reason than that he is related to me. The dissatisfaction expressed in the Seaou P'wan is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kaou's criticism on the ode."

She-king, in loc. 2. 固 is explained by Chaou K'è by 隘, "narrow," and by Choo He by 執霑不通, "bigoted and not penetrating." 詩 is 詩, 有人...威之, — here 已 is to be understood of the speaker or beholder, and 其兄 of his—the speaker's—brother. In 道 (=言, the verb) 之, 疏之, 威之, 之 refers to the shooter. 閑, read wan, = 偃. The paraphrast of Chaou K'è point, however, and understands differently—"Here is a man of Yuë, who is about to be shot by another man. I see it and advise the man not to shoot, but coolly and smilingly, because I am not related to the man of Yuë. But if my brother is about to be shot, etc." This is ingenious, but not so apt to the subject of the Seaou P'wan. When native scholars can construe a passage so differently, we
3. Ch'ow then said, "How is it that there is no dissatisfaction expressed in the K'ae Fung?"

4. Mencius replied, "The parent's fault referred to in the K'ae Fung is small; that referred to in the Seaou P'wan is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

may be sure it is not very definitely expressed. 3. 凱風,—see the She-king, 1, iii, Ode VII. The ode is supposed to be the production of seven sons, bewailing the conduct of their widowed mother, who could not live quietly and chastely at home, but they take all the blame to themselves, and express no dissatisfaction with her. 4. We must think there was room enough for dissatisfaction in both cases. And indeed, many commentators say that the received account of the subject of the K'ae Fung must be wrong, or that Mencius's decision on it is absurd. But here again, see the She-king, in loc. 愈疏,—"mores [if we had such a verb] the distance." The father's act was unkind; if the son responded to it with indifference, that would increase the distance and alienation between them. 是不可礎也,—the three characters 不可礎 are to be taken together. The mother is compared to a rock or
5. "Confucius said, 'Shun was indeed perfectly filial! And yet, when he was fifty, he was full of longing desire about his parents.'"

CHAPTER IV. 1. Sung K'ang being about to go to Ts'oo, Mencius met him in Shih-k'ew.

2. "Master, where are you going?" asked Mencius.

3. K'ang replied, "I have heard that Ts'in and Ts'oo are fighting together, and I am going to see the king of Ts'oo and persuade him to cease hostilities. If he shall not be pleased with my advice, I shall go to see the king of Ts'in, and persuade him in
the same way. Of the two kings I shall *surely* find that I can succeed with one of them."

4. *Mencius* said, "I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?" *K'ang* answered, "I will tell them how unprofitable their course is to them."

"Master," said *Mencius*, "your aim is great, but your argument is not good.

5. "If you, starting from the point of profit, offer your persuasive counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies
will rejoice in the cessation of war, and find their pleasure in the pursuit of profit. Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration:—and the issue will be, that, abandoning benevolence and righteousness, sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state of society, without ruin being the result of it.

6. "If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ts'in and Ts'oo, and if those kings are —"the multitudes of the three armies"; see Con. Ana., VII, x. ±
pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping from war, and find their pleasure in benevolence and righteousness. Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way:—and so, sovereign and minister, father and son, elder brother and younger, abandoning the thought of profit, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state of society, without the state where it prevailed rising to imperial sway. Why must you use that word "profit"?

embraces both "officers and soldiers."
Chapter V. 1. When Mencius was residing in Tsow, the younger brother of the chief of Jin, who was guardian of Jin at the time, paid his respects to him by a present of silks, which Mencius received, not going to acknowledge it. When he was sojourning in P'ing-luh, Ch'oo, who was prime minister of the state, sent him a similar present, which he received in the same way.

2. Subsequently, going from Tsow to Jin, he visited the guardian, but when he went from P'ing-luh to the capital of Ts'e, he did not visit the minister Ch'oo. The disciple Uh-loo was glad, and said, “I have got an opportunity to obtain some instruction.”

3. He asked accordingly, “Master, when you went
to Jin, you visited the chief's brother, and when you went to Ts'e, you did not visit Ch'oo. Was it not because he is only the minister?"

4. *Mencius* replied, "No. It is said in the 'Book of History,' 'In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal to the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering.'

5. "This is because the things so offered do not constitute an offering to a superior."

6. Uh-loo was pleased, and when some one asked him *what Mencius meant*, he said, "The younger of Jin could not go to Tsow, but the minister Ch'oo might have gone to P'ing-luh.

an opportunity (lit., crevice) to ask." 4. *書曰*—see the Shoo-king, V, xiv, 13, but in the classic the last clause 惟不役志于享, is not explanatory of the preceding, but is itself the first clause of a new sentence. See the Shoo-king, in loc. 5. This is Mencius's explanation of the passage quoted. 6. The guardian of a state could not leave it to pay a visit in another. There was no reason, however, why Ch'oo should not have paid his respects to Mencius in person.
Chapter VI. 1. Shun-yu K‘wān said, “He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers of the state, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?”

2. Mencius replied, “There was Pih-e;—he abode in an inferior situation, and would not, with his virtue,
serve a degenerate prince. There was E Yin;—he five times went to T'ang, and five times went to Keē. There was Hwuy of Lew-hea;—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different, but their aim was one. And what was their one aim? We must answer—'To be perfectly virtuous.' And so it is simply after this that superior men strive. Why must they all pursue the same course?''

3. K'wan pursued, "In the time of the duke Mūh of Loo, the government was in the hands of Kung-e,
while Tsze-lew and Tsze-sze were ministers. *And yet,* the dismemberment of Loo then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!*

4. Mencius said, "*The prince of Yu did not use Pih-le He, and thereby lost his state. The duke Muh of Ts'in used him, and became chief of all the princes. Ruin is the consequence of not employing men of virtue and talents;—how can it rest with dismemberment merely?*"

5. K'wan urged *again,* "Formerly, when Wang P'aou dwelt on the K'e, the people on the west of the
Yellow River all became skilful at singing in his abrupt manner. When Mëen K‘eu lived in Kaou-t‘ang, the people in the parts of Ts‘e on the west became skilful at singing in his prolonged manner. The wives of Hwa Chow and Ke Leang bewailed their husbands so skillfully, that they changed the manners of the state. When there is the gift within, it manifests itself without. I have never seen the man who could do the deeds of a worthy, and did not realize the work of one. Therefore there are now no men of talents and virtue. If there were, I should know them.’”
6. Mencius answered, "When Confucius was chief minister of justice in Loo, the prince came not to follow his counsels. Soon after was the solstitial sacrifice, and when a part of the flesh presented in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account of the neglect of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offense, not wishing to do so without some apparent cause. All men may not be expected to understand the conduct of a superior man."

Mencius shields himself behind Confucius, implying that he was beyond the knowledge of K'wan.—The state of Ts'o, afraid of the influence of Confucius, who was acting as prime minister of Loo, sent to the duke a present of beautiful singing girls and horses. The duke accepted them, and abandoned himself to dissipation. Confucius determined to leave the state, but not wishing to expose the bad conduct of his prince, looked about for some other reason which he might assign for going away, and found it in the matter mentioned. The 祭 is the 郊祭. 税,—used for 脫, 為 荷 去,—"to do a disorderly going away."
Chapter VII. 1. Mencius said, “The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes.

2. “The emperor visited the princes, which was called ‘a tour of inspection.’ The princes attended at the court of the emperor, which was called ‘giving a report of office.’ It was a custom in the spring to...
examine the plowing, and supply any deficiency of seed, and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When the emperor entered the boundaries of a state, if the new ground was being reclaimed, and the old fields well cultivated; if the old were nourished and the worthy honored; and if men of distinguished talents were placed in office: then the prince was rewarded,—rewarded with an addition to his territory. On the other hand, if, on entering a state, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonored; and if the offices were filled with hard taxgatherers: then the prince was reprimanded. If a prince once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his territory; if he did so a third
time, the imperial forces were set in motion, and he was removed from his government. Thus the emperor commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five chiefs, however, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

3. "Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K‘wei-k‘ew, he bound the victim and placed the writing upon it, but did not slay it to smear their mouths with the
blood. The first injunction in their agreement was,—
'Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to the rank of wife.' The second was,—'Honor the worthy, and maintain the talented, to give distinction to the virtuous.' The third was,—'Respect the old, and be kind to the young. Be not forgetful of strangers and travelers.' The fourth was,—'Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a ruler take it on himself to put to death a great officer.' The fifth was,—'Follow no crooked policy in making embankments. Impease no restrictions on the sale of grain. Let there be no promotions

the occasion in the text, Hwan dispensed with some of those ceremonies. 命 was the term appropriated to the articles of agreement at such solemn assemblies, indicating that they were enjoined by the emperor. 子，—"the son who has been tree-ed," i.e., set up. 客，—"guests," officers from other countries. 士無世官，—"officers no hereditary offices"; see I, Pt. II, v, 3. 取士必得＝必得其人。無曲防，—"no crooked embankments." 曲 has a moral application. No embankments must be made selfishly to take the water from others, or to inundate them. 無曲防，—"do not repress the sale of grain," i.e.,
without first announcing them to the emperor.' It was then said, 'All we who have united in this agreement shall hereafter maintain amicable relations.' The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4. "The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns' wickedness, and therefore I say that the great officers of the present day are sinners against the princes."
Chapter VIII. 1. The prince of Loo wanted to make the minister Shin commander of his army.

2. Mencius said, "To employ an uninstructed people *in war* may be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yaou and Shun.

3. "Though by a single battle you should subdue Ts'e, and get possession of Nan-yang, the thing ought not to be done."

Ch. 8. Mencius's opposition to the warlike ambition of the prince of Loo and his minister Shin Küh-le. 1. At this time Loo wanted to take advantage of difficulties in Ts'e and get possession of Nan-yang. That was the name of the region on the south of Mount T'ae, which had originally belonged to Loo. On the north of the mountain was the territory of Ts'e. Between the two states there had been frequent struggles for the district, which the duke P'ing of Loo (平公) now hoped to recover. Shin, below, calls himself Küh-le, but some say that that was the name of a Milhist under whom he had studied. His proper name was Taou (到). He was a native of 趙, and not of Loo, but having a reputation for military skill, the duke of Loo wished to employ his services. 將軍, now the common term for general, appears to have come into vogue, about Mencius's time. In the text it = "commander in chief." 2. Comp. Con. Ana., XIII, xxx.—We may infer from this par. that Shin had himself been the adviser of the
4. Shin changed countenance, and said in displeasure, "This is what I, Küh-le, do not understand."

5. Mencius said, "I will lay the case plainly before you. The territory appropriated to the emperor is one thousand li square. Without a thousand li, he would not have sufficient for his entertainment of the princes. The territory appropriated to a How is one hundred li square. Without one hundred li, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.

6. "When Chow-kung was invested with the principality of Loo, it was a hundred li square. The territory was indeed enough, but it was not more than one hundred li. When T‘ae-kung was invested with the
principality of Ts’e, it was one hundred li square. The territory was indeed enough, but it was not more than one hundred li.

7. “Now Loo is five times one hundred li square. If a true imperial ruler were to arise, whether do you think that Loo would be diminished or increased by him?

8. “If it were merely taking the place from the one state to give it to the other, a benevolent man would not do it;—how much less will he do so, when the end is to be sought by the slaughter of men!

