

爲政篇第二 BOOK 2

2.1 子曰：「爲政以德，譬如北辰，居其所而衆星共之。」

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

2.2 子曰：「《詩》三百，一言以蔽之，曰：『思無邪。』」

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

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

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

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

The Master said: “From fifteen, my heart-and-mind was set upon learning; from thirty I took my stance; from forty I was no longer doubtful; from fifty I realized the propensities of *tian* (*tianming* 天命); from sixty my ear was attuned; from seventy I could give my heart-and-mind free rein without overstepping the boundaries.”²⁴

2.5 孟懿子問孝。子曰：「無違。」

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

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

2.6 孟武伯問孝。子曰：「父母唯其疾之憂。」

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

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

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

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

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

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

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

- 2.10 子曰：「視其所以，觀其所由，察其所安。人焉廋哉？人焉廋哉？」

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

- 2.11 子曰：「溫故而知新，可以為師矣。」

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

- 2.12 子曰：「君子不器。」

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

- 2.13 子貢問君子。子曰：「先行其言而後從之。」

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

- 2.14 子曰：「君子周而不比，小人比而不周。」

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

- 2.15 子曰：「學而不思則罔，思而不學則殆。」

The Master said: “Learning without due reflection leads to perplexity; reflection without learning leads to perilous

circumstances.”³³

2.16 子曰：「攻乎異端，斯害也已。」

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

2.17 子曰：「由！誨女知之乎！知之爲知之，不知爲不知，是知也。」

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

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

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

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

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

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

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

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

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

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

In doing this I am employed in governing. Why must I be ‘employed in governing’?”

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

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

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

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

The Master replied, “The Yin dynasty adapted the observances of ritual propriety (*li* 禮) of the Xia dynasty, and

how they altered them can be known. The Zhou adapted the observances of ritual propriety of the Yin, and how they altered them can be known. If there is a dynasty that succeeds the Zhou, even if it happens a hundred generations from now, the continuities and changes can be known.”⁴¹

2.24 子曰：「非其鬼而祭之，諂也。見義不爲，無勇也。」

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

顏淵篇第十二
BOOK 12

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

顏淵曰：「請問其目。」子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」

顏淵曰：「回雖不敏，請事斯語矣。」

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

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

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

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

仲弓曰：「雍雖不敏，請事斯語矣。」

Zhonggong¹⁸⁹ inquired about authoritative conduct (*ren* 仁). The Master replied, “In your public life, behave as though you are receiving important visitors; employ the common people as

though you are overseeing a great sacrifice. Do not impose upon others what you yourself do not want, and you will not incur personal or political ill will.”

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

12.3 司馬牛問仁。子曰：「仁者，其言也詡。」

曰：「其言也詡，斯謂之仁已乎？」子曰：「爲之難，言之得無詡乎？」

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

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

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

12.4 司馬牛問君子。子曰：「君子不憂不懼。」

曰：「不憂不懼，斯謂之君子已乎？」子曰：「內省不疚，夫何憂何懼？」

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

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

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

12.5 司馬牛憂曰：「人皆有兄弟，我獨亡。」子夏曰：

「商聞之矣：死生有命，富貴在天。君子敬而無失，與人恭而有禮。四海之內，皆兄弟也。君子何患乎無兄弟也？」

Sima Niu lamented, “Everyone has brothers except for me.”

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

Life and death are a matter of one’s lot;
Wealth and honor lie with *tian* 天.

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

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

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

- 12.7 子貢問政。子曰：「足食，足兵，民信之矣。」
子貢曰：「必不得已而去，於斯三者何先？」
曰：「去兵。」
子貢曰：「必不得已而去，於斯二者何先？」
曰：「去食。自古皆有死；民無信不立。」

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

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

“Give up the arms,” he replied.

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

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

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

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

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

- 12.9 哀公問於有若曰：「年饑，用不足，如之何？」
有若對曰：「盍徹乎？」
曰：「二，吾猶不足，如之何其徹也？」
對曰：「百姓足，君孰不足？百姓不足，君孰與足？」

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

Master You replied, “Have you not levied a tithe?”

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

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

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

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

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

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

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

- 12.12 子曰：「片言可以折獄者，其由也與？」
子路無宿諾。

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

- 12.13 子曰：「聽訟，吾猶人也。必也使無訟乎！」

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

12.14 子張問政。子曰：「居之無倦，行之以忠。」

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

12.15 子曰：「博學於文，約之以禮，亦可以弗畔矣夫！」

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

12.16 子曰：「君子成人之美，不成人之惡。小人反是。」

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

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

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

12.18 季康子患盜，問於孔子。孔子對曰：「苟子之不欲，雖賞之不竊。」

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

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

Ji Kangzi asked Confucius about governing effectively (*zheng* 政), saying, “What if I kill those who have abandoned the way

(*dao* 道) to attract those who are on it?”

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

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

Zizhang inquired, “What does the scholar-apprentice (*shi* 士) have to do to be described as being ‘prominent’?”

“What can you possibly mean by being ‘prominent’?” replied the Master.

