

5

c0470

The six-year Dž-gùng hiatus after the death of Confucius (the factual core behind the 03c legend represented in MC 3A4) ended in 0473. What seems to have happened next is the emergence of an organized Confucian school, under a new “Master,” perhaps Confucius’s early protégé Dž-yóu. As his name implies (the prefix Dž- “Young Master” seems to have been reserved for the socially advantaged), he had the appropriate background for a court career. According to LY 6:14 (and 17:3) he had been Steward of Wŭ-chǐng, the Prince of Lǔ’s stronghold city at the southern edge of Lǔ. On his return to the capital from Wŭ-chǐng, he seems to have taken charge, not of an informal group of individual protégés, but of a *body of students*, preparing for public office in a new and more collective way. The sayings of LY 4 seem to have been spoken on isolated occasions, to an individual. The sayings of LY 5 were in many cases obviously said in the hearing of more than one person. No feature of this chapter stands out more strongly than the rivalry among these young hopefuls. LY 5 is the prototypical Confucian schoolroom.

Prominent among the hopefuls is the previous leader Dž-gùng, who is here pictured as once again under Confucius’s tutelage. He is repeatedly (if also encouragingly) chided for his pretensions to virtue, and unfavorably compared with Confucius’s poor relative Yén Hwéi.

None of the LY 5 sayings can safely be attributed to the actual Confucius, but Dž-yóu as an early follower may have possessed a fund of family lore that was of interest to the new students in the LY 5 school who had never known Confucius. Besides these recollections, which are grouped in section A, most of LY 5 is devoted to the theme of judging men; in that sense it develops 4:3. It is divided into sections according to the status of those judged: (B) the Confucian protégés or (C) earlier historical figures. Section D, on the theme of striving for perfection, is a structural echo of the final section of LY 4.

Formally, Dž-yóu shows himself a master of the parallel-saying structure. Each saying in sections B and C is linked to both the preceding and following saying. These linkages are shown by the usual ㄱ and ㄴ marks at the beginnings of sayings, and by complementary ㄷ and ㄹ at their ends. For a schematic overview of these structures, see page 29.

Reference numbers to Legge are given at the end of each passage.

[A. Confucius’s Family and Rival Mentors]

ㄱ 5:1. The Master said of Gŭngyě Cháng, He is marriageable. Though he has been in durance, it was not his fault. And he gave him his daughter to wife. [5:1a]

The surname Gŭngyě 公冶 “Palace Smith” implies a court-artisan family. The warrior/artisan mix is similar to that inferred (p10) for Confucius’s own parents; this particular match seems to have been a modest one. Notice the narrative context provided in the last line. This is a device first encountered in LY 5.

Léi-syè 縲紲 is literally “binding” (said by commentators to be with black ropes; perhaps part of branding or marking?), but “durance” or incarceration may already have been used as a punishment in this early period.

└ 5:2. The Master said of Nán Rúng, When the state has the Way, he will not be cast aside; when the state has not the Way, he will keep clear of penalties and punishments. And he gave him his elder brother's daughter to wife. [5:1b]

Another modest marriage, though later tradition identifies Nán Rúng with a more elegant figure (see 11:6). Kǔng family lore, plausibly, makes the brother a cripple, which explains Confucius's role in arranging this marriage also.

└ 5:3. The Master said of Dǔ-jyèn, A gentleman indeed is this man! If Lǚ indeed had no gentleman, where did he get *that* from? [5:2]

Less literally: if there were no model gentleman, how did he learn to be one? The implication is that the way to become a gentleman is to imitate one (the LY 4 sayings show Confucius *functioning* as a model). Since Confucius will hardly have been praising himself, Dǔ-jyèn must have had a different mentor. In defiance of this, later tradition makes him Confucius's own protégé.

[B. The Original Protégés]

┐ 5:4. Dǔ-gùng asked, What is Sè? The Master said, You are a vessel. He said, What kind of vessel? He said, An ornamented vessel. [5:3]

Those of high status in this period had two names, a personal míng 名 used in self-reference, and a semantically related, more formal dè 字. This interchange puns on Dǔ-gùng's names Sè 賜 "gift" and Gùng 貢 "offering" by alluding to a ritual offering vessel, criticizing him as a mere container rather than a leader; it is the first of three evenly spaced sayings in this section criticizing him. This suggests tension between him and Dǔ-yóu, his successor as head of the group. The seemingly consoling reference to the ornate decoration of certain vessels (p20) may in fact be a poke at Dǔ-gùng's wealth (later proverbial; see 11:18b).