9. “The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence.”
Chapter IX. 1. Mencius said, "Those who nowadays serve their sovereigns say, 'We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals.' Such persons are nowadays called 'good ministers,' but anciently they were called 'robbers of the people.' If a sovereign follows not the right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Kēē.

2. "Or they will say, 'We can for our sovereign form alliances with other states, so that our battles must be successful.' Such persons are nowadays

CH. 9. HOW THE MINISTERS OF MENCUIUS'S TIME PANDERED TO THEIR SOVEREIGNS' THIRST FOR WEALTH AND POWER. 1. 見 ( = 閣) 土地,—it is to be understood that this was to be done, at the expense of the people, taking their commons from them, and making them labor. Otherwise, it does not seem objectionable.—Chao K'e, however, gives the phrase another meaning—making it "適小國," "appropriate small states," but this is contrary to analogous passages, and confounds this par. with the next; compare IV, Pt. I, xv. 2. 約與國,—"ally with other states." Here Chao K'e differs again, making 約 = 期, "to determine beforehand," "undertake," and joining 與國戰, "undertake in
called ‘good ministers,’ but anciently they were called ‘robbers of the people.’ If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Kēē.

3. “Although a prince, pursuing the path of the present day, and not changing its practices, were to have the empire given to him, he could not retain it for a single morning.”

CHAPTER X. 1. Pih Kwei said, “I want to take a twentieth of the produce only as the tax. What do you think of it?”

fighting with hostile countries to conquer.” This also is an inferior construction. 3. 朝居=朝居其位, “occupy the position for a morning.”

Ch. 10. An ordered state can only subsist with a proper system of taxation, and that originating with Yaou and Shun is the proper one for China. 1. Pih Kwei, styled Tan (see next ch.), was a man of Chow, ascetic in his own habits, and fond of innovations. Hence the suggestion in this chapter.—So, Chau K’e, and Choo He has followed him. The author of the 四書補餘說, however, contends that the Pih Kwei, described as above, on the authority of the “Historical Records,” 列傳,
2. Mencius said, "Your way would be that of the Mih.

3. "In a country of ten thousand families, would it do to have only one potter?" Kwei replied, "No. The vessels would not be enough to use."

4. Mencius went on, "In Mih all the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On
these accounts a tax of one twentieth of the produce is sufficient there.

5. "But now it is the Middle Kingdom that we live in. To banish the relationships of men, and have no superior men;—how can such a state of things be thought of?

6. "With but few potters a kingdom cannot subsist;—how much less can it subsist without men of a higher rank than others?

7. "If we wish to make the taxation lighter than the system of Yaou and Shun, we shall just have a great Mih and a small Mih. If we wish to make it heavier, we shall just have the great Kēē and the small Kēē."

"entertainments." 5, 6. 君子,一 referring to the 百官, 有司. 7. The meaning is, that, under such systems China would become in the one case a copy of the Mih, and in the other of its state under the tyrant Kēē.
CHAPTER XI.  1. Pih Kwei said, "My management of the waters is superior to that of Yu."

2. Mencius replied, "You are wrong, sir. Yu's regulation of the waters was according to the laws of water.

3. "He therefore made the four seas their receptacle, while you make the neighboring states their receptacle.

4. "Water flowing out of its channels is called an inundation. Inundating waters are a vast waste of water, and what a benevolent man detests. You are wrong, my good sir."

Ch. 11. Pih Kwei's presumptuous idea that he could regulate the waters better than Yu did. 1. There had been some partial inundations, where the services of Pih Kwei were called in and he had reduced them by turning the waters into other states, saving one at the expense of injuring others. 2. 水之道 = 順水之性. 4. See III, Pt. II, ix, 3, but 洪水 has there a particular application.
Chapter XII. Mencius said, "If a scholar have not faith, how shall he take a firm hold of things?"

Chapter XIII. 1. The prince of Loo wanting to commit the administration of his government to the disciple Yō-ching, Mencius said, "When I heard of it, I was so glad that I could not sleep."

2. Kung-sun Ch’ow asked, "Is Yō-ching a man of vigor?" and was answered, "No." "Is he wise in council?" "No." "Is he possessed of much information?" "No."

3. "What, then, made you so glad that you could not sleep?"

Ch. 12. Faith in principles necessary to firmness in action. 充 used as 讓. Choo He explains it by. Choo He explains it by 建.

Ch. 13. Of what importance to a minister—to government—it is to love what is good. 1. 爲政, — "to administer the government," as in ch. vi. 2. 有知慮乎, 一知 is in the low. 3rd tone; — “has he wisdom and deliberation?” — The three gifts mentioned here were those considered most important to government in that age, and Kung- sun Ch’ow knowing Yō-ching to be deficient in them, put his questions
4. "He is a man who loves what is good."
5. "Is the love of what is good sufficient?"
6. "The love of what is good is more than a sufficient qualification for the government of the empire;—how much more is it so for the state of Loo!
7. "If a minister love what is good, all within the four seas will count one thousand li but a small distance, and will come and lay their good thoughts before him.
8. "If he do not love what is good, men will say, 'How self-conceited he looks? He is saying to himself, I know it.' The language and looks of that self-conceit will keep men off at a distance of one thousand li. When good men stop one thousand li off, calumniators, flatterers, and sycophants will make their appearance.

 accordingly. 4. On this par. it is said in the 日講: "In the administration of govt., the most excellent quality is without prejudice and dispassionately (中) to receive what is good. Now in regard to all good words and good actions, Yō-ching in his heart sincerely loves them." 5. 足 is what is simply sufficient. 優 is what is sufficient and more. 8. 詭訛, as defined by Choo He, is—自足其智,不嗜善言之貌, "the appearance of being satisfied with one's own knowledge, and having no relish for good words."
When a minister lives among calumniators, flatterers, and sycophants, though he may wish the state to be well governed, is it possible for it to be so?"

Chapter XIV. 1. The disciple Ch'in said, "What were the principles on which superior men of old took office?" Mencius replied, "There were three cases in which they accepted office, and three in which they left it.

2. "If received with the utmost respect and all polite observances, and they could say to themselves that the prince would carry their words into practice, then they took office with him. Afterwards, although there might be no remission in the polite demeanor of the prince, if their words were not carried into practice, they would leave him.

Ch. 14. Grounds of taking and leaving office. Comp. V, Pt. II, iv. The three cases mentioned here are respectively the 行可之仕, the 可得乎.
3. "The second case was that in which, though the prince could not be expected at once to carry their words into practice, yet being received by him with the utmost respect, they took office with him. But afterwards, if there was a remission in his polite demeanor, they would leave him.

4. "The last case was that of the superior man who had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, 'I must fail in the great point,—that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country.' The assistance offered in such a case might be received, but not beyond what was sufficient to avert death."

not "to go out to meet." 3. 雖未行其言 is to be understood as thought in the scholar's mind, corresponding to 言將行其言 in the preëd. par. In the 日講, indeed, the 言 there is made to be the language of the ruler, but see the gloss of the 儒互, in loc. 4. The assistance is in the shape of employment offered. If not, then 不可受 would not be a case of 就仕.
CHAPTER XV. 1. Mencius said, “Shun rose from among the channeled fields. Foo Yuē was called to office from the midst of his building frames; Kaou-kih, from his fish and salt; Kwan E-woo, from the hands of his jailer; Sun-shun Gaou, from his hiding by the seashore; and Pih-le He, from the market place.

2. “Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It
exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3. "Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

4. "If a prince have not about his court families attached to the laws and worthy counselors, and if abroad there are not hostile states or other external calamities, his kingdom will generally come to ruin.
CHAPTER XVI. Mencius said, "There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him."

mind by their lessons and remonstrances, and foreign danger will rouse him to carefulness and exertion.

CH. 16. HOW A REFUSAL TO TEACH MAY BE TEACHING. The 亦 in 色教 is not without its force, but we can hardly express it in a translation.

予不屑之教誨=予不屑教誨之.
The 者 carries us on to the next clause for an explanation of what has been said.

5. "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure."

米 by their lessons and remonstrances, and foreign danger will rouse him to carefulness and exertion.
BOOK VII

TSIN SIN. PART I

CHAPTER I. 1. Mencius said, "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven.

TITLE OF THIS BOOK.—Like the previous books, this is named from the commencing words—盡心, "The exhausting of all the mental constitution." It contains many more chapters than any of them, being, for the most part, brief enigmatical sentences, conveying Mencius's views of human nature. It is more abstruse also, and the student will have much difficulty in satisfying himself that he has really hit the exact meaning of the philosopher. The author of the 四書考根說 says: "This book was made by Mencius in his old age. Its style is terse, and its meaning deep, and we cannot discover an order of subjects in its chapters. He had completed the previous six Books, and this grew up under his pencil, as his mind was affected, and he was prompted to give expression to his thoughts. The first chapter may be regarded, however, as a compendium of the whole."

CH. 1. BY THE STUDY OF OURSELVES WE COME TO THE KNOWLEDGE OF HEAVEN, AND HEAVEN IS SERVED BY OUR OBEYING OUR NATURE. 1. 知其心 is, I conceive, to make one's self acquainted with all his mind, to arrest his consciousness, and ascertain what he is. This of course gives a man the knowledge of his nature, and as he is the creature of Heaven, its attributes must be corresponding. It is much to be wished that instead of the term Heaven, vague and indefinite, Mencius had simply said, "God." I can get no other meaning from this par. Choo He, however, and all his school, say that there is no work or labor in 知其心; that it is the 知至 of the Confucian chapter in the "Superior Learning," according to their view of it; that all the labor is in 知其性, which is the 物格 of that chapter. If this be correct, we should translate: "He who completely develops his mental constitution, has known (come to know) his nature," but I cannot construe
2. "To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

3. "When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character for whatever issue;—this is the way in which he establishes his Heaven-ordained being."

The words so. 2. The "preservation" is the holding fast what we have from Heaven, and the "nourishing" is the acting in harmony therewith, so that the "serving Heaven" is just being and doing what it has intimated in our constitution to be its will concerning us. 3. 命 is our nature, according to the opening words of the Chung Yung,—天 命之謂性. 立 is to be taken as an active verb. 不 貳 = 不 疑. "causes no doubts," i. e., no doubts as to what is to be done. 俟 之, —之 referring to 狀 樂.—It may be well to give the views of Chao K'e on this chapter. On the first paragraph he says: "To the nature there belong the principles of benevolence, righteousness, propriety, and knowledge. The mind is designed to regulate them (心以制之), and having the distinction of being correct, a man can put forth all his mind to think of doing good, and then he may be said to know his nature. When he knows his nature, he knows that the way of Heaven considers what is good to be excellent." On the second par. he says: "When one is able to preserve his mind, and to nourish his correct nature, he may be called a man of perfect virtue (仁 人). The way of Heaven loves life, and the perfect man also loves life. The way of Heaven is without partiality, and only approves of the virtuous. Thus the acting of the perfect man agrees with Heaven, and hence it is said,—this is the way by which he serves Heaven." On the third par. he says: "The perfect man in his conduct is guided by one law. Although he sees that some who have gone before him have been short-lived, and some long-lived, he never has two minds, or changes his way. Let life be short as that of Yen Yuen, or long as that of the duke of Shaou, he refers either case equally to the appointment of Heaven, and cultivates and rectifies his own person to wait for that. It is in this way he establishes the root of Heaven's appointments" (此 所以立 命之本). These explanations do not throw light upon the text, but they show how that may be treated independently of the school of Choo Ho. And the equal unsatisfactoriness of his interpretation may well lead the student—the foreign student especially—to put forth his strength on the study of the text more than on the commentaries.
CHAPTER II. 1. Mencius said, "There is an appointment for everything. A man should receive submissively what may be correctly ascribed thereto.

