

The ANALECTS of Confucius©

(The following set of the Analects have been edited by Robert Buckenmeyer, Ph.D. and are currently being considered for publication.)

The Chinese scholar H.C. Creel comments:

Confucius...was a man who found the world about him full of misery and wanted to exchange it for happiness...He believed that the crying ills of this world centered in the related fields of ethics and government, and it was toward these subjects that he focused both his teaching and his study." (Confucius and the Chinese Way, 1938, p. 107. All citations are from: Analects, Lun Yü translated by A. Waley, Vintage Book V-179 and are edited by Robert G. Buckenmeyer, Ph.D.)

Confucius, Kung Fu-tzu lived approximately during the 6th Century B.C. (551-479 B.C.) The Japanese scholar and writer Okakura comments on the way oriental thinkers express their thoughts within The Book of Tea as he reflects on the difficulty of translations:

Translation is always a treason, and as a Ming author observes, can at its best be only the reverse side of a brocade - all the threads are there, but not the subtlety of color or design. But, after all, what great doctrine is there which is easy to expound? The ancient sages never put their teachings in systematic form. They spoke in paradoxes, for they were afraid of uttering half-truths. They began by talking like fools and ended by making their hearers wise. Lao-tzu himself, with his quaint humor, says, "If people of inferior intelligence hear of the Tao, they laugh immensely. It would not be the Tao unless they laughed at it".

Confucius had but one desire: to obtain a position as the educational advisor to the Lord of one of the feudal provinces. Again, the Japanese scholar Okakura describes the philosophy of Confucius in relation to that of Lao-tzu:

It should be remembered in the first place that Taoism, like its legitimate successor Zennism, represents the individualistic trend of the southern Chinese mind in contradiction to the communism of northern China which expressed itself in Confucianism. The Middle Kingdom is as vast as Europe and has a differentiation of idiosyncrasies marked by the two great river systems which traverse it. The Yangtze-Kiang and Hoang-Ho are respectively the Mediterranean and the Baltic. Even today, in spite of centuries of unification, the Southern Celestial differs in his thoughts and beliefs from his northern brother as a member of the Latin race differs from the Teuton. In ancient days, when communication was even more difficult than at present, especially during the feudal period, this difference in thought was most pronounced. The art and poetry of the one breathes an atmosphere entirely distinct from that of the other. In Lao-tzu and his followers and in Kutsugen, the forerunner of the Yangtze-Kiang nature poets, we find an idealism quite inconsistent with the prosaic ethical notions of their contemporary northern writers. Lao-tzu lived five centuries before the Christian Era.

The germ of Taoist speculation may be found long before the advent of Lao-tzu, surnamed the Long-Eared. The archaic records of China, especially the Book of Changes, foreshadow his thought. But the great respect paid to the laws and customs of that classic period of Chinese civilization which culminated with the establishment of the Chou dynasty in the sixteenth century B.C. kept the development of individualism in check for a long while, so that it was not until after the disintegration of the Chou dynasty and the establishment of innumerable independent kingdoms that it was able to blossom forth in the luxuriance of free thought. Lao-tzu and Soshi (Chuang-tzu) were both Southerners and the greatest exponents of the New School. On the other hand, Confucius with his numerous disciples aimed at retaining ancestral conventions. Taoism cannot be understood without some knowledge of Confucianism and vice versa. (The Book of Tea, pp.12-13, edited version.)

Confucius' one conviction was that if the nobility, or shih were educated in the Way, then they would have the stability of knowledge behind their right actions and, thus, could explain the "reasons" for right actions to the peasants. The peasants, in turn, would share in the stability of the shih's knowledge in acting according to the "belly" rather than the eye. Thus, the "head" might stabilize the "heart", that is, knowing would give stability to feeling, notwithstanding the oriental view that feeling is knowing. Lao-tzu opposed any such formal education stating that it would detract from self-reflection upon the "belly" and feeling as the guide to virtuous action.

Although Confucius respected the traditional oriental emphasis upon the "belly" or feeling as the guide to human action, he wanted to "stabilize" this "right feeling" with the knowledge of reason. Confucius was literally an "educator" and, thus, sought to influence human action by way of formal education, that is knowing how and why one acted virtuously. This contrasts with Lao-tzu who denigrated formal education and sought to limit learning through knowledge. Confucius sought the position of education advisor to any of the noble Lords, but the only offer he received came from a Lord who succeeded to the position through murder of the prior ruler and that ruler's family. Confucius refused the position.

Confucius died without having achieved the one thing he sought throughout his life, thinking himself a failure. Indeed, these Analects are not even the result of his own efforts. Confucius put none of his statements into writing, rather, his students wrote these sayings of the Master. Yet, the Analects have affected more people for more years than the sayings of Jesus Christ as recorded within the New Testament. An example of Confucius' desire and frustration is found in Analects, Book XIII, 10:

The Master said, If only someone were to make use of me, even for a single year, I could do a great deal; and in three years I could finish off the whole work.

