10. In his home town

1. When Confucius was in his home town, he was simple and meek. It looked as if he could barely speak. When he was in an ancestral temple or in a court, he spoke fluently without hesitation. But he was respectful.

孔子於鄉黨，恂恂如也，似不能言者。其在宗廟朝廷，便便言，唯謹爾。

2. In court, speaking to counsellors junior to him, he was frank and straightforward. With counsellors senior to him, he would debate cordially and courteously. When the ruler was present, he was polite and cautious. He was also austere and poised.

朝，與下大夫言，侃侃如也；與上大夫言，闇闇如也。君在，踧踖如也。與與如也。

3. A ruler may ask him to receive a guest. When the guest arrives, he would wear a solemn face and tap the floor tile with his foot as a sign of respect. He would greet the guest from where he stood by joining his two hands at his chest. Before as well as after the greeting, his costume was neatly maintained. He would then move forward on his toes in quick steps like a fluttering bird. After the guest has left, he would always report back saying, “The guest has left without looking back.”

君召使擯，色勃如也，足躩如也。揖所與立，左右手。衣前後，襜如也。趨進，翼如也。賓退，必復命曰：「賓不顧矣。」

4. When entering the gate of a government office, he would always bend himself, as if the gate was not big enough. He would not stand in the middle of the gate. While entering the gate, he would not step on the threshold. When passing by a place housing ancestral tablets, he would wear a solemn face, tap the floor stone with his foot as a sign of respect and his speech would become like that of a feeble man. He would then hold the hem of his lower garment and climb up to the place, bending himself and holding his breath almost as if he was not breathing. Coming out from the hall, as soon as he laid his foot on the first step, he would unwind. One could tell from

his face that he was contented and elated. Having come down to the last step, he would respectfully move on in quick steps on his toes,
like a fluttering bird. When he re-passes by the place, he would be at ease and uninhibited.

入公門，鞠躬如也，如不容。立不中門，行不履閾。過位，色勃如也，足躩如也，其言似不足者。攝齊升堂，鞠躬如也，屛氣似不息者。出，降一等，逞顏色，怡怡如也。沒階趨進，翼如也。復其位，踧踖如也。

5. When holding the jade insignia, he would bend himself, as if it was too heavy to hold. In receiving it from his superior or passing it to his subordinate, he would wear a face of trepidation. While he was holding the insignia, he would walk without lifting his heels from the ground, as if he was being carried away effortlessly. During sacrificial ceremonies, he looked like an expert in rituals and music. In private audience, he was jovial and congenial.

執圭，鞠躬如也，如不勝。上如揖，下如授。勃如戰色，足蹜蹜，如有循。享禮，有容色。私覿，愉愉如也。

6. Our noble man avoided deep purple and orange in decorating the lapels of his coat. Red and violet were not used for his daily wear. In hot weather, he would wear an unlined jacket made of ramie. But he would always put on an outer garment over it before going out. Over a dark costume, he would wear a black lamb skin coat; over a white costume, he would wear a deer skin coat; over a brown costume, he would wear a fox skin coat. His usual skin coats were long except for the right-hand sleeve, which was cut short. He would always wear pyjamas when he went to bed. They were half his length. Fox and mink fur was used to give a full padding to his bedding. When the mourning period was over, he would wear decorations without restriction. With the exception of the prescribed courtly wear, he would always tailor down his clothes to fit him. Wearing a black lamb skin coat and black hat, he would not attend a funeral. In the first month of the year, he would always wear the courtly costume and attend the court.

君子不以紺緅飾。紅紫不以為褻服。當暑，袗絺綌，必表而出之。緇衣羔裘，素衣麑裘，黃衣狐裘。褻裘長。短右袂。必有寢衣，長一身有半。狐貉之厚以居。去喪，無所不佩。非帷裳，必殺之。羔裘玄冠不以弔。吉月，必朝服而朝。

7. During purification, he would always rise at dawn, put on his cloth and say the sidereal prayer. During purification, he would always be on a special diet and stay in a different room.

齊，必有明衣，布。齊，必變食，居必遷坐。

8. He would prefer finely milled rice and thinly sliced meat. When the rice turned bad and began to have a funny taste, when the fish smelled slightly fishy, when the meat was a bit off, he would not eat. When the food was discoloured, he would not eat. When it smelled bad, he would not eat. When it was not piping hot, he would not eat. When it was not served at the right time, he would not eat.
When the food was not cut to the proper shape and size, he would not eat. When it was not accompanied by the right sauce, he would not eat. Even when meat was there in plenty, he would not let his appetite win over him. But he drank like a whale. He would not, however, go out of control. Purchased wine and dried meat from a market, he would not touch. He did not mind spicy food but he would not have it too much. After a sacrificial ceremony in a government office, he would not keep overnight the give-away meat. The meat used in a sacrificial ceremony at home, he would not keep it for more than three days. After three days, he would not eat it. While eating, he would not have long conversations. In bed, he would keep quiet. Even when he only had coarse rice and vegetable soup, he would set aside some of them for the spirits. He was always solemn when he did this.

食不厭精，膾不厭細。食饐而餲，魚餒而肉敗，不食。色惡，不食。臭惡，不食。失飪，不食。不時，不食。割不正，不食。不得其醬，不食。肉雖多，不使勝食氣。惟酒無量，不及亂。沽酒市脯不食。不撤薑食。不多食。祭於公，不宿肉。祭肉不出三日。出三日，不食之矣。食不語，寢不言。雖疏食菜羹，瓜祭，必齊如也。

9. If the cushions were not properly laid out, he would not

sit.

[illegible]

10. While drinking with the local people, only after the senior member has left would he also leave. When the local people were having a ritual to fend off a plague, he would wear his courtly costume and stand at the east side of the step.

[illegible]

11. When he was sending a man to a different country, he would bow twice and see him off. Lord Ji Kang sent him some medicine. He bowed and received it. Then he said, “Qiu is not equal to this. I dare not taste it.”

[illegible]

12. His stable was burnt down. He came home from the court. He said, “Was anybody hurt?’ He did not ask about the horse.

[illegible]

13. If a ruler sent him a dish, he would always correct his posture and have a taste of it first. If a ruler sent him raw meat, he would always cook it and eat it while it is hot. If a ruler sent him a live animal, he would always raise it. In attendance during a meal of a ruler, the ruler would set aside some food for the spirits first and then he would also eat. During serious illness, when the ruler was coming to see him, he would lay his head to the east and place the courtly costume on him and tie it with the belt. If a ruler summoned him, without waiting for the carriage to be harnessed, he would set off.

[illegible]

14. When he was inside the Grand Temple, he would ask about

everything.

□□□□□□□□

15. A friend died. But the deceased had been homeless. He said, “Bring the corpse in my house for a funeral.” If it was a friend who sent him a gift, even though it might be a carriage or a
horse, as long as it was not the give-away meat used in a sacrificial ceremony, he would not bow.

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16. He did not sleep like a corpse. But he did not live in extravagance. If he saw that a man was in a mourning period, even though he knew him very well, he would invariably wear a solemn face. If he saw a man wearing the funeral cap or a blind man, even if the man was in a rag, he would always correct his posture. To those who were press-ganged to hard labour, he showed respect. He paid respect to those who were heavy laden. When he was served with an elaborate meal, he would always show a sign of astonishment and stand up. When there was a big lightening or a violent gale, he would invariably change his face.

□□

17. In climbing onto a carriage, he would always keep himself upright and hold the rope. Once in the carriage, he would not look around inside, he would not tell the driver to go fast, he would not point his finger at things.

