

43. Legge III:292.
44. Fingarette (1983):217.
45. Karlgren (1950c):191.
46. Takeuchi (1965) and Wing-tsit Chan (1969).
47. Pound (1951):22.
48. Munro (1969):75-76.
49. See the endnotes to 13.23 for an extensive discussion of the culinary associations that have been used to gloss this term.
50. Boodberg (1953):320-22.
51. Mencius 4B32 and 6B2.
52. *Xunzi* 75/19/121. A fuller account of this path of spiritual progress is in Rosemont (1999) and Ames (1999).

- 1.1 子曰：「學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不慍，不亦君子乎？」

The Master said: "Having studied,¹ to then repeatedly apply what you have learned—is this not a source of pleasure? To have friends come from distant quarters²—is this not a source of enjoyment? To go unacknowledged by others without harboring frustration—is this not the mark of an exemplary person (*junzi* 君子)?

- 1.2 有子曰：「其爲人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其爲人（仁）之本與！」

Master You³ said: "It is a rare thing for someone who has a sense of filial and fraternal responsibility (*xiaodi* 孝弟) to have a taste for defying authority. And it is unheard of for those who have no taste for defying authority to be keen on initiating rebellion. Exemplary persons (*junzi* 君子) concentrate their efforts on the root, for the root having taken hold, the way (*dao* 道) will grow therefrom. As for filial and fraternal responsibility, it is, I suspect, the root of authoritative conduct (*ren* 仁)."⁴

- 1.3 子曰：「巧言令色，鮮矣仁！」

The Master said: "It is a rare thing for glib speech and an insinuating appearance to accompany authoritative conduct (*ren* 仁)."⁵

- 1.4 曾子曰：「吾日三省吾身：爲人謀而不忠乎？與朋友交而不信乎？傳不習乎？」

Master Zeng said: "Daily I examine my person on three counts. In my undertakings on behalf of other people, have I failed to do my utmost (*zhong* 忠)? In my interactions with colleagues and friends, have I failed to make good on my word (*xin* 信)? In what has been passed on to me, have I failed to carry it into practice?"

- 1.5 子曰：「道千乘之國，敬事而信，節用而愛人，使民以時。」

The Master said: "The way (*dao* 道) to lead a thousand-chariot state effectively is to carry out your official duties respectfully and make good on your word (*xin* 信); be frugal in your expenditures and love your peers; and put the common people to work only at the proper time of year."⁶

- 1.6 子曰：「弟子入則孝，出則悌，謹而信，汎愛衆，而親人（仁）。行有餘力，則以學文。」

The Master said: "As a younger brother and son, be filial (*xiao* 孝) at home and deferential (*di* 弟) in the community; be cautious in what you say and then make good on your word (*xin* 信); love the multitude broadly and be intimate with those who are authoritative in their conduct (*ren* 仁).⁷ If in so behaving you still have energy left, use it to improve yourself through study."

- 1.7 子夏曰：「賢賢易色；事父母，能竭其力；事君，能致其身；與朋友交，言而有信。雖曰未學，吾必謂之學矣。」

Zixia⁸ said: "As for persons who care for character much more than beauty, who in serving their parents are able to exert

themselves utterly, who give their whole person in the service of their ruler, and who, in interactions with colleagues and friends, make good on their word (*xin* 信)—even if it were said of such persons that they are unschooled, I would insist that they are well educated indeed."

- 1.8 子曰：「君子不重則不威；學則不固。主忠信。無友不如己者。過則勿憚改。」

The Master said: "Exemplary persons (*junzi* 君子) lacking in gravity would have no dignity. Yet in their studies they are not inflexible.⁹ Take doing your utmost and making good on your word (*xin* 信) as your mainstay. Do not have as a friend anyone who is not as good as you are.¹⁰ And where you have erred, do not hesitate to mend your ways."

- 1.9 曾子曰：「慎終追遠，民德歸厚矣。」

Master Zeng said: "Be circumspect in funerary services and continue sacrifices to the distant ancestors, and the virtue (*de* 德) of the common people will thrive."¹¹

- 1.10 子禽問於子貢曰：「夫子至於是邦也，必聞其政，求之與？抑與之與？」子貢曰：「夫子溫、良、恭、儉、讓以得之。夫子之求之也，其諸異乎人之求之與？」

Ziqin asked Zigong:¹² "When the Master arrives in a particular state and needs to learn how it is being governed, does he seek out this information or is it offered to him?" Zigong replied: "The Master gets all he needs by being cordial, proper, deferential, frugal, and unassuming. Perhaps this way of seeking information is somewhat different from how others go about it."

- 1.11 子曰：「父在，觀其志；父沒，觀其行；三年無改於父之道，可謂孝矣。」

The Master said: "While a person's father is still alive, observe what he intends; when his father dies, observe what he does."¹³ A person who for three years refrains from reforming¹⁴ the ways (*dao* 道) of his late father can be called a filial son (*xiao* 孝).¹⁵

- 1.12 有子曰：「禮之用，和爲貴。先王之道，斯爲美；小大由之。有所不行，知和而和，不以禮節之，亦不可行也。」

Master You said: "Achieving harmony (*he* 和) is the most valuable function of observing ritual propriety (*li* 禮). In the ways of the Former Kings, this achievement of harmony made them elegant, and was a guiding standard in all things large and small. But when things are not going well, to realize harmony just for its own sake without regulating the situation through observing ritual propriety will not work."¹⁶

- 1.13 有子曰：「信近於義，言可復也。恭近於禮，遠恥辱也。因不失其親，亦可宗也。」

Master You said: "That making good on one's word (*xin* 信) gets one close to being appropriate (*yi* 義) is because then what one says will bear repeating. That being deferential gets one close to observing ritual propriety (*li* 禮) is because it keeps disgrace and insult at a distance. Those who are accommodating and do not lose those with whom they are close are deserving of esteem."

- 1.14 子曰：「君子食無求飽，居無求安，敏於事而慎於言，就有道而正焉，可謂好學也已。」

The Master said: "In eating, exemplary persons (*junzi* 君子) do not look for a full stomach, nor in their lodgings for comfort and contentment. They are persons of action yet cautious

in what they say. They repair to those who know the way (*dao* 道), and find improvement in their company. Such persons can indeed be said to have a love of learning (*haoxue* 好學)."¹⁷

- 1.15 子貢曰：「貧而無諂，富而無驕，何如？」子曰：「可也；未若貧而樂道，富而好禮者也。」

子貢曰：「《詩》云：『如切如磋，如琢如磨。』其斯之謂與？」子曰：「賜也，始可與言《詩》已矣，告諸往而知來者。」

Zigong said: "What do you think of the saying: 'Poor but not inferior; rich but not superior?'" The Master replied: "Not bad, but not as good as: 'Poor but enjoying the way (*dao* 道); rich but loving ritual propriety (*li* 禮).'"

Zigong said: "The *Book of Songs* states:

Like bone carved and polished,

Like jade cut and ground."¹⁹

Is this not what you have in mind?"

The Master said: "Zigong, it is only with the likes of you then that I can discuss the *Songs*! On the basis of what has been said, you know what is yet to come."

- 1.16 子曰：「不患人之不己知，患不知人也。」

The Master said: "Don't worry about not being acknowledged by others; worry about failing to acknowledge them."

- 2.1 子曰：「爲政以德，譬如北辰，居其所而衆星共之。」

The Master said: "Governing²⁰ with excellence (*de* 德) can be compared to being the North Star: the North Star dwells in its place, and the multitude of stars pay it tribute."²¹

- 2.2 子曰：「《詩》三百，一言以蔽之，曰：『思無邪。』」

The Master said: "Although the *Songs* are three hundred in number, they can be covered in one expression: 'Go vigorously without swerving.'²²

- 2.3 子曰：「道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格。」

The Master said: "Lead the people with administrative injunctions (*zheng* 政) and keep them orderly with penal law (*xing* 刑), and they will avoid punishments but will be without a sense of shame. Lead them with excellence (*de* 德) and keep them orderly through observing ritual propriety (*li* 禮) and they will develop a sense of shame, and moreover, will order themselves."²³

- 2.4 子曰：「吾十有五而志于學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩。」

The Master said: "From fifteen, my heart-and-mind was set upon learning; from thirty I took my stance; from forty I was

no longer doubtful; from fifty I realized the propensities of *tian* (*tianming* 天命); from sixty my ear was attuned; from seventy I could give my heart-and-mind free rein without overstepping the boundaries."²⁴

- 2.5 孟懿子問孝。子曰：「無違。」

樊遲御，子告之曰：「孟孫問孝於我，我對曰，『無違。』」樊遲曰：「何謂也？」子曰：「生，事之以禮；死，葬之以禮，祭之以禮。」

Meng Yizi²⁵ asked about filial conduct (*xiao* 孝). The Master replied: "Do not act contrary." Fan Chi²⁶ was driving the Master's chariot, and the Master informed him further: "Meng Yizi asked me about filial conduct, and I replied: 'Do not act contrary.'" Fan Chi asked, "What did you mean by that?" The Master replied: "While they are living, serve them according to the observances of ritual propriety (*li* 禮); when they are dead, bury them and sacrifice to them according to the observances of ritual propriety."

- 2.6 孟武伯問孝。子曰：「父母唯其疾之憂。」

Meng Wubo²⁷ asked about filial conduct (*xiao* 孝). The Master replied: "Give your mother and father nothing to worry about beyond your physical well-being."²⁸

- 2.7 子游問孝。子曰：「今之孝者，是謂能養。至於犬馬，皆能有養；不敬，何以別乎？」

Ziyou²⁹ asked about filial conduct (*xiao* 孝). The Master replied: "Those today who are filial are considered so because they are able to provide for their parents. But even dogs and horses are given that much care. If you do not respect your parents, what is the difference?"

- 2.8 子夏問孝。子曰：「色難。有事，弟子服其勞；有酒食，先生饌，曾是以爲孝乎？」

Zixia asked about filial conduct (*xiao* 孝). The Master replied: "It all lies in showing the proper countenance. As for the young contributing their energies when there is work to be done, and deferring to their elders when there is wine and food to be had—how can merely doing this be considered being filial?"

- 2.9 子曰：「吾與回言終日，不違，如愚。退而省其私，亦足以發，回也不愚。」

The Master said: "I can speak with Yan Hui for an entire day without his raising an objection, as though he were slow. But when he has withdrawn and I examine what he says and does on his own, it illustrates perfectly what I have been saying. Indeed, there is nothing slow about Yan Hui!"

- 2.10 子曰：「視其所以，觀其所由，察其所安。人焉廋哉？人焉廋哉？」

The Master said: "Watch their actions, observe their motives, examine wherein they dwell content; won't you know what kind of person they are? Won't you know what kind of person they are?"

- 2.11 子曰：「溫故而知新，可以爲師矣。」

The Master said: "Reviewing the old as a means of realizing the new—such a person can be considered a teacher."³⁰

- 2.12 子曰：「君子不器。」

The Master said: "Exemplary persons (*junzi* 君子) are not mere vessels."³¹

- 2.13 子貢問君子。子曰：「先行其言而後從之。」

Zigong asked about exemplary persons (*junzi* 君子). The Master replied: "They first accomplish what they are going to say, and only then say it."³²

- 2.14 子曰：「君子周而不比，小人比而不周。」

The Master said: "Exemplary persons (*junzi* 君子) associating openly with others are not partisan; petty persons being partisan do not associate openly with others."

- 2.15 子曰：「學而不思則罔，思而不學則殆。」

The Master said: "Learning without due reflection leads to perplexity; reflection without learning leads to perilous circumstances."³³

- 2.16 子曰：「攻乎異端，斯害也已。」

The Master said: "To become accomplished in some heterodox doctrine will bring nothing but harm."³⁴

- 2.17 子曰：「由！誨女知之乎！知之爲知之，不知爲不知，是知也。」

The Master said: "Zilu,³⁵ shall I teach you what wisdom (*zhi* 知) means?" To know (*zhi* 知) what you know and know what you do not know—this then is wisdom."³⁶

- 2.18 子張學干祿。子曰：「多聞闕疑，慎言其餘，則寡尤；多見闕殆，慎行其餘，則寡悔。言寡尤，行寡悔，祿在其中矣。」

Zizhang³⁷ was studying in order to take office. The Master said: "If you listen broadly, set aside what you are unsure of, and speak cautiously on the rest, you will make few errors; if you look broadly, set aside what is perilous, and act cautiously on the rest, you will have few regrets. To speak with

few errors and to act with few regrets is the substance of taking office."

- 2.19 哀公問曰：「何爲則民服？」孔子對曰：「舉直錯諸枉，則民服；舉枉錯諸直，則民不服。」

Duke Ai of Lu inquired of Confucius, asking: "What does one do to gain the allegiance of the people?" Confucius replied: "Raise up the true and place them over the crooked, and the allegiance of the people will be yours; raise up the crooked and place them over the true, and the people will not be yours."

- 2.20 季康子問：「使民敬、忠以勤，如之何？」子曰：「臨之以莊，則敬；孝慈，則忠；舉善而教不能，則勤。」

Ji Kangzi³⁸ asked: "How do you get the people to be respectful, to do their utmost for you (*zhong* 忠), and to be eager?" The Master replied: "Oversee them with dignity and the people will be respectful; be filial to your elders (*xiao* 孝) and kind to your juniors, and the people will do their utmost for you; raise up those who are adept (*shan* 善) and instruct those who are not and the people will be eager."³⁹

- 2.21 或謂孔子曰：「子奚不爲政？」子曰：「《書》云：『孝乎惟孝，友于兄弟，施於有政。』是亦爲政，奚其爲爲政？」

Someone asked Confucius, "Why are you not employed in governing?" The Master replied, "The *Book of Documents* says:

It is all in filial conduct (*xiao* 孝)! Just being filial to your parents and befriending your brothers is carrying out the work of government.

In doing this I am employed in governing. Why must I be 'employed in governing'?"

- 2.22 子曰：「人而無信，不知其可也。大車無輓，小車無軌，其何以行之哉？」

The Master said, "I am not sure that anyone who does not make good on their word (*xin* 信) is viable as a person. If a large carriage does not have the pin for its yoke, or a small carriage does not have the pin for its crossbar, how can you drive them anywhere?"⁴⁰

- 2.23 子張問：「十世可知也？」子曰：「殷因於夏禮，所損益，可知也；周因於殷禮，所損益，可知也。其或繼周者，雖百世可知也。」

Zizhang asked, "Can we know what ten generations hence will be like?"

The Master replied, "The Yin dynasty adapted the observances of ritual propriety (*li* 禮) of the Xia dynasty, and how they altered them can be known. The Zhou adapted the observances of ritual propriety of the Yin, and how they altered them can be known. If there is a dynasty that succeeds the Zhou, even if it happens a hundred generations from now, the continuities and changes can be known."⁴¹

- 2.24 子曰：「非其鬼而祭之，諂也。見義不爲，無勇也。」

The Master said, "Sacrificing to ancestral spirits other than one's own is being unctuous. Failing to act on what is seen as appropriate (*yi* 義) is a want of courage."

