



Trinity Saint David

<i>Student Name:</i> Jinshu Zhu	
<i>Module Code:</i> SIHE 4002 <i>Module title:</i> Cultural Memory of Tang China	<i>Student number:</i> 2512218
<i>For completion by marker:</i> <i>Comments:</i>	

AI Acknowledgement

☐ **I have not used AI in my assignment**

I confirm that I have not used any AI tools in the research and creation of this assignment. I confirm that I have not presented any AI generated materials as my own work. I confirm I have copies of my drafts, notes, and other resources I used, which I may be asked to provide in evidence.

☒ **I have used AI in my assignment**

During the preparation of my coursework, I used artificial intelligence tools(AI) in a limited, transparent, and ethical way, in line with the University's AI usage policy. Below is a detailed record of when and how I used AI.

I acknowledge the use of the following AI tools during the preparation of my work:

1.ChatGPT (<https://chatgpt.com>)

Date: [7/5/2026 –15/5/2026]

Purpose: Summarising, translating.

2. Claude (Sonnet 4.6) (<https://claude.ai>.)

Date: [12/5/2026 –15/5/2026]

Purpose:Translation, Literature summary and key point extraction, Footnote and bibliography formatting, Language editing.

Successor Education in the Canonical Excerpts of the *Qunshu zhiyao*

Jinshu Zhu

15/5/2026

1. Introduction

The *Qunshu zhiyao* 群書治要 (*The Governing Principles of Ancient China*, also translated as *Essentials for Bringing About Order from Assembled Texts*) was a compilation of statecraft writings commissioned by Emperor Taizong of Tang 唐太宗 (598–649) during the Zhenguan 貞觀 reign period (r. 626–649). As the important ministers of the Tang court, Wei Zheng 魏徵 (580–643), together with other compilers, selected and excerpted materials from sixty-eight classical texts in order to meet the emperor's need for political wisdom and historical experience concerning the governance and stabilisation of the newly settled empire.

The selection and omission of textual materials within the *Qunshu zhiyao* therefore served particular political and practical purposes¹. The anthology as a whole presents a clear Confucian intellectual orientation.² After the compilation of the *Qunshu zhiyao* was completed, Emperor Taizong reportedly expressed great surprise and approval, and ordered manuscript copies of the text to be distributed to the crown prince and other imperial princes³. This demonstrates Taizong's high regard both for

¹ On the compilation background and nature of the *Qunshu zhiyao*, see Kelly Ngo, "Cultural Memory of Early Tang China in the *Qunshu zhiyao* 群書治要," *Journal of the European Association for Chinese Studies* 4 (2023): p.200–203. Ngo argues that the compilation served multiple political purposes: asserting the cultural authority of the Tang dynasty, legitimating Taizong's succession, and providing a Confucian governing reference for an emperor who had spent his formative years in military rather than scholarly pursuits.

² On the Confucian orientation of the *Qunshu zhiyao*'s editorial selections, See Fan Wang, "Reading for Rule: Emperor Taizong of Tang and *Qunshu zhiyao*," in *The Edinburgh History of Reading: Early Readers*, ed. Mary Hammond (Edinburgh: Edinburgh University Press, 2020), p.34 "while the excerpts are selected from a wide range of sources representing different intellectual and ideological orientations, they are shaped in ways that repeat and reinforce the same essentially Confucian messages."

³ Historical records see Kelly Ngo, "Cultural Memory of Early Tang China in the *Qunshu zhiyao* 群書治要," *Journal of the European Association for Chinese Studies* 4 (2023) p.207. Taizong's reply to Wei Zheng upon receiving the completed anthology reads: "Reading what has been recorded, [We are] impressed by its comprehensiveness and conciseness. [We have] discovered matters that were hitherto unknown and unheard of. It enables us to bring about order [by] studying antiquity and oversee matters without doubt." He then ordered copies to be distributed to the crown prince and other princes.

the *Qunshu zhiyao* as a political compilation and for the education of future dynastic successors.

In this essay, I will examine the concepts and principles of “Education for the Sons of Nobility Who May Inherit the Rulership” as preserved in the canonical excerpts of the *Qunshu zhiyao*. By comparing these selected passages with their source texts, this study aims to identify the major tendencies underlying the *Qunshu zhiyao*’s editorial reconstruction of successor education, and to analyse how the anthology reshaped and rearticulated this educational concept.

This essay proceeds in four parts. Chapter 2 examines the successor education materials preserved in the canonical excerpts of the *Qunshu zhiyao*, organised by both content and pedagogical form. Chapter 3 turns to the source classics to show that these materials were originally embedded within a more complete institutional framework. The conclusion discusses the significance of this editorial pattern.

2. Successor Education⁴ in the Canonical Excerpts of the *Qunshu zhiyao*

The canonical section⁵ excerpts material on successor education from five classics⁶. This essay discusses how the concepts and principles of heir education are articulated differently in these canonical excerpts compared with the same passages in their source texts, and argues that the differences reflect a deliberate editorial strategy: the *Qunshu zhiyao* distils a portable ethics of rulership from the Zhou classical tradition, retaining

⁴ Before discussing the selected materials, it is necessary to clarify the distinction between shizi 世子 and guozi 國子. Shizi, here translated as ‘crown prince’, refers specifically to the designated heir of a ruler. Whereas guozi, here translated as ‘sons of the nobility’, denotes more broadly the aristocratic youths who would form the future ruling class. Although not all sons of the nobility would directly inherit political position and power, they nonetheless constituted part of the educated elite upon whom the maintenance of governance, social order and cultural custom also depended. In this essay, materials concerning the education of both crown princes and sons of the nobility will sometimes be discussed under the general heading of ‘successor education’ for convenience.

⁵ The canonical section (*jingbu* 經部) of the *Qunshu zhiyao* draws on eleven classical texts: the *Zhouyi* 周易, the *Shangshu* 尚書, the *Maoshi* 毛詩, the *Chunqiu Zuoshi zhuan* 春秋左氏傳, the *Liji* 禮記, the *Zhouli* 周禮, the *Zhoushu* 周書, the *Guoyu* 國語, the *Hanshi waizhuan* 韓詩外傳, the *Xiaojing* 孝經, the *Lunyu* 論語, and the *Kongzi jiaju* 孔子家語.

⁶ The *Shangshu* 尚書, the *Liji* 禮記, the *Zhouli* 周禮, the *Lunyu* 論語, and the *Kongzi jiaju* 孔子家語

the moral core while systematically excising the institutional framework and theoretical apparatus within which that core was originally embedded. These selections include moral exemplars for crown princes, discussions of the educational content and pedagogical methods designed for crown princes and sons of the nobility, admonitions directed at political successors, and records of the admission of crown princes and noble descendants into formal education.

