

Confucius

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*An abridgment of the Analects. Verse references such as <sup>5:6</sup> indicate the original source of the text, but don't imply a full quotation.*

<sup>1:1</sup> 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?”

<sup>1:2</sup> Master You said, “The 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?”

<sup>1:3</sup> Confucius said, “Cunning words and an ingratiating appearance rarely accompany benevolence.”

<sup>1:4</sup> 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?”

<sup>1:5</sup> 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.”

<sup>1:6</sup> 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.”

<sup>1:7</sup> 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.”

<sup>1:10</sup> 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.”

<sup>1:14</sup> 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.”

<sup>1:15</sup> 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.’”

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

<sup>2:1</sup> 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.”

<sup>2:3</sup> 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.”

<sup>2:6</sup> Meng Wubo asked about filial piety. Confucius said, “Give your parents nothing to worry about other than illness.”

<sup>2:7</sup> 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?”

<sup>2:8</sup> 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.”

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

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

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

<sup>2:14</sup> Confucius said, “The superior man is inclusive and not partisan. The inferior man is partisan and not inclusive.”

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

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

<sup>2:18</sup> 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> 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.”

<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’?”

<sup>2:22</sup> 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?”

<sup>2:24</sup> 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.”

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

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

<sup>3:7</sup> 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.”

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

<sup>3:15</sup> 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.”

<sup>3:21</sup> 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.”

<sup>3:26</sup> Confucius said, “Holding a high position without tolerance, performing ritual without reverence, joining a funeral without grief: how can I look at such things?”

<sup>4:1</sup> 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?”

<sup>4:2</sup> 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.”

<sup>4:4</sup> Confucius said, “If you set your heart on benevolence, you will be free from evil.”

<sup>4:5</sup> 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.”

<sup>4:6</sup> 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.”

<sup>4:7</sup> Confucius said, “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> 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.”

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

<sup>4:11</sup> Confucius said, “A superior man

cherishes virtue; an inferior man cherishes land. A superior man cherishes justice; an inferior man cherishes favors.”

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

<sup>4:14</sup> 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.”

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

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

<sup>4:18</sup> 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.”

<sup>4:22</sup> Confucius said, “The ancients were reluctant to speak, because they would be ashamed if their actions did not live up to their words.”

<sup>4:23</sup> Confucius said, “One rarely misses the mark because of self-control.”

<sup>4:24</sup> Confucius said, “A superior man wants to be slow in speech but quick in action.”

<sup>4:25</sup> Confucius said, “Virtue is never alone. It always has neighbors.”

<sup>5:5</sup> Confucius said, “What is the use of eloquence? Those who give a quick retort often incur the hatred of others.”

<sup>5:10</sup> 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.”

<sup>5:11</sup> Confucius said, “I haven’t seen a truly steadfast man. How can a man who is full of desires be steadfast?”

<sup>5:15</sup> 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’.”

<sup>5:16</sup> 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.”

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

<sup>5:20</sup> Ji Wen Zi always thought three times before acting. Hearing this, Confucius said, “Twice is enough.”

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

<sup>5:25</sup> 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.”

<sup>5:26</sup> Confucius said, “My heart’s desire is to bring peace to the old, to share trust with my friends, and to cherish the

young.”

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

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

<sup>6:11</sup> 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.”

<sup>6:12</sup> 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.”

<sup>6:14</sup> 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.”

<sup>6:15</sup> 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.’”

<sup>6:18</sup> 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.”

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

<sup>7:3</sup> 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.”

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

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

<sup>7:8</sup> 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.”

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

<sup>7:11</sup> 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.”

<sup>7:12</sup> 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.”

<sup>7:15</sup> Confucius said, “Bo Yi and Shu

Qi sought benevolence and got it. Why should they have complaints?”

<sup>7:16</sup> 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.”

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

<sup>7:19</sup> 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.”

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

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

<sup>7:22</sup> 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.”

<sup>7:24</sup> Confucius said, “My friends, I hide nothing from you. Whatever I do, I share with you. That is who I am.”

<sup>7:25</sup> Confucius taught in four categories: literature, conduct, loyalty, and faithfulness.

<sup>7:26</sup> 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 full-

ness, and poverty pretends to be comfort.”

<sup>7:27</sup> Confucius fished with a line, but didn’t use a net. He hunted, but didn’t shoot roosting birds.

