

2.3 子曰：「道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格。」

The Master said: "Lead the people with administrative injunctions (*zheng* 政) and keep them orderly with penal law (*xing* 刑), and they will avoid punishments but will be without a sense of shame. Lead them with excellence (*de* 德) and keep them orderly through observing ritual propriety (*li* 禮) and they will develop a sense of shame, and moreover, will order themselves."<sup>23</sup>

2.4 子曰：「吾十有五而志于學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩。」

The Master said: "From fifteen, my heart-and-mind was set upon learning; from thirty I took my stance; from forty I was no longer doubtful; from fifty I realized the propensities of *tian* (*tianming* 天命); from sixty my ear was attuned; from seventy I could give my heart-and-mind free rein without overstepping the boundaries."<sup>24</sup>

2.22 子曰：「人而無信，不知其可也。大車無輓，小車無軌，其何以行之哉？」

The Master said, "I am not sure that anyone who does not make good on their word (*xin* 信) is viable as a person. If a large carriage does not have the pin for its yoke, or a small carriage does not have the pin for its crossbar, how can you drive them anywhere?"<sup>40</sup>

3.3 子曰：「人而不仁，如禮何？人而不仁，如樂何？」

The Master said: "What has a person who is not authoritative (*ren* 仁) got to do with observing ritual propriety (*li* 禮)? What has a person who is not authoritative got to do with the playing of music (*yue* 樂)?"<sup>44</sup>

3.23 子語魯大師樂，曰：「樂其可知也：始作，翕如也；從之，純如也，皦如也，繹如也，以成。」

The Master talked to the Grand Music Master of Lu about music, and said: "Much can be realized with music if one begins by playing in unison, and then goes on to improvise with purity of tone and distinctness and flow,<sup>59</sup> thereby bringing all to completion."

4.25 子曰：「德不孤，必有鄰。」

The Master said, "Excellent persons (*de* 德) do not dwell alone; they are sure to have neighbors."

6.30 子貢曰：「如有博施於民而能濟衆，何如？可謂仁乎？」子曰：「何事於仁！必也聖乎！堯、舜其猶病諸！夫仁者，己欲立而立人，己欲達而達人。能近取譬，可謂仁之方也已。」

Zigong said, "What about the person who is broadly generous with the people and is able to help the multitude—is this what we could call authoritative conduct (*ren* 仁)?"

The Master replied, "Why stop at authoritative conduct? This is certainly a sage (*sheng* 聖). Even a Yao or a Shun would find such a task daunting. Authoritative persons establish others in seeking to establish themselves and promote others in seeking to get there themselves. Correlating one's conduct with those near at hand can be said to be the method of becoming an authoritative person."<sup>102</sup>

7.24 子曰：「二三子以我爲隱乎？吾無隱乎爾。吾無行而不與二三子者，是丘也。」

The Master said, "My young friends, you think that I have something hidden away, but I do not. There is nothing I do that I do not share with you—this is the person I am."

30 子曰：「仁遠乎哉？我欲仁，斯仁至矣。」

The Master said, "How could authoritative conduct (*ren* 仁) be at all remote? No sooner do I seek it than it has arrived."

11.20 子張問善人之道。子曰：「不踐迹，亦不入於室。」

Zizhang asked about the way (*dao* 道) of the truly efficacious person (*shanren* 善人).<sup>184</sup>

The Master said, "Not following in the steps of others, one does not gain entrance to the inner chamber."

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

Duke Jing of Qi asked Confucius about governing effectively (*zheng* 政). Confucius replied, "The ruler must rule, the minister minister, the father father, and the son son."

"Excellent!" exclaimed the Duke. "Indeed, if the ruler does not rule, the minister not minister, the father not father, and the son not son, even if there were grain, would I get to eat of it?"<sup>196</sup>

does not. Shenzi<sup>11</sup> could see the advantages of holding back, but not the advantages of taking the lead. Laozi could see the advantages of humbling oneself, but not the advantages of raising one's station. Mozi could see the advantages of uniformity, but not those of diversity. Songzi<sup>12</sup> could see the advantages of having few desires, but not those of having many. If everyone holds back and no one takes the lead, then there will be no gate to advancement for the people. If everyone humbles himself and no one tries to improve his station, then the distinctions between eminent and humble will become meaningless. If there is only uniformity and no diversity, then the commands of government can never be carried out. If there is only a lessening of desires and never an increase, then there will be no way to educate and transform the people.<sup>13</sup> This is what the *Documents* means when it says: "Do not go by what you like, but follow the way of the king; do not go by what you hate, but follow the king's road."<sup>14</sup>

<sup>11</sup>Shen Dao, a Daoist-Legalist thinker who, according to the "Tianxia" chapter of *Zhuangzi*, preached a doctrine of passivity.

