

論語

Lún Yǔ

The Analects [of Confucius]

aka The Confucian Analects
Discourses or Conversations

Two English Translations

Both in public domain

1. *James Legge (1893) via Chinese Text Project in BOLD*
2. *Robert Eno (2015) open access (Univ. of Indiana)*

Assembled by:

Jim Cleaver LAc.

A Companion to My Translation Workbook

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• Chapter titles are usually derived from the first two or three characters of each chapter. Chapters 11-20 titles are all names (of people), usually a student of Master Kong (Confucius).

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The Analects of Confucius (Chapters 1–20)

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Kongfuzi gets Latinized as **Confucius**. His surname is Kong, **fu** means ‘teacher’ and **zi** means ‘master’, or turned around its ‘master-teacher Kong’, or simply Master Kong. Throughout the text, anytime it just says **Master**, as in The Master said (see the first sentence) it means Confucius.

Yue means ‘to speak or say’ which gets Chinglized into “Confucius say” in fortune cookies and such, but he is still The Master.

None of this was written by Confucius, but rather by his students after his death, so it is a recollection of things he said and discussed, but lest you think it amounts to random recall, people/students at that time had great memories and memorized things diligently, moreover, some of them were actually writing things down when or shortly after he spoke them and notes were compared and compiled later.

A junzi, literally a ruler’s son, a nobleman’s son, in this context means a noble person, an exemplary person and this was the purpose of Confucius and his students – aspiring to and training to be a **junzi**. This is also a key term in the Confucian reading of the Yi Jing.

I Xue Er

1.1 The Master said, "Is it not pleasant to learn with a constant perseverance and application? Is it not delightful to have friends coming from distant quarters? Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?"

1.1 The Master said: To study and at due times practice what one has studied, is this not a pleasure? When friends come from distant places, is this not joy? To remain unsoured when his talents are unrecognized, is this not a junzi?

1.2 The philosopher You said, "They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion. The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission! - are they not the root of all benevolent actions?"

1.2 Master You said: It is rare to find a person who is filial to his parents and respectful of his elders, yet who likes to oppose his ruling superior. And never has there been one who does not like opposing his ruler who has raised a rebellion. The junzi works on the root – once the root is planted, the dao is born. Filiality and respect for elders, are these not the roots of ren?

1.3 The Master said, "Fine words and an insinuating appearance are seldom associated with true virtue."

1.3 The Master said: Those of crafty words and ingratiating expression are rarely ren.

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1.4 The philosopher Zeng said, "I daily examine myself on three points: whether, in transacting business for others, I may have been not faithful; whether, in intercourse with friends, I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher."

1.4 Master Zeng said: Each day I examine myself upon three points. In planning for others, have I been loyal? In company with friends, have I been trustworthy? And have I practiced what has been passed on to me?

1.5 The Master said, "To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons."

1.5 The Master said: To guide a state great enough to possess a thousand war chariots: be attentive to affairs and trustworthy; regulate expenditures and treat persons as valuable; employ the people according to the proper season.

1.6 The Master said, "A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

1.6 The Master said: A young man should be filial within his home and respectful of elders when outside, should be careful and trustworthy, broadly caring of people at large, and should cleave to those who are ren. If he has energy left over, he may study the refinements of culture (wen).

1.7 Zi Xia said, "If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere - although men say that he has not learned, I will certainly say that he has."

1.7 Zixia said: If a person treats worthy people as worthy and so alters his expression, exerts all his effort when serving his parents, exhausts himself when serving his lord, and is trustworthy in keeping his word when in the company of friends, though others may say he is not yet learned, I would call him learned.

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1.8 The Master said, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid. Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

1.8 The Master said: If a junzi is not serious he will not be held in awe. If you study you will not be crude. Take loyalty and trustworthiness as the pivot and have no friends who are not like yourself in this. If you err, do not be afraid to correct yourself.

1.9 The philosopher Zeng said, "Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice - then the virtue of the people will resume its proper excellence."

1.9 Master Zeng said: Devote care to life's end and pursue respect for the distant dead; in this way, the virtue of the people will return to fullness.

1.10 Zi Qin asked Zi Gong, saying, "When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?" Zi Gong said, "Our master is benign, upright, courteous, temperate, and complaisant and thus he gets his information. The master's mode of asking information! - is it not different from that of other men?"

1.10 Ziqin asked Zigong, "When our Master travels to a state, he always learns the affairs of its government. Does he seek out the information, or do people give it to him of their own accord?" Zigong said, "Our Master obtains this information by being friendly, straightforward, reverential, frugal, and modest. The way our Master seeks things is different from the way others do!"

1.11 The Master said, "While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial."

1.11 The Master said: When the father is alive, observe the son's intent. When the father dies, observe the son's conduct. One who does not alter his late father's dao for three years may be called filial.

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1.12 The philosopher You said, "In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them. Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done."

1.12 Master You said: In the practice of li, Harmony is the key. In the Dao of the kings of old, This was the beauty. In all affairs, great and small, follow this. Yet there is one respect in which one does not. To act in harmony simply because one understands what is harmonious, but not to regulate one's conduct according to li: indeed, one cannot act in that way.

1.13 The philosopher You said, "When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters."

1.13 Master You said: Trustworthiness is close to righteousness: one's words are tested true. Reverence is close to li: it keeps shame and disgrace at a distance. One who can accord with these and not depart from his father's way – such a one may truly be revered.

1.14 The Master said, "He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified - such a person may be said indeed to love to learn."

1.14 The Master said: A junzi is not concerned that food fill his belly; he does not seek comfort in his residence. If a person is apt in conduct and cautious in speech, stays near those who keep to the dao and corrects himself thereby, he may be said to love learning.

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1.15 Zi Gong said, "What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?" The Master replied, "They will do; but they are not equal to him, who, though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety." Zi Gong replied, "It is said in the Book of Poetry, 'As you cut and then file, as you carve and then polish.' - The meaning is the same, I apprehend, as that which you have just expressed." The Master said, "With one like Ci, I can begin to talk about the odes. I told him one point, and he knew its proper sequence."

1.15 Zigong said, "To be poor but never a flatterer; to be wealthy but never arrogant – what would you say to that?" The Master said, "That's fine, but not so good as: To be poor but joyful; to be wealthy and love li." Zigong said, "In the Poetry it says, As though cut, as though chiseled, As though carved, as though polished. Is that what you mean?" The Master said, "Ah, Si! – I can finally begin to talk about the Poetry with him. I tell him what came before and he understands what is coming next."

1.16 The Master said, "I will not be afflicted at men's not knowing me; I will be afflicted that I do not know men."

1.16 The Master said: Do not be concerned that no one recognizes your merits. Be concerned that you may not recognize others'.

II Wei Zheng

2.1 The Master said, "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it."

2.1 The Master said: When one rules by means of virtue it is like the North Star – it dwells in its place and the other stars pay reverence to it.

2.2 The Master said, "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence - 'Having no depraved thoughts.'"

2.2 The Master said: There are three hundred songs in the Poetry, yet one phrase covers them all: "Thoughts unswerving."

2.3 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."

2.3 The Master said: Guide them with policies and align them with punishments and the people will evade them and have no shame. Guide them with virtue and align them with li and the people will have a sense of shame and fulfill their roles.

2.4 The Master said, "At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right."

2.4 The Master said: When I was fifteen I set my heart on learning. At thirty I took my stand. At forty I was without confusion. At fifty I knew the command of Tian. At sixty I heard it with a compliant ear. At seventy I follow the desires of my heart and do not overstep the bounds.

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2.5 Meng Yi asked what filial piety was. The Master said, "It is not being disobedient." Soon after, as Fan Chi was driving him, the Master told him, saying, "Meng-sun asked me what filial piety was, and I answered him, - 'not being disobedient.'" Fan Chi said, "What did you mean?" The Master replied, "That parents, when alive, be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety."

2.5 Meng Yizi asked about filiality. The Master said, "Never disobey." Fan Chi was driving the Master's chariot, and the Master told him, "Meng Yizi asked me about filiality and I replied, 'Never disobey.'" Fan Chi said, "What did you mean?" The Master said, "While they are alive, serve them according to li. When they are dead, bury them according to li; sacrifice to them according to li."

2.6 Meng Wu asked what filial piety was. The Master said, "Parents are anxious lest their children should be sick."

2.6 Meng Wubo asked about filiality. The Master said, "Let your mother and father need be concerned only for your health."

2.7 Zi You asked what filial piety was. The Master said, "The filial piety nowadays means the support of one's parents. But dogs and horses likewise are able to do something in the way of support; - without reverence, what is there to distinguish the one support given from the other?"

2.7 Ziyou asked about filiality. The Master said, "What is meant by filiality today is nothing but being able to take care of your parents. But even hounds and horses can require care. Without respectful vigilance, what is the difference?"

2.8 Zi Xia asked what filial piety was. The Master said, "The difficulty is with the countenance. If, when their elders have any troublesome affairs, the young take the toil of them, and if, when the young have wine and food, they set them before their elders, is THIS to be considered filial piety?"

2.8 Zixia asked about filiality. The Master said, "It is the expression on the face that is difficult. That the young should shoulder the hardest chores or that the eldest are served food and wine first at meals – whenever was that what filiality meant?"

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2.9 The Master said, "I have talked with Hui for a whole day, and he has not made any objection to anything I said - as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hui! - He is not stupid."

2.9 The Master said: I can speak with Hui all day and he will never contradict me, like a dolt. But after he withdraws, when I survey his personal conduct, indeed he is ready to go forth. He's no dolt!

2.10 The Master said, "See what a man does. Mark his motives. Examine in what things he rests. How can a man conceal his character? How can a man conceal his character?"

2.10 The Master said: Look at the means he employs, observe the sources of his conduct, examine what gives him comfort – where can he hide? Where can he hide?

2.11 The Master said, "If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others."

2.11 The Master said: A person who can bring new warmth to the old while understanding the new is worthy to take as a teacher.

2.12 The Master said, "The accomplished scholar is not a utensil."

2.12 The Master said: The junzi is not a vessel.

2.13 Zi Gong asked what constituted the superior man. The Master said, "He acts before he speaks, and afterwards speaks according to his actions."

2.13 Zigong asked about the junzi. The Master said, "One who first tries out a precept and only after follows it."

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2.14 The Master said, "The superior man is catholic and not partisan. The mean man is partisan and not catholic."

2.14 The Master said: The junzi is inclusive and not a partisan; the small man is a partisan and not inclusive.

2.15 The Master said, "Learning without thought is labor lost; thought without learning is perilous."

2.15 The Master said: If you study but don't reflect you'll be lost. If you reflect but don't study you'll get into trouble.

2.16 The Master said, "The study of strange doctrines is injurious indeed!"

2.16 The Master said: One who sets to work on a different strand does damage.

2.17 The Master said, "You, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it - this is knowledge."

2.17 The Master said: Shall I teach you about knowledge, Yóu? To know when you know something, and to know when you don't know, that's knowledge.

2.18 Zi Zhang was learning with a view to official emolument. The Master said, "Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others - then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice - then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument."

2.18 Zizhang wanted to learn how to seek a salaried appointment. The Master said, "If you listen to much, put aside what seems doubtful, and assert the remainder with care, your mistakes will be few. If you observe much, put aside what seems dangerous, and act upon the remainder with care, your regrets will be few. Few mistakes in speech, few regrets in action – a salary lies therein."

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2.19 The Duke Ai 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."

2.19 Duke Ai asked, "What should I do so that the people will obey?" Confucius replied, "Raise up the straight and set them above the crooked and the people will obey. Raise up the crooked and set them above the straight and the people will not obey."

2.20 Ji Kang asked how to cause the people to reverence their ruler, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, "Let him preside over them with gravity; then they will reverence him. Let him be final and kind to all; then they will be faithful to him. Let him advance the good and teach the incompetent; then they will eagerly seek to be virtuous."

2.20 Ji Kangzi asked, "How would it be to use persuasion to make the people respectful and loyal?" The Master said, "If you approach them with solemnity they will be respectful; if you are filial and caring they will be loyal; if you raise up the good and instruct those who lack ability they will be persuaded."

2.21 Some one addressed Confucius, saying, "Sir, why are you not engaged in the government?" The Master said, "What does the Shu Jing say of filial piety? - 'You are filial, you discharge your brotherly duties. These qualities are displayed in government.' This then also constitutes the exercise of government. Why must there be THAT - making one be in the government?"

2.21 Someone addressed Confucius, saying, "Why do you not engage in government?" The Master said, "The Documents says, 'Filial, merely be filial, and friends to brothers young and old.' To apply this as one's governance is also to engage in government. Why must there be some purposeful effort to engage in governance?"

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2.22 The Master said, "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the crossbar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?"

2.22 The Master said: A person without trustworthiness, who knows what he may do? A carriage without a yoke strap, a cart without a yoke hook: how can you drive them?

2.23 Zi Zhang asked whether the affairs of ten ages after could be known. Confucius said, "The Yin dynasty followed the regulations of the Xia; wherein it took from or added to them may be known. The Zhou dynasty has followed the regulations of Yin; wherein it took from or added to them may be known. Some other may follow the Zhou, but though it should be at the distance of a hundred ages, its affairs may be known."

2.23 Zizhang asked, "May one foretell ten generations from now?" The Master said, "The Yin Dynasty adhered to the li of the Xia Dynasty; what they added and discarded can be known. The Zhou Dynasty adhered to the li of the Yin Dynasty; what they added and discarded can be known. As for those who may follow after the Zhou, though a hundred generations, we can foretell."

2.24 The Master said, "For a man to sacrifice to a spirit which does not belong to him is flattery. To see what is right and not to do it is want of courage."

2.24 The Master said: To sacrifice to spirits that do not belong to you is to be a toady. To see the right and not do it is to lack courage

III Ba Yi

3.1 Confucius said of the head of the Ji family, who had eight rows of pantomimes in his area, "If he can bear to do this, what may he not bear to do?"

3.1 The Ji family had eight ranks of dancers perform in the court of their family compound. Confucius said of this, "If one can tolerate this, one can tolerate anything!"

3.2 The three families used the Yong ode, while the vessels were being removed, at the conclusion of the sacrifice. The Master said, "'Assisting are the princes; the son of heaven looks profound and grave' - what application can these words have in the hall of the three families?"

3.2 The three great families of Lu had the ode Peace performed at the clearing of sacrificial dishes in their family temples. The Master said of this, "Just how does the lyric, The lords of the realm come to assist, The Son of Heaven stands all solemn pertain to the halls of the three families?"

3.3 The Master said, "If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

3.3 The Master said: If a man is not ren, what can he do with li? If a man is not ren, what can he do with music?

3.4 Lin Fang asked what was the first thing to be attended to in ceremonies. The Master said, "A great question indeed! In festive ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances."

3.4 Lin Fang asked about the root of li. The Master said, "An important question! In li it would be better to be frugal than to be extravagant. In funeral ritual it would be better to be guided by one's grief than simply to attend to the ritual stipulations."

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3.5 The Master said, "The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them."

3.5 The Master said: The nomad and forest peoples who have rulers do not come up to the people of the civilized realm who do not.

3.6 The chief of the Ji family was about to sacrifice to the Tai mountain. The Master said to Ran You, "Can you not save him from this?" He answered, "I cannot." Confucius said, "Alas! will you say that the Tai mountain is not so discerning as Lin Fang?"

3.6 The Ji family performed the great Lü sacrifice to mountains and rivers at Mt. Tai. The Master said to Ran Yǒu, "You were unable to prevent this?" Ran Yǒu replied, "I was unable." The Master said, "Alas! Do they think Mt. Tai less perceptive than Lin Fang?"

3.7 The Master said, "The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Junzi."

3.7 The Master said: The junzi does not compete. Yet there is always archery, is there not? They mount the dais bowing and yielding, they descend and toast one another. They compete at being junzis!"

3.8 Zi Xia asked, saying, "What is the meaning of the passage - 'The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colors?'" The Master said, "The business of laying on the colors follows (the preparation of) the plain ground." "Ceremonies then are a subsequent thing?" The Master said, "It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him."

3.8 Zixia asked, "What is the meaning of the lines from the Poetry, The fine smile dimpled, The lovely eyes flashing, The plain ground brings out the color?" The Master said, "Painting follows after plain silk." Zixia said, "Then is it that li comes after?" The Master said, "How Shang lifts me up! At last I have someone to discuss the Poetry with!"

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3.9 The Master said, "I could describe the ceremonies of the Xia dynasty, but Qi cannot sufficiently attest my words. I could describe the ceremonies of the Yin dynasty, but Song cannot sufficiently attest my words. (They cannot do so) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words."

3.9 The Master said: I can describe the li of the Xia Dynasty, but my description can't be verified by its descendants in the state of Qi. I can describe the li of the Yin Dynasty, but my description can't be verified by its descendants in the state of Song. Not enough documents survive; if they did, I could verify what I say.

3.10 The Master said, "At the great sacrifice, after the pouring out of the libation, I have no wish to look on."

3.10 The Master said: The way the great sacrifice is performed, from the point of the libation on I can't bear to watch!

3.11 Some one asked the meaning of the great sacrifice. The Master said, "I do not know. He who knew its meaning would find it as easy to govern the kingdom as to look on this" - pointing to his palm.

3.11 Someone asked about the explanation of the di-sacrifice. The Master said, "I don't know. A person who knew that could manage the world as though it was open to his view right here." And he pointed to his open palm.

3.12 He sacrificed to the dead, as if they were present. He sacrificed to the spirits, as if the spirits were present. The Master said, "I consider my not being present at the sacrifice, as if I did not sacrifice."

3.12 "Sacrifice as though present" – sacrifice to the spirits as though the spirits were present. The Master said: If I don't participate in a sacrifice, it is as though there were no sacrifice.

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3.13 Wang Sun Jia asked, saying, "What is the meaning of the saying, 'It is better to pay court to the furnace than to the southwest corner?'" The Master said, "Not so. He who offends against Heaven has none to whom he can pray."

3.13 Wangsun Jia asked, "What is the sense of that saying: 'Better to appeal to the kitchen god than the god of the dark corner?'" The Master said, "Not so! If one offends against Tian, one will have no place at which to pray."

3.14 The Master said, "Zhou had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Zhou."

3.14 The Master said: The Zhou could view itself in the mirror of the two previous ruling dynasties. How splendid was its pattern! And we follow the Zhou.

3.15 The Master, when he entered the grand temple, asked about everything. Some one said, "Who say that the son of the man of Zou knows the rules of propriety! He has entered the grand temple and asks about everything." The Master heard the remark, and said, "This is a rule of propriety."

3.15 The Master entered the Grand Temple and asked about every matter. Someone said, "Who says this son of a man from Zou knows about li? Entering the Grand Temple, he asked about every matter." Hearing of this, the Master said, "That is li."

3.16 The Master said, "In archery it is not going through the leather which is the principal thing - because people's strength is not equal. This was the old way."

3.16 The Master said: The rule, "In archery, penetrating the target is not the object," reflects the fact that men's physical strengths differ.

3.17 Zi Gong wished to do away with the offering of a sheep connected with the inauguration of the first day of each month. The Master said, "Ci, you love the sheep; I love the ceremony."

3.17 Zigong wished to dispense with the sacrificial lamb offered at the ritual report of the new moon. The Master said, "Si, you begrudge the lamb, I begrudge the li."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

3.18 The Master said, "The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery."

3.18 The Master said: If one were to serve one's lord according to the full extent of li, others would take one to be a toady.

3.19 The duke Ding asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his minister according to according to the rules of propriety; ministers should serve their prince with faithfulness."

3.19 Duke Ding asked, "How should a lord direct his minister and the minister serve his lord?" Confucius replied, "If the lord directs his minister with li, the minister will serve his lord with loyalty."

3.20 The Master said, "The Guan Ju is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive."

3.20 The Master said: The poem Ospreys: happiness without license, anguish without injury.

3.21 The duke Ai asked Zai Wo about the altars of the spirits of the land. Zai Wo replied, "The Xia sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Zhou planted the chestnut tree, meaning thereby to cause the people to be in awe." When the Master heard it, he said, "Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame."

3.21 Duke Ai questioned Zai Wo about the earthen alter of state. Zai Wo replied, "The lords of the Xia Dynasty planted a pine tree beside it; the people of the Yin Dynasty planted a cypress. The people of the Chou planted a chestnut (li) tree, saying, 'Let the people be fearful (li).'" When the Master heard of this he said, "One does not plead against actions already done; one does not remonstrate about affairs that have concluded. One does not assign blame concerning matters of the past."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

3.22 The Master said, "Small indeed was the capacity of Guan Zhong!" Some one said, "Was Guan Zhong parsimonious?" "Guan," was the reply, "had the San Gui, and his officers performed no double duties; how can he be considered parsimonious?" "Then, did Guan Zhong know the rules of propriety?" The Master said, "The princes of States have a screen intercepting the view at their gates. Guan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Guan had also such a stand. If Guan knew the rules of propriety, who does not know them?"

3.22 The Master said, "Guan Zhong was a man of small capacities." Someone said, "But wasn't Guan Zhong frugal?" The Master said, "Guan Zhong maintained three residences and allowed no consolidation of responsibilities among state officers. Wherein was this frugal?" "Well, but did he not know li?" The Master said, "When the lord of his state set up a screen at court, Guan Zhong gated his family courtyard with a screen. Because an earthen drinking platform is built when lords of states meet together to enhance their congeniality, Guan Zhong also built an earthen drinking platform. If Guan Zhong knew li, who does not know li?"

3.23 The Master instructing the Grand music master of Lü said, "How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony while severally distinct and flowing without break, and thus on to the conclusion."

3.23 The Master instructed the Music Master of Lu: "The pattern of music is something we can understand. Music commences with unison, and then follows with harmony, each line clearly heard, moving in sequence towards the coda."

3.24 The border warden at Yi requested to be introduced to the Master, saying, "When men of superior virtue have come to this, I have never been denied the privilege of seeing them." The followers of the sage introduced him, and when he came out from the interview, he said, "My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue."

3.24 The keeper of the pass at Yi requested an interview. "I have never been denied an interview by any gentleman coming to this place." The followers presented him. When he emerged he said, "Gentlemen, what need have you to be anxious over your Master's failure? The world has long been without the dao. Tian means to employ your Master as a wooden bell."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

3.25 The Master said of the Shao that it was perfectly beautiful and also perfectly good. He said of the Wu that it was perfectly beautiful but not perfectly good.

3.25 The Master said of the Shao music, “It is thoroughly beautiful and thoroughly good.” Of the Wu music he said, “It is thoroughly beautiful, but not thoroughly good.”

3.26 The Master said, "High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow - wherewith should I contemplate such ways?"

3.26 The Master said: One who dwells in the ruler’s seat and is not tolerant, one who performs li and is not reverent, one who joins a funeral and does not mourn – what have I to learn from any of these?

IV Li Ren

4.1 The Master said, "It is virtuous manners which constitute the excellence of a neighborhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?"

4.1 The Master said, To settle in ren is the fairest course. If one chooses not to dwell amidst ren, whence will come knowledge?

4.2 The Master said, "Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue."

4.2 The Master said, Those who are not ren cannot long dwell in straitened circumstances, and cannot long dwell in joy. The ren person is at peace with ren. The wise person makes use of ren.

4.3 The Master said, "It is only the (truly) virtuous man, who can love, or who can hate, others."

4.3 The Master said, Only the ren person can love others and hate others.

4.4 The Master said, "If the will be set on virtue, there will be no practice of wickedness."

4.4 The Master said, If one sets one's heart on ren, there will be none he hates.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

4.5 The Master said, "Riches and honors are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be avoided in the proper way, they should not be avoided. If a superior man abandon virtue, how can he fulfill the requirements of that name? The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it."

4.5 The Master said, Wealth and high rank are what people desire; if they are attained by not following the dao, do not dwell in them. Poverty and mean rank are what people hate; if they are attained by not following the dao, do not depart from them. If one takes ren away from a junzi, wherein is he worthy of the name? There is no interval so short that the junzi deviates from ren. Though rushing full tilt, it is there; though head over heels, it is there.

4.6 The Master said, "I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person. Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient. Should there possibly be any such case, I have not seen it."

4.6 The Master said, I have never seen one who loves ren and hates what is not ren. One who loves ren puts nothing above it. One who hates what is not ren will never allow that which is not ren to be part of his person. Is there any person who can direct his strength to ren for an entire day? I have never seen anyone whose strength is not sufficient – most likely there is such a one, but I have yet to see him.

4.7 The Master said, "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous."

4.7 The Master said, People make errors according to the type of person they are. By observing their errors, you can understand ren.

4.8 The Master said, "If a man in the morning hear the right way, he may die in the evening without regret."

4.8 The Master said, In the morning hear the dao, in the evening die content.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

4.9 The Master said, "A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with."

4.9 The Master said, If a gentleman sets his heart on the dao but is ashamed to wear poor clothes and eat poor food, he is not worth engaging in serious discussion.

