

**CONFUCIUS**

**The Doctrine of the Mean**  
**Zhōng Yōng**

**The Great Learning**  
**Dà Xué**

**Transcription, Gloss, Translation**  
**Gregory C. Richter**  
**grichter@truman.edu**  
**Truman State University**  
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For Lawrence Moore,  
whose contributions were many

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## Foreword

This translation aims to provide clear, contemporary English renderings of *The Doctrine of the Mean* (*Zhōng Yōng*) and *The Great Learning* (*Dà Xué*), two Chinese classics based on quotations traditionally attributed to Confucius (Kǒng Zǐ, 551-479 BCE). These works provide an introduction to many of the concepts further elaborated in *Analects* (*Lún Yǔ*), the great compendium based on quotations attributed to Confucius (nearly five times longer than the two lesser works combined). These three works, together with the writings of the philosopher Mencius (Mèng Zǐ), comprise the *Four Books* (*Sì Shū*), compiled by the Sòng Dynasty scholar Zhū Xī (1130-1200), and constituting the most important collection of works delineating the Confucian philosophy. Further historical details concerning *The Doctrine of the Mean* and *The Great Learning* are uncertain. The works have sometimes been characterized as "collective memories" of Confucius, and this is probably the most reasonable view. Estimates of the original date of the texts range from the first century to the fifth century BCE.

*The Doctrine of the Mean* is the conventional English rendering of the Chinese title, *Zhōng Yōng*. Chinese *zhōng* can be literally translated as "middle," "center," or "mean," and the meanings of *yōng* include "constancy" and "harmony." The compound *zhōng yōng* itself is generally rendered as "mean." *The Doctrine of the Mean* includes an introduction (Chapter 1), the main text (Chapters 2 to 20), and commentary (Chapters 21-33). The work develops the notions of *zhōng* (the balance the individual must seek within nature) and *hé* (harmony among all things in nature). Through *chéng* (sincerity), an active, metaphysical force in the universe, the individual can achieve balance in nature and a harmonious society can be created.

In this translation, all passages traditionally attributed to Confucius are underlined for ease of identification. Such passages appear frequently in Chapters 2 to 20 of *The Doctrine of the Mean*, and there are several in the commentary as well. Those portions without underline -- the introduction and portions of the main text and commentary -- are traditionally attributed to Zǐ Sī, grandson of Confucius, who is also said to have arranged the entire work in its traditional format. Secondary commentary by Zhū Xī is often included after each chapter of *The Doctrine of the Mean*, but is omitted here: to the extent possible, the work is allowed to speak for itself.

*The Great Learning* is the conventional English rendering of *Dà Xué*. *Dà* means "great" or "large," and *xué* can be literally translated as "study." The work begins with a brief main text traditionally attributed to Confucius. This is followed by the commentary (Chapters 1-10). Again, all passages attributed to Confucius, including quotations in the commentary, are underlined. The commentary is traditionally attributed to Zēng Zǐ, a pupil of Confucius, also said to have been responsible for the organization of the entire work. Again, secondary commentary by Zhū Xī is omitted in this edition. The work develops the concept of *rén* (benevolence) as the

cornerstone of morality and social interaction; eight steps are explicated through which ideal moral and social relations can be achieved. Chief among these is the attainment of excellence within the mind (*zhèng xīn*).

In this edition, for each line of the Chinese text, *pīnyīn* transcription, word for word gloss, and English translation are supplied (cf. Richter 1998). The *pīnyīn* transcription indicates current standard Mandarin pronunciation. (Details of the pronunciation used by Confucius must be relegated to the realm of historical linguistics.) Readers wishing to become familiar with the *pīnyīn* transcription system can consult the brief Pronunciation Guide following this Introduction. The gloss, which appears in upper case, provides a literal translation of each Chinese character in context. The translation, immediately below the gloss, renders the meaning of each line in contemporary English. English words directly carried over from the gloss, or which are synonyms of the corresponding gloss, retain their capitalization. All other English words -- those which have been interpolated -- appear in lower case. (The pronoun I appears in small capitals when it does not correspond to a character in the Chinese text.) In comparing the translation line with the gloss, readers will note the extremely terse style of the original, and the great number of words that must be supplied in order to produce a coherent English translation. Readers with some knowledge of the language may wish to use this translation in conjunction with the original text.

Early Chinese texts include no punctuation, and it is mainly in the indication of phrase and sentence boundaries that modern Chinese editions differ. Punctuation in the current edition is based on that of Zhāng 1990. There, many reasonable choices have been made, but I have felt free to make minor alterations when appropriate. Footnotes are also supplied throughout the volume. Quotations from *Lún Yǔ* [Analects of Confucius], *Lǐ Jì* [Book of Rites], *Shī Jīng* [Book of Odes], and *Shū Jīng* [Book of Documents] are identified by page number in Legge's editions (1967-1970) [1885-1893].

The treatment of Chinese grammatical particles requires comment. For these particles, there is often no English equivalent; in such cases I have glossed them simply as [PART]. Particles may be highly ambiguous, and reasonable decisions must be made. The particle *zhī* is typical. It may simply introduce a modified noun:

tiān xià zhī rén  
HEAVEN UNDER [PART] PERSON  
all PEOPLE UNDER HEAVEN.

In other cases it functions as a third person object pronoun ("him, her, it, them"). Finally, it often corresponds to English "of"; the Chinese syntax is the reverse of the English construction:

jūn zǐ zhī dào  
NOBLE PERSON OF WAY  
the WAY OF the NOBLE PERSON.

Even more complex is the particle *qí*. It may serve as a third person subject pronoun; it may serve as a third person possessive pronoun ("his, her, its, their"); it may correspond to "such," and it sometimes seems to fulfill the function of definite article ("the"). Finally, though *qí* is technically a third person pronoun, it can often be somewhat freely interpreted as "you" or "your."

The translation of certain other terms requires further comment. The term *xīn*, literally "heart," I have translated as "mind." As used by Confucius, the term has abstract connotations suggesting that something like the meaning of "mind" was intended:

xīn guǎng tǐ pán  
HEART BROAD BODY AT-EASE  
When the MIND is BROADENED the BODY is AT EASE.

Clearly the passage is not a physiological or medical one, but a philosophical one. On one occasion, Confucius does mention the lungs and liver -- but with a metaphorical sense; in this case, I have selected the rendering "heart" as more culturally appropriate to English-speaking readers:

rú jiàn qí fèi gān rán.  
AS SEE HIS LUNG LIVER LIKE.  
It is AS if they can SEE HIS very HEART.

*Jūnzǐ*, a term central to Confucius, is often rendered in English as "gentleman," but in general I prefer the less sexist yet quite literal "noble person." In certain contexts the term clearly refers to a reigning prince: there, I render the term as "sovereign" or "noble ruler." Often, though, the term refers not to a member of the nobility, but to a *morally* noble person, and it is in this sense that the translation "noble person" is to be understood throughout.

As an introduction to Confucian philosophy these two short works -- *The Doctrine of the Mean* and *The Great Learning* -- are invaluable. It is hoped that the current rendition will assist the reader in exploring these "collective memories" of Confucius.

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## A *Pīnyīn* Pronunciation Guide

### CONSONANTS

The pronunciation of **b, ch, d, f, h, k, l, m, n, p, s, sh, t, w, y,** and **z** is similar to the expected American English pronunciation. Other consonant symbols, with approximate equivalents in American English pronunciation, are listed below.

**c** = English **ts**

**g** = English **g** as in **go**

**j** = English **j**, but with increased palatality.

**q** = English **ch**, but with increased palatality.

**r** (beginning of Chinese word) = English **s** as in **vision** + English **r** simultaneously --

**r** (end of Chinese word) = English **r**

**x** = English **sh**, but with increased palatality.

**z** = English **dz**

**zh** = English **j**

### VOWELS

**e** = English **u** as in **up**

BUT **ye** = English **ye** as in **yes**

**i** = English **i** as in **machine**

BUT **chi** = **chr** (Rhymes with English **her**.)

**shi** = **shr** (Rhymes with English **her**.)

**zhi** = **zhr** (Rhymes with English **her**.)

**ri** = long word-initial Chinese **r**

**ci** = **ts** + English **oo** as in **took**, but with lips drawn back

**si** = **ts** + English **oo** as in **took**, but with lips drawn back

**zi** = **dz** + English **oo** as in **took**, but with lips drawn back

**o** (not before **ng**) = English **o** as in **or**

BUT **bo** = **bwo** (with **o** as in English **or**)

**po** = **pwo** (with **o** as in English **or**)

**mo** = **mwo** (with **o** as in English **or**)

**fo** = **fwo** (with **o** as in English **or**)

**o** (before **ng**) = English **u** as in **rude**

**ü** = English **i** as in **machine**, but with lips rounded

**u** (not before **n**) = English **u** as in **rude**

BUT **ju** = **jü**  
**qu** = **chü**  
**xu** = **shü**  
**yu** = **yü**

**u** (before **n**) = English **wo** as in **woman**

BUT **jun** = **jün**  
**qun** = **chün**  
**xun** = **shün**  
**yun** = **yün**

**a** (not before **n**) = English **a** as in **father**

**a** (before **n**) = English **a** as in **fat**

BUT **-ian** = English **yen**  
**yan** = English **yen**  
**juan** = **jü** + English **en** as in **yen**  
**quan** = **chü** + English **en** as in **yen**  
**xuan** = **shü** + English **en** as in **yen**  
**yuan** = **yü** + English **en** as in **yen**

#### DIPHTHONGS and TRIPHTHONGS

These are sequences of two or three vowels, e.g. **ia**, **iao**.

The components are pronounced in sequence to form the nucleus of a single syllable. Pronunciation is generally predictable from the basic values of the vowels; some exceptions have been noted above. Remaining exceptions are:

**ue** = **ü** + English **e** as in **yes**

**ie** = English **ye** as in **yes**

**ei** = English **é** as in **fiancé**

**iu** = **y** + English **owe**

**ou** = English **owe**

**ui** = English **way**

## TONES

Standard Chinese has four tones. Generally, each syllable has a tone. The transcription of the four tones can be illustrated with the vowel **a**.

**ā** ("first tone") = high level tone

**á** ("second tone") = rising tone

**ǎ** ("third tone") = falling rising tone (slight fall + sharp rise)

**à** ("fourth tone") = falling tone

Zhōng Yōng  
The Doctrine of the Mean

INTRODUCTION

Chapter 1

tiān mìng zhī wèi xìng.  
HEAVEN ORDAIN [PART] CALL NATURE.  
**What HEAVEN ORDAINS is CALLED one's NATURE.**

shuài xìng zhī wèi dào.  
FOLLOW NATURE [PART] CALL WAY.  
**To FOLLOW one's NATURE is CALLED the WAY.**

xiū dào zhī wèi jiào.  
NURTURE WAY [PART] CALL INSTRUCT.  
**NURTURING the WAY is CALLED wise INSTRUCTION.**

dào yě zhě, bù kě xūyú lí yě;  
WAY [PART] [PART], NOT CAN MOMENT LEAVE [PART];  
**You MUST NOT LEAVE the WAY even for a MOMENT;**

kě lí fēi dào yě.  
CAN LEAVE NOT WAY [PART].  
**if it COULD be LEFT it would NOT be the WAY.**

shì gù jūn zǐ jièshèn hū qí suǒ bù dǔ,  
BE WHY NOBLE PERSON PRUDENT INDEED [PART] WHAT NOT SEE,  
**THEREFORE the NOBLE PERSON is PRUDENT EVEN about WHAT is NOT SEEN,**

kǒng jù hū qí suǒ bù wén.  
FEAR DREAD INDEED [PART] WHAT NOT HEAR.  
**and APPREHENSIVE EVEN about WHAT is NOT HEARD.**

mò xiàn hū yǐn; mò xiǎn hū wēi.  
NOT VISIBLE THAN HIDDEN; NOT EVIDENT THAN ABSTRUSE.  
**NOTHING is more VISIBLE THAN what is HIDDEN; NOTHING is more EVIDENT THAN what is ABSTRUSE.**

gù jūn zǐ shèn qí dú yě.  
THEREFORE NOBLE PERSON PRUDENT [PART] ALONE [PART].  
**THEREFORE the NOBLE PERSON is PRUDENT even when ALONE.**

xǐ nù āi lè zhī wèi fā, wèi zhī zhōng.  
JOY ANGER SORROW HAPPINESS [PART] NOT EMIT, CALL THIS CENTER.  
**When JOY, ANGER, SORROW, and HAPPINESS do NOT ARISE, THIS is CALLED BALANCE.**

fā ér jiē zhōng jié, wèi zhī hé.  
EMIT BUT ALL CENTER RESTRAIN, CALL THIS HARMONY.  
**When they ARISE, BUT are ALL expressed with BALANCE and RESTRAINT, THIS is CALLED HARMONY.**

zhōng yě zhě, tiān xià zhī dà běn yě.  
CENTER [PART][PART], HEAVEN UNDER OF GREAT ROOT [PART].  
**BALANCE is the GREAT ROOT OF all things UNDER HEAVEN.**

hé yě zhě, tiān xià zhī dá dào yě.  
HARMONY [PART][PART], HEAVEN UNDER OF EXTEND WAY [PART].  
**HARMONY is the UNIVERSAL WAY OF all things UNDER HEAVEN.**

zhì zhōng hé, tiān dì wèi yān;  
ACHIEVE CENTER HARMONY, HEAVEN EARTH ESTABLISH [PART];  
**When BALANCE and HARMONY are ACHIEVED, HEAVEN and EARTH will be correctly ESTABLISHED,**

wàn wù yù yān.  
TEN-THOUSAND THING FLOURISH [PART].  
**and ALL THINGS will FLOURISH.**

**TEXT**

Chapter 2

Zhòng Ní yuē: jūn zǐ zhōng yōng.  
ZHONG NI<sup>1</sup> SAY: NOBLE PERSON CENTER HARMONY.  
**CONFUCIUS SAID: "The NOBLE PERSON seeks the MEAN.**

xiǎo rén fǎn zhōng yōng.  
LOWLY PERSON CONTRARY CENTER HARMONY.  
**The LOWLY PERSON acts CONTRARY to the MEAN.**

jūn zǐ zhī zhōng yōng yě,  
NOBLE PERSON OF CENTER HARMONY [PART],  
**As for the relation OF the NOBLE PERSON to the MEAN,**

jūn zǐ ér shí zhōng.  
NOBLE PERSON [PART] ALWAYS CENTER.  
**he ALWAYS strives for BALANCE.**

xiǎo rén zhī zhōng yōng yě,  
LOWLY PERSON OF CENTER HARMONY [PART],  
**As for the relation OF the LOWLY PERSON to the MEAN,**

xiǎo rén ér wú jì dàn yě.  
LOWLY PERSON [PART] NOTHING SHUN FEAR [PART].  
**he treats NOTHING with CAUTION."**

1. Zhòng Ní: pen name of Confucius

Chapter 3

Zǐ<sup>1</sup> yuē: zhōng yōng qí zhì yǐ hū,  
CONFUCIUS SAY: CENTER HARMONY [PART] SUPREME [PART] SURELY,  
**CONFUCIUS SAID: "SURELY the MEAN is SUPREME,**

mín xiǎn néng jiǔ yǐ.  
PEOPLE FEW CAN LONG [PART].  
**but among the PEOPLE, FEW CAN hold to it for LONG."**<sup>2</sup>

1. Zǐ serves as an abbreviation for Kong Zǐ [Confucius], but is not technically part of the name: after names, Zǐ actually signifies 'sage' or 'scholar.'

2. Similar to *Analects* 6:27, Legge 1970a:193

Chapter 4

Zǐ yuē: dào zhī bù xíng yě, wǒ zhī zhī yǐ:  
CONFUCIUS SAY: WAY [PART] NOT GO [PART], I KNOW IT [PART]:  
**CONFUCIUS SAID: "As for why the WAY is NOT FOLLOWED, I KNOW the reason:**

zhī zhě guò zhī, yú zhě bù jí yě.  
KNOW [PART] EXCEED IT, FOOLISH [PART] NOT REACH [PART].  
**the SCHOLARLY GO TOO FAR, and the FOOLISH do NOT GO FAR ENOUGH.**

dào zhī bù míng yě, wǒ zhī zhī yǐ:  
WAY [PART] NOT UNDERSTAND [PART], I KNOW IT [PART]:  
**As for why the WAY is NOT UNDERSTOOD, I KNOW the reason:**

xián zhě guò zhī, bú xiào zhě bù jí yě.  
VIRTUOUS [PART] EXCEED IT, NOT RESEMBLE [PART] NOT REACH [PART].  
**the VIRTUOUS GO TOO FAR, and the UNVIRTUOUS do NOT GO FAR ENOUGH.**

rén mò bù yǐn shí yě, xiǎn néng zhī wèi yě.  
PERSON NOT NOT DRINK EAT [PART], FEW CAN KNOW TASTE [PART].  
**There is NO ONE who does NOT EAT and DRINK, but FEW CAN DISCERN the TASTE."**



Chapter 5

Zǐ            yuē: dào qí        bù xíng yǐ        fú.  
CONFUCIUS SAY: WAY [PART] NOT GO        [PART] ALAS.  
**CONFUCIUS SAID: "ALAS, the WAY is NOT FOLLOWED."**

Chapter 6

Zǐ yuē: Shùn qí dà zhī yě yǔ.  
CONFUCIUS SAY: SHUN [PART] GREAT WISDOM [PART] INDEED.  
**CONFUCIUS SAID: "SHUN<sup>1</sup> displayed GREAT WISDOM INDEED.**

Shùn hào wèn ér hào chá ěr yán.  
SHUN EMPHASIZE ASK AND EMPHASIZE EXAMINE COMMON LANGUAGE.  
**SHUN ALWAYS SOUGHT advice AND ALWAYS CONSIDERED the COMMON people's WORDS.**

yǐn è ér yáng shàn.  
CONCEAL FAULT BUT PUBLICIZE MERIT.  
**He remained SILENT about the FAULTS of others, BUT PUBLICIZED their MERITS.**

zhí qí liǎng duān, yòng qí zhōng yú mín.  
TAKE THE TWO EXTREME, USE THE CENTER TOWARD PEOPLE.  
**He REGARDED THE TWO EXTREMES so as to USE THE MEAN in governing the PEOPLE.**

qí sī yǐ wéi Shùn hū.  
[PART] THIS TO BE SHUN INDEED.  
**INDEED, THIS is what enabled him TO BE SHUN."**

1. Shùn: legendary emperor (3rd millennium BCE)

Chapter 7

Zǐ yuē: rén jiē yuē: yú zhī.  
CONFUCIUS SAY: PERSON ALL SAY: I KNOW.  
**CONFUCIUS SAID: "The PEOPLE ALL SAY: 'I KNOW how to live.'**

qū ér nà zhū gǔ huò xiànjǐng zhī zhōng,  
RUSH AND FALL IN NET TRAP PITFALL OF CENTER,  
**Yet they RUSH forward, AND FALL AMIDST NETS, TRAPS, and PITFALLS,**

ér mò zhī zhī bì yě.  
AND NOT THEM KNOW AVOID [PART].  
**NOT KNOWING how to AVOID THEM.**

rén jiē yuē: yú zhī.  
PERSON ALL SAY: I KNOW.  
**The PEOPLE ALL SAY: 'I KNOW how to live.'**

zé hū zhōng yōng  
CHOOSE [PART] CENTER HARMONY  
**Yet when they RESOLVE to abide by the MEAN**

ér bù néng jī yuè shǒu yě.  
AND NOT ABLE FULL MONTH PERSEVERE [PART].  
**they are UNABLE to PERSEVERE even for A MONTH."**

Chapter 8

Zǐ yuē: Huí zhī wéi rén yě, zé hū zhōng yōng.  
CONFUCIUS SAY: HUI [PART] BE PERSON [PART], CHOOSE [PART] CENTER HARMONY.  
**CONFUCIUS SAID: "While HUI<sup>1</sup> LIVED in the world, he CHOSE to abide by the MEAN.**

dé yí shàn, zé quán quán fú yīng  
ACQUIRE ONE GOOD, THEN FIST FIST TAKE BREAST  
**Once he had MASTERED A VIRTUE, he HELD it FIRMLY in his HEART**

ér fú shī zhī yǐ.  
AND NOT LOSE IT [PART].  
**AND NEVER LOST IT."**

1. Huí: pupil of Confucius (521-490 BCE)

Chapter 9

Zǐ yuē: tiān xià guójiā kě jūn yě.

CONFUCIUS SAY: HEAVEN UNDER COUNTRY POSSIBLE EVENLY [PART].

**CONFUCIUS SAID: "It might be POSSIBLE to rule HARMONIOUSLY the COUNTRY and all things UNDER HEAVEN.**

jué lù kě cí yě.

RANK EMOLUMENT POSSIBLE ELIMINATE [PART].

**It might be POSSIBLE to ELIMINATE the RANKS and RICHES of the nobility.**

bái rèn kě dǎo yě.

WHITE BLADE POSSIBLE TREAD [PART].

**It might be POSSIBLE to TREAD on BARE BLADES.**

zhōng yōng bù kě néng yě.

CENTER HARMONY NOT CAN ACHIEVE [PART].

**Yet the MEAN CAN NEVER be ACHIEVED."**

Chapter 10

Zǐ Lù wèn qiáng.  
ZI LU ASK STRONG.  
**ZI LU<sup>1</sup> ASKED about STRENGTH.**

Zǐ yuē: nán fāng zhī qiáng yǔ,  
CONFUCIUS SAY: SOUTH DIRECTION OF STRONG [PART],  
**CONFUCIUS RESPONDED: "Do you mean the STRENGTH OF the SOUTH,**

běi fāng zhī qiáng yǔ, yì ér qiáng yǔ?  
NORTH DIRECTION OF STRONG [PART], OR YOUR STRONG [PART]?  
**the STRENGTH OF the NORTH, OR YOUR own STRENGTH?**

kuān róu yǐ jiào, bú bào wú dào:  
TOLERANT MILD UNDERTAKE TEACH, NOT AVENGE NOT WAY:  
**To be TOLERANT and MILD IN TEACHING, and NEVER to AVENGE NONADHERENCE to the WAY:**

nán fāng zhī qiáng yě, jūn zǐ jū zhī.  
SOUTH DIRECTION OF STRONG [PART], NOBLE PERSON DWELL IT.  
**this is the STRENGTH OF the SOUTH, and the NOBLE PERSON ABIDES by IT.**

rèn jīn gé; sǐ ér bú yàn:  
SLEEPING-MAT METAL LEATHER; DIE BUT NOT REGRET:  
**Beside your SLEEPING MAT are your SWORD and your SHIELD; you can DIE WITHOUT REGRET:**

běi fāng zhī qiáng yě, ér qiáng zhě jū zhī.  
NORTH DIRECTION OF STRONG [PART], AND STRONG [PART] DWELL IT.  
**this is the STRENGTH OF the NORTH, AND the STRONG ABIDE by IT.**

gù jūn zǐ hé ér bù liú, qiáng zāi jiǎo!  
THEREFORE NOBLE PERSON HARMONIOUS AND NOT FLOW, STRONG [PART] STRAIGHT!  
**THEREFORE the NOBLE PERSON acts HARMONIOUSLY AND NEVER WAVERS, STRONG and STRAIGHT!**

zhōng lì ér bù yǐ, qiáng zāi jiǎo!  
CENTER STAND AND NOT LEAN, STRONG [PART] STRAIGHT!  
**The noble person STANDS in the CENTER WITHOUT LEANING to either side, STRONG and STRAIGHT!**

guó yǒu dào, bú biàn sāi yān, qiáng zāi jiǎo!  
NATION HAVE WAY, NOT CHANGE FILL-IN [PART], STRONG [PART] STRAIGHT!  
**When the NATION ABIDES by the WAY, the noble person NEVER CHANGES INWARDLY, STRONG and STRAIGHT!**

guó wú dào, zhì sǐ bú biàn, qiáng zāi jiǎo!

