

To govern (政 zheng) and 治 (xiao)

1. The Night Sky

- The Master said, “To govern with virtue is like being the Pole Star. You stay put and all the stars venerate you.” 孔子曰：為政以德，譬如北辰，居其所而眾星共之。(2.1)
- Our illustrious father the King Wen greatly promoted virtue (德) and cautiously applied punishments (刑). 孔子曰：文王以德配天，不敢不勤於政事。刑，德也。 2

2. Everything in its right place: 为政以德

- 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 (正).” 孔子曰：為政以德，譬如北辰，居其所而眾星共之。(2.3)
- Duke Jing of Qi asked about governing. Confucius said, “A ruler should be a ruler, a minister should be a minister, a father should be a father and a son should be a son.” The Duke said, “Lovely answer! Suppose a ruler is not a ruler, a minister is not a minister, a father is not a father and a son is not a son, then even if there may be grains of millet, how can I eat them?” 孔子曰：為政以德，譬如北辰，居其所而眾星共之。

3. Proper punishments (刑)

- Pre-confucian sources:
 - If governing is done properly, people will obey.

□□□ □□□□ (□□, □□ 6)

- With upright application of proper punishments, you should guide and govern people to make them splendid 朝朝暮暮(朝, 暮 3)

▪ Analects;

- Duke Ai asked, "What should I do to make people obey?" Confucius replied, "If you promote and employ the straight to grind out the crooked, people will obey. If you promote and employ the crooked to grind out the straight, people will not obey." 子罕篇第十一(2.19)
- Zi Lu said, "Suppose the ruler of Wei recruits you and entrusts the governing. What will you do first?" The Master said, "I would rectify names, first of all." Zi Lu said, "There you go. You're always taking a long detour, aren't you? How come rectifying names is your first priority?" The Master said, "How uncivilised you are! A noble man would remain quiet when it is about something he does not know. If names are not correctly used, your speech will be feigned. With a feigned speech, you cannot accomplish anything. If things are not accomplished, the Li and the Music will not flourish. If the Li and the Music do not flourish, punishments will not be properly administered. If punishments are not properly administered, people would not know where to stand. If a noble man should name names, he must be able to defend it. If he should say things, he must be able to act on it. When it comes to speech, a noble man ought not to talk nonsense."

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◎◎◎(13.3)

- The Master said, “A noble man cherishes virtue, a small man cherishes land. A noble man is mindful of punishment, a small man is mindful of benefit.”
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- **Post-confucian sources:**

- Through an upright application of punishments, let the people have the sense of shame. ◎◎◎ (◎, ◎ ◎ ◎ 57)
- Li does not reach down to the rank and file. Punishment does not reach up to the magnates. ◎◎◎ ◎◎◎◎ (◎, ◎ ◎ 68). ??
- [When Confucius was appointed the Chief Law Enforcement Officer of Lu, he had executed a magnate Shao Zheng Mao (邵正茂) on charges of corruption.] The words got around and a few months later, merchants selling pork or mutton did not try to rip off the customers; men and women used different sides of a road; no one touched lost or misplaced items in the street; and visitors from foreign countries obtained what they wanted from the officials without bribing them. (◎, ◎ ◎ ◎ 19)

4. **xiao (孝) in the context of Zhou feudalism**

- Master You said, “A person who loves his parents and brothers and yet loves to attack his superiors is hard to find. A person who does not love to attack his superiors and yet loves to start a rebellion is unheard of. A noble man will strive to get the basics properly done. When the root is solidly established, the Way will flourish. Respect for parents and affection for brothers are the root of ethical integrity.” ◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎

- Confucius' own remarks about mourning period: Three year mourning is normally practised everywhere. (17.21)

5. Honesty (信)

- Duke She (叔彥) told Confucius, "In my village, there is a very honest person. When his father stole a sheep, he testified against it." Confucius said, "In my village, honesty is different. A father may cover up his son's deed. A son may cover up his father's deed. Honesty can be there." 信而過之，誠而過之，不誠而過之，誠而過之，不誠而過之(13.18)
- Duke She 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." 信而過之，誠而過之，不誠而過之，誠而過之，不誠而過之(7.19)
- Duke She asked about governing. The Master said, "If you make people near you happy, far away people will come to you." 信而過之，誠而過之，不誠而過之(13.16)

What did Confucius say about honesty?