└ 5:5. Someone said, Yūng is rǎn but not eloquent. The Master said, Why should he be eloquent? If he answers others with verbal intricacies, he will often be disliked by them. I don't know if he is rǎn, but why should he be eloquent? [5:4] ┘

Like the paired 5:4, this saying deprecates outward polish, which, however much the warrior ethos might disapprove of it (warriors are doers, not sayers), proved to be vital in an open society; later sayings accept the need for it. There is in this section a second level of pairing of passages, here indicated by half brackets at the ends as well as at the beginnings of sayings. The primary pairing 5:4/5 focuses on speciousness; the secondary pairing 5:5/6 is a modest estimate of the official capacity of one of the humbler protégés.

┐ 5:6. The Master gave Chīdyāu Kāi permission to take office. He answered, I am not yet able to be faithful enough for that. The Master was pleased. [5:5] ┘

Chīdyāu 漆雕 "Lacquer Carver" Kāi, like Rǎn 冉 "Dyer" Yūng in 5:5, seems to be of an artisan family. Note the "able to be" rather than simply "am not" – virtue in this chapter is not something you *are*, it is something you *get better at*. Like rǎn, fidelity (syìn 信 "keeping one's word") may have had a military origin; it is often paired with jūng 忠 "loyal." It has a different scope in these sayings than it does in later ones. Note that it lay with the mentor, in this highly organized operation, whether or not the protégé took office. The school head is no longer a mere personal advisor; he has become a purveyor of civic talent.

┌ 5:8. M̀ng Wũ-bwó asked, Is Dž-lù r̀n? The Master said, I don't know. He asked again. The Master said, As for Yóu, in a state of a thousand chariots he could be employed to take charge of collecting taxes; I don't know if he is r̀n. [He asked] What about Chyóu? The Master said, As for Chyóu, in a town of a thousand families, or a state of a hundred chariots, he could be employed as a steward; I don't know if he is r̀n. [He asked] What about Ch̀? The Master said, As for Ch̀, girt with a sash and standing in court, he could be employed to speak with guests and visitors; I don't know if he is r̀n. [5:7] ㄱ

One pairing (5:6/8) is about protégés taking office; the other (5:8/9) focuses on negatives, denying r̀n in 5:8 and intellect in 5:9. Those mentioned have two names (Dž-lù 路 “road” / Yóu 由 “follow,” Rǎn Yóu 有 “have” / Chyóu 求 “seek,” Gūngsyī Hwá 華 “flower” / Ch̀ 赤 “red”) and are thus of some status; all are elsewhere criticized as more or less wealthy. “Confucius” acknowledges their skills but not their ethics (note the offer from the rival M̀ng clan). The jobs listed suggest the skills (toughness, accountancy, and protocol expertise) favored by the new society. Such jobworthiness has nothing to do with r̀n.

┐ 5:9. The Master said to Dž-g̀ng, Of you and Hwéi who is the abler? He answered, How dare Sž even look at Hwéi! If Hwéi hears one thing, he can find out ten; if Sž hears one thing, he can find out two. The Master said, Not as good as him: you and me *both* are not as good as him. [5:8] ㄱ

The “him” is contained in the negative fút 弗, a contraction of bù 不 and a preposed object jī 之 (Boodberg **Morphology** 430f). This second criticism of Dž-g̀ng (see 5:4n) takes note of his limits but also ends with a consolation: “Confucius” too is not as good as Hwéi. One of the riddles of the Analects is the nature of Hwéi's superiority. Something more than skill in inference may be involved, perhaps the inner discipline of meditation (see 6:23).

┌ 5:10a. Dzǎi Ý slept in the daytime. The Master said, Rotten wood cannot be carved; a wall of dung cannot be decorated. What is there in Ý for me to reprove? [5:9a] ㄱ

The primary link is a judgement of unfitnes; the secondary one (5:9/10) is Dzǎi Ý. Dzǎi 宰 (sty-ward “Butcher” > “Steward”) is an artisan surname; for the linked personal names Ý/Wǒ (both “I,” the latter, in ancient times, had an initial ng-), see 7:23. The point of the saying is the shaping of character; the 5:4 image of the ornamented vessel here recurs as carving and decorating. With no *basis* for improvement, one cannot complain of *lack* of improvement.