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18. Alarmed by people, the birds flew up. After circling around, they came down and gathered together. The Master said, Female pheasants in the mountain! It’s the right time! It’s the right time!” Zi Lu served the bird to the Master. The Master sniffed the dish three times, then he rose.

[illegible]

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9. The Master rarely spoke about

1. The Master rarely spoke about profit, fate or ethical integrity.
[illegible]

2. A villager of Da Xiang (□□) said, “Great, isn’t he? Confucius. With his vast learning, he did not manage to make a name of himself.” The Master heard this and told his students, “What shall I try? Shall I try carriage driving? Or shall I try shooting? I think I will try carriage driving.”
[illegible]

3. The Master said, “To follow the Li, ceremonial caps should be made of Hemp. Nowadays people use silk strips, which is economical. I follow the general trend. To follow the Li, bowing should be done before climbing up the steps. Nowadays people bow after climbing up the steps, which is rude. Although it is against the general trend, I follow the practice of bowing beforehand.”
[illegible]

4. The Master has severed himself from these four: sensibles did not grip him, imperatives did not bind him, permanence did not trap him and he had no notion of self.
[illegible]

5. The Master was menaced in Quang (□). He said, “King Wen being long dead, do I not embody civilisation (wen) now? If Heaven is going to forsake that civilisation, my death will

result in a world without the civilisation. If Heaven is not going to forsake the civilisation, what can the people of Quang do to me?’
[illegible]

6. The Chief Counsellor asked Zi Gong, “Is your Master a Saint? How come he has so many talents?” Zi Gong said, “The Heaven originally sent him as a Great Saint. He has many talents as well.” The Master heard this and said, “The Chief Counsellor knows me. When I was young, I was lowly. That’s why I am good at many mundane jobs. Is a noble man good at many things? No, he is not.”
[illegible] [8.16, use of zhi.]

7. Lao said, “The Master told once, ‘I do not have an employment. That’s why I am good at many things.’ ”
[illegible]

8. The Master said, “Do I have knowledge? No, I don’t. Once a red-neck asked me a question. I just had no bloody clue. I kept beating around the bush and then I gave up.”
[illegible]

9. The Master said, “The phoenix does not come. The dragon does not rise from the river. I am finished.”
[illegible]

10. When the Master saw a man who is in mourning or in funeral attire, or when he saw a blind man, even if he could see that the man was young, he would always stand up. If he had to pass by the man, he would [out of respect] hasten his pace on his toe.
[illegible]

11. Yan Yuan heaved a deep sigh and said, “The more I look up, the higher it gets. The more I delve in, the harder it gets. I just saw it in front of my eyes; at a blink, it is already behind me. Our Master effortlessly, magically inveigle people

into the good path. He broadens me with learning and he tightens me with Li. Although I seek to strive, I cannot attain it. I have already spent all my ability but you still seem to stand high up there. Although I seek to follow you, I am still far from you.”

[illegible]

12. The Master was seriously ill. Zi Lu had one of his fellow pupils serve as the Master’s secretary. When his illness relented a little, the Master said, “It has been long, isn’t it, that You has been cheating. He had no secretary but he acted as if he had had one. If you think you can trick me, you might as well trick the Heaven. Instead of having my funeral taken care of by a secretary, I would rather have it done by you guys. Even if I am not meant to get a big funeral, do you think I will die on the street?”

[illegible]

13. Zi Gong said, “Suppose you have a beautiful jade like this. Will you put it in a safe and keep it? Or will you seek a buyer offering a good price and sell it?” The Master said, “I will sell it! I will sell it! I am just waiting for the buyer.”

[illegible]

14. The Master wanted to live among the nine barbarian tribes. Someone said, “Squalid out there, wouldn’t it?’ The Master said, “Where a noble man dwells, how can there be anything squalid?’

[illegible]

15. The Master said, “After I returned from Wei back to Lu, the music became right. Ya and song each found its right place.”

[illegible]

16. The Master said, “Serving dukes and lords when I am out, serving parents and elders when I am in, not disdaining to be diligent in sorting out the funeral, not drinking myself to sloth – would I have any problem with these?’
[illegible]

17. The Master was on a bridge over a stream. He said, “Moving on, moving on like this. Without a rest, day and night.”
[illegible]

18. The Master said, “I have not yet seen a man who cherishes virtue as he would cherish a woman.”
[illegible]

19. The Master said, “Suppose I am making a mound. It is all but finished except for one last basketful of earth. If I stop there, I get nowhere. Suppose I am levelling a ground. Even though I have only covered the first basketful of earth, if I continue, I am getting there.”
[illegible]

20. The Master said, “Once explained, he would not languish. That is Hui.
[illegible]

21. The Master spoke about Hui and said, “How sad! I saw him advancing. I did not see him stopping.”
[illegible]

22. The Master said, “A burgeoning plant may end up with no blossom. A blossoming plant may end up with no fruit.”
[illegible]

23. The Master said, “The younger generation is redoubtable. You won’t know whether the ones that are coming are not as good as the ones that are already here. But at the same time, those who are forty or fifty and still have understood nothing – they need not be feared.
[illegible]

24. The Master said, “Sayings of the proper law – can you ignore them? Reforming them, however, is more precious. Sayings offered by way of a praise – can you not feel happy? Sift through them, however, is more precious. To be happy without sifting through the praise, to conform without reforming – I don’t know how one can do that.”
[illegible]

25. The Master said, “The most important thing is to be loyal and to be trustworthy. Do not befriend a man who is not as good as you. When you find a fault, do not hesitate to mend it.”
[illegible]

26. The Master said, “Even a great army may be stripped of its commander. But no one can strip an ordinary chap of his determination.”
[illegible]

27. The Master said, “In a shabby padded coat, he would not be ashamed of standing next to a man in a fox or mink coat. That is You ([illegible]).” [Upon hearing this] Zi Lu was reciting all the time: ‘Don’t harm, do not desire // What use, if it’s not good?’ The Master said, “Well said. Is it good enough to be of any use?”
[illegible]

28. The Master said, “When the weather gets cold, then you realise that pine and cedar are the last to wither.”
[illegible]

29. The Master said, “A man of knowledge is not distracted by doubts, a man of ethical integrity is not plagued by worries, a man of courage is not shriveled by fear.”
[illegible]

30. The Master said, “You may all learn together but you may not all practise the Way together. Some of you may practise the Way together but even those of you may not all stand on

your feet together. Some of you may even stand on your feet together, but you cannot judge together.”
□□

31. ‘Cherry blossoms // Floating and wafting // How not to think of you // Dwelling so far from me.’ The Master said, “She is not thinking of you enough. Otherwise, how could she feel the distance?’
□□

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8. Tai Bo (□□)

1. The Master said, “Tai Bo (□□) can be considered to have attained the ultimate virtue. Three times he relinquished the rulership of the whole world. And yet, people had no knowledge of it and no way of praising him.”
□□

2. The Master said, “When modesty is not grounded on Li, it becomes slavish; when cautiousness is not grounded on Li, it becomes cowardly; when courage is not grounded on Li, it becomes disruptive; when honesty is not grounded on Li, it becomes a snare. When the ruler genuinely serves his parents, people will rise up to ethical integrity. If he does not desert his old friends, people will not be shallow.”
□□□

3. Master Zeng was ill. He summoned his students and said, “Uncover my feet. Uncover my hands. In the Poems, it is said, ‘I fear and I tremble; as if I am on the verge of a deep water; as if I tread on a wafer-thin ice.’ I know that from henceforth I am released from this, my dear students!”
□□□

4. Master Zeng was ill. Meng Jing Zi ([illegible]) paid a visit. Master Zeng spoke thus: “When a bird is about to die, its sound becomes sad. When a man is about to die, his speech becomes good. A noble man will think highly of these three in his pursuit of the Way: When you move about, you should avoid being rough or lazy. You should maintain a determined look so that you can inspire confidence. When you speak, you should avoid being vulgar and rowdy. As for complying with the ceremonial details, that is what a steward is there for.”

