

# THE WISDOM OF CONFUCIUS





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THE WISDOM OF CONFUCIUS

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# THE WISDOM OF CONFUCIUS

*A Collection of the Ethical Sayings  
of Confucius and of His Disciples*

Edited by  
MILES MENANDER DAWSON, LL.D.

*Author of The Ethics of Confucius,  
The Ethics of Socrates,  
The Ethical Religion of Zoroaster, etc.*



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## FOREWORD

The ethics taught by Confucius, the Chinese gentleman, nearly two thousand five hundred years ago, is well up to the standard of any system of ethics so far recorded, as an investigation of his texts will prove. His ethical teachings are simple and practical, yet lofty in tone; they embody the wisdom of one of the greatest philosophers and legislators, of whom Voltaire in his Dictionary of Philosophy said: "What more beautiful rule of conduct has ever been given man since the world began? Let us admit that there has been no legislator more useful to the human race."

Confucius not only taught ethics, as did his pupils and followers, but he spoke of everything of this nature which he had found in his close and careful study of the records of the ages, some of which, covering up to six thousand years before him, as shown by written documents, he carefully edited and brought to the attention of all who desired to pursue such objects.

In bringing out this ethical teaching, it was mixed with a mass of the beautiful matter with which the citizens of that ancient and lasting country dressed their behavior to one another. Such had been their habit in all the years that were passed and has continued, with lapses, up to the present time.

Unfortunately this matter, ranging from one-half to much more than nineteen-twentieths of the Confucian volumes, consists of discourses upon ceremonies, customs, and the like, and is of a type which, while useful to the Chinese, cannot be considered interesting or very likely to be useful to Western readers.

Therefore, I have extracted every passage concerning

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ethics from the books which are known as Confucian classics and several passages from the more important books of early Confucian scholars, to show what he and they had been teaching. These passages have been arranged by topics in accordance with Confucius' own method laid down in *The Great Learning*, and they have been thrown into the order considered most effective to demonstrate his doctrine. Hence, this little book is not all that he taught, but all that he taught in ethics.

I can say of this as I have said of my book, *The Ethics of Confucius*, from which the quotations herein are taken with the consent of my publisher, G. P. Putnam's Sons, that it "is written to afford others opportunity for the same inspiring understanding of the true nature of the Confucian conception of good conduct as an encouragement of independent, clear thinking concerning the purposes of life and what may be done with it, which met so warm a welcome in my own mind when I first fortunately chanced upon a really good translation of the Analects of Confucius."

Wu Ting Fang wrote in his Foreword to this earlier book, "Lofty as appear the ideals, in the usual translation, they lose the effect on the average that the application which Mr. Dawson has now given them must create. Driving home the principles by careful compilation under different headings, the author causes the scheme of ethical conduct to attract and appeal; and the blessings it has bestowed in the vast expanses of China may yet give comfort to many people in many other lands."

As Wu Ting Fang continues, "Confucius strove to make the human being good—a good father, a good mother, a good son, a good daughter, a good friend, a good citizen," and he who reads these wise sayings will soon understand the central idea of Confucius that every normal human being cherishes the aspiration to become a "superior man," superior to his fellows, if possible, but surely superior to his own past and present self.



And to the memory of Wu Ting Fang and to Chen Huan Chang, Ph.D. (Columbia), President of the Confucian University of Peking and President of the Confucian Society of China, who looked up every text for me, my thanks are ever due.

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The references herein are to the works of Confucius, his disciples, and most important followers:

1. Ch'un Ch'in, Spring and Autumn. English edition, vol. V, Chinese Classics.

2. Yun Yü, The Analects, first edition, translated by James Legge.

3. Yi King, Book of Changes, translated by James Legge, Sacred Books of the East.

4. Hsião King, Book of Filial Piety, the same.

5. Shu King, Book of History, the same.

6. Shi King, Book of Poetry, the same.

7. Li Ki, Book of Ceremonies, the same. It is often called "Younger Tai's Record of Rites." In this collection are two books of prime importance, viz.:

8. The Great Learning, said to have been written by Tse-Tse, grandson of Confucius, and

9. The Doctrine of the Mean, written by disciples of Confucius and their early successors.

10. Mencius, translated by James Legge, first edition.

11. Shuo Yüan, "Park of Narratives."

12. Hsun Tse.

13. Ku-liang Chuan.

14. "Many Dewdrops of the Spring and Autumn."

15. Pan-Ku.

16. History of Han Dynasty.

17. Later History of Han Dynasty.

18. Narratives of Nations.

19. Kung-Yang Chuan.

The citations are given by the name of the work, name

or number of the chapter or other grand division of the work, and the verse, so that any edition in Chinese, or any translation may be conveniently referred to.

MILES M. DAWSON

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## The Superior Man

"What the superior man seeks is in himself; what the ordinary man seeks, is in others." [Analects, bk.xv,c.xx.

"The superior man in everything puts forth his utmost endeavours." [Great Learning, ii,4.

"The superior man must make his thoughts sincere." [Great Learning, vi,4.

"The object of the superior man is truth." [Analects, bk.xv,c.xxxi.

"The superior man is anxious lest he should not get truth; he is not anxious lest poverty come upon him."

[Analects, bk.xv,c.xxxi.

"What the superior man requires is that in what he says there may be nothing inaccurate." [Analects, bk.xiii,c.iii,v.7.

"The superior man must be watchful over himself when alone." [Great Learning, vi,2.

"The superior man is catholic and not partisan; the ordinary man is partisan and not catholic." [Analects, bk.ii,c.xiv.

"The superior man in the world does not set his mind either for anything or against anything; what is right, he will follow."

[Analects, bk.iv,c.x.

"The superior man thinks of virtue; the ordinary man thinks of comfort."

[Analects, bk.iv,v.xi.

"The superior man wishes to be slow in his words and earnest in his conduct."

[Analects, bk.iv,c.xxiv.

"The superior man is satisfied and composed; the ordinary man is full of distress."

[Analects, bk.vii,c.xxxvi.

"The superior man may indeed have to endure want; but the ordinary man, when he is in want, gives way to unbridled license."

[Analects, bk.xv,c.i,v.3.

"The superior man has neither anxiety nor fear."

[Analects, bk.xii,c.iv,v.1.

"When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?"

[*Analects*, bk.xi,c.iv,v.3.

"They sought to act virtuously and they did so; what was there for them to repine about?" [*Analects*, bk.vii,c.xiv,v.2.

"The superior man has dignified ease without pride; the ordinary man has pride without dignified ease."

[*Analects*, bk.xiii,c.xxvi.

"The superior man is correctly firm and not merely firm."

[*Analects*, bk.xv,c.xxxvi.

"Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided."

[*Analects*, bk.xix,v.ix.

"The superior man is affable but not adulatory; the ordinary man is adulatory but not affable."

[*Analects*, bk.xiii,c.xxiii.

"I have heard that the superior man helps the distressed, but he does not add to the wealth of the rich."

[*Analects*, bk.vi,c.iii,v.2.

"The progress of the superior man is upward, the progress of the ordinary man is downward." [*Analects*, bk.xiv,v.xxiv.

"The superior man is distressed by his want of ability; he is not distressed by men's not knowing him."

[*Analects*, bk.xv,c.xviii.

"The superior man cannot be known in little matters but may be entrusted with great concerns."

[*Analects*, bk.xv,v.xxxiii.

"The faults of the superior man are like the sun and moon. He has his faults and all men see them. He changes again and all men look up to him." [*Analects*, bk.xix,c.xxi.

"The superior man seeks to develop the admirable qualities of men and does not seek to develop their evil qualities. The ordinary man does the opposite of this."

[*Analects*, bk.xii,c.xvi.

"To be able to judge others by what is in ourselves, this may be called the art of virtue." [*Analects*, bk.vi,c.xxviii,v.3.

“The superior man conforms with the path of the mean.”

[*Doctrine of the Mean*, c.xi,v.3.

“What you do not want done to yourself, do not do unto others.”

[*Doctrine of the Mean*, c.xiii,v.3.

“That wherein the superior man cannot be equalled is simply this, his work which other men cannot see.”

[*Doctrine of the Mean*, c.xxxiii,v.2.

## The Art of Living

“The practice of right-living is deemed the highest, the practice of any other art lower.” [ *Li Ki*, bk.xvii,sect.iii,5.

“From the highest to the lowest, self-development must be deemed the root of all, by every man.”

[*The Great Learning*, text,v.6,7.

“By nature men are nearly alike; by practice, they get to be wide apart.”

[*Analects*, bk.xvii,c.ii.

“To advance a man or to stop his advance is beyond the power of other men.”

[*Mencius*, bk.i,pt.ii,c.xvi,3.

“When one cultivates to the utmost the capabilities of his nature and exercises them on the principle of reciprocity, he is not far from the path.” [ *Doctrine of the Mean*, c.xiii,3.

“‘The ancients,’ he said, ‘when they wished to exemplify illustrious virtue throughout the empire, first ordered well their states. Desiring to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated themselves. Wishing to cultivate themselves, they first rectified their purposes. Wishing to rectify their purposes, they first sought to think sincerely. Wishing to think sincerely, they first extended their knowledge as widely as possible. This they did by investigation of things.

“‘By investigation of things, their knowledge became extensive; their knowledge being extensive, their thoughts became sincere; their thoughts being sincere, their purposes were rectified; their purposes being rectified, they cultivated themselves; they being cultivated, their families were

regulated; their families being regulated, their states were rightly governed; their states being rightly governed, the empire was thereby tranquil and prosperous.' ”

[*The Great Learning*, text,4,5.

“In a state, gain is not to be considered prosperity, but prosperity is found in righteousness.”

[*Great Learning*,x,23.

“Now throughout the empire carriages all have wheels with the same tread, all writing is with the same characters, and for conduct there are the same rules.”

[*Doctrine of the Mean*, c.xxviii,v.3.

“The path which the superior man follows extends far and wide, and yet is secret. Ordinary men and women, however ignorant, may meddle with the knowledge of it; yet, in its utmost reaches, there is that which even the sage does not discern. Ordinary men and women, however below the average standard of ability, can carry it into practice; yet, in its utmost reaches, there is that which even the sage is not able to carry into practice.”

[*Doctrine of the Mean*, c.xii,v.1,2.

“At fifteen I had my mind bent on learning. At thirty I stood firm. At forty I was free from doubt. At fifty I knew the decrees of Heaven. At sixty my ear was an obedient organ for the reception of truth. At seventy I could follow what my heart desired without transgressing what was right.”

[*Analects*, bk.ii,c.iv.

### Mental Morality

“When you know a thing, to hold that you know it, and when you do not know a thing, to acknowledge that you do not know it—this is knowledge.” [*Analects*, bk.ii,c.xvii.

“Do not positively affirm when you have doubts; and when you have not, do not put forth what you say, as merely your view.”

[*Li Ki*, bk.i,sect.i,pt.i,c.iii,5.

“When a man’s finger is deformed, he knows enough to be dissatisfied; but if his mind be deformed, he does not

know that he should be dissatisfied. This is called 'Ignorance of the relative importance of things.'"

