

Confucius

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An abridgment of the Analects. Verse references such as ^{5:6} indicate the original source of the text, but don't imply a full quotation.

^{1:1} Confucius said, “Isn’t it a pleasure to learn something, then to apply it at the right time? Isn’t it a joy to have friends come from afar? Isn’t he a superior man who takes no offense when his merits are ignored?”

^{1:2} Master You said, “A superior man works on the root, for once the root is established, the Way will grow from it. Isn’t respect for parents and elders the root of benevolence?”

^{1:3} Confucius said, “Cunning words and an ingratiating appearance rarely accompany benevolence.”

^{1:4} Master Zeng said, “Each day I examine myself on three points. When dealing on behalf of others, have I been loyal? In my interactions with friends, have I been trustworthy? Have I practised what I was taught?”

^{1:5} Confucius said, "The Way to guide a state of a thousand chariots: be attentive to business and trustworthy; be frugal in expenditures and love your fellow men; only mobilize the common people at the proper time of year."

^{1:6} Confucius said, "A young man should respect his parents at home, respect his elders abroad, say little but be trustworthy, love the people at large but be intimate with the benevolent. If he still has energy to spare, let him study literature."

^{1:7} Zixia said, "Others may say that a man is uneducated, but I call him educated if he values virtue more than beauty, exerts his utmost when serving his parents, offers his whole person when serving his lord, and is trustworthy when speaking with friends."

^{1:10} Ziqin asked Zigong, "When our Master arrives in a country, he always learns about its government. Does he seek out this information or is it given

to him?” Zigong replied, “Our Master obtains it by being cordial, upright, respectful, frugal, and deferential. Our Master seeks it differently than other men do.”

^{1:14} Confucius said, “A superior man seeks neither a full stomach nor comfortable lodgings. He is diligent in his actions but cautious in his speech. He associates with those who know the Way in order to be put right. Such a man may be said to love learning.”

^{1:15} Zigong asked, “What do you think of the saying, ‘Poor without groveling, rich without arrogance’?” The Master replied, “Not bad, but better still, ‘Poor but enjoying the Way, rich but loving propriety.’”

^{1:16} Confucius said, “Don’t worry that men don’t recognize your merits; worry that you don’t recognize theirs.”

^{2:1} Confucius said, “He who governs by virtue is like the North Star: it stays

in its place while all the other stars pay homage to it.”

^{2:3} Confucius said, “Lead the people with edicts, keep them orderly with punishments: they will evade the punishment and have no sense of shame. Lead them with virtue, keep them orderly with propriety: they will have a sense of shame and order themselves.”

^{2:6} Meng Wubo asked about filial piety. Confucius said, “Give your parents nothing to worry about other than illness.”

^{2:7} Ziyou asked about filial piety. Confucius said, “Nowadays filial piety only means being able to feed your parents. But even dogs and horses receive this much care. Without respect, what’s the difference?”

^{2:8} Zixia asked about filial piety. Confucius said, “It’s the expression on your face that’s difficult to manage. It’s not filial piety merely for the young to shoulder the burden when there is

work to do, and to defer to their elders when there is wine and food available.”

2:10 Confucius said, “Look at the means a man employs. Observe his motives. Examine what gives him comfort. How can a man conceal his character?”

2:11 Confucius said, “If a man learns the new by reviewing the old, he is worthy to be a teacher.”

2:13 Zigong asked about the superior man. Confucius said, “He acts before he speaks, and then speaks according to his actions.”

2:14 Confucius said, “A superior man is inclusive and not partisan. An inferior man is partisan and not inclusive.”

2:15 Confucius said, “Learning without thinking is a waste. Thinking without learning is dangerous.”

2:17 Confucius said, “Knowledge is to know when you know something, and to know when you don’t.”

2:18 Zizhang was studying in order to get an official position. Confucius said,

“If you listen much, put aside what is doubtful, and speak cautiously about the rest, you will make few mistakes. If you observe much, put aside what is perilous, and act cautiously on the rest, you will have few regrets. Few mistakes in speech, few regrets in action: an official position will follow.”

2:19 Duke Ai asked, “What should I do so that the people follow me?” Confucius said, “If you raise up the straight and place them over the crooked, the people will follow you. If you raise up the crooked and place them over the straight, the people will not follow you.”

2:20 Ji Kangzi asked, “How can I encourage the people to be respectful, loyal, and diligent?” Confucius said, “Approach them with dignity then they will be respectful. Be filial and kind then they will be loyal. Raise up the good and instruct the incompetent then they will be diligent.”

