

## 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.

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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.

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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."

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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.

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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.

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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.

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.

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.

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

sit.

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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.

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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."

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

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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.

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



## 9. The Master rarely spoke about

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

子曰：「罕言利與命與仁。」

2. A villager of Da Xiang (大鄉) 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.”

大鄉之鄙人曰：「大哉，不可及乎！夫天爵，不可及乎！夫天爵，不可及乎！」

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.”

子曰：「夏禮，吾能言，杞宋視夏禮，則吾能言。今吾欲夏禮，而後世視吾禮，則吾能言。」

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

子曰：「吾欲仁，斯仁至矣。」

5. The Master was menaced in Quang (匡). 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?’

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."

7. Lao said, "The Master told once, 'I do not have an employment. That's why I am good at many things.' "

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9. The Master said, "The phoenix does not come. The dragon does not rise from the river. I am finished."

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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

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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."

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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 (八卦)

1. The Master said, "Tai Bo (太伯) 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."

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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."

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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!"

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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

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6. The Master said, "Have the determination to practise the

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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."



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[[[Ruler of Wei at the time (邰; Zhe) was fighting against his father (邰; 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.]]]

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31. A judicial officer of Chen (陳) asked whether Duke Zhao (趙) of Lu (魯) knew the Li. Confucius said, "He knew the Li." Confucius left. The officer greeted Wu Ma Qi (吳馬奇) 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 (吳) and she has the same surname as his. He concealed this by calling her 'Wu Meng Zi (吳孟子)'. 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!"



## 6. Yong (勇) is

1. The Master said, "Yong (勇) is good enough to be the ruler."  
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2. Zhong Gong (鍾公; Yong) asked about Lord Zi Sang Bo (子桑伯子). 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."

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3. Duke Ai (哀) 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."

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4. Zi Hua (子華; 子華; Chi) was sent to Qi (齊) as an emissary. Ran Zi (然子; 然子; 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."

5. Yuan Si (袁氏) 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?"

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?"

7. The Master said, "Hui (子貢) 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."

8. Lord Ji Kang (季康) asked, "Is Zhong You (仲尤; aka. Zi Lu) good enough to work for the government?" The Master said, "You (仲) is decisive. Let him work for the government. There will be no problem." "Is Ci (季; 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 (丘; 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."

9. Mr. Ji (司馬) appointed Min Zi Qian (閔子騫) as the administrator of the town of Fei (費). 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 (文)."

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10. Bo Niu (牛; 牛 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 (丘) 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 (夏), "You should be a noble scholar. Don't be a petty and lowly scholar."

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14. Zi You (有) became the administrator of the township of Wu Cheng (成). The Master said, "Have you got some good people, eh?" Zi You said, "There is a man called Tan Tai Mie Ming (田泰蔑明). 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."

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15. The Master said, "Meng Zhi Fan (孟軻) 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.”

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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









9. The Master spoke to Zi Gong, “Between you and Hui (子貢; 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.”

子貢曰：「何敢望回？回聞一以知十，我聞一以知二。」子曰：「汝豈知回之不若？抑亦知回之若我？」

10. Zai Yu (宰予; 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 (宰) 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.”

宰予晝寢。子曰：「朽木不可雕也，糞土不可墁也。始吾信之，今吾不信之。」

11. The Master said, “I have not seen a man who is firm.” Someone said in response, “What about Shen Chang (申長)?” The Master said, “Chang is full of desire. How can he be firm?”

子曰：「吾未見有方之士也。」

12. Zi Gong said, “I do not want people to aggrandize me. I also want to avoid aggrandizing people.” The Master said, “Ci (齊), this is beyond your reach.”

子曰：「齊，非爾所及也。」

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.”

子曰：「吾嘗聞之，而未有聞也。」

14. Zi Lu heard thus: “If you cannot put it into practice, you should be afraid of what you learn.”

子曰：「學而後能，則知所懼。」

15. Zi Gong asked, “How come people say that Lord Kong Wen (孔文子)











what type of man he is.”

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

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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."

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."

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."

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."

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

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."

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

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 (季), “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 (雍) 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?”



it. About the principality of Song (宋), 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 (禘) sacrifice, what comes after the pouring of liquor on the ground, I do not want to watch."

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.

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."

13. Wang Sun Gu (王孫古) 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."

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

16. The Master said, "Archery was not for piercing the target. Power could not eliminate the distinction. This was the Way of the past."

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."

18. The Master said, "Serve your boss whole-heartedly with Li; people will say that you are merely flattering."

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.”

20. The Master said, "The music guan qu (關雎) is delightful but not decadent. It is poignant but not hurtful."

21. Duke Ai (公) asked Zai Wo about she (子) sacrifice dedicated to the earth god. Zai Wo replied, "People of Xia (夏) used pine, Yin (殷) people used cedar, Zhou (周) 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 (關仲) was indeed a man of small calibre." Someone said, "Guan Zhong was frugal, you mean?" The Master said, "Mr. Guan had three residences, each

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## 20. Yao (堯) said

1. Yao (堯) said, “Well, Shun (舜), 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 (舜) gave the same order to Wu (禹).

堯舜禹湯傳世之書

Tang (唐) said, “I, the humble child Lu (魯), 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.”

魯哀公十四年春西狩獲麟

Zhou (周) dynasty began by giving abundant gifts and the good people became rich.

周禮

“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.”

周禮

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.

周禮



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.

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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 instructions, 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.

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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."

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?"

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?"

子夏曰：「小人之過也，必欲掩其過而揚其善，是以其過益大。君子之過也，必欲掩其過而揚其善，是以其過益小。」

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."

子夏曰：「小人之過也，必欲掩其過而揚其善，是以其過益大。君子之過也，必欲掩其過而揚其善，是以其過益小。」

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."

子夏曰：「小人之過也，必欲掩其過而揚其善，是以其過益大。君子之過也，必欲掩其過而揚其善，是以其過益小。」

6. Zi Xia said, "Learn broadly and have firm resolve. Scrutinise intensely and pay close attention. Ethical integrity will arise from there."

子夏曰：「小人之過也，必欲掩其過而揚其善，是以其過益大。君子之過也，必欲掩其過而揚其善，是以其過益小。」

7. Zi Xia said, "Craftsmen remain in their atelier to complete their work. A noble man learns in order to accomplish the Way."

子夏曰：「小人之過也，必欲掩其過而揚其善，是以其過益大。君子之過也，必欲掩其過而揚其善，是以其過益小。」

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."

子夏曰：「小人之過也，必欲掩其過而揚其善，是以其過益大。君子之過也，必欲掩其過而揚其善，是以其過益小。」

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."

子夏曰：「小人之過也，必欲掩其過而揚其善，是以其過益大。君子之過也，必欲掩其過而揚其善，是以其過益小。」

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."

11. Zi Xia said, "As long as the big business does not transgress the limits, the smaller ones may have some leeway."

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."

13. Zi Xia said, "Public service and learning must go hand in hand."

14. Zi You said, "Funeral should stop where it reaches the point of poignancy."

15. Zi You said, "My friend Zhang (張) can do difficult tasks. But he still lacks ethical integrity."

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

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.”

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19. Mr Meng appointed Yang Fu (陽夫) 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.”

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20. Zi Gong said, “King Zhou (紂)’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.”

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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.”

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22. Gong Sun Zhao (公孫朝) of Wei (衛) 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