[*Mencius*, bk.vi,pt.i,c.xii,v.2.

"When you hear words that are distasteful to your mind, you must inquire whether they be not right; when you hear words that accord with your own views, you must inquire whether they be not contrary to right."

[*Shu-King*, ascribed to *I Yin*, pt.iv,bk.v,sect.iii,v.2.

"This work contains the law of the mind which was handed down from one to another." [*Doctrine of the Mean*.

"In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence: 'Have no depraved thoughts.'"

[*Analects*, bk.ii,c.ii.

"They who know the truth are not equal to them that love it, and they who love it are not equal to them that find pleasure in it."

[*Analects*, bk.vi,c.xviii.

"There are four things from which the Master was entirely free: He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism."

[*Analects*, bk.ix,c.iv.

## Learning

"Learning without thought is labour lost; thought without learning is perilous."

[*Analects*, bk.ii,c.xv.

"The wise, through not thinking, become foolish; and the foolish, by thinking, become wise."

[*Shu King*, pt.v,bk.xviii,2.

"I have been the whole day without eating and the whole night without sleeping, occupied with thinking. It was of no avail. The better plan is to learn."

[*Analects*, bk.xv,c.xxx.

"Learn as if you might not attain your object and were always fearing lest you miss it."

[*Analects*, bk.vii,c.xvii.

"The Duke of She asked Tsze-loo about Confucius and Tsze-loo did not answer him. The Master said, 'Why did you not say to him: He is simply a man who in his eager



pursuit of knowledge forgets his food, who in the joy of attaining it forgets his sorrows, and who does not perceive that old age is coming on?" " [ *Analects*, bk.vii,c.xviii.

"In learning there should be a humble mind and the maintenance of constant earnestness."

[ *Shu King*, pt.iv,bk.viii,sec.iii,1.

"Gifted with ability and yet putting questions to those who were not so; possessed of much and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation."

[ *Analects*, bk.viii,c.v.

"From the man bringing his bundle of dried flesh, upwards, I have never refused instruction to any one."

[ *Analects*, bk.vii,c.vii.

"There being instruction, there will be no distinction of classes."

[ *Analects*, bk.xv,c.xxxviii.

"To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced."

[ *Analects*, bk.vi,c.xix.

"He who from day to day recognizes what he has not yet attained to, and from month to month remembers what he has attained to, may be said to love to learn."

[ *Analects*, bk.xix,c.v.

"The prosecution of learning may be compared with what may happen in raising a mound. If there lack but one basket of earth to complete the work, and I there cease, the cessation is my own act."

[ *Analects*, bk.ix,c.xviii.

"It is not easy to find a man who has learned for three years without coming to be virtuous."

[ *Analects*, bk.viii,c.xii.

"There are learning extensively and having a firm and sincere aim, inquiring with earnestness, and reflecting with self-application; virtue is in such a course."

[ *Analects*, bk.xix,c.vi.

"By extensively studying all learning and keeping himself

under the restraint of the rules of propriety, one may thus likewise not err from what is right." [*Analects*, bk.xii,c.xv.

"The study of strange doctrines is injurious indeed."

[*Analects*, bk.ii,c.xvi.

"Accordingly, the sage, looking up, contemplates the brilliant phenomena of the heavens and, looking down, examines the definite arrangements of the earth; thus he knows the causes of darkness and of light. He traces things to their beginning and follows them to their end; thus he knows what can be said about death and life."

[*Yi King*, appendix iii,c.iv,v.21.

"The scholar lives and associates with men of his own time; but the men of antiquity are the subjects of his study."

[*Li Ki*, bk.xxxviii,v.ii.

"Knowledge, magnanimity, and energy, these three are the virtues which are universally binding."

[*Doctrine of the Mean*, c.xx,v.8.

## Genius and Inspiration

"Those who are born in the possession of knowledge, are the highest class of men. Those who learn and so acquire knowledge, are next. The dull and stupid who yet achieve knowledge, are a class next to these. Those who are dull and stupid and yet do not learn, are the lowest of the people."

[*Analects*, bk.xvi,c.ix.

"I am not one who was born in the possession of knowledge; I am one who is fond of antiquity and earnest in seeking it there."

[*Analects*, bk.vii,c.xix.

"The Master asked, 'Tsze, you think, I suppose, that I am one who learns many things and keeps them in his memory?' Tsze-kung replied, 'Yes, but perhaps it is not so?' 'No,' was the answer, 'I seek unity, all pervading.'"

[*Analects*, bk.xv,c.ii.

"The mechanic who wishes to do his work well must first sharpen his tools."

[*Analects*, bk.xv,c.ix.

"Let every man consider virtue as what devolves upon

himself; he may not yield the performance of it even to his teacher.”

[*Analects*, bk.xv,c.xxxv.]

“I saw his constant advance. I never saw him halt in his progress.”

[*Analects*, bk.ix,c.xx.]

## Sincerity

“Their knowledge being extensive, their thoughts became sincere.”

[*Great Learning*, text,v.5.]

“Leaving virtue without proper cultivation; not thoroughly discussing what is learned; not being able to move toward righteousness of which knowledge has been gained; and not being able to change what is not good; these are the things which occasion me solicitude.”

[*Analects*, bk.vii,c.iii.]

“A man can enlarge his principles; the principles do not (*i.e.*, of themselves) enlarge the man.”

[*Analects*, bk.xv,c.xxviii.]

“The superior man is not an utensil.”

[*Analects*, bk.iii,c.xii.]

“Hold faithfulness and sincerity as first principles and be moving continually toward what is right.”

[*Analects*, bk.xii,c.x.]

“There is no greater delight than to be conscious of sincerity upon self-examination.”

[*Mencius*, bk.vii,pt.i,c.iv,v.2.]

“The great man is he who does not lose his child’s heart.”

[*Mencius*, bk.iv,pt.ii,c.xii.]

“To be able to practice five things everywhere under Heaven constitutes perfect virtue: Gravity, magnanimity, sincerity, earnestness, kindness.”

[*Analects*, bk.xvii,c.vi.]

“If a man does not understand what is good, he will not attain sincerity in himself.”

[*Doctrine of the Mean*, c.xix,v.17.]

“He who attains to sincerity chooses the good and firmly holds it fast.”

[*Doctrine of the Mean*, c.xxi,v.8.]

“Sincerity is that whereby self-development is effected and the path by which a man must direct himself.”

[*Doctrine of the Mean*, c.xxv,v.1.

“It is only he who is possessed of the completest sincerity that can exist under Heaven, who can give full development to his nature.”

[*Doctrine of the Mean*, c.xxii.

“He is sincere even in his ordinary words and earnest in his everyday conduct. Guarding against depravity, he preserves his sincerity. His goodness is recognized in the world but he does not boast of it.”

[*Yi King*, appendix iv,sect.i,c.ii,v.3.

“The possessor of sincerity develops not himself only; with it, he also develops others.”

[*Doctrine of the Mean*, c.xxv,v.3.

“It is only he who is possessed of the completest sincerity that can exist under Heaven, who can transform.”

[*Doctrine of the Mean*, c.xxiii.

“He who has sincerity without effort hits what is right and discerns without laborious thought; he is a sage who naturally and readily follows the path.”

[*Doctrine of the Mean*, c.xx,v.18.

“It is characteristic of the completest sincerity to be able to foreknow.”

[*Doctrine of the Mean*, c.xxiv.

“When calamities or blessings are about to befall the good or the evil, it will surely be foreknown by him. He therefore, who is possessed of the completest sincerity, is like a spirit.”

[*Doctrine of the Mean*, c.xxiv.

“There is no evil to which the inferior man will not proceed, when alone. When he beholds a superior man, he tries at once to disguise himself, concealing his evil under a display of virtue. The other penetrates him as if he saw his heart and reins.”

[*The Great Learning*, text,vi,v.1,2.

“What is in fact within, will show without.”

[*The Great Learning*, vi,v.2.

“Sincerity is the end and the beginning of all things; without sincerity, there is nothing. Therefore, the superior

man regards the attainment of sincerity the highest excellence.”

[*Doctrine of the Mean*, c.xxv,v.2.

“Awful though Heaven be, it yet helps the sincere.”

[*Shu King*, pt.v,bk.ix,v.2.

## Rectification of Purpose

“Their thoughts being sincere, their purposes were rectified.”

[*The Great Learning*, text,v.5.

“This is meant by ‘Self-development depends upon rectifying one’s purposes’: If a man be swayed by passion, his conduct will be wrong; and so also if he be swayed by terror, by fondness, by sorrow, by distress. When the mind is not dominant, we look but see not, we hear but comprehend not, we eat but taste not.”

[*The Great Learning*, c.vii,v.1,2.

“God said to King Wan: ‘Be not like unto them who reject this and cling to that. Be not like them who are ruled by their likes and desires!’”

[*Shi King*, *Major Odes*, decade i,ode 7.

“The things which men greatly desire are comprehended in meat, drink, and sexual pleasure; the things which they greatly dislike are comprehended in death, exile, poverty, and suffering. Likes and dislikes are the great elements of men’s minds.”

[*Li Ki*, bk.vii,sect.ii,v.20.

“He who loves hunting and women abandons his state to ruin.”

[*Li Ki*, bk.ix,sect.ii,v.12.

“They sought for nothing but excessive pleasure and so not one of them had long life.”

[*Shu King*, pt.v,bk.xv,v.2.

“Hard is the case of him who will stuff himself with food the whole day, without applying his mind to anything.”

[*Analects*, bk.xvii,c.xxii.

“Your good, careful people of the villages are the thieves of virtue.”

[*Analects*, bk.xvii,c.xiii.

“The superior man rests in this, that he will indulge in no injurious ease.”

[*Shu King*, pt.v,bk.xv,v.1.

“The man of virtue makes the difficulty to be overcome

his first business, and success only a subsequent consideration.”

[*Analects*, bk.vi,c.xx.

“If doing what is to be done be made the first business, and success a secondary consideration, is not this the way to exalt virtue?”

[*Analects*, bk.xii,c.xxi,v.3.

“The superior man, rather than be rewarded beyond his desert, will have his desert greater than the reward.”

[*Li Ki*, bk.xxvii,v.7.

“A superior man will not for counsel of little value accept a great reward, nor for counsel of great value a small reward.”

[*Li Ki*, bk.xxix,v.36.

“In ancient times men learned with a view to their own improvement. Nowadays men learn with a view to the approbation of others.”

[*Analects*, bk.xiv,c.xxv.

“Yang Hoo said: ‘He who seeks to be rich will not be benevolent; he who seeks to be benevolent will not be rich.’”

[*Mencius*, bk.ii,pt.i,c.iii,v.5.

## High Aim

“Exalted merit depends on high aim.”

[*Shu King*, pt.v,bk.xxi,v.4.

“Do not be desirous of having things done quickly. Do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.”

[*Analects*, bk.xiii,c.xvii.

“He was always anxious lest he should not be equal to his task.”

[*Shu King*, *Major Odes*, decade iii,ode 6.

“I have not seen one who loves virtue as he loves beauty.”

