

# Select sayings of Confucius

1. To learn

2. To govern

3. Eight row dance

4. To live with integrity

5. Gong Ye Chang (公冶長)

6. Yong (雍) is

7. I transmit.

8. Tai Bo (泰伯)

9. The Master rarely spoke about

10. In his home town

11. The progressive ones

12. Yan Yuan (顏淵) asked

13. Zi Lu (子路)

14. Xian (顓頊) asked

15. Duke Ling (靈) of Wei (魏)

16. Mr. Ji (季)

17. Yang Huo (楊賀)

18. Lord Wei (衛)

19. Zi Zhang (子張) said

20. Yao (堯) said



5. Gong Shan Fo Rao (公叔告) launched a rebellion from Mr Ji's village of Fei. He invited Confucius, who wanted to come. Zi Lu was not happy. He said, "Don't go there. Why do you have to go to Mr. Gong Shan of all people?" The Master said, "He who invites me would not do so for nothing, would he? If there is someone who would hire me, I would make that country Zhou of the East."

6. Zi Zhang asked Confucius about ethical integrity. Confucius said, "If you can carry out five things whenever you go in the whole world, you would be fulfilling the ethical integrity." Zi Zhang inquired further. The Master said, "Politeness, open-mindedness, trustworthiness, diligence and generosity. If you are polite you won't be treated with disrespect. 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 generous, people will work for you."

7. Bi Xi (比西) invited Confucius, who wanted to come. Zi Lu said, "I once heard you say, 'If you are close to someone who does bad things, you won't become a noble man.' Bi Xi launched a rebellion in the village of Zhong Mou (中牟) and you want to go there! What is this?" The Master said, "You are right. I said those words. But if one does not become thin despite grinding, wouldn't you call that firm? If one does not become dirty despite besmirching, woundn't you call that pure? Am I merely a piece of gourd, only to be hung to dry and not eaten?"

8. The Master said, "You ( ), have you heard about six dead-

ends of six words?" Zi Lu replied, "No, I haven't." The Master said, "Sit down. I will tell you. To cherish ethical integrity and to neglect learning, you end up being stupid; To cherish wisdom and to neglect learning, you end up being undisciplined. To cherish trustworthiness and to neglect learning, you end up being a gangster; To cherish honesty and to neglect learning, you end up being caught in a straightjacket; To cherish courage and to neglect learning, you end up being disruptive; To cherish firmness and to neglect learning, you end up being crazy."

9. The Master said, "Guys, why you are not studying poetry? Poetry will move you, make you see, bring people together and let you express grievances. It will teach you how to serve your father and serve your ruler. You will also be well versed in the names of birds, animals, plants and trees."

10. The Master told Bo Yu (伯玉), "Have you studied 'Zhou Nan' and 'Shao Nan'? If one does not study Zhou Nan and Shao Nan, one would be like a person who stands facing a wall, you see?"

11. The Master said, "Li, Li! Do you think I am talking about jade and silk? Music, music! Do you think I am talking about bells and drums?"

12. Those who appear to be firm but actually weak inside, are similar to the petty and the lowly. They are like a thief who bores a hole in the wall, you see?"

13. The Master said, "The do-gooders of your home town, they are the enemies of virtue."

□□□□□□□□□□□□

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

A horizontal row of 15 empty square boxes, intended for children to draw or write in.

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."

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."

## ANSWER

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

A horizontal row of twelve empty square boxes, intended for children to draw or color in.

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

A horizontal row of 20 empty rectangular boxes, likely for students to write their answers in a worksheet.

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?"

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

leave the house gate, Confucius grabbed the lute, played a tune and sang so that the messenger could hear.

□□□□□□□□□□□□□□□□□□□□

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

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

22. The Master said, "To stuff yourself all day without applying your mind to anything, that's bad! Aren't there chess and go games? Play them. It would be better than doing nothing."

□□□□□□□□□□□□□□□□□□□□□□

23. Zi Lu said, "A noble man would look up to courage, wouldn't he?" The Master said, "A noble man regards righteousness as the highest value. If a noble man with courage lacks the sense of righteousness, he will be a rebel. If the petty and the lowly with courage lack the sense of

righteousness, they will be thieves."

24. Zi Gong said, "Does a noble man also have hatred?" The Master said, "Of course. He hates those who speak ill of others. He hates those who live a lowly life and slander their superiors. He hates those who have courage and yet fail to abide by Li. He hates those who are bold and yet have a closed mind." The Master then said, "Ci (子), do you also have hatred?" Zi Gong replied, "I hate those who beat around the bush and treat it as wisdom. I hate those who are rude and think that they have courage. I hate those who rat on others and think that they are honest."

