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# CONFUCIUS

THE GREAT DIGEST



UNWOBBLING PIVOT

Stone Text from  
rubblings supplied by  
*WILLIAM HAWLEY*

A Note on the  
Stone Editions by  
*ACHILLES FANG*

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## CONTENTS

<i>A NOTE ON THE STONE-CLASSICS</i>	11
<i>NOTE ON "THE GREAT DIGEST"</i>	19
<i>TERMINOLOGY</i>	20
<i>TA HSIO: THE GREAT DIGEST</i>	
Chu Hsi's Preface	25
Confucius' Text	27
Tseng's Comment	35
"Equity is the Treasure of States"	91

## CONTENTS

<i>CHUNG YUNG: THE UNWOBLING PIVOT</i>	
Translator's Note	95
Chu Hsi's Preface	97
<i>Part One</i>	
Tsze Sze's First Thesis	99
Tsze-Lu's Question	111
<i>Part Two</i>	
Tsze Sze's Second Thesis	115
Duke Ngai's Question	147
<i>Part Three</i>	
Tsze Sze's Third Thesis	171
Translator's Note	189

## A NOTE ON THE STONE-CLASSICS

and the books were incised in stone  
46 tablets set up at the door of the college  
— *Canto LIV* (page 27)

In order to establish a standard text of the corpus of Confucian classics, several Chinese dynasties had them incised on stone tablets, which were placed in the Imperial Academy in the metropolis. The editio princeps was produced in the latter days of the Han dynasty, between 175 and 183 A.D. But the stones had to go the way of all books:

And the 46 tablets that stood there in Lo Yang  
were broken and built into Foé's temple (Foés,  
that is goddam bhuddists.)  
this was under Hou-chi the she empress.  
— *Canto LIV* (page 30)

This refers to the year 518 A.D. At present some three hundred fragments of the 46 tablets are known to exist.

The immediately succeeding dynasty, Wei, set up its Stone-Classics sometime between 240 and 249 A.D. by the side of

the Han stones at Lo-yang. The unique feature of the Wei stones is that they are inscribed with three styles of calligraphy. Of the original 35 stones a little over 140 fragments still exist.

Passing over the putative stones of the Chin and Toba-Wei dynasties, we come to the great T'ang dynasty. As the Chinese text printed in this book is derived from the T'ang stones, the second part of this note will discuss them in detail.

The short-lived dynasty of Shu (present Ssuch'uan) started its Stone-Classics in 938 A.D.; the work was completed by the Sung in 1124 A.D., long after that minor dynasty (capital: Ch'eng-tu) had perished. Unlike the preceding classics, the Shu classics comprised all the 13, for which more than a thousand stones were needed. Strangely, not a fragment is extant; there are, however, quite a number of their rubbings still available. Incidentally, it was about this time that the Confucian classics began to be printed from wood-blocks.

The Sung, in spite of internal dissensions and barbarian incursions, produced their Stone-Classics twice. It took them 19 years (1042-1061 A.D.) to bring out 9 classics at K'ai-feng. It is not recorded how many stones were needed; only a few fragments are still extant. After they had moved their capital to present Hang-chou, they set up 6 classics and a portion of the Li-chi (Li-ki), including Chung-yung and Ta-hsio. The work took them more than a generation (1135-1177 A.D.). There still exist 86 stones; there is no means of determining the original number of the stones.

Finally, the emperor Ch'ien-lung of the Ch'ing (Manchu) dynasty set up, 1791-1794 A.D., 189 stones inscribed with the text of all the 13 classics. They are still preserved in Peking (see photo on jacket).

The Stone-Classics of the T'ang dynasty, from a rubbing of which the Chinese text of this book is derived, were begun

in 833 A.D. and completed in 837; they originally comprised 12 classics, the missing 13th being the Book of Mencius, which had not then acquired the status of a Confucian classic. The text and apparatus criticus, 650,252 characters in all, took 227 stones, each measuring 6 feet in height and over 2 feet in width. Originally set up in the Imperial Academy in Ch'ang-an (present Hsi-an), these stones have weathered fairly well; except for a few stones which suffered damage in the earthquake of 1555, they are still preserved intact in Hsi-an.

When Chu Hsi lifted chapter 31 (Chung-yung) and 42 (Ta-hsio) out of the Li-ki to make a Confucian quartet (he himself called it Ssu-shu, 'Four Books') by joining them with the Analects of Confucius and the Book of Mencius, he rearranged the sequence of the Ta-hsio text. Mr. Pound's translation follows Chu Hsi's edition; the text had to be re-edited (a mere scissors-&-paste job). As for Chung-yung, no juggling was needed. There are some minor textual variations in both texts between the T'ang reading and the Chu Hsi reading; they are, however, so unimportant that no retouching was deemed necessary.

It should be noted that most of the given names of T'ang emperors preceding Wen-tsung, in whose reign the Stone-Classics were made, are written minus the last stroke; e.g. 𠄎 for 民, because 世民 was the given name of T'ai-tsung. The same applies to compound characters containing imperial names.

*The preface to the Ch'ing Stone-Classics, written in 1794 by Ch'ien-lung (who lived 1711-1799 and reigned 1736-1795), runs as follows:*

“. . . It was Chiang Heng who wrote down the text of these classics; he offered his calligraphy to the throne in

1740. As there were some minor errors in it, I made the Academicians go through it. After which I had it stored in the high halls of Mou-ch'in-tien (in the palace) for the past fifty-odd years; meanwhile I forgot their existence. Some years ago, the editors of the second series of the Shih-ch'ü pao-chi catalogue called my attention to Chiang Heng's calligraphy, when I was delighted and said to myself: 'Indeed! indeed! This cannot be considered as an ordinary sort of calligraphy in which I may take pleasure in times of leisure. No, it must be engraved on stone and placed in the imperial academy, to serve as a memento for the future of how I revered learning and esteemed the process (*tao*). Classics are the norm, the process; and a norm never varies and the process is what is constant, for Heaven and the process never change. These words of Tung Chung-shu hit the mark.'

It was the Han who first set up their 'one-character' stones; then the Wei carried on the tradition with theirs written in three sorts of characters. Of these two, however, we lack detailed information. Stone-Classics were also made by the T'ang and the Sung, both Northern and Southern; they are either erroneous or incomplete . . . .

Old as I am, I am still avid of learning and never relent. I blush to think how little I know. But I must congratulate myself upon having set up these stones in the imperial academy; for they, a work done at the opportune moment, embody the tradition of the sages and stand as a norm for the future. They will serve as a guide for scholars. Chiang Heng's assiduity has now borne fruit.

As for the commentaries transmitted from the past dynasties, they have now usurped the place of the text itself. There is so much controversy and polemic over them; moreover, they are so profuse and prolix. It was, therefore, quite right of Chiang Heng to write down the text only. Some may object to this, alleging that the text cannot be understood with-

out the commentary. My answer is that it would be far better to let the text explain itself than to explain it by means of the commentary. If a student concentrates and uses his mind, he will discover the process (*tao*) between the lines. If he compares the text of the six classics with each other, he will be able to get to the fons et origo and unravel the mystery. It all depends on his labor and intelligence. Moreover, the 13 classics with running commentary that I had reprinted from wood-blocks are still abundantly available."

—Achilles Fang

*TA HSIO:*  
*THE GREAT DIGEST*

THE GREAT DIGEST  
OR  
ADULT STUDY

NOTE

*Starting at the bottom as market inspector, having risen to be Prime Minister, Confucius is more concerned with the necessities of government, and of governmental administration than any other philosopher. He had two thousand years of documented history behind him which he condensed so as to render it useful to men in high official position, not making a mere collection of anecdotes as did Herodotus.*

*His analysis of why the earlier great emperors had been able to govern greatly was so sound that every durable dynasty, since his time, has risen on a Confucian design and been initiated by a group of Confucians. China was tranquil when her rulers understood these few pages. When the principles here defined were neglected, dynasties waned and chaos ensued. The proponents of a world order will neglect at their peril the study of the only process that has repeatedly proved its efficiency as social coordinate.*



## TERMINOLOGY

二  
亅

The light descending (from the sun, moon and stars.) To be watched as component in ideograms indicating spirits, rites, ceremonies.

明

The sun and moon, the total light process, the radiation, reception and reflection of light; hence, the intelligence. Bright, brightness, shining. Refer to Scotus Erigena, Grosseteste and the notes on light in my *Cavalcanti*.

誠

“Sincerity.” The precise definition of the word, pictorially the sun’s lance coming to rest on the precise spot verbally. The righthand half of this compound means: to perfect, bring to focus.

The eye (at the right) looking straight into the heart.

慎

What results, i.e., the action resultant from this straight gaze into the heart. The “know thyself” carried into action. Said action also serving to clarify the self knowledge. To translate this simply as “virtue” is on a par with translating rhinoceros, fox and giraffe indifferently by “quadruped” or “animal.”

德

The man in two successive positions. Serves as prefix to indicate motion or action.

彳

TERMINOLOGY

The will, the direction of the will, *directio voluntatis*, the officer standing over the heart.

志

To succeed in due hour. Prefix action taking effect at the sun's turn.

得

Fidelity to the given word. The man here standing by his word.

信

*Humanitas*, humanity, in the full sense of the word, "manhood." The man and his full contents.

仁

The process. Footprints and the foot carrying the head; the head conducting the feet, an orderly movement under lead of the intelligence.

道

TERMINOLOGY

保佑命

This phrase—nourishing, supporting the destiny—should be compared with the *Odyssey*, I, 34.

鬼

This ideogram for a spirit contains two elements to be watched.

厶

One readily sees the similarity of this element to the bent heraldic arm of Armstrong and Strongi'tharm. I have never found it in composition save where there is indication of energy, I think we may say, a source of personally directed energy.

儿

The running legs indicate rapid motion or at least the capacity for motion.

*THE STONE-CLASSICS* title refers to the Nineteenth Roll of the book of *CEREMONIES*, and divides the Great Learning into 42 sections. Notes from E.P.'s earlier edition are left where they were.

