

All Nations Christian College

3.600 B3 Research Paper

**The Quest for God in
The Analects of Confucius:**

*A way through the impasse
in Confucian-Christian dialogue*

Student No C04

10 June 2002

Supervisor: Dr David Burnett

6927 words

Contents

	<i>Page Number</i>
Note on Translation/ Transliteration	3
Introduction	
• The significance of Confucius and <i>The Analects</i>	4
• The problem with Confucian-Christian dialogue	6
• Defining our quest	9
The Quest for God	
• In the silence	11
• In the references	14
• In the inferences	19
• In the hope	24
• In the principles	26
Conclusion	33
Bibliography	36
Appendix 1: Annotated ‘Webliography’	41
Appendix 2: Quotations from <i>The Analects</i>	
1. In the silence	46
2. In the references	47
3. In the principles	51
4. In the inferences	56
5. In the hope	57

Note on Translation/ Transliteration

Translations from Chinese are the author's own, unless otherwise indicated.

Classical Chinese is a very concise language. Where the author has used additional words to make grammatical sense in English, these have been bracketed.

This paper throughout uses the 'Pinyin' system of romanisation to indicate the pronunciation of Chinese characters and to render untranslatable items, such as proper names and key terms that are the subject of further discussion in this paper. Unaccented words should be pronounced in the first tone; the second, third, and fourth tones are respectively indicated by the following accents: é, ê, è.

Pinyin is the system used by the People's Republic of China and might thus be considered the modern international standard, although many of the books cited use other, older systems - in particular, Wade-Giles. Readers should therefore be aware, for example, that rén (Pinyin) and jen (Wade-Giles) both represent the same pronunciation of the character 仁.

Introduction

The Significance of Confucius

Confucianism 'will replace modern and contemporary Western culture.'

Such was the bold claim of a speaker at a seminar in the People's Republic of China in 1995.¹ Similar veneration has been witnessed in the West too.

At a conference for Nobel Prize winners in Paris in 1988, the seventy-five delegates concluded that 'if mankind is to survive, it must go back twenty-five centuries in time to tap the wisdom of Confucius.'² Chatham Square in New York city is now better known as Confucius Square and statues of Confucius can be found in Boston and Toronto.

At the same time, Confucianism is frequently credited with having a greater impact on the Chinese mindset than any other school of thought such that Hutchings can write: 'As a diffuse set of values which frame instincts and govern personal behaviour, [Confucianism] remains embedded in the hearts and minds of almost every Chinese, despite - and perhaps because of - the experience of Communism.'³

'Confucian' is today frequently being used as uniting label for Eastern values and ways of thinking, and is being appealed to as a 'remedy tool' for the deficiencies of reason and analysis in Western society. In 1994 'the Communist authorities in Beijing sponsored a huge symposium to celebrate

¹ Hutchings (2000:87)

² Quoted, for example, at <http://www.international-relations.com/cm4-1/Zhang.htm>

³ Hutchings (2000:86)

the 2545th anniversary of Confucius' birth in the hope of learning 'the magic recipe ... for marrying authoritarian politics with capitalist prosperity.'⁴ It is a term behind which Asian peoples, and not just Chinese, can unite to 'oppose western cultural hegemony' and to 'safeguard the spirit of national independence.'⁵

Thus Confucius might quite defensibly be seen as key to a proper understanding of the Chinese tradition that has shaped the modern Asian worldview, and as a figurehead for hope in a distinctively Asian future - perhaps for the West as well as the East.

Confucianism (儒家 Rújia) comprises 'a variety of ideologies and beliefs related to the teachings of Confucius.'⁶ Confucian thought is thus embodied in a wide (and growing) range of literature⁷ but *The Analects* is the only classic that purports to contain the words of the Master himself. *The Analects* is essentially a collection 'brief statements, short dialogues and anecdotes'⁸ attributed to Confucius and his disciples. The text comprises just under 23,000 'words' (classical Chinese characters) arranged in 512 'verses' (each generally just one or two sentences long), divided into 20 'chapters.' The significance of this slim volume is forcefully and concisely expressed by Simon Leys:

⁴ Leys (1997:xv-xvi)

⁵ See explanations of the concept of 'Confucian Trader' at <http://www.chinakongzi.net>

⁶ Chao (1987:19)

⁷ Especially 'The Four Books' and the 'Five Classics,' of which tradition has often made Confucius the editor; then the writings of Confucians, so-called Confucians and neo-Confucians, including Mencius and Xun Zi.

⁸ Leys (1997:xix)

‘No book in the entire history of the world has exerted, over a longer period of time, a greater influence on a larger number of people.’⁹ It is ‘the single most important key that can give us access to the Chinese world.’ And whoever remains ignorant of this civilisation, in the end can only reach a limited understanding of the human experience.’¹⁰

So we find that it is not just Confucius but *The Analects* in particular that have defining role in the cultural landscape of China, even of humanity as whole.

The Problem with Confucian-Christian Dialogue

The relationship between Christianity and Confucianism has been a subject of on-going debate for some 1400 years or more. Today, one objective of that debate is that both Confucianism and Christianity learn from each other in order to survive and thrive as they face the threats and challenges of the modern world.¹¹ Another objective is the definition of a Chinese Theology, finding a home for the Christian faith within rather than without a culture of Confucian heritage.¹² It is towards this objective that we undertake our current quest.

⁹ Leys (1997:xvi)

¹⁰ Leys (1997:xvii)

¹¹ See, for example, Liu (1989) - a Confucian - and JA Berling - a Christian - in Lee ed. (1991:473-479)

¹² See, for example, Shu (1992)

Chao helpfully summarises the three main historical approaches of Christians to Confucianism, which he terms absolute rejection, syncretistic acceptance and accommodation.¹³

Absolute rejection was expressed in the 1870s by William Muirhead of the London Missionary Society thus: 'Until the incubus of Confucianism is removed, we have no hope in reference to China.'¹⁴ Likewise, Max Weber¹⁵ and JD Young¹⁶ concluded that Confucianism and Christianity were irreconcilable.

Syncretistic acceptance considers that all the essential elements of Christianity have Confucian counterparts. This approach is most observable in the numerous attempts to identify Confucian terms with Christian ones, emphasising similarities to the exclusion of differences or other significant dimensions of each tradition. Thus, J Kalb writes: 'Apparent contrasts between the thought of Confucius and Christianity tend to relate more to orientation and focus than substance.'¹⁷

Accommodation regards Confucianism as a natural religion embodying a general revelation of God, about which the first Vatican Council in 1870 declared: 'God ... may certainly be known by the natural lights of human

¹³ Chao (1987:27-31)

¹⁴ Quoted in Chao (1987:27)

¹⁵ Weber (1951:235)

¹⁶ Young (1983:128)

¹⁷ Kalb http://jkalb.freeshell.org/texts/confucius_today.html#1

reason by means of created things ... with no admixture of error.’¹⁸ With this approach, Matteo Ricci claimed that Confucius’ heroes, Yao and Shun and the Duke of Zhou, followed God but their ways were corrupted.¹⁹ Accommodating Christian faith in a Chinese culture was thus essentially a matter of rediscovering the original Confucian ways.

We might summarise these three approaches respectively as: Confucianism or Christianity; Confucianism is Christianity; Confucianism was Christianity. If it is true that ‘no one is ever reached in a vacuum’²⁰, then we must acknowledge that Christianity is always ‘inculturated’ and it is hard to imagine why a Confucian culture should be entirely rejected if the Hellenistic culture of the first century Mediterranean was not. Equally, given the differences between Christianity and Confucianism that centuries of dialogue have highlighted, it would be naïve to claim that Confucian culture is Christian. The main difficulty with ‘original Confucianism’ is that it no longer exists, hence the accusations against Ricci that he was defining Confucianism to suit his own purposes.²¹

Even if the original were recoverable, however, could a Christian really expect it adopt it? If Jesus asserted to God’s covenant people both that he had come to fulfil not to abolish²² and yet that new wineskins were needed

¹⁸ Quoted in Chao (1987:29)

¹⁹ Ricci (1985:59)

²⁰ Chao (1987:17)

²¹ See Young (1983:43&65)

²² Matt 5:17-19

for new wine,²³ how much more should we expect both continuity and discontinuity when Christ comes to other cultures and traditions? As Christ and the Apostles in the New Testament call for people to ‘repent’ (*metanoieo*),²⁴ so we can expect an acceptance of Christ today will always involve challenging and transformation of the mindset.²⁵

If Confucianism and Christianity are essentially the same, one may continue with either without reference to the other; if they are mutually opposed, one must make a choice between them; if they are mutually complementary, one needs to invest in each separately from one another to maintain balance. We contend that the net result in each case is a polarization of Christianity and Confucianism that creates an impasse in the development of an integrated Chinese Christianity.²⁶

Defining our quest

We propose that such an impasse results from too narrow a focus in Christian-Confucian dialogue, namely on the match or non-match of particular terms, beliefs and practices, asking for example: if 仁 (*rén*) is the same as *agape* or not; if Yao and Shun really worshipped YHWH; if Christians should or should not participate in sacrifices to ancestors. Our thesis is that God is not in the detail, but rather in the principle sense and the overall

²³ Mark 2:22 - a point interestingly missed entirely in references made by both Liu (1990:16) and Chao (1987:29) in contributions to Confucian-Christian dialogue

²⁴ Eg. Mark 1:15, Acts 2:38

²⁵ Eg. Rom 12:2

²⁶ Thus in Liu and Lee (1990) these frequent ‘dialoguers’ do not engage with one another so much as gently preach at each other from their separate poles.

aspirations expressed or implied. With this approach, we will resume the quest for the God of the Bible in *The Analects*, investigating in turn the silence, the references, the inferences, the hope and the principles we find in the text. The verses of *The Analects* cited in each section may be found in Appendix 2.

Since our quest is within the text as it exists today, we shall not enter here into the various debates over the origins of different sections of *The Analects*.²⁷ Similarly, we can not here engage with ‘the quest for the historical Confucius.’²⁸ To whatever extent he is real or imaginary, ‘Confucius’ is the figurehead behind the text of *The Analects* and we shall use his name in that sense.

Having confined our quest to the present text of *The Analects*, there remains the issue of how to interpret the text - the art and science of hermeneutics. It will not be possible within the scope of this paper to discuss the range of interpretations of the texts we will examine. Our aim here is to contribute to the hermeneutical debate not to summarise it.

‘If the term “Confucianism,” coined by Westerners, has any meaning at all, it is clear that it goes far beyond the actual personality or teachings of the

²⁷ Eg. B and T Brookes claim that only 4:1-17 are sayings of the historical Confucius (See review by Li from <http://www.umass.edu/wsp/publications/index.html>) and Waley’s contention that chapters 16-18 were written by anti-Confucianists - Waley (1938:25).

²⁸ As it is called in Ching (1977)

great sage.’²⁹ For completeness, an annotated list of some references to Confucius and *The Analects* on the Internet is included as appendix 1.

The Quest for God

In the silence

While there are in fact references to Heaven, god(s) and spirits, which we shall consider below, *The Analects* contain very little instruction about them. In particular 7:21 and 11:12, in which Confucius refuses to talk about either gods, spirits or the after-life, have led many to conclude that Confucius was an atheist or at most agnostic who attached little importance to the spiritual realm. However, at least three other possible explanations might be derived from *The Analects* themselves.

Firstly, Confucius simply felt he had nothing to say on these matters. He does not claim to have any spiritual insight or divine revelation nor god-given knowledge. Instead, in 7:20, he describes himself as an ordinary human being with an extraordinary passion for learning (see also 5:27). While some today would see him as a prophet (9:5 seems to indicate he

²⁹ Gernet (1996:87)

believed he had a unique and pivotal role to play), *The Analects* gives no indication that he saw himself as imbued with any special power or revelation, much less that he was a god, as he was worshipped in later centuries. Thus, we read in 6:10 of his powerlessness to heal, relieve or even comfort a man he respected who was afflicted with leprosy (this of course, contrasts strongly with Christ). With no supernatural inspiration or insight to share, he seems to have shared Wittgenstein's belief that: 'whereof one cannot speak, thereof one must be silent.'³⁰

Secondly, Confucius' attention was focused elsewhere. The Confucian tradition was born out of the social unease of the Warring States period (475-221BC). Confucius' main concern was with politics and government - hence his continual search from State to State for ministerial positions and the adoption of the Confucian canon as the 'textbooks' for the civil service examinations of two millennia of imperial rule. Since he considered good government and social order to be dependent on the integrity of the individual rulers, he was concerned with self-cultivation. But his focus is arguably on government, not on spirituality. 5:13 would seem to support this view that *The Analects* have simply imposed certain limits on themselves. Hence, in as much as he is a teacher at all, his instruction is on cultivating values that will ensure peace and justice in society. The resulting tradition is consequently humano-centric, by contrast to other nature-centred or theo-centric religions (like Christianity).³¹ Silence about God or spiritual matters in *The Analects* may be because it is not primarily

³⁰ Lyes (1997:xxxix)

³¹ Helpful diagrams of these three positions in Yao (1996:14)

compiled as a guide to individual or corporate spirituality but rather for social harmony, even in corrupt and ‘godless’ times.