2. "Therefore, he who has the true idea of what is Heaven's appointment will not stand beneath a precipitous wall.

3. "Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of Heaven.

4. "Death under handcuffs and fetters cannot correctly be so ascribed."

Ch. 2. Man's Duty as Affected by the Decrees or Appointments of Heavens. What may be correctly ascribed thereto and what not. Choo He says this is a continuation of the last chapter, developing the meaning of the last paragraph. There is a connection between the chapters, but 命 is here taken more widely, as extending not only to man's nature, but all the events that befell him. 正命, "the correct appointment," i.e., that which is directly the will of Heaven. No consequence flowing from evil or careless conduct is to be understood as being so. Choo He's definition is—莫之致而至者乃為正命, "that which comes without being brought on is the correct appointment."—Chaou K'ie says there are three ways of speaking about the appointments or decrees of Heaven. Doing good and getting good is called 受命, "receiving what is appointed." Doing good and getting evil is called 遭命, "encountering what is appointed." Doing evil and getting evil is called 隨命, "following after what is appointed." It is only the first of these cases that is spoken of in the text. It must be borne in mind, however, that by 命 here Ch'aou understands death, and that only, and we should acquiesce in this, if there did not seem to be a connection between this chapter and the preceding. 2. 知命者, he who knows or has the true notion of, etc. 崖, "precipitous" and likely to fall. 4. The fetters are understood to be those of an evildoer. 桎 are fetters for the hands, and桎 those for the feet.
CHAPTER III. 1. Mencius said, "When we get by our seeking and lose by our neglecting;—in that case seeking is of use to getting, and the things sought for are those which are in ourselves.

2. "When the seeking is according to the proper course, and the getting is only as appointed;—in that case the seeking is of no use to getting, and the things sought are without ourselves."

CHAPTER IV. 1. Mencius said, "All things are already complete in us.

Ch. 3. Virtue is sure to be gained by seeking it, but riches and other external things not. This general sentiment is correct, but truth is sacrificed to the point of the antithesis, when it is said in the second case that seeking is of no use to getting. The things "in ourselves" are benevolence, righteousness, propriety, and knowledge, the endowments proper of our nature. The things "without ourselves" are riches and dignities. The proper course to seek these is that ascribed to Confucius, advancing according to propriety, and retiring according to righteousness, but yet they are not at our command and control.

Ch. 4. Man is fitted for, and happy in, doing good, and may perfect himself therein. 1. This par. is quitomystical. The all things are taken only as the principles of all things, which all things moreover are only the relations of society. If we extend them farther, we only get
2. "There is no greater delight than to be conscious of sincerity on self-examination.

3. "If one acts with a vigorous effort at the law of reciprocity, when he seeks for the realization of perfect virtue, nothing can be closer than his approximation to it."

CHAPTER V. 1. Mencius said, "To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature;—this is the way of multitudes."

CHAPTER VI. Mencius said, "A man may not be without shame. When one is ashamed of having been without shame, he will afterwards not have occasion for shame."

embarrassed. 2. The 誠 here is that so largely treated of in the Chung Yung. 3. 誠 is the judging of others by ourselves, and acting accordingly. Comp. the Doctrine of the Mean, xiii, 3.

Ch. 5. How many act without thought. Comp. Conf. Ana., VIII, ix. 行之, 由之, ー之 is to be understood of 道, but 其 道 = "its nature," its propriety, which is the object of 聘, and its grounds, which is the object of 察. Choo He defines 聘 as 知之明, "knowing clearly," and 察 as 識之精, "knowing minutely and exactly." "There is much activity," says the 備旨, "in the two verbs." This use of 聘 is not common.

Ch. 6. The value of the feeling of shame. The last 聘= shameful conduct.
Chapter VII. 1. Mencius said, “The sense of shame is to a man of great importance.

2. “Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.

3. “When one differs from other men in not having this sense of shame, what will he have in common with them?”

Chapter VIII. 1. Mencius said, “The able and virtuous monarchs of antiquity loved virtue and forgot power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles, and were oblivious of the power of princes.

Ch. 7. The same subject. The former ch., it is said, was by way of exhortation (以勸); this is by way of warning (以戒). The sec. par. is aimed at the wandering scholars of Mencius’s time, who were full of plots and schemes to unite and disunite the various princes. 機—“springs of motion,” “machinery.” The third par. may also be translated, “If a man be not ashamed at his being not like other men,” etc.

Ch. 8. How the ancient scholars maintained the dignity of their character and principles. 勝 is not virtue in the abstract, but the good which they saw in others, in the scholars namely. 勝 is their own “power.” As applied to the
Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them. If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?

CHAPTER IX. 1. Mencius said to Sung Kow-ts'een, "Are you fond, sir, of traveling to the different courts? I will tell you about such traveling.

2. "If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same."

scholars, however, these things have to be reversed. They loved their own virtue (其道), and forgot the power of men, i. e., of the princes.

CH. 9. HOW A PROFESSIONAL ADVISER OF THE PRINCES MIGHT BE ALWAYS PERFECTLY SATISFIED. THE EXAMPLE OF ANTIQUITY. 1. Some make the party spoken to in this ch. to be Kow (鉤 read as 鉤)-ts'een of Sung. Nothing is known of him, but that he was one of the adventurers, who traveled about tendering their advice to the different princes.

2. To translate 知之 as I have done here, can hardly be called a paraphrase. Choo He, after Chaou K'e, explains 嘘嘆 as "the appearance of self-possession and freedom from desire." "Perfectly satisfied"
3. *Kow-ts'een* said, "What is to be done to secure this perfect satisfaction?" Mencius replied, "Honor virtue and delight in righteousness, and so you may always be perfectly satisfied.

4. "Therefore, a scholar, though poor, does not let go his righteousness; though prosperous, he does not leave his own path.

5. "Poor and not letting righteousness go;—it is thus that the scholar holds possession of himself. Prosperous and not leaving the proper path;—it is thus that the expectations of the people are not disappointed.

6. "When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated

conveys the idea of the phrase. 3. It is to be understood that the "virtue" is that which the scholar has in himself, and the "righteousness" is the course which he pursues.

4. "Holds possession of himself,"—i. e., has what he chiefly loves and seeks. 6. 古之人, 人=士. —Choo He observes: "This chapter shows
their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole empire virtuous as well.”

Chapter X. Mencius said, “The mass of men wait for a king Wán, and then they will receive a rousing impulse. Scholars distinguished from the mass, without a king Wán, rouse themselves.”

Chapter XI. Mencius said, “Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond the mass of men.”

how the scholar, attaching weight to what is internal, and holding what is external light will approve himself good in all places and circumstances.”

Ch. 10. How people should get their inspiration to good in themselves. 全民，—“all the people,” i.e., ordinary people. 豪傑 = 俊傑, in II, Pt. I, v, I. When a distinction is made between the characters, he who in wisdom is the first of 10,000 men, is called 英; the first of 1,000 is called 傑; the first of 100 is called 豪; the first of 10 is called 俊.

Ch. 11. Not to be elated by riches is a proof of superiority. Han and Wei,—see I, Pt. I, i, 1, notes. “The families of Han and Wei,”—i.e., the wealth and power of those families. 附, used for 益, “to increase,” indicates the externality of the additions. 歇然 is defined—不自滿足意, “not being full of and satisfied with one’s self.”
Chapter XII. Mencius said, "Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death."

Chapter XIII. 1. Mencius said, "Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.

Ch. 12. When a ruler's aim is evidently the people's good, they will not murmur at his harshest measures. The first part is explained rightly of toils in agriculture, road making, bridge making, etc., and the second of the administration of justice, where I should prefer thinking that Mencius had the idea of a just war before him. Comp. Ana., XX, ii, 2. 佚道，"a way of ease"; 生道，"a way of life."

Ch. 13. The different influence, exercised by a chief among the princes, and by a true sovereign. 1. 厭 is explained in the dict., with reference to this passage, by 樂。It is the same as 姬和 難 虞=歡諧。蜂蜂 is 廣大自得之貌，"the appearance of enlargement and self-possession." In illustration of the condition of the people under a true sovereign, commentators generally quote a tradition of their state in the golden age of Yaou, when "entire harmony reigned under heaven, and the lives of the people passed easily away." Then the old men smote the clods, and sang,—

日出而作，日入而息，飢井而飲，耕田而食，帝力於我何有哉，"At sunrise we rise, and at sunset we rest. We dig our wells and drink; we cultivate our fields and eat.—

What is the strength of the emperor
2. "Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3. "Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!"
Chapter XIV. 1. Mencius said, "Kindly words do not enter so deeply into men as a reputation for kindness.

2. "Good government does not lay hold of the people so much as good instructions.

3. "Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts."

Chapter XV. 1. Mencius said, "The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

Chi. 14. The value to a ruler of reputation and moral influences. Kindly words are but brief, and on an occasion. A reputation for kindness must be the growth of time and of many evidences. With the whole chapter, compare Ana., II, iii.

Chi. 15. Benevolence and righteousness are natural to man, parts of his constitution. 1. I translate 良 by "intuitive," but it serves also to denote the "goodness" of the nature of man. Choo He so defines it: 良者木然之善
2. "Children carried in the arms all know to love their parents, and when they are grown a little, they all know to love their elder brothers.

3. "Filial affection for parents is the working of benevolence. Respect for elders is the working of righteousness. There is no other reason for those feelings;—they belong to all under heaven."

Chapter XVI. Mencius said, "When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small.

也。2. 孩 is defined in the dict. by 小兒笑, "an infant smiling." When an infant has reached to this, then it is 人所提挈, "taken by people in their arms." 3. 達之下 must be supplemented by 無不同, "extend them (carry the inquiry about them) to all under heaven, and they are the same." This is just laying down universality as a test that those feelings are intuitive to us. Ch'ao K'e, however, explains differently: "Those who wish to do good, have nothing else to do but to extend these ways of children to all under heaven."

Ch. 16. How WHAT SHUN WAS DISCOVERED ITSELF IN HIS GREATEST
But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood."

**Chapter XVII.** Mencius said, "Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire;—to act thus is all he has to do."

**Chapter XVIII.** 1. Mencius said, "Men who are possessed of intelligent virtue and prudence in
affairs will generally be found to have been in sickness and troubles.

2. "They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions against calamity. On this account they become distinguished for their intelligence."

Chapter XIX. 1. Mencius said, "There are persons who serve the prince;—they serve the prince, that is, for the sake of his countenance and favor.

