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*The
Analects
of
Confucius*

Translation and Notes by

SIMON LEYS

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Title page Seal (in the personal use of the translator) "Wu yong Tang" ("Hall of Uselessness"). This is a reference to Zhuang Zi: "People all understand the usefulness of what is useful, but they do not understand the usefulness of what is useless."

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to Hanfang

Chapter

1

1.1. The Master said: "To learn something and then to put it into practice at the right time: is this not a joy? To have friends coming from afar: is this not a delight? Not to be upset when one's merits are ignored: is this not the mark of a gentleman?"*

1.2. Master You said: "A man who respects his parents and his elders would hardly be inclined to defy his superiors. A man who is not inclined to defy his superiors will never foment a rebellion. A gentleman works at the root. Once the root is secured, the Way unfolds. To respect parents and elders is the root of humanity."

1.3. The Master said: "Clever talk and affected manners are seldom signs of goodness."

1.4. Master Zeng said: "I examine myself three times a day. When dealing on behalf of others, have I been trustworthy?"

* For explanations and comments, readers should refer to the second part of this book, where all the notes are collected under numbered headings corresponding to the chapters and paragraphs of the translation. No further call-outs for notes appear in the text of the translation.

In intercourse with my friends, have I been faithful? Have I practiced what I was taught?"

1.5. The Master said: "To govern a state of middle size, one must dispatch business with dignity and good faith; be thrifty and love all men; mobilize the people only at the right times."

1.6. The Master said: "At home, a young man must respect his parents; abroad, he must respect his elders. He should talk little, but with good faith; love all people, but associate with the virtuous. Having done this, if he still has energy to spare, let him study literature."

1.7. Zixia said: "A man who values virtue more than good looks, who devotes all his energy to serving his father and mother, who is willing to give his life for his sovereign, who in intercourse with friends is true to his word—even though some may call him uneducated, I still maintain he is an educated man."

1.8. The Master said: "A gentleman who lacks gravity has no authority and his learning will remain shallow. A gentleman puts loyalty and faithfulness foremost; he does not befriend his moral inferiors. When he commits a fault, he is not afraid to amend his ways."

1.9. Master Zeng said: "When the dead are honored and the memory of remote ancestors is kept alive, a people's virtue is at its fullest."

1.10. Ziqin asked Zigong: "When the Master arrives in another country, he always becomes informed about its politics. Does he ask for such information, or is it given him?" Zigong replied: "The Master obtains it by being cordial, kind, courteous, temperate, and deferential. The Master has a way of enquiring which is quite different from other people's, is it not?"

1.11. The Master said: "When the father is alive, watch the son's aspirations. When the father is dead, watch the son's actions. If three years later, the son has not veered from the father's way, he may be called a dutiful son indeed."

1.12. Master You said: "When practicing the ritual, what matters most is harmony. This is what made the beauty of the way of the ancient kings; it inspired their every move, great or small. Yet they knew where to stop: harmony cannot be sought for its own sake, it must always be subordinated to the ritual; otherwise it would not do."

1.13. Master You said: "If your promises conform to what is right, you will be able to keep your word. If your manners conform to the ritual, you will be able to keep shame and disgrace at bay. The best support is provided by one's own kinsmen."

1.14. The Master said: "A gentleman eats without stuffing his belly; chooses a dwelling without demanding comfort; is diligent in his office and prudent in his speech; seeks the company of the virtuous in order to straighten his own ways. Of such a man, one may truly say that he is fond of learning."

1.15. Zigong said: "'Poor without servility; rich without arrogance.' How is that?" The Master said: "Not bad, but better still: 'Poor, yet cheerful; rich, yet considerate.'" Zigong said: "In the *Poems*, it is said: 'Like carving horn, like sculpting ivory, like cutting jade, like polishing stone.' Is this not the same idea?" The Master said: "Ah, one can really begin to discuss the *Poems* with you! I tell you one thing, and you can figure out the rest."

1.16. The Master said: "Don't worry if people don't recognize your merits; worry that you may not recognize theirs."

Chapter

2

2.1 The Master said: "He who rules by virtue is like the polestar, which remains unmoving in its mansion while all the other stars revolve respectfully around it."

2.2 The Master said: "The three hundred *Poems* are summed up in one single phrase: 'Think no evil.'"

2.3 The Master said: "Lead them by political maneuvers, restrain them with punishments: the people will become cunning and shameless. Lead them by virtue, restrain them with ritual: they will develop a sense of shame and a sense of participation."

2.4 The Master said: "At fifteen, I set my mind upon learning. At thirty, I took my stand. At forty, I had no doubts. At fifty, I knew the will of Heaven. At sixty, my ear was attuned. At seventy, I follow all the desires of my heart without breaking any rule."

