



孔子聖蹟圖

The Holy Story of Confucius



大成至聖先師孔子傳略

孔子，名丘，字仲尼，春秋時魯國（今山東曲阜）人。生於周靈王二十一年八月二十七日，亦即公元前五五一年之九月二十八日，卒於周敬王四十一年（公元前四七九年）。

曾任魯國中都邑宰，擢大司寇，後來，攝行相事，治魯三月，政績斐然，誅少正卯，魯國大治。其後週遊列國十四年，不見用，時年六十九，返魯，刪詩書、訂禮樂、贊周易、作春秋，中華文化因以大成。

享年七十三，弟子三千人，身通六藝（禮、樂、射、御、書、數）者七十二人。

孔子為我國兩千多年來最偉大的教育家、政治家與思想家。他的學術思想，以「仁」為中心，至其具體實踐方法，則為盡己之心與推己及人，亦即「忠」「恕」二字。

他在政治上最大的抱負，是主張推行仁政，但一生最大成就卻是教育。在孔子以前，教育乃貴族的特權，他首先提倡「有教無類」的平民教育，不分貴賤貧富，一律施教，為後世學術平民化的開端。他又以個人在野之力量，造就那麼多的人才，而且把技藝教育和人格教育打成一片。孔子偉大的學術思想，其後復經門人繼志述事，光大發揚，世稱儒家。自漢武以降，歷代無不以儒家學說思想為經世濟民之大道，並尊孔子為「大成至聖先師」或「萬世師表」。





尼山致禱

周靈王二十年，魯襄公二十一年（西元前五五二年）。聖父叔梁紇，任魯陬邑大夫，與聖母顏氏徵在，至尼丘山祝禱；第二年，孔子生。孔子誕生時，首上圩頂，象尼丘山，因此取名「丘」，字「仲尼」。

Praying at Hill Ni

In the twentieth year of King Ling of Chou Dynasty, i.e. the twenty-second year of Duke Hsiang of Lu (552B.C.), Confucius' father, Shuliang Ho, an official of the town of Tsou, prayed at hill Ni-Chiu with Confucius' mother, Yen Centsai. They begot Confucius in the following year. There was a noticeable convolution on his head at his birth, and that was why he was called "Ch'iu"(Literally meaning a "hill"). His alias was Chungni.



俎豆禮容

周靈王二十三年，魯襄公二十四年（西元五四九年）。孔子三歲時，聖父叔梁紇去世，聖母帶孔子遷居山東曲阜，常以先人偉大事蹟來勉勵他，因此孔子自幼即立大志。六歲時，由於天性純孝，常陳設備供品，演習祭拜的禮儀。

Performing the Chu-to Ceremony

In the twenty-third year of King Ling of Chou Dynasty, i.e. the twenty-fourth year of Duke Hsiang of Lu (549 B.C.) Confucius' father died when Confucius was only three years old. His mother brought him to Chu-fu county of Shantung province. She always encouraged Confucius with the great achievements of his ancestors; therefore, Confucius made great vow early in his childhood. Because of his nature of filial piety, Confucius usually prepared sacrificial offerings and performed the ceremonies of worship. Note:Chu-to is a kind of ceremony instrument.



命名榮貺

周景王十二年，魯昭公九年（西元前五三三年）。孔子年十九歲，娶於宋、丌官氏，次年生了聖嗣。適魯昭公以二鯉魚見賜。孔子為彰顯國君之厚貺，因以為子命名曰「鯉」，字「伯魚」，用誌不忘君恩。

Memorizing the Buke's Bestowal with His Child's Name

In the twelfth year of king Jiing of Chou Dynasty, i.e. the ninth year of Duke Chao of Lu (533 B.C.), Confucius married Chikuan in Sung. In the following year, he begot a child. Duke Chao of Lu bestowed two carps to celebrate the birth of Confucius' child. To memorize forever the bestowal of Duke Chao, Confucius named his child "Li" (literally meaning "carp"), alias "Po Yu".



職司委吏

周景王十三年，魯昭公十年（西元前五三二年）。孔子二十歲，初入仕為魯國委吏，身分卑微。而他認真從事，對於主管倉廩的糧米及財物出納，力求正確；對於徵收田糧，力求公平合理。因此深獲長官的信賴，及農戶的合作，而成效卓著。

Taking Charge of Granary of Lu

In the thirteenth year of King Jiing of Chou Dynasty, i.e. the tenth year of Duke Chao of Lu (532 B.C.), when Confucius was twenty, he was appointed to take charge of the granary of Lu. Although this was a very low position, he worked rather hard. He achieved accuracy in cashier work and was reasonable and fair in taxing grain. Therefore, Confucius gained the trust of his seniors and the cooperation of farmers.



職司乘田

周景王十四年，魯昭公十一年（西元前五三一年）。孔子二十一歲，改任乘田吏。此項職務是主管苑囿芻牧，負責蓄養牛羊牲畜。孔子不計職位崇卑，唯盡心盡力，使牛羊蕃滋茁壯，厚增國力。

Being the Ch'eng-t'ien Official

In the fourteenth year of King Jiing of Chou Dynasty, i.e. the eleventh year of Duke Chao of Lu (531 B.C.), Confucius was 21 years old. He was promoted to be a "Ch'eng-t'ien" official to take charge of gardening and raising cattle and sheep. He always did his best regardless of the position being high or low. The cattle and sheep quickly multiplied.