25. The Master said, "Women and the petty and the lowly are difficult to deal with. If you are close to them, they become unruly. If you keep a distance, they become resentful."

26. The Master said, "If, at the age of 40, you are hated by others, you will be like that till the end."

16. Mr. Ji

1. Mr. Ji (季) was going to invade the province of Zhuan Yu (晲圉). Ran You and Ji Lu came to see Confucius and said, "Mr. Ji is going to have some business in Zhuan Yu." Confucius said, "Qiu (丘)! Are you not at fault here too? Zhuan Yu is a province which had been designated by previous kings as the guardian of Dong Mang (東芒) mountain's ceremony. It is also in the middle of the principality of Lu (魯). It is directly under

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 (周任) 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 (由) 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."

2. Confucius said, "When the Way prevails in the whole world, decisions about Li, music and military expeditions would come from the emperor. When the whole world has lost the Way, decisions about Li, music and military expeditions come from feudal lords. If feudal lords decide these matters, such a government can barely last 10 generations before the downfall. If high ranking officials decide these matters, such a government can barely last 5 generations before the downfall. If their retinue should take charge of the state orders, such a government can barely last 3 generations before the downfall. When the Way prevails in the whole world, governing is not in the hands of high ranking officials. When the Way prevails in the whole world, common people do not debate politics.

3. Confucius said, "Salaries have been paid out of the ducal house now for 5 generations. Government has been controlled by high ranking officials now for 4 generations. For these reasons, the three Huan (桓)'s descendants are rare.

4. Confucius said, "There are three types of friends who are beneficial and three types of friends who are harmful. If you are friends with honest person, observant person or well-read person, it is beneficial. If you are friends with biased person, smooth person or silver-tongued person, it is harmful."

5. Confucius said, "There are three types of joy which are beneficial and three types of joy which are harmful. If you find joy in the appropriate measure of Li and Music, in the

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."

## ANSWER

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."

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."

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."

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."

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."

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."

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

13. Chen Kang (陈康) asked Bo Yu (伯鱼) [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

have no grounding to stand on.' I returned to my room and studied Li. He told me these two." Chen Kang returned to his room well pleased and said, "With one question, I got three answers. I received lessons about poetry, about Li and about how a noble man keeps a distance from his children."

14. The wife of a country's ruler is referred to as "wife" by the ruler. She refers to herself as "little child". People of the country refer to her as "Lady". When they are in a foreign country, they refer to her as "our little ruler". People of the foreign country also refer to her as "Lady".

## 15. Duke Ling (靈) of Wei (魏)

1. Duke Ling of Wei (卫懿公) asked Confucius about military tactical formations. Confucius replied, "Regarding the handling of ceremonial vessels, I have heard and studied a bit. Regarding military troops, I have not learned yet." On the following day, Confucius left Wei.

2. In Chen (陈), they ran out of food, attendants fell ill and none of them could move. Zi Lu revealed his discontent and said, “Does a noble man also suffer like this?” The Master said, “A noble man firmly suffers – unlike the petty and the lowly who transgress when they suffer.”

3. The Master said, "Ci (子), do you think I am someone who learned a lot of things and acquired the knowledge?" Zi Gong

replied, "Yes. Is it not the case?" The Master said, "No. I only have one overarching principle."

4. The Master said, "You ( ), few people know what virtue means."

□ □ □ □ □ □ □ □ □ □ □ □

5. The Master said, “Shun (舜) is the one who ruled effortlessly, isn’t he? What did he do? He just reverently occupied the royal seat facing South and that’s it.”

6. Zi Zhang asked about success. The Master said, "Speech must be loyal and trustworthy. Conduct must be sincere and respectful. You will then succeed even in barbarian countries. If your speech is not loyal or trustworthy and if your conduct is not sincere or respectful, will you succeed even in a village? When you are standing, you must see these precepts in front of you. When you are in a carriage, you must see these precepts attached to the yoke. You can then succeed." Zi Zhang wrote them on his belt.

7. The Master said, “Record keeper Yu (禹) was an upright person indeed! When the country was on the right path, he was straight as an arrow. When the country was on the wrong path, he was straight as an arrow. Qu Bo Yu (屈伯禹) was a noble man indeed! When the country was on the right path, he took up a post. When the country was on the wrong path, he was able to wind up and kept a low profile.”

8. The Master said, "Not to speak to those who are worth having a conversation with, is to lose people. To speak to those who are not worth having a conversation with, is to commit an error of speech. A man of wisdom does not lose

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

臣子不謀其君不圖其臣不謀其上不圖其下

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."