[*Analects*, bk.ix,c.xvii,bk.xv,c.xii.

“I have not yet seen one who could perceive his faults and inwardly accuse himself.”

[*Analects*, bk.v,c.xxvi.

“On the bathtub of T’ang the following words were engraved: ‘If you can purify yourself a single day, do so every day!’”

[*Great Learning*, c.ii.

“To assail one’s own wickedness and not assail that of

others, is this not the way to correct cherished evil?"

[*Analects*, bk.xii,c.xxi,v.3.

"In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns around and seeks the cause of his failure within himself."

[*Doctrine of the Mean*, c.xiv,v.5.

"The superior man examines his heart that there may be nothing wrong there and that he may have no cause for dissatisfaction with himself."

[*Doctrine of the Mean*, c.xxxiii,v.2.

"When we see men of worth, we should think of equalling them; when we see men of the contrary character, we should turn inwards and examine ourselves." [Analecets, bk.iv,c.xvii.

"Let a man stand fast in the nobler part of himself and the meaner part will not be able to take it from him."

[*Mencius*, bk.vi,pt.i,c.xv,v.2.

"Those who follow that part of themselves which is great, are great men; those who follow that part of themselves which is little, are little men." [Mencius, bk.vi,pt.i,c.xv,v.1.

"With coarse rice to eat, with water to drink and my bended arm for a pillow, I still have joy in the midst of these things. Riches and honours, acquired by unrighteousness, are to me as a floating cloud."

[*Analects*, bk.vii,c.xv.

## The Will

"If the will be set on virtue, there will be no practice of wickedness."

[*Analects*, bk.iv,c.iv.

"The firm, the enduring, the simple, and the unpretentious are near to virtue."

[*Analects*, bk.xiii,c.xxvii.

"Men must be resolute about what they will not do and then they are able to act with vigor."

[*Mencius*, bk. iv,pt.ii,c.viii.

"The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him."

[*Analects*, bk.ix,c.xxv.

“They whose strength is insufficient give over in the middle of the way, but now you do but set limits unto yourself.”

[*Analects*, bk.vi,c.x.

“The man who in view of gain thinks of righteousness, who in the view of danger is prepared to give up his life, and who does not forget an old agreement, however far back it extends—such a man may be reckoned a complete man.”

[*Analects*, bk.xiv,c.xiii,v.2.

“Virtue is more to man than either fire or water. I have seen men die by treading upon fire or water, but I have never seen a man die by treading the path of virtue.”

[*Analects*, bk.xv,c.xxxiv.

“With a single bamboo dish of rice, a single gourd dish of drink, and living in a mean, narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it.”

[*Analects*, bk.vi,c.ix.

“To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends:—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:—these are injurious.”

[*Analects*, bk.xvi,c.v.

“When Heaven is about to confer a great office on any man, it first disciplines his mind with suffering and his bones and sinews with toil. It exposes him to want and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens him, and supplies his shortcomings.”

[*Mencius*, bk.vi,pt.ii,c.xv,v.2.

“‘Is virtue a thing remote?’ asked the sage and answered: ‘I wish to be virtuous, and lo, virtue is at hand!’”

[*Analects*, bk.vii,c.xxix.



## Courage

“To see what is right and not to do it, is want of courage.”

[*Analects*, bk.ii,c.xxiv,v.2.

“Do not try to defend or conceal what was wrong in the past.”

[*Li Ki*, bk.xv,v.22.

“Do not be ashamed of mistakes and so proceed to make them crimes!”

[*Shu King*, pt.iv,bk.viii,sect.ii,v.1.

“The inferior man is sure to gloss his faults.”

[*Analects*, bk.xix,c.viii.

“When anyone told Tsze-loo that he had a fault, he rejoiced.”

[*Mencius*, bk.ii,pt.i,c.viii,v.1.

“If anything that he did was not good, he was sure to become conscious of it; and, when he knew it, he did not do the thing again.”

[*Yi King*, appendix iii,v.42.

“The good in you I will not dare to keep concealed; and for the evil in me, I will not dare to forgive myself.”

[*Shu King*, pt.iv,bk.iii,v.3.

“When I am doing wrong, it is yours to correct me. Do not concur to my face and when you have retired, speak otherwise!”

[*Shu King*, pt.ii,bk.iv,1.

“They who are without virtue cannot abide long either in a condition of poverty and hardship or in a condition of enjoyment.”

[*Analects*, bk.iv,c.ii.

“Having not and yet affecting to have, empty and yet affecting to be full, straightened and yet affecting to be at ease! It is difficult with such characteristics to have constancy.”

[*Analects*, bk.vii,c.xxv,v.3.

“Do not try to fathom what has not yet arrived.”

[*Li Ki*, bk.xv,22.

“He hates those who are forward and determined and at the same time of contracted understanding.”

[*Analects*, bk.xvii,c.xxiv,v.2.

“Men of principle are sure to be bold, but those who are bold may not always be men of principle.”

[*Analects*, bk.xiv,c.v.

"If one be distressed by what need not distress him, his name is sure to be disgraced." [*Yi King*, app.iii,sect.ii,c.v.

### Balance

"What the superior man seeks, is in himself; what the ordinary man seeks, is in others." [*Analects*, bk.xiv,c.xxviii.

"The superior man in his thoughts does not go out of his place." [*Analects*, bk.xiv,c.xxviii.

"The superior man does not in his thoughts go beyond the position in which he is." [*Yi King*, appendix ii,c.iii.

"The scholar keeps himself free from all stain; he does not go among those who are low, to make himself seem high, nor set himself among those who are foolish, to make himself seem wise; he does not approve those who think as he, nor condemn those who think differently; thus he takes his stand alone and pursues his course, unattended."

[*Li Ki*, bk.xxxviii,v.15.

"The superior man composes himself before trying to move others; makes his mind at rest and easy, before he opens his mouth; determines upon his method of intercourse with others; before he seeks anything of them."

[*Yi King*, appendix iii,sect.ii,c.v,v.44.

"At forty I attained to an unperturbed mind."

[*Mencius*, bk.ii,pt.i,c.ii,v.1.

"There may be those who do this or that, without knowing why. I do not do so." [*Analects*, bk.vi,c.xxvii.

"He with whom neither calumny which slowly soaks into the mind, nor insults that startle like a wound to the flesh, are successful, may indeed be called intelligent; yea, he with whom neither soaking calumny nor startling insults are successful may be called far-seeing."

[*Analects*, bk.xii,c.vi.

"He who does not anticipate attempts to deceive him nor think beforehand of his not being believed, and yet apprehends these things readily when they occur, is he not a man of superior worth?" [*Analects*, bk.xiv,c.xxxviii.

"May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his imperial seat."

[*Analects*, bk.xv,c.iv.

### Constancy

"Inconstant in his virtue, he will be visited with disgrace."

[*Analects*, bk.xiii,c.xxii,v.2.

"Be careful to strive after the virtue of self-restraint and to cherish far-reaching plans." [Shu King, pt.iv,bk.v,sect.1,2.

"Men who are grave and wise, though they drink, are masters of themselves. Men who are benighted and ignorant become slaves of drink and more so daily."

[*Shi King, Minor Odes of the Kingdom*, decade v,ode 2.

"Ke Wan Tze thought thrice and then acted. When the Master was informed of it, he said: 'Twice may do.'"

[*Analects*, bk.v,c.xix.

"What constitutes the superior man? He acts before he speaks and afterwards speaks in accordance with his act."

[*Analects*, bk.ii,c.xiii.

"When a man feels the difficulty of doing, can he be otherwise than cautious and slow in speaking?"

[*Analects*, bk.xii,c.iii,v.3.

"The reason why the ancients did not readily give utterance to their words was because they feared lest their deeds should not come up to them."

[*Analects*, bk.iv,c.xxii.

"A flaw in a mace of white jade may be ground away, but a word spoken amiss cannot be mended."

[*Shi King, Major Odes*, decade iii, ode 2.

"It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere."

[*Analects*, bk.xiii,c.xix.

### Temperance

"Sincerely hold fast the due mean."

[*Analects*, bk.xx,c.i,v.1.

“Pride should not be allowed to grow. The desires should not be indulged. The will should not be gratified to the full. Pleasure should not be carried to excess.”

[*Li Ki*, bk.i,sect.i,pt.i,c.ii.

“Perfect is the virtue which is according to the mean.”

[*Doctrine of the Mean*, c.iii.

“I know how it is that the path of the mean is not walked in; the knowing go beyond it and the stupid do not come up to it.”

[*Doctrine of the Mean*, c.iv,v.i.

“The good man tries to proceed according to the right path, but when he has gone half-way he abandons it.”

[*Doctrine of the Mean*, c.ix,v.2.

“The path is not far from man. When men try to pursue a course which is far from the common indications of consciousness, this course cannot be considered the path.”

[*Doctrine of the Mean*, c.xiii,v.i.

“The path of duty lies in what is near and men seek for it in what is remote.”

[*Mencius*, bk.iv,pt.i,c.xi.

“The way of truth is like a great road. It is not hard to find it. The trouble is only that men will not look for it. Go home and seek it and you will find many ready to point it out.”

[*Mencius*, bk.vi,pt.ii,c.ii,v.7.

“The way of the superior man may be found in its simple elements in the intercourse of common men and women, in its utmost reaches it shines brightly through Heaven and earth.”

[*Doctrine of the Mean*, c.xii,v.4.

“It waits for the proper man, and then it is trodden. Hence it is said, ‘Only by perfect virtue can the perfect path in all its courses be realized.’ Therefore the superior man honours his virtuous nature and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the most exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the mean.”

[*Doctrine of the Mean*, c.xxvii,v.4,5,6.

## Uprightness

"Man is born for upright-ness. If a man lose his upright-ness and yet live, his escape is the result of mere good fortune."  
[*Analects*, bk.vi,c.xvii.]

"If on self-examination, I find I am not upright, shall I not be in fear even of a poor man in his loose garments of hair-cloth? If on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands."  
[*Mencius*, bk.ii,pt.i,c.ii,v.7.]

"If the will be set on virtue, there will be no practice of wickedness."  
[*Analects*, bk.iv,c.iv.]

"Who says of Wei-chang Kao that he is upright? One begged some vinegar of him and he begged it of a neighbour and gave it to him."  
[*Analects*, bk.v,c.xxiii.]

"Kao Tze has never understood righteousness. He makes it a thing external."  
[*Mencius*, bk.ii,pt.i,c.ii,v.15.]

"Superior men, and yet not always virtuous, there have been, alas! But there has never been an inferior man who was at the same time virtuous."  
[*Analects*, bk.xiv,c.vii.]

"The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees gain to be got, he thinks of righteousness."  
[*Analects*, bk.xvi,c.x.]

"He who knows how to exemplify what a son should be, can afterwards exemplify what a father should be. He who knows how to exemplify what a minister should be, can

afterwards exemplify what a ruler should be. He who knows how to serve others, can afterwards employ them."

[*Li Ki*, bk.vi,sect.i,20.

"If some years were added to my life, I would give fifty to the study of the *Yi*, and then I might come to be without faults."