Ch. 19. Four different classes of ministers. 1. 有事君人是, the person is joined with 君, and not to be taken with 君. Mencius speaks of 君, "persons," and not 臣, "ministers," to indicate his contempt. 知者, 恒存乎疾. 疾 means properly "fever," "any feverish disease," but here 疾 = distresses generally. 2. 惟, not joined with 孤, but qualifying the whole sentence. 獨 = 孤, "fatherless," friendless, not having favor with the sovereign. 孳子 is not the child of one who is a concubine merely, but a concubine in disgrace, or one of a very low rank. 孳 is taken as if it were 爲, the shooting forth of a tree after it has been cut down.
2. "There are ministers who seek the tranquillity of the state, and find their pleasure in securing that tranquillity.

3. "There are those who are the people of Heaven. They, judging that, if they were in office, they could carry out their principles, throughout the empire, proceed so to carry them out.

4. "There are those who are great men. They rectify themselves and others are rectified."

CHAPTER XX. 1. Mencius said, "The superior man has three things in which he delights, and to be ruler over the empire is not one of them.

exclusively." 2. 社稷臣, see Con. Ana., XVI, i, 2. 悅, it will be seen, is not used here, as in the last par.

3. 天民,—"Heaven's people," those who seem dearer to Heaven and more favored by it. Comp. V, I, Pt. I, vii, 5. 4. "The great men," are the sages, the highest style of men. 物 is to be understood of persons = 君民, "the sovereign and the people." —The first class of ministers may be styled the mercenary; the second, the loyal; the third have no selfishness, and they embrace the whole empire in their regards but they have their defined aims to be attained by systematic effort, while the fourth, unconsciously but surely, produce the grandest results.

Ch. 20. THE THINGS WHICH THE SUPERIOR MAN DELIGHTS IN. IMPERIAL SWAY IS NOT AMONG THEM. 1. 王天下 is to be taken as simply = 孟天 下. The possession of the sovereign sway is indicated, and not the carrying out of the true imperial
2. "That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety;—this is one delight.

3. "That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;—this is a second delight.

4. "That he can get from the whole empire the most talented individuals, and teach and nourish them;—this is the third delight.

5. "The superior man has three things in which he delights, and to be ruler over the empire is not one of them."

CHAPTER XXI. 1. Mencius said, "Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.
2. "To stand in the center of the empire, and tranquilize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here.

3. "What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;—for this reason that it is determinately apportioned to him by Heaven.

4. "What belongs by his nature to the superior man are benevolence, righteousness, propriety, and of doing good. 2. This advances on the meaning of the first par. The individual indicated is the emperor, who by his position can benefit the myriads of the people, and therein he feels delight. 所性—what belongs to him by nature. 3. 君子 is not to be interpreted only of the prince of a state or the emperor. Indeed, in the two preceding paragraphs, though the individuals indicated are in those positions, the phrase, as well as here, has its moral significance. 分 (low 3rd tone) 定故也,—the nature is complete as given by Heaven. It can only be developed from within. Nothing can be added to it from without. This seems to be the idea.
knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand to arrange themselves, without being told."

CHAPTER XXII. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea when he heard of the rise of King Wăn. He roused himself and said, "Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.'
T'ae-kung, to avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of King Wăn, he said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' If there were a prince in the empire, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2. "Around the homestead with its five mow, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. Each family had five brood hens and two brood sows, which were kept to their breeding seasons, and thus..."
the old were able to have flesh to eat. The husbandmen cultivated their farms of one hundred mow, and thus their families of eight mouths were secured against want.

3. “The expression, ‘The chief of the West knows well how to nourish the old,’ refers to his regulation of the fields and dwellings, his teaching them to plant the mulberry and nourish those animals, and his instructing the wives and children, so as to make them nourish their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished, but among the people of King Wăn, there were no aged who were starved or famished. This is the meaning of the expression in question.”

the number of brood sows and hens apportioned to a family. 3. 此之謂 refers to 所 謂 ... 者, at the beginning. The whole paragraph is the explanation of that expression, 田 里, 一 里 is the dwelling place, the five mow allotted for buildings.
Chapter XXIII. 1. Mencius said, “Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light;—so the people may be made rich.

2. “Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than can be consumed.

3. “The people cannot live without water and fire, yet if you knock at a man’s door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the empire so
as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?"

Chapter XXIV. 1. Mencius said, "Confucius ascended the eastern hill, and Loo appeared to him small. He ascended the T'ae Mountain, and all beneath the heavens appeared to him small. So, he who has contemplated the sea, finds it difficult to think anything of other waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of others.

according to propriety;—and yet it is granted. 謹 is the general name for all kinds of peas and beans. 糀, as in Ana., XII, xi, 3.

Ch. 24. How the great doctrines of the sages are to be advanced to by successive steps. 1. This par. illustrates the greatness of the sage's doctrines. The eastern hill was on the east of the capital of Loo. Some identify it with a small hill, called Fang (防), in the district of K'eulhfoi (曲阜), at the foot of which Confucius's parents were buried; others with a hill named Mung (蒙), in the district of Pe in the department of Echow. The T'ae Mountain is the chief of the five great
2. "There is an art in the contemplation of water.
   — It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted even through an orifice illuminates.

3. "Flowing water is a thing which does not proceed till it has filled the hollows in its course. The student who has set his mind on the doctrines of the sage, does not advance to them but by completing one lesson after another."

CHAPTER XXV. 1. Mencius said, "He who rises at cockcrowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun."
2. "He who rises at cockcrowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

3. "If you want to know what separates Shun from Chih, it is simply this,—the interval between the thought of gain and the thought of virtue."

Chapter XXVI. 1. Mencius said, "The principle of the philosopher Yang was—'Each one for himself.' Though he might have benefited the whole empire by plucking out a single hair, he would not have done it.

a sage, he is treading in the steps of one. 2. Chih (鶉 being used for 鳥) is the robber Chih; see III, Pt. II, x, 3. 爲利,一爲 is used here as in ch. xix, 1. I should prefer myself to read it in the low 3rd tone. It is observed by the scholar Ch'ing that "by good and gain" are intended the public mind and the selfish mind (公私而已). 3. 二者之分,無他,利與善之閒 also. 徒也欲知舜與 孺為利者,馴之 利 爲 利 之 也。 Tm m-m-ti, t-nil. Tm m-m-ti 2. "He who rises at cockcrowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

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Chapter XXVI. 1. Mencius said, "The principle of the philosopher Yang was—'Each one for himself.' Though he might have benefited the whole empire by plucking out a single hair, he would not have done it.
2. "The philosopher Mih loves all equally. If by rubbing smooth his whole body from the crown to the heel, he could have benefited the empire, he would have done it.

3. "Tsze-moh holds a medium between these. By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

4. "The reason why I hate that holding to one point is the injury it does to the way of right principle. It takes up one point and disregards a hundred others."

2. The philosopher Mih, see III, Pt. I, v, l; Pt. II, ix, 9, 10, 14. We are not to understand the rubbing the body smooth as an isolated act which somehow would benefit the empire. The smoothness would arise from labors undergone for the empire, like those of the great Yu, who wrought and waded till he had worn away all the hair on his legs. See the 集 譜, in loc. 3. Of Tsze-moh nothing seems to be known, but that he belonged to Loo.

referring to a mean between the selfishness of Yang Choo and the transcendentalism of Mih Teih. 道 mentioned in par. 4. The necessity of attending to the exigency of circumstances is illustrated by saying that a case may be conceived when it would be duty to deny a single hair to save the empire, and a case when it would be duty to rub the whole body smooth to do so. The orthodox way (道) of China is to do what is right with reference to the whole circumstances of every case and time.
Chapter XXVII. 1. Mencius said, "The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure their palate. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

2. "If a man can prevent the evils of hunger and thirst from being any evils to his mind, he need not have any sorrow about not being up with other men."

Ch. 27. The importance of not allowing the mind to be injured by poverty and a mean condition.

1. 甘 perhaps is used adverbially, "readily"; comp. II, Pt. I, i, 11. The two clauses皆有害人能無以飢渴之害、心腹有飢渴之害、也惟者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、是未得飲食之者甘飲、는 이상의 결과를 가져올 것입니다.
CHAPTER XXVIII. Mencius said, “Hwuy of Lew-hea would not for the three highest offices of state have changed his firm purpose of life.”

CHAPTER XXIX. Mencius said, “A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, and stop without reaching the spring, is after all throwing away the well.”

CHAPTER XXX. 1. Mencius said, “Benevolence and righteousness were natural to Yaou and Shun. T'ang
and Woo made them their own. The five chiefs of the princes feigned them.

2. "Having borrowed them long and not returned them how could it be known they did not own them?"

Chapter XXXI. 1. Kung-sun Ch'ow said, "E Yin said, 'I cannot be near and see him so disobedient to reason,' and therewith he banished T'ae-kēā to T'ung. The people were much pleased. When T'ae-kēā became virtuous, he brought him back, and the people were again much pleased.

2. "When worthies are ministers, may they indeed banish their sovereigns in this way, when they are not virtuous?"

3. Mencius replied, "If they have the same
purpose as E Yin, they may. If they have not the same purpose, it would be usurpation."

CHAPTER XXXII. 1. Kung-sun Ch'ow said, "It is said, in the 'Book of Poetry,'

'He will not eat the bread of idleness!'

How is it that we see superior men eating without laboring?" Mencius replied, "When a superior man resides in a country, if its sovereign employ his counsels, he comes to tranquillity, wealth, honor, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there be than this of not eating the bread of idleness?"

followed what seems the most likely meaning of them. 志 is the purpose, not suddenly formed on an emergency, but the determination and object of the whole life. It is said—志以其素定者言.

Ch. 32. THE SERVICES WHICH A SUPERIOR MAN RENDERS TO A COUNTRY ENTITLE HIM, WITHOUT DOING OFFICIAL DUTY, TO SUPPORT. This is an instance of the oft-repeated insinuation against Mencius, that he was content to be supported by the princes, while he would not take office; comp. III, Pt. I, iv; Pt. II, iv. 詩曰，—see the She-king, I, ix, Ode VIII. 素=空, "empty," without doing service. The old comm. and the new differs somewhat in their interpretations of the ode, but they agree in understanding its great lesson to be that people should not be receiving emolument, who do not actively serve their country. 興，—"plowing," laboring. This term is suggested from the ode, where it occurs. 用之，—"use him," i. e., his counsels, not as a minister.
Chapter XXXIII. 1. The king’s son, Teen, asked Mencius, saying, “What is the business of the unemployed scholar?”

2. Mencius replied, “To exalt his aim.”

3. Teen asked again, “What do you mean by exalting the aim?” The answer was, “Setting it simply on benevolence and righteousness. He thinks how to put a single innocent person to death is contrary to benevolence; how to take what one has not a right to is contrary to righteousness; that one’s dwelling should be benevolence; and one’s path should be righteousness. When benevolence is the dwelling place of the heart, and righteousness the path of the life, the business of a great man is complete.”

Ch. 33. How a Scholar Prepares Himself for the Duties to Which He Aspires. 1. Teen was the son of the king of Ts’e. His question probably had reference to the wandering scholars of the time, whose ways he disliked. They were no favorites with Mencius, but he prefers to reply to the prince according to his ideal of the scholar. 3. 仁...義是也代表 the scholar’s thoughts, his
nursing his aim. 居...在, “the dwelling—what is it?” but in translating we are obliged to drop the direct interrogation. We can hardly take 大人 as in ch. xxx, 4, where it denotes the sages, the very highest style of men. Here it denotes rather the individuals in the various grades of official employment, to which “the scholar” may attain.
CHAPTER XXXIV. Mencius said, "Supposing that the kingdom of Tse were offered contrary to righteousness, to Ch'in Chung, he would not receive it, and all people believe in him, as a man of the highest worth. But this is only the righteousness which declines a dish of rice or a platter of soup. A man can have no greater crimes than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great excellencies because he possesses a small one?"