臣子不謀其君不圖其臣不謀其上不圖其下

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."

臣子不謀其君不圖其臣不謀其上不圖其下

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 (郑). Stay away from smooth talkers. Songs of Zheng are licentious. Smooth talkers are dangerous."

臣子不謀其君不圖其臣不謀其上不圖其下

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

臣子不謀其君不圖其臣不謀其上不圖其下

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

臣子不謀其君不圖其臣不謀其上不圖其下

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 (惠) of Liu Xia is a talented man and yet did not recommend him for a post."

臣子不謀其君不圖其臣不謀其上不圖其下

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

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

○○○○○○○○○○○○○○○○

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.”

○○○○○○○○○○○○○○○○

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!

○○○○○○○○○○○○○○○○

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!”

○○○○○○○○○○○○○○○○

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

○○○○○○○○○○○○○○○○

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

○○○○○○○○○○○○○○○○

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

○○○○○○○○○○○○○○○○

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

○○○○○○○○○○○○○○○○

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.”

○○○○○○○○○○○○○○○○

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."

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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."

□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

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

seek food. When you till the land, you may sometimes end up not having enough to eat. When you learn, you may sometimes end up having a salary. But a noble man's concern is about the Way. It is not about avoiding poverty."

33. The Master said, "Suppose you have sufficient knowledge. But if you do not have ethical integrity to hold fast to what you know, then even though you may attain something, you are bound to lose it. Suppose you have sufficient knowledge as well as ethical integrity to hold fast to what you know. But if you do not face people with splendour, people won't respect you. Suppose you have sufficient knowledge, you have ethical integrity to hold fast to what you know and you face people with splendour. But if you mobilise people not in accordance with Li, that is not good."

34. The Master said, "A noble man does not know small matters but he is capable of accepting big matters. The petty and the lowly are not capable of accepting big matters but they know small matters."

35. The Master said, "People's life depends on ethical integrity more than water and fire. As for water and fire, I have seen people die having treading on water or fire. But I have not seen people die having treading on ethical integrity."

36. The Master said, "If you indeed have ethical integrity, you would not give way to an army of 2500 soldiers."

□□□□□□□□□□□

37. The Master said, "A noble man is incorrupt but he is not stiff."

□□□□□□□□□□□

38. The Master said, "When you serve your boss, carry out the task sincerely before you think about the salary."

A horizontal row of fifteen empty square boxes, intended for children to write their names in, likely as a first activity on a worksheet.

39. The Master said, "Teaching does away with class distinctions."

40. The Master said, "If you do not share the same fundamental principles, you should not plan on a project together."

A horizontal row of 15 empty square boxes, intended for children to draw or write in.

41. The Master said, "As for speech, it suffices to get the message across."

□ □ □ □ □ □ □ □ □ □

42. Music Master Mian (盲) [a blind man] came to see Confucius. When the blind man was at the steps, Confucius said, "There, you have steps." When he arrived at the seat, Confucius said, "There, you have the seat." When everyone was seated, Confucius reported to him, "So and so is here. So and so is here." After the Music Master left, Zi Zhang asked, "Is that how you speak to a Music Master?" Confucius said, "Yes, that's how you attend upon a Music Master."

## 14. Xian (Ξ) asked

1. Xian asked what was shameful. The Master said, "When the country is on the right path, to think only about money; when the country is on the wrong path, to think only about money; that is shameful." "How about refraining from vainglory, boasting, resentment, and covetousness? Can it be regarded as

ethical integrity?" The Master said, "That would be achieving something which is difficult to achieve. But I do not know whether that is ethical integrity."

2. The Master said, "If an officer cherishes comfortable dwelling, he is not fit to be regarded as an officer."

A horizontal row of 15 empty rectangular boxes, likely for writing names, arranged in a single line.

3. The Master said, "When the country is on the right path, take some risk in your conduct and speech. When the country is on the wrong path, take the risk in your conduct but be careful about your speech."

4. The Master said, "A virtuous man is bound to be eloquent. An eloquent man is not necessarily a virtuous man. A man of ethical integrity is bound to have courage. Courageous man is not necessarily a man of ethical integrity."

A horizontal row of 30 empty rectangular boxes, likely for writing names, arranged in a single row.

5. Nan Gong Kuo (南宮括) posed a question to Confucius, "Yi (伊) was a good marksman. Ao (敖) was strong enough to push around a ship on land. But none of them died a natural death. Yu (俞) and Ji (季) would themselves sow seeds like humble farmers. Yet Yu and Ji ruled the whole world." The Master did not respond. Nan Gong Kuo went out. The Master said, "That guy is a noble man indeed! He looks up to virtues!"