The Japanese writer of Zen, Okakura presents a clear distinction between ethics and morals within his The Book of Tea. This view clarifies the general oriental emphasis upon tradition, authority and family. As Okakura states and Confucius will underscore, "The ethics of the Taoist railed at the laws and moral codes of society, for to them right

and wrong were but relative terms". Of course, we have already read Socrates rail against the moral case against him within Plato's Apology, so both oriental and occidental thinkers are at one on the difference between ethical judgment and action and moral views and societal laws.

We have said that the Taoist absolute was the relative. In ethics of the Taoist railed at the laws and moral codes of society, for to them right and wrong were but relative terms. Definition is always limitation - the "fixed" and "un-changeless" are but terms expressive of a stoppage of growth. Said Kuzugen, "The wise people move the world". Our standards of morality are begotten of the past needs of society, but is society to remain always the same? The observance of communal traditions involves a constant sacrifice of the individual to the state. Education, in order to keep up the mighty delusion, encourages a species of ignorance. People are not taught to be really virtuous, but to behave properly. We are wicked because we are frightfully self-conscious. We never forgive others because we know that we ourselves are in the wrong. We nurse a conscience because we are afraid to tell the truth to others; we take refuge in pride because we are afraid to tell the truth to ourselves. How can one be serious with the world when the world itself is so ridiculous! The spirit of barter is everywhere. Honor and chastity! Behold the complacent salesman retailing the good and true. One can even buy a so-called religion, which is really but common morality sanctified with flowers and music. Rob the church of her accessories and what remains behind? Yet the trusts thrive marvelously, for the prices are assuredly cheap - a prayer for a ticket to heaven, a diploma for an honorable citizenship. Hide yourself under a bushel quickly, for if your real usefulness were known to the world you would soon be knocked down to the highest bidder by the public auctioneer. Why do men and women like to advertise themselves so much? Is it not but an instinct derived from the days of slavery?

I The "Socratic" method of Confucius:

The oriental Confucius parallels the occidental Socrates. Both emphasize self-reflection as the basis for self-knowledge as well as the necessity of right knowledge to anchor right opinion, or feeling about right action. Both realize the life and death alternatives of the human decision and each viewed being honest as essential to being humanly alive so each sees that being true to one's word and self is the basis for being honest.

Confucius claims "learning" to be the basic activity that ensures honesty. But, to learn, one must be open to the Tao, as the yin is receptive to the yang. This female characteristic of receptivity is alternately termed emptiness.

If one were to ask whether Confucius distinguished between morals and ethics, one would find that Confucius did emphasize "loyalty to superiors" and respect for tradition as well as devotion to family all of which could be construed to be moral constraints. However, Confucius is clear that both honesty and self-knowledge are essential to virtuous living so, in this sense, Confucius makes ethics the core of virtue, notwithstanding the respect for and loyalty to tradition, family and superiors. Indeed, whenever Confucius refers to loyalty, tradition or family, he insists that the person reflect

and the decision for or against an action be the result of self-reflection and knowledge.

Confucius, for instance states that the gentleman works on the “trunk”. If we reflect upon this bucolic analogy and look at any tree or plant, two things are clear. First, the average occidental person sees the trunk, branches and leaves, that is, what exists above ground. Yet, the “trunk” is, as it were, in the middle, between the root structure and the upper expanse of the branches and leaves. Indeed, this “trunk” calls our attention to the root structure, what we can not observe, yet, which provides nutritive life to the tree throughout the yearly cycle. So, not only is the “trunk” important and includes the parents, the grandparents and all “dead” members of the family, but the root structure, as a symbol of Tao is of paramount importance. Thus, exists a literal worship of family members as present within the children’s lives and, therefore, as “connected” to Tao, the original source of all life.

Book VI, 17

The Master said, "Man's very life is honesty, in that without it he will be lucky indeed if he escapes with his life".

Book VII, 24

The Master took four subjects for his teaching: culture, conduct of affairs, loyalty to superiors and the keeping of promises.

Book I, 2

Master Yu said, "Those who in private life behave well towards their parents and elder brothers, in public life seldom show a disposition to resist the authority of their superiors. As for such men starting a revolution, no instance of it has ever occurred. It is upon the trunk that a gentleman works. When that is firmly set up, the Way grows. And surely proper behavior towards parents and elder brothers is the trunk of Goodness?"

Book I, 4

The Master said, "Every day I examine myself on these three points: in acting on behalf of others, have I always been loyal to their interests? In intercourse with my friends, have I always been true to my word? Have I failed to repeat the precepts which have been handed down to me?"

Book II, 15

The Master said, "He who learns but does not think, is lost. He who thinks but does not learn is in great danger".