Thirdly, silence may be a chosen method of communication. Elias Canetti ‘observed that *The Analects* is a book which is important not only for what it says, but also for what it does *not* say.’³² Leys argues that this use of silence (or emptiness) is a trait of Chinese culture that is observable also in music and architecture.³³ A survey of the handful of references in *The Analects* to silence or reluctance to speak reveal that Confucius said least about the things he valued most. As the Absurdist movement of 1920s Europe observed, words are inadequate for communicating the things of greatest importance. Consequently, Confucius was suspicious of eloquence (5:5) as an indication of superficiality, or worse.

The supreme virtue in *The Analects* is 仁 (rén)³⁴ yet 9:1 tells us that Confucius seldom spoke of it. The character appears just 112 times, that is it constitutes less than 0.005% of the characters used in *The Analects*. 12:3 is especially noteworthy as it involves a play on words between 仁 (rén) and 讷 (rè), intimately linking the supreme virtue with reluctance to speak, a link reiterated in 13:27. In 17:19, Confucius makes explicit that in keeping silent, he is modeling himself on what he observes of Heaven. Far from an indication of denial (atheism) or indifference (agnosticism) towards

³² See Leys (1997:xxx)

³³ Leys (1997:xxx)

³⁴ See, for example, Liu (1991:25)

God and the spiritual realm, the silence in *The Analects* can be understood as the strongest affirmation and deference.

We will never be able to say categorically whether or not Confucius believed in the Christian God and debates about this will inevitably polarize people's opinions. The question that actually concerns the Chinese Christian today is not 'did Confucius worship my God?' but rather 'is my Confucianism opposed to my God?' Our initial consideration of the silences of *The Analects* suggests not: we have found a way through the impasse.

In the references

In the Shang Dynasty, and thus in the classical literature that *The Analects* refer to such as the *Book of Poetry*³⁵, the supreme authority in the universe was called 上帝 (Shàng Dì), meaning literally 'Lord Above', 'Lord on High' or perhaps 'The Greatest Lord.' 帝 (Dì) on its own may refer to 上帝 (Shàng Dì), but also to the 'Five Elementary Powers' and the Emperor.³⁶ By the time of the later Zhou dynasty, the supreme authority in the universe was known as 天 (Tian) which, whilst also referring to the sky, day or weather, is generally translated as 'Heaven.'

³⁵ Eg. *The Analects* 2:2 and 3:2

³⁶ See Legge (1879a: <http://www.sacred-texts.com/cfu/sbe03/sbe03int.htm>)

Much Confucian dialogue revolves around whether or not 天 (Tian) in *The Analects* is the same as the Christian God. Most notably, the Christian missionaries Matteo Ricci and James Legge concluded that Tian is God. Hence the title of Ricci's book: *The True Meaning of the Lord of Heaven*. Today, Roman Catholicism in Chinese is still called 'Lord of Heaven Teaching' (天主教 - tian zhû jiào). Legge, in his introduction to his translation of *The Book of Historical Documents* and *The Book of Poetry*, quotes a 13th century Chinese dictionary to conclude: 'Here then is the name Heaven, ... saying, I believe, what our early fathers did, when they began to use the word God.'³⁷

The character 天 (Tian) occurs fifty times in the text of *The Analects* in various senses: in the combination 天下 (Tian xià), meaning 'the world' (literally '(all) under heaven') it occurs in 3:11, 4:10, 8:1, 8:13, 8:18, 8:20, 12:1; 12:22, 14:5, 14:17, 16:2, 16:8, 17:6, 17:21, 18:6, 19:20, 20:1; in 19:25 it most likely refers to the sky; in the combination 天子 (tian zî), meaning 'son of Heaven' and referring to the emperor, it occurs in 3:2 and 16:2, and this is probably the sense of 'heavenly succession' and 'heavenly gift' in 20:1; in the combination 天命 (tian mìng), meaning the 'Decree or Will of Heaven' (also translated 'fate' or 'destiny') it occurs in 2:4 and 16:8, and this is probably also the sense of 命 (mìng) on its own in 14:36; it occurs in

³⁷ Legge (1879a: <http://www.sacred-texts.com/cfu/sbe03/sbe03int.htm>)

5:13, in the combination 天道 (tian dào), meaning ‘the Way of Heaven’; and it occurs on its own, referring to Heaven or ‘God,’ in 3:13, 3:24, 6:28, 7:23, 9:5, 9:6, 9:12, 11:9, 12:5, 14:35, 17:19, 20:1.

A survey of these references reveals firstly that 天 (Tian) has a way of ordering individual circumstances against which human beings are powerless (4:36) and of which they should therefore be in awe (16:8). This way is inscrutable (5:13, 17:19) though an individual may gain some understanding of it with the wisdom of years (2:4). This might be seen as reminiscent, for example, of Job before God in Job 38ff.

Secondly, we note that 天 (Tian) has purposes for individuals (3:24) which can not be thwarted by others, so that those who follow the purposes of 天 (Tian) should not fear other human beings (7:23, 9:5). This seems to echo Psalm 56:11, 118:6, Matt 10:28 and Heb 13:6. We note too that 天 (Tian) appears to equip those individuals for those purposes (7:23, 9:5, 9:6).

Whatever other spirits and gods there may be, it is 天 (Tian) to which human beings must ultimately submit (6:28, 8:19, 9:12) and that is to be feared (11:9) and obeyed (3:13). We note too that 天 (Tian) understands individuals better than human beings (14:35).

The character 帝(Dì) occurs three times in *The Analects*. In 3:10 and 3:11 it is unclear whether it refers to a founding ancestor or to 上帝 (Shàng Dì) but the former is favoured by most translations. It is more likely to refer to 上帝 (Shàng Dì) in 20:1 where he is portrayed as the judge of people, from whom human beings cannot hide anything, and where he alone can forgive.

Other characters often translated as ‘god(s),’ ‘spirits(s)’ or ‘ghost(s)’ are 神 (shén) and 鬼 (guì), which occur in combination in 6:22, 8:21, 11:12; 神 (shén) occurs on its own in 3:12, 7:21, 7:35; 鬼 (guì) occurs on its own in 2:24. 3:13 uses different characters again to refer to a ‘god/spirit of the kitchen’ and a ‘god/spirit of the house.’ These references remind us that Confucius acknowledged the existence of a spiritual realm and whilst he felt he had nothing to say about it (7:21) and wanted as much as possible to keep it at a distance (6:22, 11:12), he nevertheless engaged with it (7:35), especially in observing the rituals of his day (3:12, 8:21). Yet, while Confucius evidently feared the spiritual realm, he appears to have placed 天 (Tian) over it (3:13).

Clearly *The Analects* do not provide us with a comprehensive view of the nature of 天 (Tian) to compare to the God of the Bible. However, the key perhaps lies not in the matching of detail, as if to try to prove that Confucius were an anonymous Christian, but in recognizing that in the

context of *The Analects* there is no name higher than 天 (Tian) - 'Heaven alone is great' (8:19)³⁸. The Christian, from whatever cultural heritage, will recognize the God revealed in the Bible and ultimately in Jesus Christ as the name above all names (Philippians 2:9). Given also what has been said about the self-imposed focus of *The Analects*, the real question is not what do *The Analects* tell us about God but what do *The Analects* contribute to our understanding of the relationship between us as human beings and God.

The Analects attitude to the spiritual realm in general, making offerings to gods and spirits, will surely make it hard to hold Confucius as a model for Christians. Perhaps the point is rather that despite the lack of overt spiritual insight, certainly without the revelation that is given to Christians in Christ, and given that *The Analects* were not written to tell us about God, Confucius nevertheless acknowledged that there is a supreme authority to whom we are all accountable and to which any society or social system is subject. He did not want to talk about it, the Bible does want to talk about it but both agree that it is there and supreme.

The debates will continue and people will be polarized, as they have for centuries, over whether or not 天 (Tian) is the Christian God. In the end, whatever name Christians give to God, it is filled with new meaning in Christ. Again, the question for Chinese Christians is not does Confucianism worship God (as if I have no need to be a Christian at all) but does

³⁸ Leys (1997:37)

Confucianism claim my ultimate allegiance? From our consideration of the references to 天 (Tian) in *The Analects*, we may answer ‘no.’

In the inferences

Much of the impasse in Confucian-Christian dialogue comes down to disagreement over the need for God and a saviour,³⁹ or - to put it another way - over a doctrine of sin.⁴⁰ Confucians tend to emphasise self-cultivation and that the fullness of humanity should be strived for through education, whereas Christians tend to emphasise the depravity of humanity and the need to receive salvation as a gift from God. Can we infer from *The Analects* any indication that human beings can not ultimately be self-sufficient?

Perfection

Confucianism has a positive view of humanity, as represented by 仁 (rén). This character is pronounced the same way as the character for human being, which it also contains. As 仁 (rén) represents human beings as they really ought to be - fully human - when used adjectivally it is frequently translated ‘humane,’ ‘benevolent’ or ‘good.’ The *Three Character Classic*, comprising 187 pairs of three character long statements, which was written

³⁹ See, for example, Lee and Liu (1990)

⁴⁰ See, for example, Zhou (1995)

in the 13th Century to teach essence of Confucian values to children, begins: 人之初，性本善⁴¹ (At the start, human-beings' natures are fundamentally good). 'Perfection' is thus a matter of returning to the purity one was born with.

Confucius is also often characterized as - and criticized for being - retrospective on a social level, such that the question that one American-born Chinese today would most like to ask Confucius is: 'Doesn't always looking backwards for guidance give a person more than a pain in the neck?'⁴² Indeed, 7:1 and 7:20 state that Confucius loves and trusts the past and that he is diligent in investigating it. The 'Golden Age' that *The Analects* look back to was the era of the legendary emperors Yao and Shun (eg. 8:19, 12:22, 15:5, 15:11). This has spawned investigation and debate over whether Yao and Shun really knew and worshipped the God of the Bible, with a predictable polarization in conclusions.

What image do *The Analects* give of this Golden Age? 12:22 tells us that under Shun's reign, the wicked (不仁者, that is 'those who were not 仁') disappeared, with the result that society was so 'humane' that he did not need to do anything except sit on his throne (15:5). However, 8:20 suggests that it was not a time bristling with talent as people evidently imagined. 14:42, in telling us that Yao and Shun could not have aimed for more than to

⁴¹ <http://raptor.depauw.edu/sanzijing/index.html>

⁴² Koo (<http://chineseculture.about.com/library/weekly/aa070299.htm>)

spread their own peace to all the people, infers a deficit in Yao and Shun and their age (see also 6:30).

Furthermore, 3:9 makes plain that in Confucius' time, there was little evidence for how things were even in the Shang (also called Yin) era or the Xia dynasty before it. Today, sinologists tend to regard the Shang dynasty as the beginning of the historical period, being reluctant to accept details of the Xia as more than mythical.⁴³ Yao and Shun supposedly lived prior to the Xia, nearly two millennia before Confucius. If even *The Analects* are ambiguous about the historicity of Yao and Shun's period, perhaps attempts at a detailed reconstruction 'overshoot' the mark (11:16). The primary message lies not in the supposed historical detail - which may be the construction of a later era, reflecting its concerns: principally, how to rule (8:19, 8:20, 12:22, 15:5, 15:11) - but in the sense which Confucius had that sometime in the distant past people were once 仁 (rén), fully human as they were intended to be, and that there was harmony.

