CONFUCIANISM

China's oldest and most influential system of thought is called Confucianism, after its founder, Confucius (Kong Qiu, 551-479 B.C.). Confucianism and its early opponent, the system of thought known as Daoism, are so central to Chinese culture and history that we need to spend some focused time discussing each. In particular, a confident familiarity with the basics of Confucianism is central to any understanding of East Asian societies.

The political background of Confucianism

We saw in our discussion of the Eastern Zhou period that during those five centuries, the hold of the privileged elite on power and prestige gradually began to decline. During this long period, two central intellectual questions arose in response to the social change that undermined the monopoly on social advantage that hereditary status had enjoyed. 1) How should the privileges of hereditary status be balanced against the merits of personal talent and accomplishment; 2) What sorts of talents and accomplishments should be considered to be meritorious? It is against the background of these two questions that the ideology of Confucianism arose. Confucianism answered these questions in a way different from society at large.

Confucius (551 - 479 B.C.) lived during this transition of Chinese society. He saw, as did everyone else of his day, how the demand for talent was undercutting the exclusive privileges of heredity. Confucius was a strong advocate of the priority of merit over birth – he and his followers were all members of the shi class. But he was dismayed by many aspects the changes he observed. The types of “merit” that received the greatest rewards seemed to include ruthlessness in battle, glib dishonesty in speech, cold-hearted disregard for the suffering of the people during these times of disruption, and a willingness to win the favor of men in power by demonstrating that there was no speech too coarse and no act too brutal to say or do. The winners in the competition for wealth and rank were those willing to practice an absolutely self-serving amorality, constrained only by the need to demonstrate absolute loyalty to any lord who would bestow his favors upon them.

For Confucius and his followers, who promoted the aristocracy of merit over the aristocracy of birth, the key issue was to reform the way in which society at large evaluated merit, substituting a type of moral merit, modeled on Confucius's picture of the sages of the distant past and the early years of the Zhou, for the warrior ethic of the day.

Confucius believed that the principal task for all people during his era was to find a way out of the chaos of the times so that China could return to its “original” order. Confucius, like most people of his day, believed that the orderly state of the early Zhou had been ordained by a
benevolent deity called “Tian,” or “Heaven.” The Zhou ruling house had received Heaven's “mandate” to rule because the Zhou founders possessed a special set of virtues that prompted them to create a uniquely patterned social order in China--an order that Tian desired all mankind to emulate. The philosophy of Confucius was a portrait of the fundamental elements of that order. Confucius preached that if individuals could recapture that order in their own personal attitudes and conduct, others would be drawn towards that order and seek to accord with it. In this way, society could gradually return to the perfect state of the past, which was also the heavenly model for all time. Confucius's own teachings, built on these precedents from the past, he called his “Dao,” or Way.

The following ideas are basic to the structure of early Confucianism:

1. People are only fully “human” to the degree that they are as sensitive to others' needs and human feelings as they are to their own. The perfectly human person Confucius called “humane,” using a word, “ren,” which was almost identical to the word for “person.”

2. The patterns of perfect humanity had been embroidered in the past by successive great Sages, inspired by Heaven, of whom the latest were the Zhou Dynasty founders. These heaven-ordained patterns constituted a complex set of social, political, and religious conventions and ceremonies known as “ritual,” or “li.” These rituals of everyday and ceremonial conduct were no longer properly practiced in chaotic Eastern Zhou society--restoring these patterns of Chinese civilization was the practical path back to the ideal society.

3. Individuals should seek to recapture the patterns of li in their own conduct. The best place to begin was in one's conduct towards one's parents. Li were not isolated ceremonies to be practiced alone, but expressed the norms that were meant to govern all human relationships. Of these, the parent-child relationship was most basic; therefore, the first duty of every person was to act towards his or her parents in a perfectly filial manner.

