

聖蹟圖





由國家圖書館數位化、典藏

聖蹟圖



敬摹宋畫孔子像

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Sketches of Confucius

With Illustrations

Translated by

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PREFACE

In rendering this book into English the translator has kept two things in view. On the one hand, there has been the wish to make the book find its way to the English-speaking community, and on the other hand that the little version might serve as a hand-book of simple and literal, though not in the strict sense of the word, translations for Chinese students.

The thirty-two chapters contained in the book are the main outlines of the life of Confucius with illustrations drawn by an ancient artist by the name of Wong Ko-yung of the Yuan Dynasty.

Special thanks must be extended to Mr. Y. S. Sun, who compiled the original.

T. L. Kan.

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8378
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聖蹟圖序

人生聖賢之後遠者數千年近亦百數十年固不能同時也卽生同時矣往往山川異處天各一方徒縈寤寐之求莫遂羹牆之慕此誠事之無可奈何者而幸有圖畫以濟其窮焉蓋傳聖賢之警欬者具於書傳聖賢之形蹟者具於畫如是則千萬年如一日也千萬里如一堂也且畫之顯而易見足以資通人學士以及婦孺之觀感也尤甚於書所以漢時宮中屏風盡畫古賢象以爲鑑誠今山東嘉祥縣石室所存漢畫皆古聖賢勗制勵學之事宋人所刻列女傳並附畫象其意亦若是已孔子爲萬世師表有血氣者莫不尊而效之微言大義載於六經自非誦其詩讀其書不能通其道而欲使孔子之道如水火之無不知如日星之無不見則莫如廣布圖畫人得而藏之雖不識字者亦在在處處如見聖人敬愛之心有不油然而起者耶嘗覽唐宋名畫錄有聖蹟圖知古者良工寫畫必取其有補於世道人心者而作焉非苟然而已也今其畫亡矣後人卽懷此志然不求古本卽憑近世之畫師依稀想像而摹吾夫子之衣冠道貌是藝

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國家圖書館



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也後見元人王孤雲手畫聖蹟圖布景設色皆非近世所有穆然如見燕居申申與夫一車兩馬悲天憫人栖栖遑遑之概也孤雲生當民國前七百年其所據當是唐宋古本而非依稀想象以摹吾夫子之衣冠道貌也可知顧其畫自降生至於崇祀訖十幅而止證以史記世家則其事之遺漏者多矣繼復得明萬曆時石刻聖蹟圖其氣象無不與王孤雲本相似而畫蹟之詳較逾十倍其序跋謂萬曆以前傳有木刻因木之腐不如石之堅故以易之是知此雖刻於明其所依據者猶是唐宋舊畫誠古本之獨存者也凡刻本書愈舊則愈佳而况於畫乎誠修於拓本中擇其尤要者得三十二幅據以臨摹堅約畫者纖悉不可改易圖成爲據史傳錄其遺事附於圖後聚圖史於一帙自此以後吾夫子之衣冠道貌流布天地間無論何人皆知以孔子爲歸關係於人倫道德者豈不至重而且大也

民國三年十一月無錫孫毓修謹序

聖蹟圖目次如左

昌平降生 入平仲 學琴師 受職家 分祿門 沂水春 令賜存 魯國大 克己復 匡人濟 忠信四 學惟忠 道修六 退業光 世業追 弟慕

組豆禮容 營葬緘口 金人緘口 陽貨餽豚 翼相觀射 過庭詩禮 化行中都 夾谷會齊 魯公返政 臨河防風 骨考迷蔡 問津指迷 絕糧陳蔡 與曾語孝 獲麟絕筆 萬世尊崇

昌 平 降 生

周靈王二十一年
 民國前二千四百
 六十二年即魯襄
 公之二十二年也
 是年八月我至聖
 先師孔子諱丘字
 仲尼生於山東鄒
 縣之昌平鄉及鄒
 遷居曲阜(古魯國
 境)宅墓在焉今故
 鄉曲阜為聖人之
 鄉相傳聖母顏氏
 禱於尼山而生孔
 子此圖即其禱祝
 時也

1. His Birth

The twenty-first year of the reign of King Ling,¹ of the Chow dynasty, corresponded to the twenty-second year of Duke Hsiang's rule over the state of Lu.² It was on the eighth month of that year that Confucius,³ our Greatest Sage, was born in Chang-ping village, Tsou District, Shantung. When grown up, Confucius removed, however, to another district in the same state called Chü-fou, where there are found the residence and tomb of the sage; and that is why Chü-fou is now regarded as a sacred place. It is said that his mother, née Yen, having addressed her prayers to the Ni hill, as the picture shows, conceived him in consequence.

1. The 21st year of the reign of King Ling corresponded to B. C. 565.

2. Lu, one of the many feudal states of the Chow dynasty, was situated in the present province of Shantung.

3. Confucius (孔夫子) lit. means "the master Kung," whose personal name was Chu (丘), meaning "the hill," alias Chung-ni (仲尼) i. e. "Ni the second in order of birth." Both bore out the incident in connexion with his birth stated above.

昌平降生



聖蹟圖

容禮豆俎



| | | | | | | | |
|----|----|----|----|----|----|----|--|
| | | 容 | 禮 | 豆 | 俎 | | |
| 趣。 | 在 | 子 | 皆 | 俎 | 兒 | 孔 | |
| 迥 | 習 | 以 | 古 | 以 | 嬉 | 子 | |
| 然 | 禮。 | 此 | 人 | 置 | 戲。 | 五 | |
| 不 | 與 | 爲 | 時 | 牲。 | 陳 | 六 | |
| 同 | 常 | 戲。 | 享 | 豆 | 俎 | 歲 | |
| 矣。 | 兒 | 知 | 之 | 以 | 豆 | 時。 | |
| | 之 | 其 | 器。 | 盛 | 之 | 與 | |
| | 志 | 志 | 孔 | 醬。 | 容。 | 隣 | |

2. His Childhood

When Confucius was five or six years old he used to play with his youthful companions in the neighbourhood. He set out some toy vessels in imitation of the *tsou* and *tow*, and assumed a becoming look.¹ Now, *tsou* was a vessel for holding the victims and *tow* the soy or sauce; they were both used by the ancients in observing the sacrificial rites of the seasons. As the boy Confucius amused himself in this way we can see that he had an inclination, which was quite different from that of the average young folk, to study the Rules of Propriety.

1. 陳俎豆之容, lit. means, "he put on a *tsou* and *tow* look."

入平仲學

孔子七歲入晏平仲學。古者兒童八歲則入小學。習灑掃應對進退之節。禮樂射御書數之文。其章程教法雖與今世之小學不同。而設教之旨則無不有。孔子自言吾十有五而志於學。此言成童之志。識慮方明。乃有志於高深之學也。若小學則七歲已習之矣。

3. His Education

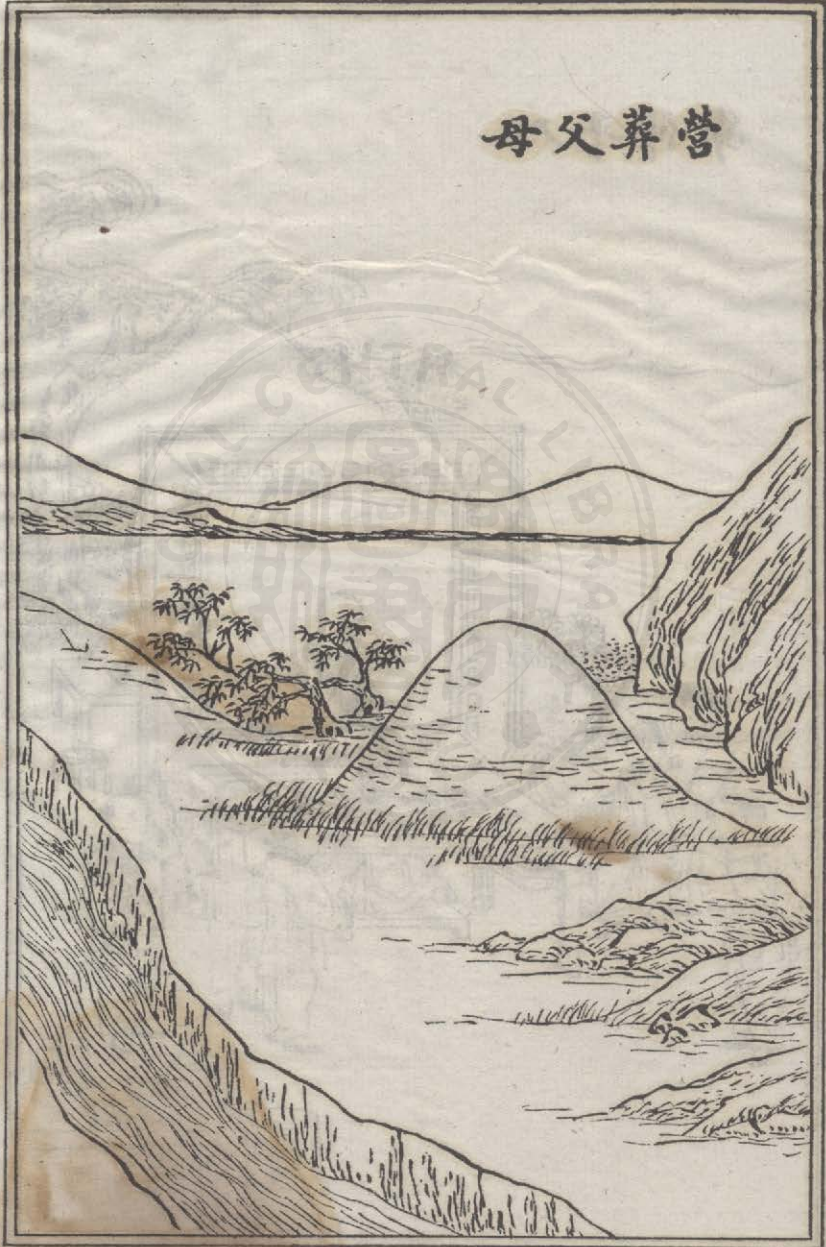
When Confucius was seven years old he attended the school started by Yen Ping Chung. The children in olden times generally entered the elementary schools at the age of eight, when they began to learn the different ways of sprinkling and sweeping the floor, responding to calls and answering questions, and advancing and retiring in their walk. Lessons on ceremonies, music, archery, horsemanship, writing and numbers were also taken up. It is true that the regulations and method of teaching obtaining at that time were not the same as those of the modern primary institutions, but so far as the principle of education is concerned, there is certainly not much difference. Confucius said, "At fifteen, I had my mind bent on learning." This implied that, having reached the comparatively matured age of fifteen with his mental powers unfolding, Confucius was resolved to get at the higher course of study, whereas it (the remark) had nothing to do with the elementary education which he had already received since the age of seven.