Imperfection

Despite the Confucian belief in the fundamental goodness of human beings, and how close consequently perfection should be to all people (4:6), *The Analects* knows of no-one who has been perfect, even for one day (4:6). Confucius could not hope to meet a perfect person (7:26) - perfection is impossible (14:38). He knew that he was not perfect (7:33, 7:34, 11:4,

⁴³ Blunden and Elvin (1983:54)

14:29), nor were his disciples (5:12). In fact, Confucius appears to refuse even to call anyone 'good' (5:5, three times in 5:8, 5:19), is skeptical of anyone else who does (14:1, 14:13) and lauded those who did not expect perfection (18:10). Of people as a whole, *The Analects* twice includes an emphatic statement that there is no-one whose desire for virtue is stronger than their desire for sex (9:18, 15:13). The 'self' needs taming (12:1) but people are unwilling to admit their faults, even to themselves (5:27). The best that Confucius can hope for is to be free of big mistakes after half a century of discipline (7:17) and simply to *thirst* for goodness (16:11).⁴⁴

Fall

It seems that we may legitimately infer from *The Analects* a conviction both that human beings are 'intended to be' perfect and that human perfection is impossible. This conviction is expressed in particular by a contrast between a mythical ideal past and the present experience. This appears to resonate with the Biblical teaching of a 'Fall.'

It is interesting to note that first line of the *Three Character Classic*

人之初，性本善⁴⁵ might also be read (though traditionally it is not)

as: 'At the beginning of humanity, their nature was originally good.' The

second line is a quotation from 17:2: 性相近，習相遠, traditionally

⁴⁴ Compare the Beatitudes in Matt 5

⁴⁵ <http://raptor.depauw.edu/sanzijing/index.html>

read, like the American Constitution, as ‘by nature, (people) are close to each other but what they do distances them’). In one sense, this teaches that by the choices we make (and *The Analects* insist that all have freewill - 9:26), we are distanced from the original essence of what it means to be fully human and distanced from other human beings also. In other words, if there is a sense of a ‘Fall’ that can be inferred from *The Analects*, it might be argued that this is observable in and experienced by every human-being individually.

Whilst formally ‘Confucianism does not have a doctrine of sin as such,’⁴⁶ it views liberation as people returning to the way they were supposed to be, a goal which *The Analects* seem to infer is ultimately humanly unattainable. Seen from this perspective, we might understand Zhou’s claim that ‘the concept of original sin, for those Chinese who have encountered its meaning, comes as a shock and an enlightenment.’⁴⁷ In his article, Zhou goes on to articulate three ways of understanding sin that are more comprehensible to the Chinese mindset: a marring of original goodness (‘the image of God’); broken relationship; and missing the target, which is taken to be the origin of the Greek ‘hamartia’ (sin).⁴⁸ This is especially powerful since the character for ‘middle’ in Chinese (中- zhong), a word that represents China itself (the ‘Middle Kingdom’) and is key to Confucianism (‘the Middle Way’ - see, for example, 6:29), is derived from a pictogram of

⁴⁶ Liu & Lee (1990:129)

⁴⁷ Zhou (1995:82)

⁴⁸ Compare 11:16

an arrow piercing the middle of a target. We have found inferences to all three concepts in *The Analects*.

The question for the Chinese Christian today is not so much did Confucius have a doctrine of sin that matches the Bible, for the Christian draws this from the Bible; rather the question for the Christian reader of *The Analects* today is: given his own understanding of good and bad, did Confucius consider that all fall short or that anyone is 'righteous'? The answer would appear from this investigation to be 'yes' and 'no' respectively.

In the hope

We have already noted that Confucius is characterized as retrospective, which might be seen as in stark contrast to the Christian hope of future salvation and a new creation. Is there any sense of hope in *The Analects* or must Confucianism be consigned exclusively to the past for the Chinese Christian today?

In fact, in 15:12 we find articulated that looking forward is key to progress in the present. In 7:34, 9:11 and 14:38, it is a hope for the 'impossible' (re)discovery of the fullness of humanity and social harmony in the future that keeps Confucius and his followers persevering and encouraging others to do the same. It is only those who realize their imperfection and hold on to the hope of finally attaining the fullness of humanity who may actually reach it (14:6): there is no hope for those who neither realize their

condition, nor believe in the ideal of the fullness of humanity, nor are disciplined in its pursuit.

Thus, while Confucius's vision is derived from the past - what once was - *The Analects*, by their very existence as well as their instruction, are resolutely hopeful that what once was will be again. This optimism is available to all, primarily through education, irrespective of social standing. It is this 'optimistic faith in the irresistible moral power of pedagogy' that 'became such an enduring feature of institutional Confucianism.'⁴⁹ For our present purposes, it is sufficient to recognize that Confucianism is obstinately 'hopeful' despite the disappointments of experience. 15:20 even seems to doubt that much vaunted power of education, yet the hope remains.

The hope is not for greater law and order but for a society where lawsuits are unnecessary - where people are fully as they should be (12:13). In 15:9 we read that this aspiration should not be sacrificed for anything else, although a person may have to lose their life for that fullness of humanity, that perfection to be achieved. This is reminiscent of Matt 10:38-39 for the individual but might even be seen as a pre-figuring of the Christian Gospel that the restoration of humanity to perfection required the death of the one perfect human, that is Christ.

⁴⁹ Leys (1997:132)

The question for the Chinese Christian today is not: ‘did Confucius have a vision of the New Jerusalem in Revelation?’ but rather ‘is there a looking-forward to the impossible becoming a reality?’ *The Analects* appear to answer ‘yes’ and contain a sense that it may require the death of a person to achieve.

In the principles

In this area more than any other there is a temptation in dialogue to try to match virtue for virtue, most commonly 仁 (rén) with *agape*. Again we suggest that this is not helpful for the Chinese Christian today, for whom the implication of a match is that they do not need Christ since they already have Confucius, whilst the implication of a non-match is the need to remove whatever is Confucian from the Christian. Instead of comparing details, we propose a way through such Confucian-Christian divide is rather to attempt to consider the concerns and convictions that underlie the principles expressed in *The Analects*.

The essence of Confucius’ teaching is traditionally summed up in the following four characters (which Mencius called the ‘Four Beginnings of Virtue’⁵⁰): 仁義禮智 (rén yì lǐ zhì). The last of these, 智 (zhì), does not occur in *The Analects* but is the wisdom to understand the other three, hold

⁵⁰ Liu & Lee (1990:116)

them together and put them into practice. We shall examine the references to the first three in *The Analects*.

仁 (rén)

We have already noted that this character contains, and is pronounced the same way as, the character for ‘human-being’ or ‘person.’ It thus represents what human-beings should really be like, with the result that the more people are 仁 (rén), the more calm and peaceful both they as individuals (4:02, 4:04, 6:23, 14:28) and society as a whole will be (12:22, 14:16, 14:17). Since this is what we were made to be, to use Christian language, even our faults can serve to highlight it (4:07)⁵¹. In this sense, it is the supreme quality or virtue that should not be comprised for anything else, not even life itself (4:05, 4:06, 5:08, 5:19, 7:6, 7:15, 9:01, 15:9, 20:1). It is fundamental to human existence (15:35).

The Analects teach that it is both close at hand (7:30) and not yet perfected (7:34, 14:6).⁵² There is a scale in its realization, so that even under perfect rule it would take a generation to flourish (13:12). It needs to be worked at (17:8), in particular by taming oneself (12:1). It therefore requires firmness, resolution, single-mindedness - even silence (13:27), and as such may at times feel like a great burden (8:7, 12:3). However, it is strengthened through trials (6:22).

⁵¹ Compare the Law highlighting what sin is in Romans 7

⁵² Compare the ‘now’ and ‘not yet’ understanding of the Kingdom of God in the New Testament

We must note also that the right side of the character 仁 (rén) comprises the number two, which indicates that the fullness of humanity lies in relationship, especially with other human-beings. While it starts with the individual, it is expressed and developed in society with others. The most succinct definition in *The Analects* is that 仁 (rén) is to ‘love people’ (12:22). To be 仁 (rén) is to love others (12:2, 12:22), to help others (6:30) and to offer good advice (14:4). In 4:03-4:06 it is contrasted with hatred, although it is more than just the absence of negative attitudes towards others like boastfulness, resentment and covetousness (14:1, 20:2) or the presence of positive attitudes such as strength and bravery (6:26, 14:4).

仁 (rén) is built up in fellowship with others (1:06, 4:01, 12:24, 15:29) and flourishes under good rule (12:22), which will see not just individuals but states brought together in harmony (14:16, 14:17). It is infectiously attractive (8:2). Since 仁 (rén) is social, it urges people to share their talents for the good of society (17:1) and to take positive action against tyranny (18:1).

仁 (rén) means to be courteous, reverent and loyal towards others, whoever they are and wherever you are (13:19). It means showing respect for parents and elders (1:02), shown for example in mourning (17:21), which again fosters social stability (8:10). At this point, we begin to see the value

of social convention in defining courtesy, reverence, loyalty and respect, for the practice of such ‘rituals’ fosters 仁 (rén) (3:03, 12:1, 15:33). Before we go on to consider ritual in *The Analects*, it is important to recognize that 仁 (rén), which is the motivation for and goal of ritual, is not just superficial (12:20, 17:17) nor is it just a skill or talent (19:15).

禮 (lǐ)

禮 (lǐ) is the way that 仁 (rén) is expressed (3:3, 3:4, 12:1), and as such is subservient to it (3:3, 9:3, 17:21). It is usually translated ‘ritual’ or ‘rite’ but the concept includes manners, etiquette, politeness. It might be best thought of as ‘the way to behave,’ which includes but is not limited to the way one should carry out one’s duties at official ceremonies.

Ritual governs behaviour, down to the position of one’s hands and expression on one’s face (10:5), such that in one reference (18:7) 禮 (lǐ) simply refers to Zilu’s four limbs. If this seems petty, 3:17 and 7:18 urge that ritual is important and profitable (16:7) in a number of ways, which we shall consider below.

禮 (lǐ) governs the behaviour of children towards their parents, requiring them to serve them whilst they are alive, mourn them for three years when

they die, and actively maintain their memory (2:5, 17:21). This concept of ‘filial piety’ was extended to other relationships and is perhaps the best-known feature of the Confucian tradition. In view of the abuses of power in Chinese history, it is important to note that in *The Analects* 禮 (lǐ) applies to all, but the greater focus is on the behaviour of those who have power, strength or wealth (1:15, 4:13, 11:1, 11:26, 13:4, 14:41, 15:33). There is reciprocity in 禮 (lǐ) (3:19, 3:26) that is reminiscent of the harmonious relationships described in Ephesians and Colossians.⁵³ In fact, reciprocity is three times singled out as the one thread running through all of Confucius’ teaching (4:15, 15:3, 15:24).

禮 (lǐ) should determine the way a society is run, not just its pageantry (11:26). As such, 禮 (lǐ) should be determined by the ‘Son of Heaven’ (16:2) and passed down from generation to generation. Part of the disarray of the Warring States period was attributed to the modification (2:23) or loss of ritual (3:9) from previous generations.

禮 (lǐ) establishes each person securely in their role in society (3:22, 16:13, 20:3) so that there might be harmony between all people (1:12, 12:5) and as such ritual in *The Analects* is often linked with music (for example, 13:3, 15:18). The value of 禮 (lǐ), then, lies not in ritual for ritual’s sake. Thus,

⁵³ For more detailed comparison, see for example Chao (1987)

17:11 is a reminder that 禮 (lǐ) is more than objects and must be sincere (3:4, 3:8, 3:26, 7:31).

禮 (lǐ) is an aid to humility (3:15) and is intended to temper or restrain both the strengths and weaknesses of each person's personality (8:2, 9:11, 12:15, 14:12, 17:24). It helps individuals and society as a whole to develop a sense of shame (2:3) so that they are more inclined to avoid disgrace (1:13, 6:27) and keep steady on the challenging path of being a human (8:8). In this context, it is not difficult to see how 禮 (lǐ) is also a key to justice 義 (yì) (13:3, 15:18).

義 (yì)

義 (yì) represents right, as opposed to wrong. It is the path to the Way, in other words perfect righteousness such as Confucius had never seen (16:11). It is the standard that promises should be made according to (1:13) and that Confucius worried about not being able to stand by (7:3). It is more than words (15:17) - it is the right thing to do, including the obligation of the educated to serve both society and justice (18:17).

Secondly, 義 (yì) represents what is fair: the rights of the people (6:22), legitimate profit rather than theft or extortion (14:13, 16:10), fairness when employing others (5:16).

Thirdly, 義 (yì) is justice. The perceptive love justice and are able to discern the truth in people's words and the expressions on their faces, all the time maintaining a humility about their own judgement (12:20). Justice is impartial (4:10) and is not to be sacrificed for profit (4:16, 7:16, 14:12, 19:1). It should be taken as the basis for action and put into practice through ritual, with modesty and in good faith (15:8). In this way, it will, for example, exert a vital control over valour (17:23) which might otherwise be destructive. If rulers would act when justice demands (2:24), the people they govern would neither want to nor dare to disobey (13:4).