4.10 The Master said, "The superior man, in the world, does not set his mind either for anything, or against anything; what is right he will follow."

4.10 The Master said, The junzi's stance towards the world is this: there is nothing he insists on, nothing he refuses, he simply aligns himself beside right.

4.11 The Master said, "The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive."

4.11 The Master said, The junzi cherishes virtue, the small man cherishes land. The junzi cherishes the examples men set, the small man cherishes the bounty they bestow.

4.12 The Master said: "He who acts with a constant view to his own advantage will be much murmured against."

4.12 The Master said, If one allows oneself to follow profit in one's behavior, there will be many with cause for complaint.

4.13 The Master said, "If a prince is able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?"

4.13 The Master said, Can li and deference be employed to manage a state. What is there to this? If one cannot use li and deference to manage a state, what can one do with li?

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

4.14 The Master said, "A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known."

4.14 The Master said, Do not be concerned that you have no position, be concerned that you have what it takes to merit a position. Do not be concerned that no one recognizes you, seek that which is worthy of recognition.

4.15 The Master said, "Shen, my doctrine is that of an all-pervading unity." The disciple Zeng replied, "Yes." The Master went out, and the other disciples asked, saying, "What do his words mean?" Zeng said, "The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others, this and nothing more."

4.15 The Master said, "Shen, a single thread runs through my dao." Master Zeng said, "Yes." The Master went out, and the other disciples asked, "What did he mean?" Master Zeng said, "The Master's dao is nothing other than loyalty and reciprocity."

4.16 The Master said, "The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain."

4.16 The Master said, The junzi comprehends according to right, the small man comprehends according to profit.

4.17 The Master said, "When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves."

4.17 The Master said, When you see a worthy, think of becoming equal to him; when you see an unworthy person, survey yourself within.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

4.18 The Master said, "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."

4.18 The Master said, When one has several times urged one's parents, observe their intentions; if they are not inclined to follow your urgings, maintain respectfulness and do not disobey; labor on their behalf and bear no complaint.

4.19 The Master said, "While his parents are alive, the son may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes."

4.19 The Master said, When one's parents are alive, make no distant journeys; when you travel, have a set destination.

4.20 The Master said, "If the son for three years does not alter from the way of his father, he may be called filial."

4.20 The Master said, One who does not alter his late father's dao for three years may be called filial.

4.21 The Master said, "The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear."

4.21 The Master said, One cannot fail to know the ages of one's parents: on one hand, these are a source of happiness, on the other hand of fear.

4.22 The Master said, "The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them."

4.22 The Master said, The ancients were wary of speaking because they were ashamed if their conduct did not match up.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

4.23 The Master said, "The cautious seldom err."

4.23 The Master said, Rarely has anyone missed the mark through self-constraint.

4.24 The Master said, "The superior man wishes to be slow in his speech and earnest in his conduct."

4.24 The Master said, The junzi wishes to be slow of speech and quick in action.

4.25 The Master said, "Virtue is not left to stand alone. He who practices it will have neighbors."

4.25 The Master said, Virtue is never alone; it always has neighbors.

4.26 Zi You said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

4.26 Ziyou said, If one is insistent in serving one's ruler, one will be disgraced. If one is insistent with friends, they will become distant.

V Gong Ye Chang

5.1 The Master said of Gong Ye Chang that he might be wived; although he was put in bonds, he had not been guilty of any crime. Accordingly, he gave him his own daughter to wife.

5.1 The Master characterized Gongye Chang: “He is marriageable. Though he was in shackles, it was through no crime of his own.” And he wed his daughter to him.

5.2 The Master said of Nan Rong that if the country were well governed he would not be out of office, and if it were ill governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

5.2 The Master characterized Nan Rong: “If the dao prevailed in the state, he would not be discarded; if the dao did not prevail in the state, he would evade corporal punishment.” And he wed his elder brother’s daughter to him.

5.3 The Master said of Zi Jian, "Of superior virtue indeed is such a man! If there were not virtuous men in Lu, how could this man have acquired this character?"

5.3 The Master characterized Zijian thus: “He is a junzi! If Lu truly lacks any junzi’s, where has he come from?”

5.4 Zi Gong asked, "What do you say of me, Ci!" The Master said, "You are a utensil." "What utensil?" "A gemmed sacrificial utensil."

5.4 Zigong said, “What am I like?” The Master said, “You are a vessel.” “What vessel?” “A vessel of ancestral sacrifice.”

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

5.5 Some one said, "Yong is truly virtuous, but he is not ready with his tongue." The Master said, "What is the good of being ready with the tongue? They who encounter men with smartness of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?"

5.5 Someone said, “Yong is ren but he has no craft in speech.” The Master said, “Of what use is craft in speech? Those who parry others with glib tongues are frequent objects of detestation. I don’t know whether Yong is ren, but of what use is craft in speech?”

5.6 The Master was wishing Qi Diao Kai to enter an official employment. He replied, "I am not yet able to rest in the assurance of THIS." The Master was pleased.

5.6 The Master gave Qidiao Kai leave to take up a position.
He replied, “I’m not yet prepared to fulfill this faithfully.” The Master was pleased.

5.7 The Master said, "My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be You, I dare to say." Zi Lu hearing this was glad, upon which the Master said, "You is fonder of daring than I am. He does not exercise his judgment upon matters."

5.7 The Master said, “The dao does not prevail! I shall set out over the sea on a raft. I expect that Yóu will be willing to accompany me”. Zilu heard of this and was pleased. The Master said, “Yóu’s love of valor exceeds mine; there is nowhere to get the lumber.”

The Analects of Confucius (Chapters 1–20)
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5.8 Meng Wu asked about Zi Lu, whether he was perfectly virtuous. The Master said, "I do not know." He asked again, when the Master replied, "You, in a kingdom of a thousand chariots, might be employed to manage the military levies, but I do not know whether he be perfectly virtuous." "And what do you say of Qiu?" The Master replied, "Qiu, in a city of a thousand families, or a clan of a hundred chariots, might be employed as governor, but I do not know whether he is perfectly virtuous." "What do you say of Chi?" The Master replied, "Chi, with his sash girt and standing in a court, might be employed to converse with the visitors and guests, but I do not know whether he is perfectly virtuous."

5.8 Meng Wubo asked, "Is Zilu ren?" The Master said, "I don't know." When asked again, the Master said, "Yóu may be placed in charge of managing the military exactions for a state of a thousand war chariots. I don't know whether he is ren". "What about Qiu?" The Master said, "Qiu may be made steward of a city of a thousand households or a feudal estate of a hundred war chariots. I don't know whether he is ren." "What about Chi?" The Master said, "Girt with a sash and standing in court, Chi may be entrusted with the role of greeting visitors. I don't know whether he is ren."

5.9 The Master said to Zi Gong, "Which do you consider superior, yourself or Hui?" Zi Gong replied, "How dare I compare myself with Hui? Hui hears one point and knows all about a subject; I hear one point, and know a second." The Master said, "You are not equal to him. I grant you, you are not equal to him."

5.9 The Master addressed Zigong, saying, "Who is superior, you or Hui?" "How could I dare even to gaze up at Hui? When Hui hears one part, he understands all ten; I hear one and understand two." The Master said, "Yes, you do not come up to him. Neither you nor I come up to him."

5.10 Zai Yu being asleep during the daytime, the Master said, "Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu! - what is the use of my reproving him?" The Master said, "At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make this change."

5.10 Zai Yu napped in his chamber during the day. The Master said, "Rotten wood cannot be carved; a wall of dung cannot be whitewashed. What point is there in blaming Yu?" The Master said, "It used to be that with people, when I heard what they said I trusted their conduct would match. Now I listen to what they say and observe their conduct. It is because of Yu that I have changed."

The Analects of Confucius (Chapters 1–20)
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5.11 The Master said, "I have not seen a firm and unbending man." Some one replied, "There is Shen Cheng." "Cheng," said the Master, "is under the influence of his passions; how can he be pronounced firm and unbending?"

5.11 The Master said, "I have never seen anyone who was incorruptible." Someone replied by mentioning Shen Cheng. The Master said, "Cheng is full of desires. How could he be called incorruptible?"

5.12 Zi Gong said, "What I do not wish men to do to me, I also wish not to do to men." The Master said, "Ci, you have not attained to that."

5.12 Zigong said, "What I do not wish others to do to me, I do not wish to do to others." The Master said, "Si, this is a level you have not yet reached."

5.13 Zi Gong said, "The Master's personal displays of his principles and ordinary descriptions of them may be heard. His discourses about man's nature, and the way of Heaven, cannot be heard."

5.13 Zigong said, The Master's emblem of patterns is something we may learn of. The Master's statements concerning our nature and the dao of Tian are things we may not learn of.

5.14 When Zi Lu heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear something else.

5.14 When Zilu heard something new and had not yet learned to practice it, his only fear was that he would hear something else new.

5.15 Zi Gong asked, saying, "On what ground did Kong Wen get that title of Wen?" The Master said, "He was of an active nature and yet fond of learning, and he was not ashamed to ask and learn of his inferiors! On these grounds he has been styled Wen."

5.15 Zigong asked, "Why is Kong Wenzhi referred to by the posthumous title of Wen?" The Master said, "He was bright and loved learning, and unashamed to ask questions of those below him. That is why he is referred to as Wen."

The Analects of Confucius (Chapters 1–20)
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5.16 The Master said of Zi Chan that he had four of the characteristics of a superior man - in his conduct of himself, he was humble; in serving his superior, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just.

5.16 The Master characterized Zichan thus: “There were in him four aspects of the dao of the junzi. He was reverent in his com portment, he was respectfully attentive in service to his superiors, he was generous in nurturing the people, he was righteous in directing the people.”

5.17 The Master said, "Yan Ping knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the same respect as at first."

5.17 The Master said, Yan Pingzhong was good at interacting with people. Even after long acquaintance, he remained respectfully attentive.

5.18 The Master said, "Zang Wen kept a large tortoise in a house, on the capitals of the pillars of which he had hills made, and with representations of duckweed on the small pillars above the beams supporting the rafters. Of what sort was his wisdom?"

5.18 The Master said, When Zang Wen-zhong created a chamber for his great turtle, he had the beams painted with mountains, and the supporting posts with water plants. What wisdom he had!

5.19 Zi Zhang asked, saying, "The minister Zi Wen thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government - what do you say of him?" The Master replied. "He was loyal." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?" Zi Zhang proceeded, "When the officer Cui killed the prince of Qi, Chen Wen, though he was the owner of forty horses, abandoned them and left the country. Coming to another state, he said, 'They are here like our great officer, Cui,' and left it. He came to a second state, and again said 'They are here like our great officer, Cui,' and left it also - what do you say of him?" The Master replied, "He was pure." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

The Analects of Confucius (Chapters 1–20)
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5.19 Zizhang asked, “Chief minister Ziwen when thrice appointed chief minister showed no sign of pleasure; when thrice dismissed, he showed no sign of displeasure and duly reported to the new chief minister the affairs of the old. What would you say of him?” The Master said, “He was loyal.” “Was he ren?” “I don’t know. Wherein would he be ren? “When Cuizi assassinated the ruler of Qi, Chen Wenzhi possessed ten teams of horses, but he cast all that away and took his leave. Arriving at another state, he said, ‘These men are like our grandee Cuizi,’ and took his leave. Arriving at yet another state, he said, ‘These men are like our grandee Cuizi,’ and took his leave. What would you say of him?” The Master said, “He was pure.” “Was he ren?” “I don’t know. Wherein would he be ren?”

5.20 Ji Wen thought thrice, and then acted. When the Master was informed of it, he said, "Twice may do."

5.20 Ji Wenzhi always pondered thrice before acting. The Master heard of this and said, “Twice is enough.”

5.21 The Master said, "When good order prevailed in his country, Ning Wu acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity."

5.21 The Master said, As for Ning Wuzi, when the dao prevailed in his state, he was wise; when the dao did not prevail, he was stupid. His wisdom may be matched; his stupidity is unmatchable.”

5.22 When the Master was in Chen, he said, "Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves."

5.22 The Master was in Chen. He said, “Let us return! Let us return! The young men of our group are bold but simple. They weave an emblem but do not know how to trim it.”

5.23 The Master said, "Bo Yi and Shu Qi did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few."

5.23 The Master said, Bo Yi and Shu Qi did not recite old wrongs. For this reason, their complaints were rare.

The Analects of Confucius (Chapters 1–20)
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5.24 The Master said, "Who says of Wei Sheng Gao that he is upright? One begged some vinegar of him, and he begged it of a neighbor and gave it to the man."

5.24 The Master said, Who says Weisheng Gao is straightforward. If someone asked him for vinegar, he would borrow it from a neighbor and give it.

5.25 The Master said, "Fine words, an insinuating appearance, and excessive respect - Zuo Qiu Ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him - Zuo Qiu Ming was ashamed of such conduct. I also am ashamed of it."

5.25 The Master said, Crafty words, an ingratiating expression, obsequious conduct – Zuo Qiuming would be ashamed of such behavior, and I would be ashamed of it as well. To hide one’s resentment and befriend another – Zuo Qiuming would be ashamed of such behavior, and I would be ashamed of it as well.

5.26 Yan Yuan and Ji Lu being by his side, the Master said to them, "Come, let each of you tell his wishes." Zi Lu said, "I should like, having chariots and horses, and light fur clothes, to share them with my friends, and though they should spoil them, I would not be displeased." Yan Yuan said, "I should like not to boast of my excellence, nor to make a display of my meritorious deeds." Zi Lu then said, "I should like, sir, to hear your wishes." The Master said, "They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly."

5.26 Yan Yuan and Ji Lu were sitting in attendance. The Master said, “Why not each of us speak his heart’s desire?” Zilu said, “Let me drive a team of horses and be dressed in a light fur jacket side by side with friends; even were we all in tatters, we would be free of resentment.” Yan Yuan said, “I would wish not to boast of my virtues nor cause others labor.” Zilu said, “We would like to hear the Master’s wish.” The Master said, “That the old are content with me, my friends trust me, and the young cherish me.”

The Analects of Confucius (Chapters 1–20)
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5.27 The Master said, "It is all over. I have not yet seen one who could perceive his faults, and inwardly accuse himself."

5.27 The Master said, Enough! I have yet to see anyone who can recognize his own errors and bring charges against himself within.

5.28 The Master said, "In a hamlet of ten families, there may be found one honorable and sincere as I am, but not so fond of learning."

5.28 The Master said, In a town of ten households, there will surely be one who is as loyal and trustworthy as I. But there will be none who loves learning as much!

VI Yong Ye

6.1 The Master said, "There is Yong - he might occupy the place of a prince."

6.1 The Master said, Yong may be permitted to sit facing south.

6.2 Zhong Gong asked about Zi Sang Bo Zi. The Master said, "He may pass. He does not mind small matters." Zhong Gong said, "If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easymode of procedure excessive?" The Master said, "Yong's words are right."

6.2 Zhonggong asked about Zisang Bozi. The Master said, "He was satisfactory; his style was simple." Zhonggong said, "To be attentively respectful when interacting at home but simple in conduct when approaching one's people is indeed satisfactory. But is not being simple both at home and in conduct abroad to be too simple?" The Master said, "Yong's words are correct."

6.3 The Duke Ai asked which of the disciples loved to learn. Confucius replied to him, "There was Yan Hui; HE loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not such another. I have not yet heard of any one who loves to learn as he did."

6.3 Duke Ai asked which of the disciples loved learning. The Master said, "There was Yan Hui who loved learning. He never shifted his anger, never repeated his errors. Unfortunately, his life was short and he died. Now there is none. I have not heard of another who loves learning."

6.4 Zi Hua being employed on a mission to Qi, the disciple Ran requested grain for his mother. The Master said, "Give her a fu." Ran requested more. "Give her an yu," said the Master. Ran gave her five bing. The Master said, "When Chi was proceeding to Qi, he had fat horses to his carriage, and wore light furs. I have heard that a superior man helps the distressed, but does not add to the wealth of the rich."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

6.4 Zihua was dispatched on a mission to Qi. Ranzi asked for an allotment of grain to provide his mother. The Master said, "Give her six measures." Ranzi asked for more. "Give her nine measures." Ranzi gave her twenty-five measures. The Master said, "When Chi traveled to Qi, he rode a sleek horse and wore a fine fur jacket. I have heard it said, 'The junzi attends to the needy; he does not enrich the wealthy.'"

6.5 Yuan Si being made governor of his town by the Master, he gave him nine hundred measures of grain, but Si declined them. The Master said, "Do not decline them. May you not give them away in the neighborhoods, hamlets, towns, and villages?"

6.5 Yuan Si acted as steward of the Master's household. The Master set his salary at nine hundred measures. Yuan Si declined. The Master said, "No, you can give it to your neighbors and townsmen."

6.6 The Master, speaking of Zhong Gong, said, "If the calf of a brindled cow be red and horned, although men may not wish to use it, would the spirits of the mountains and rivers put it aside?"

6.6 The Master characterized Zhonggong thus: If the calf of a plough ox has a sorrel coat and fine horns, though one wished not to sacrifice it, would the spirits of the mountains and rivers forego it?

6.7 The Master said, "Such was Hui that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more."

6.7 The Master said, Hui would go three months without his heart ever departing from ren. As for the others, their hearts merely come upon ren from time to time.

6.8 Ji Kang asked about Zhong You, whether he was fit to be employed as an officer of government. The Master said, "You is a man of decision; what difficulty would he find in being an officer of government?" Kang asked, "Is Ci fit to be employed as an officer of government?" and was answered, "Ci is a man of intelligence; what difficulty would he find in being an officer of government?" Asked, "Is Qui fit to be employed as an officer of government?" the master replied, "Qiu is a man of various ability; what difficulty would he find in being an officer of government?"

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6.8 Ji Kangzi asked, “Cannot Zhong Yóu be appointed to government position?” The Master said, “Yóu is resolute. What difficulty would he have in governance.” “Cannot Si be appointed to government position?” The Master said, “Si has understanding. What difficulty would he have in governance?” “Cannot Qiu be appointed to government position?” The Master said, “Qiu is accomplished in arts. What difficulty would he have in governance?”

6.9 The chief of the Ji family sent to ask Min Zi Qian to be governor of Fei. Min Zi Qian said, "Decline the offer for me politely. If any one come again to me with a second invitation, I shall be obliged to go and live on the banks of the Wen."

6.9 The Ji family sent word appointing Min Ziqian as the steward of Bi. Min Ziqian said, “Make a good excuse for me. If they send for me again, I will surely be found north of the River Wen.”

6.10 Bo Niu being ill, the Master went to ask for him. He took hold of his hand through the window, and said, "It is killing him. It is the appointment of Heaven, alas! That such a man should have such a sickness! That such a man should have such a sickness!"

6.10 Boniu fell ill. The Master called upon him, grasping Boniu’s hand through the window. He said, “There is nothing for it! It is fated. Yet for such a man to have such an illness! For such a man to have such an illness!”

6.11 The Master said, "Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!"

6.11 The Master said, How worthy is Hui! A simple bowl of food and a dipperful of drink, living on a shabby lane – others could not bear the cares, yet Hui is unchanging in his joy. How worthy is Hui!

6.12 Ran Qiu said, "It is not that I do not delight in your doctrines, but my strength is insufficient." The Master said, "Those whose strength is insufficient give over in the middle of the way but now you limit yourself."

6.12 Ran Qiu said, “It is not that I do not delight in your dao, Master – my strength is insufficient.” The Master said, “Those with insufficient strength fall by the path midway. You are simply drawing a line.”

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6.13 The Master said to Zi Xia, "Do you be a scholar after the style of the superior man, and not after that of the mean man."

6.13 The Master addressed Zixia, saying, "Be a junzi Ru; don't be a small man Ru."

6.14 Zi You being governor of Wu Cheng, the Master said to him, "Have you got good men there?" He answered, "There is Dan Tai Mie Ming, who never in walking takes a short cut, and excepting on public business never comes to my office."

6.14 Ziyou became the steward of Wucheng. The Master said, "Do you find good men there?" "There is one called Tantai Mieming. He never takes shortcuts in his conduct, and if it is not upon official business, he never comes to see me in my chamber."

6.15 The Master said, "Meng Zhi Fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, 'It is not that I dare to be last. My horse would not advance.'"

6.15 The Master said, Meng Zhifan was not boastful. When the army retreated, he held the rear, but as they approached the city gate he whipped his horse ahead, saying, "It's not that I dared to stay behind – my horse simply wouldn't go!"

6.16 The Master said, "Without the specious speech of the litanist Tuo and the beauty of the prince Zhao of Song, it is difficult to escape in the present age."

6.16 The Master said, Without the glibness of Zhu Tuo or the handsomeness of Song Zhao, it is hard to escape in times like these.

6.17 The Master said, "Who can go out but by the door? How is it that men will not walk according to these ways?"

6.17 The Master said, Who can go out except through the door? Why, then, does no one follow this dao?

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6.18 The Master said, "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue."

6.18 When plain substance prevails over patterned refinement, you have a bumpkin. When patterned refinement prevails over substance, you have a clerk. When substance and pattern are in balance, only then do you have a junzi.

6.19 The Master said, "Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune."

6.19 Men stay alive through straightforward conduct. When the crooked stay alive it is simply a matter of escaping through luck.

6.20 The Master said, "They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it."

6.20 The Master said, Knowing it is not so good as loving it; loving it is not so good as taking joy in it.

6.21 The Master said, "To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced."

6.21 The Master said, With men of middle level or higher, one may discuss the highest; with men below the middle rank, one may not discuss the highest.

6.22 Fan Chi asked what constituted wisdom. The Master said, "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." He asked about perfect virtue. The Master said, "The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration - this may be called perfect virtue."

The Analects of Confucius (Chapters 1–20)
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6.22 Fan Chi asked about knowledge. The Master said, “To concentrate on what is right for the people; to be attentively respectful towards ghosts and spirits but keep them at a distance – this may be called knowledge.” He asked about ren. “People who are ren are first to shoulder difficulties and last to reap rewards. This may be called ren.”

6.23 The Master said, "The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived."

6.23 The Master said, The wise delight in water; the ren delight in mountains. The wise are in motion; the ren are at rest. The wise are joyful; the ren are long lived.

6.24 The Master said, "Qi, by one change, would come to the State of Lu. Lu, by one change, would come to a State where true principles predominated."

6.24 The Master said, The state of Qi with one transformation could become the state of Lu, and the state of Lu with one transformation could reach the dao.

6.25 The Master said, "A cornered vessel without corners - a strange cornered vessel! A strange cornered vessel!"

6.25 The Master said, A gourd that is not a gourd – is it a gourd? Is it a gourd?

6.26 Zai Wo asked, saying, "A benevolent man, though it be told him, 'There is a man in the well' will go in after him, I suppose." Confucius said, "Why should he do so? A superior man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be fooled."

6.26 Zai Wo asked, “If you were to say to a ren person that there was someone fallen down into a well, would he leap in to save him?” The Master said, “What do you mean by this? A junzi may be urged, but he cannot be snared; he may be deceived, but he may not be made a fool of.”

The Analects of Confucius (Chapters 1–20)
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6.27 The Master said, "The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right."

6.27 The Master said, Once a junzi has studied broadly in patterns and constrained them with li, indeed he will never turn his back on them.

6.28 The Master having visited Nan Zi, Zi Lu was displeased, on which the Master swore, saying, "Wherein I have done improperly, may Heaven reject me! may Heaven reject me!"

6.28 The Master had an audience with Nanzi. Zilu was displeased. The Master swore an oath: "That which I deny, may Tian detest it! May Tian detest it!"

6.29 The Master said, "Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people."

6.29 The Master said, The Central Mean in conduct is where virtue reaches its pinnacle. Few are those who can sustain it for long.

6.30 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, 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."

6.30 Zigong said, "If one were to bring broad benefits to the people and be able to aid the multitudes, what would you say about him? Could you call him ren?" The Master said, "Why would you call this a matter of ren? Surely, this would be a sage! Yao and Shun themselves would fall short of this. "The ren person is one who, wishing himself to be settled in position, sets up others; wishing himself to have access to the powerful, achieves access for others. To be able to proceed by analogy from what lies nearest by, that may be termed the formula for ren."

VII Shu Er

7.1 The Master said, "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old Peng."

7.1 The Master said, To transmit but not create, to be faithful in loving the old – in this I dare compare myself to Old Peng.

7.2 The Master said, "The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied - which one of these things belongs to me?"

7.2 The Master said, To stay silent and mark something in the mind, to study without tiring, to instruct others without fatigue – what difficulty are these things to me?

7.3 The Master said, "The learning virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good - these are the things which occasion me solicitude."

7.3 The Master said, That I have not cultivated virtue, that I have learned but not explained, that I have heard what is right but failed to align with it, that what is not good in me I have been unable to change – these are my worries.

