

personally responsible, as well as a source of life, support, and even a certain austere comfort. He recognizes that it will not always be given to human beings to understand Heaven's functioning, an insight that shows up in his conversations and observations in a distinctive and often poignant interplay of confidence and resignation. There can be no expectation that the reward for right conduct or punishment for its opposite will be immediately apparent within the lifetime of particular individuals: Heaven's ordinations are apparently expressed within a longer and larger frame. Still, he seems to believe that human beings have a home in the natural order and some assurance of the ultimate significance, and even resonance, of moral action. There is something remarkably subtle about this view and something immensely powerful as well, a subtlety and a power that seem to have inhered as much in the personality as in the ideas of this very worldly teacher.

Selections from the Analects

There are enough differences in the way Confucius' teaching is described in the twenty chapters of the received text of the *Analects* to suggest that there must have been multiple recorders or compilers, and it seems clear that these chapters must have been incorporated into the text at different times. Without attempting to reconstruct the historical strata of the work, we offer the following selections in an order that follows the arrangement of the received text as it has been known over the course of centuries to readers in China and in East Asia as a whole. For a cogent attempt to reconstruct the text chronologically, see Brooks and Brooks, *The Original Analects*. For those who prefer a topical arrangement, the following numbered items in our text may serve as a guide to some of the major themes. (The numbering of passages follows James Legge.)

Learning: 1:1, 1:6, 1:7, 1:8, 1:14, 2:4, 2:15, 5:27, 6:2, 7:2, 7:3, 8:13, 11:6, 14:25, 14:37, 15:3, 15:30, 16:9, 19:6

The noble person (junzi): 1:1, 1:2, 1:8, 1:14, 2:12, 2:14, 4:5, 4:16, 6:16, 9:13, 12:5, 13:3, 13:23, 14:7, 14:29, 14:45, 15:1, 15:18, 16:8, 17:21, 20:3

Filial devotion (xiao): 1:2, 1:6, 1:7, 1:11, 2:5, 2:6, 2:7, 2:21, 4:20, 13:18, 17:9

Humaneness (ren): 1:2, 1:3, 1:6, 3:3, 4:2, 4:5, 4:6, 5:7, 6:5, 6:20, 6:21, 6:28, 7:29, 8:7, 9:1, 9:28, 12:1, 12:2, 12:3, 12:22, 13:19, 14:2, 14:18, 15:8, 15:32, 15:35, 17:6, 19:6

Wealth and poverty, economy, material possessions: 1:5, 1:14, 1:15, 2:7, 4:5, 6:9, 7:15, 8:21, 12:5, 12:7, 13:9, 14:1, 15:1, 16:1

Virtue or moral force (de): 2:1, 2:3, 4:24, 7:3, 7:22, 9:17, 12:19, 14:36, 15:3, 16:1, 17:13

Rites and sacrifices: 2:3, 2:5, 3:3, 3:4, 3:11, 3:12, 3:15, 3:18, 3:19, 4:13, 9:10, 11:25, 12:1, 12:2, 12:5, 13:3, 14:13, 15:1, 17:21, 20:3

Laws and punishments: 2:3, 13:3

Government: 1:5, 2:1, 2:19, 2:21, 3:19, 4:13, 8:18, 11:25, 12:7, 12:11, 12:19, 12:22, 13:3, 13:16, 13:17, 15:4, 15:10, 15:32, 16:1

Heaven, Mandate of Heaven (or Heaven's ordinances): 2:4, 7:22, 8:19, 11:8, 12:5, 14:37, 16:8, 17:19

Friends, friendship: 1:1, 1:4, 1:7, 1:8, 2:21

Reverence: 1:5, 2:7, 13:19, 14:45, 19:1

Rightness, righteousness (*yi*): 4:16, 7:3, 14:13, 19:1

Culture or refinement (*wen*): 1:6, 3:14, 6:16, 7:24, 8:19, 9:5, 9:10, 16:1

The Way (*Dao*): 1:2, 1:14, 1:15, 4:5, 4:15, 6:10, 8:13, 11:23, 12:19, 14:1, 15:28, 18:6

Destiny, fate, allotted span (*ming*): 6:2, 9:1, 11:6, 11:25, 12:2, 12:5, 14:29, 20:3

Words, rectification of names: 1:3, 1:7, 13:3, 16:8, 17:9, 20:3

1:1 The Master said, "To learn, and at due times to practice what one has learned, is that not also a pleasure? To have friends come from afar, is that not also a joy? To go unrecognized, yet without being embittered, is that not also to be a noble person?"

1:2 Master You [You Ruo] said, "Among those who are filial toward their parents and fraternal toward their brothers, those who are inclined to offend against their superiors are few indeed. Among those who are disinclined to offend against their superiors, there have never been any who are yet inclined to create disorder. The noble person concerns himself with the root; when the root is established, the Way is born. Being filial and fraternal — is this not the root of humaneness?"

1:3 The Master said, "Those who are clever in their words and pretentious in their appearance, yet are humane, are few indeed."

1:4 Zengzi⁴ said, "Each day I examine myself on three things: In planning on behalf of others, have I failed to be loyal? When dealing with friends, have I failed to be trustworthy? On receiving what has been transmitted, have I failed to practice it?"

1:5 The Master said, "In ruling a state of a thousand chariots, one is reverent in the handling of affairs and shows himself to be trustworthy. One is economical in expenditures, loves the people, and uses them only at the proper season."

1:6 The Master said, "A young man is to be filial within his family and respectful outside it. He is to be earnest and faithful, overflowing in his love for living beings and intimate with those who are humane. If after such practice he has strength to spare, he may use it in the study of culture."

1:7 Zixia said, "One who esteems the worthy and has little regard for sexual attraction, who in serving his parents is able to summon up his entire strength, who in serving his ruler is able to exert himself with utmost devotion, who in

4. Zengzi was one of the most important of Confucius' followers. He is quoted numerous times in the *Analects* and is Confucius' sole interlocutor in the *Classic of Filial Piety* (see ch. 10).

interacting with friends shows himself trustworthy in his words — though it may be said of him that he has not studied, I would definitely call him learned.”