In addition to echoes of Biblical passages such as Micah 6:8 in the attributes of 義 (yì), Kang and Nelson (1979) - who have been widely quoted including by Don Richardson⁵⁴ - have noted that the character comprises a 'sheep or lamb' over 'me.' Whilst the debates may continue over the etymology of the character, a Christian might take the present form as a reminder that the sacrifice of Christ for us not only justifies us but places demands of justice on us.

⁵⁴ Richardson (1985:128-130)

The meaning of the characters we have discussed here lies, of course, at the heart of the various debates over Confucianism but we might summarise our understanding, drawn from the text of *The Analects*, as follows: that Confucianism is fundamentally concerned with (仁) what it means to be fully human, which can only be understood in terms of loving relationship; with (義) moral rectitude, evidenced in particular by justice in the exercise of power; with (禮) right behaviour, displayed in careful observation of social rituals and etiquette, especially in terms of proper respect for the roles of others with whom you interact in society; and with (智) the wisdom to understand these three, hold them together and put them into practice. Viewed at this level, it is hard to see any hindrance to the progress of Confucian-Christian dialogue.

Conclusion

We began by identifying Confucius as a key to the past but also to the future, to the question not just of what it means to be Chinese but even of what it means to be human. *The Analects* were identified as the key to Confucius.

We then noted that Confucian-Christian dialogue has a long history with different aims and approaches. We concerned ourselves with contributing

to the process of defining what it means to be a Chinese Christian today. To that end, we observed the tendency of all three main historical approaches to dialogue as leading to an impasse where Confucianism and Christianity are polarized.

A solution, we proposed, lies in retreating from detail. With this approach, we resumed the quest for God: in the silence, in the inferences, in the references, in the hope and in the principles of *The Analects*.

We conclude that Confucianism is not Christianity by another name (as syncretists regard it), nor is it a half-built house that Christianity completes (as accommodationists like Ricci have viewed it). Since Confucianism in general and *The Analects* in particular have shaped the culture and mindset of a quarter of the population of today's world, they cannot be simply dismissed as 'a concerted distraction.'⁵⁵ This is a world into which Christ must come to purify, fulfill and renew.

We have identified in 仁 (rén) and its outworkings in *The Analects*, particularly through 禮 (lǐ) and 義 (yì), a sense that humanity is less that it ought to be and once was, especially in terms of relationship. The fullness of humanity would be expressed in love for others but no-one appears able to attain it. It is at this level - in the sense of 'fall' and the aspirations that Confucius appears to have had, rather than in every detail of Confucius'

⁵⁵ Richardson (1985:66)

view - that we believe that progress can be made towards an integrated identity for Christians in a Confucian culture.

As a stimulus for further discussion we propose that a new character be placed alongside 仁 (rén) to represent the relationship between the *one* God and humanity which is of *first* importance. On this the fulfillment of 仁 (rén) depends. This character comprises the ‘god’ radical and the number ‘one’:

ㄚ一

*[Jesus] said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.” One these two commandments hang all the law and the prophets.*⁵⁶

⁵⁶ Matt 22:37-39 (NRSV)

Bibliography

The Holy Bible - The New Revised Standard Version (Nashville, TN: Thomas Nelson Publishers, 1989).

The Pinyin Chinese-English Dictionary
(Hong Kong: The Commercial Press, 1979)

Allinson, RE (1990) 'The Ethics of Confucianism and Christianity: The Delicate Balance' in *Ching Feng: Quarterly Notes on Christianity and Chinese Religion and Culture*, Vol XXXIII, No 3, September, pp.158-195

Baltensperger, H (1990) *Confucius and Confucianism: My First Encounter*
(Ware: All Nations Christian College)

Becker, GK (1989) 'The Quest for the Ultimate in Confucianism and Christianity' in *Ching Feng: Quarterly Notes on Christianity and Chinese Religion and Culture*, Vol XXXII, No 4, December, pp.158-195

Blunden, C and Elvin, M (1983) *Cultural Atlas of China* (Oxford: Phaidon)

Burnett, D (2002) *Clash of Worlds* (London: Monarch Books)

Chao, SH (1987) 'Confucian Chinese and the Gospel: Methodological Considerations' in *Asian Journal of Theology*, 1:1, April, pp.17-35

Ching, J (1977) *Confucianism and Christianity: A Comparative Study* (Tokyo: Kodansha International)

- Chow, Andy (1998) 'Sharing the Gospel to the Traditional Chinese' in *Chinese Around the World*, No 164, September
- Chow, Kaiwing (1994) *The Rise of Confucian Ritualism in Late Imperial China: Ethics, Classics and Lineage Discourse* (Stanford, CA: Stanford University Press)
- Chung Chaisik (1997) *Korea: The Encounter Between the Gospel and Neo-Confucian Culture* (Geneva: WCC Publications)
- Dawson, R (1981) *Confucius* (Oxford: Oxford University Press)
- De Bary, WT (1991) *The Trouble with Confucianism* (Cambridge, MA: Harvard University Press)
- Docker, HJ (1982) *Is there Continuity between Confucianism and Christianity?* (Ware: All Nations Christian College)
- Gernet, J (1996) *A History of Chinese Civilisation* (2nd edition) (Cambridge: Cambridge University Press)
- Hutchings, G (2000) *Modern China: A Companion to a Rising Power* (London: Penguin)
- Kang, CH and Nelson, ER (1979) *The Discovery of Genesis: How the Truths of Genesis were Found Hidden in the Chinese Language* (St Louis: Concordia)
- Lee, PKH ed. (1991) *Confucian-Christian Encounters in Historical and Contemporary Perspective* (Lampeter: Edwin Mellen Press)
- Legge, James (1885) 'The Book of Rites- Part 1' published as *The Sacred Books of the East, Volume 27*, reproduced at <http://www.sacred-texts.com/cfu/liki/index.htm>

- Legge, James (1885) 'The Book of Rites - Part 2' published as *The Sacred Books of the East*, Volume 28, reproduced at <http://www.sacred-texts.com/cfu/liki/index.htm>
- Legge, James (1879a) 'The Book of Historical Documents' in *The Sacred Books of the East*, Volume 3, reproduced at <http://www.sacred-texts.com/cfu/sbe03/>
- Legge, James (1879b) 'The Book of Poetry' in *The Sacred Books of the East*, Volume 3, reproduced at <http://www.sacred-texts.com/cfu/sbe03/>
- Legge, James (unknown) *The Great Learning*, reproduced at <http://www.sacred-texts.com/cfu/conf2.htm>
- Legge, James (unknown) *The Doctrine of the Mean*, reproduced at <http://www.sacred-texts.com/cfu/conf3.htm>
- Leys, S (1997) *The Analects of Confucius: Translation and Notes* (New York: Norton)
- Liu, Shuhsien (1989) 'Some Reflections on What Contemporary Neo-Confucian Philosophy May Learn from Christianity' in *Ching Feng: Quarterly Notes on Christianity and Chinese Religion and Culture*, Vol XXXII, No 3, September, pp.145-158
- Liu, Shuhsien (1990) 'On Confucius' Attitude Toward Gods, Sacrifice, and Heaven' in *Ching Feng: Quarterly Notes on Christianity and Chinese Religion and Culture*, Vol XXXIV, No 1, pp.16-27

- Liu, Shuhsien and Lee, PKH (1990) 'A Confucian-Christian Dialogue: Liberating Life as a Commitment to Truth' in *Ching Feng: Quarterly Notes on Christianity and Chinese Religion and Culture*, Vol XXXIII, No 3, pp.113-135
- Ricci, M (1985) *The True Meaning of the Lord of Heaven (T'ien-chu Shih-i)*, translated with introduction and notes by D Lancashire and Hu Kuochen (St Louis, MI: The Institute of Jesuit Sources)
- Richardson, D (1984) *Eternity in their Hearts*, revised (Ventura, CA: Regal Books)
- Shu Ning (1991) 'The Relationship between Christianity and Chinese Culture: An Analysis in the Light of Cultural Communication' in *China Study Journal* 7:2, August 1992, pp.4-10
- Taylor, G (1956) *Pastor Hsi: Confucian Scholar and Christian* (22nd edition) (London: China Inland Mission)
- Waley, A (1938) *The Analects of Confucius* (New York: Vintage)
- Weber, M (1951) *The Religion of China: Confucianism and Taoism*, translated and edited by Hans H Gerth (London: Collier-Macmillan)
- Yao Xinzhong (1996) *Confucianism and Christianity: A Comparative Study of Jen and Agape* (Brighton: Sussex Academic Press)
- Young, JD (1983) *Confucianism and Christianity: The First Encounter* (Hong Kong: Hong Kong University Press)

Zhou Xinping (1995) 'Original Sin in the East-West Dialogue - a Chinese View' in *Studies in World Christianity*, 1:1, pp.80-86

Appendix 1: Annotated ‘Webliography’

1. *The Analects of Confucius*:

<http://www.chinapage.com/ana1.html>

Full text, chapter by chapter, of the Analects in traditional Chinese characters (Big 5 system - in MS Internet Explorer, select this from the menu bar under View > Encoding).

<http://www.classicallibrary.org/confucius/analects/>

Full Chinese text.

<http://www.confucius.org>

Full text in 16 different languages, presented verse by verse in .gif form. Advantage is being able to click through versions of the same verse in different languages.

<http://www.human.toyogakuen-u.ac.jp/~acmuller/contao/analects.htm>

A translation into English by Charles Muller.

<http://www.zhongwen.com/> ‘Online Readings - The Analects’

Each character is linked to analytical on-line dictionary. English translation also available.

2. *Concerning The Analects*:

<http://www.iun.edu/~hisdcl/>

The History of Chinese Thought Internet Class of D Lin, an Indiana Northwest University teacher, includes a summary of Benjamin Schwartz’s interpretation of the Analects.

<http://www.muhsenberg.edu/moyer/NEWCONF.html>

Article by J Hardy which includes a section on ‘New Interpretations of Confucianism for 21st Century,’ including Tu Weiming’s offering that “[S]elf transformation [is] a communal

act.” What's more, he adds, it is a “faithful dialogical response to the transcendent”

<http://www.npm.gov.tw/english/collections/t011.htm>

Description of a book of ‘collected exegeses’ of the Analects.

<http://www.umass.edu/wsp/publications/index.html>

Extracts from and discussion on B and T Brooks’ book *The Original Analects* (Columbia 1998), in which they claim to be unearthing the ‘real Confucius.’

3. *Confucius and Confucianism:*

Anon

http://allsands.com/History/People/confuciusbiographyh_gn.htm

Short article entitled ‘Confucius biography and teachings,’ highlighting values for today.

Archuletta, I et al. ‘Confucianism in China Today’

<http://www.mehs.educ.state.ak.us/portfolios/israel/classes/documents/confucianism.html>

‘Most of the Chinese has morals that were started from Confucius.’ (sic.) Particularly discusses marriage in China.

<http://www.chinakongzi.net>

A site produced within China with links to all sorts of information about Confucius and Confucianism, including ‘The Spirit of the Confucian Trader.’. It’s stated objective: “Carry forth the Chinese Traditional Culture; Boost the dialogue between Eastern and Western Civilisation.”

<http://www.confucius.org/main01.htm>

Various links to pictures and text about Confucius in 16 different languages.

<http://www.confucius-family.com/english.htm>

A family in Confucius’ home town who claim to be direct descendents who manufacture traditional Chinese shoes (as worn by the Master?!)

Ellie

<http://www.crystalinks.com/chinametaphysics.html>

Text and pictures to supposedly lead you on 'a soul journey' with Confucius. Fusion of Buddhist ideas etc. evident.

Gemignani, M

http://www.globaled.org/spot_Co/c4l2w1.html

Transcripts of interviews about Confucius with school children and staff in Shunyi County, Beijing, in 1995.

Hoad, C

<http://galileo.spaceports.com/~cjhoad/confuciusorguk/definition.html>

A challenge to the popular Western concept of 'Confucianism' from a Cambridge University student. Compares Confucius to the trunk of a tree, with roots elsewhere and with various interpretations as branches yet casting a shadow over a large area - hence the uncanny match between 'Asian Values' and 'Confucianism.'

http://galileo.spaceports.com/~cjhoad/confuciusorguk/cc_modern.html

A consideration of Anders Nygren's division into eros and agape religions, thinking of Confucianism as an example of the former and Christianity of the latter. Concludes the model is not helpful in this case and that there is considerable overlap between the two.