NOTES TO THE TRANSLATION

BOOK 1

1. Gilbert Ryle (1949) makes a distinction between "task" or "process" words such as "study," and "achievement" or "success" words such as "learn." Given the priority of process and change over form and stasis as the natural condition of things in classical Chinese cosmology, the language tends to favor the former. See Hall and Ames (1998):229-30 and Hall and Ames (1995):183-97.

2. For the distinction between *peng* 朋 and *you* 友 see Hall and Ames (1994):77-94 and (1998):257-69. *Peng* here means *menxia* 門下, students of the same master, and would probably refer to the many followers of Confucius who came from foreign places. *You* is more like mentor.

3. Master You: see Lau pp. 261-62. Master You was always referred to with the honorific by Confucius' inner circle. He was said to resemble Confucius, probably in terms of what he had to say. In *Liji* 3.70/18/8, Ziyu says that Master You's words resemble those of the Master.

4. We follow the *ren* 仁 variant for this passage.

5. This passage is repeated as 17.17.

6. "Peers (*ren* 仁)" here stands in contrast with "the common people (*min* 民)" and refers to a particular class of people. Compare 14.42.

7. Several texts read: "and be intimate with your peers (*ren* 仁)," but we follow the *ren* 仁 variant here.

8. Zixia was a man of letters, and is remembered by tradition as having had an important role in establishing the Confucian canon. He has a major place in the last five chapters, where he underscores the importance of learning. Confucius allows that he himself has gotten a great deal from his conversations with Zixia. Although Zixia tries to compensate for his image as a pedant by insisting that virtuous conduct in one's personal relationships is what learning is all about, Confucius criticizes him at times for being petty and narrow in his aspirations.

9. The point being made here is that gravity does not preclude flexibility.

10. See Hall and Ames (1994) and (1998) for the Confucian notion of "friendship." See note 2 above.

11. The performative function of language is most effective in societies that are stabilized through the observance of propriety (*li* 禮).

12. Zigong excelled as a statesman and as a merchant, and was perhaps second only to Yan Hui in Confucius' affections. Confucius was respectful of Zigong's abilities, and in particular, his intellect, but was less impressed with his use of this intellect to amass personal wealth. Putting the many references to Zigong together, it is clear that Confucius was not entirely comfortable with his lack of commitment to the well-being of others, choosing to increase his own riches rather than taking on the responsibilities of government office. Zigong was aloof, and not a generous spirit. And in his readiness to pass judgment on others, he acted superior. Coming from a wealthy, educated home, Zigong was well spoken, and as such, Confucius' most persistent criticism of him was that his deeds could not keep pace with his words. Even so, much of the flattering profile of Confucius collected in the *Analects* is cast in the words of the eloquent Zigong.

13. Note the distinction between "attitude" and "conduct"—the expectation is that conduct itself would not be open to question while the father is alive, but attitude might be.

14. *Gai* 改 means to "change" in the sense of revising and adjusting. This term is often glossed as *geng* 更, which also means to change in the sense of "revise, alter, amend." See also Appendix II, pp. 279-81.

15. See 4.20 where this same passage is repeated.

16. Master You is making an important distinction here between simply enforcing order and achieving harmony.

17. *Xue* 學 is usually associated with cultivating appropriate conduct in affairs of the world rather than simply book learning. It is defined paronomastically as *jue* 覺, "to be aware," and entails both learning and teaching—the priority of situation over agency. See Hall and Ames (1987):43-46, and Introduction, p. 61-62.

18. Many of the redactions, including the Dingzhou strips, have "poor but happy (*le* 樂)" rather than "poor but enjoying the way (*ledao* 樂道)." Parallel structure would recommend the latter.

19. *Songs* 55. Compare Legge IV:55.

BOOK 2

20. The Dingzhou text has "proper (*zheng* 正)" for "governing (*zheng* 政)." The use of this cognate character in the extended and specific sense of "governing properly" is familiar in the classical texts. See 12.17.

21. This is the Confucian version of the Daoist "nonassertive action (*wuwei* 無爲)" where patterns of deference make governing "noncoer-

cive," and "authority" is authoritative rather than authoritarian. Compare 2.3.

22. This expression occurs in the *Book of Songs* 297:

Sturdy are the stallions, in the distant open grounds;
Among those sturdy ones, there are dark-and-white ones,
There are red-and-white ones, there are hairy-legged ones,
There are fish-eyed ones;
With their chariots, they go vigorously without swerving;
The horses are fleet.

Compare Legge IV:612. This song seems simply to celebrate good horses, and has nothing to do with human morality. Zhu Xi observes: "Those who are good (*shan* 善) can arouse the hearts-and-minds of people to be good; those who are not can be a warning to the wayward purposes of people. Their function lies in causing people to be correct in their character, and nothing else." He seems to be interpreting this phrase as literally "have no wanton thoughts," and by extension, "make people correct in their hearts-and-minds." However, Confucius is given to citing the *Songs* creatively and out of context so often that there seems to be no good reason to be literal here.

23. This passage again gives us a Confucian version of "noncoercive" governing through participation in a ritually constituted community, a Confucian version of the Daoist "nonassertive action (*wuwei* 無爲)."

24. The vocabulary in this passage entails the "path (*dao* 道)" metaphor: striking out in a direction, taking one's place, knowing which way to go, realizing the terrain around one, following along (there has been speculation that "ear" here might be a corruption, but the Dingzhou text has this character), and then journeying wherever one wants without going astray. See also Fingarette (1972): Chapter 2.

25. A minister in the state of Lu.

26. Fan Chi comes across as an avid enquirer, asking about authoritative conduct (*ren* 仁) and "realizing" (*zhi* 知) in 12.22 and 13.19. He is not a quick study, repeatedly asking what Confucius means by his comments. On one occasion when Fan Chi asks Confucius how to grow a garden (13.4), Confucius gets impatient with him. The lineage drawn by filial conduct is another expression of the image of the moving line (*dao* 道) that pervades Chinese culture.

27. The son of Meng Yizi who appears in the previous passage.

28. This passage is ambiguous; it can also mean "Give your mother and father nothing to worry about beyond their own physical well-being."

29. If Zixia erred on the side of book learning, Ziyu was too much like Ziyu, emphasizing the formal side of the Confucian teachings, the rites and rituals, at the expense of warmth and good humor.

30. Note the hermeneutical attitude toward learning that is the signature of classical Confucianism.

31. Confucius is keen to maintain a distinction between education and training. Personal cultivation is a matter of developing character, not acquiring specific skills.

32. The Dingzhou text is more succinct: "Having taken action, their words follow from it."

33. The medieval philosopher, Chengzi, comments on this passage: "Learn broadly, ask searchingly, reflect carefully, distinguish clearly, and act earnestly. To be lacking in one of these is to fail to learn."

34. Here we follow the Dingzhou text which has "to be accomplished in, to specialize in (*gong* 功)" rather than "to attack (*gong* 攻)" as found in the received editions. Because the character *gong* "to attack" appears three other times in the *Analects* and in each case means "to attack," Yang Bojun, ignoring the fact that *gong* here is followed by the prepositional particle "in *hu* (乎)," rejects the commentaries that would read this as "to pursue study in." He reads this passage as "If one attacks heterodox doctrines, it will put an end to their harm." The Dingzhou text seems to resolve this debate.

35. Zilu was another of Confucius' best-known and favorite protégés. He was a person of courage and action who was sometimes upbraided by Confucius for being too bold and impetuous. When he asked Confucius if courage was indeed the highest virtue, Confucius tried to rein him in by replying that a person who is bold without a sense of appropriateness will be a troublemaker, and a lesser person will be a thief.

Confucius' feelings for Zilu were mixed. On the one hand, he was constantly critical of Zilu's rashness and immodesty, and impatient with his seeming indifference to book learning. On the other hand, Confucius appreciated Zilu's unswerving loyalty and directness—he never delayed on fulfilling his commitments.

But being nearer Confucius in age, Zilu with his military temper was not one to take criticism without giving it back. On several occasions, especially in the apocryphal literature, Zilu challenges Confucius' judgment in associating with political figures of questionable character and immodest reputation—the concubine of Duke Ling of Wei, for ex-

ample, where Confucius is left defending himself. At the end of the day, enormous affection for the irrepressible Zilu comes through the text.

36. We follow the Dingzhou text here. An alternative reading found in the received text would be:

The Master said: "Zilu, shall I instruct you in what it means to know something? To know what you know and know what you do not know—this then is what it means to know."

37. Zizhang seems to be rash, caring more for appearances than for substance. He is criticized by other protégés.

38. Ji Kangzi was head of the Three Families, who were de facto rulers of Lu. He died in 469 BCE.

39. The character *shan* 善 is formulaically translated as "good," but importantly it is first a relational term and only derivatively an essential attribute. It means "good at, good to, good with, good for, good in," and so on, and hence, "adeptness, efficaciousness, competency." In this passage, "those who are adept" stand in contrast to "those who are not (*buneng* 不能)."

40. Like the carriage pins, making good on one's word (*xin* 信) is the link between saying and doing.

41. This passage reflects the emphasis on both change and continuity that we find in Confucius. A novel future emerges out of a continuing past. Yin is an alternative name for the Shang dynasty.

BOOK 3

42. The Ji clan was usurping a royal prerogative in so doing.

43. *Songs* 282. Compare Legge IV:589.

44. Note how this passage follows two in which Confucius criticizes impudent rulers for their inappropriate use of ritual. Such associations among contiguous passages is a common feature in the editing of this text.

45. Lin Fang appears as well in 3.6, where Confucius castigates him for not protesting against the Ji clan sacrificing to Mount Tai. The implication of that passage is: do they really think they are fooling Mount Tai!

46. The Yi and Di were tribes that bordered the proto-Chinese states to the east and north. The Chinese language might reflect a certain contempt for such bordering tribes: the Di 狄 tribes are classified under the "dog (*quan* 犬)" radical, the Man 蠻 tribes to the south are classified under the "beast/insect (*hui* 虫)" radical, and the Mo 貊 tribes in the north are classified under the "reptile/beast (*chi* 豸)" radical. An alternative explanation would be that these tribes, like other proto-Chinese

peoples, used animals as emblems, and that the *long* 龍, conventionally translated "dragon," is a totemic accumulation of such tribal symbolism. See Tu Wei-ming (1997):14.

47. At this time, Ranyou, a student of Confucius, was in the service of the Ji clan. Confucius saw Ranyou as a rather mediocre student lacking in initiative (11.22).

48. See note 8.

49. The first two lines are from *Songs* 57. Compare Legge IV:94.

50. The implication here is that the *di* sacrifice which is held in the state of Lu every five years, associated as it is with the imperial lineage, is not being done properly.

51. This refers to Confucius' father, who had been an official in the town of Zou.

52. The Dingzhou text has "Zigong dispensed with the sacrifice . . ."

53. The Zhu Xi commentary states that the emperor would present the various nobles with a sheep to sacrifice in the ancestral temple. Although beginning with Duke Wen, Lu ceased observing this sacrifice, an official still presented Lu with the sheep.

54. *Songs* 1. Compare Legge IV:1.

55. Zaiwo was devoted to Confucius, yet on numerous occasions Confucius criticized him roundly for a lack of character. Confucius in a metaphorical reference to attempting to educate Zaiwo, said, "You cannot carve rotten wood, and cannot trowel over a wall of manure." (5.10).

56. The altar pole is the center of the community. These poles would function at all levels of the political life of the people, from neighborhood (*lishi* 里社) to state (*guoshe* 國社). The modern expression "society (*shèhuì* 社會)" means literally "to gather at the altar pole."

The Dingzhou text has "ruler (*zhu* 主)" as a cognate variant of "altar pole (*she* 社)," both of them representing authority.

57. A pun can be made, perhaps, on each of these three kinds of wood. For *song* 松 there is *song* 悚: "to frighten." For *bo* 柏 there is *po* 迫, "to press," or, more likely, *pa* 怕, originally "quiet, passive" and later, "to fear." For *li* 栗 there is *li* 慄, meaning "to fear."

58. The Dingzhou text has *guo* 國 instead of *bang* 邦, observing the taboo on the founding Han dynasty ruler's given name, Liu Bang 劉邦. Guanzhong was a famous seventh-century BCE minister of the state of Qi who strengthened it both economically and militarily. See also 14.9, 14.16, and 14.17.

59. The Dingzhou text has "sincerity (*yun* 允)" in place of "flow (*yi* 繹)."

- 3.23 子語魯大師樂，曰：「樂其可知也：始作，翕如也；從之，純如也，皦如也，繹如也，以成。」

The Master talked to the Grand Music Master of Lu about music, and said: "Much can be realized with music if one begins by playing in unison, and then goes on to improvise with purity of tone and distinctness and flow,"⁵⁹ thereby bringing all to completion."

- 3.24 儀封人請見，曰：「君子之至於斯也，吾未嘗不得見也。」從者見之。出曰：「二三子何患於喪乎？天下之無道也久矣，天將以夫子為木鐸。」

A border official at Yi asked for an interview with the Master, saying: "I have always been accorded an interview with those distinguished persons who have made their way here."

Confucius' followers presented him. On taking his leave, he said:⁶⁰ "Why worry over the loss of office, my friends? All under *tian* 天 have long since lost their way (*dao* 道), and *tian* is going to use your Master as a wooden bell-clapper."

- 3.25 子謂《韶》，「盡美矣，又盡善也。」謂《武》，「盡美矣，未盡善也。」

The Master said of the *shao* music that it is both superbly beautiful (*mei* 美) and superbly felicitous (*shan* 善).⁶¹ Of the *wu* music he said that it is superbly beautiful but not superbly felicitous.

- 3.26 子曰：「居上不寬，為禮不敬，臨喪不哀，吾何以觀之哉？」

The Master said, "What could I see in a person who in holding a position of influence is not tolerant, who in observing ritual propriety (*li* 禮) is not respectful, and who in overseeing the mourning rites does not grieve?"

里仁篇第四

BOOK 4

- 4.1 子曰：「里仁為美。擇不處仁，焉得知？」

The Master said, "In taking up one's residence, it is the presence of authoritative persons (*ren* 仁) that is the greatest attraction. How can anyone be called wise who, in having the choice, does not seek to dwell among authoritative people?"⁶²

- 4.2 子曰：「不仁者不可以久處約，不可以長處樂。仁者安仁，知者利仁。」

The Master said, "Those persons who are not authoritative (*ren* 仁) are neither able to endure hardship for long, nor to enjoy happy circumstances for any period of time. Authoritative persons are content in being authoritative; wise persons (*zhi* 知) flourish in it."