1:8 The Master said, “If the noble person is not serious,⁵ he will not inspire awe, nor will his learning be sound. One should abide in loyalty and trustworthiness and should have no friends who are not his equal.⁶ If one has faults, one should not be afraid to change.”

1:11 The Master said, “When a person’s father is alive, observe his intentions. After his father is no more, observe his actions. If for three years he does not change his father’s ways, he is worthy to be called filial.”

1:14 The Master said, “The noble person who seeks neither satiety in his food nor comfort in his dwelling, who is diligent in his undertakings and careful in his speech, who goes together with those who possess the Way in order to be corrected by them — he is worthy to be called a lover of learning.”

1:15 Zigong said, “‘Poor yet free from flattery; rich yet free from pride.’ How would that be?” The Master said, “That would do, but is not as good as ‘poor yet finding joy in the Way, rich yet loving the rites.’”

Zigong said, “The Ode says, ‘As with something cut, something filed, something carved, something polished.’⁷ Does this resemble what you were saying?”

The Master said, “With Si [Zigong] one can begin to talk about poetry. Being told what is past, he knows what is to come.”

1:16 The Master said, “One should not grieve that one is unrecognized by others; rather, one should grieve that one fails to recognize others.”

2:1 The Master said, “One who governs through virtue may be compared to the polestar, which occupies its place while the host of other stars pay homage to it.”

2:3 The Master said, “Lead them by means of regulations and keep order among them through punishments, and the people will evade them and will lack any sense of shame.⁸ Lead them through moral force (*de*) and keep order among them through rites (*li*), and they will have a sense of shame and will also correct themselves.”

The following passage might be described as the world’s shortest autobiography, in which Confucius describes, with exquisite brevity, his maturation throughout the course of his life.

2:4 The Master said, “At fifteen, my heart was set upon learning; at thirty, I had become established; at forty, I was no longer perplexed; at fifty, I knew

5. Literally, “heavy” or “weighty.”

6. I.e., in moral terms.

7. Quoting Ode 55, which describes a refined and elegant gentleman.

8. Or, as Arthur Waley interprets it, “self-respect.”

what is ordained by Heaven;⁹ at sixty, I obeyed; at seventy, I could follow my heart's desires without transgressing the line."

2:5 Meng Yi Zi asked about being filial. The Master said, "Let there be no discord." When Fan Chi was driving him, the Master told him, "Mengsun asked me about being filial and I said, 'Let there be no discord.'" Fan Chi said, "What did you mean by that?" The Master said, "When one's parents are alive, one serves them in accordance with the rites; when they are dead, one buries them in accordance with the rites and sacrifices to them in accordance with the rites."

2:6 Meng Wu Bo asked about being filial. The Master said, "One's parents' only concern should be lest one become ill."

2:7 Ziyou asked about filial devotion. The Master said, "Nowadays filial devotion means being able to provide nourishment. But dogs and horses too can provide nourishment. Unless one is reverent, where is the difference?"

2:9 The Master said, "I talk with [Yan] Hui for a whole day, and he does not oppose me. It is as if he were stupid. But when I look into what he does in private after he has withdrawn, he can be considered exemplary. Hui is not stupid."

2:11 The Master said, "One who reanimates the old so as to understand the new may become a teacher."

2:12 The Master said, "The noble person is not a tool."¹⁰

2:14 The Master said, "The noble person is inclusive, not exclusive; the small person is exclusive, not inclusive."

2:15 The Master said, "To learn without thinking is unavailing; to think without learning is dangerous."

2:17 The Master said, "You,¹¹ shall I teach you what knowledge is? When you know something, to know that you know it. When you do not know, to know that you do not know it. This is knowledge."

2:19 Duke Ai¹² asked, "What must be done so as to cause the people to submit?" The Master replied, "Raise up the upright; put them over the crooked: the people will submit. Raise up the crooked; put them over the upright: the people will not submit." [See 12:22]

2:21 Someone said to Confucius, "Why does the Master not take part in government?" The Master said, "What do the *Documents* say about being filial? 'Be filial. Just being filial and friendly toward one's brothers has its effect on government.'¹³ Why should one have to take part in government?"

9. In Chinese, *tianming*, also translated in other contexts as the Mandate of Heaven. See pp. 35–37 (*Classic of Documents*).

10. Unlike a tool, a noble person is thought neither to have just one particular function nor to be merely a tool of others.

11. Zhong You, also known as Zilu, was known especially for his impetuosity.

12. Ruler of the state of Lu, 494–468 B.C.E.

13. *Classic of Documents*, "Jun Chen." Legge, *The Chinese Classics* 3:535.

3:3 The Master said, "If one is human yet not humane — what can one have to do with rites? If one is human yet not humane — what can one have to do with music?"

3:4 Lin Fang asked about what is fundamental in rites. The Master said, "This is indeed a great question. In rites, it is better to be sparing than to be excessive. In mourning, it is better to express grief than to emphasize formalities."

3:11 Someone asked for an explanation of the *di* sacrifice. The Master said, "I do not know. If I knew the explanation it would be as if all-under-Heaven were displayed right here." He pointed to the palm of his hand.

3:12 "Sacrifice as if they were present" means to sacrifice to the spirits as if they were present. The Master said, "If I am not present at the sacrifice, it is as if there were no sacrifice."

3:14 The Master said, "The Zhou surveyed the two dynasties [Xia and Shang]. How refined is its culture! I follow the Zhou."

3:15 When the Master entered the great temple he asked about everything. Someone said, "Who will say that this son of the man of Zou¹⁴ knows about ritual? When he enters the great temple, he asks about everything." The Master heard of it and said, "This is the ritual."

3:18 The Master said, "Serving one's ruler according to the fullness of ritual — people would consider this flattery."