2.5 Lord Meng Yi asked about filial piety. The Master said: "Never disobey."

As Fan Chi was driving him in his chariot, the Master told him: "Meng Yi asked me about filial piety and I replied: 'Never disobey.'" Fan Chi said: "What does that mean?" The Master said: "When your parents are alive, serve them according to

the ritual. When they die, bury them according to the ritual, make sacrifices to them according to the ritual."

2.6 Lord Meng Wu asked about filial piety. The Master said: "The only time a dutiful son ever makes his parents worry is when he is sick."

2.7 Ziyou asked about filial piety. The Master said: "Nowadays people think they are dutiful sons when they feed their parents. Yet they also feed their dogs and horses. Unless there is respect, where is the difference?"

2.8 Zixia asked about filial piety. The Master said: "It is the attitude that matters. If young people merely offer their services when there is work to do, or let their elders drink and eat when there is wine and food, how could this ever pass as filial piety?"

2.9 The Master said: "I can talk all day to Yan Hui—he never raises any objection, he looks stupid. Yet, observe him when he is on his own: his actions fully reflect what he learned. Oh no, Hui is not stupid!"

2.10 The Master said: "Find out why a man acts, observe how he acts, and examine where he finds his peace. Is there anything he could still hide?"

2.11 The Master said: "He who by revising the old knows the new, is fit to be a teacher."

2.12 The Master said: "A gentleman is not a pot."

2.13 Zigong asked about the true gentleman. The Master said: "He preaches only what he practices."

2.14 The Master said: "The gentleman considers the whole rather than the parts. The small man considers the parts rather than the whole."

2.15. The Master said: "To study without thinking is futile. To think without studying is dangerous."

2.16. The Master said: "To attack a question from the wrong end—this is harmful indeed."

2.17. The Master said: "Zilu, I am going to teach you what knowledge is. To take what you know for what you know, and what you do not know for what you do not know, that is knowledge indeed."

2.18. Zizhang was studying in the hope of securing an official position. The Master said: "Collect much information, put aside what is doubtful, repeat cautiously the rest; then you will seldom say something wrong. Make many observations, leave aside what is suspect, apply cautiously the rest; then you will seldom have cause for regret. With few mistakes in what you say and few regrets for what you do, your career is made."

2.19. Duke Ai asked: "What should I do to win the hearts of the people?" Confucius replied: "Raise the straight and set them above the crooked, and you will win the hearts of the people. If you raise the crooked and set them above the straight, the people will deny you their support."

2.20. Lord Ji Kang asked: "What should I do in order to make the people respectful, loyal, and zealous?" The Master said: "Approach them with dignity and they will be respectful. Be yourself a good son and a kind father, and they will be loyal. Raise the good and train the incompetent, and they will be zealous."

2.21. Someone said to Confucius: "Master, why don't you join the government?" The Master said: "In the *Documents* it is said: 'Only cultivate filial piety and be kind to your brothers, and you will be contributing to the body politic.' This is also

a form of political action; one need not necessarily join the government."

2.22. The Master said: "If a man cannot be trusted, I wouldn't know what to do with him. How would you pull a wagon without a yoke-bar or a chariot without a collar-bar?"

2.23. Zizhang asked: "Can we know the future ten generations hence?" The Master said: "Yin borrowed from the ritual of Xia: we can know what was dropped and what was added. Zhou borrowed from the ritual of Yin: we can know what was dropped and what was added. If Zhou has successors, we can know what they will be like, even a hundred generations hence."

2.24. The Master said: "To worship gods that are not yours, that is toadyism. Not to act when justice commands, that is cowardice."

Chapter

7

- 7.1. The Master said: "I transmit, I invent nothing. I trust and love the past. In this, I dare to compare myself to our venerable Peng."
- 7.2. The Master said: "To store up knowledge in silence, to remain forever hungry for learning, to teach others without tiring—all this comes to me naturally."
- 7.3. The Master said: "Failure to cultivate moral power, failure to explore what I have learned, incapacity to stand by what I know to be right, incapacity to reform what is not good—these are my worries."
- 7.4. At home, the Master was composed and cheerful.
- 7.5. The Master said: "I am getting dreadfully old. It has been a long time since I last saw in a dream the Duke of Zhou."
- 7.6. The Master said: "Set your heart upon the Way; rely upon moral power; follow goodness; enjoy the arts."
- 7.7. The Master said: "I never denied my teaching to anyone who sought it, even if he was too poor to offer more than a token present for his tuition."

7.8. The Master said: "I enlighten only the enthusiastic; I guide only the fervent. After I have lifted up one corner of a question, if the student cannot discover the other three, I do not repeat."

