

9. The Master rarely spoke about

1. The Master rarely spoke about profit, fate or ethical integrity.

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2. A villager of Da Xiang (大乡) said, "Great, isn't he? Confucius. With his vast learning, he did not manage to make a name of himself." The Master heard this and told his students, "What shall I try? Shall I try carriage driving? Or shall I try shooting? I think I will try carriage driving."

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3. The Master said, "To follow the Li, ceremonial caps should be made of Hemp. Nowadays people use silk strips, which is economical. I follow the general trend. To follow the Li, bowing should be done before climbing up the steps. Nowadays people bow after climbing up the steps, which is rude. Although it is against the general trend, I follow the practice of bowing beforehand."

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4. The Master has severed himself from these four: sensibles did not grip him, imperatives did not bind him, permanence did not trap him and he had no notion of self.

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5. The Master was menaced in Quang (□). He said, "King Wen being long dead, do I not embody civilisation (wen) now? If Heaven is going to forsake that civilisation, my death will result in a world without the civilisation. If Heaven is not going to forsake the civilisation, what can the people of Quang do to me?'

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6. The Chief Counsellor asked Zi Gong, "Is your Master a

Saint? How come he has so many talents?" Zi Gong said, "The Heaven originally sent him as a Great Saint. He has many talents as well." The Master heard this and said, "The Chief Counsellor knows me. When I was young, I was lowly. That's why I am good at many mundane jobs. Is a noble man good at many things? No, he is not."

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7. Lao said, "The Master told once, 'I do not have an employment. That's why I am good at many things.' "

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8. The Master said, "Do I have knowledge? No, I don't. Once a red-neck asked me a question. I just had no bloody clue. I kept beating around the bush and then I gave up."

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9. The Master said, "The phoenix does not come. The dragon does not rise from the river. I am finished."

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10. When the Master saw a man who is in mourning or in funeral attire, or when he saw a blind man, even if he could see that the man was young, he would always stand up. If he had to pass by the man, he would [out of respect] hasten his pace on his toe.

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11. Yan Yuan heaved a deep sigh and said, "The more I look up, the higher it gets. The more I delve in, the harder it gets. I just saw it in front of my eyes; at a blink, it is already behind me. Our Master effortlessly, magically inveigle people into the good path. He broadens me with learning and he tightens me with Li. Although I seek to strive, I cannot attain it. I have already spent all my ability but you still seem to stand high up there. Although I seek to follow you, I am still far from you."

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12. The Master was seriously ill. Zi Lu had one of his fellow pupils serve as the Master's secretary. When his illness relented a little, the Master said, "It has been long, isn't it, that You has been cheating. He had no secretary but he acted as if he had had one. If you think you can trick me, you might as well trick the Heaven. Instead of having my funeral taken care of by a secretary, I would rather have it done by you guys. Even if I am not meant to get a big funeral, do you think I will die on the street?"

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13. Zi Gong said, "Suppose you have a beautiful jade like this. Will you put it in a safe and keep it? Or will you seek a buyer offering a good price and sell it?" The Master said, "I will sell it! I will sell it! I am just waiting for the buyer."

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14. The Master wanted to live among the nine barbarian tribes. Someone said, "Squalid out there, wouldn't it?" The Master said, "Where a noble man dwells, how can there be anything squalid?"

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15. The Master said, "After I returned from Wei back to Lu, the music became right. Ya and song each found its right place."

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16. The Master said, "Serving dukes and lords when I am out, serving parents and elders when I am in, not disdain to be diligent in sorting out the funeral, not drinking myself to sloth – would I have any problem with these?"

[illegible]

17. The Master was on a bridge over a stream. He said, "Moving on, moving on like this. Without a rest, day and night."

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18. The Master said, "I have not yet seen a man who cherishes virtue as he would cherish a woman."

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19. The Master said, "Suppose I am making a mound. It is all but finished except for one last basketful of earth. If I stop there, I get nowhere. Suppose I am levelling a ground. Even though I have only covered the first basketful of earth, if I continue, I am getting there."

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20. The Master said, "Once explained, he would not languish. That is Hui.

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21. The Master spoke about Hui and said, "How sad! I saw him advancing. I did not see him stopping."

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22. The Master said, "A burgeoning plant may end up with no blossom. A blossoming plant may end up with no fruit."