[*Analects*, bk.vii,c.xvi.

"My master is anxious to make his faults few, but has not yet succeeded."

[*Analects*, bk.xiv,c.xxvi.

"By observing a man's faults, it may be known that he is virtuous."

[*Analects*, bk.iv,c.vii.

"Hold faithfulness and sincerity as first principles, and be moving continually toward what is right!"

[*Analects*, bk.xii,c.x,v.i.

"I prize life indeed, but there is that which I prize more than life and therefore I will not seek to preserve it by improper means. I shrink from death indeed but there is that which I shrink from more than death, and therefore there are occasions when I will not avoid danger."

[*Mencius*, bk.vi,pt.i,c.x,v.i.

"I have not seen a person who loved virtue, or one who hated what is not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person. Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient. Should there possibly be such a case, I have not seen it."

[*Analects*, bk.iv,c.vi.

"If a man in the morning hear the right way, he may die in the evening without regret."

[*Analects*, bk.iv,c.viii.

### Meekness

"I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be known."

[*Analects*, bk.iv,c.xiv.

"I will not be afflicted that men do not know me; I will be afflicted that I do not know men." [*Analects*, bk.i,c.xvi.]

"I will not be concerned at men's not knowing me; I will be concerned at my own want of ability."

[*Analects*, bk.xiv,c.xxxii.]

"The superior man is distressed by his want of ability; he is not distressed by men's not knowing him."

[*Analects*, bk.xv,c.xvii.]

"Do not think yourself so large as to deem others small!"

[*Shu King*, pt.iv,bk.vi,4.]

"He who says that others are not equal to himself, comes to ruin."

[*Shu King*, pt.iv,bk.ii,4.]

"Indulging the consciousness of being good is the way to lose that goodness; being vain of one's ability is the way to lose it."

[*Shu King*, pt.iv,bk.viii,sect.ii,1.]

"Reproving others is easy, but to receive reproof and allow it free course is difficult."

[*Shu King*, pt.vi,bk.xxx.]

"The Master said, 'The superior man exalts others and abases himself; he gives the first place to others and takes the last himself.'"

[*Li Ki*, bk.xxvii,9.]

"The officer Ch'oo said, 'Master, the King sent persons to spy out whether you were really different from other men.' 'How should I be different from other men? Yaou and Shun were the same as other men.'"

[*Mencius*, bk.iv,pt.ii,c.xxxii.]

"Is he not a man of complete virtue who feels no discomposure though men may take no note of him?"

[*Analects*, bk.i,c.i,v.3.]

### Propriety

"Let the superior man never fail reverentially to order his own conduct; and let him be respectful to others and observant of propriety. Then all within the four seas will be his brothers."

[*Analects*, bk. xii,c.v.v.4.]

"If a man be without the virtues proper to humanity, what has he to do with the rites of propriety?"

[*Analects*, bk.iii,c.iii.]

"Without an acquaintance with the rules of propriety, it is impossible for the character to be established."

[*Analects*, bk.xx,c.iii,v.3.

"But if beasts and without the rules of propriety, father and son might have the same mate."

[*Li Ki*, bk.i,sect.i,pt.i,c.v,v.21.

"Therefore the rules of propriety are for man what the yeast is for liquor. By the use of them the superior man becomes better and greater. The inferior man by neglect of them becomes smaller and poorer."

[*Li Ki*, bk.vii,sect.iv,v.7.

"The sense of shame is of great importance to man."

[*Mencius*, bk.vii,pt.i,c.viii,v.1.

"Acts of propriety which are not proper and deeds of righteousness that are not righteous, the great man does not do."

[*Mencius*, bk.iv,pt.ii,c.vi.

"The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men he uses them according to their capacity. The inferior man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men he wishes them to be equal to everything."

[*Analects*, bk.xiii,c.xxv.

"Propriety is seen in humbling one's self and giving honour to others."

[*Li Ki*, bk.i,sect.i,pt.i,c.vi,v.25.

"Gan P'ing Chung knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the same respect as at first."

[*Analects*, bk.v,c.xvi.

"Condemning none, courting none, what can he do that is good?"

[*Analects*, bk.ix,c.xxvi,v.2.

"When a person does not transgress the boundary-line of the great virtues, he may pass and re-pass it in the small virtues."

[*Analects*, bk.xix,c.xi.

"Look not at what is contrary to propriety; listen not



to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety!" [Analects, bk.xii,c.i,v.2.]

"The superior man does what is proper to the station in which he is; he does not desire to go beyond this. In a position of wealth and honour he does what is proper to a position of wealth and honour; in a poor and low position, he does what is proper to a poor and low position; situated among barbarous tribes he does what is proper to a situation among barbarous tribes; in a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty." [Doctrine of the Mean, c.xiv.]

### Demeanour and Deportment

"Always and in everything let there be reverence, the demeanour grave as when one is thinking deeply and with speech composed and definite." [Li Ki, bk.i,sect.i,pt.i,c.i.]

"If the heart be for a moment without the feeling of harmony and joy, meanness and deceitfulness enter it. If the outward demeanour be for a moment without gravity and reverence, indifference and rudeness show themselves."

[Li Ki, bk.xxi,sect.ii,8.]

"If the scholar be not grave, he will not call forth veneration, and his learning will not be solid."

[Analects, bk.i,c.viii.]

"Fine words and an insinuating appearance are seldom associated with true virtue." [Analects, bk.i,c.iii.]

"Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull. Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?"

[Mencius, bk.iv,pt.i,c.xv.]

"It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence do

not fix upon one where such prevail, how can he be wise?"

[*Analects*, bk.iv,c.i.

"Do not listen with head inclined on one side nor answer with a loud, sharp voice, nor look with a dissolute leer, nor keep the body in a slouching position. Do not saunter about with a haughty gait nor stand with one foot raised. Do not sit with your knees wide apart nor lie face down."

[*Li Ki*, bk.i,sect.i,pt.iii,c.iv.

"When he intends to go to an inn, let it not be with the feeling that he must have whatever he asks for!"

[*Li Ki*, bk.i,sect.i,pt.ii,c.v,v.2,3.

"In all cases, looks directed up into the face denote pride, below the girdle grief, askance villainy."

[*Li Ki*, bk.i,sect.ii,pt.iii,c.vii.

"When sitting by a person of rank, if he begin to yawn and stretch himself, to turn round his tablet, to play with the head of his sword, to move his shoes about or to ask about the time of day, one may ask leave to retire."

[*Li Ki*, bk.xv,18.

"For great entertainments there should be . . . no great display of wealth."

[*Li Ki*, bk.i,sect.ii,pt.iii,c.ix.

"Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility; if you maintain a reserve toward them, they are discontented."

[*Analects*, bk.xvii,c.xxv.

"I observe that he is fond of occupying the seat of a full-grown man. I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man."

[*Analects*, bk.xiv,c.xlvii,v.2.

## Speech and Conduct

"They who meet men with smartness of speech, for the most part procure themselves hatred."

[*Analects*, bk.v,c.iv,v.2.

"For one word a man is often deemed to be wise and for one word he is often deemed to be foolish."

[*Analects*, bk.xix,c.xxv,v.2.

"Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame."

[*Analects*, bk.iii,c.xxi,v.2.

"At first, my way with men was to hear their words and give them credit for their conduct. Now my way is to hear their words and look at their conduct."

[*Analects*, bk.v,c.ix,v.2.

"Without knowing the force of words, it is impossible to know men."

[*Analects*, bk.xx,c.iii,v.3.

"The virtuous will be sure to speak aright; but not all whose speech is good are virtuous."

[*Analects*, bk.xiv,c.v.

"They did not peer into privacies nor form intimacies in matters aside from their proper business. They did not speak of old affairs nor wear an appearance of being in sport."

[*Li Ki*, bk.xv,20.

"I know not how a man without truthfulness is to get on."

[*Analects*, bk.ii,c.xxii.

"The Master said, 'The superior man does not merely look benign as if, while cold at heart, he could feign affection. That is of the inferior man and stamps him as no better than the sneak thief.'"

[*Li Ki*, bk.xxix,50.

"See what a man does! Mark his motives! Examine in what things he rests! How can a man conceal his character?"

[*Analects*, bk.ii,c.x.

"Specious words confound virtue."

[*Analects*, bk.xv,c.xxvi.

"I hate those who make secrets known and think that they are straightforward."

[*Analects*, bk.xvii,c.xxiv.

"What future misery do they have and ought they to have, who talk of what is not good in others!"

[*Mencius*, bk.iv,pt.ii,c.ix.

"What a man dislikes in those who are over him, let him not display toward those who are under him; what he dislikes in those who are under him, let him not display

toward those who are over him! What he hates in those who are ahead of him, let him not therewith precede those who are behind him; and what he hates in those who are behind him, let him not therewith pursue those who are ahead of him! What he hates to receive upon the right, let him not bestow upon the left; and what he hates to receive upon the left, let him not bestow upon the right! This is called the standard, by which, as by a measuring square, to regulate one's conduct." [Great Learning, c.x,v.10.

"The superior man loves on grounds of virtue; the inferior man's love appears in his indulgence."

[Li Ki, bk.ii,sect.i,pt.i,18.

"The evil of men is that they like to be teachers of others."

[Mencius, bk.iv,pt.i,c.xxiii.

"If a man purify himself to wait upon me, I receive him so purified, without endorsing his past conduct."

[Analects, bk.vii,c.xxviii,v.2.

"Some one said, 'What do you say concerning the principle that injury should be recompensed with kindness?' The Master said: 'With what then will you recompense kindness? Recompense injury with justice and recompense kindness with kindness!'"

[Analects, bk.xiv,c.xxxvi.

"It is only the truly virtuous man who can love, or who can hate, others."

[Analects, bk.iv,c.iii.

"I hate those who with their sharp tongues overthrow kingdoms and families."

[Analects, bk.xvii,c.xviii.

"To evoke love, one must love; to evoke respect, one must respect."

[Shu King, pt.iv,bk.iv,2.

## The Family

"The superior man commences with respect as the basis of love. To omit respect is to leave no foundation for affection. Without love there can be no union; without respect the love will be ignoble."

[Li Ki, bk.xxiv,9.

"Can there be love which does not lead to strictness with its objects?"

[Analects, bk.xiv,c.viii.

"The woman follows the man. In her youth she follows her father and elder brother; when married, she follows her husband; when her husband is dead, she follows her son."

[*Li Ki*, bk.ix,10.]

"It is said in the Book of Poetry: 'A happy union with wife and children is like the music of lutes and harps! When there is concord among brethren, the harmony is delightful and enduring. Thus may you regulate your family and enjoy the delights of wife and children!' The Master said, 'In such a condition parents find perfect contentment.'"

[*Doctrine of the Mean*, c.xv,v.2,3.]

"He who thinks the old embankments useless and destroys them, is sure to suffer from the desolation caused by overflowing water; and he who should consider the old rules of propriety useless and abolish them, would be sure to suffer from the calamities of disorder. If the ceremonies of marriage were discontinued, the path of husband and wife would be embittered and there would be many offences of licentiousness and depravity."