7.4 When the Master was unoccupied with business, his manner was easy, and he looked pleased.

7.4 When the Master was at leisure, his manner was relaxed and easy.

7.5 The Master said, "Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Zhou."

7.5 The Master said, How far I have declined! Long has it been since I have again dreamed of the Duke of Zhou.

The Analects of Confucius (Chapters 1–20)
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7.6 The Master said, "Let the will be set on the path of duty. Let every attainment in what is good be firmly grasped. Let perfect virtue be accorded with. Let relaxation and enjoyment be found in the polite arts."

7.6 The Master said, Set your heart on the dao, base yourself in virtue, rely on ren, journey in the arts.

7.7 The Master said, "From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to any one."

7.7 The Master said, From those who offer only a bundle of dried sausages on up, I have never refused to teach.

7.8 The Master said, "I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."

7.8 The Master said, Where there is no agitated attempt at thinking, I do not provide a clue; where there is no stammered attempt at expression, I do provide a prompt. If I raise one corner and do not receive the other three in response, I teach no further.

7.9 When the Master was eating by the side of a mourner, he never ate to the full.

7.9 When the Master dined by the side of one who was in mourning, he never ate his fill.

7.10 On a day when the master had wept, he did not sing.

7.10 If on a certain day the Master cried, he did not on that day sing.

The Analects of Confucius (Chapters 1–20)
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7.11 The Master said to Yan Yuan, "When called to office, to undertake its duties; when not so called, to lie retired - it is only I and you who have attained to this." Zi Lu said, "If you had the conduct of the armies of a great state, whom would you have to act with you?" The Master said, "He who will unarmed attack a tiger, or cross a river without a boat, dying without any regret, I would not have act with me. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution."

7.11 The Master said of Yan Yuan, When put to use, act; when discarded, hide – only you and I are thus. Zilu said, “Master, if you were put in charge of the three army divisions, then whom would you wish to have with you?” The Master said, “Those who fight tigers with their bare hands, wade across rivers, and are willing to die without regret – I would not want their company. I would certainly want those who approach affairs with fearful caution and who like to lay careful plans for success.”

7.12 The Master said, "If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love."

7.12 The Master said, If wealth may be well sought, though it be as lowly bearer of the whip I too would pursue it. If it cannot be well sought, I will follow what I love.

7.13 The things in reference to which the Master exercised the greatest caution were - fasting, war, and sickness.

7.13 Things the Master was vigilant about: fasting, war, illness.

7.14 When the Master was in Qi, he heard the Shao, and for three months did not know the taste of flesh. He said, "I did not think that music could have been made so excellent as this."

7.14 When the Master was in the state of Qi, he heard the Shao Music. For three months he did not know the taste of meat. He said, “I never imagined that the making of music could reach this level.”

The Analects of Confucius (Chapters 1–20)
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7.15 Ran You said, "Is our Master for the ruler of Wei?" Zi Gong said, "Oh! I will ask him." He went in accordingly, and said, "What sort of men were Bo Yi and Shu Qi?" "They were ancient worthies," said the Master. "Did they have any repinings because of their course?" The Master again replied, "They sought to act virtuously, and they did so; what was there for them to repine about?" On this, Zi Gong went out and said, "Our Master is not for him."

7.15 Ran Yǒu said, "Will the Master become a partisan on behalf of the ruler of Wei?" Zigong said, "Right – I'll ask him." He entered and said to the Master, "What sort of men were Bo Yi and Shu Qi?" "They were worthies of ancient times." "Did they harbor complaints?" "They sought ren and gained ren – what complaint could they have?" Zigong exited. "The Master will not be a partisan in this," he said.

7.16 The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy in the midst of these things. Riches and honors acquired by unrighteousness, are to me as a floating cloud."

7.16 The Master said, To eat coarse greens, drink water, and crook one's elbow for a pillow – joy also lies therein. Wealth and high rank obtained by unrighteous means are to me like the floating clouds.

7.17 The Master said, "If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults."

7.17 The Master said, Give me a few years, till fifty, in order to learn, and indeed I may be free of great flaws.

7.18 The Master's frequent themes of discourse were: the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

7.18 Those things for which the Master always employed court dialect: the Poetry, the Documents, the conduct of li. For all these, he employed court dialect.

7.19 The Duke of She asked Zi Lu about Confucius, and Zi Lu did not answer him. The Master said, "Why did you not say to him, 'He is simply a man, who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on?'"

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7.19 The Lord of She asked Zilu about Confucius. Zilu could think of no response. The Master said, “Why did you not say: As a man, when agitated in thought he forgets to eat, joyfully forgetting his cares, not realizing that old age is near at hand?”

7.20 The Master said, "I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there."

7.20 The Master said, I was not born with knowledge. I love what is old and am assiduous in pursuing it.

7.21 The subjects on which the Master did not talk, were: extraordinary things, feats of strength, disorder, and spiritual beings

7.21 The Master did not speak of strange occurrences, feats of strength, political disruptions, and spirits.

7.22 The Master said, "When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them."

7.22 The Master said, When walking in a group of three, my teachers are always present. I draw out what is good in them so as to emulate it myself, and what is not good in them so as to alter it in myself.

7.23 The Master said, "Heaven produced the virtue that is in me. Huan Tui - what can he do to me?"

7.23 The Master said, Tian has engendered virtue in me – what harm can Huan Tui do to me?

7.24 The Master said, "Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples; that is my way."

7.24 The Master said, My friends, do you believe I have secrets from you? I am without secrets. There is nothing I do that I do not share with you, my friends. That is who I am.

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7.25 There were four things which the Master taught: letters, ethics, devotion of soul, and truthfulness.

7.25 The Master taught by means of four things: patterns, conduct, loyalty, faithfulness.

7.26 The Master said, "A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me." The Master said, "A good man it is not mine to see; could I see a man possessed of constancy, that would satisfy me. Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease - it is difficult with such characteristics to have constancy."

7.26 The Master said, "Sages I have had no opportunity to see. You may say that I have been able to see junzis." The Master said, "Good men I have had no opportunity to see. You may say that I have been able to see steadfast men. To treat having nothing as having enough, being empty as being full, being in tight constraints as being in luxury – it is hard enough to be steadfast!"

7.27 The Master angled, but did not use a net. He shot, but not at birds perching.

7.27 When the Master fished he did not use a net; when he hunted, he did not shoot at nesting birds.

7.28 The Master said, "There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory - this is the second style of knowledge."

7.28 The Master said, There may be some who invent without prior knowledge. I am not such a one. To listen to much, select what is good, and follow it; to observe much and to mark it in memory – these are second to knowledge.

7.29 It was difficult to talk (profitably and reputably) with the people of Hu Xiang, and a lad of that place having had an interview with the Master, the disciples doubted. The Master said, "I admit people's approach to me without committing myself as to what they may do when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct."

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7.29 The people of Hu Village were difficult to talk with. Confucius granted a village youth an interview and the disciples were doubtful. The Master said, “To approve of him when he advances does not mean you’ve approved of his steps back. What is extraordinary in this? When a person purifies himself so as to advance, you approve his purity; you are not endorsing his past.”

7.30 The Master said, "Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand."

7.30 The Master said, Is ren distant? When I wish to be ren, ren arrives.

7.31 The minister of crime of Chen asked whether the duke Zhao knew propriety, and Confucius said, "He knew propriety." Confucius having retired, the minister bowed to Wu Ma Qi to come forward, and said, "I have heard that the superior man is not a partisan. May the superior man be a partisan also? The prince married a daughter of the house of Wu, of the same surname with himself, and called her, 'The elder Zi of Wu.' If the prince knew propriety, who does not know it?" Wu Ma Qi reported these remarks, and the Master said, "I am fortunate! If I have any errors, people are sure to know them."

7.31 The Minister of Crime in the state of Chen asked, “Did Duke Zhao understand li?” Confucius said, “He did.” Confucius retired, and the Minister bowed to Wuma Qi, who entered. The Minister said, “I have heard that the junzi is not a partisan – is he indeed a partisan after all? Your former ruler married a woman from the state of Wu with the same surname as his own clan, but simply referred to her as ‘Mengzi of Wu.’ If your ruler understood li, who does not understand li?” Wuma Qi reported this to the Master, who said, “I am lucky. When I make an error, others always know it.”

7.32 When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

7.32 When the Master sang with others and they sang well, he would always wait and then ask them to repeat before joining in harmony.

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7.33 The Master said, "In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to."

7.33 The Master said, In terms of unstinting effort, I can measure up to others, but as far as exemplifying the junzi in my personal conduct, I have not yet grasped it.

7.34 The Master said, "The sage and the man of perfect virtue - how dare I rank myself with them? That I strive to become such without satiety, and teach others without weariness - this much can be said of me." Gong Xi Hua said, "This is just what we, the disciples, cannot imitate you in."

7.34 The Master said, "As for terms such as 'sage' or 'ren', how could I dare accept them? Rather, 'tireless in pursuing it, unflagging in teaching others' – that may be said of me." Gongxi Hua said, "That is just what we disciples cannot learn to be."

7.35 The Master being very sick, Zi Lu asked leave to pray for him. He said, "May such a thing be done?" Zi Lu replied, "It may. In the Eulogies it is said, 'Prayer has been made for thee to the spirits of the upper and lower worlds.'" The Master said, "My praying has been for a long time."

7.35 The Master fell ill. Zilu requested permission to offer prayers. The Master said, "Is there precedent for this?" Zilu answered, "There is. In the liturgy it says, 'Pray to the spirits above and below.'" The Master said, "My prayers are longstanding."

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7.36 The Master said, "Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate."

7.36 The Master said, Extravagance leads towards disobedience; thrift leads towards uncouthness. Rather than be disobedient, it is better to be uncouth.

7.37 The Master said, "The superior man is satisfied and composed; the mean man is always full of distress."

7.37 The Master said, The junzi is free and easy, the small man always careworn.

7.38 The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

7.38 The Master was warm, yet severe; awesome, yet never harsh; reverent, yet calm.

VIII Tai Bo

8.1 The Master said, "Tai Bo may be said to have reached the highest point of virtuous action. Thrice he declined the kingdom, and the people in ignorance of his motives could not express their approbation of his conduct."

8.1 The Master said, Taibo may be said to have possessed the utmost of virtue. Thrice he ceded the world to another. The people could find no words to praise him.

8.2 The Master said, "Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness. When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness."

8.2 The Master said, If one is reverent but without li one is burdened; if one is vigilant but without li one is fearful; if one is valorous but without li one causes chaos; if one is straightforward but without li one causes affronts. When the junzi is devoted to his parents, the people rise up as ren; when he does not discard his old comrades, the people are not dishonest.

8.3 The philosopher Zeng being ill, he cared to him the disciples of his school, and said, "Uncover my feet, uncover my hands. It is said in the Book of Poetry, 'We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice, I and so have I been. Now and hereafter, I know my escape from all injury to my person. O ye, my little children.'"

8.3 Master Zeng fell ill. He summoned the disciples of his school. "Uncover my feet; uncover my hands! The Poetry says, All vigilance, all caution, As though nearing the edge of abyss, As though treading upon thin ice. "My young friends, from this point on, I know that I have escaped whole!"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

8.4 The philosopher Zeng being ill, Meng Jing went to ask how he was. Zeng said to him, "When a bird is about to die, its notes are mournful; when a man is about to die, his words are good. There are three principles of conduct which the man of high rank should consider specially important: that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them."

8.4 Master Zeng fell ill. Meng Jingzi called upon him. Master Zeng said, "When a bird is about to die, his call is mournful; when a man is about to die, his words are good. "There are three things a junzi cherishes in the dao. In attitude and bearing, keep far from arrogance; in facial expression, keep aligned close to faithfulness; in uttering words, keep far from coarse abrasiveness. "So far as minor matters of ritual implements are concerned, there are functionaries to take care of those."

8.5 The philosopher Zeng said, "Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation; formerly I had a friend who pursued this style of conduct."

8.5 Master Zeng said, To be able, yet to ask advice of those who are not able; to have much, yet to ask advice of those who have little; to view possession as no different than lacking; fullness as no different than emptiness; to be transgressed against yet not to bear a grudge – in past times, I had a friend who worked to master these things.

8.6 The philosopher Zeng said, "Suppose that there is an individual who can be entrusted with the charge of a young orphan prince, and can be commissioned with authority over a state of a hundred li, and whom no emergency however great can drive from his principles - is such a man a superior man? He is a superior man indeed."

8.6 Master Zeng said, A man to whom one can entrust a growing youth of middling stature and a territory a hundred li square, who, nearing a great crisis, cannot be waylaid from his purpose – would such a man not be a junzi? Such a man would be a junzi.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

8.7 The philosopher Zeng said, "The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long. Perfect virtue is the burden which he considers it is his to sustain - is it not heavy? Only with death does his course stop - is it not long?"

8.7 Master Zeng said, A gentleman cannot but be broad in his determination. His burden is heavy and his road is long. He takes ren to be his burden – is the burden not heavy? Only with death may he lay it down – is the road not long?

8.8 The Master said, "It is by the Odes that the mind is aroused. It is by the Rules of Propriety that the character is established. It is from Music that the finish is received."

8.8 The Master said, Rise with the Poetry, stand with li, consummate with music.

8.9 The Master said, "The people may be made to follow a path of action, but they may not be made to understand it."

8.9 The Master said, The people can be made to follow it, they cannot be made to understand it.

8.10 The Master said, "The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. The man who is not virtuous, when you carry your dislike of him to an extreme, will also proceed to insubordination."

8.10 The Master said, When one who loves only valor is placed under the stress of poverty, the result is chaos. If a person is not ren, placing him under stress leads to extremes, and chaos follows.

8.11 The Master said, "Though a man have abilities as admirable as those of the duke of Zhou, yet if he be proud and niggardly, those other things are really not worth being looked at."

8.11 The Master said, If a person had ability as splendid as the Duke of Zhou, but was otherwise arrogant and stingy, the rest would not be worth a glance.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

8.12 The Master said, "Having learned for three years without coming to be good - such a man is not easy to find."

8.12 The Master said, A student willing to study for three years without obtaining a salaried position is hard to come by.

8.13 The Master said, "With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course. Such a one will not enter a tottering state, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed. When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honor are things to be ashamed of."

8.13 The Master said, Be devoted to faithfulness and love learning; defend the good dao until death. Do not enter a state poised in danger; do not remain in a state plunged in chaos. When the dao prevails in the world, appear; when it does not, hide. When the dao prevails in a state, to be poor and of low rank is shameful; when the dao does not prevail in a state, to be wealthy and of high rank is shameful.

8.14 The Master said, "He who is not in any particular office has nothing to do with plans for the administration of its duties."

8.14 The Master said, When one does not occupy the position, one does not plan its governance.

8.15 The Master said, "When the music master Zhi first entered on his office, the finish of the Guan Ju was magnificent - how it filled the ears!"

8.15 The Master said, The overture of Music Master Zhi, the final coda of the song Ospreys, overflowing – how they fill the ear!

8.16 The Master said, "Ardent and yet not upright, stupid and yet not attentive; simple and yet not sincere - such persons I do not understand."

8.16 The Master said, Recklessly bold yet not straightforward; ignorant yet uncompliant; empty headed yet unfaithful – I wish to know nothing of such people.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

8.17 The Master said, "Learn as if you could not reach your object, and were always fearing also lest you should lose it."

8.17 The Master said, One should study as though there were not enough time, yet still feel fear of missing the point.

8.18 The Master said, "How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!"

8.18 The Master said, Towering! – that Shun and Yu should have possessed the world yet treated none of it as their own.

8.19 The Master said, "Great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yao corresponded to it. How vast was his virtue! The people could find no name for it. How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!"

8.19 The Master said, How grand was the rule of the Emperor Yao! Towering is the grandeur of Tian; only Yao could emulate it. So boundless the people could find no name for them – towering were his achievements! Glimmering, they formed an emblem of patterns.

8.20 Shun had five ministers, and the empire was well governed. King Wu said, "I have ten able ministers." Confucius said, "Is not the saying that talents are difficult to find, true? Only when the dynasties of Tang and Yu met, were they more abundant than in this of Zhou, yet there was a woman among them. The able ministers were no more than nine men. King Wen possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Zhou may be said to have reached the highest point indeed."

8.20 Shun possessed five ministers and the world was ordered. King Wu said, "I have ten ministers to curtail the chaos." Confucius commented, "Talent is hard to find, is it not! In the times of Yao and Shun it was most abundant. And of the ten, one was a woman: it was merely nine. "The Zhou controlled two-thirds of the empire, yet continued to serve the Yin. The virtue of the Zhou may be said to be the utmost of virtue."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

8.21 The Master said, "I can find no flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low, mean house, but expended all his strength on the ditches and water channels. I can find nothing like a flaw in Yü."

8.21 The Master said, I can find no fault in Yu. Yu was frugal in his own food and drink, but thoroughly filial towards the spirits; he wore shabby clothes, but ritual robes of the finest beauty; his palace chambers were humble, but he exhausted his strength on the waterways that irrigated the fields. I can find no fault with Yu.

IX Zi Han

9.1 The subjects of which the Master seldom spoke were: profitableness, and also the appointments of Heaven, and perfect virtue.

9.1 The Master rarely spoke of profit, fate, or ren.

9.2 A man of the village of Da Xiang said, "Great indeed is the philosopher Kong! His learning is extensive, and yet he does not render his name famous by any particular thing." The Master heard the observation, and said to his disciples, "What shall I practice? Shall I practice charioteering, or shall I practice archery? I will practice charioteering."

9.2 A resident of Da Lane said, "How great is Confucius! He has studied broadly, and has no accomplishment by which he is known." The Master heard of it and said to his disciples, "What shall I master? Charioteering? Archery? I'll master charioteering!"

9.3 The Master said, "The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice. Bowing below the hall is prescribed by the rules of ceremony, but now the practice is to bow only after ascending it. That is arrogant. I continue to bow below the hall, though I oppose the common practice."

9.3 The Master said, The hemp ceremonial cap is what is called for in li. Nowadays plain silk is used. That is thrifty. I follow the general trend. To make one's bows at the base of the steps is what is called for in li. Nowadays people bow after ascending. That is arrogant. Though it goes against the general trend, I make my bows below.

9.4 There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

9.4 The Master forbade four things: One must not act on guesses, one must not demand absolute certainty, one must not be stubborn, one must not insist on oneself.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

9.5 The Master was put in fear in Kuang. He said, "After the death of King Wen, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of Kuang do to me?"

9.5 When the Master was in danger in the state of Kuang, he said, "King Wen is dead, but his patterns live on here in me, do they not? If Tian wished these patterns to perish, I would not have been able to partake of them. Since Tian has not destroyed these patterns, what harm can the people of Kuang do to me?"

9.6 A high officer asked Zi Gong, saying, "May we not say that your Master is a sage? How various is his ability!" Zi Gong said, "Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various." The Master heard of the conversation and said, "Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability."

9.6 The Grand Steward asked Zigong, "Your Master is surely a Sage, is he not? He is skilled in so many things!" Zigong replied, "It is actually Tian which allows him to be a great Sage; he is skilled in many things besides." The Master heard of it. "What does the Grand Steward know of me?" he said. "When I was young I was of humble station, and so became skilled in many rude things. Is the junzi skilled in many things? No, not many."

9.7 Lao said, "The Master said, 'Having no official employment, I acquired many arts.'"

9.7 Lao said, The Master stated, "I was not tried in office, hence I became skilled in arts."

9.8 The Master said, "Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other, and exhaust it."

9.8 The Master said, Do I have knowledge? No, I do not. If even a bumpkin asks a question of me, I am all empty. I simply tap at both ends of the question until I exhaust it.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

9.9 The Master said, "The Feng bird does not come; the river sends forth no map - it is all over with me!"

9.9 The Master said, The phoenix does not arrive, the River does not produce its charts – I am finished!

9.10 When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them approaching, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

9.10 Whenever the Master saw someone wearing mourning clothes, or a grandee dressed in court robes, or a person who was blind – even if they were young – upon catching sight of them, if seated he would stand, if walking past he would quicken his step.

9.11 Yan Yuan, in admiration of the Master's doctrines, sighed and said, "I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind. The Master, by orderly method, skillfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety. When I wish to give over the study of his doctrines, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow and lay hold of it, I really find no way to do so."

9.11 Yan Yuan heaved a heavy sigh. "When I look up, it grows taller, when I bore into it, it grows harder. I see it before me and suddenly it is behind. The Master skillfully entices people forward, step by step. He broadens me with patterns and constrains me with li – I want to stop, but I cannot until my abilities are exhausted. He stands before me as though towering high, and though I wish to follow, I can find no route up."

9.12 The Master being very ill, Zi Lu wished the disciples to act as ministers to him. During a remission of his illness, he said, "Long has the conduct of You been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven? Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I die upon the road?"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

9.12 The Master fell ill. Zilu had the disciples act towards him as though they were retainers. When the illness eased, the Master said, “Long has Yóu practiced this deception! To have no retainers and pretend to have them, whom do I deceive? Do I deceive Tian? And moreover, rather than die in the hands of retainers, would I not prefer to die in your hands, my friends? Even though I may receive no great funeral, would I be dying by the side of the road?”

9.13 Zi Gong said, "There is a beautiful gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it?" The Master said, "Sell it! Sell it! But I would wait for one to offer the price."

9.13 Zigong said, “Let’s say I have a precious gemstone; should I place it in a fine box and conceal it, or should I seek out a good merchant and sell it?” The Master said, “Sell it! Sell it! I myself am waiting for a good price.”

9.14 The Master was wishing to go and live among the nine wild tribes of the east. Some one said, "They are rude. How can you do such a thing?" The Master said, "If a superior man dwelt among them, what rudeness would there be?"

9.14 The Master wished to dwell among the uncivilized tribes. Someone said, “What would you do about their crudeness?” The Master said, “When a junzi dwells among them, what crudeness could there be?”

9.15 The Master said, "I returned from Wei to Lu, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places."

9.15 The Master said, Only after I returned to Lu from Wei did the court odes and sacrificial hymns find their proper places.

9.16 The Master said, "Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all duties to the dead, not to dare not to exert one's self; and not to be overcome of wine - which one of these things do I attain to?"

9.16 The Master said, When abroad serving court grandees and ministers, when at home serving elders, not daring to fail in effort in matters of mourning, not becoming intoxicated with wine – what difficulty are these things to me?

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

9.17 The Master standing by a stream, said, "It passes on just like this, not ceasing day or night!"

9.17 The Master stood on the banks of the river. "How it flows on, never ceasing, night and day!"

9.18 The Master said, "I have not seen one who loves virtue as he loves beauty."

9.18 The Master said, I have yet to see a man who loved virtue as much as sex.

9.19 The Master said, "The prosecution of learning may be compared to what may happen in raising a mound. If there want but one basket of earth to complete the work, and I stop, the stopping is my own work. It may be compared to throwing down the earth on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward."

9.19 The Master said, Think of it as making a mountain. If, one bucketful short of completion, I stop, then I've stopped. Think of it as filling a pit. Though I've thrown in only a single bucketful, I'm progressing.

9.20 The Master said, "Never flagging when I set forth anything to him - ah! that is Hui."

9.20 The Master said, "Instructing him, he was never lazy" – that would be Hui, would it not?

9.21 The Master said of Yan Yuan, "Alas! I saw his constant advance. I never saw him stop in his progress."

9.21 The Master characterized Yan Yuan thus: What a shame! I observed him advance; I never saw him stop.

9.22 The Master said, "There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers but no fruit is subsequently produced!"

9.22 The Master said, There are shoots that never come to flower, and there are flowers that never bear fruit.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

9.23 The Master said, "A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect."

9.23 The Master said, The younger generation must be held in awe – how can we know that the future will not match up to the present? But if a man reaches forty or fifty and nothing has been heard from him, he is no longer worthy of awe.

9.24 The Master said, "Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him."

9.24 The Master said, Exemplary sayings: can one fail to follow them? Yet it is adapting them that is important. Lessons of obedience: can one fail to approve them with pleasure? Yet it is applying them to fit that is important. Those who approve without fitting and follow without adapting – I can do nothing with such people.

9.25 The Master said, "Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

9.25 The Master said, Take loyalty and trustworthiness as the pivot and have no friends who are not like yourself in this. If you err, do not be afraid to correct yourself.

9.26 The Master said, "The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him."

9.26 The Master said, One can seize the general in charge of the three army divisions, but one cannot seize the heart's intent of a peasant.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

9.27 The Master said, "Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed - ah! it is You who is equal to this! He dislikes none, he covets nothing - what can he do but what is good!" Zi Lu kept continually repeating these words of the ode, when the Master said, "Those things are by no means sufficient to constitute perfect excellence."

9.27 The Master said, If a man could wear a tattered cloth jacket and stand beside one wearing fox or badger furs without shame, it would be Yóu, would it not?

9.28 The Master said, "When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves."

9.28 Free of resentment, free of craving, In what way is he other than fine? Zilu constantly chanted this verse. The Master said, "What is so fine about the dao of this poem?"

