

Select sayings of Confucius

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17. Yang Huo (陽虎)

1. Yang Huo (陽虎) wanted to see Confucius but Confucius refused. He then sent Confucius a gift of pig. Confucius chose a moment when Yang Huo was not around and went there to express his appreciation for the gift. But he came across Yang Huo on the way. Yang Huo said to Confucius, "Come! I would like to speak with you." "To keep the treasure to oneself and let the country go astray. Can it be regarded as ethical integrity?" Confucius replied, "No, it cannot." "To love to carry out the work and yet often miss the timing. Can it be regarded as wisdom?" Confucius replied, "No, it cannot." "Days and months go by. They do not wait for me." Confucius replied, "All right. I will take up a position some day."

陽虎欲見孔子，孔子不許。虎乃饋孔子豚。孔子時適陽虎不在，往饋之。遇虎於道。虎曰：「請與子言。」孔子曰：「欲富，無土。欲貴，無民。居之不疑，人謂之土。取之無厭，人謂之民。居之不疑，取之無厭，而居之不疑，此謂之土。取之無厭，而居之不疑，此謂之民。居之不疑，取之無厭，而居之不疑，此謂之土。取之無厭，而居之不疑，此謂之民。」

2. The Master said, "We are born with a similar nature. What we acquire later tends to set us apart."

孔子曰：「性相近也，習相遠也。」

3. The Master said, "Only the most intelligent and the most stupid are not susceptible to change."

子曰：「唯上智與下愚不移。」

4. The Master arrived in the village of Wu Cheng (武城). He heard the sound of stringed instruments and singing. Well pleased and smiling, he said, "Why use an ox knife to kill a chicken?" Zi You replied, "Formerly, Sir, I heard you say, 'When a noble man has learned the Way, he loves men; when the petty and the lowly have learned the Way, it is easy to put them to service.'" The Master said, "Hey guys, Yan (顏) is right. What I said earlier was only a joke."

孔子之武城，聞弦歌聲。孔子曰：「割雞焉用牛刀？」子游曰：「昔者，夫子嘗曰：『君子學道則愛人，小人學道則易事。』」孔子曰：「二三子，蘧（顏）氏之言，當矣。夫，亦初，吾言，無所及也。」

14. The Master said, "To regurgitate uncritically what you just heard is to abandon virtue."

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15. The Master said, "Side by side with a mean person, can you serve your boss? If there is something which he hasn't got, his concern is how to get it. If he has got it, his concern is how not to lose it. If you are afraid of losing what you have, there is no limit to what you would do."

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16. In olden days, people had three weaknesses. These days, they are perhaps no longer to be found. In olden days, wild people were at least daring. These days, wild people are licentious. In olden days, proud people were at least incorruptible. These days, proud people are irritable. In olden days, simple people were at least honest. These days, simple people are fraudulent."

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17. The Master said, "Soothing words and pleasant face; there can hardly be any ethical integrity there."

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18. The Master said, "I hate it when purple takes the place of vermillion. I hate it when songs of Zheng (鄭) debase the classical music of Zhou (周). I hate it when attractive eloquence overthrows countries and households."

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19. The Master said, "I wish to speak no more." Zi Gong said, "If you speak no more, what are we, students, to record?" The Master said, "Does heaven speak? Four seasons take their course; all sorts of things come into existence. But does heaven speak?"

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20. Ru Bei (魯倍) wanted to see Confucius. Confucius declined, saying he was unwell. When Ru Bei's messenger was about to