[illegible]

5. Master Zeng said, “While he was capable he nevertheless sought advice from those who are not capable. While he had many talents, he nevertheless sought advice from those who have few talents. He got it but it appeared as if he did not get it. He was full of substance and yet he appeared to have no substance. He received blow without retaliating. My old friend used to do his work in this manner.”

[illegible]

6. Master Zeng said, “If you could be entrusted with a four foot tall orphan, you could be entrusted with the fate of one hundred villages. Faced with a great penurie and yet not to make exactions from your charge, this is how a ruler should deal with his people. It is how a noble man deals with the people.”

[illegible]

7. Master Zeng said, “An officer must be immensely firm. His task is heavy and he has a long way to go. Ethical integrity is his task. Isn’t it heavy? Death only will put an end to his task. Isn’t it long?”

[illegible]

8. The Master said, “Poetry will move you. Li will give you a standing. Music will accomplish you.”

[illegible]

9. The Master said, “You can make people use the knowledge; but you cannot give them knowledge.”
[illegible]

10. The Master said, “If you cherish courage and abhor deprivation, you become disruptive. Likewise, seeing a man lacking in ethical integrity, if you abhor him too much, you become disruptive.”
[illegible]
[Also see 4.6]

11. The Master said, “You may have superb talents like the Duke of Zhou. But if you are arrogant and condescending, the rest of you is not worth looking at.”
[illegible]

12. The Master said, “Having devoted three years to learning and yet still not finding an employment is indeed rare.”
[illegible]
[Also see 2.8]

13. The Master said, “With full confidence, proceed to learning. Have the deadly determination to abide by the good Way. If the country is dangerous, do not enter. If the country is turbulent, do not stay. If the Way prevails in the world, come to the surface. If the Way is lost, lie low. If the country has the Way and you have no wealth or honour, you should be ashamed. If the country has lost the Way and you still have wealth or honour, you should be ashamed.”
[illegible]

14. The Master said, “If you are not in the right place, do not scheme to govern.”
[illegible]

15. The Master said, “Music Director Zhi’s rendition of the last movement of guan qu; isn’t it magnificent! It fills your ear with its quivering resonance.”
[illegible]

16. The Master said, “If you express yourself bluntly and yet not even honest, if you are thick and yet not even sincere, if you are incapable and yet not even trustworthy, I have no business with you.”
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17. The Master said, “Learning is like pursuing the unattainable. Perhaps you should rather be afraid of losing what you have already learned.”
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18. The Master said, “How majestic! Shun and Wu, they had the whole world but they did not exploit it.”
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19. The Master said, “Great indeed was the way Yao governed! How majestic! Only the Heaven is great; only Yao could emulate the greatness. Vast and serene! People had no words to describe it. Majestic is he who brought his endeavour to completion! Brilliant is he who had the splendid civilization!’
□□

20. Shun had five ministers and he could govern the whole world. King Wu [□ □□] had also said, “I only have ten capable ministers.” The Master said, “Talent is hard to get by. What else could be the reason? During the period between Tang and Wu, those few managed to achieve the prosperity. [As for the reign of King Wu], not counting the woman, nine people managed it in fact. Having conquered two thirds of the whole world, Zhou nevertheless respectfully served Yin. The virtue of Zhou can certainly be called the ultimate of the virtues.”
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21. The Master said, “About Wu, I have nothing to reproach. Simple were his food and drinks. But he served ghosts and spirits to the utmost. Ragged were his clothes. But his

ceremonial robe and cap were of utmost beauty. Ignoble were his palace and residence. But he devoted all his force to build canals and aqueducts. About Wu, I have nothing to reproach.”
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7. I transmit

1. The Master said, “I transmit; I do not create. I lay my trust and find pleasure in the old. I even compare myself to Lao Peng (□□).”
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2. The Master said, “Not to boast about what I know; to learn without finding it irksome, to teach people diligently – Do I have any problem with these?”
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3. The Master said, “To fail to cultivate virtues, fail to teach what I have learned, fail to follow what I have realised to be right, fail to reform what is not good – these are my worries.”
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4. In his moments of leisure, the Master was relaxed and radiant.
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5. The Master said, “Seriously, I must be getting old. It has been quite a while since I cease to see the Duke of Zhou in my dream.”
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6. The Master said, “Have the determination to practise the

Way, stick to the good things which you have figured out, abide by ethical integrity and give yourself freely to liberal arts.”

[illegible]

7. The Master said, “Anyone who voluntarily applies discipline to his conduct, I have never refused to teach.”

[illegible]

8. The Master said, “Without a heart seething with rage, you won’t understand. Without gnashing your teeth, you won’t develop yourself further. When I raise one corner and if you don’t respond by raising the remaining three corners, I won’t repeat again.”

[illegible]

9. When the Master was eating next to a person who is in mourning, he did not have his full.

[illegible]

10. On the day when he wailed at a funeral, the Master did not sing.

[illegible]

11. The Master spoke to Yan Yuan, “To get things done when hired and to lie low when fired; only you and I are like this!” Zi Lu said, “If you are to be in command of three armies, with whom will you be doing it?” The Master said, “He who beats up a tiger, dares to swim across a river and would not mind dying – I won’t be with that sort of man. I will certainly be with a man who faces the affair with trepidation, who likes to plan ahead and who manages to get things done.”

[illegible]

12. The Master said, “If wealth is something that can be obtained by pursuing, I too would work even as a caning officer. But it seems that wealth is not something that can be obtained by pursuing. So I do what I like.”

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

13. The Master paid a great deal of attention to the following: pre-ceremonial purification, war and illness.
□□□□□□□□□□

14. When the Master was in Qi (□), he heard shao (□) music. For three months, he did not notice the taste of meat. He said, “I never thought music could reach such a height.”
□□□□□□□□□□□□□□□□□□□□□□□□□

15. Ran You (□□) said, “Is our Master supporting the ruler of Wei (□)?” Zi Gong said, “OK, I will ask him.” He went in and said, “Bo Yi (□□) and Shu Qi (□□), what kind of men were they?” The Master said, “They were superior men of the olden days.” “You mean, they put their grievances behind?” said Zi Gong. The Master said, “They wanted ethical integrity and they got it. What grievance, then?” Zi Gong came out and said, “Our Master is not supporting the ruler of Wei.”
□□□
□□□□□□□□□□□□□□□□□□□□□ [Ruler of Wei at the time (□; Zhe) was fighting against his father (□□; Kuai Wei) who was trying to get to the throne. Perhaps Confucius supported neither Zhe nor Kuai Wei, as both of them were greedy for the power.]

