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THE FOUR BOOKS

華英對照四書

大學

中庸

THE GREAT LEARNING

THE DOCTRINE OF THE MEAN

論語

孟子

CONFUCIAN ANALECTS

THE WORKS OF MENCIUS

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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.”

第十五章 1. 子貢曰，貧而無諂，富而無驕，何如。子曰，可也，未若貧而樂，富而好禮者也。 2. 子貢曰，詩云，如切如磋，如琢如磨，其斯之謂與。 3. 子曰，賜也，始可與言詩已矣，告諸往而知來者。

Chap. XV. 1. 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 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.”

第十六章 子曰，不患人之不己知，患不知人也。

Chap. 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.”

BOOK II. WEI CHANG 爲政 第二

✓第一章 子曰，爲政以德，譬如北辰，居其所，而衆星共之。

Chap 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."

第二章 子曰，詩三百，一言以蔽之，曰，思無邪。

Chap. 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.'"

✓第三章 1. 子曰，道之以政，齊之以刑，民免而無恥。 2. 道之以德，齊之以禮，有恥且格。

Chap. 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 punishments*, 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."

✓第四章 1. 子曰，吾十有五，而志于學。 2. 三十而立 3. 四十而不惑 4. 五十而知天命 5. 六十而耳順。 6. 七十而從心所欲，不踰矩。

- Chap. 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.
 4. "At fifty, I knew the decrees of Heaven.
 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."

第五章 1. 孟懿子問孝，子曰，無違。 2. 樊遲御，子告之曰，孟孫問孝於我，我對曰，無違。 3. 樊遲曰，何謂也，子曰，生事之以禮，死葬之以禮，祭之以禮。

Chap. V. 1. Mang 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, "Mang-sun asked me what 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."

第六章 孟武伯問孝，子曰，父母唯其疾之憂。

Chap. VI. Mang Wu asked what filial