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A Study of the Chapter Ji Shi of *the Analects of Confucius* Cited in *Qunshu Zhiyao*

I. Introduction

There are 50 volumes of *Qunshu Zhiyao* 群書治要, compiled by Wei Zheng 魏征 of the Tang Dynasty. At the end of the Sui Dynasty and the beginning of the Tang Dynasty, the world was settled. Li Shimin, Emperor Taizong of the Tang Dynasty, wanted to learn from the past and find a way to cure chaos. Emperor Taizong of the Tang Dynasty realized that there were too many books in the past, and some books were also lost and confused due to the war. They should be classified according to the category of books, and the essence of them should be screened out to make a book, which is to order Wei Zheng and other capable ministers to compile a book to assist the present and future emperors in governing the country, that is, the book *Qunshu Zhiyao*. At that time, Wei Zheng led his ministers to compile the *Qunshu Zhiyao*, which was compiled by Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc. Wei Zheng and other ministers' intention was to show people's virtue, prevent people from making mistakes, persuade people to do good, and punish those who do evil. They hoped that the monarch can learn from history and see what should be done by the people who govern the country from the key points in the ancient books. Volume IX of *Qunshu Zhiyao* quotes the *Xiao Jing* 孝經 and *The Analects of Confucius* 論語. Compared with the other classics, the two books are not long, but *Qunshu Zhiyao* cited them abundantly. As the most famous book of Confucianism, *The Analects of Confucius*, I want to know which chapter Wei Zheng would choose the most. What is the content of that chapter, so that these wise people thought it was very important? Through this article, hope readers can understand what part of *the Analects* is necessary for rulers.

II. *The Analects of Confucius* in *Qunshu Zhiyao*

The Analects of Confucius had 20 chapters, and *Qunshu Zhiyao* did not cite only two chapters, Xiang Dang 鄉黨 and Xian Jin 先進. The specific statistics are listed as follows. There were 16 sections and lines in the first chapter Xue Er 學而 and cited 9 sections and lines by *Qunshu Zhiyao*. There were 24 sections and lines in the chapter Wei Zheng 為政, 7 sections and lines were quoted. There were 26 sections and lines in the chapter Ba Yi 八佾, 4 sections and lines were quoted. There were 26 sections and lines in the chapter Li Ren 里仁, 7 sections and lines were quoted. There were 28 sections and lines in the chapter Gong Ye Chang 公冶長, 4 sections and lines were quoted. There were 30 sections and lines in the chapter Yong Ye 雍也, 1 section and line were quoted. There were 38 sections and lines in the chapter Shu Er 述而, 4 sections and lines were quoted. There were 21 sections and lines in the chapter Tai Bo

泰伯, 10 sections and lines were quoted. There were 31 sections and lines in the chapter Zi Han 子罕, 1 section and line were quoted. There were 24 sections and lines in the chapter Yan Yuan 顏淵, 13 sections and lines were quoted. There were 30 sections and lines in the chapter Zi Lu 子路, 19 sections and lines were quoted. There were 44 sections and lines in the chapter Xian Wen 憲問, 7 sections and lines were quoted. There were 42 sections and lines in the chapter Wei Ling Gong 衛靈公, 15 sections and lines were quoted. There were 14 sections and lines in the chapter Ji Shi 季氏, 10 sections and lines were quoted. There were 26 sections and lines in the chapter Yang Huo 陽貨, 7 sections and lines were quoted. There were 11 sections and lines in the chapter Wei Zi 微子, 2 sections and lines were quoted. There were 25 sections and lines in the chapter Zi Zhang 子張, 5 sections and lines were quoted. There were 3 sections and lines in the chapter Yao Yue 堯曰, 2 sections and lines were quoted.¹² When *The Analects of Confucius* is quoted in *Qunshu Zhiyao*, it was likely to quote the whole section and line or extract several sentences from one section and line. However, for the convenience of statistics, the above figures are only used to estimate whether to quote or not and whether to quote the whole chapter is not considered for the time being. Therefore, Xue Er, Yan Yuan, Zi Lu, Ji Shi, and Yao Yue were cited by more than half of them, of which Ji Shi was cited by 71%.

Qunshu Zhiyao was a collection of Canon, History, Philosophy, and Literature. It not only covered the text of the books but also included notes. When *Qunshu Zhiyao* was written in the early Tang Dynasty, all kinds of ancient books and records had different versions and annotations. Generally speaking, only one annotation was taken. However, the annotation of *the Analects of Confucius* was relatively complex. *The Analects of Confucius* had been circulated for a long time, with many annotations. By the time of the Six Dynasties, there had many books of Collected Explanations. He Yan 何晏, Wei Guan 衛瓘, Cui Bao 崔豹, Sun Chuo 孫綽, Jiang Xi 江熙, etc had written the book which collected explanations. The annotations cited in *the Analects of Confucius* in the *Qunshu Zhiyao* were from seven sources, namely Kong Anguo 孔安國, Ma Rong 馬融, Bao Xian 包咸, Zheng Xuan 鄭玄, Wang Su 王肅, Zhou Shenglie 周生烈, and He Yan 何晏.

