

THE GOVERNING PRINCIPLES OF ANCIENT CHINA

Based on 360 passages
excerpted from the original
compilation of Qunshu Zhiyao

群书治要 360

第一册 〈汉英对照〉

2019年9月修订版

[唐]魏 征 褚遂良 虞世南等编
马来西亚汉学院 译著



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前言

Preface

At the beginning of the Zhenguan Era, Emperor Taizong (599–649) of the Tang dynasty decreed that *Qunshu Zhiyao* (*The Compilation of Books and Writings on the Important Governing Principles*) be compiled. At the tender age of sixteen, Taizong enlisted himself in the army, and joined his father's forces to try to stop the turmoil that was going on in the society. For more than ten years, he dwelt himself in military matters. After he ascended to the throne at the age of twenty-seven, he laid down his armor and began to promote culture and education, paying particular attention to the principles of governing and bringing peace to the country. He sought to rejuvenate the nation from the aftermath of civil strife by restoring order to life, lessening the burdens of ordinary people, and increasing prosperity.

Although Taizong was an intelligent, brave, and eloquent man, he regretted that his earlier military expeditions had prevented him from obtaining much formal education. He also learned from the mistakes made by the fallen Sui dynasty and realized that to start a new dynasty was no easy task, and

to sustain it would be even harder. Hence during his reign, he encouraged his ministers to point out his mistakes and to candidly criticize his imperial policies. To make up for lost time, Taizong ordered two advisors, the honorable Wei Zheng and Yu Shinan, to comb through all the historical records on imperial governing principles from the *Six Classics*, the *Four Collections of History* and the *Hundreds of Schools*^[1], and to extract the most important lessons related to the cultivation of oneself, management of family, good government, and ways to bring about peace in the world. The result was a collection, titled *Qunshu Zhiyao*, carefully excerpted from 14,000 books and 89,000 scrolls of ancient writings—500,000 words in all, and covering sixty-five book categories—dating from the era of the Five Legendary Emperors^[2] to the Jin dynasty^[3].

This truly is a treasured compilation on governing principles that can bring about peace and order, which “when used in the present, allows us to examine and learn from our ancient history; when passed down to our descendants, will help them learn valuable lessons in life.” Those were the words written by Advisor Wei Zheng in the preface of the completed compilation. Emperor Taizong was extremely pleased with

^[1] The *Six Classics* are: *Shijing* 诗经 (*Book of Odes*), *Shangshu* 尚书 (*History of Antiquities*), *Yili* 仪礼 (*Etiquettes and Ceremonies*), *Yuejing* 乐经 (*Book of Music*), *Yi-Jing* 易经 (*Book of Changes*), and *Chunqiu* 春秋 (*Spring and Autumn Annals*). *Sishi* 四史 (*The Four Collections of History*) are: *Shiji* 史记 (*The Records of History*), *Hanshu* 汉书 (*The Book of Han*), *Houhanshu* 后汉书 (*The Book of Later Han*), and *Sanguozhi* 三国志 (*Records of the Three Kingdoms*). *Zhuzi-Baijia* 诸子百家 (*The Hundreds of Schools*) are schools of philosophies that sprang up during the Spring and Autumn, and Warring States periods, circa 770 -221 BC.

^[2] The Five Emperors of antiquity (circa 2600 BC) are: Emperor Huang 黄帝, Emperor Zhuangxi 颛顼, Emperor Di 帝喾, Emperor Yao 尧, and Emperor Shun 舜.

^[3] Jin dynasty (265-420)

the broad yet concise compilation and would not let the books out of his sight. He said: “The collection has helped me learn from the ancients. When confronted with issues, I am very certain of knowing what to do. This is all due to your efforts, my advisors.” From here we can see that the subsequent peace and prosperity of the Zhenguan Era was attributed greatly to this compilation! This treasure is truly a must-read for all politicians.

However, by the beginning of the Song dynasty, *Qunshu Zhiyao* disappeared from circulation. This is due to the fact that Chinese woodblock printing was not well developed at that time. The *History of Song* also did not show any record of this compilation. Fortunately, the Japanese Kanazawa Bunko museum collection had a complete manuscript hand-copied by Japanese monks during the Kamakura period (1192–1330). The Japanese returned the books to China in the 60th year of the reign of Emperor Qianlong, and they became the master copy for the *Four Series Books* published by the Commercial Press (Shanghai) as well as publications used by Chinese Taiwan.

At the end of 2010, I was fortunate to obtain a copy of *Qunshu Zhiyao*. I read the work repeatedly, and I was filled with immense joy that eternal stability and peace to the entire world can be brought about by the cultural teachings of our ancient saints and sages. I deeply feel this is so. The most important thing is that the Chinese people themselves must truly comprehend and embrace this traditional culture, to stop doubting and start believing. The teachings of the saints and sages constitute an embodiment of the true self-nature of all beings that transcends time and space. Even now, they still hold true. The key learning point hinges on two words: “sincerity and respect.” The article “Summary of the Rules

of Propriety” says: “Always and in everything let there be reverence.” Emperor Kangxi of the Qing dynasty said: “When a ruler interacts with his people, the element of respect is fundamental.” He also said: “All the teachings that have been passed down through thousands of years are no more than sincerity and respect.” The prominent Song scholar Chengzi said: “Respect triumphs over all evils.” These sayings illuminate the fact that in order to cultivate ourselves, advance our virtues, help people, and benefit the world, only sincerity and respect can enable us to perfectly achieve these. If we lack respect and sincerity toward the teachings of ancient sages and virtuous emperors, little benefit will be gained even if we have read the ancient texts extensively. Confucius stressed that he only cited the teachings of others and created nothing of his own. He believed in and loved the teachings of the ancients.

The honorable Dr. Sun Yat Sen, in his speech on the Three Principles of the People (Principle of Nationalism Fourth Lecture), said: “The advancement in science and material civilization in Europe only happened mostly in the last 200 years. But when it comes to the essence of political philosophy, Europeans still need to look to China for answers. Gentlemen, you all know that our world’s best scholars come from Germany. But today’s German scholars are studying Chinese philosophies as well as Buddhism from India to correct the bias in science.”

British historian Professor Arnold Toynbee asserted: “In order to resolve the social problems of the twenty-first century, we must rely on the teachings of Confucius and Mencius, and on Mahayana Buddhism.” Look at the chaos and uncertainties that we face today. If we truly want to save the world and save China, only traditional Chinese cultural education will provide the answers we seek. The wisdom, the ideas, the methods,

the experience, and the results of governing, which are all in *Qunshu Zhiyao*, are crystallized from thousands of years of trials and tribulations. They are indeed precious! If we can fully comprehend and apply these principles, world peace and individual bliss can be achieved naturally. If we do not follow these principles of governance, we will be inviting endless catastrophes and tragedies.

I realized that the reappearance of *Qunshu Zhiyao* indicates the sacred mission of this compilation. I am happy to print 10,000 copies, to be published by the World Book Company, to be given away to political parties and various leaders in China, and around the world, for them to learn about the essence of governing. This way, a harmonious society and a peaceful world will not be far away. I am pleased to know that *Qunshu Zhiyao* will soon be circulated again in the near future. At the invitation of Ms. Yan Chu I wrote these few words to express my heartfelt praise for the realization of this project.

Chin Kung
December 28, 2010
Hong Kong ,China

编译组序

***Qunshu Zhiyao* 360 Editorial Notes**

Qunshu Zhiyao, The Compilation of Books and Writings on the Important Governing Principles is a compilation containing advice, methods, and historical notes on the successes and failures of the imperial government of China. This compilation takes us through thousands of years of Chinese political thinking, and offers us some valuable leadership principles which not only helped the great Tang Emperor Taizong to establish the glorious Reign of Zhenguan, but which will also prove valid as points of reference for contemporary leaders. As for the general public, this compilation is a great source of inspiration for self-improvement, family management and human relations.

Our Centre's advisor, Venerable Prof. Chin Kung, is mindful of the importance of passing on traditional Chinese culture. When he received a copy of the *Qunshu Zhiyao* at the end of 2010, he immediately commissioned the World Book Company to print the compilation for distribution, as he deeply believed that this compilation contains remedies that can cure today's problems. In 2011, when Prof. Chin Kung came to Malaysia and visited the Prime Minister, the honorable Dato'

Sri Mohd Najib Razak, and the former Prime Minister, Tun Dr. Mahathir Mohamad, he briefly introduced the contents of the book to them. Both leaders expressed their wish to see the English translation as soon as possible. Hence, Prof. Chin Kung came up with the idea of extracting 360 quotes from *Qunshu Zhiyao* and translating them into modern Chinese and other languages to facilitate easy daily reading. He entrusted the Centre with the task, and this marked the beginning of the *Qunshu Zhiyao 360* project. Prof. Chin Kung hopes that over the course of the next ten years, 360 quotes will be selected each year from the compilation to be translated into different languages and distributed internationally. He believes that this is the biggest contribution toward peace that China can offer to the world.

Qunshu Zhiyao is made up of extracts from various classics, histories, and the works of the saints and sages. It consists of a total of 65 books compiled in 50 scrolls/volumes. This version of *Qunshu Zhiyao 360* groups the contents of *Qunshu* into six chapters, namely: The Way of a Leader, The Art of a Minister, Esteeming Virtues, On the Subject of Administration, Respectfully Cautious, and Discerning. Each chapter is given sub-headings that substantiate the related key points. It is hoped that this edition will enable readers to grasp the essence of *Qunshu Zhiyao*.

A point worth mentioning here is that the term for “ruler” in the original Chinese is gender neutral. This book has chosen to use masculine pronouns and possessive pronouns, partly to enable the sentences to flow more smoothly, and partly to reflect the norms of ancient China where government was run

mostly by men. No gender bias is intended here, particularly in view of the fact that today's women have increasingly taken up important positions in government.

When the task of translating *Qunshu Zhiyao 360* into English began, many kind individuals from Australia, Canada, China, Malaysia and United States took time out of their busy schedules to help us complete this project. Without their generous contribution, this translation would not have been possible. Here, we would like to express our sincerest gratitude to all of them.

Upon completion of the first edition and with the feedback that we received, we have refined the translation and addressed punctuation errors, style inconsistency, and typo issues in this second edition. Conventions used in this edition include:

Italic: Indicates non-English word, book title, and transliterated Chinese terms.

Romanization system: This book uses the Hanyu Pinyin romanization system for transliterated names and terms. Exceptions for figures whose customary transliteration is more common than pinyin, like Sun Yat Sen, the founding father of the Republic China, or, whose English name is more familiar to western readers, such as Confucius.

Names of emperors:

i. According to *Shiji* 史记 (*The Records of History*), The Five Emperors 五帝 (denoting much more reverential status than the modern term “Emperor”) are Emperor

Huang 黄帝, Emperor Zhuanxu 颛顼, Emperor Diku 帝喾, Emperor Yao 尧, and Emperor Shun 舜.

ii. From the Shang dynasty to the Qin dynasty (1600BC-221BC), rulers usually held the title *Wang* 王, “King”. Example: King Cheng 成王, King Kang 康王, King Wen 文王 and King Wu 武王. With the division of China into separate Warring States, this title had become so common that the unifier of China, Qin Shi Huang 秦始皇 (the “First Emperor of Qin dynasty”), created a new title of *Huangdi* 皇帝 “Emperor”, thus claiming legendary status for himself. The title of Emperor of China continued to be used for the remainder of China’s Imperial history, right down to the fall of the Qing dynasty in 1912.

iii. Before the Tang dynasty: Use posthumous names, such as Han Wu Di 汉武帝, Emperor Wu of Han.

iv. Emperors of the Tang, Song, Liao and Jin (1115-1234) dynasties: Use temple names, such as Tang Taizong 唐太宗 (“Emperor Taizong of Tang dynasty.”)

v. Emperors of the Ming dynasty and Qing dynasty: Use era names (same as reign names), such as Emperor Kangxi 康熙.

Order of names:

i. Personal names in Chinese present the family/clan name first. For example, Lin Xiangru 蔺相如, with “Lin” being the family name.

ii. In ancient China, the word *zi* 子 is given to one’s respected

teacher after the teacher's last name. In this case, *zi* will join the last name like, Zengzi 曾子, Mozi 墨子.

iii. Book titles named after the author: Last name and given name will be separated. For example, the book *Mo Zi* 墨子, was written by Mozi, founder of the Mohist School.

iv. Where a respectable title consists of 2 words, such as Tai Gong 太公, Qing Zi 卿子, the title will not be joined to the last name. Example: Jiang Tai Gong 姜太公 (The Grand Duke Jiang), Sun Qing Zi 孙卿子 (The Respectable Master Sun).

We continue to look forward to receiving your input as to how this abstract may be improved, especially at places where meanings might have been wrongly conveyed during the course of translation.

Last but not least, may all of you enjoy a blissful family life and career, and join our hands to bring PEACE to this world.

Sincerely

English Translation Group of *Qunshu Zhiyao 360*

October 2012

君
道
道

Chapter One

THE WAY OF A
LEADER

修身

Character Building

戒贪

Guard against greed

1. 自成康以来，几且千岁，欲为治者甚众，然而太平不复兴者，何也？以其舍法度，而任私意，奢侈行而仁义废也。

（卷十九 汉书七）

1. Almost a thousand years have passed since the heyday of King Cheng and King Kang, and many rulers having tried to attain the same glory. But this golden era of peace and prosperity never returned. Why has this been so? It is because rulers have forsaken the law and moral standards, and have instead pursued selfish desires, spoiling themselves with extravagance, and totally neglecting the practice of benevolence and righteousness.

Scroll 19: *Han Shu*, Vol. 7

2. 夫物速成则疾亡，晚就则善终。朝华之草，夕而零落；松柏之茂，隆寒不衰。是以大雅君子恶速成。

（卷二十六 魏志下）

2. In general, anything that develops too fast will fall apart just as quickly, whereas a slow and steady development is more assured of yielding favorable results. Plants that unravel into full bloom in early morning may wither and fall by the evening, but the slow-growing pine trees will not wither even in the extreme winter cold. Hence, a *superior person*^[4] does not hasten to achieve results.

Scroll 26: *Wei Zhi*, Vol. 2

^[4] *Superior person, junzi* 君子 deserves a special mention here because it is a central notion in Confucian philosophy. It embodies an ideally ethical and capable person, sometimes meaning a power holder, which is its original sense. The term is a compound word composed of two written characters, which separately means “ruler’s son.” Under the changing social conditions of the Warring States period, the concept of birthright was replaced by the notion of an “aristocracy of merit,” and in the Confucian school, the term *junzi* came to denote an “ethical aristocrat” rather than a future king. The hallmark of the *junzi* was his complete internalization of the virtue of *ren* (benevolence) and associated qualities, such as, *yi* (righteousness) and full socialization through ritual skills. —Bob Eno, *The Analects of Confucius*, 2010.

3. 夫荣公好专利而不知大难。夫利，百物之所生也，天地之所载也，而有专之，其害多矣。天地百物皆将取焉，何可专也？所怒甚多，而不备大难，以是教王，王其能久乎？

（卷十一 史记上）

3. Duke Yi of the state of Rong was known for monopolizing wealth and profits for himself and for being oblivious to its adverse effects on the society. One should know that wealth and profits are the very sources of survival for hundreds of materials nurtured between heaven and earth. To monopolize them will give rise to an unbalanced situation thereby causing much harm. How can one monopolize the resources when they are needed by so many? To do so will arouse anger from the public. If we teach our lord to monopolize resources instead of urging him to take precaution against major disasters, can his reign last long?

Scroll 11: *Shi Ji*, Vol. 1

4. 五色令人目盲；五音令人耳聋；五味令人口爽；驰骋畋猎，令人心发狂；难得之货，令人行妨。

（卷三十四 老子）

4. Craving for visual splendor can distort our vision and impede our ability to see the truth about things. Basking in musical amusement can numb our hearing and impede our ability to appreciate the finer meanings in music. Excessive indulgence in fine cuisine can dull our taste buds and impede our ability to appreciate the food. Wallowing in the thrill of game hunting can make us reckless and lose our sanity. Being desirous of rare and precious objects can cause our greediness to grow and drive us to behave wickedly.

Scroll 34: *Lao Zi*

5. 训有之,内作色荒,外作禽荒。甘酒嗜音,峻宇雕墙。
有一于此,未或弗亡。

(卷二 尚书)

5. King Yu of antiquity said: "If a ruler is obsessed with womanizing and hunting, drinking fine wine, singing and dancing, living in lofty mansions with intricate wall paintings and carvings; any one of these will surely bring forth the ruin of his country."

Scroll 2: *Shang Shu*

6. 故乱国之主，务于广地，而不务于仁义，务于高位，而不务于道德，是舍其所以存，而造其所以亡也。

（卷三十五 文子）

6. Hence, a ruler who can ruin a country will be a leader zealous about expanding his territory but unconcerned with his duty to advance benevolence. He is concerned with pursuing a position of great authority but does not care too much about promoting virtues. By doing this, he has in fact given up all the conditions that can assure his country's survival. Inevitably he will lead the country to a path of destruction.

Scroll 35: *Wen Zi*

7. 人主之大患，莫大乎好名。人主好名，则群臣知所要矣。

（卷四十八 体论）

7. Nothing can do more harm to a leader than widespread knowledge of the fact that he craves adoration and popularity. Once a leader falls into the traps of wanting an inflated name for himself, his officials will know what he wants and conform to his wishes.

Scroll 48: *Ti Lun*

勤俭

Be frugal and diligent

8. 古之人曰：“一夫不耕，或受之饥；一女不织，或受之寒。”生之有时，而用之无度，则物力必屈。古之治天下，至纤至悉也，故其蓄积足恃。

（卷十四 汉书二）

8. The ancients said: “If a farmer refuses to work, some people will starve. If a woman refuses to weave, some people will suffer in the cold.” When the growth of all things is limited by seasons but we consume them as if they will be available without limitation, the resources will sooner or later be depleted. The ancients governed and planned meticulously and they would have had the foresight to ensure the treasury had enough reserves to sustain the nation.

Scroll 14: *Han Shu*, Vol. 2

9. 故修身治国也，要莫大于节欲。传曰：“欲不可纵。”历观有家有国，其得之也，莫不阶于俭约；其失之也，莫不由于奢侈。俭者节欲，奢者放情。放情者危，节欲者安。

（卷四十七 政要论）

9. Thus, to cultivate oneself in order to rule a country, nothing can be more significant than to restrain one's desires. The book of *Li Ji* said: "Don't give in to desires." We have seen that rulers and senior ministers of the past and present had achieved success through hard work and lived frugally, and that those who failed to do so were extravagant and wasteful. Frugal people will restrain their desires but spendthrifts will let their desires run free. Self-gratification will endanger one's life while moderation will keep one safe.

Scroll 47: *Zheng Yao Lun*

懲忿

Refrain from anger

10. 禁令不明，而严刑以静乱；庙筭不精，而穷兵以侵邻。犹钁禾以计蝗虫，伐木以杀蝘蝘作蠹，减食减食作食毒以中蚤虱，撤舍以逐雀鼠也。

（卷五十 抱朴子）

10. Before a ban has been stated clearly by the government, severe punishments were enforced to suppress disorderliness. Before a well-planned military strategy has been devised, the armed forces were deployed in full force to invade a neighboring country. Is this not like cutting down the crops in order to destroy the locusts; or chopping down trees to get rid of infestations of worms or bugs; or swallowing poison in order to kill lice and fleas; or tearing down a house in order to chase away sparrows and rats?

Scroll 50: *Bao Pu Zi*

11. 夫圣人以天下为度者也，不以己私怒，伤天下之功。
(卷十七 汉书五)

11. Thus, a sage ruler always has the welfare of the people at heart. He would never wage a personal vendetta at the expense of public justice.

Scroll 17: *Han Shu*, Vol. 5

迁善

Emulate good deeds

12. 子曰：“我三人行，必得我师焉。择其善者而从之，其不善者而改之。”

（卷九 论语）

12. Confucius said: “When I walk along with others, they will serve me as my teachers. I will select their good qualities and follow them; but as for their bad qualities I will correct them in myself.”

Scroll 9: *Lun Yu*

改过

Correcting our own mistakes

13. 子曰：“过而不改，是谓过矣。”

(卷九 论语)

13. Confucius said: “To make a mistake and not correct it is a real mistake.”

Scroll 9: *Lun Yu*

14. 子贡曰：“君子之过也，如日月之食焉：过也，人皆见之；更也，人皆仰之。”

（卷九 论语）

14. Zigong said: “The faults of a *superior* person are analogous to the eclipses of the sun and the moon. When he is at fault, everyone can see his faults clearly. But when he corrects his faults, everyone will look up to him with respect.”

Scroll 9: *Lun Yu*

15. 古者圣王之制，史在前书过失，工诵箴谏，庶人谤于道，商旅议于市，然后君得闻其过失也。闻其过失而改之，见义而从之，所以永有天下也。

（卷十七 汉书五）

15. The government of the ancient sage-kings had official historians who recorded the mistakes made by the ruler, and official musicians to sing ballads to remind the ruler of his mistakes. Ordinary folk could be heard making criticisms against the ruler on the roadside, and businessmen could be heard discussing the ruler's faulty actions in the marketplace. Thus, sage rulers were able to hear about their mistakes and correct them, and to implement sensible policies that were just and honorable. These were factors that contributed to the longevity of their government.

Scroll 17: *Han Shu*, Vol. 5

16. 大忌知身之恶而不改也,以贼其身,乃丧其躯,有行如此,之谓大忌也。

(卷三十一 鬻子)

16. The most serious blunder we can make is in knowing we have failings and yet we refuse to correct them until such failings harm and cost our life.

Scroll 31: *Yu Zi*

17. 先民有言，人之所难者二，乐知^{知作改}其恶者难，以恶告人者难。

（卷四十六 中论）

17. The ancients said: “There are two things that individuals will find difficult to achieve in life—One is a willingness to accept and correct their own faults; the other is the wisdom to know when to point out and correct the faults of others.”

Scroll 46: *Zhong Lun*

敦亲

Be Respectful of Relatives

18. 子曰：“爱亲者，不敢恶于人；敬亲者，不敢慢于人。爱敬尽于事亲，而德教加于百姓，形形作刑于四海，盖天子之孝也。《吕刑》云：‘一人有庆兆民赖之。’”

（卷九 孝经）

18. Confucius said: “A leader who loves his parents will not despise the parents of other people, and as he respects his parents he will not be contemptuous of the parents of other people. A leader who is wholeheartedly dedicated, with love and respect, to taking care of his parents will impart the same highest degree of virtuous conducts to teach and reform his people, setting an exemplary standard for the whole world to follow. This is the filial piety of the Son of Heaven(*tian zi*)!^[5] The book of *Lü-Xing* said: ‘When a leader respects and loves his parents, all his people will trust and rely on him, and so the nation will enjoy long and lasting stability.’”

Scroll 9: *Xiao Jing*

^[5] Since King Wu founded the Zhou dynasty (1134BC to 256BC), he proclaimed that he was the *Tian Zi* (Son of Heaven) and from that time on all the future kings and emperors called themselves the “*Son of Heaven*”.

19. 昔三代明王之必敬妻子也，盖有道焉。妻也者，亲之主也；子也者，亲之后也；敢不敬与？是故君子无不敬也。敬也者，敬身为大；身也者，亲之支也，敢不敬与？不敬其身，是伤其亲；伤其亲，是伤其本也；伤其本，则支从而亡。三者，百姓之象也。身以及身，子以及子，妃以及妃，君修此三者，则大化恉于天下。
(卷十 孔子家语)

19. There were reasons why the sage kings of Xia, Shang and Zhou dynasties loved and respected their wives and children. For the wife, she was the key lady attending to matters related not only to the rites of remembrance of the ancestors, but also to the king's parents, as well as to the education of his heirs. As for the children, they were the heirs to the king's legacy. So how could the king not be respectful of his wife and children? A king therefore will not be disrespectful toward anybody. With regard to

the virtue of respect, a person will first respect his own self, for his life is an extension of his parents. How can he not be respectful of himself? Not respectful of one's self is tantamount to hurting one's parents. Hurting one's parents amounts to hurting one's root, and when the root is damaged the branches will die off subsequently. Since the commoners and the king both have these three things in common—own self, wife and children, they will naturally follow the king's example. As the king respects his own self he extends this respect to other people. As he loves his children he extends this love to the children of other people. And as he respects his wife he extends this respect to the wives of other people. When a king can manage these three matters well, this profound and far-reaching education will then be able to spread to the whole world.

Scroll 10: *Kong Zi Jia Yu*

20. 帝王之于亲戚, 爱虽隆, 必示之以威; 体虽贵, 必禁之以度。

(卷二十四 后汉书四)

20. Although a leader may love his relatives deeply, he should maintain his authority over them or they will become arrogant and disrespectful. The status of the relatives may be privileged but they must be held accountable by law in order to restrain them from behaving wildly and uncontrollably.

Scroll 24: *Hou Han Shu*, Vol. 4

21. 所贵于善者,以其有礼义也;所贱于恶者,以其有罪过也。今以所贵者教民,以所贱者教亲,不亦悖乎?

(卷四十五 昌言)

21. Good deeds and good people are revered because they embody propriety and justice. Bad deeds and villains are despised because they embody wickedness. Now that we use what is revered to teach and demand the common people to behave well on the one hand, but use what is despised to teach and allow members of the royal family to behave repulsively on the other hand, is this not going against moral and virtue?

Scroll 45: *Chang Yan*

反身

Self-Reflection

22. 立德之本，莫尚乎正心。心正而后身正，身正而后左右正，左右正而后朝廷正，朝廷正而后国家正，国家正而后天下正。

(卷四十九 傅子)

22. The foundation of virtue is built upon a mind that is righteous. When the mind of a ruler is righteous, his conduct will be righteous. When his conduct is righteous, the conduct of his ministers will be righteous. When the conduct of his ministers is righteous, the government will be just. When the government is just, the country will be just. And when the country is just, the whole world will be just.

Scroll 49: *Fu Zi*

23. 曾子曰：“吾日三省吾身：为人谋，而不忠乎？与朋友交，而不信乎？传不习乎？”

（卷九 论语）

23. Zengzi said: “Every day I reflect upon three things: Have I done my best to do my job well? Have I been a trusted friend? Have I put into practice lessons given to me by my teacher, or prepared my lessons before teaching them to my students?”

Scroll 9: *Lun Yu*

24. 天子无戏言。言则史书之, 礼成之, 乐歌之。

(卷十一 史记上)

24. The Son of Heaven does not speak playfully. Once said, official historians will record it; ceremonial proceedings will be held to fulfill it, and songs will be sung to glorify it.

Scroll 11: *Shi Ji*, Vol. 1

25. 子曰：“躬自厚，而薄责于人，则远怨矣。”

（卷九 论语）

25. Confucius said: “Reprimand yourself harshly but reprimand others more forgivingly. You will avoid making enemies this way.”

Scroll 9: *Lun Yu*

26. 君不肖，则国危而民乱；君贤圣，则国家安而天下治。祸福在君，不在天时。

（卷三十一 六韬）

26. If a leader is unvirtuous he will bring danger to the nation and chaos to his people. A virtuous leader, on the other hand, will bring stability to the nation and order to his people. The fate of a nation therefore lies in the hands of a good ruler who is capable and wise, independent from the changing of seasons.

Scroll 31: Liu Tao

27. “朕躬有罪，无以万方；万方有罪，罪在朕躬。”
(卷九 论语)

27. King Tang who founded the Shang dynasty said: “If in my person as a king I have committed offenses, oh Lord of heaven, do not hold the people of the myriad regions responsible. If people in the myriad regions committed offenses, let the punishment fall on me alone, for I have not taught people the proper way to behave.”

Scroll 9: *Lun Yu*

28. 故明王有过则反之于身，有善则归之于民。有过而反之身则身惧，有善而归之民则民喜。往喜民，来惧身，此明王之所以治民也。

(卷三十二 管子)

28. When a sage ruler committed a mistake, he would reflect upon the mistake and correct it. When he accomplished any achievement, he would attribute the achievement to the people. The self-reflection would help him to stay disciplined, while the attribution of success to others would bring great joy and happiness to the people. Making people feel happy while he remained watchful over his own actions is the successful governing principle of a good leader.

Scroll 32: *Guan Zi*

29. 传曰：“禹汤罪己，其兴也勃焉；桀纣罪人，其亡也忽焉。”由是言之，长民治国之本在身。

（卷四十七 政要论）

29. In the book of *Zuo Zhuan*, it was said: “King Yu and King Tang took all blames upon themselves and their countries prospered. King Jie and King Zhou put all blames upon others and their downfall was hastened.” Hence, we can see that the key to a good and lasting government is dependent on the virtuous character of the leader.

Scroll 47: *Zheng Yao Lun*

30.孟子告齐宣王曰：“君之视臣如手足，则臣之视君如腹心；君之视臣如犬马，则臣之视君如国人；君之视臣如土芥，则臣之视君如寇讎。”

（卷三十七 孟子）

30. Mencius said to Duke Xuan of the state of Qi: “When a lord treats his subordinates like brothers, they will pledge allegiance to him in return. When a lord treats his subordinates like slavish animals, they will regard him as a stranger on the street. When a lord treats his subordinates like dirt and weeds, they will regard him as a robber and an enemy.”

Scroll 37: *Meng Zi*

31.景公问晏子曰：“富民安众难乎？”对曰：“易。节欲则民富，中听则民安，行此两者而已矣。”

（卷三十三 晏子）

31. Duke Jing of the state of Qi asked Yanzi: “The task to bring wealth to the people and stability to the state—Will this be difficult to achieve?” Yanzi said: “Not difficult at all. Frugality on the part of the ruler will bring prosperity to the people, and fair trials will bring stability to the state. Doing these two things well will suffice.”

Scroll 33: *Yan Zi*

32. 明主者有三惧：一曰处尊位而恐不闻其过；二曰得意而恐骄；三曰闻天下之至言，而恐不能行。

（卷四十三 说苑）

32. A sage ruler worries about three things. His first worry is that his high position may shelter him from hearing criticisms of his mistakes. Next, he worries that his success may spur him to arrogance. And last, he worries that he may not be able to govern based on the truth and reality that he had learned from all quarters of the society.

Scroll 43: *Shuo Yuan*

33. 昔成汤遭旱,以六事自责曰:“政不节耶?使民疾耶?宫室荣耶?女谒盛耶?苞苴行耶?谗夫昌耶?”

(卷二十二 后汉书二)

33. Once upon a time, a severe drought hit the land ruled by King Cheng Tang. Cheng Tang then used the following six questions to reproach himself: “Is my governance not in accord with laws and regulations? Have the people been made to labor too hard? Are my palace and dwellings too luxurious? Have the favored court ladies interfered too much in politics? Have briberies become rampant? Have the obsequious and the slanderers become too reckless?”

Scroll 22: *Hou Han Shu*, Vol. 2

34. 曾子曰：“上失其道，民散久矣。如得其情，则哀矜而勿喜。”

（卷九 论语）

34. Zengzi said: “The government has deviated from the righteous way of leadership and the people have long been left to their own devices. If you can finally uncover the truth behind the making of a crime, you ought to be sympathetic toward the criminals instead of being delighted in your ability to solve crimes.”

Scroll 9: *Lun Yu*

35. 上失其道, 而杀其下, 非理也。不教以孝, 而听其狱, 是杀不辜也。

(卷十 孔子家语)

35. It is not right for a ruler who has deviated from the righteous way of leadership to put his officials and subjects to death. Even though the people are not being taught the way of filial piety and the proper behavior that goes along with it, they are being convicted and put into prisons. To do so amounts to killing the innocent.

Scroll 10: *Kong Zi Jia Yu*

36. 致治之术，先屏四患，乃崇五政。一曰伪，二曰私，三曰放，四曰奢。伪乱俗，私坏法，放越轨，奢败制。四者不除，则政无由行矣。俗乱则道荒，虽天地不得保其性矣；法坏则世倾，虽人主不得守其度矣；轨越则礼亡，虽圣人不得全其行矣；制败则欲肆，虽四表不能充其求矣。是谓四患。兴农桑以养其生，审好恶以正其俗，宣文教以章其化，立武备以秉其威，明赏罚以统其法，是谓五政。

（卷四十六 申鉴）

36. A good government must first eradicate the Four Perils before it can carry out the Five Correct Policies. The Four Perils are:

1. Hypocrisy, for it will upset social customs.
2. Bribery, for it will wreck the legal system.
3. Unruliness, for it will overstep propriety.