4. Once a person had mastered the patterns of filial li in the role of the child, he or she would discover that the key to “humanity” (the virtue of ren) was the mastery of all the social roles that the human community needed him or her to play in a lifetime. The most basic of these roles were expressed as a set of Five Relationships: parent/child; elder/younger; ruler/subordinate; husband/wife; friend/friend. Once everyone understood and acted out the proper li for each social role they occupied, the world would be returned to order.

5. The person who had fully embodied li and ren would represent a superior type of ideal person--the fully human being. Confucius referred to such a person by a special term: junzi. This term originally had meant a “prince,” or man of high birth. For Confucius “princeliness” was a matter of moral skills not of birth, and he pictured his perfected people as a new type of ethical aristocracy.
As you can see from these core ideas, Confucian thought pictured the perfection of the individual person in terms of his or her mastery of conventional social conduct. Although this has appeared to generations of Western observers to have been a very constraining, or even robotic, ideal for human conduct and personality, in practice Confucian principles were much more flexible and dynamic, and left plenty of room for creativity. A good analogy would be between the Confucian demand that everyone master the single system of li conduct and most societies' demand that everyone master the grammar of a single national language. While it is certainly very constraining to learn a language perfectly (and often requires that the learner be coerced into mastery at some points), it is also true that being able to communicate through a mastered language feels very liberating, and that it is hard to picture us achieving any goals of “individual self-realization” unless we first learn to abide by the thousands of syntactical and lexical rules that make up our native language. In a similar way, Confucius seems to have viewed the common mastery of a single corpus of li (a type of artistic body-language) as the key to unlocking the deep shared humanity among society's members.

Confucius during his life was only a private tutor in the small feudal state of Lu in eastern China, and his influence was small. Although he attempted to persuade many feudal leaders of his time to adopt his ideas and institute a ritualized form of government and state education, his teachings were largely ignored. Most of Confucius's later life was occupied in training a group of dedicated disciples in the arts of li, which included many dimensions of inherently rewarding aesthetic practice: learning the poetry, music, and dance of the former Sages, as well as the intensely choreographed ceremonies of ancestor worship and other religious rituals. Confucius's students were among the most literate and artistically accomplished men of their time. But to Confucius's great chagrin, none of these great ritual achievements seemed to move China any closer to an escape from the chaos of the feudal age.

However, Confucius's claim that he had discovered the true Dao (Way) of the former sage kings inspired his students, and their students, to persevere in spreading his ideas for generations. Within a century or two of his death, Confucius's ideas had become well known and influenced the thinking of people all over China. Ultimately, later Chinese governments found it useful to proclaim their loyalty to Confucius's ideas, to sponsor state schools to educate Chinese youth in Confucian values, and to appoint to high office people who had demonstrated mastery of Confucian texts. Such sponsorship gave Confucian ideas prestige beyond all others, and Confucius himself was treated as a kind of demi-god, worshipped at great temples constructed by the Chinese imperial state.

Still, many would argue that much of this devotion to Confucian ethics was actually a way for Chinese rulers to cover up their special brand of absolute power and institutionalized
oppression of the mass of Chinese people. The fact that the current rulers of the communist People's Republic of China, now that the power of communist ideology is virtually exhausted in China, have indicated an excited interest in reviving Confucianism as a new ideology for their “socialist” state suggests that the exploitation of Confucius's ideas by China's leaders is far from over.

On the pages that follow is a short selection of passages from The Analects of Confucius, the oldest and most famous collection of sayings attributed to Confucius. These are arranged according to the key concepts discussed above: *li* (ritual), *ren* (humanity), filiality, social roles, government, the *Dao* (Way) of the ancient Sages, Heaven, the *junzi*, and Confucius himself. These aphorisms and snippets of conversation reflect the fresh but unsystematic teachings of the earliest Confucians.