7.9. When the Master ate next to someone in mourning, he never ate his fill.

7.10. On a day when he had wept, the Master never sang.

7.11. The Master said to Yan Hui: "To come out when needed and to hide when dismissed—only you and I can do this."

Zilu said: "If you had command of the Three Armies, whom would you take as your lieutenant?" The Master said: "For my lieutenant, I would not choose a man who wrestles with tigers or swims across rivers without fearing death. He should be full of apprehension before going into action and always prefer a victory achieved by strategy."

7.12. The Master said: "If seeking wealth were a decent pursuit, I too would seek it, even if I had to work as a janitor. As it is, I'd rather follow my inclinations."

7.13. Matters which the Master approached with circumspection: fasting; war; illness.

7.14. When the Master was in Qi, he heard the Coronation Hymn of Shun. For three months, he forgot the taste of meat. He said: "I never imagined that music could reach such a point."

7.15. Ran Qiu said: "Does our Master support the Duke of Wei?" Zigong said: "Well, I am going to ask him."

Zigong went in and asked Confucius: "What sort of people were Boyi and Shuqi?"—"They were virtuous men of old."

"Did they complain?"—"They sought goodness, they got goodness. Why should they have complained?"

Zigong left and said to Ran Qiu: "Our Master does not support the Duke of Wei."

7.16. The Master said: "Even though you have only coarse grain for food, water for drink, and your bent arm for a pillow, you may still be happy. Riches and honors without justice are to me as fleeting clouds."

7.17. The Master said: "Give me a few more years; if I can study the *Changes* till fifty, I shall be free from big mistakes."

7.18. Occasions when the Master did not use dialect: when reciting the *Poems* and the *Documents*, and when performing ceremonies. In all these occasions, he used the correct pronunciation.

7.19. The Governor of She asked Zilu about Confucius. Zilu did not reply. The Master said: "Why did you not say 'He is the sort of man who, in his enthusiasm, forgets to eat, in his joy forgets to worry, and who ignores the approach of old age'?"

7.20. The Master said: "For my part, I am not endowed with innate knowledge. I am simply a man who loves the past and who is diligent in investigating it."

7.21. The Master never talked of: miracles; violence; disorders; spirits.

7.22. The Master said: "Put me in the company of any two people at random—they will invariably have something to teach me. I can take their qualities as a model and their defects as a warning."

7.23. The Master said: "Heaven vested me with moral power. What do I have to fear from Huan Tui?"

7.24. The Master said to his disciples: "Friends, do you think I am hiding anything from you? I hide nothing. Whatever I do, I share with you. That's how I am."

7.25. The Master made use of four things in his teaching: literature; life's realities; loyalty; good faith.

7.26. The Master said: "A saint, I cannot hope to meet. I would be content if only I could meet a gentleman."

The Master said: "A perfect man, I cannot hope to meet. I would be content if only I could meet a principled man. When Nothing pretends to be Something, Emptiness pretends to be Fullness, and Penury pretends to be Affluence, it is hard to have principles."

7.27. The Master fished with a line, not with a net. When hunting, he never shot a roosting bird.

7.28. The Master said: "Maybe there are people who can act without knowledge, but I am not one of them. Hear much, pick the best and follow it; see much, and keep a record of it: this is still the best substitute for innate knowledge."

7.29. The people of Huxiang were deaf to all teaching; but a boy came to visit the Master. The disciples were perplexed. The Master said: "To approve his visit does not mean approving what he does besides. Why be so finicky? When a man makes himself clean before a visit, we appreciate his cleanliness, we do not endorse his past or his future."

7.30. The Master said: "Is goodness out of reach? As soon as I long for goodness, goodness is at hand."

7.31. Chen Sibai asked: "Does your Duke Zhao know the ritual?" Confucius said: "He knows the ritual."

Confucius withdrew. Chen, bowing to Wuma Qi, invited him to come forward and said: "I have heard that a gentleman is never partial. Yet isn't your Master very partial indeed? The Duke took a wife from Wu; but since she belonged to his own clan, he changed her name. If this is to know the ritual, then who does not know the ritual?"

Wuma Qi reported this to Confucius. The Master said: "I am fortunate indeed: whenever I make a mistake, there is always someone to notice it."

7.32. When the Master was singing in company, if someone sang a piece which he liked, he always asked him to repeat it before joining in.

7.33. The Master said: "My zeal is as strong as anyone's; but I have not yet succeeded in living nobly."

7.34. The Master said: "I make no claims to wisdom or to human perfection—how would I dare? Still, my aim remains unflagging and I never tire of teaching people." Gongxi Chi said: "This is precisely what we disciples fail to emulate."

7.35. The Master was severely ill. Zilu asked leave to pray. The Master said: "Is there such a practice?" Zilu said: "Oh yes, and the invocation goes like this: 'We pray you, Spirits from above and Spirits from below.'" The Master said: "In that case, I have been praying for a long time already."

7.36. The Master said: "Affluence can lead to arrogance; frugality can lead to stinginess. Be stingy rather than arrogant."