After analysis, these excerpts about successor education are organised in this chapter under two categories: the content of education and the methods of education. In terms of content, moral education forms the core, encompassing ritual propriety, ethics, and music. This is supplemented by training in other skills. In terms of method, two principal approaches may be identified: direct instruction and indirect exemplification.

2.1 Moral Education

The *Qunshu zhiyao* 群書治要 preserves an admonition from the *Shangshu* 尚書 (*Book of Documents*) in which Yi Yin⁷ (d. c. 1549 BCE), instructs the young king Taijia (太甲 r. c. 1570 BCE) of Shang dynasty (c. 1600–1046 BCE) on what it means to be a virtuous ruler:

“To treat self-cultivation as the foremost task, to put words into action, to bring harmony to the people through sincerity and trust — these are expected of a wise sovereign. (【annotation】 A wise sovereign self-cultivates, keeps promises and nurtures an atmosphere of trust from the honourable to the humble.)”⁸

Yi Yin emphasised the vital importance of moral virtue later:

⁷ Yiyin 伊尹 was the chief minister of King Tang 湯, founder of the Shang dynasty. Upon Tang's death, his grandson Taijia 太甲 succeeded to the throne but proved dissolute and disregardful of proper conduct. Yiyin, acting as regent, exiled Taijia to Tong 桐 — the burial place of Tang — for three years of reflection. Upon Taijia's repentance and moral reform, Yiyin restored him to power. See Sima Qian 司馬遷, *Shiji* 史記, "Yin benji" 殷本紀 (Basic Annals of Yin), juan 3 (Beijing: Zhonghua shuju, 1959).

⁸ Wei Zheng 魏徵 and others, eds, *Qunshu zhiyao* 群書治要, trans. by Liu Xicheng 劉錫城, *The Governing Principles of Ancient China*, (Beijing: World Affairs Press, 2025), book 1, p. 126. Chinese text: 「修厥身，允德協于下，惟明后。（言修其身，使信德合于羣下，惟乃明君）。」

“Peace arrives when the virtuous are appointed, and disorder comes when the wicked are used. (Virtue is the basis of governing and politics. Without virtue, all hell breaks loose.)”⁹

Moving into the Zhou dynasty (1046–256 BCE), the *Rites of Zhou* (*Zhouli* 周禮) records the duties of the master of instruction (*Shishi* 師氏) in its section on the office of earth (*Diguan* 地官):

“The royal masters are responsible for admonishing the sovereign with words conforming to virtue (in the Book of Rites, ch. "King Wen, the Heir", it says that the responsibility of the master is to illustrate to the crown prince the required virtue using specific examples) and to teach the descendants of the country with three virtues: (1) the virtues of perfection (*zhide* 至德) — the root of the Way; (2) the virtues of vigilance (*minde* 敏德) — the root of action; and (3) the virtues of filial piety¹⁰ (*xiaode* 孝德), by which the disobedience and evil conducts can be recognised [and avoided].”¹¹

The educational content concerning crown princes and sons of the nobility preserved in the *Qunshu zhiyao* is predominantly centred on moral education. The passage cited above derives from the *Rites of Zhou*¹²'s account of the duties of the Office of Earth¹³ (*Diguan* 地官). The Master of Instruction (*Shishi* 師氏) was charged with teaching

⁹ Trans. by Liu Xicheng, *The Governing Principles of Ancient China*, 6 books (Beijing: World Affairs Press, 2025), book 1, p. 127. Chinese text: 「德惟治，否德亂。（為政以德則治，不以德則亂也）。」

¹⁰ Also trans to 'family reverence'.

¹¹ The *Qunshu zhiyao* further elaborates through its appended commentary: “virtue and comportment also represent the internal mind and the external behaviour, respectively. The virtues of perfection are the virtues of the mean, which encompass and support all things. The virtues of vigilance refer to practising benevolence and righteousness according to the time and the place. The virtues of filial piety refer to respecting the ancestors, loving the parents, and protecting the root by which one is nourished and raised.” Trans by Liu Xicheng. Chinese text: 「師氏掌以美詔王，告王以善道也。文王世子曰：師者，教之以事而論諸德者也。以三德教國子，一曰至德，以為道本，二曰敏德，以為行本，三曰孝德，以知逆惡也。」

¹² The *Rites of Zhou* (*Zhouli* 周禮) is one of the Three Rites classics, purportedly describing the administrative and ritual institutions of the Western Zhou dynasty. It systematically records the duties of officials across six governmental departments.

¹³ The officers of earth (*diguan* 地官) is the second of the six administrative divisions in the *Zhouli*, responsible for education, population management, and social welfare. The *Shishi* 師氏 and *Baoshi* 保氏 positions discussed in this section both fall under its jurisdiction.

the sons of the nobility three virtues. The first is the virtue of perfection (*zhide* 至德), glossed in the commentary as the virtue of mean and harmony (*zhonghe* 中和) — the subtle and refined moral nature of Confucian philosophy. The second, the virtue of vigilance (*minde* 敏德), denotes the capacity to perceive changing circumstances keenly and respond to them with wisdom. The third, the virtue of filial piety (*xiaode* 孝德), holds a uniquely central place in Confucian thought: it serves as the root of moral education and its utmost goal of self-cultivation¹⁴.

The three virtues outlined above are, in themselves, abstract concepts that can only be given form through concrete conduct. The text therefore goes on to prescribe three kinds of exemplary behaviour, reflecting the commentary's formulation: "virtue is what resides in the heart; conduct is how it is expressed in action."¹⁵ These three forms of conduct — filial (*xiaoxing* 孝行), friendly (*youxing* 友行), and deferential (*shunxing* 順行) — correspond to three sets of relationships: towards one's parents, towards one's friends, and towards one's teachers and elders respectively. These themes will be taken up again in the subsequent section on ethical education.

Such passages may be read as a general introduction to moral education for the sons of the nobility. The sections that follow examine its three components in turn: ritual education (*lijiao* 禮教), ethical education, and music education (*yuejiao* 樂教).

2.1.1 Ritual Education

The *Qunshu zhiyao* preserves the following passage from the *Book of Rites*:

"The three sage kings always relied on propriety and music when teaching their crown princes. Music can favourably cultivate the temperament on the inside, while propriety cultivates speeches and deeds on the outside. In turn,

¹⁴ See Roger T. Ames, "On Teaching and Learning (*Xueji* 學記): Setting the Root in Confucian Education," in *Chinese Philosophy on Teaching and Learning: Xueji in the Twenty-First Century*, ed. Xu Di and Hunter McEwan (Albany: SUNY Press, 2016), p. 22: "the value of 'family reverence' (*xiao* 孝) that serves this tradition as its governing moral imperative sets the ultimate goal of Confucian education."