NATION NOT WAY, UNTIL DIE NOT CHANGE, STRONG [PART] STRAIGHT!

**When the NATION STRAYS from the WAY, even UNTO DEATH the noble person NEVER CHANGES, STRONG and STRAIGHT!"**

1. Zǐ Lù: pupil of Confucius (542-480 BCE)

Chapter 11

zǐ yuē: sù yǐn xíng guài,  
CONFUCIUS SAY: STUDY OBSCURE PERFORM STRANGE,  
**CONFUCIUS SAID: "As for STUDYING the OBSCURE arts and PRACTICING SORCERY,**

hòu shì yǒu shù yān, wú fú wéi zhī yǐ.  
LATER WORLD HAVE NARRATE [PART], I NOT ACT THEM [PART].  
**although I might thereby GAIN FAME in POSTERITY, I shall NOT ENGAGE in**  
**THOSE pursuits.**

jūn zǐ zūn dào ér xíng, bàn tú ér fèi;  
NOBLE PERSON FOLLOW WAY AND WALK, HALF PATH BUT ABANDON;  
**There are NOBLE PERSONS who FOLLOW the WAY WHEN they SET OUT, BUT ABANDON**  
**the PATH MIDWAY;**

wú fú néng yǐ yǐ.  
I NOT CAN STOP [PART].  
**I SHALL NEVER CEASE to follow it.**

jūn zǐ yī hū zhōng yōng,  
NOBLE PERSON COMPLY [PART] CENTER HARMONY,  
**The NOBLE PERSON ABIDES by the MEAN,**

dùn shì bú jiàn zhī ér bù huǐ.  
WITHDRAW WORLD NOT SEE KNOW BUT NOT REGRET.  
**WITHDRAWING from the WORLD, FINDING NO FAME, YET harboring NO REGRETS.**

wéi shèng zhě néng zhī.  
ONLY SAGE [PART] CAN THIS.  
**ONLY the SAGE CAN achieve THIS."**



Chapter 12

jūn zǐ zhī dào, fèi ér yǐn.  
NOBLE PERSON OF WAY, EXPANSIVE BUT HIDDEN.  
**The WAY OF the NOBLE PERSON is EXPANSIVE, YET HIDDEN.**

fū fù zhī yú, kěyǐ yǔ zhī yān,  
MAN WOMAN [PART] FOOLISH, CAN GIVE KNOW [PART],  
**SIMPLE PEOPLE CAN be BROUGHT to COMPREHEND it,**

jí qí zhì yě,  
REACH ITS UTMOST [PART],  
**yet AS FOR ITS UTMOST aspects,**

suī shèng rén yì yǒu suǒ bù zhī yān.  
EVEN SAGE PERSON ALSO HAVE [PART] NOT KNOW [PART].  
**EVEN for the SAGE there ARE aspects he CANNOT COMPREHEND.**

fū fù zhī bú xiào, kěyǐ néng xíng yān,  
MAN WOMAN [PART] NOT RESEMBLE, CAN ABLE PRACTICE [PART],  
**PEOPLE UNLIKE him CAN LEARN to PRACTICE the Way,**

jí qí zhì yě,  
REACH ITS UTMOST [PART],  
**yet AS FOR ITS UTMOST aspects,**

suī shèng rén yì yǒu suǒ bù néng yān.  
EVEN SAGE PERSON ALSO HAVE [PART] NOT CAN [PART].  
**EVEN for the SAGE there ARE aspects he CANNOT put into practice.**

tiān dì zhī dà yě, rén yóu yǒu suǒ hàn.  
HEAVEN EARTH [PART] GREAT [PART], PERSON STILL HAVE [PART] REGRET.  
**Though HEAVEN and EARTH are GREAT, ONE may STILL REGRET their limitations.**

gù jūn zǐ yǔ dà, tiān xià mò néng zài yān;  
SO NOBLE PERSON SPEAK GREAT, HEAVEN UNDER NOT CAN HOLD [PART];  
**YET when the NOBLE PERSON REFERS to GREATNESS, he means greatness which NOTHING UNDER HEAVEN CAN CONTAIN;**

yǔ xiǎo, tiān xià mò néng pò yān.  
SPEAK MINUTE, HEAVEN UNDER NOT CAN SPLIT [PART].  
**when he REFERS to MINUTENESS, he means minuteness which NOTHING UNDER HEAVEN CAN SPLIT.**

Shī yún: yuān fēi lì tiān, yú yuè yú yuān.  
ODE SAY: KITE FLY REACH HEAVEN, FISH LEAP IN DEEP-POOL.  
**The Book of ODES SAYS: "KITES FLY TO the HEAVENS, FISH DIVE IN DEEP WATERS."**<sup>1</sup>

yán qí shàng xià chá yě.  
SAY IT ABOVE BELOW OBSERVE [PART].  
**THUS the Way can be OBSERVED from ABOVE and from BELOW.**

jūn zǐ zhī dào zào duān hū fū fù,  
NOBLE PERSON OF WAY MAKE BEGINNING IN MAN WOMAN,  
**The WAY OF the NOBLE PERSON BEGINS IN the common PEOPLE,**

jí qí zhì yě, chá hū tiān dì.  
REACH ITS UTMOST [PART], OBSERVE IN HEAVEN EARTH.  
**yet AS FOR ITS UTMOST aspects, they can be OBSERVED THROUGHOUT HEAVEN and EARTH.**

1. *Book of Odes*, Legge 1970c:445, st. 3; *yuān* 'kite' refers to the bird species.

Chapter 13

Zǐ yuē: dào bù yuǎn rén.  
CONFUCIUS SAY: WAY NOT FAR PERSON.  
**CONFUCIUS SAID: "The WAY is NOT FAR from MANKIND.**

rén zhī wéi dào ér yuǎn rén,  
PERSON [PART] ACT WAY BUT FAR PERSON,  
**If ONE seeks to FOLLOW the WAY, BUT becomes FAR from MANKIND,**

bù kěyǐ wéi dào.  
NOT CAN ACT WAY.  
**one CANNOT FOLLOW the WAY.**

Shī yún: fá kē fá kē, qí zé bù yuǎn.  
ODE SAY: HEW AXE-HANDLE HEW AXE-HANDLE, THEY THUS NOT FAR.  
**The Book of ODES SAYS: 'HEW an AXE-HANDLE, HEW ANOTHER: THEY SURELY will NOT DIFFER much.'**<sup>1</sup>

zhí kē yǐ fá kē, nì ér shì zhī:  
HOLD AXE-HANDLE TO HEW AXE-HANDLE, GLANCE AND SEE THEM:  
**But HOLD one HANDLE WHILE HEWING ANOTHER -- GLANCE at THEM AND EXAMINE them:**

yóu yǐwéi yuǎn.  
STILL CONSIDER FAR.  
**they will NEVERTHELESS SEEM very DIFFERENT.**

gù jūn zǐ yǐ rén zhì rén, gǎi ér zhǐ.  
THEREFORE NOBLE PERSON TAKE PERSON DIRECT PERSON, CORRECT AND STOP.  
**THEREFORE the NOBLE RULER DIRECTS each PERSON according to the PERSON'S nature, IMPROVING him AND then DESISTING.**

zhōng shù wéi dào bù yuǎn.  
LOYALTY PARDON FROM WAY NOT FAR.  
**LOYALTY and TOLERANCE are NOT FAR FROM the WAY.**

shī zhū jǐ ér bú yuàn, yì wù shī yú rén.  
DO TO SELF AND NOT WISH, ALSO NOT DO TO PERSON.  
**What you do NOT WISH to be DONE TOWARDS YOU, do NOT DO TO OTHERS.**

jūn zǐ zhī dào sì, Qiū wèi néng yì yān.  
NOBLE PERSON OF WAY FOUR, QIU<sup>2</sup> NOT ABLE ONE [PART].  
**The WAY OF the NOBLE PERSON has FOUR goals, yet I have been UNABLE to achieve even ONE.**

suǒ qiú hū zǐ yǐ shì fù, wèi néng yě.  
AS REQUEST OF SON TO SERVE FATHER, NOT ABLE [PART].

**As for SERVING my FATHER AS I would WISH my SON to serve me, I have been UNABLE to achieve this.**

suǒ qiú hū chén yě shì jūn, wèi néng yě.  
AS REQUEST OF SUBORDINATE TO SERVE SOVEREIGN, NOT ABLE [PART].

**As for SERVING the SOVEREIGN AS I would WISH my SUBORDINATES to serve me, I have been UNABLE to achieve this.**

suǒ qiú hū dì yǐ shì xiōng, wèi néng yě.  
AS REQUEST OF YOUNGER-BROTHER TO SERVE OLDER-BROTHER, NOT ABLE [PART].

**As for SERVING my OLDER BROTHER AS I would WISH my YOUNGER BROTHER to serve me, I have been UNABLE to achieve this.**

suǒ qiú hū péngyǒu xiān shī zhī, wèi néng yě.  
AS REQUEST OF FRIEND FIRST TREAT THEM, NOT ABLE [PART].

**As for FIRST TREATING my FRIENDS AS I would WISH THEM to treat me, I have been UNABLE to achieve this.**

yōng dé zhī xíng, yōng yán zhī jǐn,  
ORDINARY VIRTUE [PART] ENACT, ORDINARY SPEECH [PART] CAREFUL,

**In PRACTICING EVERYDAY VIRTUES and in CONTROLLING your EVERYDAY SPEECH,**

yǒu suǒ bù zú, bù gǎn bù miǎn;  
HAVE [PART] NOT SUFFICIENT, NOT DARE NOT STRIVE;

**where there IS INSUFFICIENCY, do NOT NEGLECT to STRIVE for increase;**

yǒu yú, bù gǎn jìn.  
HAVE EXCESS, NOT DARE EXHAUST.

**where there IS EXCESS, do NOT EXHAUST it.**

yán gù xíng, xíng gù yán.  
WORD ATTEND ACT, ACT ATTEND WORD.

**Let your WORDS CORRESPOND to your ACTS, let your ACTS CORRESPOND to your WORDS.**

jūn zǐ hú bú zào ěr?  
NOBLE PERSON HOW NOT SINCERE [PART]?

**HOW could the NOBLE PERSON be INSINCERE?"**

1. *Book of Odes*, Legge 1970c:240, st. 2
2. Qiū: the given name (*míngzì* of Confucius)

Chapter 14

jūn zǐ sù qí wèi ér xíng,  
NOBLE PERSON OCCUPY HIS POSITION AND ACT,  
**The NOBLE PERSON ACTS in accordance with HIS POSITION,**

bú yuàn hū qí wài.  
NOT WISH TOWARD HIS OUTSIDE.  
**NOT WISHING to act UNBECFITTINGLY.**

sù fù guì, xíng hū fù guì.  
OCCUPY WEALTH HONOR, ACT ACCORDING WEALTH HONOR.  
**IN a position of WEALTH and HONOR, he ACTS as is APPROPRIATE in positions of WEALTH and HONOR.**

sù pín jiàn, xíng hū pín jiàn.  
OCCUPY LOWLY HUMBLE, ACT ACCORDING LOWLY HUMBLE.  
**IN a LOWLY and HUMBLE position, he ACTS as is APPROPRIATE in LOWLY and HUMBLE positions.**

sù Yí Dí, xíng hū Yí Dí.  
OCCUPY YI DI, ACT ACCORDING YI DI.  
**AMONG the YI<sup>1</sup> and the DI<sup>2</sup>, he ACTS as is APPROPRIATE among the YI and the DI.**

sù huàn nán, xíng hū huàn nán.  
OCCUPY SUFFERING HARDSHIP, ACT ACCORDING SUFFERING HARDSHIP.  
**IN SUFFERING and HARDSHIP, he ACTS as is APPROPRIATE in SUFFERING and HARDSHIP.**

jūn zǐ wú rù ér bú zì dé yān.  
NOBLE PERSON NOT ENTER AND NOT SELF SATISFY [PART].  
**There is NO position which the NOBLE PERSON ENTERS AND is NOT at PEACE with HIMSELF.**

zài shàng wèi, bù líng xià.  
IN SUPERIOR POSITION, NOT ABUSE INFERIOR.  
**IN a SUPERIOR POSITION, he does NOT ABUSE his INFERIORS.**

zài xià wèi, bù yuán shàng.  
IN INFERIOR POSITION, NOT PULL SUPERIOR.  
**IN an INFERIOR POSITION, he does NOT CURRY FAVOR with his SUPERIORS.**

zhèng jǐ ér bù qiú yú rén. zé wú yuàn.  
RECTIFY SELF AND NOT REQUEST FROM PERSON. THUS NOT BLAME.  
**He RECTIFIES HIMSELF AND ASKS NOTHING OF OTHERS. THUS there is NO BLAME.**

shàng bú yuàn tiān, xià bù yóu rén.  
ABOVE NOT BLAME HEAVEN, BELOW NOT BEGRUDGE PERSON.

**He NEITHER BLAMES HEAVEN ABOVE, NOR BEGRUDGES ANYONE BELOW.<sup>3</sup>**

gù jūn zǐ jū yì yǐ sī mìng;  
THUS NOBLE PERSON BE EASY TO AWAIT DESTINY;

**THUS the NOBLE PERSON CALMLY AWAITS his DESTINY;**

xiǎo rén xíng xiǎn yǐ jiǎo xìng.  
LOWLY PERSON WALK DANGER TO HOPE FORTUNE.

**the LOWLY TAKE RISKS, HOPING for good FORTUNE.**

Zǐ yuē: shè yǒu sì hū jūn zǐ:  
CONFUCIUS SAY: ARCHERY HAVE RESEMBLE TO NOBLE PERSON:

**CONFUCIUS SAID: "ARCHERY IS LIKE the Way of the NOBLE PERSON:**

shī zhū zhèng gǔ, fǎn qiú zhū qí shēn.  
MISS AT CENTER TARGET, INSTEAD SEEK AT YOUR SELF.

**if you MISS the CENTER of the TARGET, you must SEEK the reason WITHIN YOURSELF."**

1. Yí: a group of related nationalities living to the west of the Hàn
2. Dí: a group of related nationalities living to the north of the Hàn
3. Similar to *Analects* 14:37, Legge 1970a:288

Chapter 15

jūn zǐ zhī dào pì rú xíng yuǎn: bì zì ěr.  
NOBLE PERSON OF WAY COMPARE TO GO FAR: MUST FROM NEAR.

**The WAY OF the NOBLE PERSON is LIKE a DISTANT JOURNEY: you MUST start FROM NEARBY.**

pì rú dēng gāo: bì zì bēi.  
COMPARE LIKE CLIMB HIGH: MUST FROM LOW.

**It is LIKE CLIMBING HIGH: you MUST start FROM BELOW.**

Shī yuē: qī zǐ hǎo hé rú gǔ sè qín.  
ODE SAY: WIFE CHILD GOOD AGREE LIKE PLAY SE QIN.

**The Book of ODES SAYS: "Living in HARMONY with WIFE and CHILDREN is LIKE the PLAYING of the SE<sup>1</sup> and the QIN.<sup>2,3</sup>**

xiōng dì jì xī, hé lè qiě dān.  
OLDER-BROTHER YOUNGER-BROTHER ALSO AMICABLE, HARMONY GLADNESS ALSO ENJOY.

**When OLDER and YOUNGER BROTHERS live AMICABLY, HARMONY and GLADNESS will ALSO be ENJOYED.**

yí ěr shì jiā; lè ěr qī tǎng.  
FITTING YOUR CHAMBER HOUSE; GLADNESS YOUR WIFE CHILD.

**YOUR HOUSEHOLD will be FITTING; YOUR WIFE and CHILDREN will live in GLADNESS."**

Zǐ yuē: fù mǔ qí shùn yǐ hū.  
CONFUCIUS SAY: FATHER MOTHER OF SUCCESS [PART] [PART].

**CONFUCIUS SAID: "This is the highest GRATIFICATION OF FATHER and MOTHER."**

1. sè: a 25-stringed zither
2. qín: a 7-stringed zither
3. *Book of Odes*, Legge 1970c:252, st. 7

Chapter 16

Zǐ yuē:  
CONFUCIUS SAY:  
**CONFUCIUS SAID:**

guǐ shén zhī wéi dé, qí shèng yǐ hū.  
SPIRIT DEITY OF ENACT VIRTUE, IT ABUNDANT [PART] INDEED.  
**"The VIRTUE OF the SPIRITS is INDEED ABUNDANT.**

shì zhī ér fú jiàn; tīng zhī ér fú wén.  
LOOK THEM BUT NOT SEE; LISTEN THEM BUT NOT HEAR.  
**Though you LOOK for THEM, they CANNOT be SEEN; though you LISTEN for THEM, they CANNOT be HEARD.**

tǐ wù ér bù kě yí.  
SUBSTANCE MATTER BUT NOT CAN LEAVE.  
**YET the PHYSICAL WORLD CANNOT exist WITHOUT them.**

shǐ tiān xià zhī rén zhāi míng shèng fú  
CAUSE HEAVEN UNDER [PART] PERSON FAST CLEAR ORNATE GARMENT  
**They INSPIRE all PEOPLE UNDER HEAVEN to FAST, PURIFY themselves, and don FINE GARMENTS**

yǐ chéng jìsì.  
TO EXPLOIT SACRIFICE.  
**so as TO PARTICIPATE in the SACRIFICES.**

yáng yáng hū rú zài qí shàng,  
OCEAN OCEAN [PART] LIKE AT ONE'S OVER,  
**WAVE upon WAVE, the spirits are felt, AS if OVERHEAD,**

rú zài qí zuǒ yòu.  
LIKE AT ONE'S LEFT RIGHT.  
**AS if TO THE LEFT and RIGHT.**

Shī yuē: shén zhī gé sī, bù kě duó sī,  
ODE SAY: SPIRIT OF ARRIVE [PART], NOT CAN PREDICT [PART],  
**The Book of ODES SAYS: 'The COMING OF the SPIRITS CANNOT be PREDICTED,**

shěn kě yì sī?  
HOW CAN DISREGARD [PART]?  
**yet HOW COULD it be DISREGARDED?'<sup>1</sup>**



fú wēi zhī xiǎn.  
[PART] ABSTRUSE [PART] MANIFEST.  
**They are ABSTRUSE yet MANIFEST.**

chéng zhī bù kě yǎn, rú cǐ fú.  
INDEED [PART] NOT CAN HIDE, LIKE THIS [PART].  
**INDEED, they CAN NEVER be OBSCURED, for SUCH is their nature."**

1. *Book of Odes*, Legge 1970c:515, st. 7

Chapter 17

Zǐ yuē: Shùn qí dà xiào yě yǔ.  
CONFUCIUS SAY: SHUN OF GREAT FILIAL-PIETY [PART] INDEED.  
**CONFUCIUS SAID: "The FILIAL PIETY OF SHUN was GREAT INDEED.**

dé wéi shèng rén; zūn wéi tiān zǐ.  
VIRTUE BE SAGE PERSON; HONOR AS HEAVEN SON.  
**As for VIRTUE, he WAS a SAGE; he was HONORED AS the SON of HEAVEN<sup>1</sup>.**

fù yǒu sì hǎi zhī nèi.  
WEALTH HAVE FOUR SEA OF WITHIN.  
**His WEALTH COMPRISED everything WITHIN the compass OF the FOUR SEAS.**

zōng miào xiǎng zhī; zǐ sūn bǎo zhī.  
ANCESTRAL TEMPLE SACRIFICE HIM; SON GRANDSON UPHOLD HIM.  
**At his ANCESTRAL TEMPLE, SACRIFICES were made to HIM; his SONS and GRANDSONS MEMORIALIZED HIM.**

gù dà dé bì dé qí wèi, bì dé qí lù,  
THUS GREAT VIRTUE MUST GAIN ITS POSITION, MUST GAIN ITS EMOLUMENT,  
**THUS GREAT VIRTUE NECESSARILY LEADS to CONCOMITANT RANK, CONCOMITANT WEALTH,**

bì dé qí míng, bì dé qí shòu.  
MUST GAIN ITS FAME MUST GAIN ITS LONGEVITY.  
**CONCOMITANT FAME, and CONCOMITANT LONGEVITY.**

gù tiān zhī shēng wù  
THUS HEAVEN OF ENGENDER MATTER  
**All the CREATIONS OF HEAVEN**

bì yīn qí cái ér dǔ yān.  
MUST ACCORDING THEIR QUALITY AND TREAT [PART].  
**MUST be TREATED ACCORDING to THEIR QUALITIES.**

gù zāi zhě péi zhī, qīng zhě fù zhī.  
THUS PLANT [PART] NURTURE IT, BEND [PART] OVERTURN IT.  
**THUS newly PLANTED trees are NURTURED, but those BENT with age are CUT down.**

Shī yuē: jiā lè jūn zǐ, xiàn xiàn lìng dé.  
ODE SAY: GOOD CHEERFUL NOBLE PERSON, DISPLAY DISPLAY EXCELLENT VIRTUE.  
**The Book of ODES SAYS: 'Our GOOD and CHEERFUL SOVEREIGN CONTINUOUSLY DISPLAYS his EXCELLENT VIRTUE.<sup>2</sup>**

yí mǐn yí rén, shòu lù yú tiān.  
FITTING PEOPLE FITTING PERSON, RECEIVE EMOLUMENT FROM HEAVEN.  
**Treating the PEOPLE FITTINGLY, treating each PERSON FITTINGLY, he RECEIVES his REWARD FROM HEAVEN.**

bǎo yòu mìng zhī. zì tiān shēn zhī.  
PROTECTION AID DESTINY HIM. FROM HEAVEN CONVEY HIM.  
**Heavenly PROTECTION and AID are HIS DESTINY. HEAVEN MANDATES HIS rule.'**

gù dà dé zhě bì shòu mìng.  
THUS GREAT VIRTUE THOSE MUST RECEIVE DESTINY.  
**THUS THOSE with GREAT VIRTUE are DESTINED to greatness."**

1. *Tiān zǐ* [Son of Heaven]: traditional title of the Chinese emperors
2. *Book of Odes*, Legge 1970c:481, st. 1

Chapter 18

Zǐ yuē: wú yōu zhě, qí wéi Wén Wáng hū.  
CONFUCIUS SAY: NOT SORROW [PART], [PART] ONLY WEN KING [PART].  
**CONFUCIUS SAID: "ONLY KING WEN<sup>1</sup> of Zhou had NO cause for SORROW.**

yǐ Wáng Jì wéi fù; yǐ Wǔ Wáng wéi zǐ.  
TAKE KING JI AS FATHER; TAKE WU KING AS SON.  
**KING JI WAS his FATHER; KING WU was his SON.**

fù zuò zhī; zǐ shù zhī.  
FATHER ESTABLISH HIM; SON TRANSMIT HIM.  
**HIS FATHER LAID the groundwork for HIS reign; his SON PERPETUATED HIS reign.**