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23. The Master said, "The younger generation is redoubtable. You won't know whether the ones that are coming are not as good as the ones that are already here. But at the same time, those who are forty or fifty and still have understood nothing – they need not be feared.

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24. The Master said, "Sayings of the proper law – can you ignore them? Reforming them, however, is more precious. Sayings offered by way of a praise – can you not feel happy? Sift through them, however, is more precious. To be happy without sifting through the praise, to conform without

reforming – I don't know how one can do that."

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25. The Master said, "The most important thing is to be loyal and to be trustworthy. Do not befriend a man who is not as good as you. When you find a fault, do not hesitate to mend it."

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26. The Master said, "Even a great army may be stripped of its commander. But no one can strip an ordinary chap of his determination."

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27. The Master said, "In a shabby padded coat, he would not be ashamed of standing next to a man in a fox or mink coat. That is You (子).” [Upon hearing this] Zi Lu was reciting all the time: ‘Don’t harm, do not desire // What use, if it’s not good?’ The Master said, “Well said. Is it good enough to be of any use?”

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28. The Master said, "When the weather gets cold, then you realise that pine and cedar are the last to wither."

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29. The Master said, "A man of knowledge is not distracted by doubts, a man of ethical integrity is not plagued by worries, a man of courage is not shriveled by fear."

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30. The Master said, "You may all learn together but you may not all practise the Way together. Some of you may practise the Way together but even those of you may not all stand on your feet together. Some of you may even stand on your feet together, but you cannot judge together."

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31. 'Cherry blossoms // Floating and wafting // How not to

think of you // Dwelling so far from me.’ The Master said, “She is not thinking of you enough. Otherwise, how could she feel the distance?”

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8. Tai Bo (□□)

1. The Master said, “Tai Bo (□□) can be considered to have attained the ultimate virtue. Three times he relinquished the rulership of the whole world. And yet, people had no knowledge of it and no way of praising him.”

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2. The Master said, “When modesty is not grounded on Li, it becomes slavish; when cautiousness is not grounded on Li, it becomes cowardly; when courage is not grounded on Li, it becomes disruptive; when honesty is not grounded on Li, it becomes a snare. When the ruler genuinely serves his parents, people will rise up to ethical integrity. If he does not desert his old friends, people will not be shallow.”

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3. Master Zeng was ill. He summoned his students and said, “Uncover my feet. Uncover my hands. In the Poems, it is said, ‘I fear and I tremble; as if I am on the verge of a deep water; as if I tread on a wafer-thin ice.’ I know that from henceforth I am released from this, my dear students!”

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4. Master Zeng was ill. Meng Jing Zi (□□□) paid a visit. Master Zeng spoke thus: “When a bird is about to die, its sound becomes sad. When a man is about to die, his speech becomes good. A noble man will think highly of these three in his pursuit of the Way: When you move about, you should avoid

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16. The Master said, "If you express yourself bluntly and yet not even honest, if you are thick and yet not even sincere, if you are incapable and yet not even trustworthy, I have no business with you."

17. The Master said, "Learning is like pursuing the unattainable. Perhaps you should rather be afraid of losing what you have already learned."

18. The Master said, "How majestic! Shun and Wu, they had the whole world but they did not exploit it."

19. The Master said, "Great indeed was the way Yao governed! How majestic! Only the Heaven is great; only Yao could emulate the greatness. Vast and serene! People had no words to describe it. Majestic is he who brought his endeavour to completion! Brilliant is he who had the splendid civilization!"

20. Shun had five ministers and he could govern the whole world. King Wu [周 武王] had also said, "I only have ten capable ministers." The Master said, "Talent is hard to get by. What else could be the reason? During the period between Tang and Wu, those few managed to achieve the prosperity. [As for the reign of King Wu], not counting the woman, nine people managed it in fact. Having conquered two thirds of the whole world, Zhou nevertheless respectfully served Yin. The virtue of Zhou can certainly be called the ultimate of the virtues."

21. The Master said, "About Wu, I have nothing to reproach. Simple were his food and drinks. But he served ghosts and spirits to the utmost. Ragged were his clothes. But his ceremonial robe and cap were of utmost beauty. Ignoble were his palace and residence. But he devoted all his force to build canals and aqueducts. About Wu, I have nothing to reproach."