- 4.3 子曰：「唯仁者能好人，能惡人。」

The Master said, "The authoritative person (*ren* 仁) alone has the wherewithal to properly discriminate the good person from the bad."⁶³

- 4.4 子曰：「苟志於仁矣，無惡也。」

The Master said, "If indeed one's purposes are set on authoritative conduct (*ren* 仁), one could do no wrong."

- 4.5 子曰：「富與貴，是人之所欲也；不以其道得之，不處也。貧與賤，是人之所惡也；不以其道得之，不去

也。君子去仁，惡乎成名？君子無終食之間違仁，造次必於是，顛沛必於是。」

The Master said, "Wealth and honor are what people want, but if they are the consequence of deviating from the way (*dao* 道), I would have no part in them. Poverty and disgrace are what people deplore, but if they are the consequence of staying on the way, I would not avoid them. Wherein do the exemplary persons (*junzi* 君子) who would abandon their authoritative conduct (*ren* 仁) warrant that name? Exemplary persons do not take leave of their authoritative conduct even for the space of a meal. When they are troubled, they certainly turn to it, as they do in facing difficulties."

- 4.6 子曰：「我未見好仁者、惡不仁者。好仁者，無以尚之；惡不仁者，其爲仁矣，不使不仁者加乎其身。有能一日用其力於仁矣乎？我未見力不足者。蓋有之矣，我未之見也。」

The Master said, "I have yet to meet people who are truly fond of authoritative conduct (*ren* 仁) and who truly abhor behavior contrary to it. There are none superior to those who are fond of authoritative conduct. And those who abhor behavior contrary to it, in becoming authoritative themselves, will not allow such conduct to attach itself to them. Are there people who, for the space of a single day, have given their full strength to authoritative conduct? I have yet to meet them. As for lacking the strength to do so, I doubt there are such people—at least I have yet to meet them."⁶⁴

- 4.7 子曰：「人之過也，各於其黨。觀過，斯知人（仁）矣。」

The Master said, "In going astray, people fall into groups. In observing these divergencies, the degree to which they are authoritative (*ren* 仁) can be known."⁶⁵

- 4.8 子曰：「朝聞道，夕死可矣。」

The Master said, "If at dawn you learn of and tread the way (*dao* 道), you can face death at dusk."⁶⁶

- 4.9 子曰：「士志於道，而恥惡衣惡食者，未足與議也。」

The Master said, "Those scholar-apprentices (*shi* 士) who, having set their purposes on walking the way (*dao* 道), are ashamed of rude clothing and coarse food, are not worth engaging in discussion."

- 4.10 子曰：「君子之於天下也，無適也，無莫也，義之與比。」

The Master said, "Exemplary persons (*junzi* 君子) in making their way in the world are neither bent on nor against anything; rather, they go with what is appropriate (*yi* 義)."

- 4.11 子曰：「君子懷德，小人懷土；君子懷刑，小人懷惠。」

The Master said, "Exemplary persons (*junzi* 君子) cherish their excellence; petty persons cherish their land. Exemplary persons cherish fairness; petty persons cherish the thought of gain."⁶⁷

- 4.12 子曰：「放於利而行，多怨。」

The Master said, "To act with an eye to personal profit will incur a lot of resentment."

- 4.13 子曰：「能以禮讓爲國，於從政乎何有？不能以禮讓爲國，如禮何？」

The Master said, "If rulers are able to effect order in the state through the combination of observing ritual propriety (*li* 禮) and deferring to others (*rang* 讓), what more is needed? But if they are unable to accomplish this, what have they to do with observing ritual propriety?"

- 4.14 子曰：「不患無位，患所以立。不患莫己知，求為可知也。」

The Master said, "Do not worry over not having an official position; worry about what it takes to have one. Do not worry that no one acknowledges you; seek to do what will earn you acknowledgment."

- 4.15 子曰：「參乎！吾道一以貫之。」曾子曰：「唯。」
子出，門人問曰：「何謂也？」曾子曰：「夫子之道，忠恕而已矣。」

The Master said, "Zeng, my friend! My way (*dao* 道) is bound together with one continuous strand."

Master Zeng replied, "Indeed."

When the Master had left, the disciples asked, "What was he referring to?"

Master Zeng said, "The way of the Master is doing one's utmost (*zhong* 忠) and putting oneself in the other's place (*shu* 恕), nothing more."

- 4.16 子曰：「君子喻於義，小人喻於利。」

The Master said, "Exemplary persons (*junzi* 君子) understand what is appropriate (*yi* 義); petty persons understand what is of personal advantage (*li* 利)."

- 4.17 子曰：「見賢思齊焉，見不賢而內自省也。」

The Master said, "When you meet persons of exceptional character think to stand shoulder to shoulder with them;

meeting persons of little character, look inward and examine yourself."

- 4.18 子曰：「事父母幾諫，見志不從，又敬不違，勞而不怨。」

The Master said, "In serving your father and mother, remonstrate with them gently. On seeing that they do not heed your suggestions, remain respectful and do not act contrary. Although concerned, voice no resentment."

- 4.19 子曰：「父母在，不遠游，游必有方。」

The Master said, "When your father and mother are alive, do not journey far, and when you do travel, be sure to have a specific destination."

- 4.20 子曰：「三年無改於父之道，可謂孝矣。」

The Master said, "A person who for three years refrains from reforming the ways (*dao* 道) of his late father can be called a filial son (*xiao* 孝)."⁶⁸

- 4.21 子曰：「父母之年，不可不知也。一則以喜，一則以懼。」

The Master said, "Children must know the age of their father and mother. On one hand, it is a source of joy; on the other, of trepidation."

- 4.22 子曰：「古者言之不出，恥躬之不逮也。」

The Master said, "The ancients were loath to speak because they would be ashamed if they personally did not live up to what they said."

- 4.23 子曰：「以約失之者鮮矣。」

The Master said, "It is rare indeed for someone to go wrong due to personal restraint."

4.24 子曰：「君子欲訥於言而敏於行。」

The Master said, "The exemplary person (*junzi* 君子) wants to be slow to speak yet quick to act."

4.25 子曰：「德不孤，必有鄰。」

The Master said, "Excellent persons (*de* 德) do not dwell alone; they are sure to have neighbors."

4.26 子游曰：「事君數，斯辱矣；朋友數，斯疏矣。」

Ziyou⁶⁹ said, "If in serving your lord you are unrelenting, you will bring on disgrace; if in your friendships you are unrelenting, you will find yourself ostracized."⁷⁰

公冶長篇第五

BOOK 5

5.1 子謂公冶長，「可妻也。雖在縲絏之中，非其罪也。」以其子妻之。

The Master remarked, "Gongye Chang will be a good husband. Even though he has spent time in prison, it was through no fault of his own." He then gave him his daughter in marriage.

5.2 子謂南容，「邦有道，不廢；邦無道，免於刑戮。」以其兄之子妻之。

The Master remarked, "As for Nanrong, when the way (*dao* 道) prevails in the land, he does not go unemployed, but when it does not prevail, he avoids punishment and execution." He then gave him his niece in marriage.

5.3 子謂子賤，「君子哉若人！魯無君子者，斯焉取斯？」

The Master remarked about Zijian, "He is truly an exemplary person (*junzi* 君子). If Lu had no other exemplary persons, where could he have gotten his character from?"

5.4 子貢問曰：「賜也何如？」子曰：「女、器也。」曰：「何器也？」曰：「瑚璉也。」

Zigong⁷¹ inquired, "And what do you think of me?" The Master replied, "You are a vessel."⁷² Zigong asked, "What kind of a vessel?" The Master replied, "You are a most precious and sacred kind of vessel."⁷³

60. The Dingzhou text does not have the phrase, "On taking his leave, he said." Although the border official's comments are still directed at the followers of Confucius, they are made within the context of the interview itself.

61. See note 39. *Shan* here means "productive of good relationships."

BOOK 4

62. In *Mencius* 2A7 this passage from Confucius is repeated, and commented upon at length.

Mencius said, "How could the arrow maker be less authoritative (*ren*) than the shield maker? The only worry of the arrow maker is that his arrows will fail to hurt others; the only worry of the shield maker is that his shield will fail to protect others. The medical practitioner and the coffin maker are another case in point. One has to take great care in the quality of one's art. Confucius said, 'In taking up one's residence, it is the presence of authoritative persons that is the greatest attraction. How can anyone be called wise who, in having the choice, does not dwell among authoritative persons?'

Now being authoritative is that status most revered by *tian* 天, and that residence most comfortable for the human being. One who fails to live among authoritative persons when nothing stands in the way is not a wise person. A person who is neither authoritative nor wise, who respects neither ritual propriety (*li* 禮) nor appropriateness (*yi* 義), is in fact a servant to others. To be a servant and to be ashamed of serving others is like the bow maker being ashamed of making his bows, or the arrow maker being ashamed of making his arrows. If you are truly ashamed of being a servant, nothing is as good as becoming authoritative. An authoritative person can be likened to an archer. The archer shoots only after having corrected his posture. When he misses the mark, he does not resent those who have beaten him, but simply turns inward to find his error."

The movement from servant (*yi* 役) to authoritative person (*ren* 仁) entails the movement from serving others to serving oneself—correcting one's posture and looking inward for the source of one's errors.

63. See *Great Learning* 10. Being disliked in the right way and by the right person can be constructive.

64. See also 7.30.

65. We follow the *ren* 仁 variant for *ren* 人 here.

66. This passage is perhaps metaphorical with "dawn" meaning early in one's life.

67. The distinction here seems to be what is appropriate versus what is to one's particular benefit. It seems to reinforce the previous passage, and the one that follows.

68. This same passage appears in 1.11.

69. See note 29.

70. Compare 12.23.

BOOK 5

71. See note 12. Zigong is being criticized here as "the best kind of functionary."

72. Compare 2.12 where this would be taken as a stern criticism; hence, Zigong's further question.

73. The *hu* and the *lan* were sacrificial vessels used in the ancestral halls of the Xia and Shang dynasties respectively.

74. See note 35.

75. See 2.6.

76. See 11.24.

77. Zihua has the image of a diplomat, careful and concise in his speech and proper in his decorum.

78. See note 12.

79. See note 55.

80. The Dingzhou text divides the text into two passages at this point.

81. Compare 9.1 and 9.4. Graham (1990) in "The Background of the Mencian Theory of Human Nature" claims that *xing* 性 only became a philosophical topic after Confucius' death.

82. This might also be "hear it again (*you* 又)" [before he acted on what he had already been told].

83. D. C. Lau (1992) points out that the *Yi Zhou Shu* 54/28/2 逸周書 has a passage that says: "diligence in learning and seeking advice is called 'wen.'" "wen."

Waley provides a profile of Kong Wenzhi: a minister of Wei who died between 484 and 480 BCE. He was a disloyal and self-serving minister; hence, Zigong's surprise.

84. Confucius is criticizing a minister for usurping the trappings of royalty.

- 8.1 子曰：「泰伯，其可謂至德也已矣。三以天下讓，民無得而稱焉。」

The Master said, "As for Taibo,¹²⁰ he can certainly be said to be a person of unsurpassed excellence (*de* 德). He repeatedly renounced his claim to the empire, and the people could not find words adequate to praise him."

- 8.2 子曰：「恭而無禮則勞，慎而無禮則蕙，勇而無禮則亂，直而無禮則絞。君子篤於親，則民興於仁；故舊不遺，則民不偷。」

The Master said, "Deference unmediated by observing ritual propriety (*li* 禮) is lethargy; caution unmediated by observing ritual propriety is timidity; boldness unmediated by observing ritual propriety is rowdiness; candor unmediated by observing ritual propriety is rudeness. Where exemplary persons (*junzi* 君子) are earnestly committed to their parents, the people will aspire to authoritative conduct (*ren* 仁); where they do not neglect their old friends, the people will not be indifferent to each other."

- 8.3 曾子有疾，召門弟子曰：「啓予足！啓予手！《詩》云：『戰戰兢兢，如臨深淵，如履薄冰。』而今而後吾知免夫！小子！」

Master Zeng¹²¹ was ill, and summoned his students to him, saying, "Look at my feet! Look at my hands! The *Book of Songs* says:

Fearful! Trembling!

As if peering over a deep abyss,

As if walking across thin ice.¹²²

It is only from this moment hence that I can be sure I have avoided desecration of my body, my young friends."

- 8.4 曾子有疾，孟敬子問之。曾子言曰：「鳥之將死，其鳴也哀；人之將死，其言也善。君子所貴乎道者三：動容貌，斯遠暴慢矣；正顏色，斯近信矣；出辭氣，斯遠鄙倍矣。簞豆之事，則有司存。」

Master Zeng was ill, and when Meng Jingzi questioned him, Master Zeng said to him, "Baleful is the cry of a dying bird; felicitous (*shan* 善) are the words of a dying person. There are three things that exemplary persons (*junzi* 君子) consider of utmost importance in making their way (*dao* 道): by maintaining a dignified demeanor, they keep violent and rancorous conduct at a distance; by maintaining a proper countenance, they keep trust and confidence near at hand; by taking care in choice of language and mode of expression, they keep vulgarity and impropriety at a distance. As for the details in the arrangement of ritual vessels, there are minor officers to take care of such things."

- 8.5 曾子曰：「以能問於不能，以多問於寡；有若無，實若虛，犯而不校。昔者吾友嘗從事於斯矣。」

Master Zeng said, "Able himself yet asking those who are not so, informed himself yet asking those who are less so, having much to offer himself yet seeming to have nothing, substantial himself yet seeming to be empty, transgressed against

himself yet paying it no notice—in the old days I had a friend¹²³ who proceeded in just such a way.”

- 8.6 曾子曰：「可以託六尺之孤，可以寄百里之命，臨大節而不可奪也。君子人與？君子人也。」

Master Zeng said, “A person to whom you can entrust an orphaned youth or commission the command of a sovereign state, who in approaching great matters of life and death remains unperturbed—is this an exemplary person (*junzi* 君子)? Such is an exemplary person indeed!”

- 8.7 曾子曰：「士不可以不弘毅，任重而道遠。仁以爲己任，不亦重乎？死而後已，不亦遠乎？」

Master Zeng said, “Scholar-apprentices (*shi* 士) cannot but be strong and resolved, for they bear a heavy charge and their way (*dao* 道) is long. Where they take authoritative conduct (*ren* 仁) as their charge, is it not a heavy one? And where their way ends only in death, is it not indeed long?”

- 8.8 子曰：「興於《詩》，立於禮，成於樂。」

The Master said, “I find inspiration by intoning the songs, I learn where to stand from observing ritual propriety (*li* 禮), and I find fulfillment in playing music.”¹²⁴

- 8.9 子曰：「民可使由之，不可使知之。」

The Master said, “The common people can be induced to travel along the way, but they cannot be induced to realize (*zhi* 知) it.”¹²⁵

- 8.10 子曰：「好勇疾貧，亂也。人而不仁，疾之已甚，亂也。」

The Master said, “A person fond of boldness who despises poverty will be a source of trouble; a person lacking in char-

acter who is overly despised by others will be a source of trouble.”

