

Confucian Governance

Introduction to Confucius

Historical background

Confucius is celebrated as the great teacher of the Chinese people, yet he did not arise from an uncultured society. While the precise origins of Chinese history remain unclear, evidence confirms China's existence as a distinct civilisation for over five millennia.

According to tradition, the legendary Emperor Fu Xi reigned approximately 2,400 years before Confucius's time (2953–2839 BCE). Following the era of the Three Sovereigns came the rule of the Five Emperors. Chinese culture flourished under the Zhou dynasty, reaching a refined state of development. It was during this peak of Zhou civilisation that Confucius appeared, long after the revered sage-kings—who were seen as both moral guides and political leaders—had passed.

Confucius lived in an age far removed from that of the ancient sage-rulers. By the time King Ping ascended the throne (770 BCE), the Zhou dynasty had weakened, and the emperors of the Eastern Zhou line held little actual authority. The feudal states operated as independent entities, resembling modern European nations. Regional princes vied for dominance, their influence surpassing that of the nominal emperor. By Confucius's era, power within these states had further fragmented, with noble families forming oligarchic governments. In some cases, even their private advisors controlled public affairs, creating a period of instability driven by elite conflicts.

While most people in Confucius's time were not part of the scholarly class, a self-educated middle class had emerged. China's long-standing civilisation had naturally fostered intellectual progress among its populace.

Despite the Eastern Zhou dynasty's political decline, the people's intellectual life expanded. As the emperor's authority waned, the competing states grew more prominent, leading to both diplomatic exchanges and military conflicts. These interactions served as an informal education for many. With power constantly shifting—noble families falling and commoners rising—knowledge spread beyond traditional elites. Crucially, freedom of movement and expression thrived, creating an environment ripe for intellectual growth.

Confucius' life

Life as a teacher

For the greater part of his life, Confucius devoted himself to teaching—imparting moral principles, instructing students, and resolving intellectual inquiries. He developed highly effective pedagogical methods, systematised a comprehensive set of learning principles, established a structured curriculum, proposed influential educational theories, and embodied exemplary teacherly virtues.

Phase 1: Founding His School (Early Years)

Lasting approximately 7–8 years from the establishment of his school until his departure for Qi to seek office. During this period:

- His followers were few but instruction was impactful, earning him growing renown.
- Notable early disciples included:
 - **Yan Lu** (father of Yan Hui), only 6 years his junior.

- **Zilu (仲由)**, 9 years younger, who remained Confucius' lifelong companion.

Phase 2: Expansion (Age 37–55, 515–497 BCE)

Spanning 18 years after returning from Qi to Lu until his tour around the states began:

- Though holding political office for over 4 years, he never ceased teaching.
- Marked the zenith of his educational influence:
 - Refined methods attracted disciples from Qi, Chu, Wei, Jin, Qin, Chen, Wu, and Song.
 - Prominent students like **Yan Hui, Zigong, Ran Qiu, and Zhonggong** joined during this era.
 - Some later accompanied him during his tour; others entered government service.

Phase 3: Final Years (Age 68–73, 484–479 BCE)

After returning to Lu post-tour until his death:

- Despite his official rank, Lu's rulers ignored his counsel, prompting focus on education and compiling classical texts.
- Mentored distinguished pupils like **Zixia, Ziyou, Zizhang, and Zeng Shen**, who later propagated Confucianism.

Education During Tour (497–484 BCE)

Throughout his 14-year tour across states:

- Continued teaching in Wei and Chen during extended stays.
- Travel itself broadened students' perspectives and fortified their resolve—a form of "mobile education."

Legacy

- Taught **3,000 disciples**, with **72** achieving mastery.
- Exemplary students:
 - **Ethics:** Yan Yuan, Min Ziqian, Ran Boniu, Zhonggong.
 - **Eloquence:** Zai Wo, Zigong.
 - **Statesmanship:** Ran You, Zilu.
 - **Classical Scholarship:** Ziyou, Zixia.
- Their contributions were pivotal to Confucianism's institutionalisation.