[*Li Ki*, bk.xxiii,7,8.]

"This ceremony (*i.e.*, marriage) lies at the foundation of government."

[*Li Ki*, bk.xxiv,11.]

"When husband and wife are of the same surname, their children do not do well and multiply."

[*Tso's Commentary*.]

"Though the wife had no rank, she was held to be of the rank of her husband and she took her seat according to the position belonging to him."

[*Li Ki*, bk.ix,sect.iii,11.]

"The bridegroom went in person to meet the bride, the man taking the initiative and not the woman—according to the idea that regulates the relation between the strong and the weak."

[*Li Ki*, bk.ix,sect.iii,8.]

"At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving and cautioning her with these words, 'You are going to your home. You must be respectful. You must be careful. Do not disobey your husband!'"

[*Mencius*, bk.iii,pt.ii,c.ii,v.2.]

"If a mother is really anxious to do so, though she may not hit precisely the wants of her child, she will not be far from it. There has never been a girl who learned to bring up a child, that she might afterwards marry."

[*The Great Learning*, c.ix,v.2.

"The female alone cannot procreate; the male alone cannot propagate; and Heaven alone cannot produce a man. The three collaborating, man is born. Hence any one may be called the son of his mother or the son of Heaven."

[*Ku-liang's Commentary*.

"There has never been a birth without the collaboration of Heaven. God is the creator of all men."

[*Many Dewdrops of the Spring and Autumn*, bk.lxx.

"When a feudal lord sent his wife away, she proceeded on her journey to her own state, and was received there with the observances due a lord's wife. The messenger accompanying her then discharged his commission, saying: 'My poor master, from his want of ability, was not able to follow her and to take part in the services at your altars and in your ancestral temple. He has, therefore, sent me, so-and-so; and I venture to inform your officer, appointed for the purpose, of what he has done.' The officer presiding on this occasion replied: 'My poor master in his former communication to you did not inform you about her and he does not presume to do anything but to receive your master's message, respectfully.' The officers in attendance on the commissioner then set forth the various articles sent with the lady on her marriage and those on the other side received them. When the wife went away from her husband, she sent a messenger and took leave of him, saying: 'So-and-so, through her want of ability, is not able to keep on supplying the vessels of grain for your sacrifices; and has sent me, so-and-so, to presume to announce this to your attention.' 'My son, in his inferiority, does not presume to avoid your punishing him, and dares not but respectfully receive your orders.' The messenger then re-

tired, the principal party bowing to him and escorting him. If the husband's father were living, he named himself as principal party; if he were dead, an elder brother of the husband acted for him and the message was given as from him; if there were no elder brother, it ran as from the husband, himself. [*Li Ki*, bk.xviii,sect.ii,pt.ii,34,35.

"The rule for the relation of husband and wife is that it should be enduring." [*Yi King*, appendix vi,sect.ii,32.

"Here now is the affection of a father for his sons: He is proud of the meritorious among them and ranks those lower who are not so able. But that of a mother is such that, while she is proud of the meritorious, she cherishes those who are not so able. The mother deals with them on grounds of affection rather than pride; the father on grounds of pride rather than affection." [*Li Ki*, bk.xxix,29.

"Everyone calls his son, his son, whether he has talents or has not talents." [*Analects*, bk.xi,c.vii,v.2.

"The Duke of She informed Confucius, saying 'Among us here are those, who may be styled upright in conduct. If their father have stolen a sheep, they will bear witness to the fact.' Confucius said, 'Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of his son and the son conceals the misconduct of the father. Uprightness is to be found in this.'" [*Analects*, bk.xiii,c.xviii.

"In youth, not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:—this is to be a pest." [*Analects*, bk.xiv,c.xlvi.

"A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect." [*Analects*, bk.ix,c.xxii.

"A boy should never be permitted to see an instance of deceit." [*Li Ki*, bk.i,sect.i,pt.ii,c.v,17.

"Among all the lives given by Heaven and Earth, man

is the noblest. All men are children of God and are merely made flesh through the spirits of father and mother. Therefore, the father has not absolute power over the son."

[*Pan Ku*, bk.v.

## Filial Love for Parents

"I heard from Tsang-Tsze that he had heard the Master say that of all that Heaven produces and Earth nourishes there is none so great as man. His parents give birth to his person all complete and to return it to them complete may be called filial duty." [Li Ki, bk.xxi,sect.ii,14.

"He is but an outgrowth from his parents; dare he do otherwise than preserve his self-respect? If he cannot respect himself, he injures them." [Li Ki, bk.xxiv,12.

"As they serve their fathers, so they serve their mothers, and they love them equally. As they serve their fathers, so they serve their rulers and they reverence them equally. Hence love is what is chiefly rendered to the mother and reverence is what is chiefly rendered to the ruler, while both of these things are given to the father."

[*Hsiao King*, c.v.

"There are three thousand offences against which the five punishments are directed; there is none of them greater than to be unfilial."

[*Hsiao King*, c.xi.

"Tsang-Tsze said, 'There are three degrees of filial piety. The highest is being a credit to our parents; the next is not disgracing them; and the lowest is merely being able to support them.'"

[Li Ki, bk.xxi,sect.ii,9.

"While his parents are alive, a son should not dare to consider his wealth his own nor hold it for his own use only."

[Li Ki, bk.xxvii,30.

"They are careful in their conduct and economical in their expenditures, in order to nourish their parents. This is the filial piety of the common people." [Hsiao King, c.vi.

"The Master said, 'The superior man will overlook and not magnify the errors of his father and will show his ven-



eration for his excellences.'” [Li Ki, bk.xxvii,v.17.

“To urge one another to what is good by reproof is the way of friends. But between father and son reproof is the greatest offence against that tenderness which should subsist.” [Mencius, bk.iv,pt.ii,c.xxx,v.4.

“There are three things which are unfilial and to have no posterity is the greatest of them.”

[Mencius, bk.iv,pt.i,c.xxvi,v.1.

“While his parents are living, a son must not go abroad to a distance; or, if he should do so, he must have a fixed place to which he goes.” [Analects, bk.iv,c.xix.

### Pious Observances for Deceased Parents

“Filial piety is seen in the skilful carrying out of the wishes of our forefathers and the skilful carrying forward of their undertakings.” [Doctrine of the Mean, c.xix,v.2.

“While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.” [Analects, bk.i,c.xi.

“In the most ancient times there were some who did not inter their parents. When their parents died, they took the bodies up and cast them into some water-channel. Afterwards, when passing by, they saw foxes and wildcats devouring the bodies and flies and insects covering them. The sweat burst forth upon their brows; they looked away, unable to bear the sight. For other people such perspiration did not burst out; but now their hearts' emotion affected their faces and their eyes. Instantly they hurried home, returned with spades and baskets, and covered the bodies. If this indeed was right, it is obvious that the filial son and virtuous man, in burying his parents, will behave according to propriety.” [Mencius, bk.iii,pt.i,c.v,v.4.

“With him who has slain his father, a son should not live under the same sky.” [Li Ki, bk.i,sect.i,pt.v,c.ii,v.10.

"The services of love and reverence to parents when alive, and those of grief and sorrow for them when dead—these completely discharge the duty of living men."

[*Hsiao King*, c.xviii.

"It is not till a child is three years old that it is allowed to leave the arms of its parents. And three years' mourning is universally observed throughout the empire."

[*Analects*, bk.xvii,c.xxi,v.6.

"The saying that the superior man mourns all his life for his parents has reference to the recurrence of the day of their death. That he does not do his ordinary work on that day, does not mean that it would be unpropitious to do so: it means that on that day his thoughts are occupied with them and he does not dare occupy himself, as on other days, with his private and personal affairs."

[*Li Ki*, bk.xxi,sect.i,5.

"Although his parents be dead, when a son is inclined to do what is good, he should think that he will thereby transmit the good name of his parents and so carry his wish into effect. When he is inclined to do what is not good, he should think that he will thereby bring disgrace on the name of his parents and in no wise carry his wish into effect."

[*Li Ki*, bk.x,sect.i,17.

"When his parents are dead and the son carefully watches over his actions so that a bad name involving his parents may not be handed down, he may be said to be able to maintain his piety to the end."

[*Li Ki*, bk.xxi,sect.ii,12.

"The superior man while his parents are alive, reverently nourishes them; and when they are dead, reverently sacrifices to them. His chief thought is how, to the end of life, not to disgrace them."

[*Li Ki*, bk.xxi,sect.i,5.

## Meaning of Government

"Government is rectification. When the ruler does right, all men will imitate his self-control. What the ruler does,

the people will follow. How should they follow him in what he does not do?" [Li Ki, bk.xxiv,7.

"Ke K'ang Tze asked Confucius about government. Confucius replied, 'To govern means to rectify. If you lead with correctness, who will dare not to be correct?'"

[*Analects*, bk.xii,c.xvii.

"When right government prevails in the empire, men of little virtue submit to those of great virtue and men of little worth to those of great worth. When bad government prevails in the empire, men of little power submit to those of great power and the weak to the strong. Both are in accord with divine law." [*Mencius*, bk.iv,pt.i,c.vii,v.1.

"The duke Gae asked, saying: 'What should be done in order to secure the submission of the people?' Confucius replied, 'Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.'"

[*Analects*, bk.ii,c.xix.

"The Master said, 'Good government obtains when those who are near are made happy, and those who are far are attracted.'"

[*Analects*, bk.xiii,c.xvi.

"Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that they shall have sufficient wherewith to serve their parents and also sufficient wherewith to support their wives and children."

[*Mencius*, bk.i,pt.i,c.vii,v.21.

"To centralize wealth is to disperse the people; to distribute wealth is to collect the people."

[*The Great Learning*, c.x,v.9.

"With the ancients, in their government the love of men was the great point."

[*Li Ki*, bk.xxiv,9.

"Ke K'ang Tze asked Confucius about government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your desires be shown to be for what is good, and the

people will be good. The relation between superiors and inferiors is like that between the wind and the grass; the grass must bend when the wind blows across it.' ”

[*Analects*, bk.xii,c.xix.

“Do not despise the old and experienced and do not make little of the helpless and young.” [*Shu King*, pt.iv,bk.vii,2.

“When right principles prevail in the empire, there will be no controversies among the common people.”

*Analects*, bk.xvi,c.ii,v.3.

“When the people keep their respective places, there will be no poverty; when harmony prevails, there will be no scarcity of people; when there is repose, there will be no rebellions.”

[*Analects*, bk.xvi,c.i,v.10.

“Tsze-kung asked about government. The Master said, ‘The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.’

“Tsze-kung said, ‘If it cannot be helped and one of these must be dispensed with, which of the three should be forgone first?’ ‘The military equipment,’ said the Master.

“Tsze-kung again asked, ‘If it cannot be helped and one of the remaining two must be dispensed with, which of them should be forgone? The Master answered, ‘Part with the food. From of old death has been the lot of all men; but if the people have not confidence in their rulers, there is no stability for the site.’ ”

[*Analects*, bk.xii,c.vii.

“When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honours are things to be ashamed of.”

[*Analects*, bk.viii,c.xiii,v.3.