7. I transmit

1. The Master said, “I transmit; I do not create. I lay my trust and find pleasure in the old. I even compare myself to Lao Peng (老彭).”

我欲傳授，不欲創造。我信而樂於舊，我甚至自比老彭。

2. The Master said, “Not to boast about what I know; to learn without finding it irksome, to teach people diligently – Do I have any problem with these?”

我不自誇我所知，不覺學之為苦，教人勤懇，我有什麼問題？

3. The Master said, “To fail to cultivate virtues, fail to teach what I have learned, fail to follow what I have realised to be right, fail to reform what is not good – these are my worries.”

不修德，不學，不從所聞之正，不改革不善，這些是我的憂慮。

4. In his moments of leisure, the Master was relaxed and radiant.

在閒暇時，夫子是輕鬆而容光煥發的。

5. The Master said, “Seriously, I must be getting old. It has been quite a while since I cease to see the Duke of Zhou in my dream.”

夫子說：「我必須是老了。自從我夢不到周公，已經很久了。」

6. The Master said, “Have the determination to practise the Way, stick to the good things which you have figured out, abide by ethical integrity and give yourself freely to liberal arts.”

夫子說：「要有決心實行道，堅持你所明白的好事，遵守道德，自由地從事於六藝。」

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14. When the Master was in Qi (齊), he heard shao (韶) music. For three months, he did not notice the taste of meat. He said, "I never thought music could reach such a height."

15. Ran You (冉有) said, "Is our Master supporting the ruler of Wei (衛)?" Zi Gong said, "OK, I will ask him." He went in and said, "Bo Yi (伯夷) and Shu Qi (叔齊), what kind of men were they?" The Master said, "They were superior men of the olden days." "You mean, they put their grievances behind?" said Zi Gong. The Master said, "They wanted ethical integrity and they got it. What grievance, then?" Zi Gong came out and said, "Our Master is not supporting the ruler of Wei."

16. The Master said, "To have a simple meal followed by water; and then to lie down resting your head on your bent arm. The joy of life is also there. Unjustly acquired wealth and honour are, for me, just like floating clouds."

17. The Master said, "If I had a few more years, I could complete the study of the book of changes (☰). I shall then be free from big mistakes.

18. The Master always talked about the Poems, the Documents and observance of Li. He always talked about all these.

19. The Duke of She (齊) 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."

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20. The Master said, "I am not a person who knew from birth. I am a person who is fond of the old and who diligently seeks the knowledge."

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21. The Master did not talk about supernatural forces and disturbing spirits.

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22. The Master said, "Suppose I am in a group of three men. There is bound to be my teacher. I choose the good one to emulate him. And I choose the bad one to correct myself."

23. The Master, "Virtues of Heaven are given to me. What can a guy like Huan Tei (桓季) do to me?"

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24. The Master said, "You guys, are you hiding something from me? I don't hide anything from you. I don't do anything without you guys. This is my style."

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25. The Master taught us through his learning, his conduct, his loyalty and his trust in us.

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26. The Master said, "As for the Holy man, I cannot find such a man. But I can find a noble man. As for the Angelic man, I cannot find such a man. But I can find a constant man. There are people who pretend to have it while they don't, pretend to be full while they are empty, pretend to be at ease while they are constrained. They can hardly be constant.

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27. The Master would go fishing but would not use a fishing net. He would go hunting but would not shoot a bird in the nest.

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28. The Master said, “Perhaps there are people who say things they know nothing about. I don’t do that. I gather a lot of information and then choose the good things and follow them. I accumulate a lot of experience and then I understand. This is the way to knowledge.”

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29. People from the village of Hu (□) were difficult to talk to. But a servant boy from the village had an audience. The pupils were dismayed. The Master said, “You go with those who are advanced and you stay away from those who are backward. What’s so wrong with that? He purified himself and came to me. I appreciate his purity. I do not vouch for his past.”

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30. The Master said, “Is ethical integrity far away from me? If I only want it, I can have it right away.”