Kalb, J

http://jkalb.freeshell.org/texts/confucius_today.html#1

Essay by James Kalb (a lawyer and writer who lives and works in Brooklyn, New York), originally published in 1995 in Modern Age (which has 'long been regarded as "the principal quarterly of the intellectual Right"'), arguing that Confucian thinking should be added to the American 'stock of ideals.'

Kang, T

<http://www.wam.umd.edu/~tkang/>

Written by the President of the Center for Dao-Confucianism in Washington, USA. Particularly distinctive is the Confucian Genesis which ends up seeing Confucius, Jesus and Mohammed as fulfilling the same role.

Khong Kok Sun 'Principles and Practice of Confucianism in Medicine Today.'

http://www.sma.org.sg/sma_news/3307/confucianism.pdf

A call from Singapore Medical Association for more ethical practice in modern medicine made by appealing to Confucian Virtues.

Koo, G 'What Confucianism Means to Me'

<http://chineseculture.about.com/library/weekly/aa070299.htm>

An article by an American-born Chinese attributing the longevity of Chinese civilisation to Confucian virtues but critical of Confucianism's retrospection: 'Doesn't always looking backwards for guidance give a person more than a pain in the neck?'

Murphey, T

http://www.jalt.org/teach/articles/Newsletter_files/Feb_1999/February_1999_ARTICLE_Wisdom_from_the_Past_Today_for_Tomorrow.html

An article published by Explorations in Teacher Education in 1999 drawing modern applications from a book published in the 1949 called *The Wisdom of Confucius*.

PJ

<http://www.thum.org/confucius/>

Miscellaneous ramblings of a young Western Chinese, quoting the Analects of Confucius!

Poy, V

http://www.sen.parl.gc.ca/vpoy/english/Special_Interests/speeches/Speech%20-%20CCC%20Confucius.htm

Speech extolling the value of Confucius in trying to build a just society in Canada today, given at the unveiling of a statue of Confucius at the Chinese Cultural Centre of Greater Toronto in 1999.

Pravda 'Confucius' Descendant Condemns Aggression'

<http://english.pravda.ru/war/2003/03/20/44745.html>

20th March 2003 report on call for military action against Iraq to be stopped by China's Foreign Ministry spokesman, here claimed to be a descendent of Confucius and in keeping with the virtues he promoted, namely: condemnation of violence,

willfulness, and the predatory ambitions of strong countries,; glorifying truly civilized relationship between nations and all people.

Pravda 'What would be Confucius' opinion?'

<http://english.pravda.ru/world/2002/10/31/38975.html>

31st October 2002 article criticising foreign media's use of terminology in their reporting of hostage-taking in Moscow and quoting Confucius as insisting on no incorrectness in speech.

Sam

<http://www.confucius007.com/>

Miscellaneous writings of a Canadian(?) person who goes under the pseudonym of Confucius007 and describes themselves as having: 'Asian roots, Western Influence, Christian Heart.'

SOAS

<http://www.soas.ac.uk/languagecentre/chinese/chconfu.html>

Details of a evening course at the School of Oriental and African Studies in London looking at the relevance of Confucianism today, based on the Analects.

Tan, Felix 'Confucius: Master of Chinese Philosophy'

http://www.rsi.com.sg/en/programmes/philosophy/2003/02/26_02_01.htm

Transcript of a radio interview from February 2003 giving an overview of Confucian values on Radio Singapore International.

Wang Keping 'The Delightful Pursuit of Human Love'

<http://www.google.com>

Article from vice-Director at a university in Beijing published in China Today on the virtue of 'ren.' (Cached version only)

Yang Huanyin 'Confucius'

<http://www.ibe.unesco.org/International/Publications/Thinkers/ThinkersPdf/confucie.PDF>

An article on Confucius' approach to education, published in 1993 by Unesco.

Zhang Youmin and Li Tianchen

<http://www.international-relations.com/cm4-1/Zhang.htm>

An article entitled: 'Economic Lessons from Confucius for the New Century,' copyright 1999-2000.

Appendix 2: Quotations from *The Analects*

Chinese text is taken from <http://www.chinapage.com/ana1.html>

English text is taken from Leys, S (1997) *The Analects of Confucius: Translation and Notes* (New York: Norton), unless otherwise indicated. The author's own comments are added in square brackets.

In the silence

5:5

或曰：“雍也仁而不佞。”子曰：“焉用佞？御人以口給，屢憎於人。不知其仁，焉用佞？”

Someone said: 'Ran Yong is good but not eloquent.' The Master said: 'What is the use of eloquence? An agile tongue creates many enemies. Whether Ran Yong is good, I do not know; but he certainly has no need for eloquence.'

5:13

子貢曰：“夫子之文章，可得而聞也；夫子之言性與天道，不可得而聞也。”

Zigong said: 'Our master's view on culture can be gathered, but it is not possible to hear his view on the nature of things and on the Way of Heaven.'

6:10

伯牛有疾，子問之，自牖執其手，曰：“亡之，命矣夫！斯人也有斯疾也！斯人也有斯疾也！”

Boniu was ill. The Master went to enquire after him. Holding Boniu's hand through the window, he said: 'He is lost. Such is fate, alas! That such a man should have an illness like this, that such a man should have an illness like this!'

7:20

子曰：“我非生而知之者，好古，敏以求之者也。”

The Master said: 'For my part, I am not endowed with innate knowledge. I am simply a man who loves the past and is diligent in investigating it.'

7:21

子不語怪，力，亂，神。

The Master never talked of: miracles, violence [or power], disorders [or chaos], spirits [or god(s)].

9:1

子罕言，利，與命，與仁。

The Master seldom spoke of profit or destiny or rén. [Author's translation]

9:5

子畏於匡。曰：「文王既沒，文不在茲乎。天之章喪斯文也。後死者不得與於斯文也。天之未喪斯文也。匡人其如予何。」

The Master was trapped in Kuang. He said: 'King Wen is dead; is civilization not resting now on me? If Heaven intends civilization to be destroyed, why was it vested in me? If Heaven does not intend civilization to be destroyed, what should I fear from the people of Kuang?'

11:12

李路問事鬼神。子曰：「未能事人，焉能事鬼？」「敢問死？」曰：「未知生，焉知死？」

Zilu asked how to serve the spirits and gods. The Master said: 'You are not yet able to serve men, how could you serve the spirits? Zilu said: 'May I ask you about death?' The Master said: 'You do not yet know life, how could you know death?'

12:3

司馬牛問「仁」。子曰：「仁者，其言也訥。」

曰：「斯言也訥，其謂之仁矣乎？」子曰：「為之難，言之得無訥乎？」

Si Maniu asked: '(What about) rén?' The Master said: 'The person who has rén, his words are also rèn [reluctant].'

He said: 'Such a person's words are also rèn [reluctant], and you call that rén?' The Master said: '(When) something is difficult to put into practice, how could you not be rèn [reluctant] to speak about it? [Author's translation]

13:27

子曰：「剛、毅、木、訥，近仁。」

The Master said: 'Firmness, resolution, simplicity [more lit. 'like a tree'], silence - these bring us closer to humanity [rén].'

17:19

子曰：「予欲無言！」子貢曰：「子如不言，則小子何述焉？」子曰：「天何言哉！四時行焉，百物生焉；天何言哉？」

The Master said: 'I wish to speak no more!' Zigong said: 'Master, if you do not speak, how would little ones like us still be able to hand down any teachings?' The Master said: 'Does Heaven speak? Yet the four seasons follow their course and the hundred creatures continue to be born. Does Heaven speak?'

In the references

天命

2:4

“…五十而知天命…”

'... At fifty I knew the will of Heaven ...'

16:8

孔子曰：「君子有三畏：畏天命，畏大人，畏聖人之言。小人不知天命而不畏也，狎大人，侮聖人之言。」

Confucius said: 'A gentleman fears three things. He fears the will of Heaven. He fears great men. He fears the words of the saints. A vulgar man does not fear the will of Heaven, for he does not know it. He despises greatness and he mocks the words of the saints.'

14:36

公伯寮U+612C子路於李孫，子服景伯以告，曰：「夫子固有惑志於公伯寮，吾力猶能肆諸市朝。」子曰：「道之將行也與？命也；道之將廢也與？命也；公伯寮其如命何！」

Gongbo Liao slandered Zilu to Ji Sun/ Zifu Jingbo reported this to Confucius, saying: 'My master's mind is being swayed by Gongbo Liao; but I still have the power to get his carcass exposed in the market place.' The Master said: 'If it is Heaven's will, the truth will prevail; if it is Heaven's will, the truth will perish. What does Gongbo Liao matter set against Heaven's will?'

天道

5:13

子貢曰：「夫子之文章，可得而聞也；夫子之言性與天道，不可得而聞也。」

Zigong said: 'Our master's view on culture can be gathered, but it is not possible to hear his view on the nature of things and on the Way of Heaven.'

天

3:13

王孫賈問曰：「與其媚於奧，寧媚於龜，何謂也？」子曰：「不然；獲罪於天，吾所壽也。」

Wangsun Jia asked: 'What does this saying mean: "Flatter the god of the kitchen rather than the god of the house"?' The Master said: 'Nonsense. If you offend Heaven, prayer is useless.'

3:24

「二三子何患於喪乎？天下之無道也久矣，天將以夫子為木鐸。」

'Gentlemen [Confucius' disciples], do not worry about his [Confucius'] dismissal. The world has been without the Way for a long while. Heaven is going to use your master to ring the tocsin.'

6:28

... The Master swore: 'If I have done wrong, may Heaven confound me! May Heaven confound me!'

...夫子矢之曰：「予所否者，天厭之！天厭之！」

7:23

子曰：“天生德於予，恆賴其如予何？”

The Master said: ‘Heaven vested me with moral power. What do I have to fear from Huan Tui?’

8:19

子曰：「大哉堯之為軍也，巍巍乎，唯天為大，唯堯則之，蕩蕩乎，民無能名焉。巍巍乎，其有成功也，煥乎，其有文章。」

The Master said: ‘What a great ruler Yao was! How sublime! Heaven alone is great, and Yao followed its model. The people could find no words to praise his bounty. How sublime his achievements, and how splendid his institutions!’

9:5

子畏於匡。曰：「文王既沒，文不在茲乎。天之章喪斯文也。

後死者不得與於斯文也。天之未喪斯文也。匡人其如予何。」

The Master was trapped in Kuang. He said: ‘King Wen is dead; is civilization not resting now on me? If Heaven intends civilization to be destroyed, why was it vested in me? If Heaven does not intend civilization to be destroyed, what should I fear from the people of Kuang?’

9:6

大宰問於子貢曰：「夫子聖者與！何其多能也？」

子貢曰：「固天縱之將聖，又多能也。」

The Grand Chamberlain asked Zigong: ‘Is your Master not a saint? But then, why should he also possess so many particular aptitudes?’

Zigong replied: ‘Heaven indeed made him a saint; but he also happens to have many aptitudes.’

9:12

子疾病，子路使門人為臣，病聞，曰：「久矣哉，由之行詐也！

無臣而為有臣，吾誰欺？欺天乎？且予與其死於臣之手也，無甯死於二三子之手乎！且予縱不得大葬，予死於道路乎？」

The Master was very ill. Zilu organized the disciples in a retinue, as if they were the retainers of a lord. During a remission of his illness, the Master said: ‘Zilu, this farce has lasted long enough. Who can I deceive with these sham retainers? Can I deceive Heaven? Rather than die amidst retainers, I prefer to die in the arms of my disciples. I may not receive a state funeral, but still I shall not die by the wayside.’

11:9

顏淵死，子曰：「噫！天喪予！天喪予！」

Yan Hui died. The Master said: ‘Alas! Heaven is destroying me, Heaven is destroying me!’

12:5

子夏曰：「商聞之矣：『死生有命，富貴在天。』」

... Zixia said: 'I have heard this: life and death are decreed by fate, riches and honors are allotted by Heaven.' [Could also be translated 'riches and honors are in/ with Heaven']

14:35

子曰：「莫我知也夫！」子貢曰：「何為其莫知子也？」子曰：「不怨天，天尤人；下學而上達。知我者，其天乎！」

The Master said: 'No one understands me!' Zigong said: 'Why is it that no one understands you?' The Master said: 'I do not accuse Heaven, nor do I blame men; here below I am learning, and there above I am being heard. If I am understood, it must be by Heaven.'