“When a sage governs the world, he will cause pulse and grain to be as abundant as water and fire. If pulse and grain were as abundant as water and fire, should the people be otherwise than virtuous?” [*Mencius*, bk.vii,pt.i,c.xxiii,v.3.

“Let mulberry trees be planted about the homesteads with their five mow and persons of fifty years may be

clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their breeding time be neglected and persons of seventy years may eat flesh." [*Mencius*, bk.i,pt.i,c.iii,v.4.

"Where the wide and open country is greatly neglected and uncultivated, it speaks ill for those in authority."

[*Li Ki*, bk.i,sect.i,pt.v,c.iii,v.11.

"In a state, gain is not to be considered prosperity, but its prosperity will be found in righteousness."

[*Great Learning*, c.x,v.23.

"When the rich compete with the poor, even though the law were made by Kau Yau, nothing can prevent the strong from pressing on the weak." [*Commentary of Kung-Yang*.

"At that time, in the seclusion of home there were no pining women, and outside of it no unmarried men."

[*Mencius*, bk.i,pt.ii,c.v,v.5.

"In years of calamity and famine, the weak and old, lying in the ditches and water-courses, and the able-bodied, scattered to the four quarters, have been myriads in number."

[*Mencius*, bk.i,pt.ii,c.xii,v.2.

"Only men of training can, without a certain livelihood, maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. If they do not have a fixed heart, there is nothing which they will not do in self-abandonment, moral deflection, depravity, and wild license. When they have thus been involved in crime, to pursue them and punish them is to entrap the people." [*Mencius*, bk.i,pt.i,c.vii,v.20.

"When the parent of the people causes them to look distressed and, after toiling the entire year, not to be able to support their parents, so that they must borrow to increase their income and so that the old and the little children are found lying in the ditches and streams—where, then, is there anything parental in his relation to the people?"

[*Lung Tze*, bk.iii,pt.i,c.iii,v.7.

"In passing by the side of Mount Thai, Confucius came upon a woman who was wailing bitterly by a grave. The

Master bowed forward to the cross-bar, and hastened to her; and then sent Tsze-loo to question her. 'Your wailing,' said he, 'is altogether like that of one who has suffered sorrow on sorrow.' She replied, 'It is so. Formerly my husband's father was killed here by a tiger. My husband was also killed by one, and now my son has died in the same way.' The Master said, 'Why do you not leave this place?' The answer was 'There is no oppressive government here.' The Master then said to his disciples: 'Remember this, my little children. Oppressive government is more terrible than tigers.' " [Li Ki, bk.ii,sect.ii,pt.iii,10.

### Division of Labour

"Hence there is this saying: "Some labour with their minds and some with their muscles. They who labour with their minds, govern others: they who labour with their muscles are governed by others. They who are governed by others, support them; they who govern others, are supported by them.' This is a principle universally recognized." [Mencius, bk.iii,pt.i,c.iv,v.6.

"If you do not have an exchange of the products of labour and an interchange of service, so that too much there will make good too little here, then farmers will have a surplus of grain and women of cloth. If you have such an interchange, carpenters and wagon-makers may earn and receive their sustenance." [Mencius, bk.iii,pt.ii,c.iv,v.3.

"Yang's principle is: 'Every man for himself,' which does not recognize the superior claim of the sovereign. Mih's principle is: 'Equal favour for all,' which does not acknowledge the superior claim of a father. But to acknowledge neither sovereign nor father is to lapse into barbarism. . . . If the principles of Yang or of Mih were urged and the principles of Confucius were not urged, these perverse reasonings would delude the people and check the course of benevolence and righteousness. When such are checked,

beasts will be led forth to devour men and men will devour one another.”

[*Mencius*, bk.iii,pt.ii,c.ix,v.9.]

### Provision for Dependents

“A competent provision was secured for the aged till their death, employment for the able-bodied, and the means of growing up to the young. They showed kindness and compassion to widows, orphans, childless men, and those who were disabled by disease, so that they were all sufficiently maintained. Men had their proper work and women their homes.”

[*Li Ki*, bk.vii,sect.i,2.]

“If there were a prince in the empire who knew well how to nourish the old, all good men would feel that he was the right one for them to rally around.”

[*Mencius*, bk.vii,pt.i,c.xxii,v.1.]

“There were five things by means of which the ancient kings secured the good government of the whole kingdom; the honour which they paid to the virtuous, to the noble, and to the old, the reverence which they showed the aged, and their kindness to the young. By these five things they maintained the stability of their kingdom.”

[*Li Ki*, bk.xxi,sect.1,13.]

“When they saw an old man, people driving or walking gave him the road. Men who had white hairs mingling with the black did not carry burdens along the highways.”

[*Li Ki*, bk.xxi,17.]

“In the fields of a district, those who belong to the same nine squares, render all friendly offices to one another in their going out and coming in (*i.e.*, death and birth), aid one another to safeguard life and property, and support one another in sickness.”

[*Mencius*, bk.iii,pt.i,c.iii,v.8.]

“In the spring they examined the ploughing and supplied any deficiency of seed; in the fall they examined the reaping and supplied any deficiency of yield.”

[*Mencius*, bk.i,pt.ii,c.iv,v.5.]

## Taxation

"If in the market-place, he levy a ground rent on the shops but do not tax the goods, or enforce proper regulations without levying a ground rent—then all the merchants of the empire will be pleased and will wish to have their goods in his market-place. If at his frontier there be an inspection of persons but no import duties, all travellers throughout the empire will be pleased, and wish to make their tours on his roads."

[*Mencius*, bk.ii,pt.i,c.v,v.2,3.

"In olden times in the market men exchanged their wares for the wares of others and merely had certain officers to keep order. It chanced there was a mean fellow who made it a point to find a conspicuous mound and get upon it. Thence he commanded the right and the left, so as to draw into his net all the bargains of the market. All considered his conduct contemptible and so they proceeded to levy a tax upon his wares. The tax upon merchants thus sprang from this fellow's sordidness." [*Mencius*, bk.ii,pt.ii,c.x,v.7.

"Tae Ying-che said, 'I am not able at present to get along at once with the tithes only and so to abolish the duties imposed at the ports of entry and in the markets. With your leave, however, I will reduce both these duties until next year and then will abolish them altogether. What do you think of such a course?'

"Mencius said, 'Here is a man who every day appropriates some of his neighbour's strayed fowls. Someone says to him: "Such is not the way of a good man." He replies: "With your leave, I will diminish my appropriations, and will take but one fowl per month until next year when I will make an end of the practice." If you know the thing to be wrong, hasten to get rid of it! Why wait until next year?'"

[*Mencius*, bk.iii,pt.ii,c.viii.

"A square le covers nine squares of land which nine squares contain nine hundred mow. The central square is



the public field; and eight families, each having its private hundred mow, cultivate the public field in common; and not until this public work is done, dare they attend to tilling their own fields." [Mencius, bk.iii,pt.i,c.iii,v.19.]

"I would ask you in the remoter districts, observing the nine squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to require the people to pay a tenth part of their produce." [Mencius, bk.iii,pt.i,c.iii,v.15.]

"Lung said, 'For regulating farms, there is no better system than that of mutual aid and none which is worse than that of taxing. By taxing, the amount to be paid regularly is fixed by taking the average of several years. In good years, when there is grain in abundance, much might be taken without its being oppressive, and the actual detriment would be small; but in bad years, the produce not being sufficient to repay manuring the fields, the tax system requires taking the full amount.'"

[Mencius, bk.iii,pt.i,c.iii,v.7.]

### Military Training

"To lead an uninstructed people to war, is to throw them away." [Analects, bk.xiii,c.xxx.]

"Let a good man teach the people seven years, and they may then be led to war." [Analects, bk.xiii,c.xxix.]

"If you will have me counsel you, there is one thing I can suggest. Dig deeper your moats; build higher your walls; guard them, you and your people. Be prepared to die if need be, and have the people so attached that they will not desert you!" [Mencius, bk.ii,pt.ii,c.xiii,v.2.]

"With a territory which is only a hundred le square, it is possible to attain the imperial dignity. If Your Majesty will give a benevolent government to your people, be sparing in punishments and fines and make the taxes and levies light, so causing fields to be ploughed deep and weeding to be carefully attended to and the strong-bodied, during

their days of leisure, to cultivate filial piety, fraternal respectfulness, sincerity, truthfulness, serving thereby, at home, their fathers and elder brothers, and abroad, their elders and superiors—you will then have a people who can be employed with sticks they have prepared, to oppose the strong mail and sharp weapons of the troops of Ts'in and Ts'oo.' ”

[*Mencius*, bk.i,pt.i,c.v,v.2,3.

“With walls of great height, with moats of great depth, with arms, both of offence and defence, trenchant and mighty, with great stores of rice and other food, the city is surrendered and abandoned. This is because material advantages do not compensate for the absence of the spiritual union of men. Therefore is it said, ‘A people is protected, not by bulwarks and ditches; a kingdom is safeguarded, not by rivers and mountains; an empire is conquered, not by the superiority of arms!’ ”

[*Mencius*, bk.ii,pt.ii,c.i,v.3,4.

### Qualities of a Leader

“What is most potent is to be a man. Its influence will be felt throughout the state.”

[*Shi King*, Sacrificial Odes of K'au, decade 1, ode 4.

“Let there be men and the government will flourish; but, without men, government decays and dies.”

[*Doctrine of the Mean*, c.xx,v.2.

“When the ruler excels as a father, a son, and a brother, then the people imitate him.”

[*Great Learning*, c.ix,v.8.

“Shun, being in possession of the empire, selected from among all the people and employed Kaou-yaou, on which all who were devoid of virtue disappeared.”

[*Analects*, bk.xii,v.xxii,v.6.

“How majestic was the manner in which Shun and Yu held possession of the empire as if it were nothing to them!”

[*Analects*, bk.viii,c.xviii.

“The Master said, ‘The superior man occupies his apartment and sends forth his words. If they be good, they will

be responded to at a distance of more than a thousand li; how much more will they be so in the nearer circle! He occupies his apartment and sends forth his words. If they be evil they will awaken opposition at a distance of more than a thousand li; how much more will they do so in the nearer circle!'" [Yi King, appendix iii, sect. i, c. viii, v. 42.]

"He who exercises government by means of his virtue, may be compared to the north polar star which keeps its place and all the stars turn toward it." [Analects, bk. ii, c. i.]

"When one subdues men by force, they do not submit to him in heart but because not strong enough to resist. When one subdues men by virtues, they are pleased to the heart's core and sincerely submit."

[Mencius, bk. ii, pt. i, c. iii, v. 2.]

"If his heart be not observant of righteousness, self-consecration, good faith, sincerity, and guilelessness, though a ruler may try to knit the people firmly to him, will not all bonds between them be dissolved?"

[Li Ki, bk. ii, sect. ii, pt. iii, 11.]

"The former king, before it was light, sought to have large and clear views and then sat waiting for the dawn to put them into practice."

[Shu King, pt. iv, bk. v, 2.]