3:19 Duke Ding asked how a ruler should employ his ministers and how ministers should serve their ruler. Confucius replied, "The ruler should employ the ministers according to ritual; the ministers should serve the ruler with loyalty."

4:1 It is humaneness that brings beauty to one's surroundings. Should one not make the choice to abide in humaneness, how could one become known?

4:2 The Master said, "One who is not humane is able neither to abide for long in hardship nor to abide for long in joy. The humane find peace in humaneness; the knowing derive profit from humaneness."

4:5 The Master said, "Wealth and honor are what people desire, but one should not abide in them if it cannot be done in accordance with the Way. Poverty and lowliness are what people dislike, but one should not avoid them if it cannot be done in accordance with the Way. If the noble person rejects humaneness, how can he fulfill that name? The noble person does not abandon humaneness for so much as the space of a meal. Even when hard-pressed he is bound to it, bound to it even in time of danger."

4:6 The Master said, "I have not seen one who loved humaneness, nor one

14. Confucius's father, having served as an official in Zou, was "the man of Zou," making this an indirect and deprecatory reference to Confucius.

who hated inhumanity. One who loved humaneness would value nothing more highly. One who hated inhumanity would be humane so as not to allow inhumanity to affect his person. Is there someone whose strength has for the space of a single day been devoted to humaneness? I have not seen one whose strength was insufficient. It may have happened, but I have not seen it."

4:13 The Master said, "If one can govern a state through rites and yielding, what difficulty is there in this? If one cannot govern through rites and yielding, of what use are the rites?"

4:14 The Master said, "One is not anxious about having no office but is anxious about having the wherewithal to hold office. One is not anxious about not being recognized by others but is anxious about being worthy of recognition."

4:15 The Master said, "Shen! In my Way there is one thing that runs throughout." Zengzi said, "Yes." When the Master had gone out the disciples asked, "What did he mean?" Zengzi said, "The Master's Way is loyalty and reciprocity, that is all."

4:16 The Master said, "The noble person is concerned with rightness; the small person is concerned with profit."

4:20 The Master said, "If for three years one does not alter the ways of one's [deceased] father, one may be called filial."

4:25 The Master said, "Moral force is not solitary; it *will* have neighbors."

5:7 Meng Wu Bo asked whether Zilu was humane. The Master said, "I do not know." He asked again. The Master said, "As for You, he might be employed to manage the military levies in a state of a thousand chariots, but whether he is humane, I do not know." "What about Qiu?" The Master said, "In a town of a thousand households or a family of a hundred chariots, he could be employed as a governor, but whether he is humane I do not know." "What about Chi?" The Master said, "As for Chi, when he puts on his sash and takes his place in court, he might be engaged in conversation with the guests, but whether he is humane I do not know."

5:11 Zigong said, "What I do not want others to do to me, I also want to refrain from doing to others." The Master said, "Zi, this is not something to which you have attained."

5:19 Ji Wenzi thought three times before acting. The Master heard of it and said, "Twice might be enough."

5:27 The Master said, "In a town of ten households, there must certainly be those as loyal and trustworthy as I,¹⁵ but none who care as much about learning as I do."

15. Confucius actually does not use the first-person pronoun but refers to himself by his given name, Qiu.

6:2 Duke Ai asked who among the disciples loved learning. Confucius replied, "There was Yan Hui. He loved learning. He did not transfer his anger, nor did he repeat a mistake. Unfortunately, his allotted span was short, and he died. Now that he is gone I have not heard of one who loves learning."

6:5 The Master said, "As for Hui, he went for three months without his mind's departing from humaneness. As for the others, they might persist for a day or a month, but that is all."

6:9 The Master said, "How excellent was Hui! Having just a single bowl of food and a single ladle of drink, and living in a narrow lane — others could not have endured such hardship, while Hui's joy was unaltered. How excellent was Hui!"

6:10 Ran Qiu said, "It is not that I do not delight in the Master's Way, but my strength is insufficient." The Master said, "Those whose strength is insufficient drop out midway, but now you are setting limits."

6:16 The Master said, "Where substance prevails over refinement, there is the savage; where refinement prevails over substance, there is the scribe; where refinement and substance are symmetrically ordered, there is the noble person."

6:18 The Master said, "Knowing it does not compare with loving it; loving it does not compare with delighting in it."

6:20 Fan Chi asked about wisdom. The Master said, "Devote yourself to what must rightly be done for the people; respect spiritual beings, while keeping at a distance from them. This may be called wisdom." He asked about humaneness. The Master said, "One who is humane first does what is difficult and only thereafter concerns himself with success. This may be called humaneness."

6:21 The Master said, "The wise take joy in water; the humane take joy in mountains. The wise are active; the humane are tranquil. The wise enjoy; the humane endure." [See 9:28]

6:28 Zigong said, "What would you say of someone who broadly benefited the people and was able to help everyone? Could he be called humane?" The Master said, "How would this be a matter of humaneness? Surely he would have to be a sage? Even Yao and Shun were concerned about such things. As for humaneness — you want to establish yourself; then help others to establish themselves. You want to develop yourself; then help others to develop themselves. Being able to recognize oneself in others, one is on the way to being humane."¹⁶

7:1 The Master said, "I transmit but do not create. In believing in and loving the ancients, I dare to compare myself with our old Peng."¹⁷

16. Literally, "The ability to take what is near and grasp the analogy may be called the direction of humaneness."

17. The identity of "our old Peng" is unclear, but he is usually taken to be the Chinese counterpart to Methuselah.

7:2 The Master said, "Knowing it in silence, learning without tiring, instructing others without weariness — which of these may be found in me?"¹⁸

7:3 The Master said, "Virtue (*de*) not being cultivated, learning not being discussed, hearing of rightness without being able to follow it, or of what is not good without being able to change it — these are my sorrows."

7:5 The Master said, "How extreme is my decline! It has been so long since I have dreamed I saw the Duke of Zhou."