2:21 Someone asked Confucius, “Why don’t you engage in government?” Confucius said, “The Book of Documents says, ‘Just by being filial and being friendly to your brothers you will have an effect on government.’ Since this is also engaging in government, why do I need to ‘engage in government’?”

2:22 Confucius said, “I don’t know what to do with an untrustworthy man. How can you pull a wagon that’s missing its yoke pin?”

2:24 Confucius said, “To sacrifice to ancestral spirits other than your own is flattery. To see what is right and not to do it is a lack of courage.”

3:3 Confucius said, “If a man is not benevolent, what can he do with propriety?”

3:4 Confucius said, “In ritual, prefer frugality to extravagance. In funerals, prefer grief to formality.”

3:7 Confucius said, “A superior man is not competitive. If he must compete,

let it be at archery. He ascends to his position and bows in deference. Afterwards, he descends and drinks a salute. Even in competition he is a superior man.”

3:12 Confucius said, “If I don’t participate in a sacrifice, it’s as if I have not sacrificed at all.”

3:15 When Confucius entered the Grand Temple, he asked questions about everything. Someone remarked, “Who says that Confucius knows about ritual? When visiting the Grand Temple, he asked questions about everything.” Confucius, hearing this, said, “This is the ritual.”

3:21 Confucius said, “Don’t explain away what is already done. Don’t argue against what is already accomplished. Don’t assign blame for what is already past.”

3:26 Confucius said, “Holding a high position without tolerance, performing ritual without reverence, joining a fu-

neral without grief: how can I look at such things?"

4:1 Confucius said, "It is benevolence that makes a neighborhood beautiful. How can a man be considered wise if he chooses not to reside among benevolence?"

4:2 Confucius said, "Those who lack benevolence can endure neither adversity nor enjoyment for long. The benevolent are content with benevolence. The wise cultivate benevolence for its advantage."

4:4 Confucius said, "If you set your heart on benevolence, you will be free from evil."

4:5 Confucius said, "All men desire wealth and honor, but if they are obtained by not following the Way, they should not be kept. All men hate poverty and disgrace, but if they can't be avoided by following the Way, they should not be avoided. If a superior man abandons benevolence, how is he

worthy of that name? A superior man never leaves benevolence even for the space of a single meal. In moments of haste, he acts according to it. In times of difficulty, he acts according to it.”

^{4:6} Confucius said, “One who really loves benevolence puts nothing above it. One who really hates what is not benevolent would not allow it to approach him. Has anyone devoted all his strength to benevolence for a single day? I haven’t seen anyone who lacked the strength to do so.”

^{4:7} Confucius said, “People make errors according to the type of person they are. Observe their errors and you can know their degree of benevolence.”

^{4:9} Confucius said, “A gentleman who sets his heart on the Way, but is ashamed of poor clothes and poor food, is not worth engaging in discussion.”

^{4:10} Confucius said, “When a superior man deals with the world he is not invariably for or against anything. He

sides with what is right.”

4:11 Confucius said, “A superior man cherishes virtue; an inferior man cherishes land. A superior man cherishes justice; an inferior man cherishes favors.”

4:12 Confucius said, “One who acts out of personal profit incurs much resentment.”

4:14 Confucius said, “Don’t worry that you have no position; worry about what it takes to merit one. Don’t worry that no one knows you; seek to be worth knowing.”

4:16 Confucius said, “A superior man understands what is right. An inferior man understands personal profit.”

4:17 Confucius said, “When you see a worthy man, think of becoming his equal; when you see an unworthy man, look within and examine yourself.”

4:18 Confucius said, “In serving your parents, you may admonish them gently; if you see that they don’t follow

your advice, remain respectful, don't become disobedient, and work without complaining."

4:22 Confucius said, "The ancients were reluctant to speak, because they would be ashamed if their actions did not live up to their words."

4:23 Confucius said, "One rarely misses the mark because of self-control."

4:24 Confucius said, "A superior man wants to be slow in speech but quick in action."

4:25 Confucius said, "Virtue is never alone. It always has neighbors."

5:5 Confucius said, "What is the use of eloquence? Those who give a quick retort often incur the hatred of others."

5:10 Zai Yu was sleeping during the day. Confucius said, "Rotten wood cannot be carved, and a wall of manure cannot be trowelled. What is the use of scolding Zai Yu? I used to listen to what people said and trust them to act

accordingly. Now I listen to what people say and watch what they do. It is because of Zai Yu that I have changed.”