學琴師襄

周景王二十二年，魯昭公十九年（西元前五二三年）。孔子年二十九歲，去晉國，學琴於師襄，十日不更換新曲。他在不斷的演練中，細心體味推求曲子的節度、志趣，以及作曲者的形象、為人；終而悟出「非文王，誰能為此也。」使師襄子驚歎聖人的聰明智慧，而告之曰：「此曲確為《文王操》也。」

Learning Music from Hsihsiang

In twenty-second year of King Jiing of Chou Dynasty, i.e. the nineteenth year of Duke Chao of Lu (523 B.C.), when Confucius was 29 years old, he learned to play on Ch'in, a string musical instrument, from the music master Hsihsiang. For ten days he played the same song. Through constant practice, he contemplated on the rhythm and connotation of the song as well as the image and personality of the composer. Finally, he figured out that, "Can the composer of the song be any other than King Wen (the founder of the Chou Dynasty)?" Hsihsiang was surprised at the wisdom of Confucius and said, "Indeed, it is the work of Kin Wen!"



問禮老聃

周敬王三年，魯昭公二十五年（西元前五一七年）。孔子年三十五歲，與南宮敬叔至周見老聃問禮。老子曾任周朝的守藏室之史，職掌周朝的典章制度，及文籍的收藏，因此知禮，孔子特此向他請教。

Studying Rites from Laotan

In the third year of King Jiing of Chou Dynasty, i.e. the twenty-fifth year of Duke Chao of Lu (517 B.C.), when Confucius was 35 years of age, he and Nankung Chingshu went to study the ancient rites and ceremonies from Laotan in Chou. Laotan was once the royal library curator of Chou Kingdom. He was in charge of the rites and ceremonies and the storage of archives and literature, so he knew the rites and ceremonies very well. Confucius went to him to study ancient rites from him.



訪樂萇弘

周敬王三年，魯昭公二十五年（西元前五一七年）。孔子年三十五歲，拜訪樂師萇弘。據萇弘觀感謂：「孔子的音容形貌，有聖人的儀表。且言稱先王，躬履謙讓，洽聞強記，博物不窮，抑亦聖人之興者。」

Visiting the Music Master Ch'anghung

In the third year of King Jiing of Chou Dynasty, i.e. the twenty-fifth year of Duke Chao of Lu (517 B.C.), when Confucius was 35 years of age, he visited the music master Ch'anghung. Described Confucius, "Confucius has the demeanor of a sage. When he talks, he always refers to 'the former kings'. He is humble, wise and learned. I believe he is a modern sage."



過齊聞韶

周敬王三年，魯昭公二十五年（西元前五一七年）。孔子年三十五歲，在齊與齊太師談論音樂的道理；聽到韶音，感到至善至美。專心一志，學習了三月之久，一心沈潛於音樂之中，竟連肉味都不知道了。

Hearing the Shao Music in Ch'i

In the third year of King Jiing of Chou Dynasty, i.e. the twenty-fifth year of Duke Chao of Lu (517 B.C.), when Confucius was 35 years of age, he discussed the principle of music with the Grand Tutor of Ch'i, upon hearing the music of Shao, symbolic dance music ascribed to an ancient Emperor Shun, 2255-2204 B.C.), he realized the perfect goodness and perfect beauty of music. He then studied the music concentratedly for three months and did even not know the taste of meat.



晏嬰沮封

周敬王四年，魯昭公二十六年（西元前五一六年）。孔子三十六歲，居齊；齊景公再次向孔子問為政之道。孔子回答說：「為政要節省財用。」景公聽了，認為很對，想把尼谿的田地封贈給孔子。晏嬰進言說：「那些儒士的話，難以稽考，不可以為規範；且態度傲慢，自以為是。這種人不能做臣子。君上想要用他來轉移齊國的習俗，恐難如願。」景公遂向孔子說：「我老了，恐怕不能用你了。」孔子於是馬上離開齊國，而回魯國了。

Yen Ying Interrupted the Granting of Land to Confucius

In the fourth year of King Jiing of Chou Dynasty, i.e. the twenty-sixth year of Duke Chao of Lu (516 B.C.), when Confucius was 36 years old and stayed in Ch'i, Duke Jiing of Ch'i again asked about the way of administration from Confucius was replied, "The way of administration consists in limiting state expenditures." The Duke was very pleased and was going to grant the land of Nich'i to Confucius. Then minister Yen Ying recommended to the Duke, "The Ju (later identified with Confucianists) are bad models to follow because their words are hard to prove. Furthermore, they are arrogant and self-deceived. Such people cannot be made subjects. If your majesty want to put him in power and change the customs of the country, I would question whether it is advisable." Therefore the Duke said to Confucius, "I am too old to put your doctrines into practice." Confucius then left Ch'i and returned to Lu.



退修詩書

周敬王十六年，魯定公六年（西元前五〇四年）。孔子年四十八歲，季氏大夫當權，僭越職分，使其家臣主持國政，故孔子不願出任為官，退居在家修詩書、訂禮樂。弟子由各方來受業的很多。

Retired to Edit the Books of Poetry and History

In the sixteenth year of King Jiing of Chou Dynasty, i.e. the sixth year of Duke Ting of Lu (504B.C.), when Confucius was 48 years old, Baron Chi usurped the authority of the Duke and so the government of Lu fell into the hands of the Barons. Confucius decided not to go into the government, but retired to correct the Books of Poetry and History and Ritual and Music. The number of his disciples grew rapidly, and many came from distant parts of the land.