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31. A judicial officer of Chen (□) asked whether Duke Zhao (□) of Lu (□) knew the Li. Confucius said, “He knew the Li.” Confucius left. The officer greeted Wu Ma Qi (□□□) and went up to him. The officer said, “I heard that a noble man does not form a faction. Has your noble man nevertheless formed a faction? The Duke took his wife from Wu (□) and she has the same surname as his. He concealed this by calling her ‘Wu Meng Zi (□□□)’”. If the Duke knew the Li, who didn’t?” Wu Ma Qi reported this. The Master said, “I am lucky! If I should ever make the slightest mistake, people surely notice!”

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32. When the Master was singing with others, if there is a

good piece he would always have it repeated and then he would join in polyphony.

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33. The Master said, “As for erudition, I am incomparable. As for actually practicing a noble man’s conduct, however, there are things I still have not figured out.”

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34. The Master said, “Sainthood and ethical integrity: how dare I lay claim on such things. But I do endeavour to attain them without finding it loathsome and I teach people without being remiss. That is what I can claim to be doing. Gong Xi Hua (□□□) said, “That, precisely, is what we pupils cannot learn.”

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35. The Master was seriously ill. Zi Lu wanted to pray. The Master said, “Is it usual to do so?” “Yes,” said Zi Lu, “in a prayer, it is said, ‘I pray for thee, to the spirits of the above and of the below, with reverence.’” The Master said, “I have been praying like that for a long while already.”

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36. The Master said, “Affluence will make you arrogant. Frugality will make you stubborn. It is better to be stubborn than to be arrogant.”

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37. The Master said, “A noble man has a big heart. The petty and the lowly have endless worries.”

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38. The Master was warm yet firm. He had authority but he was not ferocious. He was modest and comforting.

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6. Yong (雍) is

1. The Master said, “Yong (雍) is good enough to be the ruler.”

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2. Zhong Gong (仲公; Yong) asked about Lord Zi Sang Bo (子桑伯也). The Master said, “He is all right. He is simple.” Zhong Gong said, “One could have a respectable dwelling and yet maintain simplicity in one’s conduct and thus face the people; that is also possible, isn’t it? Having a simple dwelling and to stick to simplicity in one’s conduct; isn’t it making too much of simplicity?” The Master said, “What Yong just said is quite right.”

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3. Duke Ai (哀) 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. Unfortunately, he died early. Now there is none. I have not since heard of a man who is fond of learning.”

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4. Zi Hua (子華; 漆; Chi) was sent to Qi (齊) as an emissary. Ran Zi (冉子; 雍; Qiu) wanted to provide for Zi Hua’s mother, so he asked for grain. The Master said, “Give her six bushels.” Ran Zi asked more. “Give her eighteen bushels” said the Master. Ran Zi gave her eighty bushels of grain. The Master said, “When Chi was going to Qi, he was riding a fat horse, wearing a fur coat. So I heard. A noble man should broadly supply urgent deficiencies rather than top up the rich.

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Te (子路) and yet have the beauty of Song Zhao (宋昭), you will have difficulty in today's world."

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17. The Master said, "Who can leave a room without using the door? How come no one abides by the Way?"

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18. The Master said, "If your simplicity overshadows your learning, you become vulgar. If your learning overshadows your simplicity, you become bookish. Only when learning and simplicity complement each other, will you be a noble man."

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19. The Master said, "Man should live honestly. If you live crookedly, all you can manage, if lucky, is to avoid being caught."

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20. The Master said, "Having the knowledge is not as good as being fond of knowing. To be fond of knowing is not as good as to remain delighted through the knowledge."

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21. The Master said, "With those who are above average, you can have a discussion to reach a higher aim. With those who are below average, you cannot have a discussion to reach a higher aim."

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22. Fan Chi (樊迟) asked about knowledge. The Master said, "Serving people with righteousness, revering the ghosts and the spirits and yet keeping them at a distance – this can be regarded as knowledge." He asked about ethical integrity. The Master said, "A man of ethical integrity would tackle the difficult things first and leave the spoils to be considered afterwards. This can be regarded as ethical integrity."

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5. Someone said, “Yong (雍; Zhong Gong 雍公) is a man of ethical integrity; he does not have a silky tongue.” The Master said, “What is the point of having a silky tongue? If you manipulate people with smooth talk, you will often be hated. I do not know about Yong’s ethical integrity, but what is the point of having a silky tongue?”

雍公之有縞舌也，其意何哉？[See 6.1 雍公之有縞舌也]]

6. The Master secured an employment for Qi Diao Kai (齊刁凱). The latter replied, “I cannot yet believe that I am equal to the task.” The Master was delighted.