入平仲學

聖蹟圖



營葬父母



聖蹟圖

營 葬 父 母

| | | | | | | | | |
|---|---|---|------|---|---|---|---|-----|
| 聖 | 葬 | 至 | 於 | 子 | 徵 | 喪 | 父 | 孔 |
| 林 | 於 | 是 | 五 | 尚 | 在 | 母 | 諱 | 子 |
| | 防 | 始 | 父 | 少 | 父 | 聖 | 紇 | 三 |
| | 山 | 與 | (音甫) | 其 | 喪 | 母 | 二 | 歲 |
| | 今 | 母 | 之 | 棺 | 之 | 顏 | 十 | 喪 |
| | 名 | 棺 | 浮 | 葬 | 時 | 氏 | 四 | 父 |
| | 啓 | 合 | 衢 | 葬 | 孔 | 諱 | 歲 | (聖) |

4. His Parents' Burial

Confucius lost his father¹ at the age of three, and his mother² at twenty-four. As Confucius was still a child when his father died, the coffin was temporarily deposited in a shed on the highway of Wu-fu. At the death of his mother, Confucius had their remains properly interred together on the Fang hill. The place has since been known as "The Sage-heralding Forest."³

1. The name of Confucius' father was Kung Ho (孔紇).

2. Chêng-tsai (徵在) was the maiden name of Miss Yen, who afterwards became Mrs. Kung, the mother of the sage.

3. 啓聖, literally means "Sage-opening," having somewhat the meaning of the English word "Advent."

襄 師 琴 學

禮琴以車游東今之獻文文時而國襄襄孔
 於於資一焉不之(人)謂謂獻周大文避聲子
 老師之乘魯遠河東博圖猶朝進化席入學
 聃襄至馬君孔南周知書未已孔至再心琴
 又周二爲子去卽古古亡衰子周拜通於
 問學匹具往山在學物也然之朝我師師

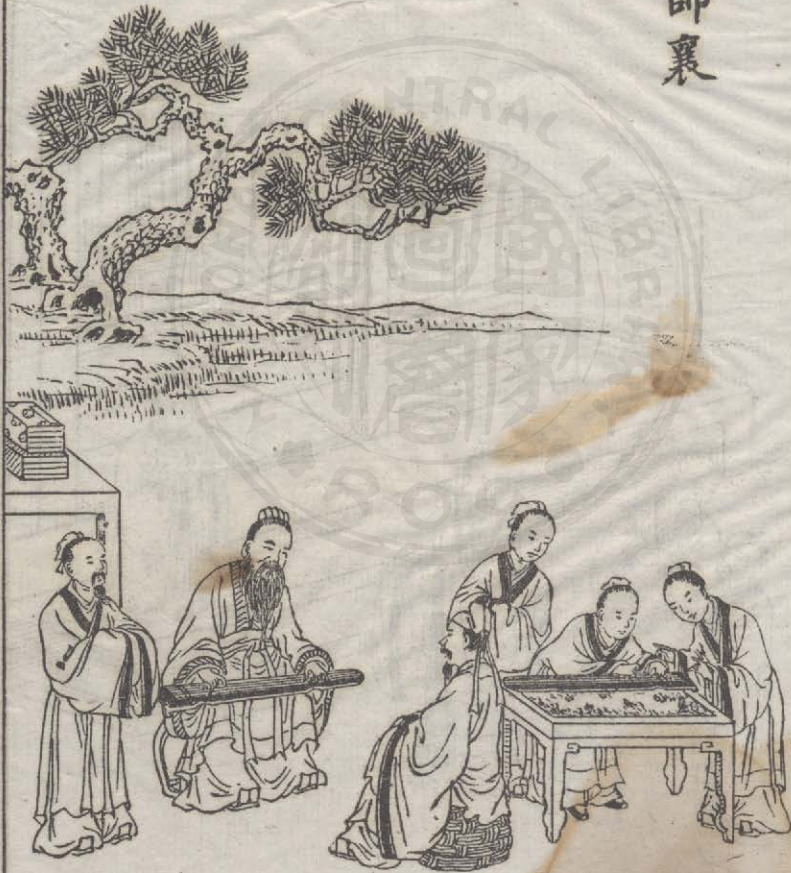
5. His Trip to Eastern Chow.

Confucius learned the art of playing the lute from the musician Hsiang. He showed such wonderful ability for the art that as soon as the sound caught his ear he comprehended it. This made the musician rise from his seat and bow repeatedly to the sage. The people of China had made a great advance towards civilization during the Chow dynasty. Although the dynasty was on its decline when Confucius lived, yet there were still in existence records and articles of ancient value and scholars who were proficient in them. Eastern Chow,¹ situated in the present province of Honan, was not far from Shantung. Confucius made a trip there. The prince of Lu² (i. e. Duke Hsiang) provided him with one chariot and two horses. On arrival Confucius learned to play the lute from Hsiang, the grand musician, and also made enquiries from Lao-tan with respect to the Rules of Propriety.

1. Eastern Chow was the name of the dynasty then, and also of the place where the king and his court resided. The qualifying word prefixed to its original name showed sufficiently that the dynasty was in a much weakened position.

2. see Chapter 1.

學琴師襄



金人緘口

聖蹟圖



口 緘 人 金

善其死。強何福。將勿何多。其三以之稷孔。
 之敵好梁傷之大。謂傷言背緘銅前之子。
 孔勝者禍根誠何其多。曰其鑄有廟在。
 子者不之也。能害禍敗無口之金見周。
 讀必得門曰慎其將勿多。而人人右入。
 而遇其也是之禍長。謂言銘也焉。堦后。

6. His Comment on the Bronze Statue

When Confucius was staying in Eastern Chow he betook himself to the temple dedicated to Hou-chi.¹ To the right of the steps leading up to the hall he saw a bronze statue with its mouth three times sealed, and which bore an inscription upon its back reading:

"Don't talk too much; much talk leads to much failure.

"Don't say it matters little; disaster will become worse.

"Don't say there is no harm; woe will intensify.

"To those who can take heed of this, there is the source of blessing.

"What harm can there be?

"Why, it is the door of calamity.

"The violent do not die in peace.

"The ambitious always encounter their rivals."

On reading over the piece Confucius expressed his approval.