- 8.11 子曰：「如有周公之才之美，使驕且吝，其餘不足觀也已。」

The Master said, “If a person with talents more admirable than those of the Duke of Zhou is arrogant and niggardly, the rest is not worthy of notice.”¹²⁶

- 8.12 子曰：「三年學，不至於穀，不易得也。」

The Master said, “It is not easy to find students who will study for three years without their thoughts turning to an official salary.”

- 8.13 子曰：「篤信好學，守死善道。危邦不入，亂邦不居，天下有道則見，無道則隱。邦有道，貧且賤焉，恥也；邦無道，富且貴焉，恥也。」

The Master said, “Make an earnest commitment to the love of learning (*haoxue* 好學) and be steadfast to the death in service to the efficacious way (*shandao* 善道). Do not enter a state in crisis, and do not tarry in one that is in revolt. Be known when the way prevails in the world, but remain hidden away when it does not. It is a disgrace to remain poor and without rank when the way prevails in the state; it is a disgrace to be wealthy and of noble rank when it does not.”

- 8.14 子曰：「不在其位，不謀其政。」

The Master said, “Do not plan the policies of an office you do not hold.”¹²⁷

- 8.15 子曰：「師摯之始，《關雎》之亂，洋洋乎盈耳哉！」

The Master said, "In the Grand Musician Zhi's overture and in his crescendo to 'The Cry of the Osprey,'¹²⁸ what a flood of music fills the ear!"

- 8.16 子曰：「狂而不直，侗而不愿，忼忼而不信，吾不知之矣。」

The Master said, "I cannot understand people who are impetuous yet lacking in discipline, who are slow yet lacking in caution, and who are simple yet lacking in honesty."¹²⁹

- 8.17 子曰：「學如不及，猶恐失之。」

The Master said, "Study as though you cannot catch up to it, and as though you fear you are going to lose it."¹³⁰

- 8.18 子曰：「巍巍乎，舜、禹之有天下也而不與焉！」

The Master said, "How majestic they were—Yao and Shun reigned over the world but did not rule it."

- 8.19 子曰：「大哉！堯之爲君也！巍巍乎！唯天爲大，唯堯則之。蕩蕩乎！民無能名焉。巍巍乎！其有成功也，煥乎！其有文章也！」

The Master said, "How great indeed was Yao as ruler! How majestic! Only *tian* 天 is truly great, and only Yao took it as his model. How expansive was he—the people could not find the words adequate to praise him. How majestic was he in his accomplishments, and how brilliant was he in his cultural achievements."

- 8.20 舜有臣五人而天下治。武王曰：「予有亂臣十人。」孔子曰：「才難，不其然乎？唐、虞之際，於斯爲盛。有婦人焉，九人而已。三分天下有其二，以服事殷。周之德，其可謂至德也已矣。」

Shun had only five ministers and the world was properly governed. King Wu also said, "I have ten ministers who bring proper order to the world."¹³¹ Confucius said, "As the saying has it: 'Human talent is hard to come by.' Isn't it indeed the case. And it was at the transition from Yao's Tang dynasty to Shun's Yu dynasty that talented ministers were in greatest abundance. In King Wu's case with a woman, perhaps his wife, among them, there were really only nine ministers. The Zhou, with two thirds of the world in its possession, continued to submit to and serve the House of Yin. The excellence (*de* 德) of Zhou can be said to be the highest excellence of all."

- 8.21 子曰：「禹，吾無間然矣。菲飲食而致孝乎鬼神，惡衣服而致美乎黻冕，卑宮室而盡力乎溝洫。禹，吾無間然矣。」

The Master said, "As for the sage-king Yu, I can find no fault with him at all. He was simple in his food and drink yet was generous in his devotion to the gods and the spirits of his ancestors; he wore coarse clothing yet was lavish in his ceremonial robes and cap; he lived in the humblest circumstances yet gave all of his strength to the construction of drain canals and irrigation ditches. As for Yu, I can find no fault with him at all."

112. Confucius discusses *shanren* 善人 several times: see also 11.20, 13.11, and 13.29.

113. The observance of ritual propriety (*li* 禮) is important in all matters, even in recreation.

114. See 7.1.

115. See 2.14 and 15.22.

116. In *Xunzi* 104/29/19ff, it recounts a similar story in which the person asking the question is in fact offending against ritual propriety because there are circumstances under which one is not free to speak ill of a superior, or in this case, a deceased lord. See Yang Bojun (1980):75.

117. See 7.2 for a similar description.

118. The Dingzhou text has *cheng* 誠 rather than *zheng* 正. The Zheng Xuan commentary states that the *Lulun* had the former, while the *Gulun* version had the latter.

119. Compare *Mencius* 2A2:

Gongsun Chou said to Mencius . . . , "Zaiwo and Zigong were adept in their rhetorical skills, while Ranniu, Minzi, and Yan Hui were adept in speaking on excellent conduct. Although Confucius excelled at both, he said of himself, 'I have no ability when it comes to rhetorical persuasion.' Even so, have you, sir, already become a sage (*sheng* 聖)?"

"What!" exclaimed Mencius, "Such nonsense! In times past Zigong asked Confucius, 'Are you, sir, a sage?' Confucius replied, 'I cannot claim to be a sage—I only study without respite and instruct others without growing weary.'

'To study without respite is to be wise,' said Zigong. 'To instruct others without growing weary is to be an authoritative person (*ren* 仁). And in being both authoritative and wise, you, sir, are already a sage.' If even Confucius will not accept this title—such nonsense!"

BOOK 8

120. Yang Bojun's note identifies Taibo as the eldest son of the ancestor of the Zhou court, Gugong Tanfu. Gugong had three sons, Taibo, Zhongyong, and Jili. The son of Jili was Jichang (King Wen). According to tradition, Gugong had a premonition of Jichang's sagacity, and wanted to break the lineage by giving the throne to his youngest son, Jili, who in turn would pass it on to Jichang. In order to insure his father's wishes, Taibo together with Zhongyong fled to Gouwu (the first ancestor of the state of Wu), and in the end the throne was given to Jili and Jichang.

Jichang expanded the power of his state, occupying two thirds of the territory of the empire. His son, Jifa (King Wu) overthrew the Shang dynasty, and unified the empire.

121. Master Zeng is best remembered as a proponent of filial piety—devotion and service to one's parents. A natural extension of this affection for one's family is friendship, and Master Zeng is portrayed as being able to distinguish between the sincerity of Yan Hui, and the rashness of Zizhang.

122. *Songs* 195. Compare Legge IV:564.

123. Usually understood as a reference to Yan Hui.

124. It is possible to read the songs, rites, and music as either the titles of the classical texts or the actual performance of the songs, rituals, and music.

125. The *Guodian* 郭店 *Zundeyi* 尊德義 text has *dao* 道 for *you* 由, "The common people can be made to take it as their way. . . ." See Jingmen Municipal Museum (1998): 174. Compare 15.29 in which the way is something being built and extended by the cultural heroes of every generation. It is both made and followed. The point here is that everyone can find a place on the way, even when they don't participate in constructing it.

Compare also *Mencius* 3A4: "There are those who use their hearts-and-minds and those who use their muscles; the former rule, the latter are ruled."

126. The Dingzhou text has: "there is nothing to recommend the rest of him."

127. See 14.26. Alternatively, "Unless you hold office, you don't get to plan policy."

128. *Songs* 1. Compare Legge IV:1.

129. See 17.16. Waley (1937):135 comments that "in the old days people at any rate had the merits of their faults."

130. The metaphor of "way" is strong here.

131. In the *Zuo Commentary to the Spring and Autumn Annals* Zhao 20, it quotes the "Great Oath" from the *Book of Documents* as stating: "I have ten ministers who can bring proper order to the world and who are of like mind and excellence."

132. See 5.13. An argument can be made that Confucius seldom spoke of "personal advantage" and "the propensity of things," but it is hard to say that some 108 references to "authoritative conduct" is "rare." In the commentarial tradition, many attempts have been made to explain this problematic passage, none of them winning consensus.

BOOK 9

- 12.1 顏淵問仁。子曰：「克己復禮爲仁。一日克己復禮，天下歸仁焉。爲仁由己，而由人乎哉？」

顏淵曰：「請問其目。」子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」

顏淵曰：「回雖不敏，請事斯語矣。」

Yan Hui inquired about authoritative conduct (*ren* 仁). The Master replied, "Through self-discipline and observing ritual propriety (*li* 禮) one becomes authoritative in one's conduct.¹⁸⁸ If for the space of a day one were able to accomplish this, the whole empire would defer to this authoritative model. Becoming authoritative in one's conduct is self-originating—how could it originate with others?"

Yan Hui said, "Could I ask what becoming authoritative entails?" The Master replied, "Do not look at anything that violates the observance of ritual propriety; do not listen to anything that violates the observance of ritual propriety; do not speak about anything that violates the observance of ritual propriety; do not do anything that violates the observance of ritual propriety."

"Though I am not clever," said Yan Hui, "allow me to act on what you have said."

- 12.2 仲弓問仁。子曰：「出門如見大賓，使民如承大祭。己所不欲，勿施於人。在邦無怨，在家無怨。」

仲弓曰：「雍雖不敏，請事斯語矣。」

Zhonggong¹⁸⁹ inquired about authoritative conduct (*ren* 仁). The Master replied, "In your public life, behave as though you are receiving important visitors; employ the common people as though you are overseeing a great sacrifice. Do not impose upon others what you yourself do not want, and you will not incur personal or political ill will."

"Though I am not clever," said Zhonggong, "allow me to act on what you have said."

- 12.3 司馬牛問仁。子曰：「仁者，其言也訥。」

曰：「其言也訥，斯謂之仁已乎？」子曰：「爲之難，言之得無訥乎？」

Sima Niu inquired about authoritative conduct (*ren* 仁). The Master replied, "An authoritative person is slow to speak (*ren* 訥)."¹⁹⁰

"Does just being slow to speak make one authoritative?" he asked.

The Master replied, "When something is difficult to accomplish, how can one but be slow to speak?"¹⁹¹

- 12.4 司馬牛問君子。子曰：「君子不憂不懼。」

曰：「不憂不懼，斯謂之君子已乎？」子曰：「內省不疚，夫何憂何懼？」

Sima Niu inquired about the exemplary person (*junzi* 君子). The Master replied, "The exemplary person is neither worried nor apprehensive."

"Does just being free from worry and apprehension make one an exemplary person?" he asked.

"If examining oneself there is nothing to be ashamed of, why be worried or apprehensive?" Confucius replied.

- 12.5 司馬牛憂曰：「人皆有兄弟，我獨亡。」子夏曰：「商聞之矣：死生有命，富貴在天。君子敬而無失，與

人恭而有禮。四海之內，皆兄弟也。君子何患乎無兄弟也？」

Sima Niu lamented, "Everyone has brothers except for me."

Zixia said to him, "I have heard it said:

Life and death are a matter of one's lot;

Wealth and honor lie with *tian* 天.

Since exemplary persons (*jūnzi* 君子) are respectful and impeccable in their conduct, are deferential to others and observe ritual propriety (*lǐ* 禮), everyone in the world is their brother. Why would exemplary persons worry over having no brothers?"¹⁹²

- 12.6 子張問明。子曰：「浸潤之譖，膚受之愬，不行焉，可謂明也已矣。浸潤之譖，膚受之愬，不行焉，可謂遠也已矣。」

Zizhang inquired about perspicacity (*ming* 明). The Master replied, "A person who stays aloof from slander that pollutes the community and from rumor mongering that spreads like a rash can be said to be perspicacious. Such a person can also be said to be discerning."

- 12.7 子貢問政。子曰：「足食，足兵，民信之矣。」

子貢曰：「必不得已而去，於斯三者何先？」

曰：「去兵。」

子貢曰：「必不得已而去，於斯二者何先？」

曰：「去食。自古皆有死；民無信不立。」

Zigong asked about governing effectively (*zheng* 政). The Master said to him, "Make sure there is sufficient food to eat, sufficient arms for defense, and that the common people have confidence in their leaders."

"If you had to give up one of these three things," he said, "which should be given up first?"

"Give up the arms," he replied.

"If you had to give up one of the remaining two," he said, "which should be given up first?"

"Give up the food," he replied. "Death has been with us from ancient times, but if the common people do not have confidence in their leaders, community will not endure."

- 12.8 棘子成曰：「君子質而已矣，何以文爲？」子貢曰：「惜乎，夫子之說君子也！駟不及舌。文猶質也，質猶文也。虎豹之鞶猶犬羊之鞶。」

Ji Zicheng inquired, "Exemplary persons (*jūnzi* 君子) are determined by nothing other than the quality of their basic disposition (*zhi* 質); what need do they have of further refinement (*wen* 文)?"

Zigong replied, "It is a shame that the gentleman has spoken thus about the exemplary person—'A team of horses cannot retrieve his words.' Refinement is no different from one's basic disposition; one's basic disposition is no different from refinement. The skin of the tiger or leopard, shorn of its hair, is no different from the dog or sheep."¹⁹³

- 12.9 哀公問於有若曰：「年饑，用不足，如之何？」

有若對曰：「盍徹乎？」

曰：「二，吾猶不足，如之何其徹也？」

對曰：「百姓足，君孰不足？百姓不足，君孰與足？」

Duke Ai inquired of Master You,¹⁹⁴ "The harvest has been bad and there is not enough in the government coffers. What should I do?"

Master You replied, "Have you not levied a tithe?"

"Never mind a tithe," said the duke, "I would not have enough even if I levied twice that amount."

"If the households of your people had sufficient, you could expect to have the same; but since the households do not have sufficient, how can you expect to have enough?"

- 12.10 子張問崇德、辨惑。子曰：「主忠信、徒義，崇德也。愛之欲其生，惡之欲其死。既欲其生，又欲其死，是惑也。『誠不以富，亦祇以異。』」

Zizhang inquired about accumulating excellence (*de* 德) and sorting things out when in a quandary. The Master replied, "To take doing one's utmost (*zhong* 忠), making good on one's word (*xin* 信), and seeking out what is appropriate (*yi* 義) as one's main concerns, is to accumulate excellence. To simultaneously love and hate someone, and thus to simultaneously want this person to live and to die, is to be in a quandary. 'You surely do not gain fortune this way; you only get something different.'"¹⁹⁵

- 12.11 齊景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」公曰：「善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？」

Duke Jing of Qi asked Confucius about governing effectively (*zheng* 政). Confucius replied, "The ruler must rule, the minister minister, the father father, and the son son."