〔　　　　＝　　　　〕

6. The Master said, "There have been cases of a noble man lacking ethical integrity. There has been no case of the petty and the lowly having ethical integrity."

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles, creating a grid-like pattern.

7. If you love it, is it possible that you make no effort for it? If you have loyalty, is it possible that you do not share what you know?

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.”

A horizontal row of 30 empty rectangular boxes, each with a thin black border, intended for individual names in a class list.

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).'

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

A horizontal row of 15 empty rectangular boxes, intended for children to write their names in, likely on a worksheet.

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.

赵襄子、魏桓子、荀偃、荀偃、荀偃、荀偃 [Mr Zhao and Mr Wei are high officers of the State of Jin. Teng and Zue are small states.]

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

be regarded an accomplished man." The Master then continued, "These days, however, an accomplished man need not be like that. When you see gain, you think about what is right. When your cause is in danger, you dedicate your life to defend it. You do not forget promises however old, however routine. Then you can be regarded as an accomplished man."

13. The Master asked Gong Ming Jia about Gong Shu Wen Zi as follows: "Is it true that he does not speak, does not smile and does not take anything?" Gong Ming Jia replied, "There has been a bit of exaggerated reporting. My master speaks when the time is ripe. So his speech is well received. He smiles when everybody is delighted. So his smile is well received. He takes things when it is right to do so. So his taking is well received." The Master said, "Is that so? Is that really so?"

14. The Master said, "Zang Wu Zhong relied on his fiefdom to ask the State of Lu to appoint his successor. Although it is said that he did not blackmail the ruler, I do not believe it."

15. The Master said, "Duke Wen of Jin was crafty; he was not forthright. Duke Huan of Qi was forthright. He was not crafty."

A horizontal row of 15 empty rectangular boxes, intended for children to write their names in, similar to a handwriting practice sheet.

16. Zi Lu said, "When Duke Huan caused his brother Jiu to be killed, Shao Hu died with his master but Guan Zhong did not die. May I not say that he lacked ethical integrity?" The Master said, "Duke Huan assembled all princes together without even using weapons of war and chariots – it was all through the influence of Guan Zhong. Have ethical integrity like him! Such ethical integrity as his!"

11. *What is the primary purpose of the following statement?*

17. Zi Gong said, "Guan Zhong lacked ethical integrity, did he not? When Duke Huan of Qi had his brother Jiu killed, Guan Zhong was unable to commit suicide. He instead served Duke Huan as his minister." The Master said, "Guan Zhong acted as prime minister supporting duke Huan to become the leader of all princes uniting and rectifying the whole world. Down to the present day, people enjoy the gifts which he conferred. But for Guan Zhong, we would now be wearing our hair unbound and lapels of our coats buttoning on the left side. Will you require from him the small fidelity of common men and common women, which would make them commit suicide in a stream or a ditch, no one knowing anything about them?"

18. Gong Shu Wen Zi had his aide Lord Xian promoted and they both became government ministers together. The Master heard this and said, "He deserves to be called 'Wen (refined)'. "

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles, creating a grid-like pattern.

19. The Master was speaking about the lawlessness of duke Ling of Wei. Kang Zi then said, "If he is like that, why is he not ousted?" Confucius said, "Duke Ling has Zhong Shu Yu take care of receiving guests, Zhu Tuo take care of ancestral ceremonies, Wang Sun Jia take care of the military. As he is like this, how can he be ousted?"

20. The Master said, "If you speak without shame, it will be difficult for you to carry out your word.

## 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.”

爲政以德譬如北辰居其所而眾星拱之

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

詩三百一言蔽之無往而不害

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.”

爲政以政不以德亂其所居而無害爲德以政不以德居其所居而有恥焉

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.”

吾十有五而志於學三十而立四十而不惑五十而知天命六十而無所憾七十而從心所欲不踰矩

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.”

孟懿子問孝子曰不違子夏問孝子曰無違樊遲問子曰無違子夏問曰何謂無違子曰父母在時服其誥父母既沒服其誥父母既葬服其誥

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

A horizontal row of 20 empty square boxes, intended for children to practice writing their names. Each box is a simple rectangle with a thin black border.

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?"

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?"

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."

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."

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

A horizontal row of 15 empty square boxes for writing names.

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

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

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."

A horizontal row of 15 empty square boxes for writing names.

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

A horizontal row of 15 empty white squares, likely representing a sequence of 15 empty cells or positions.

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

A horizontal row of 15 empty rectangular boxes, intended for a student to draw a picture in.

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."

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles, likely a graphic element or a separator line.

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."

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."

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."