4. Luxury, for it will breach rules and regulations. As long as these Four Perils persist, benevolent rule cannot be put into practice because of the following:

When social customs are upset, moral decadence will ensue and no divine beings can hope to safeguard the purity of human nature. When the legal system is wrecked, society will fall apart and no leader can hope to uphold any law at that point. When propriety is overstepped, proper rites will wither away and no saints can hope to defend the path of righteousness. Lastly, when rules and regulations are breached, a ruler's desires will become so unfettered that even the vast territories of the four corners of the world could not hope to satisfy his insatiable appetites. Such are the Four Perils.

As for the Five Correct Policies, they are:

1. Revive farming to provide food for the people.

2. Distinguish what is right from wrong to establish good social customs.

3. Proclaim cultural and educational policies to advocate the education effort made by the government.

4. Establish military facilities to uphold the dignity of the country.

5. Unify the national legal system by being strict and impartial in meting out rewards and punishments.

Scroll 46: *Shen Jian*

尊贤

Be Respectful of Wise and Able Ministers

37. 无常安之国, 无恒治之民。得贤者则安昌, 失之者则危亡。自古及今, 未有不然者也。

(卷四十三 说苑)

37. No country will enjoy everlasting peace and no common people will stay forever submissive. When the wise are recruited to serve in the government, the country will enjoy peace and prosperity. To lose them could mean an end to a government. From ancient times until today this recurring theme has not changed at all.

Scroll 43: *Shuo Yuan*

38. 书曰：“有不世之君，必能用不世之臣。用不世之臣，必能立不世之功。”

（卷二十六 魏志下）

38. The ancients said: “An extraordinary leader will use the services of extraordinary ministers. Together with these extraordinary ministers they will attain extraordinary achievements in history.”

Scroll 26: *Wei Zhi*, Vol. 2

39. 子曰：“大臣不可以不敬也，是民之表也。迩臣不可以不慎也，是民之道也。”

（卷七 礼记）

39. Confucius said: “A leader must respect his ministers because they are the representatives of the people. He must choose ministers close to him carefully because they are the role models for the people.”

Scroll 7: *Li Ji*

40. 文王好仁，故仁兴；得士而敬之，则士用，用之有礼义。故不致其爱敬，则不能尽其心，则不能尽其力，则不能成其功。故古之贤君于其臣也，尊其爵禄而亲之；疾则临视之无数，死则吊哭之，为之服锡衰，而三临其丧；未敛不饮酒食肉，未葬不举乐，当宗庙之祭而死，为之废乐。故古之君人者于其臣也，可谓尽礼矣；故臣下莫敢不竭力尽死，以报其上。

（卷十七 汉书五）

40. King Wen's benevolence had helped him to revive a government that was beneficent to the people. When he obtained the services of virtuous people he paid great respect to them and continued to treat them in accord with the proper rites and protocols. Had he not treasured the virtuous people he would not have been able to gain their confidence, and enabled them to work in peace and maximize their potential to help him secure his

objectives.

Likewise, the wise king of antiquity would respect the jurisdictions of his ministers, their stipends, and also take good care of them. He would regularly visit ministers who had been stricken ill. And when a minister passed away he would personally offer condolences to the minister's bereaved family and attend the complete funeral rites conducted in three stages. A king would not drink wine or eat meat until the body of the deceased minister had been placed in the coffin. Neither would he entertain himself with music before the burial rites were done. If a minister passed away during an ancestral offering ceremony, the king would call off the ceremonial music as a sign of mourning for the deceased minister. Thus, the kings in ancient time did everything they could to live up to the requirements of the propriety, and their ministers would repay them with undying devotion.

Scroll 17: *Han Shu*, Vol. 5

41. 周公戒伯禽曰：“我文王之子，武王之弟，成王之叔父。我于天下亦不贱矣。然我一沐三捉发，一饭三吐哺，起以待士，犹恐失天下之贤人。子之鲁，慎无以国骄人。”

(卷十一 史记上)

41. The Duke of Zhou taught his son, Bo Qin, this lesson: “I am the son of King Wen, the younger brother of King Wu, and uncle to King Cheng. My position is therefore not lowly. However, there were times when I had to stop several times in the course of washing my hair; or stop several times in the course of eating, so that I could greet virtuous men who came by for a visit. Still, I am afraid that I might have overlooked any virtuous man. When you arrive at the state of Lu, you must remember this—Never regard your status as a king and look down on anybody.”

Scroll 11: *Shi Ji*, Vol. 1

42. 惟恤十难,以任贤能。一曰不知,二曰不求^{求作进},三曰不任,四曰不终,五曰以小怨弃大德,六曰以小过黜大功,七曰以小短^{短作失}掩大美,八曰以干讦伤忠正,九曰以邪说乱正度,十曰以谗嫉废贤能,是谓十难。十难不除,则贤臣不用;贤臣不用,则国非其国也。

(卷四十六 申鉴)

42. There are Ten Hindrances that can render difficult the task of appointing virtuous and able people to a government position:

1. The inability to recognize an able person.
2. If such a person is recognized, no appointment is offered to him.
3. If such a person is appointed, his ability is under-utilized.
4. The service of this person is terminated before his term is over.

5. A person's virtues are overlooked and his service is disregarded due to minor resentments from the leader.

6. This person's outstanding contributions are dismissed because of some minor offenses he has committed.

7. This person's overall excellence is concealed because of some minor flaws in his character.

8. This person's integrity is hurt because of disparaging attacks waged against him by malicious parties.

9. Deviant beliefs have disrupted regular laws.

10. A virtuous and able person is dismissed because of unfounded accusations made by back-stabbers who are jealous of his presence.

If these Ten Hindrances are not eradicated, the able and virtuous ministers will not be able to serve and assert any influence within the government. And when good ministers are not put to good use, a country's ability to survive will be challenged.

Scroll 46: *Shen Jian*

43. 文王问太公曰：“君务举贤，而不获其功，世乱愈甚，以致危亡者，何也？”太公曰：“举贤而不用，是有举贤之名也，无得贤之实也。”文王曰：“其失安在？”太公曰：“其失在好用世俗之所誉，不得其真贤。”

（卷三十一 六韬）

43. King Wen posed this question to his strategist Jiang Tai Gong: “A ruler is enthusiastic in recruiting the best of minds to work in the government but little has been gained. Social disruptions are on the rise and they are threatening the security of the country. How can this happen?” Tai Gong said: “If you select the best of minds but cannot put them in positions of influence, their presence is only useful in name but not useful in practice.” King Wen asked: “So who is at fault here?” Tai Gong replied: “These problems arose because a leader favors a so-called celebrity made famous by worldly standards and not somebody with any ability to do the job properly.”

Scroll 31: *Liu Tao*

44. 为人君而侮其臣者，智者不为谋，辨者不为使，勇者不为斗。智者不为谋，则社稷危；辨者不为使，则使不通；勇者不为斗，则边境侵。

(卷四十二 新序)

44. If a leader habitually humiliates his ministers and subjects, wise strategists will become reluctant to devise plans for him; eloquent people will become reluctant to embark on diplomatic missions for him; courageous men will become reluctant to engage in warfare for him. Without the advice from the wise strategists, the country will be trapped in danger. Without the services of eloquent diplomats, the relations with other countries will be put under strain. And without the dedication of brave men to fight gallantly, the frontiers will soon become targets of invasion.

Scroll 42: *Xin Xu*

纳谏

Be Receptive to Counsels from Ministers

45. 国之所以治者，君明也。其所以乱者，君闇也。君之所以明者，兼听也。其所以闇者，偏信也。是故人君通必^{必作心}兼听，则圣日广矣；庸说偏信，则愚日甚矣。

（卷四十四 潜夫论）

45. A country is governed well because it has a wise leader. A country is in ruin because it has a foolish leader. A wise leader will listen and gauge opinions from all sides, but a foolish leader will only listen to opinions that echo his own mind. So if a leader is broad-minded and able to accept suggestions from all parties, his sagacity will increase day by day. On the contrary, if he insists on listening to the one-sided, sly, and fawning remarks, his foolishness will also increase day by day.

Scroll 44: *Qian Fu Lun*

46. 臣闻人君莫不好忠正而恶谗谀，然而历世之患，莫不以忠正得罪，谗谀蒙幸者，盖听忠难，从谀易也。

（卷二十三 后汉书三）

46. We have heard that a good leader will not refuse to hear from the loyal and forthright ministers, and distance himself from the obsequious and the servile. However, government after government had fallen throughout history because forthright and loyal ministers were punished while obsequious ministers were rewarded and favored. Perhaps it is easier to accept flattery than to accept honest advice.

Scroll 23: *Hou Han Shu*, Vol. 3

47. 明主患谀己者众，而无由闻失也，故开敢谏之路，纳逆己之言，苟所言出于忠诚，虽事不尽，是犹欢然下有受字之。

（卷四十九 傅子）

47. A wise leader worries about being surrounded by flatterers, a situation that can isolate him from hearing the truth about his own mistakes. Hence he opens up the channels where people can speak their mind, and he listens to people who defy his wishes. As long as the proponents express their opinions out of loyalty and sincerity for the common good, he will gladly accept them even though their propositions may not be right all the time.

Scroll 49: *Fu Zi*

48. 舜曰：“予违汝弼。汝无面从，退有后言。”故治国之道，劝之使谏，宣之使言，然后君明察而治情通矣。

（卷四十四 潜夫论）

48. Emperor Shun said: “If I made a mistake you must help to correct me. Do not seem agreeable in front of me but stir up negative remarks against me behind my back.” Likewise, a good government will encourage people to submit their dissensions to the government and guide them to speak out truthfully. This way a government will be able to get to the bottom of things and draw up sensible policies.

Scroll 44: *Qian Fu Lun*

49. 兴国之君, 乐闻其过; 荒乱之主, 乐闻其誉。闻其过者, 过日消而福臻; 闻其誉者, 誉日损而祸至。

(卷二十八 吴志下)

49. A leader who brings greatness to his nation welcomes criticism directed at him. A leader who brings chaos to his nation prefers praise that glorifies his name. For the former, good fortune will follow him because he will make fewer mistakes over time. But for the latter, misfortune will beset him as he sinks deeper into the false acclaim that is detrimental to his virtues.

Scroll 28: *Wu Zhi*, Vol. 2

50. 折直士之节，结谏臣之舌，群臣皆知其非，然不敢争。天下以言为戒，最国家之大患也。

（卷十九 汉书七）

50. On seeing men of integrity being dishonored and witnessing officials who dared to speak up being silenced, many ministers knew this was wrong but nobody dared to stand up and fight to remedy this situation. When everybody is wary of admonishing the government, this is indeed the greatest misfortune that besets a nation!

Scroll 19: *Han Shu*, Vol. 7

51. 孔子曰：“药酒^{药酒作良药}苦于口而利于病，忠言逆于耳而利于行。汤武以谔谔而昌，桀纣以唯唯而亡。”

（卷十 孔子家语）

51. Confucius said: “Effective medicine is bitter but it can cure sickness. Truthful words are not enticing but they can help people to correct their mistakes. The nation enjoyed prosperity under King Tang and King Wu because they listened to admonitions extensively from all sides. On the contrary, the brutal King Jie and King Zhou preferred to listen to agreeable words that appealed to them, and this eventually led to their downfall.”

Scroll 10: *Kong Zi Jia Yu*

杜谗邪

Be Averse to Slanderous and Malevolent Advice

52. 闻言未审，而以定善恶，则是非有错，而饰辩巧言之流起矣。

（卷四十九 傅子）

52. If we make judgment lightly before all facts have been taken into consideration, what is right or wrong will no longer be clear, and the customs of making false accusations and engaging in flowery rhetoric will soon become fashionable.

Scroll 49: *Fu Zi*

53. 夫人主莫不爱爱己，而莫知爱己者之不足爱也。故惑小臣之佞，而不能废也；忘^{忘疑忌}违己之益己，而不能用也。

(卷四十七 刘廙政论)

53. Rare indeed is a leader who will not favor his admirers. Little does he know that his admirers are not deserving of his unquestioning trust. When a leader is charmed by these scheming ministers and refuses to dismiss them, he will overlook ministers who may oppose his wishes but nonetheless be truly helpful to his government. In the end, the right people will not be appointed to the right positions.

Scroll 47: *Liu Yi Zheng Lun*

审断

Be Perceptive and Astute

54. 金玉满堂, 莫之能守, 富贵而骄, 还自遗咎。功成名遂身退, 天之道也。

(卷三十四 老子)

54. A house full of gold and jade cannot be safely kept forever. When wealth and honor leads to arrogance, it sows the seeds of one's own downfall. To retire at the height of one's own merit and fame, is in accord with the law of nature.

Scroll 34: *Lao Zi*

55. 夫听察者，乃存亡之门户，安危之机要也。若人主听察不博，偏受所信，则谋有所漏，不尽良策；若博其观听，纳受无方，考察不精，则数有所乱矣。

（卷四十八 体论）

55. The ability to “listen and observe” is the door to life or death, the key to safety or danger. If a leader cannot listen and observe from diverse sources but relies only on opinions provided by his trusted sources, his plans will be deficient and incomplete. On the other hand, if he were to hear from diverse sources, and yet were to embrace this information in an unsuitable manner, or were to fail to evaluate them accurately, the resulting plans would still be disastrous.

Scroll 48: *Ti Lun*

56. 孔子曰：“众好之必察焉，众恶之必察焉。”故圣人之施舍也，不必任众，亦不必专己，必察彼己之谓^{谓作为}，而度之以义，故举无遗失，而功无废灭也。

（卷四十四 潜夫论）

56. Confucius said: “If everybody likes him, observe and study him carefully. If everybody dislikes him, also observe and study him carefully.” A virtuous sage will neither make decisions based on public opinions, nor insist that his personal opinion be the only right way. Instead, he will consider both sides of the argument and measure them by the standards of righteous virtue, so that good candidates will not be omitted from the government, and save the government from becoming corrupt and meeting with its demise.

Scroll 44: *Qian Fu Lun*

57. 人君之大患也，莫大乎详于小事，而略于大道；察于近物，而暗于远数。自古及今，未有如此而不亡也。

（卷四十六 中论）

57. One of the biggest problems about a leader is that when he spends too much time on minor details and not enough time on what is really important. He can be too concerned about immediate issues but lacks foresight to plan for the future. History has shown us that such a leader will certainly bring forth destruction.

Scroll 46: *Zhong Lun*

58. 景公问晏子曰：“古者离散其民而隕失其国者，其常行何如？”对曰：“国贫而好大，智薄而好专；尚谗谀而贱贤人，乐简慢而轻百姓；国无常法，民无经纪；好辩以为智，刻民以为忠；流湏而忘国，好兵而忘民；肃于罪诛，而慢于庆赏；乐人之哀，利人之害；德不足以怀人，政不足以匡民；赏不足以劝善，刑不足以防非。此亡国之行也。今民闻公令如寇讎，此古之离其民隕其国常行也。”

（卷三十三 晏子）

58. Duke Qi asked Yanzi: “In the past, kings who dispersed their citizens and ruined their states—what was their leadership like?” Yanzi said: “While the country struggled in poverty, they craved for greatness and grandiosity. While their ability and intelligence were weak, they craved for absolute power and clung on stubbornly to their own views. They favored the

flatterers and disdained those who were virtuous. They were arrogant and contemptuous of the people. They did not impose consistent laws, nor did they set behavioral standards for the people. They misidentified pugnacious officials as being intelligent, and assumed that these officials' oppression of the people was a sign of their allegiance. In great lavishness the leaders forgot their duties to the nation and merrily they waged war with no concerns for the welfare of the people. They were quick at convicting and executing the condemned but slow at rewarding those with a fine record of services. They delighted in causing miseries to others and took advantage of others' sufferings. They have so little virtue to speak of that they could not possibly appease the people, and their ironclad rules could do little to transform the people. In other words, the reward system was insufficient to compel people to do good things, while the penalty system was insufficient to deter people

from breaking the law. All the above will ruin a country. Now that the people despise the laws imposed on them, this is tantamount to the consequences caused by leaders who dispersed their citizens and lost their states in the past.”

Scroll 33: *Yan Zi*

臣

求

平

Chapter Two

THE ART

OF A MINISTER

立节

Uphold Integrity

59. 历观古今功名之士, 皆有积累殊异之迹, 劳身苦体, 契阔勤思, 平居不惰其业, 穷困不易其素。

(卷二十八 吴志下)

59. Looking at the individuals in history who have made great contributions to the society, it is evident that they all had accumulated outstanding and remarkable stories through their endurance against innumerable physical strains and hardships. As well, they were assiduously thoughtful, they never let their studies go to waste, and they never changed their ideals despite poverty.

Scroll 28: *Wu Zhi*, Vol. 2

60. 夫贤者之为人臣，不损君以奉佞，不阿众以取容，不堕公以听私，不挠法以吐刚，其明能照奸，而义不比党。

（卷四十四 潜夫论）

60. Wise ministers do not fawn upon their leader to the extent that will corrupt his virtues. They also do not fawn upon the masses just to gain their favor. Neither will they benefit themselves at the expense of the public interests, nor do they hinder the enforcement of laws for the fear of powerful adversaries. They are wise enough to recognize the crafty and the evil. They conform to morality and justice, and their integrity prevents them from forming factions to advance their personal interests.

Scroll 44: *Qian Fu Lun*

61. 杨震字伯起，弘农人也。迁东莱太守。道经昌邑，故所举茂才王密为昌邑令，谒见，至夜怀金十斤以遗震。震曰：“故人知君，君不知故人何也？”密曰：“暮夜无知者。”震曰：“天知神知，我知子知，何谓无知？”
(卷二十三 后汉书三)

61. Once upon a time, the great scholar and government minister, Yang Zhen, was promoted to become the prefect of Donglai prefecture. During his travel to Donglai via Changyi county, he was approached in the middle of the night by a man called Wang Mi, who had been nominated by Yang Zhen to become the magistrate of Changyi county. Wang Mi brought with him 10 kilograms of gold as a gift. Yang Zhen was appalled and upset at the sight of this gift. He said to Wang Mi: “As your old friend I understand you very well. But you don’t seem to understand this old friend of yours very

well.” Wang Mi replied: “It is the dead of night. No one will know you received the gold!” Yang Zhen corrected his friend: “Heaven knows, the deities know, I know and you know. How can you say nobody knows?”

Scroll 23: *Hou Han Shu*, Vol. 3

62. 昔者晋平公问于叔向曰：“国家之患，孰为大？”对曰：“大臣重禄不极谏，小臣畏罪不敢言，下情不上通，此患之大者。”

（卷二十二 后汉书二）

62. Once Duke Jinpin asked Shuxiang: “Of all the misfortunes that can befall a nation, which one is the greatest?” Shuxiang replied: “When a high-ranking official would rather covet wealth and power than to provide sensible counsel, and a low-ranking official would rather refrain from speaking the truth than to offend his superiors, and thus the leader cannot hear the voice of the people. This is the greatest misfortune that can befall a nation.”

Scroll 22: *Hou Han Shu*, Vol. 2

尽忠

Serve with Utmost Loyalty

63. 人臣之行，有^有作行六正则荣，犯六邪则辱。

(卷四十三 说苑)

63. A minister with great moral integrity who follows the Six Good Conducts will enjoy honor and glory. In contrast, a minister who commits any of the Six Evil Conducts will provoke humiliations.

Scroll 43: *Shuo Yuan*

Note: The Six Good Conducts of a minister are:

1. Having great foresight and taking preventive measures. Such a person is a “sagely minister.”
2. Being modest and diligent, one supports the good and eradicates the evil. Such a person is a “good minister.”
3. Being hardworking and never tired of recommending good people to work for the government. Such a person is a “loyal minister.”

4. Being perceptive about success or failure, one turns misfortune into good fortune. Such a person is a “wise minister.”

5. Being honest and scrupulous in one’s dealings, one performs official duties with integrity. Such a person is an “honorable minister.”

6. Being upright and outspoken, unafraid to point out the faults of his government. Such a person is a “forthright minister.”

The Six Evil Conducts of a minister are:

1. Being content with an official salary but having no interest in one’s job. Such a person is an “incompetent minister.”

2. Flattering effusively to placate one’s superiors. Such is a “flattering minister.”

3. Talking cleverly in an ingratiating manner, and being

jealous of good and able people. Such a person is a “treacherous minister.”

4. Talking artfully and sowing discord among people. Such a person is a “slandering minister.”

5. Being dictatorial and arbitrary, and forming divisive factions to advance one’s personal interests. Such a person is a “crooked minister.”

6. Working behind the scenes and stirring up trouble and unrest. Such a person is a “vicious minister.”

64. 子曰：“君子之事上也，进思尽忠，退思补过，将顺其美，匡救其恶，故上下能相亲也。”

（卷九 孝经）

64. Confucius said: “In attendance to the leader, *superior persons* reflect upon the ways in which they can serve with utmost loyalty in their official duties. And on retirement they reflect upon the ways in which they can remedy their leader’s mistakes. They will help to advance worthy causes put forward by the leader, and they will not hesitate to remedy his shortcomings. Hence, the relationship between the superior and the subordinate is cordial and amicable.”

Scroll 9: *Xiao Jing*

劝谏

Presenting Counsels

65. 忠有三术：一曰防，二曰救，三曰戒。先其未然，谓之防也；发而进谏^{进谏作止之}，谓之救也；行而责之，谓之戒也。防为上，救次之，戒为下。

（卷四十六 申鉴）

65. There are three kinds of approach that an official can take to fulfill his duties: Prevent, Rectify, and Reprimand. “Prevent” involves taking precautionary measures to prevent mistakes from happening. “Rectify” involves rectifying mistakes that have been done. “Reprimand” involves giving direct reprimands to the perpetrators. Among the three, “Prevent” is the best approach; followed by “Rectify”; then by “Reprimand”.

Scroll 46: *Shen Jian*

66. 孔子曰：“侍于君子有三愆：言未及之而言，谓之躁；言及之而不言，谓之隐；未见颜色而言，谓之瞽。”

（卷九 论语）

66. Confucius said: “For the ones who serve the lords may make the following three errors: To speak when it is not necessary is being rash; not to speak when it is necessary is being evasive; to speak without observing the lord’s facial expression is being blind.”

Scroll 9: *Lun Yu*

67. 景公问晏子曰：“忠臣之事君，何若？”对曰：“有难不死，出亡不送。”公不悦曰：“君裂地而富富作封之，疏爵而贵之，有难不死，出亡不送，其说何也？”对曰：“言而见用，终身无难，臣何死焉；谋而见从，终身不出，臣何送焉。若言不用，有难而死，是妄死也；谋而不从，出亡而送，是诈伪也。忠臣也者，能纳善于君，而不与君陷于难者也。”

（卷三十三 晏子）

67. Duke Jing asked Yanzi: “How should a loyal minister serve his lord?” Yanzi replied: “A loyal minister will not die for his lord when his lord is in danger, and he will not send his lord away when his lord is about to flee the state.” Duke Jing was not very pleased with Yanzi’s reply and said: “A lord confers land to his minister and thus enables the minister to become rich. He confers title to a minister and thus enables the minister to become noble. And if a minister is not willing to die for his lord, or send

his lord away when his lord is about to flee the state, how can this be justified?” Yanzi replied: “Had the lord listened to the loyal minister’s advice, the lord would never be exposed to any danger in his life. Therefore, no situation would arise where a loyal minister had to sacrifice his life for his lord. Likewise, a lord who had accepted strategies proposed by the loyal minister would never need to flee the state. So no situation could arise where the minister would have to send the lord on his way to exile. If advice was dismissed and consequently the loyal minister had to accompany his lord to face death, would this not be absurd? And if his lord did not accept good strategies proposed by the loyal minister and consequently the minister had to send the lord on his way to exile, is this not hypocritical? Thus, a loyal minister should be able to provide counsel that can be accepted by his lord and thereby can save both himself and the lord from tragedy.”

Scroll 33: *Yan Zi*

举贤

Nominating the Right Administrators

68. 子曰：“……汝闻用力为贤乎？进贤为贤乎？”子贡曰：“进贤贤哉。”子曰：“然。”

（卷十 孔子家语）

68. Confucius asked his student, Zigong: “...Who do you think is wiser—the one working hard for himself, or the one nominating worthy officials to the government?” To this Zigong answered: “The one nominating worthy officials to the government is wiser.” Confucius said: “You are right.”

Scroll 10: *Kong Zi Jia Yu*

69. 忠臣之举贤也, 不避仇讎; 其废不肖也, 不阿亲近。
(卷四十 韩子)

69. A loyal official will nominate a competent person for an important post even if that person is his foe. He will also dismiss an unscrupulous character from a task even if that person is his close relative.

Scroll 40: *Han Zi*

贵

德

德

Chapter Three

ESTEEMING

VIRTUES

尚道

Be Respectful of the Dao

70. 天命之谓性，率性之谓道，修道之谓教。道也者不可须臾离也，可离非道也。

(卷七 礼记)

70. The original good self-nature of humans is called *Xing*. The right way of behavior following one's nature is called *Dao*. The teaching and nurturing of human behavior in accordance with these norms is called *Jiao*. Therefore, *Dao* is indispensable to all human beings. That which is dispensable is not *Dao*.

Scroll 7: *Li Ji*

71. 保合大和，乃利贞。首出庶物，万国咸宁。

（卷一 周易）

71. Heaven in its motions preserves great harmony in union, enabling all creations to be peaceful and beneficial, and perpetually correct and firm. Heaven creates all things on the earth, and made every place under it serene and tranquil. Respected leaders in the myriad states follow the virtuous attributes of heaven so they shall run their respective states in stable peace.

Scroll 1: *Zhou Yi*

72. 人法地, 地法天, 天法道, 道法自然。

(卷三十四 老子)

72. Man takes his law from the earth, which is serene and gentle, hardworking and uncomplicated, meritorious without showing off. The earth takes its law from the heaven, giving without expecting rewards, allowing all things to grow without expecting returns. Heaven takes its law from the *Dao*, tranquil and quiet, allowing all things to form naturally, as they should be. The law of *Dao* follows its nature; the *Dao* is being what it is.

Scroll 34: *Lao Zi*

73. 圣人不积, 既以为人, 己愈有。天之道, 利而不害; 圣人之道, 为而不争。

(卷三十四 老子)

73. Sages have no selfish desires. They cultivate virtue instead of amassing wealth for themselves. With virtuous disposition, they teach the ignorant, and with the money they have, they give to the needy. They reserve nothing for themselves. It appears that the more they give to others, the more they receive in return. The law of nature is naturally beneficial and never does any harm to anything; the conduct of sages will benefit people naturally and does not struggle to control along the way.

Scroll 34: *Lao Zi*

74. 好学近于智，力行近于仁，知耻近于勇。知斯三者，则知所以修身；知所以修身，则知所以治人；知所以治人，则能成天下国家矣。

（卷十 孔子家语）

74. Confucius said: “The eagerness to learn from the sages is an indication of ‘wisdom.’ Putting lessons into practice is an indication of ‘benevolence.’ Discovering one’s mistakes and generating the determination to correct them is an indication of ‘courage.’ A man who understands what constitutes wisdom, benevolence and courage will correct his erroneous views, speech and actions. Consequently, he will know how to lead the people, and when he does, he will be able to govern the country properly.”

Scroll 10: *Kong Zi Jia Yu*

75. 发政施令,为天下福者,谓之道;上下相亲,谓之和;民不求而得所欲,谓之信;除天下之害,谓之仁。仁与信,和与道,帝王之器也。

(卷三十一 鬻子)

75. When a ruler declares and enforces laws in order to pursue welfare for the people, this is called “righteousness.” When a ruler and his people respect and love each other, this is called “harmony.” When a ruler can meet the people’s needs before the people have to plead for their attention, this is called “trustworthiness.” When a ruler can eliminate troubles for his people, this is called “benevolence.” Benevolence and trustworthiness, harmony and righteousness are the valuable implements of a ruler.

Scroll 31: *Yu Zi*

76. 文王曰：“何如而可以为天下？”太公对曰：“大盖天下，然后能容天下；信盖天下，然后可约天下；仁盖天下，然后可以求天下；恩盖天下，然后王天下；权盖天下，然后可以不失天下；事而不疑，然后天下恃。此六者备，然后可以为天下政。”

（卷三十一 六韬）

76. King Wen asked Tai Gong: “What should one do so that he can govern all under heaven (*tian-xia*^[6])?” Tai Gong said: “When your magnanimity encompasses *tian-xia*, you will be able to accommodate it. When your trustworthiness encompasses *tian-xia*, you will be able to make covenants with it. When your benevolence encompasses *tian-xia*, you will be able to embrace it.

^[6] The notion of “*tian-xia*” is a wide-reaching term that embraces ideas of populace, nations, communities, countries or the world. Hence the original Chinese term has not been translated to preserve the implications of these ideas in this context.

When your generosity and kindness encompasses *tian-xia*, you will be able to command it. When your authority encompasses *tian-xia*, you will not lose it to others. Take decisive actions and your subjects will be able to depend upon your decisiveness. If a ruler has all the six elements, he can then govern all under heaven.”

Scroll 31: Liu Tao

77. 故君子不恤年之将衰，而忧志之有倦。不寢道焉，不宿义焉。言而不行，斯寢道矣；行而不时，斯宿义矣。是故君子之务，以行前言也。

（卷四十六 中论）

77. Therefore, a *superior person* will not worry about becoming old and frail. Instead, he worries about his mind becoming weary and dull. He will neither let virtuous causes lie dormant nor let righteous causes lie still. For a man of words and not of actions will let virtuous causes lie dormant; a man of actions who cannot persevere to the end will let righteous causes lie still. Thus, a *superior person* must persevere in putting his words into action.

Scroll 46: *Zhong Lun*

78. 干……《象》曰：天行健，君子以自强不息。

（卷一 周易）

78. The book of *Xiang Zhuan* said: “The oracle *Qian* symbolizes the strength and eternity of heaven in its motion. A *superior person* should learn from the attributes of heaven, to be self-reliant and vow to work hard, never giving up.”

Scroll 1: *Zhou Yi*

79. 坤。《象》曰：地势坤。君子以厚德载物。

(卷一 周易)

79. The book of *Xiang Zhuan* said: “The oracle *Kun* symbolizes the gentle terrain of the earth. The *superior person* should learn from the earth, carry and support all things in the world with his great virtue.”

Scroll 1: *Zhou Yi*

80. 不修善事,即为恶人;无事于大,则为小人。纣为无道,见称独夫;仲尼陪臣,谓为素王。即君子不在乎富贵矣。

(卷五十 抱朴子)

80. One who does not cultivate good deeds is a malicious man. One who does not assist his elders is a *petty person*.^[7] King Zhou was known as a despot because he was cruel and oppressive. But Confucius, a man who served only as a counsel to many feudal lords, was reckoned as a “commoner king”—a man with kingly virtues but not with kingly rank. This demonstrates clearly that noble status and wealth is not the measure of a *superior person*.

Scroll 50: Bao Pu Zi

^[7] *Xiaoren* 小人, “small or petty person” does not grasp the value of virtues and seeks only immediate gains.

孝悌

Filial Piety and Kinship

81. 孝悌之至, 通于神明, 光于四海, 无所不通。

(卷九 孝经)

81. If one were able to perfect his filial piety and attention to fraternal duties, he would move the gods and divinities in heaven and earth, and will reach to the spiritual intelligence. The light of his great virtue would illuminate the whole world and all would be touched by the virtues of filial piety.