During the centuries following Confucius's death, the members of his school reworked the ideas of the founding group into a more systematic set of formulations. One of the most famous of these was The Great Learning, an anonymous text from about 200 B.C. The Great Learning presents a brief but very well organized overview of the mature Confucian ethical system, centering on the issue of self-cultivation and the quest to become not only an ethically authoritative person, but also a leader in bring the world to ethical perfection. The Great Learning appears in full after the selections from the Analects.
Selections from 
*The Analects of Confucius*

**On li (ritual)**

1. The disciple Yan Yuan asked the Master about humanity (*ren*). The Master said, “Conquer yourself and return to *li*: that is goodness. If one could for a single day conquer oneself and return to *li*, the entire world would respond to him with goodness. . . . If it is not *li*, don't look at it; if it is not *li*, don't listen to it; if it is not *li*, don't say it; if it is not *li*, don't do it.”

2. The Master said, “When a ruler loves *li*, the people are easy to rule.”

3. Can ritual and deference be employed to rule a state? Why, there is nothing to it!

**On ren (humanity)**

4. The disciple Zhonggong asked about *ren*. The Master said, “Whenever you go out your front gate continue to treat all you encounter as if they were great guests in your home. Whenever you direct the actions of others, do so as though you were officiating at a great sacrifice. And never act towards others in a way that you would not wish others to act towards you.”

5. Is *ren* distant? If I wish to be *ren* then *ren* is at hand.

**On filiality**

6. The disciple Master You said, “The man who is filial and obedient to his elders will rarely be insubordinate to his superiors, and never has a man who was not insubordinate brought chaos to his state. The *junzi* applies himself to the roots of things, for once the roots are firm, the Way can grow. Filiality and obedience to elders are the roots of *ren*, are they not?”

7. The Lord of She spoke to Confucius saying, “In my precincts there is an upright man. When his father stole a sheep, this man gave evidence against him.” “In my precinct the upright are different,” Confucius replied. “Fathers cover up for their sons and sons for their fathers. Uprightness lies therein.”

8. The disciple Ziyou asked about filiality. The Master said, “Those who speak of filiality nowadays mean by it merely supplying food and shelter to aged parents. Even dogs and horses receive as much. Without attentive respect, where is the difference?”

9. The disciple Zixia asked about filiality. The Master said, “It is the outward demeanor that it difficult to maintain! That the youngest shall bear the burden at work or that the elders shall be served first of food and drink, is this all that filiality means?”
On government

10. The Master said, “Governing by means of virtue one is like the North Star: it sits in its place and the other stars do reverence to it.”

11. Virtue is never lonely; it always attracts neighbors.

12. The patrician Ji Kangzi was troubled by banditry and asked Confucius about it. Confucius replied, “If you yourself were without desires others would not steal though you paid them to.”

On social roles


On the Dao (Way) of the Sages

14. The Master said, “How grand was the rule of the [Sage King] Yao! Towering is the grandeur of Heaven; only Yao could emulate it. So grand that the people could find no words to describe it. Towering were his achievements! Glimmering, they formed a paradigm of pattern.”

15. The Master said to Zeng Shen, “Shen! My Dao links all on a single thread.” Master Zeng replied, “So it does.” When the Master had gone, the other followers asked, “What did he mean?” Master Zeng replied, “The Master's Dao is simply loyalty and reciprocity.”

16. The Master said, “A person can enlarge the Dao; the Dao does not enlarge a person.”

17. In the morning hear the Dao; in the evening die content.

On Heaven (Tian)

18. [The Zhou Dynasty founder] King Wen is dead, but his patterns live on here in me, do they not? If Heaven wished these patterns to perish, I would not have been able to partake of them!


21. The Master said, “I wish never to speak!” The disciple Zigong said, “If you were never to speak, what would we have to pass on?” The Master said, “Does Heaven speak? Yet the four seasons turn and the things of the world grow. Does Heaven speak?”

22. The Master fell ill and Zilu asked leave to offer prayers. The Master said, “Is this permitted?” “Yes,” replied Zilu. “The liturgy in one place reads, ‘You may pray to the spirits above and below.’” The Master said, “I have been praying for a very long time.”