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks, likely a watermark or a decorative element at the bottom of the page.

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?"

A decorative horizontal line consisting of a series of small, evenly spaced rectangular blocks, likely a page separator or a decorative element.

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?"

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."

A decorative horizontal bar consisting of a series of small, evenly spaced rectangles, creating a grid-like pattern across the page.

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."

## 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!”

understand you and you don't mind, you can

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."

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

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.”

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks, resembling a perforated or segmented line.

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."

A horizontal row of 20 empty rectangular boxes, likely for writing names or labels, arranged in a single row.

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."

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

learned? I will certainly say that you have learned."

曰子曰學而時習之不亦說乎

8. The Master said, "A noble man who lacks gravitas does not inspire awe. Learning will remove narrow-mindedness. The most important thing is to be loyal and trustworthy. Do not befriend those who are not as good as you. If you discover a fault, do not hesitate to mend it."

曰子曰君子不器

9. Master Zeng said, "When funerals are conducted sincerely and ancestors are commemorated for a long time, people's virtue will become ample again."

曰子曰慎终追遠

10. Zi Qin asked Zi Gong, "When the Master arrives at a country, he is always consulted about government affairs. Does he seek it or is it given to him?" Zi Gong said, "The Master obtains it through his warmth, honesty, modesty, moderation and humility. What he seeks is different from what people seek."

曰子曰富貴不能淫貧賤不能移威武不能屈

11. The Master said, "When your father is around, you need to observe his intentions. When he is no longer around, you need to observe his deeds. If you do not divert from your father's way for three years, you can be regarded as serving your parents well."

曰子曰父母唯其疾之憂

12. Master You said, "Among the uses of Li, bringing people together is the most important. Previous kings' way of governing elevated Li to the realm of beauty. Hence, Li became the criterion of the big and the small. There are things that should not be done. To think that uniting is merely uniting and to fail to apply a measured approach to it; that should not be done."

◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎

13. Master You said, "If your trust is close to righteousness, you may carry out your promises. If your politeness is close to Li, you can avoid humiliation. If you do not, as a result, lose your popularity, you can be a leader.

◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎

14. The Master said, "A noble man will eat but does not indulge himself. He will have a dwelling but does not seek comfort. He will be forthcoming in his conduct but cautious with his words. He will proceed along the Way and be forthright. Such a man can be regarded as fond of learning."

◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎

15. Zi Gong said, "In poverty, yet not be abject; in affluence, yet not be arrogant. How's that?" The Master said, "Possible. But still, it is not as good as being poor yet in delight; being rich yet fond of Li." Zi Gong said, "The Odes have it, 'Like a gem! Now quarried, now filed, now sculpted and now polished!' Is that what you mean?" The Master said, "Ci, Now we can talk poetry together! I tell you one thing and you understand the next."

◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎◎

◎◎◎◎◎◎◎◎◎◎◎◎◎◎

16. The Master said, "Do not worry if others do not understand you; seek instead to understand others."

◎◎◎◎◎◎◎◎

---

**忠(zhong) and 永(yong)**

# What is 中 (zhong)?

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

## 1. Timeliness, get the timing right (时间)

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)

## 2. Moderation, right balance (中庸)

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."

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."

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)

（四， 4）

□□ □□□□ □□ □□□ □ □□. □□□ □□□ □□□ □□, □□□□□ □□□ □□□□□ □□ □□□. □□  
□□□ □□ □□ □□: □□□□□ □□□ □□, □□□ □□□ □□□□ □□: □□□ □□□ □□

中庸, 中庸 中庸 中庸.

### 3. Middle, avoiding the extremes, moderate

Yao (堯) said, "Well, Shun (舜), the time has now come to you. Do hold on to 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 (禹).

堯曰舜其惟予一人也若使後世不復有其政則其政不復存也(中庸, 20.1)

The Master said, "Emperor Shun had immense wisdom! Shun was fond of inquiring and observing what people say. He suppressed the bad and encouraged the good. He took the two ends and applied the middle to the people. That is how he became the great Shun."

堯曰舜其惟予一人也若使後世不復有其政則其政不復存也(中庸, 6)

### 4. Get it right, hit the mark, spot on (中)

If the Li and the Music do not flourish, punishments will not be properly administered. If punishments are not properly administered, people would not know where to stand.

堯曰舜其惟予一人也若使後世不復有其政則其政不復存也(中庸, 13.3)

People in Lu were going to refurbish the treasury building. Min Zi Qian said, "Why not use the old one? Do they really have to redo it?" The Master said, "This man does not talk. But when he does, he surely hits the mark."