14:36

公伯寮U+612C子路於李孫，子服景伯以告，曰：「夫子固有惑志於公伯寮，吾力猶能肆諸市朝。」子曰：「道之將行也與？命也；道之將廢也與？命也；公伯寮其如命何！」

Gongbo Liao slandered Zilu to Ji Sun/ Zifu Jingbo reported this to Confucius, saying: 'My master's mind is being swayed by Gongbo Liao; but I still have the power to get his carcass exposed in the market place.' The Master said: 'If it is Heaven's will, the truth will prevail; if it is Heaven's will, the truth will perish. What does Gongbo Liao matter set against Heaven's will?'

17:19

子曰：「予欲無言！」子貢曰：「子如不言，則小子何述焉？」子曰：「天何言哉！四時行焉，百物生焉；天何言哉？」

The Master said: 'I wish to speak no more!' Zigong said: 'Master, if you do not speak, how would little ones like us still be able to hand down any teachings?' The Master said: 'Does Heaven speak? Yet the four seasons follow their course and the hundred creatures continue to be born. Does Heaven speak?'

20:1

堯曰：「咨！爾舜！天之歷數在爾躬，允執其中！四海困窮，天祿永終。」舜亦以命禹。曰：「予小子履，敢用玄牡，敢昭告于皇皇后帝：有罪不敢赦，帝臣不蔽，簡在帝心！朕躬有罪，無以萬方；萬方有罪，罪在朕躬。」

Yao said: 'Oh, Shun! The Heavenly succession was bestowed upon you; hold faithfully the Middle Way! Should the people within the Four Seas fall into distress and penury, this Heavenly gift will be withdrawn forever.' Shun passed this message to Yu. Tang said: 'I, the little one, dare to sacrifice a black bull, and dare to proclaim this to the most august sovereign God: I dare not forgive those who are guilty; your servants cannot hide anything from you; you have already judged them in your heart. If I am guilty, do not punish the people of the ten thousand fiefs on my account; if the people of the ten thousand fiefs are guilty, let the fault be on my head.'

*In the inferences***Perfection****3:9**

子曰：“夏禮，吾能言之，杞不足征也；殷禮，吾能言之，宋不足征也。文獻不足故也。足，則吾能征之矣。

The Master said: “Can I talk about Xia ritual? Its inheritor, the country of Qi, has not preserved sufficient evidence. Can I talk about Yin ritual? Its inheritor, the country of Song, has not preserved sufficient evidence. There are not enough records and not enough wise men; otherwise, I could draw evidence from them.”

7:1

子於是哭，則不歌。

The Master said: “I transmit, I invent nothing. I trust and love the past. In this, I dare to compare myself to our venerable Peng.”

7:20

子曰：“我非生而知之者，好古，敏以求之者也。”

The Master said: ‘For my part, I am not endowed with innate knowledge. I am simply a man who loves the past and is diligent in investigating it.’

8:19

子曰：「大哉堯之為軍也，巍巍乎，唯天為大，唯堯則之，蕩蕩乎，民無能名焉。巍巍乎，其有成功也，煥乎，其有文章。」

The Master said: “What a great ruler Yao was! How sublime! Heaven alone is great, and Yao followed its model. The people could find no words to praise his bounty. How sublime his achievements, and how splendid his institutions.”

8:20

舜有臣五人，而天下治 … 孔子曰：「才難，不其然乎，唐虞之際

Shun ruled the entire world with only five ministers ... Confucius said: “Able people are hard to find: how true! The time of Yao and Shun was supposed to be rich in talent, and yet, Shun found only five ministers.”

12:22

子夏曰：「…舜有天下，選於眾，舉U+81EF陶，不仁者遠矣；…」

Zixia said: “... When Shun ruled the world, choosing among the multitude he raised Gao Yao, and the wicked disappeared ...”

14:42

…堯舜其猶病諸。」

“... Even Yao and Shun could not have aimed for more.”

15:5

子曰：「無為而治者，其舜也與！夫何為哉？恭己正南面而已矣。」

The Master said: "Shun was certainly one of those who knew how to govern by inactivity. How did he do it? He sat reverently on the throne, facing south - and that was all."

15:11

顏淵問「為邦」。子曰：「行夏之時，乘殷之輅。服周之冕。樂則韶舞。放鄭聲，遠佞人；鄭聲淫，佞人殆。」

Yan Hui asked how to govern a state. The Master said: "Observe the calendar of Xia; ride in the chariot of Yin; wear the cap of Zhou. As for music, follow the Coronation Hymn of Shun and the victory Hymn of Wu."

Imperfection

4:6

子曰：「我未見好仁者，惡不仁者。好仁者，無以尚之；惡不仁者，其為仁矣，不使不仁者加乎其身。有能一日用其力於仁矣乎？我未見力不足者。盡有之矣，我未見也。」

The Master said: "I have never seen a man who truly loved goodness and hated evil. Whoever truly loves goodness would put nothing above it; whoever hates evil would practice goodness in such a way that no evil could enter him. Has anyone ever devoted all his strength to goodness just for one day? No one ever has, and yet it is not for want of strength - there may be people who do not have even the small amount of strength it takes, but I have never seen any."

5:12

子貢曰：「我不欲人之加諸我也，吾亦欲無加諸人。」子曰：「賜也，非爾所及也。」

Zigong said: "I would not want to do to others what I do not want them to do to me." The Master said: "Oh, you have not come that far yet!"

5:27

子曰：「已矣乎，吾未見能見其過而自訟者也。」

The Master said: "Alas, I have never seen a man capable of seeing his own faults and of exposing them in the tribunal of his heart."

6:27

子曰：「君子博學於文，約之以禮，亦可以弗畔矣夫！」

The Master said: "A gentleman enlarges his learning through literature and restrains himself with ritual; therefore, he is not likely to go wrong."

6:30

...子曰：「何事於仁！必也聖乎！堯舜其猶病諸！夫仁者，己欲立而立人，己欲達而達人。能近取譬，可謂仁之方也已。」

... The Master said: “What has this to do with goodness? He would be a saint! Even Yao and Shun would be found deficient in this respect. As for the good man: what he wishes to achieve for himself, he helps others to achieve; what he wishes to obtain for himself, he enables others to obtain - the ability simply to take one’s own aspirations as a guide is the recipe for goodness.”

7:17

子曰：“加我數年，五十以學易，可以無大過矣。”

The Master said: “Give me a few more years; if I can study the *Changes* till fifty, I shall be free from big mistakes.”

7:26

子曰：“聖人，吾不得而見之矣；得見君子者，斯可矣。”子曰：“善人，吾不得靜之矣；得見有恆者，斯可矣。亡而為有，虛而為盈，約而為泰，難乎有恆矣。”

The Master said: “A saint, I cannot hope to meet. I would be content if only I could meet a gentleman.” The Master said: “A perfect man, I cannot hope to meet. I would be content if only I could meet a principled man. When Nothing pretends to be Something, Emptiness pretends to be Fullness, and Penury pretends to be Affluence, it is hard to have principles.”

7:33

子曰：“文，莫吾猶人也。躬行君子，則吾未之有得。”

The Master said: “My zeal is as strong as anyone’s; but I have not yet succeeded in living nobly.”

7:34

子曰：“若聖與仁，則吾豈敢？抑為之不厭，誨人不倦，則可謂云爾已矣。”

公西華曰：“正唯弟子不能學也。”

The Master said: “I make no claims to wisdom or to human perfection - how would I dare? Still, my aim remains unflagging and I never tire of teaching people ...”

9:11

顏淵喟然嘆曰：「仰之彌高，鑽之彌堅，瞻之在前，忽焉在後！

夫子循循然善誘人：搏我以文，約我以禮。欲罷不能，既竭吾才，

如有所立，卓爾；雖欲從之，末由也已！」

Yan Hui said with a sigh: “The more I contemplate it, the higher it is; the deeper I dig into it, the more it resists; I saw it in front of me, and then suddenly it was behind me. Step by step, our Master really knows how to entrap people. He stimulates me with literature, he restrains me with ritual. Even if I wanted to stop, I could not. Just as all my resources are exhausted, the goal is towering right above me; I long to embrace it, but cannot find the way.”

9:18 and 15:13

子曰：「吾未見好德，如好色者也。」

The Master said: “I have never seen anyone who loved virtue as much as sex.”

11:4

子曰：「回也，非助我者也！於吾言，無所不說。」

The Master said: “Yan Hui is of no use to me: whatever I say pleases him.”

11:16

子貢問：「師與商也孰賢？」子曰：「師也過，商也不及。」曰：「然則師愈與？」子曰：「過猶不及。」

Zigong asked: “Which is the better: Zizhang or Zixia?” The Master said: “Zizhang overshoots and Zixia falls short.” Zigong said: “The Zizhang must be the better?” The Master said: “Both miss the mark.”

12:1

顏淵問「仁」。子曰：「克己復禮，為仁。一日克己復禮，天下歸仁焉。」

... The Master said: “The practice of humanity comes down to this: tame the self and restore the rites. Tame the self and restore the rites for but one day, and the whole world will rally to your humanity ...”

14:1

憲問 ... 「克、伐、怨、欲，不行焉，可以為『仁』矣？」

子曰：「可以為難矣，仁則吾不知也。」

Yuan Xian asked: ... “He who has shed ambition, boastfulness, resentment, and covetousness, has he achieved the fullness of humanity?” The Master said: “He has achieved something difficult; whether it is the fullness of humanity, I do not know.”

14:13

子曰：「其然！豈其然乎？」

... The Master said: “Oh, was that so? Could that really have been so?”

14:29

子貢方人。子曰：「賜也，賢乎哉？夫我則不暇！」

Zigong was criticizing other people. The Master said: “Zigong must have already reached perfection, which affords him a leisure I do not possess.”

14:38

... 子路曰：「自孔氏。」曰：「是知其不可而為之者與？」

... Zilu said: “I am from Confucius’ household.” - “Oh, is that the one who keeps pursuing what he knows is impossible?”

16:11

孔子曰：「『見善如不及，見不善而探湯；』吾見其人矣，吾聞其語矣！『隱居以求其志，行義以達其道；』吾聞其語矣，未見其人也！」

Confucius said: “ ‘Thirst for goodness; recoil from evil’: I have heard this saying, and I have seen it practiced. ‘Withdraw from the world and pursue

the aspirations of your heart; walk in righteousness to reach the Way': I have heard this saying, but I have never seen it practiced."
[Cf. Beatitudes in Matthew 5]

18:10

周公謂魯公曰：「君子 … 無求備於一人。」

The Duke of Zhou said to his son, the Duke of Lu: "A gentleman ... does not expect perfection from any single individual."

Fall

6:18

子曰：“質勝文則野，文勝質則史。文質彬彬，然後君子。”

The Master said: "When nature prevails over culture, you get a savage; when culture prevails over nature, you get a pedant. When nature and culture are in balance, you get a gentleman."

7:1

子於是哭，則不歌。

The Master said: "I transmit, I invent nothing. I trust and love the past. In this, I dare to compare myself to our venerable Peng."

9:26

子曰：「三軍可奪師也，匹夫不可奪志也。」

The Master said: "One may rob an army of its commander-in-chief; one cannot deprive the humblest man of his free will."

17:8

子曰：「由也，女聞六言六蔽矣乎？」對曰：「未也。」「居！吾語女：好『仁』不好學，其蔽也『愚』；好『知』不好學，其蔽也『蕩』；好『信』不好學，其蔽也『賊』；好『直』不好學，其蔽也『絞』；好『勇』不好學，其蔽也『亂』；好『剛』不好學，其蔽也『狂』。」

The Master said: "Zilu, have you heard of the six qualities and their perversions?" - "No" - "Sit down, I will tell you. The love of humanity without the love of learning degenerates into silliness. The love of intelligence without the love of learning degenerates into banditry. The love of frankness without the love of learning degenerates into brutality. The love of valor without the love of learning degenerates into violence. The love of force without the love of learning degenerates into anarchy."

19:22

子貢曰：「文武之道，未墜於地，在人。賢者識其大者，不賢者識其小者，莫不有文武之道焉。夫子焉不學，而亦何常師之有！」

... Zigong said: "The Way of King Wen and King Wu never fell into oblivion, it always remained alive among the people. The wise retained its essentials,

the ignorant retained a few details. All of them had some elements of the Way of King Wen and King Wu. There is not one from who our Master could not have learned something; and there is no one who could have been our Master's exclusive teacher."

In the hope

7:34

子曰：“若聖與仁，則吾豈敢？抑為之不厭，誨人不倦，則可謂云爾已矣。”
公西華曰：“正唯弟子不能學也。”

The Master said: "I make no claims to wisdom or to human perfection - how would I dare? Still, my aim remains unflagging and I never tire of teaching people ..."