"Such an effect cannot be expected from one sentence. There is a saying, however, which people have: To be a prince is difficult, to be minister not easy. If a ruler know this, how difficult it is to be prince, may there not be expected from this one sentence, that the country be made prosperous?"

[Analects, bk. xiii, c. xv.]

"The Duke King of Ts'e had a thousand chariots, each drawn by four horses: but on the day of his death the people did not honour him for a single virtue. P'ihé and Shu-ts'e died of hunger at the foot of the Show-yang mountain, and yet the people honour them to this day."

[Analects, bk. xvi, c. xii, v. 1.]

"The ruler must first himself be possessed of the qualities which he requires of the people; and must be free

from the qualities which he requires the people to abjure.”

[*Great Learning*, c.ix,v.4.

“The Master said, ‘Inferiors, in serving those over them do not follow what they command, but what they do. When a ruler loves a given thing, his subjects will do so, more than he. Therefore he who is in authority should be careful about what he likes and what he dislikes; for these will be examples in the eyes of the people.’” [Li Ki, bk.xxx,4.

“When a man who is over others transgresses in his words, the people will fashion their speech accordingly; when he transgresses in his conduct, the people will imitate him as their model. If in his words he does not go beyond what should be said, nor in his acts beyond what should be done, then the people, without direction so to do, will revere and honour him.”

[Li Ki, bk.xxiv,13.

“If the people be led by laws and uniformity sought to be given them by punishments, they will try to avoid the punishment but have no sense of guilt. If they be led by virtue and uniformity sought to be given them by the rules of propriety, they will have the sense of guilt and moreover will become good.”

[*Analects*, bk.ii,c.iii.

“Ke K'ang Tze, distressed about the prevalence of thieves, inquired of Confucius how to suppress them. Confucius replied: ‘If you yourself were not covetous, they would not steal, though you should offer a reward for stealing.’”

[*Analects*, bk.xii,c.xviii.

“If, in my own person, I commit offences, they are not to be attributed to you, ye people of the myriad regions. If ye in the myriad regions commit offences, the guilt must rest upon my head.”

[*Analects*, bk.xx,c.i,v.3.

## Education

“When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled.”

[*Analects*, bk.xvii,c.iv,v.3.

"There being instruction, there will be no distinction of classes." [Analecets, bk.xv,c.xxxviii.

"Even among the sons of the emperor, the princes, and the great officials, if they were not qualified in rites and justice, they should be put down to the class of common people; even among the sons of the common people, if they have good education and character and are qualified in rites and justice, they should be elevated to the class of ministers and nobles." [Hsun Tse, bk.ix.

"Good government is feared by the people, while good instruction is loved by them. Good government gets the people's wealth, while good instruction wins their hearts."

[Mencius, bk.vii,pt.i,c.xiv,v.3.

"Men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without at the same time being instructed, they become like unto beasts."

[Mencius, bk.iii,pt.i,c.iv,v.8.

"Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grey-haired men will not be seen upon the roads, bearing burdens on their backs or on their heads. It never has been that the ruler of a state where these results were seen, persons of seventy wearing silks and eating flesh and the black-haired people suffering neither from hunger nor cold, did not attain to the Imperial dignity."

[Mencius, bk.i,pt.i,c.iii,v.4.

"If he wish to transform the people and to perfect their manners and customs, must he not start with the lessons of the school?" [Li Ki, bk.xvi,1.

"According to the system of ancient teaching, for the families of a hamlet (25) there was the village school; for a neighborhood (500 families) there was the academy; for a larger district (2500 families), the college; and in the capitals, a university."

[Li Ki, bk.xvi,4.

"Every year some entered the college and every second year there was a competitive examination." [Li Ki, bk.xvi,5.

the pupil excels, and correct the defects to which he is prone.”

[*Li Ki*, bk.xvi,14.]

“Among pupils there are four defects with which the teacher must make himself acquainted. Some err by assuming too many branches of study; some, too few; some, in over-facility; some, in want of persistence. These four defects arise from the differences of their minds. When the teacher understands the character of his pupil’s mind, he can rescue him from the fault to which he is prone.”

[*Li Ki*, bk.xvi,14.]

“I do not open up the truth to one who is not eager for knowledge; nor help out any one who is not himself anxious to explore causes. When I have presented one corner of a subject to any one and he cannot learn from it the other three, I do not repeat my lesson.”

[*Analects*, bk.xii,c.viii.]

“To study alone and without friends makes one feel solitary, uncultivated, and little informed.”

[*Li Ki*, bk.xvi,12.]

“The Master taught them by means of current events; and made them understand what was virtuous.”

[*Li Ki*, bk.vi,sect.i,17.]

“The subjects on which the Master did not talk were extraordinary things, feats of strength, disorder, and spiritual beings.”

[*Analects*, bk.vii,c.xx.]

“There are four things which the Master taught; letters, ethics, devotion of soul, and truthfulness.”

[*Analects*, bk.vii,c.xxiv.]

“The Master observed, ‘How numerous are the people!’

“Yew said, ‘Since they are thus numerous, what more shall be done for them?’ ‘Make them prosperous’ was the reply.

“‘And when they are prosperous, what then shall be done?’ The Master said, ‘Instruct them.’”

[*Analects*, bk.xiii,c.ix.]

## The Fine Arts

"When I had no official employment, I acquired many arts." [Analects, bk.ix,c.vi,v.4.]

"Let relaxation and enjoyment be found in the polite arts!" [Analects, bk.vii,c.vi,v.4.]

"It is by the Odes that the mind is aroused. It is by the rules of propriety that the character is established."

[Analects, bk.viii,c.viii,v.1,2.]

"A scholar should constantly pursue what is virtuous and find recreation in the arts." [Li Ki, bk.xv,v.22.]

"The Master's frequent themes of discourse were: the Odes, History, and the maintenance of the rules of propriety." [Analects, bk.vii,c.xvii.]

"Kih Tsze-shing asked: 'In a superior man it is only the substantial qualities that are wanted; why should we seek for ornamental accomplishments?' Tsze-kung replied: 'Alas! your words, sir, show you to be a superior man; but four horses cannot overtake the tongue. Ornament is as substance; substance is as ornament. The hide of a tiger or leopard stripped of its hair is like the hide of a dog or goat stripped of its hair.'" [Analects, bk.xii,c.vii.]

"Confucius said: 'When you enter a state you can know what subjects have been taught. If they show themselves men who are mild and gentle, sincere and good, they have been taught from the Book of Poetry. . . . If they be big-hearted and generous, bland and honest, they have been taught from the Book of Music.'" [Li Ki, bk.xxiii,1.]

"My children, why do you not study the Book of Poetry? The Odes serve to stimulate the mind. They may be used for purposes of self-contemplation. They teach the art of companionship. They show how to moderate feelings of resentment. From them you learn the more immediate duty of serving one's father and the remoter duty of serving one's prince." [Analects, bk.xvii,c.ix.]

"When a scholar feels that his friendship with all the

virtuous scholars of the empire is not sufficient, he proceeds to ascend to consider the men of antiquity. He repeats their poems and reads their books and, as he does not know what they were as men, to ascertain this, he considers the conditions of their time. This is to ascend and make them his friends.”

[*Mencius*, bk.v,pt.ii,c.viii,v.2.

“Ch'in K'ang asked Pih-yu, saying, ‘Have you had any lessons from your father different from what we have all heard?’ Pih-yu replied: ‘No. He was standing alone once, when I passed below the hall with hasty steps, and said to me: “Have you learned the Odes?” On my replying, “Not yet,” he added: “If you do not learn the Odes you will not be fit to converse with.” I retired and studied the Odes.’”

[*Analects*, bk.xvi,c.xiii,v.1,2.

“Music produces pleasure which human nature cannot be without.”

[*Li Ki*, bk.xvii,sect.iii.

“Virtue is the strong stem of human nature and music is the blossoming of virtue.”

[*Li Ki*, bk.xvii,sect.ii,21.

“If a man be without the virtues proper to humanity, what has he to do with music?”

[*Analects*, bk.iii,c.iii.

“In music the sages found pleasure and that it could be used to make the hearts of the people good. Because of the deep influence which it exerts on a man and the change which it produces in manners and customs, the ancient kings appointed it as one of the subjects of instruction.”

[*Li Ki*, bk.xvii,sect.ii,7.

“The airs of Kang go to wild excess and debauch the mind; those of Sung speak of slothful indulgence and of women, and submerge the mind; those of Wei are strenuous and fast and perplex the mind; and those of Khi are violent and depraved and make the mind arrogant. The airs of these four states all stimulate libidinous desire and are injurious to virtue.”

[*Li Ki*, bk.xvii,sect.iii,11.

“Whenever notes that are evil and depraved affect men, a corresponding evil spirit responds to them; and when this evil spirit accomplishes its manifestations, licentious music



is the result. Whenever notes that are correct affect men, a corresponding good spirit responds to them; and when this good spirit accomplishes its manifestations, sublime music is the result.”

[*Li Ki*, bk.xvii,sect.ii,14.

“In an age of disorder, ceremonies and music are forgotten and neglected, and music becomes licentious.”

[*Li Ki*, bk.xvii,sect.ii,12.

“Regarding the music of Woo, in the first scene, the pantomimes proceed towards the north to imitate the marching of Wu Wang against Shang (or the Yin dynasty). In the second scene, they show the extinction of Shang. In the third scene, they exhibit the victorious return to the south. In the fourth scene, they play the annexation of the southern states. In the fifth scene, they manifest the division of labour of the dukes of Chou and Shao, one on the left and the other on the right in charge of the empire. In the sixth scene, they return to the point of starting to show that the work of the emperor is complete and that the whole empire recognizes him as the supreme youth.”

[*Li Ki*, bk.xvii,sect.iii,18.

“The people of Ts’e sent to Loo a present of female musicians which Ke Hwan Tze accepted; and for three days no court was held. Confucius took his departure.”

[*Analects*, bk.xviii,c.iv.

“‘It is music!’ they say, ‘It is music!’ Are bells and drums all that is meant by music?”

[*Analects*, bk.xvii,c.xi.

“What you ask about is music, what you like is sound. Now music and sound are akin but they are not the same.”

[*Li Ki*, bk.xvii,sect.iii,9.

“In music, more than aught else, there should be nothing showy or false.”

[*Li Ki*, bk.xvii,sect.ii,22.

“How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be harmony, severally distinct and flowing, without break, and thus on to the conclusion.”

[*Analects*, bk.iii,c.xxiii.

his heart and mind accordingly, the natural, correct, gentle and sincere heart is easily developed and joy attends its development. This joy proceeds into a feeling of calm. This calm continues long. In this unbroken calm the man is Heaven within himself. Like unto Heaven, he is spiritual. Like unto Heaven, though he speak not, he is accepted. Spiritual, he commands awe, without displaying anger.” [Li Ki, bk.xvii,sect.iii,23.]

## Manners

“Ceremonies and music should not for a moment be neglected by any one.” [Li Ki, bk.xvii,sect.iii,v.23.]

“The sphere in which music manifests, is within; the sphere of ceremonies is without.” [Li Ki, bk.xvii,sect.iii,25.]

