

Confucius

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*An abridgment of the Analects. Verse references such as <sup>1:3</sup> indicate the original source of the text, but don't imply a full quotation.*

<sup>1:1</sup> 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?

<sup>1:3</sup> Cunning words and an ingratiating appearance rarely accompany benevolence.

<sup>1:5</sup> 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.

<sup>1:6</sup> 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 lit-

erature.

<sup>1:10</sup> Ziqin asked Zigong, “When Confucius arrives in a country, he always learns about its government. Does he seek out this information or is it given to him?” Zigong replied, “Confucius obtains it by being cordial, upright, respectful, frugal, and deferential. He seeks it differently than other men do.”

<sup>1:14</sup> 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.

<sup>1:16</sup> Don’t worry that men don’t recognize your merits; worry that you don’t recognize theirs.

<sup>2:1</sup> 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 If you lead the people with edicts and keep them orderly with punishments, they will evade the punishment and have no sense of shame. If you lead them with virtue and 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 Look at the means a man employs. Observe his motives. Examine what gives him comfort. How can a man conceal his character?

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

2:13 A superior man acts before he speaks, and then speaks according to his actions. <sup>14</sup> A superior man is inclusive and not partisan, while an inferior man is the opposite.

2:15 Learning without thinking is a waste. Thinking without learning is dangerous.

2:17 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.”

<sup>2:19</sup> 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.

<sup>2:20</sup> 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.”

<sup>2:21</sup> 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 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 To see what is right and not to do it is a lack of courage.

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

3:4 In ritual, prefer frugality to extravagance. In funerals, prefer grief to formality.

3:12 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 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 Holding a high position without tolerance, performing ritual without reverence, joining a funeral without grief: how can I look at such things?

4:1 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 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 If you set your heart on benevolence, you will be free from evil.

4:5 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.

<sup>4:6</sup> 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.

<sup>4:7</sup> People make errors according to the type of person they are. Observe their errors and you can know their degree of benevolence.

<sup>4:9</sup> A gentleman who sets his heart on the Way, but is ashamed of poor clothes and poor food, is not worth engaging in discussion.

<sup>4:10</sup> When a superior man deals with the world he is not invariably for or against anything. He sides with what

is right.

4:11 A superior man cherishes virtue; an inferior man cherishes land. A superior man cherishes justice; an inferior man cherishes favors.

4:12 One who acts out of personal profit incurs much resentment.

4:14 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 A superior man understands what is right. An inferior man understands personal profit.

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

4:18 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 The ancients were reluctant to

speak because they would have been ashamed if their actions didn't live up to their words.

4:23 One rarely misses the mark because of self-control.

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

5:5 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 troweled. 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 I haven't seen a truly steadfast man. How can a man who is full of desires be steadfast?

5:15 Kong the Refined was mentally quick, fond of learning, and not a-

shamed to ask questions of his inferiors. That's why he was called "Refined".

5:16 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 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 Bo Yi and Shu Qi did not remember old grievances, so there was little resentment against them.

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

5:26 My heart's desire is to bring peace to the old, to share trust with my friends, and to cherish the young.

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

6:3 Yanhui loved learning. He never took his anger out on others, and never made the same mistake twice. <sup>11</sup> How admirable he 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's 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."

6:15 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 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 If I have done wrong, may Heaven detest and abandon me!

7:2 It's natural for me to store up knowledge silently, to learn without satiety, and to teach others without weariness.

7:3 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 Set your heart on the Way. Base yourself in virtue. Rely on benevolence. Enjoy the arts.

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

7:8 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 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 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 Bo Yi and Shu Qi sought benevolence and got it. Why should they have complaints?

7:16 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 Give me a few more years; if I can study until fifty, I may be free from great mistakes.

7:19 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 I was not born with knowledge, but I love antiquity and earnestly seek it.

7:22 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 Heaven gave birth to the virtue in me. What can angry rulers do to me?

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

7:26 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 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.

7:29 To approve of a man's visit doesn't mean approving of what he does after he leaves. When a man purifies himself to approach me, I approve of his purity without endorsing his past or his future.

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

7:31 I'm fortunate. When I make a mistake, others always notice it.