# TA HSIO THE GREAT DIGEST

## CHU HSP'S PREFACE

My master the Philosopher Ch'eng says: The Great Learning, Great Digest, is the testament of Confucius, transmitted, the initial study for whomso would pass the gate into virtue. If we today can see how the men of old went about their study, it is due solely to the conservation of these strips of bamboo; the Analects and the Book of Mencius are subsequent.

He who studies must start from this meridian and study with warm precision; cutting to this homely pattern he will not botch.

CONFUCIUS' TEXT

I.  
The great learning [adult study, grinding the corn in the head's mortar to fit it for use] takes root in clarifying the way wherein the intelligence increases through the process of looking straight into one's own heart and acting on the results; it is rooted in watching with affection the way people grow;

禮記卷第十九

大學第四十二

鄭氏注

大學之道在明明德在親

已在止於至善知止而后  
有定定而后能靜靜而后  
能安安而后能慮慮而后  
能得物有本末事有終始  
知所先後則近道矣古之  
欲明明德於天下者先治

it is rooted in coming to rest, being at ease in perfect equity.

Confucius'  
Text

2.

Know the point of rest and then have an orderly mode of procedure; having this orderly procedure one can "grasp the azure," that is, take hold of a clear concept; holding a clear concept one can be at peace [internally], being thus calm one can keep one's head in moments of danger; he who can keep his head in the presence of a tiger is qualified to come to his deed in due hour.

3.

Things have roots and branches; affairs have scopes and beginnings. To know what precedes and what follows, is nearly as good as having a head and feet.

*Mencius' epistemology starts from this verse.*

4.

The men of old wanting to clarify and diffuse throughout the empire that light which comes from looking straight into the heart and then acting, first set up good government

其國欲治其國者先齊其  
 家欲齊其家者先脩其身  
 欲脩其身者先正其心欲  
 正其心者先誠其意欲誠  
 其意者先致其知致知在  
 格物物格而后知至知至

in their own states; wanting good gov-  
 ernment in their states, they first estab-  
 lished order in their own families; want-  
 ing order in the home, they first disci-  
 plined themselves; desiring self-disci-  
 pline, they rectified their own hearts; and  
 wanting to rectify their hearts, they  
 sought precise verbal definitions of their  
 inarticulate thoughts [the tones given  
 off by the heart]; wishing to attain pre-  
 cise verbal definitions, they set to extend  
 their knowledge to the utmost. This com-  
 pletion of knowledge is rooted in sorting  
 things into organic categories.

*Confucius'*  
*Text*

5. When things had been classified in  
 organic categories, knowledge moved  
 toward fulfillment; given the extreme  
 knowable points,

而后意誠意誠而后心正  
心正而后身脩身脩而后  
家齊家齊而后國治國治  
而后天下平自天子以至  
於庶人壹是皆以脩身為  
本其本亂而末治者否矣

the inarticulate thoughts were defined with precision [the sun's lance coming to rest on the precise spot verbally]. Having attained this precise verbal definition [*aliter*, this sincerity], they then stabilized their hearts, they disciplined themselves; having attained self-discipline, they set their own houses in order; having order in their own homes, they brought good government to their own states; and when their states were well governed, the empire was brought into equilibrium.

Confucius'  
Text

6.

From the Emperor, Son of Heaven, down to the common man, singly and all together, this self-discipline is the root.

7.

If the root be in confusion, nothing will be well governed.

其所厚者薄而其所薄者  
 厚未之有也康誥曰克明  
 德大甲曰顧諟天之明命  
 帝典曰克明峻德皆自明  
 也湯之盤銘曰苟日新日  
 新又日新康誥曰作新

The solid cannot be swept away as trivial, nor can trash be established as solid. It just doesn't happen.

"Take not cliff for morass and treacherous bramble."

Confucius'  
Text

The preceding is the first chapter of the canon containing Confucius' words as Tseng Tsze has handed them down. Now follow ten chapters of Tseng's thoughts as his disciples recorded them. In the oldest copies there was a certain confusion due to the shuffling of the original bamboo tablets. Now, basing myself on Ch'eng's conclusions, and having reexamined the classic text, I have arranged them as follows. ("On the left," in the Chinese method of writing.) —Chu Hsi.

明

## TSENG'S COMMENT

### II

1.

It is said in the K'ang Proclamation: He showed his intelligence by acting straight from the heart.

2.

It is said in the Great Announcement: He contemplated the luminous



decree of heaven, and found the precise word wherewith to define it.

3.

It is said in the Canon of the Emperor (Yau): His intelligence shone vital over the hill-crest, he clarified the high-reaching virtue, *id est*, that action which is due to direct self-knowledge.

4.

All these statements proceed from the ideogram of the sun and moon standing together [that is, from the ideogram which expresses the total light process].

*This is the first chapter of the comment giving the gist (sorting out the grist) of the expressions: Make clear the intelligence by looking straight into the heart and then acting. Clarify the intelligence in straight action.*

明

日日新

II

1.

In letters of gold on T'ang's bathtub:

AS THE SUN MAKES IT NEW  
DAY BY DAY MAKE IT NEW  
YET AGAIN MAKE IT NEW.

2.

It is said in the K'ang Proclamation:  
*He is risen, renewing the people.*

3.

The *Odes* say:

*Although Chou was an ancient kingdom  
The celestial destiny  
Came again down on it NEW.*

—*Shi King*, III, I, I, I.  
(Decade of King Wen)

以人而不  
 如鳥乎  
 詩云穆  
 隅子曰  
 於止知  
 其所止  
 可止  
 詩云緡  
 蠻黃鳥  
 止于丘  
 極詩云  
 邦畿千  
 里維  
 民所  
 新是故  
 君子無  
 所不用  
 其惟  
 民詩曰  
 周雖舊  
 邦其命  
 惟

4.

Hence the man in whom speaks the voice of his forebears cuts no log that he does not make fit to be roof-tree [does nothing that he does not bring to a maximum, that he does not carry through to a finish].

*This is the second chapter of the comment containing and getting the gist of the phrase: Renew the people.*

*Ideogram: axe, tree and wood-pile.*

Tseng's  
Comment

新

### III

1.

The *Book of Poems* says:

The royal domain is of 1000 li  
Thither the people would fly to its rest  
[would hew out its resting place].

—*Shi King*, IV, 3, 3, 4.

2.

The *Book of Poems* says:

The twittering yellow bird,  
The bright silky warbler  
Talkative as a cricket  
Comes to rest in the hollow corner  
of the hill.

—*Shi King*, II, 8, 6, 2.

Kung said: comes to its rest, alights, knows what its rest is, what its ease is. Is man, for all his wit, less wise than this bird of the yellow plumage that he should not know his resting place or fix the point of his aim?

穆文王於緝熙敬止為人  
 君止於仁為人臣止於敬  
 為人子止於孝為人父止  
 於慈與國人交止於信詩  
 云瞻彼淇澳菜竹猗猗有  
 斐君子如切如磋如琢如

3. The Odes say:

As a field of grain  
 White-topped in even order,  
 The little flowing ears of grain  
 Bending in white, even order,  
 So glorious was King Wan,  
 Coherent, splendid and reverent  
 In his comings to rest, in his bournes.

—Shi King, III, I, I, 4.

As prince he came to rest in humanity, in the full human qualities, in his manhood;

As a minister, in respect;

As a son, in filial devotion;

As a father in carrying kindness down into particular acts, and in relation to the people, in fidelity to his given word.

4. The Odes say:

Cast your eye on Ch'i river,  
 The slow water winding  
 Bright reflecting the shaggy bamboo;  
 Shaggy green are the flowing leaves,  
 Shaggy the bamboo above it,  
 Our Lord has so many talents  
 As we cut,  
 As we file,  
 As we carve the jade and grind it,

Tseng's  
Comment

磨瑟兮憊兮赫兮宣兮有  
 斐君子終不可誼兮如切  
 如磋者道學也如琢如磨  
 者自脩也瑟兮憊兮者恂  
 慄也赫兮宣兮者威儀也  
 有斐君子終不可誼兮者

*Firm in decision, Oh!*

*On guard against calumny*

*and its makers, oh!*

*Splendid, oh! oh!*

*His voice our impulse, Aye!*

*A prince of many talents, who will*

*carry through to the end,*

*Who will not go back on his word.*

—*Shi King, I, 5, 1, 1.*

Tseng's  
Comment

"As we cut, as we file," refers to the intelligent method of study; "As we carve the jade and grind it" refers to the self-discipline; "Firm in decision, on guard against calumny and its makers" indicates his anxiety to be fair; "Splendid, his voice our impulse" indicates his stern equity in the halls of judgment; "A prince of many talents, who will carry through to the end, who will not go back on his word" indicates that style of conduct offered as the

道盛德至善已之不能忘  
 也詩云於戲前王不忘君  
 子賢其賢且而親其親小人  
 樂其樂而利其利此以沒  
 世不忘也子曰聽訟吾猶  
 人也必也使無訟乎無情

grain to the gods, without blemish, total in rectitude, and this the people cannot forget.

Tseng's  
Comment

5. The Odes say:

*In our ceremonial plays,  
In the ritual dances*

*with tiger masks and spears*

*The archetype kings are not forgotten.*

—*Shi King*, IV, 1, 4, 3.

The great gentlemen honor the worth they honored and hold in attentive affection the growing and ordered things which they held in affection; the lesser folk delight in that wherein the ancient kings delighted and profit by what profited them [their canals and good customs]; thus the generations pass like water and the former kings are not forgotten.

*This is the third chapter of the comment sifting out the grist of the phrase: be at ease in total rectitude.*

*Whether the ideogram indicating distinctions, which Legge translates "former," starts out by indicating a cutting of meat after hunting or a measuring of the different slices of the moon astronomically, I cannot say, nor do I remember whether Karlgren has an opinion on it.*

#### IV

Kung said: In hearing law-suits I am no worse than anyone else, but one should eliminate law-suits. If the not quite candid were

止於至善

者不得盡其辭大畏已志  
 此謂知本此謂知本此謂  
 知之至也所謂誠其意者  
 毋自欺也如惡惡臭如好  
 好色此之謂自謙故君子  
 必慎其獨也小人閒居為

unable to pour out their rhetoric to the full, a greater awe and respect [for government justice] would prevail in the popular mind. This is called knowing the root.