<sup>12</sup>Song Jian, a philosopher who, according to the same source, taught a life of frugality and few desires.

<sup>13</sup>Because they will not be attracted by the hope of reward.

<sup>14</sup>From the "Hongfan" (Great Plan).

XUNZI



## A DISCUSSION OF RITES

(Section 19)

What is the origin of ritual? I reply: man is born with desires. If his desires are not satisfied for him, he cannot but seek some means to satisfy them himself. If there are no limits and degrees to his seeking, then he will inevitably fall to wrangling with other men. From wrangling comes disorder and from disorder comes exhaustion. The ancient kings hated such disorder, and therefore they established ritual principles in order to curb it, to train men's desires and to provide for their satisfaction. They saw to it that desires did not overextend the means for their satisfaction, and material goods did not fall short of what was desired. Thus both desires and goods were looked after and satisfied. This is the origin of rites.

Rites are a means of satisfaction. Grain-fed and grass-fed animals, millet and wheat, properly blended with the five flavors—these are what satisfy the mouth. The odors of pepper, orchid, and other sweet-smelling plants—these are what satisfy the nose. The beauties of carving and inlay, embroidery and pattern—these are what satisfy the eye. Bells and drums, strings and woodwinds—these are what satisfy the ear. Spacious rooms and secluded halls, soft mats, couches, benches, armrests and

cushions—these are what satisfy the body. Therefore I say that rites are a means of providing satisfaction.

The gentleman, having provided a means for the satisfaction of desires, is also careful about the distinctions to be observed. What do I mean by distinctions? Eminent and humble have their respective stations, elder and younger their degrees, and rich and poor, important and unimportant, their different places in society. Thus the Son of Heaven has his great carriage spread with soft mats to satisfy his body. By his side are placed fragrant herbs to satisfy his nose, and before him the carved carriage decorations to satisfy his eye. The sound of carriage bells and the Wu and Xiang music when he is proceeding slowly, the Shao and Hu music when he is proceeding rapidly, give satisfaction to his ear. Nine dragon banners fly to satisfy his desire for a symbol of trust. Paintings of a recumbent rhinoceros and a solitary tiger, horse girths of water-dragon pattern, fine woven spreads, and dragon-head ornaments satisfy his desire for awesome spectacle. And the horses which draw his great carriage must be of the utmost reliability<sup>1</sup> and highly trained before he will consent to ride. In this way he satisfies his desire for safety.

[As for the king's officials] let them understand clearly that to advance in the face of death and to value honor is the way to satisfy their desire for life; to spend and to supply what goods are needed is the way to satisfy their desire for wealth; to conduct themselves with respect and humility is the way to satisfy their desire for safety; and to obey ritual principles and good order in all things is the way to satisfy their emotions. He who seeks only to preserve his life at all cost will surely suffer death. He who strives only for profit at all cost will surely suffer loss. He who thinks that safety lies in indolence and idleness alone will surely

<sup>1</sup>Reading *xin* instead of *bei* in accordance with the parallel text in *Shiji* 23.

face danger. He who thinks that happiness lies only in gratifying the emotions will surely face destruction.

Therefore, if a man concentrates upon fulfilling ritual principles, then he may satisfy both his human desires and the demands of ritual; but if he concentrates only upon fulfilling his desires, then he will end by satisfying neither. The Confucians make it possible for a man to satisfy both; the Mohists cause him to satisfy neither. This is the difference between the Confucians and the Mohists.

Rites have three bases. Heaven and earth are the basis of life, the ancestors are the basis of the family, and rulers and teachers are the basis of order. If there were no Heaven and earth, how could man be born? If there were no ancestors, how would the family come into being? If there were no rulers and teachers, how would order be brought about? If even one of these were lacking, there would be no safety for man. Therefore rites serve Heaven above and earth below, honor the ancestors, and exalt rulers and teachers. These are the three bases of rites.

The king honors the founder of his family as an equal of Heaven, the feudal lords would not dare to dismantle the mortuary temples of their ancestors, and the high ministers and officials maintain constant family sacrifices. In this way they distinguish and pay honor to the beginners of their family. To honor the beginning is the basis of virtue. ✕

The Son of Heaven alone performs the suburban sacrifice to Heaven; altars of the soil may not be established by anyone lower than a feudal lord; but sacrifices such as the *tan* may be carried out by the officials and high ministers as well.<sup>2</sup> In this way rites distinguish and make clear that the exalted should

<sup>2</sup>Reading *tan* instead of *dao* and translating in accordance with the interpretation of Liu Shiwei. But the passage is far from clear.

three harmonize with him, only one bell is played, with the leather rattle above it, and the zithers have red strings and holes in the bottom to give them a dull tone.<sup>8</sup>

All rites begin in simplicity, are brought to fulfillment in elegant form, and end in joy. When rites are performed in the highest manner, then both the emotions and the forms embodying them are fully realized; in the next best manner, the emotional content and the forms prevail by turns; in the poorest manner, everything reverts to emotion and finds unity in that alone.