<sup>7:28</sup> 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.”

<sup>7:29</sup> 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.”

<sup>7:30</sup> Confucius said, “Is benevolence far away? As soon as I want benevolence, it is at hand.”

<sup>7:31</sup> Confucius said, “I am fortunate. When I make a mistake, others always notice it.”

<sup>7:34</sup> 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.”

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

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

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

<sup>8:1</sup> 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.”

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

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

<sup>8:10</sup> 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.”

<sup>8:11</sup> 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.”

<sup>8:13</sup> 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.”

<sup>8:14</sup> Confucius said, “Don’t plan the policies of a position that you don’t hold.”

<sup>8:21</sup> 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.”

<sup>9:3</sup> 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.”

<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>9:6</sup> 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.”

<sup>9:8</sup> 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.”

<sup>9:13</sup> 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.”

<sup>9:16</sup> 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.”

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

<sup>9:19</sup> 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.”

<sup>9:23</sup> 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.”

<sup>9:24</sup> 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.”

<sup>9:25</sup> 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.”

<sup>9:29</sup> Confucius said, “The wise are not confused. The benevolent are not anxious. The brave are not afraid.”

<sup>9:30</sup> 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.”

<sup>10:1</sup> 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 posi-

tion.

<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> Confucius said, “Yan Hui is no help to me. Everything I say pleases him.”

<sup>11:12</sup> 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?”

<sup>11:14</sup> 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.”

<sup>11:16</sup> 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.”

<sup>11:21</sup> Confucius said, “If a man’s opinions are sound, is he a superior man or is it only a solemn appearance?”

<sup>11:22</sup> 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."

<sup>12:1</sup> Yen Yuan asked about perfect virtue. Confucius said, 'To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?' Yen Yuan said, 'I beg to ask the steps of that process.' The Master replied, 'Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety.' Yen Yuan then said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

<sup>12:2</sup> Chung-kung asked about perfect virtue. Confucius said, 'It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family.' Chung-kung said, 'Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson.'

<sup>12:3</sup> Sze-ma Niu asked about perfect virtue. Confucius said, 'The man of perfect virtue is cautious and slow in his speech.' 'Cautious and slow in his speech!' said Niu;— 'is this what is meant by perfect virtue?' Confucius said, 'When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?'

<sup>12:4</sup> Sze-ma Niu asked about the superior man. Confucius said, 'The superior man has neither anxiety nor fear.' 'Being without anxiety or fear!' said Niu;— 'does this constitute what we call the superior man?' Confucius said, 'When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?'

<sup>12:5</sup> Sze-ma Niu, full of anxiety, said, 'Other men all have their brothers, I only have not.' Tsze-hsia said to him, 'There is the following saying which I have heard:— "Death and life have their determined appointment; riches and honours depend upon Heaven." 'Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:— then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?'

<sup>12:6</sup> Tsze-chang asked what constituted intelligence. Confucius said, 'He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called farseeing.'

<sup>12:7</sup> Tsze-kung asked about government. Confucius said, 'The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.' Tsze-kung said, 'If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?' 'The military equipment,'

said the Master. Tsze-kung again asked, 'If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?' The Master answered, 'Part with the food. From of old, death has been the lot of all men; but if the people have no faith in their rulers, there is no standing for the state.'

<sup>12:9</sup> The Duke Ai inquired of Yu Zo, saying, 'The year is one of scarcity, and the returns for expenditure are not sufficient;— what is to be done?' Yu Zo replied to him, 'Why not simply tithe the people?' 'With two tenths, said the duke, 'I find it not enough;— how could I do with that system of one tenth?' Yu Zo answered, 'If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone.'

<sup>12:10</sup> Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, 'Hold faithfulness and sincerity as first principles, and be moving continually to what is right;— this is the way to exalt one's virtue. 'You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion. 'It may not be on account of her being rich, yet you come to make a difference.'"

<sup>12:13</sup> Confucius said, 'In hearing litigations, I am like any other body. What is necessary, however, is to cause the people to have no litigations.'

<sup>12:14</sup> Tsze-chang asked about government. Confucius said, 'The art of governing is to keep its affairs before the mind

without weariness, and to practise them with undeviating consistency.'

<sup>12:15</sup> Confucius said, 'By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right.'

<sup>12:16</sup> Confucius said, 'The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this.'