9:11

顏淵喟然嘆曰：「仰之彌高，鑽之彌堅，瞻之在前，忽焉在後！
夫子循循然善誘人：搏我以文，約我以禮。欲罷不能，既竭吾才，
如有所立，卓爾；雖欲從之，末由也已！」

Yan Hui said with a sigh: "The more I contemplate it, the higher it is; the deeper I dig into it, the more it resists; I saw it in front of me, and then suddenly it was behind me. Step by step, our Master really knows how to entrap people. He stimulates me with literature, he restrains me with ritual. Even if I wanted to stop, I could not. Just as all my resources are exhausted, the goal is towering right above me; I long to embrace it, but cannot find the way."

12:13

子曰：「聽訟，吾猶人也。必也，使無訟乎！」

The Master said: "I could adjudicate lawsuits as well as anyone. But I would prefer to make lawsuits unnecessary."

14:6

子曰：「君子而不仁者有矣夫？未有小人而仁者也！」

The Master said: "Gentlemen may not always achieve the fullness of humanity. Small men never achieve the fullness of humanity."

14:38

... 子路曰：「自孔氏。」曰：「是知其不可而為之者與？」

... Zilu said: "I am from Confucius' household." - "Oh, is that the one who keeps pursuing what he knows is impossible?"

15:9

子曰：「志士仁人，無求生以害仁，有殺身以成仁。」

The Master said: "A knight of ideals and a person of humanity does not give up his humanity for life, though they may have to sacrifice their body to become fully human." [Author's translation] [Compare Matt 10:38-39]
[Waley points out the visual 'pun' between 'knight' and 'ideals,' and 'humanity' and 'person']

15:12

子曰：「人無遠慮，必有近憂。」

The Master said: "A man with no concern for the future is bound to worry about the present."

In the principles

Since the references to 仁, 義 and 禮 are so numerous, we have here included the verse numbers, for reference, and the Chinese text, so that the function of 仁, 義 and 禮 might be clearly seen in each case, and just a note in English rather than a full English translation.

仁

1:02

有子曰：「… 君子務本，本立而道生。孝弟也者，其為仁之本與！」

Root = respect for elders

1:03

子曰：「巧言令色，鮮矣仁！」

Not clever talked and affected manners

1:06

子曰：「弟子，入則孝，出則弟，謹而信，凡愛眾，而親仁。行有餘力，則以學文。」

Love all but associate with the 'humane'

3:03

子曰：「人而不仁，如禮何？」人而不仁，如樂何？」

Ritual and music are for the 'humane'

4:01

子曰：「里仁為美。擇不處仁，焉得知？」

Live amongst the 'humane'

4:02

子曰：「不仁者不可以久處約，不可以長處樂。仁者安仁，知者利仁。」

Humanity is key to peace and prosperity, in good times and bad

04:03

子曰：「唯仁者能好人，能惡人。」

Only fully human can love and hate people.

04:04

子曰：“苟志於仁矣，無惡也。”

No room for evil/ hatred if seeking humanity

04:05

子曰：“… 君子去仁，惡者成名？君子無終食之間違仁，造次必於是，顛沛必於是。”

Humanity not to be relinquished for anything. (Hatred the opposite of humanity?)

04:06

子曰：“我未見好仁者，惡不仁者。好仁者，無以尚之；惡不仁者，其為仁矣，不使不仁者加乎其身。有能一日用其力於仁矣乎？…”

No-one truly loves humanity above all else

04:07

子曰：“人之過也，各於其黨。觀過，斯知仁矣。”

Faults reveal humanity

05:05

… 子曰：“焉用佞？御人以口給，屢憎於人。不知其仁，焉用佞？”

Humane? No need for eloquence.

05:08

… 子曰：“由也，千乘之國，可使治其賦也，不知其仁也。”

Minister of defence yes, but humane?

… 子曰：“求也，千室之邑，百乘之家，可使為之宰也，不知其仁也。”

Mayor yes, but humane?

… 子曰：“赤也，束帶立於朝，可使與賓客言也，不知其仁也。”

Entertain guests yes, but humane?

05:19

… 子曰：“忠矣。”曰：“仁矣乎？”曰：“未知；——焉得仁？”

Loyal yes, but humane?

… 子曰：“清矣。”曰：“仁矣乎？”未之；——焉得仁？”

Pure yes, but humane?

06:07

子曰：“回也，其心三月不違仁，其余則日月至焉而已矣。”

Yan Hui: 3 months focused on humanity – most only now and then

06:22

… 問仁。曰：“仁者先難而后獲，可謂仁矣。”

Fruit through trials

06:23

子曰：“知者樂水，仁者樂山。知者動，仁者靜。知者樂，仁者壽。”

Wise and good equated. Calm and long life

06:26

宰我問曰：“仁者，雖告之曰，‘井有仁焉。’其從之也？子曰：“何為其然也？君子可逝也，不可陷也；可欺也，不可罔也。”

Humane can be misinformed but not seduced

06:30

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

Humane help others achieve

07:06

子曰：“志於道，據於德，依於仁，游於藝。”

Follow humanity

07:15

冉有曰：“夫子為衛君乎？”子貢曰：“諾；吾將問之。”

入，曰：“伯夷、叔齊何人也？”曰：“古之賢人也。”曰：“怨乎？”曰：“求仁而得仁，又何怨？”出，曰：“夫子不為也。”

Humanity all we need – no need to complain

07:30

子曰：“仁遠乎哉？我欲仁，斯仁至矣。”

Humanity is at hand when I desire it

07:34

子曰：“若聖與仁，則吾豈敢？抑為之不厭，誨人不倦，則可謂云爾已矣。”

公西華曰：“正唯弟子不能學也。”

I make no claims to fullness of humanity

08:02

子曰：「恭而無禮則勞；慎而無禮則憊；勇而無禮則亂；直而無禮則絞。君子篤於親，則民興於仁。故舊不遺，則民不偷。」

People attracted to humanity when rulers treat their kin well

08:07

曾子曰：「士，不可以不弘毅，任重而道遠。仁以為己任，不亦重乎，死而後已，不亦遠乎。」

Humanity is a heavy burden for life

08:10

子曰：「好勇疾貧，亂也。人而不仁，疾之已甚，亂也。」

Humanity precludes rebellion

09:01

子罕言，利，與命，與仁。

Master seldom spoke about humanity

09:29

子曰：「知者不惑；仁者不憂；勇者不懼。」

The humane are without sorrow

12:1

顏淵問「仁」。子曰：「克己復禮，為仁。一日克己復禮，天下歸仁焉。為仁由己，而由仁乎哉？」

Tame yourself and restore the rites - it starts with you!

12:2

仲弓問「仁」。子曰：「出門如見大賓；使民如承大祭；己所不欲，勿施於人；在邦無怨，在家無怨。」仲弓曰：「雍雖不敏，請事斯語矣！」

Best behaviour, dignified behaviour, 'Golden Rule,' no resentment

12:3

司馬牛問「仁」。子曰：「仁者，其言也U+8A12。」曰：「斯言也U+8A12，其謂之仁矣乎？」子曰：「為之難，言之得無U+8A12乎？」

Humane = reluctant to speak because hard to put into practice

12:20

… 夫聞也者：色取仁而行違，居之不疑；在邦必聞，在家必聞。」

'Recognition' only requires a pretence

12:22

樊遲問「仁」。子曰：「愛人。」…

Humane = love others

子夏曰：「富哉言乎！舜有天下，選於眾，舉U+81EF陶，不仁者遠矣；湯有天下，選於眾，舉伊尹，不仁者遠矣。」

Inhumane disappeared under Shun and Tang

12:24

曾子曰：「君子以文會友；以友輔仁。」

Humanity developed through fellowship

13:12

子曰：「如有王者，必世而後仁。」

Humanity would take a generation to prevail even under ideal circumstances

13:19

樊遲問仁。子曰：「居處恭，執事敬，與人忠；雖之夷狄，不可棄也。」

Humane: courteous, reverent, loyal – wherever you are.

13:27

子曰：「剛、毅、木訥，近仁。」

To get closer to humanity: firmness, resolution, simplicity, silence.

14:1

憲問「恥」。子曰：「邦有道U+7A40，邦無道U+7A40；恥也。」「克、伐、怨、欲，不行焉，可以為『仁』矣？」子曰：「可以為難矣，仁則吾不知也。」

Humanity more than lack of ambition, boastfulness, resentment and covetousness.

14:4

子曰：「有德者，必有言；有言者，不必有德。仁者，必有勇；勇者，不必有仁。」

Humane give good advice and are brave – not necessarily vice versa.

14:6

子曰：「君子而不仁者有矣夫？未有小人而仁者也！」

Gentlemen may not always achieve humanity

14:16

子路曰：「桓公殺公子糾，召忽死之，管仲不死。」曰：「未仁乎！」子曰：「桓公九合諸侯，不以兵車，管仲之力也。如其仁！如其仁！」

Humanity seen in ability to bring states together

14:17

子貢曰：「管仲非仁者與？桓公殺公子糾，不能死，又相之。」子曰：「管仲相桓公，霸諸侯，一匡天下，民到于今受其賜。微管仲，吾其被U+9AEE左衽矣！豈若匹夫匹婦之為諒也，自經於溝瀆，而莫之知也！」

Setting the world to order is proof of humanity

14:28

子曰：「君子道者三，我無能焉：仁者不憂；知者不惑；勇者不懼。」子貢曰：「夫子自道也！」

Humanity knows no anxiety

15:9

子曰：「志士仁人，無求生以害仁，有殺身以成仁。」

Nothing greater than humanity - it's worth dying for

15:10

子貢問「為仁」。子曰：「工欲善其事，必先利其器。居是邦也，事其大夫之賢者，友其士之仁者。」

To develop humanity, seek the company of and to serve the humane

15:33

子曰：「知及之，仁不能守之；雖得之，必失之。知及之，仁能守之，不庄以泣之；則民不敬。知及之，仁能守之，庄以泣之，動之以禮；未善也。」

Power must be attained through knowledge, retained through humanity, exerted with dignity and practiced according to ritual

15:35

子曰：「民之於仁也，甚於水火。水火，吾見蹈而死者矣；未見蹈仁而死者也。」

Humanity more essential than fire or water

15:36

子曰：「當仁，不讓於師。」

Don't be afraid to overtake your teacher in humanity

17:1

…曰：「懷其寶而迷其邦，可謂仁乎？」曰：「不可。」「好從事而亟失時，可謂知乎？」曰：「不可。」「日月逝矣！歲不我與！」孔子曰：「諾，吾將仕矣！」

Can't be humane if hide talents when needed by society

17:6

子張問「仁」於孔子。孔子曰：「能行五者於天下，為仁矣。」「請問之？」曰：「恭、寬、信、敏、惠：恭則不侮，寬則得眾，信則人任焉，敏則有功，惠則足以使人。」

Humanity in practice: courtesy, tolerance, good faith, diligence, generosity.

17:8

子曰：「由也，女聞六言六蔽矣乎？」對曰：「未也。」「居！吾語女：好『仁』不好學，其蔽也『愚』；…」

Love of humanity needs to be accompanied by love of learning

17:17

子曰：「U+6537言令色，詳矣仁。」

Not clever talk and affected manners

17:21

子曰：「予之不仁也！子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也；予也，有三年之愛於其父母乎？」

Humanity mourns for parents for 3 years.

18:1

衛子去之；箕子為之奴；比干諫而死。孔子曰：「殷有三仁焉！」

Three models of humanity - fled from, imprisoned by, remonstrated with tyrant

19:6

子夏曰：「博學而篤志，切問而近思；仁在其中矣。」

Humanity in the balance of learning, purpose, questioning, meditating

19:15

子游曰：「吾友張也，為難能也；然而未仁。」

Rare ability but not yet humane

19:16

曾子曰：「堂堂乎張也！難與并為仁矣。」

Zizhang takes up too much room - hard to cultivate humanity with him!

20:1

「雖有周親，不如仁人；…。」

Even family not as good as the humane.

20:2

子曰：「…欲仁而得仁，又焉貪！」

If you desire humanity and attain it, there is no room for rapacity.

義

01:13

有子曰：「信近於義，言可複也。恭近於禮，遠恥辱也。因不失其親，亦可宗也。」

If your promises conform to what is **right**, you will be able to keep your word.

02:24

子曰：「非其鬼而祭之，諂也。見義不為，無勇也。」

Not to act when **justice** demands is cowardice.

