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The Master said: He was loyal and conscientious.[1]—Had he not the highest degree of moral virtue?—That I do not know; how can one judge of his moral virtue?—Tzŭ Chang continued: When Ts'ui Tzŭ[2] slew the Prince of Ch'i, Ch'ên Wên Tzŭ, though the possessor of ten teams of war-horses, forsook his wealth and turned his back on the country. Having come to another state, he said: "Here they are as bad as our own minister Ts'ui Tzŭ," and departed. And he repeated this proceeding each time that he came to a new state.[3] What is your opinion of him?—The Master said: He was pure and incorruptible.—Had he not the highest degree of virtue?—I cannot say; how is one to judge?

The Master said: When the solid outweighs the ornamental, we have boorishness; when the ornamental outweighs the solid, we have superficial smartness. Only from a proper blending of the two will the higher type of man emerge.

[1] The root idea of this word *chung* is loyalty to *oneself*, devotion to principle, or, as Mr. Ku Hung-ming well translates it, conscientiousness. Loyalty or fidelity to the sovereign is only an extended sense. Here the two ideas appear to be blended, but in a famous passage to be noted further on (p. 118) much trouble has resulted from ignoring the first and fundamental meaning.

[2] A high officer in Ch'i, the state adjoining Lu.

[3] The fact that Ch'ên Wên Tzŭ could not reconcile it with his conscience to settle in any of the states which he visited throws a lurid light on the disorder prevailing in the Empire at this period (547 B.C.). Murder and usurpation were evidently the rule rather than the exception.

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the utmost care; to avoid being overcome with wine:—which of these virtues have I?

In matters pertaining to ceremonies and music, the ancients were more or less uncivilised in comparison with the refinement of a later age. Nevertheless, in practice I take the earlier period as my guide.[1]

As an arbiter in litigation I am no better than other men. But surely the grand object to achieve is that there shall be no litigation at all.[2]

Wei-shêng Mou,[3] addressing Confucius, said: Ch'iu, why is it you keep hopping about thus from place to place? Is it not in order to show off your fine rhetoric?—Confucius replied: I do not allow myself to indulge in fine rhetoric; no, it is because I consider obstinacy a fault.[4]

The Master said: There are none who know

[1] Another proof, if one were needed, that Confucius' instincts were all for simplicity and not elaboration in ceremonies.

[2] Said by Confucius when he was Minister of Justice in Lu.

[3] Evidently an older man, from his use of the personal name, not to speak of his disrespectful tone.

[4] Confucius, like other great men, was not exempt from the usual fate of seeing his actions derided and his motives misunderstood. Here we have a gibe thrown at his wandering from state to state, for the purpose, it is insinuated, of making a living by his wits. The answer is, that to have remained in Lu or any other state where he was plainly not wanted, would have been merely stupid persistency.

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sedition. The man without natural virtue, if pursued by the hatred of society, will become a desperado.

If a man is proud and avaricious, though his other qualities may embrace all that was fine in the character of Chou Kung, they are not worth taking into account.

It is not easy to find a man who after three years of self-cultivation [1] has not reached happiness.

He who is out of office should not meddle in the government.

Hot-headedness without honesty; ignorance without ingenuousness; simplicity without sincerity:—such characters I do not understand.[2]

Pursue the study of virtue as though you could never reach your goal, and were afraid of losing the ground already gained.

The Master said: I have not met one whose love of virtue was equal to his love of sensual beauty.

Though in making a mound I should stop when but one more basketful of earth would complete it, the fact remains that I *have* stopped. On the other hand, if in levelling it to the ground I

[1] Literally, "learning." See notes on pp. 53 and 91.

[2] The commentators seem right in their explanation, that a man's defects are usually redeemed by certain corresponding qualities; when even these are absent, the case is hopeless.

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have never failed to obtain an audience of any sage who has visited these parts.—He was thereupon introduced by the Master's followers, and on coming out he said : My sons, why grieve at your Master's fall from power? The Empire has long been lying in evil ways, but now God is going to make Confucius his herald to rouse the land.[1]

The Master said : Shên, a single principle runs through all my teaching.[2]—Tsêng Tzŭ answered, Yes.—When the Master had gone out, the disciples asked, saying : What principle does he mean ?—Tsêng Tzŭ said : Our Master's teaching simply amounts to this : loyalty to oneself and charity to one's neighbour.[3]

[1] Literally, "is going to use him as a bell with a wooden clapper"—this being the instrument used in making announcements or to call the people together. The friendly prefect's prophecy was to be fulfilled more wonderfully than ever he could have imagined. Never, perhaps, in the history of the human race has one man exerted such an enormous influence for good on after generations.

[2] Legge's rendering, "My doctrine is that of an all-pervading unity," is quite untenable, and no other translator has followed him here. The logic of the passage obviously requires the meaning given above.

[3] This saying should be compared with those on pp. 91 and 69. It is generally acclaimed as the best epitome of Confucian teaching, yet it was reserved for Mr. Ku Hung-ming, a Chinaman, to give the first correct translation of it in English. The two important words are *chung* and *shu*, "conscientiousness" and "charity," for which see notes on pp. 58 and 69. Legge's version, "To be true to the principles of our nature and the benevolent exercise of them to others," though ponderous, would seem to have hit the true meaning, had he not spoilt

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