To govern (政 zheng) and 孝(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.” 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 (罰). 惟乃丕顯
考文王 克明德慎罰. 尙書, 康誥 2

2. Everything in its right place: 君君，臣臣，父父，子子

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 (格).” 子曰：「道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格。」(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 rule, 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?” 齊
景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」公曰：「善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？」

3. Proper punishments (刑之中)

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

有敘時 乃大明服 (尙書, 康誥 6)
With upright application of proper punishments,
you should guide and govern people to make them splendid 故乃明于刑之中，率乂于民棐彝。(尙書, 呂刑 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.” 哀公問曰：「何為則民服？」孔子對曰：「舉直錯諸枉，則民服；舉枉錯諸直，則民不服。」(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.”
子路曰：「衛君待子而為政，子將奚先？」子曰：「必也正名乎！」子路曰：「有是哉，子之迂也！奚其正？」子曰：「野哉由也！君子於其所不知，蓋闕如也。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。故君子名之必可言也，言之必可行也。君子於其言，無所苟而

□□□□(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.” □□□□□□□□□□□□□□□□□□□□□□□□□□□□□(4.11)

- **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 (□□□) 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 (□) 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.” □□□□□□□□□□□□□□□□□□□□□□

不好犯上，而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其為仁之本與！」(1.2)
The Master said, “When your father is alive, you should observe what he intends. When he is dead, you should observe what he did. If you do not change your father’s way for three years, you can be called a dutiful son. 子曰：「父在，觀其志；父沒，觀其行；三年無改於父之道，可謂孝矣。」(1.11)
Zi Zhang said, “In the Documents, there is a passage ‘Gao Zong did not speak for three years when his father died.’ What does that mean?” The Master answered, “Not only Gao Zong, but all rulers in olden days were like that. When a ruler dies, officials reported to the Prime Minister and the governing was done by the Prime Minister’s order. This continues for three years.” 子張曰：「《書》云：『高宗諒陰，三年不言。』何謂也？」子曰：「何必高宗，古之人皆然。君薨，百官總己以聽於冢宰，三年。」(14.40)
(史記, 殷本紀 23): When the Emperor Xiao Yi died, his
son Wu Ding [=Gao Zong] was established as the new emperor. Emperor Wu Ding wanted to rejuvenate Yin
but he could not secure his aides. For three years, he did not speak. He let the governing be done by the Prime Minister’s decisions and observed the trends of the country. 帝小乙崩，子帝武丁立。帝武丁
即位，思復興殷，而未得其佐。三年不言，政事決定於冢宰，以觀國風

Master Zeng said, “I heard the Master saying as follows: Lord Meng Zhuang’s love for his parents can be emulated by others. But he did not replace his father’s ministers and he did not change his father’s policies. That is difficult to emulate.” 曾子曰：「吾聞諸夫子：孟莊子之孝也，其他可能也；其不改父之臣，與父之政，是難能也。」(19.18)
cf. Meng Zi’s misunderstanding: When a ruler dies, the new ruler would let the Prime Minister do the governing. The new ruler would eat porridge, his face dark with sorrow. He keeps wailing upon acceding to the throne. Officials down to the lowest grade dare not fail to grieve. 君薨，聽於冢宰。歠粥，面深墨。即位而哭，百官有司，莫敢不哀 (孟子, 滕文公上 2)

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

5. Honesty (直)

Duke She (葉公) told Confucius, “In my village, there is a
very honest person. When his father stole a sheep, he testified for the prosecution.” Confucius said, “In my village, honesty is different. Father’s deed may be covered up by the son. Son’s deed may be covered up by
the father. Honesty may also be found there.” 葉公語孔子曰：「吾黨有直躬者，其父攘羊，而子證之。」孔子曰：「吾黨之直者異於是。父為子隱，子為父隱，直在其中矣。」(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.” 葉公問孔子於子路，子路不對。子曰：「女奚不曰，其為人也，發憤忘食，樂以忘憂，不知老之將至云爾。」(7.19)
Duke She asked about governing. The Master said, “If you
make people near you happy, far away people will come to you.” 葉公問政。子曰：「近者說，遠者來。」(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.” 子曰：「人之生也直，罔之生也幸而免。」(雍也 6.19)
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.” 孔子曰：「益者三友，損者三友。友直，友諒，友多聞，益矣。友便辟，友善柔，友便佞，損矣。」 (季氏 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.” 子張問：「士何如斯可謂之達矣？」子曰：「何哉，爾所謂達者？」子張對曰：「在邦必聞，在家必聞。」子曰：「是聞也，非達也。夫達也者，質直而好義，察言而觀色，慮以下人。在邦必達，在家必達。夫聞也者，色取仁而行違，居之不疑。在邦必聞，在家必聞。」(顔淵 12.20).
When honesty is not in accordance with Li, it becomes a snare. 直而無禮則絞 (泰伯 8.2),
When you cherish honesty and does not cherish learning, you end up in a straight jacket. 好直不好學 其蔽也絞 (陽貨, 17.8) Learning will make you overcome inflexibility. 學則不固 (學而 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 (賜), 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.” 子貢曰：「君子亦有惡乎？」子曰：「有惡：惡稱人之惡者，惡居下流而訕上者，惡勇而無禮者，惡果敢而窒者。」曰：「賜也亦有惡乎？」「惡徼以為知者，惡不孫以為勇者，惡訐以為直者。」 (陽貨 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 (□) fundamentalism”

- Emperor Shun (□) (legendary, 2294-2184)
- His father Gu Sou (□□)
- Justice Minister Gao Yao (□□)
- 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 (□□, □□□ 35; □□□ 1-3)

Xiao, Di (□, □) 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.(□□□□ □□□□ □□□□).’ 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 (□ xiao). When you are outside, have brotherly love (□ 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?” 司馬牛憂曰：「人皆有兄弟，我獨亡。」子夏曰：「商聞之矣：死生有命，富貴在天。君子敬而無失，與人恭而有禮。四海之內，皆兄弟也。君子何患乎無兄弟也？」(12.5)
[Actually, Si Ma Niu had a brother, 桓魋 Huan Tui, who attempted to assassinate Confucius. Analect 7.23. Zuo Zhuan, Duke Ai, 14]