Scroll 9: *Xiao Jing*

82. 蓼蓼者莪，匪莪伊蒿。哀哀父母，生我劬劳。无父何怙？无母何恃？出则衔恤，入则靡至。父兮生我，母兮鞠我。拊我畜我，长我育我，顾我复我，出入腹我。欲报之德，昊天罔极。

（卷三 毛诗）

82. Long and large grows the *e*; it is not the *e* but the *hao*.^[8] I am saddened by the loss of my parents, who gave me birth and brought me up at great personal cost. Fatherless, who is there to rely on? Motherless, who is

[8] “*e*” and “*hao*” are two species of artemisia belonging to the daisy family of Asteraceae. According to the interpretation offered by the editor of the compilation, Wei Zheng, the son felt so sad over the death of his parents that he could not distinguish the difference between the two artemisia species. Another popular interpretation for this metaphor is that since “*e*” is aromatic and edible, it represents a promising future. “*Hao*”, which is bitter and unpalatable, represents a future that is bleak. The contrast meant to bring out the fact that the parents had hoped to have a son who has prospects of success in life, however, the son has failed to do so before his parents passed away, and this is a cause of great regrets for the son.

there to depend on? When I go abroad, I carry my grief with me. When I came home, I have no one to go to. Oh my father, who begat me! Oh my mother, who nurtured me! You raised me, you loved me; you brought me up, and you taught me. You cared for me and you worried for me; everywhere you went you held me in your arms. If I would return your kindness, it is like great heaven, illimitable.

Scroll 3: Mao Shi

83. 孝有三：小孝用力，中孝用劳，大孝不匮。思慈爱忘劳，可谓用力矣；尊仁安义，可谓用劳矣；博施备物，可谓不匮矣。父母爱之，喜而弗忘；父母恶之，惧而无怨；父母有过，谏而不逆；父母既没，必求仁者之粟以祀之。此之谓礼终。

（卷七 礼记）

83. There are three levels of filial piety in action: A minor filial piety that takes the form of physical labor; an intermediate filial piety that applies meritorious deeds; a greater filial piety that holds back nothing. When I remember the love my parents gave me and the sacrifices they had to make in bringing me up, I am able to forget my own physical fatigue when I make ends meet to serve them. Such is the minor filial piety that takes the form of physical labor. When I revere benevolent virtues and enable society to abide contentedly in righteousness, such

is the intermediate filial piety that applies meritorious deeds. Propagating moral and ethical teachings across the lands, dispensing benefits, and providing for all things necessary to enable every person to support their parents and prepare adequate offerings to their ancestors, such is the greater filial piety that holds back nothing. If my parents love me I will rejoice and never forget their kindness. If they dislike me I will be even more vigilant against any wrong doings that I may commit and bear no resentment against my parents. If they commit a mistake I will persuade them to change but I will not rebel against them. When my parents pass away, I will pay my respects to them with food I obtained with legitimate means. Such is the complete fulfillment of propriety.

Scroll 7: *Li Ji*

84. 身体发肤，受之父母，不敢毁伤，孝之始也。立身行道，扬名于后世，以显父母，孝之终也。夫孝，始于事亲，中于事君，终于立身。

（卷九 孝经）

84. Our bodies, to every hair and every bit of skin, are given to us by our parents, and we must not presume to injure or wound them. This is the beginning of filial piety. When we have established a virtuous character by the practice of the filial course, so as to make our name revered in future ages and thereby glorify our parents, this is the ultimate goal of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it ends with the establishment of a virtuous character.

Scroll 9: *Xiao Jing*

85. 在上不骄，高而不危；制节谨度，满而不溢。高而不危，所以长守贵也；满而不溢，所以长守富也。富贵不离其身，然后能保其社稷，而和其民人。盖诸侯之孝也。《诗》云：“战战兢兢，如临深渊，如履薄冰。”

（卷九 孝经）

85. Above others, and yet free from conceit, even when they live in high-status position, they will not invite perils to themselves. They live with economy and carefully observe the rules and laws, thus even when they are wealthy, they will not spend wastefully. To live in a high-status position without peril is the way to preserve lasting nobility. To possess wealth without wastefulness is the way to preserve lasting riches. When their riches and nobility do not leave their persons, they are able to preserve their land and bring harmony to their people. This is the filial piety of the lords. It is said in the book of

Shi-Jing: Xiao Ya (Book of Odes): “Be apprehensive, be cautious, as if on the brink of a deep abyss, as if treading on thin ice.”

Scroll 9: *Xiao Jing*

86. 非先王之法服不敢服，非先王之法言不敢道，非先王之德行不敢行。是故非法不言，非道不行。口无择言，身无择行，言满天下无口过，行满天下无怨恶。三者备矣，然后能守其宗庙。盖卿大夫之孝也。诗云：“夙夜匪懈，以事一人。”

（卷九 孝经）

86. Senior ministers do not presume to wear robes other than those appointed by the laws of the ancient kings, or to speak words other than those sanctioned by the ancient kings, or to exhibit conduct other than that exemplified by the ancient kings. Thus none of their words are contrary to those sanctions and none of their actions are contrary to the virtuous way. From their mouths there comes no exceptionable speech, and in their conduct there are no exceptionable actions. Their words may spread all over the world and no error of speech will

be found in them. Their actions may spread all over the world, and no grievances or dislikes will be awakened by them. When these three things—their robes, their words, and their conduct—are all complete as they should be, they can then preserve their ancestral shrines. This is the filial piety of the high ministers and great officers. It is said in the book of *Shi Jing*: “He is never idle, day or night, in the service of the Son of Heaven.”

Scroll 9: *Xiao Jing*

87. 故以孝事君则忠,以敬事长则顺。忠顺不失,以事其上,然后能保其禄位,而守其祭祀,盖士之孝也。

(卷九 孝经)

87. Servicing a leader with the heart of a filial child will enable one to perform his duties to the leader loyally. Servicing a superior with the heart of a respectful sibling will enable one to comply with duties given by that superior. When subordinates can engage loyalty and comply flawlessly in the service of the leader and superior, they will be able to maintain their earnings and positions as well as preserve the ritual services of their ancestors. This is the filial piety of a lower ranking officer.

Scroll 9: *Xiao Jing*

88. 因^{因上旧有子曰二字。删之。}天之道，分地之利。谨身节用，以养父母。此庶人之孝也。故自天子至于庶人，孝无终始，而患不及己者，未之有也。

（卷九 孝经）

88. By following and making the most out of the changing seasons, common people distinguish the advantages afforded by different soils in order to reap the biggest harvest. They are careful in their conduct and frugal with their expenses so that they may support their parents. This is the filial piety that common people should fulfill. Thus from the Son of Heaven down to the common people, starting with serving parents reverently to the end when a name is established in honor of the family, the filial duties are not difficult to fulfill. The way of filial piety sees no divisions of superiority or inferiority; it transcends time and space; it is eternal, without beginning or an end. No one should worry that they would not be able to fulfill their filial duties.

Scroll 9: *Xiao Jing*

89. 子曰：“孝子之事亲，居则致其敬；养则致其乐；病则致其忧；丧则致其哀；祭则致其严；五者备矣，然后能事亲。”

（卷九 孝经）

89. Confucius said: “When filial children serve their parents at home they will do so with utmost respects. When they tend to the needs of their parents they will do so with utmost gladness. When they take care of their parents who are ill they will do so with utmost concern. When their parents pass away they will take care of the funeral services with the greatest grief, and in offering memorials to their parents they will show utmost solemnity. It can be said that children have truly fulfilled their duties to their parents when these five things are complete.”

Scroll 9: *Xiao Jing*

90. 曾子曰：“身也者，父母之遗体也。行父母之遗体，敢不敬乎？居处不庄，非孝也；事君不忠，非孝也；莅官不敬，非孝也；朋友不信，非孝也；战陈无勇，非孝也。五者不遂，灾及于亲，敢不敬乎？”

（卷七 礼记）

90. Zengzi said: “Our bodies came from our parents. How can any person not be prudent in using this body to conduct his affairs? Leading a frivolous lifestyle is unfilial. Serving one’s superior disloyally is unfilial. Working as government officials but not being serious and responsible is unfilial. Not being trustworthy toward friends is unfilial, and being cowardly when at war is unfilial. Failure to fulfill these five filial duties will be detrimental to our parents’ reputation. How can we not be prudent in using this body to conduct our affairs?”

Scroll 7: *Li Ji*

91. 壹举足而不敢忘父母，壹出言而不敢忘父母。壹举足而不敢忘父母，是故道而弗径，舟而不游，不敢以先父母之遗体行危殆。壹出言而不敢忘父母，是故恶言不出于口，忿言不及^{及作反}于身。不辱其身，不羞其亲，可谓孝矣！

（卷七 礼记）

91. I dare not forget my parents in every step I take, and I dare not forget my parents in every word I say. As I remember my parents in every step I take, I will choose the right course of actions in preference to a devious short cut. If there is a boat I can ride I will not choose to wade across the river—all for the fear of putting this body given to me by my parents at risk. As I remember my parents in every word I say, I will not use abusive language and cause revile words to be thrown back at me. Not subjecting myself to indignities and causing my parents shame, this can be considered as filial piety.

Scroll 7: *Li Ji*

92. 故不爱其亲，而爱他人者，谓之悖德。不敬其亲，而敬他人者，谓之悖礼。

(卷九 孝经)

92. He who does not love his parents but loves others rejects virtue. He who does not revere his parents but reveres others rejects propriety.

Scroll 9: *Xiao Jing*

仁义

Benevolence and Righteousness

93. 曾子曰：“士不可以不弘毅，任重而道远。仁以为己任，不亦重乎？死而后已，不亦远乎？”

（卷九 论语）

93. Zengzi said: “An officer cannot be without breadth of mind and vigorous endurance. His responsibilities are heavy and his journey ahead is far and long indeed. When committed to practicing the virtue of benevolence as a personal goal, is this not a heavy responsibility? Only with death will this commitment end. Is this not a journey that is far and long indeed?”

Scroll 9: *Lun Yu*

94. 有一言而可常行者，恕也；一行而可常履者，正也。恕者仁之术也，正者义之要也。至矣哉。

（卷四十六 申鉴）

94. If there is one word that you should hold permanently to your heart, it is this word, *Shu*—“What you do not want done to yourself, do not do to others.” If there is one standard of conduct that you should always exemplify, it is this, *Zheng*—“Integrity”. *Shu* is the practice that leads to benevolence, and *Zheng* is the key to righteousness.

Scroll 46: *Shen Jian*

95. 颜渊问仁。子曰：“克己复礼为仁。一日克己复礼，天下归仁焉。为仁由己，而由人乎哉？”曰：“请问其目。”子曰：“非礼勿视，非礼勿听，非礼勿言，非礼勿动。”

(卷九 论语)

95. Yan Yuan asked Confucius about the definition of “benevolence.” Confucius answered: “To be able to control your desires and to let your words and deeds to be steadfast in propriety is benevolence. Once you can do this you will be able to affect the world to become benevolent also. Take the initiatives upon yourself and do not expect initiation from someone else.” Yan Yuan asked again: “How can one carry on such a practice?” Confucius replied: “Do not look at things that do not accord with propriety. Do not listen to things that do not accord with propriety. Do not say things that do not accord with propriety, and do not do anything that does not accord with propriety.”

Scroll 9: *Lun Yu*

96. 仲弓问仁。子曰：“出门如见大宾，使民如承大祭。己所不欲，勿施于人。在邦无怨，在家无怨。”

（卷九 论语）

96. Zhong-gong asked about benevolence. Confucius said: “When you face the public, act as if you were greeting prestigious guests. While employing the services of the common people, act as if you were officiating a major ceremony. What you do not want done to yourself, do not do to others. In this way, you will not incur any bitter feelings from anybody.”

Scroll 9: *Lun Yu*

97. 贫贱之知不可忘, 糟糠之妻不下堂。

(卷二十二 后汉书二)

97. A man should not forget the friends he made when he was poor. A wife who has shared her husband's hardships must never be cast aside.

Scroll 22: *Hou Han Shu*, Vol. 2

诚信

Be Sincere and Trustworthy

98. 天地有纪矣，不诚则不能化育；君臣有义矣，不诚则不能相临；父子有礼矣，不诚则疏；夫妇有恩矣，不诚则离；交接有分矣，不诚则绝。以义应当，曲得其情，其唯诚乎。

（卷四十八 体论）

98. Heaven and earth are bound within the natural order, but when actualities are absent they cannot transform and nourish all things. A leader and his subordinates are bound by a mutual commitment, but when sincerity is absent, they cannot work together in mutual admiration. Parents and children are bound by propriety, but when sincerity is absent, they become estranged from each other. Husband and wife are bonded in a relation of gratefulness, but when sincerity is absent, they will end up leaving each other. Friendship is founded on ties of affection, but when sincerity is absent, all ties will be

severed. Morality and ethics can help us to manage our tasks appropriately, but it is through sincerity that we can earnestly understand the needs of others as well as the truth of things.

Scroll 48: *Ti Lun*

99. 君子养心，莫善于诚。致诚无他，唯仁之守，唯义之行。诚心守仁则能化；诚心行义则能变。变化代兴，谓之天德。

（卷三十八 孙卿子）

99. In the cultivation of a good character, nothing can surpass the value of sincerity. Utmost sincerity can only be achieved through upholding benevolence and implementing righteousness. By being most sincere in upholding benevolence we can right ourselves and influence people to do the same. By being most sincere in implementing righteous deeds we can transform social customs from bad to good. Using benevolent and righteous values to educate people, the habits of self-correction and doing good deeds will eventually become an acceptable social norm. In this respect, the society will progress in line with the moral principles of heaven.

Scroll 38: *Sun Qing Zi*

100. 唯君子为能信, 一不信则终身之行废矣, 故君子重之。

(卷五十 袁子正书)

100. Only a *superior person* can be trusted to act in good faith. As soon as he loses his trustworthiness, everything he did in his life will be invalidated. Hence, a *superior person* takes his reputation for being honest very seriously.

Scroll 50: *Yuan Zi Zheng Shu*

101. 孔子曰：“欲人之信己，则微言而笃行之。笃行之，则用日久；用日久，则事著明；事著明，则有目者莫不见也，有耳者莫不闻也，其可诬乎？”

（卷四十六 中论）

101. Confucius said: “If you want others to have confidence in you, you should speak little and carry out your words. Your actions will speak for themselves. After a period of time, the results become so evident that no one else could distort the truth from the eyes and ears of the public.”

Scroll 46: *Zhong Lun*

102. 子夏曰：“君子信而后劳其民；未信则以为厉己也。信而后谏；未信则以为谤己也。”

（卷九 论语）

102. Zixia said: “When a *superior person* assumes the position of an official he must first earn the trust of the people before he gives orders to them. Otherwise, people will regard him as oppressive. When a *superior person* assumes the position of a subordinate he must first earn the trust of his superior before he offers any advice to the latter. Otherwise, the superior will take it as an insult.”

Scroll 9: *Lun Yu*

103. 君以信训其臣，则臣以信忠其君；父以信诲其子，则子以信孝其父；夫以信先其妇，则妇以信顺其夫。上乘常以化下，下服常而应上，其不化者，百未有一也。
(卷四十九 傅子)

103. If a leader instructs his minister in good faith, the ministers will also serve him in good faith. If a father teaches his children in good faith, his children will also show filial obedience in good faith. If a husband honors his wife in good faith, the wife will also submit to him in good faith. The leaders who adhere to virtuous principles will gain the faithful submission of their subjects in return. With this, all can be educated and transformed without exception.

Scroll 49: *Fu Zi*

104. 色取仁而实违之者，谓之虚；不以诚待其臣，而望其臣以诚事己，谓之愚。虚愚之君，未有能得人之死力者也。故书称君为元首，臣为股肱。期其一体相须而成也。

（卷四十八 体论）

104. A ruler who pretends to be benevolent is a hypocrite, and he who expects the ministers to serve him earnestly while he treats them insincerely is ignorant. A hypocritical and ignorant leader will not attract ministers who will serve him with undying loyalty. Hence it was said in the book of *Shang Shu*: “A leader is analogous to the head of a man, and his ministers, the arms and the legs.” It is hoped that the leader and his ministers can work amicably as one body so that they will be able to govern the country properly.

Scroll 48: *Ti Lun*

105. 巧诈不如拙诚。

(卷四十 韩子)

105. Simple honesty is better than subtle hypocrisy.

Scroll 40: *Han Zi*

106. 作德, 心逸日休; 作伪, 心劳日拙。

(卷二 尚书)

106. Practice virtue and you will calm the mind and become more restful day after day. Practice hypocrisy and you will wear out your mind only to worsen the situation day after day.

Scroll 2: *Shang Shu*

正己

Righting Oneself

107. 曾子曰：“敢问何谓七教？”孔子曰：“上敬老，则下益孝；上尊齿，则下益悌；上乐施，则下益宽；上亲贤，则下择友；上好德，则下无隐；上恶贪，则下耻争；上廉让，则下知节。此之谓七教也。七教者，治民之本也。政教定，则本正矣。凡上者，民之表也，表正则何物不正！”

（卷十 孔子家语）

107. Zengzi said: “May I ask what the Seven Lessons are about?” Confucius said: “If a leader respects old people, his subjects will show more filial obedience toward their parents. If a leader respects the elderly, his subjects will show more respect toward their elder siblings. If a leader is kind and giving, his subjects will become more tolerant and generous. If a leader favors the virtuous, his subjects will attach more importance to choosing their friends wisely. If a leader places great importance on

ethical conducts, his subjects will not commit acts that cannot be revealed to the public. If a leader is not greedy, his subjects will be ashamed of fighting with each other for profits. If a leader is honorable and humble, his subjects will uphold integrity firmly. These are the Seven Lessons, the foundation of governing. Once the principles of governing are established, the government will become stable and strong. Since people look up to all the senior ministers and bureaucrats as examples to follow, and as long as they are upright, what else cannot be upright?”

Scroll 10: *Kong Zi Jia Yu*

108. 子曰：“其身正，不令而行；其身不正，虽令不从。”
(卷九 论语)

108. Confucius said: “When a leader’s personal conduct is upright, his government is effective without the issuing of orders. If his personal conduct is not upright, he may issue orders but they will not be followed.”

Scroll 9: *Lun Yu*

109. 故君子为政, 以正己为先, 教禁为次。

(卷四十七 政要论)

109. A *superior person* must first and foremost be an exemplar of integrity in his official duties. Giving instructions and punishment are secondary measures.

Scroll 47: *Zheng Yao Lun*

110. 子曰：“下之事上也，不从其所令，而从其所行。上好是物，下必有甚矣。故上之所好恶，不可不慎也，是民之表也。”

（卷七 礼记）

110. Confucius said: “In serving a superior, the subordinates will not only follow by obeying the commands of his superior but also follow by observing the superior’s conduct. Whatever preferences shown by a superior will be exceeded by the preferences of his subordinates. Therefore, a leader must be careful with what he likes or dislikes for he is the role model for the people.”

Scroll 7: *Li Ji*

111. 我有公心焉，则士民不敢念其私矣；我有平心焉，则士民不敢行其险矣；我有俭心焉，则士民不敢放其奢矣。此躬行之所征者也。

（卷四十五 昌言）

111. If a superior is impartial, his subjects will not dare to profiteer. If he is honest and fair, his subjects will not dare to engage in dishonest enterprises, thinking they can get away without punishment. If he is frugal, his subjects will not dare to spend lavishly. These are the effects of a leadership that practices what he preaches.

Scroll 45: *Chang Yan*

112. 太公曰：“将有三礼。冬日不服裘，夏日不操扇，天雨不张盖幕，名曰三礼也。”

（卷三十一 六韬）

112. Tai Gong said: “There are three protocols for generals and commanders of an army: Do not wear fur coats in the winter; do not use fans in the summer; do not open umbrellas on rainy days.”^[9]

Scroll 31: *Liu Tao*

^[9] The purpose of this protocol is to remind the generals and commanders to place themselves in the same situations as their soldiers, be it hot or cold, damp or dry. A commander who can empathize with the circumstances in which he places his soldiers will not only gain the loyalty of his soldiers, but also come up with good strategies that will find victory with the least sacrifice of human lives.

113. 孔子曰：“君子有三恕。有君不能事，有臣而求其使，非恕也；有亲弗能孝，有子而求其报，非恕也；有兄弗能敬，有弟而求其顺，非恕也。士能明于三恕之本，则可谓端身矣。”

（卷十 孔子家语）

113. Confucius said: “A *superior person* shows his consideration for others in three ways: Not serving his leader wholeheartedly while ordering his own subordinates around is inconsiderate. Not fulfilling his filial duties to his parents but demanding that his own children to be filial to him is inconsiderate. Not respecting his elder siblings but demanding his own younger siblings to respect him is inconsiderate. If he can understand that consideration for others stems from loyalty to his own leader, filial obedience to his own parents, and reverence to his elder siblings, he is truly a person who has an upright character.”

Scroll 10: *Kong Zi Jia Yu*

114. 是故君子有诸己, 而后求诸人; 无诸己, 而后非诸人。

(卷七 礼记)

114. A virtuous leader will lead the way to do good deeds before he asks others to do the same. He will expect himself to be devoid of wrongdoing before he can stop others from wrongdoing.

Scroll 7: *Li Ji*

115. 君子能为可贵，不能使人必贵己；能为可信，不能使人必信己；能为可用，不能使人必用己。故君子耻不修，不耻见污；耻不信，不耻不见信；耻不能，不耻不见用。是以不诱于誉，不恐于诽，率道而行，端然正己，不为物倾侧，夫是之谓诚君子。

（卷三十八 孙卿子）

115. A *superior person* can work on earning respect, but he cannot expect others to respect him. He can work on being trustworthy but he cannot expect others to trust him. He can be worthy of appointment to a post but he cannot expect the post to be given to him. Therefore, a *superior person* is ashamed of not being a man of character but he is not ashamed of being insulted. He is ashamed of breaking his promise but he is not ashamed of being distrusted. He is ashamed of being unskillful but he is not ashamed of missing the chance to get appointed.

In short, he is not tempted by superficial reputation, or intimidated by slanders. He is honorable and upright, unwavering in his convictions.

Scroll 38: *Sun Qing Zi*

116. 荣辱之责, 在乎己, 而不在乎人。

(卷四十 韩子)

116. The responsibility for honor and disgrace rests with nobody but oneself.

Scroll 40: *Han Zi*

117. 家人。《象》曰：……君子以言有物，而行有恒。
(卷一 周易)

117. The book of *Xiang Zhuan* interprets the oracle of *Jia Ren* (family members) as: “...A superior person speaks meaningful words and his conduct is uniformly consistent.”

Scroll 1: *Zhou Yi*

118. 衣冠中，故朝无奇僻之服；所言义，故下无伪上之报；身行顺，治事公，故国无阿党之义。三者，君子常行也。

（卷三十三 晏子）

118. When a leader dresses in a manner that befits his status, no eccentric attire will be worn by his officials. When a leader's words are just, no fabricated reports will be produced by his subordinates. When a leader is honorable and fair, no servile official or factionalism will arise in the civil service. These three points should serve as a guideline for the leader.

Scroll 33: *Yan Zi*

119. 故声无小而不闻,行无隐而不形。玉在山而木草润,渊生珠而崖不枯。为善积也,安有不闻者乎?

(卷三十八 孙卿子)

119. No matter how slight a sound may be, it will still be heard. No matter how carefully a good deed is concealed, it will still be known. When jade is embedded deep in the mountain, the mountain grass and wood will be moistened. When a deep pool produces pearls, the edge around the deep pool will not dry up. If one persists in doing good, how can people not know his good deeds?

Scroll 38: *Sun Qing Zi*

度量

Magnanimity

120. 帝曰：“夫建大事者，不忌小怨。”

（卷二十一 后汉书一）

120. Emperor Guang Wu of the Han dynasty said: “He who dreams of great success will not hold a grudge over minor hostilities.”

Scroll 21: *Hou Han Shu*, Vol. 1

121. 老子曰：“报怨以德。”

(卷四十 贾子)

121. Laozi said: “Respond to anger with virtue. Recompense injury with kindness.”

Scroll 40: *Jia Zi*

谦虚

Humility

122. 《象》曰：谦亨。天道下济而光明，地道卑而上行。天道亏盈而益谦，地道变盈而流谦，鬼神害盈而福谦，人道恶盈而好谦。谦尊而光，卑而不可踰，君子之终也。

(卷一 周易)

122. According to the book of *Tuan Zhuan*, the oracle of Humility (*Qian*) —“gets through”—indicates “progress and success.” In the way of heaven, to send down its beneficial influences below, where they are brilliantly displayed. In the way of earth, lying low, to send its influences upwards and (there) to act. It is the way of heaven to diminish the full and augment the humble. It is the way of earth to overthrow the full and replenish the humble. Spiritual Beings inflict calamity on the full and bless the humble. It is the way of men to dislike the full and love the humble. Humility in a position of honor

makes that still more brilliant; and in a low position its virtuous accomplishment is unsurpassable. This is the result attained by a *superior person* through the cultivation of moral character.

Scroll 1: *Zhou Yi*

123. 惟德动天，无远弗届。满招损，谦受益，时乃天道。

（卷二 尚书）

123. Only virtuous conducts can touch the heart of heaven and earth. And people, irrespective of where they live, will come and pledge their allegiance to the virtuous. Complacency brings harm; humility brings benefits. This is the law of nature.

Scroll 2: *Shang Shu*

124. 《象》曰：劳谦君子，万民服也。

（卷一 周易）

124. The book of *Xiang Zhuan* states that: “A diligent and humble *superior person* draws admiration and respect from tens of thousands of people to come and pledge their allegiance.”

Scroll 1: *Zhou Yi*

125. 德日新，万邦惟怀；志自满，九族乃离。

（卷二 尚书）

125. When the virtues of a leader are renewed daily, the myriad states harbor affection for him. When he is self-satisfied and conceited, even his relatives will abandon him.

Scroll 2: *Shang Shu*

126. 故《易》曰：“有一道，大足以守天下，中足以守国家，小足以守其身，谦之谓也。”

（卷四十三 说苑）

126. The book of *Yi Jing* says: “There is a Way which, if adhered to, at best can keep the world at peace; to a lesser degree can safeguard the country; at the least can keep oneself from harm. The Way is—Humility.”

Scroll 43: *Shuo Yuan*

127. 若升高, 必自下; 若陟遐, 必自迩。

(卷二 尚书)

127. To climb up a mountain, one must start from the bottom. To journey afar, one must start from the closest step.

Scroll 2: *Shang Shu*

128. 江海所以能为百谷王,以其善下之。

(卷三十四 老子)

128. The reason why the rivers and seas are able to receive the homage and tribute of all the valley streams is that they are lower than all the others. It is thus that they are the kings of them all.

Scroll 34: *Lao Zi*

129. 君子常虚其心志，恭其容貌，不以逸群之才加乎众人之上，视彼犹贤，自视犹不肖也。故人愿告之而不厌，诲之而不倦。

(卷四十六 中论)

129. A *superior person* is always humble and respectful, and his behavior is in accordance with propriety. Moreover, he never puts himself above others despite his outstanding abilities. He regards others as able and virtuous and sees himself as a less than capable person. Hence, other people are never tired of giving him advice or teaching him.

Scroll 46: *Zhong Lun*

130. 汝惟弗矜，天下莫与汝争能。汝惟弗伐，天下莫与汝争功。

(卷二 尚书)

130. If you were not conceited, no one in the world would strive to surpass your position. If you were not boastful, no one in the world would strive to surpass your contributions.

Scroll 2: *Shang Shu*

131. 夫人有善鲜不自伐，有能者寡不自矜。伐则掩人，矜则陵人。掩人者人亦掩之，陵人者人亦陵之。

（卷二十六 魏志下）

131. Not many people can stop themselves from bragging about the good deeds that they have performed, and very few talented people can stop themselves from becoming egotistical. A boastful person will neglect the strengths of others, and an egotistical person will certainly dominate others. However, he who neglects others will also be neglected by others, and he who dominates others will also be dominated by others.

Scroll 26: *Wei Zhi*, Vol. 2

132. 子曰：“如有周公之才之美，使骄且吝，其余不足观也已。”

（卷九 论语）

132. Confucius said: “If a person had the talent and administrative ability as splendid as the Duke of Zhou, but then grew to become conceited and miserly, the rest of his good qualities would not be worth a glance.”

Scroll 9: *Lun Yu*

133. “亢龙有悔”，何谓也？子曰：“贵而无位，高而无民，贤人在下位而无辅，是以动而有悔也。”……“亢”之为言也，知进而不知退，知存而不知亡，知得而不知丧。其唯圣人乎！知进退存亡，而不失其正者，其唯圣人乎！

（卷一 周易）

133. The Book of *Yi Jing* divinized: “In the oracle *Qian*, the dragon seated at the highest position will have cause to repent.” Confucius interpreted this as being said: “When a man seeks to climb so high that he loses his place in the world, he becomes isolated. Nobody from below can reach him, so in every move he makes, he is bound to make mistakes, as no one can help him.” ...This foretells a person whose only ambition is to move ahead, and for that he discharges any possibility that calls for a retreat. He knows about existence but he ignores

death; he wants success but cannot accept failure. Only a wise man will understand the law of advance, retreat, existence and death; yet remain on the right path. Only a wise man can do this.

Scroll 1: *Zhou Yi*

谨慎

Be Discreet

134. 惟圣罔念作狂，惟狂克念作圣。

（卷二 尚书）

134. When a sage lost sight of the truth, he became an unruly person. When an unruly person overcame his delusions, he became a sage.

Scroll 2: *Shang Shu*

135. 传曰：“从善如登，从恶如崩。”

（卷二十七 吴志上）

135. It was said in the book of *Guo Yu*: “Becoming virtuous is like a struggling uphill but committing vice is like collapsing in a landslide.” [In other words, it is difficult to follow the path of virtue but easy to succumb to vice.]

Scroll 27: Wu Zhi, Vol. 1

136. 《曲礼》曰：毋不敬，俨若思，安定辞，安民哉！

（卷七 礼记）

136. The book of *Qu Li* said: “Always, and in everything, let there be reverence. Be dignified as if one is thinking deeply, and speak with composure and clarity. This way will put people at ease.”

Scroll 7: *Li Ji*

137. 位已高而意益下,官益大而心益小,禄已厚而慎不敢取。

(卷四十三 说苑)

137. The higher one goes the more humble he should become. The more important one's official role becomes the more cautious he should be. And the higher a salary he draws the more he should not be wanting for more.

Scroll 43: *Shuo Yuan*

138. 生而贵者骄，生而富者奢。故富贵不以明道自鉴，
而能无为非者寡矣。

（卷三十五 文子）

138. It is easy for a person born to a privileged family to acquire an air of arrogance, and a person born to a rich family to acquire a taste for extravagance. If the privileged and the rich do not follow the right way to guard against arrogance and wastefulness, seldom will they not commit wrongdoings.

Scroll 35: *Wen Zi*

139. 九三：“君子终日乾乾，夕惕若厉，无咎。”何谓也？子曰：“君子进德修业。忠信，所以进德也；修辞立其诚，所以居业也。是故居上位而不骄，在下位而不忧。故乾乾因其时而惕，虽危无咎矣。”

（卷一 周易）

139. In the oracle of *Qian*: “A superior person works hard and remains vigilant all day, and in the evening he is still careful and apprehensive as if he is in danger. Hence there is no bad fortune.” What does this mean? Confucius said: “This is a metaphor about how a person advances in virtue and cultivates all the sphere of his duties. His devotion and trustworthiness are the means by which he advances in virtue. His attention to his words and establishing his sincerity are the means by which he excels in his duties. Therefore he occupies a high position without pride, and a low position without

anxiety. Thus it is that, being diligent and vigilant, and forever careful and apprehensive, he will be safe from danger even when his position is perilous.”

Scroll 1: *Zhou Yi*

140. 道也者，不可须臾离也，可离非道也。是故君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微，故君子慎其独也。

(卷七 礼记)

140. We cannot for one moment leave the *Dao* (righteous path). What can be left out is not *Dao*. A superior person will remain discreet even at places where nobody is around, and he will remain apprehensive at places where nobody can be heard. Beware that the most secretive place is also the easiest place to be found, and the tiniest thing is also the easiest thing to be seen, whenever one's thoughts are most unguarded. A superior person therefore is most watchful when he is alone by himself.

Scroll 7: *Li Ji*

141. 行有四仪：一曰，志动不忘仁，二曰，智用不忘义，三曰，力事不忘忠，四曰，口言不忘信。慎守四仪，以终其身，名功之从之也，犹形之有影，声之有响也。

（卷三十六 尸子）

141. Thus, the conduct of a *superior person* bears four features: He follows through his plans and never forgets to be kind. He deploys his expertise and never forgets to be righteous. He works hard and never forgets to be faithful. When he speaks he never forgets to be truthful. If he can keep these features all his life, honor will follow him like a shadow to his form and an echo to his callings.