III. The Cited Research of Chapter Ji Shi

It can be seen from the above that the most cited in *Qunshu Zhiyao* is the chapter Ji Shi 季氏 of *the Analects of Confucius*. In the first section and line is a short story of fewer than 300 words, which recorded the three conversations between Confucius and two disciples Ran You 冉有 and Zi Lu 子路. The reason was that Ji Kangzi 季康子 was the powerful minister of the State of Lu at that time. Confucius hoped that the two students who worked in Ji Kangzi's family could help persuade Ji Kangzi to implement unified, stable, and prosperous Confucian politics in the State of Lu. He did not agree with this action of attacking Zhuan Shi's small country to intensify

¹ *The Analect of Confucius* 論語: [The Analect.s - Chinese Text Project. \(ctext.org\)](http://www.ctext.org), 9 February 2023.

² Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: [群書治要：卷九 - Chinese Text Project. \(ctext.org\)](http://www.ctext.org), 9 February 2023.

contradictions. One of Confucius's sentences expresses his thoughts, "Rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep uniform and fair distribution; that they are not troubled with fears of poverty, but are troubled with fears of want of happiness among the people. 有國有家者，不患寡而患不均，不患貧而患不安。³" *Qunshu Zhiyao* quoted the annotation of Kong Anguo 孔安國 in the Han Dynasty: "Do not worry about the scarcity of land and people, but worry about the fairness and rationality of politics, and worry about the inability to stabilize the people so that the country will be rich. 不患土地人民之寡少，患政治之不均平。憂不能安民耳，民安國富。" Scholars of past dynasties have disputed the *gua* 寡 and *pin* 貧 in this sentence. Some people think that these two words should be transposed, corresponding to the following sentence "If a property can be distributed evenly, there is no so-called poverty, and people will not feel small if they live in harmony with each other, because unity is strength. 均無貧，和無寡。⁴" For example, Dong Zhongshu in the Han Dynasty quoted the words "不患貧而患不均，不患寡而患不安。⁵" in his *Spring and Autumn Fanlu* 春秋繁露. The words *gua* 寡 and *pin* 貧 were to be transposed. Because the character *jun* 均 in the following was as far as one in terms of finance, while the characters *he* 和 and *an* 安 were as far as one in terms of the people's country. Zhu Xi 朱熹 of the Song Dynasty, in his Commentary on *the Analects of Confucius*, said: "The character *gua* 寡 means the people are few. The character *pin* 貧 means the lack of money. The character *jun* 均 means each person has his share. The character *an* 安 means peace between the upper and lower world. Ji wanted to attack and seize the State of Zhuan Yu because he was worried about the small number of land and people, and the domestic political injustice. However, Ji was in power at that time, and the monarch of Lu had no people in his heart, which led to political injustice. The monarch was weak and the ministers were strong, they were feel uneasy. 寡，謂民少。貧，謂財乏。均，謂各得其分。安，謂上下相安。季氏之欲取顓臾，患寡與貧耳。然是時季氏据國，而魯公無民，則不均矣。君弱臣強，互生嫌隙，則不安矣。⁶" Liu Baonan 劉寶楠 of the Qing Dynasty said, "The character *gua* 寡 means most people go into exile. The character *jun* means the salary of the class and the land will be even. 寡者，民多流亡也。均者，言班爵祿、制田裡皆均平也。⁷" Cheng Shude 程樹德 believed that the original text was no problem. Confucius wanted to express the idea that compared with the number of land and people, whether domestic politics is fair and reasonable and whether the social order is stable is the most important.

Later, the *Qunshu Zhiyao* had been quoted from section and line 4 to section and line 12. Of the nine sections and lines, eight were the principles that must be understood to become a gentleman. The fourth section and line described that good

³ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要：卷九：論語：季氏 - Chinese Text Project (ctext.org), 9 February 2023.

⁴ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要：卷九：論語：季氏 - Chinese Text Project (ctext.org), 9 February 2023.

⁵ Gao Shangju 高尚榘 chief editor, *Lunyu Qijie Jilu* 論語歧解輯錄 (Beijing: Zhonghua Book Company, 2011), p.861.

⁶ Gao Shangju 高尚榘 chief editor, *Lunyu Qijie Jilu* 論語歧解輯錄, p.859.