Through rites Heaven and earth join in harmony, the sun and moon shine, the four seasons proceed in order, the stars and constellations march, the rivers flow, and all things flourish; men's likes and dislikes are regulated and their joys and hates made appropriate. Those below are obedient, those above are enlightened; all things change but do not become disordered; only he who turns his back upon rites will be destroyed. Are they not wonderful indeed? When they are properly established and brought to the peak of perfection, no one in the world can add to or detract from them. Through them the root and the branch are put in proper order; beginning and end are justified; the most elegant forms embody all distinctions; the most penetrating insight explains all things. In the world those who obey the dictates of ritual will achieve order; those who turn against them will suffer disorder. Those who obey them will win safety; those who turn against them will court danger. Those who obey them will be preserved; those who turn against them will be lost. This is something that the petty man cannot comprehend.

The meaning of ritual is deep indeed. He who tries to enter it with the kind of perception that distinguishes hard and white,

<sup>8</sup>This paragraph is a mass of technical terms, many of them of doubtful meaning. I have followed Kanaya's emendations and interpretation throughout.

same and different, will drown there.<sup>9</sup> The meaning of ritual is great indeed. He who tries to enter it with the uncouth and inane theories of the system-makers will perish there. The meaning of ritual is lofty indeed. He who tries to enter with the violent and arrogant ways of those who despise common customs and consider themselves to be above other men will meet his downfall there.

If the plumb line is properly stretched, then there can be no doubt about crooked and straight; if the scales are properly hung, there can be no doubt about heavy and light; if the T square and compass are properly adjusted, there can be no doubt about square and round; and if the gentleman is well versed in ritual, then he cannot be fooled by deceit and artifice. The line is the acme of straightness, the scale is the acme of fairness, the T square and compass are the acme of squareness and roundness, and rites are the highest achievement of the Way of man. Therefore, those who do not follow and find satisfaction in rites may be called people without direction, but those who do follow and find satisfaction in them are called men of direction.

He who dwells in ritual and can ponder it well may be said to know how to think; he who dwells in ritual and does not change his ways may be said to be steadfast. He who knows how to think and to be steadfast, and in addition has a true love for ritual—he is a sage. Heaven is the acme of loftiness, earth the acme of depth, the boundless the acme of breadth, and the sage the acme of the Way. Therefore the scholar studies how to become a sage; he does not study merely to become one of the people without direction.

Ritual uses material goods for its performance, follows the distinctions of eminent and humble in creating its forms, varies its

<sup>9</sup>A reference to the Logicians.

quantities in accordance with differences of station, and varies its degree of lavishness in accordance with what is appropriate. When form and meaning are emphasized and emotional content and practical use slighted, rites are in their most florid state. When form and meaning are slighted and emphasis placed upon emotion and practical use, rites are in their leanest state. When form and meaning, and emotion and practical use, are treated as the inside and outside or the front and back of a single reality and are both looked after, then rites have reached the middle state. Therefore the gentleman understands how to make rites florid and how to make them lean, but he chooses to abide in the middle state, and no matter whether he walks or runs, hurries or hastens, he never abandons it. It is his constant world and dwelling. He who abides in it is a gentleman and a man of breeding; he who abandons it is a commoner. He who dwells in it, who wanders widely and masters all its corners and gradations, is a sage. His bounty is the accumulation of ritual; his greatness is the breadth of ritual; his loftiness is the flourishing of ritual; his enlightenment is the mastery of ritual. This is what the *Odes* means when it says:

Their rites and ceremonies are entirely according to rule,  
Their laughter and talk are entirely appropriate.<sup>10</sup>

Rites are strictest in their ordering of birth and death. Birth is the beginning of man, death his end. When both beginning and end are good, man's way is complete. Therefore the gentleman is reverent in his treatment of the beginning and careful in his treatment of the end, regarding both with the same gravity. This is the way of the gentleman and the highest flowering of

<sup>10</sup>“Lesser Odes,” *Chuci*, Mao text no. 209.

ritual principle. To be generous in the treatment of the living but skimpy in the treatment of the dead is to show reverence for a being who has consciousness and contempt for one who has lost it. This is the way of an evil man and an offense against the heart. The gentleman would be ashamed to treat even a lowly slave in a way that offends the heart; how much more ashamed would he be to treat those whom he honors and loves in such a way! The rites of the dead can be performed only once for each individual, and never again. They are the last occasion upon which the subject may fully express respect for his ruler, the son express respect for his parents.