Teaching Philosophy

Confucius' influence stemmed not only from formal instruction but also from **moral exemplarity**:

- His relentless pursuit of truth, self-cultivation, and benevolent governance inspired disciples.
- Traits like integrity, humility, civic duty, and compassion became pedagogical cornerstones.
- He epitomised "teaching by deeds" (身教), insisting educators embody the virtues they preach.

Political career

Confucius's political career, though not the most significant aspect of his life, demonstrates his practical abilities.

Historical records from *The Record of the Grand Historian* (*Shiji* 史记) indicate that **at the age of 51 (501 BCE)**, Confucius became the **magistrate of Zhongdu**. His governance was highly effective, inspiring neighbouring rulers to emulate his methods. **By 52 (500 BCE)**, he rose to the position of **Minister of the Interior** (*sikong* 司空) and later **Minister of Justice** (*sikou* 司寇). A Qi official, envious of Lu's growing influence under Confucius's leadership, warned his ruler that Lu's ascendancy could disrupt regional stability. In response, the Qi ruler invited the Lu marquis to a diplomatic meeting, intending to take him captive. Confucius attended the meeting and thwarted the scheme through both diplomacy and military deterrence, forcing Qi to apologise and return Lu's previously seized territories.

At 54 (498 BCE), Confucius **consolidated the ruling authority** by dismantling the fortified walls of aristocratic family strongholds. **The following year (497 BCE)**, shortly after assuming the role of **acting prime minister**, he had the notorious agitator Shao Zhengmao executed for endangering public order. Within months, his ethical leadership brought widespread reform to Lu. However, neighbouring states grew concerned that Lu's rapid progress under Confucius might lead to their domination. To undermine his influence, the Qi marquis sent the Lu ruler a lavish gift of 80 dancers and 120 prized horses, intending to corrupt the court. The strategy worked—both the prince and his chief minister became distracted, leading to governmental decline. With his authority diminished, Confucius resigned and began a 14-year journey away from his homeland.

Travelling amongst the states

Confucius's journey across various states was driven by a sense of moral mission. Rather than seeking personal gain, his goal was to create a just and orderly society by shaping governance through ethical leadership. Though deeply devoted to his homeland, his vision extended beyond national borders—he offered his services to seventy-two rulers, even venturing into the culturally distinct state of Chu. Despite his efforts, he never achieved his political aspirations. Many of his contemporaries, disillusioned with the corruption of the era, chose to withdraw from public life and openly mocked Confucius for his persistent engagement with the world.

Item 6, chapter "Weizi", *the Analects* ¹ :

(490 BCE) Chang Zu and Jie Ni were at work in the field together when Confucius passed by them, and sent Zi Lu to inquire about the ford. Chang Zu said, "Who is he that holds the reins in the carriage there?" Zi Lu told him, "It is Kong Qiu.", "Is it not Kong Qiu of Lu?" asked he. "Yes," was the reply, to which the other rejoined, "He knows the ford." Zi Lu then inquired of Jie Ni, who said to him, "Who are you, sir?" He answered, "I am Zhong You." "Are you not the disciple of Kong Qiu of Lu?" asked the other. "I am," replied he, and then Jie Ni said to him, "Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state for you? Rather than follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?" With this, he fell to covering up the seed, and proceeded with his work, without stopping. Zi Lu went and reported their remarks, when the Master observed with a sigh, "It is impossible to associate with birds and beasts, as if they were the same as us. If I associate not with these people - with mankind - with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state."

This was the spirit of Confucius: to love the world, to serve the world and to busy himself restlessly in his mission.

Tip

[Student activity]

1. Read the article *Confucius' Travelling Among the States*

2. Read blog article [Confucius as a Cosmopolitan: Thought and Practice](#) (Georgetown University US-China Dialogue on Global Issues)

Universal love

Item 5, chapter "Yanghuo", *the Analects* ²:

Gongshan Furo was plotting rebellion with the Bi stronghold and summoned Confucius to join him.

Confucius wanted to go.

Zilu was upset and said to Confucius, "So we have nowhere to go—why on earth must we go to this man Gongshan?"