7:7 The Master said, "From one who brought only a bundle of dried meat¹⁹ on up, I have never declined to give instruction to anyone."

7:8 The Master said, "To one who is not eager I do not reveal anything, nor do I explain anything to one who is not communicative. If I raise one corner for someone and he cannot come back with the other three, I do not go on."

7:15 The Master said, "Having coarse rice to eat, water to drink, a bent arm for a pillow — joy lies in the midst of this as well. Wealth and honor that are not rightfully gained are to me as floating clouds."

7:18 The Duke of She asked Zilu about Confucius, and Zilu did not answer him. The Master said, "Why did you not simply say, 'This is the sort of person he is: so stirred with devotion that he forgets to eat, so full of joy that he forgets to grieve, unconscious even of the approach of old age'?"

7:19 The Master said, "I am not one who was born with knowledge; I am one who loves the past and is diligent in seeking it."

7:20 These things the Master did not speak about: anomalies, prodigies, disorder, spirits.

7:21 The Master said, "Walking along with three people, my teacher is sure to be among them. I choose what is good in them and follow it and what is not good and change it."

7:22 The Master said, "Heaven has given birth to the virtue (*de*) that is in me. What can Huan Tui²⁰ do to me?"

7:23 The Master said, "You two or three, do you suppose there is something I conceal from you? I have nothing that I conceal, and nothing I do that is not done together with you two or three. This is Qiu."²¹

7:24 There were four things the Master taught: culture, conduct, loyalty, and trustworthiness.²²

18. Interpretations of this passage vary. Confucius is generally understood to be suggesting his strengths, but in a spirit of deep humility.

19. Dried meat, or other food, was offered as a present for teachers. Here it suggests the least one might offer.

20. Confucius, traveling through the feudal state of Song, was set upon by Huan Tui, one of that state's ministers. Though his life was apparently in danger, he allayed the fears of his followers through this affirmation of confidence in the power of Heaven.

21. Referring to himself by his given name.

22. Compare with the list of things the Master reputedly did *not* speak about in 7:20 above.

7:29 The Master said, "Is humaneness far away? If I want to be humane, then humaneness is here."

7:37 The Master was mild and yet strict, dignified and yet not severe, courteous and yet at ease.

8:7 Zengzi said, "The man of service²³ cannot but be broad and resolute. His burden is heavy, and his way is long. Humaneness is the burden that he takes upon himself. Is it not heavy? Only in death does his way come to an end. Is it not long?"

8:13 The Master said, "Earnest and faithful, he loves learning and clings unto death to the good Way. He neither enters a state that is in peril nor dwells in a state that is in disorder. When the Way is present in the world, he appears; when the Way is absent, he hides. When the Way prevails in a state, to be poor and lowly is cause for shame. When the Way is absent in a state, to be rich and honored is cause for shame."²⁴

8:18 The Master said, "Sublime, sublime — Shun and Yu possessing all-under-Heaven as if it were nothing to them."

8:19 The Master said, "Great was Yao as a ruler! How sublime! Heaven alone is great, and Yao alone took it as a model. How boundless! The people could find no name for it. How sublime in the success of his achievements! How brilliant in the signs of his culture and discourse (*wenzhang*)!"

8:21 The Master said, "In Yu I can find no fault. Abstemious in his food and drink, he yet displayed the utmost filial devotion toward spiritual beings. Poorly clad, he yet showed the utmost elegance in his sacrificial robe and headdress. Living in a humble dwelling, he yet exerted all of his strength on the ditches and water channels. In Yu I can find no fault."

There has been much discussion about why, in the following passage, Confucius is said to have spoken "little" about topics on which there are many recorded pronouncements. This is especially true in the case of humaneness, which is discussed at many points in the Analects. While there is no fully convincing answer to this, one possibility is that in many instances when Confucius discusses humaneness, he seems to have been responding to questions from disciples, and then guardedly, preferring to leave the question and its answer open-ended. For him humaneness knew no limit and could not be explicitly defined.

9:1 The Master seldom spoke about profit (*li*) and destiny (*ming*) and humaneness (*ren*).

23. Or officer.

24. Compare with 4:5 above.

9:4 Four things the Master eschewed: he had no preconceptions, no prejudices, no obduracy, and no egotism.

9:5 The Master, being imperiled in Kuang,²⁵ said, "Now that King Wen is no more, does the culture not reside here?²⁶ If Heaven had intended to destroy this culture, later mortals would not have been able to share in it. And if Heaven is not going to destroy this culture, what can the people of Kuang do to me?"

9:7 The Master said, "Have I knowledge? I have *no* knowledge. But if an ordinary fellow asks me a question — as if empty, empty — ²⁷I knock it about from both ends until everything is yielded up."

9:10 Yan Yuan, sighing deeply, said, "I look up to it and it is higher still; I delve into it and it is harder yet. I look for it in front, and suddenly it is behind. The Master skillfully leads a person step by step. He has broadened me with culture and restrained me with ritual. When I wish to give it up, I cannot do so. Having exerted all my ability, it is as if there were something standing up right before me, and though I want to follow it, there is no way to do so."

9:13 The Master wanted to go and live among the Nine Yi.²⁸ Someone said, "They are rude. How can you do that?" The Master said, "Where a noble person dwells, what rudeness can there be?"

9:16 Standing by a stream, the Master said, "Passing on like this, it never ceases, night or day."

9:17 The Master said, "I have never seen anyone who loved virtue (*de*) as much as he loved beauty (*se*)."

9:25 The Master said, "The Three Armies can be deprived of their commander, but even a common person cannot be deprived of his will."

9:28 The Master said, "The wise have no doubts; the humane have no sorrows; the courageous have no fears."

11:3 The Master said, "[Yan] Hui was of no help to me. Nothing I said failed to delight him."

11:6 Ji Kang Zi asked which of the disciples loved to learn. Confucius replied, "There was Yan Hui. He loved to learn, but unfortunately his allotted span (*ming*) was short, and he died. Now there is no one."²⁹

11:8 When Yan Yuan died, the Master said, "Alas, Heaven is destroying me! Heaven is destroying me!"