Book III, 24

The guardian of the frontier-mound asked to be presented to the Master, saying, ‘No gentleman arriving at this frontier has ever yet failed to accord me an interview’. The Master's followers presented him. On going out the man said, ‘Sirs, you must not be disheartened by his failure. It is now a very long while since the Way prevailed in the world. I feel sure that Heaven intends to use your Master as a wooden bell’. (This was like a rattle, used to arouse the populace in times of danger at night.)

Book XII, 20

Tzu-chang asked what a knight (a shih) must be like if he is to be called 'influential'. The Master said, that depends on what you mean by 'influential'. Tzu-chang replied saying, 'If employed by the State, certain to win fame, if employed by the Ruling Family, certain to win fame'. The Master said, 'That describes being famous; it does not describe being 'influential'. In order to be influential a man must be by nature straightforward and lover of right. He must examine men's words and observe their expressions and bear in mind the necessity of deferring to others. Such a one, whether employed by the State or by a Ruling Family, will certainly be 'influential'; whereas the man who wins fame may merely have obtained, by his outward airs, a reputation for Goodness which his conduct quite belies. Anyone who makes his claims with sufficient self-assurance is certain to win fame in a State, certain to win fame in a Family.

Book XIV, 25

The Master said, "In the old days men studied for the sake of self-improvement; nowadays men study in order to impress other people".

Book XIII, 13

The Master said, "Once a man has contrived to put himself aright, he will find no difficulty at all in filling any government post. But if he cannot put himself aright, how can he succeed in putting others right?"

Book I, 17

The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to recognize that you know it and when you do not know a thing, to recognize that you do not know it. That is knowledge".

Book IV, 16

The Master said, "A gentleman takes as much time to discover what is right as lesser men take to discover what will pay".

Book XV, 32

The Master said, "A gentleman, in his plans, thinks of the Way; he does not think how he is going to make a living. Even farming sometimes entails times of shortage and even learning may incidentally lead to high pay. But a gentleman's anxieties concern the progress of the Way; he has no anxiety concerning poverty".

Book IV, 17

The Master said, "In the presence of a good man, think all the time how you may learn to equal him. In the presence of a bad man, turn your gaze within!"

Book VI, 15

The Master said, "Who expects to be able to go out of a house except by the door? How is it then that no one follows this Way of ours?"

18

The Master said, "To prefer it (the Way) is better than only to know it. To delight in it is better than merely to prefer it".

27

The Master said, "How transcendent is the moral power of the Middle Way (the mean: 'To exceed is as bad as to fall short', Book XI, 15) that is but rarely is found among the common people and is a fact long admitted".

Book IX, 7

The Master said, "Do I regard myself as a possessor of wisdom? Far from it. But if even a simple peasant comes in all sincerity and asks me a question, I am ready to thrash the matter out, with all its pros and cons, to the very end".

10

Yen Hui said with a deep sigh, "The more I strain my gaze up towards it (Tao), the higher it soars. The deeper I bore down into it, the harder it becomes. I see it in front, but suddenly it is behind. Step by step the Master skillfully lures one. He has broadened me with culture, restrained me with ritual. Even if I wanted to stop, I could not; just when I feel that I have exhausted every resource, something seems to rise up, standing out sharp and clear. Yet, though I long to pursue it, I can find no way of getting to it at all".

Book XIV, 24

The Master said, "The gentleman can influence those who are above him; the small man can only influence those who are below him".

Book VII, 21

The Master said, "Even when walking in a party of no more than three I can always be certain of learning from those I am with. There will be good qualities I can select for imitation and bad ones which will teach me what requires correction in myself".

Book XV, 15

The Master said, "If a man does not continually ask himself 'What am I to do about this, what am I to do about this?' there is no possibility of my doing anything about him".

27

The Master said, "When everyone dislikes a man, enquiry is necessary; when everyone likes a man, enquiry is necessary".

Book VIII, 13

The Master said, "Be of unwavering good faith, love learning; if attacked, be ready to die for the good way. Do not enter a State which pursues dangerous courses, nor stay in one where the people have rebelled. When the Way prevails under Heaven, then show yourself; when it does not prevail, then hide. When the Way prevails in your own land, count it a disgrace to be needy and obscure; when the Way does not prevail in your land, then count it a disgrace to be rich and honored".

Book IX, 17

The Master said, "I have never yet seen anyone whose desire to build up his moral power (te, or virtue) was as strong as his sexual desire".

II The purposes of study in learning and of learning in virtuous living

Generally, learning in the Orient means to observe, that is, look and see, hear, feel and listen primarily to nature; only then does learning mean to act, that is, to imitate. Mother nature is older and wiser, so humans who observe and then imitate nature will grow older with increased wisdom. This is why the oriental world in general has such high respect for the older population and why ancestors play a dominant role in the oriental society.

