

5. Gong Ye Chang (公冶長)

1. The Master spoke of Gong Ye Chang (公冶長): “He is marriageable. Although he was imprisoned, it was not his fault.” The Master gave his daughter to him in marriage.

公冶長字子長，齊人也。公冶氏，魯之公室也。長，字也。公冶長，字子長，齊人也。公冶氏，魯之公室也。長，字也。

2. The Master spoke of Nan Rong (南容): “When the Way prevailed in his country, he was not cast off. When his country lost the Way, he managed to avoid execution.” The Master gave his niece to him in marriage.

南容字子容，齊人也。南氏，魯之公室也。容，字也。南容，字子容，齊人也。南氏，魯之公室也。容，字也。

3. The Master spoke of Zi Jian (子建): “A noble man indeed is like him! If the principality of Lu had no noble man, where could he have acquired his qualities?”

子建字子建，魯人也。子建氏，魯之公室也。建，字也。子建，字子建，魯人也。子建氏，魯之公室也。建，字也。

4. Zi Gong asked, “What about me?” The Master said, “You are a vessel.” “What do you mean, a vessel?” said Zi Gong. The Master said, “You are a liturgical vessel made of jade.”

子貢字子貢，魯人也。子貢氏，魯之公室也。貢，字也。子貢，字子貢，魯人也。子貢氏，魯之公室也。貢，字也。

5. Someone said, “Yong (雍; Zhong Gong 仲公) is a man of ethical integrity; he does not have a silky tongue.” The Master said, “What is the point of having a silky tongue? If you manipulate people with smooth talk, you will often be hated. I do not know about Yong’s ethical integrity, but what is the point of having a silky tongue?”

雍字仲公，魯人也。雍氏，魯之公室也。公，字也。雍，字仲公，魯人也。雍氏，魯之公室也。公，字也。 [See 6.1 雍字仲公，魯人也。雍氏，魯之公室也。公，字也。]

6. The Master secured an employment for Qi Diao Kai (齊彫凱). The latter replied, “I cannot yet believe that I am equal to the task.” The Master was delighted.

齊彫凱字子凱，魯人也。齊氏，魯之公室也。凱，字也。齊彫凱，字子凱，魯人也。齊氏，魯之公室也。凱，字也。

7. The Master said, “If the Way did not prevail and I have to

take to the sea on a raft, You (子路; Zi Lu) will be among those who follow me.” Zi Lu heard this and was pleased. The Master said, “You (子路) excels me in his fondness for courage; but he is not employable.”

子路曰：「願從夫子，盍可乎？」

8. Meng Wu Bo (孟武伯) asked whether Zi Lu was a man of ethical integrity. The Master said, “I don’t know.” He asked again. The Master said, “You (子路) could control the army in a country of thousand chariots. But I don’t know about his ethical integrity.” “What about Qiu (丘; Ran You)?” The Master said, “Qiu could serve as an administrator in a town of thousand houses or in a household of hundred chariots. But I don’t know about his ethical integrity.” “What about Chi (公西赤; Gong Xi Hua)?” The Master said, “Chi could, donning himself with a robe, be in attendance in court and entertain guests. But I don’t know about his ethical integrity.”

孟武伯曰：「子路有政。」子曰：「不知也。」又問。子曰：「子路可治千乘之家。」公西赤曰：「赤治十室之邑。」子曰：「不知也。」

9. The Master spoke to Zi Gong, “Between you and Hui (公冶長; Yan Yuan), who is ahead of whom ?” Zi Gong replied, “How dare I hope to catch up with Hui? When Hui hears one thing, he understands ten. When I hear one thing, I can only understand two.” The Master said, “Surely, you are not like him! Neither of us are like him.”

公冶長曰：「願從夫子，盍可乎？」子曰：「不知也。」

10. Zai Yu (宰父; aka. Zai Wo) was sleeping in broad daylight. The Master said, “Rotten wood cannot be sculpted. Plaster full of shit cannot be trowelled to give a smooth surface to a wall. Yu (宰父) is not even worth scolding.” The Master said, “I used to listen to what people say and trusted that they would do as they say. Nowadays, I listen to what people say and observe whether they do as they say. It is because of Yu that I have changed.”

宰父曰：「願從夫子，盍可乎？」子曰：「不知也。」

11. The Master said, "I have not seen a man who is firm." Someone said in response, "What about Shen Chang (申常)?" The Master said, "Chang is full of desire. How can he be firm?"