Ch. 34. How men judge wrongly of character, overlooking, in their admiration of one striking excellence, great failures and deficiencies. 1. 季 is the Ch'in Chung of III, Pt. II, x, which see. I substitute the surname to avoid translating 季. In the translation of 人莫大 弗, 弗 is taken as used for 乎, and what follows is under the regimen of 大, as if we were to complete the construction in this way: 人之罪莫大 乎 亡 親 云 云. Chao K'e interprets quite differently: "But what a man should exalt is the greatest virtues, the propriety and righteousness in the great relations of life. He, however, denies them, etc." Perhaps the solecism of taking 弗 for 乎 is better than this. 亡, used for 無, but as a verb.
CHAPTER XXXV. 1. T’aou Ying asked, saying, “Shun being emperor, and Kaou-yaou chief minister of justice, if Koo-sow had murdered a man, what would have been done in the case?”

2. Mencius said, “Kaou-yaou would simply have apprehended him.”

3. “But would not Shun have forbidden such a thing?”

4. “Indeed, how could Shun have forbidden it? Kaou-yaow had received the law from a proper source.”

5. “In that case what would Shun have done?”

Ch. 35. What Shun and his minister of crime would have done, if Shun’s father had committed a murder. 1. T’aou Ying was a disciple of Mencius. This is all that is known of him. ² is not to be understood here as merely = ³士, Ana, XVIII, ii; XIX, xix. The ²士 of Shun’s time was the same as the 大司憲 of the Chow dynasty, the officer of crime, under whom were the 士, and other subordinates. See the 集説, in loc. ²We must understand Kaou-yaou as the nominative to 軍. 之 must refer to Koo-sow though common, now understand 法 as the antecedent. No doubt the meaning is, “He would simply have observed the law, and dealt with Koo-sow accordingly.” ³有哪些, comp. III, Pt. I, ii, 3. It is here implied that the law of death for murder was the will of Heaven, that being the source to which a reference is made. Kaou-yaou again must be understood as the nominative to ²有. He, as minister of crime, had to maintain its authority superior to the imperial will.
6. "Shun would have regarded abandoning the empire as throwing away a worn-out sandal. He would privately have taken his father on his back, and retired into concealment, living somewhere along the seacoast. There he would have been all his life, cheerful and happy, forgetting the empire."

CHAPTER XXXVI. 1. Mencius, going from Fan to Ts'e, saw the king of Ts'e's son at a distance, and said with a sigh: "One's position alters the air, just as the nurture affects the body. Great is the influence of position! Are not we all men's sons?"

Ch. 36. How one's material position affects his air, and much more may moral character be expected to do so. 1. Fan was a city of Ts'e, a considerable distance from the capital, to which we must understand Mencius was proceeding. It still gives its name to a district of Puchow (濮州), in the department of Tungch'ang (東昌). Chaou K'e says that Fan was a city of Ts'e, the appanage of the king's sons by his concubines. On this view we should translate 王子 in the plural, but it proceeds from supposing that it was in Fan that Mencius saw the 王子, which the text does not at all necessitate. In 之齊 and 之宋 (p. 3), 之=往. 養=奉養, "revenues." 夫非盡人之子與, some understand 王子 in the phrase between 夫 and 非, "now, are not king's sons all," etc. But I prefer to understand with Chaou K'e, 凡人與王子, and in
2. Mencius said, "The residence, the carriages and horses, and the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more should a peculiar air distinguish him whose position is in the wide house of the world!

3. "When the prince of Loo went to Sung, he called out at the T‘ēē-chih gate, and the keeper said, 'This is not our prince. How is it that his voice is so like that of our prince?' This was occasioned by nothing but the correspondence of their positions.'"
CHAPTER XXXVII. 1. Mencius said, "To feed a scholar and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.

2. "Honoring and respecting are what exist before any offering of gifts.

3. "If there be honoring and respecting without the reality of them, a superior man may not be retained by such empty demonstrations."

CHAPTER XXXVIII. Mencius said, "The bodily organs with their functions belong to our Heaven-

Ch. 37. That he be respected is essential to a scholar's engaging in the service of a prince. 1. 禮 交之,—"having pig intercourse with him." 交 = 接 or 待. 獠, as distinguished from 禮, leads us to think of dogs or horses, animals to which we entertain a sentiment higher than to those which we keep and fatten merely for our eating. 2. 恭敬者 = 所謂恭敬者. The paragraph is an explanation of what is meant by those terms. 將 = 呈, "presented," "offered." 3. 拘 = 留.

Ch. 38. Only with a sage does the body act according to its design. This is translated according to the consenting view of the modern commentators, but perhaps not correctly. 形 is taken for the bodily organs,—the ears, eyes, hands, feet, etc.; and 色 for their manifested
conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization.”

Chapter XXXIX. 1. The King Seuen of Ts‘e wanted to shorten the period of mourning. Kung-sun Ch‘ow said, “To have one whole year’s mourning is better than doing away with it altogether.”

2. Mencius said, “That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him—‘Gently, gently, if you please.’ Your only course should be to teach such a one filial piety and fraternal duty.”

operations,—hearing, seeing, handling, etc. 是 used as in the phrase 形, “to tread upon the words,” that is, to fulfill them, to walk, act, according to them. The use of 形 in ch. xxi, 4, is analogous to this use of it here. One critic says: 形是 天性, 形色皆 天性 所在, 非指 形色 为 天性 也, “The bodily organs with their operations belong to our Heaven-conferred nature; the meaning is that in these is our Heavenly nature, not that they are that nature.”

Ch. 39. Reproof of Kung-sun Ch‘ow for assenting to the proposal to shorten the period of mourning. Comp. Con. Ana., XVII, xxi. 1. The mourning is to be understood as that of three years for a
3. At that time, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe a few months' mourning. Kung-sun Ch'ow asked, "What do you say of this?"

4. Mencius replied, "This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case where there was no hindrance, and the party neglected the thing himself."

parent. 3. The king's son here must have been a son by a concubine. Choo He, after Chao K'e, supposes that he was not permitted to mourn the three years, through the jealous or other opposition of the full queen. In this case the son was anxious to prolong his mourning as much as he could. This explanation, bringing in the opposition of the full queen or wife, seems to be incorrect. See the 集訟, in loc. While the father was alive, a son shortened the period of mourning for his mother. 4. 謂夫, 一夫 has a pronominal force.
Chapter XL. 1. Mencius said, "There are five ways in which the superior man effects his teaching.

2. "There are some on whom his influence descends like seasonable rain.

3. "There are some whose virtue he perfects, and some of whose talents he assists the development.

4. "There are some whose inquiries he answers.

5. "There are some who privately cultivate and correct themselves.

6. "These five ways are the methods in which the superior man effects his teaching."

Ch. 40. How the Lessons of the Sage Reach to All Different Classes. 1. The wish of the superior man is in all cases one and the same,—to teach. His methods are modified, however, by the different characters of men. 2. This class only want his influence, like plants which only need the dew of heaven. So was it, it is said, with Confucius and his disciples Yen Yuen and Tsang Sin. 3. 成德者=成其德者. So a
CHAPTER XLI. 1. Kung-sun Ch'ow said, "Lofty are your principles and admirable, but to learn them may well be likened to ascending the heavens, something which cannot be reached. Why not adapt your teaching so as to cause learners to consider them attainable, and so daily exert themselves."

2. Mencius said, "A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. E did not, for the sake of a stupid archer, change his rule for drawing the bow.

3. "The superior man draws the bow, but does not discharge the arrow. The whole thing seems to leap before the learner. Such is his standing exactly in the
middle of the right path. Those who are able, follow him."

Chapter XLII. 1. Mencius said, "When right principles prevail throughout the empire, one's principles must appear along with one's person. When right principles disappear from the empire, one's person must vanish along with one's principles.

2. "I have not heard of one's principles being dependent for their manifestation on other men."

Chapter XLIII. 1. The disciple Kung-too said, "When K'ang of T'ang made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?"

No man can be taught how to hit. That is his own act. He is taught to shoot, and that in so lively a manner that the hitting also is, as it were, set forth before him. So with the teacher and learner of truth. As the learner tries to do as he is taught, he will be found laying hold of what he thought unapproachable.

Ch. 42. One must live or die with his principles, acting from himself, not with regard to other men. 殉 means “to bury along with the dead,” to associate with in death as in life. Another meaning is 以身從物, “with the person to follow after things,” = to pursue. The first 道 is right principles in general. The other道 are those principles as held by individual men.

Ch. 43. How Mencius required the simple pursuit of truth in those whom he taught. K'ang was a younger brother of the prince of T'ang. His rank made Kung-tao think that more than ordinary
2. Mencius replied, "I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kâng of T'âng."

CHAPTER XLIV. 1. Mencius said, "He who stops short where stopping is not allowable, will stop short in everything. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.

2. "He who advances with precipitation will retire with speed."

respect should have been shown to him, and yet it was no doubt one of the things which made Mencius jealously watch his spirit. Comp. VI, Pt. II, ii, 6, 7.

Ch. 44. Where virtues are wanting, decencies may not be expected. Precipitate advances are followed by speedy retreats. The first par., it is said, has reference to errors of defect (不及者之弊), and the second to, those of excess (有過).
Chapter XLV. Mencius said, "In regard to inferior creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people generally. He is lovingly disposed to people generally, and kind to creatures."

Chapter XLVI. 1. Mencius said, "The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous. Even the wisdom of Yaou Shun did not extend to everything, but they attended

Ch. 45. The superior man is kind to creatures, loving to other men, and affectionate to his relatives. This was intended, no doubt, against the Mihist doctrine of loving all equally. 物=animals. The second 親 is not to be understood only of parents. Compare 親 親, D. M., xx, 12.

Ch. 46. Against the princes of his time who occupied themselves with the knowledge of, and regard for, what was of little importance. 1. 無不知, 無不愛 are not our "omniscient," and "all-loving," but show the tendency and adaptation of the wise and the benevolent. The clauses that follow, 當務之為急, 急 親賢之為務, show in what way truly great rulers come to an administration which appears to possess those characters. The use of the 而 in these clauses is idiomatic. To reduce it to the ordinary usages of the particle, we must take the first as 而惟當務之事為急, “but
earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.

2. "Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about the precept not to tear the meat with the teeth;—such things show what I call an ignorance of what is most important."

only are they earnest about the things which it is most important to know," and 惟急于親賢之務, "but only are they earnest about what is most important, the cultivating affection for the virtuous." The teaching of the chapter is substantially the same as that of Confucius, Ana., XII, xxii. 2. 繼, "coarse, unbleached, hempen cloth," worn in mourning the period of three months for distant relatives. 小功 is the name applied in the case of mourning which extends for five months. 放飯云云,—see the Book of Rites, I, Pt. I, iii, 54, 55.—These are cases adduced in illustration of what is insisted on in the previous paragraph;—the folly of attending to what is comparatively trivial, while overlooking what is important.
Chapter I. 1. Mencius said, "The opposite indeed of benevolent was the king Hwuy of Leang! The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for."