1. Hou-chi, 后稷, Minister of Agriculture in Shun's (舜) time.

臣家職受

孔子十九歲娶
 开(音)堅亦作并
 官氏之女爲聖
 配明年生聖嗣
 鯉(字)伯魚時魯
 大夫季孫氏欲
 求家臣孔子就
 之。以。求。祿。養。先
 後。司。委。吏。乘。田
 之。事。委。吏。乘。田
 帳也。乘田卽司
 牧也。孔子爲之
 會計。當牛。羊。壯
 莫不稱職。

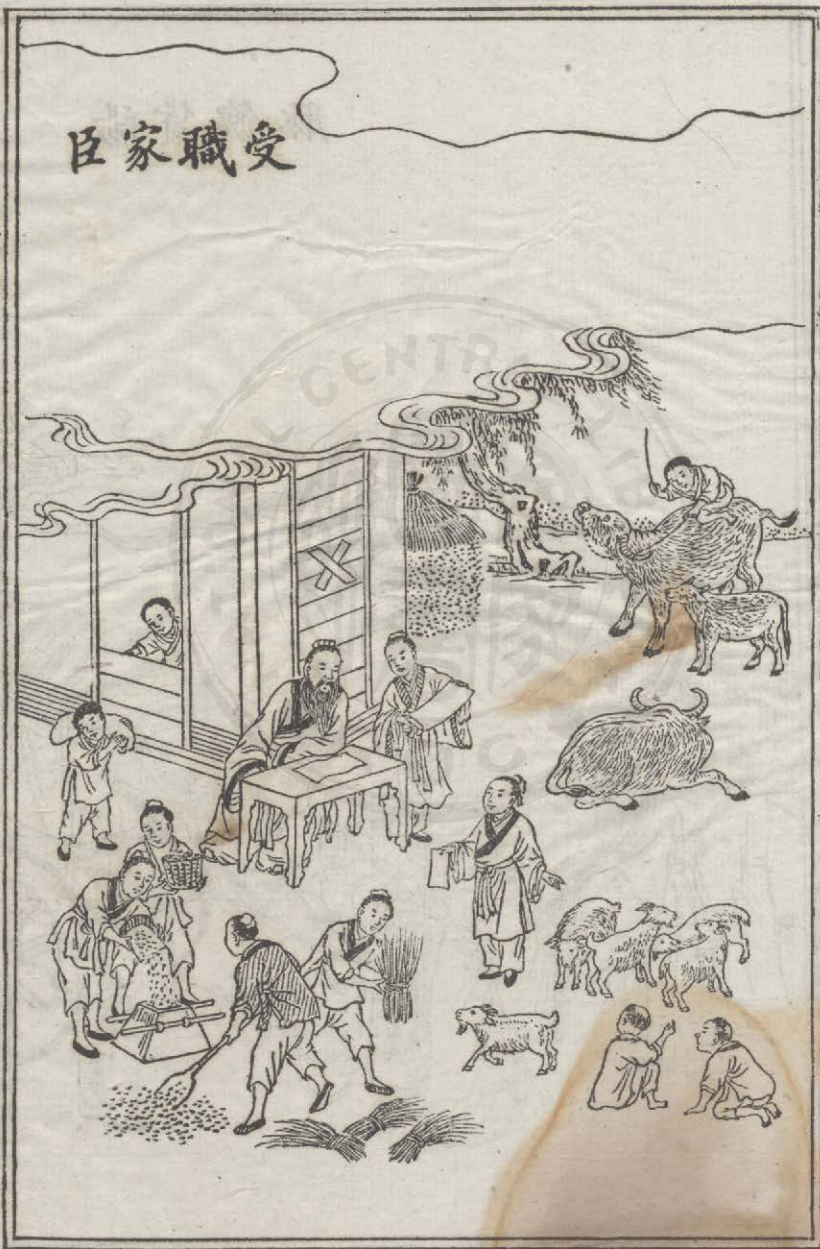
7. His Marriage and Stewardship

When Confucius was nineteen years old he married a young lady of the Chien-kuan family. A son was born to them the next year, and the child was named Li, alias Peh-yu.¹ At that time Chi Sun, the Minister of Lu, was looking for a steward or household officer. Confucius offered himself for the position with the view of supporting his family by the salary thus obtained. He first had charge of the accounts and then looked after the stock. (The duty of the former was account keeping, and that of the latter cattle rearing.) When Confucius attended to his different duties, all the accounts were properly managed, and the live stock well fed. In short, he was equal to every occasion.

1. Peh-yu, lit. means "Carp the first in order of birth."

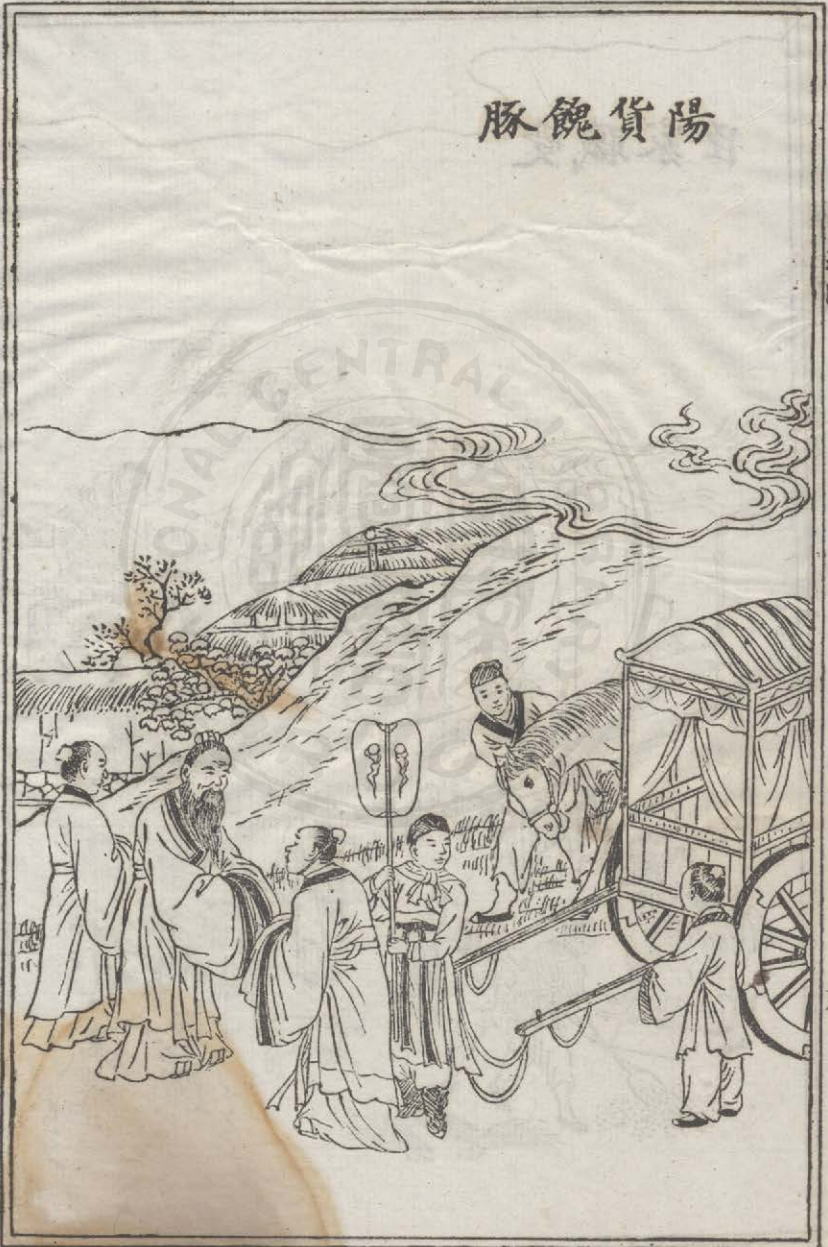
受職家臣

聖蹟圖



陽貨餽豚

聖蹟圖



人 門 祿 分

數 一 季 焉 者 分 子 鍾 六 鍾 季
 百 人 孫 孔 子 送 受 賜 斛 (古 桓
 人 何 之 子 貢 門 之 與 四 量 子
 哉 如 粟 曰 疑 人 而 孔 斗 穀 以
 惠 惠 苟 而 之 盡 子 爲 之 粟
 及 我 使 問 貧 以 孔 一 器 千

9. His Spirit in Receiving and Giving

Chi Hwei¹ or Chi Sun conferred upon the sage a thousand chung² of rice. He accepted, and then distributed all the rice among his disciples who were poor. Being in doubt of the motive of the action, Tse Kung³ asked the Master about it. Confucius replied, saying, "Why, if the rice of Chi Sun was given to me alone, is it not better to distribute it to several hundred people?"

1. See Chapter 7.

2. The name of a dry measure equal to four pecks.

3. One of the disciples of Confucius, noted for his ability for speaking and invariable successes in commercial transactions.

分祿門人

聖蹟圖



九

雙相觀射



射觀相鬻

見勉爲習人俗好皆將觀子圃孔
矣人尊射人者禮不亡者路觀子
之嚴故尙請不得國曰執者射
切而射武留同入之敗弓甚於
亦孔禮人古乎孝大軍矢衆鬻
可子甚人時流弟夫之謂使相

10. His Address at the Archery Competition

Confucius held an archery competition in the Chio Hsiang Garden. A great many people were there to witness the competition. Confucius, bidding Tze-lu, one of his disciples, to hold the bows and arrows, addressed the crowd as follows: "Generals of a defeated army and ministers of a lost country are forbidden to enter (the lists). Only those who can distinguish themselves from common mortals by being filial, fraternal, and fond of the Rules of Propriety are requested to remain."