化行中都

周敬王二十年，魯定公十年（西元前五〇〇年）。孔子年五十二歲，做了中都的地方官，對於百姓的養生送死、婚喪慶弔，都規定了一定的法制。大人小孩的飲食，各有其節度；身強或體弱的，對社會負擔的責任，要求也有不同；男女行路，各有其途徑……。這樣推行了一年，就做到了行人路不拾遺；商賈交易，貨真價實；社會秩序，有條不紊的地步。各國諸侯，都來仿效。後來孔子由中都宰改任為司空，再晉昇為大司寇，並代行相職，七日而誅鉏了亂政的大夫少正卯，為政三月而魯國大治。

Ruling Chung-tu with Morality

In the twentieth year of King Jiing of Chou Dynasty, i.e. the tenth year of Duke Ting of Lu (500B.C.), when Confucius was 52 years old, he was appointed the magistrate of Chungtu. He legislated the laws governing the rituals of birth, death, wedding and funeral ceremonies. The meals of adults and children were amounted. People should fulfill their obligations to society according to their individual abilities. Men and women should follow different lanes in the street. After a year, the social order was so good that the walkers in the street would not pick up the thing lost and businessmen did not adulterate their goods. The town became a model city and an object of imitation for all its neighboring states. Later Confucius was promoted to the position of the Secretary of Public works and further promoted to that of the Grand Secretary of Justice and the acting Chief minister. Within seven days, he executed Shaochengmo who plunged the government into disorder. After three months of his premiership, Lu became an orderly state.



夾谷會齊

周敬王二十一年，魯定公十一年（西元前四九九年）。孔子年五十三歲。這年春天，齊魯兩國的諸侯會盟於夾谷。孔子當時正擔任魯國大司寇的官職。魯定公以孔子知禮，故使他兼代會盟的相禮者。會中獻酬禮畢，齊國官員請奏四方之樂。孔子進言說：「齊魯會盟，兩君修好，奏此粗蠻的夷狄之樂，甚為不妥，請撤去。」而後齊國又奏宮中之樂，孔子又聲言：「匹夫熒惑諸侯者，罪當誅。」使齊景公深受挫辱而有慚色，於是將前所侵佔魯國之土地，歸還魯國以謝過。

The Conference with Ch'i in Chiaku

In the twentieth year of King Jiing of Chou Dynasty, i.e. the eleventh year of Duke Ting of Lu (499 B.C.), when Confucius was 53 years old, the dukes of Ch'i and Lu held a good-will conference in Chiaku in the spring. Confucius was the grand Secretary of Justice of Lu, and was also appointed as the ceremonial official of this conference by Duke Ting of Lu because of his broad knowledge about ceremonies. After exchanging the gifts, an official of Ch'i requested permission for the play of music from different lands. Confucius said, "Why the barbarian musics when the rulers are holding a goodwill conference? I request that they be dismissed." After a while, the Ch,i official requested permission for the performing of palace music. Confucius said, "Common people who try to corrupt the rulers should be killed." The Duke of Ch'i was greatly ashamed and impressed, therefore he returned the land which he had taken away from Lu as a token of apology.



禮墮三都

周敬王二十三年，魯定公十三年（西元前四九七年）。孔子年五十五歲，向定公建言說：「依照規定，臣子不能收藏甲兵，丈夫不能有百雉（古制城長三丈、高一丈為雉）之城。現在孟孫、叔孫、季孫三家大夫，都違反了這項規定，他們的權勢太大了，為貫徹禮治，請毀壞他們三家的都城，削減他們的權勢，以強化公室。」獲得定公的允許，先後墮除了叔孫氏的郕、季氏的費。而孟孫氏的成，則因遭反抗未能墮除，致使墮三都之議，功敗垂成。

Razing Three Cities

In the twenty-third year of King Jiing of Chou Dynasty, i.e. the thirteenth year of Duke Ting of Lu (497 B.C.), Confucius said to the Duke Ting, "According to the regulation, subject ought not keep armor, and a baron ought not have a city with over a hundred jis (a ji is a parapet of thirty feet by ten feet). Now, the Barons Mensun, Shusun, and Chisung had cities larger than that, Their powers are too great. Please raze their cities to strengthen the central authority and cut their powers for the sake of the ruling abiding by rites." The Duke gave his consent and razed the city Hou of Baron Shusun, and city pi of Baron Chisun. However, the Duke failed to raze the city Ch'eng of Baron Mengsun because of the latter's defense. Therefore the suggestion to raze the three cities was just a step short of success.



受樂去魯

周敬王二十四年，魯定公十四年（西元前四九六年）。孔子年五十六歲，在魯國為政數年，政治改革大有成就。齊與魯為鄰，深恐魯國強大，對齊不利，於是採用黎彌的計謀，選美女、文馬，以贈魯君。定公竟然接受，而日日享樂，怠忽了政事。加之後來孔子隨定公參與郊祭之禮，而定公沒把祭肉分給與祭的孔子；孔子受此無禮對待，遂離開魯國，遠遊他邦了。

The Duke of Lu Received Beauties of Ch'i and Confucius left Lu

In the twenty-fourth year of king Jiing of Chou Dynasty, i.e. the fourteenth year of duke Ting of Lu (496 B.C.), when Confucius was 56 years old, he had been remaining in power for several years in Lu. His political reformation was very successful. The neighbouring state Ch'i was greatly worried that it would be endangered by the powerful Lu. Therefore the Duke of Ch'i adopted Li-mai's scheme to select many beautiful girls and fine horses and sent them the Duke of Lu as a present. Duke Ting received the present and indulged himself in the debaucheries and neglected his governmental duties. Later, Confucius accompanied Duke Ting to conduct the offering to the Heaven. But the Duke forgot to share the sacrificial meat with Confucius. Because of the Duke's insult, Confucius left Lu and went to other states.