┐ 5:10b. The Master said, At first, my way with others was to listen to their words and trust their actions. Now, my way with others is to listen to their words and watch their actions. It was after my dealings with Ý that I made this change. [5:9b] ㄱ

This saying completes the preceding one, and explains that it was through a presumption of virtue, not by a failure of insight, that Confucius misjudged Dzǎi Ý. The judging of others in 4:7 presupposed similar background values; but with a more socially diverse talent pool, those expectations can no longer be relied on. This passage admits that social change. The virtue of living up to one's word, which is never mentioned in LY 4, is repeatedly stressed in LY 5. Unlike the comradely virtue r̀n, the accountable virtue sỳn seems to have been perfectly viable as a quality for members of the emerging bureaucracy.

└ 5:11. The Master said, I have never seen one who was firm. Someone answered, Shǔn Chǐng. The Master said, Chǐng is subject to desire; how could *he* be firm? [5:10]┐

Shǔn 申 (near modern Nán-yáng), 75 km south of the old site of Lǔ (modern Lǔ-shān), was conquered by Chǔ in 0688; some refugees may have fled to Lǔ at that time (see Appendix 4). Of this most obscure of protégés, we know only that he was obsessive rather than steadfast. Desire is not steadfastness.

Unlike those in LY 4, this saying implies a *group* of hearers, and a collective context for LY 5 sayings generally. Confucius's remark was rhetorically meant to provoke a response in that context, hence the “answered” (對曰) in the text.

└ 5:12. Dǔ-gùng said, If I do not wish others to do something to me, I wish not to do it to them. The Master said, Sǐ, this is not what you can come up to. [5:11]┐

This unpaired envoi to the 5B section is secondarily paired with 5:11 as a denial of claimed virtue. It is the third and last derogation of Dǔ-gùng, who is told that the maxim by which he claims to live is in fact far beyond his ability.

5:12 is the oldest appearance of the “Golden Rule” in world literature. Allinson **Golden** labors to excuse its negative form, but most ethical principles are negative: most freedoms are freedoms *from* something. Nivison **Golden** 19, following Fingarette **Sacred**, notes an echo in the mutual yielding of court courtesy, and concludes that this is the basic moral precept, “the very ground of community.” It is notable as *not* a saying of Confucius. Its laterality (there are no sacred or other vertical sanctions), and its basis in desire (the appeal is exclusively to feelings; compare 5:11), imply an origin outside the Analects itself, perhaps among the Mician or some other segment of the “little people” (for several of these points, compare Roetz **Axial** 133–148).

There is a later and terser restatement of the principle in 12:2.

[C. Exemplary Personages]

┐ 5:15. Dǔ-gùng asked, Why was Kǔng Wéndǔ called Wén? The Master said, He was quick and loved learning, and was not ashamed to inquire of those below him. For these reasons they called him Wén. [5:14]

This is a paradox: wén 文 means “cultured,” hence presumably of *high* status. Posthumous epithets usually characterized the deceased as cultural paradigms, but some were euphemisms (Wéndǔ, died c0480, was a bad Wèi statesman), hence the possibility of an opposite meaning. “Confucius” uses the inquiry to comment on culture, not as something you *have*, but as something you *do*: curiosity plus a willingness to inquire in humble places. Such practicality was important to Confucius, given his early poverty. For sywé 學 “learn,” see 5:28.

└ 5:17. The Master said, Yèn Píng-jùng was good at associating with others. Even after a long time, he would still treat them with respect. [5:16]┐

We expect acquaintance to lead to informality, but “Confucius” respects the difference between association and friendship (on the avoidance of favoritism, compare 4:11).

Kǔng Wéndǔ was a contemporary of Confucius. Anecdotes were collected under his name in c0300 as the Yèndǔ Chūn/Chyōu, which is still extant.

┌ 5:18. The Master said, Dzàng Wv́n-jùng had a Tsài tortoise in his house; he had mountain rafters and waterweed beams. So how good was his knowledge? [5:17] ↓

Such decorations were reserved for the ruler. The 07c minister Wv́n-jùng thus knew architecture, but not propriety (compare Gwǎn Jùng in 3:21). His clan founder is said to have had the *personal* name Dzàng 藏 “storehouse.” If so, we do not have here an *occupational* surname with a later rise in social status.

The tortoises used in state divination came from the south; Tsài (often bracketed with Chv́n) was on Lǚ’s trade route south to the Yángdǔ delta (Tom **Communications** fp172, fp212). Commentators take jyw Tsài 居蔡 as in the translation, but the interpretation “dwelt in Tsài” is also possible. If Wv́n-jùng was a trade representative of Lǚ in Tsài, it might account for his great wealth at this early period. Tortoise divination is first mentioned in the CC under 0629, and may have been new in Lǚ at that time. It had long been known in Sùng, whose ancient divination records are the famous “Shāng oracle bones.”

