

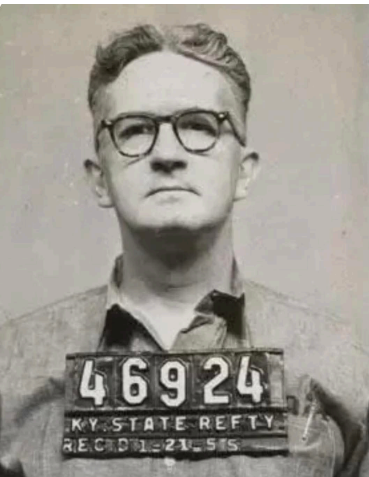
- Lin Fang asked about the root of Li. The Master said, 'Great question! Regarding Li, you should rather be frugal than lavish. Regarding funeral, you should have a genuine sentiment of mourning rather than nicely decorating the graves. 禮之本節 (禮, 3.4)
- The Master said, "Ceremonial caps should be made of Hemp. That is Li. Nowadays people use silk cap, which is economical. I follow the general trend." 禮之節 (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." 貧而樂 (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(子) 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. 質勝文則野, 文勝質則史, 文質彬彬, 則玉也 (6.18)
- Zhu Xi's commentary on 禮: "When the way manifests itself, we call it wen (文). The entirety of Li and Music are also called 文 (sophisticated culture)." (禮記注疏 卷之九 禮運第九 9.5. 文 can also mean books.
- The Master said, 'The Zhou dynasty modelled itself upon the two preceding ones. What a splendid civilisation (周)! I follow Zhou.' 禮運第九 (禮, 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." 禮運第九



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

- 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.” 君子知微知柔知中知微(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 (公冶長): “He is marriageable. Although he was imprisoned, it was not his fault.” The Master gave his daughter to him in marriage.

6. Punishment (刑) v. Li (禮) , “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.’

政者正也。子未正，猶不能正衆，是以不能治也。政必先刑，刑必先禮。 (論語, 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. 名不正則言不順，言不順則事不成，事不成則禮樂不興，禮樂不興則刑罰不中，刑罰不中則民無所措手足。 (論語, 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.” 魯哀公問政。子曰：「政者正也。子未正，猶不能正衆，是以不能治也。政必先刑，刑必先禮。 (論語 2.19) (also see 論語 12.22) 礪=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.” 君子居則貴而論，動則讓而論。 (論語, 4.11)

- Li does not reach down to the ordinary people. Punishments do not reach up to the magnates. (Li Ji) 禮不下庶人，刑不上大夫。 (論語, 論語 68) See Liu Yucai and Luke Habberstad, “The Life of a Text: a brief history of the Liji 禮記 and its transmission”, Journal of Chinese Literature and Culture 1:1-2 (2014).

- It was about that time that Confucius executed a magnate (大夫) Shao Zheng Mao for disrupting the politics. When