- One should live with honesty. If you live crookedly, all you can manage, if lucky, is to avoid being caught." 信而過之，誠而過之，不誠而過之(13.19)
- The Master said, "There are three types of helpful friends and three types of harmful friends. Honest friends, sympathetic friends and erudite friends are beneficial. Bigoted friends, slippery friends and silver-tongued friends are harmful." 信而過之，誠而過之，不誠而過之，誠而過之，不誠而過之，誠而過之 (16.4)
- Zi Zhang asked, "What should an officer do to become a successful person?" The Master said, "What do you mean by 'success'?" Zi Zhang answered, "Renowned in the

country, renowned in the family.” The Master said, “That is a renown. It is different from ‘success’. A successful person is honest in his substance and is fond of righteousness. He cautiously observes people’s speeches and appearances. He is considerate to people who are below him. Such a person is a success wherever he may be. A renowned person puts on an appearance of being ethical but his actions are against it. He remains and indulges in his position without self reflection. Such a person is bound to be renowned in the country and in the family.” 仁者譽也智者不譽也智者不譽也仁者譽也 (論語 12.20).

- When honesty is not in accordance with Li, it becomes a snare. 誓而不信 (論語 8.2),
- When you cherish honesty and does not cherish learning, you end up in a straight jacket. 誓而不知學 (論語, 17.8)
- Learning will make you overcome inflexibility. 學而知禮 (論語 1.8)
- Zi Gong said, “Does a noble man also have hatred?” The Master said, “Of course. He hates those who speak ill of others. He hates those who live a lowly life and slander superior people. He hates those who have courage and yet fail to abide by Li. He hates those who are bold and yet have a closed mind.” The Master then said, “Ci (子), do you also have hatred?” Zi Gong replied, “I hate those who beat around the bush and treat it as wisdom. I hate those who are rude and think that they are courageous. I hate those who rat on others and think that they are honest.” 誓而不知學而知禮而知禮而知禮 (論語 17.24)
- Modern debates about Lunyu 13.18 largely miss the complexity of honesty. Instead, they were lost in the maze created by introducing xiao (孝), ren (仁) and criminal procedural technicalities into the discussion:
 - H Rosemont, R Ames, “Family Reverence (xiao 孝) as the Source of Consummatory Conduct (ren 仁)” Dao, 7

(1), 9-19 (2008)

- Xiaomei Yang, "Reframing the Issue in 13.18 of the 'Analects of Confucius': Family Privileges in Criminal Litigation and the Confucian Insight", *Dao*, 23(3), 377-395 (2024)

6. Mencius (372-289 BCE), Warring States Period (475-221 BCE), "xiao (孝) fundamentalism"

- Emperor Shun (舜) (legendary, 2294-2184)
- His father Gu Sou (瞽瞍)
- Justice Minister Gao Yao (皋陶)
- Gu Sou commits a murder and is arrested. Shun smuggles out Gu Sou. Shun and Gu Sou escape to a seaside town and they live happily ever after.
- Ethical Black Hole (孝子, 孝子 35; 孝子 1-3)

Xiao, Di (孝, 孝) should apply beyond the family

- Lord Ji Kang asked, "What should I do to encourage people to be respectful and loyal?" The Master said, "Face them with splendour, they will be respectful. Show them filial love and compassion, they will be loyal. Take the good examples to teach those who are less able, that is to encourage." (2.20)
- Someone said to Confucius, "Sir, why are you not engaged in governing?" The Master said, "In the Documents, it is said, 'Filial love and brotherly love. Apply them to governing. (孝子 孝子 孝子).' What I do is also governing. Is it not governing?" (2.21)
- The Master said, "Hey guys, when you are at home, have filial love (孝 xiao). When you are outside, have brotherly love (悌 di). Be earnest and trustworthy. Comprehensively love all living beings but closeness

should be based on ethical integrity. Conduct should come first. Then, study culture and civilisation when you have energy to spare." (1.6)

- Si Ma Niu was unhappy and said, "Everybody has brothers. But I am all alone." Zi Xia said, "I heard thus: Life and death take their course as ordained. Wealth and poverty are made in Heaven. A noble man will tread cautiously and will not make mistakes. A noble man will respect people and abide by Li. If you conduct yourself in this manner, within the four seas, everyone is your brother. How can a noble man worry about not having a brother?" 子曰：「孝弟也者，天下之大常也。」子曰：「父母在，不远游，游必有方。」子曰：「弟子入则孝，出则弟，谨而信，泛爱众，而亲仁，以德行于天下。」(12.5)
- [Actually, Si Ma Niu had a brother, 季 Huan Tui, who attempted to assassinate Confucius. Analect 7.23. Zuo Zhuan, Duke Ai, 14]