"Excellent!" exclaimed the Duke. "Indeed, if the ruler does not rule, the minister not minister, the father not father, and the son not son, even if there were grain, would I get to eat of it?"¹⁹⁶

- 12.12 子曰：「片言可以折獄者，其由也與？」
子路無宿諾。

The Master said, "If there is anyone who can decide a case listening to only one side, it is Zilu!"¹⁹⁷ Zilu also never procrastinates on a promise made."¹⁹⁸

- 12.13 子曰：「聽訟，吾猶人也。必也使無訟乎！」

The Master said, "In hearing cases, I am the same as anyone. What we must strive to do is to rid the courts of cases altogether."

- 12.14 子張問政。子曰：「居之無倦，行之以忠。」

Zizhang asked about governing effectively (*zheng* 政), and the Master replied, "Be unflagging in deliberating upon policy, and do your best in carrying it out."¹⁹⁹

- 12.15 子曰：「博學於文，約之以禮，亦可以弗畔矣夫！」

The Master said, "Learn broadly of culture (*wen* 文), discipline this learning through observing ritual propriety (*li* 禮), and moreover, in so doing, remain on course without straying from it."²⁰⁰

- 12.16 子曰：「君子成人之美，不成人之惡。小人反是。」

The Master said, "The exemplary person (*junzi* 君子) helps to bring out the best in others, but does not help to bring out the worst. The petty person does just the opposite."

- 12.17 季康子問政於孔子。孔子對曰：「政者、正也。子帥以正，孰敢不正？」

Ji Kangzi asked Confucius about governing effectively (*zheng* 政), and Confucius replied to him, "Governing effectively is doing what is proper (*zheng* 正). If you, sir, lead by doing what is proper, who would dare do otherwise?"²⁰¹

- 12.18 季康子患盜，問於孔子。孔子對曰：「苟子之不欲，雖賞之不竊。」

Ji Kangzi was troubled by the number of thieves, and asked Confucius for advice. Confucius replied to him, "If you yourself were not so greedy, the people could not be paid to steal."

- 12.19 季康子問政於孔子曰：「如殺無道，以就有道，何如？」孔子對曰：「子爲政，焉用殺？子欲善而民善矣。君子之德風，小人之德草。草上之風，必偃。」

Ji Kangzi asked Confucius about governing effectively (*zheng* 政), saying, "What if I kill those who have abandoned the way (*dao* 道) to attract those who are on it?"

"If you govern effectively," Confucius replied, "what need is there for killing? If you want to be truly adept (*shan* 善), the people will also be adept. The excellence (*de* 德) of the exemplary person (*junzi* 君子) is the wind, while that of the petty person is the grass. As the wind blows, the grass is sure to bend."²⁰²

- 12.20 子張問：「士何如斯可謂之達矣？」子曰：「何哉，爾所謂達者？」子張對曰：「在邦必聞，在家必聞。」子曰：「是聞也，非達也。夫達也者，質直而好義，察言而觀色，慮以下人。在邦必達，在家必達。夫聞也者，色取仁而行違，居之不疑。在邦必聞，在家必聞。」

Zizhang inquired, "What does the scholar-apprentice (*shi* 士) have to do to be described as being 'prominent'?"

"What can you possibly mean by being 'prominent'?" replied the Master.

"One who is sure to be known, whether serving in public office or in the house of a ruling family," answered Zizhang.

"That is being known," said the Master, "it is not being 'prominent.' Those who are prominent are true in their basic disposition, and seek after what is most appropriate (*yi* 義). They examine what is said, are keen observers of demeanor, and are thoughtful in deferring to others. They are sure to be prominent, whether serving in public office or in the house of a ruling family. As for being merely known, they put on appearances to win a reputation for being authoritative (*ren* 仁) while their conduct belies it. They are wholly confident that they are authoritative, and sure to be known, whether serving in public office or in the house of a ruling family."

- 12.21 樊遲從遊於舞雩之下，曰：「敢問崇德、脩慝、辨惑。」子曰：「善哉問！先事後得，非崇德與？攻其惡，無攻人之惡，非脩慝與？一朝之忿，忘其身，以及其親，非惑與？」

Fan Chi accompanied the Master on an excursion to the Altar for Rain, and resting beneath it, inquired, "May I ask about accumulating excellence (*de* 德), reforming corruption, and sorting things out when in a quandary?"

"A fine question," replied the Master. "Get²⁰³ only once you have given—is this not accumulating excellence? Attack depravity itself rather than the depravity of others—is this not reforming corruption? In a moment of rage to forget not only one's own person but even one's parents—is this not being in a quandary?"

- 12.22 樊遲問仁。子曰：「愛人。」

問知。子曰：「知人。」樊遲未達。子曰：「舉直錯諸枉，能使枉者直。」

樊遲退，見子夏曰：「鄉也吾見於夫子而問知，子曰：『舉直錯諸枉，能使枉者直。』何謂也？」

子夏曰：「富哉言乎！舜有天下，選於眾，舉皋陶，不仁者遠矣。湯有天下，選於眾，舉伊尹，不仁者遠矣。」

Fan Chi inquired about authoritative conduct (*ren* 仁), and the Master said, "Love others." He inquired about realizing (*zhi* 知), and the Master said, "Realize others." Fan Chi did not understand and so the Master explained, "If you promote the true into positions above the crooked you can make the crooked true." Fan Chi withdrew, and on being received by Zixia, he asked, "Recently I was received by the Master and asked him about realizing. He replied, 'If you promote the true into positions above the crooked you can make the crooked true.' What does he mean?"

"Rich indeed are the Master's words!" said Zixia. "When Shun ruled the land, he selected Gao Yao from among the multitude and promoted him, and the perverse gave them a wide berth. When Tang ruled the land, he selected Yi Yin from among the multitude and promoted him, and the perverse gave them a wide berth."²⁰⁴

- 12.23 子貢問友。子曰：「忠告而善道之，不可則止，毋自辱焉。」

Zigong inquired about how to treat friends, and the Master replied, "Do your utmost (*zhong* 忠) to exhort them, and lead them adeptly (*shan* 善) along the way (*dao* 道). But if they are unwilling then desist—don't disgrace yourself in the process."²⁰⁵

- 12.24 曾子曰：「君子以文會友，以友輔仁。」

Master Zeng said, "The exemplary person (*junzi* 君子) attracts friends through refinement (*wen* 文), and thereby promotes authoritative conduct (*ren* 仁)."

子路篇第十三

BOOK 13

- 13.1 子路問政。子曰：「先之勞之。」請益。曰：「無倦。」

Zilu inquired about governing effectively (*zheng* 政). The Master replied, "Set an example yourself and then urge the people on."

"Please elaborate," Zilu said.

"Be unflagging in your efforts," replied the Master.

- 13.2 仲弓爲季氏宰，問政。子曰：「先有司，赦小過，舉賢才。」

曰：「焉知賢才而舉之？」曰：「舉爾所知；爾所不知，人其舍諸？」

Zhonggong was serving as steward in the House of Ji, and asked about governing effectively (*zheng* 政). The Master said to him, "Set an example yourself for those in office, pardon minor offenses, and promote those with superior character (*xian* 賢) and ability."

"How do you recognize those with superior character and ability in order to promote them?" Zhonggong asked.

The Master replied, "Promote those that you do recognize with the confidence that others will not spurn those that you do not."

- 13.3 子路曰：「衛君待子而爲政，子將奚先？」

子曰：「必也正名乎！」

子路曰：「有是哉？子之迂也！奚其正？」

子曰：「野哉由也！君子於其所不知，蓋闕如也。名不正，則言不順；言不順，則事不成；事不成，則禮樂不興；禮樂不興，則刑罰不中；刑罰不中，則民無所錯手足。故君子名之必可言也，言之必可行也。君子於其言，無所苟而已矣。」

"Were the Lord of Wey to turn the administration of his state over to you, what would be your first priority?" asked Zilu.

"Without question it would be to insure that names are used properly (*zhengming* 正名)," replied the Master.

"Would you be as impractical as that?" responded Zilu. "What is it for names to be used properly anyway?"

"How can you be so dense!" replied Confucius. "An exemplary person (*junzi* 君子) defers on matters he does not understand. When names are not used properly, language will not be used effectively; when language is not used effectively, matters will not be taken care of; when matters are not taken care of, the observance of ritual propriety (*li* 禮) and the playing of music (*yue* 樂) will not flourish; when the observance of ritual propriety and the playing of music do not flourish, the application of laws and punishments will not be on the mark; when the application of laws and punishments is not on the mark, the people will not know what to do with themselves. Thus, when the exemplary person puts a name to something, it can certainly be spoken, and when spoken it can certainly be acted upon. There is nothing careless in the attitude of the exemplary person toward what is said."²⁰⁶

13.4 樊遲請學稼。子曰：「吾不如老農。」請學爲圃。曰：「吾不如老圃。」

樊遲出。子曰：「小人哉，樊須也！上好禮，則民莫敢不敬；上好義，則民莫敢不服；上好信，則民

莫敢不用情。夫如是，則四方之民襁負其子而至矣，焉用稼？」

Fan Chi wanted to learn to farm. "A farmer would serve you better," said the Master. He wanted to learn to grow vegetables. "A vegetable grower would serve you better," said the Master.

When Fan Chi had left, the Master said, "This Fan Chi is certainly a petty person! If their superiors cherished the observance of ritual propriety (*li* 禮), none among the common people would dare be disrespectful;²⁰⁷ if their superiors cherished appropriate conduct (*yi* 義), none among the common people would dare be disobedient; if their superiors cherished making good on their word (*xin* 信), none among the common people would dare be duplicitous. This being the case, the common people from all quarters would flock here with babies strapped to their backs. What need is there to talk of farming?"

13.5 子曰：「誦《詩》三百，授之以政，不達；使於四方，不能專對；雖多，亦奚以爲？」

The Master said, "If people can recite all of the three hundred Songs and yet when given official responsibility, fail to perform effectively, or when sent to distant quarters, are unable to act on their own initiative, then even though they have mastered so many of them, what good are they to them?"

13.6 子曰：「其身正，不令而行；其身不正，雖令不從。」

The Master said, "If people are proper (*zheng* 正) in personal conduct, others will follow suit without need of command. But if they are not proper, even when they command, others will not obey."

13.7 子曰：「魯、衛之政，兄弟也。」

The Master remarked, "The governments of Lu and Wei are elder and younger brother respectively."²⁰⁸

- 13.8 子謂衛公子荆善居室。始有，曰：「苟合矣。」少有，曰：「苟完矣。」富有，曰：「苟美矣。」

The Master observed about Zijing, Duke of Wey, that he made the most of his living accommodations: "When he was starting out, he said that they were quite adequate, when he was better off, that they were quite all he needed, and when he prospered, that they were quite luxurious."

- 13.9 子適衛，冉有僕。子曰：「庶矣哉！」冉有曰：「既庶矣，又何加焉？」曰：「富之。」曰：「既富矣，又何加焉？」曰：「教之。」

Ranyou drove the Master's carriage on a trip to Wey. The Master remarked, "What a teeming population!" Ranyou asked, "When the people are already so numerous, what more can be done for them?" The Master said, "Make them prosperous." "When the people are already prosperous," asked Ranyou, "what more can be done for them?" "Teach them," replied the Master.²⁰⁹

- 13.10 子曰：「苟有用我者，期月而已可也，三年有成。」

The Master said, "If someone were to make use of me in governing, in the course of one year I could make a difference, and in three years I would really have something to show for it."

- 13.11 子曰：「善人爲邦百年，亦可以勝殘去殺矣。」誠哉是言也！」

The Master said, "If truly efficacious people (*shanren* 善人)²¹⁰ were put in charge of governing for a hundred years, they

would be able to overcome violence and dispense with killing altogether.' These words could not be more true!"

- 13.12 子曰：「如有王者，必世而後仁。」

The Master said, "Were a Genuine King to arise, it would still take a generation before authoritative conduct (*ren* 仁) would prevail."

- 13.13 子曰：「苟正其身矣，於從政乎何有？不能正其身，如正人何？」

The Master said, "If proper (*zheng* 正) in their own conduct, what difficulty would they have in governing (*zheng* 政)? But if not able to be proper in their own conduct, how can they demand such conduct from others?"

- 13.14 冉子退朝。子曰：「何晏也？」對曰：「有政。」子曰：「其事也。如有政，雖不吾以，吾其與聞之。」

Ranyou returned from court, and the Master asked him, "Why are you working so late?" Ranyou replied, "There were affairs of state." "Routine business, perhaps," remarked the Master. "Even though I am not in office, if there were affairs of state, I would know about it."

- 13.15 定公問：「一言而可以興邦，有諸？」

孔子對曰：「言不可以若是其幾也。人之言曰：『爲君難，爲臣不易。』如知爲君之難也，不幾乎一言而興邦乎？」

曰：「一言而喪邦，有諸？」

孔子對曰：「言不可以若是其幾也。人之言曰：『予無樂乎爲君，唯其言而莫予違也。』如其善而莫之違也，不亦善乎？如不善而莫之違也，不幾乎一言而喪邦乎？」

Duke Ding inquired, "Is there any one saying that can make a state prosper?"²¹¹ "A saying itself cannot have such effect," said the Master, "but there is the saying, 'Ruling is difficult, and ministering is not easy either.' If the ruler really does understand the difficulty of ruling, is this not close to a saying making a state prosper?"

"Is there any one saying that can ruin a state?" Duke Ding asked. "A saying itself cannot have such effect," replied Confucius, "but there is the saying, 'I find little pleasure in ruling, save that no one will take exception to what I say.' If what one has to say is efficacious (*shan* 善) and no one takes exception, fine indeed. But if what one has to say is not efficacious and no one takes exception, is this not close to a saying ruining a state?"

13.16 葉公問政。子曰：「近者說，遠者來。」

The Governor of She asked about governing effectively (*zheng* 政), and the Master replied, "Those near at hand are pleased, and those at a distance are drawn to you."

13.17 子夏爲莒父宰，問政。子曰：「無欲速，無見小利。欲速，則不達；見小利則大事不成。」

Zixia was made the prefect of Jufu, and asked about governing effectively (*zheng* 政). The Master replied, "Don't try to rush things, and don't get distracted by small opportunities. If you try to rush things, you won't achieve your ends; if you get distracted by small opportunities, you won't succeed in the more important matters of government."

13.18 葉公語孔子曰：「吾黨有直躬者，其父攘羊，而子證之。」孔子曰：「吾黨之直者異於是：父爲子隱，子爲父隱。直在其中矣。」

The Governor of She in conversation with Confucius said, "In our village there is someone called 'True Person.' When his father took a sheep on the sly,²¹² he reported him to the authorities."

Confucius replied, "Those who are true in my village conduct themselves differently. A father covers for his son, and a son covers for his father. And being true lies in this."²¹³

13.19 樊遲問仁。子曰：「居處恭，執事敬，與人忠。雖之夷狄，不可棄也。」

Fan Chi inquired about authoritative conduct (*ren* 仁), and the Master replied, "At home be deferential, in handling public affairs be respectful, and do your utmost (*zhong* 忠) in your relationships with others. Even if you were to go and live among the Yi or Di barbarians, you could not do without such an attitude."