The Master replied, "How could this person who is summoning me be doing so for no reason? If there were someone who would use me, I would give him a 'Zhou of the east.'"

The stories in the previous section (about Confucius and Jie Ni) and above demonstrate that Confucius' love is never limited to those who recognised him, but extends to everyone in the world.

Confucius' Fundamental Concepts

The principle of love (仁)

The Chinese word "benevolence" is written as 仁, which consists of two characters, "man" (人) on the left and "two" (二) on the right. It means that when one thinks of oneself, one also thinks of others.

From item 20, chapter "Zhong Yong" 中庸 (a.k.a The state of equilibrium and harmony), the *Book of Rites* ³:

Benevolence is the characteristic element of humanity. (仁者人也)

So, love, or benevolence, is the inner nature of man - this is the principle of love. If we put it into negative form, anyone who does not conform to the principle of love is not a man. Since benevolence is the inner nature of man, we must understand what such a nature involves.

Inner nature of man

From the Three Character Classics ⁴:

Men at their birth are naturally **good**. (人之初，性本善)

Their natures are much the same; their habits become widely different. (性相近，习相远)

Note

The Three Character Classic is a Chinese classic text. The teachings embody Confucianism and are suitable for teaching young children or for studying the language. The text is written in triplets of characters for easy memorisation. The oral tradition of reciting the classics ensured its popularity and survival through the centuries. The content encompasses elements of Chinese history and the foundation of Confucian morality, particularly filial piety and respect for the elderly. Nowadays, parents still use this classic to teach their young children Chinese characters.

The word "善" (*shan*) means good, virtuous, charitable, and kind. At a broader level, it also means auspicious and advantageous (*ji* 吉) ⁵. In chapter "The Great Treatise I" (*xicishang* 系辞上), *Zhou Book of Changes*, it explains the word 吉 as follows: "Help is given to him from Heaven. There will be good fortune and advantage in every respect. (天佑之，吉无不利也)" ⁶ Therefore, what is auspicious transcends the narrow sense of "good vs bad" but extends to all human affairs. **Since the inner nature of man is characterised by auspiciousness, it**

describes the optimal state of human relations and the human mind; any deviation from such a state is suboptimal, or inauspicious, and is therefore no longer the inner nature of man.

What do human relations and the human mind refer to?

Human relations

There are five human relations (*wulun* 五伦) that govern all relationships between man and another man.

From item 4, chapter "Teng Wen Gong I" (lit. "Duke Wen of Teng I"), *Book of Mencius* ⁷:

This was a subject of anxious solicitude to the sage Shun, and he appointed Xie (Qi) to be the Minister of Instruction, to teach the relations of humanity: how, between **father and son**, there should be **affection**; between **sovereign (or superior) and minister (or subordinate)**, **righteousness**; between **husband and wife**, attention to their **separate functions**; between **old and young**, a proper **order**; and between **friends**, **fidelity**.

From item 20, chapter "Zhong Yong" 中庸 (a.k.a The state of equilibrium and harmony), the *Book of Rites*:

The duties of universal obligation are five...The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends.

Human mind

The Chinese refer to "the optimal state of the human mind" as the "five moral constants" (*wuchang* 五常), namely "benevolence (*ren* 仁), righteousness (*yi* 义), propriety (*li* 礼), wisdom (*zhi* 智), and trust (*xin* 信)". They are the methods to ensure harmony in the five human relations above.

Item 6, chapter "Gaozi I", *Book of Mencius* ⁸:

Mencius said, "From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that the nature is good. If men do what is not good, the blame cannot be imputed to their natural powers. The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration implies the principle of **benevolence**; that of shame and dislike, the principle of **righteousness**; that of reverence and respect, the principle of **propriety**; and that of approving and disapproving, the principle of **knowledge**. Benevolence, righteousness, propriety, and knowledge are not infused into us from without. We are certainly furnished with them. And a different view is simply owing to want of reflection. Hence it is said, 'Seek and you will find them. Neglect and you will lose them.'"