匡人解圍

周敬王二十五年，魯定公十五年（西元前四九五年）。孔子年五十七歲，先後去魯往衛，又去衛往陳。在經過匡地的時候，匡人發現孔子狀貌很像魯國季氏大夫之家臣楊虎，由於楊虎曾在匡虐待百姓，匡人意圖報復，遂圍困五日。孔子完全不為所動，絃歌不輟，並且說：「文王既歿，文不在茲乎？天之將喪斯文也，後死者不得與於斯文也；天之未喪斯文也，匡人其如予何？」後來匡人知道出於誤會，乃解圍而去。

Trapped in K'uang

In the twenty-fifth year of King Jiing of Chou Dynasty, i.e. the fifteenth year of Duke Ting of Lu (495 B.C.), when Confucius was 57, he went first from Lu to Wei, and then to Ch'en. When passing through the city of K'uang, he was entrapped for five days, out of revenge, by the local people because he looked like Yang Hu who had been very cruel to the natives of K'uang. Confucius was not treated at all and kept on playing the string instrument without stop. He said, "When King Wen died, did that mean the culture ceased to exist? If the Heaven really intends to let such culture disappear, the posterity shall never again share in the culture. But if the Heaven does not intend to destroy such culture, what can the people of K'uang do to me?" After the people of K'uang found out that this is a mistake, they released Confucius.



宋人伐木

周敬王二十六年，魯哀公元年（西元前四九四年）。孔子年五十八歲，離開衛國往曹國去，曹人不予接納，遂又離曹去宋國，與弟子習禮於大樹下。宋司馬桓魋欲殺孔子，暗中派人去砍伐那棵樹。弟子欲促其速行以避禍，孔子卻說：「上天既賦予我這樣推行道德的使命，桓魋對我又能怎樣呢？」

The People of Sung Uprooting the Tree

In the twenty-sixth year of King Jiing of Chou Dynasty, i.e. the first year of Duke Ai of Lu (494 B.C.), when Confucius was 58, he left Wei for Ts'ao, but his idea could not be accepted by the people of Ts'ao. Confucius then left Ts'ao for Sung. He studied the practice of ceremony under a big tree with his disciples. Huan Tuei, a military officer of Sung, wanted to kill Confucius and sent his servants secretly to uproot the tree. Confucius' disciple asked Confucius to leave Ts'ao quickly. Confucius said, "Since the Heaven has entrusted me the mission to promote morality, what can Huan Tuei do to me?"



醜次同車

周敬王二十六年，魯哀公元年（西元前四九四年）。孔子自蒲地回到衛國，衛靈公偕夫人南子同車出遊，而讓孔子陪從在後，孔子甚覺羞惡，所以曾感歎地說：「我不曾見過愛好道德，有像愛好美色那樣真切熱誠的人啊！」於是孔子就此離去。

A Disgrace of Riding in the Second Carriage

In the twenty-sixth year of King Jiing of Chou Dynasty, i.e. the first year of duke Ai of Lu (494 B.C.), Confucius was back to Wei from Pu. One day Duke Ling of Wei was riding in a carriage with the Queen, Nantse, and asked Confucius to follow in a second carriage. Confucius, regarding this as a disgrace, sighed, "I have never seen people who love morality as they love beautiful women." Confucius then left.



微服過宋

周敬王二十六年，魯哀公元年（西元前四九四年）。孔子離開宋國往鄭國去，路途中與弟子們散失了，孔子獨立東郭門等待。有一鄭國人告訴子貢說：「東郭門有一人，額頭像堯王，頸項像皋陶，雙肩像子產，自腰以下身長較禹差三寸，疲累的樣子好像喪家之狗。」後來子貢轉告孔子。孔子笑說：「這人所說的形狀，不見得真實；而所謂似喪家之狗，卻頗相像。」

A tour of Sung in Mufti

In the twenty-sixth year of King Jiing of Chou, also the first year of Duke Ai of Lu (494 B.C.), when Confucius left Sung for Cheng, he got lost of the disciples. Confucius stood alone at East Gate to wait for them. A native of Cheng told Tsekung, "There is a man at the East Gate whose forehead looks like that of Emperor Yao, whose neck resembles that of an ancient minister Kaoyao, and whose shoulders resemble those of Tsech'ang. From shoulders down, he is three inches shorter than Emperor Yu. He looks crest fallen like a homeless, wandering dog." Later when the disciples found Confucius, Tsenkung told Confucius this story. Confucius smiled and said, "I don't think that his description of my figures is true. But he is quite right in saying that I resembled a homeless, wandering dog."



楛矢貫隼

周敬王二十六年，魯哀公元年（西元前四九四年）。孔子年五十八歲，自衛至陳，住在司城貞子家。歲餘有隼集於陳庭而死，皆被楛矢射穿。陳閔公問故，孔子對曰：「隼自遠方來，此楛矢產自肅慎。從前武王克商，肅慎貢楛矢石磐，先王欲彰明其美德，分賜陳以肅慎矢。試求之故府，當仍存在。」經查，果如所言。

A hawk Pierced with an Arrow Made of Hu Wood

In the twenty-sixth year of King Jiing of Chou Dynasty, i.e. the first year of Duke Ai of Lu (494 B.C.), when Confucius was 58, he left Wei for Ch'en where he stayed for over an year at the home of Tsengtse, the magistrate of the city. Many hawks descended at the court of Ch'en and were shot to death by arrows made of hu wood. Duke Ming of Ch'en asked Confucius about the arrow. Confucius replied, "Those hawks came from far away. The arrows were products of Shushen (an ancient state in the Chiling Province). When Emperor Wu conquered Shang, the people of Shushen sent in tributes of arrows made of hu wood with stone arrowhead. The emperor shared these arrows with the duke of Ch'en as a sign of benevolence. That was how the Shushen arrows came to Ch'en. You may check in the old palace and may be able to find some yet." After checking, they did find similar arrows in the old palace, as Confucius had told.