13.20 子貢問曰：「何如斯可謂之士矣？」子曰：「行己有恥，使於四方，不辱君命，可謂士矣。」

曰：「敢問其次。」曰：「宗族稱孝焉，鄉黨稱弟焉。」

曰：「敢問其次。」曰：「言必信，行必果，硜硜然小人哉！抑亦可以爲次矣。」

曰：「今之從政者何如？」子曰：「噫！斗筭之人，何足算也！」

Zigong inquired, "What must one be like to be called a scholar-apprentice (*shi* 士)?"

The Master replied, "Those who conduct themselves with a sense of shame and who, when sent to distant quarters, do not disgrace the commission of their lord, deserve to be called a scholar-apprentice."

"May I ask what kind of person would rank next?" asked Zigong.

"Persons whom family and clan would praise for filial conduct (*xiao* 孝) and whom fellow villagers would praise as being deferential to their elders," he replied.

"And next?"

"Persons who always make good on their word (*xin* 信) and follow through in what they do, in spite of their stubborn pettiness, can still be considered to be next."

"What about those who are presently carrying out the offices of government?"

"Indeed! Those trifling bureaucrats hardly amount to much!"

- 13.21 子曰：「不得中行而與之，必也狂狷乎！狂者進取，狷者有所不爲也。」

The Master said, "If one cannot find the company of temperate colleagues, one has no choice but to turn to the more rash and the more timid. The rash will forge ahead in their actions, and the timid will not do what they think is wrong."²¹⁴

- 13.22 子曰：「南人有言曰：『人而無恆，不可以作巫醫。』善夫！『不恆其德，或承之羞。』」子曰：「不占而已矣。」

The Master said, "People from the south have a saying: 'A person who lacks constancy will not even make a shaman medicine man.' Apt words indeed! The *Book of Changes* hexagram 32 states: 'A person who is not constant in his character will perhaps suffer shame on account of it.'" The Master remarked on it: "This simply means that such persons need not divine to know their future."²¹⁵

- 13.23 子曰：「君子和而不同，小人同而不和。」

The Master said, "Exemplary persons seek harmony not sameness; petty persons, then, are the opposite."²¹⁶

- 13.24 子貢問曰：「鄉人皆好之，何如？」子曰：「未可也。」

「鄉人皆惡之，何如？」子曰：「未可也；不如鄉人之善者好之，其不善者惡之。」

Zigong inquired, saying, "What do you think about someone who is loved by everyone in his village?"

"It is not enough," said the Master.

"What if everyone in the village despises a person?"

"It is not enough. It would be better that the best villagers love, and the worst despise, this person."

- 13.25 子曰：「君子易事而難說也。說之不以道，不說也；及其使人也，器之。小人難事而易說也。說之雖不以道，說也；及其使人也，求備焉。」

The Master said, "Exemplary persons (*junzi* 君子) are easy to serve but difficult to please. If one tries to please them with conduct that is not consistent with the way (*dao* 道), they will not be pleased. In employing others, they use them according to their abilities. Petty persons are difficult to serve but easy to please.²¹⁷ If one tries to please them with conduct that is not consistent with the way, they will be pleased anyway. But in employing others, they expect them to be good at everything."

- 13.26 子曰：「君子泰而不驕，小人驕而不泰。」

The Master said, "Exemplary persons (*junzi* 君子) are distinguished but not arrogant; petty persons are the opposite."

- 13.27 子曰：「剛、毅、木、訥近仁。」

The Master said, "Being firm, resolute, honest, and deliberate in speech is close to authoritative conduct (*ren* 仁)."

- 13.28 子路問曰：「何如斯可謂之士矣？」子曰：「切切偲偲，怡怡如也，可謂士矣。朋友切切偲偲，兄弟怡怡。」

Zilu inquired, "What must one be like to be called a scholar-apprentice (*shi* 士)?"

The Master replied, "Persons who are critical and demanding yet amicable can be called scholar-apprentices. They need to be critical and demanding with their friends, and amicable with their brothers."

- 13.29 子曰：「善人教民七年，亦可以即戎矣。」

The Master said, "It is only once a truly efficacious person (*shanren* 善人) has instructed the people for seven years that the subject of battle can be broached."²¹⁸

- 13.30 子曰：「以不教民戰，是謂棄之。」

The Master said, "To go into battle with people who have not been properly trained is to forsake them."

憲問篇第十四

BOOK 14

- 14.1 憲問恥。子曰：「邦有道、穀，邦無道、穀，恥也。」

「克、伐、怨、欲不行焉，可以爲仁矣？」子曰：「可以爲難矣，仁則吾不知也。」

Yuansi²¹⁹ inquired about shameful conduct, and the Master replied, "To receive a stipend of grain when the way (*dao* 道) prevails in the state and to be still receiving this stipend when it does not, is shameful conduct."²²⁰

He again inquired, "If in one's conduct one refrains from intimidation, from self-importance, from ill will, and from greed, can one be considered authoritative (*ren* 仁)?"

"I would say that this is hard to do," replied the Master, "but I don't know that it makes one's conduct authoritative."

- 14.2 子曰：「士而懷居，不足以爲士矣。」

The Master said, "The scholar-apprentice (*shi* 士) who cherishes worldly comforts is not worthy of the name."²²¹

- 14.3 子曰：「邦有道，危言危行；邦無道，危行言孫。」

The Master said, "When the way prevails be perilously high-minded²²² in your speech and conduct; when it does not prevail, be perilously high-minded in your conduct, but be prudent in what you say."

- 14.4 子曰：「有德者必有言，有言者不必有德。仁者必有勇，勇者不必有仁。」

179. Yang Bojun (1982):115 cites two possible interpretations of "the Duke of Zhou," but the *Xunzi* seems to support one reading. See *Xunzi* 23/8/70; Knoblock (1992):77 where it refers to the wealth of the more famous Duke of Zhou.

180. See the *Zuo Commentary on the Spring and Autumn Annals* Ai 11 (compare Legge V:826) in which this incident is discussed:

The head of the House of Ji Sun wanted to use the land tax system to increase their revenues, and sent Ranyou to solicit Confucius' advice. Confucius said to him, "I know nothing of these matters." Several times inquiries were made of him, and finally the head of the Ji clan said to him, "You are a senior adviser to the state, and I am waiting for you to carry out its business. What is the meaning of your silence?"

Confucius did not reply, but privately said to Ranyou, "The exemplary ruler in his conduct observes ritual propriety. In what he gives he is generous, in carrying out his affairs he does what is fitting, and in what he exacts in taxation he tries to be moderate. This being the case, according to the Qiu ordinance the taxes being levied are quite enough. If they do not act in accordance with ritual propriety, but instead are insatiable in their greed, even if they exact a land tax, it will not be enough. If the Ji Sun clan wants to act lawfully, there are the statutes of the Duke of Zhou; if they want to act otherwise, why are they seeking advice from me?"

He was not heeded in this matter.

Ranyou continues to listen to the House of Ji and implements the tax system.

In the *Book of Rites (Liji)* 43.2/166/21 it says clearly:

A family of a hundred chariots is not entitled to a revenue collector. Rather than having one, wouldn't they be better off employing a robber.

181. Mencius 4A14 has a fuller statement of this passage:

Mencius said, "Ranyou was the household steward of the Ji clan, and although he had no success in reforming the quality of their conduct, he was able to double their tax revenues. Confucius said, 'This man Ranyou is no disciple

of mine. You students have my permission to sound the charge and attack him.' From this we can see that ministers who would enrich rulers not given to authoritative government (*renzheng* 仁政) were all rejected by Confucius—how much more so those ministers who would strengthen such a ruler's ability to wage war. When they contend for land by waging war, the carnage fills the fields; when they contend for cities by waging war, the carnage fills the cities. This is what is called teaching the land to devour human flesh—death is too good for such people. Thus, those who are skilled at waging war should suffer the harshest punishment, those who forge alliances among the feudal lords should suffer the next, and those who open up the frontiers for homesteading should be next."

Although it might seem that this last category of minister is advising the ruler to do something that would redound to the benefit of the people, in fact, his motivation lies in benefiting the ruler, and by extension, himself. The main reason for poverty among the people was not inadequate farmland, but excessive taxation and protracted wars.

182. Although some translate this *ming* 命 as "not receiving an official commission," historically Zigong did in fact serve in government.

183. Confucius is being facetious.

184. Confucius discusses *shanren* 善人 several times: see also 7.26, 13.11, 13.29.

185. See 9.5.

186. The Dingzhou text has "Even they would stop short of killing their fathers and rulers."

187. Bi was the stronghold of the Ji clan that had usurped political power in Lu.

BOOK 12

188. This passage occurs in the *Zuo Commentary to the Spring and Autumn Annals* Zhao 12 (compare Legge V:641) where Confucius says,

There is an ancient record which states, "Through self-discipline and observing ritual propriety one becomes authoritative in one's conduct." This is well said indeed. If King Ling of Chu had been able to live up to this, how could he have come to such disgrace at Ganqi?

The context is a king who comes to a bad end because he has no "self-control (*zike* 自克)." Waley (1937):162 notes that *ke* can also mean "able," but the *Zuo* passage is rather clear evidence that it means "self-

discipline" in this instance. It is important not to "naturalize" a notion of "ego-self" that then has to be overcome. Rather, this is an inchoate, incipient, and radically embedded "self" that needs cultivation and extension.

189. Zhonggong, like Yan Hui, was three decades younger than Confucius. Although Zhonggong was of humble origins, Confucius thought so highly of him and his refinement that he said in effect: Zhonggong could be king—high praise indeed! See 6.1, 6.2, and 6.6.

190. Confucius is defining "authoritative conduct (*ren* 仁)" paronomastically as "to be slow to speak (*ren* 訥)."

191. According to Sima Qian (1959):2214–5, Sima Niu was garrulous and impulsive. Confucius is speaking specifically to this condition, thereby criticizing those who do not treat their words seriously as having the force of action.

192. We know that, historically, Sima Niu did have a brother—Huan Tui—the man who threatened Confucius' life. See the *Zuo Commentary to the Spring and Autumn Annals* Ai 14 and *Analects* 7.23. Sima Niu here disowns him, altering the unalterable by refusing to interpret "brotherliness" in terms of "facticity." Zixia trumps him by insisting that the reverse can also be effected—a brotherless person can alter his "propensity of circumstances (*ming* 命)" which has rendered him brotherless by redefining what it means to have brothers—that is, changing the name (*ming* 名). He asserts that the criterion of brotherhood can be ethical and religious rather than biological. This passage, far from justifying fatalism, demonstrates the fluidity of circumstances and the inseparability of fact and value in the description of these same circumstances. See Hall and Ames (1987):214–15.

Yang Bojun disputes the identification of Sima Niu with the person of the same name who appears in the *Zuozhuan Commentary*. Kong Anguo is the first commentator to identify the two, yet he says that Sima Niu's name is Li 犁, while the *Record of the Historian* states that his name is Geng 耕.

193. The text offers a similar position with respect to the difference between the cultured Chinese and the barbarians. When Confucius is asked how he would deal with the crudeness of the barbarians were he to dwell among them, his response is "Were an exemplary person (*junzi* 君子) to live among them, what crudeness could there be?" (9.14). Basic disposition and refinement, nature and nurture, cannot be separated.

194. See note 3.

195. The parallel structure seems to demand "accumulating" rather than just "celebrating."

From *Songs* 188. See Legge IV:302. Most commentators think that this is an interpolation here. But this song tells the story of a forsaken wife who says to her husband that in taking up with a new mate, he gains not in fortune, but only in difference. This would also seem to relate to the loving and hating someone simultaneously referenced in this passage.

196. Compare 1.2 and 2.21 in which the argument is that the root of both community and polity is effective familial relations.

197. Zilu had the trust of people, and no one would cheat him. Hence he could decide the case without dispute.

198. Zilu made good on his promises, giving him the relationship he needed to enjoy the trust and confidence of the people.

199. The contrast here is between "sitting down (*ju* 居)" and "walking (*xing* 行)"—between sitting and deliberating over policy and then putting it into practice.

200. This passage also occurs in 6.27.

201. "Governing effectively (*zheng* 政)" is defined paronomastically by "doing what is proper (*zheng* 正)."

202. This same passage occurs in *Mencius* 3A2. We translate this passage in its entirety because it also has relevance to 14.40 and 17.21.

Duke Ding of Teng died, and the Crown Prince said to his tutor, Ranyou: "In the past while I was in Song, Mencius spoke with me frequently and I have never forgotten what he said. Today I am truly unfortunate in having to deal with my father's passing, and would like you to go and seek advice from Mencius before we carry out the funeral."

Ranyou went to Zou and inquired of Mencius.

"Wonderful!" replied Mencius. "In the death of one's parents, one ought to give of oneself utterly. [Compare *Analects* 19.17.] Master Zeng said, 'A person can be called filial who, while they are living, serves his parents according to the observances of ritual propriety (*li* 禮), and when they are dead, buries and sacrifices to them according to the observances of ritual propriety. [*Analects* 2.5.] I have not made a study of the ritual propriety observed by the various nobles, but even so, I have heard something about it. Three years of mourning, coarse clothing cut and hemmed, and thin gruel for sustenance—the Xia, Shang, and Zhou dynasties all followed this regimen from the Son of Heaven down to the common people."

Ranyou returned and reported this to his lord, who then fixed his mourning period at three years. His older relatives and various ministers all objected, counseling him thus: "The rulers of our ancestral lineage in Lu did not follow such a custom, nor did our own ancestral rulers. Now that tradition has come down to your person, we do not think you should go against them. Moreover, the *Records* state: 'In matters of mourning and sacrifice, one should follow the practices of one's ancestors.' We have a tradition to respect," they insisted.

The Crown Prince said to Ranyou, "In the past I have not been much of a student, being fonder of racing horses and wielding a sword. Now my older relatives and our ministers do not think all that much of me, and I am concerned that they will not do their utmost for me. Please go and consult Mencius for me."

Ranyou again went to Zou to ask Mencius his advice.

"I understand," said Mencius, "but the Crown Prince cannot take his standard from others in this matter. Confucius said, 'When the ruler died, the Crown Prince would have all of the various ministers place themselves under the command of the prime minister. [Compare *Analects* 14.40.] He would eat only thin gruel, his face would turn ink-black, and taking his proper place, he would weep. That the various ministers and officers of the court would not dare but grieve was because he stood before them. When a superior shows a passion for something, those below are sure to be even more zealous. The excellence of the exemplary person is the wind, while that of the petty person is the grass. As the wind blows, the grass is sure to bend.' [*Analects* 12.19.] This matter lies with the Crown Prince."

Ranyou returned and reported his conversation to the Crown Prince.