the ruling house of Lu. How come Mr. Ji attacks it?” Ran You said, “Mr. Ji wants to do it. Neither of us, as his assistants, want it.” Confucius said, “Qiu! Record Officer Zhou Ren (周仁) once said, ‘he who has the power to stay in formation must take his position. He who cannot, must withdraw.’ If you do not offer assistance when your boss is entering in a dangerous situation and if you do not give support when your boss is about to fall, what use is there for such an assistant? Also, what you said is wrong. Suppose a tiger or a rhinoceros escapes from the cage. Suppose a tortoise shell or jade is damaged in the box. Whose fault is it?” Ran You said, “The province of Zhuan Yu is heavily fortified and it is near Mr. Ji’s village of Fei (肥). If it is not taken now, it will be a source of trouble for later generations.” Confucius said, “Qiu! A noble man finds it appalling when people avoid saying that they want to do it and instead say things to pretend that they are constrained to do it. I have heard that those who take charge of a state or a family do not worry about shortage but indeed worry about fair distribution. They do not worry about poverty; they worry instead about instability. Fair distribution removes poverty. Conviviality removes shortage. Comfort and security remove the danger of revolt. For this reason, when people in remote areas do not submit to your rule, then you should refine your culture and virtues even more so that these people can come to you. When they come, you offer them comfort and security. Now, You (有) and Qiu, as assistants of Mr. Ji, are not capable of this. People in remote areas do not submit, and you cannot manage to make them come and settle. The country is divided and is about to fall down in pieces, and you cannot manage to protect it. Instead, you are plotting to resort to arms against people who live in the same country. I fear that the source of trouble for Mr. Ji and his descendants lies not with Zhuan Yu but within the walls of his own household.”

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good deeds of an enlightened person and in a friend who has many talents, such a joy is beneficial. If you find joy in having unbridled fun, being idle and going to parties, such a joy is harmful.”

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6. Confucius said, “In attending upon one’s boss, one may commit three mistakes. To speak when it is not the time to speak, that is, impatience. Not to speak when it is time to speak, that is, dissimulation. To speak without observing the look on his face, that is, to act blindly.”

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7. Confucius said, “A noble man should be wary of three things. In youth, when the physical and emotional energy is still unsettled, he should be wary of sexual desire. In adulthood, when the physical and emotional energy is at its peak, he should be wary of combativeness. In old age, when the physical and emotional energy is in decline, he should be wary of complacency.”

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8. Confucius said, “A noble man looks up to three things in trepidation: the mandate of heaven, great men and sayings of a saint. The petty and the lowly do not know the mandate of heaven and thus they are not afraid of it. They deride great men. They disparage sayings of a saint.”

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9. Confucius said, “Some people just understand. They are the top class. Some people learn and then understand. They are in the next class. Some people learn after experiencing difficulties (from lack of learning). They are in the next class. Those who experience difficulties and still do not learn; they are in the lowest class.”

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10. Confucius said, “A noble man’s mind is directed to nine

matters as follows: In using his eyesight, his mind is directed to clarity. As for hearing, his mind is directed to lucidity. As for the look on his face, his mind is directed to mildness. With regard to overall appearance, his mind is directed to politeness. As for speech, his mind is directed to loyalty. In handling affairs, his mind is directed to respectfulness. In doubt, his mind is directed to questions. In anger, his mind is directed to bad consequences (of venting it). When he sees gain, his mind is directed to righteousness."

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11. Confucius said, "Seeing good deed (and admire it) as if you are not equal to it. Seeing bad deed (and recoil from it) as if you had your hand dipped in boiling water. I have seen such persons. I have heard such words too. To live in retreat and seek to achieve what one has in mind. To practice righteousness and to fulfil the Way. I have heard such words. But I have not yet seen such a person."

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12. Duke Jing (□) of Qi had enough horses for 1000 quadrigas. When he died, people did not praise him for his virtue. Bo Yi (□□) and Shu Qi (□□) starved to death at the foothill of Shou Yang (□□) mountain. People praise them even to this day. Is this what you mean?

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13. Chen Kang (□□) asked Bo Yu (□□) [Confucius' son], "Has your father taught you anything special?" Bo Yu replied, "No, he hasn't. Once he was standing in the garden alone. I hastened myself across the garden. He said to me, 'Have you studied poetry?' I replied, 'No, I haven't.' He said, 'If you do not learn poetry, you would have nothing to say.' I returned to my room and studied poetry. On another day, he was again standing alone in the garden. I hastened myself across the garden. He said to me, 'Have you studied Li?' I replied, 'No, I haven't.' He said, 'If you do not learn Li, you would

people. Nor does he commit an error of speech.”