西河駕返

周敬王二十七年，魯哀公二年（西元前四九三年）。孔子年五十九歲，趙簡子使人來聘孔子。孔子自衛入晉，將西見趙簡子，行到黃河邊，聽到竇犢鳴犢、舜華被殺的消息，乃面對黃河歎息著說：「美麗啊！好盛大的河水啊！我不能渡河西行，這是天命啊！」於是不再渡河，坐車回衛國去了。

Returning at the Bank of Yellow River

In the twenty-seventh year of King Jiing of Chou Dynasty, i.e. the second year of Duke Ai of Lu (493 B.C.), when Confucius was 59, baron Chien of Chao sent a messenger to invite Confucius. Confucius left Wei to Chin and headed west to meet with Baron Chien of Chao. On reaching the bank of Yellow River, he heard the news that Tu Ch'ou Ming Tu, and Shun Hwa were killed. He stood on the bank and sighed, "How beautiful it is! How grand the water is! Fate has decreed that I should not cross this river." He then returned to Wei.



適衛擊磬

周敬王二十七年，魯哀公二年（西元前四九三年）。孔子年五十九歲，住在衛國。有一天，孔子和弟子們敲著磬消遣，忽然有個挑著草器的人走過門外，而歎息說：「這敲磬的，很有救世的心啊！」稍停又說道：「擊磬人的性情，是這樣固執呀！世人不知道自己，獨善其身就好了……。」孔子聽了這人的話，也感歎地說：「果能如你所說，不可為則不為，那就沒有什麼困難了！」

Playing Ch'ing in Wei

In the twenty-seventh of King Hihing of Chou Dynasty, i.e. the second year of Duke Ai of Lu (493 B.C.), when Confucius was 59, he lived in Wei. One day Confucius was playing ch'ing, a stone musical instrument, with his students for amusement. A man carrying a straw basket past his door and signed, "The man who is playing ch'ing has a will to save the world." After a while, the man said again, "What a stubborn person! If other persons can not understand you, why not just maintain your own integrity?" Upon hearing the words, Confucius sighed, "If I can do just as you say that not to fulfill the mission when I know this is an impossible mission, then will be no difficult for me."



靈公問陳

周敬王二十八年，魯哀公三年（西元前四九二年）。孔子年六十歲，適居衛國。衛靈公問陳於孔子。孔子對曰：「軍旅之事，未曾學過。」第二天，靈公又與孔子談話，見空中蜚雁，仰頭視之，神色不在孔子。孔子見其禮敬不足，於是離衛去陳。

Duke Ling Asking about Military Tactics

In the twenty-eighth year of King Jihing of Chou Dynasty, i.e. the third year of Duke Ai of Lu (492 B.C.), when Confucius was 60, he stayed in Wei. One day Duke Ling of Wei asked Confucius about military tactics and Confucius replied, "I know nothing about the science of warfare." The next day when Confucius was talking with the Duke, the latter merely turned up his head and looked at the flying geese in the sky and did not seem to pay any attention to Confucius. So Confucius left for Ch'en. Duke Ling of Wei died in the same year.



子路問津

周敬王三十一年，魯哀公六年（西元前四八九年）。孔子自葉返蔡，忘了濟河的渡口，見長沮、桀溺二人在耕田，便使子路去問津。沮、溺不告以渡口所在，卻說道：「現在天下就像滔滔洪水，到處混亂，誰能改變這種局面呢？你與其跟從那擇人而事的人，還不如跟從避世隱居的人好哩！」說完就只顧耕他的田，而不理睬他了。

Tselu Asking Direction

In the thirty-first year of King Jihng of Chou Dynasty, i.e. the sixth year of Duke Ai of Lu (489 B.C.), on the way back from Yeh to Ts'ai, Confucius forgot whereabouts of the ferry. He saw that Changchu and Chiehni were plowing in the field. He then sent Tselu to ask direction from them. Chiehni did no answer the question but replied, "The chaos in our present world is like an overwhelming flood. Who can change the present state of affairs? Rather than following the one who is trying to find a lord to work for, why not follow the one who secludes himself from the world?" Then he went on plowing and would not speak to Tselu anymore.



在陳絕糧

周敬王三十二年，魯哀公七年（西元前四八八年）。孔子年六十四歲，經過宋而至陳國。先是在哀公六年，楚國曾使人來聘孔子。孔子即意欲往訪，而今陳蔡的大夫商量說：「如果孔子被楚國聘用，我們陳蔡二國就危險了。」於是決定共同派人在路途中，把孔子及他的弟子圍困起來，又斷絕了他們的糧食，而使得跟隨的弟子中，有些人都餓病了，不能站起來走動，只有孔子，仍然講誦詩書，彈琴唱歌，沒有一點悲傷恐懼的樣子。他派子貢去楚國通報，楚王便派兵來解圍，而得免於難。

Running out of Food in Ch'en

In the thirty-second year of King Jihng of Chou Dynasty, i.e. the seventh year of Duke Ai of Lu (488 B.C.), when Confucius was 64 years old, he went to Ch'en by way of Sung. In the previous year, the duke of Ch'u sent someone to invite Confucius to work for Ch'u, Confucius intended to accept this appointment and was leaving for Ch'u. The Ministers of Ch'en and Ts'ai plotted together, "Confucius is a very capable Man, if he works for Ch'u, our countries will be in Trouble." They therefore sent men to surround Confucius and his disciples on their way to Ch'u. Confucius' party were short of food supplies. Many of Confucius' disciples fell sick and were confined to bed, but Confucius kept on reading and singing and playing a string instrument. He showed no sign of fear or sadness. Confucius then sent Tsekung to Ch'u. Being informed, the King of Ch'u sent an army to rescue Confucius out of danger.



