The following excerpts from the *Analects* should be read before class discussion.

**Source (unless otherwise noted):** *The Analects of Confucius*. Charles Muller, trans. Available online at: [http://www.hm.tyg.jp/~acmuller/contao/analects.html](http://www.hm.tyg.jp/~acmuller/contao/analects.html)

(The numbers at the beginning of each quotation indicate chapter and section numbers from Muller’s edition.)

**1:2.** Yu Tzu said: “There are few who have developed themselves filially and fraternally who enjoy offending their superiors. Those who do not enjoy offending superiors are never troublemakers. The Superior Man concerns himself with the fundamentals. Once the fundamentals are established, the proper way (*tao*) appears. Are not filial piety and obedience to elders fundamental to the enactment of humaneness?”

*Comment* The word “humaneness” in the above line is a translation of the Chinese term *jen*, which has also been translated into English as “benevolence,” “goodness,” “perfect goodness,” etc. It is a difficult concept to translate because it does not really refer to any specific type of virtue or positive endowment, but rather to an inner capacity possessed by all human beings to do good. It is what makes humans human and separates them from animals. Through efforts at practicing the functions of humaneness, a person may enhance and develop their humaneness, until they may be called a Superior Man, or even better, a “humane person.” In the Analects, to be called a “humane person” by the Master is an extremely high evaluation, rarely granted to any human being.

**1:6.** Confucius said: “A young man should serve his parents at home and be respectful to elders outside his home. He should be earnest and truthful, loving all, but become intimate with humaneness. After doing this, if he has energy to spare, he can study literature and the arts.”

*Comment* In the essence-function view mentioned above, the development of one’s proper relationship with one’s parents and others is fundamental in life. Only after these things are taken care of, is it proper to go off and play at whatever one likes—even if this “play” involves the serious study of some art form.

**1:9.** Tseng Tzu said: “When they are careful [about their parents] to the end and continue in reverence after [their parents] are long gone, the virtue of the people will return to its natural depth.”

**2:3.** Confucius said: “If you govern the people legalistically and control them by punishment, they will avoid crime, but have no personal sense of shame. If you govern them by means of virtue and control them with propriety, they will gain their own sense of shame, and thus correct themselves.”
2:5. Meng I Tzu asked about the meaning of filial piety. Confucius said, “It means ‘not diverging [from your parents].’” Later, when Fan Chih was driving him, Confucius told Fan Chih, “Meng Sun asked me about the meaning of filial piety, and I told him ‘not diverging.’” Fan Chih said, “What did you mean by that?” Confucius said, “When your parents are alive, serve them with propriety; when they die, bury them with propriety, and then worship them with propriety.”

2:7. Tzu Lu asked about the meaning of filial piety. Confucius said, “Nowadays filial piety means being able to feed your parents. But everyone does this for even horses and dogs. Without respect, what’s the difference?”

2:8. Tzu Hsia asked about filial piety. Confucius said, “What is important is the expression you show in your face. You should not understand ‘filial’ to mean merely the young doing physical tasks for their parents, or giving them food and wine when it is available.”

2:20. Chi K’ang Tzu asked: “How can I make the people reverent and loyal, so they will work positively for me?” Confucius said, “Approach them with dignity, and they will be reverent. Be filial and compassionate and they will be loyal. Promote the able and teach the incompetent, and they will work positively for you.”

4:18. Confucius said: “When you serve your mother and father it is okay to try to correct them once in a while. But if you see that they are not going to listen to you, keep your respect for them and don’t distance yourself from them. Work without complaining.”

12:11. Duke Ching of Ch’i asked Confucius about government. Confucius replied: “Let the ruler be a ruler, minister be a minister, father be a father, son be a son.” The Duke said, “Excellent! Indeed, if the ruler is not a ruler, the ministers not ministers, fathers not fathers and sons not sons, even if I have food, how can I eat it?”

12:17. Chi K’ang Tzu asked Confucius about government. Confucius replied saying: “To ‘govern’ means to ‘rectify.’ If you were to lead the people with correctness, who would not be rectified?”

   *Note: Here Confucius is punning on the fact that in Chinese, the words “government” and “rectify” have the same pronunciation.*

13:3. Tzu Lu said: “The ruler of Wei is anticipating your assistance in the administration of his state. What will be your top priority?” Confucius said, “There must be a correction of terminology.” Tzu Lu said, “Are you serious? Why is this so important?” Confucius said, “You are really simple, aren’t you? A Superior Man is cautious about jumping to conclusions about that which he does not know.” “If terminology is not corrected, then what is said cannot be followed. If what is said cannot be followed, then work cannot be accomplished. If work cannot be accomplished, then ritual and music cannot be developed. If ritual and music cannot be developed, then criminal punishments will not be appropriate. If criminal punishments are not appropriate, the people cannot make a move. Therefore, the Superior Man needs to have his terminology applicable to real language, and his speech must accord with his actions. The speech of the Superior Man cannot be indefinite.”
13:18. The Duke of Sheh told Confucius: “In my land, there are Righteous men. If a father steals a sheep, the son will testify against him.” Confucius said, “The Righteous men in my land are different from this. The father conceals the wrongs of his son, and the son conceals the wrongs of his father. This is Righteousness!”

The following text, translated by James Legge, is not available in Muller’s translation. It can be found at [http://www.isop.ucla.edu/eas/documents/lunyuCh17.htm](http://www.isop.ucla.edu/eas/documents/lunyuCh17.htm)

17:21. Tsai Wo asked about the three years’ mourning for parents, saying that one year was long enough.

“If the superior man,” said he, “abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined. Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop."

The Master said, “If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?” “I should,” replied Wo.

The Master said, “If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it.”

Tsai Wo then went out, and the Master said, “This shows Yu’s want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years’ mourning is universally observed throughout the empire. Did Yu enjoy the three years’ love of his parents?”

Another site that has a full translation of the Analects and the simplified and traditional Chinese text is located at [http://www.confucius.org/main01.htm](http://www.confucius.org/main01.htm)