^{5:11} Confucius said, “I haven’t seen a truly steadfast man. How can a man who is full of desires be steadfast?”

^{5:15} Confucius said, “Kong the Refined was mentally quick, fond of learning, and not ashamed to ask questions of his inferiors. That is why he was given the posthumous title of ‘Refined’.”

^{5:16} Confucius said, “Zi Chan had four characteristics of the Way of a superior man: he was respectful in his private conduct, respectful in serving his superiors, generous in caring for the people, and just in employing the people.”

^{5:17} Confucius said, “Yang Ping Zhong excelled in his relations with others. Even after long acquaintance he continued to treat them with respect.”

^{5:20} Ji Wen Zi always thought three times before acting. Hearing this, Confucius said, “Twice is enough.”

5:23 Confucius said, “Bo Yi and Shu Qi did not remember old grievances, so there was little resentment against them.”

5:25 Confucius said, “Glib talk, an ingratiating expression, and obsequious conduct: I am ashamed of such behavior. Acting friendly towards someone while concealing your resentment towards them: I am ashamed of such behavior.”

5:26 Confucius said, “My heart’s desire is to bring peace to the old, to share trust with my friends, and to cherish the young.”

5:27 Confucius said, “I have not yet met anyone who can see his own faults and inwardly accuse himself.”

6:3 Confucius said, “Yanhui loved learning. He never took his anger out on others, and never made the same mistake twice.”

6:11 Confucius said, “How admirable Yanhui was! He lived on a bowlful of

rice to eat, a ladleful of water to drink, and a hovel for shelter. Others could not have endured such misery, yet Yanhui's joy was unchanged."

^{6:12} Ran Qiu said, "It is not that I don't enjoy your Way, but I don't have the strength to follow it." Confucius said, "Those who don't have the strength collapse along the way, but you have drawn a line before starting."

^{6:14} Confucius asked Zi You, "Have you been able to employ any good people?" Zi You answered, "There is Dantai Mieming. He never takes shortcuts, and has never come to my home except on official business."

^{6:15} Confucius said, "Meng Zhifan was not boastful. He once held the rear during a retreat. As they reached the city gate, he whipped his horse, saying, 'It's not that I dared to be last, only that my horse wouldn't go.'"

^{6:18} Confucius said, "When natural disposition prevails over refinement,

you get a savage. When refinement prevails over natural disposition, you get a pedantic clerk. When natural disposition and refinement are properly blended, you get a superior man.”

6:28 Confucius said, “If I have done wrong, may Heaven detest and abandon me!”

7:2 Confucius said, “It’s natural for me to store up knowledge silently, to learn without satiety, and to teach others without weariness.”

7:3 Confucius said, “My worries are failure to cultivate virtue, failure to explore what I learn, inability to follow what is right when I hear it, and inability to change what is not good.”

7:6 Confucius said, “Set your heart on the Way. Base yourself in virtue. Rely on benevolence. Enjoy the arts.”

7:7 Confucius said, “I have never denied instruction to anyone, even if his own resources could only afford a bundle of dried meat for tuition.”

7:8 Confucius said, “I only enlighten those who are driven by eagerness to learn and who are anxiously trying to explain their ideas. If I lift up one corner and they cannot come back with the other three, I don’t repeat myself.”

7:9 When Confucius was eating in the presence of a mourner, he never ate his fill.

7:11 Confucius said, “Few have the ability to act when employed and to hide when dismissed. If I were commanding the Three Armies, who would I take with me? A man who would wrestle a tiger with bare hands or cross a river on foot, dying without regret—I would not take that man. It must be someone who approaches a task with apprehension, likes to make plans, and can execute them successfully.”

7:12 Confucius said, “If wealth can be sought decently, I will do so, even if I have to have a lowly job. If it cannot be sought decently, I will follow what I

love.”

7:15 Confucius said, “Bo Yi and Shu Qi sought benevolence and got it. Why should they have complaints?”

7:16 Confucius said, “Coarse rice to eat, water to drink, and your bent arm for a pillow—there is still joy in the midst of these things. Wealth and honor obtained by unrighteous means are like fleeting clouds to me.”

7:17 Confucius said, “Give me a few more years; if I can study until fifty, I may be free from great mistakes.”

7:19 Confucius said, “I’m the kind of man who is so eager for knowledge that he forgets to eat, who is so joyful that he forgets to worry, and who is not aware that old age is coming.”

7:20 Confucius said, “I was not born with knowledge, but I love antiquity and earnestly seek it.”