Since the action of imitation is the primary appropriate action, this learning equates to virtuous living, that is, living according to nature - whether in a storm or in the calm, in winter as well as summer. This emphasis on the love of learning is the principal reason the belly is the symbol of human learning because the love of learning is the motivating factor in all other "loves", including the "love of Wisdom". Again, this love of learning emphasizes Confucius' requirement that the human being be "open" to Wisdom, Goodness and Truth, thus, being open to the influence of Tao in and through any other kind of "secular" activity - after all, the Tao is like the ocean into which all streams and rivers flow so anything humans learn reveals, or "flows into" some kind of understanding of Tao, if, that is, the person is receptive as is yin.

Book I, 1

The Master said, "To learn and at due times to repeat what one has learned, is that not after all a pleasure? That friends should come to one from afar, is this not after all delightful? To remain not soured even though one's merits are unrecognized by others, is that not after all what is expected of a gentleman?"

Book XVII, 8

The Master said, "Yu, have you ever been told of the Six Sayings about the Six Degenerations?" Tzu-lu replied, "No, never". (The Master said) "Come then: I will tell you. Love of Goodness without love of learning degenerates into silliness. Love of Wisdom without love of learning degenerates into utter lack of principle. Love of keeping promises without love of learning degenerates into villainy. Love of uprightness without love of learning degenerates into harshness. Love of courage without love of learning degenerates into turbulence. Love of courage without love of learning degenerates into mere recklessness". (Notwithstanding the repetition of "love of courage" in the last two lines with yet different effects, this rendering proves accurate to two published texts each with a different translation so presumably this repetition is accurate.)

Book I, 14

The Master said, "A gentleman who never goes on eating till he is sated, who does not demand comfort in his home, who is diligent in business and cautious in speech, who associates with those that possess the Way and thereby corrects his own faults -- such a one may indeed be said to have a taste for learning".

Book VII, 1,2,3

The Master said, "I have transmitted what was taught to me without making up anything of my own. I have been faithful to and loved the Ancients. In these respects, I make bold to think, not even our old P'eng can have excelled me". The Master said, "I have listened in silence and noted what was said; I have never grown tired of learning nor wearied of teaching others what I have learned. These at least are merits which I can confidently claim". The Master said, "The thought that 'I have left my moral power (te) untended, my learning unperfected, that I have heard of righteous men, but been unable to go to them; have heard of evil men, but been unable to reform them' -- it is these thoughts which disquiet me".

6

The Master said, "Set your heart upon the Way, support yourself by its power, lean upon Goodness, seek distraction in the arts".

11

The Master said, If any means of escaping poverty presented itself which did not involve doing wrong, I would adopt it, even through my employment were only that of the gentleman who holds the whip (that is, the most menial of tasks, even below that of the stable boy). But so long as it is a question of illegitimate means, I shall continue to pursue the quests I love.

18

The "Duke of She asked Tzu-lu about Master K'ung (Confucius). Tzu-lu did not reply. The Master said, 'Why did you not say "This is the character of the man: so intent upon enlightening the eager that he forgets his hunger and so happy in doing so, that he forgets the bitterness of his lot and does not realize that old age is at hand. That is who he is.

Book IX, 21

The Master said, "If I cannot get men with whom to associate who steer a middle course, I would far rather have the impetuous and hasty (than the timid and conscientious). For the impetuous at any rate assert themselves; and the hasty have this at least to be said for them, that there are things they leave undone".

Book VII, 8

The Master said, "Only one who bursts with eagerness do I instruct; only one who bubbles with excitement, do I enlighten. If I hold up one corner and someone cannot come back to me with the other three, I do not continue the lesson".

Book XV, 7

The Master said, "Not to talk to one who could be talked to is to waste a man. To talk to those who cannot be talked to is to waste one's words. He who is truly wise never wastes a man; but, on the other hand, he never wastes his words".

Book VII, 16

The Master said, "Give me a few more years, so I may have spent a whole fifty in study and I believe that after all I should be fairly free from error".

Book VII, 19

The Master said, "I for my part am not one of those who have innate knowledge. I am simply one who loves the past and is diligent in investigating it".

27

The Master said, "There may well be those who can do without knowledge; but I for my part am certainly not one of them. To hear much, pick out what is good and follow it, to see much and take due note of it, is the lower of the two kinds of knowledge" (reread Book I, 17, p.5).

33

The Master said, "As to being a Divine wise person or even a Good man, far be it for me to make any such claim. As for unwearying effort to learn and unflagging patience in teaching others, those are merits I do not hesitate to claim. Kung-hsi Hua said, "The trouble is that we disciples cannot learn".

Book VIII, 17

The Master said, "Learn as if you were following someone whom you could not catch, as though it were someone you were frightened of losing".

Book IX, 22

The Master said, "Respect the young. How do you know that they will not one day be all you are now? But if a man has reached forty or fifty and nothing has been heard of him, then I grant there is not need to respect him".