Tseng's  
Comment

# 本末 知之至

*This is the fourth chapter of the comment giving the gist of the remark (in the Confucian canon) about the root and the branch.*

## V

This is called knowing the root.  
This is called completing the cognitions.

*There is here a lacuna in place of the fifth chapter of the comment. Ch'eng's speculation about it was not essential to E. P.'s earlier edition and is not in the Stone-Classics as the reader can see for himself.*

## VI

1.

Finding the precise word for the inarticulate heart's tone means not lying to oneself, as in the case of hating a bad smell or loving a beautiful person, also called respecting one's own nose.

On this account the real man has to look his heart in the eye even when he is alone.

2.

There is, for the small man living unobserved,

不善無所不至見君子而  
 后厭然揜其不善而著其  
 善人之視己如見其肺肝  
 然則何益矣此謂誠於中  
 形於外故君子必慎其獨  
 也  
 曾子曰十目所視十手

no iniquity that he will not carry through to the limit; if he sees a true man he turns and takes cover, hides his iniquities, sticks out his merits, but the other fellow sees the significance of this as if he saw into his lungs and liver; what is the good of his faking, what dish does it cover?

That is the meaning of the saying: the true word is in the middle inside and will show on the outside. Therefore the man of real breeding who carries the cultural and moral heritage must look his heart in the eye when alone.

3. Tseng Tsze said: what ten eyes gaze at, what ten hands

*Tseng's  
Comment*

有所好樂則不得其正有  
 正有所恐懼則不得其正  
 者身有所忿懣則不得其  
 其意所謂脩身在正其心  
 身心廣體畔故君子必誠  
 所指其嚴乎富潤屋德潤

point to should preserve a certain decorum [ought to be mentionable, discussable].

Tseng's  
Comment

4.

You improve the old homestead by material riches and irrigation; you enrich and irrigate the character by the process of looking straight into the heart and then acting on the results. Thus the mind becomes your palace and the body can be at ease; it is for this reason that the great gentleman must find the precise verbal expression for his inarticulate thoughts.

*This is the sixth chapter of the comment, sorting out the grist of the sentence about finding precise verbal expression for the heart's tone, for the inarticulate thoughts.*

*The dominant ideograms in the chapter are the sun's lance falling true on the word, and the heart giving off tone.*

誠意

## VII

1.

In the phrase, "Self discipline is rooted in rectification of the heart," the word rectify (*cheng*) can be illustrated as follows: if there be a knife of resentment in the heart or enduring rancor, the mind will not attain precision; under suspicion and fear it will not form sound judgment, nor will it, dazzled by love's delight



所憂患則不得其正心不  
在焉視而不見聽而不聞  
食而不知其味此謂脩身  
在正其心所謂齊其家在  
脩其身者人之其所親愛  
而辟焉之其所賤惡而辟

nor in sorrow and anxiety, come to pre-  
cisions.

2.

If the heart have not stable root, eager for justice, one looks and sees not [looks and sees phantoms]; listens and hears not [listens internally and does not hear objectively]; eats and knows not the flavors.

That is what we mean by saying: self-discipline is rooted in rectifying the heart.

*This is the seventh chapter of the commen-  
tary giving the gist of: "rectifying the  
heart disciplines the character."*

*As to the frequent lack of tense indications,  
the ideogramic mind assumes that what has  
been, is and will be. Only the exception, or  
the sequence of events requires further in-  
dications. See also verse 3 of the canon.*

Tseng's  
Comment

# 正心脩身

## VIII

1.

The phrase, "Regulation of the family is rooted in self-discipline," can be understood by observing that men love what they see growing up under their own roof, and show partiality; if they have something in contempt and hate it, they are partial;

焉之其所畏敬而辟焉之  
 其所哀矜而辟焉之其所  
 教惰而辟焉故好而知其  
 惡惡而知其美者天下鮮  
 矣故諺有之曰人莫知其  
 子之惡莫知其苗之碩此

if they are filled with reverence and respect, they are partial; if they feel sorrow and compassion, they are partial; and then someone comes arrogantly along paying no attention to us, and our judgment of them is thereby influenced. There are, thus, few men under heaven who can love and see the defects, or hate and see the excellence of an object.

*Tseng's  
 Comment*

2.

Hence the shaggy proverb: No man knows his son's faults, no one knows the stone-hard grain in the stalk's head from the first sprouts.

謂身不脩不可以齊其家  
 所謂治國必先齊其家者  
 其家不可教而能教人者  
 無之故君子不出家而成  
 教於國孝者所以事君也  
 弟者所以事長也慈者所

3. That is the meaning of the saying: If a man does not discipline himself he cannot bring order into the home.

Tseng's  
Comment

# 齊家

*This is the eighth chapter of the comment dealing with self-discipline and domestic order.*

## IX

- I. What is meant by saying, "To govern a state one must first bring order into one's family," is this: the man who, being incapable of educating his own family, is able to educate other men just doesn't exist. On which account the real man perfects the nation's culture without leaving his fireside. There, at home, is the filial sense whereby a prince is served; there the fraternal deference that serves in relations to one's elders and to those in higher grade; there the kindness in matters of detail that is needed

以使衆也康誥曰如保赤  
 子心誠求之雖不中不  
 遠矣未有學子養子而后嫁  
 者也一家仁一國興仁一  
 家讓一國興讓一人貪戾  
 一國作亂其機如此此謂

in dealing with the mass of people.

2.

The K'ang Proclamation says: "As if taking care of an infant." If the heart sincerely wants to, although one may not hit the mark precisely in the center, one won't go far wrong. No girl ever yet studied suckling a baby in order to get married.

Tseng's  
Comment

3.

One humane family can humanize a whole state; one courteous family can lift a whole state into courtesy; one grasping and perverse man can drive a nation to chaos. Such are the seeds of movement [*semina motuum*, the inner impulses of the tree]. That is what we mean by:

一言僨事一人定國堯舜  
率天下以仁而民從之桀  
紂率天下以暴而民從之  
其所令反其所好而民不  
從是故君子有諸己而后  
求諸人無諸己而后非諸

one word will ruin the business, one man can bring the state to an orderly course.

*Tseng's  
Comment*

4.

Yâu and Shun led the empire by their humanity and the people followed; Chieh and Chou governed the empire with overweening violence and the people copied their conduct, their imperial orders being in contradiction to their likes, the people did not follow the orders.

Whence we note that the prince must have in himself not one but all of the qualities that he requires from others, and must himself be empty of what he does not want from others in reflex.

人所藏乎身不怒而能喻  
諸人者未之有也故治國  
在齊其家詩云桃之夭夭  
其葉蓁蓁之子于歸宜  
其家人宜其家人而后  
可教國人詩云宜兄宜弟

No one has ever yet been able to induct others into a style of conduct not part of his own viscera.

Tseng's  
Comment

5. That is why the government of a state is rooted in keeping order in one's own family.

6. The *Odes* say:

*Delicate as the peach-tree in blossom  
The leaves abundant as grass-blades,  
Fragile fair she goes  
to the house of her husband,  
The bride who will bring harmony to it  
As an altar raised on earth  
under heaven.*

—*Shi King*, I, 1, 6, 3.

As an altar bringing harmony and order into the home. Given that, one can teach the people throughout the state.

7. The *Odes* say:

*In harmony with heaven above  
And with earth below  
The elder and younger brothers  
About an altar, in harmony.*

—*Shi King*, II, 2, 9, 3.

When there is this harmony between elder and younger brothers you can educate the men of the nation.

宜兄宜弟而后可以教國  
 人詩云其儀不忒正是四  
 國其為父子兄弟足法而  
 后已法之也此謂治國在  
 齊其家所謂平天下在治  
 其國者上老老而已興孝

8.

The *Odes* say:

*He practiced equity without  
 its making him feel  
 That a javelin were being  
 thrust into his heart.*

—*Shi King*, I, 14, 3, 3.

[*Aliter*, faultlessly.] On these lines he rectified the state to its four angles. When right conduct between father and son, between brother and younger brother, has become sufficiently instinctive, the people will follow the course as ruled.

9.

That is the meaning of: The government of the state is rooted in family order.

*This is the ninth chapter of the comment giving the gist of: Put order in the home in order to govern the country.*

## X

1.

The meaning of, "World Order [bringing what is under heaven into equilibrium] is rooted in the good government of one's own state," is this: If those in high place respect the aged, the people will bring filial piety to a high level;

Tseng's  
Comment

治國

上長長而巳興弟上恤孤  
而巳不倍是以君子有絜  
矩之道也所惡於上毋以使  
下所惡於下毋以事上所  
惡於前毋以先後所惡於  
後毋以從前所惡於右毋

if those in high place show deference to their elders, the people will bring their fraternal deference to a high level; if those in high place pity orphans, the people will not do otherwise; it is by this that the great gentlemen have a guide to conduct, a compass and square of the process.

*Tseng's  
Comment*

2.

If you hate something in your superiors, do not practice it on those below you; if you hate a thing in those below you, do not do it when working for those over you. If you hate something in the man ahead of you, do not do it to the fellow who follows you; if a thing annoy you from the man at your heels, do not push it at the man in front of you.



以交於左所惡於左母以  
 交於右此之謂絜矩之道  
 詩云樂只君子民之父母  
 民之所好好之民之所惡  
 惡之此之謂民之父母詩  
 云節彼南山維石巖巖赫

Do not in your relations with your left-hand neighbor what annoys you if done at your right, nor in your relations to your right-hand neighbor what annoys you if done at your left. This is called having a compass and T-square of the process.

Tseng's  
Comment

3. The *Odes* say:

*What a joy are these princes  
At once father and mother  
of their people.*

—*Shi King*, II, 2, 5, 3.

To love what the people love and hate what is bad for the people [what they hate] is called being the people's father and mother.