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9. The Master said, “A determined officer and a man of ethical integrity will not seek to live undermining ethical integrity. They will sacrifice their live to fulfil their ethical integrity.”

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10. Zi Gong asked about carrying out ethical integrity. The Master said, “A worker who wishes to do a good job must have his tools sharpened beforehand. While you are staying in this country, serve those of the magnates who are excellent and befriend those officers who have ethical integrity.”

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11. Yan Yuan asked about looking after a country. The Master said, “Adopt the calendar of Xia (夏), ride the carriage of Yin (殷), wear the crown of Zhou (周). As for music, go for Shao (韶) style and its dance. Ban the songs of Zheng (鄭). Stay away from smooth talkers. Songs of Zheng are licentious. Smooth talkers are dangerous.”

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12. The Master said, “If you do not plan ahead in advance, you are bound to have troubles in no time.”

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13. The Master said, “Alas, I have not seen a person who likes virtue as much as he likes a beauty.”

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14. The Master said, “Zang Wen Zhong (臧文仲) must have got his position like a thief, isn't it? He knew that Hui (季) of Liu Xia is a talented man and yet did not recommend him for a post.”

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15. The Master said, “If you reproach yourself more and

reproach others less, you can stay away from resentment.”

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16. The Master said, “Those who do not say ‘how will I do it?’ ‘how will I do it?’, I cannot do anything about them.”

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17. The Master said, “Suppose a bunch of people stay together all day, talk about things unrelated to righteousness and indulge in doing clever tricks. They will be in trouble!

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18. The Master said, “A noble man would have righteousness as his base. He practices it in accordance with Li. He puts it forward politely. He completes it with sincerity. Such is a noble man!”

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19. The Master said, “A noble man is worried about his lack of ability. He is not worried about lack of recognition.”

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20. The Master said, “A noble man would be mortified if he is not even once commended until his death.”

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21. The Master said, “A noble man seeks from within. The petty and the lowly seek from others.

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22. The Master said, “A noble man has a sense of pride without being quarrelsome. He is convivial without forming a clique.”

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23. The Master said, “A noble man does not promote a person simply because of his words. Nor does he dismiss words simply because of the person.”

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24. Zi Gong asked, “Is there a saying which I should practice

all my life?” The Master said, “‘To be considerate’, that’s it! What you yourself do not want, don’t do it to others.”

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25. The Master said, “In my dealings with others, have I done calumny or adulation? If I praise someone excessively, that is to see what he is made of. It is thanks to these people that the three dynasties of Xia, Yin and Zhou could take the upright path.”

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26. The Master said, “I have seen record officers omitting to record a statement. Those who had horses let others ride them. They are all gone now.”

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27. The Master said, “Soothing words confound virtue. Failure to tolerate small matters would disrupt greater plans.”

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28. The Master said, “If a person is hated by many, you must keep close watch on him. If a person is liked by many, you must keep close watch on him.”

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29. The Master said, “Man can broaden the Way. The Way does not broaden man.”

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30. The Master said, “Not to correct your errors, that is precisely the error.”

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31. The Master said, “Once I did not eat during the day, did not sleep during the night and kept thinking. But I made no progress. Thinking is not as good as learning.”

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32. The Master said, “A noble man seeks the Way. He does not

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8. The Master said, “[in the state of Zheng] When preparing diplomatic speeches, Pi Shen made the first draft; Shi Shu examined and discussed its contents; Zi Yu, who is responsible for diplomatic missions, polished the style; Zi Chan of Dong Li gave it a final touch.”

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9. Someone asked about Zi Chan. Confucius replied. “He is kind.” Someone asked about Zi Xi. Confucius said, “Don’t ask me about him! Not him!” Someone asked about Guan Zhong. Confucius said, ‘A great man (a man of ethical integrity). He grabbed the town of Pian which had three hundred households from the Bo family. The villagers only managed to have coarse meals, but they had no resentment until the end (even when they had no teeth from old age).’