Wǔ Wáng zuǎn Tàì Wáng, Wáng Jì, Wén Wáng zhī xù.  
WU KING INHERIT TAI WANG, KING JI, WEN KING OF WORK.  
**KING WU PERPETUATED the WORK OF TAI WANG<sup>2</sup>, KING JI, and KING WEN.**

yī róng yī ér yǒu tiān xià.  
FIRST MILITARY GARMENT AND HAVE HEAVEN UNDER.  
**FIRST he donned his ARMOR AND CONQUERED all things UNDER HEAVEN.**

shēn bù shī tiān xià zhī xiǎn míng.  
SELF NOT LOSE HEAVEN UNDER [PART] ILLUSTRIOUS NAME.  
**HE NEVER LOST the RENOWN he possessed UNDER HEAVEN.**

zūn wéi tiān zǐ.  
HONOR AS HEAVEN SON.  
**He was HONORED AS the SON of HEAVEN.**

fù yǒu sì hǎi zhī nèi.  
WEALTH HAVE FOUR SEA OF WITHIN.  
**HIS WEALTH COMPRISED everything WITHIN the compass OF the FOUR SEAS.**

zōng miào xiǎng zhī; zǐ sūn bǎo zhī.  
ANCESTRAL TEMPLE SACRIFICE HIM; SON GRANDSON UPHOLD HIM.  
**At his ANCESTRAL TEMPLE, SACRIFICES were made to HIM; his SONS and GRANDSONS MEMORIALIZED HIM.**

Wǔ Wáng mò shòu mìng.  
WU KING END RECEIVE DESTINY.  
**KING WU BECAME EMPEROR toward the END of his life.**

Zhōu Gōng chéng Wén Wǔ zhī dé.  
ZHOU DUKE ACCOMPLISH WEN WU OF VIRTUE.  
**The DUKE of ZHOU<sup>3</sup> COMPLETED the VIRTUOUS deeds OF King WEN and King WU.**

zhuī wàng Tàì Wáng, Wáng Jì.  
POSTHUMOUS MAKE-KING TAI WANG, KING JI.  
**He POSTHUMOUSLY GRANTED the title of KING to TAI WANG and KING JI.**

shàng sī xiān gōng yǐ tiān zǐ zhī lǐ.  
RAISE SACRIFICE PREVIOUS DUKE TAKE HEAVEN SON OF RITE.  
**He CONDUCTED SACRIFICES to his ROYAL FOREBEARS ACCORDING them the RITES of the SON of HEAVEN.**

sī lǐ yě, dá hū zhū hóu dà fū,  
THIS RITE [PART], EXTEND TO ALL PRINCE GREAT MAN,  
**He EXTENDED THE RITES TO the FEUDAL PRINCES and GREAT LORDS,**

jí shì shù rén.  
AND KNIGHT-SCHOLAR NUMEROUS PERSON.  
**the KNIGHT-SCHOLARS and the COMMON PEOPLE.**

fù wéi dà fū, zǐ wéi shì, zàng yǐ dà fū,  
FATHER BE GREAT MAN, SON BE KNIGHT-SCHOLAR, BURY TAKE GREAT MAN,  
**When the FATHER WAS a GREAT LORD and the SON a KNIGHT-SCHOLAR, the FUNERAL rites were those ACCORDED to GREAT LORDS**

jì yǐ shì.  
SACRIFICE TAKE KNIGHT-SCHOLAR.  
**and the SACRIFICES were those ACCORDED to KNIGHT-SCHOLARS.**

fù wéi shì, zǐ wéi dà fū, zàng yǐ shì,  
FATHER BE KNIGHT-SCHOLAR, SON BE GREAT MAN, BURY TAKE KNIGHT-SCHOLAR,  
**When the FATHER WAS a KNIGHT-SCHOLAR and the SON a GREAT LORD, the FUNERAL rites were those ACCORDED to KNIGHT-SCHOLARS**

jì yǐ dà fū.  
SACRIFICE TAKE GREAT MAN.  
**and the SACRIFICES were those ACCORDED to GREAT LORDS.**

qī zhī sāng, dá hū dà fū.  
PERIOD OF MOURN, EXTEND TO GREAT MAN.  
**One YEAR OF MOURNING was ACCORDED TO a GREAT LORD.**

sān nián zhī sāng, dá hū tiān zǐ.  
THREE YEAR OF MOURN, EXTEND TO HEAVEN SON.

**THREE YEARS OF MOURNING were ACCORDED TO the SON of HEAVEN.**

fù mu zhī sāng, wú guì jiàn: yì yě.  
FATHER MOTHER OF MOURN, NOT NOBLE COMMON: ONE [PART].

**In MOURNING FATHERS and MOTHERS, there was NO distinction between NOBLES and COMMONERS: the rites were the SAME."**

1. Wén Wáng [King Wén]: honored as the founder of the Zhōu Dynasty, actually established by his son, the Duke of Zhōu, through his defeat of the Shāng Dynasty in 1112 BCE
2. Tàì Wáng [Supreme King]: posthumous title of Duke Dǎn Fù, father of King Jì
3. Zhōu Gōng [Duke of Zhōu]: brother of King Wǔ

Chapter 19

Zǐ yuē: Wǔ Wáng, Zhōu Gōng,  
CONFUCIUS SAY: WU KING, ZHOU DUKE,  
CONFUCIUS SAID: "As for KING WU and the DUKE of ZHOU,

qí dá xiào yǐ hū.  
THEIR EXTEND FILIAL-PIETY [PART] INDEED.  
THEIR FILIAL PIETY was EXTENSIVE INDEED.

fū xiào zhě, shàn jì rén zhī zhì,  
FOR FILIAL-PIETY [PART], GOOD CONTINUE PERSON OF WILL,  
FOR FILIAL PIETY requires that one CONSCIENTIOUSLY PERPETUATE the WILL OF  
the FOREBEARS,

shàn shù rén zhī shì zhě yě.  
GOOD TRANSMIT PERSON OF AFFAIR [PART] [PART].  
CONSCIENTIOUSLY FURTHERING their WORKS.

chūn qiū xiū qí zǔ miào, chén qí zōng qì.  
SPRING AUTUMN REPAIR THEIR ANCESTOR TEMPLE, DISPLAY THEIR ANCESTOR VESSEL.  
In the SPRING and AUTUMN King Wu and the Duke of Zhou REPAIRED THEIR  
ANCESTRAL TEMPLE and DISPLAYED the ceremonial VESSELS of THEIR ANCESTORS.

shè qí cháng yī, jiàn qí shí shí.  
ARRANGE THEIR ROBE CLOTHING, PRESENT [PART] SEASON FOOD.  
They ARRANGED THEIR ceremonial ROBES, and PRESENTED FOOD offerings of the  
SEASON.

zōng miào zhī lǐ, suǒ yǐ xù zhāo mù yě.  
ANCESTOR TEMPLE [PART] CEREMONY, [PART] TO ORDER BRIGHT SOLEMN [PART].  
CEREMONIES in the ANCESTRAL TEMPLE served TO demonstrate the ORDERING of  
descendants on the "BRIGHT" and "DARK" sides.<sup>1</sup>

xù jué, suǒ yǐ biàn guì jiàn yě.  
ORDER RANK, [PART] TO DIFFERENTIATE NOBLE LOWLY [PART].  
Standing in ORDER of RANK served TO DIFFERENTIATE SUPERIORS and INFERIORS.

xù shì, suǒ yǐ biàn xián yě.  
ORDER WORK, [PART] TO DIFFERENTIATE ABILITY [PART].  
Standing in ORDER of PROFESSION served TO DIFFERENTIATE their ABILITIES.

lǚ chóu xià wèi shàng, suǒ yǐ dài jiàn yě.  
SEQUENCE CEREMONIAL-WINE LOW FOR HIGH, [PART] TO REACH LOWLY [PART].  
The SEQUENCE for presenting the CEREMONIAL WINE was from INFERIORS TO  
SUPERIORS. This served TO INCLUDE even the LOWLY in the ceremonies.

yān máo, suǒ yǐ xù chǐ yě.

FEAST HAIR, [PART] TO ORDER AGE [PART].

At the FEAST, the whiteness of the HAIR served TO establish an ORDERING by AGE.

jiàn qí wèi, xíng qí lǐ, zòu qí yuè.

TREAD THEIR POSITION, PERFORM THEIR CEREMONY, PLAY THEIR MUSIC.

The descendants OCCUPIED the POSITIONS of THEIR ancestors, PERFORMED THEIR CEREMONIES, and PLAYED THEIR ceremonial MUSIC.

jìng qí suǒ zūn, ài qí suǒ qīn.

RESPECT THEIR WHAT HONOR, LOVE THEIR WHAT DEAR.

The descendants RESPECTED WHAT was HONORED by THEIR ancestors and LOVED WHAT was DEAR to THEM.

shì sǐ rú shì shēng; shì wáng rú shì cún.

SERVE DEAD AS SERVE LIFE; SERVE PERISH AS SERVE PRESERVE.

They SERVED the DEAD AS they SERVED the LIVING; they SERVED the DEPARTED AS they SERVED those ALIVE.

xiào zhī zhì yě.

FILIAL-PIETY [PART] UTMOST [PART].

They demonstrated the UTMOST FILIAL PIETY.

jiāo shè zhī lǐ,

SACRIFICE-TO-HEAVEN SACRIFICE-TO-EARTH OF CEREMONY,

The CEREMONIES OF SACRIFICE TO HEAVEN and EARTH

suǒ yǐ shì shàng dì yě.

[PART] TO SERVE HIGH GOD [PART].

were conducted TO SERVE the HIGHEST GOD.

zōng miào zhī lǐ,

ANCESTOR TEMPLE [PART] CEREMONY,

The CEREMONIES in the ANCESTRAL TEMPLE

suǒ yǐ sè hū qí xiān yě.

[PART] TO SERVE TO THE ANCESTOR [PART].

were conducted TO SERVE THE ANCESTORS.

míng hū jiāo shè zhī lǐ,

UNDERSTAND [PART] SACRIFICE-TO-HEAVEN SACRIFICE-TO-EARTH OF CEREMONY,

If you UNDERSTAND the CEREMONIES OF SACRIFICE TO HEAVEN and EARTH,





Chapter 20

ǎi gōng wèn zhèng.

AI DUKE ASK GOVERNMENT.

**DUKE AI<sup>1</sup> ASKED about GOVERNING the state.**

zǐ yuē: wén wǔ zhī zhèng bù zài fāng cè.

CONFUCIUS SAY: WEN WU OF GOVERNMENT RECORD ON SQUARE DOCUMENT.

**CONFUCIUS SAID: "The GOVERNMENT OF King WEN and King WU is RECORDED ON SQUARE TABLETS.**

qí rén cún zé qí zhèng jǔ.

SUCH PERSON ALIVE THEN THE GOVERNMENT LIFT.

**When SUCH PEOPLE as they are ALIVE, THE GOVERNMENT THRIVES.**

qí rén wáng zé qí zhèng xī.

SUCH PERSON PERISH THEN THE GOVERNMENT REST.

**When SUCH PEOPLE have PERISHED, THE GOVERNMENT is WEAK.**

rén dào mǐn zhèng; dì dào mǐn shù.

PERSON WAY ACTIVE GOVERNMENT; EARTH WAY ACTIVE PLANTING.

**When the WAY of MANKIND is followed, GOVERNMENT FLOURISHES;  
when the WAY of the EARTH is followed, AGRICULTURE FLOURISHES.**

fú zhèng yě zhě, pú lú yě.

INDEED GOVERNMENT [PART] [PART], REED BLACK-SOIL [PART].

**INDEED, good GOVERNMENT develops just like REEDS growing forth from the BLACK SOIL.**

gù wéi zhèng zài rén; qǔ rén yǐ shēn.

THUS ACT GOVERNMENT DEPEND-ON PERSON; SELECT PERSON TAKE SELF.

**THUS GOVERNING DEPENDS ON selecting the best PERSONNEL; SELECTING the best PERSONNEL DEPENDS ON the ruler's inner SELF.**

xiū shēn yǐ dào; xiū dào yǐ rén.

CULTIVATE SELF TAKE WAY; CULTIVATE WAY TAKE BENEVOLENCE.

**In CULTIVATING the SELF you must EMPHASIZE the WAY; in CULTIVATING the WAY you must EMPHASIZE BENEVOLENCE.**

rén zhě rén yě; qīn qīn wéi dà.

BENEVOLENCE [PART] PERSON [PART]; REGARD FAMILY BE GREAT.

**BENEVOLENCE lies in dedication to MANKIND; REGARD for one's FAMILY IS the GREATEST form of benevolence.**

yì zhě yí yě; zūn xián wéi dà.

JUSTICE [PART] APPROPRIATE [PART]; RESPECT VIRTUOUS BE GREAT.

**JUSTICE lies in APPROPRIATE relations; RESPECT for the VIRTUOUS IS the GREATEST form of justice.**

qīn qīn zhī shài, zūn xián zhī dēng,  
REGARD FAMILY OF REDUCTION, RESPECT VIRTUOUS OF DEGREE,  
**As for CALCULATING the correct degree OF REGARD for the FAMILY and the correct DEGREE OF RESPECT for the VIRTUOUS,**

lǐ suǒ shēng yě.  
PROPRIETY [PART] PRODUCE [PART].  
**this is BROUGHT FORTH through PROPRIETY.**

zài xià wèi bú huò hū shàng,  
IN INFERIOR POSITION NOT GAIN OF SUPERIOR,  
**If those IN INFERIOR POSITIONS have NOT GAINED the trust OF their SUPERIORS,**

mín bù kě dé ér zhì yǐ.  
PEOPLE NOT CAN ACHIEVE AND RULE [PART].  
**RULERSHIP over the PEOPLE CANNOT be ACHIEVED.**

gù jūn zǐ bù kěyǐ bù xiū shēn.  
THUS NOBLE PERSON NOT CAN NOT CULTIVATE SELF.  
**THUS the NOBLE PERSON MUST NOT NEGLECT to CULTIVATE HIMSELF.**

sī xiū shēn, bù kěyǐ bú shì qīn.  
DESIRE CULTIVATE SELF, NOT CAN NOT SERVE FAMILY.  
**In SEEKING to CULTIVATE HIMSELF, he MUST NOT NEGLECT to SERVE his FAMILY.**

sī shì qīn, bù kěyǐ bù zhī rén.  
DESIRE SERVE FAMILY, NOT CAN NOT KNOW PERSON.  
**In SEEKING to SERVE his FAMILY, he MUST NOT NEGLECT to UNDERSTAND MANKIND.**

sī zhī rén, bù kěyǐ bù zhī tiān.  
DESIRE KNOW PERSON, NOT CAN NOT KNOW HEAVEN.  
**In SEEKING to UNDERSTAND MANKIND, he MUST NOT NEGLECT to UNDERSTAND HEAVEN.**

tiān xià zhī dá dào wǔ, suǒyǐ xíng zhī zhě sān.  
HEAVEN UNDER OF EXTEND WAY FIVE, THUS PRACTICE THEM [PART] THREE.  
**The UNIVERSAL WAY OF all things UNDER HEAVEN has FIVE aspects, AND the means of PRACTICING THEM are THREE.**

yuē: jūn chén yě; fù zǐ yě; fū fù yě;  
SAY: RULER MINISTER [PART]; FATHER SON [PART]; HUSBAND WIFE [PART];  
**NAMELY, the five aspects of the Way are: the relations of the RULER and his MINISTERS; those of FATHER and SON; those of HUSBAND and WIFE;**

kūn dì yě; péng yǒu zhī jiāo yě.  
OLDER-BROTHER YOUNGER-BROTHER [PART]; FRIEND FRIEND OF RELATION [PART].  
**those of OLDER BROTHER and YOUNGER BROTHER; and the RELATIONS OF FRIEND to FRIEND.**

wǔ zhě, tiān xià zhī dá dào yě.  
FIVE [PART], HEAVEN UNDER OF EXTEND WAY [PART].  
**These FIVE comprise the UNIVERSAL WAY OF all things UNDER HEAVEN.**

zhī, rén, yǒng: sān zhě,  
KNOWLEDGE, BENEVOLENCE, COURAGE: THREE [PART],  
**KNOWLEDGE, BENEVOLENCE, and COURAGE: these THREE**

tiān xià zhī dá dé yě,  
HEAVEN UNDER OF EXTEND VIRTUE [PART],  
**comprise the UNIVERSAL VIRTUE OF all things UNDER HEAVEN,**

suǒyǐ xíng zhī zhě yì yě.  
THUS PRACTICE THEM [PART] ONE [PART].  
**YET the means of PRACTICING THEM are ONE.**

huò shēng ér zhī zhī; huò xué ér zhī zhī;  
PERHAPS BORN AND KNOW THIS; PERHAPS STUDY AND KNOW THIS;  
**Some MAY be BORN KNOWING THIS; some MAY come to KNOW THIS through STUDY;**

huò kùn ér zhī zhī.  
PERHAPS HARDSHIP AND KNOW THIS.  
**some MAY come to KNOW THIS through HARDSHIP.**

jí qí zhī zhī yì yě.  
REACH THEY KNOW THIS ONE [PART].  
**Yet ONCE THEY all KNOW THIS, the result is the SAME.**

huò ān ér xíng zhī; huò lì ér xíng zhī;  
PERHAPS CALM AND PRACTICE IT; PERHAPS SUCCESS AND PRACTICE IT;  
**Some MAY PRACTICE the Way CALMLY; some MAY PRACTICE IT with swift SUCCESS;**

huò miǎnqiǎng ér xíng zhī.  
PERHAPS WITH-DIFFICULTY AND PRACTICE IT.  
**some MAY PRACTICE IT WITH DIFFICULTY.**

jí qí chéng gōng yì yě.  
REACH THEY ACCOMPLISH ACHIEVEMENT ONE [PART].  
**Yet ONCE THEY have all SUCCEEDED, the result is the SAME."**

Zǐ yuē: hào xué jìn hū zhī.  
CONFUCIUS SAY: LOVE LEARN CLOSE TO KNOWLEDGE.  
**CONFUCIUS SAID: "Those who LOVE LEARNING are CLOSE TO UNDERSTANDING.**

lì xíng jìn hū rén. zhī chǐ jìn hū yǒng.  
FORCE ACT CLOSE TO BENEVOLENT. KNOW SHAME CLOSE TO BRAVE.  
**Those who ACT with FORCE are CLOSE TO BENEVOLENCE. Those who can FEEL SHAME are CLOSE TO BRAVERY.**

zhī sī sān zhě, zé zhī suǒ yǐ xiū shēn.  
KNOW THESE THREE [PART], THEN KNOW HOW TO CULTIVATE SELF.  
**KNOW THESE THREE things AND you will KNOW HOW TO CULTIVATE YOURSELF.**

zhī suǒ yǐ xiū shēn, zé zhī suǒ yǐ zhì rén.  
KNOW HOW TO CULTIVATE SELF, THEN KNOW HOW TO RULE PERSON.  
**KNOW HOW TO CULTIVATE YOURSELF AND you will KNOW HOW TO RULE the PEOPLE.**

zhī suǒ yǐ zhì rén,  
KNOW HOW TO RULE PERSON,  
**KNOW HOW TO RULE the PEOPLE**

zé zhī suǒ yǐ zhì tiān xià guójiā yǐ.  
THEN KNOW HOW TO RULE HEAVEN UNDER COUNTRY [PART].  
**AND you will KNOW HOW TO RULE the COUNTRY and all things UNDER HEAVEN.**

fán wéi tiān xià guójiā yǒu jiǔ jīng, yuē:  
ALL ACT HEAVEN UNDER COUNTRY HAVE NINE TENET, SAY:  
**ALL those who RULE the COUNTRY and all things UNDER HEAVEN must abide by NINE TENETS, NAMELY:**

xiū shēn yě. zūn xián yě. qīn qīn yě.  
CULTIVATE SELF [PART]. HONOR VIRTUOUS [PART]. REGARD FAMILY [PART].  
**CULTIVATE YOURSELF. HONOR the VIRTUOUS. Show REGARD for your FAMILY.**

jìng dà chén yě. tǐ qún chén yě.  
RESPECT GREAT OFFICER [PART]. EMBODY GROUP OFFICER [PART].  
**RESPECT the HIGHER OFFICERS. HEED the LOWER OFFICERS.**

zǐ shù mǐn yě. lái bǎi gōng yě.  
CHILD NUMEROUS PERSON [PART]. COME HUNDRED INDUSTRY [PART].  
**Treat the COMMON PEOPLE as you would treat your own CHILDREN. ATTRACT ALL types of CRAFTSMEN.**

róu yuǎn rén yě. huái zhū hóu yě.  
KIND FAR PERSON [PART]. CHERISH ALL PRINCE [PART].  
**Be HOSPITABLE to FOREIGNERS. EMBRACE the FEUDAL PRINCES.**

xiū shēn zé dào lì. zūn xián zé bú huò.  
CULTIVATE SELF THEN WAY ESTABLISH. HONOR VIRTUOUS THEN NOT DELUDE.  
**CULTIVATE YOURSELF AND the WAY will be ESTABLISHED. HONOR the VIRTUOUS AND you will AVOID DELUSIONS.**

qīn qīn zé zhū fù kūn dì bú yuàn.  
REGARD FAMILY THEN ALL UNCLE OLDER-BROTHER YOUNGER-BROTHER NOT COMPLAIN.  
**Show REGARD for your FAMILY, AND your UNCLEs and BROTHERS will NEVER COMPLAIN.**

jìng dà chén zé bú xuàn.  
RESPECT GREAT OFFICER THEN NOT DECEIVE.  
**RESPECT the HIGHER OFFICERS AND they will NEVER DECEIVE you.**

tǐ qún chén zé shì zhī bào lǐ zhòng.  
EMBODY GROUP OFFICER THEN KNIGHT-SCHOLAR OF RESPONSE PROPRIETY HEAVY.  
**HEED the LOWER OFFICERS AND the KNIGHT-SCHOLARS will RESPOND with GREAT PROPRIETY.<sup>2</sup>**

zǐ shù mǐn zé bǎi xìng quàn.  
CHILD NUMEROUS PERSON THEN HUNDRED SURNAME<sup>3</sup> EXHORT.  
**Treat the COMMON PEOPLE as you would treat your own CHILDREN AND they will EXHORT one another for the common good.**

lái bǎi gōng zé cái yòng zú.  
COME HUNDRED INDUSTRY THEN WEALTH USE SUFFICIENT.  
**ATTRACT ALL types of CRAFTSMEN AND there will be SUFFICIENT WEALTH.**

róu yuǎn rén zé sì fāng guī zhī.  
KIND FAR PERSON THEN FOUR SIDE CONVERGE IT.  
**Be HOSPITABLE to FOREIGNERS AND the NEIGHBORING STATES will SUPPORT you.**

huái zhū hóu zé tiān xià wèi zhī.  
CHERISH ALL PRINCE THEN HEAVEN UNDER AWE IT.  
**EMBRACE the FEUDAL PRINCES AND all things UNDER HEAVEN will be in AWE of your accomplishments.**

zhāi míng shèng fú; fēi lǐ bú dòng:  
FAST CLEAR ORNATE GARMENT; NOT PROPRIETY NOT MOVE:  
**FAST, PURIFY yourself, and don FINE GARMENTS; NEVER MOVE BEYOND the bounds of PROPRIETY:**

suǒyǐ xiū shēn yě.  
THUS CULTIVATE SELF [PART].  
**do THIS to CULTIVATE YOURSELF.**

qù chán yuǎn sè; jiàn huò ér guì dé:  
GO SLANDER FAR SEDUCTRESS; LOWLY GOODS BUT PRIZE VIRTUE:  
**IGNORE SLANDERERS and AVOID SEDUCTRESSES; DISDAIN material GOODS BUT PRIZE VIRTUE:**

suǒyǐ quàn xián yě.  
THUS ENCOURAGE VIRTUOUS [PART].  
**do THIS to ENCOURAGE VIRTUOUS behavior.**

zūn qí wèi, zhòng qí lù, tóng qí hào wù:  
RESPECT THEIR RANK, HEAVY THEIR EMOLUMENT, SAME THEIR LIKE DISLIKE:  
**RESPECT THEIR RANK, INCREASE THEIR SALARY, and SHARE THEIR LIKES and DISLIKES:**

suǒyǐ quàn qīn qīn yě.  
THUS ENCOURAGE REGARD FAMILY [PART].  
**do THIS to ENCOURAGE mutual REGARD within the ruling FAMILY.**

guān shèng rèn shǐ:  
OFFICIAL MANY UNDERTAKE ORDER:  
**Give them AMPLE PERSONNEL to CARRY out ORDERS:**

suǒyǐ quàn dà chén yě.  
THUS ENCOURAGE GREAT OFFICER [PART].  
**do THIS to ENCOURAGE the HIGHER OFFICERS.**

zhōng xìn zhòng lù:  
FAITHFUL TRUST HEAVY EMOLUMENT:  
**TRUST in them FAITHFULLY and pay them HIGH SALARIES:**

suǒyǐ quàn shì yě.  
THUS ENCOURAGE KNIGHT-SCHOLAR [PART].  
**do THIS to ENCOURAGE the KNIGHT-SCHOLARS.**

shí shǐ bó liǎn:

TIME EMPLOY SMALL TAX:

**DRAFT them only for a limited TIME, and keep the TAXES LOW:**

suǒyǐ quàn bǎi xìng yě.