7:34 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 Extravagance leads to arrogance; frugality leads to stinginess. It's better to be stingy than arrogant.

7:37 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 Tai Bo can be said to have had the highest virtue. Three times he declined his claim to the kingdom.

8:2 Courtesy without propriety is tiresome. Caution without propriety is timidity. Bravery without propriety is chaos. Candor without propriety is rudeness.

8:9 The people can be made to follow a path, but they can't be made to understand it.

8:10 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 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 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 Don't plan the policies of a position that you don't hold.

8:21 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 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.

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

<sup>9:5</sup> 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?"

<sup>9:6</sup> 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.

<sup>9:8</sup> 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 Zigong 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! All I'm waiting for is the right offer."

9:16 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 I have never seen a man who loves virtue as much as he loves beauty in women.

9:19 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 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 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 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 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.



<sup>10:8</sup> 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.

<sup>10:10</sup> He didn't converse while eating, or talk in bed. <sup>11</sup> Even with a simple meal of coarse rice and vegetable broth, he made an offering with solemnity. <sup>12</sup> He would not sit unless his mat was in proper position.

<sup>10:17</sup> When the stables burned, Confucius returned from court and asked, "Was anyone hurt?" He didn't ask about the horses.

<sup>10:22</sup> When a friend died who had no family to make arrangements, he said, "Let the funeral be at my home."

<sup>11:4</sup> Yan Hui is no help to me. Everything I say pleases him.

<sup>11:12</sup> 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 Going too far is as bad as falling short.

11:21 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 overcoming 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."

<sup>12:2</sup> 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."

<sup>12:3</sup> 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?"

<sup>12:4</sup> Sima Niu asked about the superior man. Confucius said, "A superior man is free from worry and fear.

If introspection finds nothing to be ashamed of, why should he have worry or fear?”

<sup>12:6</sup> 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.”

<sup>12:7</sup> 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.”

<sup>12:10</sup> 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.”

<sup>12:13</sup> In hearing lawsuits, I am the

same as anyone. What we need is to make it so that there are no lawsuits.

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

<sup>12:15</sup> Study culture broadly, and restrain yourself with propriety. You will not stray from what is right.

<sup>12:16</sup> The superior man perfects the good in people, he does not perfect the bad. The inferior man does the opposite.

<sup>12:19</sup> 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 accumulating 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?”

<sup>12:23</sup> 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.”

<sup>13:1</sup> Zilu asked about government. Confucius said, “Set an example for them, and encourage them. Be tireless.”

<sup>13:2</sup> Zhonggong asked about government. Confucius said, “Set an example for your officers. Grant pardon for minor offenses. Promote men of virtue and talent.”

<sup>13:3</sup> A superior man remains silent about things he doesn’t understand. He permits no carelessness in his speech.

<sup>13:5</sup> 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, what use is all his learning?

<sup>13:6</sup> 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.

<sup>13:12</sup> Even with a true king, it would still take a generation for benevolence to prevail.

<sup>13:13</sup> If a man can correct himself, what difficulty will he have in governing? If he can't correct himself, how can he correct others?

<sup>13:15</sup> 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?

<sup>13:16</sup> The Governor of She asked about government. Confucius said, "People



nearby are pleased, and people far away come.”

<sup>13:17</sup> 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.”

<sup>13:19</sup> Be courteous at home. Be respectful in handling public affairs. Be loyal in dealing with others. Even among barbarians, you can’t discard these.

<sup>13:21</sup> 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.

<sup>13:23</sup> A superior man seeks harmony without conformity. An inferior man seeks conformity without harmony.

<sup>13:24</sup> 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.

<sup>13:25</sup> If you try to please a superior man without following the Way, he will not be pleased; but when employing others, he only assigns tasks according to their capacity. If you try to please an inferior man without following the Way, he will be pleased; but when employing others, he expects them to be good at everything.

<sup>13:26</sup> A superior man has a dignified ease without being arrogant. An inferior man is arrogant without a dignified ease.

<sup>13:27</sup> Firm, resolute, simple, slow to speak: these are close to benevolence.

<sup>14:1</sup> To serve a state in which the Way prevails, then to continue serving it after it has lost the Way. That is shameful.