**On the junzi (princely man)**

23. If one removes ren from a junzi, then wherein is he worthy of the name? The junzi does not deviate from ren for an instant. Though he may be hurried or in dire straits, he always cleaves to ren.

24. The junzi values virtue; a small man values land. The junzi values the example men set; a small man values the favors they grant.

25. The junzi understands according to righteousness; a small man understands according to profit.

26. The Master said, “To study and at due times to practice what one has studied, is this not pleasure! To have friends like oneself come from afar, is this not joy! To be unknown and remain unsoured, is this not a junzi!”

**On Confucius**

27. The Master said, “To eat coarse greens and drink water, to crook one's elbow for a pillow, joy also lies therein. If they are not got by righteous means, wealth and rank are to me like the floating clouds.”

28. The Master said, “I have never refused to teach any who offered as much as a bundle of dried sausages.”

29. I have spent whole days without eating, whole nights without sleeping in order to ponder. It was useless – not like study!

30. The Master ruled out four things: Have no set ideas, no absolute demands, no stubbornness, no self.

31. The Master said, “I am not a man who was born with knowledge; I am one who loves what is old and is quick in pursuing it.”

32. The Master said, “At fifteen I set my heart on study. At thirty I took my stand. At forty I was free from confusion. At fifty I learned the decree of Heaven. At sixty I heard it with a compliant ear. At seventy I can follow the desires of my heart and never cross beyond the proper bounds.”
THE GREAT LEARNING

*The Great Learning* is divided into two sections: a brief “Text” followed by ten sections of “Commentary.” The “Text” portion of the work introduces a total of eleven central notions upon which the “Commentary” enlarges. The first three of these are known as the “Three Guidelines,” the remaining ones as the “Eight Stages.” The “Great Learning” is a portrait of a progression from ordinary human existence to Sagehood through the Eight Stages of practice, as governed by the principles of the Three Guidelines. Here is a list of the Guidelines:

**The Three Guidelines:**
1. Making one's “bright virtue” brilliant
2. Making the people new
3. Dwelling in the highest good

These are discussed, in sequence, in Section A of the Commentary.

**The Eight Stages:** [Commentary B sections are in brackets]

1. Straightening out affairs [§ 1-2]
2. Extending understanding [also § 1-2]
3. Making intentions genuine [§ 3]
4. Balancing the mind [§ 4]
5. Refining one's person [§ 5]
6. Aligning one's household [§ 6]
7. Ordering the state [§ 7-8]
8. Setting the world at peace [also § 7-8]

Read through the entire work bearing in mind that the Commentary is tracking the basic concepts introduced in the Text and presenting a portrait of the practical path of ascent to Sagehood. The typographical arrangement of the text is for purposes of clarity only: *The Great Learning* is not a poem; the Chinese text is in ordinary prose.

**TEXT**

* A. The Three Guidelines

The Dao of great learning lies
   in making bright virtue brilliant,
   in making the people new,
   in dwelling at the limit of the good.

   Only after wisdom reaches this dwelling does one possess certainty;
   only after one possesses certainty can one become tranquil;
   only after one becomes tranquil can one become secure;
only after one becomes secure can one contemplate alternatives;
only after one can contemplate alternatives can one comprehend.

Affairs have their roots and branches; situations have their ends and beginnings.
To know what comes first and what comes after is to be near the Dao.

**B. The Eight Stages**

In ancient times, those who wished to make bright virtue brilliant in the world
first ordered their states.
Those who wished to order their states
first aligned their households.
Those who wished to align their households
first refined their persons.
Those who wished to refine their persons
first balanced their minds.
Those who wished to balance their minds
first perfected the genuineness of their intentions.
Those who wished to perfect the genuineness of their intentions
first extended their understanding.
Extending one's understanding lies in straightening out affairs.