III The purpose for Confucius: the education of the gentleman

The gentleman (literally, a Chan-Tzu, a Ruler, "Son of", as applied to descendants of the ruling house in the State) is one who possesses the manners associated with human "birth", or, close to nature, as marked by the "belly button", and has the additional privilege of "good birth", or, being born within a royal family, one who was presumed to have moral character, and, therefore, one who has lived virtuously. Yet, this gentleman is not necessarily a good man (as Book XIV, 7 specifies) since being-good, namely, one who is virtuous in action requires more than just being the "son of" royalty, having the privilege of "good birth" because the ability to learn is critical to becoming a gentleman so the yin must dominate.

Book IV, 5

Wealth and rank are what every man desires but, if they can only be retained to the detriment of the Way he professes, he must relinquish them. Poverty and obscurity are what every man detests but, if they can only be avoided to the detriment of the Way he professes, he must accept them. The gentleman who parts company with Goodness does not fulfil that name. Never for a moment does a gentleman quit the way of Goodness.

He is never so harried but that he cleaves to goodness; never so tottering but that he cleaves to goodness.

Book IV, 10

The Master said, "A gentleman in his dealings with the world has neither enmities nor affections; but wherever he sees Right, he ranges himself beside it".

Book IV, 14

The Master said, "He (the gentleman) does not mind not being in office; all he minds is whether he has qualities which entitle him to office. He does not mind failing to get recognition; he is too busy doing the things which entitle him to recognition".

Book IV, 24

The Master said, "A gentleman covets the reputation of being slow in word but prompt in deed".

Book XIII, 3

...The Master said, "Yu! How boorish you are! A gentleman, when things he does not understand are mentioned, should maintain an attitude of reserve. If language is incorrect, then what is said does not concord with what was meant; and if what is said does not concord with what was meant, what is to be done cannot be effected. If what is to be done cannot be effected, then rites and music will not flourish. If rites and music do not flourish, then mutilations and lesser punishments will go astray. And if mutilations and lesser punishments go astray, then the people have nowhere to put hand or foot.

Therefore, the gentleman uses only such language as is proper for speech, and only speaks of what it would be proper to carry into effect. The gentleman, in what he says, leaves nothing to mere chance".

Book I, 8

The Master said, "If a gentleman is frivolous, he will lose the respect of his inferiors and lack firm ground upon which to build up his education. First and foremost the gentleman must learn to be faithful to his superiors, to keep promises, to refuse the friendship of all who are not like him (that is, who do not follow the Tao). And if he finds he has made a mistake, then he must not be afraid of admitting the fact and amending his ways".

12

The Master said, "A gentleman is not an implement". (Literally, a specialist, so he can be "used" for a purpose. On the contrary, a gentleman must be true to self.)

Book XIV, 29

The Master said, "A gentleman is ashamed to let his words outrun his deeds".

Book I, 13

Tzu-kung asked about the true gentleman. The Master said, "He does not preach what he practices until he has practiced what he preaches".

14

The Master said, "A gentleman can see a question from all sides without bias. The small man is biased and can see a question only from one side".

Book XV, 22

The Master said, "A gentleman does not accept men because of what they say, nor reject sayings because the speaker is what he is".

Book XIV, 30

The Master said, "The ways of the true gentleman are three. I myself have met with success in none of them. For he who is really Good is never unhappy; he who is really wise is never perplexed; he who is really brave is never afraid. Tzu-kung said, 'That Master is your own Way!'"

Book III, 7

The Master said, "Gentlemen never compete. You will say that in archery they do so. But, even then they bow and make way for another when they are going up to the archery-ground, when they are coming down and at the subsequent drinking-bout. Thus, even when competing, they still remain gentlemen".

Book IV, 11

The Master said, "Where gentlemen set their hearts upon moral force (te, that is, virtue), the commoners set theirs upon the soil. Where gentlemen think only of punishments, the commoners think only of exemptions".

Book XV, 31

The Master said, "A gentleman, in his plans thinks of the Way; he does not think how he is going to make a living. But a gentleman's anxieties concern the progress of the Way; he has no anxiety concerning poverty".

Book V, 15

Of Tzu-ch'an the Master said, "In him were to be found four of the virtues which belong to the Way of the true gentleman. In his private conduct, he was courteous; in serving his master, he was punctilious; in providing for the needs of the people, he gave them even more than their due; in exacting service from the people, he was just".

Book XV, 18

The Master said, "A gentleman is distressed by his own lack of capacity; he is never distressed at the failure of others to recognize his merits".

19

The Master said, "A gentleman has reason to be distressed if he ends his days without making a reputation for himself".

20

The Master said, "The demands which a gentleman makes are upon himself; those are what a small man makes are upon others".

Book VII, 36

The Master said, "A true gentleman is calm and at ease; the Small Man is fretful and ill at ease".