Now, in times of old, every man made much of physical exercise, and every man was an archer. The archery competitions were therefore regarded as the most grand and stately occasions. From this lesson we can also see how earnest Confucius was in encouraging the people.

風 春 水 沂

之。而舞沂子春對曾西有路令華曾孔
 歸。雩水六之既皙華言言各四皙子
 孔。之。之七時。而獨言能能言弟冉閒
 子。下。中。人。願言鼓能足強其子有居
 極。歌。蔭。浴。與。曰。瑟。相。民。國。志。侍。公。路
 贊。詠。乎。乎。童。暮。未。禮。公。冉。子。坐。西。路

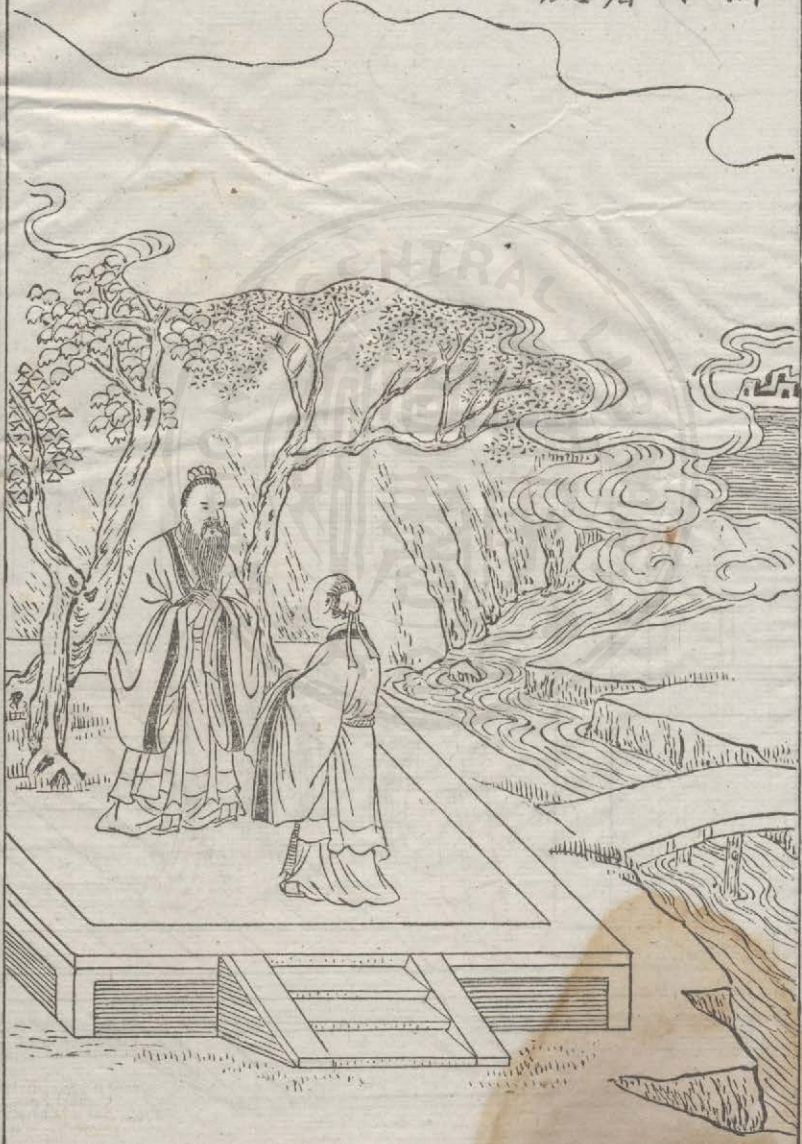
11. His Calling upon the Disciples to Tell their Ambitions

When Confucius was sitting at leisure, Tse Lu, Tseng Hsi, Zan Yu, and Kung-si Hwa, four of his disciples, being with him, he called upon each of them to state his own ambition. Tse Lu declared that he could make a country strong and powerful. Zan Yu said that he had the ability to enrich the people. Kung-si Hwa told the company that he was capable to act as a master of ceremonies on state occasions. Tseng Hsi alone, playing upon his harp, had not yet replied. "My wish is simply this," said the disciple at last. "During the last month of spring, let me accompany some six or seven boys to have a wash¹ in the River I, and enjoy the pleasant shade among the Rain Altars,² and then start for home singing." To Tseng Hsi Confucius gave his utmost approval.

1. 浴, to wash the hands or clothes, it does not necessarily mean "bathe" here.

2. 舞雩, the Rain Altars; 雩, name of the summer sacrifice for rain; 舞, dancing; dancing movements were employed at said sacrifice, hence the name.

沂水春風



禮詩庭過



禮 詩 庭 過

陳亢問伯魚所
 受於家庭教育
 者爲何。伯魚曰
 鯉嘗趨而過庭
 問曰爾嘗學詩
 乎。對以未學。則
 曰不。學詩。無以
 言。鯉退而學詩。
 他日又趨而過
 庭。問曰爾嘗學
 禮乎。對以未學。
 曰不。學禮。無以
 立。鯉退而學禮。

12. His Instruction of His Son

Chen Kang¹ asked Peh-yu² what education he had received at home. Peh-yu replied, "I was once passing below the hall³ with quickening steps,⁴ he (Confucius) asked, 'Have you learned the Book of Odes?' On my replying 'Not yet,' he added, 'If you do not learn the Odes you will not be qualified to speak.' Then I retired and learned the Odes. Another day when I was passing again with quickening steps below the hall, he asked, 'Have you learned the Rules of Propriety?' On my replying 'Not yet,' he added, 'If you do not learn the Rules of Propriety, you will not be able to assert yourself.' I retired and learned the Rules of Propriety."

1. one of the disciples.
2. see Chapter 7
3. 庭, a courtyard or an open space in front of a hall.
4. 趨, walk with quickening steps; a proper manner on the part of a junior when he saw a senior.

魯 存 賜 令

齊人來伐魯。孔子聞之。謂弟子曰。夫魯爲父母之邦。今危矣。二三子何不出而救之。子貢素以言語見長。乃出而游說於吳。齊不敢伐魯國以安。

13. Bidding the Disciples to Save the State

The host of Ts'e¹ went to attack the state of Lu. On hearing of this, Confucius addressed his disciples saying, "As Lu is our mother country, and as it is now in danger, why don't you, boys, set out to save it?" Tse Kung,² who was usually known for his ability for speaking, started for Wu,³ and made use of his eloquence there. This caused Ts'e to deter from hostility, and Lu was thus saved.

1, 3, Ts'e and Wu, two of the co-existing feudal states.

2. see Chapter 9

魯存賜令

聖蹟圖



化行中都



化 行 中 都

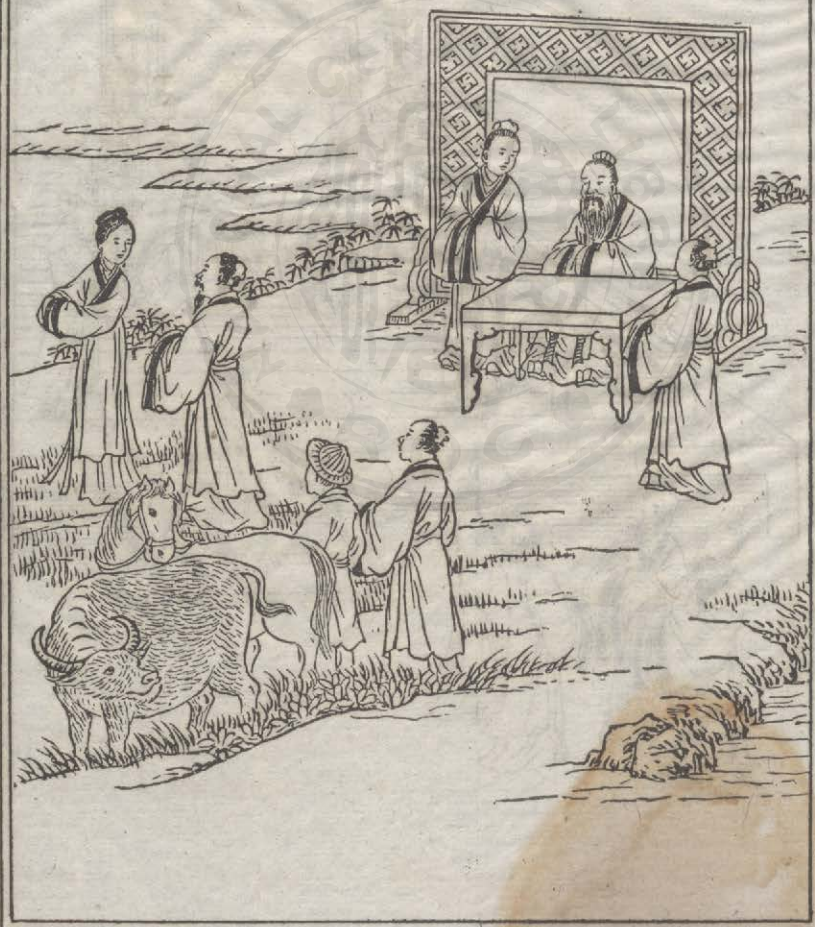
孔子年五十二歲。初仕於魯國。爲中都宰。制養生送死之節。長幼異食。強弱異任。路無拾遺。工商中人。皆不忍作僞。以相欺。行之一年。隣國諸侯。皆以爲法。

14. His Entrance into Official Life

Confucius went into public life in Lu for the first time when he was fifty-two years old. He was made governor of Chung-tu, when he established the regulations concerning the support of parents when living and their obsequies when dead. Old people had food different from that of the young, and the strong and weak bore different burdens. Things dropped on the road were not picked up by the passengers. Workmen and traders could not bear to deceive each other by false means. When his good government had been carried on for a year, all the princes in the neighboring states began to follow his example.