THUS ENCOURAGE HUNDRED SURNAME [PART].

**do THIS to ENCOURAGE the COMMON PEOPLE.**

rì xǐng yuè shì; xī lǐn chèn shì:

DAY INSPECT MONTH EXAMINE; GRANT GRAIN FIT WORK:

**INSPECT their work DAILY and EXAMINE them MONTHLY; GRANT them rations of GRAIN ACCORDING to their WORK:**

suǒyǐ quàn bǎi gōng yě.

THUS ENCOURAGE HUNDRED INDUSTRY [PART].

**do THIS to ENCOURAGE the CRAFTSMEN.**

sòng wǎng yíng lái; jiā shàn ér jīn bù néng:

SEND GO WELCOME COME; PRAISE TALENT AND PITY NOT CAN:

**SEND them off courteously when they GO, and WELCOME them when they COME; PRAISE the TALENTED AND PITY the WEAK:**

suǒyǐ róu yuǎn rén yě.

THUS KIND FAR PERSON [PART].

**do THIS to show HOSPITALITY to FOREIGNERS.**

jì jué shì, jǔ fèi guó;

CONTINUE BREAK GENERATION, RAISE ABOLISH STATE;

**RESTORE BROKEN LINEAGES and REESTABLISH DISSOLVED princely STATES;**

zhì luàn chí wēi; cháo pìn yǐ shí;

TREAT REBELLION HOLD DANGER; COURT INVITE TAKE TIME;

**PUT down REBELLIONS and PROTECT the princes from DANGER; RECEIVE them in COURT at the proper TIME;**

hòu wǎng ér bó lái:

THICK LEAVE BUT SMALL COME:

**let them LEAVE with MANY gifts THOUGH they COME with FEW:**

suǒyǐ huái zhū hóu yě.

THUS CHERISH ALL PRINCE [PART].

**do THIS to EMBRACE the FEUDAL PRINCES.**



fán wéi tiān xià guójiā yǒu jiǔ jīng,  
ALL ACT HEAVEN UNDER COUNTRY HAVE NINE TENET,  
**ALL those who RULE the COUNTRY and all things UNDER HEAVEN must abide by these NINE TENETS,**

suǒyǐ xíng zhī zhě yì yě.  
THUS PRACTICE THEM [PART] ONE [PART].  
**YET the means of PRACTICING THEM are ONE.**

fán shì yù zé lì; bú yù zé fèi.  
ALL ENDEAVOR PREPARE THEN ESTABLISH; NOT PREPARE THEN FAIL.  
**In ALL ENDEAVORS, if you PREPARE you will SUCCEED; if you NEGLECT to PREPARE you will FAIL.**

yán qián dìng, zé bù jiá.  
WORD BEFORE DETERMINE, THEN NOT TRIP.  
**If you CHOOSE your WORDS BEFOREHAND, they will NOT TRIP you up.**

shì qián dìng, zé bú kùn.  
ENDEAVOR BEFORE DETERMINE, THEN NOT DIFFICULT.  
**If you CHOOSE your ENDEAVORS BEFOREHAND, you will have NO DIFFICULTIES.**

xíng qián dìng, zé bú jiù.  
ACT BEFORE DETERMINE, THEN NOT REGRET.  
**If you CHOOSE your ACTIONS BEFOREHAND, you will have NO REGRETS.**

dào qián dìng, zé bù qióng.  
WAY BEFORE DETERMINE, THEN NOT EXHAUST.  
**If you CHOOSE your WAY BEFOREHAND, you will NOT become EXHAUSTED.**

zài xià wèi bú huò hū shàng,  
IN INFERIOR POSITION NOT GAIN OF SUPERIOR,  
**If those IN INFERIOR POSITIONS have NOT GAINED the trust OF their SUPERIORS,**

mín bù kě dé ér zhì yǐ.  
PEOPLE NOT CAN ACHIEVE AND RULE [PART].  
**RULERSHIP over the PEOPLE CANNOT be ACHIEVED.**

huò hū shàng yǒu dào:  
GAIN OF SUPERIOR HAVE WAY:  
**In GAINING the trust OF SUPERIORS, this IS the WAY:**

bú xìn hū péngyǒu, bú huò hū shàng yǐ.  
NOT TRUST OF FRIEND, NOT GAIN OF SUPERIOR [PART].  
**if you have NOT gained the TRUST OF your FRIENDS, you CANNOT GAIN the trust OF your SUPERIORS.**

xìn hū péngyǒu yǒu dào:  
TRUST OF FRIEND HAVE WAY:  
**In gaining the TRUST OF your FRIENDS, this IS the WAY:**

bú shùn hū qīn, bú xìn hū péngyǒu yǐ.  
NOT CONFORM TO FAMILY, NOT TRUST OF FRIEND [PART].  
**if you are NOT TRUE TO your FAMILY, you CANNOT gain the TRUST OF your FRIENDS.**

shùn hū qīn yǒu dào:  
CONFORM TO FAMILY HAVE WAY:  
**In being TRUE TO your FAMILY, this IS the WAY:**

fǎn zhū shēn bù chéng, bú shùn hū qīn yǐ.  
EXAMINE IN SELF NOT SINCERE, NOT CONFORM TO FAMILY [PART].  
**if you FIND INSINCERITY IN YOURSELF, you CANNOT be TRUE TO your FAMILY.**

chéng shēn yǒu dào:  
SINCERE SELF HAVE WAY:  
**In developing SINCERITY within YOURSELF, this IS the WAY:**

bù míng hū shàn, bù chéng hū shēn yě.  
NOT CLEAR ABOUT GOOD, NOT SINCERE WITHIN SELF [PART].  
**if you are NOT CLEAR ABOUT the nature of GOOD, you CANNOT develop SINCERITY WITHIN YOURSELF.**

chéng zhě, tiān zhī dào yě.  
SINCERE [PART], HEAVEN OF WAY [PART].  
**To be SINCERE is the WAY OF HEAVEN.**

chéng zhī zhě, rén zhī dào yě.  
SINCERE [PART] [PART], PERSON OF WAY [PART].  
**To become SINCERE is the WAY OF MANKIND.**

chéng zhě, bù miǎn ér zhòng;  
SINCERE [PART], NOT FORCE BUT REACH-CENTER;  
**If you are SINCERE you will REACH the CENTER WITHOUT FORCE;**

bù sī ér dé; cōngróng zhòng dào. shèng rén yě.  
NOT PONDER BUT GAIN; CALM REACH-CENTER WAY. SAGE PERSON [PART].  
**you will GAIN understanding WITHOUT PONDERING; you will CALMLY REACH the CENTER of the WAY. This is to be a SAGE.**

chéng zhī zhě, zé shàn ér gù zhí zhī zhě yě.  
SINCERE [PART] [PART], CHOOSE GOOD AND FIRM HOLD IT [PART] [PART].  
**To become SINCERE you must CHOOSE GOODNESS AND FIRMLY HOLD to IT.**

bó xué zhī, shěn wèn zhī, shèn sī zhī,  
WIDE STUDY IT, EXAMINE INVESTIGATE IT, DEEP PONDER IT,  
**You must STUDY WIDELY, EXAMINE and INVESTIGATE, PONDER DEEPLY,**

míng biàn zhī, dù xíng zhī.  
CLEAR ANALYZE IT, STEADFAST ACT IT.  
**ANALYZE CLEARLY, and ACT STEADFASTLY.**

yǒu fú xué, xué zhī fú néng, fú cuò yě.  
HAVE NOT STUDY, STUDY IT NOT CAN, NOT PUT-DOWN [PART].  
**If there IS anything you have NOT STUDIED, or if you have STUDIED but have NOT UNDERSTOOD, do NOT CEASE.**

yǒu fú wèn, wèn zhī fú zhī, fú cuò yě.  
HAVE NOT INVESTIGATE, INVESTIGATE IT NOT KNOW, NOT PUT-DOWN [PART].  
**If there IS anything you have NOT INVESTIGATED, or if you have INVESTIGATED but have NOT FOUND the answer, do NOT CEASE.**

yǒu fú sī, sī zhī fú dé, fú cuò yě.  
HAVE NOT PONDER, PONDER IT NOT GAIN, NOT PUT-DOWN [PART].  
**If there IS anything you have NOT PONDERED, or if you have PONDERED but have NOT GAINED understanding, do NOT CEASE.**

yǒu fú biàn, biàn zhī fú míng, fú cuò yě.  
HAVE NOT ANALYZE, ANALYZE IT NOT CLEAR, NOT PUT-DOWN [PART].  
**If there IS anything you have NOT ANALYZED, or if you have ANALYZED WITHOUT CLARITY, do NOT CEASE.**

yǒu fú xíng, xíng zhī fú dù, fú cuò yě.  
HAVE NOT ACT, ACT IT NOT STEADFAST, NOT PUT-DOWN [PART].  
**If there IS anything you have not UNDERTAKEN, or if you have UNDERTAKEN WITHOUT STEADFASTNESS, do NOT CEASE.**

rén yì néng zhī, jǐ bǎi zhī.  
PERSON ONE CAN THIS, SELF HUNDRED IT.  
**If OTHERS CAN achieve THIS with ONE effort, YOU can surely achieve IT with a HUNDRED.**

rén shí néng zhī, jǐ qiān zhī.

PERSON TEN CAN THIS, SELF THOUSAND IT.

**IF OTHERS CAN achieve THIS with TEN efforts, YOU can surely achieve IT with a THOUSAND.**

guǒ néng cǐ dào yǐ, suī yú bì míng;

IF CAN THIS WAY [PART], THOUGH DULL MUST BRIGHT;

**IF you CAN follow THIS WAY, HOWEVER DULL you were you WILL SHINE;**

suī róu bì qiáng.

THOUGH SOFT MUST STRONG.

**HOWEVER WEAK you were, you WILL be STRONG."**

1. Āi Gōng: ruler of the state of Lǚ (r. 494-465 BCE)

2. Presumably the terms qún chén 'lower officers' and shì 'knight-scholars' refer to the same group of individuals.

3. Given the discussion of the draft (or corvée) a few lines below, the term bǎi xìng 'hundred surnames' presumably refers in *Zhōng Yōng* to the common people rather than the nobles (as in some Warring States texts).

**COMMENTARY**

Chapter 21

zì chéng míng, wèi zhī xìng.  
FROM SINCERE UNDERSTAND, CALL THIS NATURE.

**When UNDERSTANDING arises FROM SINCERITY, THIS can be ASCRIBED to one's NATURE.**

zì míng chéng, wèi zhī jiào.  
FROM UNDERSTAND SINCERE, CALL THIS TEACH.

**When SINCERITY arises FROM UNDERSTANDING, THIS can be ASCRIBED to wise INSTRUCTION.**

chéng zé míng yǐ; míng zé chéng yǐ.  
SINCERE THEN UNDERSTAND [PART]; UNDERSTAND THEN SINCERE [PART].

**If you are SINCERE, you can achieve UNDERSTANDING; if you UNDERSTAND, you can achieve SINCERITY.**

Chapter 22

wéi tiān xià zhì chéng, wéi néng jìn qí xìng.  
ONLY HEAVEN UNDER MOST SINCERE, BE CAN FULFILL THEIR NATURE.  
**ONLY those with the GREATEST SINCERITY UNDER HEAVEN CAN FULFILL THEIR NATURE.**

néng jìn qí xìng, zé néng jìn rén zhī xìng.  
CAN FULFILL YOUR NATURE, THEN CAN FULFILL PERSON THEIR NATURE.  
**If you CAN FULFILL YOUR NATURE, THEN you CAN enable OTHERS to FULFILL THEIR own NATURE.**

néng jìn rén zhī xìng, zé néng jìn wù zhī xìng.  
CAN FULFILL PERSON THEIR NATURE, THEN CAN FULFILL MATTER ITS NATURE.  
**If you CAN enable OTHERS to FULFILL THEIR NATURE, THEN you CAN enable the PHYSICAL WORLD to FULFILL ITS NATURE.**

néng jìn wù zhī xìng,  
CAN FULFILL MATTER ITS NATURE,  
**If you CAN enable the PHYSICAL WORLD to FULFILL ITS NATURE,**

zé kěyǐ zàn tiān dì zhī huà yù.  
THEN CAN ASSIST HEAVEN EARTH OF TRANSFORM PRODUCE.  
**THEN you CAN PROMOTE the TRANSFORMING and PRODUCTIVE processes OF HEAVEN and EARTH.**

kěyǐ zàn tiān dì zhī huà yù,  
CAN ASSIST HEAVEN EARTH OF TRANSFORM PRODUCE,  
**If you CAN PROMOTE the TRANSFORMING and PRODUCTIVE processes OF HEAVEN and EARTH,**

zé kěyǐ yǔ tiān dì sān yǐ.  
THEN CAN WITH HEAVEN EARTH THREE [PART].  
**THEN you CAN unite in a TRIAD WITH HEAVEN and EARTH.**

Chapter 23

qí cì zhì qū. qū néng yǒu chéng.  
THE NEXT CONCENTRATE IMPERFECTION. IMPERFECTION CAN HAVE SINCERE.  
**THE NEXT in order CONCENTRATE on correcting their IMPERFECTIONS. From the correction of IMPERFECTIONS, SINCERITY CAN DEVELOP.**

chéng zé xíng; xíng zé zhù;  
SINCERE THEN FORM; FORM THEN PROMINENT;  
**When there is SINCERITY it can take on FORM; when there is FORM it can gain PROMINENCE;**

zhù zé míng; míng zé dòng;  
PROMINENT THEN CLEAR; CLEAR THEN ACT;  
**When there is PROMINENCE there can be CLARITY; when there is CLARITY there can be ACTION;**

dòng zé biàn; biàn zé huà.  
ACT THEN CHANGE; CHANGE THEN TRANSFORM.  
**When there is ACTION there can be CHANGE; when there is CHANGE there can be TRANSFORMATION.**

wéi tiān xià zhì chéng, wéi néng huà.  
ONLY HEAVEN UNDER MOST SINCERE, BE CAN TRANSFORM.  
**ONLY those with the GREATEST SINCERITY UNDER HEAVEN CAN TRANSFORM the universe.**

Chapter 24

zhì chéng zhī dào, kěyǐ qián zhī.  
MOST SINCERE OF WAY, CAN BEFORE KNOW.

**Following the WAY OF GREATEST SINCERITY, you CAN achieve FOREKNOWLEDGE.**

guójiā jiāng xīng, bì yǒu zhēn xiáng.  
COUNTRY FUTURE PROSPER, MUST HAVE OMEN AUSPICIOUS.

**If the COUNTRY is ABOUT to PROSPER, there WILL BE AUSPICIOUS OMENS.**

guójiā jiāng wáng, bì yǒu yāo niè.  
COUNTRY FUTURE PERISH, MUST HAVE EVIL EVIL

**If the COUNTRY is ABOUT to PERISH, there WILL BE ILL portents.**

xiàn hū shī guī; dòng hū sì tǐ.  
VISIBLE IN YARROW TORTOISE; MOVE IN FOUR LIMB.

**Portents are SEEN IN YARROW stalks and TORTOISE shells; they MOVE IN the FOUR LIMBS of the tortoise.<sup>1</sup>**

huò fú jiāng zhì,  
DISASTER FORTUNE FUTURE COME,

**Whether DISASTER or good FORTUNE is COMING,**

shàn, bì xiān zhī zhī;  
GOOD, MUST FIRST KNOW IT;

**if the portents are GOOD, you WILL KNOW BEFOREHAND;**

bú shàn, bì xiān zhī zhī.  
NOT GOOD, MUST FIRST KNOW IT.

**if the portents are BAD, you WILL KNOW BEFOREHAND.**

gù zhì chéng rú shén.  
SO MOST SINCERE LIKE SPIRIT.

**THEREFORE if you possess the GREATEST SINCERITY you will be LIKE an enlightened SPIRIT.**

1. References to various forms of divination. Yarrow sticks were used in the casting of the hexagrams of the *Yì Jīng* [Book of Changes]. Examination of the cracks in tortoise shells was another form of divination.



Chapter 25

chéng zhě, zì chéng yě, ér dào, zì dào yě.  
SINCERE [PART], SELF ACCOMPLISH [PART], AND WAY, SELF DIRECT [PART].  
**To be SINCERE is to PERFECT YOURSELF, AND following the WAY, you can DIRECT YOURSELF.**

chéng zhě, wù zhī zhōng shǐ; bù chéng wú wù.  
SINCERE [PART], MATTER OF END BEGINNING; NOT SINCERE NOT MATTER.  
**SINCERITY is the BEGINNING and the END OF the PHYSICAL WORLD; if there were NO SINCERITY, the PHYSICAL WORLD could NOT exist.**

shì gù jūn zǐ chéng zhī wéi guì.  
BE WHY NOBLE PERSON SINCERE [PART] AS VALUABLE.  
**THEREFORE the NOBLE PERSON VALUES SINCERITY.**

chéng zhě, fēi zì chéng jǐ éryǐ yě:  
SINCERE [PART], NOT SELF ACCOMPLISH SELF MERELY [PART]:  
**But to be SINCERE is NOT MERELY to PERFECT YOURSELF:**

suǒyǐ chéng wù yě.  
THUS ACCOMPLISH MATTER [PART].  
**INDEED, through sincerity, you can PERFECT the PHYSICAL WORLD.**

chéng jǐ, rén yě;  
ACCOMPLISH SELF, BENEVOLENCE [PART];  
**In PERFECTING YOURSELF, use BENEVOLENCE;**

chéng wù, zhī yě.  
ACCOMPLISH MATTER, KNOW [PART].  
**in PERFECTING the PHYSICAL WORLD, use WISDOM.**

xìng zhī dé yě  
NATURE OF VIRTUE [PART]  
**The VIRTUE OF human NATURE**

hé wài nèi zhī dào yě.  
JOIN OUTER INNER OF WAY [PART].  
**is that it can JOIN the WAY OF INNER life with the Way of the OUTER world.**

gù shí cuò zhī yí yě.  
INDEED TIME EFFECT THIS FITTING [PART].  
**INDEED, to EFFECT THIS at all TIMES is most FITTING.**