⁷ Gao Shangju 高尚榘 chief editor, *Lunyu Qijie Jilu* 論語歧解輯錄, p.859.

friends have three characteristics, while bad friends also have three characteristics.⁸ The fifth section and line described the three likes that are beneficial to people and the three likes that are not beneficial to people.⁹ The sixth section and line described three mistakes that are easy to make when serving a gentleman.¹⁰ The seventh section and line told that there are three periods when a gentleman needs to be cautious.¹¹ The eighth section and line told that the gentleman was very strict about three things and dare not neglect them, while the villain is the opposite.¹² Section and line 9 introduced four reactions of people to knowledge.¹³ section and line 10 described nine things that a gentleman needs to think carefully.¹⁴ In section and line 11, *Qunshu Zhiyao* only took the first sentence, which was also the focus of the whole section and line. It was to warn people to learn good deeds, and to see evil deeds should be like putting your hands into boiling soup to avoid fear.¹⁵ However, Section and line 12 dealt with the different results of the three characters after their death.¹⁶ The Duke of Jing was a monarch of the state of Qi, which was a big country. There were thousands of military vehicles, one had four horses, and one thousand had four thousand horses. In addition, there were many treasures. It can be seen that he was very rich. As the monarch of a big country, Duke Jing had such power. But on the day of his death, people could not think of any good deeds he can praise. Nobody would think of him and praise him. In contrast, In ancient times, there were two brothers, Boyi and Shuqi. In the age of Confucius, people also praised them. Because Boyi and Shuqi were the two sons of one king of the Yin Dynasty, Boyi was the eldest son, but the father

⁸ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 孔子曰: 益者三友, 損者三友, 友直, 友諒, 友多聞, 益矣。友便辟, 友善柔, 友便佞, 損矣。9 February 2023.

⁹ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 孔子曰: 益者三樂, 損者三樂, 樂節禮樂, 樂道人之善, 樂多賢友, 益矣。樂驕樂, 樂佚遊, 樂宴樂, 損矣。9 February 2023.

¹⁰ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 孔子曰: 侍於君子有三愆, 言未及之而言謂之躁, 言及之而不言謂之隱, 未見顏色而言謂之瞽。9 February 2023.

¹¹ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 孔子曰: 君子有三戒, 少之時, 血氣未定, 戒之在色, 及其壯也。血氣方剛, 戒之在鬥, 及其老也。血氣既衰, 戒之在得。9 February 2023.

¹² Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 孔子曰: 君子有三畏, 畏天命, 畏大人, 畏聖人之言, 小人不知天命而不畏, 狎大人, 侮聖人之言。9 February 2023.

¹³ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 孔子曰: 生而知之者, 上也。學而知之者, 次也。困而學之, 又其次也。困而不學, 民斯為下矣。9 February 2023.

¹⁴ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 孔子曰: 君子有九思, 視思明, 聽思聰, 色思溫, 貌思恭, 言思忠, 事思敬, 疑思問, 忿思難, 見得思義。9 February 2023.

¹⁵ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 孔子曰: 見善如不及, 見不善如探湯。9 February 2023.

¹⁶ Wei Zheng, Yu Shinan 虞世南, Chu Liang 楚良, Xiao Deyan 蕭德言, etc., *Qunshu Zhiyao* 群書治要: 群書治要: 卷九: 論語: 季氏 - Chinese Text Project (ctext.org), 齊景公有馬千駟, 死之日, 民無得而稱焉。伯夷, 叔齊餓於首陽之下, 首陽, 山名, 民到於今稱之, 其斯之謂與。9 February 2023.

meant to let Shuqi succeed to the throne, Boyi saw it, so he left the country. Shuqi also understood his father's intention and his elder brother's meaning. He felt that his successor was sorry for his elder brother, so he also left to find Boyi. The two men left the country, farmed in the mountains, and finally lived in seclusion in Shouyang Mountain. From this little story, we can see that people's heart is the most important thing in the long run. No matter how much wealth there is, there is no way to buy people's hearts. What can remain in people's hearts are those beautiful virtues and stories.

IV. Conclusion

In a word, all the selected articles in the book *Qunshu Zhiyao* were intended to highlight the virtue of human nature, prevent future generations from making mistakes, persuade people to discard evil from good, find out the real way to make people happy from these selected words, and implement benevolent policies from then on. In terms of the selected chapters in *the Analects of Confucius*, such as Ji Shi, Zi Lu, Xue Er and Yan Yuan, their themes are closely related to this. The sections and lines of Ji Shi were based on words of exhortation, which were in line with the function of advising the monarch in *Qunshu Zhiyao*. For example, the two stories mentioned above are the result of the painful experience of some kings and ministers. From Ji's ambition to the end of his family to the fact that the Duke of Qi Jing, although he had a lot of treasures, he did not gain the respect of future generations. We can see that it belongs to the advice. In addition, there are eight other selected chapters in Ji Shi, none of which is about teaching what to like and do not like, what to pay attention to, and who to make friends with, all of which are carefully selected from the heart.

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