2. Kung-sun Ch'ow said, "What do you mean?" Mencius answered, "The king Hwuy of Leang, for the matter of territory, tore and destroyed his people,
leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call—‘beginning with what they do not care for, and proceeding to what they care for.’"

Chapter II. 1. Mencius said, ‘In the ‘Spring and Autumn’ there are no righteous wars. Instances indeed there are of one war better than another.

2. ‘‘Correction’ is when the supreme authority punishes its subjects by force of arms. Hostile states do not correct one another.”

with the bodies of his subjects. 所 愛 子弟 refers to Hwuy’s oldest son (I, Pt. I, v, 1). He is called a子弟, as being one of the youth of the kingdom. 殉 之,—comp. Pt. I, 45.

Ch. 2. How all the fightings recorded in the Ch’un Ts’ew were unrighteous:—A warning to the contending states of Mencius’ time. 1. 無義戰,—“no righteous battles.” Both Chaoou K’è and Choo He make 戰=戰伐之事, “the affairs of fighting and smiting,” i. e., all the operations of war detailed in the Ch’un Ts’ew. And rightly; for Mencius himself uses the term 伐 in the 3rd par. In the Ch’un Ts’ew itself there are mentioned of ‘fightings’ (戰) only 23, while the “smitings” (伐) amount to 213. There are specified in it also “invasions” (侵); “sieges” (圍); “carryings away” (遷); “extinguishings” (滅); “defeats” (敗); “takings” (取); “surprises” (襲); “pursuits” (追); and “defenses” (戍); all of which may likewise be comprehended under the term 戰. 3. Explains the assertion in the first. In the wars recorded by Confucius, one state or chief was said to 征 another, which could not be according to the meaning of the term. By 上 is intended the emperor; by 下 the princes. Comp. VI, Pt. II, vii, 2.
Chapter III. 1. Mencius said, “It would be better to be without the ‘Book of History’ than to give entire credit to it.

2. “In the ‘Completion of the War,’ I select two or three passages only, which I believe.

3. “The benevolent man has no enemy under heaven. When the prince, the most benevolent, was engaged against him who was the most the opposite, how could the blood of the people have flowed till it floated the pestles of the mortars?”

Ch. 3. With what reservation Mencius read the Shoo-king. This is a difficult chapter for Chinese commentators. Chaou K’e takes 書 of the Shoo-king, which is the only fair interpretation. Others understand it of books in general. Thus Julien translates—“Si omnino fidem adhibeas libris.” Many say that Mencius had in view only the portion of the Shoo-king to which he refers in the next par., but such a restriction of his language is entirely arbitrary. The strangest view is that of the author of the 四書 據 殘 說, whose judgments generally are sound and sensible. But he says here that Mencius is anticipating the attempts that would be made in after ages to corrupt the classics, and testifying against them. We can see how the remarks were directed against the propensity to warfare which characterized his contemporaries. 2. 武成 is the title of the third book in the 5th part of the Shoo-king, professing to be an account by King Woo of his enterprise against the tyrant, Chow. The words quoted in the next par. are found in par. 8. For 杖 there are diff. readings; see the 集 證, in loc. Doubtless there is much exaggeration in the language, but Mencius misinterprets the whole passage. The bloodshed was not done by the troops of King Woo, but by the forces of the tyrant turning against one another.
CHAPTER IV. 1. Mencius said, “There are men who say—‘I am skillful at marshaling troops, I am skillful at conducting a battle!’—They are great criminals.

2. “If the sovereign of a state love benevolence, he will have no enemy in the empire.

3. “When T’ang was executing his work of correction in the south, the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was—‘Why does he make us last?’

4. “When King Woo punished Yin, he had only three hundred chariots of war, and three thousand life guards.
5. "The king said, "Do not fear. Let me give you repose. I am no enemy to the people! On this, they bowed their heads to the earth, like the horns of animals falling off.'

6. "'Imperial correction' is but another word for rectifying. Each state wishing itself to be corrected, what need is there for fighting?"

CHAPTER V. Mencius said, "A carpenter or a carriage maker may give a man the circle and square, but cannot make him skillful in the use of them.”
Chapter VI. Mencius said, “Shun’s manner of eating his parched grain and herbs was as if he were to be doing so all his life. When he became emperor, and had the embroidered robes to wear, the lute to play, and the two daughters of Yaou to wait on him, he was as if those things belonged to him as a matter of course.”

Chapter VII. Mencius said, “From this time forth I know the heavy consequences of killing a man’s near relations. When a man kills another’s father, that other will kill his father; when a man kills...
another's elder brother, that other will kill his elder brother. So he does not himself indeed do the act, but there is only an interval between him and it."

Chapter VIII. 1. Mencius said, "Anciently, the establishment of the frontier gates was to guard against violence.

2. "Nowadays, it is to exercise violence."

Chapter IX. Mencius said, "If a man himself do not walk in the right path, it will not be walked in even by his wife and children. If he do not order of his elder brother," but the remark does not seem to regard that so much as to take occasion from it to warn rulers to make their government firm in the attachment of their subjects, and not provoke their animosity by oppressive acts. — "there is only one interval;" that is, the death of a man's father or brother is the consequence of his previous conduct, the slayer only intervening.

Ch. 8. The benevolence and selfishness of ancient and modern rule contrasted. Comp. I, Pt. II, v, 3; II, Pt. I, v, 3. But one does not see exactly how the ancient rule of examining the person, and not taking the goods, guarded against violence. Here, as elsewhere, Mencius is led away by his fondness for antithesis.

Ch. 9. A man's influence depends on his personal example and conduct. To the second ἄριστον we are to suppose ὁ ἄριστον as the nominative, while the third is like a verb in the
men according to the right way, he will not be able to get the obedience of even his wife and children.”

CHAPTER X. Mencius said, “A bad year cannot prove the cause of death to him, whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete.”

CHAPTER XI. Mencius said, “A man who loves fame may be able to decline a kingdom of a thousand chariots, but if he be not really the man to do such a thing, it will appear in his countenance, in the matter of a dish of rice or a platter of soup.”

*hiphil* conjugation. The *人* is not so much 他人, “other men.” The whole 使人不以道 simply = 出令不常理, “if his orders are not according to reason.”

Ch. 10. Corrupt times are provided against by established virtue. 不能殺, 不能亂, may be taken either actively or passively. 周于利者, “he who is complete in gain,” i. e., he who has gained much, and laid much by.
CHAPTER XII.  1. Mencius said, “If men of virtue and ability be not confided in, a state will become empty and void.

2. “Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

3. “Without the great principles of government and their various business, there will not be wealth sufficient for the expenditure.”

CHAPTER XIII.  Mencius said, “There are instances of individuals without benevolence, who have got possession of a single state, but there has been no instance of the whole empire’s being got possession of by one without benevolence.”

Ch. 12. Three things important in the administration of a state.

1. 不信, “be not confided to”; perhaps rather “confided in,” “Will become empty and void,”—Chaou K’e supplements thus, “If the prince do not consort with and confide in the virtuous and able, then they will go away, and a country without such persons is said to be empty and void.” 2. “The high and the low,”—that is, the distinction of ranks. 稽义 may be considered a hendiadys, and so 政事 in the next paragraph. 稽义 is the right, or rightness, on which the rules of propriety are founded, and 政事 is the various business that flows from the right principles of government.

Ch. 13. Only by benevolence can the empire be got. Many comm. put 有之 in the potential mood, as if it were 或有之. This is not allowable. Facts may be alleged that seem to be in opposition to the concluding statement. The commentator Tsow (酈) says: “From the dynasty of Tsin downwards, there have been cases, when the empire was got by men without benevolence, but in such cases, it has been lost again after one or two reigns.”
CHAPTER XIV. 1. Mencius said, "The people are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest.

2. "Therefore to gain the peasantry is the way to become emperor; to gain the emperor is the way to become a prince of a state; to gain the prince of a state is the way to become a great officer.

CH. 14. THE DIFFERENT ELEMENTS OF A NATION—THE PEOPLE, TUTELARY SPIRITS, AND SOVEREIGN, IN RESPECT OF THEIR IMPORTANCE. 1. 社 is properly the altar, or resting place of the spirit or spirits of the ground, and then used for the sacrifice to that spirit or those spirits. 祀, “pannicled millet,” and then generally the spirit or spirits presiding over grain. Together, the characters, 社 禳 denote the “tutelary spirits of a country,” on whom its prosperity depends, and to sacrifice to whom was the prerogative of its sovereign.—It is often said that the 社 was "to sacrifice to the spirits of the five kinds of ground, and the 祀 to sacrifice to those of the five kinds of grain." But this is merely one of the numerical fancies of which Chinese writers are fond. The five kinds of ground are mountains and forests (山 林), rivers and marshes (川 澤), mounds (丘 陵), places of tombs (墳 墓), and plains (原 領). But it would be easy to make another division, just as we have six, eight, and other ways of speaking about the kinds of grain. The regular sacrifices to these tutelary spirits were three: one in spring to pray for a good harvest; one in autumn, to give thanks for the harvest; and a third in the first month of winter. On occasions of calamity there were special services. 2. 丘民 = 介野之民, "the people of the fields and wilds," the peasantry. According to the Chow Le, nine husbandmen, heads of families, formed a tsing (井); four tsing formed a yih (邑); and four yih formed a k'ew (州), which would thus contain 144 families. But the phrase 人民, signifying the peasantry, is yet equivalent to "the people." Mencius uses it, his discourse being of the spirits of the land and grain.
3. "When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

4. "When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place."

CHAPTER XV. Mencius said, "A sage is the teacher of a hundred generations:—this is true of Pih-e and Hwuy of Lew-hea. Therefore when men now hear the character of Pih-e, the corrupt become pure,

4. The change of the社稷 is taken by most commentators as merely a destroying of the altars and building others. This is Choo He’ s interpretation:土 穀之神，不能 爲民 禳災捍患，則毁其壇壇而更置之，“when the spirits of the ground and grain cannot ward off calamities and evils from the people, then their altars and fences are thrown down and others in different places erected.” Chao K’e is more brief. He simply says that in such a case毁社稷而更置之, which may mean that they destroyed the altars or displaced the spirits themselves. A changing of the altars merely does not supply a parallel to the removal of the princes in the preceding paragraph. And there are traces of depositing the spirits in such a case, and appointing others in their places. See the 四書 書論, in loc.

Ch. 15. That Pih-e and Hwuy of Lew-hea were sages proved by the permanence of their influence. Comp. V, Pt. II, i; et al. “A
and the weak acquire determination. When they hear the character of Hwuy of Lew-hea, the mean become generous, and the niggardly become liberal. Those two made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused in this manner. Could such effects be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and were warmed by them!“

Chapter XVI. Mencius said, “Benevolence is the distinguishing characteristic of man. As embodied in man’s conduct, it is called the path of duty.”