└ 5:19a. Dž-jāng asked, Director Intendant Dž-wv́n thrice took office as Director Intendant without showing pleasure, and thrice left it without showing resentment; of the former Director Intendant’s acts he would always inform the new Director Intendant. What would you say about that? The Master said, He was loyal. He said, Was he rv́n? He said, I don’t know; where would he qualify as rv́n? [5:18a] ㄱ

For the militarily able, politically adroit 07c Chǔ minister Dž-wv́n (his name in the Chǔ language was “Suckled by a Tiger”), see Blakeley **King** 5–13. The title Director Intendant (Lìng-yǐn 令尹) is typical of Chǔ, which pioneered the use of functional titles. Uncertainty over what qualifies as rv́n implies that this concept, central in LY 4, is obscure for the protégés of LY 5; Dž-jāng’s effort to meet its code-of-honor demands by citing *bureaucratically* exemplary conduct merely dramatizes the change in values in the generation after Confucius.

Dž-jāng is the perfect Analects questioner, a virtual bystander who does not interact with the other disciples. He is said to have been from Chv́n, a state absorbed by Chǔ in 0479 (see p12), and may in that year have fled to the Lǚ border fortress Wǔ-chv́ng, where he could have met its Steward, Dž-yóu. We infer that he was a protégé of Dž-yóu, who brought him to the capital in c0473 to become a bright, if seemingly also deferential, student in Dž-yóu’s school.

┌ 5:19b. Master Tswēi assassinated the ruler of Chí. Chv́n Wv́ndž had horses for ten chariots, but he abandoned them and left him. Reaching another state, he said, They are as bad as our great officer Master Tswēi, and left them. Arriving at yet another state, he again said, They are as bad as our great officer Master Tswēi, and left them. What about that? The Master said, He was uncompromising. He said, Was he rv́n? He said, I don’t know; where would he qualify as rv́n? [5:18b] ↓

Dž-jāng drops his example of imperturbability and offers one of intransigence. It probably evoked for him the furious integrity of LY 4, but it also asserts an unfeudal right to judge one’s own superiors. Though *psychologically* parallel (see 5:11), it uses a different energy, and inhabits a different world, from rv́n.

Notice the southern focus of these sayings, and the Chǔ affinities of the earliest figures mentioned in this section. Early Lǚ communications did look largely southward: the Lǚ Prince personally visited Chǔ in 0545, whereas Yēn, the gateway to the northern steppe, is mentioned only rarely in the CC.

└ 5:20. Jì Wǐndǎ would think thrice and then act. The Master heard of it, and said, Twice would be enough. [5:19] ㄱ

The calculating and unscrupulous Wǐndǎ, an officer of Lǚ, appears in the DJ (Wǐn 6, 0621) as associated with Dzàng Wǐn-jǔng (5:18), at the period when the Jì clan were beginning to usurp power from the Lǚ Prince.

A second thought can prevent impulsiveness; a third is vacillation. Chǐn Wǐndǎ's fastidiousness is not rǐn; Jì Wǐndǎ's circumspection is not caution.

┐ 5:21. The Master said, Níng Wǔdǎ: when the state possessed the Way, he was wise; when the state lost the Way, he was stupid. His wisdom can be equaled, but his stupidity cannot be equaled. [5:20] ㄴ

Níng Wǔdǎ of Wèi (07c), who at great risk gave aid to his imprisoned Prince, came to symbolize principle in adversity, and the word “stupid” (yǐ 愚) in the sense “heedless of self in the discharge of duty” acquired a cult status, most famously exemplified by the Táng poet-official Lyǒu Dzǔng-ywǎn (773–819), an associate of Hán Yǜ and one of the first scholars to approach the Analects in a spirit of independent inquiry. His “Stupid River” poems and preface of c810, written in his southern exile under the guise of rueful self-criticism, affirm an unshakable devotion to right principles despite living in wrong times.

└ 5:23. The Master said, Bwó-yí and Shú-chí did not dwell on old hatreds; if they felt any resentment, it was surely very slight. [5:22] ㄷ

Bwó-yí and Shú-chí, subjects of the evil Shāng who refused to side with the conquering Jōu and forfeited their positions as local rulers (in later legend, they starved to death rather than eat the food of Jōu; see 16:12), here match the inexpedient loyalty of Níng Wǔdǎ. They did what was right regardless of the cost to themselves, and did not invalidate their sacrifice by feeling resentment (some commentators read this as “arousing” resentment, but compare *7:15⁴).