堯曰舜其惟予一人也若使後世不復有其政則其政不復存也(中庸, 11.14)

The Master said, "Hui was almost perfect. But he had nothing. Ci did not accept the heavenly mandate. He instead made a fortune. His speculation often turned out right.

堯曰舜其惟予一人也若使後世不復有其政則其政不復存也(中庸, 11.19)

## What is 中 (Yong)?

### 1. Constant (中)

中庸中庸 (中庸·中) Constancy in speech means trustworthy;

constancy in conduct means respectable.

## 2. to work hard, toil (勤, 勤)

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

勤勤恳恳

## 3. foolish (愚)

愚 (愚) 愚昧愚蠢

“Stay hungry, stay foolish.”

## 4. 勉

勤勤恳恳勤勤恳恳... (勤)

### **Grandiose statement about 勉 and 愚**

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.

勤勤恳恳勤勤恳恳勤勤恳恳勤勤恳恳勤勤恳恳勤勤恳恳勤勤恳恳勤勤恳恳 (勤, 1)

## **勤 and 愚**

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

勤勤恳恳勤勤恳恳勤勤恳恳 (勤, 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.

勤勤恳恳勤勤恳恳勤勤恳恳勤勤恳恳 (勤, 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.

《論語》卷第十一 (論語, 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.

《論語》卷第十一 (論語, 11)

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

《論語》卷第十一 (論語, 6.29)

### ◎? 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.

《論語》卷第十一 (論語, 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."

《論語》卷第十一 (論語, 15)

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

pardon small wrongdoings, employ talented persons." Zhong Gong asked, "How can I know and employ talented persons?" The Master said, "Employ those whom you know. Those who are not known to you, do you think people will discard them?"

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks, likely a watermark or a decorative element at the bottom of the page.

3. Zi Lu said, "The ruler of Wei is waiting for you intending to entrust the governing. What will you do first?" The Master said, "Rectify names, of course." Zi Lu said, "Is that so? You are off the mark. How come rectifying names is your first priority?" The Master said, "How uncivilized you are! A noble man would remain quiet when it is about something he does not know. If names are not correctly used, your speech will be feigned. With a feigned speech, you cannot accomplish anything. If things are not accomplished, the Li and the Music will not flourish. If the Li and the Music do not flourish, punishments will not be properly administered. If punishments are not properly administered, people would not know where to stand. If a noble man should name names, he must be able to defend it. If he should say things, he must be able to act on it. When it comes to speech, a noble man ought not to talk nonsense."

4. Fan Chi wanted to learn how to sow seeds. The Master said, "I am not a farmer." He then wanted to learn fruit and vegetable gardening. The Master said, "I am not a gardener." Fan Chi left. The Master said, "Petty and lowly, he is! When those in high positions are fond of Li, people dare not be irreverent. When those in high positions are fond of righteousness, people dare not rebel. When those in high positions are fond of trust, people dare not be insincere. When things are like this, people from all corners will come to you carrying their children. Why do you need to know how to sow seeds?"

5. The Master said, "There are people who can recite all three hundred poems. But when they are entrusted with governing, they cannot manage. When they are sent on diplomatic missions, they cannot cope on their own. There are many of them, but they are all useless.

6. The Master said, "If the commander is an upright person, carry out his wishes without waiting for an order. If the commander is not an upright person, do not follow his orders."

朱子亦不以爲可說 (Zhu Xi keeps quiet about this. 朱子 presents this as a 'description' rather than an 'exhortation to disobey'.)

7. The Master said, "Government of Lu and government of Wei are like brothers." [鲁国之政兄弟也]

□ □ □ □ □ □ □ □ □ □ □ □

8. The Master spoke of Gong Zi Jing of Wei, "He has a beautiful house. At the beginning, he said, 'I just want it to be put together.' When he had some structures, he said, 'I just want it be complete.' When it was richly done, he said, 'I just want it be beautiful.' "

9. The Master went to Wei. Ran You was driving the carriage. The Master said, "A lot of people!" Ran You said, "Now that there are a lot, what should be done to them?" The Master said, "Make them rich." Ran You said, "Suppose they became rich, what should be done to them?" The Master said, "Teach them."

10. The Master said, "If only someone employs me, in a month, I can produce some good results. In three years, I can complete my task."

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!"

A horizontal row of 20 empty rectangular boxes, intended for children to write their names in, likely as a first activity in a worksheet.

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

A horizontal row of 15 empty rectangular boxes, each with a thin black border, intended for children to practice writing their names.

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?"

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."

15. Duke Ding (丁公) 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?"

16. Duke of She asked about governing. The Master said, "It is to give happiness to those who are near and to attract those who are far removed."