4. The *Odes* say:

*South Mountain  
Cutting the horizon, fold over fold,  
Steep cliffs full of voices and echoes,  
Towering over the echoes,  
Towering;*

赫師尹且具爾瞻有國者  
不可以不慎辟則爲天下  
僂矣詩云殷之未喪師克  
配上帝儀監于殷峻命不  
易道得衆則得國失衆則  
失國是故君子先慎乎德

*Resplendent, resplendent,  
Yin, Lord Conductor,  
The people gaze at you,  
muttering under their breath.*  
—*Shi King*, II, 4, 7, 1.  
(Chia-fu's invective against Yin)

Tseng's  
Comment

Those who have rule over states and families cannot but look themselves straight in the heart; if they deviate they bring shame on the whole empire.

5. The *Odes* say:

*Until the Yin had lost the assembly . . .  
They could offer the cup and drink with  
The Most Highest.*

—*Shi King*, III, 1, 1, 6.

We can measure our regard for equity by the Yin. High destiny is not easy. Right action gains the people\* and that gives one the state. Lose the people, you lose the state.

6. Therefore the great gentleman starts by looking straight into his heart to see how he is getting on with the process of acting

\* I think this ideogram has an original sense of the people gathered at its tribal blood rite.

有德此有人有人此有土  
 有土此有財有財此有用  
 德者本也財者末也外本  
 內末爭民施奪是故財聚  
 則民散財散則民聚是故  
 言悖而出者亦悖而入貨

on the basis of such direct observation. When he can see and act straight in this, he will have the people with him; having the people, he will have the territory; having the land, the product will be under his control, and controlling this wealth he will have the means to act and make use of it.

Tseng's  
 Comment

7.

The *virtu*, i.e., this self-knowledge [looking straight into the heart and acting thence] is the root; the wealth is a by-product.

8.

If you leave the root in the open and plant the branch, you will merely embroil the people and lead them to robbing hen-roosts.

9.

Rake in wealth and you scatter the people. Divide the wealth and the people will gather to you.

10.

Words that go out a-wry, pettishly, will return as turmoil,

悖而入者亦悖而出康誥  
曰惟命不于常道善則得  
之不善則失之矣楚書曰  
楚國無以為寶惟善以為  
寶曰男犯曰亡人無以為寶  
仁親以為寶秦誓曰若有

and as for money: ill got, ill go.

11.

The K'ang Proclamation has said: Heaven's decree is not given in permanence: Proceeding with rightness you attain it, and with unrightness spew it away.

*Tseng's  
Comment*

12.

In the Ch'u History it is said: The Ch'u state does not go in for collecting wealth [treasuring porcelain, jewels and money] but counts fair-dealing\* its treasure.

13.

Uncle Fan (refusing an offer of bribery) said: The lost man [King Wen in exile] does not treasure jewels and such wealth, counting his manhood and the love of his relatives the true treasure.

14.

It is said in the Ch'in Declaration: If I had

\* Legge says "its good men."

一介臣斷斷兮無他技其  
心休休焉其如有容焉人  
之有技若己有之人之彥  
聖其心好之不啻若自其  
口出寔能容之以能保我  
子孫黎民尚亦有利哉人

but one straight minister who could cut the cackle [ideogram of the ax and the documents of the archives tied up in silk], yes, if without other abilities save simple honesty, a moderate spender but having the magnanimity to recognize talent in others, it would be as if he himself had those talents; and when others had erudition and wisdom he would really like it and love them, not merely talk about it and make a show from the mouth outward but solidly respect them, and be able to stand having talented men about him; such a man could sustain my sons and descendents and the black-haired people, and benefits would mount up from him.

*Tseng's  
Comment*

之有技媚疾以惡之人之  
彥聖而違之俾不通寔不  
能容以不能保我子孫黎  
民亦曰殆哉唯仁人放流  
之逆諸四夷不與同中國  
此謂唯仁人為能愛人能

But if, when others have ability, he acts like a jealous female sick with envy, and hates them; and if, when others have knowledge and sage judgment, he shoves them out of the way and prevents their promotion and just can't stand 'em when they have real worth, he will *not* preserve my sons and grandsons and the Chinese people, in fact he can be called a real pest.

Tseng's  
Comment

15.  
Only the fully humane man will throw out such a minister and send him off among the barbarians of the frontiers. He will not associate with him in the Middle Kingdom; that is what is meant by: Only the fully humane man can love another; or can

惡人見賢而不能舉舉而  
不能先命也見不善而不  
能退退而不能遠過也好  
人之所惡惡人之所好是  
謂拂人之性菑必逮夫身  
是故君子有大道必忠信

really hate him.

16.

To see high merit and be unable to raise it to office, to raise it but not to give such promotion precedence, is just destiny; to see iniquity and not have the capacity to throw it out; to throw it out and not have the capacity to send it to distant exile, is to err.

*Tseng's  
Comment*

17.

To love what the people hate, to hate what they love is called doing violence to man's inborn nature. Calamities will come to him who does this [definite physical calamities], the wild grass will grow over his dead body.

18.

Thus the true man has his great mode of action which must be from the plumb center of his heart, maintaining his given word

以得之驕泰以失之生財  
有大道生之者衆貪之者  
寡分爲之者疾用之者舒則  
財恒足矣仁者以財發身  
不仁者以身發財未有上  
好仁而下不好義者也未

that he come to his deed in due hour.  
Pride and jactancy lose all this.

*Tseng's  
Comment*

19.

And there is a chief way for the production of wealth, namely, that the producers be many and that the mere consumers be few; that the artisan mass be energetic and the consumers temperate, then the constantly circulating goods will be always a-plenty.\*

20.

"Good king is known by his spending, ill lord by his taking." The humane man uses his wealth as a means to distinction, the inhumane becomes a mere harness, an accessory to his takings.

21.

There has never been in high place a lover of the human qualities, of full manhood, but that those below him loved equity.

\* I think the ideogram indicates not only a constant circulation of goods but also a sort of alluvial deposit all along the course of the circuit.



有  
好  
義  
其  
事  
不  
終  
者  
也  
未  
有  
府  
庫  
財  
非  
其  
財  
者  
也  
孟  
獻  
子  
曰  
畜  
馬  
乘  
不  
察  
於  
雞  
豚  
伐  
冰  
之  
家  
不  
畜  
牛  
羊  
百  
乘  
之  
家  
不  
畜  
聚  
斂  
之  
臣  
與  
其  
有  
聚  
斂  
之  
臣  
寧  
有  
盜

Never have such lovers of equity failed to carry through their work to completion, nor have the treasures in such a ruler's libraries and arsenals not been used to his benefit and stayed his.

*Tseng's  
Comment*

22.

The official, Meng Hsien, said: Men who keep horses and carriages do not tend fowls and pigs; a family that uses ice in its ancestral ceremonies does not run a cattle and sheep farm; one having a fief of a hundred war chariots does not maintain a minister to clap people into the Black Maria [for non-payment of unjust taxes]. Rather than have a minister who claps people into the police van [nefariously] it would be better to have one who robs the state funds.

臣此謂國不以利為利以  
義為利也長國家而務財  
用者必自小人矣彼為善  
之小人之使為國家菑害  
並至雖有善者亦無如之  
何矣此謂國不以利為利

That is the significance of the phrase: a country does not profit by making profits, its equity is its profit.

*Tseng's  
Comment*

23.

When the head of a state or family thinks first of gouging out an income, he must perforce do it through small men; and even if they are clever at their job, if one employ such inferior characters in state and family business the tilled fields will go to rack swamp and ruin and edged calamities will mount up to the full; and even if, thereafter, an honest man be brought into the administration he will not be then able to find remedy for these ills.

That is the meaning of:  
A state does not profit by profits.

禮記卷第十九

以義為利也

Honesty is the treasure of states.

*The old commentator ends by saying: "Despise not this comment because of its simplicity."*

Tseng's  
Comment

*The translator would end by asking the reader to keep on re-reading the whole digest until he understands HOW these few pages contain the basis on which the great dynasties were founded and endured, and why, lacking this foundation, the other and lesser dynasties perished quickly.*

D.T.C., Pisa;  
5 October—5 November, 1945.

*"We are at the crisis point  
of the world."*

—Tami Kume, 1924.

國不以利爲

“EQUITY  
IS  
THE  
TREASURE  
OF  
STATES”

利以義爲利也

*CHUNG YUNG:*  
*THE UNWOBBLING PIVOT*

## NOTE

The second of the Four Classics, Chung Yung, *THE UNWOBLING PIVOT*, contains what is usually supposed not to exist, namely the Confucian metaphysics. It is divided into three parts: the axis; the process; and sincerity, the perfect word, or the precise word; into

### *Metaphysics:*

Only the most absolute sincerity under heaven can effect any change.

### *Politics:*

In cutting an axe-handle the model is not far off, in this sense: one holds one axe-handle while chopping the other. Thus one uses men in governing men.

### *Ethics:*

The archer, when he misses the bullseye, turns and seeks the cause of the error in himself.

# CHUNG YUNG THE UNWOBLING PIVOT

## CHU HSI'S PREFACE

My master the philosopher Ch'eng says: The word *chung* signifies what is bent neither to one side nor to the other. The word *yung* signifies unchanging. What exists plumb in the middle is the just process of the universe and that which never wavers or wobbles is the calm principle operant in its mode of action.

The spirit of this work comes from the door of Confucius, the heart's law transmitted *viva voce* from master to pupil, memorized and talked back and forth as mutual control of the invariable modus of action. Tsze Sze, fearing that with the passage of time the tradition might be distorted, wrote it out on the bamboo tablets and thus it came down to Mencius.

At its start the book speaks of the one principle, it then spreads into a discussion of things in general, and concludes by uniting all this in the one principle. Spread it out and its arrows reach to the six ends of the universe, zenith and nadir; fold it again and it withdraws to serve you in secret as faithful minister. Its savour is inexhaustible. It is, all of it, solid wisdom. The fortunate and attentive reader directing his mind to the solid, delighting in it as in a gem always carried, penetrating into its mysterious purity, when he has come to meridian, to the precise understanding, can use it till the end of his life, never exhausting it, never able to wear it out.

禮記卷第十六

中庸第卅一

禮記

鄭氏注

天命之謂性率性之謂道  
脩道之謂教道也者不可

PART ONE

TSZE SZE'S FIRST THESIS

II

I.

