# "Ren (□)": ethical integrity

#### Ren $(\square)$ and li $(\square)$

- If you do not have the ethical integrity, what will become of li? If you do not have the ethical integrity, what will become of music?
- Zhong Gong asked about ethical integrity (□). The Master said, "When you are outside, behave courteously as if you are having an audience with a great guest (□□). When you employ people, treat them with respect as if you are conducting a solemn ceremony (□□). What you yourself do not want, do not do it to others. Make sure that there is no grievance in the country and in your household." Zhong Gong said, "Although I am not smart, I shall mark these words." (12.2)
- Does 'ceremonial' Li (□) have much to do with Ren (□)?
  Guan Zhong (□□)'s case

#### 1. Ren $(\Box)$ and beauty $(\Box)$

There is no one whose ren  $(\square)$  is as beautiful as him  $(\square\square\square)$ ,

There is no one whose drinking manners are as beautiful as him  $(\Box\Box\Box)$ ,

There is no one whose horse riding stance is as beautiful as  $him (\square\square\square)$ 

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His ren  $(\square)$  is beautiful  $(\square\square\square)$ ,

His neat hair is beautiful  $(\sqcap\sqcap\sqcap)$ ,

His firm posture is beautiful (□□□).

- ( $\square$ ,  $\square$ ,  $\square$ )

Duke of Zhou's prayer for his brother's recovery from
illness

Please take Dan's (=Duke of Zhou's) body instead of his body ( $\square\square\square\square\square$ ). My ren ( $\square$ ) resembles our deceased father ( $\square\square\square\square$ ). I have many talents and I have many skills. I can serve ghosts and spirits. My elder brother does not have as many talents or skills as myself. He cannot serve ghosts and spirits. Moreover, he has the task of making your descendents prosper in this land.

# 2. What is truly beautiful?

- The Master said, 'Soothing words, pleasant face and lots

of politeness. Zuo Qiu Ming regarded them as shameful. I (Qiu) 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.'

# 3. Firm, decisive, courageous — backed up with fury

- The Master said, 'Only a man of ethical integrity can love a person or hate a person.' □□□, □□□ □□□ (□□, 4.3)
- Fury (□ nu)
  - 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 (□□□□□□□□). 6.3
  - "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."
  - Confucius described himself as a person "who would forget about eating when he is outraged (□□□□)" (7.19)
- Courage (□ yong)
  - The Master said, 'If you indeed have ethical

integrity, you would not give in to an army of 2500 soldiers.' \( \begin{align\*} \pi & \pi

- $\blacksquare$  ∏ means "if you have ∏"
- □ was used in this manner in □□, □□ (□□□□, □□□□□)
- Existing translations, however:
  - "When it comes to being Good, defer to no one, not even your teacher." (Edward Slingerland, Analects of Confucius, 2003)
  - "When encountering matters that involve the question of humaneness, do not yield even to your teacher." (Annping Chin, The Analects, 2014)
  - "Le bien doit avoir le pas même sur le maître." (Jean Lévi, Confucius, Entretiens, 2019)
  - One may not yield the performance of virtue even to his teacher. (James Legge)
  - What do they mean by "being Good"?

- Abide by the good Way even at the cost of your own life.  $(\Box\Box\Box\Box)$  (8.13)

## 4. The Master rarely spoke of ethical integrity...

- The Master rarely spoke of benefit, destiny or ethical integrity. □□□□□□□ (□□ 9.1)
- □ appears 109 times in Lunyu. □ appears 219 times. □□□□ (□□, 20; □□□□, □□□ 1; □□□□, □□□□ 1)
- 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 (□)?' 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 (□)?' 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.'
- Zi Zhang asked, 'Governor Zi Wen 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. 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

#### 5. Easy explanation

- Fan Chi asked about ethical integrity. The Master said, 'Be polite at home. Be respectful when you do things. Be loyal in your dealings with others. Even if you find yourself among barbarians, you should not forget about these.'

- Zi Gong was in the habit of comparing people. The Master said, "Ci must be winning, eh? I have no time for this."

#### 6. Don't flee!

■ The Master said, 'Wealth and high position are what people desire. But if you did not get them through the proper Way, do not dwell there. Poverty and low position

#### 7. Don't seek reward!

#### 8. Don't be a prick!

- I have not seen a man who cherishes ethical integrity and yet loathes a person lacking in ethical integrity. A man who cherishes ethical integrity does not make a fuss about it. He who loathes a person lacking in ethical integrity is making a virtue of his own loathing. Do not use a person lacking in ethical integrity to aggrandize

### 9. The joy of living with ethical integrity

The Master said, "The joy of a wise person is like water. The joy of a person who has ethical integrity is like a mountain. A wise person is dynamic. A person of inegrity is serene. A wise person will have a delightful life. A person of integrity will live long."