A horizontal row of 15 empty square boxes for writing names.

17. Zi Xia became governor of the town of Ju Fu. Zi Xia asked about governing. The Master said, “Don’t rush. Don’t look for small gains. If you rush, you won’t succeed. If you seek small gains, you won’t have big achievements.”

18. Duke of She (叔孫) told Confucius, "In my village, there is an honest person. When his father stole a sheep, he testified against it." Confucius said, "In my village, honesty is different. Father's deed may be covered by the son. Son's deed may be covered by the father. Honesty is there!"

19. Fan Chi asked about ethical integrity. The Master said, "Be polite at home. Be respectful when you do things. Be loyal in your dealings with others. Even if you go to barbarian tribes, you should not let go of this."

A horizontal row of 20 empty rectangular boxes, likely for writing names or responses on a form.

20. Zi Gong asked, "What qualities are needed to be regarded as an officer?" The Master said, "When you have a sense of shame in your conduct and when you do not put your ruler's commands into disrepute wherever you are sent on a mission, you can be regarded as an officer." Zi Gong said, "May I ask what kind of persons come next?" The Master said, "Those who are praised by family members for serving parents well and those who are praised by townspeople for being kind-hearted." Zi Gong said, "May I ask what kind of persons come next?" The Master said, "Those whose speech is trustworthy and who get

things done. Although they may have stubbornness of the petty and the lowly, they can come next." Zi Gong said, "How about those who are in the government these day?" The Master said, "Oh, dear! Those small minded people, there are too many to count."

21. 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."

22. The Master said, "People of the South have a saying, 'Without constant perseverance, you won't make a shaman nor a doctor.' Well said, indeed!" [According to Book of Changes,] "If your virtues are not constant, you may encounter shame." The Master said, "Divinatory readings are not enough."

## ANSWER

23. The Master said, "A noble man achieves harmony without being a conformist. The petty and the lowly are conformists without achieving harmony.

24. Zi Gong asked, "If a person is liked by everyone in the village, how about him?" The master said, "That is not possible." "If a person is hated by everyone in the village, how about him?" The Master said, "That is not possible. It is different from being liked by the good people of the village and hated by the bad people of the village."

25. The Master said, "A noble man is easy to serve but difficult to please. Try to please him in a manner which is not the proper way, he will not be pleased. When he employs

people, he entrusts them with a task commensurate with their calibre. The petty and the lowly are difficult to serve but easy to please. Even when you please them in an improper way, they are pleased. When they employ a person, they expect him to be all capable.

26. The Master said, "A noble man is relaxed and generous without being arrogant. The petty and the lowly are arrogant without being relaxed and generous.

A horizontal row of 15 empty rectangular boxes, intended for students to draw their own shapes or patterns.

27. The Master said, "Strong, decisive, uncouth, terse. These are closer to ethical integrity.

28. Zi Lu asked, "What qualities are needed to be regarded as an officer?" The Master said, "To be regarded as an officer, one must be wholehearted, stalwart, and convivial. With his friends, he is wholehearted and stalwart. With his brothers, he is convivial."

29. The Master said, "If people are educated by good teachers for seven years, they can go to war."

30. The Master said, "If you don't teach people and take them to war, that is to waste them."

## 12. Yan Yuan (澹雅) 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."

澹雅問曰：「禮之義，何如？」子曰：「克己復禮為仁。一日克己復禮，天下歸仁焉。」

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."

仲弓問曰：「居處何如？」子曰：「退朝無怨言，退朝與人言，無所毀譽。」

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?"

子曰：「君子不重，則寡言。」子曰：「君子不重，則寡言。」

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

said, "When you look at yourself and find no blemish, why would you worry, why should you be ashamed?"

## ANSWER

5. Si Ma Niu was unhappy and said, "Everybody has brothers. But I am all alone." Zi Xia said, "I heard thus: Life and death take their course as ordained. Wealth and poverty are made in Heaven. A noble man will tread cautiously and will not make mistakes. A noble man will respect people and abide by Li. Within the four seas, everyone is your brother. How can a noble man worry about not having a brother?"

[Actually, Si Ma Niu seems to have a brother, 叔 Huan Tui, who attempted to assassinate Confucius. Analect 7.23. Zuo Zhuan, Duke Ai, 14]

6. Zi Zhang asked about brilliance. The Master said, "When insidious calumnies and piercing accusations have no effect, that is brilliance. When insidious calumnies and piercing accusations have no effect, you may call it far-reaching as well.

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular blocks, likely a header or footer element.