7.37. The Master said: "A gentleman is easygoing and free; a vulgar man is always tense and fretful."

7.38. The Master was affable, yet stern; he had authority without being overbearing; he was dignified but easy to approach.

Chapter
12

12.1. Yan Hui asked about humanity. The Master said: "The practice of humanity comes down to this: tame the self and restore the rites. Tame the self and restore the rites for but one day, and the whole world will rally to your humanity. The practice of humanity comes from the self, not from anyone else."

Yan Hui said: "May I ask which steps to follow?" The Master said: "Observe the rites in this way: don't look at anything improper; don't listen to anything improper; don't say anything improper; don't do anything improper."

Yan Hui said: "I may not be clever, but with your permission, I shall endeavor to do as you have said."

12.2. Ran Yong asked about humanity. The Master said: "When abroad, behave as if in front of an important guest. Lead the people as if performing a great ceremony: What you do not wish for yourself, do not impose upon others. Let no resentment enter public affairs; let no resentment enter private affairs."

Ran Yong said: "I may not be clever, but with your permission I shall endeavor to do as you have said."

12.3. Sima Niu asked about humanity. The Master said: "He who practices humanity is reluctant to speak." The other said: "Reluctant to speak? And you call that humanity?" The Mas-

ter said: "When the practice of something is difficult, how could one speak about it lightly?"

12.4. Sima Niu asked: "What is a gentleman?" The Master said: "A gentleman is without grief and without fear." Sima Niu said: "Without grief and without fear? And that makes a gentleman?" The Master said: "His conscience is without reproach. Why should he grieve, what should he fear?"

12.5. Sima Niu was grieving: "All men have brothers; I alone have none." Zixia said: "I have heard this: life and death are decreed by fate, riches and honors are allotted by Heaven. Since a gentleman behaves with reverence and diligence, treating people with deference and courtesy, all within the Four Seas are his brothers. How could a gentleman ever complain that he has no brothers?"

12.6. Zizhang asked about clear-sightedness. The Master said: "He who is soaked in slander and deafened with denunciations, and still does not waver, may be called clear-sighted. Actually he may also be called farsighted."

12.7. Zigong asked about government. The Master said: "Sufficient food, sufficient weapons, and the trust of the people." Zigong said: "If you had to do without one of these three, which would you give up?"—"Weapons."—"If you had to do without one of the remaining two, which would you give up?"—"Food; after all, everyone has to die eventually. But without the trust of the people, no government can stand."

12.8. Ji Zicheng said: "One is a gentleman simply by his nature. What is the use of culture?" Zigong said: "Sir, what you have just said is deplorable indeed. *A team of four horses cannot catch up with a loose tongue.* Nature is culture, culture is nature. Without its hair, the skin of a tiger or of a leopard is just the same as that of a dog or of a sheep."

12.9. Duke Ai asked You Ruo: "The crops have failed; I am running out of supplies. What should I do?" You Ruo replied: "Why not levy a tithe?" Duke Ai said: "Even the double of that would not meet my needs; what could be the use of a mere tithe?" You Ruo replied: "If the people have enough, how could their lord not have enough? If the people do not have enough, how could their lord have enough?"

12.10. Zizhang asked how to accumulate moral power and how to recognize emotional incoherence. The Master said: "Put loyalty and faith above everything, and follow justice. That is how one accumulates moral power. When you love someone, you wish him to live; when you hate someone, you wish him to die. Now, if you simultaneously wish him to live and to die, this is an instance of incoherence."

If not for the sake of wealth,
Then for the sake of change . . .

12.11. Duke Jing of Qi asked Confucius about government. Confucius replied: "Let the lord be a lord; the subject a subject; the father a father; the son a son." The Duke said: "Excellent! If indeed the lord is not a lord, the subject not a subject, the father not a father, the son not a son, I could be sure of nothing anymore—not even of my daily food!"

12.12. The Master said: "To pass judgment on the mere basis of half the evidence: only Zilu can do that."

Zilu never slept over a promise.

12.13. The Master said: "I could adjudicate lawsuits as well as anyone. But I would prefer to make lawsuits unnecessary."

12.14. Zizhang asked about government. The Master said: "Ponder over it untiringly. Carry it out loyally."

12.15. The Master said: "A gentleman enlarges his learning through literature and restrains himself with ritual; therefore he is not likely to go wrong."

12.16. The Master said: "A gentleman brings out the good that is in people, he does not bring out the bad. A vulgar man does the opposite."

12.17. Lord Ji Kang asked Confucius about government. Confucius replied: "To govern is to be straight. If you steer straight, who would dare not to go straight?"

12.18. Lord Ji Kang was troubled by burglars. He consulted with Confucius. Confucius replied: "If you yourself were not covetous, they would not rob you, even if you paid them to."