Book VIII, 4

When Master Tseng was ill, Meng Ching Tzu came to see him. Master Tseng spoke to him saying, "When a bird is about to die, its song touches the heart. When a man is about to die, his words are of note. There are three things, in following the Way, a gentlemen places above all the rest: from every attitude, every gesture he employs, he must remove all trace of violence or arrogance; every look he composes in his face must betoken good faith; from every word he utters, from every intonation, he must remove all trace of coarseness or impropriety. As to the ordering of ritual vessels and the like, there are those whose business it is to attend to such matters".

Book XII, 4

"...So that is what is meant by being a gentleman - neither to grieve nor to fear?" The Master said, "On looking within himself he finds no taint; so why should he either grieve or fear?"

16

The Master said, "The gentleman calls attention to the good points in others; he does not call attention to their defects. The small man does just the reverse of this".

19

..."The essence of a gentleman is that of wind; the essence of small people is that of grass. When the wind passes over the grass, it cannot choose but bend".

24

Master Tseng said, "The gentleman by his culture collects friends about him and through these friends promotes Goodness".

Book XIII, 25

The Master said, "The true gentleman is easy to serve, yet difficult to please. For if you try to please him in any manner inconsistent with the Way, he refuses to be pleased; but in using the services of others, he only expects of them what they are capable of performing. Common people are difficult to serve, but easy to please. Even though you try to please them in a manner inconsistent with the Way, they will still be pleased; but in using the services of others they expect them (irrespective of their capacities) to do any work which comes along".

26

The Master said, "The gentleman is dignified, but never haughty; common people are haughty, but never dignified".

Book XIV, 7

The Master said, "It is possible to be a true gentleman and yet lack Goodness. But there has never yet existed a Good man who was not a gentleman".

24

The Master said, "The gentleman can influence those who are above him; the small man can only influence those who are below him".

Book XV, 1

...The Master said, "A gentleman can withstand hardships; it is only the small man who, when submitted to them, is swept off his feet".

21

The Master said, "A gentleman is proud, but not quarrelsome, allies himself with individuals, but not with parties".

Book XVI, 7

Master K'ung said, "There are three things against which a gentleman is on his guard. In his youth, before his blood and vital humors have settled down, he is on his guard against lust. Having reached his prime, when the blood and vital humors have finally hardened, he is on his guard against strife. Having reached old age, when the blood and vital humors are decaying, he is on his guard against avarice".

10

Master K'ung said, "The gentleman has nine cares. In seeing, he is careful to hear distinctly; in his looks, he is careful to be kindly; in his manner, he is careful to be respectful; in his words, to be loyal; in his work, to be diligent. When in doubt, he is careful to ask for information; when angry, he has a care for the consequences and when he sees a chance of gain, he thinks carefully whether the pursuit of it would be consonant with the Right".

IV The importance of tradition and teaching and the preeminence of the teacher

The advent of occidental research techniques dramatizes our attention to the "internal" transfer of our genetic heritage through DNA. The fact of the matter is we are who we have been but more because, although our parents and ancestors are present within each one's DNA, given the ability to choose, we are free to be ourselves as well; notwithstanding the fact that each receives twenty-three chromosomes from each parent, one's own identity occurs as the result of the unique forty-six which constitutes each person. The Chinese specifically, but the oriental generally have always shown the utmost respect for family tradition. Indeed, they have treated family and tradition with religious reverence. The reason is simple: the oriental person sees each living being as a gift, so one owes respect to the parental source of one's gift of life immediately, but ultimately to Tao - this view finds its expression in a practical way, namely, oriental society recognizes one's birth date to be the date of one's conception so one is nine months old at birth and an oriental person has two birth dates each year.

Book II, 4

The Master said, "At fifteen I set my heart upon learning. At thirty, I had planted my feet firm upon the ground. At forty, I no longer suffered from perplexities. At fifty, I knew what was the bidding of Heaven. At sixty, I heard them with docile ear. At seventy, I could follow the dictates of my own heart; for what I desired no longer overstepped the boundaries of Right".

Book VII, 1,2,3

The Master said, "I have transmitted what was taught to me without making up anything of my own. I have been faithful to and loved the Ancients. In these respects, I make bold to think, not even our old P'eng can have excelled me". The Master said, "I have listened in silence and noted what was said. I have never grown tired of learning nor wearied of teaching others what I have learned. These at least are merits which I can confidently claim". The Master said, "The thought that 'I have left my moral power (te, that is, virtue) untended, my learning unperfected, that I have heard of righteous men, but been unable to go to them; have heard of evil men, but been unable to reform them' -- it is these thoughts which disquiet me".

Book II, 11

The Master said, "He who by reanimating the Old can gain knowledge of the New is fit to be a teacher".

Book VII,19

The Master said, "I for my part am not one of those who have innate knowledge. I am simply one who loves the past and who is diligent in investigating it".

Book VIII, 9

The Master said, "The common people can be made to follow the Way (Tao); they cannot be made to understand it".