To fail to treat the living with sincere generosity and reverent formality is the way of a rustic; to fail to bury the dead with sincere generosity and reverent formality is the way of a miser. The gentleman despises rusticity and is ashamed of miserliness. Hence the inner and outer coffins of the Son of Heaven consist of seven<sup>11</sup> layers; those of the feudal lords consist of five layers; those of the high ministers, three layers; and those of the officials, two layers. In addition, there are various rules governing the amount and quality of grave clothes and food offerings for each rank, and the type of coffin decorations and ornaments appropriate for each station, whereby reverence is expressed in outward form. In this way life and death, beginning and end, are treated the same and men's longings are satisfied. This is the way of the former kings and the highest expression of the duty of a loyal subject and a filial son.

At the funeral of the Son of Heaven, notification is sent throughout the area within the four seas and the feudal lords are called together. At the funeral of one of the feudal lords, notification is sent to allied states and their high ministers are called

<sup>11</sup>Reading “seven” instead of “ten.”

# MENCIUS (MENGZI)

levy in lieu of corvée and the levy in lieu of the planting of the mulberry, then all the people of the Empire will be only too pleased to come and settle in your state. If you can truly execute these five measures, the people of the neighbouring states will look up to you as to their father and mother; and since man came into this world no one ever succeeded in inciting children against their parents. In this way, there will be no match in the Empire for you. He who has no match in the Empire is a Heaven-appointed officer, and it has never happened that such a man failed to become a true King.'

6. Mencius said, 'No man is devoid of a heart sensitive to the suffering of others. Such a sensitive heart was possessed by the Former Kings and this manifested itself in compassionate government. With such a sensitive heart behind compassionate government, it was as easy to rule the Empire as rolling it on your palm.'

\* My reason for saying that no man is devoid of a heart sensitive to the suffering of others is this. Suppose a man were, all of a sudden, to see a young child on the verge of falling into a well. He would certainly be moved to compassion, not because he wanted to get in the good graces of the parents, nor because he wished to win the praise of his fellow villagers or friends, nor yet because he disliked the cry of the child. From this it can be seen that whoever is devoid of the heart of compassion is not human, whoever is devoid of the heart of shame is not human, whoever is devoid of the heart of courtesy and modesty is not human, and whoever is devoid of the heart of right and wrong is not human. The heart of compassion is the germ of benevolence; the heart of shame, of dutifulness; the heart of courtesy and modesty, of observance of the rites; the heart of right and wrong, of wisdom. Man has these four germs just as he has four limbs. For a man possessing these four germs to deny his own potentialities is for him to cripple himself; for him to deny the potentialities of his prince is for him to cripple his prince. If a man is able to develop all these four germs that he possesses, it will be like a fire starting up or a spring coming through. When these are fully developed, he can tend the whole

realm within the Four Seas, but if he fails to develop them, he will not be able even to serve his parents.'

7. Mencius said, 'Is the maker of arrows really more unfeeling than the maker of armour? The maker of arrows is afraid lest he should fail to harm people, whereas the maker of armour is afraid lest they should be harmed. The case is similar with the sorcerer-doctor and the coffin-maker. For this reason one cannot be too careful in the choice of one's calling.'

'Confucius said, "The best neighbourhood is where benevolence is to be found. Not to live in such a neighbourhood when one has the choice cannot by any means be considered wise."<sup>18</sup> Benevolence is the high honour bestowed by Heaven and the peaceful abode of man. Not to be benevolent when nothing stands in the way is to show a lack of wisdom. A man neither benevolent nor wise, devoid of courtesy and dutifulness, is a slave. A slave ashamed of serving is like a maker of bows ashamed of making bows, or a maker of arrows ashamed of making arrows. If one is ashamed, there is no better remedy than to practise benevolence. Benevolence is like archery: an archer makes sure his stance is correct before letting fly the arrow, and if he fails to hit the mark, he does not hold it against his victor. He simply seeks the cause within himself.'

8. Mencius said, 'Whenever anyone told him that he had made a mistake, Tzu-lu was delighted. Whenever he heard a fine saying, Yü bowed low before the speaker. The Great Shun was even greater. He was ever ready to fall into line with others, giving up his own ways for theirs, and glad to take from others that by which he could do good. From the time he was a farmer, a potter and a fisherman to the time he became Emperor, there was nothing he did that he did not take from others. To take from others that by which one can do good is to help them do good. Hence there is nothing more important to a gentleman than helping others do good.'