子西沮封

周敬王三十二年，魯哀公七年（西元前四八八年）。孔子年六十四歲，來到楚國，昭王想把書社的土地七百里封贈給孔子。令尹子西諫言阻止說：「王的使臣出使諸侯，有像子貢那樣的口才嗎？輔佐的相才，有像顏回那樣的才德嗎？將帥有像子路那樣的武勇嗎？官尹有像宰予那樣的能幹嗎？孔子如果得了土地，有這些賢能的弟子幫助他，這不是楚國之福啊！」昭王聽了，就打消了封地的念頭，孔子也就由楚返回衛國了。

Tsehsi Interrupted King's Granting of Land to Confucius

In the thirty-second year of King Jihng of Chou Dynasty, i.e. the seventh year of Duke Ai of Lu (488 B.C.), when Confucius was 64 years old he arrived in Ch'u. King Chao of Ch'u was going to grant Confucius a piece of land of seven hundred lis (miles) in Shushe. A minister of Ch'u by the name of Tsehsi recommended, "Do your majesty have a diplomat as eloquent as Tsekung? Do your majesty have a chief minister as capable and moral as Yen Huei? Do your majesty have a general as brave and masculine as Tselu? Do your majesty have an administrator as able as Tsai Yu? Once Confucius possesses a territory, with such able disciples assisting him, I hardly think that it will be good for our country." This completely changed the King's mind. Confucius then left Ch'u and returned to Wei.



楚狂接輿

周敬王三十二年，魯哀公七年（西元前四八八年）。孔子年六十四歲，往楚國去的路途中，楚國有個假裝瘋狂的隱士，叫做接輿，故意唱著歌，走過孔子的車前。歌詞是：「鳳啊！鳳啊！為什麼你的德行這樣衰敗？過去的事已不能挽回，未來的事還可以來得及把握。罷了！罷了！現在從事政治是很危險的。」意在勸孔子，世事混亂，難以復治，及早歸隱還來得及。孔子聽了，下車想和他談談，他卻急急走開，而使孔子無法和他接談。

The Madman of Ch'u

In the thirty-second year of King Jihng of Chou Dynasty, i.e. the seventh year of Duke Ai of Lu (488 B.C.), when Confucius was 64, he was on his way to Ch'u. There was a pretended madman of Ch'u by the name of Chenyu who sang as he passed Confucius' carriage. "Oh! Phoenix! Phoenix! What happens to thy virtue and makes it decline? Let by-gones be by-gones. But make amends for what still lies ahead. How dangerous it is to engage in political affairs today! Alas! Forget about it!" He was actually advising Confucius that the world was too chaotic to save and there's no way to restore the order. Why not retire from the world as soon as possible? Confucius got down from his carriage to talk to him, but the latter ran away, and Confucius failed to have a talk with him.



作丘陵歌

周敬王三十七年，魯哀公十二年（西元前四八三年）。孔子年六十九歲。魯季康子以幣帛禮品，迎孔子自衛返魯。先聖自去魯至今，共十四年而返。途中作丘陵之歌：「……仁道在邇，求之若遠，遂迷不復，自嬰屯蹇……。」登彼丘陵，維以永歎。

Composing 'The Song of Hill'

In the thirty-seventh year of King Jihng of Chou Dynasty, i.e. the twelfth year of Duke Ai of Lu (483 B.C.), when Confucius was 69 years old, Baron Ch'ikang of Lu welcomed Confucius back to Lu from Wei with many presents such as golden coins and silk. Fourteen years elapsed since Confucius left Lu. Thus he composed 'The Song of Hill', "The Way of Jen (benevolence) is in the near place. However, I tried to gain it at distant places. Therefore I lost my way and could not return and encountered many obstacles." He ascended the hill and sighed for a long time.



縱橫六經

周敬王三十七年，魯哀公十二年（西元前四八三年）。孔子年六十九歲，自衛返魯，終不能為魯所用，孔子亦不求出仕為官，於是序書、傳禮、刪詩、正樂，序易（作象、繫、象、說卦、文言），修春秋、製孝經……。時弟子蓋三千餘人，通六藝者七十二人。

Mastering the Six Books

In the thirty-seventh year of King Jihng of Chou Dynasty, i.e. the twelfth year of Duke Ai of Lu (483 B.C.), when Confucius was 69, he returned from Wei to Lu. Neither did the duke of Lu put Confucius in power nor did Confucius desire to seek office. Therefore Confucius prefaced the Book of History, instructed the Book of Rite, revised the Book of Poetry, corrected the Book of Song, prefaced the Book of Change, T'uan, His, Hsiang, illustrated Kua and Wenyen, revised the Book of Spring and Autumn and wrote the Book of Filial Piety. Confucius had three thousand pupils and out of them seventytwo had mastered "the Six Arts".



西狩獲麟

周敬王四十年，魯哀公十五年（西元前四八〇年）。孔子年七十二歲。春，哀公西狩大野，叔孫氏之車子鉏商，獵得異獸，以為不祥，請孔子往觀之。泣曰：「麟也！麟，仁獸，出而死，我道窮矣！」原據魯史而作春秋，至此遂輟簡廢業，春秋遂以是終。

Hunting Lin in the West Countryside

In the spring of the fortieth year of King Jihng of Chou Dynasty, i.e. the fifteenth year of Duke Ai of Lu (480 B.C.), when Confucius was seventy-two, Duke Ai had a hunt in the western countryside. Chushang, the driver of Baron Shusun, caught a strange animal which was regarded as had luck. Confucius was invited to check it and then cried, "Oh! Lin! Lin! Such an animal of virtue. You appear in the world but die. It seems that my way comes to its end." Originally Confucius was basing on the Chronicles of Lu to write the Book of Spring and Autumn. Then he stopped the work, and the book ended with this year.