Book XII, 1

Yen Hui asked about Goodness. The Master said, "He who can himself submit to ritual is good. If (a ruler) could for one day himself submit to ritual, everyone under Heaven would respond to his Goodness. For Goodness is something which must have its source in the ruler himself; it cannot be acquired from others". (The Divine King in ancient China was emperor and the State rulers merely inherited his divinity. If a king could for a single day fully and completely carry out the kingly ritual, the whole country would "surrender" to his Goodness. Book II, 3 reads: "Keep order among them by chastisement and they will flee from you; keep order among them by ritual and they will come to you of their own accord".)

19

Chi K'ang-tzu asked Master K'ung about government, saying, "Suppose I were to slay those who have not the Way in order to help those who have the Way, what would you think of it?" Master K'ung replied saying: "You will at once be good. The essence of the gentleman is that of wind; the essence of small people is that of grass. And when a wind

passes over the grass, it cannot choose but bend”.

Book XIII, 1

Tzu-lu asked about government. The Master said, “Lead them; encourage them!” Tzu-lu asked for a further maxim. The Master said, “Untiringly”.

6

The Master said, "If the ruler himself is upright, all will go well even though he does not give orders. But if he himself is not upright, even though he gives orders, those orders will not be obeyed”.

Book XIV, 2

Of the saying 'He upon whom neither love of mastery, vanity, resentment nor covetousness have any hold may be called good', the Master said, “Such a one has done what is difficult; but whether he should be called Good I do not know”.

3

The Master said, "The knight of the Way who thinks only of sitting quietly at home is not worthy to be called a knight”.

4

The Master said, "When the Way prevails in the land, be bold in speech and bold in action. When the Way does not prevail, be bold in action but conciliatory in speech”.

Book XV, 2

The Master said, "Ssu, I believe you look upon me as one whose aim is simply to learn and retain in mind as many things as possible”. He replied, "That is what I thought. Is it not so?" The Master said, "No; I have one (thread) upon which I string them all”. (Book IV, 15 reads: The Master said, "Shen, My Way has one (thread) which runs right through it”. Master Tseng said, “Yes. When the Master has gone out, the disciples asked, saying ‘What did he mean?’” Master Tseng said, “Our Master's Way is simply this: Loyalty, consideration”.)

Book XV, 14

The Master said, "To demand much from oneself and little from others is the way (for a ruler) to banish discontent”.

32

The Master said, "He whose wisdom brings him into power, needs Goodness to secure that power. Otherwise, though he gets it, he will certainly lose it. He whose wisdom brings him into power and who has Goodness whereby to secure that power, if he has not dignity wherewith to approach the common people, they will not respect him. He whose wisdom has brought him into power, who has Goodness to secure that power and dignity wherewith to approach the common people, if he handles them contrary to the prescription of ritual, he is still a bad ruler”.

V The Government, rulers and rule (See also III. The Education of a Gentleman)

Two elements of Confucius' teaching pertain directly to rulers and ruling and, therefore, to political realities in relation to a social order: rectification of names and jen, variously translated as goodness, benevolence, perfect virtue, love, humanity. The central position of jen in Chinese culture is found in Book XII, number 22 - part II above discusses jen and the part it plays in the love of learning.

Rectification of names means two things, first and foremost, that words and actions correspond so that honesty, rather than hypocrisy prevails and that the meanings conveyed by words are translated into corresponding actions. The Greek Philosopher, Heraclitus, a culture removed specifies the same requirement in Fragment # 10.

To be temperate is the greatest virtue. Wisdom consists in speaking and acting the truth, giving heed to the nature of things.

The second meaning is that names and responsibilities of rank within the social order correspond and are regulated, that is, a shih, a nobleman by birth must be virtuous in action and, thereby govern through virtue not merely by the accident of birth.

However, if the The Way can occur, it can only result through jen - fifty-eight (58) of the 499 chapters of the Analects discuss jen and the word itself appears 105 times. Jen is essentially a natural relationship between and among humans, call it a humane relationship. Such a relationship is one of goodness, so jen results from good will of one toward another. Jen, therefore, is a relationship of love - it is natural to love what is similar and good so such love is mutual to all human beings (as Aristotle comments in his *Nicomachean Ethics*). This is why Confucius states that jen is the perfect virtue productive of and proper to the wise person, the naturally perfect human. Such human love, therefore, is the straight which, when placed upon the crooked makes the crooked straight. In other words, not even the crooked, or the vicious can resist love, since such love treats even vicious people as human beings so this humane treatment straightens out the crooked.

Book II, number 19

Duke Ai asked, "What can I do in order to get the support of the common people?" Master K'ung replied, "If you raise up the straight and set them on top of the crooked, the commoners will support you. But if you raise the crooked and set them on top of the straight, the commoners will not support you".