Chapter 26

gù zhì chéng wú xī. bù xī zé jiǔ;  
THEREFORE MOST SINCERE NOT CEASE. NOT CEASE SO LONG;  
**THEREFORE PERFECT SINCERITY NEVER CEASES. NEVER CEASING, it is ENDURING;**

jiǔ zé zhēng; zhēng zé yōu yuǎn;  
LONG SO MANIFEST; MANIFEST SO EXPANSIVE FAR;  
**ENDURING, it is MANIFEST; MANIFEST, it is EXPANSIVE and FAR-REACHING;**

yōu yuǎn zé bó hòu;  
EXPANSIVE FAR SO ABUNDANT SUBSTANTIAL;  
**EXPANSIVE and FAR-REACHING, it is ABUNDANT and SUBSTANTIAL;**

bó hòu zé gāo míng.  
ABUNDANT SUBSTANTIAL SO HIGH CLEAR.  
**ABUNDANT and SUBSTANTIAL, it is HIGH and CLEAR.**

bó hòu, suǒyǐ zài wù yě.  
ABUNDANT SUBSTANTIAL, SO SUPPORT MATTER [PART].  
**ABUNDANT and SUBSTANTIAL, it SUPPORTS the PHYSICAL WORLD.**

gāo míng, suǒyǐ fù wù yě.  
HIGH CLEAR, SO COVER MATTER [PART].  
**HIGH and CLEAR, it COVERS the PHYSICAL WORLD.**

yōu jiǔ, suǒyǐ chéng wù yě.  
EXPANSIVE LONG, SO ACCOMPLISH MATTER [PART].  
**EXPANSIVE and ENDURING, it PERFECTS the PHYSICAL WORLD.**

bó hòu pèi dì. gāo míng pèi tiān.  
ABUNDANT and SUBSTANTIAL MATCH EARTH. HIGH CLEAR MATCH HEAVEN.  
**ABUNDANT and SUBSTANTIAL, it is a COUNTERPART to EARTH. HIGH and CLEAR, it is a COUNTERPART to HEAVEN.**

yōu jiǔ wú jiāng.  
EXPANSIVE LONG NOT LIMIT.  
**EXPANSIVE and ENDURING, it is LIMITLESS.**

rú cǐ zhě, bú xiàn ér zhāng;  
LIKE THIS [PART], NOT VISIBLE AND APPARENT;  
**THIS being its nature, though INVISIBLE it is APPARENT;**

bú dòng ér biàn; wú wéi ér chéng.  
NOT MOVE AND CHANGE; NOT ACT AND ACCOMPLISH.  
**MOTIONLESS, it TRANSFORMS; UNACTING, it PERFECTS.**

tiān dì zhī dào, kě yì yán ér jìn yě:  
HEAVEN EARTH OF WAY, CAN ONE SPEECH AND EXHAUST [PART]:  
**The WAY OF HEAVEN and EARTH CAN be EXHAUSTIVELY expressed in ONE SENTENCE:**

qí wéi wù bú èr, zé qí shēng wù bú cè.  
IT ACT MATTER NOT TWO, SO IT ENGENDER MATTER NOT MEASURE.  
**IT ACTS on the PHYSICAL WORLD WITHOUT DUPLICITY, SO the PHYSICAL WORLD IT ENGENDERS is IMMEASURABLE.**

tiān dì zhī dào bó yě, hòu yě,  
HEAVEN EARTH OF WAY ABUNDANT [PART], SUBSTANTIAL [PART],  
**The WAY OF HEAVEN AND EARTH is ABUNDANT and SUBSTANTIAL,**

gāo yě, míng yě, yōu yě, jiu yě.  
HIGH [PART], CLEAR [PART], EXPANSIVE [PART], LONG [PART].  
**HIGH and CLEAR, EXPANSIVE and ENDURING.**

jīn fú tiān, sī zhāo zhāo zhī duō,  
NOW THIS HEAVEN, THIS CLEAR CLEAR OF AMOUNT,  
**INDEED, THE HEAVENS appear merely as a MASS OF CLEAR SPARKLING points,**

jí qí wú qióng yě:  
ATTAIN ITS NOT LIMIT [PART]:  
**but they ATTAIN INFINITY:**

rì yuè xīng chén xì yān; wàn wù fù yān.  
SUN MOON STAR STAR FASTEN [PART]; TEN-THOUSAND THING COVER [PART].  
**the SUN, MOON, and STARS ADHERE to them; ALL THINGS are COVERED by the heavens.**

jīn fú dì, yì cuō tǔ zhī duō,  
NOW THIS EARTH, ONE HANDFUL SOIL OF AMOUNT,  
**INDEED, THE EARTH is just A HANDFUL OF SOIL,**

jí qí guǎng hòu:  
ATTAIN ITS WIDE BROAD:  
**but it ATTAINS WIDTH and BREADTH:**

zài Huá Yuè ér bú zhòng;  
SUPPORT HUA YUE BUT NOT HEAVY;  
**it SUPPORTS Mount HUA and Mount YUE WITHOUT feeling their WEIGHT;**

zhèn hé hǎi ér bú xiè; wàn wù zài yān.  
BRACE RIVER OCEAN BUT NOT LEAK; TEN-THOUSAND THING SUPPORT [PART].  
**it HOLDS the RIVERS and OCEANS WITHOUT LOSING a drop; ALL THINGS are SUPPORTED by it.**

jīn fú shān, yì quán shí zhī duō,  
NOW THIS MOUNTAIN, ONE PLOT STONE OF AMOUNT,  
**INDEED, A MOUNTAIN is just A small PLOT OF STONES,**

jí qí guǎng dà:  
ATTAIN [PART] WIDE GREAT:  
**but it ATTAINS BREADTH and GREATNESS:**

cǎo mù shēng zhī;  
GRASS TREE GROW IT;  
**GRASSES and TREES GROW upon IT;**

qín shòu jū zhī; bǎo cáng xīng yān.  
BIRD ANIMAL DWELL IT; PRECIOUS STORE PROMOTE [PART].  
**BIRDS and ANIMALS DWELL upon IT; PRECIOUS minerals are STORED and PRODUCED within it.**

jīn fú shuǐ, yì sháo zhī duō,  
NOW THIS WATER, ONE SPOON [PART] AMOUNT,  
**INDEED, THIS is just A SPOONFUL of WATER,**

jí qí bú cè:  
ATTAIN ITS NOT MEASURE:  
**but it ATTAINS IMMEASURABLE vastness:**

yuán tuó jiāo lóng yú biē shēng yān;  
TERRAPIN ALLIGATOR FLOOD DRAGON FISH TURTLE GROW [PART];  
**TERRAPINS, ALLIGATORS, FLOOD DRAGONS, FISH, and TURTLES are PRODUCED in it;**

huò cái zhí yān.  
GOODS WEALTH BREED [PART].  
**RICHS and WEALTH ABOUND in it.**

Shī yún: wéi tiān zhī mìng, wū mù bù yǐ.  
ODE SAY: BUT HEAVEN OF MANDATE, INDEED PROFOUND NOT CEASE.  
**The Book of ODES SAYS: "BUT as for the MANDATE OF HEAVEN, INDEED it is PROFOUND and UNCEASING."**<sup>1</sup>

gài yuē, tiān zhī suǒyǐ wéi tiān yě.  
INDEED SAY, HEAVEN [PART] HOW BE HEAVEN [PART].  
**SURELY it can be SAID that this is HOW HEAVEN can BE HEAVEN.**

wū hū bù xiǎn Wén Wáng zhī dé zhī chún?  
INDEED HOW NOT APPARENT WEN KING OF VIRTUE OF PURE?  
**"INDEED, was the PURITY OF the VIRTUE OF KING WEN NOT APPARENT?"**<sup>1</sup>

gài yuē, Wén Wáng zhī suǒyǐ wéi Wén yě:  
INDEED SAY, WEN KING [PART] HOW BE WEN [PART]:  
**SURELY it can be SAID that this is HOW KING WEN could BE King WEN:**

chún yì bù yǐ.  
PURE ALSO NOT CEASE.  
**his PURITY was ALSO UNCEASING.**

1. *Book of Odes*, Legge 1970c:570, st. 1

Chapter 27

dà zāi shèng rén zhī dào!  
GREAT INDEED SAGE PERSON OF WAY!  
**GREAT INDEED is the WAY OF the SAGE!**

yáng yáng hū fā yù wàn wù.  
VAST VAST [PART] PRODUCE NOURISH TEN-THOUSAND THING.  
**VAST and GREAT, it PRODUCES and NOURISHES ALL THINGS.**

jùn jí yú tiān.  
HIGH EXTREME TO HEAVEN.  
**HIGH, it REACHES UNTO HEAVEN.**

yōu yōu dà zāi,  
EXCELLENT EXCELLENT GREAT INDEED,  
**MOST EXCELLENT and GREAT INDEED,**

lǐ yí sān bǎi, wēi yí sān qiān.  
CEREMONY RITE THREE HUNDRED, SOLEMN RITE THREE THOUSAND.  
**it pervades the THREE HUNDRED CEREMONIAL RITES and the THREE THOUSAND lesser SOLEMN RITES.**

dài qí rén ér hòu xíng.  
AWAIT THE PERSON AND THEN ENACT.  
**It AWAITS THE proper PERSON AND is THEN ENACTED.**

gù yuē: gǒu bú zhì dé, zhì dào bù níng yān.  
SO SAY: IF NOT SUPREME VIRTUE, SUPREME WAY NOT CONGEAL [PART].  
**THEREFORE it is SAID: "WITHOUT SUPREME VIRTUE, the SUPREME WAY CANNOT be MANIFESTED."**

gù jūn zǐ zūn dé xìng ér dào wèn xué.  
SO NOBLE PERSON FOLLOW VIRTUE NATURE AND PATH INQUIRY STUDY.  
**THEREFORE the NOBLE PERSON FOLLOWS his VIRTUOUS NATURE AND pursues the PATH of INQUIRY and STUDY.**

zhì guǎng dà ér jìn jīng wēi.  
PURSUE BROAD GREAT BUT LIMIT REFINED MINUTE.  
**He PURSUES the BROAD and GREAT, BUT also reaches the LIMITS of the SUBTLE and MINUTE.**

jí gāo míng ér dào zhōng yōng.  
EXTREME HIGH CLEAR BUT WAY CENTER HARMONY.  
**He STRIVES for the HIGH and CLEAR, BUT also follows the WAY of the MEAN.**

wēn gù ér zhī xīn.  
REVIEW OLD BUT KNOW NEW.

**"He REVIEWS CLASSICAL works, BUT is FAMILIAR with the NEW."**<sup>1</sup>

dūn hòu yǐ chóng lǐ.  
SINCERE SOLID TO ESTEEM RITE.

**His SINCERITY is SOLID IN PRACTICING the RITES.**

shì gù jū shàng bù jiāo; wéi xià bú bèi.  
BE WHY OCCUPY ABOVE NOT ARROGANT; BE LOW NOT DOUBLE.

**THEREFORE, when OCCUPYING a SUPERIOR position, he is NOT ARROGANT; in a LOWLY position, he is NOT DUPLICITOUS.**

guó yǒu dào, qí yán zú yǐ xīng.  
NATION HAVE WAY, HIS SPEECH ENOUGH TO THRIVE.

**When the NATION FOLLOWS the WAY, HIS WORDS ENABLE him TO THRIVE.**

guó wú dào, qí mò zú yǐ róng.  
NATION NOT WAY, HIS SILENT ENOUGH TO PRESERVE.

**When the NATION does NOT follow the WAY, HIS SILENCE ENABLES him TO SURVIVE.**

Shī yuē: jì míng qiě zhé yǐ bǎo qí shēn.  
ODE SAY: AND BRIGHT AND WISE TO PROTECT HIS LIFE.

**The Book of ODES SAYS: "He uses his INTELLIGENCE AND WISDOM TO PROTECT HIMSELF."**<sup>2</sup>

qí cǐ zhī wèi yǔ.  
[PART] THIS [PART] SAY INDEED.

**INDEED, THIS is what has been SAID.**

1. Cf. *Analects* 2:11, Legge 1970a:149
2. *Book of Odes*, Legge 1970c:543, st. 4

Chapter 28

Zǐ yuē: yú ér hào zì yòng;  
CONFUCIUS SAY: FOOLISH AND PREFER SELF ACT;  
**CONFUCIUS SAID: "As for the FOOLISH who PRESUME to ACT INDEPENDENTLY;**

jiàn ér hào zì zhuān;  
LOWLY AND PREFER SELF CONTROL;  
**as for the LOWLY who PRESUME to COMMAND;**

shēng hū jīn zhī shì, fǎn gǔ zhī dào:  
LIVE IN PRESENT [PART] WORLD, BUT ANCIENT OF WAY:  
**as for those who LIVE IN the PRESENT WORLD BUT use the WAYS OF the PAST:**

rú cǐ zhě, zāi jí qí shēn zhě yě.  
LIKE THIS [PART], DISASTER COME [PART] SELF [PART] [PART].  
**to act LIKE THIS is to BRING DISASTER upon ONESELF."**

fēi tiān zǐ, bú yì lǐ;  
NOT HEAVEN SON, NOT DISCUSS RITE;  
**If you are NOT the SON of HEAVEN, you CANNOT DETERMINE the RITES;**

bú zhì dù; bù kǎo wén.  
NOT ESTABLISH SYSTEM; NOT EXAMINE WRITING.  
**you CANNOT ESTABLISH the SYSTEM of government; you CANNOT SUPERVISE the WRITING system.**

jīn tiān xià, chē tóng guǐ;  
TODAY DAY DURING, CART SAME TRACK;  
**NOWADAYS all CARTS share the SAME AXLE-WIDTH;**

shū tóng wén; xíng tóng lún.  
BOOK SAME WRITING; BEHAVE SAME ETHICS.  
**all BOOKS share the SAME WRITING system; all BEHAVIOR is subject to the SAME ETHICS.**

suī yǒu qí wèi, gǒu wú qí dé,  
THOUGH HAVE THE POSITION, IF NOT THE VIRTUE,  
**THOUGH you may HOLD THE requisite POSITION, IF you do NOT possess THE requisite VIRTUE**

bù gǎn zuò lǐ yuè yān;  
NOT DARE MAKE RITE MUSIC [PART];  
**you CANNOT PRESUME to ESTABLISH the RITES and the MUSICAL standards;**



sū yǒu qí dé, gǒu wú qí wèi,  
THOUGH HAVE THE VIRTUE, IF NOT THE POSITION,  
**THOUGH you may POSSESS THE requisite VIRTUE, IF you do NOT hold THE requisite POSITION,**

yì bù gǎn zuò lǐ yuè yān.  
ALSO NOT DARE MAKE RITE MUSIC [PART].  
**you STILL CANNOT PRESUME to ESTABLISH the RITES and the MUSICAL standards.**

Zǐ yuē: wú shuō Xià lǐ, Qǐ bù zú zhēng yě.  
CONFUCIUS SAY: I SPEAK XIA RITE, QI NOT ENOUGH EVIDENCE [PART].  
**CONFUCIUS SAID: "I have SPOKEN of the RITES of the XIA Dynasty, but there is INSUFFICIENT EVIDENCE of the rites of the state of QI<sup>1</sup>.**

wú xué Yīn lǐ; yǒu Sòng cún yān.  
I STUDY YIN RITE; HAVE SONG PRESERVE [PART].  
**I have STUDIED the RITES of the YIN Dynasty; they ARE PRESERVED in the state of SONG<sup>2</sup>.**

wú xué Zhōu lǐ; jīn yòng zhī. wú cóng Zhōu.  
I STUDY ZHOU RITE; TODAY USE THEM. I FOLLOW ZHOU.  
**I have STUDIED the RITES of the ZHOU Dynasty; THEY are still in USE TODAY. I shall PRACTICE the rites of ZHOU."**

1. Qǐ: a successor state of the Xià Dynasty. (Xià Dynasty: 21st-16th cent. BCE)

2. Sòng: a successor state of the Yīn (late Shāng) Dynasty. (Shāng Dynasty: 16th-11th cent. BCE) The passage on Qǐ and Sòng is similar to *Analects* 3:9, Legge 1970a:158.

Chapter 29

wàng tiān xià yǒu sān zhòng yān,  
RULE HEAVEN UNDER HAVE THREE IMPORTANT [PART],  
**If the RULER of all things UNDER HEAVEN ATTENDS to the THREE IMPORTANT things<sup>1</sup>,**

qí guǎ guò yǐ hū.  
HIS FEW ERROR [PART] [PART].  
**HIS ERRORS will be FEW.**

shàng yān zhě, suī shàn wú zhēng;  
SUPERIOR [PART] [PART], THOUGH GOOD NOT EVIDENCE;  
**If you are in a SUPERIOR position, THOUGH you may be GOOD, your goodness may NOT be EVIDENT;**

wú zhēng bú xìn; bú xìn mín fú cóng.  
NOT EVIDENCE NOT TRUST; NOT TRUST PEOPLE NOT OBEY.  
**if your goodness is NOT EVIDENT, you will NOT be TRUSTED; if you are NOT TRUSTED, the PEOPLE will NOT OBEY you.**

xià yān zhě, suī shàn bù zūn;  
LOW [PART] [PART], THOUGH GOOD NOT RESPECT;  
**If you are in a LESSER position, THOUGH you may be GOOD, you may NOT be RESPECTED;**

bù zūn bú xìn; bú xìn mín fú cóng.  
NOT RESPECT NOT TRUST; NOT TRUST PEOPLE NOT OBEY.  
**if you are NOT RESPECTED, you will NOT be TRUSTED; if you are NOT TRUSTED, the PEOPLE will NOT OBEY you.**

gù jūn zǐ zhī dào běn zhū shēn,  
SO NOBLE PERSON OF WAY BASE ON SELF,  
**THEREFORE the WAY OF the NOBLE RULER is BASED ON his CHARACTER,**

zhēng zhū shù mín.  
EVIDENCE TO NUMEROUS PEOPLE.  
**and is EVIDENT TO the COMMON PEOPLE.**

kao zhū sān wáng ér bú miù.  
CONSIDER WITH THREE KING AND NOT ERRONEOUS.  
**When it is COMPARED WITH that of the THREE KINGS<sup>2</sup>, it is NOT found to be in ERROR.**

jiàn zhū tiān dì ér bú bèi.  
ESTABLISH TO HEAVEN EARTH AND NOT CONTRARY.  
**It is ESTABLISHED BEFORE HEAVEN and EARTH WITHOUT INCONSISTENCY.**

zhì zhū guǐ shén ér wú yí.  
EXAMINE TO SPIRIT DEITY AND NOT DOUBT.  
**It is PRESENTED BEFORE the DEITIES WITHOUT DOUBTS.**

bǎi shì yǐ sì shèng rén ér bù gǎn.  
HUNDRED AGE TO AWAIT SAGE PERSON AND NOT FEEL.  
**It AWAITS the judgment of a SAGE a HUNDRED AGES hence WITHOUT DIFFICULTY.**

zhì zhū guǐ shén ér wú yí, zhī tiān yě.  
EXAMINE TO SPIRIT DEITY AND NOT DOUBT, KNOW HEAVEN [PART].  
**It can be PRESENTED BEFORE the DEITIES WITHOUT DOUBTS because the noble ruler UNDERSTANDS HEAVEN.**

bǎi shì yǐ sì shèng rén ér bù gǎn, zhī rén yě.  
HUNDRED AGE TO AWAIT SAGE PERSON AND NOT FEEL, KNOW PERSON [PART].  
**It can AWAIT the judgment of a SAGE a HUNDRED AGES hence WITHOUT DIFFICULTY because the noble ruler UNDERSTANDS MANKIND.**

shì gù jūn zǐ dòng ér shì wéi tiān xià dào;  
BE WHY NOBLE PERSON MOVE AND WORLD MAKE HEAVEN UNDER WAY;  
**THEREFORE when the NOBLE RULER MOVES, the WORLD TAKES it as the WAY of all things UNDER HEAVEN;**

xíng ér shì wéi tiān xià fǎ;  
ACT AND WORLD MAKE HEAVEN UNDER LAW;  
**when he ACTS, the WORLD TAKES it as the LAW of all things UNDER HEAVEN;**

yán ér shì wéi tiān xià zé.  
SPEAK AND WORLD MAKE HEAVEN UNDER STANDARD.  
**when he SPEAKS, the WORLD TAKES it as the STANDARD for all things UNDER HEAVEN.**

yuǎn zhī zé yǒu wàng; jìn zhī zé bú yàn.  
FAR HIM BUT HAVE ADMIRE; CLOSE HIM BUT NOT DETEST.  
**Those FAR from HIM HAVE ADMIRATION for him; those CLOSE to HIM do NOT DETEST him.**

Shī yuē: zài bǐ wú wù, zài cǐ wú yì.  
ODE SAY: BE THERE NOT HATE, BE HERE NOT ABHOR.  
**The Book of ODES SAYS: "When he IS THERE he is NOT HATED; when he IS HERE he is NOT ABHORRED."<sup>3</sup>**

shùjī sù yè, yǐ yǒng zhōng yù.  
THEREFORE MORNING EVENING, TAKE FOREVER END PRAISE.  
**THEREFORE, from MORNING to EVENING, he shall be FOREVER PRAISED unto the END."**

jūn zǐ wèi yǒu bù rú cǐ  
NOBLE PERSON NOT EXIST NOT LIKE THIS  
**Among RULERS, those who were DIVERGED from THIS did NOT**

ér zǎo yǒu yù yú tiān xià zhě yě.  
AND EARLY HAVE PRAISE AMONG HEAVEN UNDER [PART] [PART].  
**SOON EARN PRAISE AMONG all things UNDER HEAVEN.**

1. The three important things: taken by some scholars as a reference to the rites, the system of government, and the writing system (Chapter 28). Possibly the term refers to the rites of the Xià, Yīn, and Zhōu Dynasties (Chapter 28).
2. Three kings: according to Chan (1963), these are the founders of the Xià, Shāng, and Zhōu Dynasties.
3. *Book of Odes*, Legge 1970c:585, st. 2

Chapter 30

Zhòng Ní zǔ shù Yáo Shùn; xiàn zhāng Wén Wǔ.  
ZHONG NI<sup>1</sup> ANCESTOR RECOUNT YAO SHUN; STATUTE CITE WEN WU.  
**CONFUCIUS revered YAO and SHUN<sup>2</sup> like ANCESTORS and RECOUNTED their deeds;  
he CITED the STATUTES of King WEN and King WU.**

shàng lǜ tiān shí; xià xí shuǐ tǐ.  
ABOVE LAW HEAVEN SEASON; BELOW COMPLY WATER EARTH.  
**He drew his LAW from the SEASONS of HEAVEN ABOVE; he was in HARMONY with  
the WATERS and the EARTH BELOW.**

pì rú tiān dì zhī wú bù chí zài,  
COMPARE TO HEAVEN EARTH [PART] NOT NOT SUPPORT CARRY,  
**He was LIKE HEAVEN and EARTH in that there is NOTHING the earth does NOT  
SUPPORT and CARRY,**

wú bú fù dào.  
NOT NOT COVER COVER.  
**and NOTHING heaven does NOT COVER.**

pì rú sì shí zhī cuò xíng,  
COMPARE TO FOUR SEASON OF ALTERNATE GO,  
**He was LIKE the ALTERNATING PROGRESSION OF the FOUR SEASONS,**

rú rì yuè zhī dài míng.  
TO SUN MOON OF REPLACE BRIGHT.  
**and the ALTERNATING BRIGHTNESS of SUN and MOON.**

wàn wù bìng yù ér bù xiāng hài;  
TEN-THOUSAND THING SIDE-BY-SIDE THRIVE AND NOT MUTUALLY HARM;  
**TEN-THOUSAND THINGS THRIVE SIDE BY SIDE AND do ONE ANOTHER NO HARM;**

dào bìng xíng ér bù xiāng bèi.  
WAY SIDE-BY-SIDE GO AND NOT MUTUALLY CONTRARY.  
**they GO their WAYS SIDE BY SIDE WITHOUT CONFLICT.**

xiǎo dé chuān liú; dà dé dūn huà.  
SMALL VIRTUE RIVER FLOW; GREAT VIRTUE DEEP TRANSFORM.  
**LESSER VIRTUE FLOWS like a RIVER; GREATER VIRTUE causes DEEP  
TRANSFORMATIONS.**

cǐ tiān dì zhī suǒyǐ wéi dà yě.  
THIS HEAVEN EARTH [PART] WHY BE GREAT INDEED.  
**INDEED, THIS is WHY HEAVEN and EARTH ARE GREAT.**