<sup>12:17</sup> Chi K'ang asked Confucius about government. Confucius replied, 'To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?'

<sup>12:18</sup> Chi K'ang, distressed about the number of thieves in the state, inquired of Confucius how to do away with them. Confucius said, 'If you, sir, were not covetous, although you should reward them to do it, they would not steal.'

<sup>12:19</sup> Chi K'ang asked Confucius about government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it.'

<sup>12:20</sup> Tsze-chang asked, 'What must the officer be, who may be said to be distinguished?' Confucius said, 'What is it you call being distinguished?' Tsze-chang replied, 'It is to be heard of through the State, to be heard of throughout his clan.'

The Master said, 'That is notoriety, not distinction. 'Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan. 'As to the man of notoriety, he assumes the appearance of virtue, but his actions are opposed to it, and he rests in this character without any doubts about himself. Such a man will be heard of in the country; he will be heard of in the clan.'

<sup>12:21</sup> Fan Ch'ih rambling with the Master under the trees about the rain altars, said, 'I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions.' The Master said, 'Truly a good question! 'If doing what is to be done be made the first business, and success a secondary consideration;— is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;— is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents;— is not this a case of delusion?'

<sup>12:22</sup> Fan Ch'ih asked about benevolence. Confucius said, 'It is to love all men.' He asked about knowledge. Confucius said, 'It is to know all men.' Fan Ch'ih did not immediately understand these answers. Confucius said, 'Employ the upright and put aside all the crooked;— in this way the crooked can be made to be upright.' Fan Ch'ih retired, and, seeing Tsze-hsia, he said to him, 'A Little while ago, I had an interview with our Master, and asked him about knowledge. He said,

'Employ the upright, and put aside all the crooked;— in this way, the crooked will be made to be upright.' What did he mean?' Tsze-hsia said, 'Truly rich is his saying! 'Shun, being in possession of the kingdom, selected from among all the people, and employed Kao-yao, on which all who were devoid of virtue disappeared. T'ang, being in possession of the kingdom, selected from among all the people, and employed I Yin, and all who were devoid of virtue disappeared.'

<sup>12:23</sup> Tsze-kung asked about friendship. Confucius said, 'Faithfully admonish your friend, and skillfully lead him on. If you find him impracticable, stop. Do not disgrace yourself.'

<sup>12:24</sup> The philosopher Tsang said, 'The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue.'

<sup>13:1</sup> Tsze-lu asked about government. Confucius said, 'Go before the people with your example, and be laborious in their affairs.' He requested further instruction, and was answered, 'Be not weary (in these things).'

<sup>13:2</sup> Chung-kung, being chief minister to the Head of the Chi family, asked about government. Confucius said, 'Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents.' Chung-kung said, 'How shall I know the men of virtue and talent, so that I may raise them to office?' He was answered, 'Raise to office those whom you know. As to those whom you do not know, will others neglect them?'

<sup>13:3</sup> What the superior man requires,

is just that in his words there may be nothing incorrect.'

<sup>13:5</sup> Confucius said, 'Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it?'

<sup>13:6</sup> Confucius said, 'When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.'

<sup>13:9</sup> When the Master went to Wei, Zan Yu acted as driver of his carriage. The Master observed, 'How numerous are the people!' Yu said, 'Since they are thus numerous, what more shall be done for them?' 'Enrich them,' was the reply. 'And when they have been enriched, what more shall be done?' Confucius said, 'Teach them.'

<sup>13:11</sup> Confucius said, "'If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments.'" True indeed is this saying!

<sup>13:12</sup> Confucius said, 'If a truly royal ruler were to arise, it would still require a generation, and then virtue would prevail.'

<sup>13:13</sup> Confucius said, 'If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?'

<sup>13:15</sup> The Duke Ting asked whether

there was a single sentence which could make a country prosperous. Confucius replied, 'Such an effect cannot be expected from one sentence. 'There is a saying, however, which people have— "To be a prince is difficult; to be a minister is not easy." 'If a ruler knows this,— the difficulty of being a prince,— may there not be expected from this one sentence the prosperity of his country?' The duke then said, 'Is there a single sentence which can ruin a country?' Confucius replied, 'Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have— "I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!" 'If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?'

<sup>13:16</sup> The Duke of Sheh asked about government. Confucius said, 'Good government obtains, when those who are near are made happy, and those who are far off are attracted.'