9.28 The Master said, Only when the year turns cold can one see that pine and cypress are the last to wither.

9.29 The Master said, "The wise are free from perplexities; the virtuous from anxiety; and the bold from fear."

9.29 The Master said, The wise are not confused, the ren are not beset with cares, the valorous are not fearful.

The Analects of Confucius (Chapters 1–20)
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9.30 The Master said, "There are some with whom we may study in common, but we shall find them unable to go along with us to principles. Perhaps we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh occurring events along with us."

9.30 The Master said, One may study together with a man; that does not yet mean one can pursue the dao with him. One may pursue the dao together with a man; that does not yet mean one may take a stand with him. One may take a stand together with a man; that does not yet mean one may share authority with him.

9.31 "How the flowers of the aspen-plum flutter and turn! Do I not think of you? But your house is distant." The Master said, "It is the want of thought about it. How is it distant?"

9.31 The flowers of the cherry tree, How the petals wave and turn. How could it be I do not long for you? But your home is so far distant. The Master commented, "He couldn't really have longed for her, could he – if he had, how could any distance have been too great?"

X Xiang Dang

It seems there are two numbering systems for this chapter one with 27 the other 18 paragraphs.

10.1 Confucius, in his village, looked simple and sincere, and as if he were not able to speak. When he was in the prince's ancestral temple, or in the court, he spoke minutely on every point, but cautiously.

10.1 When Confucius was at home in his neighborhood, he was warm and courteous, and seemed as if he found it difficult to speak. In the ancestral temples or at court, he was articulate, his speech merely showing signs of caution.

10.2 When he was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self-possessed.

10.2 At court, in conversation with the lower ranks of grandees, he was familiar; in conversation with the upper ranks of grandees, he was respectful. When the ruler was present, he walked with quick step, yet evenly.

10.3 When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to move forward with difficulty. He inclined himself to the other officers among whom he stood, moving his left or right arm, as their position required, but keeping the skirts of his robe before and behind evenly adjusted. He hastened forward, with his arms like the wings of a bird. When the guest had retired, he would report to the prince, "The visitor is not turning round any more."

10.3 When the ruler ordered him to greet a guest to court, he changed expression, as if flushing. His step became hurried. When he stood beside the guests, he bowed to them, putting first his left or right hand, as appropriate. His robes remained even in front and back. When stepping with them towards the throne, he walked with quickened step, his arms bent wing-like. When the guests had departed, he always returned to report, saying, "The guests have ceased to look back."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

10.4 When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him. When he was standing, he did not occupy the middle of the gateway; when he passed in or out, he did not tread upon the threshold. When he was passing the vacant place of the prince, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them. He ascended the reception hall, holding up his robe with both his hands, and his body bent; holding in his breath also, as if he dared not breathe. When he came out from the audience, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got the bottom of the steps, he advanced rapidly to his place, with his arms like wings, and on occupying it, his manner still showed respectful uneasiness.

10.4 When he entered the duke's gate, he would draw his body in, as though the gateway would not accommodate his height. He never stood in the middle of a gateway; he never trod on the threshold. When he walked past his lord's position, his expression would be serious and he would step rapidly. He would speak as if it were difficult for him. When he lifted the hem of his robe to ascend the hall steps, he would draw his body in and suppress his breath, as though he were not breathing. On departing, once he had stepped back down one level, he relaxed his expression as if in relief. Descending the last step, he would walk briskly forward, with his bent arms winglike, and resume his position with respectful bearing.

10.5 When he was carrying the scepter of his ruler, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground. In presenting the presents with which he was charged, he wore a placid appearance. At his private audience, he looked highly pleased.

10.5 When he carried a jade tally of official business, he would draw his body in, as though he could not hold it up. When he held it high, it was as though bowing; when he held it low, it was as though about to confer it. His expression was serious, as though fearful, and he stepped as though he were following a line. When participating in a ceremony of li, his expression was relaxed; when in a private meeting, he was genial.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

10.6 The superior man did not use a deep purple, or a puce color, in the ornaments of his dress. Even in his undress, he did not wear anything of a red or reddish color. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment. Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow. The fur robe of his undress was long, with the right sleeve short. He required his sleeping dress to be half as long again as his body. When staying at home, he used thick furs of the fox or the badger. When he put off mourning, he wore all the appendages of the girdle. His undergarment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below. He did not wear lamb's fur or a black cap on a visit of condolence. On the first day of the month he put on his court robes, and presented himself at court.

10.6 The junzi does not hem his upper robes with crimson or maroon. He does not employ red or purple for leisure clothes. In hot weather, he always wears a singlet of fine or coarse hemp as an outer garment. With a black robe he wears a lambskin jacket; with a plain robe he wears a fawnskin jacket; with a yellow robe he wears a foxskin jacket. His leisure jacket is long, but the right sleeve is cut short. He always wears sleepwear that is half again as long as his height. Thick skins, such as fox and badger, are used at home. Upon putting aside mourning clothes, he places no restrictions on the ornaments he may hang from his sash. Apart from robes for sacrificial ceremony, the layers of his robes are cut to different lengths. He does not wear a lambskin jacket or black cap when making a condolence call. On the first day of the new year, he always goes to court dressed in full court robes.

Disparity seems to begin here

When undergoing purification, he always wears a robe of plain material.
In fasting, he always alters his diet and alters from his usual seat when at home.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

10.7 When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

10.7 He did not demand that his rice be finely polished nor that his meat be finely diced.
If rice had turned sour, he did not eat it. If fish or meat had spoiled, he did not eat it.
He did not eat food of bad color or of bad odor.
He did not eat food that was undercooked.
He did not eat except at the proper times.
If food had not been correctly cut, he did not eat it.
If the sauce was not proper to it, he did not eat it.
Though there might be much meat, he did not allow the amount of meat to exceed the amount of rice.
He had no set limit for wine, he simply never reached a state of confusion.
He did not drink wine or eat meat purchased from the market.
He did not allow ginger to be dispensed with in his rice, but he did not eat a great deal of it.

When he participated in a sacrifice at the duke's temples, he did not allow the meat brought back to remain overnight. Common sacrificial meat he did not leave out three days. Once it had been left out three days, he did not eat it.

10.8 He did not dislike to have his rice finely cleaned, nor to have his mince meat cut quite small.

**He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone.
He did not eat what was discolored, or what was of a bad flavor, nor anything which was ill-cooked, or was not in season.
He did not eat meat which was not cut properly, nor what was served without its proper sauce.
Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice.**

**It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it.
He did not partake of wine and dried meat bought in the market.
He was never without ginger when he ate.
He did not eat much.**

**When he had been assisting at the prince's sacrifice, he did not keep the flesh which he received overnight.
The flesh of his family sacrifice he did not keep over three days.
If kept over three days, people could not eat it.**

When eating, he did not converse. When in bed, he did not speak.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

10.8 He did not speak while eating, nor when lying down to sleep.

Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave, respectful air.

10.9 Though his meal was only greens and vegetable congee, he inevitably offered some in sacrifice, and always in ritual reverence.

10.9 If his mat was not straight, he did not sit on it

10.10 He did not sit upon a mat that was not in proper position.

10.10 When the villagers were drinking together, upon those who carried staffs going out, he went out immediately after.

When villagers gathered to drink wine, he left as soon as those bearing walking staffs departed.

When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

10.11 When villagers mounted the annual exorcism procession, [the Master] stood in court robes at the eastern steps of his residence.

10.11 When he was sending complimentary inquiries to any one in another state, he bowed twice as he escorted the messenger away.

10.12 When sending his greetings to someone in another state, he would twice bow low as he sent the messenger off.

Ji Kang having sent him a present of physic, he bowed and received it, saying, "I do not know it. I dare not taste it."

10.13 When Kangzi sent him medicine, he bowed as he received it, saying, "As I am unacquainted with its use, I dare not taste it."

10.12 The stable being burned down, when he was at court, on his return he said, "Has any man been hurt?" He did not ask about the horses.

10.14 When the stables burnt, the Master returned from court asking, "Was anyone hurt?" He did not ask after the horses.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

10.13 When the prince sent him a gift of cooked meat, he would adjust his mat, first taste it, and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors.

When the prince sent him a gift of a living animal, he would keep it alive. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

10.15 When his ruler sent prepared food, he would always set his mat aright and be first to taste it. When his ruler sent uncooked food, he would always cook it and offer it in sacrifice. When his ruler sent him a live animal, he would always rear it. When he dined at his ruler's banquet, after the ruler had laid out the sacrificial foods, he would first taste the plain rice.

When he was ill and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them.

10.16 When he was ill, the ruler paid a visit. He lay with his head facing east, covered with his court robes, his sash laid across them.

When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

10.17 When summoned by an order from his ruler, he set off without waiting for the horses to be yoked to the carriage.

10.14 When he entered the ancestral temple of the state, he asked about everything.

10.18 Entering the Grand Temple, he asked about every item.

10.15 When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, "I will bury him."

10.19 When a friend died, if there was no family to make arrangements, he said, "Let the coffin be prepared at my home."

When a friend sent him a present, though it might be a carriage and horses, he did not bow.

The only present for which he bowed was that of the flesh of sacrifice.

10.20 When a friend sent a gift, unless it was of sacrificial meats, he would not bow, though it were so much as a horse or carriage.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

**10.16 In bed, he did not lie like a corpse.
At home, he did not put on any formal deportment.**

10.21 When he slept, he did not assume the position of a corpse.
When at leisure, he did not ornament his dress.

When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute him in a ceremonious manner.

To any person in mourning he bowed forward to the crossbar of his carriage; he bowed in the same way to any one bearing the tables of population.

When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

On a sudden clap of thunder, or a violent wind, he would change countenance.

10.22 When he saw a person wearing clothes of mourning, though it was someone with whom he was very familiar, he would alter his facial expression.

When he saw someone wearing a court cap or a blind person, though it was someone he encountered repeatedly, he would adopt a solemn bearing.

When riding in his carriage, encountering a person in mourning he would bow against the carriage bar, and he would bow also to those carrying documents of state.

When delicacies were served, he would always alter his expression and stand.

At peals of thunder or gusts of wind, he would alter his expression.

10.17 When he was about to mount his carriage, he would stand straight, holding the cord.

When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

10.23 When mounting a carriage, he always faced it squarely and grasped the mounting cord.

Once in the carriage, he did not turn to look at those standing behind him; he did not speak rapidly; he did not point.

10.18 Seeing the countenance, it instantly rises. It flies round, and by and by settles. The Master said, "There is the hen-pheasant on the hill bridge. At its season! At its season!" Zi Lu made a motion to it. Thrice it smelled him and then rose.

10.24 At the change of one's expression, they rise in the air, soaring up and then perching in a flock. [The Master] said, The hen pheasant by the mountain bridge, What timeliness! What timeliness! Zilu bowed towards them, but with three sniffs, they flew off.

XI Xian Jin

11.1 The Master said, "The men of former times in the matters of ceremonies and music were rustics, it is said, while the men of these latter times, in ceremonies and music, are accomplished gentlemen. If I have occasion to use those things, I follow the men of former times."

11.1 The Master said, Those who first advanced in li and music were men of the wilds. Those who later advanced in li and music were junzi's. If there were a chance to put them to use, I would follow those who advanced first.

11.2 The Master said, "Of those who were with me in Chen and Cai, there are none to be found to enter my door."

11.2 The Master said, None of those with me in Chen and Cai had any access to men at court.

11.3 Distinguished for their virtuous principles and practice, there were Yan Yuan, Min Zi Qian, Ran Bo Niu, and Zhong Gong; for their ability in speech, Zai Wo and Zi Gong; for their administrative talents, Ran You and Ji Lu; for their literary acquirements, Zi You and Zi Xia.

11.3 For virtuous conduct: Yan Yuan, Min Ziqian, Ran Boniu, and Zhonggong; for speech: Zai Wo and Zigong; for governance: Ran Yǒu and Ji Lu; for patterned study: Ziyou and Zixia.

11.4 The Master said, "Hui gives me no assistance. There is nothing that I say in which he does not delight."

11.4 The Master said, Hui is of no help to me. There is nothing in my words that fails to please him.

11.5 The Master said, "Filial indeed is Min Zi Qian! Other people say nothing of him different from the report of his parents and brothers."

11.5 The Master said, How filial is Min Ziqian! No fault of his can be discerned in anything his parents or brothers say about him.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

11.6 Nan Rong was frequently repeating the lines about a white scepter stone. Confucius gave him the daughter of his elder brother to wife.

11.6 Nan Rong constantly repeated a refrain from the poem White Jade Scepter. Confucius married his older brother's daughter to him.

11.7 Ji Kang asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hui; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one who loves to learn, as he did."

11.7 Ji Kangzi asked who among the disciples loved learning. Confucius replied, "There was Yan Hui who loved learning. Unfortunately, his lifespan was short and he died. Now there are none."

11.8 When Yan Yuan died, Yan Lu begged the carriage of the Master to sell and get an outer shell for his son's coffin. The Master said, "Whether he has talents or has not talents, everyone calls his son his son. There was Li; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot."

11.8 Yan Yuan died. Yan Lu asked for the Master's cart in order to use the wood for an outer coffin. The Master said, "Able or not, each man speaks well of his son. When my son Li died, there was an inner coffin, but no outer one. I would not go upon foot in order that he have an outer coffin. Because I follow behind the grandees, it is not fitting that I go upon foot."

11.9 When Yan Yuan died, the Master said, "Alas! Heaven is destroying me! Heaven is destroying me!"

11.9 Yan Yuan died. The Master said, "Oh! Tian destroys me! Tian destroys me!"

11.10 When Yan Yuan died, the Master bewailed him exceedingly, and the disciples who were with him said, "Master, your grief is excessive!" "Is it excessive?" said he. "If I am not to mourn bitterly for this man, for whom should I mourn?"

11.10 Yan Yuan died. The Master wailed for him beyond proper bounds. His followers said, "You have wailed beyond the proper bounds, Master." The Master said, "Have I? If I do not wail beyond proper bounds for this man, then for whom?"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

11.11 When Yan Yuan died, the disciples wished to give him a great funeral, and the Master said, "You may not do so." The disciples did bury him in great style. The Master said, "Hui behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples."

11.11 Yan Yuan died. The disciples wished to give him a lavish funeral. The Master said, "It is improper." The disciples gave Yan Yuan a lavish funeral. The Master said, "Hui looked upon me as a father, but I have not been able to look after him as a son. This was not my doing! It was you, my friends."

11.12 Ji Lu asked about serving the spirits of the dead. The Master said, "While you are not able to serve men, how can you serve their spirits?" Ji Lu added, "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?"

11.12 Ji Lu asked about serving the spirits. The Master said, "While you are yet not able to serve men, how could you be able to serve the spirits?" "May I ask about death?" "When you do not yet understand life, how could you understand death?"

11.13 The disciple Min was standing by his side, looking bland and precise; Zi Lu, looking bold and soldierly; Ran You and Zi Gong, with a free and straightforward manner. The Master was pleased. He said, "You there - he will not die a natural death."

11.13 When Minzi sat in attendance, he kept an upright posture, Zilu seemed to swagger, and Ran Yǒu and Zhonggong sat in a mild manner. The Master joked, "One like Yóu will not die in his bed!"

11.14 Some parties in Lu were going to take down and rebuild the Long Treasury. Min Zi Qian said, "Suppose it were to be repaired after its old style; why must it be altered and made anew?" The Master said, "This man seldom speaks; when he does, he is sure to hit the point."

11.14 The people in Lu rebuilt the treasury storehouse. Min Ziqian said, "What would be wrong with repairing the old structure? Why must they build a new one?" The Master said, "That man rarely says anything, but when he does, it always hits its target."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

11.15 The Master said, "What has the lute of You to do in my door?" The other disciples began not to respect Zi Lu. The Master said, "You has ascended to the hall, though he has not yet passed into the inner apartments."

11.15 The Master said, "What is Yóu's zither doing at my gate?" The disciples showed Zilu no respect. The Master said, "Yóu has advanced to the great hall, but has not yet entered the inner chamber."

11.16 Zi Gong asked which of the two, Shi or Shang, was the superior. The Master said, "Shi goes beyond the due mean, and Shang does not come up to it." "Then," said Zi Gong, "the superiority is with Shi, I suppose." The Master said, "To go beyond is as wrong as to fall short."

11.16 Zigong said, "Who is more worthy, Shi or Shang?" The Master said, "Shi goes too far; Shang does not go far enough." "Then Shi is superior?" "Too far is the same as not far enough."

11.17 The head of the Ji family was richer than the duke of Zhou had been, and yet Qiu collected his imposts for him, and increased his wealth. The Master said, "He is no disciple of mine. My little children, beat the drum and assail him."

11.17 The Ji family was wealthier than the Duke of Zhou. Qiu assisted them in the collection of taxes and so enlarged their riches further. The Master said, "He is no follower of mine! Young men, you have my permission to sound the drums and drive him away."

11.18 Chai is simple. Shen is dull. Shi is specious. You is coarse.

11.18 Zhai was simpleminded; Shen was slow; Shi was puffed up; Yóu was coarse.

11.19 The Master said, "There is Hui! He has nearly attained to perfect virtue. He is often in want. Ci does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct."

11.19 The Master said, "Hui is just about there – and he is in frequent poverty. Si manages to make a profit without a merchant's license; his speculations are frequently on the mark."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

11.20 Zi Zhang asked what were the characteristics of the good man. The Master said, "He does not tread in the footsteps of others, but moreover, he does not enter the chamber of the sage."

11.20 Zizhang asked about the dao of the good person. The Master said, "He does not tread in old tracks, but he does not enter the inner chamber."

11.21 The Master said, "If, because a man's discourse appears solid and sincere, we allow him to be a good man, is he really a superior man? or is his gravity only in appearance?"

11.21 The Master said, Is a fervently held position correct? Is it held by a junzi, or one who is simply solemn in demeanor.

11.22 Zi Lu asked whether he should immediately carry into practice what he heard. The Master said, "There are your father and elder brothers to be consulted - why should you act on that principle of immediately carrying into practice what you hear?" Ran You asked the same, whether he should immediately carry into practice what he heard, and the Master answered, "Immediately carry into practice what you hear." Gong Xi Hua said, "You asked whether he should carry immediately into practice what he heard, and you said, 'There are your father and elder brothers to be consulted.' Qiu asked whether he should immediately carry into practice what he heard, and you said, 'Carry it immediately into practice.' I, Chi, am perplexed, and venture to ask you for an explanation." The Master said, "Qiu is retiring and slow; therefore I urged him forward. You has more than his own share of energy; therefore I kept him back."

11.22 Zilu asked, "May one immediately put into practice what one has learned?" The Master said, "When one's father and elder brothers are alive, how could one immediately practice what one has learned?" Ran Yǒu asked, "May one immediately put into practice what one has learned?" The Master said, "Yes, one may." Gongxi Hua said, "When Yóu asked, 'May one immediately put into practice what one has learned?' you said, 'Your father and elder brothers are still alive.' When Qiu asked 'May one immediately put into practice what one has learned?' you said, 'Yes, one may.' I am confused, and presume to ask about this." The Master said, "Qiu holds back, and so I drew him forward; Yóu encroaches upon others, and so I drew him back."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

11.23 The Master was put in fear in Kuang and Yan Yuan fell behind. The Master, on his rejoining him, said, "I thought you had died." Hui replied, "While you were alive, how should I presume to die?"

11.23 The Master was in danger in the state of Kuang. Yan Yuan fell behind. The Master said, "I thought you had died." Yan Yuan said, "While you are alive, Master, how would I dare to die?"

11.24 Ji Zi Ran asked whether Zhong You and Ran Qiu could be called great ministers. The Master said, "I thought you would ask about some extraordinary individuals, and you only ask about You and Qiu! What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires. Now, as to You and Qiu, they may be called ordinary ministers." Zi Ran said, "Then they will always follow their chief - will they?" The Master said, "In an act of parricide or regicide, they would not follow him."

11.24 Ji Ziran asked, "Can Zhong Yóu and Ran Qiu serve as great ministers?" The Masters said, "I thought you were asking about different men – can this be asked about Yóu and Qiu? A great minister serves his lord by means of the dao. If there is no prospect of doing so, he desists. Now, Yóu and Qiu can serve as part of a full complement of ministers at court." "In that case, are they men who will follow their orders?" The Master said, "If it meant killing their fathers or rulers, they would indeed not follow orders."

11.25 Zi Lu got Zi Gao appointed governor of Fei. The Master said, "You are injuring a man's son." Zi Lu said, "There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?" The Master said, "It is on this account that I hate your glib-tongued people."

11.25 Zilu appointed Zigao to be the steward of Bi. The Master said, "You are stealing another man's son!" Zilu said, "There are people there; there are altars of state there – why must one first read texts and only then be considered learned?" The Master said, "This is why I detest glib talkers!"

The Analects of Confucius (Chapters 1–20)

Two Translations: James Legge (1893) & Robert Eno (2015)

11.26 Zi Lu, Zeng Xi, Ran You, and Gong Xi Hua were sitting by the Master. He said to them, "Though I am a day or so older than you, do not think of that. From day to day you are saying, 'We are not known.' If some ruler were to know you, what would you like to do?" Zi Lu hastily and lightly replied, "Suppose the case of a state of ten thousand chariots; let it be straitened between other large states; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables - if I were intrusted with the government of it, in three years' time I could make the people to be bold, and to recognize the rules of righteous conduct." The Master smiled at him. Turning to Ran You, he said, "Qiu, what are your wishes?" Qiu replied, "Suppose a state of sixty or seventy li square, or one of fifty or sixty, and let me have the government of it - in three years' time, I could make plenty to abound among the people. As to teaching them the principles of propriety, and music, I must wait for the rise of a superior man to do that." "What are your wishes, Chi," said the Master next to Gong Xi Hua. Chi replied, "I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark square-made robe and the black linen cap, to act as a small assistant." Last of all, the Master asked Zeng Xi, "Dian, what are your wishes?" Dian, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and said, "My wishes are different from the cherished purposes of these three gentlemen." Said the Master, "What harm is there in that? Do you also, as well as they, speak out your wishes." Dian then said, "In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the Yi, enjoy the breeze among the rain altars, and return home singing." The Master heaved a sigh and said, "I give my approval to Dian." The three others having gone out, Zeng Xi remained behind, and said, "What do you think of the words of these three friends?" The Master replied, "They simply told each one his wishes." Xi pursued, "Master, why did you smile at You?" He was answered, "The management of a state demands the rules of propriety. His words were not humble; therefore I smiled at him." Xi again said, "But was it not a state which Qiu proposed for himself?" The reply was, "Yes; did you ever see a territory of sixty or seventy li or one of fifty or sixty, which was not a state?" Once more, Xi inquired, "And was it not a state which Chi proposed for himself?" The Master again replied, "Yes; who but princes have to do with ancestral temples, and with audiences but the sovereign? If Chi were to be a small assistant in these services, who could be a great one?"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

11.26 Zilu, Zeng Xi, Ran Yǒu, and Gongxi Hua were sitting in attendance. The Master said, “Put aside for now that I am so much as a day older than you. You are always saying, ‘My talents are unrecognized.’ If some person were to recognize and give you position, what ability could you offer?” Zilu boldly replied first. “Let there be a state of a thousand war chariots, wedged between great neighboring states, harassed by invading armies and plunged in famine as a consequence. If I were given authority to act, I would within three years endow that state with valor and a sense of purpose.” The Master smiled at him. “Qiu, what about you?” Qiu replied, “Let there be a territory sixty or seventy li square, perhaps fifty or sixty. If I had authority to act, I would within three years ensure that the people had sufficient means. As for li and music, they would have to await a junzi.” “Chi, what about you?” Chi replied, “I cannot say I would be able to do this, but I would like to try: At ceremonies in the ancestral temples or diplomatic meetings, wearing ceremonial cap and robes, I would wish to be a minor officer of ceremony.” “Dian, what about you?” The rhythm of his zither slowed, it rang as he laid it down and rose. “My thoughts differ from the others’,” he said. “There is no harm in that,” said the Master. “After all, each of us is simply speaking his own heart.” “In late spring,” said Zeng Dian, “after the spring garments have been sewn, I would go out with five rows of six capped young men and six rows of seven boys. We would bathe in the River Yi, and stand in the wind on the stage of the Great Rain Dance. Then chanting, we would return.” The Master sighed deeply. “I am with Dian,” he said. The other three disciples went out, but Zeng Xi lingered behind. Zeng Xi said, “What about the words of the other three?” The Master said, “After all, each was simply stating his heart’s desire.” “Why did you smile at Yǒu?” “To manage a state one needs li, and his words showed no deference, that is why I smiled.” “As for Qiu, he was not aspiring to manage a state, was he?” “How can one see a domain of sixty or seventy square li, or even fifty or sixty, as other than a state?” “As for Chi, he was not aspiring to manage a state, was he?” “Ancestral halls and diplomatic affairs – what are these if not matters of a feudal state. Moreover, if Chi were a minor officer, who would be a major one?”