1. Zhòng Ní: pen name of Confucius
2. Yáo and Shùn: legendary emperors (3rd millennium BCE)

Chapter 31

wéi tiān xià zhì shèng,  
ONLY HEAVEN UNDER MOST SAGE,  
**ONLY the SAGEST person UNDER HEAVEN**

wéi néng cōng míng ruì zhī,  
BE CAN INTELLIGENT ENLIGHTENED PERCEPTIVE KNOW,  
**CAN BE INTELLIGENT, ENLIGHTENED, PERCEPTIVE, and LEARNED**

zú yǐ yǒu lín yě;  
ENOUGH TO HAVE SEE-FROM-ABOVE [PART];  
**ENOUGH TO rule INSIGHTFULLY;**

kuān yù wēn róu, zú yǐ yǒu róng yě;  
TOLERANT GENEROUS TEMPERATE MILD, ENOUGH TO HAVE CONTAIN [PART];  
**TOLERANT, GENEROUS, TEMPERATE, and MILD ENOUGH TO DEAL with all things;**

fā qiáng gāng yì, zú yǐ yǒu zhí yě;  
DYNAMIC STRONG FIRM RESOLUTE, ENOUGH TO HAVE TAKE-CHARGE [PART];  
**DYNAMIC, STRONG, FIRM, and RESOLUTE ENOUGH TO TAKE CHARGE;**

qí zhuāng zhōng zhèng, zú yǐ yǒu jìng yě;  
ORDERLY DIGNIFIED CENTER UPRIGHT, ENOUGH TO HAVE RESPECT [PART];  
**ORDERLY, DIGNIFIED, CENTERED, and UPRIGHT ENOUGH TO COMMAND RESPECT;**

wén lǐ mì chá, zú yǐ yǒu bié yě.  
CULTURE LOGIC METICULOUS ANALYZE, ENOUGH TO HAVE DISCERN [PART].  
**CULTURED, LOGICAL, METICULOUS, and ANALYTICAL ENOUGH TO DISCERN the truth.**

pǔ bó yuān quán, ér shí chū zhī;  
VAST EXTENSIVE DEEP SPRING, AND TIME EXIT [PART];  
**His merits are as VAST and EXTENSIVE as a DEEP SPRING, EVER FLOWING forth;**

pǔ bó rú tiān, yuān quán rú yuān.  
VAST EXTENSIVE AS HEAVEN, DEEP SPRING LIKE DEEP-POOL.  
**VAST and EXTENSIVE AS HEAVEN, LIKE a DEEP STRING, a DEEP POOL.**

xiàn ér mín mò bú jìng; yán ér mín mò bú xìn;  
VISIBLE AND PEOPLE NOT NOT RESPECT; SPEAK AND PEOPLE NOT NOT TRUST;  
**When he is SEEN, the PEOPLE are NOT DISRESPECTFUL; when he SPEAKS, the PEOPLE are NOT MISTRUSTFUL.**

xíng ér mǐn mò bú yuè.  
ACT AND PEOPLE NOT NOT CONTENT.  
**when he ACTS, the PEOPLE do NOT CEASE to be CONTENT.**

shì yǐ shēng míng yáng yì hū Zhōng Guó,  
BE WHY FAME NAME SPREAD OVERFLOW IN MIDDLE COUNTRY,  
**THUS his FAME SPREADS THROUGHOUT CHINA,**

shī jí Mán Mò.  
EXTEND TO MAN MO.  
**REACHING even the MAN<sup>1</sup> and the MO<sup>2</sup>.**

zhōu chē suǒ zhì, rén lì suǒ tōng,  
BOAT CART WHERE GO, HUMAN STRENGTH WHERE PENETRATE,  
**WHEREVER BOATS and CARTS may GO, WHEREVER HUMAN STRENGTH can PENETRATE,**

tiān zhī suǒ fù, dì zhī suǒ zài,  
HEAVEN [PART] WHERE COVER, EARTH [PART] WHERE SUPPORT,  
**WHEREVER HEAVEN provides a COVERING, WHEREVER EARTH provides SUPPORT,**

rì yuè suǒ zhào, shuāng lù suǒ zhuì:  
SUN MOON WHERE SHINE, FROST DEW WHERE FALL:  
**WHEREVER SUN and MOON may SHINE, WHEREVER FROST and DEW may FALL:**

fán yǒu xuè qì zhě, mò bù zūn qīn.  
ALL HAVE BLOOD BREATH [PART], NOT NOT RESPECT LOVE.  
**among ALL things POSSESSING the BLOOD and BREATH of life, there is NONE  
which does NOT RESPECT and LOVE him.**

gù yuē pèi tiān.  
SO SAY MATCH HEAVEN.  
**THUS it is SAID that he is the COUNTERPART of HEAVEN.**

1. Mán: collective term for nationalities living to the south of the Hàn
2. Mò: collective term for nationalities living to the north of the Hàn

Chapter 32

wéi tiān xià zhì chéng,  
ONLY HEAVEN UNDER MOST SINCERE,  
**ONLY the MOST SINCERE person UNDER HEAVEN**

wéi néng jīng lún tiān xià zhī dà jīng,  
BE CAN ADJUST FIBER HEAVEN UNDER OF GREAT WARP,  
**CAN TRUE the FIBERS of the GREAT WARP OF all things UNDER HEAVEN,**

lì tiān xià zhī dà běn,  
ESTABLISH HEAVEN UNDER OF GREAT ROOT,  
**ESTABLISH the GREAT ROOT OF all things UNDER HEAVEN,**

zhī tiān dì zhī huà yù.  
KNOW HEAVEN EARTH OF TRANSFORM PRODUCE.  
**and KNOW the TRANSFORMING and PRODUCTIVE processes OF HEAVEN and EARTH.**

fú yān yǒu suǒ yǐ?  
WHETHER THUS HAVE [PART] DEVIATE?  
**THUS, how could he DEVIATE from the mean?**

zhūn zhūn qí rén, yuān yuān qí yuān,  
SINCERE SINCERE HIS BENEVOLENCE, DEEP DEEP HIS DEEP,  
**How SINCERE is HIS BENEVOLENCE, how DEEP are HIS DEPTHS,**

hào hào qí tiān!  
VAST VAST HIS HEAVEN!  
**how VAST are HIS HEAVENS!**

gou bú gù cōng míng shèng zhī,  
IF NOT TRULY INTELLIGENT ENLIGHTENED SAGE KNOW,  
**IF it is NOT the TRULY INTELLIGENT, ENLIGHTENED SAGE who KNOWS all this,**

dá tiān dé zhě, qí shú néng zhī zhī?  
ATTAIN HEAVEN VIRTUE [PART], [PART] WHO CAN KNOW THIS?  
**and has ATTAINED HEAVENLY VIRTUE, then WHO COULD KNOW all THIS?**



Chapter 33

Shī yuē: yī jǐn shàng jiǒng.

ODE SAY: WEAR BROCADE COVER FLAXEN-GARMENT.

**The Book of ODES SAYS: "She WORE a BROCADE gown, yet COVERED it with a FLAXEN GARMENT."**<sup>1</sup>

wù qí wén zhī zhù yě.

DISLIKE ITS PATTERN OF GAUDY [PART].

**She DISLIKED the GAUDINESS OF THE PATTERN.**

gù jūn zǐ zhī dào, àn rán ér rì zhāng.

SO NOBLE PERSON OF WAY, DARK LIKE YET DAY BRIGHT.

**Just SO, the WAY OF the NOBLE PERSON SEEMS DARK, YET grows BRIGHTER DAY by day.**

xiǎo rén zhī dào, dì rán ér rì wáng.

LOWLY PERSON OF WAY, BRIGHT LIKE YET DAY DIMINISH.

**The WAY OF the LOWLY PERSON SEEMS BRIGHT, YET grows FAINTER DAY by day.**

jūn zǐ zhī dào, dàn ér bú yàn;

NOBLE PERSON OF WAY, PLAIN YET NOT TIRE;

**The WAY OF the NOBLE PERSON is PLAIN YET NEVER DULL;**

jiǎn ér wén; wēn ér lǐ.

SIMPLE YET CULTURE; TEMPERATE YET PROPRIETY.

**SIMPLE YET REFINED; TEMPERATE YET PROPER.**

zhī yuǎn zhī jìn; zhī fēng zhī zì;

KNOW FAR OF NEAR; KNOW WIND OF SOURCE;

**He KNOWS the NEARNESS OF the FAR; he KNOWS the SOURCE OF the WINDS;**

zhī wēi zhī xiǎn.

KNOW ABSTRUSE OF CLEAR.

**he KNOWS the CLARITY OF the ABSTRUSE.**

kě yù rù dé yǐ.

CAN PARTICIPATE ENTER VIRTUE INDEED.

**INDEED, he CAN EXERCISE VIRTUE.**

Shī yún: qián suī fú yǐ, yì kǒng zhī zhāo.

ODE SAY: DIVE ALTHOUGH HIDE [PART], STILL CLEAR ITS BRIGHT.

**The Book of ODES SAYS: "ALTHOUGH the fish DIVES deep and HIDES, ITS BRIGHTNESS is STILL CLEAR."**<sup>2</sup>

gù jūn zǐ nèi xǐng bú jiù; wú è yú zhì.  
SO NOBLE PERSON WITHIN EXAMINE NOT GUILT; NOT EVIL IN WILL.  
**Just SO, when the NOBLE PERSON EXAMINES his CONSCIENCE there is NO GUILT;  
there is NO EVIL IN his MIND.**

jūn zǐ zhī suǒ bù kě jí zhě,  
NOBLE PERSON [PART] WHY NOT CAN ACHIEVE [PART],  
**The reason WHY the NOBLE PERSON CANNOT be EQUALED**

qí wéi rén zhī suǒ bú jiàn hū.  
[PART] ONLY PERSON [PART] WHAT NOT SEE [PART].  
**lies PRECISELY in WHAT other PEOPLE do NOT SEE.**

Shī yún: xiāng zài ěr shì,  
ODE SAY: SEE IN YOUR CHAMBER,  
**The Book of ODES SAYS: "Should others LOOK INTO YOUR CHAMBER,**

shàng bú kuì yú wū lòu.  
STILL NOT ASHAMED IF ROOM OPEN.  
**and even IF your ROOM were OPEN, there would be NO cause for SHAME."**<sup>3</sup>

gù jūn zǐ bú dòng ér jìng; bù yán ér xìn.  
SO NOBLE PERSON NOT MOVE YET RESPECT; NOT SPEAK YET TRUST.  
**Just SO, the NOBLE PERSON need NOT ACT, YET he is RESPECTED; he need NOT  
SPEAK, YET he is TRUSTED.**

Shī yuē: zòu jiǎ wú yán, shí mǐ yǒu zhēng.  
ODE SAY: SACRIFICE GIVE NOT SPEAK, TIME NOT HAVE CONFLICT.  
**The Book of ODES SAYS: "The SACRIFICES were CONDUCTED in SILENCE, and at NO  
TIME WAS there any CONFLICT."**<sup>4</sup>

shì gù jūn zǐ bù shǎng ér mǐn quàn;  
BE WHY NOBLE PERSON NOT REWARD YET PEOPLE PERSUADE;  
**THEREFORE the NOBLE RULER grants NO REWARDS, YET the PEOPLE are PERSUADED;**

bú nù ér mǐn wēi yú fū yuè.  
NOT ANGER YET PEOPLE FEAR AT HATCHET AXE.  
**he is NEVER moved to ANGER, YET the PEOPLE FEAR the AXE of his executioner.**

Shī yuē: bù xiǎn wéi dé; bǎi bì qí xíng zhī.  
ODE SAY: NOT OBVIOUS BUT VIRTUE; HUNDRED PRINCE THEY FOLLOW HIM.  
**The Book of ODES SAYS: "He does NOT make a SHOW of it, YET he is VIRTUOUS;  
a HUNDRED PRINCES FOLLOW HIM."**<sup>5</sup>

shì gù jūn zǐ dǔ gōng ér tiān xià píng.  
BE WHY NOBLE PERSON SINCERE COURTEOUS AND HEAVEN UNDER PEACE.  
**THEREFORE the NOBLE RULER is SINCERE and COURTEOUS, AND all things UNDER HEAVEN are at PEACE.**

Shī yún: yú huái míng dé, bú dà shēng yǐ sè.  
ODE SAY: I CHERISH BRIGHT VIRTUE, NOT GREAT SOUND AND COLOR.  
**The Book of ODES SAYS: "I CHERISH BRIGHT VIRTUE, NOT GREAT SOUNDS and gaudy COLORS."**<sup>6</sup>

Zǐ yuē: shēng sè zhī yú yǐ huà mín,  
CONFUCIUS SAY: SOUND COLOR [PART] [PART] TO TRANSFORM PEOPLE,  
**CONFUCIUS SAID: "As for using great SOUNDS and gaudy COLORS TO TRANSFORM the PEOPLE,**

mò yě.  
TRIVIAL [PART].  
**these are WORTHLESS things."**

Shī yuē: dé yóu rú máo.  
ODE SAY: VIRTUE LIGHT AS FEATHER.  
**The Book of ODES SAYS: "His VIRTUE is as LIGHT AS a FEATHER."**<sup>7</sup>

máo yóu yǒu lún.  
FEATHER STILL HAVE MATCH.  
**Yet EVEN FEATHERS can BE COMPARED.**

shàng tiān zhī zài, wú shēng wú xiù.  
ABOVE HEAVEN OF CARRY, NOT SOUND NOT SMELL.  
**The Book of Odes says: "The WORKINGS OF HEAVEN ABOVE LACK SOUND and SCENT."**<sup>8</sup>

zhì yǐ.  
PERFECT INDEED.  
**INDEED, this is PERFECTION.**

1. *Book of Odes*, Legge 1970c:94, st. 1. The quotation by Z SĪ differs from the standard text.
2. *Book of Odes*, Legge 1970c:319, st. 11
3. *Book of Odes*, Legge 1970c:514, st. 7
4. *Book of Odes*, Legge 1970c:635, st. 2
5. *Book of Odes*, Legge 1970c:573, st. 3
6. *Book of Odes*, Legge 1970c:454, st. 7
7. *Book of Odes*, Legge 1970c:544, st. 6
8. *Book of Odes*, Legge 1970c:431, st. 7

Dà Xué  
The Great Learning

TEXT

dà xué zhī dào zài míng míng dé,  
GREAT LEARNING OF WAY IN BRIGHT BRIGHT VIRTUE,  
**"The WAY OF GREAT LEARNING lies IN MANIFESTING BRIGHT VIRTUE,**

zài qīn mǐn, zài zhǐ yú zhì shàn.  
IN REGARD PEOPLE, IN WALK IN SUPREME GOOD.  
**IN REGARD for the PEOPLE, and IN WALKING the Way of the HIGHEST GOOD.**

zhī zhǐ ér hòu yǒu dìng.  
KNOW WALK AND THEN HAVE CERTAIN.  
**When you KNOW where to WALK, you can BE CERTAIN.**

dìng ér hòu néng jìng.  
CERTAIN AND THEN CAN CALM.  
**When you are CERTAIN, you CAN be CALM.**

jìng ér hòu néng ān.  
CALM AND THEN CAN PEACE.  
**When you are CALM, you CAN find PEACE.**

ān ér hòu néng lù.  
PEACE AND THEN CAN THINK.  
**When you have found PEACE, you CAN THINK.**

lù ér hòu néng dé.  
THINK AND THEN CAN ATTAIN  
**When you can THINK, you CAN ATTAIN your goals.**

wù yǒu běn mò; shì yǒu zhōng shǐ.  
OBJECT HAVE ROOT BRANCH; EVENT HAVE END BEGINNING.  
**OBJECTS HAVE ROOTS and BRANCHES; EVENTS HAVE an END and a BEGINNING.**

zhī suǒ xiān hòu, zé jìn dào yǐ.  
KNOW WHAT BEFORE AFTER, THEN NEAR WAY [PART].  
**If you KNOW WHAT comes BEFORE and what comes AFTER, you will be NEAR the WAY.**

gǔ zhī yù míng míng dé yú tiān xià zhě,  
ANCIENT [PART] DESIRE BRIGHT BRIGHT VIRTUE BEFORE HEAVEN UNDER THOSE-WHO,  
**In ANCIENT times, THOSE WHO DESIRED to MANIFEST BRIGHT VIRTUE BEFORE all things UNDER HEAVEN**

xiān zhì qí guó.  
FIRST RULE THEIR STATE.  
**FIRST established RULERSHIP over THEIR own STATE.**

yù zhì qí guó zhě, xiān qí qí jiā.  
DESIRE RULE THEIR STATE THOSE-WHO, FIRST UNIFORM THEIR FAMILY.  
**THOSE WHO DESIRED to establish RULERSHIP over THEIR own STATE FIRST brought THEIR FAMILY into HARMONY.**

yù qí qí jiā zhě, xiān xiū qí shēn.  
DESIRE UNIFORM THEIR FAMILY THOSE-WHO, FIRST CULTIVATE THEIR SELF.  
**THOSE WHO DESIRED to bring THEIR FAMILY into HARMONY FIRST CULTIVATED THEMSELVES.**

yù xiū qí shēn zhě, xiān zhèng qí xīn.  
DESIRE CULTIVATE THEIR SELF THOSE-WHO, FIRST RECTIFY THEIR HEART.  
**THOSE WHO DESIRED to CULTIVATE THEMSELVES FIRST RECTIFIED THEIR MINDS.**

yù zhèng qí xīn zhě, xiān chéng qí yì.  
DESIRE RECTIFY THEIR HEART THOSE-WHO, FIRST SINCERE THEIR IDEA.  
**THOSE WHO DESIRED to RECTIFY THEIR MINDS FIRST made THEIR THOUGHTS SINCERE.**

yù chéng qí yì zhě, xiān zhì qí zhī.  
DESIRE SINCERE THEIR IDEA THOSE-WHO, FIRST INCUR THEIR KNOWLEDGE.  
**THOSE WHO DESIRED to make THEIR THOUGHTS SINCERE FIRST INCREASED THEIR KNOWLEDGE.**

zhì zhī zài gé wù.  
INCUR KNOWLEDGE ON DIVIDE MATTER.  
**INCREASING one's KNOWLEDGE is based ON ANALYZING the PHYSICAL WORLD.**

wù gé ér hòu zhī zhì.  
MATTER DIVIDE AND THEN KNOWLEDGE SUPREME.  
**When the PHYSICAL WORLD is ANALYZED, SUPREME KNOWLEDGE is gained.**

zhī zhì ér hòu yì chéng.  
KNOW SUPREME AND THEN IDEA SINCERE.  
**When SUPREME KNOWLEDGE is gained, IDEAS become SINCERE.**

yì chéng ér hòu xīn zhèng.  
IDEA SINCERE AND THEN HEART RECTIFY.  
**When IDEAS become SINCERE, the MIND is RECTIFIED.**

xīn zhèng ér hòu shēn xiū.

HEART RECTIFY AND THEN SELF CULTIVATE.

**When the MIND is RECTIFIED, the INDIVIDUAL is CULTIVATED.**

shēn xiū ér hòu jiā qí.

SELF CULTIVATE AND THEN FAMILY UNIFORM.

**When the INDIVIDUAL is CULTIVATED, the FAMILY is in HARMONY.**

jiā qí ér hòu guó zhì.

FAMILY UNIFORM AND THEN STATE RULE.

**When the FAMILY is in HARMONY, RULERSHIP over the STATE can be established.**

guó zhì ér hòu tiān xià píng.

STATE RULE AND THEN HEAVEN UNDER PEACE.

**When RULERSHIP over the STATE has been established, there will be PEACE among all things UNDER HEAVEN.**

zì tiān zǐ yǐ zhì yú shù rén,

FROM HEAVEN SON AND DIRECTLY TO COMMON PERSON,

**FROM the SON of HEAVEN DOWN TO the COMMON PEOPLE,**

yí shì jiē yǐ xiū shēn wéi běn.

ONE BE ALL TAKE CULTIVATE SELF AS BASIS.

**UNIVERSALLY, ALL must TAKE the CULTIVATION of the SELF AS the BASIS.**

qí běn luàn ér mò zhì zhě fǒu yǐ.

THE ROOT DISORDER AND BRANCH RULE [PART] NOT [PART].

**If THE ROOT is in DISORDER, the BRANCHES CANNOT be RULED.**

qí suǒ hòu zhě bó, ér qí suǒ bó zhě hòu,

[PART] WHAT THICK [PART] THIN, AND [PART] WHAT THIN [PART] THICK,

**If THE IMPORTANT THINGS are IGNORED AND THE TRIVIAL THINGS are EMPHASIZED,**

wèi zhī yǒu yě.

NOT IT HAVE [PART].

**effective rulership CANNOT be ACHIEVED."**

**COMMENTARY**

Chapter 1

Kāng Gào            yuē: kè    míng    dé.  
KANG ANNOUNCE SAY: ABLE BRIGHT VIRTUE.

**The ANNOUNCEMENT to Prince KANG SAYS: "He was ABLE to manifest his BRIGHT VIRTUE."**<sup>1</sup>

Tài Jiǎ yuē: gù            shì        tiān        zhī míng    mìng.  
TAI JIA SAY: OBSERVE REVISE HEAVEN OF BRIGHT MANDATE.

**The TAI JIA SAYS: "He OBSERVED and INTERPRETED the BRIGHT MANDATE OF HEAVEN."**<sup>2</sup>

Dì            Diǎn            yuē: kè    míng    jùn    dé.  
EMPEROR COMPENDIUM SAY: ABLE BRIGHT HIGH VIRTUE.

**The COMPENDIUM OF THE EMPEROR SAYS: "He was ABLE to manifest his BRIGHT, EXALTED VIRTUE."**<sup>3</sup>

jiē zì    míng    yě.  
ALL SELF BRIGHT INDEED.

**INDEED, ALL the ancient kings made THEMSELVES BRIGHT.**

1. *Book of Documents*, Legge 1970b:383, st. 3
2. *Book of Documents*, Legge 1970b:199, st. 2
3. *Book of Documents*, Legge 1970b:17, st. 2

Chapter 2

Tāng zhī pán míng yuē:  
TANG OF BASIN INSCRIBE SAY:

**On the BASIN OF King TANG<sup>1</sup> were INSCRIBED the WORDS:**

gǒu rì xīn, rì rì xīn, yòu rì xīn.  
IF DAY NEW, DAY DAY NEW, AGAIN DAY NEW.

**"IF you RENEW yourself TODAY, you can RENEW yourself DAY by DAY, AGAIN RENEWING yourself each DAY."**

Kāng Gào yuē: zuò xīn mín.  
KANG ANNOUNCE SAY: MAKE NEW PEOPLE.

**The ANNOUNCEMENT to PRINCE KANG SAYS: "RENEW the PEOPLE."<sup>2</sup>**

Shī yuē: Zhōu suī jiù bāng, qí mìng wéi xīn.  
ODE SAY: ZHOU THOUGH OLD STATE, ITS MANDATE BE NEW.

**The Book of ODES SAYS: "THOUGH the STATE of ZHOU is OLD, ITS MANDATE IS ever NEW."<sup>3</sup>**

shì gù jūn zǐ wú suǒ bú yòng qí jí.  
BE WHY NOBLE PERSON NOT [PART] NOT USE THE UTMOST.

**THEREFORE the NOBLE PERSON should NEVER FAIL to STRIVE to THE UTMOST.**

1. Legendary founder of the Shāng Dynasty.
2. *Book of Documents*, Legge 1970b:388, st. 7
3. *Book of Odes*, Legge 1970c:427, st. 1



Chapter 3

Shī yún: bāng jī qiān lǐ; wéi mín suǒ zhǐ.  
ODE SAY: NATION CITY THOUSAND LI; ONLY PEOPLE PLACE REST.

**The Book of ODES SAYS: "The ambit of the CAPITAL CITY is a THOUSAND LI; ONLY in such a PLACE can the PEOPLE REST securely."**<sup>1</sup>

Shī yún: mín mán huáng niǎo, zhǐ yú qiū yú.  
ODE SAY: MIN MAN YELLOW BIRD, REST IN HILLOCK NOOK.

**The Book of ODES SAYS: "The YELLOW BIRD that cries 'MIN MAN' RESTS IN its NOOK on the HILLOCK."**<sup>2</sup>

Zǐ yuē: yú zhǐ, zhī qí suǒ zhǐ;  
CONFUCIUS SAY: FOR REST, KNOW [PART] WHERE REST;

**CONFUCIUS SAID: "As FOR RESTING, the birds KNOW WHERE to REST;**

kěyǐ rén ér bú rú niǎo hū?  
CAN PERSON AND NOT LIKE BIRD [PART]?

**CAN PEOPLE NOT be LIKE the BIRDS?"**

Shī yún: mù mù Wén Wáng, yú jī xī jìng zhǐ.  
ODESAY: SOLEMN SOLEMN WEN KING, IN GLORIOUS BRIGHT HONOR [PART].

**The Book of ODES SAYS: "The EVER-SOLEMN KING WEN abided IN GLORIOUS, BRIGHT HONOR."**<sup>3</sup>

wéi rén jūn, zhǐ yú rén.  
AS PERSON RULER, REST IN BENEVOLENCE.