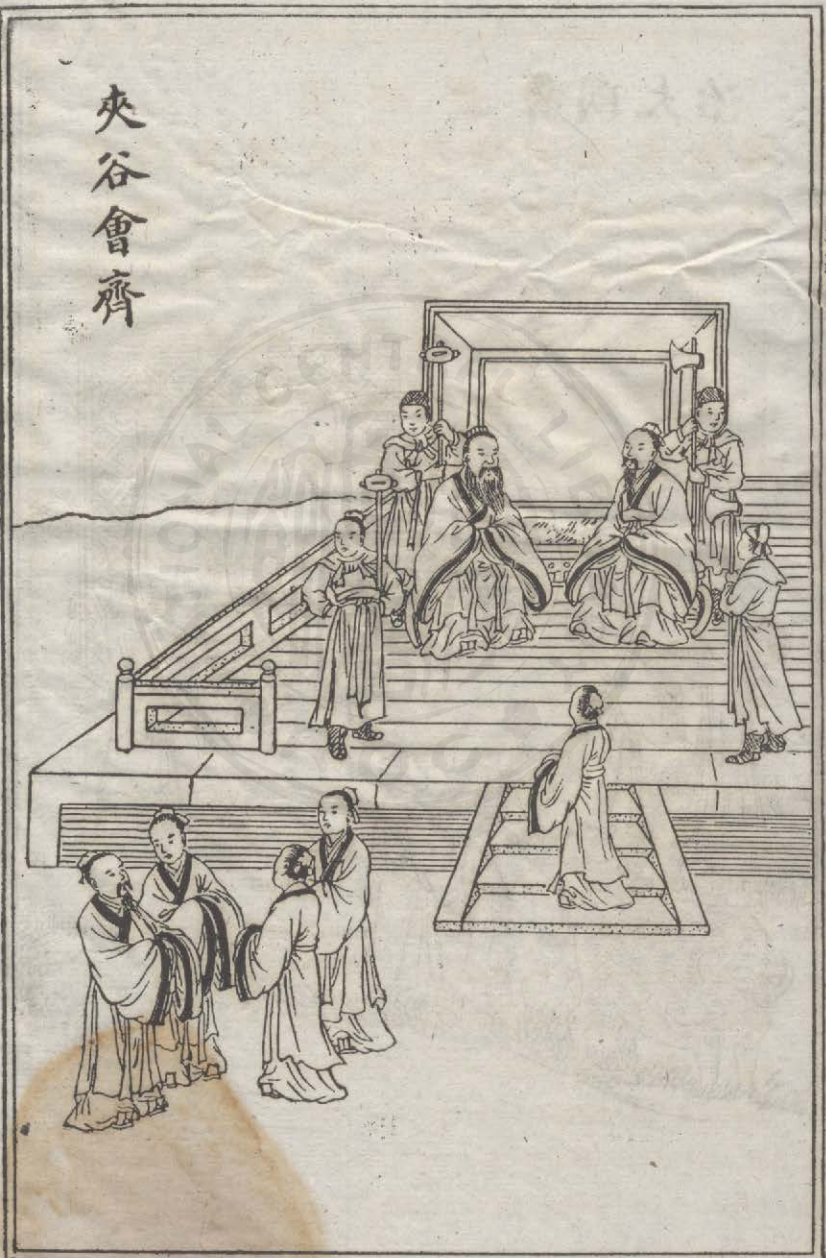
魯國大治

聖蹟圖



十五

夾谷會齊



齊 會 谷 夾

謝 奪 齊 割 至 際 往 孔 君 願 懼 魯 孔
 過 之 人 地 却 萊 兩 子 相 修 乃 國 子
 地 愧 孔 定 兵 君 乃 會 舊 使 大 爲
 於 盡 子 公 鼓 相 相 於 好 人 治 大
 魯 歸 却 強 噪 會 定 夾 與 告 齊 司
 以 所 之 之 而 之 公 谷 魯 魯 人 寇

16. How He Resisted a Forceful Demand

Lu was a well-governed state when Confucius was the Minister of Crime. The people (or rather the authorities) of T'se felt very anxious, and they sent out deputies to Lu saying that they wished to meet the Prince of Lu at Chia Ku, in order to renew the friendship formerly existing between the two states. Confucius escorted Duke Ting to the meeting-place. When the two princes were holding the interview the troops of Lai¹ rushed up noisily. They held Duke Ting captive, and compelled him to make concessions of land. On being declined by Confucius, the people of T'se felt ashamed. For an apology, they returned to Lu all the territories they had previously captured.

1. Lai, name of a city of T'se.

禮 復 己 克

斯 回 禮 聽 禮 問 乎 仁 天 一 克 顏
 語 雖 勿 非 勿 其 哉 由 下 日 己 淵
 矣 不 動 禮 視 目 顏 己 歸 克 復 問
 敏 顏 勿 非 子 淵 而 仁 己 禮 仁
 請 淵 言 禮 曰 曰 由 焉 復 爲 子
 事 曰 非 勿 非 請 人 爲 禮 仁 曰

17. His Discourse on 'Perfect Virtue'

Yen Yuan asked Confucius about "the perfect virtue." Confucius said, "'perfect virtue' consists of self-denial and the observance of propriety. If a man can for one day deny himself and observe the rules of propriety, the whole world will ascribe 'perfect virtue' to him. The practice of perfect virtue rests with a man himself. And can it be from others?" Yen Yuan said, "I beg to ask the details of that process." The Master replied, "Look not on what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; and make no movement that is contrary to propriety." Yen Yuan then said, "Though I am not talented, I will apply myself to this lesson."