XII Yan Yuan

12.1 Yan Yuan asked about perfect virtue. The Master said, "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?" Yan Yuan said, "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." Yan Yuan then said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."

12.1 Yan Yuan asked about ren. The Master said, "Conquer yourself and return to li: that is ren. If a person could conquer himself and return to li for a single day, the world would respond to him with ren. Being ren proceeds from oneself, how could it come from others?" Yan Yuan said, "May I ask for details of this?" The Master said, "If it is not li, don't look at it; if it is not li, don't listen to it; if it is not li, don't say it; if it is not li, don't do it." Yan Yuan said, "Although I am not quick, I ask to apply myself to this."

12.2 Zhong Gong asked about perfect virtue. The Master said, "It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family." Zhong Gong said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."

12.2 Zhonggong asked about ren. The Master said, "When you go out your front gate, continue to treat each person as though receiving an honored guest. When directing the actions of subordinates, do so as though officiating at a great ritual sacrifice. Do not do to others what you would not wish done to you. Then there can be no complaint against you, in your state or in your household." Zhonggong said, "Although I am not quick, I ask to apply myself to this."

12.3 Si Ma Niu asked about perfect virtue. The Master said, "The man of perfect virtue is cautious and slow in his speech." Niu replied, "Cautious and slow in his speech! Is this what is meant by perfect virtue?" The Master said, "When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?"

12.3 Sima Niu asked about ren. The Master said, "The person who is ren speaks with reluctance." "Reluctant in speech – may such a person, then, be called ren?" The Master said, "When doing it is difficult, can one not be reluctant to speak of it?"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

12.4 Si Ma Niu asked about the superior man. The Master said, "The superior man has neither anxiety nor fear." Niu said, "Being without anxiety or fear! Does this constitute what we call the superior man?" The Master said, "When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?"

12.4 Sima Niu asked about the junzi. The Master said, "The junzi is not beset with care or fear." "Not beset with care or fear – may such a person, then, be called a junzi?" "Surveying himself within and finding no fault, what care or fear could there be?"

12.5 Si Ma Niu, full of anxiety, said, "Other men all have their brothers, I only have not." Zi Xia said to him, "There is the following saying which I have heard - 'Death and life have their determined appointment; riches and honors depend upon Heaven.' Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety - then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?"

12.5 Sima Niu was beset with care. "All people have brothers, I alone am without one." Zixia said, "I have heard it said, 'Life and death are preordained, wealth and rank are up to Tian. The junzi never lets slip his respectful vigilance: when with others, he is reverent and acts with li – in the world within the four seas, all men are his brothers.' What concern need a junzi have that he is without brothers?"

12.6 Zi Zhang asked what constituted intelligence. The Master said, "He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called farseeing."

12.6 Zizhang asked about discernment. The Master said, "When one is uninfluenced by slanderous statements about someone that reach a saturation point or by disputes that are brought before him that have a direct bearing on him, then he may be said to be discerning. He may also be said to be farsighted."

The Analects of Confucius (Chapters 1–20)
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12.7 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."

12.7 Zigong asked about governance. The Master said, "Provide people with adequate food, provide them with adequate weapons, induce them to have faith in their ruler." Zigong said, "If you had no choice but to dispense with one of those three things, which would it be?" "Dispense with weapons." "If you had no choice but to dispense with one of those two things, which would it be?" "Dispense with food. From ancient times there has always been death. If the people do not have faith, the state cannot stand."

12.8 Ji Zi Cheng said, "In a superior man it is only the substantial qualities which are wanted; why should we seek for ornamental accomplishments?" Zi Gong said, "Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue. Ornament is as substance; substance is as ornament. The hide of a tiger or a leopard stripped of its hair, is like the hide of a dog or a goat stripped of its hair."

12.8 Ji Zicheng said, "Being a junzi is simply a matter of one's plain substance. Of what use are patterns (wen)?" Zigong said, "What a shame that you have described the junzi in this way – a team of horses is not as swift as the tongue! If patterns were like plain substance and plain substance like patterns, the pelts of tigers and leopards would be like those of hounds and sheep."

12.9 The duke Ai inquired of You Ruo, saying, "The year is one of scarcity, and the returns for expenditure are not sufficient - what is to be done?" You Ruo replied to him, "Why not simply tithe the people?" The duke replied, "With two tenths I find it not enough - how could I do with that system of one tenth?" You Ruo answered, "If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone."

12.9 Duke Ai questioned You Ruo. "In years of famine, when I do not take in enough to meet my expenditures, what should I do?" You Ruo replied, "Why not set taxes at the rate of one-tenth?" "At the rate of two-tenths my income is not adequate – how could I manage at one tenth?" You Ruo replied, "When the people have sufficient means, who will not provide the ruler with what he needs; when the people do not have sufficient means, who will provide the ruler with what he needs?"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

12.10 Zi Zhang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, "Hold faithfulness and sincerity as first principles, and be moving continually to what is right - this is the way to exalt one's virtue. You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion. 'It may not be on account of her being rich, yet you come to make a difference.'"

12.10 Zizhang asked about exalting virtue and discerning confusion. The Master said, "Taking loyalty and trustworthiness as the pivot and ever shifting to align with the right: that is exalting virtue. When one cherishes a person one wishes him to live; when one hates a person one wishes him to die – on the one hand cherishing and wishing him life, while on the other hating and wishing him death: that is confusion. Truly, it is not a matter of riches, Indeed, it is simply about discernment.

12.11 The duke Jing, of Qi, asked Confucius about government. Confucius replied, "There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son." "Good!" said the duke; "if, indeed, the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?"

12.11 Duke Jing of Qi asked Confucius about governance. Confucius replied, "Let the ruler be ruler, ministers ministers, fathers fathers, sons sons." The Duke said, "Excellent! Truly, if the ruler is not ruler, ministers not ministers, fathers not fathers, sons not sons, though I possess grain, will I be able to eat it?"

12.12 The Master said, "Ah! it is You, who could with half a word settle litigations!" Zi Lu never slept over a promise.

12.12 The Master said, "Able to adjudicate a lawsuit by hearing a single statement – would this not characterize Yóu?" Zilu never postponed fulfillment of a promise overnight.

12.13 The Master said, "In hearing litigations, I am like any other body. What is necessary, however, is to cause the people to have no litigations."

12.13 The Master said, In hearing lawsuits, I am no better than others. What is imperative is to make it so that there are no lawsuits.

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12.14 Zi Zhang asked about government. The Master said, "The art of governing is to keep its affairs before the mind without weariness, and to practice them with undeviating consistency."

12.14 Zizhang asked about governance. The Master said, "Fulfill your office untiringly, perform your duties with loyalty."

12.15 The Master said, "By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right."

12.15 The Master said, Once a junzi has studied broadly in patterns and constrained them with li, indeed he will never turn his back on them.

12.16 The Master said, "The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this."

12.16 The Master said, The junzi perfects what is beautiful in people, he does not perfect what is ugly. The small man does just the opposite.

12.17 Ji Kang asked Confucius about government. Confucius replied, "To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?"

12.17 Ji Kangzi questioned Confucius about governance. Confucius replied, "Governance is setting things upright. If you lead with uprightness, who will dare not to be upright?"

12.18 Ji Kang, distressed about the number of thieves in the state, inquired of Confucius how to do away with them. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal."

12.18 Ji Kangzi was concerned about bandits, and asked advice of Confucius. Confucius replied, "If you yourself were truly not covetous, though you rewarded people for it, they would not steal."

The Analects of Confucius (Chapters 1–20)
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12.19 Ji Kang asked Confucius about government, saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it."

12.19 Ji Kangzi asked Confucius about governance, saying, "How would it be if I were to kill those who are without the dao in order to hasten others towards the dao?" Confucius replied, "Of what use is killing in your governance? If you desire goodness, the people will be good. The virtue of the junzi is like the wind and the virtue of common people is like the grasses: when the wind blows over the grasses, they will surely bend."

12.20 Zi Zhang asked, "What must the officer be, who may be said to be distinguished?" The Master said, "What is it you call being distinguished?" Zi Zhang replied, "It is to be heard of through the state, to be heard of throughout his clan." The Master said, "That is notoriety, not distinction. Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan. As to the man of notoriety, he assumes the appearance of virtue, but his actions are opposed to it, and he rests in this character without any doubts about himself. Such a man will be heard of in the country; he will be heard of in the clan."

12.20 Zizhang asked, "When may a gentleman be said to have attained success?" The Master said, "What do you mean by attaining success?" Zizhang replied, "His name is renowned throughout his state and his household." The Master said, "This is to be renowned, not to be successful. Attaining success lies in being straightforward in basic substance and loving the right, being perspicacious when listening to others speak and observant of their facial expressions, and bearing in mind deference towards others. Such a person will surely attain success in the state and in his household." "As for being renowned, such a man gets a reputation for ren from appearances, though his conduct contravenes it, and he is free of self-doubt. His name is reknowned throughout his state and his household."

12.21 Fan Chi rambling with the Master under the trees about the rain altars, said, "I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions." The Master said, "Truly a good question! If doing what is to be done be made the first business, and success a secondary consideration - is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others - is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents - is not this a case of delusion?"

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12.21 Fan Chi accompanied the Master on an outing past the altar of the great rain dance. “May I ask about exalting virtue, reforming faults, and discerning confusion?” The Master said, “Well asked! Be first to the effort and last to take reward – is that not exalting virtue? To set to work upon one’s own faults and not upon the faults of others, is that not the way to reform faults? In the anger of the moment to forget one’s safety and that of one’s parents, is that not confusion?”

12.22 Fan Chi asked about benevolence. The Master said, "It is to love all men." He asked about knowledge. The Master said, "It is to know all men." Fan Chi did not immediately understand these answers. The Master said, "Employ the upright and put aside all the crooked; in this way the crooked can be made to be upright." Fan Chi retired, and, seeing Zi Xia, he said to him, "A Little while ago, I had an interview with our Master, and asked him about knowledge. He said, 'Employ the upright, and put aside all the crooked; in this way, the crooked will be made to be upright.' What did he mean?" Zi Xia said, "Truly rich is his saying! Shun, being in possession of the kingdom, selected from among all the people, and employed Gao Yao, on which all who were devoid of virtue disappeared. Tang, being in possession of the kingdom, selected from among all the people, and employed Yi Yin, and all who were devoid of virtue disappeared."

12.22 Fan Chi asked about ren. The Master said, “Cherish people.” When he asked about knowledge, the Master said, “Know people,” and Fan Chi did not understand. The Master said, “If you raise up the straight and place them over the crooked, they can make the crooked straight.” Fan Chi took his leave and went to see Zixia. “Just now, I was with the Master and asked him about knowledge. He said, ‘If you raise up the straight and place them over the crooked, they can make the crooked straight.’ What did he mean?” Zixia said, “How rich these words are! When Shun possessed the world he picked Gaoyao out from among the multitudes, and those who were not ren kept far distant. When Tang possessed the world, he picked Yi Yin out from among the multitudes, and those who were not ren kept far distant.”

12.23 Zi Gong asked about friendship. The Master said, "Faithfully admonish your friend, and skillfully lead him on. If you find him impracticable, stop. Do not disgrace yourself."

12.23 Zigong asked about friends. The Master said, “Advise them loyally and guide them well. If this does not work, desist. Do not humiliate yourself.”

12.24 The philosopher Zeng said, "The superior man on grounds of culture meets with his friends, and by friendship helps his virtue."

12.24 Master Zeng said, A junzi attracts friends through his patterned behavior, and employs friends to assist him in ren.

XIII Zi Lu

13.1 Zi Lu asked about government. The Master said, "Go before the people with your example, and be laborious in their affairs." He requested further instruction, and was answered, "Be not weary (in these things)."

13.1 Zilu asked about governance. The Master said, "Be first to the task and comfort others at their labors." When asked for more, he said, "Be tireless."

13.2 Zhong Gong, being chief minister to the head of the Ji family, asked about government. The Master said, "Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents." Zhong Gong said, "How shall I know the men of virtue and talent, so that I may raise them to office?" He was answered, "Raise to office those whom you know. As to those whom you do not know, will others neglect them?"

13.2 Zhonggong was serving as steward for the Ji family. He asked about governance. The Master said, "Provide a leading example to your officers. Pardon minor offences. Raise up the worthy." "How can I recognize who has worthy abilities so I can raise them up?" "Raise up those you recognize. As for those you don't recognize, will the others let you do without them?"

13.3 Zi Lu said, "The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?" The Master replied, "What is necessary is to rectify names." "So! indeed!" said Zi Lu. "You are wide of the mark! Why must there be such rectification?" The Master said, "How uncultivated you are, You! A superior man, in regard to what he does not know, shows a cautious reserve. If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success. When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot. Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect."

The Analects of Confucius (Chapters 1–20)
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13.3 Zilu said, “If the ruler of Wei were to entrust you with governance of his state, what would be your first priority.” The Master said, “Most certainly, it would be to rectify names.” Zilu said, “Is that so? How strange of you! How would this set things right?” The Master said, “What a boor you are, Yóu! A junzi keeps silent about things he doesn’t understand. “If names are not right then speech does not accord with things; if speech is not in accord with things, then affairs cannot be successful; when affairs are not successful, li and music do not flourish; when li and music do not flourish, then sanctions and punishments miss their mark; when sanctions and punishments miss their mark, the people have no place to set their hands and feet. “Therefore, when a junzi gives things names, they may be properly spoken of, and what is said may be properly enacted. With regard to speech, the junzi permits no carelessness.”

13.4 Fan Chi requested to be taught husbandry. The Master said, "I am not so good for that as an old husbandman." He requested also to be taught gardening, and was answered, "I am not so good for that as an old gardener." Fan Chi having gone out, the Master said, "A small man, indeed, is Fan Xu! If a superior man love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit to his example. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs - what need has he of a knowledge of husbandry?"

13.4 Fan Chi asked to learn about farming grain. The Master said, “Better to ask an old peasant.” He asked about raising vegetables. “Better to ask an old gardener.” When Fan Chi left, the Master said, “What a small man Fan Xu is! If a ruler loved li, none among the people would dare be inattentive; if a ruler loved right, none would dare be unsubmitive; if a ruler loved trustworthiness, none would dare be insincere. The people of the four quarters would come to him with their children strapped on their backs. Why ask about farming?”

13.5 The Master said, "Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it?"

13.5 The Master said, If a man can recite from memory the three hundred odes of the Poetry but, when you entrust him with governance, he is unable to express his meaning, or, when you send him to the four quarters on diplomatic missions, he is unable to make replies on his own initiative, though he may have learned much, of what use is he?

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13.6 The Master said, "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."

13.6 The Master said, If he is upright in his person, he will perform without orders. If he is not upright in his person, though you give him orders, he will not carry them out.

13.7 The Master said, "The governments of Lu and Wei are brothers."

13.7 The Master said, The governments of the states of Lu and Wei are like older and younger brothers.

13.8 The Master said of Jing, a scion of the ducal family of Wei, that he knew the economy of a family well. When he began to have means, he said, "Ha! here is a collection!" When they were a little increased, he said, "Ha! this is complete!" When he had become rich, he said, "Ha! this is admirable!"

13.8 The Master commented that Prince Jing of Wei handled possessing his residences well. When he first possessed a home he said, "This is truly a good fit." When he came to have some luxuries he said, "This is truly complete." When he became wealthy he said, "This is truly beautiful."

13.9 When the Master went to Wei, Zan You acted as driver of his carriage. The Master observed, "How numerous are the people!" You said, "Since they are thus numerous, what more shall be done for them?" "Enrich them," was the reply. "And when they have been enriched, what more shall be done?" The Master said, "Teach them."

13.9 The Master traveled to the state of Wei. Ran Yǒu drove his chariot. The Master said, "How populous it is!" Ran Yǒu said, "As Wei is already populous, what would you add?" "Enrich them." "Once the people were enriched, what would you add?" "Teach them."

13.10 The Master said, "If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years, the government would be perfected."

13.10 The Master said, If there were someone who would employ me, things would be in hand within a year on the. In three years, they would have come to success.

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13.11 The Master said, "If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments.' True indeed is this saying!"

13.11 The Master said, “‘If good men governed for a hundred years, cruelty could indeed be overcome and killing dispensed with.’ How very true that saying is!”

13.12 The Master said, "If a truly royal ruler were to arise, it would still require a generation, and then virtue would prevail."

13.12 The Master said, If there were one who reigned as a true king, after a generation, all would be ren.

13.13 The Master said, "If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?"

13.13 The Master said, If one can make his person upright, then what difficulty will he have in taking part in governance? If he cannot make his person upright, how can he make others upright?

13.14 The disciple Ran returning from the court, the Master said to him, "How are you so late?" He replied, "We had government business." The Master said, "It must have been family affairs. If there had been government business, though I am not now in office, I should have been consulted about it."

13.14 Ranzi came from court. The Master said, “Why are you late?” Ranzi replied, “There were matters of government.” The Master said, “Surely, these were affairs of the household. Were there matters of government, though I am not in office, I would be advised of them.”

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13.15 The Duke Ding asked whether there was a single sentence which could make a country prosperous. Confucius replied, "Such an effect cannot be expected from one sentence. There is a saying, however, which people have - 'To be a prince is difficult; to be a minister is not easy.' If a ruler knows this - the difficulty of being a prince - may there not be expected from this one sentence the prosperity of his country?" The duke then said, "Is there a single sentence which can ruin a country?" Confucius replied, "Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have - 'I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!' If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?"

13.15 Duke Ding asked, "Is there a single saying that can lead a state to flourish?" Confucius replied, "No saying can have such an effect, but there is one that comes close: There is a saying, 'It is hard to be a ruler; it is not easy being a minister.' If one thus understood how hard it is to rule, would this not come close to a single saying leading a state to flourish?" "Is there a single saying that can destroy a state?" Confucius replied, "No saying can have such an effect, but there is one that comes close: There is a saying, 'There is nothing I love more about being a ruler than that no one contradicts me.' If a ruler were fine and none contradicted him, that would be fine indeed; if he were not a good ruler and none contradicted him, then would this not come close to a single saying destroying a state?"

13.16 The duke of She asked about government. The Master said, "Good government obtains, when those who are near are made happy, and those who are far off are attracted."

13.16 The Lord of She asked about governance. The Master said, "Those nearby are pleased, those far distant come."

13.17 Zi Xia, being governor of Ju Fu, asked about government. The Master said, "Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished."

13.17 Zixia served as steward of Jufu and asked about governance. The Master said, "Don't seek quick results; don't attend to matters of minor profit. If you seek quick results, you will not attain success; if you attend to matters of minor profit, you will not succeed in great affairs."

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13.18 The Duke of She informed Confucius, saying, "Among us here there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact." Confucius said, "Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this."

13.18 The Lord of She instructed Confucius, saying, "There is an upright man in my district. His father stole a sheep, and he testified against him." Confucius said, "The upright men in my district are different. Fathers cover up for their sons and sons cover up for their fathers. Uprightness lies therein."

13.19 Fan Chi asked about perfect virtue. The Master said, "It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected."

13.19 Fan Chi asked about ren. The Master said, "Let your bearing be reverent when you are at leisure, be respectfully attentive in managing affairs, and be loyal towards others. Though you be among barbarians, these may never be cast aside."

13.20 Zi Gong asked, saying, "What qualities must a man possess to entitle him to be called an officer? The Master said, "He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer." Zi Gong pursued, "I venture to ask who may be placed in the next lower rank?" And he was told, "He whom the circle of his relatives pronounce to be filial, whom his fellow villagers and neighbors pronounce to be fraternal." Again the disciple asked, "I venture to ask about the class still next in order." The Master said, "They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class." Zi Gong finally inquired, "Of what sort are those of the present day, who engage in government?" The Master said "Pooh! they are so many pecks and hampers, not worth being taken into account."

13.20 Zigong asked, "How must one be in order to deserve being called a gentleman?" The Master said, "One who conducts himself with a sense of shame and who may be dispatched to the four quarters without disgracing his lord's commission, such a one may be termed a gentleman." "May I ask what is next best?" "When his clan calls him filial and his neighborhood district calls him respectful of elders." "May I ask what is next best?" "Keeping to one's word and following through in one's actions – it has the ring of a petty man, but indeed, this would be next." "What are those who participate in governance today like?" "Oh! They are men you measure by bucket or scoop – why even count them?"

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13.21 The Master said, "Since I cannot get men pursuing the due medium, to whom I might communicate my instructions, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of truth; the cautiously-decided will keep themselves from what is wrong."

13.21 The Master said, Those who cannot keep to the central path in their conduct but who are still worth some praise are surely the reckless and the timid. The reckless are willing to advance towards the goal, and the timid have things that they are unwilling to do.

13.22 The Master said, "The people of the south have a saying - 'A man without constancy cannot be either a wizard or a doctor.' Good! Inconstant in his virtue, he will be visited with disgrace." The Master said, "This arises simply from not attending to the prognostication."

13.22 The Master said, "The people of the South have a saying: 'A person without constancy may not be a shaman or a doctor.' This is very fine!" "If one is not constant in virtue, one may receive disgrace" – the Master said, "Simply do not divine."

13.23 The Master said, "The superior man is affable, but not adulatory; the mean man is adulatory, but not affable."

13.23 The Master said, The junzi acts in harmony with others but does not seek to be like them; the small man seeks to be like others and does not act in harmony.

13.24 Zi Gong asked, saying, "What do you say of a man who is loved by all the people of his neighborhood?" The Master replied, "We may not for that accord our approval of him." "And what do you say of him who is hated by all the people of his neighborhood?" The Master said, "We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighborhood love him, and the bad hate him."

13.24 Zigong asked, "If all the people of your village loved you, how would that be?" The Master said, "Not good enough." "If all the people of your village hated you, how would that be?" "The Master said, "Not good enough. Better that the good people in your village love you and the bad people hate you."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

13.25 The Master said, "The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything."

13.25 The Master said, The junzi is easy to serve and hard to please. If you do not accord with the dao in pleasing him, he is not pleased; when it comes to employing others, he only puts them to tasks they are fit to manage. The small man is hard to serve but easy to please. If you do not accord with the dao in pleasing him, he is still pleased; when it comes to employing others, he demands they be able in everything.

13.26 The Master said, "The superior man has a dignified ease without pride. The mean man has pride without a dignified ease."

13.26 The Master said, The junzi is at ease without being arrogant; the small man is arrogant without being at ease.

13.27 The Master said, "The firm, the enduring, the simple, and the modest are near to virtue."

13.27 The Master said, Incorruptibility, steadfastness, simplicity, and reticence are near to ren.

13.28 Zi Lu asked, saying, "What qualities must a man possess to entitle him to be called a scholar?" The Master said, "He must be thus: earnest, urgent, and bland - among his friends, earnest and urgent; among his brethren, bland."

13.28 Zilu asked, "How must one be in order to deserve being called a gentleman?" The Master said, "Supportive, encouraging, congenial – such a man may be called a gentleman. Supportive and encouraging with his friends, congenial with his brothers."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

13.29 The Master said, "Let a good man teach the people seven years, and they may then likewise be employed in war."

13.29 The Master said, If a good man were to instruct the people for seven years, they would indeed be ready to go into battle.

13.30 The Master said, "To lead an uninstructed people to war, is to throw them away."

13.30 The Master said, Not to teach the people how to fight in war may called discarding them.

XIV Xian Wen

14.1 Xian asked what was shameful. The Master said, "When good government prevails in a state, to be thinking only of salary; and, when bad government prevails, to be thinking, in the same way, only of salary - this is shameful." "When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue." The Master said, "This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue."

14.1 Xian asked about shame. The Master said, "When the dao prevails in a state, take office. To take office when the dao does not prevail – that is shame." "Overbearing, boastful, resentful – to wish to be none of these, is that ren?" The Master said, "It is difficult. As for ren, I don't know."

14.2 The Master said, "The scholar who cherishes the love of comfort is not fit to be deemed a scholar."

14.2 The Master said, A gentleman who is attached to the amenities of his home is not worthy of being called a gentleman.

14.3 The Master said, "When good government prevails in a state, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve."

14.3 When the dao prevails in the state, speak as though in danger, act as though in danger. When the dao does not prevail in the state, act as though in danger, and make your speech compliant.

14.4 The Master said, "The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle."

14.4 The Master said, A man who possesses virtue always has teachings to impart, but a man with teachings to impart does not always possess virtue. The man of ren will be valorous, but valorous men are not always ren.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.5 Nan Gong Kuo, submitting an inquiry to Confucius, said, "Yi was skillful at archery, and Ao could move a boat along upon the land, but neither of them died a natural death. Yu and Ji personally wrought at the toils of husbandry, and they became possessors of the kingdom." The Master made no reply; but when Nan Gong Kuo went out, he said, "A superior man indeed is this! An esteemer of virtue indeed is this!"

14.5 Nangong Kuo questioned Confucius, saying, "Yi was a great archer and Ao was a great boatman, yet neither died a natural death. On the other hand, Yu and Ji were farmers in the fields and yet came to possess all the world." The Master did not reply. After Nangong Kuo went out, the Master said, "What a junzi this man is! What fine virtue this man has!"