Note

- Although Mencius only mentioned the first four moral constants, "trust" was later added by Minister Dong Zhongshu (179 BCE - 104 BCE) of the Han dynasty, demonstrating it as a basic principle of being a good person.
- James Legge translated the word 智 (*zhi*) as *knowledge*. It can also be understood as *rationality* and *wisdom*.

Also, item 6, chapter "Gongsun Chou I", *Book of Mencius* ⁹:

Mencius said, "All men have a mind which cannot bear to see the sufferings of others. 'The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practised a commiserating government, to rule the kingdom was as easy a matter as to make anything go round in the palm. When I say that all men have a mind which cannot bear to see the sufferings of others, my meaning may be illustrated thus: even nowadays, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing. From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man. **The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.** Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot develop them, they play the thief with themselves, and he who says of his prince that he cannot develop them plays the thief with his prince. Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with."

Tip

[Student activity]

Read "*Traditional Chinese Culture's Contribution to the World*" (Venerable Master Chin Kung, 2016) for more insight into human relations and the human mind.

The principle of reciprocity (恕)

Knowing the principle of love is one thing, practising it is another. To seek the method to practise the principle of love, we must also consult Confucius.

Item 24, chapter "Wei Ling Gong" (lit. "Duke Ling of Wei"), *the Analects* ¹⁰ :

Zi Gong 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."

The Chinese word "reciprocity" is written as 恕, which consists of two characters, with "as if/like" (如) on the top and "heart/mind" (心) at the bottom. The construction of the word is quite self-explanatory, meaning that one considers the situation of others by putting oneself in their shoes. This reflects the last sentence in Confucius' remark.

Note

You may have realised that the explanations of the words 仁 and 恕 are similar. This is indeed the case, showing the unity of love and reciprocity.

Item 30, chapter "Yong Ye", *the Analects* ¹¹ :

Zi Gong said, "Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?" The Master said, "Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yao and Shun were still solicitous about this. Now the man of perfect virtue (the principle of love), wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others. To be able to judge of others by what is nigh in ourselves - this may be called the art of virtue." ¹¹

Junzi Leadership

To understand Confucian governance in more detail, we must begin with one of the most well-known Confucian texts - **The Analects**. What's interesting is that Confucius never wrote *The Analects* himself! It is a collection of sayings and ideas attributed to Confucius, compiled by his disciples after his death.

In terms of the general topic of teaching, *The Analects* has three main themes, namely social philosophy, political philosophy, and education. We can also divide the content along the line of morality and ethics:

Themes of <i>The Analects</i>	
Ren (仁)	This is "Humaneness" — kindness, empathy, and moral character.
Li (礼)	Rites — etiquette, tradition, and social harmony.
Filial Piety (孝)	Respect for family and ancestors.
The <i>Junzi</i> (君子)	The "gentleman" or noble person who leads by virtue.

Since we want to compare the Confucian governance style, a representative oriental governance philosophy, with the Western counterpart introduced earlier, in this part of the course, we will focus on *junzi* leadership.

What is *junzi*?

You may have noticed that I preserve the Chinese word *junzi* in the heading, rather than using its English equivalent, such as gentleman or noble person. This is because *junzi*, a unique Chinese concept, has a connotation encompassing several corresponding words in English.

In my view, one of the best annotations of *junzi* is given by Eric Henry, professor in the Asian Studies department at the University of North Carolina. I will quote it in its entirety as follows ¹² :

In classical Chinese the word ***junzi*** usually denotes **a person of superior moral and intellectual attainment**; in that sense, the *junzi* is regularly contrasted with the *xiaoren* 小人, or "petty person," who is deficient both in judgment and in standards of behaviour. Occasionally, however, *junzi* means only a person occupying a high or commanding position in society, and it is correspondingly possible for *xiaoren* to refer in such instances to a person who does not enjoy such status. Terms such as "superior man" and "noble man" have been used by others to represent *junzi* in the word's usual sense; this translation, however, most often uses "man of quality," as more fully embodying the content of the word, though occasionally "man of discernment" may appear instead of "man of quality" depending on whether the passage in question emphasises the moral or the intellectual qualities of the person thus denoted. When a *junzi* appears in a text as judge or commentator on some affair, "man of discernment" sometimes seems more appropriate than "man of quality." In cases where the word refers merely to social status, neither of the foregoing translations will do; one must then say something like "a person in high position."