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

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

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

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

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

- 12.22 樊遲問仁。子曰：「愛人。」

問知。子曰：「知人。」樊遲未達。子曰：「舉直錯諸枉，能使枉者直。」

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

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

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

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

12.23 子貢問友。子曰：「忠告而善道之，不可則止，毋自辱焉。」

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

12.24 曾子曰：「君子以文會友，以友輔仁。」

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

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

15. See 4.20 where this same passage is repeated.

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

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

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

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

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

21. This is the Confucian version of the Daoist “nonassertive action (*wuwei* 無爲)” where patterns of deference make governing “noncoercive,” and “authority” is authoritative rather than authoritarian. Compare 2.3.

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

Sturdy are the stallions, in the distant open grounds;
Among those sturdy ones, there are dark-and-white
ones,
There are red-and-white ones, there are hairy-legged

ones,
There are fish-eyed ones;
With their chariots, they go vigorously without
swerving;
The horses are fleet.

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

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

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

25. A minister in the state of Lu.

26. Fan Chi comes across as an avid enquirer, asking about authoritative conduct (*ren* 仁) and “realizing” (*zhi* 知) in 12.22 and 13.19. He is not a quick study, repeatedly asking what Confucius means by his comments. On one occasion when Fan Chi asks Confucius how to grow a garden (13.4), Confucius gets impatient with him. The lineage drawn by filial conduct is another

expression of the image of the moving line (*dao* 道) that pervades Chinese culture.

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

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

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

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

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

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

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

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

35. Zilu was another of Confucius’ best-known and favorite protégés. He was a person of courage and action who was

sometimes upbraided by Confucius for being too bold and impetuous. When he asked Confucius if courage was indeed the highest virtue, Confucius tried to rein him in by replying that a person who is bold without a sense of appropriateness will be a troublemaker, and a lesser person will be a thief.

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

But being nearer Confucius in age, Zilu with his military temper was not one to take criticism without giving it back. On several occasions, especially in the apocryphal literature, Zilu challenges Confucius' judgment in associating with political figures of questionable character and immodest reputation—the concubine of Duke Ling of Wei, for example, where Confucius is left defending himself. At the end of the day, enormous affection for the irrepressible Zilu comes through the text.

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

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

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

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

39. The character *shan* 善 is formulaically translated as “good,” but importantly it is first a relational term and only derivatively an essential attribute. It means “good at, good to, good with, good for, good in,” and so on, and hence, “adeptness, efficaciousness,

competency.” In this passage, “those who are adept” stand in contrast to “those who are not (*buneng* 不能).”

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

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

BOOK 3

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

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

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

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

46. The Yi and Di were tribes that bordered the proto-Chinese states to the east and north. The Chinese language might reflect a certain contempt for such bordering tribes: the Di 狄 tribes are classified under the “dog (*quan* 犬)” radical, the Man 蠻 tribes to the south are classified under the “beast/insect (*hui* 虫)” radical, and the Mo 貊 tribes in the north are classified under the “reptile/beast (*chi* 豸)” radical. An alternative explanation would be that these tribes, like other proto-Chinese peoples, used animals as emblems, and that the *long* 龍, conventionally translated “dragon,” is a totemic accumulation of such tribal symbolism. See Tu Wei-ming (1997):14.

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

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

The context is a king who comes to a bad end because he has no “self-control (*zike* 自克).” Waley (1937):162 notes that *ke* can also mean “able,” but the *Zuo* passage is rather clear evidence that it means “self-discipline” in this instance. It is important not to “naturalize” a notion of “ego-self” that then has to be overcome. Rather, this is an inchoate, incipient, and radically embedded “self” that needs cultivation and extension.

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

190. Confucius is defining “authoritative conduct (*ren* 仁)” paronomastically as “to be slow to speak (*ren* 讷).”

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

192. We know that, historically, Sima Niu did have a brother—Huan Tui—the man who threatened Confucius’ life. See the *Zuo Commentary to the Spring and Autumn Annals* Ai 14 and *Analeas* 7.23. Sima Niu here disowns him, altering the unalterable by refusing to interpret “brotherliness” in terms of “facticity.” Zixia trumps him by insisting that the reverse can also be effected—a

brotherless person can alter his “propensity of circumstances (*ming* 命)” which has rendered him brotherless by redefining what it means to have brothers—that is, changing the name (*ming* 名). He asserts that the criterion of brotherhood can be ethical and religious rather than biological. This passage, far from justifying fatalism, demonstrates the fluidity of circumstances and the inseparability of fact and value in the description of these same circumstances. See Hall and Ames (1987):214–15.

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

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

194. See note 3.

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

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

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

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

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

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

200. This passage also occurs in 6.27.

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

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

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

Ranyou went to Zou and inquired of Mencius.

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

from the Son of Heaven down to the common people.”

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

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

Ranyou again went to Zou to ask Mencius his advice.

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

that of the petty person is the grass. As the wind blows, the grass is sure to bend.’ [*Analects* 12.19.] This matter lies with the Crown Prince.”

Ranyou returned and reported his conversation to the Crown Prince.

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

For five months the Crown Prince stayed in the mourning shed, and issued no orders or prohibitions. All of his ministers and clansmen praised him, and said of him that he understood the observance of ritual propriety. When the time came for the burial ceremony, people came from all over to observe it. The agony shown in his countenance and the anguish felt through his tears moved all of the mourners deeply.

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

204. Compare 2.19.

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

BOOK 13

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

It was a person of Xinzhuzhu, Zhongshu Yuxi, who went to the aid of Sun Huanzi, and it was because of him that Sun Huanzi escaped with his life. Subsequently,