Scroll 36: *Shi Zi*

142. 君子口无戏谑之言，言必有防；身无戏谑之行，行必有检。言必有防，行必有检，虽妻妾不可得而黷也，虽朋友不可得而狎也。是以不愠怒，而教行于闺门；不谏谕，而风声化乎乡党。传称“大人正己而物正”者，盖此之谓也。

（卷四十六 中论）

142. A *superior person* does not make jokes and his words are in line with propriety. He does not play pranks and his behavior is prudent. If his speech and his behavior are prudent, his wife will not act contemptuously toward him despite their intimate relation, and his friends will not slight him despite their close affiliation. Thus, a *superior person's* behavior is sufficient to influence the behavior of his family members without any need for harsh reprimands, and moral social customs will be spread across the land without any need for remonstrations. Thus, in *Mencius* it was said: "When a sage is upright, all the things around him will follow suit."

Scroll 46: Zhong Lun

143. 戒之哉! 无多言, 多言多败; 无多事, 多事多患。
安乐必诫, 无行所悔。

(卷十 孔子家语)

143. Be warned! Do not talk too much. Much talk incurs much trouble. Do not be too inquisitive. Much prying will incur much harm. Stay alert even at a comfortable place and refrain from doing anything that will cause regrets.

Scroll 10: *Kong Zi Jia Yu*

144. 子曰：“乱之所生也，则言语为之阶。君不密则失臣，臣不密则失身，机事不密则害成。是以君子慎密而不出也。”

（卷一 周易）

144. Confucius said: “Chaos is created by indiscreet utterances. When a leader speaks indiscriminately he loses his ministers. If ministers speak indiscriminately they will bring troubles upon themselves. If classified information cannot be kept safe, catastrophes will happen. A *superior person* therefore is most discreet in keeping confidential matters unrevealed.”

Scroll 1: *Zhou Yi*

145. 夫轻诺必寡信，多易必多难。是以圣人犹难之，故终无难。

（卷三十四 老子）

145. Laozi said: “One who makes promises lightly seldom keeps good faith. One who makes light of many things will encounter many difficulties. Therefore the sage sees difficulty even in what seems easy, and so never has any difficulties.”^[10]

Scroll 34: *Lao Zi*

^[10] A sage will always prepare for the worst and therefore no difficulties can get the better of him.

146. 孔子曰：“益者三乐，损者三乐。乐节礼乐，乐道人之善，乐多贤友，益矣。乐骄乐，乐佚游，乐宴乐，损矣。”

（卷九 论语）

146. Confucius said: “There are three kinds of enjoyment which are beneficial and three kinds of enjoyment which are harmful. The enjoyment of cultivation in music and ritual, the enjoyment of speaking of the goodness of others, and the enjoyment of having many friends of good character are all beneficial. The enjoyment of taking pleasure in arrogance, the enjoyment of aimless idling, and the enjoyment of drinking and feasting are all harmful.”

Scroll 9: *Lun Yu*

147. 君子以俭德避难, 不可荣以禄。

(卷一 周易)

147. *A superior person* remains steadfast in the virtue of humility to avoid calamity. He should not take pride in chasing after fame and fortune.

Scroll 1: *Zhou Yi*

交友

Making Friends

148. 故君子之接如水，小人之接如醴；君子淡以成，小人甘以坏。

（卷七 礼记）

148. The friendship offered by a *superior person* is plain like water; the friendship offered by a *petty person* is pleasing like sweet wine. Being friends with a *superior person* may not be exciting but the interactions are nevertheless beneficial to both sides. Being friends with a *petty person* may be exciting but may hurt in the end when no more selfish gains are to be made from it.

Scroll 7: *Li Ji*

149. 故曰：与善人居，如入芝兰之室，久而不闻其香，即与之化矣；与不善人居，如入鲍鱼之肆，久而不闻其臭，亦与之化矣。是以君子必慎其所与者焉。

（卷十 孔子家语）

149. Walking in the company of good people is like walking into a room full of fragrant lilies. After a while we cannot smell the fragrance as if we have become part of the fragrance. Walking in the company of unsavory people is like walking into a shop that sells salted fish. After a while we cannot smell the salted fish as if we have become part of the smell. Therefore, a *superior person* must choose carefully whom he befriends.

Scroll 10: *Kong Zi Jia Yu*

150. 孔子曰：“益者三友，损者三友。友直，友谅，友多闻，益矣。友便辟，友善柔，友便佞，损矣。”

（卷九 论语）

150. Confucius said: “There are three kinds of friendship which are beneficial and three kinds of friendship which are harmful. Being friends with people who are fairminded, sincere, and knowledgeable, are beneficial. Being friends with people who are deceptive, unprincipled and smooth talking, are harmful.”

Scroll 9: *Lun Yu*

学问

The Art of Learning

151. 学不倦, 所以治己也; 教不厌, 所以治人也。

(卷三十六 尸子)

151. Never tire of learning for it will subdue our bad habits; never tire of teaching for it will educate and transform people.

Scroll 36: *Shi Zi*

152. 君子学以聚之，问以辨之，宽以居之，仁以行之。

（卷一 周易）

152. *A superior person* will study hard so that he can accumulate knowledge and improve his moral standing. He will ask questions to find out about the truth. He is considerate in his dealings with people, and he uses benevolence and compassion to guide his actions.

Scroll 1: *Zhou Yi*

153. 工欲善其事，必先利其器；士欲宣其义，必先读其书。《易》曰：“君子以多志前言往行，以畜其德。”

（卷四十四 潜夫论）

153. If a craftsman wishes to perfect his skills he must first sharpen his tools. If a scholar wishes to promote the teachings of righteous virtues he must first study the classics written by the sages. The book of *Yi Jing* said: “A superior person must remember and learn from the many paths taken by the forefathers so that he can enrich his own moral cultivation.”

Scroll 44: *Qian Fu Lun*

154. 曾子曰：“君子攻其恶，求其过，强其所不能，去私欲，从事于义，可谓学矣。”

（卷三十五 曾子）

154. Zengzi said: “A *superior person* will exhaust all efforts to correct his own faults. He will examine his own shortcomings, break through his limitations, get rid of his selfish desires, and do what is right in accordance to the righteous principles. This can be said to be true scholarship.”

Scroll 35: *Zeng Zi*

155. 子曰：“吾尝终日不食，终夜不寝，以思，无益，不如学也。”

（卷九 论语）

155. Confucius said: “I have tried to spend a whole day without eating and a whole night without sleeping in order to meditate but I got nothing out of it. I might just as well study the classics written by the sages.”

Scroll 9: *Lun Yu*

156. 见善，必以自存也；见不善，必以自省也。故非我而当者，吾师也；是我而当者，吾友也；谄谀我者，吾贼也。

（卷三十八 孙卿子）

156. I reflect upon the good deeds done by others and I will learn from them. I will also reflect upon the bad deeds done by others and warn myself against them. People who give me direct and accurate criticisms are my teachers. People who give me their support in a reasonable manner are my friends. People who fawn over me are the ones who will hurt me.

Scroll 38: *Sun Qing Zi*

有恒

Perseverance

157. 合抱之木,生于毫末;九层之台,起于累土;千里之行,始于足下。

(卷三十四 老子)

157. A tree you can barely get your arms around grows from a tiny shoot. A nine-story tower begins as a heap of earth. A journey of a thousand miles begins with a single step.

Scroll 34: *Lao Zi*

158. 故不积跬步,无以至千里;不积小流,无以成河海。

(卷三十八 孙卿子)

158. Without taking continuous steps, a journey of a thousand miles cannot be done. Without gathering water from small streams, no rivers or oceans can be formed.

Scroll 38: *Sun Qing Zi*

159. 九三：不恒其德，或承之羞。不恒其德，无所容也。

（卷一 周易）

159. In the oracle of *Heng*, this is revealed: He who does not continuously maintain his virtues may face disgrace. He who does not continuously maintain his virtues will not be allowed by society to establish himself.

Scroll 1: *Zhou Yi*

为

政

政

Chapter Four

ON THE SUBJECT
OF ADMINISTRATION

务本

Engaging the Principles

160. 孔子曰：“凡为天下国家者，有九经焉，曰：修身也，尊贤也，亲亲也，敬大臣也，体群臣也，子庶人也，来百工也，柔远人也，怀诸侯也。修身则道立，尊贤则不惑，亲亲则诸父昆弟不怨，敬大臣则不眩，体群臣则士之报礼重，子庶民则百姓劝，来百工则财用足，柔远人则四方归之，怀诸侯则天下畏之。”公曰：“为之奈何？”孔子曰：“齐庄盛服，非礼不动，所以修身也；去逸远色，贱货而贵德，所以尊贤也；爵其能，重其禄，同其好恶，所以笃亲亲也；官盛任使，所以敬大臣也；忠信重禄，所以劝士也；时使薄敛，所以子百姓也；日省月考，既稟称事，所以来百工也；送往迎来，嘉善而矜不能，所以绥远人也；继绝世，举废邦，朝聘以时，厚往而薄来，所以怀诸侯也。治天下国家有九经焉，其所以行之者一也。”

（卷十 孔子家语）

160. Confucius said: “In order for any ruler who wants to govern a country successfully, he must attend to the nine cardinal rules. These are:

1. Cultivating a ruler’s personal conduct.
2. Honoring worthy individuals.
3. Cherishing his kindred duties.
4. Respecting high ministers of the state.
5. Showing empathy to the whole body of public officials.
6. Loving the people as if they were his children.
7. Soliciting the services of different craftsmen and professionals.
8. Showing kindness to people from far countries.
9. Taking interest in the welfare of the other feudal lords.

When the ruler pays attention to the cultivation of his personal conduct, he will be able to build his virtuous character unaffected by fame and wealth. When the ruler

honors worthy individuals, he will not be deceived by devious officials. When the ruler cherishes affection for his kindred, there will be no disaffection among the members of his family. When the ruler shows respect to the high ministers of the state, he will not be prone to making mistakes. When the ruler shows empathy to the whole body of public officials, there will be a strong spirit of loyalty among the officials. When the ruler loves the people as if they were his children, the mass of the people will exert themselves for the good of the state. When the ruler is able to entice different craftsmen and professionals to live in the state, their presence will increase wealth and revenue for the state. When the ruler shows kindness to the people from far countries, they will be brought to pledge their allegiance to him from all quarters. When the ruler takes interest in the condition and welfare of the lords of the land, he will inspire awe and respect for his authority throughout the whole world.” Duke Ai asked Confucius: “So how can this be achieved?” Confucius said: “By attending to sincerity

and to the propriety and dignity of his attire, and in every word and act permitting nothing which is contrary to good taste and decency: this is how the ruler cultivates his personal conduct. By banishing all flatterers and keeping away from the temptations of women, loathing possession of material goods but valuing moral qualities in people: this is how the ruler gives honor to worthy individuals. By raising family members to high places of honor and bestowing ample emoluments that corresponds to their abilities, sympathizing with their tastes and opinions: this is how the ruler inspires love among members of his family. By conferring high government positions and giving them important duties: this is how the ruler shows his respect to the high ministers of the state. By bestowing a liberal scale of pay to the faithful and trustworthy: this is how the ruler gives encouragement to capable officials. By employing them only at the proper times, and making all taxes as little as possible: this is how the ruler shows his love for his people. By ordering daily inspection and monthly

examination, rewarding each according to the degree of his workmanship: this is how the ruler is able to acquire the services of the artisan class. By welcoming people from all over the world, commending what is good in them and making allowance for the weak: this is how the ruler shows kindness to strangers from far countries. By restoring broken lines of succession and reviving subjugated states, putting down anarchy and disorder wherever they are found, and giving support to the weak against the strong. Fixing specific time periods for the attendance of diplomatic envoys at court, lading them with abundant presents when they leave while exacting little from them in the way of contribution when they come: this is how the ruler takes interest in the welfare of the lords of the land. For everyone who is called to the government of nations, these are the nine cardinal bearings to be attended to, and the key by which they can be carried out, is through ‘Sincerity’.”

Scroll 10: *Kong Zi Jia Yu*

161. 民惟邦本，本固邦宁。

(卷二 尚书)

161. People constitute the foundation of a nation. When the foundation is stable, the nation will become peaceful and harmonious.

Scroll 2: *Shang Shu*

162. 文武之政，布在方策。其人存，则其政举；其人亡，则其政息。故为政在于得人。取人以身，修身以道，修道以仁。

（卷十 孔子家语）

162. The governing principles of King Wen and King Wu are recorded in the classics. Rulers such as them enable a benevolent government to be formed. Without rulers like them, benevolent governments will cease to exist. Hence, the key to forming a good government is in having good people to run the government, and good people will be drawn to leaders who are able and virtuous, whose character is in line with the principles of morality and ethics grounded in benevolence.

Scroll 10: *Kong Zi Jia Yu*

163. 昔者成王，幼在襁褓之中，召公为太保，周公为太傅，太公为太师。保保其身体；傅傅之德义；师导之教训：此三公职也。于是为置三少，少保少傅少师，是与太子宴者也。故乃孩提有识，三公三少，明孝仁礼义，以导习之，逐去邪人，不使见恶行。于是皆选天下之端士，孝悌博闻有道术者，以卫翼之，使与太子居处出入。故太子乃生而见正事，闻正言，行正道，左右前后皆正人。……孔子曰：“少成若天性，习贯如自然。”
(卷十六 汉书四)

163. When King Cheng of Zhou dynasty was an infant, Zhao Gong was the crown prince's *Tai-bao*, whose duty was to safeguard the physical wellness of the crown prince. Zhou Gong, was his *Tai-fu*, whose duty was to guide the crown prince with moral and ethical codes of conduct. And Tai Gong, who was his *Tai-shi*, was responsible for inspiring the crown prince with

the wisdom of the sages.^[11] In addition to the Three Venerated Elders (*San-gong*) and their duties, another Three Supporting Elders (*San-shao*), namely—*Shao-bao*, *Shao-fu* and *Shao-shi* were established to accompany the crown prince in his learning on a daily basis. Thus, ever since the young prince could comprehend teachings, the three venerated elders and the three supporting elders had imparted lessons on the moral principles of filial piety, benevolence, propriety and righteousness to the crown prince, guiding him to implement these principles. Moreover, all deviant characters were banished from the vicinity of the prince so that he would not be corrupted by deviant behavior. Only individuals who were filial and respectful of kinship, knowledgeable and virtuous were chosen to live with the prince on a daily basis. Therefore, from the moment that the crown prince was born, all that

[11] *Tai*-Most senior. *Bao*-Guardian. *Fu*-Instructor. *Shi*-Teacher.

he saw was proper, all that he heard was proper, and all that he practiced was proper because all the people by his side were righteous gentlemen. ...Confucius said: “Lessons learned from a young age will become so natural to an individual that they become natural habits.”

Scroll 16: *Han Shu*, Vol. 4

164. 国无贤佐俊士，而能以成功立名、安危继绝者，未尝有也。故国不务大，而务得民心；佐不务多，而务得贤俊。得民心者民往之，有贤佐者士归之。

（卷四十三 说苑）

164. A country that can succeed in establishing a good reputation and turn crisis into peace without resorting to the help from the able and virtuous is something quite unheard of. Likewise, a country need not be big but the government must have the people's trust. The number of government officials need not be high but the government must have able and virtuous people to assist in its administration. People will support a government that is trustworthy, and able people will be drawn to a leader flanked by able and virtuous officials.

Scroll 43: *Shuo Yuan*

165. 公问曰：“敢问人道谁为大？”孔子对曰：“夫人道政为大。夫政者正也。君为正，则百姓从而正矣。”……公曰：“敢问为政如之何？”孔子对曰：“夫妇别，父子亲，君臣信。三者正，则庶物从之矣。”

（卷十 孔子家语）

165. Duke Ai asked Confucius: “What is the most important element in humanity?” Confucius said: “In the way of humanity, *Zheng*, proper governing is most important, and *Zheng* is ‘uprightness’. When rulers are upright, the populace will follow and become the same.” ...Duke Ai pressed further: “May I ask how should one govern?” Confucius replied: “Husband and wife play different roles; parents and children are affectionate toward each other; superiors and subordinates show trust toward one another. When these three relationships are properly in place, all other relationships will work out amicably.”

Scroll 10: *Kong Zi Jia Yu*

166. 天地为大矣，不诚则不能化万物；圣人为智矣，不诚则不能化万民；父子为亲矣，不诚则疏；君上为尊矣，不诚则卑。夫诚者，君子之守，而政事之本也。

（卷三十八 孙卿子）

166. Heaven and earth may be enormous but without sincerity they will not be able to give life to thousands of things. Sages may be intelligent but without sincerity they will not be able to transform thousands of people with their teachings. Relationship between parents and children may be intimate but without sincerity they will drift apart. Kings are considered the noblest by status but without sincerity they will not be respected. Hence, “Sincerity” is that which a *superior person* will honor, and it is also the foundation of a good government.

Scroll 38: *Sun Qing Zi*

167. 子路曰：“卫君待子而为政，子将奚先？”子曰：“必也，正名乎！名不正，则言不顺；言不顺，则事不成；事不成，则礼乐不兴；礼乐不兴，则刑罚不中；刑罚不中，则民无所措手足。”

（卷九 论语）

167. Zilu asked Confucius: “If the ruler of Wei is anticipating your assistance in the administration of his state, what will be your top priority?” Confucius said: “What is necessary is to define terms more precisely. If terms are not precise, then what is commanded cannot be accurately obeyed. If what is commanded cannot be accurately obeyed, work cannot be accomplished. If work cannot be accomplished, propriety and music will not flourish. If propriety and music do not flourish, punishments will not be properly applied. If punishments are not properly applied, then people will have no standard to judge their actions.”

Scroll 9: *Lun Yu*

168. 《彖》曰：家人，女正位乎内，男正位乎外，天地之大义也。家人有严君焉，父母之谓也。父父、子子、兄兄、弟弟、夫夫、妇妇，而家道正，正家而天下定矣。

（卷一 周易）

168. The book of *Tuan Zhuan* said: “In the oracle named ‘family members’: A woman has her correct place on the inside, a man has his correct place on the outside. This is the great equitable way of heaven and earth. Each family is headed by ‘leaders’—a term referring to the father and the mother—who are serious and principled. When parents fulfill their duties as parents; when children fulfill their duties as children; when elder brothers fulfill their duties as elder brothers; when younger brothers fulfill their duties as younger brothers; when a husband fulfills his duties as a husband; when a wife fulfills her duties as a wife, then the family will live in harmony. When all

families live in harmony, the whole world will become stable and harmonious.”

Scroll 1: *Zhou Yi*

169. 夫富民者,以农桑为本,以游业为末;百工者,以致用为本,以巧饰为末;商贾者,以通货为本,以鬻奇为末。三者守本离末,则民富;离本守末,则民贫;贫则陋而忘善,富则乐而可教。教训者,以道义为本,以巧辨为末;辞语者,以信顺为本,以诡丽为末;列士者,以孝悌为本,以交游为末;孝悌以致养为本,以华观为末;人臣者,以忠正为本,以媚爱为末。五者守本离末,则仁义兴;离本守末,则道德崩。

(卷四十四 潜夫论)

169. To increase wealth for the people, first and foremost base the economy on farming and textile production above miscellaneous economic activities. To utilize the skills of craftsmen properly, place the priority on practical projects above decorative works. In business transactions, place proper distribution of goods to the populace above selling exotic items. People will become wealthier if these three principles are followed. But if the least important became the most important, people

will become poorer, and when they become poorer they will forsake proper behavior as opposed to what they would do if they were richer. Likewise, in the field of education, imparting lessons that enable people to become moral individuals is more important than training people to become artful debaters. In the use of language, being truthful and sensible is more important than the ability to use flowery and cunning descriptions. For a learned individual, being filial and respectful toward his parents and elders is more important than entertaining his friends. In the practice of filial piety, what is important is to perform one's duties with utmost reverence rather than lavishly displaying pomp and ceremony. For a subordinate, being loyal to his superior is more important than being a flatterer. If these five principles are followed, the practice of benevolence and righteousness will flourish. Abandoning what is important and pursuing what is less important will lead to the decline of morality in society.

Scroll 44: *Qian Fu Lun*

170. 夫仁义礼制者，治之本也；法令刑罚者，治之末也。无本者不立，无末者不成。夫礼教之治，先之以仁义，示之以敬让，使民迁善日用而不知也。

（卷五十 袁子正书）

170. The standards of benevolence, righteousness, and propriety form the roots of the administration. The standards of law and punishment form the offshoots of an administration. Without the roots, a nation cannot be established. Without the offshoots a nation cannot be developed. To engage propriety and righteous principles to guide a nation, the administration must first implement benevolent rule and lead the people to nurture respects and humility, making them akin to proper conducts without being aware that this is happening.

Scroll 50: *Yuan Zi Zheng Shu*

171. 孔子曰：“行己有六本焉，然后为君子。立身有义矣，而孝为本；丧纪有礼矣，而哀为本；战阵有列矣，而勇为本；治政有理矣，而农为本；居国有道矣，而嗣为本；生财有时矣，而力为本。置本不固，无务丰末；亲戚不悦，无务外交；事不终始，无务多业；反本修迹，君子之道也。”

（卷十 孔子家语）

171. Confucius said: “There are six fundamental principles that a person must be aware of before he is qualified as a *superior person*. They are: The basis of benevolence and righteousness is filial piety. The basis of funeral rites and rituals is the spirit of mournfulness. The basis of a brilliant military strategy is bravery. The basis of a sensible government policy is agricultural production. The basis of national peace and stability is the selection of successors. The basis of creating

wealth at opportune times is through hard work. If all these bases are not strong, he should not pursue perfection in non-essential matters. If he cannot associate harmoniously with his relatives, he should not strive to extend friendship to others. If he cannot complete his tasks, he should not accept additional tasks. In these situations, he should return to the basics and begin to work from the fundamentals. These are the approach and principles adopted by a *superior person*.”

Scroll 10: *Kong Zi Jia Yu*

172. 诸葛亮之为相国也，抚百姓，示义轨，约官职，从权制，开诚心，布公道。尽忠益时者，虽讎必赏；犯法怠慢者，虽亲必罚；服罪输情者，虽重必释；游辞巧饰者，虽轻必戮。善无微而不赏，恶无纤而不贬。庶事精练，物理其本，循名责实，虚伪不齿。终于邦域之内，咸畏而爱之。刑政虽峻，而无怨者，以其用心平，而劝戒明也。可谓识治之良才，管萧之亚匹矣。

（卷二十七 蜀志）

172. When Zhuge Liang became the prime minister of the Kingdom of Shu, he worked hard to reassure the people. He imparted to them the principles of propriety and righteousness; he ran a lean government which adjusted its policies as necessary to reflect changing circumstances; he was sincere and fair in making decisions. If a political adversary was loyal and beneficial to the country, premier Zhuge would reward

him. If a trusted aide broke the law and neglected his duty, he would punish him. Those who repented their errors would be sentenced less severely even though their offenses were serious. But those who tried to talk their way out of their offenses were sentenced more severely even though their offenses were slight. No matter how small a contribution might be he would give recognition to those who deserved it; no matter how small an offense might be he would impose punishment on the offenders. He was a master in administration, as he would resolve problems at the root, with proper and recognized procedures that gave no allowance to sham and hypocrisy. In the end, all the people in Shu (kingdom) venerated premier Zhuge. Although the laws imposed by him were strict, the people did not utter any grievances because he was fair and honorable, as the

parameters of rewards and prohibitions were clearly defined. Zhuge Liang was truly a remarkable politician and administrator, comparable to the caliber of Guan Zhong and Xiao He-r.^[12]

Scroll 27: *Shu Zhi*

^[12] Guan Zhong was the prime minister of Qi (state), who centralized power and divided the state into different villages, each carrying out a specific trade. Instead of relying on the traditional aristocracy for manpower, he applied levies to the village units directly. He also developed a better method for choosing talent to be governors. Under Guan Zhong, Qi shifted administrative responsibility from hereditary aristocrats to professional bureaucrats. Xiao He-r, was a renowned statesman and tactician who assisted Liu Bang in finding the Han dynasty. He re-established the laws and statutes and advocated “inaction” in management. He held the office of prime minister until his death in 193BC.

173. 子曰：“夫孝，德之本也，教之所由生也。”

（卷九 孝经）

173. Confucius said: “Filial piety is the foundation of all virtues, and the source of all teachings.”

Scroll 9: *Xiao Jing*

174. 君子务本，本立而道生。孝悌也者，其仁之本与！

（卷九 论语）

174. A *superior person* concerns himself with the fundamentals. Once the fundamentals are established, virtues will emerge. Is not being filial to parents, and loving toward brothers and sisters fundamental to the enactment of benevolence?

Scroll 9: *Lun Yu*

175. 子曰：“君子之事亲孝，故忠可移于君；事兄悌，故顺可移于长；居家理，故治可移于官。是以行成于内，而名立于后世矣。”

（卷九 孝经）

175. Confucius said: “The faithfulness that a *superior person* has shown in serving his parents can be applied to serving his leader; the reverence that he holds in serving his elder siblings can be applied to serving his superior; the well-regulated operation of his family can be applied to good government in any official position. Therefore, when a person is accustomed to filial and fraternal duties at home, he can venture to start a career and establish his name with future generations.”

Scroll 9: *Xiao Jing*

176. 孔子曰：“事亲孝，故忠可移于君。”是以求忠臣，必于孝子之门。

（卷二十二 后汉书二）

176. Confucius said: “The filial piety with which a man serves his parents may be transferred as loyalty to the ruler.” Thus, in order to find a loyal subordinate one only needs to look from families with filial children.

Scroll 22: *Hou Han Shu*, Vol. 2

177. 夫知为人子者, 然后可以为人父; 知为人臣者, 然后可以为人君; 知事人者, 然后可以使人。

(卷十 孔子家语)

177. Learn how to be a good son and one will know how to be a good father. Learn how to be a good subordinate and one will know how to be a good leader. Learn how to serve people properly and one will know how to appoint people to the appropriate tasks.

Scroll 10: *Kong Zi Jia Yu*

178. 曾子曰：“慎终追远，民德归厚。”

（卷九 论语）

178. Zengzi said: “When the people are careful about observing all final rites and rituals for their parents, and continue this reverence even after the ancestors and parents are long gone, the virtue of the people will return to its simple kindness.”

Scroll 9: *Lun Yu*

179. 水泉深，则鱼鳖归之；树木盛，则飞鸟归之；庶草茂，则禽兽归之；人主贤，则豪桀归之。故圣王不务归之者，而务其所归。

（卷三十九 吕氏春秋）

179. A deep spring will attract fish and turtles to dwell beneath its waters; a thick forest will attract birds to flock within it; a rich grassland will attract animals to rest upon it; a benevolent ruler will attract virtuous people from all over to serve with him. Hence, a sage-king need not beg others to serve him. Instead, he will work hard in creating conditions that will attract good people toward him.

Scroll 39: *Lü Shi Chun Qiu*

180. 夫为政者,莫善于清其吏也。

(卷四十七 刘廙政论)

180. In the matter of governing, nothing is better than making an effort to run a bureaucracy that has integrity.

Scroll 47: *Liu Yi Zheng Lun*

181. 子贡问政。子曰：“足食，足兵，民信之矣。”子贡曰：“必不得已而去，于斯三者何先？”曰：“去兵。”曰：“必不得已而去，于斯二者何先？”曰：“去食。自古皆有死，民不信不立。”

(卷九 论语)

181. Zigong asked about government. Confucius said: "Provide sufficient food, sufficient military equipment, and gain the confidence of the people." Zigong said: "If it cannot be helped, and one of these must be dispensed with, which of the three should we forgo first?" "Military equipment," said Confucius. Zigong asked again: "If it cannot be helped, and one of the remaining two must be dispensed with, which one of them should we forgo?" Confucius answered: "Part with the food. From ancient times, death has come to all men, but if people have no faith in their rulers, there is no standing for the state."

Scroll 9: *Lun Yu*

182. 我有三宝，持而保之。一曰慈，二曰俭，三曰不敢为天下先。

(卷三十四 老子)

182. Laozi said: "I have three precious things that I prize and hold fast. The first is compassion; the second is frugality; the third is not presuming to be at the head of the world."

Scroll 34: *Lao Zi*

知人

Good Judge of Character

183. 凡论人，通则观其所礼，贵则观其所进，富则观其所养，听则观其所行，近则观其所好，习则观其所言，穷则观其所不受，贱则观其所不为。喜之以验其守，乐之以验其僻，怒之以验其节，惧之以验其特，哀之以验其仁，苦之以验其志。八观六验，此贤主之所以论人也。论人必以六戚四隐。何谓六戚？父母兄弟妻子。何谓四隐？交友故旧邑里门廊。内则用六戚四隐，外则以八观六验，人之情伪，贪鄙羨美^{羨美作美恶}，无所失矣，此先圣王之所以知人也。

（卷三十九 吕氏春秋）

183. In judging the character of a person, use the following Eight Observations:

1. When he is prosperous, observe to whom he pays courtesy.
2. When he is prominent and in power, observe whom he

recommends or promotes.

3. When he is wealthy, observe whom he employs.
4. When he is trusted by the superior, observe whether his deeds fulfill his words.
5. When in recess, observe whether his recreational activities are in accordance with righteousness.
6. When he is serving under a superior, observe if his conversations correspond with *Dao* (the righteous path).
7. When he is in poverty and distress, observe whether he will accept ill-gotten gains.
8. When he is in a lowly position, observe whether he will insist on keeping his moral convictions.

And Six Tests:

1. Bring him pleasures to test whether he can maintain his discipline.
2. Make him happy to test whether he will become evil.

3. Make him angry to test whether he is capable of controlling his anger.
4. Bring him fear to test whether he can maintain his disposition and integrity.
5. Make him feel sorrow to test his compassion and kind-heartedness.
6. Put him in distress to test whether he can maintain a strong will.

The Eight Observations and Six Tests listed above are the methods used by the sage-kings to assess the character of people. In addition, we can observe the way a person interacts with his Six Close Relatives and Four Relations to further our assessment. The term “Six Close Relatives” refers to the father, mother, elder brother, younger brother, wife and children. The term “Four Relations” refers to friends, acquaintances, neighbors and trusted aides. Observe a person’s interactions with his six close relatives and the four relations from within,

and assess a person's interactions with the outside world using the Eight Observations and the Six Tests. Whether he is truthful or fake, greedy or lowly, kind or evil, all will be revealed. This was the way the sage-king used to identify capable people.

Scroll 39: *Lü Shi Chun Qiu*

184. 景公问求贤。晏子对曰：“通则视其所举，穷则视其所不为，富则视其所分，贫则视其所不取。夫上难进而易退也，其次易进而易退也，其下易进而难退也。以此数物者取人，其可乎！”

（卷三十三 晏子）

184. Duke Jing asked Yanzi about the proper way to acquire virtuous and able people to serve under his lordship. Yanzi said: “If that person is prominent and prosperous, look at the people he employs or recommends. If that person is a non-achiever who is in despair, look at the things that he is unwilling to do. If that person is rich, check whether he would donate his wealth. If that person is destitute, check whether he would refuse to accept ill-gotten gains. The most virtuous and able one may be reluctant to take up a post, but once he does, he is willing to step down when necessary. Next

is the one willing to take up a post but is equally willing to step down when necessary. The worst type is the one who is willing to take up a post but refuses to quit regardless of circumstances. These considerations should be enough to identify virtuous and able people.”

Scroll 33: *Yan Zi*

185. 居视其所亲, 富视其所与, 达视其所举, 穷视其所不为, 贫视其所不取, 五者足以定之矣。

(卷十一 史记上)

185. From the following five observations we can determine whether a person is the right candidate for the post of prime minister. 1. Observe whom he likes to be with when he is not in office. 2. Observe whom he befriends, or to whom he grants offerings, when he is rich. 3. Observe whom he nominates when he is prominent. 4. Observe the things that he refuses to do when he is destitute. 5. Observe the things that he refuses to accept when he is poor.

Scroll 11: *Shi Ji*, Vol. 1

186. 一曰，微察^{无微察二字}问之以言，观其辞。二曰，穷之以辞，以观其变。三曰，与之间谍，以观其诚。四曰，明白显问，以观其德。五曰，使之以财，以观其贪^{贪作廉}；六曰，试之以色，以观其贞；七曰，告之以难，观其勇；八曰，醉之以酒，以观其态。八征皆备，则贤不肖别矣。

（卷三十一 六韬）

186. The military strategic book of *Liu Tao* sets out eight ways to investigate a good general, as it deemed the selection of the generals to be very important.