25. The most frequently encountered explanation is that Kuang was a border town variously controlled by several feudal states. There Confucius was mistaken for someone who had previously made trouble in the town and was attacked in a case of mistaken identity.

26. That is, in himself.

27. It is unclear whether the description "as if empty, empty" refers to the person who asks the question or the one who answers it.

28. The Nine were tribes living in the east.

29. Compare with 6:2 above.

11:11 Jilu asked about serving spiritual beings. The Master said, "Before you have learned to serve human beings, how can you serve spirits?" "I venture to ask about death." "When you do not yet know life, how can you know about death?"

11:23 Ji Ziran asked whether Zhong You [Zilu] and Ran Qiu could be called great ministers. The Master said, "I thought you were going to ask a different question, but you ask about You and Qiu. One who is called a great minister serves his ruler according to the Way. When he cannot do so, he quits. Now You and Qiu may be called ordinary ministers." "Then this means that they will always follow him?" The Master said, "If it were a matter of slaying father or ruler, they would not follow."

11:25 Zilu, Zeng Xi, Ran You, and Gongxi Hua were seated in attendance. The Master said, "Never mind that I am a day older than you.³⁰ Often you say, 'I am not recognized.' If you were to be recognized, what would you do?" Zilu hastily replied, "In a state of a thousand chariots, hemmed in by great states, beset by invading armies, and afflicted by famine — You,³¹ if allowed to govern for the space of three years, could cause the people to have courage and to know their direction." The Master smiled.

"Qiu, what about you?" He replied, "In a state of sixty or seventy *li*³² square, or even fifty or sixty — Qiu,³³ if allowed to govern for three years, could enable the people to have a sufficient livelihood. As for ritual and music, however, I should have to wait for a noble person."

"Chi,³⁴ what about you?" He replied, "I do not say that I am capable of this, yet I should like to learn it. At ceremonies in the ancestral temple and at the audiences of the lords at court, I should like, dressed in the dark robe and black cap, to serve as a minor assistant."

"Dian,³⁵ what about you?" As he paused in his playing the *qin*³⁶ and put the instrument aside, he replied, "My wish differs from what these three have chosen." The Master said, "What harm is there in that? Each may speak his wish." He said, "At the end of spring, when the spring clothes have been made, I should like to go with five or six youths who have assumed the cap, and with six or seven young boys, to bathe in the River Yi, to enjoy the breeze among the rain altars, and to return home singing." The Master sighed deeply and said, "I am with Dian."

30. Confucius, while acknowledging indirectly that his disciples respect him in part because of his age, tries to ease their sense of restraint and to encourage them to speak openly.

31. Referring to himself.

32. A *li* is equal to about one-third of a mile.

33. Referring to himself.

34. Referring to Gongxi Hua.

35. Referring to Zeng Xi or Zeng Dian.

36. A five-stringed musical instrument, such as a zither.

When the other three went out Zeng Xi remained behind and said, "What did you think of the words of the others?" The Master said, "Each one spoke his wish, that is all." "Why did the Master smile at You?" "One governs a state through ritual, and his words reflected no sense of yielding. This is why I smiled." "Was it not a state that Qiu wanted for himself?" "Yes, could one ever see a territory of sixty or seventy *li*, or of fifty or sixty *li*, that was not a state?" "And was it not a state that Chi wanted for himself?" "Yes, is there anyone besides the lords who frequent the ancestral temple and the audiences at court? If Chi were to play a minor role, who would play a major one?"

12:1 Yan Yuan asked about humaneness. The Master said, "Through mastering oneself and returning to ritual one becomes humane. If for a single day one can master oneself and return to ritual, the whole world will return to humaneness. Does the practice of humaneness come from oneself or from others?" Yan Yuan said, "May I ask about the specifics of this?" The Master said, "Look at nothing contrary to ritual; listen to nothing contrary to ritual; say nothing contrary to ritual; do nothing contrary to ritual." Yan Yuan said, "Though unintelligent, Hui³⁷ requests leave to put these words into practice."

12:2 Zhonggong [Ran Yong] asked about humaneness. The Master said, "When going abroad, treat everyone as if you were receiving a great guest; when employing the people, do so as if assisting in a great sacrifice. What you do not want for yourself, do not do to others. There should be no resentment in the state, and no resentment in the family." Zhonggong said, "Though unintelligent, Yong requests leave to put these words into practice."

12:3 Sima Niu asked about humaneness. The Master said, "The humane person is cautious in his speech."³⁸ Sima Niu said, "Cautious of speech! Is this what you mean by humaneness?" The Master said, "When doing it is so difficult, how can one be without caution in speaking about it?"

12:5 Sima Niu, grievingly, said, "Other men all have brothers; I alone have none."³⁹ Zixia said, "Shang⁴⁰ has heard this: Death and life are ordained; wealth and honor depend on Heaven. If the noble person is reverent, unfailingly courteous toward others, and observant of the rites, then all within the four seas are his brothers. Why should he be distressed at having no brothers?"

12:7 Zigong asked about government. The Master said, "Sufficient food, sufficient military force, the confidence of the people." Zigong said, "If one had, unavoidably, to dispense with one of these three, which of them should

37. Referring to himself.

38. There is a pun here, humaneness (*ren*) being a homophone of "cautious" (*ren*). The two are written with different Chinese characters.

39. It was not that he actually had no brothers but that he was worried about his elder brother, Huan Tui, who was an enemy of Confucius. See 7:22 above.

40. Referring to himself.

go first?" The Master said, "Get rid of the military." Zigong said, "If one had, unavoidably, to dispense with one of the remaining two, which should go first?" The Master said, "Dispense with the food. Since ancient times there has always been death, but without confidence a people cannot stand."