¹⁵ Trans by Liu Xicheng.

propriety and music improve virtue internally and manifest as behaviour externally.¹⁶ "

Ritual (*li* 禮) and music (*yue* 樂) were the twin pillars of Zhou political order and the centre of cultural education¹⁷. For the imperial successor of the Zhou dynasty, a substantial part of their education therefore consisted of ritual and music.

The crown prince's behaviour in ritual could lead to three benefits, as recorded:

"If anything in the world offers three benefits simultaneously, it would be the education of the crown prince. As he entered the school, he followed the seniority by age¹⁸. Someone asked the prince, 'Soon you will become our king. Why do you show courtesy to us¹⁹?' The young prince replied, 'As my father is still alive, as a child of man, I must remain humble and give way. This is in accordance with propriety.' In this way, the people came to understand the principle of father and son. Someone asked the prince again, 'Soon, you will become our king. Why do you show courtesy to us?' He replied, 'As His Majesty is still alive, I am his officer, just like everybody else. This is in accordance with propriety.' In this way, the people came to understand the responsibilities of sovereign and subordinate. Someone asked the prince for the third time, 'Soon you will become our king. Why do you show courtesy to us?' He replied, 'With the presence of the senior, I, the junior, should comply with propriety.' In this way, the people came to understand the relationship between senior and junior."²⁰

¹⁶ Trans. by Liu Xicheng, *The Governing Principles of Ancient China*, (Beijing: World Affairs Press, 2025), book 2, p. 488. Chinese text: 「凡三王教世子，必以禮樂，樂所以修內也，禮所以修外也。」

¹⁷ See 張帆 Zhang Fan, *Zhongguo gudai jianshi* 中國古代簡史 (*A Brief History of Ancient China*), 2nd ed. (Beijing: Peking University Press, 2015), p. 28: "As Confucius observed, 'The Zhou dynasty took the two preceding dynasties as its mirror; how magnificent is its culture! I follow Zhou.' The term 'culture' (*wen* 文) here refers above all to the system of ritual and music, which ancient commentators identified as the hallmark of Zhou society in contrast to the Xia dynasty's emphasis on loyalty and the Shang dynasty's emphasis on simplicity. In the Zhou period, ritual extended across every dimension of social and political life — from customary social conduct to interstate relations, military affairs, and institutional regulations — making it all-encompassing."

¹⁸ At school, the seniority of the students is ranked by age (SD). Hence, the students observe specific etiquette applied to the senior and the junior. Noted by Xicheng Liu.

¹⁹ As a junior student, the crown prince showed respect to the senior students. Noted by Xicheng Liu.

²⁰ Trans. by Liu Xicheng, *The Governing Principles of Ancient China*, (Beijing: World Affairs Press, 2025), book 1 pp. 489–490. Chinese text: 「行一物而三善皆得者，唯世子而已，其齒於學之謂也。物猶事也。故世子齒

The passage shows that the crown prince's practice of ritual could bring three benefits at the same time. This ritual conduct also carried a deeper ethical meaning.

2.1.2 Ethical Education²¹

In the texts on successor education preserved in the *Qunshu zhiyao*, records of ritual education are limited. Moreover, the ritual content that does appear tends to serve as an expression of ethical relationships. The age-ranked ritual (*chili* 齒禮) performed by the crown prince, as seen in the passage above, is a clear example: through this ritual practice, the correct ethical relationships were emphasised and internalised.

“By observing the rules of propriety between father and son and sovereign and officer, the crown prince manifested in his person the quality of loyalty and filial piety. Therefore, the essence of school education is teaching the principles of father and son, sovereign and subordinate, and senior and junior. If the multitudes of the people understand these principles, the country is in repose.²²”

Ethical education for crown princes was not only intended to guide others, but also to enable the crown prince to understand how to become a father, a ruler, and how to employ others in the future.

“Only by understanding how to be a son can a man be qualified as a father; only by understanding how to be an officer can a man be qualified as a sovereign. In other words, only by understanding how to serve others can a man know how to put others to work.”²³

於學。國人觀之曰：將君我，而與我齒讓，何也。曰：有父在則禮然，然而衆知父子之道矣。其二曰：將君我，而與我齒讓，何也。曰：有君在則禮然，然而衆知君臣之義也。其三曰：將君我，而與我齒讓，何也。曰：長長也。」 Originally from the *Book of Rites* "Wenwang shizi".

²¹ The term ethics (*lunli* 倫理) in the Confucian tradition refers to the proper conduct governing relationships between people. Confucian thought identifies five fundamental human relationships (*wulun* 五倫): father and son (*fuzi* 父子), sovereign and subordinate (*junchen* 君臣), husband and wife (*fufu* 夫婦), elder and junior (*zhangyou* 長幼), and friends (*pengyou* 朋友). These five relationships form the ethical framework within which moral cultivation takes place. Which serve as the fertile text of personal cultivation. The later interpretation of relation see Roger' article: "On Teaching and Learning (*Xueji* 學記): Setting the Root in Confucian Education" p25.

²² Trans. by Liu Xichen, Chinese text: 「然而衆知長幼之節，故父在斯為子，君在斯謂臣，居子與臣之節，所以尊君親親也。故學之為父子焉。學之為君臣焉。學之為長幼焉。學，教也。父子君臣長幼之道得，而國治。」 Original from: *Liji* 禮記 (*Book of Rites*), "Wenwang shizi" 文王世子.

²³ Trans. by Liu Xicheng, *The Governing Principles of Ancient China*, book 2, p. 215. Chinese text: 「夫知為人子

The *Qunshu zhiyao* repeatedly emphasises filial virtue (*xiaode* 孝德) in its materials on successor education — as we have already seen in the Three Virtues discussed above. The cultivation of filial virtue is therefore treated in this essay as part of ethical education. The *Qunshu zhiyao* records the following:

“When King Wen of Zhou (c. 1152–1056 BCE) was still the crown prince, he would visit his father, King Ji, three times a day. He woke up and dressed himself when the rooster first crowed in the morning and arrived at the door of his father's chamber. When King Wen was unwell, King Wu (?–1043 BCE) would serve by his side all night without sleeping and without loosening his sash. When eating, if King Wen could only have one bite, the prince would also have one bite; if King Wen could have two bites, the prince would also have two bites. (By doing so, the prince measured his father's health condition and determined the quantity of medicine accordingly.)”²⁴

King Wen of Zhou and King Wu of Zhou served their father and sovereign in this manner. The *Qunshu zhiyao* selects this account as a moral exemplar for successors to learn the filial piety mindset and ethical conduct.

2.1.3 Musical Education

The musical education preserved in the *Qunshu zhiyao* places greater emphasis on the positive influence of music upon moral cultivation. Through the study and practice of music, moral virtues could be strengthened and internalised.