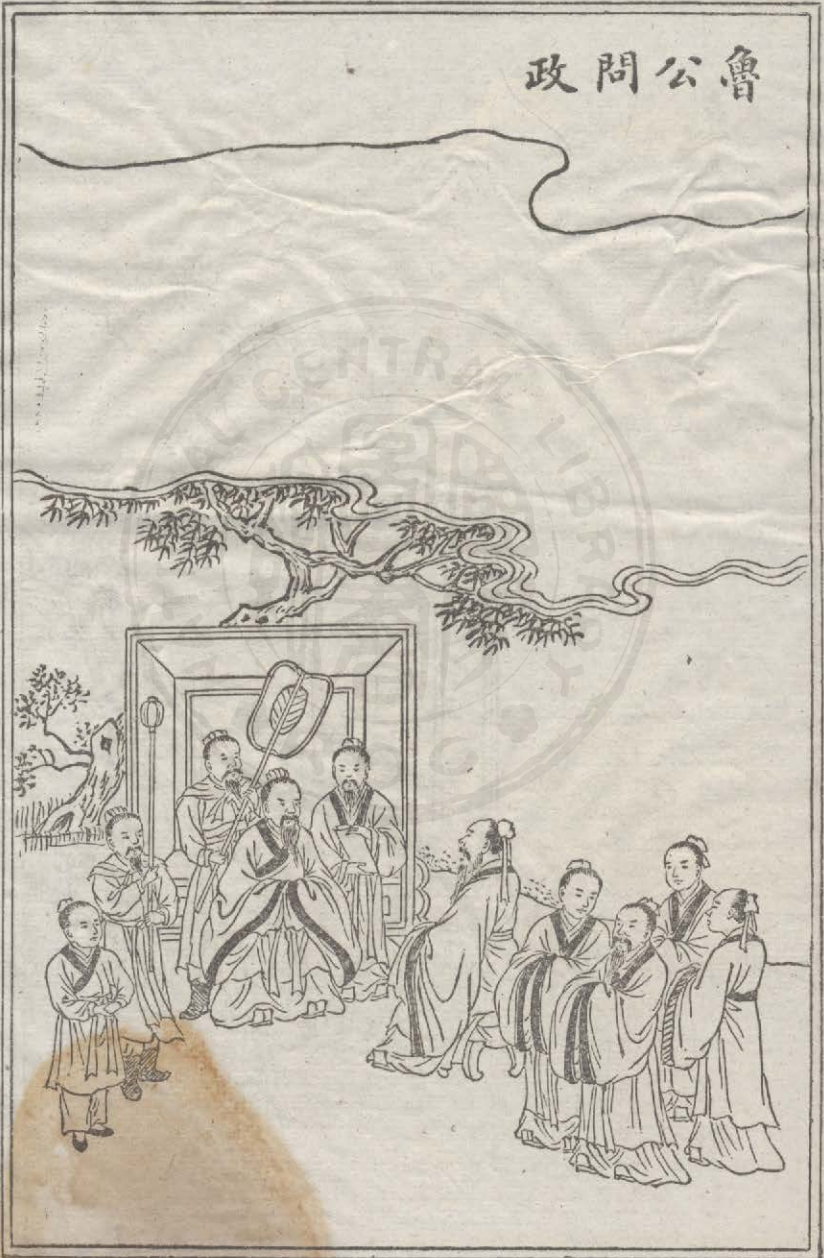
克己復禮

聖蹟圖



魯公問政

聖蹟圖



魯公問政

者本近圖知長勉多人以所則修斯仁近子魯
而勇自己故力故能治以知身三知乎孔哀
所人強所曰行曰好天治所知者恥智子公
修以故負力善好學下人以所則近力對問
卽修曰之行善學知國則治以知乎行曰政
此身知恥近心近識家知人修所勇近好於
三爲恥勉仁日智日矣所知身以知乎學孔

18. His Discourse on the Administration of Government

Duke Ai¹ of Lu asked Confucius about the administration of government. Confucius replied saying: "To be fond of learning is to be near to wisdom. To practise with vigour is to be near to benevolence. To possess the feeling of shame is to be near to bravery. He who knows these three things, knows how to cultivate himself. Knowing how to cultivate himself, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the empire, the state, and the family."

Now, if a man can be fond of learning, the knowledge acquired by him will increase day by day, hence the saying, "To be fond of learning is to be near to wisdom." By striving to do good, the mind will become more and more inclined toward good deeds, hence the saying "To practise with vigour is to be near to benevolence." Being sensible of the disgrace to which a man is exposed, he will try to reform himself by some strenuous effort, hence the saying "To possess the feeling of shame is to be near to bravery." The chief principle for a man is to cultivate himself, and that is no more than the cultivation of these three things.

1. Duke Ai, the successor of Duke Hsiang.

圍解人匡

而之坦能生子幾子是故年爲過孔
去後然違在懼無狀遂匡曾陽匡子
匡無天天孔以貌止人虐虎邑去
人畏以匡子自似孔恨待陽匡衛
解五害人念明陽子之匡虎人適
圍日己不死弟虎孔於人昔疑陳

19. His Assurance in a Time of Danger

Leaving Wei¹ and going to Chen,² Confucius went past the city of Kwang.³ The people there suspected him to be Yang Hu,⁴ who treated them very cruelly in former years. This caused the people to hate him, and they stopped the progress of Confucius' party. As Confucius bore a resemblance to Yang Hu, it was hard for him to identify himself. His disciples got alarmed. But Confucius thought that life and death were things resting with Heaven. The people of Kwang could not hurt him contrary to the will of Heaven. He was therefore very calm and without the least fear. After five days the people of Kwang raised the siege, and went away.

1. Feudal state, situated partly in the present province of Chihli and partly in Honan.

2. Feudal state, situated partly in Honan and partly in Anhwei.

3. A border town of Chen.

4. See Chapter 8.

匡人解圍



臨河返駕

聖蹟圖



駕返河臨

往殺士鳴渡水河鳴晉子入孔
 哉之也。鐸此乎。而鐸殺至晉子
 遂吾而舜河丘嘆舜其於國去
 不豈趙華矣終曰華大黃見衛
 渡可簡皆夫不美乃夫河趙將
 河復子賢竇得哉臨竇聞簡西

20. His Refusal to Cross the Yellow River

Confucius left Wei. He was on his way westward to 'tsin,¹ wishing to call on Chao Chien Tze.² When he reached the Yellow River he heard that 'tsin had slain two of her officials, Tow Ming-to and Shun Hwa. He then went to the riverside, and said with a sigh, "How beautiful is the water! But after all I cannot cross this river. As both Tow Ming-to and Shun Hwa were good scholars, and yet Chao Chien Tze killed them, should I continue my journey there?" Accordingly he did not cross the river.

1. Another state, situated in parts of the present provinces of Shansi and Chihli.

2. A high official of 'tsin.

忠 信 濟 水

州忠緇忠而且曰。出信出道之來里尺有孔。
 里信之信況猶二也。所也術孔一魚曰懸子。
 行行邦行人可三孔以對乎。子丈鼈仞水於。
 乎不行篤乎以子子能曰能曰夫不圓三河。
 哉篤矣敬故忠識謂入吾入巧橫能流十梁。
 敬言雖曰信之弟而以而乎。渡居九仞息。
 雖不蠻言濟水子復忠復有過忽十八駕。

21. His Discourse on Sincerity and Truthfulness

Confucius once took a rest at a rocky nook on the Yellow River, where there were some immense rapids, whose falls were 30 *jen* and the whirlpools extended 90 *li*. Even fish and turtle could not live in them. Presently there came a stout man,¹ who went across the current. Confucius asked, "Is it by skill or magic that you could go into the water and come out again?" The man replied, "It is by sincerity and truthfulness that I could get out of it again."

"Remember, boys," said Confucius to his disciples, "even a body of water can be overcome by sincerity and truthfulness, what is there to do when we deal with people?" Accordingly the sayings run, "Let one's words be sincere and truthful, and one's actions honorable and respectful; such conduct may be practised among the savages and barbarians. If one's words be not sincere and truthful, and one's actions not honorable and respectful, will one, with such conduct, be appreciated, even in one's neighbourhood?"

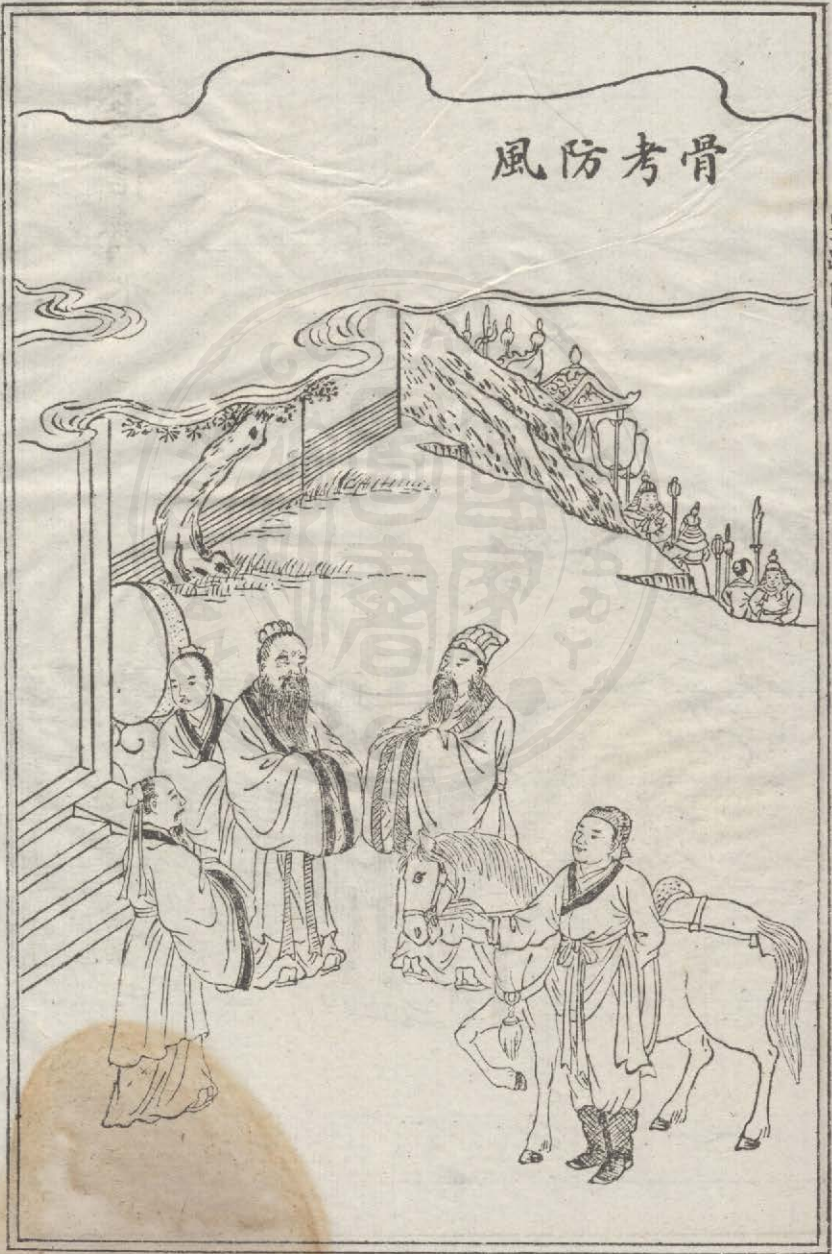
1. Or, a man of strong physique.