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10. The Master said, “To be in poverty without a resentment, is difficult. To be in affluence without being arrogant, is easy.”

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11. The Master said, “Meng Gong Chuo can serve well as a butler of the household of Zhao or Wei. He should not be made a minister of the State of Teng or Xue.

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12. Zi Lu asked about ‘accomplished man’. The Master said, “If you have wisdom like Zang Wu Zhong, lack desire like Gong Chuo, have courage like Bian Zhuang Zi, have skills like Ran Qiu and if you refine them all with Li and Music, then you can

2. To govern

1. The Master said, "To govern with virtue is like being the Pole Star. You stay put and all the stars venerate you."

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2. The Master said, "The three hundred poems in the Odes can be covered in one phrase: To have no malevolent thoughts."

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3. 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."

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4. The Master said, "When I was fifteen, I decided to learn. When I was thirty, I had established myself. When I was forty, I was no longer distracted by doubts. When I was fifty, I realised what my calling was. When I was sixty, I was no longer upset by calumny. When I reached seventy, I could follow my heart's desire and yet no transgression was committed."

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5. Meng Yi Zi asked about how to serve parents. The Master said, "Not to go against." Fan Chi was manoeuvring the carriage. The Master told him, "Mr Meng asked me about how to serve parents. I replied to him not to go against." Fan Chi said, "What does that mean?" The Master said, "While your parents are living, serve them according to Li. When they die, do the funeral according to Li. Afterwards, do the ancestral sacrifice according to Li."

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6. Meng Wu Bo asked about how to serve parents. The Master said, "Your parents' only worry is about your illness."

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7. Zi You asked about how to serve parents. The Master said, “These days, serving the parents seems to mean to nourish the parents. But even dogs and horses manage to be nourished. Without respect for the parents, how can you tell the difference?”

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8. Zi Xia asked about how to serve parents. The Master said, “Hard to tell by appearances. To have your subordinates do the serving and to offer food and drinks to your superiors; is this to serve parents well?”

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9. The Master said, “When I speak with Hui all day long, he just listens like a stupid man. Afterwards, he ponders alone at home and manages to develop further. Hui is not stupid.”

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10. The Master said, “When you see a phenomenon, you observe its causes and then you investigate how to derive comfort from it. Man is like this. This is what human-beings look for.”

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11. The Master said, “If you understand the new through a vivid understanding of the old, you can make a good teacher.”

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12. The Master said, “A noble man is not like a vessel.”

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13. Zi Gong asked about noble man. The Master said, “He who acts first and whose words follow afterwards.”

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14. The Master said, “A noble man is all-rounded and not one-sided. The petty and the lowly are one-sided and not all-rounded.”

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15. The Master said, "Learning without thinking leads to false knowledge. Thinking without learning is dangerous."

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16. The Master said, "You end up pursuing the eccentric. That is the harm."

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17. The Master said, "You, do you want me to tell you what knowing is? To know that you know and to know that you do not know, that is what knowing is."

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18. Zi Zhang learned in order to seek an employment. The Master said, "When you study a lot, you can reduce doubts. If you cautiously say things which are not doubtful, you will make few mistakes. When you experience a lot, you can reduce the risk. If you cautiously do things which are not risky, you will have few regrets. When you make few mistakes in your speech and when you have few regrets in your conduct, an employment is among the consequences."

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19. Duke Ai asked, "What should I do to make people obey?" Confucius replied, "If you take the straight to grind out the crooked, people will obey. If you take the crooked to grind out the straight, people will not obey."

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20. 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. Serve the parents and treat the little ones with compassion, they will be loyal. Take the good examples to teach the lackeys, that is to encourage."

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21. Someone said to Confucius, "Sir, why are you not engaged in governing?" The Master said, "In the Documents, it is said, 'Serve your parents! Serve your friends and brothers big and small as you serve your parents. Apply the same to governing.' What I do is also governing. Is it not governing?"