16. The Master said, “To have a simple meal followed by water; and then to lie down resting your head on your bent arm. The joy of life is also there. Unjustly acquired wealth and honour are, for me, just like floating clouds.”
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17. The Master said, “If I had a few more years, I could complete the study of the book of changes (□□). I shall then be free from big mistakes.
□□□□□□□□□□□□□□□□□□□□□□

18. The Master always talked about the Poems, the Documents and observance of Li. He always talked about all these.
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19. The Duke of She ([illegible]) asked Zi Lu about Confucius. Zi Lu ignored him. The Master said, “Why didn’t you say that he is the kind of man who would forget about eating when he is outraged, forget his worries when he is happy and he does not know that old age will eventually get to him.”
[illegible]

20. The Master said, “I am not a person who knew from birth. I am a person who is fond of the old and who diligently seeks the knowledge.”
[illegible]

21. The Master did not talk about supernatural forces and disturbing spirits.
[illegible]

22. The Master said, “Suppose I am in a group of three men. There is bound to be my teacher. I choose the good one to emulate him. And I choose the bad one to correct myself.”
[illegible]

23. The Master, “Virtues of Heaven are given to me. What can a guy like Huan Tei ([illegible]) do to me?”
[illegible]

24. The Master said, “You guys, are you hiding something from me? I don’t hide anything from you. I don’t do anything without you guys. This is my style.”
[illegible]

25. The Master taught us through his learning, his conduct, his loyalty and his trust in us.
[illegible]

26. The Master said, “As for the Holy man, I cannot find such a man. But I can find a noble man. As for the Angelic man, I cannot find such a man. But I can find a constant man. There are people who pretend to have it while they don’t, pretend to be full while they are empty, pretend to be at ease while they

are constrained. They can hardly be constant.
□□□
□□□□□□□□□□

27. The Master would go fishing but would not use a fishing net. He would go hunting but would not shoot a bird in the nest.
□□□□□□□□□□

28. The Master said, “Perhaps there are people who say things they know nothing about. I don’t do that. I gather a lot of information and then choose the good things and follow them. I accumulate a lot of experience and then I understand. This is the way to knowledge.”
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29. People from the village of Hu (□) were difficult to talk to. But a servant boy from the village had an audience. The pupils were dismayed. The Master said, “You go with those who are advanced and you stay away from those who are backward. What’s so wrong with that? He purified himself and came to me. I appreciate his purity. I do not vouch for his past.”
□□□

30. The Master said, “Is ethical integrity far away from me? If I only want it, I can have it right away.”
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31. A judicial officer of Chen (□) asked whether Duke Zhao (□) of Lu (□) knew the Li. Confucius said, “He knew the Li.” Confucius left. The officer greeted Wu Ma Qi (□□□) and went up to him. The officer said, “I heard that a noble man does not form a faction. Has your noble man nevertheless formed a faction? The Duke took his wife from Wu (□) and she has the same surname as his. He concealed this by calling her ‘Wu Meng Zi (□□□)’. If the Duke knew the Li, who didn’t?” Wu Ma Qi reported this. The Master said, “I am lucky! If I should ever make the slightest mistake, people surely notice!”

[illegible]

32. When the Master was singing with others, if there is a good piece he would always have it repeated and then he would join in polyphony.
[illegible]

33. The Master said, “As for erudition, I am incomparable. As for actually practicing a noble man’s conduct, however, there are things I still have not figured out.”
[illegible]

34. The Master said, “Sainthood and ethical integrity: how dare I lay claim on such things. But I do endeavour to attain them without finding it loathsome and I teach people without being remiss. That is what I can claim to be doing. Gong Xi Hua ([illegible]) said, “That, precisely, is what we pupils cannot learn.”
[illegible]

35. The Master was seriously ill. Zi Lu wanted to pray. The Master said, “Is it usual to do so?” “Yes,” said Zi Lu, “in a prayer, it is said, ‘I pray for thee, to the spirits of the above and of the below, with reverence.'” The Master said, “I have been praying like that for a long while already.”
[illegible]

36. The Master said, “Affluence will make you arrogant. Frugality will make you stubborn. It is better to be stubborn than to be arrogant.”
[illegible]

37. The Master said, “A noble man has a big heart. The petty and the lowly have endless worries.”
[illegible]

38. The Master was warm yet firm. He had authority but he was not ferocious. He was modest and comforting.

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6. Yong (□) is

1. The Master said, “Yong (□) is good enough to be the ruler.”
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2. Zhong Gong (□□; Yong) asked about Lord Zi Sang Bo (□□□). The Master said, “He is all right. He is simple.” Zhong Gong said, “One could have a respectable dwelling and yet maintain simplicity in one’s conduct and thus face the people; that is also possible, isn’t it? Having a simple dwelling and to stick to simplicity in one’s conduct; isn’t it making too much of simplicity?” The Master said, “What Yong just said is quite right.”
□□□

3. Duke Ai (□) asked, “Among your students, who is fond of learning?” Confucius replied, “A man called Yan Hui was fond of learning. He was unwavering in his wrath. He did not repeat the same mistake twice. Unfortunately, he died early. Now there is none. I have not since heard of a man who is fond of learning.”
□□
[□□ 7 □□]

4. Zi Hua (□□; □□□; Chi) was sent to Qi (□) as an emissary. Ran Zi (□□; □□; Qiu) wanted to provide for Zi Hua’s mother, so he asked for grain. The Master said, “Give her six bushels.” Ran Zi asked more. “Give her eighteen bushels” said the Master. Ran Zi gave her eighty bushels of grain. The Master said, “When Chi was going to Qi, he was riding a fat horse, wearing a fur coat. So I heard. A noble man should broadly supply urgent deficiencies rather than top up the rich.

[illegible]

5. Yuan Si (□□) was appointed administrator of a town under the jurisdiction of Confucius. Confucius gave him nine hundred measures of grain. Yuan Si declined. The Master said, “Yes, take it. Could you not give it to the villagers in your neighbourhood?”
[illegible]

6. The Master spoke of Zhong Gong, “Suppose an unsightly spotted cow had a calf which is red, has horns perfectly formed all around. Even if one does not want to use it for sacrificial offering, would the mountains and the rivers give it a pass?”
[illegible]

7. The Master said, “Hui (□) has a mind which does not go against ethical integrity for three months on end. The rest would manage to do so for a day or for a month and that is it.”
[illegible]

8. Lord Ji Kang (□□) asked, “Is Zhong You (□□; aka. Zi Lu) good enough to work for the government?” The Master said, “You (□) is decisive. Let him work for the government. There will be no problem.” “Is Ci (□; Zi Gong) good enough to work for the government?” The Master said, “Ci is accomplished. Let him work for the government. There will be no problem.” “Is Qiu (□; Ran You) good enough to work for the government?” The Master said, “Qiu has many talents. Let him work for the government. There will be no problem.”
[illegible]

9. Mr. Ji (□) appointed Min Zi Qian (□□□) as the administrator of the town of Fei (□). Min Zi Qian said, “Would you be good enough to decline it on my behalf? If he should send for me

again, I’d better be beyond the river Wen (□).”
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10. Bo Niu (□□; □□ Ran Geng) had a serious disease. The Master paid a visit. Through the window, the Master was holding his hand. The Master said, “What a loss! Fate, it must be. How could this man have this disease! How could this man have this disease!”
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11. The Master said, “What a winner Hui is! With a bit of rice in a bamboo basket and some water in a ladle made of dried marrow rind, he lives in a squalid alleyway. Other people would not have overcome the sorrow. Hui is unchanging in his delight. What a winner Hui is!”
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12. Ran Qiu (□□) said, “It is not that I do not delight in what you teach us. I simply do not have enough force.” The Master said, “He who does not have enough force would drop out half way. Now, you don’t even start.”
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13. The Master spoke to Zi Xia (□□), “You should be a noble scholar. Don’t be a petty and lowly scholar.”
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14. Zi You (□□) became the administrator of the township of Wu Cheng (□□). The Master said, “Have you got some good people, eh?” Zi You said, “There is a man called Tan Tai Mie Ming (□□□□). In his conduct, he does not take the shortcut. If it is not for an official business, he has not set his foot in my office.”
□□

15. The Master said, “Meng Zhi Fan (□□□) does not show off. He was among the last to retreat. But when the troop was about to enter the gate, he was lashing his horse. He said, “I dared not stay behind; but my horse was slow.”