Ana., XV, xxviii, which is very good. Choo He, however, mentions that in an edition of Mencius found in Korea, after 人也, there follow accounts of “righteousness,” “propriety,” and “wisdom”; 一義也者宜也, 云云. If that was the original reading, the final clause would be: “These, all united and named, are the path of reason.”
Chapter XVII. Mencius said, "When Confucius was leaving Loo, he said, 'I will set out by and by';—this was the way for him to leave the state of his parents. When he was leaving Ts'e, he strained off with his hand the water in which his rice was being rinsed, took the rice, and went away;—this was the way for him to leave a strange state.'

Chapter XVIII. Mencius said, "The reason why the superior man was reduced to straits between Ch'in and Ts'ae was because neither the princes of the time nor their ministers communicated with him.'
CHAPTER XIX. 1. Mih K‘e said, “Greatly am I from anything to depend upon from the mouths of men.”

2. Mencius observed, “There is no harm in that. Scholars are more exposed than others to suffer from the mouths of men.

3. “It is said, in the ‘Book of Poetry,’

‘My heart is disquieted and grieved,
I am hated by the crowd of mean creatures.’

This might have been said by Confucius. And again,

‘Though he did not remove their wrath,
He did not let fall his own fame.’

This might be said of King Wän.”

Ch. 19. Mencius comforts Mih K‘e under calumny by the reflection that it was the ordinary lot of distinguished men. 1. Of Mih K‘e, nothing is known beyond what is here intimiated. 理 is used in the sense of 靠, “to depend on.” This is given to it in the dict., with a reference to this passage. The meaning is that not only did he not have a good word from men, but was spoken ill of by them. 2. 悅, it is concluded, from the comment of Chao K‘e, is a mistake for 增, “to increase,” and 蕭 has substantially the same meaning. Retaining 悅, however, and taking 蕭 in its sense of this or these, we get a tolerable meaning.—“The scholar hates those many mouths.” 3. For the first quotation, see the She-king, I, iii, Ode I, st. 4, a description of her condition by the ill-used wife of one of the dukes of Wei (according to Choo He), and which Mencius somewhat strangely would apply to Confucius. For the second, see III, i, Ode III, st. 8, descriptive of the king T‘ae, though applied to Wän. 詞 is in the sense of 閤, “report,” “reputation.”
Chapter XX. Mencius said, "Anciently, men of virtue and talents by means of their own enlightenment made others enlightened. Nowadays, it is tried, while they are themselves in darkness, and by means of that darkness, to make others enlightened."

Chapter XXI. Mencius said to the disciple Kaou, "There are the footpaths along the hills;—if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind."

Ch. 20. How the Ancients Led on Men by their Example, while the Rulers of Mencius's Time Tried to Urge Men Contrary to their Example. In translating, I supply 古之 before 賢者, in contrast with the 今 below. To the two a very different force is given. The former is the constraining influence of example; the latter is the application of pains and penalties.

Ch. 21. That the Cultivation of the Mind May not Be Intermittent. 間, "spaces for the foot," = footpaths; 山徑 間, the "footpaths of the hill ways." 介 (read hēu, according to Choo He, though the dict. does not give such a sound to the character, nor do we find in it the meaning which suits this passage) 乃 "suddenly." 然, "suddenly." The Kaou here must have been a disciple of Mencius, different from the old Kaou, VI, Pt. II, iii. Chao K'e says that after studying with Mencius for some time, and before he fully understood his principles, he went off and addicted himself to some other teacher, and that the remark was made with reference to this course, and its consequences.
Chapter XXII. 1. The disciple Kaou said, “The music of Yu was better than that of King Wan.”

2. Mencius observed, “On what ground do you say so?” and the other replied, “Because at the pivot the knob of Yu’s bells is nearly worn through.”

3. Mencius said, “How can that be a sufficient proof? Are the ruts at the gate of a city made by a single two-horsed chariot?”
Chapter XXIII. 1. When Ts'e was suffering from famine, Ch'in Tsin said to Mencius, "The people are all thinking that you, Master, will again ask that the granary of T'ang be opened for them. I apprehend you will not do so a second time."

2. Mencius said, "To do it would be to act like Fung Foo. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards, he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Fung Foo, they ran and met him. Fung Foo..."
immediately bared his arms, and descended from the carriage. The multitude were pleased with him, but those who were scholars laughed at him.”

CHAPTER XXIV. 1. Mencius said, “For the mouth to desire sweet tastes, the eye to desire beautiful colors, the ear to desire pleasant sounds, the nose to desire fragrant odors, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment of Heaven in connection with them, and the superior man does not say of his pursuit of them, ‘It is my nature.’

2. “The exercise of love between father and son, the observance of righteousness between sovereign and officer, to be fighting with tigers, playing the part of a bravo.

Ch. 24. How the superior man subjects the gratification of his natural appetites to the will of Heaven, and pursues the doing of good without thinking that the amount which he can do may be limited by that will. 1. 1]之於味, “the mouth’s to tastes”; that is, its constitution so as to be pleased with certain tastes. So, all the other clauses. 有命焉, “there is the appointment of Heaven,” i. e., every appetite naturally desires its unlimited gratification, but a limited
of ceremony between guest and host, the display of knowledge in recognizing the talented, and the fulfilling the heavenly course by the sage;—these are the appointment of Heaven. But there is an adaptation of our nature for them. The superior man does not say, in reference to them, 'It is the appointment of Heaven.'"

Chapter XXV. 1. Haou-sang Puh-hae asked, saying, "What sort of man is Yō-ching?" Mencius replied, "He is a good man, a real man."

amount or an entire denial may be the will of Heaven. 2. 知之於賢者 is not "the possession of knowledge by the talented," but the exercise of wisdom in reference to them, recognizing and appreciating their excellence. The sentiment is well illustrated by the case of An Ying, the minister of Ts'e, able and wise, and yet insensible to the superior excellence of Confucius and his principles.—Choo He says well upon this chapter: "I have heard it observed by my master that the things mentioned in both of these paragraphs are in the constitution of our nature, and likewise ordained by Heaven. Mankind, however, consider that the first five are more especially natural, and, though they may be prevented from obtaining them, still desire them; and that the last five are more especially appointed by Heaven, so that if they do not come to them readily, they do not go on to put forth their strength to reach them. On this account, Mencius shows what is most important in each case, that he may induce a broader way of thinking in regard to the second class, and repress the way of thinking in regard to the first."

Ch. 25. The Character of the Disciple Yoh-ching. Different Degrees of Attainment in Character, Which Are to Be Aimed At. 1. Chaou K'e tells us that Haou-sang is the surname and Puh-hae the name and that the individual was a man of Ts'e. This is all we know of him.
2. "What do you mean by 'A good man,' 'A real man'?'

3. The reply was, "A man who commands our liking is what is called a good man.

4. "He whose goodness is part of himself is what is called a real man.

5. "He whose goodness has been filled up is what is called a beautiful man.

6. "He whose completed goodness is brightly displayed is what is called a great man.

7. "When this great man exercises a transforming influence, he is what is called a sage.

8. "When the sage is beyond our knowledge, he is what is called a spirit man.

3. It is assumed here that the general verdict of mankind will be on the side of goodness. Hence when a man is desirable, and commands universal liking, he must be a good man. 4. 有在己, "having in himself"; i. e., when a man has the goodness, without hypocrisy or pretense. Comp. VI, ii, 13. Goodness is an attribute entering into all the others, and I have therefore thrice expressed it in the translation. 8. 聖而不可知之之謂神,—with this we may compare what is said in the Doctrine of the Mean, 至誠如神, "the individual possessed of the most complete sincerity is like a spirit." In the critical remarks in the 四書合講, it is said,
9. "Yō-ching is between the two first characters, and below the four last."

CHAPTER XXVI. 1. Mencius said, "Those who are fleeing from the errors of Mih naturally turn to Yang, and those who are fleeing from the errors of Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received.

2. "Those who nowadays dispute with the followers of Yang and Mih, do so as if they were pursuing a stray pig, the leg of which after they have got it to enter the pen, they proceed to tie."

Indeed, that the expression in the text is stronger than that there, but the two are substantially to the same effect. Some would translate神 by "divine," a rendering which it never can admit of, and yet, in applying to man the term appropriate to the actings and influence of Him whose way is in the sea, and his judgments a great deep, Chinese writers are guilty of blasphemy, in the sense of derogating from the prerogatives of God.

Ch. 26. Recovered heretics should be received without casting their old errors in their teeth. 1. "they turn to the learned." "The learned" in Chinese phrase is equivalent to our "the orthodox." The name is still claimed in China by the followers of Confucius and other sages, in opposition to the Taoists and Buddhists. 2. The disputations are with those who had been Yangists and Mihists. This sense of招, "to tie the legs," is found in the dict. with reference to this passage.
CHAPTER XXVII. Mencius said, “There are the exactions of hempen cloth and silk, of grain, and of personal service. The prince requires but one of these at once, deferring the other two. If he require two of them at once, then the people die of hunger. If he require the three at once, then fathers and sons are separated.”

CHAPTER XXVIII. Mencius said, “The precious things of a prince are three—the territory, the people, the government and its business. If one value as most precious pearls and stones, calamity is sure to befall him.”

Ch. 27. The just exactions of the government are to be made discriminately and considerately. 布 is cloth, made from flax. 绢, — “silken fibers not spun,” but here, probably, silk, spun or unspun. 糧,—“grain unthreshed”; 米,—“the same threshed:—here together, grain generally. The tax of cloth and silk was due in summer, that of grain after harvest, and personal service was for the leisure of winter. 君 = 君. The prince might only require them, one at a time, and in their proper seasons.

Ch. 28. The precious things of a prince, and the danger of overlooking them for other things. 土,—“the productive ground,” and 地,—“land generally.” 君 as distinguished from 民 = “officers,” but the terms are not to be taken separately. So of 政事; see ch. xii.
Chapter XXIX. P'wan-shing Kwoh having obtained an official situation in Ts'e, Mencius said, "He is a dead man,—P'wan-shing Kwoh!" P'wan-shing Kwoh being put to death, the disciples asked, saying, "How did you know, Master, that he would meet with death?" Mencius replied, "He was a man who had a little ability, but had not learned the great doctrines of the superior man.—He was just qualified to bring death upon himself, but for nothing more."

Chapter XXX. 1. When Mencius went to T'ang, he was lodged in the upper palace.

Ch. 29. How Mencius predicted beforehand the death of P'wan-shing Kwoh. Comp. Conf. prediction of Tsze-foo's death, Con. Ana., XI, xi. Little is known of this Kwoh. He is said to have begun learning with Mencius, but to have soon gone away, disappointed by what he heard.

Ch. 30. The generous spirit of Mencius in dispensing his instructions. This, which is the lesson of the chapter, only comes out at the end, and has been commemorated, as being the remark of an individual, not of extraordinary character, and at first disposed to find fault with Mencius's disciples. 1. 之滕． —tz'in． 宮． —comp. 雪 宮, I, Pt. II, iv. This was evidently a palace appropriated by the duke of T'ang for the lodging of honorable visitors. The first 箇 is a verb, "was lodged." The second makes a compound noun
process of making had been placed there in a window, and when the keeper of the place came to look for it, he could not find it.