What heaven has disposed and sealed is called the inborn nature. The realization of this nature is called the process. The clarification of this process [the understanding or making intelligible of this process] is called education.

*Note by Chu Hsi, an eleventh century commentator:* The preceding is the first chapter in which Tsze Sze presents the tradition of the thought as the basis of his discourse. The main thing is to illumine the root of the process, a fountain of clear water descending from heaven immutable. The components, the bones of things, the materials are implicit and prepared in us, abundant and inseparable from us.\*

Tsze Sze then speaks of the necessity of watching, nourishing, examining and re-examining them seriously and concludes by speaking of the way in which the spiritual nature of the sage carries his transmuting and operant power

(Continued on page 95)

\* Cf. Shi King, III, 3, 6, 7.



須臾離也可離非道也是  
 故君子戒慎乎其所不睹  
 恐懼乎其所不聞莫見乎  
 隱莫顯乎微故君子慎其  
 獨也喜怒哀樂之未發謂  
 之中發而皆中節謂之和

2.

You do not depart from the process even for an instant; what you depart from is not the process. Hence the man who keeps rein on himself looks straight into his own heart at the things wherewith there is no trifling; he attends seriously to things unheard.

*Tsze Sze's  
First  
Thesis*

3.

Nothing is more outwardly visible than the secrets of the heart, nothing more obvious than what one attempts to conceal. Hence the man of true breed looks straight into his heart even when he is alone.

4.

Happiness, rage, grief, delight. To be unmoved by these emotions is to stand in the axis, in the center; being moved by these passions each in due degree constitutes being in harmony.

(Note by Chu Hsi continued from page 93)

to its utmost; his work to effect changes (land improvements, bettering of seed for example); all this stretching to an efficient life. The author wants the student to seek not a surface or single stratum of himself but to find his plumb center making use of himself.

Thus he would abandon every clandestine egoism and lurch toward things extraneous to the real man in order to realize to the full the true root.

中也者天下之大本也  
 和也者天下之達道也  
 致中和  
 天地位焉萬物育焉  
 仲尼曰君子中庸小人反中  
 庸君子之中庸也君子而  
 時中小人之中庸也小人

That axis in the center is the great root of the universe; that harmony is the universe's outspread process [of existence]. From this root and in this harmony, heaven and earth are established in their precise modalities, and the multitudes of all creatures persist, nourished on their meridians.

*Tsze Sze's  
First  
Thesis*

*Yang Shih calls this chapter the essential marrow, the true meridian of the work. In the ten following chapters Tsze Sze cites certain phrases of Confucius in order to bring out the full sense of this initial statement.*

## II

1.

Chung Ni (Confucius) said: The master man finds the center and does not waver; the mean man runs counter to the circulation about the invariable.

*The two ideograms chung and yung represent most definitely a process in motion, an axis round which something turns.*

2.

The master man's axis does not wobble. The man of true breed finds this center in season, the small man's center is rigid, he pays no attention to the times and seasons, precisely because

而無忌憚也子曰中庸其  
至矣乎且鮮能久矣子曰  
道之不行也我知之矣知  
者過之愚者不及也道之  
不明也我知之矣賢者過  
之不肖者不及也人莫不

he is a small man and lacking all reverence.

*Tsze Sze's  
First  
Thesis*

### III

He said: Center oneself in the invariable: some have managed to do this, they have hit the true center, and then? Very few have been able to stay there.

### IV

I.

Kung said: People do not move in the process. And I know why. Those who know, exceed. (The intelligentia goes to extremes). The monkey-minds don't get started. The process is not understood. The men of talent shoot past it, and the others do not get to it.

飲食也鮮能知味也子曰  
道其不行矣夫子曰舜其  
大知也與舜好問而好察  
邇言隱惡而揚善執其兩  
端用其中於己其斯以為  
舜乎子曰人皆曰予知驅

2.

Everyone eats and drinks. Few can distinguish the flavors.

Tsze Sze's  
First  
Thesis

## V

The Philosopher said: They do not proceed according to the process. No, people do not use the main open road.

## VI

Kung said: Shun, for example, understood; he was a great and uprising knower. He liked to ask questions of people, and to listen to their simple answers. He passed over the malice and winnowed out the good. He observed their discordant motives and followed the middle line between these inharmonic extremes in governing the people, thus he deserved his name. [That is the significance of the ideogram "Shun" the hand which grasps, the cover that shields the discordant extremes.]

*Further examination of the 136th radical might find a root for "the discordant opposites," in the signs of the waning and new-horned moon.*

## VII

Kung said: All men say: "Yes, I know." And in their excitement

而納諸罟獲陷阱之中而  
莫之知辟也人皆曰予知  
擇乎中庸而不能期月守  
也子曰回之爲人也擇乎  
中庸得一善則拳拳服膺  
而弗失之矣子曰天下國

they run wildly into every net and snare, falling plumb bang into the trap and none knows how to extricate himself therefrom. Everyone says: "Yes, we know." But if they manage to lay hold of the unwavering axis they can not keep a grip on it for a month.

*Tsze Sze's  
First  
Thesis*

## VIII

Kung said: Hui's mode of action was to seize the unwavering axis, coming to an exact equity; he gripped it in his fist, and at once started using it, careful as if he were watching his chicken-coop, and he never let go or lost sight of it.

## IX

Kung said: The empire, kingdoms,

家可均也爵祿可辭也曰  
刃可蹈也中庸不可能也  
子路問強子曰南方之強  
與北方之強與抑而強與  
寬柔以教不報無道南方  
之強也君子居之衽金革

families can be governed harmoniously; honors and salaries can be refused, you can tread sharp weapons and bright steel underfoot, without being able to stand firm in the unwavering center.

*Tsze Sze's  
First  
Thesis*

## X

### TSZE LU'S QUESTION

1. Tsze Lu asked about energy.
2. Kung answered: Do you mean the energy of the South or do you mean Nordic energy, or your own, that which you ought to have yourself and improve?
3. To teach with kindly benevolence, not to lose one's temper and avenge the unreasonableness of others, that is the energy of the South. The wellbred man accumulates that sort of energy.
4. To sleep on a heap of arms and untanned skins,

死而不厭北方之強也而  
 強者居之故君子和而不  
 流強哉矯中立而不倚強  
 哉矯國有道不變塞焉強  
 哉矯國無道至死不變強  
 哉矯子曰素隱行怪後世

to die unflinching and as if dying were not enough, that is Nordic energy and the energetic accumulate that sort of energy.

*Tsze Lu's  
Question*

5.

Considering which things, the man of breed, in whom speaks the voice of his forebears, harmonizes these energies with no loss of his own direction; he stands firm in the middle of what whirls without leaning on anything either to one side or the other, his energy is admirably rectificative; if the country be well governed, he does not alter his way of life from what it had been during the establishment of the regime; when the country is ill governed, he holds firm to the end, even to death, unchanging. His is an admirably rectificative energy.

## XI

I.

To seek mysteries in the obscure, poking into magic and committing eccentricities in order to be talked about later;

有述焉吾弗爲之矣君子  
 遵道而行半途而廢吾弗  
 能已矣君子依乎中庸遜  
 世不見知而不悔唯聖者  
 能之君子之道費而隱夫  
 婦之愚可以與知焉及其

this I do not.

2.

The man of breed comes into harmony with the process and continues his way. Go half way and then stop, I can't let it go at that.

3.

The man of breed pivots himself on the unchanging and has faith. To withdraw from the world, unseen and unirkitated by being unseen, his knowledge ignored: only the saint or the sage can compass this.

*Tsze Lu's  
Question*

## PART TWO

### TSZE SZE'S SECOND THESIS

## XII

1.

The ethic of the man of breed implies a great deal, but is not showy; it is fecund, distributive, tranquil, secret and minute.

2.

Quite humble or simple people can participate in this ethic,



至也 雖聖人亦有所不知  
 焉 夫婦之不肖可以能行  
 焉 及其至也 雖聖人亦有  
 所不能焉 天地之大也 人  
 猶有所憾 故君子語大天  
 下莫能載焉 語小天下莫

but in its utmost not even the sage can know all of the process; the simple and sub-mediocre can follow some of the precepts, but in its utmost not even the sage can realize all of it. Great as are heaven and earth men find something to say against them in criticism; when the man of breed uses the word "great" he means something which nothing can contain; when he defines the minute he means something which nothing can split.

*Tsze Sze's  
 Second  
 Thesis*

能破焉詩云鳥飛戾天魚  
 躍于淵言其上下察也君  
 子之道造端乎夫婦及其  
 至也察乎天地子曰道不  
 遠人之人爲道而遠人不  
 可以爲道詩云伐柯伐柯

3. In the *Book of Poems* it is said:

*The falcon comes out like a dog  
 From the high-arched gate of heaven;  
 The fish moves on wing-like foot  
 in the limpid deep.*

Tsze Sze's  
 Second  
 Thesis

This is to evoke the thought of height and depth.

4. The ethic of the man of high breed has its origin in ordinary men and women, but is, in its entirety, a rite addressed to heaven and earth.

*This chapter refers to the phrase in the first chapter: "One does not depart from the process." There now follow eight chapters to back up this one.*

## XIII

1. Kung said: The process is not far from man, it is not alien from him. Those who want to institute a process alien to mankind [at variance with human nature] cannot make it function as an ethical system.

2. The *Book of Poems* says:

*Cutting axe-handle  
 Cutting an axe-handle,  
 The model is not far off.*

其則不遠執柯以伐柯  
 而視之猶以為遠故君子  
 以人治人改而止忠恕違  
 道不遠施諸己而不願亦  
 勿施於人君子之道四丘  
 未能一焉所求乎子以事

One seizes one axe-handle in cutting the other. One can, at a glance, note a divergence from the model. Thus the man of breed uses men in governing men. Having eliminated the defects, he stops.

*Tsze Sze's  
Second  
Thesis*

3. If a man have good will at his center [sympathy in his midheart] the process is not far from him: Do not to another what you would not like to have happen to you.