12.19. Lord Ji Kang asked Confucius about government, saying: "Suppose I were to kill the bad to help the good: how about that?" Confucius replied: "You are here to govern; what need is there to kill? If you desire what is good, the people will be good. The moral power of the gentleman is wind, the moral power of the common man is grass. Under the wind, the grass must bend."

12.20. Zizhang asked: "When can one say that a scholar has attained superior perception?" The Master said: "It depends: what do you mean by 'perception'?" Zizhang replied: "To be recognized in public life; to be recognized in private life." The Master said: "This is recognition, not perception. To attain perception, a man must be cut from straight timber and love justice, examine men's words and observe their expressions, and bear in mind the necessity of deferring to others. As regards recognition, it is enough to put on an air of virtue while behaving to the contrary. Just keep up an unflappable pretense, and you will certainly achieve recognition in public life, and you will certainly achieve recognition in private life."

12.21. Fan Chi was taking a walk with Confucius under the Rain Dance Terrace. He said: "May I ask how one can accumulate moral power, neutralize hostility, and recognize emotional incoherence?" The Master said: "Excellent question! Always put the effort before the reward: is this not the way to accumulate moral power? To attack evil in itself and not the evil that is in people: is this not the way to neutralize hostility? To endanger oneself and one's kin in a sudden fit of anger: is this not an instance of incoherence?"

12.22. Fan Chi asked about humanity. The Master said "Love all men."

He asked about knowledge. The Master said: "Know all men." Fan Chi did not understand. The Master said: "Raise the straight and put them above the crooked, so that they may straighten the crooked."

Fan Chi withdrew. He saw Zixia and asked: "A moment ago, as I was with the Master I asked him about knowledge, and he said: 'Raise the straight and put them above the crooked, so that they may straighten the crooked.' What does this mean?" Zixia said: "Rich words indeed! When Shun ruled the world, choosing among the multitude he raised Gao Yao, and the wicked disappeared. When Tang ruled the world, choosing among the multitude he raised Yi Yin, and the wicked disappeared."

12.23. Zigong asked how to treat friends. The Master said: "Give them loyal advice and guide them tactfully. If that fails, stop: do not expose yourself to rebuff."

12.24. Master Zeng said: "A gentleman gathers friends through his culture; and with these friends, he develops his humanity."

Chapter
13

13.1. Zilu asked about government. The Master said: "Guide them. Encourage them." Zilu asked him to develop these precepts. The Master said: "Untiringly."

13.2. Ran Yong was steward of the Ji Family. He asked about government. The Master said: "Guide the officials. Forgive small mistakes. Promote men of talent." "How does one recognize that a man has talent and deserves to be promoted?" The Master said: "Promote those you know. Those whom you do not know will hardly remain ignored."

13.3. Zilu asked: "If the ruler of Wei were to entrust you with the government of the country, what would be your first initiative?" The Master said: "It would certainly be to rectify the names." Zilu said: "Really? Isn't this a little farfetched? What is this rectification for?" The Master said: "How boorish can you get! Whereupon a gentleman is incompetent, thereupon he should remain silent. If the names are not correct, language is without an object. When language is without an object, no affair can be effected. When no affair can be effected, rites and music wither. When rites and music wither, punishments and penalties miss their target. When punishments and penalties miss their target, the people do not know where they stand. Therefore, whatever a gentleman conceives of, he must

be able to say; and whatever he says, he must be able to do. In the matter of language, a gentleman leaves nothing to chance."

13.4. Fan Chi asked Confucius to teach him agronomy. The Master said: "Better ask an old farmer." Fan Chi asked to be taught gardening. The Master said: "Better ask an old gardener."

Fan Chi left. The Master said: "What a vulgar man! If their betters cultivate the rites, the people will not dare to be disrespectful. If their betters cultivate justice, the people will not dare to be disobedient. If their betters cultivate good faith, the people will not dare to be mendacious. To such a country, people would flock from everywhere with their babies strapped to their backs. What is the use of agronomy?"

13.5. The Master said: "Consider a man who can recite the three hundred *Poems*; you give him an official post, but he is not up to the task; you send him abroad on a diplomatic mission, but he is incapable of simple repartee. What is the use of all his vast learning?"

13.6. The Master said: "He is straight: things work out by themselves, without his having to issue orders. He is not straight: he has to multiply orders, which are not being followed anyway."

13.7. The Master said: "In politics, the states of Lu and Wei are brothers."

13.8. The Master commented on Prince Jing of Wei: "He knows how to live. As he began to have a little wealth, he said 'This is quite adequate.' As his wealth increased, he said 'This is quite comfortable.' When his wealth became considerable, he said 'This is quite splendid.'"