<sup>13:17</sup> Tsze-hsia, being governor of Chufu, asked about government. The Master said, 'Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.'

<sup>13:19</sup> Fan Ch'ih asked about perfect virtue. Confucius said, 'It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in

intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected.'

<sup>13:21</sup> Confucius said, 'Since I cannot get men pursuing the due medium, to whom I might communicate my instructions, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of truth; the cautiously-decided will keep themselves from what is wrong.'

<sup>13:23</sup> Confucius said, 'The superior man is affable, but not adulatory; the mean man is adulatory, but not affable.'

<sup>13:24</sup> Tsze-kung asked, saying, 'What do you say of a man who is loved by all the people of his neighborhood?' The Master replied, 'We may not for that accord our approval of him.' 'And what do you say of him who is hated by all the people of his neighborhood?' Confucius said, 'We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighborhood love him, and the bad hate him.'

<sup>13:25</sup> Confucius said, 'The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything.'

<sup>13:26</sup> Confucius said, 'The superior man has a dignified ease without pride. The mean man has pride without a dignified

ease.'

<sup>13:27</sup> Confucius said, 'The firm, the enduring, the simple, and the modest are near to virtue.'

<sup>13:28</sup> Tsze-lu asked, saying, 'What qualities must a man possess to entitle him to be called a scholar?' Confucius said, 'He must be thus,— earnest, urgent, and bland:— among his friends, earnest and urgent; among his brethren, bland.'

<sup>14:1</sup> Hsien asked what was shameful. Confucius said, 'When good government prevails in a state, to be thinking only of salary; and, when bad government prevails, to be thinking, in the same way, only of salary;— this is shameful.'

<sup>14:2</sup> 'When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue.' Confucius said, 'This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue.'

<sup>14:3</sup> Confucius said, 'The scholar who cherishes the love of comfort is not fit to be deemed a scholar.'

<sup>14:5</sup> Confucius said, 'The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.'

<sup>14:7</sup> Confucius said, 'Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, at the same time, virtuous.'

<sup>14:8</sup> Confucius said, 'Can there be love which does not lead to strictness with its object? Can there be loyalty which does

not lead to the instruction of its object?’

<sup>14:11</sup> Confucius said, ‘To be poor without murmuring is difficult. To be rich without being proud is easy.’

<sup>14:13</sup> Tsze-lu asked what constituted a COMPLETE man. Confucius said, ‘Suppose a man with the knowledge of Tsang Wu-chung, the freedom from covetousness of Kung-ch’o, the bravery of Chwang of Pien, and the varied talents of Zan Ch’iu; add to these the accomplishments of the rules of propriety and music:— such a one might be reckoned a COMPLETE man.’ He then added, ‘But what is the necessity for a complete man of the present day to have all these things? The man, who in the view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends:— such a man may be reckoned a COMPLETE man.’

<sup>14:14</sup> The Master asked Kung-ming Chia about Kung-shu Wan, saying, ‘Is it true that your master speaks not, laughs not, and takes not?’ Kung-ming Chia replied, ‘This has arisen from the reporters going beyond the truth.— My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking.’ Confucius said, ‘So! But is it so with him?’

<sup>14:20</sup> The Master was speaking about the unprincipled course of the duke Ling of Wei, when Ch’i K’ang said, ‘Since he is of such a character, how is it he does

not lose his State?’ Confucius said, ‘The Chung-shu Yu has the superintendence of his guests and of strangers; the litanist, T’o, has the management of his ancestral temple; and Wang-sun Chia has the direction of the army and forces:— with such officers as these, how should he lose his State?’

<sup>14:21</sup> Confucius said, ‘He who speaks without modesty will find it difficult to make his words good.’

<sup>14:23</sup> Tsze-lu asked how a ruler should be served. Confucius said, ‘Do not impose on him, and, moreover, withstand him to his face.’

<sup>14:24</sup> Confucius said, ‘The progress of the superior man is upwards; the progress of the mean man is downwards.’

<sup>14:26</sup> Chu Po-yu sent a messenger with friendly inquiries to Confucius. Confucius sat with him, and questioned him. ‘What,’ said he, ‘is your master engaged in?’ The messenger replied, ‘My master is anxious to make his faults few, but he has not yet succeeded.’ He then went out, and the Master said, ‘A messenger indeed! A messenger indeed!’

