What is li (□) ?

1. Protocols for ceremonies and rituals

- Zhu Xi: “Li is the heavenly way which is institutionalised. It refers to the rules of ceremonies conducted by humans.” Commentaries to 1.12 (□□□□□□□□□□□)
- Rules of ceremonies and rituals dedicated to mountains, rivers or to the ancestors
- King Xun accomplished 5 kinds of ceremonial protocols. 5 kinds of jades, 3 kinds of silk, 2 kinds of live animals and 1 dead animan are used. □□□□□□□□□□□□□□□□□ (□□, □□, □□ 4)
- Rules governing rituals and ceremonies conducted in the course of human life □□□□ (cappinig, marriage, funeral, ancestral ceremony)
- Filial love (□ xiao) means “While your parents are alive, serve them according to Li. When they die, do the funeral according to Li. Then, do the ancestral ceremony according to Li.” (□□□□□□□□□□□□□□□□□) (2.5)
- When Confucius paid a visit to the Grand Temple, he asked about various aspects of the Li (□□□□□□□□□). Somebody said, “Who said the guy from Qu knows Li? When he entered the Grand Temple, he asked about everything.” Master heard this and said, “This is Li.” (3.15)
- “You love lamb. I love Li.” (□□□□□□□□□) (3.17)
- The Master said, ‘The Li of Xia dynasty, I can talk about it. Regarding the principality of Hui, there isn’t enough evidence. The Li of Yin dynasty, I can talk about it. Regarding 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 talk about the Li of those principalities.’ □□□ (□□, 3.9)

- 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’ – showing his palm. □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ (□□, 3.11)

2. Diplomatic protocols, official protocols

- Summit meeting protocol (□□□□): The meeting between Duke Ding of Lu and Duke Jing of Qi (□□, □□□□ 17)
- 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?” (3.22)
- 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?” (5.18)
- The Master spoke of Lord Ji (□□□ Ji Ping Zi). “He had the 8 row dance in his garden. How can this be tolerated? How on earth can this happen?” (3.1)
- Master You (□□) said, “Among the uses of Li, bringing people together is the most important. Previous kings’ way elevated Li to the realm of beauty. Li defined the big and the small.” □□□□□□□□□□□□□□□□□□□□□□□□□□(1.12)

3. Li and money

- 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. □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ (□□, 3.4)
- The Master said, “Ceremonial caps should be made of Hemp. That is Li. Nowadays people use silk cap, which is economical. I follow the general trend.” □□□□□□□□□□□□□□□□□□□□(9.3)
- Zi Gong said, “In poverty, yet not be abject; in affluence, yet not be arrogant. How’s that?” The Master said, “Possible. But still, it is not as good as being poor yet in delight; being rich yet fond of Li.” □□□ (1.15)
- Yan Yuan died. Yan Lu inquired whether the Master could sell his carriage to pay for the outer coffin. The Master said, ‘This is not about money. It is about one’s son. When Li(□) died, he was buried in a coffin without an outer coffin. I did not go on foot in order to have the outer coffin. As I am in the train of dignataries, I could not go on foot.’ (Lunyu, 11.8)
- The Master said, “If substance overshadows erudition, you become vulgar. If erudition overshadows substance, you become bookish. Only when substance and erudition complement each other, will you become a noble person. □□□□□□□□□□□□□□□□□□□□□□□□□□□□□(□□ 6.18)
- Zhu Xi’s commentary on □: “When the way manifests itself, we call it wen (□). The entirety of Li and Music are also called □ (sophisticated culture).” (□□□□□□□□□□□□□□□□□)” □□□□, □□ 9.5. □ can also mean books.
- The Master said, ‘The Zhou dynasty modelled itself upon the two preceding ones. What a splendid civilisation (□)! I follow Zhou.’ □□□□□□□□□□□□□□(□)□□□□□□□□□□ (□□, 3.14)
- The Master said, “You may have superb talents like the Duke of Zhou. But if you are arrogant and stingy, the rest of you is not worth looking at.” □□□□□□□□□□□□□□□□□□□□□□



其餘不足觀也已。」

- Lord Ji Kang Zi (grand-son of Ji Ping Zi) asked, “What should I do to encourage people to be respectful and loyal?’ The Master said, “Face them with splendour, they will be respectful. Serve the parents and treat the little ones with compassion, they will be loyal. Take the good examples to teach the lackeys, that is to encourage.”

  季康子問：「使民敬、忠以勸，如之何？」子曰：「臨之以莊則敬，孝慈則忠，舉善而教不能，則勸。」(2.20) Also see 15.33.
- 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 (商; Zi Xia)! Now we can talk poetry together.” (3.8)

4. Code of conduct; rules of ethics regulating the behaviour

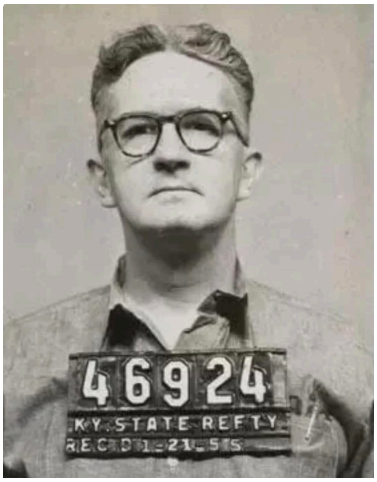
김재규(Kim Jae Kyu)



Majid Kavousifar



□□□(Yoo Gwan Soon)