4. The ethics of the man of true breed contain four things and I have not been able to perform one of them. I have not been able

父未能也所求乎臣以事  
君未能也所求乎弟以事  
兄未能也所求乎朋友先  
施之未能也庸德之行庸  
言之謹有所不足不敢不  
勉有餘不敢盡言顧行行

to serve my father as I would have a son serve me; nor my prince as I would have a minister serve me; nor to treat my elder brother as I would have a younger treat me; nor a friend as I would have a friend treat me. No. These things I have not attained to.

The honest man looks into himself and in his daily acts maintains constant respect to his given word that his deeds fall not below it. If he have failed in something, he dare not slacken in the attempt toward it; if he have erred, he dare not carry the error to the extreme; his words accord with his acts and his conduct

*Tsze Sze's  
Second  
Thesis*

顧言君子胡不慥慥爾君子素其位而行不願乎其外素富貴行乎富貴素貧賤行乎貧賤素夷狄行乎夷狄素患難行乎患難君子無入而不自得焉在上

with his words as of one who turns to compare them with scruple.

The essence of honesty is that it springs from the heart.

*Tsze Sze's  
Second  
Thesis*

## XIV

1.

The man of breed looks at his own status, seeing it in clear light without trimmings; he acts, and lusts not after things extraneous to it.

2.

Finding himself rich and honored he behaves as befitting one who is rich and honored; finding himself of low estate he behaves as is fitting for a man of low estate; be he among barbarian tribes he acts as one should act where men and dogs sleep round the camp fire; in sadness and difficulty he acts as man should in sadness and straits. The man of breed can not be split in such a way as to be shut off and unable to rejoin himself.

3.

In high

位不陵下在下位不援上  
正己而不求於人則無怨  
上不怨天下不尤人故君  
子居易以俟命小人行險  
以徼幸子曰射有似乎君  
子失諸正鵠反求諸其身

office he does not ill-treat his subordinates; in lower post he does not flatter his seniors. He corrects himself and seeks nothing from others, thus he is not disappointed; and has no resentments toward heaven above, nor rancors against other men here below.

*Tsze Sze's  
Second  
Thesis*

4. The man of probity is therefore calm and awaits his destiny. The small man takes risks, walking on the edge of the precipice, trying to fool his luck and outwit the hazard.

5. Kung said: there is an analogy between the man of breed and the archer. The archer who misses the bulls-eye turns and seeks the cause of his failure in himself.

君子之道辟如行遠必自  
 邇辟如登高必自卑詩曰  
 妻子好好合如鼓瑟琴兄  
 既翕和樂且耽宜爾室家  
 樂爾妻帑子曰父母其順  
 矣乎子曰鬼神之為德其

## XV

1. In the honest man's ethic we find analogy to the traveler to a far country: he has first to cross the near; likewise to the high climber who must first start at the bottom.

Tsze Sze's  
Second  
Thesis

2. The *Book of Poems* says:  
*Union of affection with wife  
 and children  
 Is like the sound of drums and lutes,  
 The music of the sih lute  
 Measured by that of the ch'in lute;  
 The harmony between elder  
 and younger brother  
 Is like that at the holy altar  
 When the grain is offered up to the gods.  
 Bring your family thus into order  
 That you may have joy under your roof;  
 Therein is the treasure,  
 There are the silk and the gold.*

—*Shi King*, II, 1, 4, 7, 8.

The Ode beginning:  
*Glorious and abundant  
 The cherry trees are in flower  
 In all the world there is nothing  
 Finer than brotherhood.*

3. Kung said: The parents are in harmony, their wills harmonize, do they not?

*Translator's Note: I think he means that the actual generative power is due precisely to this harmony. Harmony of will and of all else.*

盛矣乎視之而弗見聽之  
 而弗聞體物而不可遺使  
 天下之人齊明盛服以承  
 祭祀洋洋乎如在其上如  
 在其左右詩曰神之格思  
 不可度思矧可射思夫微

# XVI

1. Kung said: The spirits of the energies and of the rays have their operative *virtu*.

The spirits of the energies and the rays are efficient in their *virtu*, expert, perfect as the grain of the sacrifice.

Tsze Sze's  
Second  
Thesis

2.

We try to see them and do not see them; we listen and nothing comes in at the ear, but they are in the bones of all things and we can not expel them, they are inseparable, we can not die and leave them behind us.

3.

They impel the people of the whole empire to set in order and make bright the vessels for the sacred grain, to array themselves for the rites, to carry human affairs to the cognizance of the gods with their sacrifice, they seem to move above (the heads of the officiants) as water wool-white in a torrent, and to stand on their right hand and left hand.

4.

These verses are found in the *Odes*:  
*The thought of the multitude  
 Can not grasp the categories  
 Of the thoughts of the spirits  
 Circumvolving, but the tense mind  
 Can shoot arrows toward them.*

—*Shi King*, III, 3, 2, 7.



之顯誠之不可揜如此夫  
子曰舜其大孝也與德爲  
聖人尊爲天子富有四海  
之內宗廟饗食之子孫保之  
故大德必得其位必得其  
祿必得其名必得其壽故

Intangible and abstruse  
the bright silk of the sunlight  
Pours down in manifest splendor,  
You can neither stroke  
the precise word with your hand  
Nor shut it down under a box-lid.

*Tsze Sze's  
Second  
Thesis*

## XVII

1. Kung said: Shun was a son in the great pattern, that is his glory; in knowing himself he was a sage and he acted on the clarity of his self-knowledge; for honors he had the Empire, possessing all inside the four seas; he offered the sacrifices in the ancestral temple and his descendants offered them there to him.

2. One would say that having this capacity for seeing clearly into himself and thereby directing his acts, he perforce came to the throne, perforce had these high honors, perforce this enduring fame, and longevity.

天之生物必因其材而篤焉  
故栽者培之傾者覆之  
詩曰嘉樂君子憲憲令德  
宜民宜人受祿于天保佑  
命之自天申之故大德者  
必受命子曰無憂者其唯

3. From of old, Heaven, in creating things, of necessity concentrates their materials in them, with energy and in due proportions, and thence it comes that it nourishes the vigorous tree and fells that which is ready to fall.

Tsze Sze's  
Second  
Thesis

4. The *Book of Poems* says:  
*Our joy is the Honest Prince*  
*Worthy of affection*  
*Ornament of our culture*  
*True hearted and a good magistrate.*  
*His virtues have coordinated the people*  
*And brought them into harmony*  
*with nature*  
*His happiness and prosperity*  
*are from heaven*  
*And he has nourished*  
*this heavenly fortune;*  
*He has augmented his destiny*  
*And reinforced the beneficence*  
*of the elements.*

—*Shi King*, III, 2, 5, 1.  
(Cf. *Odyssey* I, 34.)

5. Who has this great power to see clearly into himself without tergivisation, and act thence, will come to his destiny (that is a high destiny).

## XVIII

1. Kung said: King Wen alone of men had no cause for regrets.

文王乎以王季為父以武  
王為子父作之子述之武  
王續大王王季子文王之緒  
壹戎衣而有天下身不失  
天下之顯名尊為天子富  
有四海之內宗廟饗食之子

His father was King Chi, his son Wu; the first laid the sound basis for the Empire and the second transmitted it with honor.

*Tsze Sze's  
Second  
Thesis*

2.

King Wu completed the work of the Kings T'ai, Chi and Wen. He buckled on his armour but once, and with that once conquered the Empire, without losing his spotless reputation in the world. His title was "Son of Heaven," he had what lies within the four seas, he offered the sacrifices in the ancestral temple and his descendants maintained him with the same rites. So they nourished his spirit.

孫保之武王末受命周公  
成文武之德追王大王王  
季上祀先公以天子之禮  
斯禮也達乎諸侯大夫及  
士庶人父為大夫子為士  
葬以大夫祭以士父為士

3. King Wu received the "Decree"  
[was confirmed by heaven as Emperor]  
in his old age; the Duke of Chou completed the just and splendid labors of the Kings Wen and Wu, and established posthumous titles for the Kings T'ai and Chi, he honored the earlier Dukes with Imperial ceremonies, and extended the order of ceremonies to the princes and great officers, to the rest of the officers and scholars and to the people. Thus if the father was a grand officer and the son a scholar, the funeral was of a grand officer and the sacrifice that of a scholar; if the father was a scholar

*Tsze Sze's  
Second  
Thesis*

子爲大夫葬以士祭以大  
 夫期之喪達乎大夫三年  
 之喪達乎天子父母之喪  
 無貴賤一也子曰武王周  
 公其達孝矣乎夫孝者善  
 繼人之志善述人之事者

and the son a great officer the funeral was of a scholar and the sacrifice of a great officer.

Mourning for a great officer was for one year; for the Emperor three; in wearing mourning for one's father or mother there was no difference because of rank; in this noble and plebs were the same.

*Tsze Sze's  
Second  
Thesis*

XIX

1. Kung said: How high was the filial sense [sensitivity] carried by King Wen and the Duke of Chou.

2. Filial piety is shown in the rectitude and precision wherewith one executes the will and completes the work of one's forebears.

也春秋脩其祖廟陳其宗  
器設其裳衣薦其時食宗  
廟之禮所以序昭穆也序  
爵所以辨貴賤也序事所  
以辨賢也旅酬下爲上所  
以逮賤也燕毛所以序齒

3.

In the Spring and Autumn they set in order and adorned the sacred halls of their forebears. They set out the sacred vessels, donned the ceremonial robes and offered the sacred fruits of the season.

*Tsze Szé's  
Second  
Thesis*

4.

With the rites in the ancestral temple they distinguished the degrees of the Imperial family, disposing the participants according to rank, they indicated also the worth of services rendered. The subalterns presented the cup in the general toast, and thus even the most humble had their part in the rites. In the banquets that followed the guests were arranged "according to hair" [as to color, i.e., according to age.]

也踐其位行其禮奏其樂  
敬其所尊愛其所親事死  
如事生事亡如事存孝之  
至也郊社之禮所以事上  
帝也宗廟之禮所以祀乎  
其先也明乎郊社之禮禘

5.

They sat in the seats of their forebears, they followed their ceremonies, they executed their classic music. They honored those whom their forebears had honored, showed love to those whom their forebears had held in affection, and greeted the dead as though they were present in person.