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16. The Master said, “If you are not a smooth talker like Zhu Te (□□) and yet have the beauty of Song Zhao (□□), you will have difficulty in today’s world.”
□□□□□□□□□□□□□□□□□□□□□□□

17. The Master said, “Who can leave a room without using the door? How come no one abides by the Way?”
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18. The Master said, “If your simplicity overshadows your learning, you become vulgar. If your learning overshadows your simplicity, you become bookish. Only when learning and simplicity complement each other, will you be a noble man.”
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19. The Master said, “Man should live honestly. If you live crookedly, all you can manage, if lucky, is to avoid being caught.”
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20. The Master said, “Having the knowledge is not as good as being fond of knowing. To be fond of knowing is not as good as to remain delighted through the knowledge.”
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21. The Master said, “With those who are above average, you can have a discussion to reach a higher aim. With those who are below average, you cannot have a discussion to reach a higher aim.”
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22. Fan Chi (□□) asked about knowledge. The Master said, “Serving people with righteousness, revering the ghosts and the spirits and yet keeping them at a distance — this can be regarded as knowledge.” He asked about ethical integrity. The Master said, “A man of ethical integrity would tackle the difficult things first and leave the spoils to be considered

afterwards. This can be regarded as ethical integrity.”
[illegible]

23. The Master said, “Delighted is a man of knowledge, like water. Delighted is a man of ethical integrity, like a mountain. A man of knowledge is dynamic. A man of ethical integrity is serene. A man of knowledge is full of joy. A man of ethical integrity lives on for a long time.”
[illegible]

24. The Master said, “If Qi (□) undergoes a reform, it will be like Lu (□). If Lu undergoes a reform, it will attain the Way.”
[illegible]

25. The Master said, “A square which is not square! Square, isn’t it? Bloody square!’
[illegible]

26. Zai Wo (□□) asked, “Suppose a man of ethical integrity is told that going into the well is what ethical integrity would require him to do. Would he do it?” The Master said, “How could that be so? A noble man could go there but he would not fall in there. It is possible to cheat him but he will not be misguided.”
[illegible]

27. The Master said, “A noble man has a broad learning and he tightens it with Li. Is it still possible for him to over-step?”
[illegible]

28. The Master had an audience with Nan Zi (□□). Zi Lu was not pleased. The old man went pale and said, “If I did something inappropriate, Heaven will loathe it. Heaven will loathe it!’
[illegible]

29. The Master said, “To maintain the balance and to be constant; they are indeed the ultimate virtues! People rarely

have them since long ago.”
[illegible]

30. Zi Gong said, “How about broadly looking after the people and thus bringing all living beings to their fulfilment? Can it be called ethical integrity?” The Master said, “How can it merely be ethical integrity? It must be Sainthood! Even Yao (□) and Shun (□) fell short of this. Ethical integrity means no more than this: As I want to stand so I help others to stand too; as I want to succeed so I help others to succeed too. Being able to derive the lessons from what is near; this can be called the method of practising ethical integrity.”
[illegible]

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5. Gong Ye Chang (□□□)

1. The Master spoke of Gong Ye Chang (□□□): “He is marriageable. Although he was imprisoned, it was not his fault.” The Master gave his daughter to him in marriage.
[illegible]

2. The Master spoke of Nan Rong (□□): “When the Way prevailed in his country, he was not cast off. When his country lost the Way, he managed to avoid execution.” The Master gave his niece to him in marriage.
[illegible]

3. The Master spoke of Zi Jian (□□): “A noble man indeed is like him! If the principality of Lu had no noble man, where could he have acquired his qualities?”
[illegible]

4. Zi Gong asked, “What about me?” The Master said, “You are a

vessel.” “What do you mean, a vessel?” said Zi Gong. The Master said, “You are a liturgical vessel made of jade.”
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5. Someone said, “Yong (□; Zhong Gong □□) is a man of ethical integrity; he does not have a silky tongue.” The Master said, “What is the point of having a silky tongue? If you manipulate people with smooth talk, you will often be hated. I do not know about Yong’s ethical integrity, but what is the point of having a silky tongue?”
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ [See 6.1 □□□□□□□□□□
□]

6. The Master secured an employment for Qi Diao Kai (□□□). The latter replied, “I cannot yet believe that I am equal to the task.” The Master was delighted.
□□□□□□□□□□□□□□□□□□□□□

7. The Master said, “If the Way did not prevail and I have to take to the sea on a raft, You (□; Zi Lu) will be among those who follow me.” Zi Lu heard this and was pleased. The Master said, “You (□) excels me in his fondness for courage; but he is not employable.”
□□□

8. Meng Wu Bo (□□□) asked whether Zi Lu was a man of ethical integrity. The Master said, “I don’t know.” He asked again. The Master said, “You (□) could control the army in a country of thousand chariots. But I don’t know about his ethical integrity.” “What about Qiu (□; Ran You)?” The Master said, “Qiu could serve as an administrator in a town of thousand houses or in a household of hundred chariots. But I don’t know about his ethical integrity.” “What about Chi (□; Gong Xi Hua)?” The Master said, “Chi could, donning himself with a robe, be in attendence in court and entertain guests. But I don’t know about his ethical integrity.”
□□□
□□□

9. The Master spoke to Zi Gong, “Between you and Hui (□; Yan Yuan), who is ahead of whom ?” Zi Gong replied, “How dare I hope to catch up with Hui? When Hui hears one thing, he understands ten. When I hear one thing, I can only understand two.” The Master said, “Surely, you are not like him! Neither of us are like him.”
□□□

10. Zai Yu (□□; aka. Zai Wo) was sleeping in broad daylight. The Master said, “Rotten wood cannot be sculpted. Plaster full of shit cannot be trowelled to give a smooth surface to a wall. Yu (□) is not even worth scolding.” The Master said, “I used to listen to what people say and trusted that they would do as they say. Nowadays, I listen to what people say and observe whether they do as they say. It is because of Yu that I have changed.”
□□□
□□□□□□□□□

11. The Master said, “I have not seen a man who is firm.” Someone said in response, “What about Shen Chang (□□)?” The Master said, “Chang is full of desire. How can he be firm?”
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12. Zi Gong said, “I do not want people to aggrandize me. I also want to avoid aggrandizing people.” The Master said, “Ci (□), this is beyond your reach.”
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13. Zi Gong said, “About our Master’s brilliant learning, you can hear. But you cannot hear him talk about man’s original mind or the Way of Heaven.”
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14. Zi Lu heard thus: “If you cannot put it into practice, you should be afraid of what you learn.”
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15. Zi Gong asked, “How come people say that Lord Kong Wen (□

□) is learned ?” The Master said, “He does not hesitate to learn. He is not ashamed of asking his subordinates. This is why they say he is learned.”
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

16. The Master spoke about Zi Chan (□□), “Of a noble man’s Way, he had the following four: In his conduct, he had modesty. In serving his superiors, he had reverence. In supporting his people, he had liberality. In employing his people, he abided by rightness.”
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17. The Master said, “Yan Ping Zhong (□□□) had the goodness in socialising with people. For a long time, therefore, he was revered.”
□□□□□□□□□□□□□□□□□□

18. The Master said, “Zang Wen Zhong (□□□) had a gigantic tortoise in his house. He also had mountain patterns sculpted on the pillars, duckweed patterns sculpted on the horizontal beams of his house. Did he know anything?”
□□□□□□□□□□□□□□□□□□□□□□