齊刁凱之為政，其意何哉？

7. The Master said, “If the Way did not prevail and I have to take to the sea on a raft, You (有; Zi Lu) will be among those who follow me.” Zi Lu heard this and was pleased. The Master said, “You (有) excels me in his fondness for courage; but he is not employable.”

有之為政，其意何哉？

8. Meng Wu Bo (孟武伯) asked whether Zi Lu was a man of ethical integrity. The Master said, “I don’t know.” He asked again. The Master said, “You (有) could control the army in a country of thousand chariots. But I don’t know about his ethical integrity.” “What about Qiu (丘; Ran You)?” 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 (齊; Gong Xi Hua)?” The Master said, “Chi could, donning himself with a robe, be in attendance in court and entertain guests. But I don’t know about his ethical integrity.”

孟武伯之問，其意何哉？
齊公之為政，其意何哉？

9. The Master spoke to Zi Gong, “Between you and Hui (有; Yan Yuan), who is ahead of whom ?” Zi Gong replied, “How dare I hope to catch up with Hui? When Hui hears one thing, he

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it wouldn't matter if I should die in the evening."

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9. The Master said, "An officer must set his mind firmly on the Way. If he should be ashamed of tattered cloth and coarse food, he is not good enough to talk to."

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10. The Master said, "A noble man's standard is the whole world: nothing is correct, nothing is incorrect. Rightness goes with him."

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11. 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."

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12. The Master said, "If you act in pursuit of benefit, you will cause many grievances."

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13. The Master said, "Suppose a country is run by those who can have modesty according to Li. What obstacles will there be? If a country is run by those who cannot have modesty according to Li, what will become of Li?"

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14. The Master said, "Do not worry about having no position. Worry instead about whether you have the qualifications. Do not worry about lack of recognition. Seek instead to be worthy of recognition."

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15. The Master said, "Listen, San (□), my Way has one consistent theme." Master Zeng said, "Indeed, Sir." The Master went out. The pupils asked, "What does that mean?" Master Zeng said, "Our Master's Way is grounded upon loyalty and compassion."

16. The Master said, "A noble man is clear-headed about what is right; the petty and the lowly are clear-headed about what is beneficial."

17. The Master said, "When you see a talented man, think about aligning with him. When you see a man lacking in talent, scrutinise yourself as to your own shortcomings."

18. The Master said, "In serving your parents, you may duly express your disagreement but do so with trepidation. When you see that they are determined not to follow your view, respect them and do not go against them. Exert your efforts and do not blame them."

19. The Master said, "While your parents are there, avoid touring too far. If you do go away, inform them of your destination."

20. The Master said, "If you do not divert from your father's way for three years, you may be considered as serving your parents."

21. The Master said, "Your parents' age cannot be forgotten, for you are at once delighted by and afraid of their age."

22. The Master said, "In olden days, men did not speak out because they were ashamed of not keeping up with their words."

23. The Master said, "Those who are sparing of words and yet fail to keep them; there aren't many."

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24. The Master said, “A noble man desires to be halting in his speech, but forthcoming in his conduct.”

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25. The Master said, “Virtue is not lonely. It is bound to have neighbours.”

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26. Zi You said, “To have numerous bosses to serve is to invite humiliation. To have numerous friends is to invite estrangement.”

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3. Eight Row Dance

1. Confucius spoke about Mr. Ji (季), “To Have the eight-row dance performed in his garden! How can this happen! How on earth can this happen!”

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2. The three Lords had the yong (雍) chanted at the end of their ancestral ceremonies. The Master said, “‘Assisted always by Dukes and Lords, the Son of Heaven shines in splendour!’ How can this song be heard in the houses of the three Lords?”

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3. The Master said, “If you do not have ethical integrity, what will become of Li? If you do not have ethical integrity, what will become of music?”