<sup>14:27</sup> Confucius said, ‘He who is not in any particular office, has nothing to do with plans for the administration of its duties.’

<sup>14:28</sup> The philosopher Tsang said, ‘The superior man, in his thoughts, does not go out of his place.’

<sup>14:29</sup> Confucius said, ‘The superior man is modest in his speech, but exceeds in his actions.’

<sup>14:30</sup> Confucius said, ‘The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties;



wise, he is free from perplexities; bold, he is free from fear. Tsze-kung said, 'Master, that is what you yourself say.'

<sup>14:31</sup> Tsze-kung was in the habit of comparing men together. The Master said, 'Tsze must have reached a high pitch of excellence! Now, I have not leisure for this.'

<sup>14:32</sup> Confucius said, 'I will not be concerned at men's not knowing me; I will be concerned at my own want of ability.'

<sup>14:33</sup> Confucius said, 'He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (when they occur);— is he not a man of superior worth?'

<sup>14:35</sup> Confucius said, 'A horse is called a ch'i, not because of its strength, but because of its other good qualities.'

<sup>14:36</sup> Some one said, 'What do you say concerning the principle that injury should be recompensed with kindness?' Confucius said, 'With what then will you recompense kindness? 'Recompense injury with justice, and recompense kindness with kindness.'

<sup>14:37</sup> Confucius said, 'Alas! there is no one that knows me.' Tsze-kung said, 'What do you mean by thus saying— that no one knows you?' The Master replied, 'I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;— that knows me!'

<sup>14:38</sup> The Kung-po Liao, having slandered Tsze-lu to Chi-sun, Tsze-fu Ching-po informed Confucius of it, saying, 'Our master is certainly being led astray by the Kung-po Liao, but I have still power e-

nough left to cut Liao off, and expose his corpse in the market and in the court.' Confucius said, 'If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Liao do where such ordering is concerned?'

<sup>14:39</sup> Confucius said, 'Some men of worth retire from the world. Some retire from particular states. Some retire because of disrespectful looks. Some retire because of contradictory language.'

<sup>14:42</sup> 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!'

<sup>14:44</sup> Confucius said, 'When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service.'

<sup>14:45</sup> 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.’

<sup>14:46</sup> 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.

<sup>14:47</sup> 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.’

<sup>15:1</sup> 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.’

<sup>15:2</sup> 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.’

<sup>15:3</sup> Confucius said, ‘Yu, those who know virtue are few.’

<sup>15:4</sup> 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.’

<sup>15:5</sup> 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.

<sup>15:6</sup> 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 prevails, he can roll his principles up, and keep them in his breast.’

<sup>15:7</sup> 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.'

<sup>15:8</sup> 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.'

<sup>15:9</sup> 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.'

<sup>15:10</sup> '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.'

<sup>15:11</sup> Confucius said, 'If a man take no thought about what is distant, he will find sorrow near at hand.'

<sup>15:14</sup> Confucius said, 'He who requires much from himself and little from others, will keep himself from being the object of resentment.'

<sup>15:15</sup> 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!'

<sup>15:16</sup> 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.'

<sup>15:17</sup> 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.'

<sup>15:18</sup> Confucius said, 'The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.'

<sup>15:19</sup> Confucius said, 'The superior man dislikes the thought of his name not being mentioned after his death.'

<sup>15:20</sup> Confucius said, 'What the superior man seeks, is in himself. What the mean man seeks, is in others.'

<sup>15:21</sup> Confucius said, 'The superior man is dignified, but does not wrangle. He is sociable, but not a partizan.'

<sup>15:22</sup> 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.'

<sup>15:23</sup> 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.'

<sup>15:25</sup> 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.'

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

<sup>15:27</sup> 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.'

<sup>15:28</sup> Confucius said, 'A man can en-

large the principles which he follows; those principles do not enlarge the man.'

<sup>15:29</sup> Confucius said, 'To have faults and not to reform them,— this, indeed, should be pronounced having faults.'

<sup>15:30</sup> 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.'

<sup>15:31</sup> 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.'

<sup>15:32</sup> 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.'

<sup>15:33</sup> 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.'

<sup>15:35</sup> Confucius said, 'Let every man consider virtue as what devolves on him-

self. He may not yield the performance of it even to his teacher.'

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

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

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

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

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