19. Zi Zhang asked, “Governor Zi Wen (□□) had had the governor’s post three times. But he did not appear to be pleased. He lost the post three time. But he did not appear to be displeased. He informed the details of his administration to his successors. How’s that?” The Master said, “He is loyal.” “Was he a man of ethical integrity?” asked Zi Zhang. The Master said, “I don’t know. Was he?” “Lord Zui (□) assasinated the prince of Qi (□). Lord Chen Wen (□□) had enough horses to equip ten chariots. He abandoned them and left. He arrived in another country. But he said, ‘You guys are all like Lord Zui of my country.’ And he left. He went to another country. But he again said, ‘You guys are all like Lord Zui of my country.’ And he left. How’s that?” asked Zi Zhang. The Master said, “He is clean.” “Was he a man of ethical integrity?” asked Zi Zhang. The Master said, “I don’t

know. Was he?”
[illegible]

20. Lord Ji Wen (□□) thought three times before he would act. The Master heard this and said, “Twice is also possible.”
[illegible]

21. The Master said, “Lord Ning Wu (□□) relied on his knowledge when the Way prevailed in his country. He relied on his ignorance when his country lost the Way. His knowledge is attainable. But his ignorance is unattainable.”
[illegible]

22. When the Master was in Chen (□), he said, “Let’s go back! Let’s go back! The young ones in my group express themselves too bluntly. Although they may have accomplished brilliant learning, they do not know how to trim it.”
[illegible]

23. The Master said, “Bo Yi (□□) and Shu Qi (□□) did not habour hatred against things past. To hang on to one’s grievance is of little use.”
[illegible]

24. The Master said, “Who said Wei Sheng Gao (□□□) was honest? When someone came asking for vinegar, he went to his neighbour and asked for vinegar and gave it.”
[illegible]

25. The Master said, “Soothing words, pleasant face and lots of politeness. Zuo Qiu Ming (□□□) regarded them as shameful. I also regard them as shameful. To hide grievance and pretend to be friend with the person. Zuo Qiu Ming regarded it as shameful. I also regard it as shameful.”
[illegible]

26. Yan Yuan and Ji Lu (□□; aka. Zi Lu) were in attendance.

The Master said, “Each of you, go ahead and tell me what you really want.” Zi Lu said, “I would like people to share chariots, horses, clothes and fur coats among friends without ever getting upset even if they should receive them back the worse for wear.” Yan Yuan said, “I would like a society where people do not show off their good deeds, do not parade their efforts.” Zi Lu said, “Master, I would like to hear what you really want.” The Master said, “I just want people to offer some comfort to the elderly; to be loyal among friends; and to hold the little ones in the arms.”

顏淵、季路侍。子曰：「盍各言爾志？」子路曰：「願車馬、衣輕裘，與朋友共。敝之而無憾。」顏淵曰：「願無伐善，無施勞。」子路曰：「願聞子之志。」子曰：「老者安之，朋友信之，少者懷之。」

27. The Master said, “Alas, it’s finished! I have not yet seen a man who manages to see his fault and proceeds to self-reproach.”

子曰：「已矣乎！吾未見能見其過而內自訟者也。」

28. The Master said, “Even in a hamlet of ten households, there is bound to be a man who equals me in loyalty and trustworthiness. But he will not be equal to me in his fondness for learning.”

子曰：「十室之邑，必有忠信如丘者焉，不如丘之好學也。」

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4. To live with integrity

1. The Master said, “To live with integrity is beautiful. If you choose not to stick with integrity, how can you claim to have wisdom?’

子曰：「里仁為美。擇不處仁，焉得知？」

2. The Master said, “Those who do not have integrity cannot remain bound by ethical precepts for long. They cannot remain joyfully for long anywhere. Those who have integrity derive

comfort from integrity. Wise people derive benefit from integrity.

[illegible]

3. The Master said, “Only those who have integrity can truly love people and truly hate people.”

[illegible]

4. The Master said, “Have the dogged determination to practice integrity. You will not be in a bad way.”

[illegible]

5. The Master said, “Wealth and honour are what people desire. But if you did not get them through the proper Way, do not dwell there. Poverty and low status are what people loathe. But if the Way did not prevail and you happened to have them, do not flee from them. If a noble man abandons integrity, loathsome indeed is his reputation as a noble man! A noble man does not go against integrity even while eating. Even in extreme haste, even in extreme peril, he will always abide by integrity.”

[illegible]

6. The Master said, “I have not seen a man who cherishes integrity and yet loathes a person lacking in integrity. A man who cherishes integrity does not make a fuss about it. He who loathes a person lacking in integrity is making a virtue of his own loathing. Do not use a person lacking in integrity to aggrandize yourself. You can, if it is only for a day, exert your force to practise integrity, can you not? I have not seen a man who does not have enough force to do so. Maybe there are such persons. But I have not seen them yet.”

[illegible]

7. The Master said, “The mistake people make depends on the group they belong to. Observe the mistake, then you will know

what type of man he is.”
□□□□□□□□□□□□□□□□□□□□□□□□□□□□

8. The Master said, “If I understand the Way in the morning, it wouldn’t matter if I should die in the evening.”
□□□□□□□□□□□□□□□

9. The Master said, “An officer must set his mind firmly on the Way. If he should be ashamed of tattered cloth and coarse food, he is not good enough to talk to.”
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10. The Master said, “A noble man’s standard is the whole world: nothing is correct, nothing is incorrect. Rightness goes with him.”
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11. The Master said, “A noble man reflects upon virtue; the petty and the lowly reflect upon land. A noble man reflects upon punishment; the petty and the lowly reflect upon gift.”
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12. The Master said, “If you act in pursuit of benefit, you will cause many grievances.”
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13. The Master said, “Suppose a country is run by those who can have modesty according to Li. What obstacles will there be? If a country is run by those who cannot have modesty according to Li, what will become of Li?’
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14. The Master said, “Do not worry about having no position. Worry instead about whether you have the qualifications. Do not worry about lack of recognition. Seek instead to be worthy of recognition.”
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15. The Master said, “Listen, San (□), my Way has one

consistent theme." Master Zeng said, "Indeed, Sir." The Master went out. The pupils asked, "What does that mean?" Master Zeng said, "Our Master's Way is grounded upon loyalty and compassion."
[illegible]

16. The Master said, "A noble man is clear-headed about what is right; the petty and the lowly are clear-headed about what is beneficial."
[illegible]

17. The Master said, "When you see a talented man, think about aligning with him. When you see a man lacking in talent, scrutinise yourself as to your own shortcomings."
[illegible]

18. The Master said, "In serving your parents, you may duly express your disagreement but do so with trepidation. When you see that they are determined not to follow your view, respect them and do not go against them. Exert your efforts and do not blame them."
[illegible]

19. The Master said, "While your parents are there, avoid touring too far. If you do go away, inform them of your destination."
[illegible]

20. The Master said, "If you do not divert from your father's way for three years, you may be considered as serving your parents."
[illegible]

21. The Master said, "Your parents' age cannot be forgotten, for you are at once delighted by and afraid of their age."
[illegible]

22. The Master said, "In olden days, men did not speak out because they were ashamed of not keeping up with their words."

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23. The Master said, “Those who are sparing of words and yet fail to keep them; there aren’t many.”
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24. The Master said, “A noble man desires to be halting in his speech, but forthcoming in his conduct.”
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25. The Master said, “Virtue is not lonely. It is bound to have neighbours.”
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26. Zi You said, “To have numerous bosses to serve is to invite humiliation. To have numerous friends is to invite estrangement.”
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3. Eight Row Dance

1. Confucius spoke about Mr. Ji (□), “To Have the eight-row dance performed in his garden! How can this happen! How on earth can this happen!”
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2. The three Lords had the yong (□) chanted at the end of their ancestral ceremonies. The Master said, “‘Assisted always by Dukes and Lords, the Son of Heaven shines in splendour!’ How can this song be heard in the houses of the three Lords?”
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3. The Master said, “If you do not have ethical integrity, what will become of Li? If you do not have ethical integrity, what will become of music?”