**AS a RULER, he ABIDED IN BENEVOLENCE.**

wéi rén chén, zhǐ yú jìng.  
AS PERSON MINISTER, REST IN HONOR.

**AS a MINISTER, he ABIDED IN HONOR.**

wéi rén zǐ, zhǐ yú xiào.  
AS PERSON SON, REST IN FILIAL-PIETY.

**AS a SON, he ABIDED IN FILIAL PIETY.**

wéi rén fù, zhǐ yú cí.  
AS PERSON FATHER, REST IN COMPASSION.

**AS a FATHER, he ABIDED IN COMPASSION.**

yǔ guó rén jiāo, zhǐ yú xìn.  
WITH COUNTRY PERSON EXCHANGE, REST IN TRUST.

**In his DEALINGS WITH his COUNTRYMEN, he ABIDED IN TRUST.**

Shī yún: zhān bǐ Qí yù, lù zhú yī yī.  
ODE SAY: REGARD THIS QI BANK, GREEN BAMBOO AH AH.  
**The Book of ODES SAYS: "REGARD THE BANK of the QI River, resplendent with GREEN BAMBOO.**

yǒu fěi jūn zǐ,  
HAVE ELEGANT NOBLE PERSON,  
**Our PRINCE, POSSESSING ELEGANCE,**

rú qiè rú cuō, rú zhuó rú mó.  
LIKE CUT LIKE FILE, LIKE CARVE LIKE POLISH.  
**is LIKE a gem, CUT and FILED, CARVED and POLISHED.**

sè xī xiàn xī, hè xī xuān xī.  
DIGNIFIED [PART] SOLEMN [PART], GRAND [PART] GLORIOUS [PART].  
**He is DIGNIFIED and SOLEMN, GRAND and GLORIOUS.**

yǒu fěi jūn zǐ: zhōng bù kě xuān xī.  
HAVE ELEGANT NOBLE PERSON: END NOT CAN FORGET [PART].  
**Our PRINCE, POSSESSING ELEGANCE: unto the END we SHALL NEVER FORGET him."**<sup>4</sup>

rú qiè rú cuō zhě, dào xué yě.  
LIKE CUT LIKE FILE [PART], WAY STUDY [PART].  
**"CUT and FILED" REFERS to his STUDIOUSNESS.**

rú zhuó rú mó zhě, zì xiū yě.  
LIKE CARVE LIKE POLISH [PART], SELF CULTIVATE [PART].  
**"CARVED and POLISHED" refers to his CULTIVATION of the SELF.**

sè xī xiàn xī zhě, xún lì yě.  
DIGNIFIED [PART] SOLEMN [PART] [PART], FRIGHT FEAR [PART].  
**"DIGNIFIED and SOLEMN" refers to his AWESOMENESS.**

hè xī xuān xī zhě, wēi yí yě.  
GRAND [PART] GLORIOUS [PART] [PART], MAJESTIC BEARING [PART].  
**"GRAND and GLORIOUS" refers to his MAJESTIC BEARING.**

yǒu fěi jūn zǐ: zhōng bù kě xuān xī zhě,  
HAVE ELEGANT NOBLE PERSON: END NOT CAN FORGET [PART] [PART],  
**"Our PRINCE, POSSESSING ELEGANCE: unto the END we SHALL NEVER FORGET him,"**

dào chéng dé zhì shàn; mǐn zhī bù néng wàng yě.  
WAY HOLD VIRTUE SUPREME GOOD; PEOPLE HIM NOT CAN FORGET [PART].  
**MEANS that the VIRTUE he EMBODIES incorporates the HIGHEST GOOD; the PEOPLE CAN NEVER FORGET HIM.**

Shī yún: wūhū! qián wáng bú wàng.  
ODE SAY: INDEED! FORMER KING NOT FORGET.  
**The Book of ODES SAYS: "INDEED! The FORMER KINGS shall NEVER be FORGOTTEN."**<sup>5</sup>

jūn zǐ xián qí xián ér qīn qí qīn.  
NOBLE PERSON WORTHY THEIR WORTHY AND DEAR THEIR DEAR.  
**The NOBLE PERSON deems WORTHY what THEY deemed WORTHY AND holds DEAR what THEY held DEAR.**

xiǎo rén lè qí lè ér lì qí lì.  
SMALL PERSON DELIGHT THEIR DELIGHT AND BENEFIT THEIR BENEFIT.  
**The COMMON PEOPLE DELIGHT in what DELIGHTED THEM AND BENEFIT from what BENEFITTED THEM.**

cǐ yǐ mò shì bú wàng yě.  
THIS TO DIE WORLD NOT FORGET [PART].  
**THUS after they DEPART from this WORLD they shall NEVER be FORGOTTEN.**

1. *Book of Odes*, Legge 1970c:637, st. 4
2. *Book of Odes*, Legge 1970c:419, st. 2
3. *Book of Odes*, Legge 1970c:429, st. 4
4. *Book of Odes*, Legge 1970c:91, st. 1
5. *Book of Odes*, Legge 1970c:573, st. 3

Chapter 4

Zǐ yuē: tīng sòng, wú yóu rén yě,  
CONFUCIUS SAY: HEAR CASE, I AS PERSON [PART],  
**CONFUCIUS SAID: "As for HEARING court CASES, I am as good AS ANYONE,**

bì yě shǐ wú sòng hū.  
MUST [PART] CAUSE NOT CASE [PART].  
**but we MUST CAUSE there to be NO CASES."**

wú qíng zhě bù dé jìn qí cí.  
NOT FEELING THOSE NOT GAIN USE THEIR RHETORIC.  
**THOSE WITHOUT COMPASSION should NOT be ALLOWED to USE THEIR SOPHISTRY.**

dà wèi mǐn zhì.  
GREAT RESPECT PEOPLE WILL.  
**One should have GREAT RESPECT for the WILL of the PEOPLE.**

cǐ wèi zhī běn.  
THIS CALL KNOW ROOT.  
**THIS is CALLED KNOWING the ROOT.**

Chapter 5

cǐ wèi zhī běn. cǐ wèi zhī zhī zhì yě.

THIS CALL KNOW ROOT. THIS CALL KNOW [PART] SUPREME [PART].

**THIS is CALLED KNOWING the ROOT. THIS is CALLED SUPREME KNOWLEDGE.**

Chapter 6

suǒ wèi chéng qí yì zhě:  
SO SAY SINCERE ONE'S IDEA [PART]:  
**It has been SAID that one must "make ONE'S THOUGHTS SINCERE":<sup>1</sup>**

wú zì qī yě,  
NOT SELF DECEIVE [PART],  
**one must NOT DECEIVE ONESELF,**

rú wù è chòu; rú hào hǎo sè.  
AS DESPISE FOUL ODOR; AS ADMIRE GOOD COLOR.  
**AS when one DESPISES FOUL ODORS or ADMIRES BEAUTIFUL COLORS.**

cǐ zhī wèi zì qiàn.  
THIS [PART] CALL SELF CONTENT.  
**Sincerity MEANS being CONTENT with ONESELF.**

gù jūn zǐ bì shèn qí dú yě.  
THEREFORE NOBLE PERSON MUST CAUTIOUS HE ALONE [PART].  
**THEREFORE the NOBLE PERSON MUST be CAUTIOUS when HE is ALONE.**

xiǎo rén xián jū wéi bú shàn;  
LOWLY PERSON LEISURELY LIVE ACT NOT GOOD;  
**When the LOWLY PERSON is at LEISURE he COMMITS EVIL;**

wú suǒ bú zhì.  
NOT WHICH NOT PROCEED.  
**there is NO act to WHICH he will NOT PROCEED.**

jiàn jūn zǐ ér hòu yā rán,  
SEE NOBLE PERSON [PART] AFTER HIDE LIKE,  
**AFTER SEEING a NOBLE PERSON he will HIDE his true nature,**

yǎn qí bú shàn, ér zhù qí shàn.  
COVER HIS NOT GOOD, AND EXHIBIT HIS GOOD.  
**COVERING up HIS EVIL acts AND EXHIBITING GOOD deeds.**

rén zhī shì jǐ, rú jiàn qí fèi gān rán.  
PERSON [PART] SEE HIM, AS SEE HIS LUNG LIVER LIKE.  
**Yet when OTHERS SEE HIM, it is AS if they can SEE HIS very HEART.**

zé hé yì yě?  
THUS WHAT BENEFIT [PART]?  
**THUS of WHAT USE is deception?**

cǐ wèi chéng yú zhōng, xíng yú wài.  
THIS SAY SINCERE AT CENTER, FORM AT OUTSIDE.  
**THUS SINCERITY WITHIN is MANIFESTED WITHOUT.**

gù jūn zǐ bì shèn qí dú yě.  
THEREFORE NOBLE PERSON MUST CAUTIOUS HE ALONE [PART].  
**THEREFORE the NOBLE PERSON MUST be CAUTIOUS when HE is ALONE.**

Zēng Zǐ yuē: shí mù suǒ shì,  
ZENG ZI SAY: TEN EYE WHAT SEE,  
**ZENG ZI<sup>2</sup> SAID: "WHAT TEN EYES SEE,**

shí shǒu suǒ zhǐ, qí yán hū.  
TEN HAND WHAT POINT, IT STRICT [PART].  
**WHAT TEN HANDS POINT to, should be attended to STRICTLY."**

fù rùn wū, dé rùn shēn;  
RICH EMBELLISH HOUSE, VIRTUE EMBELLISH CHARACTER;  
**RICHS EMBELLISH a HOME, VIRTUE EMBELLISHES CHARACTER;**

xīn guǎng tǐ pán.  
HEART BROAD BODY AT-EASE.  
**when the MIND is BROADENED the BODY is AT EASE.**

gù jūn zǐ bì chéng qí yì.  
THEREFORE NOBLE PERSON MUST SINCERE HIS IDEA.  
**THEREFORE the NOBLE PERSON MUST "make HIS THOUGHTS SINCERE."**

1. Chapters 6 through 10 each begin with a quotation (or close paraphrase) from the initial text of *Dà Xué*.
2. The presence of this quotation would seem to contradict the traditional claim attributing all the primary commentary of *Dà Xué* to Zēng Zǐ.

Chapter 7

suǒ wèi xiū shēn zài zhèng qí xīn zhě:  
SO SAY CULTIVATE SELF ON RECTIFY THE HEART [PART]:  
**It has been SAID that "CULTIVATION of the SELF" depends ON "RECTIFICATION of THE MIND":**

shēn yǒu suǒ fèn zhì, zé bù dé qí zhèng;  
SELF HAVE [PART] ANGER ANGER, THEN NOT ACHIEVE ITS RECTIFY;  
**if YOU ARE ANGRY, you CANNOT ACHIEVE the RECTIFICATION of your mind;**

yǒu suǒ kǒng jù, zé bù dé qí zhèng;  
HAVE [PART] FEAR DREAD, THEN NOT ACHIEVE ITS RECTIFY;  
**if you ARE AFRAID, you CANNOT ACHIEVE the RECTIFICATION of your mind;**

yǒu suǒ hào lè, zé bù dé qí zhèng;  
HAVE [PART] LIKE ENJOY, THEN NOT ACHIEVE ITS RECTIFY;  
**if you HAVE DESIRES, you CANNOT ACHIEVE the RECTIFICATION of your mind;**

yǒu suǒ yōu huàn, zé bù dé qí zhèng;  
HAVE [PART] WORRY ANXIETY, THEN NOT ACHIEVE ITS RECTIFY;  
**if you ARE WORRIED, you CANNOT ACHIEVE the RECTIFICATION of your mind;**

xīn bú zài yān, shì ér bú jiàn;  
HEART NOT PRESENT [PART], LOOK BUT NOT SEE;  
**If your MIND is NOT in CONTROL, you will LOOK BUT NOT SEE;**

tīng ér bù wén; shí ér bù zhī qí wèi.  
LISTEN BUT NOT HEAR; EAT BUT NOT KNOW ITS TASTE.  
**LISTEN BUT NOT HEAR; EAT BUT NOT TASTE.**

cǐ wèi xiū shēn zài zhèng qí xīn.  
THIS SAY CULTIVATE SELF ON RECTIFY THE HEART.  
**THUS "CULTIVATION of the SELF" depends ON "RECTIFICATION of THE MIND."**



Chapter 8

suǒ wèi qí qí jiā zài xiū qí shēn zhě:  
SO SAY UNIFORM THE FAMILY ON CULTIVATE THE SELF [PART]:  
**It has been SAID that "bringing THE FAMILY into HARMONY" depends ON "CULTIVATION of THE SELF":**

rén zhī qí suǒ qīn ài ér pì yān;  
PERSON [PART] HIS [PART] ADORE LOVE BUT REJECT [PART];  
**if SOMEONE ADORES and LOVES, he will ERR;**

zhī qí suǒ jiàn wù ér pì yān;  
[PART] HIS [PART] DESPISE HATE BUT REJECT [PART];  
**if someone DESPISES and HATES he will ERR;**

zhī qí suǒ wèi jìng ér pì yān;  
[PART] HIS [PART] AWE REVERE BUT REJECT [PART];  
**if someone AWES and REVERES he will ERR;**

zhī qí suǒ āi jīn ér pì yān;  
[PART] HIS [PART] PITY SYMPATHY BUT REJECT [PART];  
**if someone feels PITY and SYMPATHY he will ERR;**

zhī qí suǒ ào duò ér pì yān.  
[PART] HIS [PART] ARROGANT LAZY BUT REJECT [PART].  
**if someone is ARROGANT and LAZY he will ERR.**

gù hào ér zhī qí è,  
THUS LOVE YET KNOW ITS BAD,  
**INDEED, there are FEW UNDER HEAVEN who LOVE, YET NOTICE the BAD,**

wù ér zhī qí měi zhě, tiān xià xiǎn yǐ.  
HATE YET KNOW ITS GOOD WHO, HEAVEN UNDER FEW INDEED.  
**or WHO HATE, YET NOTICE the GOOD.**

gù yàn yǒu zhī yuē: rén mò zhī qí zǐ zhī è,  
THUS PROVERB HAVE IT SAY: PERSON NOT KNOW ONE'S SON OF FAULT,  
**The PROVERB SAYS: "ONE KNOWS NEITHER the FAULTS OF ONE'S SON,**

mò zhī qí miáo zhī shuò.  
NOT KNOW ONE'S SEEDLING OF LUXURIANT.  
**NOR the LUXURIANCE of ONE'S SEEDLINGS."**

cǐ wèi shēn bù xiū,            bù kěyǐ qí            qí jiā.  
THIS SAY SELF NOT CULTIVATE, NOT CAN UNIFORM THE FAMILY.  
**THUS if you do NOT CULTIVATE YOURSELF, you CANNOT "bring THE FAMILY into HARMONY."**

Chapter 9

suǒ wèi zhì guó, bì xiān qí qí jiā zhě:  
SO SAY RULE STATE, MUST FIRST UNIFORM THE FAMILY [PART]:  
**It has been SAID that "RULING the STATE" REQUIRES "FIRST bringing THE FAMILY into HARMONY":**

qí jiā bù kě jiào ér néng jiào rén zhě wú zhī.  
HIS FAMILY NOT CAN TEACH BUT CAN TEACH PERSON SOMEONE NOT IT.  
**there is NO ONE who CANNOT TEACH HIS own FAMILY, YET CAN TEACH OTHERS.**

gù jūn zǐ bù chū jiā ér chéng jiào yú guó.  
THUS NOBLE PERSON NOT LEAVE FAMILY AND COMPLETE TEACH FOR STATE.  
**THUS the NOBLE PERSON, while NOT LEAVING his own FAMILY, FORMULATES TEACHINGS FOR the entire STATE.**

xiào zhě, suǒyǐ shì jūn yě.  
FILIAL-PIETY [PART], SO SERVE SOVEREIGN [PART].  
**When there is FILIAL PIETY, the SOVEREIGN is SERVED.**

dì zhě, suǒyǐ shì zhǎng yě.  
YOUNGER-BROTHER [PART], SO SERVE ELDER [PART].  
**When the role of YOUNGER BROTHER is fulfilled, ELDERS are SERVED.**

cí zhě, suǒyǐ shǐ zhòng yě.  
COMPASSION [PART], SO UTILIZE MASS [PART].  
**When there is COMPASSION, the MASSES can be UTILIZED.**

Kāng Gào yuē: rú bǎo chì zǐ.  
KANG ANNOUNCE SAY: AS PROTECT BARE CHILD.  
**The ANNOUNCEMENT to Prince KANG SAYS: "Rule AS if CARING for a SMALL CHILD."¹**

xīn chéng qiú zhī, suī bù zhōng, bù yuǎn yǐ:  
HEART SINCERE STRIVE IT, THOUGH NOT CENTER, NOT FAR [PART]:  
**If you SINCERELY STRIVE to rule well, THOUGH you may NOT achieve PERFECTION, you will NOT be FAR from the mark:**

wèi yǒu xué yǎng zǐ ér hòu jià zhě yě.  
NOT HAVE LEARN RAISE CHILD [PART] AFTER MARRY-A-MAN WHO [PART].  
**there IS NO woman WHO first LEARNS how to RAISE CHILDREN and THEN MARRIES.**

yì jiā rén, yì guó xīng rén.  
ONE FAMILY BENEVOLENCE, ONE STATE FLOURISH BENEVOLENCE.  
**When ONE FAMILY is BENEVOLENT, AN entire STATE can FLOURISH in BENEVOLENCE.**

yì jiā ràng, yì guó xīng ràng.  
ONE FAMILY COMPLY, ONE STATE FLOURISH COMPLY.  
**When ONE FAMILY is COMPLIANT, AN entire STATE can FLOURISH in COMPLIANCE.**

yì rén tǎn lì, yì guó zuò luàn.  
ONE PERSON CORRUPT PERVERSE, ONE STATE MAKE REBELLION.  
**When ONE PERSON is CORRUPT and PERVERSE, AN entire STATE can PLUNGE into REBELLION.**

qí jī rú cǐ.  
ITS PIVOT LIKE THIS.  
**THIS is the NATURE of things.**

cǐ wèi yì yán fèn shì, yì rén dìng guó.  
THIS SAY ONE WORD RUIN AFFAIR, ONE PERSON PACIFY STATE.  
**THUS ONE WORD can RUIN all AFFAIRS, yet ONE PERSON can PACIFY the entire STATE.**

Yáo Shùn shuài tiān xià yǐ rén ér mǐn cóng zhī.  
YAO SHUN RULE HEAVEN UNDER USE BENEVOLENCE AND PEOPLE OBEY THEM.  
**When YAO and SHUN RULED all things UNDER HEAVEN, they PRACTICED BENEVOLENCE AND the PEOPLE OBEYED THEM.<sup>2</sup>**

Jié Zhōu shuài tiān xià yǐ bào ér mǐn cóng zhī;  
JIE ZHOU RULE HEAVEN UNDER USE VIOLENCE AND PEOPLE OBEY THEM;  
**When JIE<sup>3</sup> and ZHOU<sup>4</sup> RULED all things UNDER HEAVEN, they PRACTICED VIOLENCE AND the PEOPLE OBEYED THEM;**

qí suǒ lìng, fǎn qí suǒ hào, ér mǐn bù cóng.  
THEIR [PART] ORDER, CONTRARY THEIR [PART] LIKE, AND PEOPLE NOT OBEY.  
**yet when THEIR ORDERS were CONTRARY to the WISHES of the people, the PEOPLE did NOT OBEY them.**

shì gù, jūn zǐ yǒu zhū jǐ ér hòu qiú zhū rén.  
BE WHY, NOBLE PERSON HAVE IN SELF AND AFTER SEEK IN PERSON.  
**THEREFORE the NOBLE PERSON first POSSESSES good IN HIMSELF; only LATER does he SEEK it IN OTHERS.**

wú zhū jǐ ér hòu fēi zhū rén.  
NOT IN SELF AND AFTER NOT IN PERSON.  
**He first ELIMINATES the bad IN HIMSELF; only LATER does he ELIMINATE it IN OTHERS.**

suǒ cáng hū shēn bú shù, ér néng yù zhū rén zhě:  
WHAT STORE IN SELF NOT TOLERANCE, BUT CAN INSTRUCT TO PERSON [PART]:  
**To have NO STORE of TOLERANCE WITHIN ONESELF, and YET INSTRUCT OTHERS:**

wèi zhī yǒu yě.  
NOT IT HAVE [PART].  
**this IS IMPOSSIBLE.**

gù zhì guó, zài qí qí jiā.  
THUS RULE STATE, ON UNIFORM THE FAMILY.  
**THUS "RULING the STATE" depends ON "bringing THE FAMILY into HARMONY."**

Shī yún: táo zhī yāo yāo; qí yè zhēn zhēn!  
ODE SAY: PEACH [PART] YOUNG YOUNG; ITS LEAF LUXURIANT LUXURIANT!  
**The Book of ODES SAYS: "How FRESH and YOUNG is the PEACH tree; how RICH and LUXURIANT are its LEAVES!"<sup>5</sup>**

zhī zǐ yú guī; yí qí jiā rén.  
THE MAIDEN AT GO; FITTING THE FAMILY PERSON.  
**THE MAIDEN IS GOING to her husband's home; she will act FITTINGLY toward the MEMBERS of THE FAMILY."**

yí qí jiā rén, ér hòu kěyǐ jiào guó rén.  
FITTING YOUR FAMILY PERSON, AND AFTER CAN INSTRUCT COUNTRY PERSON.  
**Only AFTER effecting FITTING behavior toward the MEMBERS of YOUR FAMILY CAN you INSTRUCT your SUBJECTS.**

Shī yún: yí xiōng yí dì.  
ODE SAY: FITTING OLDER-BROTHER FITTING YOUNGER-BROTHER.  
**The Book of ODES SAYS: "Act FITTINGLY toward your OLDER and YOUNGER BROTHERS."<sup>6</sup>**

yí xiōng yí dì, ér hòu  
FITTING OLDER-BROTHER FITTING YOUNGER-BROTHER, AND AFTER  
**Only AFTER effecting FITTING behavior toward your OLDER and YOUNGER BROTHERS**

kěyǐ jiào guó rén.  
CAN INSTRUCT COUNTRY PERSON.  
**CAN you INSTRUCT your SUBJECTS.**

Shī yún: qí yí bú tè; zhèng shì sì guó.  
ODE SAY: HIS BEARING NOT ERROR; RECTIFY BE FOUR STATE.  
**The Book of ODES SAYS: "In HIS BEHAVIOR there is NO ERROR; he RECTIFIES the FOUR quarters of the STATE."<sup>7</sup>**

qí wéi fù zǐ xiōng dì zú fǎ,  
YOU BE FATHER SON OLDER-BROTHER YOUNGER-BROTHER SUFFICIENT MODEL,  
**If YOU ARE a SUFFICIENT MODEL as a FATHER, SON, OLDER BROTHER and YOUNGER BROTHER,**

ér hòu mǐn fǎ zhī yě.  
AND AFTER PEOPLE MODEL IT [PART].  
**the PEOPLE will take you as their MODEL.**

cǐ wèi zhì guó, zài qí qí jiā.  
THIS SAY RULE STATE, ON UNIFORM THE FAMILY.  
**THUS "RULING the STATE" depends ON "bringing THE FAMILY into HARMONY."**