Although the meaning of *junzi* is surely multifaceted, for the purpose of our course, it is sufficient to adopt the meaning of "**a person of superior moral attainment**".

Confucian virtue in leadership

Law and punishment vs ethics and propriety

Chapter 2 "Wei Zheng" (lit. "exercising government") of *The Analects* focuses on the way of exercising government functions. However, in Confucius' world, whether it is managing a large organisation (like corporations) or governing a state, there are many generally applicable principles.

Item 3, chapter 2, *The Analects* ¹³:

The Master said, "If the people be led by **laws**, and uniformity sought to be given them by **punishments**, they will try to avoid the punishment, but have **no sense of shame**. If they be led by **virtue**, and uniformity sought to be given them by the **rules of propriety**, they will have the **sense of shame**, and moreover will become good."

What's the problem with disciplining people with punishment? People comply not because they wholeheartedly approve of it, but because they want to avoid the punishment. People may think themselves clever if they manage to exploit the loopholes of laws, hence no sense of shame. Without the sense of shame, they may be tempted to break the law again when the opportunity presents itself. Meanwhile, the creation of new laws is always a few steps behind social development. The law is rigid, whereas virtue, or ethics, is all-encompassing.

How about the rules of propriety? The rules of propriety are about the codes of conduct. Codes of conduct often do not impose the same constraining effect as laws, but the violation of them usually leads to condemnation and accusation by the general public—the source of the sense of shame.

Overall, it can be said that while law and punishment can get instant results, ethical education and rules of propriety are more profound.

Tip

[Student activity]

Suppose we want to instruct a young child to show respect to elders. Is there such a law that punishes the child for being disrespectful? How to motivate the child to nurture respect using ethics?

When dealing with company employees shirking from their duties, which method works better, punishment or ethical education?

Since Confucius advocated for ethical education, does it mean that the law is not needed? If you were a policymaker, how would you make the trade-offs between law/punishment and ethics/propriety? How would you prioritise them?

The condition of effective leadership

Even though ethical education and rules of propriety are more fundamental and long-lasting than law and punishment, the big question is: "Why should people comply with the leaders' instructions in the first place?"

Item 19, chapter 2, *The Analects*:

The Duke Ai [of Lu] asked, saying, "What should be done in order to secure the submission of the people?" Confucius replied, "Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit."

In history, Duke Ai of Lu (r. 494 – 468 BCE) was an unimpressive sovereign who allowed his authority to fall into the hands of powerful ministers. However, he respected Confucius and sought advice from him about governance. *The Analects* records many conversations between them, where Confucius responds to Duke Ai's questions. The above conversation is about how to achieve effective leadership.

Although Duke Ai's question is about people's submission, the principle behind this applies not only to a society of an absolute monarchy, but also to all human organisations.

The key is that, in a corporate setting, the leader must promote the upright persons to managerial positions. An upright person speaks what he means and acts honestly. Meanwhile, the leader does not have to discharge the crooked. Why? It is because frequent personnel turnover may lead to dissension and discord in an organisation. Confucius simply recommends that Duke Ai should place the upright in a senior position above the crooked. In this way, the crooked cannot do mischief. Since people witness the leader's ability to identify and hire the morally superior persons, they assign great credibility to him and are willing to listen to his instructions.

Who is the *junzi* in this scenario? The leader who promotes the upright person to the senior position, or the upright person himself? Both are. The upright person is a *junzi* because he possesses the trustworthiness necessary for the senior role. But the leader is an even greater *junzi*. First, he recognises the importance of promoting based on virtue—an able person without moral principles can threaten the survival of the organisation. Second, he does so without making an enemy of the crooked. Not firing the crooked, the leader can still put them to work—even a crooked person has certain talent. In this way, he can avoid wasting scarce human resources while demonstrating impartiality to the people.