“The mandate of the officer of music: he teaches the descendants of the country with the virtues embedded in music and enables them to maintain loyalty, a

者，然後可以為人父，知為人臣者，然後可以為人君，知事人者，然後可以使人。」Original from: *Kongzi jiaoyu* 孔子家語, 'Zixia wen' 子夏問.

²⁴ Trans by Liu Xicheng, original source: *Liji* 禮記, "Wenwang shizi" 文王世子, Chinese text: 「文王之為世子，朝於王季日三，鷄初鳴而起，衣服至於寢門外。……文王有疾，武王不脫冠帶而養，言常在側。文王壹飯亦壹飯，文王再飯亦再飯。欲知氣力箴藥所勝。」

mind of moderation, respectfulness, perseverance, filial piety, and friendly love.”²⁵

The virtues of loyalty, harmony, reverence, constancy, filial piety, and fraternal affection were all regarded as moral states that could be cultivated and internalised through music.

The *Qunshu zhiyao* simplifies many of the more detailed institutional regulations concerning musical education and preserves primarily its moral principles. The selected passages emphasise that, during periods of natural disasters, famine, political mourning, or social disorder, music should either be suspended or significantly reduced in order to express inner reverence, grief, and solemnity. At the same time, forms of music considered morally improper or excessively indulgent were to be prohibited, since they were believed to corrupt moral character and undermine social order.²⁶

2.2 Other Skills and Technical Education

Beyond the educational materials closely connected with moral education discussed above, the *Qunshu zhiyao* also retains records concerning other skills that crown princes and sons of the nobility were expected to master. For example, the following excerpt records:

“The royal guardian (*baoshi* 保氏) nourishes the sons of the nobility with the Way, and teaches them the Six Arts: first, the Five Rites; second, the Six Music; third, the Five Archery; fourth, the Five Charioteering; fifth, the Six Scripts; sixth, the

²⁵ Trans. by Liu Xicheng, *The Governing Principles of Ancient China* (Beijing: World Affairs Press, 2025), book 2, p. 17. Chinese text: 「大司樂以樂德教國子，中，和，祗，庸，孝，友。中猶忠也。和，剛柔適也。祗，敬也。庸，有常也。」 Original source: *Zhouli* 周禮, "Chunguan" 春官.

²⁶ According to the *Qunshu zhiyao* 群書治要, juan 18, citing *Zhouli* 周禮, "Chunguan" 春官: 「凡日月食，四鎮五岳崩，大傀異災，諸侯薨，令去樂。大札，大凶，大災，大荒，大臣死，凡國之大憂，令弛縣。凡建國，禁其淫聲，過聲，凶聲，慢聲。」

Nine Calculations.²⁷”

The specific categories are supplemented and explained in the annotations²⁸. However, the *Qunshu zhiyao* treats these technical arts only in a highly condensed manner. The selected passages function primarily as brief listings or summaries rather than detailed instructional materials. Even though the editorial annotations occasionally explain certain components of the Six Arts other than rites and music, the anthology does not further discuss their practical implementation or provide concrete examples of instruction. Such selective abbreviation indicates that these technical skills occupied a secondary position within the educational ideals emphasised by the *Qunshu zhiyao*.

The classification and analysis above have classified the materials concerning successor education in the canonical section of the *Qunshu zhiyao* according to their educational content. It can be clearly seen that the materials most frequently preserved and emphasised by the *Qunshu zhiyao* in relation to the education of crown princes and sons of the nobility are those concerning moral cultivation.

The preceding analysis has organised the materials on successor education preserved in the canonical section of the *Qunshu zhiyao* according to their educational themes and content. The next part of this study turns to the two major pedagogical forms through which such education was articulated and transmitted.

²⁷ Trans. by Liu Xicheng 劉錫城, *The Governing Principles of Ancient China* (Beijing: World Affairs Press, 2025), book 2, p. 15. Chinese text: 「保氏養國子以道，乃教之六藝，一曰五禮，二曰六樂，三曰五射，四曰五馭，五曰六書，六曰九數。」 Original source: *Zhouli* 周禮, "Diguan" 地官.

²⁸ Trans. by Liu Xicheng 劉錫城, *The Governing Principles of Ancient China* (Beijing: World Affairs Press, 2025), book 2, p. 15 – 16. “To nourish the sons of the nobility with the Way means to first instruct them with the virtue and conduct of the Master of Instruction, and then teach them the arts and deportments. The Five Archery are: Baishi, Canyon, Shanzhu, Xiangchi, and Jingyi. The Five Charioteering are: driving with harmonious bells, following the curves of water, passing the ruler's markers, dancing at crossroads, and chasing animals to the left. The Six Scripts are: pictographs, ideographs, derivative characters, indicative characters, phonetic loan characters, and phonetic compounds. The Nine Calculations are: calculating fields, grain, differences, lesser breadths, works, equal transportation, excess and deficit, side relations, and equations.” Chinese text: 「養國子以道者，以師氏之德行審諭之，而後教之以藝儀也。五射，白矢，參運，剡注，襄尺，井儀也。五馭，鳴和鑾，逐水曲，過君表，舞交衢，逐禽左也。六書，象形，會意，轉注，指事處事，假借，諧聲也。九數，方田，粟米，差分，少廣，商功，均輸，贏不足，旁要，方程，今有重差，夕桀，句股也。」

2.3 Educational Forms

In addition to the educational content itself, the forms of successor education preserved in the canonical section (*jingbu* 經部) of the *Qunshu zhiyao* may be broadly classified into two types: direct instruction and indirect exemplification.

The first form is direct instruction. This includes both the direct admonitions given by regents to political heirs and the teaching provided by officials specifically responsible for the education of crown princes and sons of the nobility.

The *Qunshu zhiyao* preserves the admonitions of Yi Yin to Taijia and the Duke of Zhou to King Cheng from the *Shangshu*. The opening of the *Yixun* 伊訓 passage reads: "After the death of King Tang, Yi Yin composed the *Yixun* to instruct and guide Taijia." Some of the Duke of Zhou's admonitions to King Cheng also remained in the *Qunshu zhiyao*'s canonical excerpts²⁹. Besides these, the *Qunshu zhiyao* also includes records of officials responsible for educating crown princes and sons of the nobility, such as the *Shishi* 師氏, *Baoshi* 保氏, and *Dasiyue* 大司樂 mentioned in the *Zhouli*. However, these descriptions are generally brief and simplified, with greater attention given to the moral influence of their educational roles than to their institutional details.

The second form is indirect exemplification. Rather than addressing the heir directly, this approach uses behavioural models and situational guidance to achieve its educational purpose. The *Liji* chapter "Wenwang shizi" records the conduct of King Wen when he was still crown prince — his reverence, sincerity, and ritual propriety — presenting him as a moral exemplar of how a crown prince should conduct himself as both son and subordinate.³⁰ In addition, some educational guidance was not directed at the heir himself, but was conveyed through the instruction of others in a similar position. The Duke of Zhou's instruction to his son Boqin, for instance, also served to guide King

²⁹ See the volume 2 of the *Qunshu zhiyao*.