18. 'The best neighbourhood ... be considered wise': Cf. the *Analects of Confucius*, IV. 1.

'My enjoyment of the roast provided by a man from Ch'in is no different from my enjoyment of my own roast. Even with inanimate things we can find cases similar to the one under discussion. Are we, then, to say that there is something external even in the enjoyment of roast?'

5. Meng Chi-tzu asked Kung-tu Tzu, 'Why do you say that rightness is internal?'

'It is the respect in me that is being put into effect. That is why I say it is internal.'

'If a man from your village is a year older than your eldest brother, which do you respect?'

'My brother.'

'In filling their cups with wine, which do you give precedence to?''<sup>2</sup>

'The man from my village.'

'The one you respect is the former; the one you treat as elder is the latter. This shows that it is in fact external, not internal.'

Kung-tu Tzu was unable to find an answer and gave an account of the discussion to Mencius.

Mencius said, '[Ask him,] "Which do you respect, your uncle or your younger brother?" He will say, "My uncle." "When your younger brother is impersonating an ancestor at a sacrifice, then which do you respect?" He will say, "My younger brother." You ask him, "What has happened to your respect for your uncle?" He will say, "It is because of the position my younger brother occupies." You can then say, "[In the case of the man from my village] it is also because of the position he occupies. Normal respect is due to my eldest brother; temporary respect is due to the man from my village.'"

When Meng Chi-tzu heard this, he said, 'It is the same respect whether I am respecting my uncle or my younger brother. It is, as I have said, external and does not come from within.'

statement at least tautological in written form and so parallel to 'pai chih wei pai' ('white is what is meant by "white"').

2. *In filling their cups . . . give precedence to:* I.e. it is at a village gathering that precedence is given in accordance with seniority.

'In winter,' said Kung-tu Tzu, 'one drinks hot water, in summer cold. Does that mean that even food and drink can be a matter of what is external?'

6. Kung-tu Tzu said, 'Kao Tzu said, "There is neither good nor bad in human nature," but others say, "Human nature can become good or it can become bad, and that is why with the rise of King Wen and King Wu, the people were given to goodness, while with the rise of King Yu and King Li, they were given to cruelty." Then there are others who say, "There are those who are good by nature, and there are those who are bad by nature. For this reason, Hsiang could have Yao as prince, and Shun could have the Blind Man as father, and Ch'i, Viscount of Wei and Prince Pi Kan could have Tchou as nephew as well as sovereign.'" <sup>3</sup> Now you say human nature is good. Does this mean that all the others are mistaken?'

'As far as what is genuinely in him is concerned, a man is capable of becoming good,' said Mencius. 'That is what I mean by good. As for his becoming bad, that is not the fault of his native endowment. The heart of compassion is possessed by all men alike; likewise the heart of shame, the heart of respect, and the heart of right and wrong. The heart of compassion pertains to benevolence, the heart of shame to dutifulness, the heart of respect to the observance of the rites, and the heart of right and wrong to wisdom. <sup>4</sup> Benevolence, dutifulness, observance of the rites, and wisdom do not give me a lustre from the outside; they are in me originally. Only this has never dawned on me. That is why it is said, "Seek and you will get it; let go and you will lose it." <sup>5</sup> There are cases where one man is twice, five times or countless times better than another man, but this is only because

3. *Ch'i, Viscount of Wei and Prince Pi Kan . . . as well as sovereign:* According to the *Shih chi* (*Records of the Historian*), p. 1607, the Viscount of Wei was an elder brother of Tchou, and son of a concubine of low rank. For this reason, it has been pointed out that the description of having Tchou as nephew applies only to Pi Kan. Cf. the coupling of the name of Chi with that of Yü in IV. B. 29.

4. *The heart of compassion is possessed . . . to wisdom:* Cf. II. A. 6.

5. *'Seek and you will get it; let go and you will lose it':* Cf. VII. A. 3.

there are people who fail to make the best of their native endowment. The *Odes* say,

Heaven produces the teeming masses,  
And where there is a thing there is a norm.  
If the people held on to their constant nature,  
They would be drawn to superior virtue.<sup>6</sup>

Confucius commented, "The author of this poem must have had knowledge of the Way. Thus where there is a thing there is a norm, and because the people hold on to their constant nature they are drawn to superior virtue."