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4. Lin Fang asked about the root of Li. The Master said, “Great question! Regarding Li, you should rather be frugal

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// 计算斐波那契数列第 n 项
int fibonacci(int n) {
    if (n == 0) return 0;
    if (n == 1) return 1;
    return fibonacci(n - 1) + fibonacci(n - 2);
}

// 计算斐波那契数列第 n 项
int fibonacci(int n) {
    if (n == 0) return 0;
    if (n == 1) return 1;
    return fibonacci(n - 1) + fibonacci(n - 2);
}

```

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[[[Li Ji Dan Gung p.90, Li Ji,
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9. The Master said, "The Li of Xia (夏) dynasty, I can talk about it. About the principality of Hui (淮), there isn't enough evidence. The Li of Yin (殷) dynasty, I can talk about it. About the principality of Song (宋), there isn't enough evidence. Lack of enough documents and learned people is the reason. Sufficient evidence would have enabled me to prove the

20. Yao (堯) said

1. Yao (堯) said, “Well, Shun (舜), the time has now come to you. Do take hold of it right in the middle. If poverty strikes all corners of the empire, the privileges given by the Heaven will cease forever.” Shun (舜) gave the same order to Wu (武).

堯舜禹湯契稷伊尹之德

Tang (唐) said, “I, the humble child Lu (魯), offer this black calf and respectfully report thus to the highest Lord: I dare not pardon those who commit crimes. I shall not remove thy ministers. It is thy will that chooses them. If I commit a crime, that is not due to my people. If my people commit a crime, that is due to me.”

魯哀公十四年春西狩獲麟

Zhou (周) dynasty began by giving abundant gifts and the good people became rich.

周禮

“Although one may have parents and close relatives, it is better to have people with ethical integrity. My people’s fault is due to me.”

周禮

Pay careful attention to weights and measures. Review the laws and institutions. Restore the posts which have been abolished. Then all corners of the country will be well governed. Revive the fallen state. Restore the cut off family. Re-invite those who had withdrawn from government positions to work again. People from the whole world will turn to you. These are important: people, food, funeral and sacrificial ceremonies.

周禮

If you are open-minded, you will win many people’s heart. If you are trustworthy, people will entrust you with a task. If you are diligent, you will achieve a lot. If you are fair,

people will be delighted.

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2. Zi Zhang asked Confucius, "What must I do to be engaged in governing?" The Master said, "Promote five good qualities. Shield yourself from four bad qualities. That's how you can be engaged in governing." Zi Zhang said, "What are five good qualities?" The Master said, "A noble man should be munificent without being extravagant. He should make people work hard without complaining. He should be motivated without being greedy. He should be relaxed without being arrogant. He should have gravitas without being ferocious." Zi Zhang said, "What do you mean by being munificent without being extravagant?" The Master said, "Let people benefit from what they consider beneficial to them. Isn't it also a way to be munificent without being extravagant? Choose the work which is worth striving for. Then who will complain? If you fulfil your ethical integrity because you wanted it, then how can you be greedy? A noble man dares not be condescending regardless of the number or the age of his counterpart. Isn't it also a way to be relaxed without being arrogant. A noble man will have his robe and hat properly adjusted, maintain a dignified gaze and have an air of austerity so that people look up to him in awe. Isn't it also a way to have gravitas without being ferocious? Zi Zhang said, "What are four bad qualities?" The Master said, "If you execute people instead of teaching them, you are being cruel. If you proceed with inspection of a work without any forewarning, you are being rough. If you rush the deadline while you yourself have been lazy with your instructions, then you are being harmful. If you are miserly in a situation where you cannot make substantial savings by being so, you are being a petty cash clerk.

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4. Zi Xia said, "Even in small arts, there is bound to be something worthwhile. But if you have a long way to go, you should be wary of being bogged down. This is why a noble man is not engaged in small arts."

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5. Zi Xia said, "If you constantly realise what you lack and do not forget what you have achieved in the meantime, you deserve to be called someone who loves to learn."