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22. The Master said, "If a person is not trustworthy, there is no way of knowing what he is capable of. A big carriage with no yoke-bar to tie the cow, a small carriage with no collar-bar to tie the horse; where can they go, eh?"

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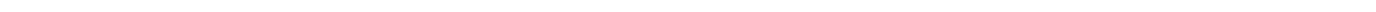
23. Zi Zhang asked whether ten generations from now can be known. The Master said, "Yin dynasty took over Xia dynasty's Li. What was lost and added along the way can be known. Zhou dynasty took over Yin dynasty's Li. What was lost and added along the way can be known. Whichever dynasty may continue along the line of Zhou, hundred generations can be known."

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[Xun Zi, Tien, Ba wang de wei bien]

24. The Master said, "If you are not awe-inspired by ghosts, offering sacrifice to them is a flattery." The Master said, "Seeing what is right and not doing it; that is cowardice."

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1. To learn

1. The Master said, "To learn and to put it into practice at the right moment; isn't it wonderful! To have friends who come visit you from afar; isn't it delightful! People don't understand you and you don't mind; you sure are a noble man!"

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2. Master You said, “He who serves his parents with respect and treats his brothers with affection would rarely usurp his superiors. He who would not usurp his superiors, but would nevertheless cause disruption: there hasn't been one. A noble man will direct his efforts to what is fundamental. When the foundation is established, then the Way will appear. Respect for parents and affection for brothers are the root of ethical integrity.”

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3. The Master said, “Soothing words and pleasant face; there can hardly be any ethical integrity there.”

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4. Master Zeng said, “Every day, I scrutinise myself about three things – in undertaking other people’s business, whether I was loyal; in my dealings with friends, whether I was trustworthy; what I have been taught, whether I put it into practice.”

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5. The Master said, “The way to govern a country of thousand chariots is this. Respectfully handle the matters with trustworthiness. Adopt a measured approach but love people. Mobilise the people at the right moment.”

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6. The Master said, “When you are at home, serve your parents. When you go out, be affectionate to others. Be earnest and trustworthy. Comprehensively love all living beings but closeness should be based on ethical integrity. Conduct should come first. Then, study when you have energy to spare.”

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7. Zi Xia said, “If you know better than knowing, overcome appearances, serve your parents with all your might, serve your boss with all that you have, abide by your words when socialising with friends, who can say that you haven't

What is 中(zhong)?

Middle, moderate, balanced, inside, timely, hit the mark right on ?

1. Timeliness, get the timing right (中時)

Confucius said, "A noble man has the sense of balance and constancy; the petty and the lowly lack the sense of balance and constancy. A noble man's sense of balance and constancy means that he gets the timing right. The petty and the lowly abuse the sense of balance and constancy to have no fear, no caution." (Zhong Yong, 2)

君子居則中，動則中。中者，天下之大本也。中者，天下之大道也。中者，天下之至德也。中者，天下之至道也。中者，天下之至理也。中者，天下之至義也。中者，天下之至禮也。中者，天下之至信也。中者，天下之至誠也。中者，天下之至和也。中者，天下之至平也。中者，天下之至正也。中者，天下之至公也。中者，天下之至明也。中者，天下之至神也。中者，天下之至聖也。中者，天下之至德也。中者，天下之至道也。中者，天下之至理也。中者，天下之至義也。中者，天下之至禮也。中者，天下之至信也。中者，天下之至誠也。中者，天下之至和也。中者，天下之至平也。中者，天下之至正也。中者，天下之至公也。中者，天下之至明也。中者，天下之至神也。中者，天下之至聖也。 (中, 2)

2. Moderation, right balance (中節)

Zi Gong asked, "Between Shi (Zi Zhang) and Shang (Zi Xia), who is better?" The Master said, "Shi goes too far and Shang falls short." "Shi is better, then?" said Zi Gong. The Master said, "Going too far is similar to falling short."