³⁰ For the relevant passages from "Wenwang shizi" as preserved in the *Qunshu zhiyao*, see the discussion of ethical education above, including King Wen's thrice-daily visits to his father and King Wu's attendance at King Wen's sickbed.

Cheng indirectly.³¹ Having identified the content and forms of successor education as preserved in the *Qunshu zhiyao*, this essay now turns to the source classics to examine what the anthology chose to omit.

3. The Institutional and Philosophical Framework of Successor Education in the Source Texts

The original classical texts excerpted in the canonical section of the *Qunshu zhiyao* reveal that the education of crown princes and noble descendants was originally embedded within a relatively complete institutional and educational system.

“The (board for) the direction of Music gave all honour to its four subjects of instruction, and arranged the lessons in them, following closely the poems, histories, ceremonies, and music of the former kings, in order to complete its scholars. The spring and autumn were devoted to teaching the ceremonies and music; the winter and summer to the poems and histories. The eldest son of the king and his other sons, the eldest sons of all the feudal princes, the sons, by their wives proper, of the high ministers, Great officers, and officers of the highest grade, and the eminent and select scholars from (all) the states, all repaired (to their instruction), entering the schools according to their years.³²”

This passage describes a structured educational system in which crown princes, noble descendants, and selected talented youths received organised collective instruction according to seasonal curricula centred on poetry, documents, rites, and music. The

³¹ See *Qunshu zhiyao* 群書治要, volume 10, *Kongzi jiayu* 孔子家語, "Zixia wen" 子夏問. Chinese text: 「抗世子法於伯禽，使之與成王居，使成王知父子君臣長幼之義焉。」

³² *Liji* 禮記 (*Book of Rites*), "Wangzhi" 王制 ("Royal Regulations"), trans. By James Legge. Chinese text: 「樂正崇四術，立四教，順先王詩書禮樂以造士。春、秋教以禮樂，冬、夏教以詩書。王大子、王子、群後之天子、卿大夫元士之適子、國之後選，皆造焉。凡入學以齒。」

completeness and systematic nature of this system of successor education can be seen in the following aspects.

3.1 Institutional Completeness and Clear Division of Educational Roles

Within this successor educational system, different offices were assigned distinct educational responsibilities. In the *Liji* 禮記, chapter “Wenwang Shizi” 文王世子, the education of the crown prince was entrusted to the Grand Tutor (*taifu* 太傅), the Assistant Tutor (*shaofu* 少傅), the Guardian (*bao* 保), the Master (*shi* 師), as well as the “Four Aides” (*sifu* 四輔) and the “Three Ducal Ministers” (*sangong* 三公).³³ In the *Zhouli* 周禮, particularly within the sections on the Offices of Earth (*Diguan* 地官) and Spring (*Chunguan* 春官), there are also detailed records concerning the responsibilities of the *Shishi* 師氏, *Baoshi* 保氏, *Yueshi* 樂師 and *Dasiyue* 大司樂 in educating the sons of the nobility.³⁴

3.2 Detailed and Structured Educational Content

The *Zhouli* 周禮 and the *Liji* 禮記 preserve extensive descriptions concerning the specific content and practical arrangements of education for crown princes and noble descendants. These texts record not only what subjects were taught, but also the timing, sequence, instructors, and even the physical locations in which different forms of learning were conducted.³⁵ These materials demonstrate that successor education in

³³ See *Liji* 禮記, “Wenwang Shizi” 文王世子: 「大傅審父子、君臣之道以示之; 少傅奉世子, 以觀大傅之德行而審喻之。大傅在前, 少傅在後; 入則有保, 出則有師, 是以教喻而德成也。師也者, 教之以事而喻諸德者也; 保也者, 慎其身以輔翼之而歸諸道者也。《記》曰: 『虞、夏、商、周, 有師保, 有疑丞。』設四輔及三公。」 James Legge translates this passage as follows: “The Grand tutor and the assistant tutor were appointed for their training, to make them acquainted with the duties of father and son, and of ruler and minister. [...] Under the dynasties of Yu, Xia, Shang, and Zhou, there were the master, the guardian, the Yi, and the Cheng, and there were appointed the four aides and the three ducal ministers.”

³⁴ See *Zhouli* 周禮, “*Diguan*” 地官 and “*Chunguan*” 春官, concerning the responsibilities of the *Shishi* 師氏, *Baoshi* 保氏, and *Dasiyue* 大司樂.

³⁵ For example, in the *Liji* 禮記, “Wenwang Shizi” 文王世子: 「凡學世子及學士, 必時。春夏學干戈, 秋冬學羽龠, 皆於東序。小樂正學干, 大胥贊之。龠師學戈, 龠師丞贊之。胥鼓南。春誦夏弦, 大師詔之。瞽宗秋學禮, 執禮者詔之; 冬讀書, 典書者詔之。禮在瞽宗, 書在上庠。」 James Legge translates this passage as follows:

“In teaching the heir-sons (of the king and feudal princes), and young men (chosen from their aptitude) for 'learning', the subjects were different at different seasons. In spring and summer they were taught the use of the shield and spear; in autumn and winter that of the feather and flute - all in the eastern school. The inferior directors of music

the classical texts was organised through a highly structured pedagogical system with detailed curricular arrangements. For example:

“All six types of music: with the first transformation, they summon feathered creatures and spirits of rivers and lakes; with the second transformation, scaleless aquatic beings and spirits of mountains and forests; with the third transformation, scaled creatures and spirits of hills and elevated land; with the fourth transformation, hairy animals and spirits of mounds and plains; with the fifth transformation, shelled creatures and earth spirits; and with the sixth transformation, symbolic beings and heavenly deities.³⁶”

There are many other similar detailed records concerning ritual and musical education for imperial successors in the original classical texts, yet most of these materials were not retained in the *Qunshu zhiyao*.

3.3 A Coherent Educational Philosophy and Clear Educational Goals

Beyond specific teaching arrangements and curricular details, the original classical texts also present a relatively coherent philosophy of education. The educational philosophy presented in the *Xueji* and the *Great Learning* in the *Book of Rites* is systematic and clearly articulated. The education of crown princes was directly influenced by this broader Confucian educational framework, although it developed certain distinctive features because its intended subjects were future rulers.