忠信濟水



骨考防風

聖蹟圖



二十二

與曾語孝

孔子以孝爲百行之首。故語曾子曰：先王有至德要道，以順天下。民用和，睦上無怨，汝知之乎？曾子離席而起曰：參不敏，何足以及之？孔子曰：夫以天子諸侯大夫及士庶人之孝，語之。又反言以明之。曰：自天子以至庶人，無終始而有愚不及者，未之有也。

28. His Discourse on Filial Piety

Confucius regarded Filial Piety as the principal of all and sundry conducts. Therefore he said to the Philosopher Tseng saying, "The sage monarchs of old had an important means as well as ideal acquirement by which they smoothed the feelings of the people in the empire, who were then in perfect harmony without disaffection between the superior and inferior. Do you know what that means or acquirement is?" Tseng rose from his seat and replied, "Being devoid of talents, how could I know it?" Then Confucius told him of the different kinds of filial piety proper for monarchs, princes, officials, scholars, and the common people. Besides, he made the meanings of what he said more explicit by using words in a negative sense. He said, "From the monarch down to the common people there is no time prescribed as to the beginning and end for being filial. Therefore there have never been cases in which a man is afraid of being out of time for doing his duty."

世業光昌

孔子閒居而嘆。聖
 孫子思(名)伋侍側。
 再拜而問曰。豈不
 以孫子不修。將忝
 祖德。所以嘆乎。孔
 子曰。孺子安知吾
 志。子思對曰。伋聞
 之。父子思對曰。伋
 荷。是謂不肖。每負
 此言。而不敢懈怠。
 也。孔子喜曰。爾能
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 不廢業。其克昌乎。

29. The Way to Prosperity

When Confucius was sitting at leisure he uttered a sigh. Tze Sze,¹ the sage's grandson, was then attending him. He bowed twice and asked, "Didn't you sigh because your grandson, being unable to cultivate himself, will bring reflections upon your character?"

"My boy," said Confucius, "how can you understand my purpose?" Tze Sze replied, "I have heard that when a father has split firewood, and his son does not carry the burden for him, that son is said to be unfilial. Whenever I think of this saying, I dare not be idle and lazy." Having heard this, Confucius observed with pleasure, "As you can act like this, I have certainly no more grief. When the descendants uphold the exploits of their forefathers, they are on the way to prosperity."

1. The son of Peh Yu, see Chapter 7.

學分四科



問津指迷



問津指迷

春秋之時。上無明王。天下大亂。高才之士。皆以隱居避世爲高。惟孔子抱救世之心。僕僕道途。不敢安處。蔡有長沮桀溺者。皆隱士。孔子遇之。使子路問津焉。二人不告。但曰。世亂如此。何如。獨善其身。子路以此語孔子。孔子憮然曰。非獸不可與羣。吾與斯人。有與。天下有道。丘不與也。

24. His Criticism on the Hermits

In the era of Spring and Autumn¹ there were no competent rulers on the throne, and the whole empire was in great disorder. All the highly talented scholars considered hermitage and seclusion as most noble. Confucius alone cherished the hope of saving the country. He travelled about unceasingly, and could not bear to take a comfortable rest. In the state of Tsai there were two hermits named Chang Tsü and Chi Ni whom Confucius met on the way. He sent Tze Lu to inquire of them about the ford. They refused to tell him, but suggested, saying, "As the empire is in such a chaotic condition, would it not be better to be a little selfish and care only for one's self?" When Tze Lu brought these words to Confucius, he observed with some regret, saying, "Since beasts and fowls are not things to associate with, then with whom shall I associate if exception were taken to the people—my fellow beings? Even if the empire were perfectly in order, I would not change the attitude I have adopted."

1. Spring and Autumn being the name of the era during a part of which Confucius lived.

恕 忠 惟 道

矣。之亦子欲其行言於於問孔
道告親勿恕之而孔論答子
忠人傳施乎者可子語之與
恕曰聖於己乎以曰子言門
而夫道人。所子終有質皆弟
已子者曾不曰身一問記子

25. His Principal Doctrines

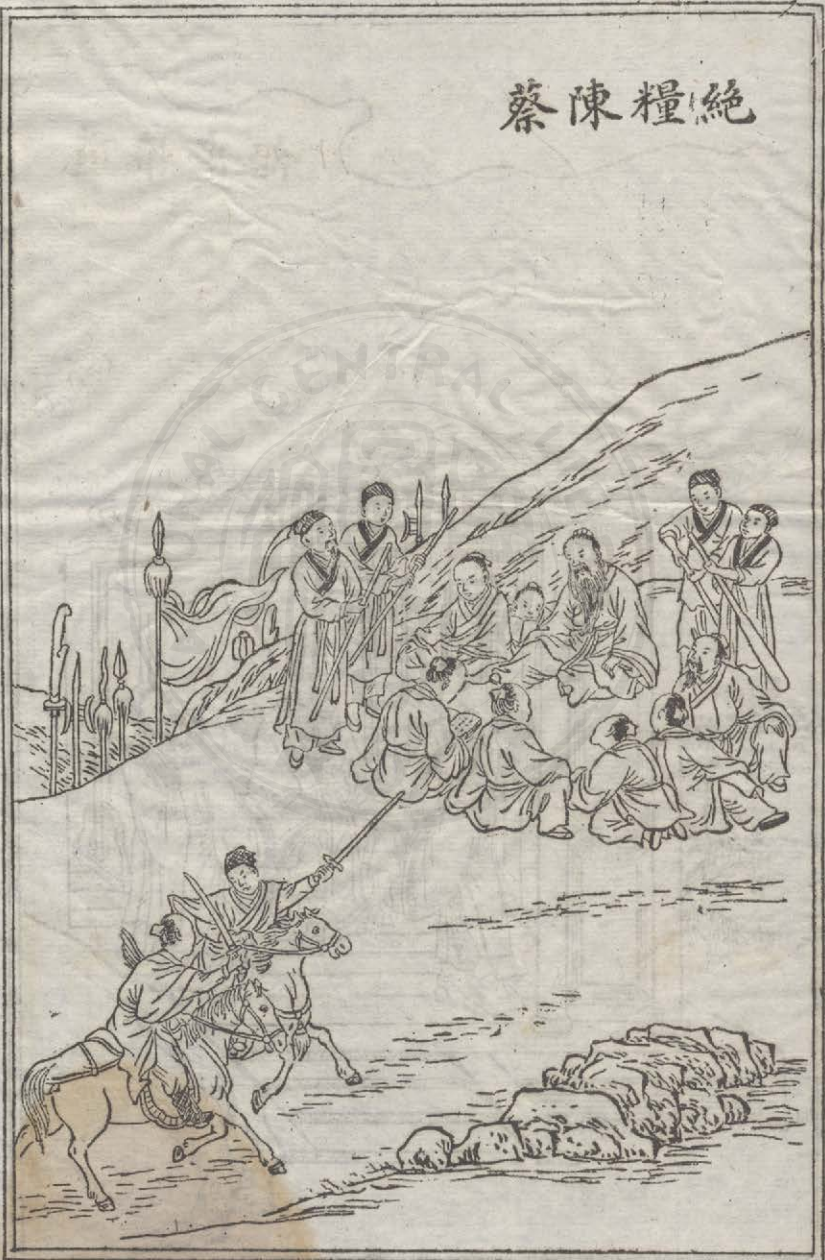
All the inquiries and replies between Confucius and his disciples were recorded in the book entitled "the Discourses or Analects of Confucius." Tze Kung asked once, saying, "Is there any single word that can serve as a guiding principle for a person through life?" Confucius replied, "Suppose that word is *Considerateness*. What you do not wish to be done to yourself, do not do to others." The Philosopher Tseng,¹ the direct propagator of the doctrines of Confucius, also told the people that the doctrine of Confucius was no more than to be sincere and considerate.