夢奠兩楹

周敬王四十一年，魯哀公十六年（西元前四七九年）。夏四月己丑日，孔子卒。先是曾夜夢坐奠於兩楹之間，知為將亡的徵兆。第二天，孔子早起，負手曳杖，逍遙於門，歌曰：「泰山其頽乎？梁木其壞乎？哲人其萎乎？」歌罷而入，當門而坐。子貢來，遂告以夢奠之占。後臥病七日而歿。時年七十三歲。

Dreaming a Funeral between Two Pillars

In the forty-first year of King Jihng of Chou Dynasty, i.e. the sixteenth year of Duke Ai of Lu (479 B.C.), on the day of Yi-Ch'ou of the fourth month, Confucius died. Confucius once dreamt he was sitting and receiving a libation between two pillars. He regarded this dream a symbol of his death. On the following day, Confucius got up early and took a walk leisurely around the door, with the help of a walking stick. He sang a song, "Ah! The Tai mountain is crumbling down! The pillar is falling down! The sage is passing out" Then he entered his house and sat in the middle of the door. He told Tsekung about the dream when Tsekung came to visit him. He was sick for seven days and died at seventy-three.



治任別歸

孔子逝世之年六月，葬孔子於魯城北泗水之上。眾弟子皆服心喪，守墓三年，哭奠盡哀，相別而去。惟子貢廬墓六年，然後歸。而後弟子及魯人，移居孔子墓旁的有百餘家，遂以此地改為「孔里」。

Mourning and Bidding Farewell

In the sixth month of the year Confucius passed away, and his remain was buried on the bank of river Sze to the north of city Lu. His disciples all observed the funeral ritual and resided by the tomb for three years. When the three years of mourning were over, they offered sacrifice to their deceased teacher and said good-bye to each other and left, weeping again at the grave before they departed. But Tsekung remained in a hut near the tomb for six years. Later, over one hundred families of Confucius' disciples and the natives of Lu moved to live near the tomb. There grew up a village known as "Con's Village".



孔門十哲

The Ten Sages



論語 先進篇

子曰：「從我於陳、蔡者，皆不及門也。德行，顏淵、閔子騫、冉伯牛、仲弓。言語，宰我、子貢。政事，冉有、季路。文學，子游、子夏。」

The Analects of Confucius - the Chapter of Predecessor

Confucius said, "Those disciples who got through and overcame difficulties with me in the states of Chen and Tsai did not receive teaching from me now." Among them, Yen Hwei, Min Tse-ch'ien, Jan Por-niou, Jong Gong were paradigms of virtue. Tsai-wo and Tse-kung were speech masters. Jan-yu and Tse-lu were good at political affairs. Tso-yu and Tse-hsia had a good command of literature.

儒門傳經 子夏

子夏，姓卜名商，字子夏。少孔子四十四歲，衛人。在孔門弟子中，和子游同列「文學」之科，是一位謹守篤信，而又擅長於詩文的人才。其實，子之才學，不僅表現於文學方面，同時也是一位既博學而又精通儒學要義，深得師門心髓的頂尖人物。舉凡詩、書、禮、樂、易、春秋，此六門孔子教授課程，子夏都能精通，且能發為精闢的論著。所以在孔門諸弟子中，獨開儒家傳經的首功。有關子夏的著述，留傳於後代的，有易傳、詩序、儀禮喪服傳等篇。雖然子夏對於春秋，曾自言不能贊一辭，卻將春秋微言大意，透過門下弟子，再傳至公羊高、穀梁赤，終於完成了著述。這種傳述經義，開啟後學，奠定儒學研究之基石，實肇端於子夏。故有學者說，詩、書、禮、樂刪定於孔子，而發明其文字義理的，是始於子夏。當孔子歿後，子夏授徒於西河，受到當時魏文侯的禮敬。至於其他從學之徒，如段干木守道不仕，李克著法經、網經，開戰國時代法家的先河，影響後代至為深遠。





大孝高節 閔子騫

閔子騫，名損，字子騫，春秋魯國人。幼年喪母，賴父親續絃照料。後母卻厚待自己所生二子，而苛待子騫。有一次，子騫為父親駕車，因天寒手僵而滑落韁繩。父親責怪他時，才發現子騫所穿的棉衣，竟然是用蘆花襯裡。當下非常詫異，隨即返家，發現另二子的棉衣是襯著棉花。閔父很生氣的要休掉後妻，子騫著急的跪著勸慰父親說：「母在一子單，母去三子寒！」終於讓父親消了氣也感動了後母，從此全家和樂安祥。後來，子騫就學於孔子處，德行學問都很出眾，本應有一番作為，但卻堅持「不仕大夫，不食污君俸祿」的原則，一直隱而不仕。後人尊敬他的志節與孝行，在閔子祠堂上題了一幅對聯曰：「一灣汶水先生志，兩岸蘆花孝子心。」



孔門高士 顏回

顏回，字子淵，又稱顏淵，魯國人，少孔子三十歲，和父親顏路，同為孔子弟子。顏回自幼窮困，居住在鄙陋的斗室，日靠一簞食、一瓢飲養身。這種清苦的生活，一般人不堪忍受，唯獨顏回安貧樂道始終不改好學初衷。孔子一再稱許他：「語之而不惰者，其回也與？」又說：「吾見其進也，未見其止也。」認其為弟子中，最優秀的人才。顏回雖然多能多才，好學樂道，卻能不自矜不誇飾，平易謙沖，虛懷若谷，因而亦深得同學們的推崇與敬愛，咸認為是孔門最理想的繼承人。可惜，天不假年，四十一歲即英年早逝，遺留給孔門師生們無限的感傷與哀痛。