Only after affairs have been straightened out
may one's understanding be fully extended.
Only after one's understanding is fully extended
may one's intentions be perfectly genuine.
Only after one's intentions are perfectly genuine
may one's mind be balanced.
Only after one's mind is balanced
may one's person be refined.
Only after one's person is refined
may one's household be aligned.
Only after one's household is aligned
may one's state be ordered.
Only after one's state is ordered
may the world be set at peace.

From the Son of Heaven to the common person,
for all alike refining the person is the root.
That roots should be disordered yet branches ordered is not possible.
That what should be thickened is thin yet what is thin becomes thick:
this has never yet been so.

This is called “knowing the root.”
A. Commentary on the Three Guidelines

1. Commentary on “Making bright virtue brilliant.”

   The Announcement of Kang says,
   Able to make virtue brilliant.
   The Taijia says,
   Regard this bright mandate of Heaven.
   The Canon of Di says,
   Able to make sheer virtue brilliant.

   In all of these brilliance was spontaneous.

2. Commentary on “Making the people new.”

   The Basin Inscription of Tang says,
   Truly new each day. New each and every day. Again, new each day.
   The Announcement of Kang says,
   Make a new people.
   The Poetry says:
   Though the Zhou may be an ancient state,
   Its mandate is new.

   For this reason, the junzi never fails to strive to the utmost.

3. Commentary on “Dwelling in the highest good.”

   The Poetry says,
   The capital district a thousand li square;
   The people dwelt therein.

   The Poetry says,
   Many the twittering orioles,
   Dwelling on the crest of the hill.
   Confucius commented: “‘Dwelling’ – they know wherein to dwell;
   can we believe that human beings are not so good as birds?”

   The Poetry says,
   So awesome was King Wen,
   Dwelling in the unquenchable gleam of reverence.

   When acting as a ruler of men, dwell in ren.
   When acting as a subject of a ruler, dwell in reverence.
   When acting as a man's son, dwell in filiality.
   When acting as a son's father, dwell in kindness.
When interacting with men of your state, dwell in faithfulness.

The *Poetry* says,

See the bend of the River Qi,
Thick with bamboo so green;
There is a *junzi*, so elegant,
As though cut and filed,
As though carved and polished.
Solemn – oh, exacting!
Formidable – oh, awesome!
There is a *junzi*, so elegant,
Never can we forget him.

“As though cut and filed”: learned in the Dao.
“As though carved and polished”: he has refined his person.
“Solemn – oh, exacting”: alert with apprehension.
“Formidable – oh, awesome”: awe-inspiring in manner.
“Never can we forget him”: this says that abundant virtue and greatest goodness are things that the people can never forget.

The *Poetry* says,

Oh! We do not forget the former kings!

The *junzi* treats as wise those whom these kings would have treated as wise, and cleaves to those whom they would have cleaved to; the petty man delights in what they delighted in and takes as profit that which they took as profit – thus until the end of the ages they shall never be forgotten.

**Note:** The thrust of these sections of commentary, all of which consist principally of selections from pre-Classical texts, concerns the manner in which the founders of the Zhou exemplified the Three Guidelines – their “bright virtue” by nature shone in society; its influence in affairs transformed the people unceasingly, and their attractive and transformative powers are eternal.

**B. Commentary on the Eight Stages**

**1-2. Commentary on “Straightening out affairs and extending one’s understanding.”**

Confucius said,

In hearing lawsuits, I am no better than others. What is imperative is to make it so that there are no lawsuits!
Not permitting those whose claims have no substance to exhaust their explanations, acting in great awe of the will of the people: this is the meaning of “knowing the root.” This is the meaning of “the extension of understanding.”
3. Commentary on “Making the intentions perfectly genuine.”

Making the intentions perfectly genuine means being without self-deceit. It is the same as when we hate a bad odor or like a beautiful color. It describes a process of perfect inner correspondence.