As Roger T. Ames has argued, these two texts are best understood as complements: the *Xueji* focuses on the conduct and decorum proper to academic life, while the *Great*

taught the use of the shield aided by the great assistants. The flute masters taught the use of the spear, aided by the subdirectors, while the assistants regulated by the drum (the chanting of) the Nan. In spring they recited (the pieces), and in summer they played on the guitar, being taught by the grand master in the Hall of the Blind. In autumn they learned ceremonies, being instructed by the masters of ceremonies. In winter they read the book of History, being instructed by the guardians of it. Ceremonies were taught in the Hall of the Blind; the book in the upper school.”

³⁶ See *Liji* 禮記, "Wenwang shizi" 文王世子. Chinese text: 「凡六樂者，一變而致羽物及川澤之示，再變而致羸物及山林之示，三變而致鱗物及丘陵之示，四變而致毛物及墳衍之示，五變而致介物及土示，六變而致象物及天神。」

Learning provides a broader vision of education as a transformative process for human experience.³⁷

The *Great Learning* summarises the process and ultimate goal of learning as “cultivating the self, regulating the family, governing the state, and bringing peace to the world,” which closely corresponds to the aims of successor education.

4. Conclusion

Overall, the selections concerning the education of crown princes and noble descendants in the *Qunshu zhiyao* clearly reflect a process of conscious editorial selection.³⁸ The anthology mainly preserves materials related to moral education (*dejiao* 德教), while much of the institutional structure and detailed educational content originally recorded in texts such as the *Liji* 禮記 and the *Zhouli* 周禮 was omitted. These omitted materials include, for example, the specific arrangements of seasonal learning, detailed ritual requirements, and the broader educational system surrounding successor education.

Based on the political purpose and practical orientation of the *Qunshu zhiyao*, two possible explanations may be proposed.

First, the political institutions and official structures of the Tang dynasty were fundamentally different from those of the Zhou dynasty. The cultural of ritual and music (*liyue wenhua* 禮樂文化) were no longer the central force maintaining the political system³⁹, and therefore the detailed requirements of ritual and musical

³⁷ Roger T. Ames, 'On Teaching and Learning (*Xueji* 學記): Setting the Root in Confucian Education', in *Chinese Philosophy on Teaching and Learning: Xueji in the Twenty-First Century*, ed. by Xu Di and Hunter McEwan (Albany: SUNY Press, 2016), p. 24.

³⁸ On the deliberate editorial selectivity and Confucian orientation of the *Qunshu zhiyao*, see Kelly Ngo, *Ordering Tang China: The Political Thought of the Qunshu zhiyao* (Montreal and Kingston: McGill-Queen's University Press, 2025), chapter 1.

³⁹ See Zhang Fan 張帆, *Zhongguo gudai jianshi* 中國古代簡史 (*A Brief History of Ancient China*), 2nd ed. (Beijing: Peking University Press, 2015), p. 29: "From the middle of the Spring and Autumn period onwards, as social hierarchies shifted, the ritual and music culture of the Zhou dynasty gradually disintegrated." By the Tang

education were no longer emphasised. In this sense, the omissions in the *Qunshu zhiyao* reflect an adaptation to changing political structures.

Second, the anthology's continued emphasis on moral education for political heirs suggests that the function and importance of virtue cultivation were understood as timeless and adaptable across different political contexts. Once internalised, moral education could continue to exert a stable and positive influence under various circumstances. This tendency is consistent with the practical orientation of the *Qunshu zhiyao* as a text intended for governance.

dynasty, the political system had changed fundamentally. The Tang operated under the Three Departments and Six Ministries system (*sansheng liubu* 三省六部), in which state affairs were managed through a centralised bureaucratic structure. Ritual and music remained present in Tang court culture, but no longer served as the organising principle of political authority. See Zhang Fan, *Zhongguo gudai jianshi*, pp. 161–163: "The Sui and Tang system of Three Departments and Six Ministries... represented the core of the central administrative structure, through which policy decisions were made and implemented at every level of government."

Bibliography

Liji 禮記 (*Book of Rites*), trans. by James Legge, *The Li Ki*, in *The Sacred Books of the East*, ed. by F. Max Müller, vols 27–28 (Oxford: Clarendon Press, 1885)

Wei Zheng 魏徵 and others, eds, *Qunshu zhiyao* 群書治要, collated by Xiao Xiangjian 蕭祥劍 (Beijing: Tuanjie Press, 2016)

Wei Zheng 魏徵 and others, eds, *Qunshu zhiyao* 群書治要, trans. by Liu Xicheng 劉錫城, *The Governing Principles of Ancient China*, 6 vols (Beijing: World Affairs Press, 2025)

Ames, Roger T., “On Teaching and Learning (*Xueji* 學記): Setting the Root in Confucian Education,” in *Chinese Philosophy on Teaching and Learning: Xueji in the Twenty-First Century*, ed. by Xu Di and Hunter McEwan (Albany: SUNY Press, 2016), pp. 17–34

Ngo, Kelly, “Cultural Memory of Early Tang China in the *Qunshu zhiyao* 群書治要,” *Journal of the European Association for Chinese Studies*, 4 (2023), 199–222

Ngo, Kelly, *Ordering Tang China: The Political Thought of the Qunshu zhiyao* (Montreal and Kingston: McGill-Queen’s University Press, 2025)

Wang, Fan, “Reading for Rule: Emperor Taizong of Tang and *Qunshu zhiyao*,” in *The Edinburgh History of Reading: Early Readers*, ed. by Mary Hammond (Edinburgh: Edinburgh University Press, 2020), pp. 31–53

Zhang Fan 張帆, *Zhongguo gudai jianshi* 中國古代簡史 (*A Brief History of Ancient China*), 2nd edn (Beijing: Peking University Press, 2015)

Appendix :