申常字子常，魯人也。其性多欲，故曰不堅。

12. Zi Gong said, "I do not want people to aggrandize me. I also want to avoid aggrandizing people." The Master said, "Ci (齊), this is beyond your reach."

子貢曰：「我不欲人之加於我也，無加於人也。」子曰：「齊，汝未之及也。」

13. Zi Gong said, "About our Master's brilliant learning, you can hear. But you cannot hear him talk about man's original mind or the Way of Heaven."

子貢曰：「夫子之學，吾能聞之。然夫子之言，吾不能聞也。」

14. Zi Lu heard thus: "If you cannot put it into practice, you should be afraid of what you learn."

子路聞之曰：「學而不可行，則有悔。」

15. Zi Gong asked, "How come people say that Lord Kong Wen (孔文子) is learned?" The Master said, "He does not hesitate to learn. He is not ashamed of asking his subordinates. This is why they say he is learned."

子貢曰：「孔文子何以謂之文？」子曰：「敏而好學，不恥下問，是以自之。」

16. The Master spoke about Zi Chan (子產), "Of a noble man's Way, he had the following four: In his conduct, he had modesty. In serving his superiors, he had reverence. In supporting his people, he had liberality. In employing his people, he abided by rightness."

子產有焉，四之：居處恭，執事敬，與人愛，用人義。

17. The Master said, "Yan Ping Zhong (顏平仲) had the goodness in socialising with people. For a long time, therefore, he was revered."

顏平仲有焉，故久而人貴之。

18. The Master said, "Zang Wen Zhong (臧文仲) had a gigantic tortoise in his house. He also had mountain patterns sculpted

on the pillars, duckweed patterns sculpted on the horizontal beams of his house. Did he know anything?"

19. Zi Zhang asked, "Governor Zi Wen (子文) had had the governor's post three times. But he did not appear to be pleased. He lost the post three time. But he did not appear to be displeased. He informed the details of his administration to his successors. How's that?" The Master said, "He is loyal." "Was he a man of ethical integrity?" asked Zi Zhang. The Master said, "I don't know. Was he?" "Lord Zui (隹) assassinated the prince of Qi (齊). Lord Chen Wen (陳文) had enough horses to equip ten chariots. He abandoned them and left. He arrived in another country. But he said, 'You guys are all like Lord Zui of my country.' And he left. He went to another country. But he again said, 'You guys are all like Lord Zui of my country.' And he left. How's that?" asked Zi Zhang. The Master said, "He is clean." "Was he a man of ethical integrity?" asked Zi Zhang. The Master said, "I don't know. Was he?"

20. Lord Ji Wen (紀溫) thought three times before he would act. The Master heard this and said, "Twice is also possible."

21. The Master said, "Lord Ning Wu (寧武) relied on his knowledge when the Way prevailed in his country. He relied on his ignorance when his country lost the Way. His knowledge is attainable. But his ignorance is unattainable."

22. When the Master was in Chen (陳), he said, "Let's go back! Let's go back! The young ones in my group express themselves too bluntly. Although they may have accomplished brilliant learning, they do not know how to trim it."

23. The Master said, “Bo Yi (伯夷) and Shu Qi (叔齐) did not harbour hatred against things past. To hang on to one’s grievance is of little use.”

24. The Master said, "Who said Wei Sheng Gao (衛生高) was honest? When someone came asking for vinegar, he went to his neighbour and asked for vinegar and gave it."

25. The Master said, "Soothing words, pleasant face and lots of politeness. Zuo Qiu Ming (左丘明) regarded them as shameful. I also regard them as shameful. To hide grievance and pretend to be friend with the person. Zuo Qiu Ming regarded it as shameful. I also regard it as shameful."

26. Yan Yuan and Ji Lu (季路; aka. Zi Lu) were in attendance. The Master said, "Each of you, go ahead and tell me what you really want." Zi Lu said, "I would like people to share chariots, horses, clothes and fur coats among friends without ever getting upset even if they should receive them back the worse for wear." Yan Yuan said, "I would like a society where people do not show off their good deeds, do not parade their efforts." Zi Lu said, "Master, I would like to hear what you really want." The Master said, "I just want people to offer some comfort to the elderly; to be loyal among friends; and to hold the little ones in the arms."

27. The Master said, "Alas, it's finished! I have not yet seen a man who manages to see his fault and proceeds to self-reproach."

28. The Master said, "Even in a hamlet of ten households,

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