For this reason, a *junzi* is inevitably alert when alone. The small person will do bad things when at his ease; there is nothing he may not do. When he is observed by a *junzi*, however, he will cover up the bad things that he has done and exhibit any good ones. But the *junzi* casts upon him a glance that sees through as to his very lungs and liver--of what use is concealment? This is why it is said that when one is perfectly genuine within it may be seen externally.

For this reason, a *junzi* is inevitably alert when alone.

Zeng Zi said,

Ten eyes see and ten hands point: how austere!

Wealth graces one's home; virtue graces one's person: when the mind is broad the body is full.

Therefore the *junzi* inevitably makes his intentions perfectly genuine.

4. Commentary on “Balancing one's mind.”

Concerning the phrase, “refining one's person lies in balancing one's mind”:

If one possesses anger and resentment one's mind will not be fully balanced.
If one is in fear one's mind will not be balanced.
If one takes pleasure in delights one's mind will not be balanced.
If one is anxious and fretful one's mind will not be balanced.

When the mind is not focused one does not see what one is looking at, hear what one is listening to, or know the taste of the food one eats.

This is the meaning of the phrase, “refining one's person lies in balancing one's mind.”

5. Commentary on “Refining one's person.”

Concerning the phrase, “aligning one's household lies in refining one's person”: 
When people come to those for whom they hold kinlike affection they are partial. When they come to those whom they view as base and evil they are partial. When they come to those whom they revere with awe they are partial. When they come to those whom they pity and feel sorrow for they are partial. When they come to those whom they disdain and hold in contempt they are partial.

Thus it is rare to find in the world one who can love, but know the bad points of those he loves; hate, but know the good points of those he hates.

Thus the saying goes, “None know their children's faults; none know when their seedlings have reached their limit.”

This is the meaning of the phrase, “Aligning one's household lies in refining one's person.”

6. Commentary on “Aligning one's household.”

Concerning the phrase, “To order one's state one must first align one's household”:

There are none who cannot instruct their households but can instruct others. Hence the junzi perfects the teaching in his state without leaving his household.

Filiation is what one takes to serve one's ruler. The behavior of the younger brother is what one takes to serve one's elders. Kindness is what one takes to preside over the masses.

The Announcement of Kang says, 
Be it like tending a newborn babe.
If one genuinely seeks the way to do so in one's own mind, though one may miss the mark, one will not be far off.
There has never been one who learned to raise a child before marrying.

The Poetry says,
The cherry tree with blossoms fresh,
And leafy branches flourishing.
This lady is off to be married,
May she make a good mate.
Only after there is a good mate may one instruct the people of one's state.

The Poetry says,
Elder and younger, fit brothers.
Only after one's brothers are fit may one instruct the people of one's state.
The *Poetry* says,

> With flawless aspect
> Rectify the four states.

Only after those who act as fathers, sons, elder and younger brothers are adequate
to serve as exemplars will the people emulate them.

This is the meaning of the phrase, “To order one's state one must first align one's
household.”

7-8. *Commentary on “Ordering one's state and setting the world at peace.”*

Concerning the phrase, “Setting the world at peace lies in ordering the state”:

When the ruler treats the elderly as the elderly should be treated,
the people rise up with filiality.
When the ruler treats his elders as elders should be treated
the people rise up with behavior fitting the younger.
When the ruler treats the orphaned with compassion
the people do not turn their backs.

Hence the ruler fulfills the *dao* of the carpenter's square.

What you detest in your superior
do not employ upon your subordinates.
What you detest in your subordinates
do not employ to serve your superior.
What you detest in those who are before you
do not employ to lead those behind you.
What you detest in those who are behind you
do not employ to follow those before you.
What you detest in him on your right
do not employ when engaged with him on your left.
What you detest in him on your left
do not employ when engaged with him on your right.

This is the *dao* of the carpenter's square.

The *Poetry* says,

> Happy the *junzi*!
> Father and mother of the people.