世子、國子教育文本對照分析表

《群書治要·經部》選錄內容與原典對應上下文
使用说明：左栏为《群书治要》实际选录内容，右栏为原典對應上下文，右欄灰色字為群書治要為選用內容。

一、《禮記·文王世子》

《群書治要》選錄原文	原典對應上下文
【文王为世子部分 — 孝亲侍养】 文王之為世子，朝於王季日三，鷄初鳴而起，衣服至於寢門外。問內豎之御者曰：今日安否，何如，內豎，小臣之屬，掌外內之通令者，御，如今小吏直日也。內豎曰：安，文王乃喜，及日中又至，亦如之，及暮又至，亦如之，其有不安節則內豎以告文王，文王色憂，行不能正履，節，謂居處故事也。履，蹈地也。王季復膳，然後亦復初，食上，必在視寒暖之節，在，察也。食下，問所膳，膳，所食也。然後退，武王帥而行之，帥，循也。文王有疾，武王不脫冠帶而養，言常在側。文王壹飯亦壹飯，文王再飯亦再飯。欲知氣力箴藥所勝。	【《文王世子·文王之為世子》】 文王之為世子，朝於王季，日三。雞初鳴而衣服，至於寢門外，問內豎之御者曰：「今日安否何如？」內豎曰：「安。」文王乃喜。及日中，又至，亦如之。及莫，又至，亦如之。其有不安節，則內豎以告文王，文王色憂，行不能正履。王季腹膳，然後亦復初。食上，必在，視寒暖之節，食下，問所膳；命膳宰曰：「未有原！」應曰：「諾。」然後退。 武王帥而行之，不敢有加焉。文王有疾，武王不脫冠帶而養。文王一飯，亦一飯；文王再飯，亦再飯。旬有二日乃間。
【凡三王教世子部分 — 制度与师职】 凡三王教世子，必以禮樂，樂所以修內也。禮所以修外也。禮樂交錯於中，發形於外，立太傅少傅以養之，養猶教也。言養者積浸成長。太傅審父子君臣之道以示之，為之行其	【《文王世子·周公踐祚》】 凡三王教世子必以禮樂。樂，所以修內也；禮，所以修外也。禮樂交錯於中，發形於外，是故其成也懌，恭敬而溫文。立大傅、少傅以養之，欲其知父子、君臣之道也。大傅審父子、君臣之道以示

禮也。少傅奉世子以觀太傅之德行而審諭之，為之說其義也。太傅在前，少傅在後，謂其在學時也。入則有保，出則有師，謂燕居出入時也。是以教諭而德成也。以有四人維持之。師也者，教之以事而諭諸德者也。保也者，慎其身以輔翼之而歸諸道者也。慎其身者，謹安護之。是故知為人子，然後可以為人父，知為人臣，然後可以為人君，知事人，然後能使人，君之於世子也。親則父也。尊則君也。有父之親，有君之尊，然後兼天下而有之，是故養世子不可不慎也。處君父之位，覽海內之士，而近不能以教其子，則其餘不足觀之也。

之；少傅奉世子，以觀大傅之德行而審諭之。大傅在前，少傅在後；入則有保，出則有師，是以教諭而德成也。師也者，教之以事而喻諸德者也；保也者，慎其身以輔翼之而歸諸道者也。《記》曰：「虞、夏、商、周，有師保，有疑丞。」設四輔及三公。不必備，唯其人。語使能也。君子曰德，德成而教尊，教尊而官正，官正而國治，君之謂也。

仲尼曰：「昔者周公攝政，踐阼而治，抗世子法於伯禽，所以善成王也。聞之曰：為人臣者，殺其身有益於君則為之，況於其身以善其君乎？周公優為之！」是故知為人子，然後可以為人父；知為人臣，然後可以為人君；知事人，然後能使人。成王幼，不能蒞阼，以為世子，則無為也，是故抗世子法於伯禽，使之與成王居，欲令成王之知父子、君臣、長幼之義也。君之於世子也，親則父也，尊則君也。有父之親，有君之尊，然後兼天下而有之。是故，養世子不可不慎也。

【世子齒于學能得三善部分】

行一物而三善皆得者，唯世子而已，其齒於學之謂也。物猶事也。故世子齒於學。國人觀之曰：將君我，而與我齒讓，何也。曰：有父在則禮然，然而眾知父子之道矣。其二曰：將君我，而與我齒讓，何也。曰：有君在則禮然，然而眾知

【《文王世子·周公踐阼》】

行一物而三善皆得者，唯世子而已。其齒於學之謂也。故世子齒於學，國人觀之曰：「將君我而與我齒讓何也？」曰：「有父在則禮然，然而眾知父子之道矣。」其二曰：「將君我而與我齒讓何也？」曰：「有君在則禮然，然而眾著於君臣之義也。」其三曰：「將君我

君臣之義也。其三曰：將君我，而與我齒讓，何也。曰：長長也。然而衆知長幼之節，故父在斯為子，君在斯謂臣，居子與臣之節，所以尊君親親也。故學之為父子焉。學之為君臣焉。學之為長幼焉。學，教也。父子君臣長幼之道得，而國治。語曰：樂正司業，父師司成，一有元良，萬國以貞，世子之謂也。司，主也。一，一人也。元，大也。良，善也。貞，正也。	而與我齒讓何也？」曰：「長長也，然而衆知長幼之節矣。」故父在斯為子，君在斯謂之臣，居子與臣之節，所以尊君親親也。故學之為父子焉，學之為君臣焉，學之為長幼焉，父子、君臣、長幼之道得，而國治。語曰：「樂正司業，父師司成，一有元良，萬國以貞。」世子之謂也。周公踐阼。

二、《周禮·地官》：師氏、保氏

《群書治要》選錄	原典對應上下文
【師氏職責】 師氏掌以美詔王，告王以善道也。文王世子曰：師者，教之以事而諭諸德者也。以三德教國子，一曰至德，以為道本，二曰敏德，以為行本，三曰孝德，以知逆惡也。教三行，一曰孝行，以親父母，二曰友行，以尊賢良，三曰順行，以事師長。德行，外內之稱也。在心為德，施之為行也。至德，中和之德，覆燾持載含容者也。敏德，仁義順時者也。孝德，尊祖愛親，守其所以生者也。孔子曰：武王，周公其達孝矣乎。夫孝，善繼人之志，善述人之事也。	【師氏完整職文】 師氏掌以嫫詔王。以三德教國子：一曰至德，以為道本；二曰敏德，以為行本；三曰孝德，以知逆惡。教三行：一曰孝行，以親父母；二曰友行，以尊賢良；三曰順行，以事師長。居虎門之左，司王朝。掌國中失之事，以教國子弟，凡國之貴游子弟學焉。凡祭祀、賓客、會同、喪紀、軍旅，王舉則從；聽治亦如之。使其屬帥四夷之隸，各以其兵服守王之門外，且蹕。朝在野外，則守內列。
【保氏】 保氏保氏舊無保氏字，補之，養國子以道，乃教之六藝，一曰五禮，二曰	【保氏完整職文】 保氏掌諫王惡，而養國子以道。乃教之六藝：一曰五禮，二曰六樂，

六樂，三曰五射，四曰五馭，五曰六書，六曰九數，乃教之六儀，一曰祭祀之容，二曰賓客之容，三曰朝廷之容，四曰喪紀之容，五曰軍旅之容，六曰車馬之容，養國子以道者，以師氏之德行審諭之，而後教之以藝儀也。五射，白矢，參運，剡注，襄尺，井儀也。五馭，鳴和鑾，逐水曲，過君表，舞交衢，逐禽左也。六書，象形，會意，轉注，指指作處事，假借，諧聲也。九數，方田，粟米，差分，少廣，商功，均輸，贏不足，旁要，方程，今有重差，夕桀，句股也。祭祀之容，穆穆皇皇，賓客之容，嚴恪矜莊，朝廷之容，躋躋躋躋作濟濟蹻蹻，喪紀之容，纍纍顛顛，軍旅之容，暨暨謖謖，車馬之容，匪匪翼翼。	三曰五射，四曰五馭，五曰六書，六曰九數。乃教之六儀：一曰祭祀之容，二曰賓客之容，三曰朝廷之容，四曰喪紀之容，五曰軍旅之容，六曰車馬之容。凡祭祀、賓客、會同、喪紀、軍旅，王舉則從；聽治亦如之。使其屬守王闈。