1. Ask him questions and observe whether his answers are clear and precise.
2. Then press him further to observe his response to different situations.
3. Commission somebody to conspire secretly with him to test his loyalty.

4. Ask him in no uncertain terms to find out about his virtuous standing.
5. Put him in charge of money and properties to test his honesty.
6. Lure him with lust to test his ability to restrain himself.
7. Expose him to danger to test his bravery.
8. Make him drunk and observe his behavior.

The difference between an exemplary man and an unworthy man will not be hard to tell once all the eight methods have been deployed and the results are found.

Scroll 31: *Liu Tao*

187. 故听言不如观事, 观事不如观行。听言必审其本, 观事必按其实, 观行必考其迹。参三者而详之, 近少失矣。

(卷四十九 傅子)

187. Rather than listening to hearsay, it is better to observe the events. Rather than observing the events, it is better to observe the actors. When listening to hearsay, one must investigate the sources of the hearsay and identify their motives. When observing events, one must verify their authenticity. When observing the actors, one must investigate their stories thoroughly. A careful analysis of the information gathered from these three aspects can help to minimize the occurrence of mistakes.

Scroll 49: *Fu Zi*

188. 昔人知居上取士之难，故虚心而下听；知在下相接之易，故因人以致人。

（卷四十九 傅子）

188. The ancients knew that for a leader residing in high position to recruit ideal candidates was not an easy task, so the leader would humbly seek the recommendations of his subordinates to look for the right candidates. Being in lower positions, the subordinates are able to mingle with people easily, so it is ideal to use them to recommend the right candidates for government positions.

Scroll 49: *Fu Zi*

189. 任己则有不识之蔽, 听受则有彼此之偏。所知者, 以爱憎夺其平; 所不知者, 以人事乱其度。

(卷三十 晋书下)

189. Our personal biases may impede us from recognizing the abilities of another. Hearsay or rumor may influence how people see each other. For those close to us, we may have judged them unfairly because of our personal feelings of love or hatred for them. For those who are strangers to us, personal relations may influence our judgment and may destroy standard procedures for recruiting the best minds to the government.

Scroll 30: *Jin Shu*, Vol. 2

190. 子曰：“君子易事而难悦也。悦之不以道，不悦也。及其使人也，器之。小人难事而易悦也。悦之虽不以道，悦也。及其使人也，求备焉。”

（卷九 论语）

190. Confucius said: “It is easy to serve a *superior person* but difficult to please him. If you do not accord with the principles of virtue in attempting to please him, he will not be pleased. But when it comes to employing the services of others, a *superior person* only assigns people tasks they are fit to manage. On the other hand, it is easy to please a *petty person* but difficult to serve him. Even if you do not accord with the principles of virtue in pleasing him, he will still be pleased. But when it comes to employing the service of others, a *petty person* demands others be able to handle everything.”

Scroll 9: *Lun Yu*

191. 子曰：“鄙夫可与事君也哉？其未得之也，患得之。既得之，患失之。苟患失之，无所不至矣。”

（卷九 论语）

191. Confucius said: “Can we allow an offensive person to serve a leader? Before he gets a promotion and the remuneration that goes with it, he worries about not getting it. Once he has it, he worries about losing it. When he worries about losing it, there is nothing which he will not do.”

Scroll 9: *Lun Yu*

任使

Appointing Officials

192. 哀公问曰：“何为则民服？”孔子对曰：“举直错诸枉，则民服；举枉错诸直，则民不服。”

(卷九 论语)

192. Duke Ai asked Confucius: “What should be done so that people will obey the government?” Confucius said: “Promote the upright men and set them above the crooked, and people will submit. Promote the crooked men and set them above the upright, and people will not submit.”

Scroll 9: *Lun Yu*

193. 天下枢要, 在于尚书, 尚书之选, 岂可不重? 而间者多从郎官, 超升此位, 虽晓习文法, 长于应对, 然察察小惠, 类无大能。宜简尝历州宰素有名者, 虽进退舒迟, 时有不逮, 然端心向公, 奉职周密。

(卷二十二 后汉书二)

193. The most important post in the central government is that of a cabinet minister (*shang shu*). Therefore, the selection of a cabinet minister should not be taken lightly. The current ministers are often promoted from lower-ranked deputies (*lang guan*). Even though these deputies are proficient in rhetoric, mastery of such subjects is only considered as minor intelligence. Most of them actually do not possess the ability to handle important tasks. Hence, it is more appropriate to choose reputable former state officials to take on the post of a minister. While their response may be slower, and even inadequate at times, they are loyal to the country and thorough in their undertakings.

Scroll 22: *Hou Han Shu*, Vol. 2

194. 以言取人, 人饰其言; 以行取人, 人竭其行。饰言无庸, 竭行有成。

(卷八 周书)

194. If oratorical skills become the standard in choosing qualified people, people will work on their oratorical skills. If virtuous conducts become the standard in choosing qualified people, people will work on perfecting their virtue. Being cunning in talking is of little use, but to exert all efforts on good causes will guarantee good results.

Scroll 8: *Zhou Shu*

195. 故明王之任人，谄谀不迩乎左右，阿党不治乎本朝；任人之长，不强其短；任人之工，不强其拙。此任人之大略也。

（卷三十三 晏子）

195. A good leader will never put flatterers by his side or allow any clique with a private agenda to serve in the government. He uses people's strengths and does not pressure them to work beyond their abilities. He uses their expertise and does not force them to undertake tasks with which they are unfamiliar. These are general principles to bear in mind when working with the staffs.

Scroll 33: *Yan Zi*

196. 故选不可以不精, 任之不可以不信, 进不可以不礼, 退之不可以权辱。

(卷四十八 典语)

196. Be assured when selecting senior ministers. Once appointed, trust them to do the job. Appoint them to a post with full honor and grant them dignity when they have to be dismissed.

Scroll 48: *Dian Yu*

197. 故知清而不知所以重其禄者, 则欺而浊; 知重其禄, 而不知所以少其吏者, 则竭而不足; 知少其吏, 而不知所以尽其力者, 则事繁而职阙。

(卷四十七 刘廙政论)

197. If a ruler knows he must put forward a policy of austerity but does not know he must increase the remuneration for his staff at the same time, the practice of cheating and bribery will ensue. When he knows he must increase the remuneration for his staffs but does not know he must reduce the number of staffs, the government will soon run out of money. When he knows he must reduce the number of staffs but does not motivate the remaining staffs to optimize their efforts, the increased workload will make the shortage of staffs obvious.

Scroll 47: *Liu Yi Zheng Lun*

198. 夫除无事之位，损不急之禄，止浮食之费，并从容之官。使官必有职，职任其事，事必受禄，禄代其耕，乃往古之常式，当今之所宜也。

（卷二十五 魏志上）

198. Abolish useless posts to reduce and save on unnecessary official salaries. Stop all expenses paid to non-achievers, merge departments, and dismiss redundant officers. There must be a post for every member of the staff, and for every staff member with job responsibilities a salary must be paid which will replace their earnings from farming. This was a principle regularly applied in ancient times, but the principle should still be applicable to this day also.

Scroll 25: *Wei Zhi*, Vol. 1

199. 故德厚而位卑者，谓之为过；德薄而位尊者，谓之失。宁过于君子，而无失于小人。过于君子，其为怨浅矣；失于小人，其为祸深矣。

（卷三十二 管子）

199. A virtuous man placed in an insignificant post is considered to be a mistake made by the ruler. An unvirtuous man placed in a senior post is considered to be a misjudgment made by a ruler. One would rather have wronged a *superior person* than to have employed a *petty person*, for a *superior person* will not harbor strong resentments but a *petty person* with power will cause far-reaching disasters.

Scroll 32: *Guan Zi*

200. 使贤者为之，则与不肖者规之；使智者虑之，则与愚者论之；使修士行之，则与奸邪之人疑之。虽欲成功，得乎哉！

（卷三十八 孙卿子）

200. When a leader appoints a good candidate to a government post, he allows unworthy people to impose restrictions on this person. When he appoints a wise person to devise policies, he allows unwise people to appraise this person. When he lets an ethical person implement government policies, he allows malicious people to cast doubts on this person. How can a leader achieve success if he condones these ironies?

Scroll 38: *Sun Qing Zi*

至公

Paramount Impartiality

201. 大道之行也，天下为公。选贤与能。故人不独亲其亲，不独子其子，使老有所终，幼有所长，鳏寡孤独废疾者，皆有所养。是故谋闭而不兴，盗窃乱贼而不作。是谓大同。

(卷七 礼记)

201. When the perfect order prevails, the world is like a home shared by all. Virtuous and able men are elected to serve the public. All men love and respect their own parents and children, as well as the parents and children of others. There is caring for the old, nourishment and education for the children, and means of support for widows and widowers, orphans, lonely people, as well as for the disabled and sick. Intrigues and conniving for ill gain are unknown, and villains such as thieves and robbers do not exist. These are the characteristics of an ideal world, the commonwealth state.

Scroll 7: *Li Ji*

202. 天下者非一人之天下，天下之天下也。与天下同利者，则得天下；擅天下之利者，失天下。

（卷三十一 六韬）

202. The world is not a world for one but for all. He who shares benefits with the world will earn the support of the world. He who monopolizes benefits for himself will lose the world.

Scroll 31: *Liu Tao*

203. 夫能通天下之志者，莫大乎至公。能行至公者，莫要乎无忌心。

（卷四十九 傅子）

203. One needs to be impartial to understand the will of the people. And to be totally impartial, one needs to have no jealousy.

Scroll 49: *Fu Zi*

204. 故君人者，爱民而安，好士而荣，两者无一焉而亡也。明分职，序事业，拔材官能，莫不治理，则公道达而私门塞矣，公义明而私事息矣。如是，则德厚者进，而佞悦者止；贪利者退，而廉节者起。

（卷三十八 孙卿子）

204. A leader who loves his people will be able to make them feel safe and at peace. If he enjoys learning from the sages, he will be able to bring prosperity to the country. Without these, his own safety as well as that of the country will be placed in peril. When a ruler clearly understands the responsibilities of his job and is able to distinguish the relative degrees of urgency in each of his tasks, and chooses virtuous and able people to run the government in an orderly way, righteousness will flourish and private side-deals will cease. Subsequently, virtuous and able people will be given important

posts while flatterers will be restrained. Those who seek personal benefits will be dismissed, and those who are incorruptible will be entrusted with greater responsibilities.

Scroll 38: *Sun Qing Zi*

205. 臣闻尧受命, 以天下为忧, 而未闻以位为乐也。

(卷十七 汉书五)

205. I, (Minister Dong Zhongshu) have heard that when Emperor Yao was entrusted to be the emperor, he had taken upon himself all the world's concerns as his own concerns. He did not rejoice because he had become the emperor.

Scroll 17: *Han Shu*, Vol. 5

206. 贾曰：“天下安，注意相；天下危，注意将。将相和，则士豫附；士豫附，天下虽有变，则权不分。”

（卷十六 汉书四）

206. The notable politician, thinker and Confucian scholar, Lu Jia, who lived during the Han dynasty, commented that: “When the world is at peace, pay attention to the prime minister. When the world is in crisis or at war, pay attention to the general. When the prime minister and the general can work together in harmony, virtuous people will come around and pledge their allegiance. When this happens, power will not be divided even when the world is undergoing change.”

Scroll 16: *Han Shu*, Vol. 4

207. 顾吾念之，强秦之所以不敢加兵于赵者，徒以吾两人在也。今两虎斗，其势不俱生。吾所以为此，先公家之急，而后私讎也。

(卷十二 史记下)

207. In my opinion, the powerful state of Qin has not attacked our state (of Zhao) because both of us are here. Now if we, the two tigers, have conflicts and fight among ourselves, we will no longer be able to work side by side. The reason why I am doing this is because I am putting the country's safety before my personal feelings.^{»[13]}

Scroll 12: Shi Ji, Vol. 2

[13] Background story:

The “I” refers to Lin Xiangru, a senior minister in the state of Zhao during the Warring States period. He and General Lian Po served together in the government, and the metaphor of the “two tigers” refers to Lin and Lian. Because Minister Lin had been given credit for returning the precious Heshi jade to the Duke of Zhao, he was promoted to a more senior post than General Lian. Lian was very upset over this promotion and he encouraged his people to smear Lin's reputation. However, Lin had avoided confronting Lian by giving the excuse that Lin was sick and therefore unable to confront Lian. The quote was based on Lin's conversation with Lin's closest aides when the latter asked why he would not retaliate. When Lian Po came to know about this later, he was deeply ashamed. He took off his shirt and tied a bramble branch on his back and went to Lin's house to ask for forgiveness. The two finally became very good friends ready to serve the country and die for each other.

教化

Teach and Transform

208. 子曰：“性相近也，习相远也。”

(卷九 论语)

208. Confucius said: “People by nature were born good and pure, but bad habits cause them to lose touch with their natural goodness.”

Scroll 9: *Lun Yu*

209. 先王知人有好善尚德之性，而又贪荣而重利，故贵其所尚，而抑其所贪。贵其所尚，故礼让兴；抑其所贪，故廉耻存。

（卷四十九 傅子）

209. Ancient rulers knew that although people prefer decency and honor virtue, people are equally prone to greediness and profiteering. Therefore, they drew up policies that not only encouraged people to uphold virtues, but also discouraged them from acting out of greed. When virtue is honored, propriety and courtesy will flourish. When greediness is discouraged, integrity will be preserved.

Scroll 49: *Fu Zi*

210. 治民之道, 务笃于教也。

(卷四十二 盐铁论)

210. The best way to govern people is to pay undivided attention to education.

Scroll 42: *Yan Tie Lun*

211. 上为下效, 然后谓之教。

(卷四十五 崔寔政论)

211. Education is “Whatever people in higher positions do will set an example for those beneath to follow.”

Scroll 45: *Cui Shi Zheng Lun*

212. 古之仁人，推所好以训天下，而民莫不尚德；推所恶以诫天下，而民莫不知耻。

（卷四十九 傅子）

212. Benevolent people of the past exemplified virtues to educate the populace and rarely would the populace not be moved by their deeds and learned to esteem the same virtues. They also let the populace know about the behaviors that they detested and so rarely would the populace be ignorant of what shamefulness is about.

Scroll 49: *Fu Zi*

213. 子曰：“弟子入则孝，出则悌，谨而信，泛爱众，而亲仁。行有余力则以学文。”

（卷九 论语）

213. Confucius said: “A good student is dutiful to the parents at home, and respects elders and superiors while away from home. He is cautious in doing things, trustworthy, loving all equally, and close to wise and virtuous people. In addition, he needs to further study the literatures passed down from the ancient sages and learned scholars.”

Scroll 9: *Lun Yu*

214. 先王见教之可以化民也，是故先之以博爱，而民莫遗其亲；陈之以德义，而民兴行；先之以敬让，而民不争；道之以礼乐，而民和睦；示之以好恶，而民知禁。

（卷九 孝经）

214. The ancient sage-kings on seeing how education could transform the people, would lead by example to implement universal love. When a king's conduct made an impact on the public, no one would abandon their relatives. Furthermore, the kings promoted benevolent, righteous and moral values. When the people were inspired by these principles, they began carrying them out and turning them into common practice. When the kings led the way in showing respect and courtesy, the public would learn not to fight with one another. When propriety and music were designed to guide and educate the lay people, people would learn to live together

harmoniously. These kings made it known to the public what they revered and detested, and so the masses would not defy their prohibitions.

Scroll 9: *Xiao Jing*

215. 子曰：“教民亲爱，莫善于孝。教民礼顺，莫善于悌。移风易俗，莫善于乐。安上治民，莫善于礼。礼者，敬而已矣。故敬其父则子悦；敬其兄则弟悦；敬其君则臣悦；敬一人而千万人悦。所敬者寡，悦者众，此之谓要道也。”

(卷九 孝经)

215. Confucius said: “For teaching the people to be affectionate and loving, there is nothing better than filial piety. For teaching them propriety and obedience to their elders, there is nothing better than fraternal duty. For changing their manners and altering their customs, there is nothing better than music. For securing the repose of superiors and the good order of the people, there is nothing better than the rules of propriety. The rules of propriety are simply the principle of reverence. Therefore the reverence paid to a father makes all sons pleased.

The reverence paid to an elder brother makes all younger brothers pleased. The reverence paid to a ruler makes all subjects pleased. The reverence paid to one man makes thousands of men pleased. The reverence is paid to a few but the benefit extends to many. This is what is meant by an ‘All-embracing Rule of Conduct.’”

Scroll 9: *Xiao Jing*

216. 孔子曰：“导之以政，齐之以刑，民免而无耻。导之以德，齐之以礼，有耻且格。”老氏称：“法令滋章，盗贼多有。”

（卷十二 史记下）

216. Confucius said: “Guide the people with policies and align them with punishment, and people will evade capture and gain no personal sense of shame. Guide them with virtues and align them with propriety, and they will gain their own sense of shame and thus correct themselves.” Laozi said: “As law and orders are increasingly written, loopholes and thievery will become increasingly common.”

Scroll 12: *Shi Ji*, Vol. 2

217. 子产治郑，民不能欺；子贱治单父，人不忍欺；西门豹治邺，人不敢欺。三子之才能，谁最贤哉？辨治者当能别之。

（卷十二 史记下）

217. When Zichan governed the state of Zheng, the populace was not able to deceive him. When Zijian governed the county of Shan Fu, the populace did not have the heart to deceive him. When Xi Menbao governed the county of Ye, the populace did not dare to deceive him. Who among these three governors had the highest ability and wisdom? A wise and perceptive leader should be able to tell the difference and come up with the answer.

Scroll 12: *Shi Ji*, Vol. 2

218. 不知礼义, 不可以行法。法能杀不孝者, 而不能使人为孔墨^{墨作曾}之行; 法能刑窃盗者, 而不能使人为伯夷之廉。孔子养徒三千人, 皆入孝出悌, 言为文章, 行为仪表, 教之所成也。

(卷四十一 淮南子)

218. If people do not understand propriety and righteousness, the law will not be effective. For the law can sentence an unfilial son to death but it cannot make people behave like Confucius or Zengzi (the exemplar filial son). The law can also sentence thieves and robbers to prison but it cannot make people behave honestly like Boyi. Confucius had 3,000 disciples who could fulfill filial duties at home, and respect elders and seniors when away from home. Their words became guidelines for people to follow, and their deeds were sufficient to make them into role models. All these are due to transformation through education.

Scroll 41: *Huai Nan Zi*

219. 文子问德仁义礼。老子曰：“德者民之所贵也，仁者人之所怀也，义者民之所畏也，礼者民之所敬也。此四者圣人之所以御万物也。”

（卷三十五 文子）

219. Wenzi asked about morality, benevolence, righteousness and propriety. Laozi said: “Virtue is what people treasure. Benevolence is what people admire. Righteousness is what people venerate, and Propriety is what people respect. These are the four implements used by sages to lead and command the world.”

Scroll 35: *Wen Zi*

220. 显贤表德, 圣王所重; 举善而教, 仲尼所美。
(卷二十六 魏志下)

220. Honoring the virtuous and able as well as giving recognition to moral excellence is something to which a sage-king would attach great importance. Promoting benevolence and transformation through education is what Confucius would speak of most approvingly.

Scroll 26: *Wei Zhi*, Vol. 2

221. 一年之计, 莫如树谷; 十年之计, 莫如树木; 终身
之计, 莫如树人。

(卷三十二 管子)

221. If you are planning for one year, grow the five
cereals. If you are planning for ten years, grow trees. If
you are planning for a lifetime, educate people.

Scroll 32: *Guan Zi*

222. 孔子曰：“君子有三畏：畏天命，畏大人，畏圣人
之言。小人不知天命而不畏，狎大人，侮圣人之言。”

（卷九 论语）

222. Confucius said: “There are three things that a *superior person* venerates. He venerates the law of cause and effect. He venerates virtuous people or people with superior status. He venerates the teachings given by saints and sages. A *petty person* on the other hand, is ignorant of the law of cause and effect and therefore does not venerate it. He also treats his superior frivolously and ridicules the teachings of saints and sages.”

Scroll 9: *Lun Yu*

223. 儒家者流，盖出于司徒之官，助人君、顺阴阳、明教化者也。游文于六经之中，留意于仁义之际。祖述尧舜，宪章文武，宗师仲尼，以重其言，于道最为高。

（卷十四 汉书二）

223. The Confucian school of thought most probably originated from Si Tu, the government minister in charge of education. Their career goals are to assist the sovereign, follow the law of *Yin* and *Yang*, and promote the idea of transformation through education. They are dedicated students of the Six Classics focused on practicing benevolence and righteousness. They trace and reiterate the governing principles of Emperor Yao and Emperor Shun, adopt and explain the decrees and regulations issued by King Wen and King Wu, and regard Confucius as their master teacher. They venerate wisdom passed down from ancient sage-kings and consider *Dao* (laws of nature) as the highest form of knowledge.

Scroll 14: *Han Shu*, Vol. 2

224. 道家者流,盖出于史官。历纪成败存亡祸福古今之道,秉要执本,清虚以自守,卑弱以自持,此君人南面者之术也。合于尧之克让,《易》之谦谦。一谦而四益,此其所长也。

(卷十四 汉书二)

224. The Daoist school of thought most probably originated from the official historians. Daoist writings recorded the reasons that contributed to the success, failure, survival, demise, fortune and disasters of different dynasties. Their works were succinct and cut straight to the core. They advocate “tranquil nothingness” to maintain their integrity, and humility to achieve self-control. These were the implements used by ancient rulers to govern a country in accord with the self-controlling and thoughtful way of Emperor Yao, in addition to the principles of Humility stated in the book of *Yi Jing*. Humility alone will enable a person to receive blessings from heaven, earth, spirits and human beings. Such is what the Daoists most venerate.

Scroll 14: *Han Shu*, Vol. 2

礼乐

Propriety and Music

225. 夫人之所以贵于禽兽者, 以有礼也。

(卷三十三 晏子)

225. The difference between human beings and animals is that human beings follow propriety.

Scroll 33: *Yan Zi*

226. 故礼之教化也微，其正^{正作止}邪于未形，使人日徙善远罪而不自知也，是以先王隆之也。《易》曰：“君子慎始。差若毫厘，谬以千里。”此之谓也。

（卷七 礼记）

226. The influence of propriety works very subtly. It prevents immoral conducts from developing and enables people to automatically stay away from malice and move toward virtuousness day by day without being aware of it. Hence, the kings from ancient times venerated the transforming influence that propriety can bring. The book of *Yi Jing* said: “A superior person always pays attention to the beginning of any development. If there is a slight deviation or error in the beginning, the end result will differ greatly.” Such is the implication of the influence of propriety.

Scroll 7: *Li Ji*

227. 道德仁义, 非礼不成; 教训正俗, 非礼不备; 分争
辨讼, 非礼不决; 君臣上下, 父子兄弟, 非礼不定; 宦
学事师, 非礼不亲; 班朝治军, 莅官行法, 非礼威严不
行; 祷祠祭祀, 供给鬼神, 非礼不诚不庄。

(卷七 礼记)

227. Without propriety, acts of benevolence, righteousness, and virtues cannot be realized. Using teachings that contain no propriety to impart sagely values to the society will inevitably create discrepancies. Without propriety, quarrels and debates about what is right or wrong cannot be resolved fairly. Further, the roles and relationship played by leaders and subordinates, parents and children, as well as among siblings cannot be determined without the stipulation of propriety. In learning how to run a good administration or other areas of study, failing to observe propriety will

make teachers slack in their teachings and students inattentive toward their studies. It will be difficult to foster a close bond between teachers and students. Be it the drawing of tables of government ranks or the organization of the army, the appointment of officials to task or the execution of laws: if they are not done according to the proper protocol, they will lose their dignity and the confidence of the people. Whether it is a regular or special memorial service for the deceased, or a ceremony for making offerings to the gods and spirits, if these were not done in accordance to proper rites and rituals, the results will only reveal our insincerity as the ceremony will fail to be solemn and respectful.

Scroll 7: *Li Ji*

228. 夫礼者, 所以定亲疏, 决嫌疑, 别同异, 明是非也。
(卷七 礼记)

228. The functions of propriety include: Defining close and distant relationships, clarifying doubts, categorizing subject-matters, and vindicating right and wrong.

Scroll 7: *Li Ji*

229. 君子有礼, 则外谐而内无怨。

(卷七 礼记)

229. *A superior person* whose daily life conforms to the standards of propriety will be able to coexist harmoniously with all people and matters. His mind and heart is always serene without resentment.

Scroll 7: *Li Ji*

230. 富贵而知好礼，则不骄不淫；贫贱而知好礼，则志不慑。

（卷七 礼记）

230. A rich and noble man who understands propriety is neither arrogant nor licentious. A poor and lowly person who understands propriety is neither fearful nor skeptical about his aspirations.

Scroll 7: *Li Ji*

231. 昏礼者，将合二姓之好，上以事宗庙，而下以继后世也。故君子重之。男女有别，而后夫妇有义；夫妇有义，而后父子有亲；父子有亲，而后君臣有正。故曰：婚礼者，礼之本也。

（卷七 礼记）

231. The propriety of marriage unites two families with different surnames, to commemorate the ancestors with respects and offerings, and produce offspring to carry on the family name and the teachings of the forefathers. Therefore, a *superior person* would value marriage as an important event. With a man and a woman playing different roles comes a righteous commitment between a husband and a wife. With a righteous commitment between a husband and a wife comes a filial closeness between parents and children. With parents and children

displaying a filial closeness comes a rightful relationship between a superior and his subordinates. Hence, the propriety of marriage is the foundation of all proprieties.

Scroll 7: *Li Ji*

232. 故朝覲之礼，所以明君臣之义也；聘问之礼，所以使诸侯相尊敬也；丧祭之礼，所以明臣子之恩也；乡饮酒之礼，所以明长幼之序也；婚姻之礼，所以明男女之别也。夫礼禁乱之所由生，犹防止水之所自来也。故以旧防为无所用而坏之者，必有水败；以旧礼为无所用而去之者，必有乱患。故婚姻之礼废，则夫妇之道苦，而淫僻之罪多矣；乡饮酒之礼废，则长幼之序失，而斗争之狱繁矣；丧祭之礼废，则臣子之恩薄，而背死忘生者众矣；聘覲之礼废，则君臣之位失，而背叛侵陵之败起矣。

（卷七 礼记）

232. The protocol of a court audience before the ruler serves to exemplify the rightful relationship between the ruler and his subordinates. The protocol of diplomatic envoys serves to foster mutual respect among the dukes of neighboring states. The rites and rituals of funeral and memorial services

serve to convey gratitude toward one's superior or parents. The propriety of wine-drinking serves as a folk custom to let one understand the order between the older and the younger generations. The propriety of marriage serves to show the different roles played by husband and wife. Propriety, thus, prevent chaos just as embankments prevent floods. If we destroy an old embankment that we deemed useless, the inevitable outcome will be a flood. Similarly, if we abolish traditional propriety that we deemed outdated, disasters and chaos will eventually follow. Likewise, if we abolish the propriety of marriage, people will stop taking marital duties seriously and marital life will suffer as a result. This will lead to an increase in crimes related to sexual perversions. If we abolish the propriety of wine-drinking as a folk custom, the order and status of the young and old will be lost. This will lead to an increase in crimes related to disputes and fightings. If we abolish the rites and rituals of funeral and memorial services, government officials and children will become

ungrateful toward their superiors and parents. This will lead to more people to rebel against the teachings of their ancestors and a lack of gratefulness and loyalty toward the living. If we abolish the protocol of diplomatic envoys, or the protocol of court audiences before the ruler, the orderly relationship between the ruler and his officials will be lost. This will lead to chaos in the wake of treason, and the invasion of neighboring states.

Scroll 7: *Li Ji*

233. 祭不欲数, 数则烦, 烦则不敬。祭不欲疏, 疏则怠, 怠则忘。

(卷七 礼记)

233. Paying respect and making offerings to our ancestors cannot be done too frequently since we will get tired of the rituals and end up becoming disrespectful toward them. However, it should not be performed too infrequently either since this will cause us to become too slack and we may gradually forget our ancestors.

Scroll 7: *Li Ji*

234. 凡音者,生人心者也。情动于中,故形于声。声成文,谓之音。是故治世之音,安以乐,其政和;乱世之音,怨以怒,其政乖;亡国之音,哀以思,其民困。

(卷七 礼记)

234. Music originates from the heart. When the inner emotion is stirred and then displayed, a sound is produced. Sounds combine to form melodies and this is what we call “music”. During times of peace and prosperity, the music played is serene and joyful because the political situation has been tolerant and harmonious. On the other hand, music played in tumultuous times is filled with anger because the government has violated the law of nature and the common aspiration of the people. When a country perishes, the music played is sorrowful and melancholic because people have been left in desolation.

Scroll 7: *Li Ji*

235. 音声之道，与政通矣。宫为君，商为臣，角为民，徵为事，羽为物。五者不乱，则无怠本书怠作怙澁之音矣。宫乱则荒，其君骄。商乱则陂，其臣坏。角乱则忧，其民怨。征乱则哀，其事勤。羽乱则危，其财匱。五者皆乱，迭相陵，谓之慢。如此则国之灭亡无日矣。

（卷七 礼记）

235. The inner spirit of music is interconnected with politics. In the Chinese pentatonic scale, *gong* (宫) symbolizes the ruler; *shang* (商) symbolizes government officials; *jue* (角) symbolizes the people, *zhi* (徵) symbolizes incidents; *yu* (羽) symbolizes material things. If the five modes are harmonious, discordant sounds will not be heard. However, if the *gong* mode is disorderly, the music will appear scattered without any central theme. This reflects the arrogance of the ruler and the departure of wise government officials. If the

shang mode is disorderly, music will sound askew. This reflects the moral decadence of government officials. If the *jue* mode is disorderly, the music will be filled with worries reflecting a tyrannical government and the resentment of the people. If the *zhi* mode is disorderly, music will sound extremely sad. This reflects the never-ending exploitation of farm labor and the suffering of the people. If the *yu* mode is disorderly, music will sound of danger and oppression reflecting poverty and the lack of material wealth among the people. If all five musical modes are disorderly, crashing onto each other, this music is termed as “conceited music”—music without any regularity. Once music has reached this point, a country will be destroyed in no time.

Scroll 7: *Li Ji*

236. 乱世之乐,为木革之声,则若雷,为金石之声,则若霆,为丝竹歌舞之声,则若噪。以此骇心气动耳目摇荡生,则可矣,以此为乐,则不乐。故乐愈侈,而民愈郁,国愈乱,主愈卑,则亦失乐之情矣。

(卷三十九 吕氏春秋)

236. During tumultuous times, music played on wooden and leather instruments produces sounds that are like roaring thunder; music played on copper and stone instruments produces sounds that are furious and shocking; light dance music played on bamboo or silk instruments produces sounds that are like cawing outcries. These types of loud music can trouble people's mind, deafen ears and sway people to become licentious but they cannot bring happiness to people. Therefore, as music becomes more and more insolent, it will precipitate a greater incidence of depression, more chaos,

and more disrespect for the ruler. Subsequently, music loses its original meaning and purpose.

Scroll 39: *Lü Shi Chun Qiu*

237. 乐由中出, 礼自外作。大乐必易, 大礼必简。

(卷七 礼记)

237. Music comes from the heart, and propriety sets a standard for a person's outward behavior. Grand music must be amiable and grand ceremonies must be simple and modest.

Scroll 7: *Li Ji*

爱民

Caring about People

238. 利天下者,天下亦利;害天下者,天下亦害之。……仁人在位,常为天下所归者,无他也,善为天下兴利而已矣。

(卷四十九 傅子)

238. For those who bring benefits to the world, the world will also bring benefits to them. For those who bring harm to the world, the world will also bring harm to them. ...A benevolent ruler will attract the populace to follow him because he is good at bringing benefits to the world.

Scroll 49: *Fu Zi*

239. 所谓天子者, 天下相爱如父子, 此之谓天子。

(卷三十一 六韬)

239. When a ruler loves his people as if they are his children, and all the people love him as if he is their father, the ruler can then be deemed as the Son of Heaven in its truest sense.