*Tsze Sze's  
Second  
Thesis*

6.

With the rites to earth and heaven they honored the God of Heaven; with the ceremonies in the ancestral temples they paid homage to their forebears.

嘗之義治國其如示諸掌  
乎哀公問政子曰文武之  
政布在方策其人存則其  
政舉其人亡則其政息人  
道敏政地道敏樹夫政也者  
蒲盧也故爲政在人取人以

He who understands the meaning and the justice of the rites to Earth and Heaven will govern a kingdom as if he held it lit up in the palm of his hand.

## DUKE NGAI'S QUESTION

### XX

1. The Duke Ngai asked about government.
2. Kung replied: The government of Wen and Wu is clearly recorded on the square wooden tablets and on the strips of bamboo. Produce such men and a government will spring up in their style, forget such men and their form of government will shrivel.
3. If men proceed in sane manner, government will spring up quickly, you will see how swift is the process of earth that causes straight plants to rise up; an eminent talent for government will cause government to rise as rushes along a stream.  
*Pauthier notes that the bamboo is both hard and supple.*
4. Government is rooted in men, it is based on man. And one reaches men through oneself.



身脩身以道脩道以仁仁者  
 人也親親為大義者宜也尊  
 賢為大親親之殺尊賢之等  
 禮所生也在下位不獲乎上  
 民不可得而治矣故君子不  
 可以不脩身思脩身不可以

You discipline yourself with ethics, and ethics are very human; this *humanitas* is the full contents of man, it is the contents of the full man.

One orders a system of ethics with human qualities.

Duke  
Ngai's  
Question

5. This good will, *humanitas*, ethics, is man. The great thing is affection for relatives, the watching them with affection. Equity is something that springs up from the earth in harmony with earth and with heaven.

*Translator's Note: The ideogram represents the sacrificial vase. Ethics are born from agriculture; the nomad gets no further than the concept of my sheep and thy sheep.*

The great thing [in a system] is to render honor to the honest talent. The rites and forms of courtesy derive from the divers degrees of affection for our relatives and the proportionate honors due to the worthy.

6. Legge rejects the next verse and Pauthier translates it: "If the subalterns have not the confidence of their superiors they cannot govern the people." Legge finds that this does not lead to verse 7.

*The ideogram in dispute shows a hunting dog and a bird under the grass. The hunt-*

不事親思事親不可以不知  
 人思知人不可以不知天天  
 下之達道五所以行之者三  
 曰君臣也父子也夫婦也  
 昆弟也朋友之交也五者  
 天下之達道也知仁勇三

*ing dog is a dog in whom one trusts, but he is also a dog who trusts and has confidence in the judgment of the hunter. As the phrase recurs in verse 17, I translate it tentatively in that place.*

Duke  
 Ngai's  
 Question

7. Thence the man of breed can not dodge disciplining himself. Thinking of this self-discipline he cannot fail in good acts toward his relatives; thinking of being good to his blood relatives he cannot skimp his understanding of nature and of mankind; wanting to know mankind he must perforce observe the order of nature and of the heavens.

8. There are five activities of high importance under heaven, and they are practiced with three virtues. I mean there are the obligations between prince and minister; between father and son; between husband and wife; between elder and younger brothers; and between friends. Those are the five obligations that have great effects under heaven. The three efficient virtues are: knowledge, humanity and energy;

者天下之達德也所以行  
 之者一也或生而知之或  
 學而知之或困而知之及  
 其知之一也或安而行之  
 或利而行之或勉強而行之  
 之及其成功一也子曰好

and they are to be united in practice, do not attempt to split them apart one from the other.

*Duke  
Ngai's  
Question*

9.

Some are born with instinctive knowledge, others learn by study, others are stupid and learn with great difficulty but the scope of knowing is one, it does not matter how one knows, the cult of knowledge is one.

Some proceed calmly setting themselves in harmony with the process [of nature, without doing violence to themselves] others behave well in the hope of profit, others forcing themselves against the grain, but the finished labor is one.

10.

Confucius said: Love

學子近乎知力行近乎仁知  
 恥近乎勇知斯三者則知  
 所以脩身知所以脩身則  
 知所以治人知所以治人  
 則知所以治天下國家矣  
 凡為天下國家有九經曰

of study is near to knowledge; energy is near to benevolence; to feel shame is near to boldness.\*

Duke  
Ngai's  
Question

11.

He who knows these three (virtues) knows the means to self-discipline, he who can rule himself can govern others, he who can govern others can rule the kingdoms and families of the Empire.

12.

All who have families and kingdoms to govern have nine rules to follow, to wit:

\* Intrepidity. Morrison says that the Chinese soldiers in the XIXth Century had this ideogram embroidered on the back and front of their jackets.

脩身也尊賢也親親也敬  
 大臣也體羣臣也子庶民  
 也來百工也柔遠人也懷諸  
 侯也脩身則道立尊賢則  
 不惑親親則諸父昆弟不  
 怨敬大臣則不眩體羣臣

to control themselves, to honor men of  
 honest talent, to treat their relatives with  
 affection, to respect the great ministers,  
 to maintain the *esprit de corps* of the rest  
 of the officers and officials, to treat the  
 people as children, to attract the artisans  
 of the hundred trades to the country, to  
 show courtesy to those who come from  
 afar, and to show tact in dealing with the  
 princes and great feudal chiefs of the  
 states.

Duke.  
 Ngai's  
 Question

13.  
 By self-discipline one establishes  
 the model of conduct; by honoring and  
 promoting honest men of talent one  
 guards against being deceived [i.e. one  
 sets up as a model men who do not try to  
 show superlative cleverness in deceiving  
 others]; kindness to relatives prevents  
 rancor between the [imperial or royal]  
 uncles and brothers; he who respects the  
 great ministers will not be led astray by  
 vain rumors [by false news]; maintain-  
 ing the *esprit de corps*

則士之報禮重子庶民則  
百姓勸來百工則財用足  
柔遠人則四方歸之懷諸  
侯則天下畏之齊明盛服  
非禮不動所以脩身也去  
讒遠色賤貨而貴德所以

among the officers civil and military will conduce to their good conduct according to custom; treating the mass of the people as children will mean that the "hundred families" [the whole people] will stimulate each other [in good conduct] from a simple tendency toward imitation; attracting the artisans of the hundred trades will mean that the empire's raw materials will be utilized continually and efficiently; courtesy to foreigners [merchants, etc.] will bring them from the four corners of the earth, and cordial relations with the princes and feudatories will have beneficent repercussions everywhere.

Duke  
Ngai's  
Question

14. Discriminate; illuminate; use abundantly all things available; do not drive toward anything that is contrary to the rites: these are the modes of self-discipline, the instruments of self-discipline.

Keep calumny afar off, get rid of viscid show, hold material riches in low esteem and in high esteem that conduct which comes from the straight gaze into the heart, from the inner clarity: that is the way

勸賢也尊其位重其祿同  
 其好惡所以勸親親也官  
 盛任使所以勸大臣也忠  
 信重祿所以勸士也時使  
 薄斂所以勸百姓也日省  
 月試既廩稱事所以勸百

to stimulate worthy ministers; giving positions of honor and high salaries and sharing in their loves and hates is the way to lead the imperial relatives to treat you with parental affection; giving them plenty of subordinate officers properly and seriously to carry out confidential orders and missions of trust is the way to encourage the great ministers; cordial confidence and good pay are the means of keeping up the officers' *esprit de corps*; requiring service in due seasons only, and keeping the taxes light, is the way to encourage the people; daily supervision, monthly tests, food ration proportionate\* to the work done, are the ways of encouraging

Duke  
 Ngai's  
 Question

\* The ideogram seems to indicate an order against the granary, a sort of mandate for grain, but may also contain the idea of giving the full pay as soon as the work is finished, not delaying the payment.

工也送往迎來嘉善而矜  
不能所以柔遠人也繼絕  
世舉廢國治亂持危朝聘  
以時厚往而薄來所以懷  
諸侯也凡為天下國家有  
九經所以行之者一也凡事

the artisans; to go with the departing a bit of their way, and to go out to meet those who arrive, praise the capable, have compassion on the incompetent, are modes of establishing easy intercourse with foreigners from afar; to continue the line of succession in families where the direct line fades out, to restore ruin'd states, to bring order into confusions, to give support to weak states in their times of danger, taking hold of these perils well beforehand, to receive personally their ambassadors punctually at the appointed hour, constitute the ways of maintaining cordial relations with the great feudatories and chiefs.

*Duke  
Ngai's  
Question*

15.

All those who have the government of kingdoms and great families have these nine rules to observe, not separately one from another, but all together as a whole.



豫則立不豫則廢言前定  
則不跲事前定則不困行  
前定則不疚道前定則不  
窮在下位不獲乎上臣不  
可得而治矣獲乎上有道  
不信乎朋友不獲乎上矣

16.

In all affairs those which are calmly prepared make a solid base, those which are not prepared run to ruin before they are ripe; speeches calmly prepared are not empty, affairs thought out in tranquility are not sabotaged later, and you do not get tired in carrying them out; action well considered beforehand does not bring anguish and a well thought mode of action is not interrupted from internal causes, it goes on without blocking obstacles and constrictions.

*Duke  
Ngai's  
Question*

17.

If there be not mutual trust between subalterns and their chief\* you will not manage to govern the people. There is a way to obtain the confidence of one's superiors; if there be not fidelity to the given word between friends there will not be confidence between you and your chiefs;

\* See note in place of verse 6, on the hunting dog.

信乎朋友有道不順乎親  
不信乎朋友矣順乎親有  
道反諸身不誠不順乎親  
矣誠身有道不明乎善不  
誠乎身矣誠者天之道也  
誠之者人之道也誠者不

to attain confidence between friends there is a way or process to follow; if a man cannot get on with his relatives, his friends will not have confidence in him; there is a way to get on with your relatives; if, searching inside yourself, you cannot tell yourself the truth in plain words, you will not get on with your relatives; and for attaining this precision of speech with yourself there is a way; he who does not understand what the good is, will not attain a clear precision in defining himself to himself.

*Duke  
Ngai's  
Question*

18.