13.9. The Master was on his way to Wei, and Ran Qiu was driving. The Master said: "So many people!" Ran Qiu said: "Once the people are many, what next should be done?"—"Enrich them."—"Once they are rich, what next should be done?"—"Educate them."

13.10. The Master said: "If a ruler could employ me, in one year I would make things work, and in three years the results would show."

13.11. The Master said: "When good men have been running the country for a hundred years, cruelty can be overcome, and murder extirpated. How true is this saying!"

13.12. The Master said: "Even with a true king, it would certainly take one generation for humanity to prevail."

13.13. The Master said: "If a man can steer his own life straight, the tasks of government should be no problem for him. If he cannot steer his own life straight, how could he steer other people straight?"

13.14. Ran Qiu was returning from court. The Master said: "What kept you so long?" The other replied: "There were affairs of state." The Master said: "You mean private affairs. Had there been any affairs of state, even though I am not in office, I would have heard of them."

13.15. Duke Ding asked: "Is there one single maxim that could ensure the prosperity of a country?" Confucius replied: "Mere words could not achieve this. There is this saying, however: 'It is difficult to be a prince, it is not easy to be a subject.' A maxim that could make the ruler understand the difficulty of his task would come close to ensuring the prosperity of the country."

"Is there one single maxim that could ruin a country?"

Confucius replied: "Mere words could not achieve this. There is this saying, however: 'The only pleasure of being a prince is never having to suffer contradiction.' If you are right and no one contradicts you, that's fine; but if you are wrong and no one contradicts you—is this not almost a case of 'one single maxim that could ruin a country'?"

13.16. The Governor of She asked Confucius about government. The Master said: "Make the local people happy and attract migrants from afar."

13.17. Zixia was Warden of Jufu. He asked about politics. The Master said: "Do not try to hurry things. Ignore petty advantages. If you hurry things, you will not reach your goal. If you pursue petty advantages, larger enterprises will not come to fruition."

13.18. The Governor of She declared to Confucius: "Among my people, there is a man of unbending integrity: when his father stole a sheep, he denounced him." Confucius said: "Among my people, men of integrity do things differently: a father covers up for his son, a son covers up for his father—and there is integrity in what they do."

13.19. Fan Chi asked about humanity. The Master said: "Be courteous in private life; reverent in public life; loyal in personal relations. Even among the barbarians, do not depart from this attitude."

13.20. Zigong asked: "How does one deserve to be called a gentleman?" The Master said: "He who behaves with honor, and, being sent on a mission to the four corners of the world, does not bring disgrace to his lord, deserves to be called a gentleman."

"And next to that, if I may ask?"

"His relatives praise his filial piety and the people of his village praise the way he respects the elders."

"And next to that, if I may ask?"

"His word can be trusted; whatever he undertakes, he brings to completion. In this, he may merely show the obstinacy of a vulgar man; still, he should probably qualify as a gentleman of lower category."

"In this respect, how would you rate our present politicians?"

"Alas! These puny creatures are not even worth mentioning!"

13.21. The Master said: "If I cannot find people who steer a middle course to associate with, I shall be content with the crazy and the pure. The crazy dare do anything, whereas there are things the pure will never do."

13.22. The Master said: "The Southerners have a saying: 'A man without constancy would not be fit to make a shaman.' How true!"

On the statement in *The Changes*: "To have moral power without steadfastness exposes one to disgrace," the Master commented: "There is no need to cast a horoscope for someone in that condition."

13.23. The Master said: "A gentleman seeks harmony, but not conformity. A vulgar man seeks conformity, but not harmony."

13.24. Zigong asked: "What would you think of a man, if all the people in his village liked him?" The Master said: "This is not enough."—"And what if all the people in the village disliked him?"—"This is not enough. It would be better if the good people in the village were to like him, and the bad people to dislike him."

13.25. The Master said: "It is easy to work for a gentleman, but not easy to please him. Try to please him by immoral means, and he will not be pleased; but he never demands anything that is beyond your capacity. It is not easy to work for a vulgar man, but easy to please him. Try to please him, even by immoral means, and he will be pleased; but his demands know no limits."

13.26. The Master said: "A gentleman shows authority, but no arrogance. A vulgar man shows arrogance, but no authority."

13.27. The Master said. "Firmness, resolution, simplicity, silence—these bring us closer to humanity."

13.28. Zilu asked: "How does one deserve to be called a gentleman?" The Master said: "He who shows exacting attention and cordiality deserves to be called a gentleman. Exacting attention toward his friends, and cordiality toward his brothers."

13.29. The Master said: "The people need to be taught by good men for seven years before they can take arms."

13.30. The Master said: "To send to war a people that has not been properly taught is wasting them."

Chapter
14

14.1. Yuan Xian asked about shame. The Master said: "When the Way prevails in the state, serve it. To serve a state that has lost the Way—this is shameful indeed."