Carl Braden



An Jung-geun 25 March 1910

- Li, Li! Do you think I am talking about jade and silk? Music, music! Do you think I am talking about bells and drums?
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ (□□, 17.11)
- The Master said, “Bowing must be done before going up to the hall. That is Li. These days, bowing is done after climbing on the hall, which is arrogant. Against the general trend, I bow before going up the hall.” □□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□ (□□, 9.3)
- 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. ” □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□(8.2)
- If your politeness is close to Li, you can avoid humiliation. □□□□□□□□□□ (1.13)
- The Master said, “If it is against Li, do not look, do not listen, do not talk, do not move.” □□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□□□□□□□ (12.1)
- The Master said, “When a noble man broadly learns civilisations and constrains himself with Li, he would not cross the line.”
□□□□□□□□□□□□□□□□□□□□□□□□□□□□ (6.27) (12.15)
- Yan Yuan said, “… The Master effortlessly, naturally guide people. He broadens me with learning and he constrains me with Li … “
□□ … □□□… □□□□□□□□□□□□□□□□□□□□□…□(9.11)
- The Master said, “A noble man would have righteousness as his base. His behaviour will be in accordance with Li. He asserts himself politely. He completes his project reliably. Such is a noble man!”
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□(15.18)

5. What are we bound by? Li (□) or Xing (□)?

- Does law bind us? Why?
- The Master said, “Noble persons know well what is right, the petty and the lowly know well what is beneficial.” □ □□□□□□□□□□□□□□□□(4.16)
- J-J Rousseau, Du contrat social, (Liv. 1, Ch. 3, On the law of the strongest; Du droit du plus fort)
- “The force is a physical power; I do not see what morality can result from its effects. To give in to the force is an act of necessity, not of volition; it is at most an act of prudence. In what sense can it be a duty? (La force est une puissance physique; je ne vois point quelle moralité peut résulter de ses effets. Céder à la force est un acte de nécessité, non de volonté ; c’est tout au plus un acte de prudence. En quel sens pourra-ce être un devoir? …)
- However, what is a law which perishes when the force stops. If one has to obey because of force, [that means] one does not need to obey because of duty; and if one is no longer forced to obey, one is no longer obliged to obey. You see that this word law adds nothing to the force. It has no meaning at all here. (Or, qu’est-ce qu’un droit qui périt quand la force cesse ? S’il faut obéir par force, on n’a pas besoin d’obéir par devoir ; et si l’on n’est plus forcé d’obéir, on n’y est plus obligé. On voit donc que ce mot de droit n’ajoute rien à la force ; il ne signifie ici rien du tout….)
- Let us therefore agree that the force does not make law and that one only has an obligation to obey the legitimate powers and nothing else. (Convenons donc que force ne fait pas droit, et qu’on n’est obligé d’obéir qu’aux puissances légitimes.”)
- 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]([illegible] 5.1)

- The Master said, “A noble man’s standard is the whole world: nothing is correct, nothing is incorrect. Rightness goes with him.” [illegible]([illegible] 4.10)
- Zi Gong asked, “If a person is liked by everyone in the village, how about him?” The master said, “Not quite.” “If a person is hated by everyone in the village, how about him?” The Master said, “Not quite. It is not the same as being liked by the good people of the village and hated by the bad people of the village.” [illegible] ([illegible] 13.24)
- [Apologia](), 39 : For neither in a trial nor in battle is it right that I or any one else should employ every possible means whereby he may avoid death; for in battle it is frequently evident that a man might escape death by laying down his arms, and throwing himself on the mercy of his pursuers. And there are many other devices in every danger, by which to avoid death, if a man dares to do and say every thing. But this is not difficult, O Athenians! to escape death; but it is much more difficult to avoid depravity, for it runs swifter than death. And now I, being slow and aged, am overtaken by the slower of the two; but my accusers, being strong and active, have been overtaken by the swifter, wickedness. And now I depart, condemned by you to death; but they condemned by truth, as guilty of iniquity and injustice: and I abide my sentence, and so do they. These things, perhaps, ought so to be, and I think that they are for the best.
- Joseph Raz, “The Obligation to Obey: Revision and TraditionOpens in a new window“, 1 Notre Dame J.L. Ethics & Pub. Pol’y 139 (1985)
  - “If there is ageneral obligation to obey the law, it exists because it was voluntarily undertaken.”

6. Punishment (□) v. Li (□) , “rule of law”?

- The Master said, ‘Govern people with politics and align them with punishments, they will evade and have no shame. Govern them with virtue and align them with Li they will have decency and things will be in the right place.’ □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ (□□, 2.3)
- If names are not correct, the speech will be convoluted. If the speech is convoluted, tasks cannot be accomplished. If tasks are not accomplished, the Li and the Music will not flourish. If the Li and the Music do not flourish, punishments will be improperly administered. If punishments are improperly administered, people would not know where to stand. □□ (□□, 13.3)
- Duke Ai asked, “What should I do to make people obey?” Confucius replied, “If you promote the upright to grind out the crooked, people will obey. If you promote the crooked to grind out the upright, people will not obey.” □□□ (□□ 2.19) (also see □□ 12.22) □=cù (grinding stone), cuò (to remove, to dismiss)
- 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.” □□□□□□□□□□□□□□□□□□□□□□□□(4.11)
- Li does not reach down to the ordinary people. Punishments do not reach up to the magnates. (Li Ji) □□□□□□□□□□□ (□□, □□□ 68) See Liu Yucai and Luke Habberstad, “The Life of a Text: a brief history of the Liji □□ and its transmission”, Journal of Chinese Literature and Culture 1:1-2 (2014).
- It was about that time that Confucius executed a magnate (□□) Shao Zheng Mao for disrupting the politics. When

the news of this manner of governing got around and three months have gone by, merchants selling mutton and porc were not inflating the price, men and women used different sides of the street, lost items remained untouched and visitors from everywhere got what they wanted from the officials without having to offer a bribe. □□(□□ , □□□□ 19)