Scroll 31: *Liu Tao*

240. 天地养万物, 圣人养贤, 以及万民。

(卷一 周易)

240. The heaven and the earth nourish all things and enable them to prosper and flourish. The sages take good care of the virtuous so that the latter can serve the society and bring happiness to all people.

Scroll 1: *Zhou Yi*

241. 故善为国者，御民如父母之爱子，如兄之慈弟也。
见之饥寒，则为之哀；见之劳苦，则为之悲。

（卷三十一 六韬）

241. Good leaders will love the people as if they were their children, and care for them as if they were their own kindred. They grieve for people who are starving and mourn for people who are toiling in hardship.

Scroll 31: *Liu Tao*

242. 臣闻国之兴也，视民如伤，是其福也；其亡也，以民为土芥，是其祸也。

（卷六 春秋左氏传下）

242. I have heard that a country is prosperous and strong because it treats its people tenderly as if they were injured. This is indeed the country's good fortune. On the other hand, a country is in ruin because it tramples on its people as if they were mud or grass under its feet. This is indeed disastrous for the country.

Scroll 6: *Chun Qiu Zuo Shi Zhuan*, Vol. 2

243. 尧存心于天下，加志于穷民，痛万姓之罹罪，忧众生之不遂也。有一民饥，则曰此我饥之也；有一民寒，则曰此我寒之也；一民有罪，则曰此我陷之也。仁昭而义立，德博而化广。故不赏而民劝，不罚而民治。先恕而后教，是尧道也。

（卷四十三 说苑）

243. Emperor Yao cared about all the people in the world, especially for the poor. He felt pain for the crimes and punishments suffered by his subjects, and he worried that people could not lead a good life. If there was one person starving, Yao would say: "It was me who had caused him to suffer from hunger." If there was one person freezing in the cold, Yao would say: "It was me who had caused him to suffer from the freezing weather." If there was one criminal, Yao would say: "It was me who had provoked him to commit the crime." As Yao's

kindness and benevolence became apparent he also set the trend in upholding righteousness. His virtues were so far-reaching and extensive that people encouraged each other to do good things without expecting any reward, and the government was able to govern without using penalties to punish the people. As Emperor Yao demonstrated, a good leader will first forgive people's mistakes and then seek to guide them to correct their mistakes through education. That was the statesmanship of Emperor Yao.

Scroll 43: *Shuo Yuan*

244. 子张问仁于孔子。孔子曰：“能行五者于天下，为仁矣。”请问之。曰：“恭宽信敏惠。恭则不侮，宽则得众，信则人任焉，敏则有功，惠则足以使人。”

（卷九 论语）

244. Zizhang asked Confucius about the principle of benevolence. Confucius said: “If you can practice five types of moral conduct in the world, then you can be considered a benevolent person.” Zizhang then asked: “Please tell me which five?” Confucius replied: “Be respectful, tolerant, trustworthy, perceptive, and kind. Respect others and you will not be insulted. Treat people with tolerance and you will gain their support. Be trustworthy and people will have faith in you. Do things perceptively and you will achieve success. Offer kindness to others and they will serve you with gratitude.”

Scroll 9: *Lun Yu*

245. 丘也闻有国有家者，不患寡，而患不均，不患贫，而患不安。盖均无贫，和无寡，安无倾。夫如是，故远人不服，则修文德以来之；既来之，则安之。

（卷九 论语）

245. Confucius said: "I have heard that the feudal lords who preside over states, or the high officials who own family estates do not worry about poverty but they worry that the distribution of wealth may be uneven. They do not worry that they will have too few people but they worry that they may not be able to live in peace. For when distribution of wealth is even, there will be no poverty. And when harmony prevails, there will be no scarcity of people. When there is such a contented repose, there will be no rebellion. In this spirit, if people from afar do not submit, civil culture and virtues are to be cultivated to attract them. Once they have been so attracted, they will be made contented and be able to settle down at ease."

Scroll 9: *Lun Yu*

246. 今之所谓良吏者, 文察则以祸其民, 强力则以厉其下, 不本法之所由生, 而专己之残心。

(卷四十二 盐铁论)

246. The so-called good officials nowadays set strict laws to harass the people. They abuse their power and mistreat their subordinates. These officials have no intention of following the laws except to follow their cruel impulses to carry out their actions.

Scroll 42: *Yan Tie Lun*

247. 凡民有七亡：阴阳不和，水旱为灾，一亡也；县官重责，更赋租税，二亡也；贪吏并公，受取不已，三亡也；豪强大姓^{姓下旧有家字，删之}蚕食无厌，四亡也；苛吏繇役，失农桑时，五亡也；部落鼓鸣，男女遮列，六亡也；盗贼劫略，取民财物，七亡也。七亡尚可，又有七死：酷吏驱杀，一死也；治狱深刻，二死也；冤陷无辜，三死也；盗贼横发，四死也；怨讎相残，五死也；岁恶饥饿，六死也；时气疾疫，七死也。民有七亡，而无一得，欲望国安诚难。民有七死，而无一得，欲望刑措诚难。

（卷十九 汉书七）

247. Seven Losses that can make people destitute:

1. Flood and drought caused by an imbalance between the *Yin* and *Yang* energies.
2. Heavy taxes imposed on farmers.

3. Briberies and the misuse of public funds.
4. The rich gentry exploiting the farmers endlessly.
5. Oppressive officials prolonging the duration of compulsory free labor supplied by farmers, and so hindering normal working hours for the farmers.
6. The countryside is drowned in the sound of drums alarming the inhabitants about robberies, and men and women have to rush out in all directions to make arrests.
7. Robbers and thugs stealing money, food and tools.

Worse than the Seven Losses are the Seven Deaths—the seven situations that can take away people's lives:

1. The beating and killing of people by cruel officials.
2. Harsh prosecution of criminal cases.
3. False accusations of innocent people.
4. Widespread robberies and thefts.
5. Vengeance among the enemies.

6. A year of poor harvest causing famine.

7. Rampant epidemics and diseases.

With the Seven Losses making people destitute, it will be difficult for a country to attain stability. With the Seven Deaths taking away people's lives, it will be extremely difficult to get rid of corporal punishment.

Scroll 19: *Han Shu*, Vol. 7

民生

The Livelihood of People

248. 富国有八政：一曰，俭以足用；二曰，时以生利；三曰，贵农贱商；四曰，常民之业；五曰，出入有度；六曰，以货均财；七曰，抑谈说之士；八曰，塞朋党之门。

（卷五十 袁子正书）

248. There are Eight Policies that can make a country prosperous:

1. Exercise fiscal austerity to set aside more than adequate financial reserves.
2. Master the agricultural cycles to help farmers produce an abundance of commodities.
3. Attach more importance to agriculture than to trading.
4. Ensure the people have stable employment.
5. Control government expenses—live within your means.
6. Exercise monetary policy to equalize wealth.

7. Check the influence of lobbyists.
8. Put an end to cliques that band together for selfish purposes.

Scroll 50: *Yuan Zi Zheng Shu*

249. 民有余则轻之，故人君敛之以轻；民不足则重之，故人君散之以重。凡轻重敛散之以时，即准平，故大贾蓄家不得豪夺吾民矣。

（卷十四 汉书二）

249. Prices of goods will decline when there is a surplus. The government can take this opportunity to buy the goods and stockpile them. When the demand is greater than the supply, the price will go up and the government can sell off the goods. If the buying and selling is timely, demand and supply will be balanced and the prices of goods will be stabilized. Thus, big merchants and rich families that became rich by cornering the market will not be able to wrest benefits from the common people.

Scroll 14: *Han Shu*, Vol. 2

法古

Learn from the Past

250. 学古人官, 议事以制, 政乃弗迷。

(卷二 尚书)

250. Study the lessons passed down from the ancients and take heed of what makes a good government minister. Ill-conceived government actions are less likely to happen if a government can base its decision-making on ancient wisdom and advice.

Scroll 2: *Shang Shu*

251. 前事之不忘，后事之师。是以君子为国，观之上古，验之当世，参以人事，察盛衰之理，审权势之宜，去就有序，变化应时，故旷日长久，而社稷安矣。

（卷十一 史记上）

251. Do not forget the experiences and lessons learned from the past for they shall serve as a reference for future undertakings. A ruler will study history and verify the lessons in human affairs within a contemporary context to understand the rise and decline of a nation. They will also contemplate the balance of power and its corresponding scenarios, orderly weighing which ones to reject and which ones to adopt. Based on these considerations they will develop appropriate policies that over time will bring lasting peace to the nation.

Scroll 11: *Shi Ji*, Vol. 1

252. 武王问尚父曰：“五帝之戒可闻乎？”尚父曰：“黄帝之时戒曰，吾之居民上也，摇摇恐夕不至朝；尧之居民上，振振如临深川；舜之居民上，兢兢如履薄冰；禹之居民上，栗栗恐不满日；汤之居民上，战战恐不见旦。”王曰：“寡人今新并殷居民上，翼翼惧不敢怠。”

（卷三十一 阴谋）

252. King Wu asked his strategist, Shang-fu: “Can you tell me how the five ancient emperors kept vigilant of themselves?” Shang-fu said: “Emperor Huang warned himself with this saying: ‘When I lead the people, I am worried and fearful as if night will not turn to morning.’ When Emperor Yao was leading his people, he was extremely apprehensive as if he was standing on the brink of a deep abyss. When Emperor Shun was leading his people, he was extremely cautious as if he was treading on thin ice. King Yu was extremely

watchful as if he would not live through the day. King Tang would stay on guard as if he would not live to see tomorrow.” King Wu said: “Now that I am leading the newly conquered subjects of the Yin nation, I must rule cautiously and remain vigilant without the slightest negligence.”

Scroll 31: *Yin Mou*

纲纪

The Basis of Principles

253. 天下之达道有五, 其所以行之者三。曰君臣也, 父子也, 夫妇也, 昆弟也, 朋友之交也, 五者, 天下之达道也; 智仁勇三者, 天下之达德也。所以行之者一也。或生而知之, 或学而知之, 或困而知之, 及其知之一也。或安而行之, 或利而行之, 或勉强而行之, 及其成功一也。

(卷十 孔子家语)

253. There are five types of relations that constitute the moral standards of mankind, and three elements of virtues that are conducive to the fulfillment of these relations. These five types of moral relations include those between the leader and subordinates, parents and children, husband and wife, among siblings, and among friends. The three elements of virtues are wisdom, benevolence and courage, forming the virtuous conduct of mankind. From start to finish, "Sincerity" must be

present to enable the five moral relations and the three types of virtuous conduct to work out successfully. Some people are conscious of these moral relations and virtues from birth. Some people become conscious of them after learning about them, and some people become conscious of them only after they have put in tremendous efforts in understanding them. However, the end result is the same. As for actualizing these moral relations and virtues, some people will do it naturally, some people will do it for the sake of acquiring personal benefits, and some people will do it reluctantly. In the end, the results will all be the same.

Scroll 10: *Kong Zi Jia Yu*

254. 仁义礼乐、名法刑赏，凡此八者，五帝三王，治世之术也。故仁以导之，义以宜之，礼以行之，乐以和之，名以正之，法以齐之，刑以威之，赏以劝之。

（卷三十七 尹文子）

254. The five emperors and the three sage-kings of ancient times used eight elements—benevolence, righteousness, propriety, music, status, law, punishment and reward—to govern their states. Benevolence was used in order to provide guidance for their people. Righteousness was used in order to guide the people to do the right thing. Propriety was used in order to regulate people's behavior. Music was used in order to mediate human relations. Status was used in order to define people's social roles. Law was used in order to align the people. Punishment was used in order to deter people from committing crimes. Reward was used in order to encourage people to do good deeds.

Scroll 37: *Yin Wen Zi*

255. 是故仁者莫大于爱人, 智者莫大于知贤, 政者莫大于官能。有土之君, 能修此三者, 则四海之内供命而已矣。

(卷十 孔子家语)

255. Therefore, it was said that being benevolent is nothing more than loving and protecting the people. Being wise is nothing more than knowing who are the virtuous; being an able government leader is nothing more than knowing whom to hire for the right job. If the leader of a state can fulfill these three conditions, people from all over the world will submit to him.

Scroll 10: *Kong Zi Jia Yu*

256. 天子听男教,后听女顺;天子理阳道,后治阴德;天子听外治,后听内治。教顺成俗,外内和顺,国家理治,此之谓盛德也。

(卷七 礼记)

256. The king (Son of Heaven) was responsible for teaching the men, and the queen was responsible for teaching the ladies to be gentle. The king handled the tough masculine matters, and the queen handled the gentler feminine issues. The king managed the external affairs, and the queen managed the internal affairs. When the education of men and the gentleness of women became customary, and when external and internal affairs were harmonized, such that family and official affairs were managed equally well, this could be considered as the glorious exemplification of virtuous conduct.

Scroll 7: *Li Ji*

257. 治天下有四术：一曰忠爱，二曰无私，三曰用贤，四曰度量。度量通，则财用足矣；用贤，则多功矣；无私，百智之宗也；忠爱，父母之行也。

（卷三十六 尸子）

257. There are four skills that enable a good government: First, be trustworthy and loving toward the people. Second, be fair and selfless. Third, appoint virtuous and able people to run the government. Fourth, manage financial resources carefully. Prudent financial management will ensure sufficient wealth for the nation. Employing virtuous and able persons to run the government will enable the government to make more contributions. Selfless devotion provides the source of wisdom, and loving the people trustingly embodies the conduct of parents loving their children.

Scroll 36: *Shi Zi*

258. 仓廩实则知礼节,衣食足则知荣辱,上服度则六亲固,四维张则君令行。四维不张,国乃灭亡。国有四维,一维绝则倾,二维绝则危,三维绝则覆,四维绝则灭。倾可正也,危可安也,覆可起也,灭不可复错也。四维:一曰礼,二曰义,三曰廉,四曰耻。政之所行,在顺民心;政之所废,在逆民心。

(卷三十二 管子)

258. When the granary is replete with staple foods, people will comprehend the meanings of propriety. When they have sufficient food to eat and clothes to keep them warm, they will comprehend the meanings of honor and disgrace. When a leader obeys the legal standards of propriety, his close relatives will live in unity and harmony. When the four anchors in building a nation are upheld, the ruler's directives will be carried out without impediment. Dispensing with these four anchors will

lead to the downfall of a nation. If one of these four anchors was broken, the country would become unstable. If two of these anchors were broken, the country would be in danger. If three of these anchors were broken, the government would be toppled. If all four anchors were broken, the state would be in ruin. A state that is unstable can still be restored to its equilibrium. A state that is in danger can still be restored to its peaceful state. Even when the government is overthrown, it is still possible to save the country. But resurrecting a ruined country would become impossible. So what are these four anchors? They are: propriety, righteousness, integrity, and moral shame. A government is effective because it responds to the common aspirations of the people. A government that runs against people's aspirations will be abandoned by the people.

Scroll 32: *Guan Zi*

259. 是故古之圣王未有不尊师也, 尊师则不论贵贱贫富矣。

(卷三十九 吕氏春秋)

259. According to ancient customs, the social status of teachers was highly revered. Thus no sage-king would show disrespect toward his teachers, irrespective of whether the teachers were nobles, low-ranking, wealthy or impoverished.

Scroll 39: *Lü Shi Chun Qiu*

260. 汤曰：“何谓臣而不臣？”对曰：“君之所不名臣者四：诸父臣而不名；诸兄臣而不名；先王之臣，臣而不名；盛德之士，臣而不名；是谓大顺也。”

（卷四十三 说苑）

260. King Tang asked: “When can a minister not be addressed as a minister by the king?” Yi Yin replied: “There are four scenarios where this can happen. Your majesty’s uncles are senior ministers whom you cannot address as ministers. Your majesty’s elder brothers are senior ministers whom you cannot address as ministers; ministers who had served under the late kings are senior ministers whom you cannot address as ministers. Furthermore, people who are most virtuous can become senior ministers but they cannot be addressed as ministers. This protocol is appropriate within the principles of moral law.”

Scroll 43: *Shuo Yuan*

261. 子曰：“不在其位，不谋其政。”

(卷九 论语)

261. Confucius said: “He who is not in any particular office has nothing to do with plans for the administration of its duties.”

Scroll 9: *Lun Yu*

262. 是以人君自任而躬事，则臣不事事矣。是君臣易位也，谓之倒逆，倒逆则乱矣。人君任臣而勿自躬，则臣事事矣。是君臣之顺，治乱之分，不可不察。

（卷三十七 慎子）

262. If a leader were to take charge of everything, his subordinates would not take the initiative to perform their duties. This would mean that the role of the leader and the subordinates is reversed, a situation which will bring forth disorder. If a leader does the opposite, the subordinate will perform the duties that are appropriate to them and complete their appropriate tasks. Such is the orderly leader-subordinate relationship, which is the key to distinguishing peace and order from chaos and turbulence. This should be very well understood.

Scroll 37: *Shen Zi*

263. 政不可多门,多门则民扰。

(卷二十九 晋书上)

263. Government regulations should not be issued by too many departments. Different instructions given on the same regulations will confuse people.

Scroll 29: *Jin Shu*, Vol. 1

赏罚

Reward and Punishment

264. 古之明君，褒罚必以功过；末代闇主，诛赏各缘其私。

（卷二十三 后汉书三）

264. Wise kings of the past would reward or punish an individual based upon his merits or misdeeds. The despots of tottering dynasties would punish or reward an individual based on their personal preferences.

Scroll 23: *Hou Han Shu*, Vol. 3

265. 夫当赏者不赏, 则为善者失其本望, 而疑其所行; 当罚者不罚, 则为恶者轻其国法, 而怙其所守。

(卷四十六 中论)

265. If rewards are not given to the deserving individual, good people will lose their confidence and begin to doubt if their efforts are worthwhile. If punishments are not given to the perpetrators, evil people will disregard the laws and continue with their wrongdoings without any shame or fear.

Scroll 46: *Zhong Lun*

266. 故先王之教, 进贤者为上赏, 蔽贤者为上戮。

(卷四十九 傅子)

266. Hence the ancient sage-kings have passed down this lesson to us: Those who recommend the virtuous to take on official posts will be rewarded handsomely; those who stifle the appointment of the virtuous will be punished severely.

Scroll 49: *Fu Zi*

267. 爵禄者，国柄之本，而富贵之所由，不可以不重也。然则爵非德不授，禄非功不与。二教既立，则良士不敢以贱德受贵爵，劳臣不敢以微功受重禄，况无德无功，而敢虚干爵禄之制乎！

（卷四十九 傅子）

267. Official titles and stipends are the basis of a nation's authority, and they pave the way to wealth. Hence, the conferring of titles and stipends cannot be deemed unimportant. If this is the case, anyone who is not virtuous should not be conferred any official titles; anyone who is not meritorious should not be given stipends. Once the rules and regulations regarding the conferring of titles and stipends are established, good officials will not dare to accept noble titles if their moral standing is unsatisfactory; dedicated ministers will not dare to accept handsome stipends if their contributions

are meager. Under such circumstances, will men of small virtue and meager contributions dare to use deceptive maneuvers to meddle with the system of titles and stipends?

Scroll 49: *Fu Zi*

268. 魏文侯问李克曰：“刑罚之源安生？”对曰：“生于奸邪淫佚之行也。凡奸邪之心，饥寒而起；淫佚者，文饰之耗。雕文刻镂，害农事者也；文绣纂组，伤女功者也。农事害则饥之本，女功伤则寒之源也。饥寒并至，而能不为奸邪者，未之有也。男女饰美以相矜，而能无淫佚者，未尝有也。……刑罚之起有源，人主不塞其本，而督其末，伤国之道也。”

（卷四十三 说苑）

268. The Marquis Wen of Wei (state) asked Li Ke: “What factors contributed to the emergence of punishment?” Li Ke said: “Punishment was born as a means to subdue treacherous and promiscuous behaviors. Just as hunger and cold will compel people to commit treacherous acts, the consumption of overly decorative garments by high society will bring about dissolute behavior. When farm workers are forced to build lavish mansions with

intricate carvings, this will hinder their agricultural production. When the female needleworkers are forced to make excessive ornamented garments this will hinder their normal textile production. Delayed agricultural production is the source of hunger, and delayed textile production is the source of not having enough warm clothing for the cold weather. Rare indeed were treacherous crimes that occurred where the ordinary people had not first been reduced to hunger and poverty. Rare indeed were promiscuities that had not been preceded by men and women showing off to each other in their excessive make-up and ornamented wardrobes. ... If the ruler does not rectify the root cause of punishment but to seek only to punish the people, surely this will be detrimental to the well-being of the country.”

Scroll 43: *Shuo Yuan*

法律

Law and Statute

269. 先仁而后法,先教而后刑,是治之先后者也。

(卷五十 袁子正书)

269. Try using benevolent means first before enforcing the law. Try using education to transform people first before using penalties to punish them. This is the order of importance in the governing of a country.

Scroll 50: *Yuan Zi Zheng Shu*

270. 法非从天下，非从地出，发于人间，反己自正也。诚达其本，不乱于末；知其要，不惑于疑；有诸己，不非诸人；无诸己，不责于下；所禁于民者，不行于身。故人主之制法也，先以自为检戒^{戒作式}，故禁胜于身，即令行于民矣。

（卷三十五 文子）

270. The legal system is neither bestowed by heaven nor born out of the earth. It is created by human beings to regulate and restrict their behavior. If we can get to the root of the problems, we will not make petty mistakes. If we can master the principles, we will not be trapped in doubts. If a ruler is able to handle a task competently, he will not reproach or criticize others for their inability to do the same. If the ruler is unable to accomplish a task, he will not demand others to accomplish the task for him. What he does not want others to do, he must first

forbid himself to do the same. Therefore, a ruler must lead by example, and when legislators are able to follow and abide by the prohibitions that they have established, the populace will certainly become law-abiding.

Scroll 35: *Wen Zi*

271. 凡我有官君子，钦乃攸司，慎乃出令，令出惟行，弗惟反。以公灭私，民其允怀。

（卷二 尚书）

271. King Cheng of Zhou dynasty said: “To my officials at all levels: You are expected to manage your work dutifully. You should be careful with any orders that you issue, and once an order has been issued, it must be carried out and cannot be changed at will. Be fair-minded and let go of personal interests or grievances. If you can do so, people will definitely trust and follow you.”

Scroll 2: *Shang Shu*

272. 《书》曰：“与杀不辜，宁失不经。”

（卷十七 汉书五）

272. *Shang Shu* said: “It is better to be faulted for not following the usual investigation procedures than to make a mistake and putting innocent people to death.”

Scroll 17: *Han Shu*, Vol. 5

273. 子曰：“听讼吾犹人。必也使无讼乎！”

（卷九 论语）

273. Confucius said: “In hearing lawsuits, I am no better than anyone else. What is imperative is to make it so that there are no lawsuits.”

Scroll 9: *Lun Yu*

慎武

Be Careful with Military Actions

274. 圣人之用兵也，将以利物，不以害物也；将以救亡，非以危存也。……故曰：好战者亡，忘战者危。

（卷四十七 政要论）

274. A good leader deploys military forces to save and not to harm, to salvage and not to create crisis. ... Thus it is said: “Warmongers will be annihilated, but he who fails to prepare for war will face danger.”

Scroll 47: *Zheng Yao Lun*

275. 兵者存亡之机，一死不可复生也。故曰：天下难事在于兵。

（卷五十 袁子正书）

275. The art of war is a matter of life and death. No amount of effort can restore life to men killed in action. Thus, the deployment of war as an option is never an easy decision.

Scroll 50: *Yuan Zi Zheng Shu*

276. 兵者不祥之器，非君子之器。不得已而用之，恬惓为上，胜而不美。而美之者，是乐杀人也。夫乐杀人者，则不可以得志于天下矣。吉事上左，凶事上右。偏将军处左，上将军处右，言以丧礼处之。杀人众多，以悲哀泣之；战胜则以丧礼处之。

（卷三十四 老子）

276. Weapons are instruments of evil omen; they are not the instruments of a *superior person*. A *superior person* uses them only out of necessity. Calmness and repose are what he prizes; victory by force of arms is, to him, undesirable. To consider the latter desirable would be to delight in the slaughter of men. He who delights in the slaughter of men cannot instil his will in the world. On occasions of festivity, seats on the left are more prestigious. On occasions of mourning, seats on the right are more prestigious. In the army, the commander-

in-chief has his place on the right, and the second in command has his place on the left. This signifies that the army adopts the same principle as that of the funeral rites when they go to war. He who has killed multitudes of men should weep for them with the bitterest grief. The victor in battle has his place according to the funeral rites.

Scroll 34: *Lao Zi*

277. 师之所在, 荆棘生焉。大军之后, 必有凶年。
(卷三十四 老子)

277. Barren land with thorn bushes and people living in privation are remnants of an army's presence. After a war, bad years will follow.

Scroll 34: *Lao Zi*

278. 十万之师出，费日千金。故百战百胜，非善之善者也；不战而胜，善之善者也。

（卷三十七 尉繚子）

278. Maneuvering an army of a hundred thousand soldiers will cost millions of dollars per day. Winning all battles is not necessarily the best strategy. Winning without waging a battle is the best strategy of all.

Scroll 37: *Wei Liao Zi*

279. 救乱诛暴，谓之义兵，兵义者王；敌加于己，不得已而起者，谓之应兵，兵应者胜；争恨小故，不胜愤怒者，谓之忿兵，兵忿者败；利人土地货宝者，谓之贪兵，兵贪者破；恃国家之大，矜民人之众，欲见威于敌者，谓之骄兵，兵骄者灭。此五者，非但人事，乃天道也。

(卷十九 汉书七)

279. An army raised to rescue people from tyranny is a righteous army. It will win the support of the people. An army raised to defend the territory against invasion is a counteracting army. It will win in the end. An army raised to fight bitterly at the slightest provocation is a wrathful army. It will lose the war. An army raised without discipline will steal and rob people's belongings. It is a greedy army that will be dislodged. An army raised to believe that it is an army of a superpower state is an arrogant army. It will be annihilated. These five principles are not the doing of any human. They are the way of natural law.

Scroll 19: *Han Shu*, Vol. 7

280. 故兵者国之神器，存亡之事，命在于将也。先王之所重，故置将不可不审察也。

（卷三十一 六韬）

280. The deployment of military forces is of vital importance to a state as it is a matter that will decide life or death. The fate of a state lies in the hands of the generals, and so kings in the past placed utmost importance on the selection of generals and commanders.

Scroll 31: *Liu Tao*

将兵

Generals and Soldiers

281. 视卒如婴儿，故可与之赴深溪；视卒如爱子，故可与之俱死。

（卷三十三孙子）

281. Regard your soldiers as your children, and they will follow you into the deepest valleys; look upon them as your own beloved sons, and they will stand by you even unto death.^[14]

Scroll 33: *Sun Zi*

^[14] Lionel Giles. transl.

敬

慎
慎

Chapter Five

BEING

RESPECTFULLY

CAUTIOUS

微渐

Taking Precautions

282. 积善之家, 必有余庆; 积不善之家, 必有余殃。

(卷一 周易)

282. A family that accumulates many good deeds will bring wealth and blessings to its descendants. A family that accumulates many bad deeds will bring calamities to its descendants.

Scroll 1: *Zhou Yi*

283. 善不积不足以成名, 恶不积不足以灭身。小人以小善为无益而弗为也, 以小恶为无伤而弗去也, 故恶积而不可掩, 罪大而不可解也。

(卷一 周易)

283. If acts of goodness were not accumulated, one's name could not be established. If acts of evil were not accumulated, one's life could not be destroyed. To a *petty person*, a minor good deed that cannot bring him any recognition is not worthy of his effort; a minor bad deed that cannot bring him much harm is not worthy of correction. Hence, his wickedness grows until it cannot be concealed, and his guilt grows until it cannot be pardoned.

Scroll 1: *Zhou Yi*

284. 夫十围之木，始生而如櫟，足可搔而绝，手可擢而拔，据其未生，先其未形也。磨砢砥厉，不见其损，有时而尽；种树畜养，不见其益，有时而大；积德累行，不知其善，有时而用；弃义背理，不知其恶，有时而亡。
(卷十七 汉书五)

284. A gigantic tree that ten people can wrap their arms around started as a young shoot. When the shoot was not well formed, it could be easily snapped with one step of our foot or uprooted by a simple pull. When we sharpen a knife on a whetstone, we may not see that it is wearing away the whetstone, but after a certain period the attrition will break the stone into half. When we plant trees and raise domesticated animals, we may not notice their growth, but after a certain time we can see that they have become mature. Likewise, when we accumulate virtue and benevolence, we may not see their

benefits immediately, but after a certain period the effects that they produce will become visible. If we abandon benevolence and righteousness and go against the law of nature, we may not feel anything wrong now, but there will come a time when disasters will befall us.

Scroll 17: *Han Shu*, Vol. 5

285. 傲不可长, 欲不可从, 志不可满, 乐不可极。

(卷七 礼记)

285. Do not let arrogance grow; do not let desire fly loose; do not let ambition become excessive; do not let pleasure flow unchecked.

Scroll 7: *Li Ji*

286. 盖明者远见于未萌,知者避危于无形,祸固多臧于隐微,而发于人之所忽者也。

(卷十八 汉书六)

286. Insightful people can anticipate troubles ahead of time. Wise people can anticipate danger before danger takes shape. Catastrophes always lurk in hidden places and appear at the moment least expected.

Scroll 18: *Han Shu*, Vol. 6

287. 子曰：“人而无远虑，必有近忧。”

（卷九 论语）

287. Confucius said: “If a man takes no thought about what is distant, he will find sorrow near at hand.”

Scroll 9: *Lun Yu*

288. 子曰：“危者安其位者也，亡者保其存者也，乱者有其治者也。是故君子，安不忘危，存不忘亡，治不忘乱，是以身安而国家可保也。《易》曰：‘其亡其亡！系于苞桑。’”

（卷一 周易）

288. Confucius said: “He who rests safe in his seat will bring danger upon himself. He who presumes order is secured will face ruin. A nation that presumes its political environment is stable will face chaos. Therefore, a *superior person*, when resting in safety, does not overlook that danger may arise; when all seems stable he does not overlook that ruin may happen; when all is in a state of order he does not overlook that chaos may erupt. In this way his person is kept safe, and his states can be preserved for a very long time. The book of *Yi Jing* says: ‘(Always alert yourself) The end is near! The end is near! And the security of the state will be firm as if bound to a clump of bushy mulberry trees.’”

Scroll 1: *Zhou Yi*

289. 祸兮福之所倚，福兮祸之所伏，孰知其极？

（卷三十四 老子）

289. Misery—happiness is to be found by its side!
Happiness—misery lurks beneath it! Who can tell what
either will come to in the end?

Scroll 34: *Lao Zi*

290. “教人曲突远薪,固无恩泽;焦头烂额,反为上客。”盖伤其贱本而贵末,岂夫独突薪可以除害哉?……后世多损于杜塞未萌,而勤于攻击已成,谋臣稀赏,而斗士常荣。

(卷四十四 桓子新论)

290. “People who advised others to curve the chimney and move the firewood away were not thanked with gratitude. In contrast, those who saved fire victims and got badly burnt and injured were treated as guests of honor.” This description laments the fire victims’ mistake of inverting priorities. So it is not just a story about curving the chimney and removing firewood to avoid a disaster. ...People often do not take adequate precautions. Instead, they do their best to control the damage after the fact. Rare indeed are strategists rewarded, while fighters are frequently honored.

Scroll 44: *Huan Zi Xin Lun*

291. 玩人丧德, 玩物丧志。

(卷二 尚书)

291. Being disrespectful and playing pranks on others will ruin our virtues. Over-indulgence in things that give us pleasure will ruin our ambitions.

Scroll 2: *Shang Shu*

292. 箕子者，纣亲戚也。纣为象箸，箕子叹曰：“彼为象箸，必为玉杯，为玉杯，则必思远方珍怪之物而御之矣，舆马宫室之渐，自此始，不可振也。”

（卷十一 史记上）

292. Jizi was the uncle of the despot King Zhou. When King Zhou began using ivory chopsticks, Jizi lamented: “Since his majesty is using ivory chopsticks, he will start drinking from a jade goblet. After drinking from a jade goblet, he will start craving for exotic things to satisfy his appetites. And so the chase after luxurious horse-drawn chariots and palace chambers will begin. By then, our country will have no hope of reversing its misfortune.”