"He is right," said the Crown Prince. "This matter really does lie with me alone."

For five months the Crown Prince stayed in the mourning shed, and issued no orders or prohibitions. All of his ministers and clansmen praised him, and said of him that he understood the observance of ritual propriety.

When the time came for the burial ceremony, people came from all over to observe it. The agony shown in his countenance and the anguish felt through his tears moved all of the mourners deeply.

203. There is a play here on the paronomastic relationship between "to get (*de* 得)" and "excellence (*de* 德)."

204. Compare 2.19.

205. Compare 4.26. If the person does not comply and yet is associated with you, his conduct can disgrace you.

BOOK 13

206. The *Zuo Commentary to the Spring and Autumn Annals* Cheng 2 (compare Legge V:344) recounts a story of Wey rewarding a commander who had come to their aid, giving him the use of certain musical instruments and the right to appear at court using emblems of a prince:

It was a person of Xinzhu, Zhongshu Yuxi, who went to the aid of Sun Huanzi, and it was because of him that Sun Huanzi escaped with his life. Subsequently, the Wey kinsmen of Sun rewarded Zhongshu with a city, but he declined. He asked instead to be permitted to use the hanging musical bells reserved for the various lords and to appear at court with tassels on his horse trappings, which they allowed.

Confucius on hearing of this said, "What a pity! It would have been better to give him many cities. It is insignias of office and titles alone that cannot be conceded to pretenders—they must be managed by the ruler. Proper titles give rise to confidence, and confidence is what protects the insignias of office. It is insignias in which the meaning of ritual propriety is invested, and it is ritual propriety that carries appropriate conduct (*yi* 義) into practice, appropriate conduct is what gives rise to benefit, and it is benefit that brings equanimity to the people. Such things are what structure government, and if you concede them to pretenders, you concede the government along with them. If the government is lost, the country will follow, and there can be no stopping it."

Hanshi waizhuan 5.34/41/19 also records a story in which Confucius, in attendance on Ji Sun (see 14.36), worries over the appropriate use of names.

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207. The Dingzhou text has "none of the people would be disrespectful." Compare 14.41.

208. Waley (1938) points out that when the Zhou dynasty rose to power, the states of Lu and Wey were given to the fourth and seventh sons of King Wen respectively.

209. Confucius advocates the priority of economic well-being over education in governing the people. This same theme is carried through both *Mencius* and *Xunzi*, and down to the priority of economic and welfare rights over political rights in the contemporary human rights discourse.

210. Confucius discusses *shanren* 善人 three other times: see also 7.26, 11.20, and 13.29.

211. The Dingzhou text has *guo* 國 instead of *bang* 邦, observing the taboo on the founding Han dynasty ruler's given name, Liu Bang 劉邦.

212. According to the Zhu Xi commentary, *rang* 攘 means "to steal when in difficult straits."

213. See interesting and amusing developments of this anecdote in *Han Feizi* 49.9.2, *Lüshi chunqiu* (Xu Weiyu):449, and *Huainanzi* 13/125/14. In the tension between family and the Governor's law, Confucius is saying that the law does not trump the family. Order begins at home.

214. There is extensive and explicit commentary on this passage and 5.22 in *Mencius* 7B37. See note 86 above.

215. See 7.26. The *Book of Changes* is not actually cited by name in this passage, and Confucius usually does refer to a text by name when he is quoting directly from it: for example, the *Book of Songs*. The quote here, however, is identical with the commentary on the third line of hexagram 32 as we have it today, and the use of "to divine (*zhan* 占)" in this same passage suggests that the Master indeed had some familiarity with at least sections of the *Book of Changes*.

216. See also 2.14 and 15.22. For extended commentary on this passage, see the *Zuo Commentary to the Spring and Autumn Annals* Zhao 20 (compare Legge V:684):

The Marquis of Qi had returned from the hunt, and was being attended by Master Yan at the Chuan pavilion when Ju of Liangqiu galloped up to them. The Marquis said, "Only Ju is in harmony (*he* 和) with me!"

"All that Ju does is agree (*tong* 同) with you," said Master Yan. "Wherein is the harmony?"

"Is there a difference between harmony and agreement?" asked the Marquis.

"There is," replied Master Yan. "Harmony is like making congee. One uses water, fire, vinegar, sauce, salt, and plum to cook fish and meat, and burns firewood and stalks as fuel for the cooking process. The cook blends these ingredients harmoniously to achieve the appropriate flavor. Where it is too bland, he adds flavoring, and where it is too concentrated, he dilutes it with water. When you partake of this congee, sir, it lifts your spirits.

"The relationship between ruler and minister is another case in point. Where the ruler considers something right and yet there is something wrong about it, the minister should point out what is wrong as a way of achieving what is right. Where the ruler considers something wrong and yet there is something right about it, the minister should point out what is right as a way of setting aside what is wrong. In such a way governing will be equitable without violating ritual propriety (*li* 禮) and the common people will not be contentious. Thus the *Book of Songs* says:

There is indeed harmoniously blended congee;

The kitchen has already been cautioned to bring out a balanced and even flavor.

The spirits will come to partake of it without finding blame,

And above and below will be free of contest.

"The Former Kings blended the five flavors and harmonized the five notes to lift their spirits and to achieve success in their governing. Music functions similarly to flavoring. There is one field of sound; the two kinds of music: martial and civil; the three kinds of songs: airs of the states, odes, and hymns; the four quarters from which materials are gathered for making instruments; the five-note pentatonic scale; the six-pitch pipes; the seven sounds; the winds of the eight directions; and the nine ballads—all of which complement each other. There are the distinctions between clear and turbid, small and great, short and long, quick and slow, plaintive and joyous, hard and soft, delayed and rapid, high and low, beginning and ending, and intimate and distant—all of which augment each other. You listen to these, sir, and it lifts your spirits, which in turn enables you to excel harmoniously. Hence

the *Book of Songs* says, 'There are no imperfections in the sound of excellence.'

"Now Ju is not acting in this way. Whatever you say is right, Ju also says is right; whatever you say is wrong, Ju also says is wrong. If you season water with water, who is going to eat it? If you keep playing the same note on your lute, who is going to listen to it? The inadequacy of 'agreement' lies in this."

They were drinking wine and enjoying themselves when the Marquis observed, "If from ancient times there had been no death, what then would be the extent of our joy!"

"If from ancient times there had been no death," ventured Master Yan, "there would be the joy of the ancients, and what would you, sir, get out of that! In ancient times, the Shuangjiu clan first settled this territory, then came the Jice clan, followed by Youfeng Boling, the Pugu clan, and finally by your first ancestor. If from ancient times there had been no death, there would be the joy of the Shuangjiu clan, and I doubt that you would want that!"

This portion of the *Zuo Commentary* continues with a further illustration of the importance of harmony and balance:

Zichan of the state of Zheng was ill, and said to Zitai Shu, "When I die, you are sure to come to power. Only those with real moral excellence are able to win over the people with leniency. For all others, they had best be strict. When fire blazes, people will watch it from a distance in awe, and thus few die from it. But water is soft and pliant. People take it lightly and play about in it, and thus many die in it. Thus, governing with lenience is difficult."

Zichan was ill for several months and then died. And Zitai Shu did come to power. But he was lenient, being unable to bear being strict with people. Robbers overran the state of Zheng, picking their victims in the marshlands of Huanfu. Zitai Shu regretted this, saying, "If earlier I had followed Zichan's advice, it would not have come to this." He marshaled his troops to attack the robbers in the marshlands of Huanfu, and obliterated them. Robberies declined and then desisted altogether.

Confucius remarked, "Excellent! When government is lenient, the common people scorn it, and you need to dis-

cipline them with strictness. But with strictness, you injure the people, and this injury must be treated with leniency. With leniency you temper strictness, and with strictness you discipline leniency, and as a consequence, governing functions harmoniously. The *Book of Songs* says,

The people indeed toil away.

Perhaps you might give them some respite.

Be kind to these central states

To bring peace to the four quarters.

"This is treating the people with leniency. And further,

Do not permit deceit and indulgence

In order to rein in the wicked.

You should stop the robbers and villains

Who do not respect civilized conduct.

"This then is disciplining the people with strictness. There is another passage in which harmony is used to bring peace to the world:

Pacify the distant reaches

And win over those close at hand

To secure the throne of our king.

"And again there is another song that speaks of the highest harmony,

Neither anxious nor remiss,

Neither inflexible nor indulgent,

He carried out the work of governing unhurriedly,

And every manner of good fortune befell him."

When Zichan died and Confucius heard about it, he wept for him and said, "His love was our legacy from the ancients."

In the *Spring and Autumn Annals of Master Lü* (Xu Weiyu 1955):550, cooking as the art of contextualizing is described in the following terms:

In combining your ingredients to achieve a harmony (和), you have to use the sweet, sour, bitter, acrid, and the salty, and you have to mix them in an appropriate sequence and proportion. Bringing the various ingredients together is an extremely subtle art in which each of them has its own expression. The variations within the cooking

pot are so delicate and subtle that they cannot be captured in words or fairly conceptualized.

217. The Dingzhou text has "A petty person is difficult to serve."

218. The *Analects* discusses *shanren* 善人 several times: see also 7.26, 11.20, and 13.11.

BOOK 14

219. See 6.5.

220. Compare 8.13.

221. See also 4.9. The *Zuo Commentary to the Spring and Autumn Annals* Xi 23 (compare Legge V:187) has a relevant passage in which Duke Wen of Jin settles in the state of Qi, takes a wife, accumulates wealth and property, and giving himself up to the good life, is unwilling to travel anywhere:

On arriving in the state of Qi, Duke Huan of Qi gave Duke Wen of Jin to wife a woman who managed an estate of twenty chariots. The duke found great satisfaction in this arrangement, but his followers disapproved, and were about to leave. They discussed the situation in the shade of the mulberry bushes. There was a concubine tending the silk worms who reported the conversation to Madame Jiang. Madame Jiang put her to death, and said to the duke: "You have grand ambitions to travel the world. I just put to death someone who overheard them."

"I have no such ambitions," protested the duke.

"Go!" she insisted. "By cherishing your home here and finding such contentment you in fact are destroying your name."

The duke was unwilling to leave, so Madame Jiang conspired with Zifan, and getting her husband drunk, she had him sent on his way. When the duke returned to his senses, he grabbed a spear and chased after Zifan.

222. Following D. C. Lau (1992).

223. The Dingzhou text has "someone who has boldness."

224. This reference to personally engaging in farming is a counterweight to other passages in which Confucius seems to denigrate such occupations.

225. This passage illustrates the one that precedes it. *Yong* 勇, often translated "courage," but more properly, "boldness," by itself is not virtue.

226. Compare 12.24.

227. The "people" and the "lord" are implicit in the terms *ai* and *zhong*. Yang Bojun (1982):147 cites the *Guoyu* "Luyu" as a footnote to this passage:

If the people work hard, they will be thoughtful, and if thoughtful, the proficient heart-and-mind will grow therefrom; if they are idle, they will be corrupt, and if corrupt, they will forget about being proficient, and if they forget about being proficient, the dissipated heart-and-mind will grow therefrom.

228. The *Zuo Commentary to the Spring and Autumn Annals* Xiang 31 (compare Legge V:565) has a complementary passage:

In the twelfth month, Beigong Wenzhi was in attendance on Duke Xiang of Wey in travelling to the state of Chu to comply with their alliance with Song. While passing through the state of Zheng, Yinduan went to Feilin ("Yew Woods") to requite them with gifts. He followed the etiquette proper to inviting his guests, and used the appropriate language for requiting gifts. Wenzhi entered the capital to pay Wey's respects. Ziyu served as go-between, Feng Jianzi and Zitai Shu welcomed the guests. When the official visit was finished and Wenzhi took his leave, he said to the Marquis of Wey, "Zheng observes ritual propriety (*li* 禮). This will be her good fortune for several generations, and indeed will keep larger states from encroaching. The *Book of Songs* says,

When the weather is hot

Who can go without bathing?

"Observing ritual propriety is to governing what bathing is to hot weather. With bathing saving one from the heat, what is there to worry about?"

In his administration of the government, Zichan selected the able and employed them. Feng Jianzi was able to be decisive on important matters; Zitai Shu (Shi Shu) was an outstanding talent and a man of letters; Gongsun Hui (Ziyu) was able to understand the workings of the neighboring states, to distinguish rank, nobility, and talent in the clans and houses of their ministers, and further, he was good at drafting official proclamations; Pi Chen was

- 15.1 衛靈公問陳於孔子。孔子對曰：「俎豆之事，則嘗聞之矣；軍旅之事，未之學也。」明日遂行。

Duke Ling of Wey asked Confucius about military formations. Confucius replied, "I have heard something about the use of ritual vessels, but I have never studied military matters." On the following day, he left the state.²⁵⁶

- 15.2 在陳絕糧，從者病，莫能興。子路慍見曰：「君子亦有窮乎？」子曰：「君子固窮，小人窮斯濫矣。」

While in the state of Chen, their provisions were exhausted, and Confucius' followers became so feeble they could not stand up. Zilu met with the Master, and indignantly said, "Do even exemplary persons (*junzi* 君子) find themselves in such adversity?" The Master replied, "Exemplary persons are steadfast in the face of adversity, while petty persons are engulfed by it."

- 15.3 子曰：「賜也，女以予爲多學而識之者與？」對曰：「然，非與？」曰：「非也，予一以貫之。」

The Master said, "Zigong, do you take me to be someone who has learned a great deal and who can remember it all?" Zigong replied, "I do indeed. Is it not so?"

"No, it is not," said the Master, "I just pull it together on one continuous strand."²⁵⁷

- 15.4 子曰：「由！知德者鮮矣。」

The Master said, "Zilu, those who realize (*zhi* 知) excellence (*de* 德) are rare indeed."²⁵⁸

- 15.5 子曰：「無爲而治者其舜也與？夫何爲哉？恭己正南面而已矣。」

The Master said, "If anyone could be said to have effected proper order while remaining nonassertive,²⁵⁹ surely it was Shun. What did he do? He simply assumed an air of deference and faced due south."

- 15.6 子張問行。子曰：「言忠信，行篤敬，雖蠻貊之邦，行矣。言不忠信，行不篤敬，雖州里，行乎哉？立則見其參於前也，在輿則見其倚於衡也，夫然後行。」子張書諸紳。

Zizhang asked about proper conduct. The Master replied, "If you do your utmost (*zhong* 忠) to make good on your word (*xin* 信), and you are earnest and respectful in your conduct, even though you are living in the barbarian states of Man or Mo, your conduct will be proper. If, on the other hand, you do not do your utmost to make good on your word, and you are not earnest and respectful in your conduct, even if you never leave your own neighborhood, how can your conduct be proper? When standing, see these words—'do your utmost to make good on your word, be earnest and respectful in your conduct'—in front of you, and when riding in your carriage, see them propped against the stanchion. Only then will your conduct be proper."