To love what the people love and hate what the people hate – this is to be the “father and
mother of the people.”
The *Poetry* says,
   How tall is South Mountain!
   Its boulders tower high.
   Awe-inspiring is Marshal Yin,
   The people all gaze upon him.
Those who rule a state cannot but be cautious; if they are partial, they will be destroyed by all the world.

The *Poetry* says,
   Before the Yin lost its peoples
   It was a worthy match for the Lord on High.
   We should view ourselves in light of the Yin--
   The great mandate is not an easy thing!
This is to say, if one gains the masses one gains the state; if one loses the masses one loses the state.

Therefore the *junzi* is first cautious concerning virtue.
   If one has virtue, one has men.
   If one has men, one has land.
   If one has land, one has goods.
   If one has goods, one has means.
Virtue is the root, goods are the branches.

If you take the root to be outer and the branches to be inner then
   you will contest with the people over distribution and expropriation.

Thus it is that where goods are concentrated, the people disperse.
Where goods are dispersed, the people concentrate.

Thus it is that where words are proclaimed with hostility,
   hostile words will be returned.
Where wares are expropriated with hostility,
   they will be seized back with hostility as well.

The *Announcement of Kang* says,
   The mandate is not constant.
If one's Dao is good one will get it; if not, one will lose it.

The *Book of Chu* says,
   There is no treasure in Chu; goodness alone is its treasure.
Jiu Fan* said, “The royal exile has no treasure; to be *ren* in cleaving to others is the treasure.”

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*A maternal uncle to an exiled prince of the state of Jin.*
The *Oath of Qin* says,

If there were only a minister who possessed this one ability and no other:
  to be all excellent in mind and yet to be accommodating of others –
  to view others’ abilities as though they were his own,
  to love the sage words of others with all his heart,
  almost as though they were uttered from his own mouth –
  truly accommodating.

To have such a man to protect my descendants and my people –
  this would be of the greatest benefit indeed!

One who views abilities with hate born of envy,
  who discards the sage words of others and blocks them from the ruler
  – truly without accommodation of others:

To have such a man to protect my descendants and my people –
  this would be danger indeed!

Indeed, a man of *ren* would banish such a one to the tribes of the four quarters and refuse to allow him to dwell with them in the Central States of China.

This is why it is said of the *ren* that only they can cherish others and hate others.

That one may see a worthy man and be unable to raise him up, or raising him be unable to place him first: this is fate.

But that one should see a bad man and be unable to make him retire, or having made him retire be unable to keep him at a distance: this is to err.

To love what others hate and hate what others love is called acting counter to human nature: calamity shall inevitably reach such a person.

The great Dao to becoming a *junzi* is this:

Inevitably, one gains it by means of devotion and faithfulness, and loses it by means of arrogance and extravagance.

The great Dao that gives birth to plenty is this:

Let the producers be many,
  let the consumers be few,
  let those who craft be eager,
  let those who employ be easy.

In this way, goods will always be adequately plentiful.

Those who are *ren* manifest their persons by means of wealth;
  those who are not *ren* manifest their wealth by means of their persons.

Never has there been a ruler who loves *ren* whose people do not love righteousness.
Never has there been one who loves righteousness whose affairs have not come to completion.
Never has there been one who could keep his storehouses filled with goods not his own.

Meng Xianzi* said:
   He who possesses horses and chariots does not inquire into matters of raising chickens and pigs.
   The household that has stored ice to chip does not raise dogs and sheep.
   The household of a hundred chariots does not keep servants to collect taxes.
   Rather than harbor tax collectors, better to harbor brigands.

This is to say that a state does not take profit as profit; it takes righteousness as profit.

One who leads a state or household and concentrates on goods is inevitably a small man, who believes this to be goodness.
If a small man leads a state, calamities and disasters will come;
   though there may be good men, he will not know how to use them.
This is why it is said that a state does not take profit as profit; it takes righteousness as profit.

* A grandee of the state of Lu.