7. Mencius said, 'In good years the young men are mostly lazy, while in bad years they are mostly violent. Heaven has not sent down men whose endowment differs so greatly. The difference is due to what ensnares their hearts. Take the barley for example. Sow the seeds and cover them with soil. The place is the same and the time of sowing is also the same. The plants shoot up and by the summer solstice they all ripen. If there is any unevenness, it is because the soil varies in richness and there is no uniformity in the benefit of rain and dew and the amount of human effort spent on it. Now things of the same kind are all alike. Why should we have doubts when it comes to man? The sage and I are of the same kind. Thus Lung Tzu said, "When someone makes a shoe for a foot he has not seen, I am sure he will not produce a basket." All shoes are alike because all feet are alike. All palates show the same preferences in taste. Yi Ya was simply the man first to discover what would be pleasing to my palate. Were the nature of taste to vary from man to man in the same way as horses and hounds differ from me in kind, then how does it come about that all palates in the world follow the preferences of Yi Ya? The fact that in taste the whole world looks to Yi Ya shows that all palates are alike. It is the same also with the ear. The fact that in sound the whole world looks to Shih K'uang shows that all ears are alike. It is the same also

6. *Heaven produces . . . to superior virtue: Ode 260.*

with the eye. The whole world appreciates the good looks of Tzu-tu; whoever does not is blind. Hence it is said: all palates have the same preference in taste; all ears in sound; all eyes in beauty. Should hearts prove to be an exception by possessing nothing in common? What is it, then, that is common to all hearts? Reason and rightness. The sage is simply the man first to discover this common element in my heart. Thus reason and rightness please my heart in the same way as meat pleases my palate.'

8. Mencius said, 'There was a time when the trees were luxuriant on the Ox Mountain, but as it is on the outskirts of a great metropolis, the trees are constantly lopped by axes. Is it any wonder that they are no longer fine? With the respite they get in the day and in the night, and the moistening by the rain and dew, there is certainly no lack of new shoots coming out, but then the cattle and sheep come to graze upon the mountain. That is why it is as bald as it is. People, seeing only its baldness, tend to think that it never had any trees. But can this possibly be the nature of a mountain? Can what is in man be completely lacking in moral inclinations? A man's letting go of his true heart is like the case of the trees and the axes. When the trees are lopped day after day, is it any wonder that they are no longer fine? If, in spite of the respite a man gets in the day and in the night and of the effect of the morning air on him, scarcely any of his likes and dislikes resemble those of other men, it is because what he does in the course of the day once again dissipates what he has gained. If this dissipation happens repeatedly, then the influence of the air in the night will no longer be able to preserve what was originally in him, and when that happens, the man is not far removed from an animal. Others, seeing his resemblance to an animal, will be led to think that he never had any native endowment. But can that be what a man is genuinely like? Hence, given the right nourishment there is nothing that will not grow, and deprived of it there is nothing that will not wither away. Confucius said, "Hold on to it and it will remain; let go of it and it will disappear. One never knows the time it comes or goes,



\* The Master said, "The proper way (*dao* 道) is not at all remote from people. If someone takes as the way that which distances them from others, it should not be considered the proper way."<sup>24</sup> In the *Book of Songs* it says:

In hewing an axe handle, in hewing an axe handle.  
The model is not far away.<sup>25</sup>

But in grasping one axe handle to hew another, if one never looks directly at the axe handle in one's hand,<sup>26</sup> the handles still seem far apart. Thus, the exemplary person (*junzi* 君子) uses one person to mold others properly, and having thus improved upon them, goes no further.

Putting oneself in the place of others (*shu* 恕) and doing one's best on their behalf (*zhong* 忠) does not stray far from the proper way.<sup>27</sup> "Do not treat others as you yourself would not wish to be treated."<sup>28</sup>

\* Of the four requirements of the exemplary person's proper path, I am not yet able to satisfy even one. I am not yet able to serve my father as I would expect a son to serve me. I am not yet able to serve my lord as I would expect a minister to serve me. I am not yet able to serve my elder brother<sup>29</sup> as I would expect a younger brother to serve me. I am not yet able to first treat my friends as I myself would wish them to treat me.<sup>30</sup>

Where in everyday moral conduct and in everyday attention to proper speech I am lacking in some respect, I must make every effort to attend to this; where there is excess in some respect, I must make every effort to constrain myself. In speech pay attention to what is done, and in conduct pay attention to what is said. How could the exemplary person not but earnestly aspire to behave in such a manner?"