Zizhang wrote the words down on his sash.

- 15.7 子曰：「直哉史魚！邦有道，如矢；邦無道，如矢。君子哉蘧伯玉！邦有道，則仕；邦無道，則可卷而懷之。」

The Master said, "How true was Shiyu! When the way (*dao* 道) prevailed in the state, he was as true as an arrow; when it did not, he was still as true as an arrow. And Qu Boyu was indeed an exemplary person (*junzi* 君子)! When the way prevailed in the state, he gave of his service, and when it did not, he rolled it up and tucked it away."²⁶⁰

- 15.8 子曰：「可與言而不與言，失人；不可與言而與之言，失言。知者不失人，亦不失言。」

The Master said, "To fail to speak with someone who can be engaged is to let that person go to waste; to speak with someone who cannot be engaged is to waste your words. The wise (*zhi* 知) do not let people go to waste, but they do not waste their words either."

- 15.9 子曰：「志士仁人，無求生以害仁，有殺身以成仁。」

The Master said, "For the resolute scholar-apprentice (*shi* 士) and the authoritative person (*renren* 仁人), while they would not compromise their authoritative conduct to save their lives, they might well give up their lives in order to achieve it."

- 15.10 子貢問爲仁。子曰：「工欲善其事，必先利其器。居是邦也，事其大夫之賢者，友其士之仁者。」

Zigong inquired about authoritative conduct (*ren* 仁). The Master replied, "Tradesmen wanting to be good at (*shan* 善) their trade must first²⁶¹ sharpen their tools. While dwelling in this state, then, we should serve those ministers who are of the highest character (*xian* 賢), and befriend those scholar-apprentices (*shi* 士) who are most authoritative in their conduct."

- 15.11 顏淵問爲邦。子曰：「行夏之時，乘殷之輅，服周之冕，樂則《韶》《舞》。放鄭聲，遠佞人。鄭聲淫，佞人殆。」

Yan Hui asked about a viable state. The Master replied, "Introduce the calendar of the Xia dynasty,²⁶² ride on the large yet plain chariot of the Yin, wear the ceremonial cap of the Zhou, and as for music, play the *shao* and *wu*.²⁶³ Abolish the 'music' from the state of Zheng and keep glib talkers at a distance, for the Zheng music is lewd and glib talkers are dangerous."²⁶⁴

- 15.12 子曰：「人無遠慮，必有近憂。」

The Master said, "The person who does not consider what is still far off will not escape being alarmed at what is near at hand."

- 15.13 子曰：「已矣乎！吾未見好德如好色者也。」

The Master said, "I have yet to meet the person who is fonder of excellence (*de* 德) than of physical beauty, and I am afraid I never will."²⁶⁵

- 15.14 子曰：「臧文仲、其竊位者與！知柳下惠之賢而不與立也。」

The Master said, "Does not Zang Wenzhong hold his own office under false pretenses? While knowing the superior character (*xian* 賢) of the man known as Liu Xiahui—the kind man under the willow tree²⁶⁶—he failed to give him a place."

- 15.15 子曰：「躬自厚而薄責於人，則遠怨矣。」

The Master said, "To demand much from oneself personally, and not overmuch from others, will keep ill will at a distance."

- 15.16 子曰：「不曰『如之何、如之何』者，吾末如之何也已矣。」

The Master said, "There is nothing that I can do for someone who is not constantly asking himself: 'What to do? What to do?'"

- 15.17 子曰：「群居終日，言不及義，好行小慧，難矣哉！」

The Master said, "Those who would get together all day long and, occupying themselves with witty remarks, never once get to the topic of appropriate conduct (*yi* 義)—such persons are hard to deal with."

- 15.18 子曰：「君子義以爲質，禮以行之，孫以出之，信以成之。君子哉！」

The Master said, "Having a sense of appropriate conduct (*yi* 義) as one's basic disposition (*zhi* 質), developing it in observing ritual propriety (*li* 禮), expressing it with modesty, and consummating it in making good on one's word (*xin* 信): this then is an exemplary person (*junzi* 君子)."²⁶⁷

- 15.19 子曰：「君子病無能焉，不病人之不己知也。」

The Master said, "Exemplary persons (*junzi* 君子) are distressed by their own lack of ability, not by the failure of others to acknowledge them."

- 15.20 子曰：「君子疾沒世而名不稱焉。」

The Master said, "Exemplary persons (*junzi* 君子) despise the thought of ending their days without having established a name."

- 15.21 子曰：「君子求諸己，小人求諸人。」

The Master said, "Exemplary persons (*junzi* 君子) make demands on themselves, while petty persons make demands on others."

- 15.22 子曰：「君子矜而不爭，群而不黨。」

The Master said, "Exemplary persons (*junzi* 君子) are self-possessed but not contentious; they gather together with others, but do not form cliques."

- 15.23 子曰：「君子不以言舉人，不以人廢言。」

The Master said, "Exemplary persons (*junzi* 君子) do not promote others because of what they say, nor do they reject what is said because of who says it."

- 15.24 子貢問曰：「有一言而可以終身行之者乎？」子曰：「其恕乎！己所不欲，勿施於人。」

Zigong asked, "Is there one expression that can be acted upon until the end of one's days?"

The Master replied, "There is *shu* 恕: do not impose on others what you yourself do not want."²⁶⁸

- 15.25 子曰：「吾之於人也，誰毀誰譽。如有所譽者，其有所試矣。斯民也，三代之所以直道而行也。」

The Master said, "When it comes to other people, I am not usually given to praise or blame."²⁶⁹ But if I do praise people, you can be sure they have proven themselves to be worthy of it. It is because of such people that the Three Ages—Xia, Shang, and Zhou—steadfastly continued on the true path (*dao* 道)."

- 15.26 子曰：「吾猶及史之闕文也。有馬者借人乘之，今亡矣夫！」

15.36 子曰：「當仁，不讓於師。」

The Master said, "In striving to be authoritative in your conduct (*ren* 仁), do not yield even to your teacher."²⁷⁸

15.37 子曰：「君子貞而不諒。」

The Master said, "Exemplary persons (*junzi* 君子) are proper, but not fastidious."

15.38 子曰：「事君，敬其事而後其食。」

The Master said, "In serving your lord, compensation comes second to full attention to one's duties."

15.39 子曰：「有教無類。」

The Master said, "In instruction, there is no such thing as social classes."²⁷⁹

15.40 子曰：「道不同，不相為謀。」

The Master said, "People who have chosen different ways (*dao* 道) cannot make plans together."

15.41 子曰：「辭達而已矣。」

The Master said, "In expressing oneself, it is simply a matter of getting the point across."

15.42 師冕見，及階，子曰：「階也。」及席，子曰：「席也。」皆坐，子告之曰：「某在斯，某在斯。」

師冕出。子張問曰：「與師言之道與？」子曰：「然；固相師之道也。」

The blind Master of Music, Mian, had an interview with Confucius, and, on reaching the steps, the Master said, "Here are the steps," and on reaching the mat, the Master said, "Here is the mat." When they had all sat down together, the

Master informed him of who was present: "So-and-so is here, and so-and-so is there."

When Master of Music Mian had departed, Zizhang asked Confucius, "Is this the way (*dao* 道) that one should speak with a blind music master?"

Confucius replied, "Indeed, this has been the traditional way of assisting a music master."

247. See 14.35.

248. *Songs* 34. Compare Legge IV:53.

249. This refers to King Wu Ding of the Shang who reigned for fifty-nine years. See Legge III:466. The question of the length of the mourning period is raised several times in this text. See 17.21.

250. The Dingzhou text has "It was not only three . . .," with the text breaking off at this point.

251. Compare *Mencius* 3A2 translated in note 202 above.

252. Compare 13.4.

253. The "peers (*ren* 人)" here is contrasted with "the people (*baixing* 百姓)," and refers to a particular class of people. See 1.5.

254. There is a story in the *Book of Rites* (*Liji*) 4.69/30/6 about Yuanrang. On the death of Yuanrang's mother, Confucius went to help with the funeral arrangements, and, finding Yuanrang singing by the coffin, pretended not to hear him.

255. The Dingzhou text has "I have seen him as lord (*jun* 君)," which is probably a textual corruption for the graphically similar (*ju* 居), translated here as "sitting."

BOOK 15

256. See 5.15 for another reference to Kong Wenzi. The *Zuo Commentary to the Spring and Autumn Annals* Ai 11 (compare Legge V:826) has a related passage:

Kong Wenzi was about to attack Taishu, and went to Confucius for advice. Confucius said to him, "I have studied the use of ritual vessels, but I have never heard anything about arms." He withdrew, and ordered his carriage harnessed for his departure, saying, "The bird chooses a tree to roost; since when can the tree choose the bird?"

Wenzi hurriedly detained him, saying, "I was not asking your advice for my own sake, but to prevent the troubles that are befalling our state of Wey." Confucius was going to stay, but when an envoy from Lu came with a ceremonial monetary gift to summon him, he returned home.

257. Compare 4.15.

258. The performative force of "to know (*zhi* 知)" means that it is not simply a cognitive understanding, but something done.

259. This is the earliest instance of what is usually taken to be a Daoist idea, "nonassertive action (*wuwei* 無爲)."

260. See 14.25 for Qu Boyu.

261. The Dingzhou text does not have "first."

262. According to Yang Bojun (1982):164, the Xia calendar began with the first day of spring, and was convenient for the farmers, while the Zhou calendar began with the first day of winter.

263. See 3.25 and 7.14.

264. Waley (1937):196 notes that the words to these songs are preserved in the *Book of Songs*, and hence what Confucius is objecting to is specifically the music. The examples show a concern to use the resources of the people well, but not at the expense of the important life forms: observing ritual propriety and playing music. Hence the ornate Zhou cap, and attention to music.

265. This passage is repeated in 9.18.

266. See also 18.2 and 18.8.

267. The received text begins this passage with "the exemplary person," and then ends the passage by repeating it. We follow the Dingzhou text in omitting the first instance of this expression.

268. Compare 5.12 and 12.2.

269. The Dingzhou text does not have the reference to "I": "When it comes to other people, who should you praise or blame?" Compare 14.29.

270. Perhaps the idea is that one should have others proof their work. It would thus connect with the following passage.

271. The Dingzhou text has these two phrases in the reverse order, beginning with "Where everybody celebrates a person . . ." Compare 13.24.

272. "Having gone astray (*guo* 過)" continues the "way" metaphor. The *Hanshi waizhuan* 3.17/19/23 has a similar passage in which Confucius says, "Having gone astray, to get right back on track, is to never have strayed at all." See also *Guliangzhuan* Xi 22 for a very different turn on this passage.

273. Compare 2.15.

274. Neither hunger nor salary enter into the equation.

275. Compare 1.12.

276. The Dingzhou text has "swimming/wandering (*you* 游)."

277. In *Mencius* 7A23 it says:

Mencius said, "Take care of the fields under cultivation and go light on taxes, and you can make the common people prosper. If the people consume their stores at the proper time and expend them in accordance with ritual propriety, their stores will be inexhaustible. The people

cannot live without fire and water, yet were you to knock on anyone's door in the evening asking for them, no one would deny you. This is because there is more than enough to go around. When the sage governs the world, provisions are as abundant as fire and water. For when provisions are as abundant as fire and water, how could anyone among the common people be perverse?"

Even though fire and water are vital, they can be dangerous; authoritative conduct is even more vital, and will never be dangerous.

278. Compare *Xunzi* 104/29/6ff which makes a sophisticated case for the position that "filial piety (*xiao* 孝)" is not simply doing as you are told.

279. Compare 7.7.

BOOK 16

280. We follow D. C. Lau in reconstructing this passage.

281. This "screen of reverence" is the screen used in the court of the Lu ruler. Because, on reaching this screen, the Lu subjects demonstrate their reverence for the ruler, it is called the "screen of reverence." "Within the screen of reverence" refers to the Lu ruler. At this time, Ji Sun had taken over the reins of government, and was in a power struggle with the Lu ruler, knowing that the Lu ruler wanted to deal with him in order to recover his political authority. On this account he was afraid that Zhuanyu would take advantage of its strategic location to help the Lu court. As a preemptive strike to maintain his strength, he therefore attacked Zhuanyu. In this passage, Confucius is very critical of the intentions of Ji Sun.

282. Here Confucius is condemning the current situation where political power in the state has devolved first to the powerful clans, and then to the household ministers of those same clans. Power must be articulated through patterns of deference, and there can only be one center.

283. The Dingzhou text just has "ritual propriety."

284. These "natural propensities" would include both one's natural abilities and the specific conditions into which one is born such as family and community. After all, *sheng* 生 means "birth, growth, and life." What *sheng* does not reference is some a priori category of understanding or wisdom. In 7.20 Confucius denies that he himself belongs to the first category.

285. Do both of the sayings in the preceding 16.11 passage apply to Bo Yi and Shu Qi, who would only do what they felt was appropriate, and who eventually died for what they thought they should do? These passages should be read together with 5.23, 7.15, and 18.8.

BOOK 17

286. Yang Huo was a household steward in the House of Ji.

287. Yang Huo's ploy was that Confucius would have to come and thank him. A fuller report of this encounter occurs in *Mencius* 3B7:

Gongsun Chou asked Mencius, "What is the meaning of the fact that you do not go and seek interviews with the various feudal lords?"

Mencius replied, "In ancient times, if one was not in service as a minister to a state, one did not seek an interview with its lord. Duangan Mu climbed over a wall to avoid such an interview; Xie Liu bolted his door and would not open it. But this is taking things too far. If pressed by one of the feudal lords, one may have an interview with him. Yang Huo wanted Confucius to come and see him, but did not want others to think that he had no sense of ritual propriety (*li* 禮). When a minister gives a gift to a scholar-apprentice (*shi* 士), but the scholar-apprentice is not at home to personally receive it, it is incumbent upon him to go to the minister's home to pay his respects and express his gratitude. Yang Huo waited until Confucius was out, and then presented a steamed suckling pig at his home; Confucius waited until Yang Huo was out, and then went to pay his respects at the minister's residence. One might ask: On this occasion, since Yang Huo had in fact first paid his respects to Confucius, how could Confucius have refused to go and see him? Master Zeng said, 'It is harder to cringe and smile obsequiously than it is to irrigate the garden in the heat of summer.' Zilu said, 'To have to speak with someone you do not want to, and further, to have to take on a humble look in his presence—I would find such conduct unthinkable.' From such reports we can see how exemplary persons (*junzi* 君子) cultivate their character."

The point here is twofold. First exemplary persons do not put themselves in situations where protocol requires them to defer to people they do not respect. Secondly one does not speak on the responsibilities of others.

See also *The Zuo Commentary to the Spring and Autumn Annals* Ding 8 and 9 (Legge V:765ff).

288. The Dingzhou text has *sheng* 生 for *xing* 性, but this is common in editions of the classical texts.