

## Excerpts from *Analects*

### On Culture (*Wen* 文)

3.14: The Master said, "The Zhou gazes down upon the two dynasties that preceded it [namely, the Xia and Shang dynasties]. How brilliant in culture it is! I follow the Zhou."

6.17: The Master said, "Who is able to leave a room without going out through the door? How is it, then, that no one follows this Way?"

### On Filial Piety (*Xiao* 孝)

2.5: Meng Yizi asked about filiality. The Master said, "Do not be defiant." As Fan Chi steered the chariot, the Master told him, "[Meng Yizi] asked me about filiality. I answered him 'do not be defiant.'" Fan Chi asked, "what does this mean?" The Master said, "when they [parents] are alive, serve them using *li*, when they are dead bury them using *li*, and offer sacrifices to them using *li*."

2.8: Zixia asked about filial piety. The Master said, "It is the demeanor that is difficult. If there is work to be done, young people should shoulder the burden, and when wine and food are served, elders are given precedence, but surely filial piety consists of more than this."

4.18: The Master said, "In serving your parents you may gently remonstrate with them. However, once it becomes apparent that they have not taken your criticism to heart you should be respectful and not oppose them, and follow their lead diligently without resentment."

### **On Cultural Convention (*Li* 禮)**

3.12: "Sacrifice as if [they were] present" means that, when sacrificing to the spirits, you should comport yourself as if the spirits were present.

3.17: Zigong wanted to do away with the practice of sacrificing a lamb to announce the beginning of the month. The Master said, "Zigong! You regret the loss of the lamb, whereas I regret the loss of the *li*."

7.1: The Master said, "I transmit rather than innovate. I trust in and love the ancient ways...."

7.20: The Master said, "I am not the kind of person who is born with knowledge. Rather, I am the kind of person who loves antiquity, and who diligently looks there for knowledge."

8.2: The Master said, "If you are respectful but lack *li* you will become exasperating; if you are careful but lack *li* you will become timid; if you are courageous but lack *li* you will become unruly; and if you are upright but lack *li* you will become inflexible.

### **On Governing (*zheng* 政)**

2.3: The Master said, "Guide them with policies and align them with punishments and the people will evade them and have no sense of shame. Guide them with virtue (*de* 德) and align them with *li* and the people will have a sense of shame and fulfill their roles."

11.26: [Zilu said,] "If I were given charge of a state that could field a thousand chariots—even one hemmed in between powerful states, suffering from armed invasions, and afflicted by famine—before three years were up I would infuse it with courage and a sense of what is right." The Master smiled at him....

[Zengzi asked,] "Why did the Master smile at Zilu?" "One governs a state by means of *li*. His words failed to express the sense of deference proper to *li*, and this is why I smiled at him."

12.7: Zigong asked about governing. The Master said, "Make sure there is sufficient food, sufficient troops, and that you have the trust of the people—that is all there is to it."

Zigong said, "If sacrificing one of these three things became unavoidable, which of them would you sacrifice first?" The Master replied, "I would sacrifice the troops."

Zigong said, "If sacrificing one of the two remaining things became unavoidable, which of them would you sacrifice first?" The Master replied, "I would sacrifice the food. From ancient times there has always been death among us, but a state cannot stand once it has lost the trust of the people."

12.11: Duke Jing of Qi asked Kongzi about governing. Kongzi responded, "Let the ruler be a true ruler, the ministers true ministers, the fathers true fathers, and the sons true sons."

The Duke replied, "Well put! If the ruler is not a true ruler, the ministers not true ministers, the fathers not true fathers, and the sons not true sons, even if there is sufficient grain, will I ever get to eat it?"

## **On Rulers**

2.1: The Master said, "One who rules through the power of virtue is analogous to the Pole Star: it simply remains in its place and receives the homage of the myriad lesser stars."

2.3: The Master said, "If you try to guide the common people with coercive regulations and keep them in line with punishments, the common people will become evasive and

will have no sense of shame. If, however, you guide them with virtue, and keep them in line by means of *li*, the people will have a sense of shame and will rectify themselves."

8.19: The Master said, "How great was Yao as a ruler! So majestic! It is heaven [*tian*] that is great, and it was Yao who modeled himself upon it. So vast! Among the common people there were none who were able to find words to describe him. How majestic in his accomplishments, and glorious in cultural splendor!"

12.17: Ji Kangzi asked Kongzi about governing. Kongzi responded, "To govern means to be correct. If you set an example by being correct yourself, who will dare to be incorrect?"

13.6: The Master said, "When the ruler is correct, his will is put into effect without the need for official orders. When the ruler's person is not correct, he will not be obeyed no matter how many orders he issues."

15.5: The Master said, "Is Shun not an example of someone who ruled by means of nonaction? What did he do? He made himself reverent and took his proper [*li*] position facing south, that is all."