7:21 Confucius never discussed strange phenomena, feats of strength, disorder, or the spirits.

7:22 Confucius said, "When walking with any two people, they must have something to teach me. I select their strengths and follow them, their weaknesses and correct myself."

7:23 Confucius said, "Heaven gave birth to the virtue in me. What can Huan Tui do to me?"

7:24 Confucius said, "My friends, I hide nothing from you. Whatever I do, I share with you. That is who I am."

7:25 Confucius taught in four categories: literature, conduct, loyalty, and faithfulness.

7:26 Confucius said, "I can't hope to meet a sage, but I would be content to meet a superior man. I can't hope to meet a truly good man, but I would be content to meet a steadfast man. It is hard to be steadfast when nothing pretends to be something, emptiness pretends to be fullness, and poverty pretends to be comfort."

7:27 Confucius fished with a line, but didn't use a net. He hunted, but didn't shoot roosting birds.

7:28 Confucius said, "There may be those who can act without knowledge, but I am not one of them. I hear much, select what is good, and follow it. I see much, and remember it. This is the second level of knowledge."

7:29 Confucius said, "To approve of a man's visit does not mean approving of what he does after he leaves. Why be so severe? When a man purifies himself to approach me, I approve of his purity without endorsing his past or his future."

7:30 Confucius said, "Is benevolence far away? As soon as I want benevolence, it is at hand."

7:31 Confucius said, "I am fortunate. When I make a mistake, others always notice it."

7:34 Confucius said, "How would I dare claim to be benevolent or a sage?"

Rather, it may be said that I strive for them without flagging, and teach others without weariness.”

7:36 Confucius said, “Extravagance leads to arrogance; frugality leads to stinginess. It’s better to be stingy than arrogant.”

7:37 Confucius said, “A superior man is easygoing and unperturbed. An inferior man is always tense and anxious.”

7:38 Confucius was warm yet stern; authoritative but not fierce; respectful yet at ease.

8:1 Confucius said, “Tai Bo can be said to have had the highest virtue. Three times he declined his claim to the kingdom. The people could not find words adequate to praise him.”

8:2 Confucius said, “Courtesy without propriety is tiresome. Caution without propriety is timidity. Bravery without propriety is chaos. Candor without propriety is rudeness.”

8:9 Confucius said, “The people can be made to follow a path, but they can’t be made to understand it.”

8:10 Confucius said, “A man who loves bravery and hates poverty will proceed to unruly behavior. A man without benevolence who is despised by others too much will proceed to unruly behavior.”

8:11 Confucius said, “If a man had talents as admirable as the Duke of Zhou, but was arrogant and stingy, the rest would not be worth noticing.”

8:13 Confucius said, “Have sincere faith, love learning, and defend the good Way unto death. Don’t enter a state that is in peril, and don’t stay in one that is in chaos. Show yourself when the Way prevails in the world, but hide when it does not. When the Way prevails in the state, it is shameful to be poor and humble. When the Way does not prevail in the state, it is shameful to be rich and noble.”

8:14 Confucius said, “Don’t plan the

policies of a position that you don't hold."

8:21 Confucius said, "I can find no fault in Yu. His food and drink were frugal, yet his offerings to the spirits and gods showed utter devotion. His clothes were coarse, yet his ritual cap and robes were magnificent. His dwelling was humble, yet he exhausted his strength on irrigation ditches and canals."

9:3 Confucius said, "The rules of ritual prescribe a hemp cap. Nowadays it is made of silk. That is more frugal. I follow the common practice. The rules of ritual prescribe bowing below the steps. Nowadays people bow after ascending. That is arrogant. Although it goes against the common practice, I bow below the steps."

9:4 Confucius forbade four things: don't act on speculation, don't demand certainty, don't be stubborn, and don't be egotistical.

9:5 When Confucius was in danger in Kuang, he said, "Since King Wen died, doesn't his culture reside in me? If Heaven doesn't want this culture destroyed, what can the people of Kuang do to me?"

9:6 Confucius said, "I was poor when I was young, so I learned many menial skills. Must a superior man be skilled in many things? No, not many."

9:8 Confucius said, "Do I have knowledge? No, I do not. A rustic asked me a question and my mind went blank. I hammered at both ends of the question until I got everything out of it."

9:13 Zi Gong asked, "If you had a beautiful piece of jade here, would you hide it safely in a box or try to get a good price and sell it?" Confucius said, "Sell it! Sell it! All I am waiting for is the right offer."

