

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."

XX
XXXXXXXXXXXXXXXXXXXX[8.16, use of zhi.]

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

XXXXXXXXXXXXXXXXXXXX

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."

XX

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

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

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.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

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."

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

□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□□□

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.

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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

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?”

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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.”

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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.”

□□□

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!”

□□□

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

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).”

老彭，即老聃，即老子。

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?”

吾有是病乎？

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.”

吾有是患乎？

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

吾有是病乎？

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.”

吾有是病乎？

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.”

吾有是病乎？

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.

□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□

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!"

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□
□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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.

□□□□□□□□□□□□□□□□

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.”

□□□□□□□□□□□□□□□□□□□□□□□□

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.”

□□□

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.”

□□□

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

□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□

6. Yong (雍) is

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

雍雍雍雍雍雍雍雍

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.”

雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍

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.”

雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍

[雍 7 雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍]

4. Zi Hua (子華; 公西赤; Chi) was sent to Qi (齊) as an emissary. Ran Zi (冉子; 冉有; 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.

雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍雍
雍雍雍雍雍雍雍雍

5. Yuan Si (元氏) was appointed administrator of a town under the jurisdiction of Confucius. Confucius gave him nine hundred measures of grain. Yuan Si declined. The Master said, "Yes, take it. Could you not give it to the villagers in your neighbourhood?"

元氏曰：「子貢曰：『子貢曰：』」

6. The Master spoke of Zhong Gong, "Suppose an unsightly spotted cow had a calf which is red, has horns perfectly formed all around. Even if one does not want to use it for sacrificial offering, would the mountains and the rivers give it a pass?"

子曰：「自今及古，一也。」

7. The Master said, "Hui (公西赤) has a mind which does not go against ethical integrity for three months on end. The rest would manage to do so for a day or for a month and that is it."

子曰：「自今及古，一也。」

8. Lord Ji Kang (季康) asked, "Is Zhong You (仲有; aka. Zi Lu) good enough to work for the government?" The Master said, "You (仲有) is decisive. Let him work for the government. There will be no problem." "Is Ci (季; Zi Gong) good enough to work for the government?" The Master said, "Ci is accomplished. Let him work for the government. There will be no problem." "Is Qiu (季; Ran You) good enough to work for the government?" The Master said, "Qiu has many talents. Let him work for the government. There will be no problem."

季康曰：「仲有，字季，魯人也。仲有，字季，魯人也。仲有，字季，魯人也。」

9. Mr. Ji (季) appointed Min Zi Qian (閔子騫) as the administrator of the town of Fei (費). Min Zi Qian said, "Would you be good enough to decline it on my behalf? If he should send for me again, I'd better be beyond the river Wen (汶)."

閔子騫曰：「子貢曰：『子貢曰：』」

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

□□□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□

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."

□□□

[illegible]

□ □

[illegible]

□ □

[illegible]

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?”

雍公之有玉色也，其有玉色也，其有玉色也 [See 6.1 雍公之有玉色也 雍]

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.

齊刁凱之有玉色也，其有玉色也

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.”

有之有玉色也，其有玉色也

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.”

孟武伯之有玉色也，其有玉色也 齊公之有玉色也，其有玉色也

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

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

□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□

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?"

□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□

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

□□□□□□□□□□□□□□

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

□□□□□□□□□□

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

□□□□□□□□□□□□□□□□

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!”

□□□□□□□□□□□□□□□□

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?”

□□□□□□□□□□□□□□□□□□□□

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?”

□□□□□□□□□□□□□□□□

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

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).

堯舜禹湯傳世之書也

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孔子作春秋至此而絕筆

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,

[illegible][illegible]

□ □

[illegible]

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."

□□□□□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□

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."

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 (伯括), Zhong Tu (仲圖), Zhong Hu (仲胡), Shu Ye (舒葉), Shu Xia (舒 Xia), Ji Sui (季隨), and Ji Gua (季瓜).

齊景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」