三、《周禮·春官》：大司樂

《群書治要》選錄	原典對應上下文
【大司樂】 大司樂以樂德教國子，中，和，祗，庸，孝，友，中猶忠也。和，剛柔適也。祗，敬也。庸，有常也。凡日月食，四鎮五岳崩，大傀異灾，諸侯薨，令去樂，四鎮，山之重大者也。謂會稽，沂山，醫無閭，霍山也。五岳，岱，衡，華，嵩，恒也。傀猶怪也。大怪異灾，謂天地奇變，若星辰奔竄，及震裂為害者也。去樂，藏之也。大札，大凶，大灾，大荒，大臣死，凡國之大憂，令弛縣，札，疫癘，凶，凶年也。灾，水火也。弛，釋下之也。凡建國，禁其淫聲，過聲，凶聲，慢聲。淫聲，若鄭衛也。過聲，失哀樂節也。凶聲，亡國之聲，若桑間濮上也。慢聲，惰慢不恭之聲。	【大司樂完整職文】 大司樂掌成均之法，以治建國之學政，而合國之子弟焉。凡有道者、有德者，使教焉；死則以為樂祖，祭於瞽宗。以樂德教國子：中和、只庸、孝友。以樂語教國子：興道、諷誦、言語。以樂舞教國子舞《云門》、《大卷》、《大咸》、《大韶》、《大夏》、《大濩》、《大武》。以六律、六同、五聲、八音、六舞大合樂，以致鬼神示，以和邦國，以諧萬民，以安賓客，以說遠人，以作動物。乃分樂而序之，以祭，以享，以祀。乃奏黃鐘，歌大呂，舞《云門》，以祀天神。乃奏大蕤，歌應鐘，舞《咸池》，以祭地示。乃奏姑洗，歌南呂，舞《大韶》，以祀四望。乃奏

蕤賓，歌函鐘，舞《大夏》，以祭山川。乃奏夷則，歌小呂，舞《大濩》，以享先妣。乃奏無射，歌夾鐘，舞《大武》，以享先祖。凡六樂者，文之以五聲，播之以八音。凡六樂者，一變而致羽物及川澤之示，再變而致裸物及山林之示，三變而致鱗物及丘陵之示，四變而致毛物及墳衍之示，五變而致介物及土示，六變而致象物及天神。凡樂，圜鐘為宮，黃鐘為角，大蕤為徵，姑洗為羽，雷鼓雷鼗，孤竹之管，云和之琴瑟，《云門》之舞；冬日至，於地上之圜丘奏之，若樂六變，則天神皆降，可得而禮矣。凡樂，函鐘為宮，大蕤為角，姑洗為徵，南呂為羽，靈鼓靈鼗，孫竹之管，空桑之琴瑟，《咸池》之舞；夏日至，於澤中之方丘奏之，若樂八變，則地示皆出，可得而禮矣。凡樂，黃鐘為宮，大呂為角，大蕤為徵，應鐘為羽，路鼓路鼗，陰竹之管，龍門之琴瑟，《九德》之歌，《九韶》之舞；於宗廟之中奏之，若樂九變，則人鬼可得而禮矣！凡樂事：大祭祀，宿縣，遂以聲展之。王出入，則令奏《王夏》；尸出入，則令奏《肆夏》；牲出入，則令奏《昭夏》。帥國子而舞。大饗不入牲，其他皆如祭祀。大射，王出入，令奏《王夏》；及射，令奏《騶虞》。詔諸侯以弓矢舞。王大食，三宥，皆令奏鐘鼓。王師大獻，則令奏愷樂。凡日月食，四鎮五岳崩，大傀異災，諸侯

	薨，令去樂。大札、大凶、大災、大臣死，凡國之大憂，令弛縣。凡建國，禁其淫聲、過聲、凶聲、慢聲。大喪，蒞廡樂器；及葬，藏樂器，亦如之。

四、《孔子家語·子夏問》與《論語》

《群書治要》選錄	原典對應上下文
【《論語》】 周公謂魯公，魯公，周公之子伯禽也。 曰：君子不施其親，施，易也。不以他人之親易己之親。不使大臣怨乎不以，以，用也。怨不見聽用也。故舊無大故，則不棄也。無求備於一人。大故，謂惡逆之事也。	【《論語·微子第十八》】 周公謂魯公曰：「君子不施其親，不使大臣怨乎不以。故舊無大故，則不棄也。無求備於一人。」
【群書治要·孔子家語·子夏問】 子夏問於孔子曰：記云，周公相成王，教之以世子之禮，有諸。孔子曰：昔者，成王嗣立，幼，未能蒞祚，周公攝政而治，抗世子之法於伯禽，欲成王之知父子君臣之道，所以善成王也。夫知為人子者，然後可以為人父，知為人臣者，然後可以為人君，知事人者，然後可以使人，是故抗世子法於伯禽，使之	【《孔子家語·子貢問》原段完整版】 子夏問於孔子曰：「《記》云：周公相成王，教之以世子之禮。有諸？」孔子曰：「昔者成王嗣立，幼未能蒞祚。周公攝政而治，抗世子之法於伯禽，欲王之知父子、君臣之道，所以善成王也。夫知為子者，然後可以為父；知為人臣者，然後可以為人君；知事人者，然後可以使人。是故抗世子法伯禽，使成王知父子、君臣、長幼之義焉。

與成王居，使成王知父子君臣長幼之義焉。

凡君之於世子，親則父也，尊則君也。有父之親，有君之尊，然後兼天下而有之，不可不慎也。行一物而善者，唯世子齒於學之謂也。世子齒於學，則國人觀之，曰：『此將君我，而與我齒讓，何也？』曰：『有父在，則禮然。』然而眾知父子之道矣。其二曰：『此將君我，而與我齒讓，何也？』曰：『有臣在，則禮然。』然而眾知君臣之義矣。其三曰：『此將君我，而與我齒讓，何也？』曰：『長長也，則禮然。』然而眾知長幼之節矣。故父在斯為子，君在則為臣。居子與臣之位，所以尊君而親親也。在學，學之為父子焉，學之為君臣焉，學之為長幼焉。父子、君臣、長幼之道得，而後國治。語曰：『樂正司業，父師司成，一有元良，萬國以貞。』世子之謂。聞之曰：為人臣者曰：殺其身有益於君，則為之。況于其身以善其君乎？周公優為之。」