12:11 Duke Jing of Qi asked Confucius about government. Confucius replied, "Let the ruler be a ruler; the minister, a minister; the father, a father; the son, a son." "Excellent," said the duke. "Truly, if the ruler is not a ruler, the subject is not a subject, the father is not a father, and the son is not a son, though I have grain, will I get to eat it?"

12:19 Ji Kang Zi asked Confucius about government, saying, "How would it be if one killed those who do not possess the Way in order to benefit those who do possess it?" Confucius replied, "Sir, in conducting your government, why use killing? If you, sir, want goodness, the people will be good. The virtue of the noble person is like the wind, and the virtue of small people is like grass. When the wind blows over the grass, the grass must bend."

12:22 Fan Chi asked about humaneness. The Master said, "It is loving people." He asked about wisdom. The Master said, "It is knowing people." When Fan Chi did not understand, the Master said, "Raise up the upright, put them over the crooked, and you should be able to cause the crooked to become upright."

After Fan Chi had withdrawn, he saw Zixia and said, "A while ago I went to see the Master and asked him about wisdom. The Master said, 'Raise up the upright, put them over the crooked, and you should be able to cause the crooked to become upright.' What did he mean?" Zixia said, "How rich this saying is! When Shun possessed all-under-Heaven, he selected from among the people as a whole and employed Gao Yao, which caused all who were not humane to go far away. When Tang possessed all-under-Heaven, he selected from among the people as a whole and employed Yi Yin, which caused all who were not humane to go far away."

13:3 Zilu said, "The ruler of Wei has been waiting for the Master to administer his government. What should come first?" The Master said, "What is necessary is the rectification of names." Zilu said, "Could this be so? The Master is wide of the mark. Why should there be this rectification?" The Master said, "How uncultivated, You! In regard to what he does not know, the noble person is cautiously reserved. If names are not rectified, then language will not be appropriate, and if language is not appropriate, affairs will not be successfully carried out. If affairs are not successfully carried out, rites and music will not flourish, and if rites and music do not flourish, punishments will not hit the mark. If punishments do not hit the mark, the people will have nowhere to put hand or foot. Therefore the names used by the noble person must be appropriate for speech, and his speech must be appropriate for action. In regard to language, the noble person allows no carelessness, that is all."

13:6 The Master said, "If one is correct in one's person, things will be ac-

complished without one's issuing orders. If one is not correct in one's person, although one gives orders, they will not be followed."

13:9 When the Master went to Wei, Ran You served as his driver. The Master said, "How numerous the people are!" Ran You said, "Since they are already numerous, what more should be done for them?" He said, "Enrich them." Ran You said, "And when they have been enriched, what more can be done for them?" He replied, "Teach them."

13:16 The Duke of She asked about government. The Master said, "Those who are nearby should be pleased, and those who are far off should be attracted."

13:17 Having become prefect of Qufu, Zixia inquired about government. The Master said, "Do not desire quick results, nor look for small advantages. If one desires quick results, one will not succeed, and if one looks for small advantages, great affairs will not be brought to completion."

13:18 The Duke of She told Confucius, "In our part of the country there is one Upright Gong. His father stole a sheep, and the son bore witness against him." Confucius said, "In our part of the country, the upright are different from that. A father is sheltered by his son, and a son is sheltered by his father. Uprightness lies in this."

13:19 Fan Chi asked about humaneness. The Master said, "In private life, courtesy; in the conduct of affairs, reverence; in relations with others, loyalty. Even if one is among the Yi and the Di this should not be set aside."

13:21 The Master said, "Since I cannot get those who follow the middle way to associate with, I must accept the madly ardent and the cautiously restrained. The madly ardent go forward and seize their opportunities, while the cautiously restrained have things that they will not do."

13:23 The Master said, "The noble person is conciliatory but not conformist; the small person is conformist but not conciliatory."

13:29 The Master said, "When a good man has taught the common people for seven years, they should be ready to be employed in war."

13:30 The Master said, "To lead the people to war without having taught them is to throw them away."

14:1 [Yuan] Xian asked about shame. The Master said, "When the Way exists in a state, to be thinking mainly of one's salary; when the Way does not exist in a state, to be thinking mainly of one's salary — this is shameful."

14:2 "Relinquishing arrogance, boasting, resentment, and covetousness may be considered to be humaneness."⁴¹ The Master said, "This may be considered doing what is difficult, but whether it can be considered humaneness, I do not know."

41. Presumably a statement by Yuan Xian, the questioner in the preceding paragraph.

14:7 The Master said, "It may happen that the noble person is not humane, but never that the small person is humane."

14:13 Zilu inquired about the complete man. The Master said, "Were one as knowledgeable as Zang Wuzhong, as free from desire as Gongchuo, as courageous as Zhuang Zi of Bian, as accomplished as Ran Qiu, and also refined through rites and music, he could indeed be called a complete man." Then he said, "In the present day what need is there for a complete man to be like this? If, seeing the prospect of gain, he thinks of rightness; confronting danger, he is prepared to sacrifice his life; faced with an old agreement, he does not forget what he always said — he too can be considered a complete man."

14:18 Zigong said, "Surely Guan Zhong⁴² was not humane?" When Duke Huan killed his brother, Jiu, Guan Zhong was unable to die with Jiu and even became prime minister to Duke Huan." The Master said, "Guan Zhong became prime minister to Duke Huan and made him hegemon among the lords, uniting and reforming all-under-Heaven. Down to the present day the common people continue to receive benefits from this. Had it not been for Guan Zhong we would be wearing our hair unbound and folding our robes to the left.⁴³ How can this be compared to the ordinary fidelity of the common man and woman who might commit suicide in a ditch without anyone's knowing of it?"

14:23 Zilu asked how to serve a ruler. The Master said, "You may not deceive him, but you may stand up to him."

14:25 The Master said, "In ancient times learning was for the sake of oneself, whereas now learning is for the sake of others."⁴⁴

14:29 The noble person is ashamed if his words exceed his actions.