7. Zi Gong asked about governing. The Master said, "It is to have enough to eat, to have enough soldiers and to have people's confidence." Zi Gong said, "If you have to discard one, which one should go first?" The Master said, "Get rid of soldiers." Zi Gong said, "If you have to discard one more, which of the remaining two should go first?" The Master said, "Forget about food. People die all the time. But when people have no confidence, the government cannot stand."

8. Ji Zi Cheng said, "A noble man should focus on substance. What's the point of sophistication?" Zi Gong said, "Alas, what you say about a noble man is revealing of you. Too late to

undo the damage done by your speech. Sophistication is not different from substance. Substance is not different from sophistication. Tiger or leopard hide stripped of hair is not different from dog or lamb hide stripped of hair."

9. Duke Ai asked You Ruo, "It is a year of famine and the government does not have enough to spend. What to do?" You Ruo answered, "Why not reduce the tax rate to 1/10?" Duke Ai said, "Even with the current rate of 2/10, I do not have enough. How can I offer further tax cut?" You Ruo replied, "When people have enough, how can the ruler not have enough? When people have not enough, how can the ruler have enough?"

10 . Zi Zhang asked about supreme virtue and about how to avoid confusion. The Master said, "With loyalty and trustworthiness as your main focus, adjust yourself to be in the right. That is supreme virtue. When you love something you desire it to live. When you hate something, you desire it to die. When you want it to live and at the same time want it to die, that's confusion. As the poem (《子罕·子罕篇》) has it, 'though you don't have wealth, you do have a variety of girls.' "

11. Duke Jing of Qi asked about governing. Confucius said, "A ruler should be a ruler, a minister should be a minister, a father should be a father and a son should be a son." The Duke said, "Lovely answer! If a ruler is not a ruler, a minister is not a minister, a father is not a father and a son is not a son, how can I enjoy what I have?"

12. The Master said, "If there is a person who can decide a case having heard only one side, You (匚) is such a person,

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

冒冒冒冒冒冒冒冒冒冒 [rash, brash, rough, tough]

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

冒冒冒冒冒冒冒冒冒冒

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

冒冒冒冒冒冒冒冒冒冒

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?"

冒冒冒冒冒冒冒冒冒冒 (卷, 6.27)

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."

冒冒冒冒冒冒冒冒冒冒

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?"

冒冒冒冒冒冒冒冒冒冒

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."

冒冒冒冒冒冒冒冒冒冒

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

bend.”

20. Zi Zhang asked, "What should an officer do so that he can be called an accomplished person?" The Master said, "What do you mean by 'accomplished'?" Zi Zhang answered, "Renowned in the country, renowned in the family." The Master said, "That is renown. It is different from being 'accomplished'. An accomplished person has the straightforward basic quality and finds delight in righteousness. He cautiously observes people's speeches and appearances. He is considerate to people who are below him. Such a person is accomplished wherever he may be. A renowned person puts on an appearance of having ethical integrity but his actions are against it. He remains and indulges in his position without self reflection. Such a person is bound to be renowned in the country and in the family."

21. Fan Chi came along to the picnic at the rain altar. He said, "May I ask about supreme virtue, about how to correct insidious flaws, and about how not to be misled?" The Master said, "Good question! To serve first without thinking about what you will get. Isn't it the supreme virtue? Tackle your own faults rather than other people's faults. Isn't it a way to correct insidious flaws. Propelled by a morning's indignation, if you forget your own safety and the safety of your parents, are you not misled?"

22. Fan Chi asked about ethical integrity. The Master said, "It means to love people". Fan Chi asked about knowledge. The Master said, "It means to know people". Fan Chi didn't get it. The Master said, "Employ the upright to grind off the crooked. Then you can straighten up the crooked." Fan Chi went back to

his abode. When he saw Zi Xia, he said, "Well, I saw the Master and asked about knowledge. The Master said, 'Employ the upright to grind off the crooked. Then you can straighten up the crooked.' What does that mean?" Zi Xia said, "A rich remark indeed! When Shun had the whole world, he chose and employed Gao Yao. People who lack ethical integrity were kept at distance. When Tang had the whole world, he chose and employed Yi Yin. Those who lack ethical integrity were kept at distance.

23. Zi Gong asked about friendship. The Master said, "Give sincere advice and lead them to the good. If it is not possible, then stop being friends. Do not humiliate yourself.

A horizontal row of 20 empty rectangular boxes, each with a thin black border, intended for individual names in a class list.

24. Zeng Zi said, "A noble man would meet friends thanks to his erudition. A noble man's ethical integrity is reinforced thanks to his friends."

A horizontal row of 15 empty square boxes, intended for children to write their names in, likely as a classroom activity.