9:16 Confucius said, "I have no difficulty serving high officials when abroad, serving my elders at home, giving my

best efforts in funeral arrangements, and avoiding trouble from wine.”

9:18 Confucius said, “I have never seen a man who loves virtue as much as he loves beauty in women.”

9:19 Confucius said, “It’s like building a mound: if I stop before the last basket of earth, it remains unfinished. It’s like filling a ditch: although I’ve dumped in only a single basket of earth, if I continue then I’m making progress.”

9:23 Confucius said, “The younger generation should be held in awe. How do we know that it will not equal the present one? But if a man reaches forty or fifty years old without distinguishing himself, he no longer deserves awe.”

9:24 Confucius said, “I can do nothing with the man who enjoys polite words without unfolding their purpose, or who agrees with exemplary words without reforming himself.”

9:25 Confucius said, “Put loyalty and trustworthiness above everything else.

Only have friends who are your moral equals. When you make a mistake, don't be afraid to correct it."

9:30 Confucius said, "You may be able to study together, and yet be unable to pursue the Way together. You may be able to pursue the Way together, and yet be unable to take a stand together. You may be able to take a stand together, and yet be unable to share authority together."

10:1 In his village, Confucius was most deferential, as if he were unable to speak. In the ancestral temple or at court, he was eloquent but cautious.

10:8 Even if there was plenty of meat, he would not eat more meat than rice. Only with wine did he have no set limit, but he never drank to the point of confusion.

10:10 He didn't converse while eating, or talk in bed. ¹¹ Even with a simple meal of coarse rice and vegetable

broth, he made an offering with solemnity. ¹² He would not sit unless his mat was in proper position.

^{10:17} When the stables burned, Confucius returned from court and asked, “Was anyone hurt?” He didn’t ask about the horses.

^{10:22} When a friend died who had no family to make arrangements, he said, “Let the funeral be at my home.”

^{11:4} Confucius said, “Yan Hui is no help to me. Everything I say pleases him.”

^{11:12} Confucius said, “If you aren’t yet able to serve people, how would you be able to serve the spirits. If you don’t yet understand life, how could you understand death?”

^{11:14} The people of Lu were rebuilding the Long Treasury. Min Ziqian said, “Why not restore the old structure? Why must it be changed completely?” Confucius said, “This man either says nothing, or his words hit the mark.”

^{11:16} Zigong asked, "Is Zizhang or Zixia superior?" Confucius said, "Zizhang goes too far, and Zixia falls short." Zigong asked, "Does this mean that Zizhang is better?" Confucius said, "Going too far is as bad as falling short."

^{11:21} Confucius said, "If a man's opinions are sound, is he a superior man or is it only a solemn appearance?"

^{11:22} Zilu asked, "Should I immediately put into practice what I learn?" Confucius said, "You have a father and elder brothers to consult first." Ranyou asked the same question. Confucius said, "You should immediately put into practice what you learn." Gongxi Hua said, "I'm confused. May I ask for an explanation?" Confucius said, "Ranyou holds back, so I urged him forward. Zilu has energy for two, so I held him back."

^{12:1} Yan Hui asked about benevolence. Confucius said, "Benevolence is over-

coming oneself and returning to propriety. Benevolence comes from oneself. How could it come from others? Don't look at anything improper. Don't listen to anything improper. Don't say anything improper. Don't do anything improper."

^{12:2} Zhonggong asked about benevolence. Confucius said, "When abroad, behave as if you were receiving an important guest. When employing the people, behave as if you were assisting at an important sacrifice. Don't impose on others what you don't want for yourself. There will be no complaint against you in the state and none in the family."

^{12:3} Sima Niu asked about benevolence. Confucius said, "A benevolent person is reluctant to speak. When doing it is difficult, how can you not be reluctant to speak about it?"

^{12:4} Sima Niu asked about the superior man. Confucius said, "A supe-

rior man is free from worry and fear. If introspection finds nothing to be ashamed of, why should he have worry or fear?"

^{12:6} Zizhang asked about discernment. Confucius said, "He who is not influenced by slander that saturates and by accusations that spread like a rash, can be called discerning. He can also be called farsighted."

^{12:7} Zigong asked about government. Confucius said, "Sufficient food, sufficient arms, and the trust of the people. If I had to give up one of these three, I would give up the arms. If I had to give up one of the remaining two, I would give up the food. Death has been with us since ancient times, but without trust the people cannot stand."

^{12:10} Zizhang asked about accumulating virtue. Confucius said, "Make these your guiding principles: loyalty, trustworthiness, and following what is right. This is the way to accumulate virtue."