The reason why the latter option results in "...the commoners will not support you" is the simple fact that the human belly seeks the good, so people will not support the "crooked". Thus, as far as Confucius is concerned if the shih and/or the ruling class practices such humane treatment toward the peasant and/or the ruled, even the vicious, then this humane treatment will resonate with the humanness within the peasant, the ruled and the vicious and lead them to be straight. So, if political people are human, such humanness becomes irresistible and elicits an "in-kind" response within the social order being governed. Jen then becomes productive of righteousness, that is, justice, or just relationships between and among various groups within society and, thereby, the basis of

society itself as a political family, mirroring the immediate, biological family.

Book VIII, 13

The Master said, "Be of unwavering good faith, love learning, if attacked be ready to die for the good Way. Do not enter a State which pursues dangerous courses, nor stay in one where the people have rebelled. When the Way prevails under Heaven, then show yourself; when it does not prevail, then hide. When the Way prevails in your own land, count it a disgrace to be needy and obscure; then the Way does not prevail in your land, then count it a disgrace to be rich and honored".

Book II, 3

The Master said, "Govern the people by regulations, keep order among them by chastisement (physical force, or li), and they will flee from you and lose all self-respect. Govern them by moral force (te, similar to the Greek arete and the Latin virtus, that is, virtue). Keep order among them by ritual and they will keep their self-respect and come to you of their own accord".

19

Duke Ai asked, "What can I do in order to get the support of the common people?" Master K'ung replied, "If you raise up the straight and set them on top of the crooked, the commoners will support you. But if you raise the crooked and set them on top of the straight, the commoners will not support you".

20

Chi K'ung-tzu asked whether there was any form of encouragement by which he could induce the common people to be respectful and loyal. The Master said, "Approach them with dignity and they will respect you. Show piety towards your parents and kindness toward your children and they will be loyal to you. Promote those who are worthy, train those who are incompetent; that is the best form of encouragement".

21

Someone, when talking to Master K'ung, asked "How is it that you are not in public service?" The Master said, The Book (of History) says: 'Be filial, only be filial and friendly towards your brothers, and you will be contributing to government'. There are other sorts of service quite different from what you mean by 'service'".

Book XII, 22

Fan Ch'ih asked about the Good (ruler). The Master said, "He loves (jen) men". He asked about the wise (ruler). The Master said, "He knows men". Fan Ch'ih did not quite understand the second statement. The Master said, "By raising the straight and putting them on top of the crooked, he can make the crooked straight". Fan Ch'ih withdrew and meeting Tzu-hsia said to him, "Just now I was with the Master and asked him about the wise (ruler). He said, 'By raising the straight and putting them on top of the crooked he can make the crooked straight'. What did he mean?"

Tzu-hsia said, "Oh, what a wealth of instruction is in those words! When Shun had all which is under Heaven, choosing from among the multitude he raised up Kao Yao

and straightway Wickedness disappeared. When T'ang had all which is under Heaven, choosing from among the multitude he raised up I Yin and straightway Wickedness disappeared”.

Book XIII, 6

The Master said, "If the ruler himself is upright, all will go well even though he does not give orders. But if he himself is not upright, even though he gives orders, they will not be obeyed”.

12

The Master said, "If a Kingly Man were to arrive, within a single generation Goodness would prevail”.

13

The Master said, "Once a man has contrived to put himself aright, he will find no difficulty at all in filling any government post. But if he cannot put himself aright, how can he hope to succeed in putting others right?"

Confucius, as all oriental thinkers learns his lessons from Mother nature, the primary teacher. The actions of nature lead him to understand that to be human means to act humanly which means to act virtuously (according to le). Similar to the Greeks, the characteristic of human action is “speech”, or “words”. So, again similar to the Greek Heraclitus, what distinguishes a human being is his or her decision to act true to his or her words; such action is the virtuous action of honesty, the foundation of any and all other human virtues - as Socrates noted. The essence of being human, therefore, is the necessity of being honest but, primarily to be honest means to act according to nature - such action results in humans becoming virtuous, that is, achieving the power to act humanly by choice of habit, rather than just by necessity of being born. So, to be honest is to be virtuous and to be virtuous means to grow closer to the Way.

This honesty, however, also includes being true to one's birth nature, so being honest includes being loyal to tradition, respectful of parents and all other relatives because such is being true to nature genetically speaking. Confucius compares the roots of the living plants and trees with the roots of our birth parents and relatives. Our relatives are literally the ground in which we root so we can not expect to grow unless we respect and are loyal to our roots. Confucius, therefore, defines a teacher as one who can gain new knowledge by reanimating old knowledge and requires that the leaders, or shih be teachers of citizens. This is why to this day Chinese citizens must show knowledge of the Analects of Confucius, among other Chinese philosophical classics as part of the examination to qualify for civil service status. Such a qualification for civil service status has nothing to do with national politics, rather, the qualification relates to Confucius' conviction that ethical civil servants were trustworthy civil servants who would be examples of jen for the peasant citizens.