

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 (刑). 周文王為西伯伯也，自此下歷古無及之者也。 2

2. Everything in its right place: 各安其位

- 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 (位).” 子曰：「政者，正也。君子為政，先正其身，而百官自正。其身正，而百官自正。其身不正，而百官自亂，此謂之亂。」(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?” 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，吾知天下之無食也。」

3. Proper punishments (刑)

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

- With upright application of proper punishments, you should guide and govern people to make them splendid 齊之以刑，民無不敬(刑，民 3)

- 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.” 子曰：「君君，君臣，君父，君子，兄弟，夫婦，內外，皆爾，則天下歸心。」(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."

[illegible]

□□□□(13.3)

- Lord Ji Kang asked about governing. Confucius answered, “It is to make it upright. If you take the lead by being an upright example, who would dare to be crooked?” 子路問政。子曰：「先之，令之。」

□□□ (12.17)

- 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.”

[illegible]

- **Post-confucian sources:**

- Through an upright application of punishments, let the people have the sense of shame. 刑罰之施 (刑, 罰 57)
- Li does not reach down to the rank and file. Punishment does not reach up to the magnates. 刑不上大夫 (刑, 罰 68). ??
- [When Confucius was appointed the Chief Law Enforcement Officer of Lu, he had executed a magnate Shao Zheng Mao (少正卯) 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. (刑, 罰 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.” 曾子居曰：「尊親，仁之至也，愛人，仁之方也。此二者，天爵也。曾子曰：「尊親，仁之至也，愛人，仁之方也。此二者，天爵也。」(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. 曾子曰：「生，事之以敬；死，葬之以敬，祭之以敬。」(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.” 曾子曰：「何謂也？」子曰：「古之王者，將死，命冢宰，冢宰以此類之，以事其先王。此三年，此三年。」(14.40)

- (曾子, 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. 曾子曰：「何謂也？」子曰：「古之王者，將死，命冢宰，冢宰以此類之，以事其先王。此三年，此三年。」

- 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：「吾聞夫子言：『孟莊子之愛親，可以為法。』」(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. 齊桓公聞之曰：「此其所以為國也。」（《禮記·檀弓》 2）

▪ Confucius' own remarks about mourning period:

- Lunyu 17.21: Zai Wo asked about three year mourning period, saying "One year is long enough. If a noble man does not practice Li for three years, Li will be ruined. If music is not performed for three years, music will be lost. One year is long enough for old grains to be used up, new grains to ripen and the wood to make fire with a flint will have changed in a year." The Master said, "Would you feel comfortable eating fine rice and wearing fine cloth [after one year of mourning]?" Zai Wo said, "Yes, I would." The Master said, "If you feel comfortable doing it, then do it! When a noble man is in mourning, he would not feel the taste even when he has nice food, he would not feel joy even when he hears good music, he would not feel comfortable regardless of the dwelling. That's why he does not eat fine rice or wear fine cloth. But if you feel comfortable doing it, then do it!" Zai Wo left. The Master said, "It shows Yu (子) lacks ethical integrity. When a child is born, it takes three years before it can leave the parents' arms. Three year mourning is normally practised everywhere. Did Yu ever have the benefit of his parents' love for three years?"

5. Honesty (信)

- Duke She (季康子) 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.” 子路問曰：「子貢曰：『有父攘羊，而子證之。』」子曰：「吾鄉有之。」(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.” 子路問曰：「子貢曰：『有父攘羊，而子證之。』」子曰：「吾鄉有之。」(7.19)
- Duke She asked about governing. The Master said, “If you make people near you happy, far away people will come to you.” 子路問曰：「子貢曰：『有父攘羊，而子證之。』」子曰：「吾鄉有之。」(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.” 子曰：「吾欲夏禮，而國亡之矣。」(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.” 子曰：「有恒者，友之也。」(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.” 名不副實，德不配位，必受其殃。 (12.20).

- When honesty is not in accordance with Li, it becomes a snare. 誠不為利，則為害。 (8.2),
- When you cherish honesty and does not cherish learning, you end up in a straight jacket. 誠而不學，則有直躬。 (17.8)
- Learning will make you overcome inflexibility. 學以解其縛。 (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 (齊), 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.” 齊人問曰：「有貴人亦有怨乎？」子曰：「何怨乎？」曰：「怨諂諂諂，怨諂諂諂，怨諂諂諂，怨諂諂諂。」 (17.24)

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

- Emperor Shun (舜) (legendary, 2294-2184)
- His father Gu Sou (瞽叟)
- 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 (1, 35; 1-3)

Xiao, Ti (,) and their limits

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