"He who has shed ambition, boastfulness, resentment, and covetousness, has he achieved the fullness of humanity?"

The Master said: "He has achieved something difficult; whether it is the fullness of humanity, I do not know."

14.2. The Master said: "A scholar who cares for his material comfort does not deserve to be called a scholar."

14.3. The Master said: "When the Way prevails in the state, speak boldly and act boldly. When the state has lost the Way, act boldly and speak softly."

14.4. The Master said: "A virtuous man is always of good counsel; a man of good counsel is not always virtuous. A good man is always brave; a brave man is not always good."

14.5. Nangong Kuo asked Confucius, saying: "Yi was a good archer, and Ao a good sailor: neither died a natural death. Yu and Ji drove a plough: they inherited the world." The Master made no reply.

Nangong Kuo left. The Master said: "What a gentleman! This man really values virtue!"

14.6. The Master said: "Gentlemen may not always achieve the fullness of humanity. Small men never achieve the fullness of humanity."

14.7. The Master said: "Can you spare those whom you love? Can loyalty refrain from admonishing?"

14.8. The Master said: "Whenever an edict had to be written, Pi Chen made the first draft, Shi Shu revised it, Ziyu, the Master of Protocol, edited it, and Zichan of Dongli added the final polish."

14.9. Someone asked about Zichan. The Master said: "He was a generous man."

"And what about Zixi?"

"Oh, that one, don't even mention him!"

"And what about Guan Zhong?"

"What a man! At Pian, he took three hundred households from the fief of Bo. The latter, though reduced to eating coarse food till the end of his days, could never bring himself to utter one word of complaint against him."

14.10. The Master said: "To be poor without resentment is difficult; to be rich without arrogance is easy."

14.11. The Master said: "Meng Gongchuo is overqualified for the position of steward in a great family, but not qualified enough for the position of minister in a small state."

14.12. Zilu asked how to define an "accomplished man." The Master said: "One who has the wisdom of Zang Wuzhong, the detachment of Gongchuo, the valor of Zhuangzi of Bian, the skill of Ran Qiu, and could grace all these qualities with rites and music, might be considered an accomplished man." Then he added: "Nowadays, one may perhaps qualify with less: he who does not lose his sense of justice at the sight of profit,

who remains ready to give his life amidst all dangers, and who keeps his word through long tribulations may also be considered an accomplished man."

14.13. The Master asked Gongming Jia about Gongshu Wenzhi: "Is it true that your master neither spoke, nor laughed, nor took?" Gongming Jia replied: "Those who told you this exaggerated. My master spoke only at the right time, and thus no one ever thought that he spoke too much; he laughed only when he was merry, and thus no one ever thought that he laughed too much; he took only his just reward, and thus no one ever thought that he took too much." The Master said: "Oh, was that so? Could that really have been so?"

14.14. The Master said: "Zang Wuzhong, having occupied Fang, requested that it be acknowledged by Lu as his hereditary fief. Whatever may be said, I cannot believe that he did not exert pressure upon his lord."

14.15. The Master said: "Duke Wen of Jin was subtle but not straight; Duke Huan of Qi was straight, but not subtle."

14.16. Zilu said: "When Duke Huan killed Prince Jiu, one of the Prince's tutors, Shao Hu, died with him, but the other, Guan Zhong, chose to live. Should we say that Guan Zhong's human quality was deficient?" The Master said: "If Duke Huan was able to bring all the states together nine times, it was not through the force of his armies, but thanks to Guan Zhong's authority. Such was his quality, such was his quality!"

14.17. Zigong said: "Guan Zhong, was he not a man without principles? After Duke Huan killed Prince Jiu, not only did he choose to live, but he became a minister of the murderer." The Master said: "By serving as Duke Huan's minister, Guan Zhong imposed his authority over all the states and set the

entire world in order; to this very day, the people still reap the benefits of his initiatives. Without Guan Zhong, we would be nothing but disheveled savages who fold their robes on the wrong side. Now, would you prefer that, like any common wretch at his wits' end, he had hung himself at the corner of a ditch, and disappeared without anyone taking the slightest notice?"

14.18. Zhuan, the steward of Gongshu Wenzhi, thanks to his master, was promoted together with him to the position of minister. The Master heard this and said: "Gongshu truly deserved his posthumous title 'The Civilized.'"

14.19. The Master said that Duke Ling of Wei was without principles. Lord Kang asked: "If this is the case, how is it he has not lost his state?" Confucius said: "He has Kong Yu in charge of foreign affairs, Priest Tuo in charge of the ancestors cult, and Wangsun Jia in charge of defense. Under such conditions, how can he lose his state?"

14.20. The Master said: "A promise easily made is hard to keep."

14.21. Chen Heng killed Duke Jian of Qi. Confucius made a ritual ablution and went to court; he told Duke Ai of Lu: "Chen Heng has killed his prince. Please, punish him." The Duke said: "Report to the Three Lords."