[illegible]

4. Lin Fang asked about the root of Li. The Master said, “Great question! Regarding Li, you should rather be frugal than lavish. Regarding funeral, you should have a genuine sentiment of mourning rather than nicely decorating the graves.”
[illegible] [[illegible]([illegible], [illegible] 55) ([illegible]=[illegible]; [illegible])]

5. The Master said, “The barbarian tribes still have rulers – unlike us who have been reduced to chaos.”
[illegible]

6. Mr. Ji was going to conduct the sacrificial ceremony at Mount Tai ([illegible]). The Master spoke to Ran You ([illegible]), “Can you not stop him?” Ran You replied, “I cannot.” The Master said, “Alas! Does that mean Mount Tai is not even like Lin Fang?”
[illegible]

7. The Master said, “A noble man does not dispute. If he has to, he will do it as in the archery. He will bow and give way as he mounts to shoot. Afterwards, he dismounts and will share the drinks. This is how a noble man disputes.”
[illegible] [Li Ji Dan Gung p.90, Li Ji, [illegible] 11]

8. Zi Xia asked, ” ‘Enchanting smile, revealing the dimples; Beautiful eyes, with dark iris; Plain white, making patterns colourful.’ What does that mean?” The Master said, “Painting is to be done on white.” Zi Xia said, “Li comes afterwards, you mean?” The Master said, “You move me, Shang ([illegible]; Zi Xia)! Now we can talk poetry together.”
[illegible]

9. The Master said, “The Li of Xia ([illegible]) dynasty, I can talk about it. About the principality of Hui ([illegible]), there isn”t enough evidence. The Li of Yin ([illegible]) dynasty, I can talk about

it. About the principality of Song (□), there isn”t enough evidence. Lack of enough documents and learned people is the reason. Sufficient evidence would have enabled me to prove the existence of these principalities.”

□□□

10. The Master said, “As for the ti (□) sacrifice, what comes after the pouring of liquor on the ground, I do not want to watch.”

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11. Someone asked the Master to explain the ti sacrifice. The Master said, “I don”t know. He who can explain it can explain the whole world just like this.” He showed his palm as he said.

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12. Sacrifice is to experience the presence of spirits. Offer sacrifice to spirits as if they are present. The Master said, “If I don”t give myself wholly to the sacrifice, it is just as if no sacrifice is done.”

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13. Wang Sun Gu (□□□) asked, “Be nice to the innermost part of the house; but it is nicer to be nice to the kitchen staff. What does that mean?” The Master said, “It is not like that. If you are nasty to the Heaven, you have nowhere to pray.”

□□□

14. The Master said, “The Zhou dynasty modelled itself upon the two preceding ones. What a splendid civilisation! I follow Zhou.”

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15. When the Master was inside the Grand Temple, he asked about everything. Someone said, “Who said the son of a guy from Zou (□) knew the Li? Upon entering the Grand Temple, he is asking about everything.” The Master heard this and said, “This is Li.”

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16. The Master said, “Archery was not for piercing the target. Power could not eliminate the distinction. This was the Way of the past.”
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17. Zi Gong wanted to do away with using lamb for the beginning of the month sacrifice. The Master said, “Si, you cherish the lamb; I cherish the Li.”
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18. The Master said, “Serve your boss whole-heartedly with Li; people will say that you are merely flattering.”
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19. Duke Ding (□) asked, “How should a boss employ his subordinates and how should the subordinates serve their boss?” Confucius replied, “A boss should employ his subordinates with Li; the subordinates should serve the boss with loyalty.”
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20. The Master said, “The music guan qu (□□) is delightful but not decadent. It is poignant but not hurtful.”
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21. Duke Ai (□) asked Zai Wo about she (□) sacrifice dedicated to the earth god. Zai Wo replied, “People of Xia (□) used pine, Yin (□) people used cedar, Zhou (□) people used chestnut (li). That was to scare and menace (li) people.” The Master heard this and said, “What has been done has been done. Do not go on about it, do not argue about its rights and wrongs, do not condemn it.”
□□□

22. The Master said, “Guan Zhong (□□) was indeed a man of small calibre.” Someone said, “Guan Zhong was frugal, you mean?” The Master said, “Mr. Guan had three residences, each

complete with a full array of domestic staff. How could he be frugal?" "Guan Zhong at least knew the Li, then?" The Master said, "Only the ruler can have the gate-screen; Mr. Guan also had a gate-screen. Only when a ruler entertains another ruler, can he have a cup stand. Mr. Guan also had a cup stand. If Mr. Guan knew the Li, who didn't?"

[illegible]

23. The Master was speaking with the Music Director of Lu principality. The Master said, "I know something about music. You begin, then you move on to unison, you then phase into polyphony. The sound should be clear and distinct. Yet it should be unbroken and continuous. That's how you complete."

[illegible]

24. A border official in the town of Yi (□) requested an audience with the Master, saying, "When a noble man comes to this town, I have always managed to see him." He then saw the Master. When he came out, he said, "You guys! Why are you worried as if you lost everything? This world has lost the Way for a long time already. The Heaven will use your Master as the harbinger."

[illegible]

25. The Master spoke about shao (□) music: "Absolutely beautiful. And absolutely good too." He spoke about wu (□) music: "Absolutely beautiful. But not entirely good."

[illegible]

26. The Master said, "He who occupies a high position and yet has no mercy; resorts to the Li and yet has no reverence; faces the funeral and yet feels no poignancy – How can I bear to see that sort of man?"

[illegible]

20. Yao (□) said

1. Yao (□) said, “Well, Shun (□), the time has now come to you. Do take hold of it right in the middle. If poverty strikes all corners of the empire, the privileges given by the Heaven will cease forever.” Shun (□) gave the same order to Wu (□).
[illegible]

Tang (□) said, “I, the humble child Lu (□), offer this black calf and respectfully report thus to the highest Lord: I dare not pardon those who commit crimes. I shall not remove thy ministers. It is thy will that chooses them. If I commit a crime, that is not due to my people. If my people commit a crime, that is due to me.”
[illegible]

Zhou (□) dynasty began by giving abundant gifts and the good people became rich.
[illegible]

“Although one may have parents and close relatives, it is better to have people with ethical integrity. My people’s fault is due to me.”
[illegible]

Pay careful attention to weights and measures. Review the laws and institutions. Restore the posts which have been abolished. Then all corners of the country will be well governed. Revive the fallen state. Restore the cut off family. Re-invite those who had withdrawn from government positions to work again. People from the whole world will turn to you. These are important: people, food, funeral and sacrificial ceremonies.
[illegible]

If you are open-minded, you will win many people’s heart. If you are trustworthy, people will entrust you with a task. If you are diligent, you will achieve a lot. If you are fair, people will be delighted.
□□□□□□□□□□□□□□□□□□□□□

2. Zi Zhang asked Confucius, “What must I do to be engaged in governing?” The Master said, “Promote five good qualities. Shield yourself from four bad qualities. That’s how you can be engaged in governing.” Zi Zhang said, “What are five good qualities?” The Master said, “A noble man should be munificent without being extravagant. He should make people work hard without complaining. He should be motivated without being greedy. He should be relaxed without being arrogant. He should have gravitas without being ferocious.” Zi Zhang said, “What do you mean by being munificent without being extravagant?” The Master said, “Let people benefit from what they consider beneficial to them. Isn’t it also a way to be munificent without being extravagant? Choose the work which is worth striving for. Then who will complain? If you fulfil your ethical integrity because you wanted it, then how can you be greedy? A noble man dares not be condescending regardless of the number or the age of his counterpart. Isn’t it also a way to be relaxed without being arrogant. A noble man will have his robe and hat properly adjusted, maintain a dignified gaze and have an air of austerity so that people look up to him in awe. Isn’t it also a way to have gravitas without being ferocious? Zi Zhang said, “What are four bad qualities?” The Master said, “If you execute people instead of teaching them, you are being cruel. If you proceed with inspection of a work without any forewarning, you are being rough. If you rush the deadline while you yourself have been lazy with your insructions, then you are being harmful. If you are miserly in a situation where you cannot make substantial savings by being so, you are being a petty cash clerk.
□□
□□