14. 君子素其位而行，不願乎其外。素富貴，行乎富貴。素貧賤，行乎貧賤。素夷狄，行乎夷狄。素患難，行乎患難。君子無入而不自得焉。

在上位不驕下；在下位不撻上。正己而不求於人，則無怨；上不怨天，下不尤人。故君子居易以俟命，小人行險以徼幸。  
子曰：「射有似乎君子；失諸正鵠，反求諸其身。」

Exemplary persons (*junzi* 君子) conduct themselves according to their station, and do not venture beyond it.<sup>31</sup> Dwelling amidst wealth and honor, they act accordingly; dwelling amidst poverty and commonness, they act accordingly; dwelling among the Yi and Di tribes, they act accordingly; enduring grief and hardship, they act accordingly. Wherever they go, they are self-possessed.<sup>32</sup>

When occupying a high station, they are not abusive; when in a low station, they do not cling to those above them. Adjusting their own conduct and not making demands on others, they do not incur ill will.<sup>33</sup> They do not hold any ill will against *tian* 天 above, nor do they blame other people below.<sup>34</sup> Thus, exemplary persons stay on level ground in awaiting what is to come, while petty persons walk along the precipice hoping to get lucky.

The Master said, "As in archery, so in the conduct of the exemplary person: In failing to hit the bull's-eye, look for the reason within oneself."<sup>35</sup> \*

15. 君子之道，辟如行遠，必自邇，辟如登高，必自卑。《詩》曰：「妻子好合，如鼓瑟琴。兄弟既翕，和樂且耽。宜爾室家，樂爾妻帑。」子曰：「父母其順矣乎！」

In traveling a long way, one must set off from what is near at hand, and in climbing to a high place, one must begin from low ground:<sup>36</sup> such is the proper way (*dao* 道) of exemplary persons (*junzi* 君子). The *Book of Songs* says:

The loving relationship with wife and children,  
Is like the strumming of the zither and the lute;  
In the harmonious relationship between older  
and younger brothers  
There is an abundance of enjoyment and  
pleasure.

Zhongyang

不脩身；思脩身，不可以不事親；思事親，不可以不知人；思知人，不可以不知天。

天下之達道五，所以行之者三。曰：君臣也，父子也，夫婦也，昆弟也，朋友之交也，五者，天下之達道也。知、仁、勇，三者，天下之達德也。所以行之者一也。

或生而知之，或學而知之，或困而知之，及其知之一也。或安而行之，或利而行之，或勉強而行之，及其成功一也。」

子曰：「好學近乎知，力行近乎仁，知恥近乎勇。知斯三者，則知所以脩身；知所以脩身，則知所以治人；知所以治人，則知所以治天下國家矣。」

凡為天下國家有九經，曰：脩身也，尊賢也，親親也，敬大臣也，體群臣也，子庶民也，來百工也，柔遠人也，懷諸侯也。脩身則道立，尊賢則不惑，親親則諸父昆弟不怨，敬大臣則不眩，體群臣則士之報禮重，子庶民則百姓勸，來百工則財用足，柔遠人則四方歸之，懷諸侯則天下畏之。

齊明盛服，非禮不動，所以脩身也。去讒遠色，賤貨而貴德，所以勸賢也。尊其位，重其祿，同其好惡，所以勸親親也。官盛任使，所以勸大臣也。忠信重祿，所以勸士也。時使薄斂，所以勸百姓也。日省月試，既廩稱事，所以勸百工也。送往迎來，嘉善而矜不能，所以柔遠人也。繼絕世，舉廢國，治亂持危，朝聘以時，厚往而薄來，所以懷諸侯也。凡為天下國家有九經，所以行之者一也。

凡事豫則立，不豫則廢。言前定則不跲；事前定則不困；行前定則不疚；道前定則不窮。

在下位不獲乎上，民不可得而治矣。獲乎上有道，不信乎朋友，不獲乎上矣。信乎朋友有道，不順乎親，不信乎朋友矣。順乎親有道，反諸身不誠，不順乎親矣。誠身有道，不明乎善，不誠乎身矣。

誠者，天之道也。誠之者，人之道也。誠者，不勉而中，不思而得，從容中道，聖人也。誠之者，擇善而固執之者也。

博學之，審問之，慎思之，明辨之，篤行之。有弗學，學之弗能弗措也；有弗問，問之弗知弗措也；有弗思，思之弗得弗措也；有弗辨，辨之弗明弗措也；有弗行，行之弗篤弗措也。人一能之，己百之；人十能之，己千之。果能此道矣，雖愚必明，雖柔必強。

Duke Ai of Lu asked about governing properly. The Master replied, "A record of the governing of Kings Wen and Wu is preserved on the wooden slats and bamboo strips. When they were alive, proper governing prevailed, but when they were gone, it ceased with them. The proper way of human beings (*rendao* 人道) encourages proper governing; the way of the earth (*didao* 地道) encourages planting and growing.<sup>52</sup> Governing properly then, is the silkworm wasp transforming the larva of the silkworm into one of its own."<sup>53</sup>