子貢問曰：「師也過，商也及，孰可？」子曰：「過猶不及。」 (中, 11.16)

The Master said, "If you cannot manage to do things at the right pace, you are bound to be either mad or indecisive. A mad man will go ahead, an indecisive person leaves things unaccomplished."

子曰：「不得中行而必用此二者，是猶用木索也。」 (中, 13.21)

The Master said, "When the Way is not practised, I know it because clever guys lend themselves to excesses, and stupid guys cannot manage. When the Way is unclear, I know it because talented guys lend themselves to excesses and incompetent guys cannot manage. Everybody eats but few know the taste." (Zhong Yong, 4)

子曰：「不得中行而必用此二者，是猶用木索也。」 (中, 4)

子曰：「不得中行而必用此二者，是猶用木索也。」 (中, 4)

constancy in conduct means respectable.

2. to work hard, toil (勤, 勞)

不勤不勞 (勤) He who does not make effort should not dare to remain in a high position.

勤勞

3. foolish (愚)

愚(愚) 愚者

“Stay hungry, stay foolish.”

4. 知

知(知) 知者

Grandiose statement about 知 and 知

When the emotions of joy, anger, sorrow, happiness are not stirred, it can be called Equilibrium. When they are stirred and yet all in proper control, it can be called Harmony. Equilibrium is the root of everything. Harmony is the method of achieving whatever you pursue. When Equilibrium and Harmony reaches perfection, everything will be in its proper place and all things will flourish.

知者知者 (知, 1)

知 and 知

Everybody says, ‘I know’. They adopt a position of balance and constance, but they cannot stick to it for a month.

知者知者 (知, 7)

The character of Hui is this: He adopts a position of balance and constance. When he accomplishes a good deed, he seizes and cherishes it. He never loses it.

知者知者 (知, 8)

The Master said, 'One may govern the whole world, a country or a household. One may decline honors and good salaries. One may step on sharp knife. But it is impossible to achieve a sense of balance and constancy.

君子居则贵而用则下，天降灾而民不怨，无疆之行也。 (《中庸》， 9)

To abide by good balance and constancy and not to have regrets when the world does not recognise you, only a Saint is capable of this.

君子居则贵而用则下，天降灾而民不怨，无疆之行也。(《中庸》， 11)

To achieve the balance and constancy is the ultimate virtue! Rare indeed are those who do this.

君子居则贵而用则下，天降灾而民不怨，无疆之行也 (《中庸》， 6.29)

《中庸》? Constant adjustment?

The Master said, 'Archery has something similar to a noble man's behaviour. When you miss the mark, you reflect upon yourself to improve. The Way of a noble man is this: If you wish to go far, you should start from going to a near destination; if wish to climb a high mountain, you should start from climbing a low mound.

君子居则贵而用则下，天降灾而民不怨，无疆之行也(《中庸》) (《中庸》， 15)

13. Zi Lu (子路)

1. Zi Lu asked about governing. The Master said, "Lead by example. Work hard." Zi Lu asked for more guidance. The Master said, "Don't be lazy."

子路问政。子曰：“居之，无思，无虑，以待之。居之，无思，无虑，以待之。”

2. Zhong Gong became a minister to Lord Ji. Zhong Gong asked about governing. The Master said, "Lead sundry officers,

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11. The Master said, " 'If good people govern a country for a hundred years, cruel people will be tamed and execution can be abolished.' How true this is!"

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12. The Master said, "Even with a king, it would take a generation before ethical integrity reigns supreme.

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13. The Master said, "If you conduct yourself in an upright manner, what difficulty is there for you to govern? If you cannot behave in an upright manner, how can you make people behave in an upright manner?"

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14. Mr Ran was coming home from the court [of Lord Ji]. The Master said, "Why are you so late?" Mr Ran answered, "Because of governing." The Master said, "You mean private business [of Lord Ji]. If it was about governing, I would have been informed although I am not employed."

