

4/4 C=6 (or D)

曲 R- 020

(0157)

仁也者，人也

3 3 1 3 3 1 | 1 2 2 1 6 6 5 | 5 1 1 1 2 2 1 6 | 1 1 2 3 ||

仁也者 仁也者 人也 两者 合而言之 即为 道也
ren ye zhe ren ye zhe ren ye liang zhe he er yan zhi ji wei dao ye

3 3 3 2 3 3 2 | 1 2 2 1 6 6 5 | 5 1 1 1 2 2 1 6 | 1 1 2 3 ||

恻隐之 心 仁之 端 也 恻隐 之心 人人 皆有 者也
ce yin zhi xin ren zhi duan ye ce yin zhi xin ren ren jie you zhe ye

³
5 5 5 5 5 5 5 3 | 3 4 5 4 3 3 2 | 2 3 2 2 3 2 1 | 1 2 3 5 3 - ||

克己复礼 克己服 礼为 仁也 仁者 无 忧而 仁者 义之 本也
ke ji fu li ke ji fu li wei ren ye ren zhe wu you er ren zhe yi zhi ben ye

4 4 4 4 4 4 4 4 | 4 5 6 5 3 3 2 | 2 3 2 2 3 2 1 | 1 2 3 5 3 - ||

克己复礼 克己服 礼为 仁也 仁者 无 忧而 仁者 义之 本也
ke ji fu li ke ji fu li wei ren ye ren zhe wu you er ren zhe yi zhi ben ye

Benevolence is the distinguishing characteristic of man; as embodied in man's conduct, it is called the path of duty. The feeling of commiseration is the principle of benevolence. The feeling of commiseration is common to all mankind. Subduing one's self and returning to propriety is the perfect virtue. A virtuous man is free from anxieties. Benevolence is the basis of righteousness.