Thus, governing properly lies in securing the right people. One gets the right persons with one's own character, cultivates one's own character with the proper way (*dao* 道), and cultivates the proper way with authoritative conduct (*ren* 仁). Authoritative conduct (*ren* 仁) means conducting oneself like a human being (*ren* 人), wherein devotion to one's kin is most important.<sup>54</sup> Appropriateness (*yi* 義) means doing what is fitting (*yi* 宜), wherein esteeming those of superior character is most important.<sup>55</sup> The degree of devotion due different kin and the degree of esteem accorded those who are different in character is what gives rise to ritual propriety (*li* 禮).<sup>56</sup> (When those in inferior positions do not gain the support of their superiors, they will not be able to bring order to the common people.)<sup>57</sup>

Thus, exemplary persons (*junzi* 君子) cannot but cultivate their persons.

In cultivating their persons, they cannot but serve their kin.

In serving their kin, they cannot but realize human conduct.

And in realizing human conduct, they cannot but realize *tian* 天.<sup>58</sup>

There are five ways forward (*dadao* 達道)<sup>59</sup> in the world, and three methods of advancing on them. Ruler and minister, father and son, husband and wife, older and younger brother, friend and mentor—these are the five ways forward in the world. Wisdom (*zhi* 知), authoritative conduct (*ren* 仁), and courage (*yong* 勇)—these are the three methods of excelling (*dade* 達德) in character. How one advances along the way is one and the same.<sup>60</sup>

For some, wisdom is acquired through natural propensity, for others, through study, and for others, in response to difficulties encountered.<sup>61</sup> And yet in attaining wisdom, they are one and the same. Some advance along the way with ease, others are in search of personal profit, and others must exert enormous effort in doing so. And yet in their achievement, they are one and the same.”

The Master said, “Being fond of learning is close to acting wisely (*zhi* 知); advancing on the way with enthusiasm is close to acting authoritatively (*ren* 仁), and having a sense of shame is close to acting with courage (*yong* 勇). Those who realize these three realize how to cultivate their persons; those who realize how to cultivate their persons realize how to bring order to others; those who realize how to order others properly realize how to bring order to the world, the state, and the family.”

In general there are nine guidelines in administering the empire, the state, and the family: Cultivate one’s person, esteem those of superior character, be devoted to one’s kin, respect the high ministers, be inclusive of the whole assembly of ministers, treat the common people as one’s children, attract the various artisans, be tolerant of those from afar, and cherish the various nobles. If one cultivates one’s person, the way will be established therefrom; if one esteems those of superior character, there will be no confusion; if one treats one’s kin as kin, one’s many uncles and brothers will harbor no ill will; if one respects the high ministers, there will be no deception; if one is inclusive of the whole assembly of ministers, the scholar-officials will repay one’s courtesies twofold; if one treats the common people as one’s children, the various clans will be much encouraged; if one attracts the various artisans, materials and the skills needed to

use them will be sufficient; if one is tolerant of those from afar, people from distant quarters will flock to one; if one cherishes the various nobles, the world will hold one in awe.

Fasting, purifying oneself, putting on one’s finest clothes<sup>62</sup> and not making a move that violates ritual propriety is the way to cultivate one’s person; dismissing flatterers and distancing enticing faces, making light of riches and honoring excellence, is the way to encourage those of superior character; esteeming their status, being generous with emoluments, and sharing their likes and dislikes is the way to encourage kinship among kin; providing an abundance of officers to carry out their charges is the way to encourage the high ministers; being generous in emoluments where people do their utmost (*zhong* 忠) and live up to their word<sup>63</sup> (*xin* 信) is the way to encourage scholar-officials; limiting corvee labor to the appropriate times and keeping taxes to a minimum is the way to encourage the hundred clans;<sup>64</sup> on the basis of daily scrutiny and monthly examinations to give everyone their due is the way to encourage the various artisans; to send off those who are leaving and welcome those who are arriving, to commend the skillful and to show compassion to the incompetent, is the way to be tolerant to those from afar; to continue lineages that have been broken, to revive states that have collapsed, to restore order where there is chaos and to take control where there are crises, to fix the times for vassals to present themselves at court and for court envoys to be dispatched, sending the envoys with generous bounty but expecting only token tribute on the arrival of the vassals—this is the way to cherish the various nobles. In general there are nine guidelines in administering the empire, the state, and the family, yet the way of implementing them is one and the same.

Generally speaking, preparation means success, a lack of preparation means failure. To speak only after having determined one’s course will prevent stumbling; to proceed only after having determined one’s course will prevent difficulties; to take action only after having determined one’s course will prevent distress; to make one’s way only after having determined one’s course will prevent coming to a dead end.