1. *Book of Documents*, Legge 1970b:389, st. 9
2. Yáo and Shùn: legendary emperors (3rd millennium BCE)
3. Jié: final ruler of the Xià Dynasty (21st-16th cent. BCE)
4. Zhòu: final ruler of the Shāng Dynasty (16th-11th cent. BCE)
5. *Book of Odes*, Legge 1970c:12, st. 3
6. *Book of Odes*, Legge 1970c:275, st. 3
7. *Book of Odes*, Legge 1970c:223, st. 3

Chapter 10

suǒ wèi píng tiān xià zài zhì qí guó zhě:  
SO SAY PEACE HEAVEN UNDER ON RULE THE STATE [PART]:  
**It has been SAID that "PACIFYING all things UNDER HEAVEN" depends ON "RULING THE STATE":**

shàng lǎo lǎo ér mǐn xīng xiào;  
SOVEREIGN OLD OLD AND PEOPLE PROMOTE FILIAL-PIETY;  
**if the SOVEREIGN treats the OLD as the OLD should be treated, the PEOPLE will PRACTICE FILIAL PIETY;**

shàng zhǎng zhǎng ér mǐn xīng dì;  
SOVEREIGN ELDER ELDER AND PEOPLE PROMOTE YOUNGER-BROTHER;  
**if the SOVEREIGN treats ELDERS as ELDERS should be treated, the PEOPLE will FULFILL the role of YOUNGER BROTHER;**

shàng xù gū ér mǐn bú bèi.  
SOVEREIGN PITY DEFENSELESS-CHILD AND PEOPLE NOT OPPOSE.  
**if the SOVEREIGN PITIES DEFENSELESS CHILDREN, the PEOPLE will NOT OPPOSE him.**

shì yǐ jūn zǐ yǒu xié jǔ zhī dào yě:  
BE WHY NOBLE PERSON HAVE MEASURE CARPENTER'S-SQUARE OF WAY [PART]:  
**This IS WHY the NOBLE RULER FOLLOWS the WAY OF the CARPENTER'S SQUARE:**

suǒ wù yú shàng, wú yǐ shǐ xià;  
WHAT DISLIKE IN SUPERIOR, NOT APPLY USE INFERIOR;  
**WHAT you DISLIKE IN your SUPERIORS, do NOT APPLY TOWARD your INFERIORS;**

suǒ wù yú xià, wú yǐ shì shàng;  
WHAT DISLIKE IN INFERIOR, NOT APPLY USE SUPERIOR;  
**WHAT you DISLIKE IN your INFERIORS, do NOT APPLY TOWARD your SUPERIORS;**

suǒ wù yú qián, wú yǐ xiān hòu;  
WHAT DISLIKE IN AHEAD, NOT APPLY PRECEDE BEHIND;  
**WHAT you DISLIKE IN those who are AHEAD, do NOT APPLY in PRECEDING those who are BEHIND;**

suǒ wù yú hòu, wú yǐ cóng qián;  
WHAT DISLIKE IN BEHIND, NOT APPLY FOLLOW AHEAD;  
**WHAT you DISLIKE IN those who are BEHIND, do NOT APPLY in FOLLOWING those who are AHEAD;**

suǒ wù yú yòu, wú yǐ jiāo yú zuǒ;  
WHAT DISLIKE ON RIGHT, NOT APPLY MEET WITH LEFT;  
**WHAT you DISLIKE ON the RIGHT, do NOT APPLY in DEALING WITH the LEFT;**

suǒ wù yú zuǒ, wú yǐ jiāo yú yòu.  
WHAT DISLIKE ON LEFT, NOT APPLY MEET WITH RIGHT.  
**WHAT you DISLIKE ON the LEFT, do NOT APPLY in DEALING WITH the RIGHT.**

cǐ zhī wèi xié jǔ zhī dào.  
THIS [PART] CALL MEASURE CARPENTER'S-SQUARE OF WAY.  
**THIS is CALLED the WAY OF the CARPENTER'S SQUARE.**

Shī yún: lè zhī jūn zǐ; mǐn zhī fù mǔ!  
ODE SAY: JOY [PART] NOBLE PERSON; PEOPLE OF FATHER MOTHER!  
**The Book of ODES SAYS: "How WONDERFUL is our SOVEREIGN; he is the FATHER and MOTHER OF the PEOPLE!"<sup>1</sup>**

mǐn zhī suǒ hào hào zhī, mǐn zhī suǒ wù wù zhī.  
PEOPLE [PART] WHAT LIKE LIKE IT, PEOPLE [PART] WHAT DISLIKE DISLIKE IT.  
**LIKE WHAT the PEOPLE LIKE and DISLIKE WHAT the PEOPLE DISLIKE.**

cǐ zhī wèi mǐn zhī fù mǔ.  
THIS [PART] CALL PEOPLE OF FATHER MOTHER.  
**THIS is CALLED being the FATHER and MOTHER OF the PEOPLE.**

Shī yún: jié bǐ nán shān, wéi shí yán yán!  
ODE SAY: LOFTY THE SOUTHERN MOUNTAIN, BE ROCK CLIFF CLIFF!  
**The Book of ODES SAYS: "How LOFTY are THE SOUTHERN MOUNTAINS, how STEEP and CRAGGY ARE their ROCKS!"**

hè hè Shī Yīn, mǐn jù ér zhān.  
GREAT GREAT TEACHER YIN, PEOPLE ALL YOU LOOK.  
**O YIN<sup>2</sup>, GREAT and ILLUSTRIOUS TEACHER, the PEOPLE ALL LOOK up to YOU."<sup>3</sup>**

yǒu guó zhě bù kěyǐ bú shèn;  
HAVE STATE [PART] NOT CAN NOT CAREFUL;  
**The ruler of the STATE MUST NOT be CARELESS;**

pì, zé wéi tiān xià lù yě.  
REJECT, THEN BE HEAVEN UNDER DISGRACE [PART].  
**if he ERRS, he will BE DISGRACED before all things UNDER HEAVEN.**

Shī yún: Yīn zhī wèi sàng shī, kè pèi shàng dì.  
ODE SAY: YIN [PART] BEFORE LOSE TEACHER, CAN MATCH HIGH GOD.  
**The Book of ODES SAYS: "BEFORE the YIN<sup>4</sup> Dynasty LOST its great TEACHERS, it COULD serve as a COUNTERPART to the HIGHEST GOD.**



yí jiān yú Yīn: jùn mìng bú yì.  
APPROPRIATE INSPECT AT YIN: LOFTY MANDATE NOT EASY.  
**One SHOULD EXAMINE the YIN Dynasty: such a LOFTY MANDATE is NOT EASY."**<sup>5</sup>

dào dé zhòng, zé dé guó.  
THUS GAIN MASS, THEN GAIN STATE.  
**THUS if you GAIN the MASSES, you will GAIN the STATE.**

shī zhòng, zé shī guó.  
LOSE MASS, THEN LOSE STATE.  
**If you LOSE the MASSES, you will LOSE the STATE.**

shì gù jūn zǐ xiān shèn hū dé.  
BE WHY NOBLE PERSON FIRST CAUTIOUS ABOUT VIRTUE.  
**THEREFORE the NOBLE RULER must FIRST be CAUTIOUS ABOUT his own VIRTUE.**

yǒu dé cǐ yǒu rén; yǒu rén cǐ yǒu tǔ;  
HAVE VIRTUE THIS HAVE PERSON; HAVE PERSON THIS HAVE TERRITORY;  
**If you HAVE VIRTUE you will HAVE the PEOPLE; if you HAVE the PEOPLE you will HAVE TERRITORY;**

yǒu tǔ cǐ yǒu cái; yǒu cái cǐ yǒu yòng.  
HAVE TERRITORY THIS HAVE WEALTH; HAVE WEALTH THIS HAVE USE.  
**if you HAVE TERRITORY you will HAVE WEALTH; if you HAVE WEALTH you will HAVE its USE.**

dé zhě běn yě; cái zhě mò yě.  
VIRTUE [PART] ROOT [PART]; WEALTH [PART] BRANCH [PART].  
**VIRTUE is the ROOT; WEALTH is the BRANCH.**

wài běn nèi mò, zhēng mín shī duó.  
OUTSIDE ROOT INSIDE BRANCH, CONTEND PEOPLE APPLY ROBBERY.  
**If you DISREGARD the ROOT and EMPHASIZE the BRANCH, you will CONTEND with the PEOPLE and INSTIGATE ROBBERY.**

shì gù cái jù zé mín sàn.  
BE WHY WEALTH GATHER THEN PEOPLE DISPERSE.  
**THEREFORE if you HORDE WEALTH, the PEOPLE will DISPERSE.**

cái sàn zé mín jù.  
WEALTH DISPERSE THEN PEOPLE GATHER.  
**If you DISPERSE WEALTH, the PEOPLE will GATHER around you.**

shì gù yán bèi ér chū zhě, yì bèi ér rù.  
BE WHY WORD CONTRARY AND EXIT [PART], ALSO CONTRARY AND ENTER.  
**THEREFORE if your WORDS GO out CONTRARY to virtue, they will COME back to you CONTRARY to virtue.**

huò bèi ér rù zhě, yì bèi ér chū.  
WEALTH CONTRARY AND ENTER [PART], ALSO CONTRARY AND EXIT.  
**If WEALTH has COME to you CONTRARY to virtue, it will GO from you CONTRARY to virtue.**

Kāng Gào yuē: wéi mìng bù yú cháng.  
KANG ANNOUNCE SAY: BUT MANDATE NOT AT FOREVER.  
**The ANNOUNCEMENT to Prince KANG SAYS: "The MANDATE does NOT rest FOREVER with one ruler."<sup>6</sup>**

dào shàn zé dé zhī. bú shàn zé shī zhī yǐ.  
WAY GOOD THEN GAIN IT. NOT GOOD THEN LOSE IT [PART].  
**If your WAYS are GOOD you will GAIN the mandate. If your ways are UNVIRTUOUS you will LOSE the mandate.**

Chǔ Shū yuē: Chǔ guó wú yǐ wéi bǎo;  
CHU BOOK SAY: CHU STATE NOTHING TAKE AS TREASURE;  
**The BOOK of CHU<sup>7</sup> SAYS: "The STATE of CHU TAKES NOTHING else AS its TREASURE;**

wéi shàn yǐ wéi bǎo.  
ONLY GOOD TAKE AS TREASURE.  
**it TAKES ONLY GOOD AS its TREASURE."**

Jiù Fàn yuē: wáng rén wú yǐ wéi bǎo;  
MATERNAL-UNCLE FAN SAY: EXILE PERSON NOTHING TAKE AS TREASURE;  
**FAN, UNCLE of the Duke of Jin, SAID: "The EXILED ONE TAKES NOTHING else AS his TREASURE;**

rén qīn yǐ wéi bǎo.  
BENEVOLENT FAMILY TAKE AS TREASURE.  
**he TAKES only BENEVOLENCE toward his FAMILY AS his TREASURE."<sup>8</sup>**

Qín Shì yuē: ruò yǒu yí gè chén,  
QIN DECLARATION SAY: IF HAVE ONE [PART] MINISTER,  
**The DECLARATION of QIN<sup>9</sup> SAYS: "IF only there WERE ONE MINISTER,**

duàn duàn xī wú tā jì,  
ABSOLUTE ABSOLUTE [PART] NOT OTHER SKILL,  
**ABSOLUTELY DEDICATED, though LACKING OTHER SKILLS,**

qí xīn xiū xiū yān, qí rú yǒu róng yān!  
HIS HEART GOOD GOOD [PART], HE AS HAVE TOLERANT [PART]!  
**with a BROAD and JUST MIND, and POSSESSED of TOLERANCE!**

rén zhī yǒu jì, ruò jǐ yǒu zhī.  
PERSON [PART] HAVE SKILL, AS SELF HAVE IT.  
**If OTHERS POSSESSED a SKILL, it would be AS though he POSSESSED IT HIMSELF.**

rén zhī yàn shèng, qí xīn hào zhī,  
PERSON [PART] STUDY SAGE, HIS HEART LOVE THEM,  
**If OTHERS were WISE as a SAGE, he would HONOR THEM in HIS HEART,**

bú chì ruò zì qí kǒu chū.  
NOT MERELY AS FROM HIS MOUTH GO.  
**NOT MERELY saying so WITH HIS MOUTH.**

shí néng róng zhī,  
TRULY CAN TOLERANT THEM,  
**He would be TRULY TOLERANT toward THEM,**

yǐ néng bǎo wǒ zǐ sūn lí mín.  
THUS ABLE SAFEGUARD MY SON GRANDSON MULTITUDE PEOPLE.  
**and THUS ABLE to SAFEGUARD MY SONS and GRANDSONS, and the MULTITUDE of the PEOPLE.**

shàng yì yǒu lì zāi.  
STILL ALSO HAVE BENEFIT INDEED.  
**There would BE BENEFIT from him INDEED.**

rén zhī yǒu jì, mào jí yǐ wù zhī,  
PERSON [PART] HAVE SKILL, ENVY ABHOR AND HATE THEM,  
**If OTHERS POSSESSED a SKILL, yet he ENVIED AND HATED THEM,**

rén zhī yàn shèng, ér wéi zhī bǐ bù tōng,  
PERSON [PART] STUDY SAGE, YET OPPOSE THEM SO NOT THROUGH,  
**or if OTHERS were WISE as a SAGE, YET he OPPOSED THEM SO as to BLOCK their SUCCESS,**

shí bù néng róng,  
TRULY NOT CAN TOLERANT,  
**he would be TRULY INTOLERANT,**

yǐ bù néng bǎo wǒ zǐ sūn lí mín.  
THUS NOT ABLE SAFEGUARD MY SON GRANDSON MULTITUDE PEOPLE.  
**and THUS UNABLE to SAFEGUARD MY SONS and GRANDSONS, and the MULTITUDE of the PEOPLE.**

yì yuē dài zāi.  
ALSO SAY DANGER INDEED.  
**This would be DANGEROUS INDEED."**

wéi rén rén fàng liú zhī, bèng zhū sì yí,  
ONLY BENEVOLENT PERSON PUT BANISH HIM, DRIVE ALL FOUR BARBARIAN,  
**ONLY a BENEVOLENT PERSON would BANISH HIM, DRIVING him out to dwell among THE FOUR BARBARIAN nations,<sup>10</sup>**

bù yǔ tóng Zhōng Guó.  
NOT AT WITH MIDDLE COUNTRY.  
**and NOT WITHIN CHINA.**

cǐ wèi:  
THIS SAY:  
**THIS accords with the SAYING:**

wéi rén rén wéi néng ài rén, néng wù rén.  
ONLY BENEVOLENT PERSON ACT CAN LOVE PERSON, CAN HATE PERSON.  
**"ONLY a BENEVOLENT PERSON CAN truly LOVE OTHERS or truly HATE OTHERS."<sup>11</sup>**

jiàn xián ér bù néng jǔ,  
SEE VIRTUOUS AND NOT CAN RAISE,  
**SEEING VIRTUOUS persons WITHOUT PROMOTING them,**

jǔ ér bù néng xiān, mìng yě.  
RAISE BUT NOT CAN FIRST, FATE [PART].  
**or PROMOTING them INEXPEDITIOUSLY, would be FATEFUL.**

jiàn bú shàn ér bù néng tuì,  
SEE NOT GOOD AND NOT CAN REMOVE,  
**SEEING UNVIRTUOUS persons WITHOUT REMOVING them,**

tuì ér bù néng yuǎn, guò yě.  
REMOVE AND NOT CAN FAR, EXCEED [PART].  
**or REMOVING them WITHOUT BANISHING them, would be an ERROR.**

hào rén zhī suǒ wù, wù rén zhī suǒ hào,  
LIKE PERSON [PART] WHAT DISLIKE, DISLIKE PERSON [PART] WHAT LIKE,  
**To LIKE WHAT the PEOPLE DISLIKE, or to DISLIKE WHAT the PEOPLE LIKE,**

shì wèi fú rén zhī xìng; zāi bì dài fū shēn.  
BE CALL GO-AGAINST PERSON OF NATURE; DISASTER MUST REACH TO BODY.  
**this IS CALLED GOING AGAINST HUMAN NATURE; DISASTER will SURELY BEFALL THOSE who do this.**

shì gù jūn zǐ yǒu dà dào.  
BE WHY NOBLE PERSON HAVE GREAT WAY.  
**THEREFORE the NOBLE RULER FOLLOWS the GREAT WAY.**

bì zhōng xìn yǐ dé zhī; jiāo tài yǐ shī zhī.  
MUST LOYAL TRUST TO GAIN IT; PRIDE EXTRAVAGANT TO LOSE IT.  
**He MUST practice LOYALTY and TRUST TO GAIN IT; through PRIDE and EXTRAVAGANCE he will LOSE IT.**

shēng cái yǒu dà dào:  
PRODUCE WEALTH HAVE GREAT WAY:  
**There IS also a GREAT WAY in the PRODUCTION of WEALTH:**

shēng zhī zhě zhòng, shí zhī zhě guǎ;  
PRODUCE IT WHO MANY, CONSUME IT WHO FEW;  
**let there be MANY WHO PRODUCE IT and FEW WHO CONSUME IT;**

wéi zhī zhě jí, yòng zhī zhě shū.  
ACT IT WHO QUICK, USE IT WHO SLOW.  
**be QUICK to PRODUCE IT and SLOW to USE IT.**

zé cái héng zú yě.  
THEN WEALTH ALWAYS SUFFICIENT [PART].  
**THEN there will ALWAYS be SUFFICIENT WEALTH.**

rén zhě yǐ cái fā shēn;  
BENEVOLENT THOSE USE WEALTH PRODUCE SELF;  
**The BENEVOLENT USE their WEALTH to DEVELOP THEMSELVES;**

bù rén zhě yǐ shēn fā cái.  
NOT BENEVOLENT THOSE USE SELF PRODUCE WEALTH.  
**THOSE who are NOT BENEVOLENT CONSUME THEMSELVES in the PRODUCTION of WEALTH.**

wèi yǒu shàng hào rén,  
NOT HAVE SUPERIOR LOVE BENEVOLENT,  
**It has NEVER BEEN the case that SUPERIORS LOVED BENEVOLENCE,**

ér xià bú hào yì zhě yě.  
BUT INFERIOR NOT LOVE JUSTICE [PART] PART].  
**BUT INFERIORS SCORNEED JUSTICE.**

wèi yǒu hào yì, qí shì bù zhōng zhě yě.  
NOT HAVE LOVE JUSTICE, [PART] AFFAIR NOT FINISH [PART] [PART].  
**It has NEVER BEEN the case that JUSTICE was LOVED, but AFFAIRS were left UNFINISHED.**

wèi yǒu fǔ kù cái, fēi qí cái zhě yě.  
NOT HAVE TREASURY ARSENAL WEALTH, NOT [PART] WEALTH [PART] [PART].  
**It has NEVER BEEN the case that WEALTH accumulated in TREASURIES and ARSENALS, yet there was an ABSENCE of WEALTH.**

Mèng Xiàn Zǐ yuē: xù mǎ chéng bù chá yú jī tún.  
MENG XIAN SCHOLAR SAY: KEEP HORSE CARRIAGE NOT EXAMINE AT CHICKEN PIG.  
**The SCHOLAR MENG XIAN<sup>12</sup> SAID: "Those who KEEP HORSES and CARRIAGES do NOT CONCERN themselves WITH CHICKENS and PIGS.**

fá bīng zhī jiā bú xù niú yáng.  
STORE ICE [PART] HOUSEHOLD NOT KEEP CATTLE SHEEP.  
**The HOUSEHOLD employed in the STORAGE of ICE does NOT KEEP CATTLE and SHEEP.**

bǎi chéng zhī jiā bú xù jù liǎn zhī chén.  
HUNDRED CARRIAGE [PART] HOUSEHOLD NOT KEEP COLLECT TAX [PART] OFFICER.  
**The noble HOUSEHOLD possessing a HUNDRED CARRIAGES should NOT EMPLOY TAX-COLLECTORS.**

yǔ qí yǒu jù liǎn zhī chén,  
COMPARE [PART] HAVE COLLECT TAX [PART] OFFICER,  
**AS FOR EMPLOYING TAX-COLLECTORS,**

níng yǒu dào chén.  
BETTER HAVE THIEF OFFICER.  
**it would be BETTER to EMPLOY THIEVING OFFICERS."**

cǐ wèi guó bù yǐ lì wéi lì;  
THIS CALL STATE NOT TAKE PROFIT BE PROFIT;  
**THUS the STATE should NOT CONSIDER financial PROFIT its true PROFIT;**

yǐ yì wéi lì yě.  
TAKE JUSTICE BE PROFIT [PART].  
**it should CONSIDER JUSTICE its true PROFIT.**

zhǎng guójiā ér wù cái yòng zhě,  
CHIEF COUNTRY AND DEVOTE WEALTH USE [PART],  
**As for the RULER of a COUNTRY who CONCENTRATES on WEALTH and its USE,**

bì zì xiǎo rén yǐ.  
MUST FROM LOWLY PERSON [PART].  
**he is SURELY under the influence OF LOWLY PERSONS.**

bǐ wéi shàn zhī, xiǎo rén zhī shǐ wéi guójiā,  
HE BE GOOD THEM, LOWLY PERSON [PART] CAUSE ACT COUNTRY,  
**HE may consider THEM GOOD, but when LOWLY PERSONS DIRECT the COUNTRY,**

zāi hài bìng zhì.  
DISASTER HARM TOGETHER COME.  
**DISASTER and HARM will COME UNITED.**

suī yǒu shàn zhě, yì wú rú zhī hé yǐ.  
THOUGH HAVE GOOD PERSON, ALSO NOT AS IT [PART] [PART].  
**THOUGH he may later EMPLOY GOOD PERSONS, things will STILL NOT be AS THEY should be.**

cǐ wèi guó bù yǐ lì wéi lì;  
THIS CALL STATE NOT TAKE PROFIT BE PROFIT;  
**THUS the STATE should NOT CONSIDER financial PROFIT its true PROFIT;**

yǐ yì wéi lì yě.  
TAKE JUSTICE BE PROFIT [PART].  
**it should CONSIDER JUSTICE its true PROFIT.**

1. *Book of Odes*, Legge 1970c:273, st. 3
2. Yīn: scholar of the Zhōu Dynasty
3. *Book of Odes*, Legge 1970c:309, st. 1
4. Yīn: late Shāng Dynasty
5. *Book of Odes*, Legge 1970c:431, st. 6
6. *Book of Documents*, Legge 1970b:397, st. 23
7. *Chǔ Shū* [Book of Chǔ]: a section of *Guó Yǔ* [Narratives of the States], a historical work of the Zhōu Dynasty. Legge (1970a:377) remarks that *Chǔ Shū* does not actually contain this passage, but that it conforms to the discussion.
8. Jiù Fàn, uncle of the exiled Duke of Jìn, cf. *Book of Rites*, Legge 1967, v. 1:166
9. *Qín Shì* [Declaration of Qín] in *Book of Documents*, Legge 1970b:629 ff., st. 6-7. The work purports to convey the words of the Duke of Qín.
10. A general reference to nationalities surrounding the Hàn, including the Mò and Dí in the north, the Yí in the west, and the Mán in the south
11. Similar to *Analects* 4:3, Legge 1970a:166
12. An officer of the state of Lǔ. His words are not recorded elsewhere.