Scroll 11: *Shi Ji*, Vol. 1

293. 图难于其易，为大于其细。天下难事，必作于易；天下大事，必作于细。是以圣人终不为大，故能成其大。

（卷三十四 老子）

293. Anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore the sage, while he never does what is great, is able on that account to accomplish the greatest things.^[15]

Scroll 34: *Lao Zi*

^[15] James Legge, transl.

294. 暖曰：“王独不闻魏文侯之问扁鹊耶？曰：‘子昆弟三人，其孰最善为医？’扁鹊曰：‘长兄最善，中兄次之，扁鹊最为下也。’文侯曰：‘可得闻耶？’扁鹊曰：‘长兄于病视神，未有形而除之，故名不出于家。中兄治病，其在毫毛，故名不出于闾。若扁鹊者，鑿血脉，投毒药，割肌肤，而名出闻于诸侯。’”

（卷三十四 鶡冠子）

294. Pang Nuan said: “My lord, haven’t you heard that Marquis Wen once asked Doctor Bian Que this question: ‘In your family of three brothers, whose medical skill is the best?’ Bian Que answered: ‘My eldest brother’s medical skill is the best, my second brother’s comes second, and mine is considered the last of the three.’”

Marquis Wen asked: ‘Why do you say so? Can you explain it to me?’

Bian Que said: ‘When my eldest brother diagnoses a

patient, he examines his appearance and complexion. Before the pathogen could cause a disease, he has already cured the patient. This is why he is not a well-known doctor; his reputation only stays within the house. My second brother is able to cure his patient immediately when the symptoms of an illness begin to manifest themselves, so he is better known. But his reputation does not go beyond our neighborhood. As for me, I use acupuncture to improve blood circulation. I also prescribe medicinal soups that are potent, and I perform surgeries on my patients. That is why my good reputation is well known among the feudal lords.”

Scroll 34: *He Guan Zi*

风俗

Social Customs

295. 众贤和于朝，则万物和于野。故四海之内，靡不和宁。

(卷十五 汉书三)

295. When all the wise ministers can work with one another harmoniously in the government, then all things outside the government will also exist harmoniously with one another. So there is no reason why peace cannot prevail in the world.

Scroll 15: *Han Shu*, Vol. 3

296. 故肃恭其心，慎修其行。有罪恶者无徼幸，无罪过者不忧惧，请谒无所行，货赂无所用，则民志平矣，是谓正俗。

（卷四十六 申鉴）

296. When everybody establishes a composed and respectful nature, and discreetly cultivates a virtuous conduct, no criminals can hope to escape from punishment and no innocent people will have to live in worry and fear. People stop trying to curry favor, and bribery no longer works. Thus, people become calm with few grievances. This state of affairs is known as the “correct social custom.”

Scroll 46: *Shen Jian*

297. 君臣亲而有礼,百僚和而不同,让而不争,勤而不怨,无事唯职是司,此治国之风也。

(卷四十六 申鉴)

297. The leader and his ministers are close to each other within the boundary of proper protocol. Officials remain cordial toward each other albeit they hold different points of view. They give way to one another and do not clamor for credit. They work hard with no complaints. In times of stability, they keep firmly to their respective duties. These are signs of a country that is enjoying stability and peace.

Scroll 46: *Shen Jian*

298. 古之进者有德有命，今之进者唯财与力。

（卷二十三 后汉书三）

298. In ancient times, people were appointed to government posts because they were virtuous and gifted. Today, people are appointed because they have money and powerful connections.

Scroll 23: *Hou Han Shu*, Vol. 3

299. 上慢下暴, 盜思伐之矣。慢藏海盜, 冶容诲淫。

(卷一 周易)

299. When higher ranking officials are arrogant and lower ranking officials are harsh and brutal, they will cause thieves and bandits to band and plot mischief. Valuable belongings that are not properly kept and hidden become targets for thieves and robbers. When attires and dispositions are overtly sensuous, they have the effect of seducing others to commit sexual misconduct.

Scroll 1: *Zhou Yi*

300. 民之过在于哀死而不爱生，悔往而不慎来。善^善
作喜语乎已然，好争乎遂事，堕^{堕下有于字}今日而懈于后旬，
如斯以及于老。

(卷四十六 中论)

300. The problem with most people is that they would rather mourn for the dead than to love the living, and to regret the past than to plan for the future. They love to talk about the past, and argue over things that have already been done. They waste their time and refuse to face the future until the day they die.

Scroll 46: *Zhong Lun*

治乱

Conquering Chaos

301. 《黄石公记》曰：“柔能制刚，弱能制强。”柔者德也，刚者贼也。弱者仁之助也，强者怨之归也。舍近谋远者，劳而无功；舍远谋近者，逸而有终。逸政多忠臣，劳政多乱民。故曰，务广地者荒，务广德者强。有其有者安，贪人有者残。残灭之政，虽成必败。

（卷二十一 后汉书一）

301. It is written in the *Memoirs of the Elder Huang Shi*: “The gentle could overcome the tough, and the weak could overcome the ruthless.” Being gentle is virtuous, and being tough is harmful. Naturally, the weak receive help from benevolent people, but ruthless people will only arouse enmity. Individuals who give up what is near at hand and seek what is far away will achieve little success despite their efforts. Individuals who give up what is far and seek what is near will achieve success easily. This will help more loyal officials to serve the

state better, but the futile efforts of the former will only cause more people to revolt against the government. Therefore, it is said that a lord who craves to conquer more lands will eventually find his own lands turning barren. A lord who works on inculcating good morals among the people will lead his state to become stronger. Cherishing possessions already owned results in peace, but craving for others' possessions would make one become ruthless. Even when ruthless politics might bring success in the short run, in the long run it inevitably brings defeat.”

Scroll 21: *Hou Han Shu*, Vol. 1

302. 子曰：“五刑之属三千，而罪莫大于不孝。要君者无上，非圣人者无法，非孝者无亲。此大乱之道也。”

（卷九 孝经）

302. Confucius said: “There are three thousand offenses against which the five punishments of the ancient times are directed, and not one of them is greater than being unfilial. Those who threaten the ruler are repudiating his superiority. Those who undermine the authority of the sages are repudiating the validity of all laws and propriety. Those who malign filial piety are disowning the affection toward their parents. These three kinds of people will pave the way for anarchy.”

Scroll 9: *Xiao Jing*

303. 上下交征利而国危矣。

(卷三十七 孟子)

303. If everyone in the country is fighting for their own interest, the country will be placed in danger.

Scroll 37: *Meng Zi*

304. 哀公问于孔子曰：“寡人闻之，东益不祥，信有之乎？”孔子曰：“不祥有五，而东益不与焉。夫损人而自益，身之不祥也；弃老而取幼，家之不祥也；释贤而用不肖，国之不祥也；老者不教，幼者不学，俗之不祥也；圣人伏匿，愚者擅权，天下不祥也。故不祥有五，而东益不与焉。”

（卷十 孔子家语）

304. Duke Ai asked Confucius: “I have heard that building an extension on the east side of a house is inauspicious. Is this true?” Confucius said: “There are five inauspicious matters but building an extension on the east side of a house is not one of them. Damaging others to benefit oneself is inauspicious for oneself. Abandoning the old in favor of the young is inauspicious for the family. Dismissing the able and virtuous in favor of the unworthy is inauspicious for the country. When

elders refuse to teach and the young refuse to learn, this is inauspicious for the society. When the sages are in hiding and the ignorant hold power, this is inauspicious for the world. All in all, these are the five inauspicious matters but building an extension on the east side of the house is not one of them.”

Scroll 10: *Kong Zi Jia Yu*

鉴戒

Heedful of Troubling Signs

305. 夫君者舟也，民者水也；水所以载舟，亦所以覆舟。君以此思危，则危可知矣。

（卷十 孔子家语）

305. A leader is analogous to a boat, while the people are analogous to water. Water can carry a boat, it can also capsize a boat. A leader should take heed of the danger told in this analogy and understand what could be dangerous.

Scroll 10: *Kong Zi Jia Yu*

306. 天子之子，不患不富贵，不患人不敬畏，患于骄盈不闻其过，不知稼穡之艰难耳。至于甚者，乃不知名六畜，可不勉哉！

（卷二十九 晋书上）

306. A crown prince need not worry about his wealth, or whether people will regard him with awe. He should instead worry about his insolence and expensive tastes, his isolation from criticisms of his faults, as well as not knowing how hard farmers have to work to make a living. What is worse is that he cannot even name the six domesticated animals. If this is the case, is it not time to study harder?

Scroll 29: *Jin Shu*, Vol. 1

307. 孟子曰：“离娄子^{无娄子之子}之明，公输子之巧，不以规矩，不能成方圆；师旷之聪，不以六律，不能正五音；尧舜之道，不以仁政，不能平治天下。……故曰，徒善不足以为政，徒法不能以自行。”

（卷三十七 孟子）

307. Mencius said: “Even with the powerful eyesight of Lilou and the skillful hands of Gongshu, no perfect squares and circles could be drawn without the use of a compass and a carpenter’s square. Even with the acute ear of the music-master Shikuang, musical notes cannot be calibrated accurately without the use of the pitch-tubes. Even with a virtuous character as good as that of emperors Yao and Shun, no government can secure order for the country without the benevolent laws laid down by the ancient sage-kings. ...Hence it is said: Virtue by itself is insufficient in forming a good government, and laws cannot run effectively on its own.”

Scroll 37: *Meng Zi*

308. 文王问太公曰：“君国主民者，其所以失之者，何也？”太公曰：“不慎所与也。人君有六守三宝。六守者，一曰仁，二曰义，三曰忠，四曰信，五曰勇，六曰谋，是谓六守。”文王曰：“慎择此六者，奈何？”太公曰：“富之而观其无犯，贵之而观其无骄，付之而观其无转转作专，使之而观其无隐，危之而观其无恐，事之而观其无穷。富之而不犯者，仁也；贵之而不骄者，义也；付之而不转者，忠也；使之而不隐者，信也；危之而不恐者，勇也；事之而不穷者，谋也。人君慎此六者以为君用。君无以三宝借人，以三宝借人，则君将失其威。大农大工大商，谓之三宝。六守长则国昌，三宝完则国安。”

（卷三十一 六韬）

308. King Wen asked Tai Gong: “How does the ruler of the state, the leader of his people, come to lose his position?” Tai Gong answered: “He loses his position

because he is not cautious about whom he associates with. He should have used the Six Characteristics to select capable men and safeguard the Three Treasures. The Six Characteristics being: benevolence, righteousness, loyalty, trustworthiness, courage, and the ability to strategize. These are the Six Characteristics to look out for when selecting capable men.”

King Wen asked: “How does one go about using these criteria to select good men?”

Tai Gong said: “Make them rich and observe whether they commit offenses. Put them in high positions and see if they become arrogant. Entrust them with office and see if they stay. Make them solve a problem and see if they will conceal anything. Put them in the way of danger and see if they are afraid. Task them to manage an emergency and see if they are able to handle it well. If they are rich but do not commit offenses, then they are benevolent. If they are in high position but do not become arrogant,

then they are righteous. If you entrust them with an office and they stay, then they are loyal. If they solve a problem without concealing anything, then they are trustworthy. If they are in danger and are not afraid, then they are courageous. If you task them to manage an emergency and they handle well, then they are capable of making plans and strategizing. My lord can use these Six Characteristics to recruit capable men. In addition, the ruler cannot entrust the Three Treasures to other people, otherwise he will lose his authority. The Three Treasures are Agriculture, Industry and Commerce. When the Six Characteristics are conserved, the country will flourish. When the Three Treasures are flawless, the state is secure.”

Scroll 31: *Liu Tao*

309. 景公问晏子曰：“临国莅民，所患何也？”对曰：“所患者三：忠臣不信，一患也；信臣不忠，二患也；君臣异心，三患也。是以明君居上，无忠而不信，无信而不忠者，是故君臣无狱^{无狱作同欲}，而百姓无恐^{恐作怨也}。”

（卷三十三 晏子）

309. Duke Jing asked Yanzi: “What should a ruler worry about the most in the matter of governing a state and its people?” Yanzi replied: “There are three things that my lord should be most worried about:

1. A minister who is loyal to the ruler is not being treated as trustworthy.
2. A minister who is trusted by the ruler is unfaithful to the ruler.
3. A ruler and his ministers have different agendas in their mind.

With a wise ruler sitting in a position of authority, the incidents of a ruler distrusting his ministers will not happen, and the possibility of his trusted ministers betraying his trust will be eliminated. The ruler and his ministers share the same aspirations, and the populace will have no grievances.”

Scroll 33: *Yan Zi*

310. 子墨子曰：“国有七患。七患者何？城郭沟池不可守，而治宫室，一患也；边国至境，四邻莫救，二患也；先尽民力无用之功，赏赐无能之人，三患也；仕者持禄，游者忧佞^{倂作反}，君修法讨臣，臣慑而不敢拂，四患也；君自以为圣智，而不问事，自以为安强而无守备，五患也；所信者不忠，所忠者不信，六患也；蓄种菽粟，不足以食之，大臣不足以事之，赏赐不能喜，诛罚不能威，七患也。以七患居国，必无社稷；以七患守城，敌至国倾。七患之所当，国必有殃。”

（卷三十四 墨子）

310. Mozi said: “A state may face the onslaught of the Seven Perils. What are these Seven Perils? They are:

1. The palace and its chambers undergo renovations while the four walls of a fortress and its surrounding defensive trenches can hardly withstand the attack of

enemies.

2. None of your neighbors comes to the rescue while enemies invade your territory.

3. Valuable human resources are used on useless projects and unworthy people are rewarded.

4. The officials are only concerned about protecting their jobs and income; scholars without posts are only concerned about establishing circles of influences. Meanwhile, a ruler amends laws to deter his ministers from voicing their opinions.

5. The ruler overestimates his own cleverness and fails to question the progress of administrative affairs. He takes no precautions because he assumes everything is in order.

6. Trusted ministers betray his trust while loyal ministers are cast aside.

7. Reserves and food crops are insufficient to feed the people, and ministers are incapable of shouldering

government responsibilities. Rewards cannot make the people happy and punishments cannot keep them in awe. If a government runs into these Seven Perils, the state will certainly meet its demise. If a fortress runs into these Seven Perils, the city within the four walls will certainly fall into the hands of the enemy. Wherever these Seven Perils dwell there will be disasters.”

Scroll 34: *Mo Zi*

311. 十过：一曰，行小忠，则大忠之贼也。二曰，顾小利，则大利之残也。三曰，行僻自用，无礼诸侯，则亡身之至也。四曰，不务听治，而好五音，则穷身之事也。五曰，贪愎喜利，则灭国杀身之本也。六曰，耽于女乐，不顾国政，则亡国之祸也。七曰，离内远游，忽于谏士，则危身之道也。八曰，过而不听于忠臣，而独行其意，则灭高名，为人笑之始也。九曰，内不量力，外恃诸侯，则削国之患也。十曰，国小无礼，不用谏臣，则绝世之势也。

（卷四十 韩子）

311. The Legalist, Han Feizi, summarized the faults of a ruler into the following Ten Faults:

1. To practice loyalty in small ways, which betrays loyalty in big ways.
2. To esteem small advantages, which hampers big

advantages.

3. To force personal biases, assert oneself, and behave discourteously before feudal lords, which leads to self-destruction.

4. To neglect government responsibilities and indulge too much in songs and music, which plunges one into distress.

5. To be greedy, self-opinionated and rejoice in nothing but gain, which sows the root of destruction for the state and oneself.

6. To become infatuated with women singers, dancers and musicians, and neglect state affairs, which forecasts the demise of the state.

7. To leave home for distant travels and ignore remonstrations from the ministers, which is the surest way to endanger one's august position at home.

8. To commit faults, refuse to listen to loyal ministers, and enforce one's own opinions, which destroys one's

high reputation and causes people to laugh at one's demise.

9. To take no account of internal strength but rely solely upon foreign allies, which places the state in grave danger of dismemberment.

10. To insult big powers despite the smallness of one's own country and take no advice from advisors, which paves the way to the extermination of one's posterity.

Scroll 40: *Han Zi*

312. 亡国之主必^{必下有自字}骄,必自智,必轻物。

(卷三十九 吕氏春秋)

312. The leader who has caused the downfall of his state must have been a man of self-importance, arrogant and disrespectful of able and virtuous people. He must have perceived himself to be clever, indomitable, and too important to waste his time on matters of administration.

Scroll 39: *Lü Shi Chun Qiu*

313. 故礼烦则不庄，业众则无功，令苛则不听，禁多则不行。

（卷三十九 吕氏春秋）

313. Tedious rites and rituals will make propriety appear less solemn. Taking up too many tasks will make achievements less evident. Harsh laws will stir the populace to defiance, and when there are too many prohibitions, they will become ineffective.

Scroll 39: *Lü Shi Chun Qiu*

314. 鸟穷则喙, 兽穷则攫, 人穷则诈, 马穷则逸。自古及今, 未有穷其下而能无危者也。

(卷十 孔子家语)

314. Birds will peck when they are desperate. Animals will bite when they are desperate. Humans will cheat when they are desperate, and horses will run away when they are desperate. To this day, no ruler could stay safe and free from danger if his officials and people were driven to desperation.

Scroll 10: *Kong Zi Jia Yu*

315. 孔子曰：“君子有三戒：少之时，血气未定，戒之在色；及其壮也，血气方刚，戒之在斗；及其老也，血气既衰，戒之在得。”

（卷九 论语）

315. Confucius said: “A *superior person* is on guard against three things: When he is a young man and his physical energies are not yet settled, he is on guard against lust. When he is in his prime and his energy is solid, he is on guard against combativeness. When he is old, and his physical power is weakened, he is on guard against greed.”

Scroll 9: *Lun Yu*

316. 古人闔棺之日，然后誄行，不以前善没后恶也。

（卷二十九 晋书上）

316. In ancient times, on the day when a man is laid to rest, eulogy will be written to attest to his virtues and contributions, as well as latter vices that cannot be concealed with the good deeds done earlier.

Scroll 29: *Jin Shu*, Vol. 1

317. 君子有三鉴：鉴乎前，鉴乎人，鉴乎镜。前惟训，人惟贤，镜惟明。

（卷四十六 申鉴）

317. A superior person uses three object lessons to guide himself: Taking lessons from history, taking lessons from people, and taking lessons from the mirror. From history he learns how to avoid repeating the same mistakes. From people he learns how to identify good officials. From the mirror, he can reflect upon himself clearly.

Scroll 46: *Shen Jian*

应事

Making Correct Response

318. 位也者，立德之机也；势也者，行义之杼也。圣人蹈机握杼，织成天地之化，使万物顺焉，人伦正焉。

（卷四十六 中论）

318. An official position is comparable to a loom used to weave benevolence; the authority is comparable to a shuttle facilitating righteousness. The sage steps on the loom and holds the shuttle, weaving educational lessons for the world, enabling all things to grow in harmony, and making the moral relations of human beings upright and proper.

Scroll 46: *Zhong Lun*

319. 故圣人深居以避害，静默以待时。小人不知祸福之门，动作^{无作字}而陷于刑，虽曲为之备，不足以全身。

（卷三十五 文子）

319. Sages live in seclusion in order to avoid danger, but quietly they make observations and wait for the next opportunity to arise. But *petty persons*, who do not know why good or bad fortune happens, would stumble into catastrophe every time they acted rashly, irrespective of how many precautions they might have taken to protect themselves.

Scroll 35: *Wen Zi*

320. 子曰：“君子安其身而后动，易其心而后语，定其交而后求。君子修此三者，故全也。”

（卷一 周易）

320. Confucius said: “A *superior person* must calm himself before he takes any actions; be at ease before he speaks; earn the trust of others before he asks any favor from them. If a *superior person* can exemplify these three traits, he will be able to exist harmoniously with others without misgivings.”

Scroll 1: *Zhou Yi*

321. 孔子曰：“君子有九思：视思明，听思聪，色思温，貌思恭，言思忠，事思敬，疑思问，忿思难，见得思义。”

（卷九 论语）

321. Confucius said: “For a *superior person*, there are nine things he needs to take notice of: In seeing, he must seek to understand correctly. In hearing, he must listen with clarity. His demeanor must be one of cordiality. His countenance must be one of respectfulness. He must be conscientious when he speaks, and serious in his tasks. When in doubt, he must seek advice. When in anger, he must seek to realize its negative impact. He must also think of what is right at the sight of gain.”

Scroll 9: *Lun Yu*

322. 君子博学而浅大戴礼浅作辱守之，微言而笃行之。行欲先人，言欲后人，见利思辱，见难思诟，嗜欲思耻，忿怒思患，君子终身守此战战也。

(卷三十五 曾子)

322. A superior person is knowledgeable but he is humble. He says little but he puts principles into practice. He takes actions but allows others do the talking. When he sees personal gains he contemplates whether these gains will bring forth humiliations. When he wants to back off from a problem he contemplates whether this action will bring forth insults. As soon as greed arises, he can sense shamefulness. As soon as his anger arises, he can sense pending disasters. A superior person will hold on to this prudent attitude all his life.

Scroll 35: Zeng Zi

323. 子曰：“君子欲讷于言，而敏于行。”

(卷九 论语)

323. Confucius said: “A *superior person* strives to be discreet in speech but quick in action.”

Scroll 9: *Lun Yu*

324. 凡事豫则立，不豫则废。言前定则不跲，事前定则不困，行前定则不疚，道前定则不穷。

（卷十 孔子家语）

324. Success depends upon preparation in advance. Without such preparation there will be failure. Know what to say in advance and you will not be stuck for words. Know what to do in advance and you will not be trapped in difficulties. Take actions after a plan has been carefully laid out and you will not make regrettable mistakes. Once the principles of moral standards have been set in one's mind, it will not be difficult to put the principles into practice.

Scroll 10: *Kong Zi Jia Yu*

325. 子夏为莒父宰，问政。子曰：“毋欲速，毋见小利。欲速则不达，见小利则大事不成。”

（卷九 论语）

325. Zixia was appointed as the magistrate of county Ju Fu. He asked Confucius about governance. Confucius said: “Do not expect to achieve results quickly. Do not look at small advantages only. The desire to achieve quick results will lead to the opposite. The narrow view on gaining small advantages will impede us from achieving bigger successes.”

Scroll 9: *Lun Yu*

326. 嬰聞一心可以事百君，三心不可以事一君。故三君之心非一心也，而嬰之心非三心也。

(卷三十三 晏子)

326. Yan Ying said: “I have heard that one can serve one hundred kings with all his heart, but he cannot serve one king well with divided loyalties. While the wishes of the three lords are not the same, I, for one, am not a servant with divided loyalty.”

Scroll 33: *Yan Zi*

327. 国无九年之蓄，曰不足；无六年之蓄，曰急；无三年之蓄，曰国非其国也。三年耕必有一年之食，九年耕必有三年之食。以三十年之通，虽有凶旱水溢，民无菜色，然后天子食，日举以乐。

(卷七 礼记)

327. A country that does not have nine years of food in reserve is said to be deficient in its financial standing. If it does not have six years of food in reserve, it is said to be in a state of fiscal crisis. If it does not have three years of food in reserve, it is said to be a country that has lost its sovereignty. In every three years of farming, one year of surplus food must be reserved for emergency use; in every nine years of farming, three years of surplus food must be reserved. If we use thirty years as the base, the country will be able to have enough reserved food to withstand periods of drought and flood, and thus no famine will occur. The Son of Heaven can then be worry-free and be able to dine in fine music.

Scroll 7: *Li Ji*

慎始终

Exercising Caution from the Beginning to the End

328. 慎终如始, 则无败事。

(卷三十四 老子)

328. If people were as careful at the end as they should be at the beginning, they would not ruin their success.

Scroll 34: *Lao Zi*

329. 诗曰：“靡不有初，鲜克有终。”不能终善者，不遂其国_{国作君}。

(卷三十三 晏子)

329. The *Book of Shi Jing* states that: “In the beginning, all are good. But few prove themselves to be so in the end.” If a leader cannot maintain his virtuous actions until the very end, he cannot be a good leader.

Scroll 33: *Yan Zi*

330. 蒙以养正, 圣功也。

(卷一 周易)

330. Nurturing children at an early age to let them learn to become righteous people is the most sacred form of contribution to mankind.

Scroll 1: *Zhou Yi*

养生

Maintaining Good Health

331. 治身，太上养神，其次养形。神清意平，百节皆宁，养生之本也；肥肌肤，充腹肠，开^{开作供}嗜欲，养生之末也。

(卷三十五 文子)

331. In order to stay healthy, rest to attain mental tranquility first and maintain physical fitness next. When the mind is tranquil, the whole body will become healthy. This is the major part of a fitness plan. Plumping up the skin and satisfying the appetites constitute the minor part of a fitness plan.

Scroll 35: *Wen Zi*

332. 和神气, 惩思虑, 避风湿, 节饮食, 适嗜欲, 此寿考之方也。

(卷四十五 昌言)

332. Maintaining a tranquil spirit; overcoming negative thoughts; staying away from factors that can cause rheumatism; controlling eating and drinking habits discreetly; keeping indulgences in check. All these are tips for longevity.

Scroll 45: *Chang Yan*

明

辨

辨

Chapter Six

DISCERNING

邪正

Good or Evil

333. 子曰：“君子和而不同，小人同而不和。”

（卷九 论语）

333. Confucius said: “A *superior person* may hold different opinions from others but he can live in harmony with others. A *petty person* may seem agreeable with others but he cannot live in harmony with others.”

Scroll 9: *Lun Yu*

334. 子曰：“君子成人之美，不成人之恶。小人反是。”
(卷九 论语)

334. Confucius said: “A *superior person* perfects what is good in people. He does not perfect what is bad. A *petty person* does the opposite.”

Scroll 9: *Lun Yu*

335. 君子掩人之过以长善, 小人毁人之善以为功。

(卷四十八 体论)

335. *A superior person* conceals the faults of others as a means to cultivate his own kindness. *A petty person* destroys the kind deeds of others as a means to show off his own greatness.

Scroll 48: *Ti Lun*

336. 子贡曰：“君子亦有恶乎？”子曰：“有恶。恶称人恶者，恶居下流而讪上者，恶勇而无礼者，恶果敢而窒者。”

（卷九 论语）

336. Zigong asked Confucius: “Will *superior persons* despise anyone?” Confucius said: “*Superior persons* despise people who expose the faults of others. They despise subordinates who slander their superiors. They despise brave people who are discourteous, and they despise resolute people who are unreasonable.”^[16]

Scroll 9: *Lun Yu*

^[16] We should avoid exposing the wrongdoings of others but propagate as many kind deeds as we can. When a subordinate sees faults in his superior he should propose some alternatives that can help his superior to change. If the superior insists on his own ways, the subordinate can choose to submit his resignation. But slandering one's superior behind his back is not an honorable thing to do. Bravery that is not in accord with protocols will easily compel one to rebel against one's superior; resoluteness that is not in accord with reasons will not only ruin a course but also hurt other people.

337. 君子心有所定，计有所守；智不务多，务行其所知；行不务多，务审其所由；安之若性，行之如不及。小人则不然，心不在乎道义之经，口不吐乎训诰之言，不择贤以托身，不力行以自定，随转如流，不知所执。

（卷四十八 体论）

337. *Superior persons* possess solid principles and goals, and every plan that they make is firmly grounded in these principles. They do not need to know too many principles, but whatever they know is applied in their daily life. They do not need to do too many things, but whatever they do is done with good reasons. Their minds are calm and rest in good faith as if it is second nature to them. When they do good deeds, they are always apprehensive about not being able to put in their best efforts. *Petty persons* do the opposite. They do not care about moral principles, they cannot speak of

remonstrations that are meaningful, they refuse to take lessons from the virtuous to improve themselves, and they cannot ground themselves in good deeds. They simply go with the flow, oblivious to their deeds.

Scroll 48: *Ti Lun*

人情

Human Sentiments

338. 人有六情，失之则乱，从之则睦。故圣王之教其民也，必因其情，而节之以礼；必从其欲，而制之以义。义简而备，礼易而法，去情不远，故民之从命也速。

（卷八 韩诗外传）

338. Human beings have six types of emotions: Joy, anger, sadness, happiness, fondness, and hatred. If a sage king contravenes these emotions, chaos will arise. If he appeases these emotions, harmony will be achieved. While a sage-king instructs his people in accordance with human sentiments, he also imposes propriety to control these sentiments. While he yields to people's longings, he also establishes righteous principles to control these longings. If righteous principles are concise and complete, and propriety is orderly and humane, people will easily accept and follow the law and order.

Scroll 8: *Han Shi Wai Zhuan*

339. 今彼有恶而已不见,无善而已爱之者,何也? 智不周其恶,而义不能割其情也。

(卷四十七 刘廙政论)

339. Why is it that a leader cannot see the wrongdoings of the unscrupulous people around him and spoil those who are unrighteous? This is because he is not wise enough to recognize the wrongdoings of unscrupulous people. Also, his determination to uphold morality and justice is not strong enough to enable him to break free from personal bias and preference.

Scroll 47: *Liu Yi Zheng Lun*

340. 行善者则百姓悦，行恶者则子孙怨。是以明者，可以致远，否者以失近。

（卷四十 新语）

340. A ruler imposing virtuous principles to govern his state is appreciated by the people. A wicked ruler, on the contrary, is blamed and hated even by his own descendants. Therefore, a virtuous ruler can attract people from afar to submit to him, while a wicked ruler can even lose his closest relatives.

Scroll 40: *Xin Yu*

341. 我闻忠善以损怨, 不闻作威以防怨。

(卷五 春秋左氏传中)

341. I have heard that loyalty, sincerity and kindness could reduce enmity and hatred, but I have never heard that wielding power and authority over others could prevent enmity and hatred from happening.

Scroll 5: *Chun Qiu Zuo Shi Zhuan*, Vol. 2

342. 周公谓鲁公曰：“君子不施其亲，不使大臣怨乎不以。故旧无大故，则不弃也。无求备于一人。”

（卷九 论语）

342. The Duke of Zhou told his son Boqin, the Duke of Lu: “A *superior person* does not distance himself from his family and relatives, and he will never cause government officials to complain about not being assigned important duties. If an old friend has not erred terribly, do not abandon him. Do not demand perfection from a person.”

Scroll 9: *Lun Yu*

343. 君子所恶乎异者三：好生事也，好生奇也，好变常也。好生事则多端而动众，好生奇则离道而惑俗，好变常则轻法而乱度。故名不贵苟传，行不贵苟难。纯德无慝，其上也；伏而不动，其次也；动而不行，行而不远，远而能复，又其次也；其下远而已矣已矣作不近也三字。

（卷四十六 申鉴）

343. *A superior person dislikes three types of behavior that diverge from the norm:*

1. *A fondness for stirring up controversies.*
2. *A fondness for creating bizarre mysteries.*
3. *A fondness for changing rules and regulations.*

The fondness for stirring up controversies will create commotions. The fondness for creating bizarre mysteries will defy virtues and upset social customs and practices.

The fondness for changing rules and regulations will undermine laws and confuse the standards of behavior. Thus, there is nothing noble about gaining temporary fame, or overcoming a difficult task resigned to circumstances. The highest form of deed is one that is pure without any trace of wickedness. Next to it, is being able to subdue the rising of improper thoughts. Next to that, is being able to stop improper thoughts from turning into actions. If when the improper thoughts are turned into actions, at least keeping the actions from becoming too outrageous, and steering these actions back to the right path without delay. The worst deed would be deviating too far from the right path without any awareness of this happening.

Scroll 46: *Shen Jian*

才德

Talents and Virtues

344. 故曰, 百言百当, 不若舍趣而审仁义也。

(卷三十五 文子)

344. Rather than hoping that everything we say is a suitable piece of advice that should be accepted, why not deliberate whether what we say is pertinent to benevolence and righteousness?

Scroll 35: *Wen Zi*

345. 故作者不尚其辞丽，而贵其存道也；不好其巧慧，而恶其伤义也。

（卷四十七 政要论）

345. A piece of writing should not be esteemed for its grandiose writing style. Instead, writing should be esteemed because it can preserve the tradition of virtue. The rhetoric needs not be clever and decorative, but it should be careful not to injure morality.