12:13 Confucius said, "In hearing lawsuits, I am the same as anyone. What we need is to make it so that there are no lawsuits."

12:14 Zizhang asked about government. Confucius said, "Ponder it without tiring, and carry it out with loyalty."

12:15 Confucius said, "Study culture broadly, and restrain yourself with propriety. You will not stray from what is right."

12:16 Confucius said, "The superior man perfects the good in people, he does not perfect the bad. The inferior man does the opposite."

12:19 Ji Kangzi asked Confucius about government: "What if I were to kill those who don't follow the Way in order to help those who do?" Confucius said, "In administering your government, what use is killing? If you desire what is good, the people will be good. The virtue of the superior man is like

the wind, and the virtue of the inferior man is like the grass. When the wind blows, the grass is sure to bend.”

^{12:20} Zizhang asked, “When can a gentleman be called distinguished? By this I mean that he is sure to be known in his state and in his clan.” Confucius said, “That is fame, not distinction. A distinguished man has upright character, loves what is right, examines what people say and observes their facial expressions, and is mindful of deference to others. Such a man will be distinguished in his state and in his clan. As for fame, it is enough to be wholly confident about assuming the appearance of benevolence while acting to the contrary. Such a man is sure to be known in his state and in his clan.”

^{12:21} Fan Chi asked, “How do I accumulate virtue, reform wickedness, and recognize confusion?” Confucius said, “Excellent question! Put the effort before the reward: is that not accumulat-

ing virtue? Attack your own evil rather than the evil of others: is that not reforming wickedness? In a moment of anger, to forget your own safety and that of your family: is that not confusion?"

^{12:22} Fan Chi asked about benevolence. Confucius said, "Love others." He asked about knowledge. Confucius said, "Know others." Fan Chi did not understand. Confucius said, "If you raise the straight and place them over the crooked, this can make the crooked straight."

^{12:23} Zigong asked how to treat friends. Confucius said, "Loyally advise them, and skillfully show them the Way. If that doesn't work, then stop. Don't disgrace yourself."

^{13:1} Zilu asked about government. Confucius said, "Set an example for them, and encourage them. Be tireless."

^{13:2} Zhonggong asked about government. Confucius said, "Set an example for your officers. Grant pardon for minor offenses. Promote men of virtue and talent." Zhonggong asked, "How do I recognize men of virtue and talent to promote them?" Confucius said, "Promote those you do recognize. Others won't ignore the ones you don't recognize."

^{13:3} Confucius said, "A superior man remains silent about things he doesn't understand. In his speech, a superior man permits no carelessness."

^{13:5} Confucius said, "Consider a man who can recite the three hundred Poems. If he fails when you entrust him with governance, and cannot act on his own initiative when sent on a diplomatic mission, what use is all his learning?"

^{13:6} Confucius said, "If a man is upright in his personal conduct, others will follow without him giving orders. If a man is not upright in his personal

conduct, even if he gives orders, others won't obey."

^{13:12} Confucius said, "Even with a true king, it would still take a generation for benevolence to prevail."

^{13:13} Confucius said, "If a man can correct himself, what difficulty will he have in governing? If he can't correct himself, how can he correct others?"

^{13:15} Confucius said, "A single saying cannot ruin a country, but there is a saying that, 'The only pleasure of ruling is that no one contradicts you.' If a ruler is good and no one contradicts him, that's fine. But if a ruler is not good and no one contradicts him, then isn't this almost a saying that could ruin a country?"

^{13:16} The Governor of She asked about government. Confucius said, "People nearby are pleased, and people far away come."

^{13:17} Zixia asked about government. Confucius said, "Don't try to rush

things. Don't look for small advantages. If you try to rush things, you won't reach your goal. If you look for small advantages, you won't accomplish great things."

^{13:19} Fan Chi asked about benevolence. Confucius said, "Be courteous at home. Be respectful in handling public affairs. Be loyal in dealing with others. Even among barbarians, you can't discard these."

^{13:21} Confucius said, "If I can't find moderate men to associate with, I must find the reckless and the cautious. The reckless advance towards the goal. The cautious have lines they won't cross."

^{13:23} Confucius said, "A superior man seeks harmony without conformity. An inferior man seeks conformity without harmony."

^{13:24} Confucius said, "It's not enough for all the people to love you. It's not enough for all the people to hate you. It's better if the good people love you

and the bad people hate you.”