Sincerity, this precision of terms is heaven's process.

What comes from the process in human ethics. The sincere man finds the axis without

勉而中不思而得從容中  
 道聖人也誠之者擇善而  
 固執之者也博學之審問  
 之慎思之明辨之篤行之  
 有弗學學之弗能弗措也  
 有弗問問之弗知弗措也

forcing himself to do so. He arrives at it without thinking and goes along naturally in the midst of the process [*Ts'ung yung chung tao*], he is a wise man. He who is sincere seizes goodness, gripping it firmly from all sides.

Duke  
 Ngai's  
 Question

19.

He concentrates in a pervading study, searches benevolently as if he were watching over a rice field, he looks straight into his own thoughts, he clarifies the just distinctions [between one thing or category and another], and continues thus with vigor.

20.

If there is something he have not studied, or having studied be unable to do, he does not file it away in the archives; if there be a question he have not asked, or to which, after research, he have not found an answer, he does not consider the matter at an end;

有弗思思之弗得弗措也  
 有弗辨辨之弗明弗措也  
 有弗行行之弗篤弗措也  
 人一能之己百之人十能  
 之己千之果能此道矣雖  
 愚必明雖柔必強自誠明

if he have not thought of a problem, or, having thought, have not resolved it, he does not think the matter is settled; if he have tried to make a distinction but have not made it clear [as between things or categories] he does not sink into contentment; if there be a principle which he has been unable to put into practice, or if practicing, he have not managed to practice with energy or vigor, he does not let up on it. If another man gets there with one heave, he heaves ten times; if another succeed with a hundred efforts, he makes a thousand.

*Duke  
 Ngai's  
 Question*

21.

Proceeding in this manner even a fellow who is a bit stupid will find the light, even a weak man will find energy.

TSZE SZE'S THIRD THESIS

XXI

Intelligence that comes from sincerity

謂之性自明誠謂之教誠  
 則明矣明則誠矣唯天下  
 至誠為能盡其性能盡其  
 性則能盡人之性能盡人  
 之性則能盡物之性能盡  
 物之性則可以替天地之

is called nature or inborn talent; sincerity produced by reason is called education, but sincerity [this activity which defines words with precision] will create intelligence as if carved with a knife-blade, and the light of reason will produce sincerity as if cut clean with a scalpel.

*Tsze Sze's  
 Third  
 Thesis*

*Tsze Sze takes up the theme of this 21st chapter and reaffirms it in the chapters that follow.*

## XXII

Only the most absolute sincerity under heaven can bring the inborn talent to the full and empty the chalice of the nature.

He who can totally sweep clean the chalice of himself can carry the inborn nature of others to its fulfillment; getting to the bottom of the natures of men, one can thence understand the nature of material things, and this understanding of the nature of things can aid

化育可以贊天地之化育  
 則可以與天地參矣其次致  
 曲曲能有誠誠則形形則  
 著著則明明則動動則變  
 變則化唯天下至誠為能  
 化至誠之道可以前知國

the transforming and nutritive powers  
 of earth and heaven [ameliorate the  
 quality of the grain, for example] and  
 raise man up to be a sort of third partner  
 with heaven and earth.

*Tsze Sze's  
 Third  
 Thesis*

### XXIII

He who does not attain to this can at least  
 cultivate the good shoots within him, and  
 in cultivating them arrive at precision in  
 his own terminology, that is, at sincerity,  
 at clear definitions. The sincerity will be-  
 gin to take form; being formed it will  
 manifest; manifest, it will start to illum-  
 inate, illuminating to function, function-  
 ing to effect changes.

Only the most absolute sincerity under  
 heaven can effect any change [in things,  
 in conditions].

### XXIV

In the process of this absolute sincerity  
 one can arrive at a knowledge of what  
 will occur. Kingdoms

家將興必有禎祥國家將  
 亡必有妖孽見乎蓍龜動  
 乎四體禍福將至善必先  
 知之不善必先知之故至  
 誠如神誠者自成也而道  
 自道也誠者物之終始不誠

and families that are about to rise will give, perforce, happy indications; kingdoms and families about to decay will give forth signs of ill augury. You look at the divining grass and at the turtle's shell; but look at the four limbs.

If ill fortune or good be on the way, one or the other, the good will be recognizable before hand, the ill will be evident before hand, and in this sense absolute sincerity has the power of a spiritual being, it is like a *numen*.

Tsze Sze's  
Third  
Thesis.

## XXV

1.

He who defines his words with precision will perfect himself and the process of this perfecting is in the process [that is, in the process par excellence defined in the first chapter, the total process of nature].

2.

Sincerity is the goal of things and their origin, without this sincerity

無物是故君子誠之爲貴  
 誠者非自成己而已也所  
 以成物也成己而仁也成  
 知也性之德也合外內之  
 道也故時措之宜也故至  
 誠無息不息則久久則徵

nothing is.

On this meridian the man of breed respects, desires sincerity, holds it in honor and defines his terminology.

*Tsze Sze's  
Third  
Thesis*

3.

He who possesses this sincerity does not lull himself to somnolence perfecting himself with egocentric aim, but he has a further efficiency in perfecting something outside himself.

Fulfilling himself he attains full manhood, perfecting things outside himself he attains knowledge.

The inborn nature begets this activity naturally, this looking straight into oneself and thence acting. These two activities constitute the process which unites outer and inner, object and subject, and thence constitutes a harmony with the seasons of earth and heaven.

## XXVI

1.

Hence the highest grade of this clarifying activity has no limit, it neither stops nor stays.

2.

Not coming to a stop, it endures; continuing durable, it arrives at the minima [the seeds whence movement springs].



徵則悠遠悠遠則博厚博  
 厚則高明博厚所以載物  
 也高明所以覆物也悠久  
 所以成物也博厚配地高  
 明配天悠久無疆如此者  
 不見而章不動而變無爲

3. From these hidden seeds it moves forth slowly but goes far and with slow but continuing motion it penetrates the solid, penetrating the solid it comes to shine forth on high.

*Tsze Sze's  
Third  
Thesis*

4. With this penetration of the solid it has effects upon things, with this shining from on high, that is with its clarity of comprehension, now here, now yonder, it stands in the emptiness above with the sun, seeing and judging, interminable in space and in time, searching, enduring, and therewith it perfects even external things.

5. In penetrating the solid it is companion to the brotherly earth [offers the cup of mature wine to the earth] standing on high with the light of the intellect it is companion of heaven persisting in the vast, and in the vast of time, without limit set to it.

6. Being thus in its nature; unseen it causes harmony; unmoving it transforms; unmoved

而成天地之道可壹言而  
 盡也其為物不貳則其生  
 物不測天地之道博也厚  
 也高也明也悠也久也今  
 夫天斯昭昭之多及其無  
 窮也日月星辰繫焉萬物

it perfects.

7.

The celestial and earthly process can be defined in a single phrase; its actions and its creations have no duality. [The arrow has not two points].

There is no measuring its model for the creation of things.

*tse pu ts'e*

8.

The celestial and earthly process pervades and is substantial; it is on high and gives light, it comprehends the light and is lucent, it extends without bound, and endures.

9.

In the heavens present to us, there shine separate sparks, many and many, scintillant, but the beyond [what is beyond them] is not like a corpse in a shut cavern.

Sun, moon and the stars, the sun's children, the signs of the zodiac measuring the times, warners of transience, it carries all these suspended, thousand on thousand, looking down from above the multitude of things created,

*Tsze Sze's  
Third  
Thesis*

it carries them, now here, now there, keeping watch over them, inciting them, it divides the times of their motions; they are bound together, and it determines their successions in a fixed order. The visible heaven is but one among many.

This earth that bears you up is a handful of sand, but in its weight and dusky large, it holds The Flower Mount and Dog Mountain without feeling the weight of them; Hoang Ho, the river, and the oceans surge and the earth loses not a drop of their waters, holding them in their beds, containing the multitude of their creatures.

Mount Upholder that you now look upon is but a fold of rock amid many, a pebble, and on its sides grow the grasses and trees, sheltering wild fowl and the partridge, the four-footed beasts and stags; gems are hidden within it abundantly that were for delight or for commerce.

This water is but a spoonful

覆焉今夫地一撮土之多  
及其廣厚載華嶽而不重  
振河海而不洩萬物載焉  
今夫山一卷石之多及其  
廣大草木生之禽獸居之  
寶藏興焉今夫水一勺之

多及其不測元龜罽龍魚  
 鼈生焉化貝財殖焉詩曰惟  
 天之命於穆不已蓋曰天  
 之所以爲天也於乎不顯  
 文王之德之紅蓋曰文王  
 之所以爲文也紅亦不已

mid many; it goes forth and in its deep eddies that you can in no wise fathom there be terrapin and great turtles, monsters, crocodiles, dragons, fish and crustaceans to make rich whomso will seek with a bold eye into their perils.

Tsze Sze's  
Third  
Thesis

10.

The *Book of the Odes* says:

*The decree of heaven  
takes the bird in its net.  
Fair as the grain white-bearded  
There is no end to its beauty.*

The hidden meaning of these lines is: thus heaven is heaven [or this is the heavenly nature, co-involgent].

*As silky light, King Wen's virtue  
Coming down with the sunlight,  
what purity!*

*He looks in his heart  
And does.*

—*Shi King*, IV, 1, 2, 1.

Here the sense is: In this way was Wen perfect.

The *unmixed* functions [in time and in space] without bourne.

This unmixed is the tensile light, the Immaculata. There is no end to its action.

## NOTE

Twenty-four centuries ago Tsze Sze needed to continue his comment with a profession of faith, stating what the Confucian idea *would* effect; looking back now over the millennial history of China there is need neither of adjectives nor of comment.

And for that reason I end my translation at this point, temporarily at least.

The dynasties Han, Tang, Sung, Ming rose on the Confucian idea; it is inscribed in the lives of the great emperors, Tai Tsong, Kao Tseu, Hong Vou, another Tai Tsong, and Kang Hi. When the idea was not held to, decadence supervened.

In the Occident Guicciardini wrote: "Nothing impossible to him who holds honor in sufficient esteem."