1. The Master Tseng = Tseng Ts'an 曾參

道惟忠恕



絕糧陳蔡



蔡 陳 糧 絕

免興及窮有斯君子悅講餓絕人陳子楚
 師子則窮濫子亦入誦不糧發蔡孔昭
 來貢放時矣固有見自能門兵之子王
 迎至溢不言窮窮孔若起弟圍間將使
 然楚爲若君小乎子子而子之陳往人
 後楚非小子人子曰路孔皆孔蔡道聘
 得王也人固窮曰君不子飢子之經孔

26. His Calmness in Times of Trouble

Prince Chao of Ch'u¹ sent for Confucius with due formality and respects. While on his way there, Confucius passed through the country lying between Chen and Tsai, the authorities of which states dispatched troops to besiege him. Confucius was running short of provisions, and his disciples could not get up, being very hungry. Nevertheless Confucius carried on his reading and lecturing as calmly as ever. Tze Lu was dissatisfied. He went up to his master asking, "Is a gentleman ever in need?" Confucius replied, "A gentleman may be utterly destitute. When a vulgar person is destitute, he exceeds due bounds." This means that a gentleman may indeed have times of utter need, but he is not like the vulgar persons who, getting needy, will give way to unbridled license and dishonourable acts.

On Tze Kung's arrival in Ch'u, Prince Chao called out his troops to escort Confucius, who was then rescued.

1. A state occupying the present Hunan, Hupei, Kiangsu, Chekiang, and South Honan provinces.

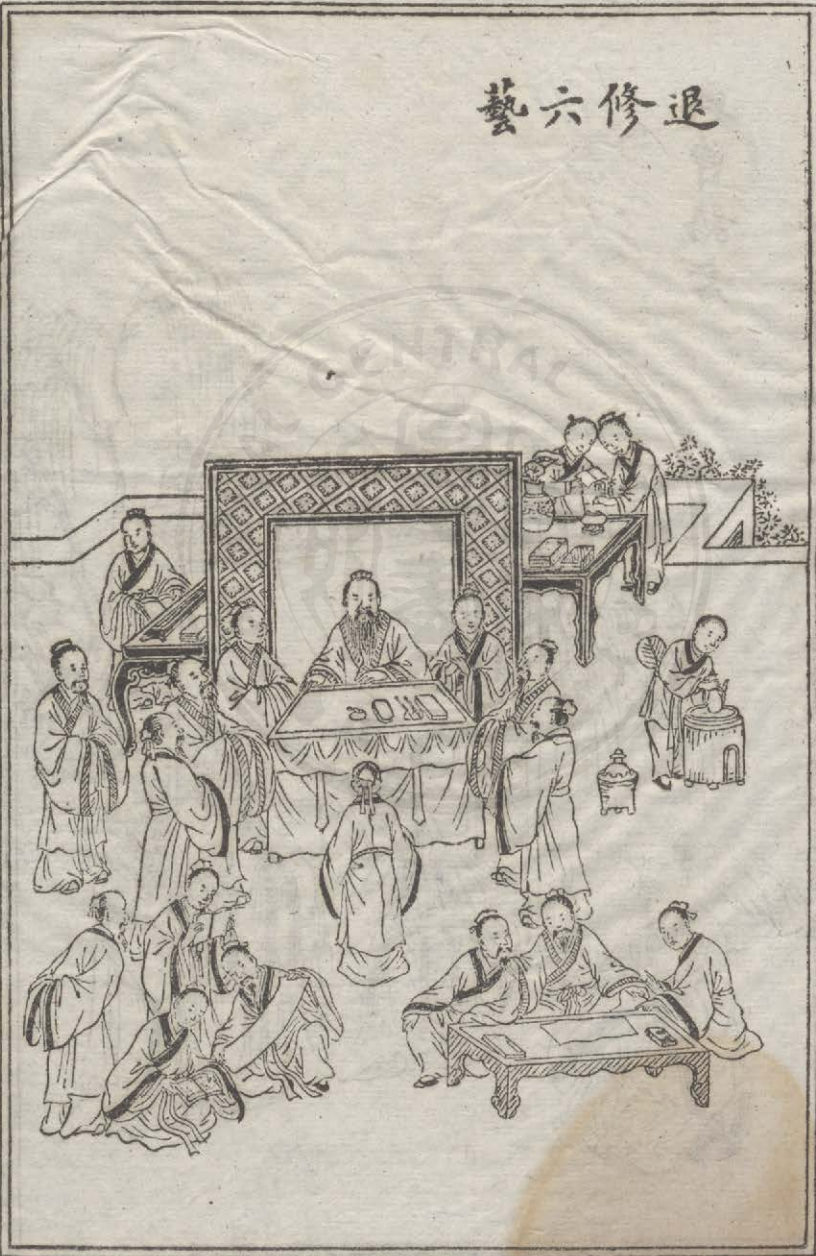
藝 六 修 退

世。之。贊。樂。書。春。者。十。身。者。弟。事。不。孔。
垂。用。之。則。詩。秋。易。有。通。三。子。於。復。子。
教。以。春。定。則。也。書。二。六。千。自。教。出。自。
無。傳。秋。之。刪。孔。詩。人。藝。人。遠。育。仕。衛。
窮。示。則。易。之。子。禮。六。者。其。方。之。專。返。
後。修。則。禮。于。樂。藝。七。中。來。事。從。魯。

27. His Retirement from Official Life

Confucius, after his return from Wei, never entered government service again. He devoted all his time to educational affairs. Disciples coming from distant places numbered three thousands, among whom there were seventy-two men who were proficient in the "Six Arts." The "Six Arts" are the Books of Changes, Canon of History, Book of Odes, Book of Rites, Book of Musical Principles, and Annals of Spring and Autumn. Confucius reduced the Canon of History and the Book of Odes to their present forms. He arranged the books on Rites and Music. He supplied explanatory comments to the Book of Changes and compiled the Annals of Spring and Autumn. In this way he perpetuated his doctrines through future ages, and his teachings are handed down from generation to generation.

退修六藝



與曾語孝

聖蹟圖



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 荷。是謂不肖。每思
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1. The son of Peh Yu, see Chapter 7.

世業光昌



獲麟絕筆



筆絕麟獲

魯哀公十四年春。魯
 人出狩。獲一獸。不知
 其名。孔子見之。曰。麟
 也。乃知明君不出。聖
 道終不能行。吾人以
 麟為瑞獸。世治乃出。
 春秋亂世。而麟出焉。
 是非瑞而妖矣。不覺
 悲傷。泣下。時方修春
 秋。乃絕筆於此歲。魯
 哀公十六年。民國前
 二千三百九十年。夏
 四月。卒。年七十有三
 歲也。

30. His Death

In the spring of the 14th year of Duke Ai of Lu, the people of that state went to hunting. They captured a beast, but did not know its name. When Confucius saw it, he exclaimed, "It is a unicorn!" Then he realized that no good rulers would be seen, and, after all, his doctrine could not hold sway. (The ancients regarded the unicorn as a mascot, which made its appearance only in time of universal peace. Appearing in the chaotic era of Spring and Autumn, it was abnormal instead of auspicious.) Confucius, who was at that time engaged in editing the Annals of Spring and Autumn, could not help weeping. He gave up working that year, and died in the 4th moon at the age of seventy-three.

弟 子 追 慕

孔子之墓在今曲阜縣北泗水之南。既葬，弟子皆服心喪三年。始各散歸。其衣冠琴瑟車書皆藏於廟。弟子及時人仰慕聖人，傍塚而居者，百有餘室。

31. His Burial and Burying Place

The tomb of Confucius is in the north of the present district of Chu-fou,¹ to the south of the river Sze. After burial, all his disciples were in mental mourning² for him for three years, then they dispersed and returned to their homes. His hat, coat, lute, harp, chariot and books were kept in the shrine. The disciples and people at that time who looked up to him with honor and respect, settled down and built more than a hundred houses by the tomb.

1. See Chapter 1.

2. According to the Rules of Propriety scholars should not wear mourning for their teachers, hence the mental mourning.

弟追慕



萬世尊崇



崇 尊 世 萬

言。惟。以。封。休。月。定。逢。立。今。改。唐。誦。以。自。
 則。後。寓。衍。業。二。為。聖。廟。從。稱。封。法。至。漢。
 為。人。尊。崇。聖。公。氏。十。每。誕。春。之。至。王。孔。於。以。
 尊。能。躬。之。凡。子。八。歲。今。秋。各。聖。明。嘉。漢。士。來。
 之。躬。行。此。孫。日。陰。教。縣。先。嘉。靖。莫。帝。
 至。其。也。皆。世。學。歷。育。部。祭。師。靖。莫。王。
 耳。其。也。皆。世。校。入。部。為。至。時。公。不。王。

32. His Everlasting Memory

From the dynasty of Han to the present time, there has been no man, from emperors, kings, scholars down to the common people, who does not read the books of Confucius and try to live up to his teachings. The dynasty of Han gave him the title of duke. The emperors of the Tang dynasty created him a prince. In the Chia Ching period of the Ming dynasty they honored him with the title the Greatest Sage Master, which title has been handed down to the present day. In every district in the country a temple dedicated to him is built, and sacrifices are offered to him in the spring and autumn. We have a school holiday on his birthday once a year. Moreover, the lineal descendant of Confucius is regarded by every dynasty as the Holy Duke. All this is to express the honour and respect which we feel towards the Sage Master. However, the best way to show honor and respect to him is to try to live up to his precepts.



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