04:10

子曰：“君子之於天下也，無適也，無莫也，義之於比。”

A gentleman is not partisan but on the side of **justice**.

04:16

子曰：“君子喻於義，小人喻於利。”

A gentleman considers what is **just**; a small man what is expedient.

05:16

子謂子產，“有君子之道四焉：…，其使民也義。”

The way of the gentleman … in employing the people, **just**.

06:22

樊遲問知。子曰：“務民之義，…”

Secure the **rights** of the people.

07:03

子曰：“德之不修，學之不講，聞義不能從，不善不能改，是吾憂也。”

I worry about not being able stand by what I know to be **right**.

07:16

子曰：“飯疏食飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，於我如浮云。”

Riches and honours to me without **justice** are as fleeting clouds.

12:10

子張問「崇德，辨惑。」子曰：「主忠信，徒義崇德也。…」

Loyalty, faith and **justice** are how to accumulate moral power.

12:20

…子曰：「是聞也，非達也。夫達也者：質直而好義，察言而觀色，慮以下人；…」

To attain perception, love **justice**, examine people' s words and faces, remember need to defer to others.

13:4

…子曰：「小人哉，樊須也！上好禮，則民莫敢不敬；上好義，則民莫敢不服；上好信，則民莫敢不用情。…」

If superiors cultivate **justice**, people will not dare be disobedient.

14:12

子路問「成人」。子曰：「若臧武仲之知，公綽之不欲，卞庄子之勇，冉求之

藝，文之以禮樂；亦可以為成人矣！」曰：「今之成人者，何必然？見利思義，見危授命，久要不忘平生之言；亦可以為成人矣！」

Accomplished if do not lose sense of **justice** at sight of profit.

14:13

…；義然後取，人不厭其取。」子曰：「其然！豈其然乎？」

He only took his **just** reward so no one ever thought he took too much.

15:17

子曰：「群居終日，言不及義，好行小慧；難矣哉！」

No time for those who display wits but don't address **right and wrong**

15:18

子曰：「君子義以為質，禮以行之，孫以出之，信以成之；君子哉！」

Justice as basis – acts it according to ritual, expounds it with modesty, brings it to fruition through faith(fullness)

16:10

孔子曰：「君子有九思：…，見得思義。」

Take care in 9 circumstances … inc. when see chance for an advantage, consider if it is **fair**.

16:11

孔子曰：「…『隱居以求其志，行義以達其道；』吾聞其語矣，未見其人也！」

Walk in **righteousness** to reach the Way: never seen it!

17:23

子路曰：「君子尚勇乎？」子曰：「君子義以為上。君子有勇而無義為亂，小人有勇而無義為盜。」

Justice above all – otherwise bravery may result in rebellion or banditry.

18:7

…子路曰：「不士無義。長幼之節，不可廢也；君臣之義，如之何其廢之？欲潔其身，而亂大倫。君子之仕也，行其義也。道之不行，已知之矣！」

Not **right** to withdraw from public service or ignore obligations between ruler and subject. Do what **justice** one can is moral obligation.

19:1

子張曰：「士見危致命，見得思義，祭思敬，喪思哀，其可已矣。」

A gentleman does not forget **justice** in face of profit.

禮

01:12

有子曰：「禮之用，和為貴。先王之道，斯為美；小大由之。有所不行，知和而和，不以禮節之，亦不可行也。」

Harmony in ritual but according to ritual

01:13

有子曰：「信近於義，言可複也。恭近於禮，遠恥辱也。因不失其親，亦可宗也。」

Ritual key to avoiding shame and disgrace

01:15

子貢曰：「貧而無諂，富而無驕，何如？」子曰：「可也；未若貧而樂，富而好禮者也。」子貢曰：「詩云：『如切如磋，如琢如磨』，其斯之謂與？」子曰：「賜也，始可與言詩已矣，告諸往而知來者」

Love ritual even if you are rich

02:03

子曰：「道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格。」

Restrain with ritual: people develop sense of shame

02:05

孟懿子問孝。子曰：「無違。」樊遲御，子告之曰：「孟孫問孝於我，我對曰，無違」樊遲曰：「何謂也？」子曰：「生，事之以禮；死，葬之以禮，祭之以禮。」

Parents: serve, bury, sacrifice to according to ritual

02:23

子張問：「十世可知也？」子曰：「殷因於夏禮，所損益，可知也；周因於殷禮，所損益，可知也。其或繼周者，雖百世，可知也。」

Ritual passed from dynasty to dynasty with modifications

03:03

子曰：「人而不仁，如禮何？」人而不仁，如樂何？」

Ritual is for the humane [cf. leave your offering and first make peace with your brother?]

03:04

林放問禮之本。子曰：「大哉問！禮，與齊奢也，寧儉；喪，與齊易也，寧戚。」

Root of ritual - simplicity and grief.

03:08

子夏問曰：“巧笑倩兮，美目盼兮，素以為絢兮。何為也？”子曰：“繪事后素。”曰：“禮后乎？”子曰：“起予者商也！始可與言詩矣。”

Ritual comes after plain white silk

03:09

子曰：“夏禮，吾能言之，杞不足征也；殷禮，吾能言之，宋不足征也。文獻不足故也。足，則吾能征之矣。”

Records of rituals lost

03:15

子入太廟，每事問。或曰：“孰謂鄒人之子知禮乎？入太廟，每事問。”子聞之，曰：“是禮也。”

Ritual to ask about ritual.

03:17

子貢欲去告之餼羊。子曰：“賜也！爾愛其羊，我愛其禮。”

Ceremony important – don't tamper with it!

03:18

子曰：“事君盡禮，人以為諂也。”

Ritual looks like sycophancy

03:19

定公問：“君使臣，臣事君，如之何？”孔子曰：“君使臣以禮，臣事君以忠。”

Ruler – courtesy, minister – loyalty

03:22

子曰：“管仲之器小哉。”或曰：“管仲儉乎？”

曰：“管氏有三歸，官事不攝，焉得儉？”“然則管仲知禮乎？”

曰：“邦君樹塞門，管氏亦樹塞門。邦君為兩君之好，有反坫，管氏亦有反坫。管氏而知禮，孰不知禮？”

Acting above one's station

03:26

子曰：“居上不寬，為禮不敬，臨喪不哀，吾何以觀之哉？”

Ceremony without reverence like authority without generosity or mourning without grief

04:13

子曰：“能以禮讓為國乎？何有？不能以禮讓國，如禮何？”

Practical for running a country or no use!

06:27

子曰：“君子博學於文，約之以禮，亦可以弗畔矣夫！”

Unlikely to go wrong if restrained with ritual

07:18

子所雅言，詩、書、執禮，皆雅言也。

No dialect in ceremonies

07:31

陳司敗問昭公知禮乎，孔子曰：“知禮。”

孔子退，揖巫馬期進之，曰：“吾聞君子不黨，君子亦黨乎？君取於吳，為同姓，謂之吳孟子。君而知禮，孰不知禮？”巫馬期以告。子曰：“丘也幸，苟有過，人必知之。”

Deceit is not ritual!

08:02

子曰：「恭而無禮則勞；慎而無禮則憊；勇而無禮則亂；直而無禮則絞。君子篤於親，則民興於仁。故舊不遺，則民不偷。」

Ritual stops courtesy becoming tiresome, prudence timid, bravery quarrelsome, frankness hurtful.

08:08

子曰：「興於詩。立於禮。成於樂。」

Steady your course ...

09:03

子曰：「麻冕，禮也。今也，純儉，吾從眾。拜下，禮也。今拜乎上，泰也，雖遠眾，吾從下。」

General usage vs. ritual

09:11

顏淵喟然嘆曰：「仰之彌高，鑽之彌堅，瞻之在前，忽焉在後！夫子循循然善誘人：搏我以文，約我以禮。欲罷不能，既竭吾才，如有所立，卓爾；雖欲從之，末由也已！」

Ritual to restrain

10:05

執圭，鞠躬如也；如不勝。上如揖，下如授，勃如戰色，足□□如有循。享禮，有容色；私覲，愉愉如也。

Example: position of hands and facial expressions in different settings.

11:1

子曰：「先進於禮樂，野人也；後進於禮樂，君子也。如用之，則吾從先進。」

Ritual for officials.

11:26

…求，爾何如？」對曰：「方六七十，如五六十，求也為之，比及三年，可使足民；如其禮樂，以俟君子。」…曰：「為國以禮，其言不讓，是故哂之。」

Ritual restraint for government not for separate spirituality.

12:1

顏淵問「仁」。子曰：「克己復禮，為仁。一日克己復禮，天下歸仁焉。為仁由己，而由仁乎哉？」顏淵曰：「請問其目？」子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」顏淵曰：「回雖不敏，請事斯語矣！」

Tame self and restore rites are practice of humanity.

12:5

司馬牛憂曰：「人皆有兄弟，我獨亡！」子夏曰：「商聞之矣：『死生有命，富貴在天』。君子敬而無失，與人恭而有禮；四海之內，皆兄弟也。君子何患乎無兄弟也？」

Treat people with deference and courtesy, all are brothers

12:15

子曰：「博學於文，約之以禮，亦可以弗畔矣夫。」

Restrains with ritual – not likely to go wrong

13:3

…事不成，則禮樂不興；禮樂不興，則刑罰不中；…

Rites and music key to justice

13:4

…樊遲出，子曰：「小人哉，樊須也！上好禮，則民莫敢不敬；上好義，則民莫敢不服；上好信，則民莫敢不用情。…」

If superiors cultivate ritual, people will not dare not to be respectful.

14:12

子路問「成人」。子曰：「若臧武仲之知，公綽之不欲，卞庄子之勇，冉求之藝，文之以禮樂；亦可以為成人矣！」曰：「今之成人者，何必然？見利思義，見危授命，久要不忘平生之言；亦可以為成人矣！」

Accomplishment lies in being able to use strengths (wisdom, detachment, valour, skill) according to ritual and music

14:41

子曰：「上好禮，則民易使也。」

People easily led when superiors love ritual

15:18

子曰：「君子義以為質，禮以行之，孫以出之，信以成之；君子哉！」

Acts justice according to ritual ...

15:33

子曰：「知及之，仁不能守之；雖得之，必失之。知及之，仁能守之，不庄以泣之；則民不敬。知及之，仁能守之，庄以泣之，動之不以禮；未善也。」

Power must be wielded in accordance with ritual

16:2

孔子曰：「天下有道，則禮樂征伐，自天子出；天下無道，則禮樂征伐，自諸侯出；自諸侯出，蓋十世希不失矣；自大夫出，五世希不失矣；陪臣執國命，三世希不失矣。天下有道，則政不在大夫；天下無道，則庶人不議。」

Longevity of social order dependent on emperor determining ritual

16:5

孔子曰：「益者三樂，損者三樂；樂節禮樂，樂道人之善，樂多賢友，益矣。樂驕樂，樂佚游（U+904A），樂宴樂，損矣。」

Pleasure of performing rites and music properly is profitable

16:13

…曰：『學禮乎？』對曰：『未也。』『不學禮，無以立！』鯉退而學禮。聞斯二者。」陳亢退而喜曰：「問一得三：聞詩，聞禮。又聞君子遠其子也。」

Cannot take stand in society unless you study ritual

17:11

子曰：「禮云禮云！玉帛云乎哉！樂云樂云！鍾鼓云乎哉！」

Ritual more than objects, music more than instruments

17:21

宰我問：「三年之喪期已久矣！君子三年為禮，禮必壞；三年不為樂，樂必崩。舊U+7A40既沒，新U+7A40既升；鑽燧改火，期可已矣。」子曰：「食夫稻，衣夫錦，於女安乎？」曰：「安！」「女安，則為之！夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不為也。今女安，則為之！」宰我出。子曰：「予之不仁也！子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也；予也，有三年之愛於其父母乎？」

Ritual servant of mourning, which comes from humanity, not vice versa

17:24

子貢曰：「君子亦有惡乎？」子曰：「有惡。惡稱人之惡者，惡居下流而訕上

者，惡勇而無禮者，惡果敢而窒者。」曰：「賜也亦有惡乎？」「惡徼以為知者，惡不U+4FC2以為勇者，惡訐以為直者。」

Courage must be tempered by ritual.

18:7

子路從而後，遇丈人，以杖荷U+84E7子路問曰：「子見夫子乎？」丈人曰：「四禮不勤，五U+7A40不分，孰為夫子！」…

Four **limbs** do not toil

20:3

子曰：「不知命，無以為君子也。不知禮，無以立也。不知言，無以知人也。」

Cannot take stand without ritual.