14.6 The Master said, "Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, at the same time, virtuous."

14.6 The Master said, A junzi who is not ren, there are such people. There has never been a small man who is ren.

14.7 The Master said, "Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?"

14.7 The Master said, If you cherish them can you not make them labor? If you are loyal to them, can you not instruct them?

14.8 The Master said, "In preparing the governmental notifications, Pi Shen first made the rough draft; Shi Shu examined and discussed its contents; Zi Yu, the manager of foreign intercourse, then polished the style; and, finally, Zi Chan of Dong Li gave it the proper elegance and finish."

14.8 The Master said, In crafting diplomatic documents, Pi Chen drafted them, Shi Shu commented upon them, envoy Ziyu embellished them, and Zichan of Dongli made them beautiful.

14.9 Some one asked about Zi Chan. The Master said, "He was a kind man." He asked about Zi Xi. The Master said, "That man! That man!" He asked about Guan Zhong. "For him," said the Master, "the city of Pian, with three hundred families, was taken from the chief of the Bo family, who though to the end of his life he had only coarse rice to eat did not utter a murmuring word."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.9 Someone asked about Zichan. The Master said, “He was a generous man.” They asked about Zixi. “That one? That one?” They asked about Guan Zhong. “He was a man! He seized from the Bo family its domain of three hundred households in Pian, and though the family head was reduced to eating greens for his meals, he lived out his years without uttering a word of resentment.”

14.10 The Master said, "To be poor without murmuring is difficult. To be rich without being proud is easy."

14.10 The Master said, To be poor and without resentment is hard; to be wealthy and without arrogance is easy.

14.11 The Master said, "Meng Gong Chuo is more than fit to be chief officer in the families of Zhao and Wei, but he is not fit to be great officer to either of the States Teng or Xue."

14.11 The Master said, If Meng Gongchuo served as an elder at the courts of the Zhao and Wei families, he would be excellent. But he’s unfit to be a grandee at court in the states of Teng and Xue.

14.12 Zi Lu asked what constituted a COMPLETE man. The Master said, "Suppose a man with the knowledge of Zang Wu Zhong, the freedom from covetousness of Gong Chuo, the bravery of Zhuang of Bian, and the varied talents of Ran Qiu; add to these the accomplishments of the rules of propriety and music - such a one might be reckoned a COMPLETE man." He then added, "But what is the necessity for a complete man of the present day to have all these things? The man, who in the view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends - such a man may be reckoned a COMPLETE man."

14.12 Zilu asked about the complete man. The Master said, “If he were as wise as Zang Wuzhong, as free from desire as Gongchuo, as valorous as Zhuangzi of Bian, as accomplished in the arts as Ran Qiu, and patterned with li and music besides, then he may be called a complete man.” He added, “But for someone to be deemed a complete man nowadays, what need does he have for all this? If, seeing profit, his thoughts turn to what is right, and, seeing danger, he is ready to risk his life, and if he can long endure hardship without forgetting the teachings that have guided his ordinary life, he may indeed be deemed a complete man.”

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.13 The Master asked Gong Ming Jia about Gong Ming Wen, saying, "Is it true that your master speaks not, laughs not, and takes not?" Gong Ming Jia replied, "This has arisen from the reporters going beyond the truth. My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking." The Master said, "So! But is it so with him?"

14.13 The Master asked Gongming Jia about Gongshu Wenzhi, saying, "Is it true that your master never spoke, never laughed, and never took anything?" Gongming Jia replied, "That report was exaggerated. My master spoke, but only when it was timely; in that way, people did not tire of his words. He laughed, but only when he was joyful; in that way, people did not tire of his laughter. He took things, but only when it was righteous; in that way, people did not tire of his taking." The Master said, "Is that so? How can that be true?"

14.14 The Master said, "Zang Wu Zhong, keeping possession of Fang, asked of the duke of Lu to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was."

14.14 The Master said, Zang Wuzhong used Fang to bargain for continuation of his clan line in Lu. Though they say he did not coerce his lord, I do not believe it.

14.15 The Master said, "The duke Wen of Jin was crafty and not upright. The duke Huan of Qi was upright and not crafty."

14.15 The Master said, Duke Wen of Jin was adept at expedient means but not upright; Duke Huan of Qi was upright but not adept at expedient means.

14.16 Zi Lu said, "The duke Huan caused his brother Jiu to be killed, when Shao Hu died with his master, but Guan Zhong did not die. May not I say that he was wanting in virtue?" The Master said, "The Duke Huan assembled all the princes together, and that not with weapons of war and chariots - it was all through the influence of Guan Zhong. Whose beneficence was like his? Whose beneficence was like his?"

14.16 Zilu said, "When Duke Huan killed Prince Jiu, Shao Hu committed suicide for the death of his lord, but Guan Zhong did not. We can say of him that he was not ren, can we not?" The Master said, "Duke Huan nine times brought the feudal lords into assembly without the use of weapons or war chariots. This was due to the efforts of Guan Zhong. Such ren! Such ren!"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.17 **Zi Gong said, "Guan Zhong, I apprehend, was wanting in virtue. When the Duke Huan caused his brother Jiu to be killed, Guan Zhong was not able to die with him. Moreover, he became prime minister to Huan." The Master said, "Guan Zhong acted as prime minister to the duke Huan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Guan Zhong, we should now be wearing our hair unbound, and the lappets of our coats buttoning on the left side. Will you require from him the small fidelity of common men and common women, who would commit suicide in a stream or ditch, no one knowing anything about them?"**

14.17 Zigong said, "Surely, Guan Zhong was not a ren man. Duke Huan killed Prince Jiu and Guan Zhong was unable to die for his lord, and even served as prime minister to Duke Huan." The Master said, "Guan Zhong served as prime minister to Duke Huan and Duke Huan became hegemon over the feudal lords. For a time, he set the world in order. To this day the people receive blessings from it. Were it not for Guan Zhong, we would wear our hair loose and button our jackets on the left. How would it have been proper for him to be faithful like a common man or woman, and slit his throat in a ditch where none would ever know?"

14.18 **The great officer, Xian, who had been family minister to Gong Ming Wen, ascended to the prince's court in company with Wen. The Master, having heard of it, said, "He deserved to be considered WEN (the accomplished)."**

14.18 Gongshu Wenzhi's household officer, the grandee Zhuan, was promoted to service in the duke's court alongside Wenzhi. The Master, learning of this, commented, "He may rightly be called wen."

14.19 **The Master was speaking about the unprincipled course of the duke Ling of Wei, when Qi Kang said, "Since he is of such a character, how is it he does not lose his state?" Confucius said, "The Zhong Shu Yu has the superintendence of his guests and of strangers; the litanist, Tuo, has the management of his ancestral temple; and Wang Sun Jia has the direction of the army and forces - with such officers as these, how should he lose his state?"**

14.19 The Master spoke of how Duke Ling of Wei did not follow the dao. Kangzi said, "If that is the case, why does he not meet his downfall?" Confucius said, "Zhongshu Yu attends to visitors of state, Zhu Tuo manages matters of the ancestral temples, Wangsun Jia commands the armies. Given all this, how could he fail?"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.20 The Master said, "He who speaks without modesty will find it difficult to make his words good."

14.20 The Master said, When words are uttered without modesty, living up to them is difficult.

14.21 Chen Cheng murdered the duke Jian of Qi. Confucius bathed, went to court and informed the duke Ai, saying, "Chen Heng has slain his sovereign. I beg that you will undertake to punish him." The duke said, "Inform the chiefs of the three families of it." Confucius retired, and said, "Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, 'Inform the chiefs of the three families of it.'" He went to the chiefs, and informed them, but they would not act. Confucius then said, "Following in the rear of the great officers, I did not dare not to represent such a matter."

14.21 Chen Chengzi assassinated Duke Jian of Qi. Confucius bathed and went to court, where he reported to Duke Ai, "Chen Heng has assassinated his ruler. I request he be pursued." The duke said, "Report this to the three lords." Confucius said, "Because I follow behind the grandees, I dare not make this report. My lord has said, 'Report this to the three lords.'" He then went to the three lords to report. They denied his request. Confucius said, "Because I follow behind the grandees, I dare not make this report."

14.22 Zi Lu asked how a ruler should be served. The Master said, "Do not impose on him, and, moreover, withstand him to his face."

14.22 Zilu asked about serving a ruler.
The Master said, "Do not deceive him, but be willing to offend him."

14.23 The Master said, "The progress of the superior man is upwards; the progress of the mean man is downwards."

14.23 The Master said, The junzi gets through to what is exalted; the small man gets through to what is base.

14.24 The Master said, "In ancient times, men learned with a view to their own improvement. Nowadays, men learn with a view to the approbation of others."

14.24 The Master said, In the past men learned for themselves; now men learn for others.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.25 Qu Bo sent a messenger with friendly inquiries to Confucius. Confucius sat with him, and questioned him. "What," said he! "is your master engaged in?" The messenger replied, "My master is anxious to make his faults few, but he has not yet succeeded." He then went out, and the Master said, "A messenger indeed! A messenger indeed!"

14.25 Qu Boyu sent an emissary to Confucius. Confucius sat together with him and questioned him. "What does your master wish?" "My master wishes to reduce his errors and has not been able to do so." After the emissary left, the Master said, "What an emissary! What an emissary!"

14.26 The Master said, "He who is not in any particular office has nothing to do with plans for the administration of its duties." The philosopher Zeng said, "The superior man, in his thoughts, does not go out of his place."

14.26 The Master said, When one does not occupy the position, one does not plan its governance. Master Zeng said, The thoughts of the junzi do not stray beyond his position.

14.27 The Master said, "The superior man is modest in his speech, but exceeds in his actions."

14.27 The Master said, The junzi is ashamed when his words outstrip his actions.

14.28 The Master said, "The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear." Zi Gong said, "Master, that is what you yourself say."

14.28 The Master said, "There are three points to the dao of a junzi that I have been unable to reach: to be ren, and so not beset with cares, to be wise, and so not confused, to be valorous, and so not fearful." Zigong said, "Master, you have described yourself."

14.29 Zi Gong was in the habit of comparing men together. The Master said, "Ci must have reached a high pitch of excellence! Now, I have not leisure for this."

14.29 Zigong spoke of others' defects. The Master said, "How worthy Si is! As for me, I have no time for that."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.30 The Master said, "I will not be concerned at men's not knowing me; I will be concerned at my own want of ability."

14.30 The Master said, Do not be concerned that others do not recognize you, be concerned about what you are yet unable to do.

14.31 The Master said, "He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (when they occur) - is he not a man of superior worth?"

14.31 The Master said, Without anticipating that others are being deceptive, without guessing that they will not keep faith, yet to sense these things in advance, is that not what being worthy is about?

14.32 Wei Sheng Mu said to Confucius, "Qiu, how is it that you keep roosting about? Is it not that you are an insinuating talker? Confucius said, "I do not dare to play the part of such a talker, but I hate obstinacy."

14.32 Weisheng Mou said to Confucius, "Qiu, why do you go prattling about like this? Doesn't it just amount to so much glib talk?" Confucius said, "I would not presume to attempt glibness. It is my anxiety about stubborn ignorance."

14.33 The Master said, "A horse is called a Ji, not because of its strength, but because of its other good qualities."

14.33 The Master said, A fine horse is not praised for its strength, but for its virtue.

14.34 Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?" The Master said, "With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness."

14.34 Someone said, "To employ virtue to repay resentment, how would that be?" The Master said, "What, then, would you employ to repay virtue? Employ straightforwardness to repay resentment; employ virtue to repay virtue."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.35 The Master said, "Alas! there is no one that knows me." Zi Gong said, "What do you mean by thus saying - that no one knows you?" The Master replied, "I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven - that knows me!"

14.35 The Master said, "No one recognizes me! Zigong said, "How is it that this is so?" The Master said, "I do not complain against Tian, nor do I blame men. I study what is lowly and so get through to what is exalted. Is it not Tian who recognizes me?"

14.36 The Gong Bo Liao, having slandered Zi Lu to Ji Sun, Zi Fu Jing Bo informed Confucius of it, saying, "Our master is certainly being led astray by the Gong Bo Liao, but I have still power enough left to cut Liao off, and expose his corpse in the market and in the court." The Master said, "If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Gong Bo Liao do where such ordering is concerned?"

14.36 Gongbo Liao made accusations against Zilu at the Ji family court. Zifu Jingbo reported this, saying, "My master harbors uncertain feelings towards Gongbo Liao. My effort would still suffice to have his corpse splayed in the market and court." The Master said, "Will the dao prevail? That is a matter of fate. Will the dao be cast aside? That is a matter of fate. What can Gongbo Liao do about fate?"

14.37 The Master said, "Some men of worth retire from the world. Some retire from particular states. Some retire because of disrespectful looks. Some retire because of contradictory language." The Master said, "Those who have done this are seven men."

14.37 The Master said, Worthy are those who shun the world. Next are those who shun a particular place. Next best shun lasciviousness, and the next best shun speech. The Master said, There have been seven able to do this.

14.38 Zi Lu happening to pass the night in Shi Men, the gatekeeper said to him, "Whom do you come from?" Zi Lu said, "From Mr. Kong." "It is he, is it not?" said the other, "who knows the impracticable nature of the times and yet will be doing in them."

14.38 Zilu stayed the night by Stone Gate. The morning gate keeper said, "Where are you coming from?" Zilu said, "From the Kong home." "Is that the man who knows it can't be done and keeps doing it?"

The Analects of Confucius (Chapters 1–20)
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14.39 The Master was playing, one day, on a musical stone in Wei, when a man, carrying a straw basket, passed door of the house where Confucius was, and said, "His heart is full who so beats the musical stone." A little while after, he added, "How contemptible is the one-ideaed obstinacy those sounds display! When one is taken no notice of, he has simply at once to give over his wish for public employment. 'Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up.'" The Master said, "How determined is he in his purpose! But this is not difficult!"

14.39 The Master was striking stone chimes in Wei. A man passed by his gate, shouldering baskets hung from a pole. He said, "What heart there is in the playing of these chimes!" Then he said, "How uncouth, this clanking! If none recognize you, then simply give up. When it's deep, you wade straight through; When it's shallow, you lift your skirts." The Master said, "Is it really so? There's nothing hard in that."

14.40 Zi Zhang said, "When the Shu says that Gao Zong, while observing the usual imperial mourning, was for three years without speaking, what is meant by this?" The Master said, "Why must Gao Zong be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years."

14.40 Zizhang said, "The Documents say, 'During Gaozong's period of mourning for his father, for three years he dwelt in his mourning hut and did not speak.' What does this mean?" The Master said, "This did not necessarily apply only to Gaozong. All the ancients were thus. When the ruler died, the officers of state gathered themselves and for three years took their orders from the prime minister."

14.41 The Master said, "When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service."

14.41 The Master said, When the ruler loves li, the people are easy to employ.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

14.42 **Zi Lu asked what constituted the superior man. The Master said, "The cultivation of himself in reverential carefulness." "And is this all?" said Zi Lu. "He cultivates himself so as to give rest to others," was the reply. "And is this all?" again asked Zi Lu. The Master said, "He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people - even Yao and Shun were still solicitous about this."**

14.42 Zilu asked about the junzi. The Master said, "Cultivate in yourself respectful attentiveness." "Is that all there is to it?" "Cultivate yourself to bring comfort to others." "Is that all there is to it?" "Cultivate yourself to bring comfort to the people. Cultivating oneself to bring comfort to the people, even Yao and Shun themselves would fall short of that."

14.43 **Yuan Rang was squatting on his heels, and so waited the approach of the Master, who said to him, "In youth not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age - this is to be a pest." With this he hit him on the shank with his staff.**

14.43 Yuan Rang sat waiting with his legs crossed. The Master said, "As a youth disobedient and disrespectful to your elders, as an adult accomplishing nothing worth speaking of, old and still not dead – nothing but a thief!" And he struck him on the shin with his staff.

14.44 **A youth of the village of Que was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, "I suppose he has made great progress." The Master said, "I observe that he is fond of occupying the seat of a full-grown man; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man."**

14.44 A boy from the Que district was acting as a messenger and someone asked about him. "Is he likely to improve?" The Master said, "I have noticed that he seats himself in company and walks directly alongside his elders. He is not seeking improvement. He's after quick results."

XV Wei Ling Gong

15.1 The duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard all about sacrificial vessels, but I have not learned military matters." On this, he took his departure the next day.

15.1 Duke Ling of Wei questioned Confucius about battlefield formations. Confucius replied, "When it comes to matters of sacrificial vessels, I have some learning. I have never studied military affairs." The next day he departed.

15.2 When he was in Chen, their provisions were exhausted, and his followers became so ill that they were unable to rise. Zi Lu, with evident dissatisfaction, said, "Has the superior man likewise to endure in this way?" The Master said, "The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."

15.2 In Chen, the supplies of food were exhausted, and the followers fell so ill that none could rise from bed. Zilu appeared before the Master with a bitter expression. "May even a junzi fall to the depths of poverty." The Master said, "The junzi holds steadfast through poverty. When the small man falls into poverty, he will do anything."

15.3 The Master said, "Ci, you think, I suppose, that I am one who learns many things and keeps them in memory?" Zi Gong replied, "Yes - but perhaps it is not so?" "No," was the answer; "I seek a unity all pervading."

15.3 The Master said, "Si! Do you take me for one who studies a great deal and remembers it?" Zigong replied, "Yes. Is it not so?" "It is not. I link all on a single thread."

15.4 The Master said, "You, those who know virtue are few."

15.4 The Master said, "Yóu, there are few who recognize virtue."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

15.5 The Master said, "May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat."

15.5 The Master said, He did nothing and all was well ordered – this would describe Shun, would it not? What did he do? He simply composed himself with reverence and sat facing due south.

15.6 Zi Zhang asked how a man should conduct himself, so as to be everywhere appreciated. The Master said, "Let his words be sincere and truthful and his actions honorable and careful - such conduct may be practiced among the rude tribes of the South or the North. If his words be not sincere and truthful, and his actions not honorable and careful, will he, with such conduct, be appreciated, even in his neighborhood? When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice." Zi Zhang wrote these counsels on the end of his sash.

15.6 Zizhang asked about effective action. The Master said, “If your words are loyal and trustworthy and your conduct sincere and respectful, though you be in distant barbarian states, you will be effective. If your words are not loyal and trustworthy and your conduct not sincere and respectful, though you be in your own neighborhood or district, can you be effective? When you stand, let these thoughts appear before you; when you ride in your carriage, let them appear, leaning on the carriage bar beside you.” Zizhang inscribed these words on his sash.

15.7 The Master said, "Truly straightforward was the historiographer Yu. When good government prevailed in his state, he was like an arrow. When bad government prevailed, he was like an arrow. A superior man indeed is Qu Bo Yu! When good government prevails in his state, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his breast."

15.7 The Master said, How straight Shi Yu is. When the dao prevails in the state, he is like an arrow; when the dao does not prevail, he is like an arrow. A junzi! With Qu Boyu, when the dao prevails in the state, he serves; when the dao does not prevail, he can roll it into a ball and hide it by his heart

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Two Translations: James Legge (1893) & Robert Eno (2015)

15.8 The Master said, "When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words."

15.8 The Master said, To fail to speak with someone whom it is worthwhile to speak with is to waste that person. To speak with someone whom it is not worthwhile to speak with is to waste words. The wise man wastes neither people nor words.

15.9 The Master said, "The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete."

15.9 The Master said, The gentleman who is resolute and ren does not seek to live on at the expense of ren, and there are times when he will sacrifice his life to complete ren.

15.10 Zi Gong asked about the practice of virtue. The Master said, "The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars."

15.10 Zigong asked about ren. The Master said, "The craftsman who wishes to do his work well must first sharpen his tools. When you dwell in a state, serve those of its grandees who are worthy men, befriend those of its gentlemen who are ren."

15.11 Yan Yuan asked how the government of a country should be administered. The Master said, "Follow the seasons of Xia. Ride in the state carriage of Yin. Wear the ceremonial cap of Zhou. Let the music be the Shao with its pantomimes. Banish the songs of Zheng, and keep far from specious talkers. The songs of Zheng are licentious; specious talkers are dangerous."

15.11 Yan Yuan asked about managing a state. The Master said, "Implement the calendar of the Xia, ride the carriages of the Yin, wear the ceremonial caps of the Zhou. For music: the Shao dance. Get rid of the melodies of Zheng, and keep crafty talkers at a distance – the melodies of Zheng are overwrought; crafty talkers are dangerous."

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15.12 The Master said, "If a man take no thought about what is distant, he will find sorrow near at hand."

15.12 The Master said, A man who does not think far ahead will have troubles near at hand.

15.13 The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty."

15.13 The Master said, Enough! I have yet to see a man who loved virtue as much as sex.

15.14 The Master said, "Was not Zang Wen like one who had stolen his situation? He knew the virtue and the talents of Hui of Liu Xia, and yet did not procure that he should stand with him in court."

15.14 The Master said, Did not Zang Wenzhong purloin his privilege of position? He was aware that Liuxia Hui was worthy, but would not raise him to office beside him.

15.15 The Master said, "He who requires much from himself and little from others, will keep himself from being the object of resentment."

15.15 The Master said, If one emphasizes enhancing one's own qualities and curtails finding fault with others, one will keep resentments at a distance.

15.16 The Master said, "When a man is not in the habit of saying, 'What shall I think of this? What shall I think of this?' I can indeed do nothing with him!"

15.16 The Master said, Those who are not always saying, "What shall I do? What shall I do?" – I can do nothing with them.

15.17 The Master said, "When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness; theirs is indeed a hard case."

15.17 The Master said, Those who sit in a group all day enjoying clever conversation without their talk ever touching on right – such men are difficult to deal with.

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15.18 The Master said, "The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man."

15.18 The Master said, The junzi takes right as his basic substance; he puts it into practice with li, uses compliance to enact it and faithfulness to complete it.

15.19 The Master said, "The superior man is distressed by his want of ability. He is not distressed by men's not knowing him."

15.19 The Master said, The junzi blames himself for lacking ability; he does not blame others for not recognizing him.

15.20 The Master said, "The superior man dislikes the thought of his name not being mentioned after his death."

15.20 The Master said, The junzi is apprehensive that he may leave the world without his name remaining praised there.

15.21 The Master said, "What the superior man seeks, is in himself. What the mean man seeks, is in others."

15.21 The Master said, The junzi seeks it in himself; the small man seeks it in others.

15.22 The Master said, "The superior man is dignified, but does not wrangle. He is sociable, but not a partisan."

15.22 The Master said, The junzi bears himself with dignity but does not contend; he joins with others, but does not become a partisan.

15.23 The Master said, "The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man."

15.23 The Master said, The junzi does not raise up a man because of his words, and does not discard words because of the man.

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15.24 **Zi Gong asked, saying, "Is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others."**

15.24 Zigong asked, "Is there a single saying that one may put into practice all one's life?" The Master said, "That would be 'reciprocity': That which you do not desire, do not do to others."

15.25 **The Master said, "In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination of the individual. This people supplied the ground why the three dynasties pursued the path of straightforwardness."**

15.25 The Master said, In my appraisals of people, whom do I disparage, whom do I praise? If I praise a man, it is always on the basis of evidence. These are the people who guided the three eras to walk along the straight dao.

15.26 **The Master said, "Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things."**

15.26 The Master said, In my time there were still recorders who left what they did not know blank and men with horses who lent them to others to drive. Now there are none.

15.27 **The Master said, "Specious words confound virtue. Want of forbearance in small matters confounds great plans."**

15.27 The Master said, Crafty speech disrupts virtue. Impatience in small matters disrupts great plans.

15.28 **The Master said, "When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case."**

15.28 The Master said, If the masses hate someone, one must investigate the case; if the masses love someone, one must investigate the case.

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15.29 The Master said, "A man can enlarge the principles which he follows; those principles do not enlarge the man."

15.29 The Master said, A man can enlarge the dao; it is not that the dao enlarges a man.

15.30 The Master said, "To have faults and not to reform them - this, indeed, should be pronounced having faults."

15.30 The Master said, To err and not change – that, we may say, is to err.

15.31 The Master said, "I have been the whole day without eating, and the whole night without sleeping; occupied with thinking. It was of no use. The better plan is to learn."

15.31 The Master said, I have spent whole days without eating, whole nights without sleeping, in order to think. It was useless – not like study!

15.32 The Master said, "The object of the superior man is truth. Food is not his object. There is plowing - even in that there is sometimes want. So with learning - emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him."

15.32 The Master said, The junzi makes plans for the sake of the dao, not for the sake of eating. Ploughing: there is a starvation in it. Study: there is a reward in it. The junzi worries about the dao, not about poverty.

15.33 The Master said, "When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again. When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him. When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety - full excellence is not reached."