[illegible]

3. The Master said, “If you do not know your destiny, you cannot be a noble man. If you do not know Li, you cannot establish yourself. If you do not unserstand language, you cannot understand people.”
[illegible]

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19. Zi Zhang ([illegible]) said

1. Zi Zhang said, “If you are an officer, you should dedicate your life when your cause is in danger; you must think first about what is right when you see gain; you must conduct sacrificial ceremonies with respectful thoughts; in a funeral, you must feel poignancy. That’s just about it.”
[illegible]

2. Zi Zhang said, “If you stick to a virtue and yet fail to broaden it; if you believe in the Way and yet fail to have sincerity, can we say that you have it or do not have it?”
[illegible]

3. Zi Xia’s student asked Zi Zhang about socializing. Zi Zhang replied, “What did Zi Xia say about it?” The student answered, “Zi Xia said, ‘You should be friend with those who are capable. You should reject those who are not capable.'” Zi Zhang said, “That is different from what I heard from the Master. A noble man looks up to talented persons and embraces the general public. He is delighted by excellent persons and he has sympathy for the incompetent. If I am a person of great talents, there is no reason why I should not embrace people. If I am not a person of talents, people will soon reject me. How can I reject people?”

[illegible]

4. Zi Xia said, “Even in small arts, there is bound to be something worthwhile. But if you have a long way to go, you should be wary of being bogged down. This is why a noble man is not engaged in small arts.”
[illegible]

5. Zi Xia said, “If you constantly realise what you lack and do not forget what you have achieved in the meantime, you deserve to be called someone who loves to learn.”
[illegible]

6. Zi Xia said, “Learn broadly and have firm resolve. Scrutinise intensely and pay close attention. Ethical integrity will arise from there.”
[illegible]

7. Zi Xia said, “Craftsmen remain in their atelier to complete their work. A noble man learns in order to accomplish the Way.”
[illegible]

8. Zi Xia said, “When the petty and the lowly make some mistakes, they are bound to make it worse by trying to gloss over their mistakes.”
[illegible]

9. Zi Xia said, “A noble man changes three times. When you look at him from a distance, he appears stern. When you actually meet with him, he is mild. When you hear him speak, he is sharp.”
[illegible]

10. Zi Xia said, “A noble man would first of all establish the trust before he mobilizes his people. If you attempt to mobilize people while trust is not established, they will think that you are being harsh to them. A nobleman would first

of all establish the trust before he offers criticism. If you offer critical remarks while the trust is not established, they will think that you are denigrating them.”
[illegible]

11. Zi Xia said, “As long as the big business does not transgress the limits, the smaller ones may have some leeway.”
[illegible]

12. Zi You said, “Students of Zi Xia are capable of keeping things nice and tidy, dealing with guests and adopting appropriate manners when they arrive and when they leave. But these are mere details. When it comes to the root, they know nothing. What can be done about them?” Zi Xia heard this and said, “What! Yan You (= Zi You) is wrong. In the training to become a noble man, is there something that must be taught first and something that may be left to be picked up later? Like plants and trees, students differ from each other. How dare I mislead the way of a noble man. Only a saint can master the beginning as well as the end.”
[illegible]

13. Zi Xia said, “Public service and learning must go hand in hand.”
[illegible]

14. Zi You said, “Funeral should stop where it reaches the point of poignancy.”
[illegible]

15. Zi You said, “My friend Zhang ([illegible]) can do difficult tasks. But he still lacks ethical integrity.”
[illegible]

16. Master Zeng said, “Zhang is full of self confidence. It is difficult to practise ethical integrity with him.”
[illegible]

17. Master Zeng said, “I heard from the Master as follows: It is rarely the case that people do their utmost. But the funeral of their parents will surely make them do their utmost.”
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18. Master Zeng said, “I heard from the Master as follows: Mr Meng’s manner of serving his parents can be emulated by others. But Mr Meng did not change his father’s support staff and he did not change his father’s policies. That is difficult to emulate.”
□□

19. Mr Meng appointed Yang Fu (□□) to the post of the prison warden. Yang Fu asked Master Zeng for advice. Master Zeng said, “As the upper class lost its proper way, the general public has long been at a loss. If you find out about this, you should feel sadness and pity. Don’t be delighted.”
□□

20. Zi Gong said, “King Zhou (□)’s own evil deeds were actually not as bad as they would appear. This is why a noble man would hate to dwell in the low-lying places. All evils of the the world will eventually find their way there.”
□□

21. Zi Gong said, “When a noble man makes a mistake, it is like an eclipse of the sun or the moon. The mistake will be watched by everyone. When it is rectified, everyone will look up to him.”
□□

22. Gong Sun Zhao (□□□) of Wei (□) asked Zi Gong, “How did Zhong Ni [Confucius] learn?” Zi Gong replied, “The ethos of king Wen and king Wu has not yet fallen to the ground. It remains with the people. Men of talents remember the important points. Those who lack talents remember the unimportant points. The ethos of king Wen and king Wu is everywhere. How

can he not learn? Also, how can there be a designated teacher for him?”

[illegible]

23. Shu Sun Wu Shu ([illegible]) spoke to the ministers in the court as follows: “Zi Gong is more talented than Zhong Ni.” Zi Fu Jing Bo ([illegible]) reported this to Zi Gong. Zi Gong said, “It is like the wall of a palace. Mine has a wall which is only shoulder high. So people can have a peek and admire the good rooms and buildings. The Master’s wall is several feet higher. If you do not find the gate and enter inside, you cannot see the beauty of the altars and shrines, you cannot see the riches of hundreds of officers there. As there are few who find the gate, no wonder that Shu Sun Wu Shu says such things.”

[illegible]

24. Shu Sun Wu Shu ([illegible]) spoke ill of Zhong Ni. Zi Gong said, “It is of no use. It is impossible to defame Zhong Ni. Others’ talents may be like hills and mountains. You can climb over them. But Zhong Ni is like the sun or the moon. There is no way that you can climb over it. Even if you may want to have nothing to do with it, does it do any damage to the sun or to the moon? Many will see that you do not know your own capacity.”

[illegible]

25. Zi Qin ([illegible]) of Chen ([illegible]) told Zi Gong, “You are being too modest, but how can Zhong Ni be more talented than you?” Zi Gong said, “A noble man will be judged by virtue of a single remark to be knowledgeable or to be ignorant. So you must be careful in your remarks. The Master is beyond reach just as the sky cannot be reached by a ladder. If a country or a household is entrusted to him, it will be like ‘If he raises them, they stand. If he leads them, they carry it out. If he

raises the flag, they all come. If he stimulates them, they all work in harmony.’ He lived in glory. When he died, he is sadly missed. How can one reach his level?”

陳子禽謂子貢曰：「子為恭也，仲尼豈賢於子乎？」子貢曰：「君子一言以為知，一言以為不知，言不可不慎也。夫子之不可及也，猶天之不可階而升也。夫子之得邦家者，所謂立之斯立，道之斯行，綏之斯來，動之斯和。其生也榮，其死也哀，如之何其可及也。」