<sup>14:2</sup> A gentleman who is attached to

material comforts is not worthy of being called a gentleman.

<sup>14:4</sup> 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.

<sup>14:7</sup> Can you love someone without making them work hard? Can you be loyal to someone without instructing them?

<sup>14:10</sup> To be poor without resentment is difficult; to be rich without arrogance is easy.

<sup>14:12</sup> 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.

<sup>14:20</sup> When your words are not humble, it's difficult to live up to them.

<sup>14:22</sup> Zilu asked how to serve a ruler. Confucius said, "Don't use deceit when you oppose him."

<sup>14:27</sup> A superior man is ashamed if his words surpass his deeds.

<sup>14:28</sup> 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.

<sup>14:29</sup> Zigong was judging other people. Confucius said, "Zigong must be of such superior character himself that he has leisure for this. I don't."

<sup>14:30</sup> Don't worry that men don't recognize you; worry about your own lack of ability.

<sup>14:31</sup> 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 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 have enough power to have Gongbo Liao's corpse displayed in the marketplace." Confucius said, "If circumstances allow, the Way will prevail; if not, the Way will be abandoned. What effect does Gongbo Liao have on these circumstances?"

14:37 The highest virtue is to avoid the world; next, to avoid certain places; next, to avoid certain attitudes; next, to avoid certain words.

14:41 When those above love propriety,

the common people are easy to lead.

<sup>14:44</sup> Confucius employed a boy to carry messages. Someone asked, "Is he making any progress?" Confucius said, "He's not seeking progress. He wants quick results."

<sup>15:2</sup> A superior man is steadfast in the face of adversity, while an inferior man is engulfed by it.

<sup>15:5</sup> Can't Shun be said to have achieved order without forcing? What did he do? He just sat reverently on the throne, and faced due south.

<sup>15:6</sup> If your words are loyal and trustworthy, and your conduct is sincere and respectful, then your conduct will be proper even among barbarians. If your words are not loyal and trustworthy, and your conduct is not sincere and respectful, how can your conduct be proper, even in your own neighborhood?

<sup>15:8</sup> If you fail to speak to a man who is capable of understanding, you waste the man. If you speak to a man who is

incapable of understanding, you waste your words. The wise waste neither men nor words.

<sup>15:9</sup> A benevolent man will not injure his benevolence in order to save his life, but he might sacrifice his life in order to achieve benevolence.

<sup>15:10</sup> In whatever country you're living, serve its most virtuous officers, and befriend its most benevolent gentlemen. This is how to practice benevolence.

<sup>15:12</sup> If a man doesn't concern himself with what's far away, he will have sorrows near at hand.

<sup>15:15</sup> If you demand much from yourself and little from others, you will keep resentment at a distance.

<sup>15:18</sup> A superior man takes what is right as his basis. He practices it with propriety, demonstrates it with modesty, and completes it with good faith.

<sup>15:20</sup> A superior man hates the thought of leaving the world without making a name for himself. <sup>21</sup> A superior man

makes demands on himself; an inferior man makes demands on others. <sup>22</sup> A superior man is confident without being contentious; gathers with others but doesn't form cliques. <sup>23</sup> A superior man doesn't promote a man because of his words, and doesn't reject the words because of the man.

<sup>15:27</sup> Clever words disrupt virtue. Impatience in small matters disrupts great plans.

<sup>15:28</sup> When everyone loves a man, you must investigate. When everyone hates a man, you must investigate.

<sup>15:30</sup> To have a fault and not correct it is a fault indeed.

<sup>15:31</sup> I once spent a whole day without eating and a whole night without sleeping in order to think. I got nothing out of it. It would have been better to study.

<sup>15:32</sup> A superior man makes his plans around the Way, not around food. A superior man worries about the Way,



not about poverty.

<sup>15:36</sup> In the pursuit of benevolence, don't yield even to your teacher.

<sup>15:37</sup> A superior man is principled, but not rigid.

<sup>15:38</sup> In serving your ruler, devotion to duty comes before any thought of compensation. <sup>39</sup> In teaching, there is no such thing as social class.

<sup>15:40</sup> Those who follow a different Way can't make plans together.

<sup>15:41</sup> In expressing yourself, get the point across then stop.