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15.33 The Master said, If one's knowledge is adequate for it, but one does not possess the ren needed to preserve it, though one gets it, one will surely lose it. If one's knowledge is adequate for it and one possesses the ren needed to preserve it, if one is not solemn in dealing directly with them, the people will not show respect. If one's knowledge is adequate for it and one possesses the ren needed to preserve it, and one is solemn in dealing directly with the people, if one initiates action that does not accord with li, it will not yet be good.

15.34 The Master said, "The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small man may not be intrusted with great concerns, but he may be known in little matters."

15.34 The Master said, The junzi does not accept being known for petty talents, but accepts receiving great burdens. The small man does not accept receiving great burdens, but accepts being known for petty talents.

15.35 The Master said, "Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue."

15.35 The Master said, Ren is of greater moment to the people than water or fire. I have seen people tread through water and fire and die; I have yet to see anyone tread through ren and die.

15.36 The Master said, "Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher."

15.36 The Master said, When one acts with ren, one does not yield to one's teacher.

15.37 The Master said, "The superior man is correctly firm, and not firm merely."

15.37 The Master said, The junzi is steadfast but not rigid.

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15.38 The Master said, "A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration."

15.38 The Master said, In serving a ruler, be attentive to affairs and consider salary a secondary matter.

15.39 The Master said, "In teaching there should be no distinction of classes."

15.39 The Master said, There is a teaching; there are no divisions.

**15.40 The Master said,
"Those whose courses are different cannot lay plans for one another."**

15.40 The Master said, Do not make plans together with others whose dao differs from yours.

**15.41 The Master said,
"In language it is simply required that it convey the meaning."**

15.41 The Master said, Words should do no more than convey the idea.

15.42 The music master, Mian, having called upon him, when they came to the steps, the Master said, "Here are the steps." When they came to the mat for the guest to sit upon, he said, "Here is the mat." When all were seated, the Master informed him, saying, "So and so is here; so and so is here." The music master, Mian, having gone out, Zi Zhang asked, saying, "Is it the rule to tell those things to the music master?"

The Master said, "Yes. This is certainly the rule for those who lead the blind."

15.42 Music Master Mian came to visit. When he reached the steps, the Master said, "Here are the steps." When he reached the mat, the Master said, "Here is the mat." When all were seated, the Master said to him, "So-and-so is here, so-and-so is there."

After Music Master Mian left, Zizhang asked, "Is that the dao for speaking to a music master?"
The Master said, "Yes. It is indeed the dao of assisting a music master."

XVI Ji Shi

16.1 The head of the Ji family was going to attack Zhuan Yu. Ran You and Ji Lu had an interview with Confucius, and said, "Our chief, Ji, is going to commence operations against Zhuan Yu." Confucius said, "Qiu, is it not you who are in fault here? Now, in regard to Zhuan Yu, long ago, a former king appointed its ruler to preside over the sacrifices to the eastern Mang; moreover, it is in the midst of the territory of our state; and its ruler is a minister in direct connection with the sovereign - What has your chief to do with attacking it?" Ran You said, "Our master wishes the thing; neither of us two ministers wishes it." Confucius said, "Qiu, there are the words of Zhou Ren, 'When he can put forth his ability, he takes his place in the ranks of office; when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?' And further, you speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository - whose is the fault?" Ran You said, "But at present, Zhuan Yu is strong and near to Fei; if our chief do not now take it, it will hereafter be a sorrow to his descendants." Confucius said. "Qiu, the superior man hates those declining to say 'I want such and such a thing,' and framing explanations for their conduct. I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose among the people in their several places. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a contented repose, there will be no rebellious upsettings. So it is. Therefore, if remoter people are not submissive, all the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil. Now, here are you, You and Qiu, assisting your chief. Remoter people are not submissive, and, with your help, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, with your help, he cannot preserve it. And yet he is planning these hostile movements within the state. I am afraid that the sorrow of the Ji Sun family will not be on account of Zhuan Yu, but will be found within the screen of their own court."

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16.1 The Ji family was preparing to attack the territory of Zhuanyu. Ran Yǒu and Ji Lu appeared before Confucius and said, “The Ji family plans to launch an affair against Zhuanyu.” Confucius said, “Qiu, would this not be your fault? In the past, the former kings appointed Zhuanyu to be in charge of East Meng Mountain. Moreover, it lies within the territory of this state, and is hence a subject at the state altars of Lu. What point is there in attacking it?” Ran Yǒu said, “It is our master’s wish, not the wish of the two of us.” Confucius said, “Qiu! Zhou Ren had a saying: ‘He who can marshal his strength in the effort should take his place in the ranks; he who cannot, should desist.’ What use to a blind man is an attendant who cannot steady him when the footing is treacherous or pull him up when he falls? Besides, your words are mistaken. When the tiger or rhino escape their cages, when the sacred turtle shell or precious stone are smashed while in their boxes, who should be held to blame?” Ran Yǒu said, “At present, Zhuanyu is, in fact, very near to Bi. If it is not taken now, it will surely create trouble for the Ji clan descendants.” Confucius said, “Qiu! The junzi detests those who cover up their desires by making excuses. ‘I have heard it said that those who preside over states or family domains do not worry that they will have too few people, they worry that distribution of goods may be uneven; they do not worry about poverty, they worry they will not bring peace. Is it not so that when distribution is even there is no poverty; when there is harmony there is no underpopulation; when there is peace there is no danger the ruler will topple? It is just in this spirit that if those who are distant do not submit, one must cultivate patterns and virtue to attract them. Once they have come, one must comfort them. ‘Now you, Qiu and Yóu, attend your master, but those who are distant do not submit and you are unable to attract them, the state is split and crumbling and you are unable to protect it. Instead, you plot the use of weapons of war within the borders of the state. I fear that the troubles of the Jisun family lie not with Zhuanyu, but within their own walls.’”

16.2 Confucius said, "When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When bad government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the great officers of the princes, as a rule, the case will be few in which they do not lose their power in five generations. When the subsidiary ministers of the great officers hold in their grasp the orders of the state, as a rule the cases will be few in which they do not lose their power in three generations. When right principles prevail in the kingdom, government will not be in the hands of the great officers. When right principles prevail in the kingdom, there will be no discussions among the common people."

16.2 Confucius said, When the dao prevails in the world, li, music, and punitive military actions proceed on the order of the Son of Heaven. When the dao does not prevail in the world, li, music, and punitive military actions proceed on the orders of the feudal lords. Once they proceed from the feudal lords, it is rare that after ten generations those lords have not lost their power. Once they proceed from grandees, it is rare that after five generations those grandees have not lost their power. Once subordinate officers control the fate of the state, it is rare that after three generations they have not lost their power. When the dao prevails in the world, governance does not lie in the hands of grandees. When the dao prevails in the world, the common people do not discuss governance.

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16.3 Confucius said, "The revenue of the state has left the ducal house now for five generations. The government has been in the hands of the great officers for four generations. On this account, the descendants of the three Huan are much reduced."

16.3 Confucius said, Control of appointments fell from the hands of the ducal house five generations ago. Governance has been in the hands of the grandees for four generations. Therefore, the descendants of the 'three Huan' families will live in obscurity.

16.4 Confucius said, "There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation - these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued - these are injurious."

16.4 Confucius said, There are three types of friends who improve you, and three types of friends who diminish you. Friends who are straightforward, sincere, and have learned much improve you. Friends who are fawning, insincere, and crafty in speech diminish you.

16.5 Confucius said, "There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends - these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting - these are injurious."

16.5 Confucius said, There are three types of delights that improve you, and three types of delights that diminish you. To delight in li and music, to delight in speaking of others' good points, to delight in having many worthy friends – these improve you. To delight in arrogant pleasures, to delight in idle wanderings, to delight in banquet parties – these diminish you.

16.6 Confucius said, "There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak - this is called rashness. They may not speak when it comes to them to speak - this is called concealment. They may speak without looking at the countenance of their superior - this is called blindness."

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16.6 Confucius said, In attending a ruler there are three mistakes. To speak of something before an appropriate time has come is to be impetuous; to fail to speak of something when an appropriate time has come is to be secretive; to speak without gauging the ruler's expression is to be blind.

16.7 Confucius said, "There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness."

16.7 Confucius said, The junzi has three cautions. When he is young and his blood and energy are not yet settled, he is cautious about sex. When he is in his prime and his blood and energy have newly achieved strength, he is cautious about combativeness. When he is old and his blood and energy are declining, he is cautious about acquisitiveness.

16.8 Confucius said, "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages. The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages."

16.8 Confucius said, The junzi holds three things in awe. He holds the decree of Tian in awe, he holds great men in awe, and he holds the words of the Sage in awe. The small man does not know the decree of Tian and so does not hold it in awe, he is disrespectful towards great men, and he disgraces the words of the Sage.

16.9 Confucius said, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn - they are the lowest of the people."

16.9 Confucius said, Those who are born knowing are the best; next are those who study and come to know it; next are those who study it only in circumstances of duress. Those who do not study it even under duress, they are the lowest of people.

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16.10 Confucius said, "The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties (his anger may involve him in). When he sees gain to be got, he thinks of righteousness."

16.10 Confucius said, The junzi focuses his attention in nine ways. In observation, he focuses on clarity; in listening, he focuses on acuity; in facial expression, he focuses on gentleness; in bearing, he focuses on reverence; in words, he focuses on loyalty; in affairs, he focuses on attentiveness; in doubt he focuses on questioning; in anger, he focuses on troublesome consequences; in opportunities to gain, he focuses on right.

16.11 Confucius said, "Contemplating good, and pursuing it, as if they could not reach it; contemplating evil and shrinking from it, as they would from thrusting the hand into boiling water - I have seen such men, as I have heard such words. Living in retirement to study their aims, and practicing righteousness to carry out their principles - I have heard these words, but I have not seen such men."

16.11 Confucius said, "‘When he sees the good, he seems rushing to catch up; when he sees the bad, he seems to have touched boiling water’: I have seen such men; I have heard this said of them. ‘He lives in reclusion to seek his heart’s desire; he practices right to spread his dao.’ I have heard this said of men; I have yet to see such a man.”

16.12 The Duke Jing of Qi had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. Bo Yi and Shu Qi died of hunger at the foot of the Shou Yang mountain, and the people, down to the present time, praise them. Is not that saying illustrated by this?

16.12 Duke Jing of Qi had a thousand teams of horses, but on the day he died, the people could find no virtue to praise in him. Bo Yi and Shu Qi starved beneath Mount Shouyang, but the people praise them to this day. The saying, "It is not wealth that matters, but only having this difference," most likely refers to this.

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16.13 **Chen Kang asked Bo Yu, saying, "Have you heard any lessons from your father different from what we have all heard?" Bo Yu replied, "No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, 'Have you learned the Odes?' On my replying 'Not yet,' he added, 'If you do not learn the Odes, you will not be fit to converse with.' I retired and studied the Odes. Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, 'Have you learned the rules of Propriety?' On my replying 'Not yet,' he added, 'If you do not learn the rules of Propriety, your character cannot be established.' I then retired, and learned the rules of Propriety. I have heard only these two things from him." Chen Kang retired, and, quite delighted, said, "I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son."**

16.13 Chen Gang asked Boyu, "Has the Master imparted to you some different knowledge?" Boyu replied, "No. Once he was standing alone as I hurried across the courtyard and he said to me 'Have you studied the Poetry?' I replied, 'Not yet,' and he said, 'If you don't study the Poetry, you will have nothing to speak.' I withdrew and studied the Poetry. "On another occasion he was standing alone as I hurried across the courtyard and he said to me, 'Have you studied li?' I replied, 'Not yet,' and he said, 'If you don't study li, you will be unable to take your stand.' I withdrew and studied li." Chen Gang withdrew and said with pleasure, "I asked about one thing and learned three! I learned about the Poetry, I learned about li, and I learned that the junzi keeps some distance from his son."

16.14 **The wife of the prince of a state is called by him "fu ren". She calls herself "xiao tong". The people of the state call her "jun fu ren", and, to the people of other states, they call her "gua xiao jun". The people of other states also call her "jun fu ren".**

16.14 The principal wife of the ruler of a state is referred to by him as "Lady." She refers to herself as "Little Lad." The people of the state refer to her as "Lord's Lady," but when they are in other states, they refer to her as "Lowly Little Lord." The people of other states refer to her as "Lord's Lady."

XVII Yang Huo

17.1 Yang Huo wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Huo was not at home, went to pay his respects for the gift. He met him, however, on the way. Huo said to Confucius, "Come, let me speak with you." He then asked, "Can he be called benevolent who keeps his jewel in his bosom, and leaves his country to confusion?" Confucius replied, "No." "Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?" Confucius again said, "No." "The days and months are passing away; the years do not wait for us." Confucius said, "Right; I will go into office."

17.1 Yang Huo wished to have Confucius appear in audience, but Confucius would not appear. Yang Huo sent Confucius a suckling pig. Confucius timed a visit for a day when Yang Huo was not at home and went to pay his thanks, but encountered Yang Huo on the road. Yang Huo addressed Confucius: "Come. I want a word with you. "To conceal your treasure and let your state go astray, can this be called ren? No, it cannot. To be eager to engage in affairs but to repeatedly miss one's proper time, can this be called wisdom? No, it cannot. "The days and months are rushing by; no extra years will be allotted to me." Confucius said, "All right. It is my intent to serve."

17.2 The Master said, "By nature, men are nearly alike; by practice, they get to be wide apart."

17.2 The Master said, "By nature close to one another, through practice far distant."

17.3 The Master said, "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed."

17.3 The Master said, "Only the wisest and the stupidest do not change."

17.4 The Master, having come to Wu Cheng, heard there the sound of stringed instruments and singing. Well pleased and smiling, he said, "Why use an ox knife to kill a fowl?" Zi You replied, "Formerly, Master, I heard you say, 'When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled.'" The Master said, "My disciples, Yan's words are right. What I said was only in sport."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

17.4 The Master went to Wucheng and heard the sound of zithers and singing. With a little laugh he said, “Does one chop up a chicken with a beef cleaver?” Ziyou replied, “In the past I have heard the Master say, ‘When a junzi studies the dao he cherishes people; when small men study the dao they are easy to direct.’” The Master said, “My friends, Yan’s words are correct. What I said before was merely in jest.”

17.5 Gong Shan Fo Rao, when he was holding Fei, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go. Zi Lu was displeased, and said, "Indeed, you cannot go! Why must you think of going to see Gong Shan?" The Master said, "Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Zhou?"

17.5 Gongshan Furaο held the city of Bi in revolt. He summoned the Master, who wished to go to him. Zilu was displeased. He said, “Do not go. Why must it be Gongshan you go to?” The Master said, “How can it be that he summons me for no good purpose? If there is one who will use me, I could make for him a Zhou in the east!”

17.6 Zi Zhang asked Confucius about perfect virtue. Confucius said, "To be able to practice five things everywhere under heaven constitutes perfect virtue." He begged to ask what they were, and was told, "Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

17.6 Zizhang asked about ren. The Master said, “He who can enact five things in the world is ren.” When asked for details, he went on, “Reverence, tolerance, trustworthiness, quickness, and generosity. He is reverent, hence he receives no insults; he is tolerant, hence he gains the multitudes; he is trustworthy, hence others entrust him with responsibilities; he is quick, hence he has accomplishments; he is generous, hence he is capable of being placed in charge of others.”

17.7 Bi Xi inviting him to visit him, the Master was inclined to go. Zi Lu said, "Master, formerly I have heard you say, 'When a man in his own person is guilty of doing evil, a superior man will not associate with him.' Bi Xi is in rebellion, holding possession of Zhong Mou; if you go to him, what shall be said?" The Master said, "Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black? Am I a bitter gourd? How can I be hung up out of the way of being eaten?"

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17.7 Bi Xi summoned the Master, who wished to go. Zilu said, “In the past, I have heard the Master say, ‘The domain of one who has marked himself with wrongdoing the junzi does not enter.’ Bi Xi has used the town of Zhongmou as a base for revolt. How can it be that you would go there?” The Master said, “I have indeed spoken as you say. But is it not said, ‘So hard, it is not worn down by grinding; so white, it is not blackened by pitch?’ Can it be that I am no more than a bitter gourd, to be hung up by a string and never eaten?”

17.8 The Master said, "You, have you heard the six words to which are attached six becloudings?" You replied, "I have not." "Sit down, and I will tell them to you. There is the love of being benevolent without the love of learning - the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning - the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning - the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning - the beclouding here leads to rudeness. There is the love of boldness without the love of learning - the beclouding here leads to insubordination. There is the love of firmness without the love of learning - the beclouding here leads to extravagant conduct."

17.8 The Master said, “Yóu, have you heard the six imperatives and the six related flaws of narrow vision?” Zilu replied, “No, I have not”. “Sit, and I’ll teach them to you. If you love ren, but you do not love learning, the flaw is ignorance. If you love knowledge but you do not love learning, the flaw is unruliness. If you love faithfulness but you do not love learning, the flaw is harming others. If you love straightforwardness but you do not love learning, the flaw is offensiveness. If you love valor but you do not love learning, the flaw is causing chaos. If you love incorruptibility but you do not love learning, the flaw is recklessness.

17.9 The Master said, "My children, why do you not study the Book of Poetry? The Odes serve to stimulate the mind. They may be used for purposes of self-contemplation. They teach the art of sociability. They show how to regulate feelings of resentment. From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince. From them we become largely acquainted with the names of birds, beasts, and plants."

17.9 The Master said, “Young friends, why do you not study the Poetry. By means of the odes one may inspire, one may reveal one’s thoughts, one may gather with others, one may voice complaints. Near at hand, they can guide you to serve your fathers; more distantly, they can guide you to serve a ruler – and you can learn the names of many birds and beasts, trees and grasses.”

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17.10 The Master said to Bo Yu, "Do you give yourself to the Zhou Nan and the Shao Nan. The man who has not studied the Zhou Nan and the Shao Nan is like one who stands with his face right against a wall. Is he not so?"

17.10 The Master said to Boyu, "Have you learned the odes of the Zhou-nan and Shaonan? A man who does not learn the odes of the Zhou-nan and Shao-nan is like a man standing with his face to a wall."

17.11 The Master said, "'It is according to the rules of propriety,' they say. 'It is according to the rules of propriety,' they say. Are gems and silk all that is meant by propriety? 'It is music,' they say. 'It is music,' they say. Are bells and drums all that is meant by music?"

17.11 The Master said, Li, li – is jade and silk all we mean by it? Music, music – are bells and drums all we mean by it?

17.12 The Master said, "He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people - yea, is he not like the thief who breaks through, or climbs over, a wall?"

17.12 The Master said, A fierce expression outside and cowardice within: if we seek an analogy among small men, such a one would be like a robber leaping over a wall or boring through it.

**17.13 The Master said,
"Your good, careful people of the villages are the thieves of virtue."**

17.13 The Master said, The good men of the village are thieves of virtue.

17.14 The Master said, "To tell, as we go along, what we have heard on the way, is to cast away our virtue."

17.14 The Master said, To repeat on the road what one has heard on the street is to throw virtue away.

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17.15 The Master said, "There are those mean creatures! How impossible it is along with them to serve one's prince! While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them. When they are anxious lest such things should be lost, there is nothing to which they will not proceed."

17.15 The Master said, Can one serve a lord side by side with a vulgar person? Before he gets what he wants, he worries about getting it. Once he has it, he worries about losing it. Once he worries about losing it, there are no lengths to which he will not go.

17.16 The Master said, "Anciently, men had three failings, which now perhaps are not to be found. The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit."

17.16 The Master said, In former times the people had three weaknesses, but today these have disappeared. The reckless men of the past exceeded proper constraints; reckless men today are disruptive. The abrasive men of the past were haughtily pure; abrasive men today burst into fury. The ignorant men of the past were straightforward; ignorant men today are simply deceitful.

17.17 The Master said, "Fine words and an insinuating appearance are seldom associated with virtue."

17.17 The Master said: Those of crafty words and ingratiating expression are rarely ren.

17.18 The Master said, "I hate the manner in which purple takes away the luster of vermilion. I hate the way in which the songs of Zheng confound the music of the Ya. I hate those who with their sharp mouths overthrow kingdoms and families."

17.18 The Master said, I detest that purple has displaced crimson; I detest that the melodies of Zheng have disordered the music of court; I detest that crafty mouths have overturned states and households.

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17.19 The Master said, "I would prefer not speaking." Zi Gong said, "If you, Master, do not speak, what shall we, your disciples, have to record?" The Master said, "Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?"

17.19 The Master said, "I wish to be wordless." Zigong said, "If you never spoke, then what would we disciples have to pass on?" The Master said, "Does Tian speak? Yet the seasons turn and the creatures of the world are born. Does Tian speak?"

17.20 Ru Bei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the Master) took his lute and sang to it, in order that Bei might hear him.

17.20 Ru Bei came seeking an audience with Confucius. Confucius said to tell him he could not receive him because of illness. As the messenger went through the door, Confucius picked up his zither and began to sing, making sure Ru Bei would hear.

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17.21 Zai Wo asked about the three years' mourning for parents, saying that one year was long enough. "If the superior man abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined. Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop." The Master said, "If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?" "I should," replied Wo. The Master said, "If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it." Zai Wo then went out, and the Master said, "This shows Yu's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Did Yu enjoy the three years' love of his parents?"

17.21 Zai Wo asked about the three year mourning period. "A full year is already a long time. If a junzi were not to participate in li for three years, surely li would decay; if he did not participate in music for three years, surely music will collapse. As the grain of the old year is exhausted, the grain of the new year is harvested, the cycle of firewood has gone round – a full year is enough." The Master said, "Would you feel comfortable eating rice and wearing brocaded clothes?" "I would." "If you would be comfortable, do it. When the junzi is in mourning, fine foods are not sweet to him, music brings no joy, living in luxury brings him no comfort; therefore, he does not indulge in these things. Now, if you would be comfortable, do it." Zai Wo went out. The Master said, "Yu is not ren. A child has lived for three years before he leaves his mother's arms. The three year mourning period is common to mourning throughout the world. Did not Yu receive three years love from his parents?"

17.22 The Master said, "Hard is it to deal with who will stuff himself with food the whole day, without applying his mind to anything good! Are there not gamesters and chess players? To be one of these would still be better than doing nothing at all."

17.22 The Master said, To eat one's fill all day long and not exercise one's mind – that is hard to understand. Aren't there those who pass time with the games of bo and yi? Even they are more worthy.

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17.23 Zi Lu said, "Does the superior man esteem valor?" The Master said, "The superior man holds righteousness to be of highest importance. A man in a superior situation, having valor without righteousness, will be guilty of insubordination; one of the lower people having valor without righteousness, will commit robbery."

17.23 Zilu said, "Does the junzi prize valor?" The Master said, "The junzi gives righteousness the topmost place. If a junzi had valor but not righteousness, he would create chaos. If a small person has valor and not righteousness, he becomes a bandit."

17.24 Zi Gong said, "Has the superior man his hatreds also?" The Master said, "He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, being in a low station, slanders his superiors. He hates those who have valor merely, and are unobservant of propriety. He hates those who are forward and determined, and, at the same time, of contracted understanding." The Master then inquired, "Ci, have you also your hatreds?" Zi Gong replied, "I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward."

17.24 Zigong said, "Does the junzi have things he hates?" The Master said, "He does. He hates those who proclaim other men's faults; he hates those who occupy inferior positions but who slander their superiors; he hates those who are valorous but lack li; he hates those who are bold but lack understanding." The Master went on, "Do you too have things you hate?" "I hate those who think that having spied out things is wisdom; I hate those who think being uncompliant is valor; I hate those who think insulting others is straightforwardness."

17.25 The Master said, "Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented."

17.25 The Master said, Women and small men are difficult to nurture. If you get too close to them, they become uncompliant, and if you stay too distant, they become resentful.

17.26 The Master said, "When a man at forty is the object of dislike, he will always continue what he is."

17.26 The Master said, If a man reaches the age of forty and has not earned the hatred of anyone, it is all over with him.

XVIII Wei Zi

18.1 The Viscount of Wei withdrew from the court. The Viscount of Ji became a slave to Zhou. Bi Gan remonstrated with him and died. Confucius said, "The Yin dynasty possessed these three men of virtue."

18.1 Weizi left him; Jizi became his slave; Bigan remonstrated with him and died. Confucius said, "There were three ren men of Yin."

18.2 Hui of Liu Xia, being chief criminal judge, was thrice dismissed from his office. Some one said to him, "Is it not yet time for you, sir, to leave this?" He replied, "Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated dismissal? If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?"

18.2 When Liuxia Hui served as warden, he was thrice dismissed. People asked him, "Should you not leave for another state?" "If one serves a lord by means of the straight dao, where could one go and not be thrice dismissed? To serve a lord by means of a crooked dao, why need one leave the country of one's parents?"

18.3 The duke Jing of Qi, with reference to the manner in which he should treat Confucius, said, "I cannot treat him as I would the chief of the Ji family. I will treat him in a manner between that accorded to the chief of the Ji, and that given to the chief of the Meng family." He also said, "I am old; I cannot use his doctrines." Confucius took his departure.