“Music springs from the inner motions of the soul; ceremonies are the outward motions of the body. Therefore do men make ceremonies as few and short as possible but give free range to music.” [Li Ki, bk.xvii,sect.iii,v.26.]

“The sages made music in response to Heaven and framed ceremonies in correspondence with earth.”

[Li Ki, bk.xvii,sect.i,v.29.]

“The highest style of music is sure to be distinguished by its ease; the highest style of elegance, by its undemonstrativeness.”

[Li Ki, bk.xvii,sect.i,v.17.]

“Perform ceremonies and music perfectly in all their outward manifestation and application, and all else under Heaven will be easy.”

[Li Ki, bk.xvii,sect.iii,v.25.]

“The instructive and transforming power of ceremonies is subtle. They check depravity before it has taken form, causing men daily to move toward what is good and to keep themselves far from wrong-doing, without being conscious of it. It was on this account that the ancient kings set so high a value on them.”

[Li Ki, bk.xxiii,9.]

“In the visible there are ceremonies and music; in the invisible, the spiritual agencies.” [Li Ki, bk.vii,sect.i,v.19.]

"Ceremonies and music in their nature resemble Heaven and earth, penetrate the virtues of the spiritual intelligences, bring down spirits from above and lift the souls that are abased."

[*Li Ki*, bk.xvii,sect.iii,v.2.]

## Death and After Death

"The body and the animal soul go downwards; and the intelligent spirit is on high."

[*Li Ki*, bk.vii,sect.i,7.]

"That the bones and flesh should return to earth is what is appointed. But the soul in its energy can go everywhere; it can go everywhere."

[*Li Ki*, bk.ii,sect.ii,pt.iii,13.]

"When a bird is about to die, its notes are mournful; when a man is about to die, his words are good."

[*Analects*, bk.viii,c.iv,v.2.]

"At calling back the soul . . . an officer of low rank performed the ceremony. All who coöperated, used court robes of the deceased. In all cases they ascended the east wing to the middle of the roof, where the footing was perilous. Facing the north, they gave three loud calls for the deceased; after which they rolled up the garment they had used and cast it down in front where the wardrobe-keeper received it."

[*Li Ki*, bk.xix,sect.i,3.]

"In summoning the dead to return and in writing the inscription, the language was the same for all, from the son of Heaven to the ordinary officer."

[*Li Ki*, bk.xiii,sect.ii,7.]

"He sacrificed to the dead as if they were present. He sacrificed to the spirits, as if the spirits were present."

[*Analects*, bk.iii,c.xii.]

"In such a state of things, parents while living reposed in their sons; and when dead and offered sacrifices, their disembodied spirits enjoyed the offerings."

[*Hsiao King*, c.viii.]

"The death of all creatures is spoken of as their dissolution; but man, when dead, is said to be in the ghostly state."

[*Li Ki*, bk.xx,4.]

"In dealing with the dead, if we treat them as if they were entirely dead, that would show want of affection and

should not be done; if we treat them as if they were entirely living, that would show want of wisdom and should not be done.”

[*Li Ki*, bk.ii,sect.i,pt.iii,3.]

“The ruler and his wife take alternate parts in presenting these offerings, all being done to please the souls of the departed and constituting a union with the disembodied and unseen.”

[*Li Ki*, bk.vii,sect.i,11.]

“Sacrifices should not be frequently repeated. Such frequency is indicative of importunateness, and importunateness is inconsistent with reverence. Nor should they be at distant intervals. Such infrequency is indicative of indifference; and indifference leads to forgetting them altogether. Therefore, the superior man, in harmony with the course of Heaven, offers the spring and autumn sacrifices. When he treads the dew which has descended as hoar-frost, he cannot help a feeling of sadness which arises in his mind and cannot be ascribed to the cold. In spring, when he treads upon the ground, wet with the rains and dews that have fallen heavily, he cannot avoid being moved by a feeling as if he were seeing his departed friends. We greet the approach of our friends with music and escort them away with sadness, and hence at the spring sacrifice we use music but not at the autumn sacrifice.”

[*Li Ki*, bk.xxi,sect.i,1.]

“Do not take liberties with, or weary, spiritual beings!”

[*Li Ki*, bk.xv,22.]

“When they had reverently done their utmost, they could serve the spiritual intelligences.”

[*Li Ki*, bk.xxii,5.]

“Therefore there was the milder discipline of the mind for seven days, to bring it to a state of singleness of purpose; and the fuller discipline of it for three days, to concentrate all the thoughts. That concentration is called purification; its final attainment is when the highest order of pure intelligence is reached. Then only is it possible to enter into communion with the spiritual intelligences.”

[*Li Ki*, bk.xxii,6.]

"The spirits do not always accept sacrifices; they accept only the sacrifices of the sincere."

[*Shu King*, pt.iv,bk.v,sect.iii,1.

"The object of all the ceremonies is to bring down the spirits from above, even their ancestors."

[*Li Ki*, bk.vii,sect.i,10.

"The severest vigil and purification are maintained and carried on inwardly, while a scarcely looser vigil is maintained outwardly. During the days of such vigil, the mourner thinks of his departed, how and where they sat, how they smiled and spoke, what were their aims and views, what they delighted in, what they desired and enjoyed. On the third day of such discipline, he will see those for whom it has been exercised."

[*Li Ki*, bk.xxi,sect.i,2.

"The rites to be observed by all under heaven were intended to promote the return of the mind to the source of all things, the honouring of spiritual beings, the harmonious utilization of government, righteousness, and humility."

[*Li Ki*, bk.xxi,sect.i,20.

"To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them may be called wisdom."

[*Analects*, bk.vi,c.xx.

"Ke Loo asked about serving the spirits of the dead. The Master said: 'While you are not able to serve men, how can you serve their spirits?' Ke Loo then said: 'I venture to ask about death.' He was answered: 'While you do not know life, how can you know about death?'"

[*Analects*, bk.xi,c.xi.

"How abundantly do spiritual beings display the powers that belong to them! We look for them but we do not see them; we listen but we do not hear them. Yet they permeate all things and there is nothing without them."

[*Doctrine of the Mean*, c.xvi,v.1,2.

"He who knows the method of change and transformation, may be said to know what is done by spiritual power."

[*Yi King*, appendix iii,sect.i,c.ix,58

"When the personal character is pure and clean, the spirit and mind are like those of a spiritual being. When what such an one desires is about to come to pass, he is sure to have premonitions of it, as when Heaven sends down the rains in due season and the hills condense the vapours into clouds."

[*Li Ki*, bk.xxvi,8.

"If Heaven and earth were to have no inter-communication, things would not grow and flourish as they do."

[*Yi King*, appendix i,c.liv,1.

"Then he (*i.e.*, Yao) commissioned Khung and Li to make an end of the communications between earth and Heaven; and the descents of spirits ceased."

[*Shu King*, pt.v,bk.xxvii,2.

"The Master said: "How abundantly do spiritual beings display the powers that belong to them! We look for them but do not see them; we listen for them but do not hear them. Yet they enter into all things and there is nothing without them.'"

[*Doctrine of the Mean*, c.xvi,v.1,2.

"Looked at in your chamber, you ought to be equally free from shame before the light which shines in. Do not say: 'This place is not public; no one can see me here.' The approaches of spiritual beings cannot be foretold; the more, therefore, should they not be left out of the account."

[*Major Odes*, decade iii,ode 2.

"The great attribute of Heaven and Earth is the giving and maintaining of life."

[*Yi King*, appendix iii,c.i,10.

"He who offends against Heaven, has none to whom he can pray."

[*Analects*, bk.iii,c.xiii,v.2.

"The Master being very sick, Tsze-loo asked leave to pray for him. He said: 'May such a thing be done?' Tsze-loo replied: 'It may. In the Prayers it is said: "Prayer has been made to the spirits of the upper and lower worlds."' The Master said: 'My prayer has been for a long time.'"

[*Analects*, bk.vii,c.xxxiv.

"Able to assist the transforming and nourishing powers

of Heaven and Earth, he may with Heaven and Earth form a ternion.” [Doctrines of the Mean, c.xxii.]

“It is only the individual possessed of the most entire sincerity that can exist under Heaven, who can adjust the great, unvarying relations of mankind, establish the great fundamental virtues of humanity, and comprehend the transforming and nourishing processes of Heaven and Earth. Shall such an one have any being or anything beyond himself on which he depends?”

[Doctrines of the Mean, c.xxxii, v.1.]

### Providence

“Without recognizing the ordinances of Heaven, it is impossible to be a superior man.” [Analects, bk.xx, c.iii, v.1.]

“Thus it is that the superior man is grave and calm, waiting for the appointments of Heaven, while the inferior man walks in dangerous paths, looking for lucky occurrences.”

[Doctrines of the Mean, c.xiv, v.4.]

“Good and evil do not wrongly befall men, but Heaven sends down misery or happiness according to their conduct.”

[Shu King, pt.iv, bk.vi, 2.]

“The way of Heaven is to bless the good and make the bad miserable.”

[Shu King, pt.iv, bk.iii, 2.]

“Heaven gives length of days to the just and the intelligent.”

[Shu King, pt.v, bk.xvi, 2.]

“I clearly consider that, severe as are the inflictions of Heaven, I dare not murmur.”

[Shu King, pt.v, bk.ix, 4.]

“Heaven covers all without partiality; earth sustains and embraces all without partiality; the sun and the moon shine upon all without partiality.”

[Li Ki, bk.xxvi, 6.]

“It is not Heaven that does not deal impartially with men, but men ruin themselves.”

[Shu King, pt.v, bk.xxvii, 6.]

“Calamities sent by Heaven may be avoided, but from calamities brought on by one’s self there is no escape.”

[Shu King, pt.iv, bk.v, sect.ii, 2.]

Heaven produced the virtue that is in me. How can I  
what can he do to me?" [Analects, bk.vii,c.xxii.]

"Riches and honours depend upon Heaven."

[Analects, bk.xii,c.v,v.3.]

"What Heaven confers, when once lost, will not be re-  
gained." [Shi King, Minor Odes, decade v,ode 2.]

"Notes of the same pitch respond to one another; crea-  
tures of the same nature seek one another; water flows  
toward the marsh; fire catches upon what is dry: . . . the  
sage makes his appearance and all men look to him. Things  
that have their origin in Heaven, tend upward; things that  
have their origin in Earth, cling to what is below."

[Yi King, appendix ix,sect.i,c.ii,8.]

"The great man is he who is in harmony, in his attri-  
butes, with Heaven and Earth; in his brightness, with sun  
and moon; in his orderly procedure, with the four seasons;  
in his relations with good and evil fortune, with the spiritual  
operations of Providence." [Yi King, appendix iv,sect.i,c.vi.]

## God

"There is the great God; does He hate any one?"

[Shi King, Minor Odes, decade i,ode 8.]

"God said to King Wan: 'Be not like them who reject  
this and cling to that. Be not like them who are ruled by  
their likes and desires.'"

[Shi King, Minor Odes, decade i,ode 8.]

"It is only the sage who can sacrifice to God."

[Li Ki, bk.xxi,sect.i,6.]



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