^{13:25} Confucius said, “It’s easy to work for a superior man, but difficult to please him. If you try to please him without following the Way, he will not be pleased. But when it comes to employing others, he only assigns them tasks according to their capacity. It’s difficult to work for an inferior man, but easy to please him. Even if you try to please him without following the Way, he will be pleased. But when it comes to employing others, he expects them to be good at everything.”

^{13:26} Confucius said, “A superior man has a dignified ease without being arrogant. An inferior man is arrogant without a dignified ease.”

^{13:27} Confucius said, “Firm, resolute, simple, slow to speak: these are close to benevolence.”

^{14:1} Yuansi asked about shame. Confucius said, “To serve a state in which

the Way prevails, then to continue serving it after it has lost the Way. That is shameful.”

^{14:2} Confucius said, “A gentleman who is attached to material comforts is not worthy of being called a gentleman.”

^{14:4} Confucius said, “A virtuous man will certainly have something to say, but a man with something to say is not necessarily virtuous. A benevolent man will certainly be brave, but a brave man is not necessarily benevolent.”

^{14:6} Confucius said, “There are superior men who are not benevolent, but there has never been an inferior man who is benevolent.”

^{14:7} Confucius said, “Can you love someone without making them work hard? Can you be loyal to someone without instructing them?”

^{14:10} Confucius said, “To be poor without resentment is difficult; to be rich without arrogance is easy.”

^{14:12} Zilu asked about the complete man. Confucius said, “A man who is wise, free from desires, brave, accomplished, and also refined through ritual and music, may be called a complete man. But, does a complete man need all this nowadays? If he sees profit and thinks of what is right; if he sees danger and is ready to give his life; if he endures long hardship and doesn’t forget the words he lives by: he may be called a complete man.”

^{14:20} Confucius said, “When your words are not humble, it’s difficult to live up to them.”

^{14:22} Zilu asked how to serve a ruler. Confucius said, “Don’t use deceit when you oppose him.”

^{14:27} Confucius said, “A superior man is ashamed of his words surpassing his deeds.”

^{14:28} Confucius said, “The Way of a superior man has three things that I can’t find in myself: the benevolent are

not anxious; the wise are not confused; the brave are not afraid.”

^{14:29} Zigong was judging other people. Confucius said, “Zigong must be of such superior character himself that he has leisure for this. I don’t.”

^{14:30} Confucius said, “Don’t worry that men don’t recognize you; worry about your own lack of ability.”

^{14:31} Confucius said, “To be the first to be aware of deception or bad faith, without anticipating or suspecting it: is that not being worthy?”

^{14:34} Someone asked, “What do you think of the saying, ‘Repay resentment with kindness’?” Confucius said, “Then how will you repay kindness? Repay resentment with uprightness. Repay kindness with kindness.”

^{14:35} Confucius said, “No one understands me! I don’t complain against Heaven, nor do I blame men. I study here below, and I penetrate up above. Who understands me? Heaven does!”

^{14:36} Gongbo Liao had slandered Zilu. Zifu Jingbo said, "I still have enough power to have Gongbo Liao's corpse displayed in the marketplace." Confucius said, "If the Way is going to prevail, it's because of fate. If the Way is going to be abandoned, it's because of fate. What effect does Gongbo Liao have on fate?"

^{14:37} Confucius said, "The highest virtue is to avoid the world; next, to avoid certain places; next, to avoid certain attitudes; next, to avoid certain words."

^{14:39} The Master was playing, one day, on a musical stone in Wei, when a man, carrying a straw basket, passed the door of the house where Confucius was, and said, 'His heart is full who so beats the musical stone.' A little while after, he added, 'How contemptible is the one-ideaed obstinacy those sounds display! When one is taken no notice of, he has simply at once to give over his wish for public employment. "Deep water must

be crossed with the clothes on; shallow water may be crossed with the clothes held up.”’ Confucius said, ‘How determined is he in his purpose! But this is not difficult!’

^{14:41} Confucius said, ‘When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service.’

^{14:42} Tsze-lu asked what constituted the superior man. The Master said, ‘The cultivation of himself in reverential carefulness.’ ‘And is this all?’ said Tsze-lu. ‘He cultivates himself so as to give rest to others,’ was the reply. ‘And is this all?’ again asked Tsze-lu. Confucius said, ‘He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people:— even Yao and Shun were still solicitous about this.’

^{14:43} Yuan Zang was squatting on his heels, and so waited the approach of the Master, who said to him, ‘In youth

not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:—this is to be a pest.’ With this he hit him on the shank with his staff.