可使南面 冉雍

冉雍，字仲弓，魯人，小孔子二十九歲。在孔門弟子中，他是一位賢德的君子，和顏回、閔子騫二人，同樣都因為德性超邁同儕而出名。冉雍深知為政首重得人。在上位的人，要想得人而用，是要從己身崇德尚賢開始。冉雍待人處事，仁厚謹重，心胸氣度恢弘廣大，孔子稱許他可以為南面王。而有人卻認為他仁而不佞。其實，冉雍居敬行簡，在其位而不善多言，適足以看出他厚重而又真誠的一面。這種重踐履而不尚空談的為政風範，應是後代從政人士，所應效法的地方。



屈己明道 宰我

宰我，名予，字子我，魯國人。是孔門諸賢中，屢受後人爭議和誤會的人物。因為在論語中，有二則論及宰我的言行，一則是宰我晝寢，被孔子責備，說他好像朽木一樣，不可能被雕琢成器；又好像糞土之牆，不可能被粉刷增美。另一則，是宰我問：子女為父母守喪，是否一年即足？不必持守三年之久，免得曠時廢事？孔子回答說：「你如此做，心能安，就去做吧！」事後，孔子針對此一問題，論說了守孝的真意。自此以後，守喪三年的制度，逐漸普及全國。迄今二千多年來，一直成為守喪盡孝的通制。綜觀宰我的生平志行，應是一位敢於言說，而又有擔當的人，被後人列名於孔門四科中之言語科。

為政楷模 冉有

冉求，字子有，人多稱其為冉有或有子。在孔門十哲中，冉有一直在魯國季氏大夫家中，擔任宰臣，是一位久經磨練而又負有實際事務經驗的政治人才。他和子路同以擅長政事而齊名。冉有凡事謹慎，必經周詳縝密的思考，因而未免過趨保守。冉有為季氏宰臣，對季氏大夫僭行諸侯之禮而祭拜泰山，不能有所匡正。又季氏強征田賦，稅收，加倍於往昔，也不能加以阻止而助成之。孔子深惜其有負平日的教誨，指示門人弟子群起聲討。再如季氏無端攻伐顛臾小國，必將禍及蕭牆，孔子責備冉有未能善盡其輔佐之職。綜論冉有一生，確是一位多才多藝，為政不避毀譽的賢人。雖其不能救正季氏「旅泰山、倍賦粟、伐顛臾」的行為，但皆以格於現實政治環境使然，仍抹煞不了其才能與事功。





風義長存 子貢

子貢，複姓端木，名賜，字子貢，衛國人，少孔子三十一歲。生性敏達，極具才幹，曾得孔子讚歎為「瑚璉」之器，喻其將來必為國家之棟樑。既長於外交，更善於理財。當孔子逝世，一群追隨大半生的弟子們，哀慟逾恆，如喪親父。為慰孺慕之思，於冢旁服心喪三年。三年事畢，大家都相向痛哭而歸，唯獨子貢情猶未足，仍再廬墓三年，以盡對孔子的追思。



斯人斯疾 冉耕

冉耕，字伯牛，魯國人，少孔子七歲。在孔門弟子中，他和顏淵、閔子騫齊名，同列德行一科之中。伯牛嚮往聖道絕學，承受夫子教導，身體力踐，善言德行，素為同輩所景仰，都稱讚他言行已具聖人雛型。當夫子周遊列國，伯牛隨侍在側，於陳、蔡絕糧期間，仍能恬然自處，彈琴詠詩並無間斷，故而稍為舒緩眾人窘迫的心境。可惜，後來伯牛身染惡疾，孔子親自前往慰問，深歎如此有德性的好人，何以罹患此不治的惡疾。可知夫子痛惜之深了。或因伯牛因病早亡，故在論語篇章中，較少述及伯牛事蹟，令人無從詳知其具體事實，乃令後人深以為憾。



誠孝盡力 子路

仲田，字子路，春秋魯國卞邑人。他個性雖較粗獷剛猛，卻掩抑不住他的質樸與率真，尤其從他真性情中，所散發出來的那種對父母的孝思，更是讓人深感難得。當子路年輕時，家中生活貧困，居地荒瘠，不產稻穀。他為了使雙親能享用米飯的香甜，自己常以藜藿充飢，而將省下的錢，遠赴百里以外，買米返家供養雙親。後來子路在政治上漸露頭角，家境寬裕，生活安適。可惜這時雙親已過世了，為此，子路常引為生平最大憾事，不時興起「子欲養而親不待」的傷感。這種孺慕真情的流露，令孔子都不禁贊歎說：「子路真是一位生事盡力，死事盡思的孝子啊！」而後充當衛國貴族孔悝的邑宰。就在一次衛國政變中，為拯救被判軍所劫持的孔悝，從容入城赴難，而不幸慷慨就義。綜觀子路一生，這種竭誠盡分，至死不渝的精神，足當彪炳千秋，永為後人所崇敬。



嫻熟禮樂 子游

子游姓言名偃，子游是他的字，少孔子四十五歲。在孔門十哲中，子游和子夏同列文學之科。因為子游明通禮樂深旨，因此當他出任為魯國武城邑宰時，曾將禮樂教化，具體實踐，終贏得孔子衷心的喜悅與讚歎。子游不僅嫻熟禮樂，而且備多方才識，更能知人。曾識拔澹臺滅明，認為他是寧方勿圓，寧樸無華的人後滅明亦為孔子弟子。名重諸侯，果不負子游的引薦。