Confucius said: "It is because I have an official rank that I felt obliged to make this report. And yet my prince only said: 'Report to the Three Lords.'"

He went and reported to the Three Lords. They refused to intervene.

Confucius said: "It is because I have an official rank that I felt obliged to make this report."

14.22. Zilu asked how to serve a prince. The Master said: "Tell him the truth even if it offends him."

14.23. The Master said: "A gentleman reaches up. A vulgar man reaches down."

14.24. The Master said: "In the old days, people studied to improve themselves. Now they study in order to impress others."

14.25. Qu Boyu sent a messenger to Confucius. Confucius offered him a seat and asked: "How is your master?" The other replied: "My master wishes to make fewer mistakes, but he has not succeeded yet."

The messenger left. The Master said: "What a messenger! What a messenger!"

14.26. The Master said: "He who holds no official position discusses no official policies."

Master Zeng said: "No gentleman would ever contemplate overstepping his position."

14.27. The Master said: "A gentleman would be ashamed should his deeds not match his words."

14.28. The Master said: "A gentleman abides by three principles which I am unable to follow: his humanity knows no anxiety; his wisdom knows no hesitation; his courage knows no fear." Zigong said: "Master, you have just drawn your own portrait."

14.29. Zigong was criticizing other people. The Master said: "Zigong must have already reached perfection, which affords him a leisure I do not possess."

14.30. The Master said: "It is not your obscurity that should distress you, but your incompetence."

14.31. The Master said: "Without anticipating deception or suspecting bad faith, still to be able to detect them at once, is sagacity indeed."

14.32. Weisheng Mu said to Confucius: "Hey, you! what makes you run around like this all the time? Is it to show off your clever tongue?" Confucius said: "I don't flatter myself with having a clever tongue; I simply detest pigheadedness."

14.33. The Master said: "The famous horse Ji was valued not for its physical strength, but for its inner force."

14.34. Someone said: "To repay hatred with kindness—what do you think of that?" The Master said: "And what will you repay kindness with? Rather repay hatred with justice, and kindness with kindness."

14.35. The Master said: "No one understands me!" Zigong said: "Why is it that no one understands you?" The Master said: "I do not accuse Heaven, nor do I blame men; here below I am learning, and there above I am being heard. If I am understood, it must be by Heaven."

14.36. Gongbo Liao slandered Zilu to Ji Sun. Zifu Jingbo reported this to Confucius, saying: "My master's mind is being swayed by Gongbo Liao; but I still have the power to get his carcass exposed in the marketplace." The Master said: "If it is Heaven's will, the truth will prevail; if it is Heaven's will, the truth will perish. What does Gongbo Liao matter set against Heaven's will?"

14.37. The Master said: "The highest wisdom is to avoid the world; next, to avoid certain places; next, to avoid certain attitudes; next, to avoid certain words."

The Master said: "Seven men did this."

14.38. Zilu stayed for the night at the Stone Gate. The gate-keeper said: "Where are you from?" Zilu said: "I am from Confucius's household."—"Oh, is that the one who keeps pursuing what he knows is impossible?"

14.39. The Master was playing the stone chimes in Wei. A man carrying a basket passed in front of his gate and said: "He puts real heart in his music!" A little later, however, he added: "How mean, this little jingle! If the world ignores you, so be it!

If the water of the ford is deep, wade through it with your
clothes on;

If the water is shallow, lift up the hem of your gown."

The Master said: "How bold! I am speechless."

14.40. Zizhang said: "In the *Documents*, it is written: 'When King Gaozong was mourning his father, he did not speak for three years.' What does that mean?" The Master said: "There is no need to single out the case of King Gaozong, all the ancients did the same. During the three years following the death of a ruler, all the officials who had been appointed by him remained in place, taking their orders from his prime minister."

14.41. The Master said: "When their betters cultivate civility, the people are easily led."

14.42. Zilu asked what makes a gentleman. The Master said: "Through self-cultivation, he achieves dignity.—'Is that all?'—'Through self-cultivation, he spreads his peace to his neighbors.'—'Is that all?'—'Through self-cultivation, he spreads his peace to all the people. Through self-cultivation, to spread one's peace to all the people: even Yao and Shun could not have aimed for more."

14.43. Yuan Rang sat waiting, with his legs spread wide. The Master said: "A youth who does not respect his elders will achieve nothing when he grows up, and will even try to shirk death when he reaches old age: he is a parasite." And he struck him across the shin with his stick.

14.44. A boy from the village of Que was employed as his messenger. Someone enquired about him, saying: "Is he making any progress?" The Master said: "From what I see, watching him as he grabs a seat for himself, or walks alongside people older than himself, what interests him, it seems, is not how to progress, but how to arrive quickly."