The essence of *junzi* leadership — trust

A leader may have many marvellous plans to be implemented, and he can only succeed in his plan with the support of the people. The people will only support him when they trust him. Therefore, trust is the permission granted by the people to the leader to exercise his executive power. Without this permission, the leader is one without real power, only enjoying an unwarranted reputation. As we have seen in the previous section, the condition of effective leadership is trust. Therefore, trust is essential to leadership, especially for a leader determined to lead as a *junzi*.

Confucius had an interesting remark about the importance of trust.

From item 7, chapter "Yan Yuan", *the Analects* ¹⁴ :

Zi Gong asked about government. The Master 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." Zi Gong 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. Zi Gong 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."

When conditions allow, Confucius believed that the government must satisfy people's economic wants, be able to protect their lives, and earn the people's trust.

Zigong's hypothetical question (although not entirely impossible) is difficult to answer. First, Confucius said military equipment could be foregone, because food is more essential to survival than weapons. But when Confucius was confronted with the tough choice between food and trust, he let go of food: no one can escape death. When a war breaks out, food cannot guarantee survival; during peacetime and economic prosperity, people also eventually die of illness and old age. However, even during a national calamity, the government's integrity can still hold with people's trust. With integrity being upheld, the country can fend off foreign invasion and survive even the worst economic crisis.

If this concept appears too abstract, we can think about the common sense to achieve family prosperity and business operations. A family plagued with domestic dissensions can be ruined, even if it is wealthy. But a harmonious family can be a source of strength and happiness for everyone, even if it is impoverished. Albeit not a guarantee of nobility and prominence, a family like this is unlikely to fall apart. In this case, the concept of trust in the family can manifest in trust amongst family members or in the head of the family. Likewise, when each employee has their own axe to grind, the company will not push forward any cause. In contrast, when everyone is united in solidarity and loyal to the leader or the enterprise's mission, albeit not a guarantee of glory, the enterprise is more likely to weather the storms and survive.

How does a *junzi* leader make a decision?

Tip

[Student activity] — Confucian boardroom simulation:

Suppose you are the CEO of a large public company. Due to the difficult economic situation, you must choose between layoffs (to meet quarterly targets) or pay cuts (to save jobs). You are facing a potential boycott from both investors and laid-off workers. How would a *junzi* leader decide?

Chapters 2 (Wei Zheng) and 12 (Yan Yuan) of *the Analects* focus on the foundation of governance and practical leadership. Read the two chapters and look for clues to help you reach a decision.

Since certain expressions used by James Legge can be old-fashioned, you can also refer to the translation by Roger Ames and Henry Rosemont Jr (1999), *The Analects of Confucius: A Philosophical Translation* ¹⁵ :

[insert Moodle link here]

-
1. [The Analects : Wei Zi - Chinese Text Project](#) ↗
 2. [The Analects : Yang Huo - Chinese Text Project](#) ↗
 3. [Liji : Zhong Yong - Chinese Text Project](#) ↗
 4. [Three Character Classic - Chinese Text Project](#) ↗
 5. [Shuowen Jiezi \[Explaining Simple Graphs and Analysing Compound Characters\] - Chinese Text Project](#) ↗
 6. Item 2, [Book of Changes : Xi Ci I - Chinese Text Project](#) ↗
 7. [Mengzi : Teng Wen Gong I - Chinese Text Project](#) ↗
 8. [Mengzi : Gaozi I - Chinese Text Project](#) ↗
 9. [Mengzi : Gong Sun Chou I - Chinese Text Project](#) ↗
 10. [The Analects : Wei Ling Gong - Chinese Text Project](#) ↗
 11. To be able to take one's inmost self for the judging of others may be called the art of applying the principle of love. ↗
 12. Henry, Eric. "Introduction." *Garden of Eloquence (Shuoyuan)*, University of Washington Press, 2021, pp. 30. ↗
 13. [The Analects : Wei Zheng - Chinese Text Project](#) ↗
 14. [The Analects : Yan Yuan - Chinese Text Project](#) ↗

15. Ames, R. T., & Rosemont Jr, H. (1999). *The Analects of Confucius: A Philosophical Translation*. Ballantine Books. [↗](#)