18.3 Duke Jing of Qi received Confucius, saying, "To host him as I would the head of the Ji family, this I am unable to do. Establish him at a level between that used to host the Ji family and that used to host the Meng family." Then he further said, "I am old; I cannot employ him." Confucius departed.

18.4 The people of Qi sent to Lu a present of female musicians, which Ji Huan received, and for three days no court was held. Confucius took his departure.

18.4 The people of Qi made a present of female musicians. Ji Huanzi received them, and for three days he did not attend court. Confucius departed.

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18.5 The madman of Chu, Jie Yu, passed by Confucius, singing and saying, "O Feng! O Feng! How is your virtue degenerated! As to the past, reproof is useless; but the future may still be provided against. Give up your vain pursuit. Give up your vain pursuit. Peril awaits those who now engage in affairs of government." Confucius alighted and wished to converse with him, but Jie Yu hastened away, so that he could not talk with him.

18.5 A madman of Chu encountered the chariot Confucius was driving, and walking across its path, intoned: Phoenix, phoenix, How virtue has withered! What is past is beyond repairing, What is to come is still worth pursuing. Enough, enough! Danger now for those at court. Confucius stepped down, wishing to speak with him, but the madman hurried to dodge away, and Confucius was unable to speak with him.

18.6 Chang Zu and Jie Ni were at work in the field together, when Confucius passed by them, and sent Zi Lu to inquire for 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 with 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."

18.6 Chang Ju and Jie Ni were ploughing the fields in harness together. Confucius passed by and sent his disciple Zilu over to ask directions. Chang Ju said, "Who is that holding the carriage reins?" Zilu said, "That is Kong Qiu." "Kong Qiu of Lu?" "Yes." "Why, then, he knows where he can go!" Zilu then asked Jie Ni. Jie Ni said, "And who are you?" "I am Zhong Yóu." "Are you a disciple of Kong Qiu of Lu?" "I am." "The world is inundated now. Who can change it? Would you not be better off joining those who have fled from the world altogether, instead of following someone who flees from this man to that one?" Then the two of them went on with their ploughing. Zilu returned to report to Confucius. The Master's brow furrowed. "I cannot flock together with the birds and beasts!" he cried. "If I am not a fellow traveler with men such as these, then with whom? If only the Way prevailed in the world I would not have to try to change it!"

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18.7 Zi Lu, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder on a staff a basket for weeds. Zi Lu said to him, "Have you seen my master, sir?" The old man replied, "Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain - who is your master?" With this, he planted his staff in the ground, and proceeded to weed. Zi Lu joined his hands across his breast, and stood before him. The old man kept Zi Lu to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons. Next day, Zi Lu went on his way, and reported his adventure. The Master said, "He is a recluse," and sent Zi Lu back to see him again, but when he got to the place, the old man was gone. Zi Lu then said to the family, "Not to take office is not righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that."

18.7 Zilu fell behind. He encountered an old man with a staff, using his staff to carry a basket. Zilu asked him, "Have you seen my master?" The old man said, "A man whose limbs have never moved in labor, who can't tell one grain from another – who is your master?" Then he planted his staff in the ground and began weeding. Zigong bowed and stood in place. The old man had Zilu stop with him overnight. He killed a chicken and made a millet congee with it, and he fed Zilu, introducing his two sons to him afterwards. The next day, Zilu caught up and reported all this. The Master said, "He is a recluse," and he had Zilu take him back to see the old man. When they reached the place, the man had gone. Zilu said, "It is unrighteous not to serve. The codes that govern the relation of old and young may not be discarded; how can the proper relation of ruler and minister be discarded? They want to purify their persons, but they disrupt the basic relationships among people. The service of a junzi is the enactment of right. That the dao does not prevail, this we already know."

18.8 The men who have retired to privacy from the world have been Bo Yi, Shu Qi, Yu Zhong, Yi Yi, Zhu Zhang, Hui of Liu Xia, and Shao Lian. The Master said, "Refusing to surrender their wills, or to submit to any taint in their persons - such, I think, were Bo Yi and Shu Qi. "It may be said of Hui of Liu Xia, and of Shao Lian, that they surrendered their wills, and submitted to taint in their persons, but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them. "It may be said of Yu Zhong and Yi Yi, that, while they hid themselves in their seclusion, they gave a license to their words; but in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times. "I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined."

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18.8 Those who withdrew from service: Bo Yi and Shu Qi; Yu Zhong, Yi Yi, and Zhu Zhang; Liuxia Hui and Shao Lian. The Master said, “Never compromising their aims, never subjecting their persons to disgrace – would this not be Bo Yi and Shu Qi?” He characterized Liuxia Hui and Shao Lian thus: “They compromised their aims and subjected their persons to disgrace. Speech always fitting the role, conduct always matching the plan – this they fulfilled, but no more.” Of Yu Zhong and Yi Yi he said, “They hid themselves away and relinquished public comment. In one's person abiding in purity, in choosing retirement maintaining discretion. “As for me, I differ from them all. I have no rule of what is permissible and what is not.”

18.9 The grand music master, Zhi, went to Qi. Gan, the master of the band at the second meal, went to Chu. Liao, the band master at the third meal, went to Cai. Que, the band master at the fourth meal, went to Qin. Fang Shu, the drum master, withdrew to the north of the river. Wu, the master of the hand drum, withdrew to the Han. Yang, the assistant music master, and Xiang, master of the musical stone, withdrew to an island in the sea.

18.9 Grand Music Master Zhi fled to the state of Qi; the master of the second course, Gan, fled to the state of Chu; the master of the third course, Liao, fled to the state of Cai; the master of the fourth course, Que, fled to the state of Qin; the drummer, Fangshu, fled up the Yellow River valley; the hand drum player, Wu, fled down the Han River valley; the Master's assistant, Yang, and the beater of the stone chimes, Xiang, fled out to sea.

18.10 The duke of Zhou addressed his son, the duke of Lu, saying, "The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment."

18.10 The Duke of Zhou addressed the Duke of Lu, saying, “The junzi does not put aside his family; he does not allow his high ministers to become resentful that they are not used; he does not abandon old friends without great cause; he does not demand of any one man that he be skilled in all things.”

18.11 To Zhou belonged the eight officers, Bo Da, Bo Kuo, Zhong Tu, Zhong Hu, Shu Ye, Shu Xia, Ji Sui, and Ji Gua.

18.11 There were eight gentlemen of the Zhou: Boda, Bokuo, Zhongtu, Zhonghu, Shuye, Shuxia, Jisui, and Jiwa.

XIX Zi Zhang

19.1 Zi Zhang said, "The scholar, trained for public duty, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief which he should feel. Such a man commands our approbation indeed."

19.1 Zizhang said, A gentleman may be deemed satisfactory if he fulfills his orders in the face of mortal danger, bears righteousness in mind when faced with opportunities for gain, bears respect in mind when at sacrifice, and bears grief in mind when at mourning.

19.2 Zi Zhang said, "When a man holds fast to virtue, but without seeking to enlarge it, and believes in right principles, but without firm sincerity, what account can be made of his existence or non-existence?"

19.2 Zizhang said, If a man's grasp on virtue is not broad in practice and his faithfulness to the dao not profound, then his presence or absence in the world counts for nothing.

19.3 The disciples of Zi Xia asked Zi Zhang about the principles that should characterize mutual intercourse. Zi Zhang asked, "What does Zi Xia say on the subject?" They replied, "Zi Xia says: 'Associate with those who can advantage you. Put away from you those who cannot do so.'" Zi Zhang observed, "This is different from what I have learned. The superior man honors the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue? - who is there among men whom I will not bear with? Am I devoid of talents and virtue? - men will put me away from them. What have we to do with the putting away of others?"

19.3 A disciple of Zixia asked Zizhang about social interactions. Zizhang said, "What does Zixia say?" "Zixia says, 'Interact with those who are satisfactory, spurn those who are not.'" Zizhang said, "This differs from what I have heard. The junzi honors the worthy and is tolerant of the ordinary multitude; he praises the good and takes pity on those who are not able to be. If I am worthy, of whom can I not be tolerant? If I am unworthy, others will spurn me, how would I be able to spurn others?"

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Two Translations: James Legge (1893) & Robert Eno (2015)

19.4 Zi Xia said, "Even in inferior studies and employments there is something worth being looked at; but if it be attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practice them."

19.4 Zixia said, Though a dao be minor, there is always something worth appreciating in it. But if one pursues it far, there is the fear of becoming bogged down. Therefore, the junzi does not take it up.

19.5 Zi Xia said, "He, who from day to day recognizes what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn."

19.5 Zixia said, A man who daily assesses what he has yet to understand and who, month by month, does not forget what he has mastered may be said to love learning.

19.6 Zi Xia said, "There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application - virtue is in such a course."

19.6 Zixia said, To study broadly and deepen one's resolve, to question closely and reflect on things near at hand, ren lies therein.

19.7 Zi Xia said, "Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles."

19.7 Zixia said, Artisans of all types dwell in their workshops to master their crafts; the junzi studies to perfect his dao.

19.8 Zi Xia said, "The mean man is sure to gloss his faults."

19.8 Zixia said, When a small man commits an error, he will always make excuses.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

19.9 Zi Xia said, "The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided."

19.9 Zixia said, A junzi goes through three transformations. When you view him from afar, he is awesome; when you approach him he is warm; when you hear his words, he is demanding.

19.10 Zi Xia said, "The superior man, having obtained their confidence, may then impose labors on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the confidence of his prince, one may then remonstrate with him. If he have not gained his confidence, the prince will think that he is vilifying him."

19.10 Zixia said, The junzi only labors his people once he has earned their trust. If he has not earned their trust, they will merely see him as demanding. Only after earning trust does he remonstrate with a lord. If he has not yet earned trust, the lord will take it as slander.

19.11 Zi Xia said, "When a person does not transgress the boundary line in the great virtues, he may pass and repass it in the small virtues."

19.11 Zixia said, If, in matters of great import to virtue, one never oversteps the proper bounds, in minor matters of virtue it is acceptable to be flexible.

19.12 Zi You said, "The disciples and followers of Zi Xia, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left ignorant of what is essential. How can they be acknowledged as sufficiently taught?" Zi Xia heard of the remark and said, "Alas! Yan You is wrong. According to the way of the superior man in teaching, what departments are there which he considers of prime importance, and delivers? what are there which he considers of secondary importance, and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, so he deals with his disciples. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?"

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

19.12 Ziyou said, “The disciples at Zixia’s gate are well schooled when it comes to matters of sprinkling and sweeping, responding to orders and replying to questions, presenting themselves and withdrawing. These are details. When it comes to the basics in which they are rooted, they are at a loss.” Zixia heard of this and said, “Oh, how mistaken Yan You is! When it comes to the dao of the junzi, what is taught first determines who will weary last. This may be compared to trees and grasses; variances in the first shoots mark how they will be different. How can he slander the dao of the junzi in this way? It is, after all, only the sage who masters it from the beginning to the end.”

19.13 Zi Xia said, "The officer, having discharged all his duties, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer."

19.13 Zixia said, A man in service who is superior should study; a man who is superior in study should serve.

19.14 Zi You said, "Mourning, having been carried to the utmost degree of grief, should stop with that."

19.14 Ziyou said, In mourning, exhaust grief and then stop.

19.15 Zi You said, "My friend Zhang can do things which are hard to be done, but yet he is not perfectly virtuous."

19.15 Ziyou said, My friend Zhang does things hard to do, but this is not yet ren.

19.16 The philosopher Zeng said, "How imposing is the manner of Zhang! It is difficult along with him to practice virtue."

19.16 Master Zeng said, Zhang is very imposing, but it is hard to pursue ren side by side with him.

19.17 The philosopher Zeng said, "I heard this from our Master: 'Men may not have shown what is in them to the full extent, and yet they will be found to do so, on the occasion of mourning for their parents.'"

19.17 Master Zeng said, I have heard it from the Master: A man may have exhausted himself in nothing else, but he must do so in mourning for his parents.

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

19.18 The philosopher Zeng said, "I have heard this from our Master: 'The filial piety of Meng Zhuang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to.'"

19.18 Master Zeng said, I have heard it from the Master: With regard to the filiality of Meng Zhuangzi, in all other respects he did only what others may do, but in retaining his father's ministers and his father's policies, he accomplished something difficult.

19.19 The chief of the Meng family having appointed Yang Fu to be chief criminal judge, the latter consulted the philosopher Zeng. Zeng said, "The rulers have failed in their duties, and the people consequently have been disorganized, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability."

19.19 The Meng family appointed Yang Fu as warden. Yang Fu inquired of Master Zeng. Master Zeng said, "Those who rule have departed from the dao and the people have long been left to their own devices. If you get to the true facts of a case, then react with commiseration and pity and never take pleasure in it.

19.20 Zi Gong said, "Zhou's wickedness was not so great as that name implies. Therefore, the superior man hates to dwell in a low-lying situation, where all the evil of the world will flow in upon him."

19.20 Zigong said, The wickedness of Zhòu could not have been as extreme as they say. This is why the junzi hates to dwell downstream; all the world's evils are relegated there.

19.21 Zi Gong said, "The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him."

19.21 Zigong said, The errors of a junzi are like eclipses of the sun and moon: everyone sees them. Once he corrects them, everyone looks up to him.

The Analects of Confucius (Chapters 1–20)

Two Translations: James Legge (1893) & Robert Eno (2015)

19.22 Gong Sun Zhao of Wei asked Zi Gong, saying, "From whom did Zhong Ni get his learning?" Zi Gong replied, "The doctrines of Wen and Wu have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. Thus, all possess the doctrines of Wen and Wu. Where could our Master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master?"

19.22 Gongsun Chao of Wei asked Zigong, "Where did Zhongni acquire his learning?" Zigong said, "The dao of Kings Wen and Wu had not yet crumbled, it lay within people. The worthy recalled its greater aspects, the unworthy recalled its lesser aspects. In nothing was there not something of the dao of Kings Wen and Wu. Where would the Master not have acquired learning, and yet what single teacher could there have been for him?"

19.23 Shu Sun Wu Shu observed to the great officers in the court, saying, "Zi Gong is superior to Zhong Ni." Zi Fu Jing Bo reported the observation to Zi Gong, who said, "Let me use the comparison of a house and its encompassing wall. My wall only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments. The wall of my Master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array. But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?"

19.23 Shusun Wushu said to the grandees at court, "Zigong is worthier than Zhongni." Zifu Jingbo reported this to Zigong. Zigong said, "If one used walls surrounding a residence to make a comparison, my residence would have walls of shoulder height, so a passerby could peer over and see how fine the buildings and chambers were. The Master's walls would tower many yards higher – without entering through the gate, one could not see the beauty of the ancestral hall and the richness of the many buildings. Few seem to have found their way through the gate, so it is to be expected that people would say such things about the Master."

The Analects of Confucius (Chapters 1–20)
Two Translations: James Legge (1893) & Robert Eno (2015)

19.24 Shu Sun Wu Shu having spoken revilingly of Zhong Ni, Zi Gong said, "It is of no use doing so. Zhong Ni cannot be reviled. The talents and virtue of other men are hillocks and mounds which may be stepped over. Zhong Ni is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun or moon? He only shows that he does not know his own capacity.

19.24 Shusun Wushu disparaged Zhongni. Zigong said, "There is no point in it. Zhongni cannot be disparaged. The worthiness of others is like a hill; one may climb to the top. Zhongni was the sun and moon; there is no way to climb to them. Even if people wish to cut themselves off from them, what harm does this do to the sun and moon? At most, it simply shows they have no sense of scale.

19.25 Chen Zi Qin, addressing Zi Gong, said, "You are too modest. How can Zhong Ni be said to be superior to you?" Zi Gong said to him, "For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say. Our Master cannot be attained to, just in the same way as the heavens cannot be gone up by the steps of a stair. Were our Master in the position of the ruler of a state or the chief of a family, we should find verified the description which has been given of a sage's rule: he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?"

19.25 Chen Ziqin said to Zigong, "You are a reverent man; how could Zhongni be worthier than you?" Zigong said, "A junzi may be known as wise by a single phrase he utters, and by a single phrase he may be known as unwise. One cannot but be careful of what one says. "The Master cannot be matched, just as there are no steps one can climb to reach the sky. "Had the Master been entrusted with management of a state or a family domain, it would have been like the saying: 'He set them up and they stood, he guided them and they walked, he comforted them and they came, he moved them and they were in harmony.' "In life he was celebrated, in death he was mourned. How can he be matched?"

XX Yao Yue

20.1 Yao said, "Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end." Shun also used the same language in giving charge to You. Tang said, "I, the child Lu, presume to use a dark-colored victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offenses, they are not to be attributed to you, the people of the myriad regions. If you in the myriad regions commit offenses, these offenses must rest on my person." Zhou conferred great gifts, and the good were enriched. "Although he has his near relatives, they are not equal to my virtuous men. The people are throwing blame upon me, the One man." He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course. He revived states that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him. What he attached chief importance to were the food of the people, the duties of mourning, and sacrifices. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

20.1 Yao said, "Oh, Shun! The numbers of Tian's calendar now fall to your person – hold well to their center. If the lands within the four seas are pressed to exhaustion, the emolument from Tian will be forever ended." With these same words, Shun charged Yu. [Tang the Successful] said, "I, Lü, who am but a youth, dare to sacrifice this dark coated bull in clear declaration before the august Lord above. I dare not pardon those who have committed crimes, and thus I cannot make concealment for the Lord's minister, for he has already been observed in the Lord's heart. If I myself have committed a crime, do not hold the myriad regions of the land responsible, but if the myriad regions have committed a crime, let it fall on my person alone." The House of Zhou possessed a great treasure; good men were its riches. "Though I have my closest kin, it is better to have men of ren. If the people err, let it fall on my person alone." The Zhou standardized weights and measures, aligned laws and ordinances, restored offices that had been allowed to lapse, and governance proceeded in all the four quarters. They restored states that had been extinguished, extended their broken lineages, raised up to office those worthies who had fled to reclusion, and the people of the world responded to them in their hearts. They gave priority to the people: their sustenance, funerals, and sacrifices. Being tolerant, they gained the multi tudes; being trustworthy, the people entrusted them with responsibility; being quick, they had accomplishments; being impartial, the people were pleased.

The Analects of Confucius (Chapters 1–20)

Two Translations: James Legge (1893) & Robert Eno (2015)

20.2 Zi Zhang asked Confucius, saying, "In what way should a person in authority act in order that he may conduct government properly?" The Master replied, "Let him honor the five excellent, and banish away the four bad, things; then may he conduct government properly." Zi Zhang said, "What are meant by the five excellent things?" The Master said, "When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce." Zi Zhang said, "What is meant by being beneficent without great expenditure?" The Master replied, "When the person in authority makes more beneficial to the people the things from which they naturally derive benefit;- is not this being beneficent without great expenditure? When he chooses the labors which are proper, and makes them labor on them, who will repine? When his desires are set on benevolent government, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect - is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe - is not this to be majestic without being fierce?" Zi Zhang then asked, "What are meant by the four bad things?" The Master said, "To put the people to death without having instructed them - this is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning - this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity - this is called injury. And, generally, in the giving pay or rewards to men, to do it in a stingy way - this is called acting the part of a mere official."

20.2 Zizhang asked Confucius, "What must a man be like before he may participate in governance?" Confucius said, "If he honors the five beautiful things and casts out the four evils, then he may participate in governance." Zizhang said, "What are the five beautiful things?" The Master said, "The junzi is generous but not wasteful, a taskmaster of whom none complain, desirous but not greedy, dignified but not arrogant, awe-inspiring but not fearsome." Zizhang said, "What do you mean by generous but not wasteful?" The Master said, "To reward people with that which benefits them, is that not to be generous but not wasteful? To pick a task that people can fulfill and set them to it, is that not to be a taskmaster of whom none complain? If one desires ren and obtains it, wherein is he greedy? If he never dares to be unmannerly, regardless of whether with many or a few, with the great or the small, is that not to be dignified but not arrogant? When the junzi sets his cap and robes right, and makes his gaze reverent, such that people stare up at him in awe, is this not, indeed, to be awe-inspiring and not fearsome?" Zizhang said, "What are the four evils?" The Master said, "To execute people without having given them instruction is called cruelty; to inspect their work without warning is called oppressiveness; to demand timely completion while having been slow in giving orders is called thievery; to dole out stingily what must be given is called clerkishness."

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20.3 The Master said, "Without recognizing the ordinances of Heaven, it is impossible to be a superior man. Without an acquaintance with the rules of Propriety, it is impossible for the character to be established. Without knowing the force of words, it is impossible to know men."

20.3 The Master said, If you do not know your destiny, you cannot be a junzi. If you don't know li, you cannot take your stand. If you don't interpret people's words, you cannot interpret people.

Occurrences of Jun-zi in The Analects

<u>XI Xian Jin</u>		3x	= 5x	
jūn-zǐ = 11.1 , 11.21 , 11.26			= 3x	
jūn = 11.24 (2x)			= 2x	
<u>XII Yan Yuan</u>		9-10x	= 15x	
jūn-zǐ = 12.4 (2 or 3x) , 12.5 (2x) , 12.8 (2x) , 12.16 , 12.19 , 12.24			= 10x	
jūn = 12.9 (2x), 12.11 (3x),			= 5x	
<u>XIII Zi Lu</u>		6x	= 11x	
jūn-zǐ = 13.3 (3x) , 13.23 , 13.25 , 13.26			= 6x	
jūn = 13.3, 13.15 (3x), 13.20			= 5x	
<u>XIV Xian Wen</u>		7x	= 12x	
jūn-zǐ = 14.5 , 14.6 , 14.23 , 14.26 , 14.27 , 14.28 , 14.42			= 7x	
jun = 14.14, 14.21 (2x), 14.22, 14.40			= 5x	
<u>XV Wei Ling Gong</u>		13-14x	= 15x	
jūn-zǐ = 15.2 (2x) , 15.7 , 15.18 (1-2x) , 15.19 , 15.20 , 15.21 , 15.22, 15.23 , 15.32 (2x) , 15.34 , 15.37			= 14x	
jūn = 15.38			= 1x	
<u>XVI Ji Shi</u>		6x	= 12x	
jūn-zǐ = 16.1 , 16.6 , 16.7 , 16.8 , 16.10 , 16.13			= 6x	
jūn = 16.1 (2x), 16.14 (4x)			= 6x	
<u>XVII Yang Huo</u>		7-8x	= 9-10x	
jūn-zǐ = 17.4 , 17.7 , 17.21 (2x) , 17.23 (2-3x) , 17.24			= 7-8x	
jūn = 17.9, 17.15			= 2x	
<u>XVIII Wei Zi</u>		1-2x	= 3x	
jūn-zǐ = 18.7 , (18.10)			= 1-2x	
jūn = 18.7			= 1x	
<u>XIX Zi Zhang</u>		10x	= 10x	
jūn-zǐ = 19.3 , 19.4 , 19.7 , 19.9 , 19.10, 19.12 (2x) , 19.20 , 19.21 , 19.25			= 10x	
jūn =			= 0x	
<u>XX Yao Yue</u>		4x	= 4x	
jūn-zǐ = 20.2 (3x) , 20.3			= 4x	
jūn =			= 0x	
			Total: XI-XX	= 70
			Total: XI-XX	= 27x
			Total: XI-XX	= 97x
			Grand Total I-X	= 64x
			Grand Total XI-XX	= 97x
			Grand Total I-XX	= 161x

Occurrences of Jun-zi in The Analects

See also:

士 **shì** = scholar-apprentice

18x

4.9, 7.12, 8.7, 12.20, 13.20 (2x), 13.28 (2x), 14.2 (2x), 15.9 (2x), 18.3 (3x), 18.11, 19.1, 19.19

聖人 **shèngrén** = sage/sagely person

8x

7.26, 16.8 (2x), 19.12

4x as shengren

6.30, 7.34, 9.6 (2x)

4x are sheng only

小人 **xiǎorén** = lesser/inferior/petty person

24x

2.14, 4.11 (2x), 4.16, 6.13, 7.37, 12.16, 12.19 (2x), 13.4, 13.23, 13.25, 13.26, 14.6, 14.23, 15.2, 15.21, 15.34, 16.8 (2x), 17.12, 17.23, 17.25, 19.8

Translations of The Analects

<u>Author</u>		<u>Publisher</u>	<u>Publication Date</u>
James Legge		Clarendon / Dover	1879 / 93
Arthur Waley		G. Allen & Unwin Ltd	1938
		Modern Library/Random House	
Ezra Pound			1950
Brooks & Brooks	The Original Analects	Columbia	1997
Chiching Huang		Oxford	1997
Ames & Rosemont		Ballantine	1998
Edward Slingerland		Hackett	2003
Burton Watson		Columbia	2007

*** Fonts:**

- **Legge** (Lucida Bright **Bold** 12pt)
- **R. Eno** (Times New Roman **Reg.** 12pt)