

Confucian Analects

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?"

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."

The Master said, "It is only the truly virtuous man, who can love, or who can hate, others."

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

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

"If a superior man abandon virtue, how can he fulfill the requirements of that name?"

"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."

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."

"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."

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

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."

The Master said, "If a man in the morning hear the right way, he may die in the evening hear regret."

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."

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."

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."

The Master said: "He who acts with a constant view to his own advantage will be much murmured against."

The Master said, "If a prince is 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?"

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."

The Master said, "Shan, my doctrine is that of an all-pervading unity." The disciple Tsang replied, "Yes."

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

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

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."

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."

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."

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

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."

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."

The Master said, "The cautious seldom err."

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

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

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

The Master said of Kung-ye 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.

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

The Master said of Tsze-chien, "Of superior virtue indeed is such a man! If there were not virtuous men in Lu, how could this man have acquired this character?"

Tsze-kung asked, "What do you say of me, Ts'ze!" The Master said, "You are a utensil." "What utensil?" "A gemmed sacrificial utensil."

Some one said, "Yung is truly virtuous, but he is not ready with his tongue."

The Master said, "What is the good of being ready with the tongue? They who encounter men with smartness 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?"

The Master was wishing Ch'i-tiao K'ai to enter an official employment. He replied, "I am not yet able to rest in the assurance of this." The Master was pleased.

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 Yu, I dare say." Tsze-lu hearing this was glad, upon which the Master said, "Yu is fonder of daring than I am. He does not exercise his judgment upon matters."

Mang Wu asked about Tsze-lu, whether he was perfectly virtuous. The Master said, "I do not know."

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

"And what do you say of Ch'iu?" The Master replied, "In a city of a thousand families, or a clan of a hundred chariots, Ch'iu might be employed as governor, but I do not know whether he is perfectly virtuous."

"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."

The Master said to Tsze-kung, "Which do you consider superior, yourself or Hui?"

Tsze-kung replied, "How dare I compare myself with Hui? Hui hears one point and knows all about a subject; I hear one point, and know a second."

The Master said, "You are not equal to him. I grant you, you are not equal to him."

Tsai Yu being asleep during the daytime, the Master said, "Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu,-what is the use of my reproving him?"

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 Yu that I have learned to make this change."

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?"

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."

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."

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

Tsze-kung asked, saying, "On what ground did Kung-wan get that title of Wan?"

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 Wan."

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."

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."

The Master said, "Tsang Wan kept a large tortoise in a house, on the capitals of the pillars of which he had hills made, and with representations of duckweed on the small pillars above the beams supporting the rafters.-Of what sort was his wisdom?"

Tsze-chang asked, saying, "The minister Tsze-wan 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 loyal." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

Tsze-chang proceeded, "When the officer Ch'ui killed the prince of Ch'i, Ch'an Wan, 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'ui,' 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?"

Chi Wan thought thrice, and then acted. When the Master was informed of it, he said, "Twice may do."

The Master said, "When good order prevailed in his country, Ning Wu 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."

When the Master was in Ch'an, 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."

The Master said, "Po-i and Shu-ch'i did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few."

The Master said, "Who says of Weishang Kao that he is upright? One begged some vinegar of him, and he begged it of a neighbor and gave it to the man."

The Master said, "Fine words, an insinuating appearance, and excessive respect;-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."

Yen Yuan and Chi Lu being by his side, the Master said to them, "Come, let each of you tell his wishes."

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

Yen Yuan said, "I should like not to boast of my excellence, nor to make a display of my meritorious deeds."

Tsze-lu 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."

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

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."

The Master said, "There is Yung!-He might occupy the place of a prince."

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

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 easymode of procedure excessive?"

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

The Duke Ai asked which of the disciples loved to learn.

Confucius replied to him, "There was Yen Hui; he loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not such another. I have not yet heard of any one who loves to learn as he did."

Tsze-hwa being employed on a mission to Ch'i, the disciple Zan requested grain for his mother. The Master said, "Give her a fu." Yen requested more. "Give her a yi," said the Master. Yen gave her five ping.

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

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

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

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

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

Chi K'ang asked about Chung-yu, whether he was fit to be employed as an officer of government. The Master said, "Yu 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'iu the Master gave the same reply, saying, "Ch'iu is a man of various ability."

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

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

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

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

The Master said to Tsze-hsia, "Do you be a scholar after the style of the superior man, and not after that of the mean man."

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

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

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

The Master said, "Who can go out but by the door? How is it that men will not walk according to these ways?"

The Master said, "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the 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."

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."

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."

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."

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, 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."

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."

The Master said, "Ch'i, by one change, would come to the State of Lu. Lu, by one change, would come to a State where true principles predominated."

The Master said, "A cornered vessel without corners-a strange cornered vessel! A strange cornered vessel!"

Tsai 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 fooled."

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."

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

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."

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."

"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."

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

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

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?"

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."

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

The Master said, "Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Chau."

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

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

"Let perfect virtue be accorded with."

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

The Master said, "From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to any one."

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."

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

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

The Master said to Yen Yuan, "When called to office, to undertake its duties; when not so called, to be retired;-it is only I and you who have attained to this."

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

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."

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."

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

When the Master was in Ch'i, he heard the Shao, and for three months did not know the taste of flesh. "I did not think" he said, "that music could have been made so excellent as this."

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

He went in accordingly, and said, "What sort of men were Po-i and Shu-ch'i?" "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."

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."

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."

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.

The Duke of Sheh asked Tsze-lu about Confucius, and Tsze-lu did not answer him.

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?"

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."

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

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."

The Master said, "Heaven produced the virtue that is in me. Hwan T'ui-what can he do to me?"

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."

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

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."

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

"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."

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

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."

It was difficult to talk profitably and reputably with the people of Hu-hsiang, and a lad of that place having had an interview with the Master, the disciples doubted.

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."

The Master said, "Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand."

The minister of crime of Ch'an asked whether the duke Chao knew propriety, and Confucius said, "He knew propriety."

Confucius having retired, the minister bowed to Wu-ma Ch'i 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 WU, of the same surname with himself, and called her, -'The elder Tsze of Wu.' If the prince knew propriety, who does not know it?"

Wu-ma Ch'i reported these remarks, and the Master said, "I am fortunate! If I have any errors, people are sure to know them."

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.

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."

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 Hwa said, "This is just what we, the disciples, cannot imitate you in."

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

The Master said, "Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate."

The Master said, "The superior man is satisfied and composed; the mean man is always full of distress."

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

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 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.

"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."

The philosopher Tsang being ill, he cared 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, I and so have I been. Now and hereafter, I know my escape from all injury to my person. O ye, my little children.'"

The philosopher Tsang being ill, Meng Chang went to ask how he was.

Tsang 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.

"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."

The philosopher Tsang 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; offended against, and yet entering into no altercation; formerly I had a friend who pursued this style of conduct."

The philosopher Tsang said, "Suppose that there is an individual who can be entrusted 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."

The philosopher Tsang said, "The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.

"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?"

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

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

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

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

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."

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

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

The Master said, "With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.

"Such an 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.

"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."

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

The Master said, "When the music master Chih first entered on his office, the finish of the Kwan Tsu was magnificent;-how it filled the ears!"

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

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

The Master said, "How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!"

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.

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

Shun had five ministers, and the empire was well governed.

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

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

"King Wan possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Chau may be said to have reached the highest point indeed."

The Master said, "I can find no flaw in the character of Yu. 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 Yu."