2. On this, some one asked Mencius, saying, "Is it thus that your followers pilfer?" Mencius replied, "Do you think that they came here to pilfer the sandal?" The man said, "I apprehend not. But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado."

with人. 業履, — the diet. has, with reference to this passage, 事物已為而未成 日業, "things being done, but not completed, are said to be 業." 2. 慶,— sow; up. 1st tone, "to hide," = to steal and hide. 日. 子 以 is, is, "these," referring to "followers." 夫子之設 科, 云云, — according to Choo He, this is the observation of Mencius's questioner, suddenly awaking to an understanding of the philosopher. Anciently, 夫子 was read 夫子, "now, I," and Mencius was supposed to be himself the speaker. Choo He is probably correct. 設 科 is better than 設教, conveying the idea of "exercises" suited to different capacities. 是心=向 道 之心.
Chapter XXXI. Mencius said, "All men have some things which they cannot bear;—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do;—extend that feeling to the things which they do, and righteousness will be the result."

2. "If a man can give full development to the feeling which makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, a wall, his righteousness will be more than can be called into practice.

Ch. 31. A man has only to give development to the principles of good which are in him, and show themselves in some things, to be entirely good and correct. This is a sentiment which we have found continually occurring in these analects. It supposes that man has much more power over himself than he really has. 2. 穿 = 穿 穴, "to make a hole through." 翻 = 翻 橋, "to jump over a wall." The two
3. "If he can give full development to the real feeling of dislike with which he receives the salutation, 'Thou,' 'Thou,' he will act righteously in all places and circumstances.

4. "When a scholar speaks what he ought not to speak, by guile of speech seeking to gain some end; and when he does not speak what he ought to speak, by guile of silence seeking to gain some end;—both these cases are of a piece with breaking through a neighbour’s wall."

CHAPTER XXXII. 1. Mencius said, "Words which are simple, while their meaning is far-reaching, are together are equivalent to "to play the thief." 3. "Thou," is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself, and "if he be careful to act so that men will not dare to speak to him in this style, he will go nowhere where he will not do righteousness."—This is rather far-fetched. 4. 舐,"to lick with the tongue." To find an antecedent to the 之, we must understand the person, who is spoken to; or before whom silence is kept; or, perhaps, merely gives effect to the verb in the general sense of "to gain some end."

CH. 32. AGAINST AIMING AT WHAT IS REMOTE, AND NEGLECTING WHAT IS NEAR. WHAT ARE GOOD WORDS AND GOOD PRINCIPLES. 1. 不下带, see the Book of Rites, I, Pt. II, iii. 14. The ancients did not look at a person below the girdle so that all above that might be considered as near, beneath the eyes. The phrase 近言,"words which are near," i.e.,
good words. Principles which, as held, are compendious, while their application is extensive, are good principles. The words of the superior man do not go below the girdle, but *great* principles are contained in them.

2. “The principle which the superior man holds is that of personal cultivation, but the empire is thereby tranquilized.”

3. “The disease of men is this: that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.”

on common subjects, simple, plain. So, Choo He; but the passage in the Le-ke is not so general as his commentary. It gives the rule for looking at the emperor. A minister is not to raise his eyes above the emperor’s collar, nor lower them below the girdle. Chaou K’e tries to explain the expression without reference to the ancient rule for regulating the looking at men. Acc. to him, “words not below the girdle are all from near the heart.” 2. This is the explanation of 守約而施博. The paragraph is a good summary of the teaching of the Great Learning.
Chapter XXXIII. 1. Mencius said, "Yaou and Shun were what they were by nature; T'ang and Woo were so by returning to natural virtue.

2. "When all the movements, in the countenance and every turn of the body, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from real sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right.

3. "The superior man performs the law of right, in order that he may wait simply for what has been appointed."

Ch. 33. The perfect virtue of the highest sages, and how others follow after it. 1. Comp. Pt. I, xxx, but it has not here a special reference to certain virtues as there. 2. This is an exhibition of the highest style of virtue—that of Yaou and Shun, which does everything right, with no motive beyond the doing so. "Weeping is from real sorrow, and not because of the living,"—i.e., there is nothing of show in it, and no wish to make an impression on others. 3. Describes the virtue that is next in degree, equally observant of right, but by an intellectual constraint. "The proper course indicated by Heavenly principles."
CHAPTER XXXIV. 1. Mencius said, "Those who give counsel to the great should despise them, and not look at their pomp and display.

2. "Halls several times eight cubits high, with beams projecting several cubits;—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds;—these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me;—these, though my wishes were

Ch. 34. He who undertakes to counsel the great, should be morally above them. 1. 大人—"great men." The phrase is to be understood not of the truly great, as in ch. xxv, 6, et al., but of the socially great, with an especial reference to the princes of the time, dignified by their position, but without corresponding moral qualities. 2. 堂高, 云云, all the corresponding clauses, are under the government of some words like 彼大人有,—"those great men have," to which 我弗為,—"I would not do," respond. 棧題,—these may be seen in the more important temples and public buildings throughout China, projecting all round, beneath the eaves. 般樂,—see ii, Pt. I, iv. 4. 驅騂田獵,
realized, I would not have. What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients.—Why should I stand in awe of them?"

CHAPTER XXXV. Mencius said, "To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few: in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many: in some things he may be able to keep his heart, but they will be few."

"spurring and galloping in hunting."在彼者，—what are in them," the things which they esteem so.在我者＝the things which I esteem.

Ch. 35. The regulation of the desires is essential to the nourishment of the heart. 欲 must be taken in a bad, or, at least an inferior sense, = the appetites, while 心 is the heart naturally disposed to all virtue. 雖有不存焉，—"although there are"—virtues of the heart, that is,—"which are not preserved."
CHAPTER XXXVI. 1. Mencius said, "Tsăng Seih was fond of sheep dates, and his son, the philosopher Tsăng, could not bear to eat sheep dates."

2. Kung-sun Ch'ow asked, saying, "Which is best, —minced meat and roasted meat, or sheep dates?" Mencius said, "Minced and roasted meat, to be sure." Kung-sun Ch'ow went on, "Then why did the philosopher Tsăng eat minced and roasted meat, while he would not eat sheep dates?" Mencius answered, "For minced and roasted meat there is a common liking, while that for sheep dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar."

Ch. 36. The filial feeling of Tsăng-tsze seen in his not eating dates. 1. 羊棗—"sheep dates," the small black northern date, so called from its resembling sheep's dirt. Such is Choo He's account of the fruit. The writer of the 四書攤餘說, in loc., however, seems to make out a case for 羊棗 being a kind of persimmon. Still, why call it a date? 2. Shih's liking for the small dates was peculiar, and therefore the sight of them brought him vividly up to his son, and he could not bear to eat such dates. There are many rules for 養名,—"avoiding the name," of parents, ancestors, emperors, etc.; see the Lc-ke, I, Pt. I, v, 15–20; et al.
CHAPTER XXXVII. 1. Wan Chang asked, saying, "Confucius, when he was in Ch’in, said, 'Let me return. The scholars of my school are ambitious but hasty. They are for advancing and seizing their object, but cannot forget their early ways.' Why did Confucius, when he was in Ch’in, think of the ambitious scholars of Loo?"

2. Mencius replied, "Confucius not getting men pursuing the true medium, to whom he might communicate his instructions, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought that Confucius did not wish to get men pursuing the true medium, but being unable to assure..."
himself of finding such, he therefore thought of the next class."

3. "I venture to ask what sort of men they were who could be styled 'The ambitious'?

4. "Such," replied Mencius, "as K'in Chang, Tsang Seih, and Muh P'ei, were those whom Confucius styled 'ambitious.'"

5. "Why were they styled 'ambitious'?"

6. The reply was, "Their aim led them to talk magniloquently, saying, 'The ancients!' 'The ancients!' But their actions, compared with their words, did not come up to them."

Wan Chang was quoting from memory. 2. See Con. Ana., XIII, xxi. As Mencius quotes that chapter, some think that there should be a 焉 in the text after 孔子. 4. K'in Chang is the Laou mentioned in Con. Ana., IX, vi. 6. So acc. to Choo He, who quotes an instance from the Taoist philosopher Chwang, of the waywardness of Laou, but Chwang's accounts of Confucius and his disciples are not much to be trusted. The identification of the individual in the text with Laou, however, is no doubt correct, though Chaou K'e makes him to be the Sze of the Analects, referring to XI, xvii, 3, "Sze is specious," and adding that he played well on the l'in, and was therefore styled K'in. See the 四書 播餘 說 in loc. Of Muh P'ei nothing is known, 夷, in the sense of 平, "even." 夷 考, "evenly examining." 撫, "to cover," = to make
7. “When he found also that he could not get such as were thereby ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously-decided,—a class next to the former.”

8. Chang pursued his questioning, “Confucius said, ‘They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue.’ What sort of people were they who could be styled ‘Your good careful people of the villages’?”

9. Mencius replied, “They are those who say, ‘Why are they so magniloquent? Their words have not respect to their actions, and their actions have good. 8. The first part of the saying here attributed to Confucius is not found in the Analects. For the sec-
not respect to their words, but they say,—*The ancients!* *The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed.’ Eunuchlike, flattering their generation;—such are your good careful men of the villages.”

10. Wan Chang said, “Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?”

11. Mencius replied, “If you would blame them, you find nothing to allege. If you would criticize them, you have nothing to criticize. They agree with the current customs. They consent with an
impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to the principles of Yaou and Shun. On this account they are called 'The thieves of virtue.'

12. "Confucius said, 'I hate a semblance which is not the reality. I hate the darnel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Ch'ing, lest it be confounded with them is not in the sage's style. 恐其亂苗，"lest it confound the corn," =be confounded with it. So in the other phrases. 郑聲，—see Con. Ana.
the true music. I hate the reddish blue, lest it be confounded with vermillion. I hate your good careful men of the villages, lest they be confounded with the truly virtuous.'

13. "The superior man seeks simply to bring back the unchanging standard, and that being rectified, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear."

Chapter XXXVIII. 1. Mencius said, "From Yaou and Shun down to T'ang were five hundred years and more. As to Yu and Kaou-yaou, they saw those earliest
sages, and so knew their doctrines, while T'ang heard their doctrines as transmitted, and so knew them.

2. "From T'ang to King Wăn were five hundred years and more. As to E Yin and Lae Choo, they saw T'ang and knew his doctrines, while King Wăn heard them as transmitted, and so knew them.

3. "From King Wăn to Confucius were five hundred years and more. As to T'ae-kung Wang and San E-sang, they saw Wăn, and so knew his doctrines, while Confucius heard them as transmitted, and so knew them.

4. "From Confucius downwards until now, there number. In 知之, the 之 refers to the doctrines of the sages. 2. Lae Choo is not exactly identified. Most make him the same with T'ang's minister, Chung-hwuy; see the Shoo-king, IV, ii. 3. T'ae-kung Wang,—see IV, Pt. 1, xiii. Of San E-sang more can hardly be said to be known than that he was an able minister of King Wăn. Choo Ho seems to be wrong, however, in making San, instead of San-e, to be the surname. See the 四書括餘説, in loc. 4. The concluding sentences here wonderfully vex commentators. In the "Supplemental Commentary" (補注) are found five different interpretations of them. But all agree
The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one to transmit his doctrines? Yea, is there no one to do so?"

that Mencius somehow takes upon himself the duty and responsibility of handing down the doctrines of the sage.
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