14:36 Someone said, "What do you think of the saying, 'Respond to injury with virtue (*de*)'?" The Master said, "How then will you respond to virtue? Respond to injury with uprightness and to virtue with virtue."

14:37 The Master said, "There is no one who knows me." Zigong said, "How could it be that no one knows you?" The Master said, "I bear neither a grievance against Heaven nor a grudge against men. And as learning here below penetrates to what is above, it must be Heaven that knows me!"

14:41 Zilu was lodging for the night at the Stone Gate. The gatekeeper asked where he came from. Zilu said, "From the Kong family." The gatekeeper said, "Isn't that the one who, although knowing it's no use, keeps working anyway?"

14:45 Zilu asked about the noble person. The Master said, "He cultivates

42. Guan Zhong was a Legalist minister famous for his service to the hegemon, Duke Huan of Qi. Some of the statements attributed to Confucius in the *Analects* are critical of Guan Zhong, and others, like the one that follows here, are laudatory, perhaps suggesting different views among the compilers of the text.

43. In the style common among the non-Chinese tribes.

44. I.e., in order to gain their approval rather than for the full development of the self.

himself with reverence." "Is that all there is to it?" "He cultivates himself in order to bring peace to others." "Is that all there is to it?" The Master said, "He cultivates himself so as to give peace to all the people. Cultivating oneself so as to give peace to all the people — Yao and Shun were also anxious about this."

15:1 Duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard about sacrificial vessels but have learned nothing about the deployment of troops." The next day he made his departure.

When he was in Chen, the provisions ran out and his followers were sick, so that none were able to rise. Zilu, appearing aggrieved, said, "Does the noble person also suffer such poverty?" The Master said, "The noble person indeed suffers poverty, but when it afflicts the small man he is swept away."

15:2 The Master said, "Zi, do you think of me as one who learns many things and remembers them all?" He replied, "Yes. But perhaps this is not so?" The Master said, "It is not. With me there is the one that runs throughout it all."⁴⁵

15:3 The Master said, "You, those who understand virtue (*de*) are few indeed."

15:4 The Master said, "As for governing through nonassertion (*wu-wei*), was not Shun an example of this? What did he do? All he did was make himself reverent and face south⁴⁶ in a correct posture, that is all."

15:8 The Master said, "It does not happen that the dedicated officer and the humane person seek life if it means harming their humaneness. It does happen that they sacrifice their lives so as to complete their humaneness."

15:10 Yan Yuan asked about governing a state. The Master said, "Follow the calendar of the Xia, ride in the carriage of the Yin, wear the ceremonial cap of the Zhou. As for music, let it be the *shao* and the *wu*.⁴⁷ Banish the Zheng songs; stay away from artful talkers. The Zheng songs are licentious; artful talkers are dangerous."

15:11 The Master said, "A person who has no regard for what is distant will surely encounter sorrow close by."

15:18 The Master said, "The noble person is anxious about his own lack of ability, not about the failure of others to recognize him."

15:23 Zigong asked, "Is there one word that one can act upon throughout

45. This is sometimes translated as "With me, there is one thread that runs right through it." The image conveyed by the verb *guan* is that of cowrie shells threaded on a single string.

46. The position of the ruler is to face south.

47. The *shao* music is associated with the sage king Shun, who, having been selected by Yao as his successor, came to rule upon Yao's abdication. The *wu* music is associated with King Wu, who, completing the conquest begun by his father, King Wen, came to rule through military force. In *Analects* 3:25 Confucius is quoted as saying that the *shao* music is perfectly beautiful and perfectly good, while the *wu* music is perfectly beautiful but not perfectly good.

the course of one's life?" The Master said, "Reciprocity (*shu*) — what you would not want for yourself, do not do to others."

15:27 The Master said, "When all of the people dislike a man, it is necessary to investigate the situation; when all of the people like a man, it is necessary to investigate the situation."

15:28 The Master said, "A human being can enlarge the Way, but the Way cannot enlarge a human being."

15:30 The Master said, "I have spent an entire day without eating, and an entire night without sleeping, so as to think. It was of no use. It is better to learn."

15:32 The Master said, "When a person's knowledge is sufficient to attain it, but his humaneness does not allow him to hold on to it, he may get it but will inevitably lose it again. When his knowledge is sufficient to attain it, and his humaneness allows him to hold on to it, but yet he cannot govern with dignity, the people will not respect him. If his knowledge is sufficient to attain, and his humaneness allows him to hold on to it, and he governs with dignity yet does not act in accordance with the rites, it will still not be good."

15:35 The Master said, "In the matter of humaneness, one should not defer even to one's teacher."

15:38 The Master said, "In education there should be no class distinctions."

16:1 The head of the Ji family was about to attack Zhuanyu.⁴⁸ Ran You and Jilu⁴⁹ saw Confucius and said, "The Ji family is about to become involved⁵⁰ with Zhuanyu." Confucius said, "Qiu [Ran You], are you not at fault here? Now Zhuanyu was made by the former kings⁵¹ to preside over eastern Meng mountain. Moreover, it is within the state [of Lu], and its ruler is minister to the altars of land and grain. How can it be attacked?"

Ran You said, "Our master wants it. Neither of us two ministers wants it." Confucius said, "Qiu, Zhou Ren had a saying, 'When one has strength to display, let him join the ranks; when he is unable to do so, let him quit.' Of what use are those assistants who do not sustain one when he is in peril nor support him when he falls? Besides, what you have said is wrong. If the tiger or the rhinoceros escapes from its cage, or a piece of tortoiseshell or jade is damaged in its box, whose fault is that?"

Ran You said, "But now Zhuanyu is strong, and close to Bi, and if it is not taken now, it is sure to become a source of trouble for his sons and grandsons

48. Zhuanyu was a small "attached" state or dependency within the state of Lu that had been assigned by the Zhou house the responsibility of sacrificing to the eastern Meng mountain. It was about to be attacked by the head of the Ji family, one of the ruling families of Lu.

