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| **1.1** | The Master said: To study and at due times practice what one has studied, is this not a pleasure? When friends come from distant places, is this not joy? To remain unsoured when his talents are unrecognized, is this not a *junzi*? |
| **1.2** | Master You said: It is rare to find a person who is filial to his parents and respectful of his elders, yet who likes to oppose his ruling superior. And never has there been one who does not like opposing his ruler who has raised a rebellion. The *junzi* works on the root – once the root is planted, the *dao* is born. Filiality and respect for elders, are these not the roots of *ren*? |
| **1.3** | The Master said: Those of crafty words and ingratiating expression are rarely *ren*. |
| **1.4** | Master Zeng said: Each day I examine myself upon three points. In planning for others, have I been loyal? In company with friends, have I been trustworthy? And have I practiced what has been passed on to me? |
| **1.6** | The Master said: A young man should be filial within his home and respectful of elders when outside, should be careful and trustworthy, broadly caring of people at large, and should cleave to those who are ren. If he has energy left over, he may study the refinements of culture (wen). |
| **1.8** | The Master said: If a junzi is not serious he will not be held in awe. If you study you will not be crude. Take loyalty and trustworthiness as the pivot and have no friends who are not like yourself in this. If you err, do not be afraid to correct yourself. |
| **1.12** | Master You said:*In the practice of li,**Harmony is the key.**In the Dao of the kings of old,**This was the beauty.*In all affairs, great and small, follow this. Yet there is one respect in which one does not. To act in harmony simply because one understands what is harmonious, but not to regulate one’s conduct according to li: indeed, one cannot act in that way. |
| **1.14** | The Master said: A junzi is not concerned that food fill his belly; he does not seek comfort in his residence. If a person is apt in conduct and cautious in speech, stays near those who keep to the dao and corrects himself thereby, he may be said to love learning. |
| **1.16** | The Master said: Do not be concerned that no one recognizes your merits. Be concerned that you may not recognize others’ |
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| **2.1** | The Master said: When one rules by means of virtue it is like the North Star – it dwells in its place and the other stars pay reverence\* to it.\*Reverence = deep respect |
| **2.5** | Meng Yizi asked about filiality. The Master said, “Never disobey.” Fan Chi was driving the Master’schariot, and the Master told him, “Meng Yizi asked me about filiality and I replied, ‘Never disobey.’” Fan Chi said, “What did youmean?” The Master said, “While they are alive, serve them according to li. When theyare dead, bury them according to li; sacrifice to them according to li.” |
| **2.7** | Ziyou asked about filial piety. The Master said, “What is meant by filial piety today is nothing but being able to feed and take care of your parents. But even hounds and horses require food and care. Without respect, what is the difference?” |
| **2.12** | The Master said: The junzi is not a vessel [with limited volume]. |
| **2.15** | The Master said: If you study but don’t reflect you’ll be lost. If you reflect but don’t study you’ll get into trouble. |
| **2.17** | The Master said: Shall I teach you about knowledge? To know when you know something, and to know when you don’t know, that’s knowledge. |
| **2.19** | The Lord asked, “What should I do so that the people will obey?” Confucius replied, “Raise up the straight and set them above the crooked and the people will obey. Raise up the crooked and set them above the straight and the people will not obey.” |
| **2.20** | Ji Kangzi asked, “What should I do to make the people respectful and loyal?” The Master said,“If you approach them with self-respect they will be respectful; if you are filial and caring they will be loyal; if you raise up the good and instruct those who lack ability they will be persuaded.” |
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| **3.3** | The Master said: If a man is not *ren*,what can he do with li? If a man in not *ren*,what can he do with music? |
| **3.4** | Lin Fang asked about the root of *li*.The Master said, “An important question! In *li* it would be better to be frugal than to be extravagant. In funeral ritual it would be betterto be guided by one’s grief than simply to attend to the ritual stipulations\*.”\*stipulations = requirements and tasks |
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| **4.2** | The Master said, Those who are not rencannot long dwell in straitened circumstances,and cannot long dwell in joy. The renperson is at peace with ren. The wise personmakes use of ren. |
| **4.4** | The Master said, If one sets one’s hearton ren, there will be none he hates. |
| **4.5** | The Master said, Wealth and high rank are what people desire; if they are attained by not following the dao, do not dwell in them. Poverty and mean rank are what people hate; if they are attained by not following the dao, do not depart from them.If one takes ren away from a junzi, wherein is he worthy of the name? There is no interval so short that the junzi deviates from ren. Though rushing full tilt, it is there; though head over heels, it is there. |
| **4.10** | The Master said, The junzi’s stance towards the world is this: there is nothing he insists on, nothing he refuses, he simply aligns himself beside [what is] right. |
| **4.14** | The Master said, Do not be concernedthat you have no position, be concerned thatyou have what it takes to merit a position.Do not be concerned that no one recognizesyou, seek that which is worthy of recognition |
| **4.19** | The Master said, When one’s parents are alive, make no distant journeys; when you travel, have a set destination. |
| **4.21** | The Master said, One cannot fail to know the ages of one’s parents: on one hand, these are a source of happiness, on the other hand of fear. |
| **4.24** | The Master said, “The junzi wishes to be slow of speech and quick in action.” |
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| **5.11** | The Master said, “I have never seen anyone who was incorruptible.” Someone replied by mentioning Shen Cheng. The Master said, “Cheng is full of desires. How could he be called incorruptible?” |
| **5.27** | The Master said, Enough! I have yet tosee anyone who can recognize his own errorsand bring charges against himself withinwithout teaching or learning  |
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| **6.29** | The Master said, the greatest achievement in conduct is where virtue reaches its pinnacle\*. Few are those who can sustain\*\* it for long.\*pinnacle= highest point \*\*sustain = do continuously  |
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| **7.6** | The Master said, Set your heart on thedao, base yourself in virtue, rely on ren,journey in the arts. |
| **7.20** | The Master said, I was not born withknowledge. I love what is old and am assiduous\*in pursuing it.\*assiduous = serious |
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| **9.1** | The Master rarely spoke of profit or fate while talking about ren. |
| **9.4** | The Master forbade four things: Onemust not act on guesses, one must not demandabsolute certainty, one must not bestubborn, one must not insist on oneself. |
| **9.29** | The Master said, The wise are not confused,the ren are not beset with cares, thevalorous are not fearful. |
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| **13.1** | Zilu asked about governance. The Mastersaid, “Be first to the task and comfortothers at their labors.”When asked for more, he said, “Betireless.” |
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| **14.6** | The Master said, A junzi who is not ren,there are such people. There has never been asmall man who is ren. |
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| **15.24** | Zigong asked, “It there a single sayingthat one may put into practice all one’s life?”The Master said, “That would be ‘reciprocity’:That which you do not desire, donot do to others.” |
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