Scroll 47: *Zheng Yao Lun*

朋党

Formation of Cliques

346. 故《洪范》曰：“无偏无党，王道荡荡。”

（卷三十九吕氏春秋）

346. The book of *Hong Fan* said: “No favor to anyone, no cronies in the government. The righteous path taken by the former sage-kings was fair and mighty.”

Scroll 39: *Lü Shi Chun Qiu*

347. 君以世俗之所誉者为贤智，以世俗之所毁者为不肖，则多党者进，少党者退，是以群邪比周而蔽贤，忠臣死于无罪，邪臣以虚誉取爵位，是以世乱愈甚，故其国不免于危亡。

（卷三十一 六韬）

347. When a leader mistakes a person accepted by marketable social standard as a wise person, and mistakes another defamed by society as an unworthy person, this will cause people with the support of a faction to be appointed while those who are not part of a faction cannot get any promotion. As a result, the malicious factions will band together to oust the virtuous and the able; loyal ministers who are innocent will be condemned to death, while ministers with undeserved reputation will be knighted. So the days will become more tumultuous and the survivability of the country will be numbered.

Scroll 31: *Liu Tao*

辨物

Differences that Matter

348. 贤者狎而敬之,畏而爱之。爱而知其恶,憎而知其善。

(卷七 礼记)

348. Stay close to the virtuous but accord them with due respect. See them as formidable but regard them with admiration. Be aware of the shortcomings in those we love and recognize the goodness in those we detest.

Scroll 7: *Li Ji*

349. 子曰：“君子泰而不骄，小人骄而不泰。”

（卷九 论语）

349. Confucius said: “A *superior person* is self-confident without being arrogant. A *petty person* is arrogant yet lacks self-confidence.”

Scroll 9: *Lun Yu*

350. 子曰：“君子不以言举人，不以人废言。”

（卷九 论语）

350. Confucius said: “A *superior person* does not recommend a person on account of what he says. Neither does he dismiss what is said on account of the speaker.”

Scroll 9: *Lun Yu*

351. 得十良马，不如得一伯乐；得十利剑，不如得一欧冶。多得善物，不如少得能知物。知物者之致善珍，珍益广，非特止于十也。

（卷四十四 桓子新论）

351. It is better to acquire one remarkable horse expert like Bo Le than to own ten superb horses. It is better to acquire one exemplary swordsmith like Ou Yezi than to own ten sharp swords. Acquiring many possessions is not as useful as acquiring a few experts who can identify exquisite items for you. The experts can help you to source and collect more valuable items, and the total number of possessions you own could be more than tenfold greater in the end.

Scroll 44: *Huan Zi Xin Lun*

352. 传曰：“不知其子，视其友；不知其君，视其左右。”靡而已矣！

（卷三十八 孙卿子）

352. An ancient text said: “If you do not understand the son, just look at his friends and you will find the answer. If you do not understand the leader, just look at the ministers by his side and you will find the answer.” Like-minded people will seek each other’s company.

Scroll 38: *Sun Qing Zi*

353. 孟子曰：“仁之胜不仁也，犹水之胜火也。今之为仁者，犹以一杯水，救一车薪之火也，不息则谓水不胜火者，此与于不仁之甚者也。”

（卷三十七 孟子）

353. Mencius said: “Benevolence subdues its opposite just as water subdues fire. Nowadays, those who claim to implement a benevolent government do it as if with one cup of water they could save a whole wagonload of burning fuel, and when the flames are not extinguished, then say that water cannot subdue fire. This is worse than a government that is not benevolent because in the end, even the small amount of benevolence will be lost.”

Scroll 37: *Meng Zi*

354. 将叛者其辞惭；中心疑者其辞枝；吉人之辞寡；躁人之辞多；诬善之人，其辞游；失其守者，其辞屈。

（卷一 周易）

354. Potential rebels would reveal shades of guilt on their faces when they speak. People who have doubt in their mind would speak incoherently like branches spreading out in a disorderly fashion. Kind people would speak little while impetuous people talk volubly. Those who malign the kind-hearted would speak without focus. As for those who have lost their personal integrity, their words would reflect the crookedness of their minds.

Scroll 1: *Zhou Yi*

355. 国家将^{旧无将字补之}有失道之败，而天乃先出灾害，以
谴告之；不知自省，又出怪异，以警惧之；尚不知变，
而伤败乃至。以此见天心之仁爱人君，而欲止其乱也。

（卷十七 汉书五）

355. When a nation is about to fall because of the prevalence of moral decadence, natural disasters will happen as a warning to the leader of the state. If the leader is still oblivious to this and does not know how to reflect upon himself, abnormal and strange events will occur to frighten him. If he still does not try to correct things, harm and defeat will set in. Thus, it can be seen that *Tian* (heaven) is kind to the leader and hopes to stop him from making disastrous decisions.

Scroll 17: *Han Shu*, Vol. 5

因果

Cause and Effect

356. 惟上帝弗常，作善降之百祥，作不善降之百殃。
尔惟德罔小，万邦惟庆；尔惟弗德罔大，坠厥宗。

（卷二 尚书）

356. The Divine being will not bestow blessings or cast curses on one family alone. Those who do good deeds will be blessed with luck and fortune, while those who do bad deeds will be plagued with misfortune. Even small virtuous deeds can cause the whole nation to rejoice; while bad deeds, even if they are just minor offenses, may cause the whole nation to crumble.

Scroll 2: *Shang Shu*

357. 存亡祸福，皆在己而已。天灾地妖，弗能加也。

（卷十 孔子家语）

357. Life or death, fortune or misfortune, are all but the result of our own doings. When people accumulate a multitude of meritorious deeds, no natural catastrophe will befall them.

Scroll 10: *Kong Zi Jia Yu*

358. 故见祥而为不可, 祥必为祸!

(卷四十 贾子)

358. When people behave badly upon the learning of good omens, the good omens will change to become disasters.

Scroll 40: *Jia Zi*

359. 天作孽犹可违，自作孽弗可逭。

(卷二 尚书)

359. Natural disasters can be averted as long as people are willing to abandon their devious ways and do more good instead. But if they continue to commit bad deeds without remorse, they will never be able to escape the onslaught of misfortunes.

Scroll 2: *Shang Shu*

360. 圣人执左契，而不责于人。有德司契，无德司彻。
天道无亲，常与善人。

（卷三十四 老子）

360. The sages are like creditors who hold on to the left side of a contract, but who do not use it to pressure debtor to return the borrowed goods. The virtuous, just like the sages, are always giving but not collecting. On the other hand, unscrupulous people are like tax collectors who are always collecting but not giving. In the way of heaven, there is no partiality of love; it is always on the side of the good man.^[17]

Scroll 34: *Lao Zi*

^[17] In ancient China, the “contract” was a bamboo piece divided into half, with the list of borrowed items engraved on each half—the left half with the debtor’s name is retained by the creditor, the right half with the creditor’s name is retained by the debtor. When goods are returned, both halves are matched to authenticate the contract.

Glossary*

Bao Pu Zi

Bao Pu Zi 抱朴子 was written in the Eastern Jin dynasty (317 – 420) by Ge Hong 葛洪. He was a believer of Daoism and a medical specialist, and practiced the skill of making pills for immortality.

Chang Yan

Chang Yan 昌言 contains the frank and open advice given by Zhongchangzi 仲长子. Zhongchangzi promotes propriety, righteousness, integrity and moral shame. He advises rulers to deploy able and virtuous people and advocates the adherence to strict laws. The book, which is also known as 仲长子昌言 (*The Frank Advice of Zhong Chang Zi*), mainly discusses how a ruler can rule a country properly. This entire book was still preserved during the Song dynasty (960 – 1279), but now it no longer exists in its entirety.

Chun Qiu Zuo Shi Zhuan

Chun Qiu Zuo Shi Zhuan 春秋左氏传 (*Commentary of Zuo on the Spring and Autumn Annals*) or *Zuo Zhuan* 左传 is sometimes known as the *Chronicle of Zuo*. It is among the earliest Chinese works of narrative history and covers the period from 770-476 BC. It is one of the three commentaries to the *Spring and Autumn Annals*. *Zuo Zhuan* was traditionally attributed to Zuo Qiu Ming 左丘明 from Lu (state) at the end of the Spring and Autumn period** (770 – 476 BC), but the actual compiling time was the mid-Warring States period (475 – 221 BC).

Cui Shi Zheng Lun

崔寔, or sometimes known as Cui Shi 崔氏, was a political theorist from the Eastern Han dynasty (25 – 220). He was known for his filial piety. Cui Shi was a government official who was thrifty and morally upright. *Cui Shi Zheng Lun* 崔寔政论 (*Political Treatise by Cui Shi*), discusses many contemporary issues. The characteristic feature of this work is its directness.

*The references are primarily from wikipedia.org, chinaculture.org, and chinaknowledge.org websites, and Lü et al., *Qunshu Zhiyao Kaoyi*.

**The Spring and Autumn Period starts from 770 BC when King Ping of Zhou moved the capital of Zhou dynasty east from Haojing to Luoyi and ends at 476 BC when the States of Han, Wei and Zhao divided the Jin territory between themselves (known as the “Three Jin Territories” or “The Partition of the Jin State”, the watershed between the Spring and Autumn and Warring States period.)

Dian Lun

Dian Lun 典论 (*Critique of Literature*) was written by Cao Pi 曹丕 (187 - 226). Cao Pi was formally known as Emperor Wen 文帝 of the kingdom of Wei 魏国. He was the first emperor of the state of Cao Wei 曹魏 during the Three Kingdoms period (220 - 265) and the second son of the late Han dynasty (25 - 220) warlord Cao Cao 曹操.

Dian Yu

The author of *Dian Yu* 典语 (*Political Discourse*) is Lu Jing 陆景 (250 - 281). Lu Jing lived for only 31 years but he wrote many books, all of which were lost except *Dian Yu*. This book discusses politics and stresses on paying high salaries to government officials to eradicate corruption.

Fu Zi

Fu Zi 傅子 was written by Fu Xuan 傅玄, who was from the Western Jin dynasty (265 - 317). His book mentions that nature goes according to the flow of Qi 气. Generally, Fu Xuan criticizes the existence of gods and mysteries. He proposes that the majority of the people should become farmers rather than scholars, businessmen, and laborers.

Guan Zi

Guan Zi 管子 discusses Legalism, Confucianism, Daoism, as well as military and agricultural aspects. Its abundance of historical information brings about great research value. It is said that the book was produced by Guan Zhong 管仲, who lived in the Spring and Autumn period (770 - 476 BC). However, the existing *Guan Zi*, which was compiled by Liu Xiang 刘向 of the Western Han dynasty (206 BC - 9 AD), only has 76 remaining chapters. Its contents are classified into 8 categories.

Guo Yu

Guo Yu 国语 (*Discourses of the States*) is regarded as a more detailed version of the *Spring and Autumn Annals*. It is a historical miscellanea about persons, events, and sayings of eight states, including Zhou, Lu, Qi, Jin, Zheng, Chu, Wu, and Yue during the Western Zhou dynasty (1046 - 771 BC) and the Spring and Autumn period (770-476 BC). The records of *Guo Yu* are invaluable original historical materials; hence Sima Qian 司马迁 absorbed many historical materials from it when he wrote *Shi Ji* 史记.

Han Shi Wai Zhuan

Han Shi Wai Zhuan 韩诗外传 is sometimes translated as *Illustrations of the Didactic Application of the Classic of Songs* by Han Ying 韩婴. It is a commentary and complement to the *Shi Jing* 诗经 (*Book of Odes*) by Han Ying.

Han Shu

Han Shu 汉书 is sometimes translated as the *History of the [Former] Han Dynasty or Book of Han*. It offers a detailed history of the Western Han dynasty (206 BC - 9 AD), and biographies of many individual figures help to supplement the historical facts. *Han Shu* has 100 chapters. The author, Ban Gu 班固, started to write *Han Shu* based on *Hou Zhuan* 后传 (*Later Traditions*) written by his father Ban Biao 班彪, but Ban Gu died and left the book unfinished in 92 AD. Ban Gu's sister Ban Zhao 班昭 continued working on it. It is regarded as one of the *Four Histories* 四史 of the *Twenty-Four Histories* canon.

Han Zi

Han Zi 韩子 is also known as *Han Fei Zi* 韩非子. It is the work of Han Fei 韩非 (280 - 233 BC), who was a great master of the Legalist school during the Warring States period (475 - 221 BC), and was the disciple of Xunzi 荀子. Han Fei inherited the theory from his teacher Xunzi, which says human nature is evil, and proposed to govern a country with punishment and reward.

He Guan Zi

He Guanzi 鶡冠子 was from the state of Chu in the Spring and Autumn period (770 - 476 BC). He used a fighting bird's feathers to make his headwear (guan 冠); hence he got the name He Guanzi. His book has 19 chapters and centers around Daoism.

Hou Han Shu

Hou Han Shu 后汉书, which is also translated as *History of the Later Han Dynasty or Book of the Later Han*, is a second work after *Han Shu*. The book covers the history of the Eastern Han period (25 - 220), and was compiled in the 5th century by Fan Ye 范曄 (398 - 445). Like the *Han Shu*, *Hou Han Shu* is part of the early four historiographies of the *Twenty-Four Histories* canon.

Huai Nan Zi

Huai Nan Zi 淮南子 was compiled by Western Han dynasty's (206 BC - 9 AD) Liu An 刘安 and some of the people who visited and stayed with him. It is also known as *Huai Nan Hong Lie* 淮南鸿烈. The writings exemplify Daoist thinking of the highest level, although it should be noted that the book also combines Confucianism, Legalist thinking, ideas of Yin and Yang, as well as the Five Elements. It also records many legends and fairytales.

Huan Zi Xin Lun

Huan Zi Xin Lun 桓子新论 was written by Huan Tan 桓谭 (20 - 56), a philosopher from the Eastern Han dynasty (25 - 220). He was widely read and good at music. The writings of Huan Tan had influenced the development of atheist thinking.

Jia Zi

Jia Zi 贾子 was written by Jia Yi 贾谊 (200 - 168 BC) from Luoyang. Jia Yi was a famous politician and writer. *Jia Zi* is also known as *Xin Shu* 新书. Jia Yi commented on contemporary politics numerous times and suggested the combination of power between the different states (as opposed to an individual ruler's power) and the concentration on agriculture more than business.

Jiang Zi Wan Ji Lun

Jiang Zi Wan Ji Lun 蒋子万机论 can be translated as *Memorials to the Emperor* by Jiang Ji. It was written by Jiang Ji 蒋济 to King Wen 魏文帝 from the kingdom of Wei during the Three Kingdoms period (220 - 265).

Jin Shu

Jin Shu 晋书 is one of the official Chinese historical works. It covers the history of the Jin dynasty from 265 to 420. It was written by a number of officials who were commissioned by the court of the Tang dynasty (618 - 907). The lead editor was the prime minister Fang Xuan Ling 房玄龄. *Jin Shu* draws mostly from the official documents in earlier archives. The book also includes the history of the Sixteen Kingdoms which were contemporaneous with Eastern Jin (317 - 420). Several essays in the biographical volume were composed by Emperor Taizong of the Tang dynasty.

Kong Zi Jia Yu

Kong Zi Jia Yu 孔子家语 is sometimes known as the *Familiar Discourses of Confucius*. It is a book of famous sayings by Confucius compiled by Wang Su 王肃.

Lao Zi

Lao Zi 老子 (also known as *Dao De Jing* 道德经) is a Daoist philosophical work written in verse. The book has 81 chapters and is divided into two parts, namely *dao* (the Way) and *de* (virtues). It is regarded as the greatest classic of Daoism.

Li Ji

Li Ji 礼记 is variously translated as the *Record of Rites*, *Classic of Rites*, *Book of Rites*, or *Book of Customs*. It was one of the *Wu Jing* 五经 (*Five Classics*). It describes the social forms, governmental system, and ancient/ceremonial rites of the Zhou dynasty (1046 – 256 BC). The original text is believed to have been compiled by Confucius himself, but sadly, many Confucian classics (including this book) were destroyed during the rule of Qin Shi Huang 秦始皇, the “First Emperor of Qin dynasty” (221 – 206 BC). Hence, the edition usually referred to today was edited and reworked by various scholars during the Han dynasty (206 BC – 220 AD), including Dai De 戴德 (also called Senior Dai), who reworked the text in the 1st Century BC, and his younger brother Dai Sheng 戴圣 (Junior Dai). *The Record of Rites* known today is attributed to Dai Sheng.

Lie Zi

Lie Zi 列子 is an eight-volume book based on the compilation of ideas from many books. *Lie Zi* discusses politics, economics, military matters, philosophy, customs, and the natural sciences.

Liu Tao

Liu Tao 六韬, or the *Six Strategies*, is a famous book on the art of war in ancient China. It consists of 6 chapters and 60 articles in total, and it is the longest work on military strategies during the pre-Qin days (before 221 BC). After the Western Han dynasty (206 BC – 9 AD), *Liu Tao* began to spread widely. After the Tang dynasty (618 – 907), militarists often quoted from *Liu Tao*. It was regarded as the indispensable book for militarists in the Song dynasty (960 – 1279).

Liu Yi Zheng Lun

Liu Yi Zheng Lun 刘廙政论 can be translated as *Political Treatise by Liu Yi*. This 5-scroll book only has eight chapters left at present.

Lü Shi Chun Qiu

Lü Shi Chun Qiu 吕氏春秋, also known as *Spring and Autumn Annals of Premier Lü Bu Wei*, is an encyclopedic Chinese classic compiled around 239 BC under the patronage of Chancellor Lü BuWei 吕不韦 of the Qin dynasty (221 - 206 BC). Its content is wide-ranging and includes Confucianism, Daoism, as well as musical, military and agricultural aspects. It is an important reference for the research on the history of the early state of Qin. It is known for its collection of anecdotes.

Lun Yu

Lun Yu 论语 (*Analects of Confucius*) was written by the disciples of Confucius during the Spring and Autumn period through to the Warring States period (475 - 221 BC). The *Analects* records the words and acts of Confucius and his disciples as well as the discussions they held. It offers the essential material for studying Confucianism. The chapters in the *Analects* are grouped by individual themes.

Mao Shi

Mao Shi 毛诗 (*Classic of Poetry - Mao's Edition*), is also called *Shi Jing* 诗经 or the *Classic of Poetry*, *Book of Songs*, *Book of Odes*, or sometimes known simply by its original name, *The Odes*. It is the earliest existing collection of Chinese poems and songs. It comprises 305 poems and songs, with many ranging from 10 - 7 BC. As with all great literary works of ancient China, *Shi Jing* has been annotated and commented on numerous times throughout history. The annotations by the Han dynasty (206 BC - 220 AD) scholar Mao Heng 毛亨 and his nephew Mao Chang 毛萇 are most well known and are considered authoritative.

Meng Zi

The main content of *Meng Zi* 孟子 (*Book of Mencius*) is the sayings of Mengzi or Mencius 孟子 and his disciples. Mencius proposed a theory of virtuous benevolence. He believes that humans are born with four moral characters: benevolence, righteousness, propriety, and wisdom. Humans would lose these moral characters if they did not maintain or develop them through practice. Hence, he insists that people pay attention to inner

cultivation. Mencius proposed to engage benevolence to gain the allegiance of other countries instead of war.

Mo Zi

Mozi 墨子 was the founder of the Mohist School. He lived in the state of Lu 鲁国, between the late Spring and Autumn period (770-476 BC) and the Warring States period (475 - 221 BC). Mozi thinks that Confucianism centers too much on proprieties. He believes in serving the interests of others by greatly sacrificing oneself. Further, he opposes invasion and war. The book *Mo Zi* is a philosophical text compiled by Mohists based on Mozi's thoughts.

Qian Fu Lun

Qian Fu Lun 潜夫论 (*Comments of a Recluse*) was written by Wang Fu 王符 during the Eastern Han dynasty (25 - 220). The work was named as such to hide his identity from the public. Wang Fu criticized the contemporary government and revealed the misconduct of government officials, including their extravagance and oppression of the people.

San Lüe

San Lüe 三略 (*Three Strategies*) is divided into three parts: *Shang Lüe* 上略, *Zhong Lüe* 中略, and *Xia Lüe* 下略. The first two parts quote from military writings of the past, *Jun Chen* 军谶 (*Military Prophecies*) and *Jun Shi* 军势 (*Military Power*) and elaborates them, while the third part is the author's own discussion. Some attribute the work to Huang Shi Gong 黄石公, but in recent research, it is said that this book was written by an anonymous person between the Qin dynasty (221 - 206 BC) and Han dynasty (206 BC - 220 AD).

Shang Jun Zi

Shang Jun Zi 商君子 was written by Shang Yang 商鞅 and his students. Shang Yang was an outstanding politician during the Warring States period (475 - 221 BC). He believes in innovation. His theory has helped Qin Shi Huang 秦始皇 (259 - 210 BC) unify China.

Shang Shu

Shang Shu 尚书 (*Classic of History*) or *Shu Jing* 书经 is a compilation of documentary records related to events in ancient Chinese history. Other translated titles of the book include *Classic of Documents*, *Book of History*, or *Book of Documents*.

Shen Jian

Shen Jian 申鉴 (*Mirrors of the Past, Lessons for the Future*) was written by Xun Yue 荀悦. Xun Yue was a politician and historian from the late Eastern Han dynasty (25 – 220) who advocated Confucianism. The book *Shen Jian*, which is divided into five chapters, uses historical examples as advice on how to rule a country. It emphasizes benevolence and righteousness as the moral foundation of human beings.

Shen Zi

Shen Zi 慎子 is a Legalist text by Shen Dao 慎到 (395 – 315 BC) from the Warring States period (475 – 221 BC). Shen Dao believes in the use of law to govern a country.

Shi Ji

Shi Ji 史记 (*Records of History or Records of the Grand Historian*), written from 109–91 BC, was the Magnum opus of Sima Qian 司马迁. Sima Qian recounted Chinese history from the time of the Emperor Huang (2600 BC) until Sima Qian's own time, the Western Han dynasty (206 BC – 9 AD) under the reign of Emperor Han Wu Di 汉武帝. It covers more than 3,000 years of Chinese history, and is divided into 130 scrolls. When compiling this book, Sima Qian consulted a wealth of literatures as well as archives and ancient books written by ordinary people. Interviews and field investigations were also employed to ensure the accuracy of the content. As the first systematic text on the history of ancient China, *Shi Ji* profoundly influenced Chinese historiography and prose.

Shi Zi

The book *Shi Zi* 尸子 was authored by Shi Jiao 尸佼 (390 – 330 BC) who lived in the state of Jin during the Warring States period (475 – 221 BC). Legend says that he was the teacher of Shang Yang 商鞅.

Shu Zhi

San Guo Zhi 三国志 (*Records of the Three Kingdoms*) is a 65-volume historical record on the three kingdoms of Wei, Shu and Wu (220 – 265). *San Guo Zhi* is divided into three books, and *Shu Zhi* 蜀志 (*Book of Shu or Collected Biographies of the Kingdom of Shu*) is one of them. *Shu Zhi* contains 15 volumes. *San Guo Zhi* records the important figures of that period. The histories of the ethnic minorities in China and those of the neighboring countries are also included. It was written mainly as a series of

biographies by ChenShou 陈寿 during the Jin dynasty (265 - 420), and was annotated by Pei Song Zhi 裴松之 in Song (state) of the Southern dynasty (420 - 589).

Shuo Yuan

Shuo Yuan 说苑 (The Garden of Stories) was written by Liu Xiang 刘向 during the Western Han dynasty (206 BC - 9 AD). It contains anecdotes from the ancient Qin dynasty (221 - 206 BC) to the Han dynasty (206 BC - 220 AD), with arguments to publicize political thoughts, ethics, and morality propounded by Confucianism.

Si Ma Fa

Si Ma Fa 司马法 (*The Methods of Sima*) is a book of military systems from ancient times. It summarizes the use of proprieties to manage the army during the Shang (1600 - 1046 BC) and Zhou dynasties (1046 - 256 BC).

Sun Qing Zi

Sun Qing Zi 孙卿子 was also known as Xun Kuang 荀况 or Xunzi 荀子 . He was a famous philosopher and educator from the state of Zhao during the late Warring States period (475 - 221 BC). The work *Sun Qing Zi* revolves around nature, understanding knowledge, logical thoughts, ethical management, and how to rule a country.

Sun Zi

Sun Zi 孙子 or *Sun Zi Bing Fa* 孙子兵法 (*Sun Zi's Art of War*) is the world's earliest military book extant in China. After the Song dynasty (960 - 1279), it was listed as the first book of the *Seven Military Classics*. This book was written by Sun Wu 孙武 at the end of the Spring and Autumn period (770 - 476 BC). It has 13 articles in total.

Ti Lun

Ti Lun 体论 (*A Discourse on the Nature of Being*) was written by Du Shu 杜恕 . There are altogether 8 chapters in this book. In *Ti Lun*, Du Shu describes how to use proprieties in the five moral relationships and in politics.

Wei Liao Zi

The book *Wei Liao Zi* 尉缭子 , authored by Wei Liao 尉缭 , is about the management of army and power.

Wei Zhi

Wei Zhi 魏志 (*Book of Wei or Collected Biographies of the Kingdom of Wei*) is from *San Guo Zhi* 三国志 (*Records of the Three Kingdoms*). *Wei Zhi* consists of 30 volumes.

Wen Zi

Wen Zi 文子 has 12 volumes and elucidates the doctrine of Daoism. This book is believed to be written around the middle to late Warring States period (475 - 221 BC).

Wu Yue Chun Qiu

Wu Yue Chun Qiu 吴越春秋 (*Spring and Autumn Annals of Wu and Yue*) is a historical record of the states of Wu and Yue during the Spring and Autumn period (770 - 476 BC), and is attributed to Zhao Ye 赵晔 .

Wu Zhi

Wu Zhi 吴志 (*Book of Wu or Collected Biographies of the Kingdom of Wu*), is also from *San Guo Zhi* 三国志 (*Records of the Three Kingdoms*). It consists of 20 volumes.

Wu Zi

Wu Zi 吴子 records the discussion of war strategies between the Senior General, Wu Qi 吴起 , and the Marquess Wen of Wei 魏文侯 and the Marquess Wu of Wei 魏武侯 .

Xiao Jing

Xiao Jing 孝经 (*Doctrine of Filial Piety*), is also known as the *Classic of Filial Piety*. It is a Confucian classic giving advice on filial piety. This document probably dates back to 400 BC. Its true authorship is unknown, although the work is often attributed to one of Confucius's disciple named Zengzi 曾子 , who recorded the conversations between his teacher Confucius and himself.

Xin Xu

Xin Xu 新序 (*The New Order*) was written by Liu Xiang 刘向 . Its main theme revolves around a benevolent government, as propounded by Confucianists. Liu Xiang saw the Han dynasty (206BC - 220 AD) weakening, so he wrote *Xin Xu* to criticize the ruler and to offer advice to government officials. He mocked feudalism and voiced men's dissatisfaction

with a feudal lord. As the focus is on pre-Qin (before 221 BC) experiences, the historical facts were not carefully verified. However, given the frequent use of fables, *Xin Xu* is of great literary value.

Xin Yu

The book *Xin Yu* 新语 (*New Commentaries*) was written by Lu Jia 陆贾 in the early Han dynasty. However, the title *Xin Yu* was not given by Lu Jia himself. This book shows Lu Jia's attempt to help the first emperor of the Han dynasty (206 BC - 220 AD), Han Gao Zu 汉高祖, summarize the lessons learned from the Qin (221 - 206 BC) and Han dynasties. The book promotes the use of *Dao* to govern a country.

Yan Tie Lun

Yan Tie Lun 盐铁论 (*Discourse on Salt and Iron*) was written by Huan Kuan 桓宽 during the Western Han dynasty (206 BC - 9 AD). This 10-volume, 60-chapter book records the debates between the Han government and more than 60 virtuous scholars and intellectuals in Chang'an. The main debate was on the state monopoly over salt and iron production and distribution in 81 BC, but issues of politics, economy, culture, and military matters were also brought up.

Yan Zi

The book *Yan Zi* 晏子 was written by Yan Ying 晏婴 from the Spring and Autumn period (770 - 476 BC). Yan Ying served as a government official for Duke Ling of the state of Qi 齐灵公, Duke Zhuang of Qi 齐庄公 and Duke Jing of Qi 齐景公. Yan Ying encourages the thrifty management of the government. He also believes in reducing punishment and taxes.

Yin Mou

Yin Mou 阴谋 (*Secret Strategies*) is a record of the questions and answers between Jiang Tai Gong 姜太公 and King Wu 周武王 of Zhou dynasty (1046 - 256 BC) with respect to the ways of ruling a country and educating its people.

Yin Wen Zi

Yin Wen Zi 尹文子 was written by Yin Wen 尹文 during the Warring States period (475 - 221 BC) and is divided into two parts. This philosophical treatise mainly describes the principles of good politics. Yin Wen said: "If one cannot rule by the principles of *Dao*, then use the law. If laws do not work,

use tactics. If tactics fail, use authority. Finally, if authority has no effect, use force/influence.”

Yu Zi

The author of the book *Yu Zi* 鬻子 is uncertain. The book offers thorough knowledge of kind and compassionate governing of a country. The welfare of the people is considered as the priority. Also, *Dao* is promoted in *Yu Zi*.

Yuan Zi Zheng Shu

Yuan Zi Zheng Shu 袁子正书 was written by Yuan Zhun 袁准. Yuan Zhun believes that one has to strike a balance between virtues and laws when ruling a country.

Zeng Zi

Zengzi 曾子, also known as Zengsen 曾参 (505 - 436 BC) was a student of Confucius from the state of Lu (1042 - 249 BC). He was famous for his filial piety. The book expounds Zengzi's thoughts and has 18 chapters.

Zheng Yao Lun

Zheng Yao Lun 政要论 (*A Discourse on the Importance of Politics*) was written by Huan Fan 桓范 from the Three Kingdoms (220 - 265). This book discusses ways to deploy government officials. Huan Fan believes that a country's prosperity is dependent on a leader's humility and receptiveness of the advice given to him.

Zhong Lun

Zhong Lun 中论 (*A Discourse on the Middle Way*) was written by Xu Gan 徐干, a philosopher and poet. He was among the Jian-an-qi-zi 建安七子 or the seven famous poets in the late Eastern Han dynasty (25 - 220) who upheld Confucianism. Xu Gan was against exegetical studies. He believes that righteousness is of primary importance.

Zhou Li

Zhou Li 周礼 (*Rites of Zhou*) is one of three ancient ritual texts listed among the classics of Confucianism. It was later renamed *Zhou Li* by Liu Xin 刘歆. For many centuries this book was joined with the *Li Ji* 礼记 (*Record of Rites*) and the *Yi Li* 仪礼 (*Etiquette and Rites*) as the *Three Rites* of Chinese literature.

Zhou Shu

Zhou Shu 周书 (*Book of Zhou or Documents of Zhou*) records the official history of the Northern Zhou dynasty (557 - 581) and ranks among the official *Twenty-Four Histories* 二十四史 of imperial China. It was compiled by the Tang dynasty (618 - 907) historian Linghu Defen 令狐德棻 and was completed in 636 AD. It consists of 50 scrolls. Some chapters have been lost and were replaced by other sources.

Zhou Yi

Zhou Yi 周易 (*Book of Changes*) or *Yi Jing* 易经 dates back to 2800 - 2737. BC, the divinity system developed over time to become the most influential philosophy in the literature and government administration of the Zhou dynasty (1046 - 256. BC). Later, during the time of Spring and Autumn period (770 - 476 BC), Confucius is traditionally said to have written the *Shi Yi* 十翼, *Ten Wings*, a group of commentaries on *Yi Jing*. By the time of Emperor Han Wu Di 汉武帝 of the Western Han dynasty (206. BC - 9 AD), *Shi Yi* was often called *Yi Zhuan* 易传 (*Commentary on the Yi Jing*).

Zhuang Zi

Zhuang Zi 庄子, sometimes called the *Book of Zhuang Zi*, is a collection of the sayings of the Daoists written by Zhuang Zhou 庄周 and his students. Zhuang Zhou was a thinker from the Warring States period (475 - 221 BC). The book originally had 52 sections, but only 33 sections remain now. Being an important classic of Daoism, the content of *Zhuang Zi* is very close to that of *Lao Zi*. *Zhuang Zi* expresses the Daoist philosophy with many fables, leaving many vivid stories to later generations.

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