49. Also known as Zilu.

50. Here, a euphemism for an attack.

51. Referring to the Zhou rulers.

in later generations.” Confucius said, “Qiu, the noble person is offended when someone denies that he wants something but yet insists on making a case for it.⁵² Qiu⁵³ has heard that the rulers of states and the heads of families ‘worry not that the population is sparse but that it is unevenly distributed; worry not that the people are poor but that they are not at peace.’ For when there is even distribution, there will be no poverty; when there is harmony, there will be no sparseness of population; when there is peace, there will be no upheaval. Thus it is. Therefore when those who are far off do not submit, one cultivates one’s culture and virtue so as to attract them, and when they have been attracted, one brings them peace. Now You and Qiu are assisting a ruler who finds that the people who are far off are not submissive, nor is he able to attract them. His own territory is divided and disintegrating, disunited and disrupted. He cannot preserve it, yet he is planning to wield shield and dagger axe within the state. I fear that the trouble of the Jisun lies not in Zhuanyu but within the screen of their own court.”

16:8 Confucius said, “The noble person has three objects of awe: he is in awe of the ordinances of Heaven (*tianming*);⁵⁴ he is in awe of the great man; and he is in awe of the words of the sage. The small man, not knowing the ordinances of Heaven, is not in awe of them; he is disrespectful toward great men; and he ridicules the words of the sages.”

16:9 Confucius said, “Those who are born knowing it are of the highest kind; the next are those who come to know it through study; and then those who learn through painful exertion. Finally there are those who, despite painful exertion, do not learn; these are the lowest among the people.”

17:2 The Master said, “By nature close together; through practice set apart.”⁵⁵

17:3 The Master said, “It is only those whose knowledge places them in the highest category or whose ignorance places them in the lowest category who do not change.”

17:6 Zizhang asked Confucius about humaneness. Confucius said, “One who could carry out the five everywhere under Heaven would be humane.” “I beg to ask what they are.” “Respect, liberality, trustworthiness, earnestness, and kindness. If you are respectful, you will have no regret; if you are liberal, you will win the multitude; if you are trustworthy, you will be trusted; if you are

52. The suggestion seems to be that Ran You and Zilu actually support the war policy, at least tacitly, while claiming that the responsibility lies with the ruler whom they serve.

53. The Chinese character is different; here Confucius is referring to himself.

54. Also translated as the “Mandate of Heaven.”

55. This simple observation attributed to Confucius was agreed upon as the essential truth with regard to human nature and racial difference by a group of international experts in the UNESCO “Statement on Race” published in July 1950.

earnest, you will be effective; if you are kind, you will be able to influence others."

17:9 The Master said, "Little ones, why does none of you study the Odes? The Odes may be used for stimulation, for contemplation, and for sociability. Through them you are able to express your grievances. At home they may be used to serve your parents and, abroad, to serve your ruler. Through them you may gain broad acquaintance with the names of birds and animals, plants and trees."

17:13 The Master said, "The village paragon is the thief of virtue."

17:19 The Master said, "I would prefer not to speak." Zigong said, "If the Master did not speak, then what would we disciples have to record?" The Master said, "Does Heaven speak? The four seasons follow their course, and the hundred creatures are born. What speaking does Heaven do?"

17:21 Zai Wo inquired about the three years of mourning,⁵⁶ saying that one year was quite long enough. "If for three years the noble person does not perform the rites, the rites must fall into neglect. If for three years he does not perform music, music will fall into ruin. The old grain will have been exhausted; the new grain will have sprung up. Fresh drilling will have brought into being new fire. A year is enough." The Master said, "If you were to eat good food and wear fine clothing, would you feel at ease?" "I would feel at ease." "If you would be at ease, then do it. But the noble person, throughout the period of mourning, derives no pleasure from the food that he eats, no joy from the music that he hears, and no comfort from his dwelling. Thus he does not do it. But now you would feel at ease, and so you may do it." After Wo went out the Master said, "How inhuman⁵⁷ Yu [Zai Wo] is! Only when a child is three years old does it leave its parents' arms. The three years' mourning is the universal mourning everywhere under Heaven. And Yu — was he not the darling of his father and mother for three years?"

17:25 Women and servants are most difficult to nurture. If one is close to them, they lose their reserve, while if one is distant, they feel resentful.

18:6 Chang Ju and Jie Ni were working together tilling the fields. Confucius passed by them and sent Zilu to inquire about the ford. Chang Ju said, "Who is it who is holding the reins in the carriage?" Zilu said, "It is Kong Qiu." "Would that be Kong Qiu of Lu?" "It would." "In that case he already knows where the ford is."

Zilu then inquired of Jie Ni. Jie Ni said, "Who are you, sir?" "Zhong You." "The follower of Kong Qiu of Lu?" "Yes." "A rushing torrent — such is the world.

56. This passage implies that the ritual prescription for mourning for parents specified a period of three years, or, more precisely, twenty-five months — one month into the third year.

57. Literally, "not humane."

And who can change it? Rather than follow a scholar who withdraws from particular men, would it not be better to follow one who withdraws from the world?" He went on covering seed without stopping.

Zilu went and told the Master, who sighed and said, "I cannot herd together with the birds and beasts. If I do not walk together with other human beings, with whom shall I associate? If the Way prevailed in the world, [I] Qiu would not be trying to change it."

19:1 Zizhang said, "The scholar who, perceiving danger, is prepared to sacrifice his life;⁵⁸ who, seeing the possibility for gain, thinks of rightness; who, in sacrificing, thinks of reverence; who, in mourning, thinks of grief; is worthy of approval."

19:6 Zixia said, "In broadly learning, in being genuinely dedicated, in earnestly inquiring, in reflecting on things at hand — humaneness lies right here."

20:3 The Master said, "Without knowing what is ordained [by Heaven], one has no way to become a noble person. Without knowing the rites, one has no way to take one's stand. Without knowing words, one has no way to know other people."

[— IB]

58. Literally, "to fulfill the ordinance (of Heaven)."