

The Analects of Confucius Translated by James Legge Quotes

The philosopher Tsang said, 'I daily examine myself on three points:— whether, in transacting business for others, I may have been not faithful;— whether, in intercourse with friends, I may have been not sincere;— whether I may have not mastered and practised the instructions of my teacher.'¹

'To see what is right and not to do it is want of courage.'²

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?'³

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.'⁴

The Master said, 'When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves.'⁵

Tsze-kung said, 'What I do not wish men to do to me, I also wish not to do to men.'⁶

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.'⁷

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.'⁸

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'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.'⁹

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.'¹⁰

The Master said, 'To have faults and not to reform them,— this, indeed, should be pronounced having faults.'¹¹

The Master said, 'The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small man may not be intrusted with great concerns, but he may be known in little matters.'¹²

Confucius said, 'There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages. 2. 'The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages.' CHAP. IX. Confucius said, 'Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;— they are the lowest of the people.'¹³

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⁹ 21

¹⁰ 24

¹¹ 60

¹² 61

¹³ 65