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6. Zi Xia said, "Learn broadly and have firm resolve. Scrutinise intensely and pay close attention. Ethical integrity will arise from there."

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7. Zi Xia said, "Craftsmen remain in their atelier to complete their work. A noble man learns in order to accomplish the Way."

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8. Zi Xia said, "When the petty and the lowly make some mistakes, they are bound to make it worse by trying to gloss over their mistakes."

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9. Zi Xia said, "A noble man changes three times. When you look at him from a distance, he appears stern. When you actually meet with him, he is mild. When you hear him speak, he is sharp."

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10. Zi Xia said, "A noble man would first of all establish the trust before he mobilizes his people. If you attempt to mobilize people while trust is not established, they will think that you are being harsh to them. A nobleman would first of all establish the trust before he offers criticism. If you offer critical remarks while the trust is not established, they will think that you are denigrating them."

5. Jie Yu (接舆), a mad man of Chu (楚), was walking past Confucius singing as follows, "Oh, phoenix! Oh, phoenix! How you reproach the virtue's decline! Let bygones be bygones. The future is not lost. Stop now! Stop now! Those in politics nowadays are dangerous." Confucius alighted from the carriage and wanted to speak with the man. But as the man quickened his pace and avoid Confucius, it was not possible to speak with him.

接 輿 者 楚 之 狂 人也。 自 此 下 皆 用 正 字 體 排 版 。

6. Chang Zu (長沮) and Jie Ni (接 甯) were ploughing together side by side. Confucius was passing by them. He sent Zi Lu to ask about directions to an embarcadero. Chang Zu said, "Who is the person holding the rein of the carriage?" Zi Lu answered, "His name is Kong Qiu." Chang Zu said, "You mean, Kong Qiu of Lu (魯)?" Zi Lu said, "Yes, he is." Chang Zu said, "Then he should know where the embarcadero is." Zi Lu turned to Jie Ni for directions. Jie Ni said, "Who are you?" Zi Lu said, "My name is Zhong You (仲 由)." Jie Ni said, "You mean, you are a disciple of Kong Qiu of Lu?" Zi Lu answered, "Yes." Jie Ni said, "Look how the river flows relentlessly. The whole world is like that. With whom do you intend to change this relentless course? Also, rather than following a person who is escaping from people, isn't it better to follow a person who has escaped from the world?" Jie Ni kept on raking. Zi Lu came back and told what happened. The Master looked lost in thought and said wistfully, "I cannot be with birds and animals. If I am not with these people, with whom I can be? If the world was on the right path, I wouldn't try to change it."

長 沮 與 接 甯 耦 而 耨。 孔 子 適 之。 子 路 問 其 所 適。 長 沮 曰： 「 夫 執 轡 者 誰 也 ？」 子 路 曰： 「 孔 丘 也 。」 長 沮 曰： 「 子 何 言 孔 丘 也 ？」 子 路 曰： 「 魯 之 孔 丘 也 。」 長 沮 曰： 「 然 則 彼 將 知 所 適 也 。」 子 路 曰： 「 吾 欲 問 其 所 適 也 。」 接 甯 曰： 「 誰 也 ？」 子 路 曰： 「 仲 由 也 。」 接 甯 曰： 「 子 何 言 仲 由 也 ？」 子 路 曰： 「 魯 之 仲 由 也 。」 接 甯 曰： 「 然 則 彼 將 知 所 適 也 。」 子 路 曰： 「 吾 欲 問 其 所 適 也 。」 接 甯 曰： 「 夫 天 地 無 不 流 轉 也 。」

7. While Zi Lu was accompanying the Master, Zi Lu happened to fall behind. Zi Lu encountered an old man carrying bamboo

齊 景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」
齊景公曰：「善哉！信如君不君，臣不臣，父不父，子不子，
雖有粟，吾誰得而食之？」

9. The Music Master of Lu (季), Zhi (蒯), left for Qi (齊). Chief musician for the second course of meal, Gan (甘), left for Chu (楚). Chief musician for the third course of meal, Liao (僚), left for Cai (蔡). Chief musician for the fourth course of meal, Que (闕), left for Qin (秦). The drummer, Fang Shu (方舒), went to the other side of the Yellow River. The player for hand drum, Wu (武), went to the other side of the Han River. Assistant Music Master, Yang (陽) and the stone chime player, Xiang (向), crossed the sea.

齊景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」

10. Duke of Zhou told Duke of Lu, “A ruler must not allow his close relatives to be unrestrained. He must ensure that ministers do not feel aggrieved for not being consulted upon. Unless there are serious reasons, he does not discard old friends. He does not expect perfection from a person.”

齊景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」

11. Zhou dynasty had known eight worthy officers: Bo Da (伯達) , Bo Kuo (伯國), Zhong Tu (仲圖), Zhong Hu (仲胡), Shu Ye (舒也), Shu Xia (舒夏), Ji Sui (季隨), and Ji Gua (季掛).

齊景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」