^{14:44} A youth of the village of Ch’ueh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, ‘I suppose he has made great progress.’ The Master said, ‘I observe that he is fond of occupying the seat of a full-grown man; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man.’

^{15:1} The Duke Ling of Wei asked Confucius about tactics. Confucius replied, ‘I have heard all about sacrificial vessels, but I have not learned military matters.’ On this, he took his departure the next day. When he was in Chan, their provisions were exhausted,

and his followers became so ill that they were unable to rise. Tsze-lu, with evident dissatisfaction, said, 'Has the superior man likewise to endure in this way?' Confucius said, 'The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license.'

^{15:2} Confucius said, 'Ts'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?' Tsze-kung replied, 'Yes,— but perhaps it is not so?' 'No,' was the answer; 'I seek a unity all-pervading.'

^{15:3} Confucius said, 'Yu, those who know virtue are few.'

^{15:4} Confucius said, 'May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat.'

^{15:5} Tsze-chang asked how a man should conduct himself, so as to be everywhere appreciated. Confucius said,

'Let his words be sincere and truthful, and his actions honourable and careful;— such conduct may be practised among the rude tribes of the South or the North. If his words be not sincere and truthful and his actions not honourable and careful, will he, with such conduct, be appreciated, even in his neighborhood? 'When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice.' Tsze-chang wrote these counsels on the end of his sash.

^{15:6} Confucius said, 'Truly straightforward was the historiographer Yu. When good government prevailed in his State, he was like an arrow. When bad government prevailed, he was like an arrow. A superior man indeed is Chu Po-yu! When good government prevails in his state, he is to be found in office. When bad government pre-

vails, he can roll his principles up, and keep them in his breast.'

^{15:7} Confucius said, 'When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words.'

^{15:8} Confucius said, 'The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete.'

^{15:9} Tsze-kung asked about the practice of virtue. Confucius said, 'The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars.'

^{15:10} 'Let the music be the Shao with

its pantomimes. Banish the songs of Chang, and keep far from specious talkers. The songs of Chang are licentious; specious talkers are dangerous.'

^{15:11} Confucius said, 'If a man take no thought about what is distant, he will find sorrow near at hand.'

^{15:14} Confucius said, 'He who requires much from himself and little from others, will keep himself from being the object of resentment.'

^{15:15} Confucius said, 'When a man is not in the habit of saying— "What shall I think of this? What shall I think of this?" I can indeed do nothing with him!'

^{15:16} Confucius said, 'When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness;— theirs is indeed a hard case.'

^{15:17} Confucius said, 'The superior

man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man.'

^{15:18} Confucius said, 'The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.'

^{15:19} Confucius said, 'The superior man dislikes the thought of his name not being mentioned after his death.'

^{15:20} Confucius said, 'What the superior man seeks, is in himself. What the mean man seeks, is in others.'

^{15:21} Confucius said, 'The superior man is dignified, but does not wrangle. He is sociable, but not a partizan.'

^{15:22} Confucius said, 'The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man.'

15:23 Tsze-kung asked, saying, 'Is there one word which may serve as a rule of practice for all one's life?' Confucius said, 'Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.'

15:25 Confucius said, 'Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things.'

15:26 Confucius said, 'Specious words confound virtue. Want of forbearance in small matters confounds great plans.'

15:27 Confucius said, 'When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case.'

15:28 Confucius said, 'A man can enlarge the principles which he follows; those principles do not enlarge the man.'

15:29 Confucius said, 'To have faults

and not to reform them,— this, indeed, should be pronounced having faults.’

^{15:30} Confucius said, ‘I have been the whole day without eating, and the whole night without sleeping:— occupied with thinking. It was of no use. The better plan is to learn.’

^{15:31} Confucius said, ‘The object of the superior man is truth. Food is not his object. There is plowing;— even in that there is sometimes want. So with learning;— emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.’

^{15:32} Confucius said, ‘When a man’s knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again. ‘When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him. ‘When his knowledge is sufficient

to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety:— full excellence is not reached.'

15:33 Confucius said, 'The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small man may not be intrusted with great concerns, but he may be known in little matters.'

15:35 Confucius said, 'Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher.'

15:36 Confucius said, 'The superior man is correctly firm, and not firm merely.'

15:37 Confucius said, 'A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration.'

15:38 Confucius said, 'In teaching there should be no distinction of classes.'

15:39 Confucius said, 'Those whose courses are different cannot lay plans for one another.'

15:40 Confucius said, 'In language it is simply required that it convey the meaning.'