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15. Duke Ding (□) asked, "Is there a saying which can make a country prosper?" Confucius answered, "Speech cannot have such an effect. But there is something close. There is a saying, 'It is hard to be a ruler, it is not easy to be a minister.' If a ruler knows how difficult it is to be a ruler, isn't it close to the case of one sentence making the country prosper?" Duke Ding said, "Is there a saying which can ruin a country?" Confucius answered, "Speech cannot have such an effect. But there is something close. There is a saying, 'The only joy of being a ruler is that people say nothing which is against you.' If you are doing good and no one is against you, then that's not bad. But if you are not doing good and no one is against you, isn't it close to the case of one sentence ruining the country?"

12. Yan Yuan (顏淵) asked

1. Yan Yuan asked about ethical integrity. The Master said, "To overcome oneself and bring oneself back to Li (禮), that is ethical integrity. Even for a day, if you overcome yourself and bring yourself back to Li, the whole world will be restored with ethical integrity. It depends on you to practice ethical integrity. Do you need to depend on others?" Yan Yuan said, "What are the concrete steps to practice ethical integrity?" The Master said, "If it is not in accordance with Li, do not even look at it, do not lend your ears to it, do not talk about it, do not act on it." Yan Yuan said, "Although I am not smart, I shall mark these words."

禮者，天之經也，地之義也，民之行也。自天子出，自諸侯出，自大夫出，自士出，自庶人出，無所不禮。禮者，天之經也，地之義也，民之行也。自天子出，自諸侯出，自大夫出，自士出，自庶人出，無所不禮。禮者，天之經也，地之義也，民之行也。自天子出，自諸侯出，自大夫出，自士出，自庶人出，無所不禮。

2. Zhong Gong asked about ethical integrity. The Master said, "When you are outside, behave courteously as if you are having an audience with a great guest. When you employ people, treat them with respect as if you are conducting a solemn ceremony. What you yourself do not want, do not do it to others. Make sure that there is no grievance in the country and in your household." Zhong Gong said, "Although I am not smart, I shall mark these words."

君子居則遷，食則飲，無所不禮。禮者，天之經也，地之義也，民之行也。自天子出，自諸侯出，自大夫出，自士出，自庶人出，無所不禮。

3. Si Ma Niu asked about ethical integrity. The Master said, "He who has ethical integrity does not say much." Si Ma Niu said, " 'Not saying much'? Is this ethical integrity?" The Master said, "To do what you say is difficult enough. Should you not be cautious in what you say?"

禮者，天之經也，地之義也，民之行也。自天子出，自諸侯出，自大夫出，自士出，自庶人出，無所不禮。禮者，天之經也，地之義也，民之行也。自天子出，自諸侯出，自大夫出，自士出，自庶人出，無所不禮。

4. Si Ma Niu asked about noble man. The Master said, "A noble man does not worry, is not ashamed." Si Ma Niu said, " 'No worry, no shame'? Is this what noble man is about?" The Master

isn't he?" Zi Lu says yes without hesitation.

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13. The Master said, "In handling litigations, I am like others. Make sure that there is no litigation!"

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14. Zi Zhang asked about governing. The Master said, "Be diligent. Act loyally."

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15. The Master said, "When a noble man learns broadly and refines himself, and when he constrains himself with Li, how can he be overstepping?"

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16. The Master said, "A noble man brings out the best in people. He does not bring out the worst in people. The petty and the lowly do the opposite."

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17. Mr Ji Kang asked about governing. Confucius answered, "It is to be upright. If you lead by being an upright example, who would dare to be corrupt?"

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18. Mr Ji Kang was concerned about the problem of theft. He asked Confucius. Confucius answered, "If you yourself do not have desires, people won't steal even if they are given a reward for stealing."

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19. Mr Ji Kang asked about governing by saying the following to Confucius: "Suppose those who are lawless are killed so that the proper way is restored. How about that?" Confucius answered, "You say you are governing. Why would you use killing? If you yourself desire to do good, then people will be good. A ruler is like wind. The petty and the lowly are like grass. When wind blows above the grass, the grass will