└ 5:24. The Master said, Who says that Wéishǐng Gāu is upright? When someone begged vinegar of him, he begged it of his neighbor and then gave it. [5:23] ㄹ

Wéishǐng Gāu gives borrowed goods as his own gift, and belies his reputation for honesty. The 5C section includes early 05c figures (5:15/17), but as Waley notes, Gāu seems to be a paradigmatic rather than a contemporary persona; the comment here might refer to an exemplary tale told of him. 5:24 is the envoi for the 5C section, most of whose judgements are negative; it implies that consistency in virtue (see 5:6) is rare. This moral pessimism is not the last word on the subject, but the background for the moral resolve in the next section.

[D. Confucius on Self-Improvement]

┐ 5:25. The Master said, Artful words, impressive appearance, specious respect: Dzwǒchyōu Míng was ashamed of them, and Chyōu is also ashamed of them. To hide resentment and befriend a man: Dzwǒchyōu Míng was ashamed of it, and Chyōu is also ashamed of it. [5:24]

These vices (compare 5:5) amount to various kinds of insincerity. Dzwǒchyōu Míng, later claimed as a disciple and the transmitter of the Dzwǒ Jwàn (DJ), is evidently an older contemporary admired by Confucius (“Chyōu”). Note the use of the sense of shame as an inner moral compass in self-improvement.

↳ 5:27. The Master said, It is all over. I have never seen one who could see his faults and inwardly accuse himself. [5:26]

This was probably intended by Dž-yóu to stimulate his protégés to disprove “Confucius’s” judgement. The metaphor of the lawsuit, with 5:1/2, is the first reference to legal institutions in the text, but the context here is the interior accusation of a “shame” culture, where the motivation of individual conduct is desire to meet a social standard. The idea of a conscience, a social standard so fully internalized that it operates as the inner prompting of an individual, will not become important until Mencius, more than a century in the future.

↳ 5:28. The Master said, In any town of ten households, there will surely be someone as loyal and faithful as Chyōu, but he will not be equal to Chyōu in love of learning. [5:27]

And here, as a counterpart, “Confucius” offers himself as an ethical example, not of *virtue*, but of *effort in its acquisition*. 5:28 echoes 4:17, and creates a resonance between the ends of the two chapters (as they existed at this time). Sywé 學 “learn” (pronounced syàu in the sense “imitate,” see 5:15) is learning by imitation; it does not yet (compare 1:1) have the sense “book learning.”

Interpolations

For a complete finding list of interpolated passages, see page 329.

Reflections

LY 5 implies an actual school, with a head other than Confucius, and with model personages besides Confucius. In contrast to LY 4, where rǎn is a given, only the mentor here understands it, thus implying an obsolescent value. The 5C judgements are also obsolescent, criticizing those adept in war and policy, and praising the inexpedient but honorable. The Kǔng family lore in 5A may be the new mentor’s way of claiming direct acquaintance. In 5:25 and 5:28 (where personal aspirations are highlighted), it is emphasized that “Confucius” is the speaker by using his personal name “Chyōu” (Confucius in LY 4 always refers to himself as “I”). There is thus no doubt that these sayings “of the Master” were offered to students *as from Confucius*, not from Dž-yóu as the current “Master.” As for the protégés of LY 5B, we should not imagine them as literally present, but as contemporaries who are often criticized. Dž-gùng, on our view the leader of the interim group, comes in for special attack: he has less capacity for office than he thinks (5:4; metaphor of the vessel), is not as quick as he imagines (5:9; the Yén Hwéi comparison), and is not as ethically independent as he claims (5:12; the Golden Rule). The praise of Confucius’s relative Yén Hwéi may imply that he was still in contact with the LY 5 group. The later students thus might have known him (see the LY 7 Reflections, 7r).

There are also continuities with LY 4, one of which is that there is still no mention of texts as sources of learning. The official lore tradition implied in 5C need rest on nothing more than common knowledge. The only thing like an oral text is the Golden Rule maxim of 5:12. It is clear that this is an *outside* maxim, and it is possible to read 5:12 as subtly disapproving of it. Beyond this, the only source of self-improvement in LY 5 is seeing and hearing.

A point of historical importance is the way in which the structural divisions in LY 5 permit us to draw conclusions about the original protégés, these being distinguished by being mentioned in section 5B. This evidence is earlier than anything else we possess, and lets us correct several lists found in later tradition, such as the one in KZJY 38, which is in turn the basis for the 77-name roster of SJ 67. The Analects evidence forces us to dissent from some familiar details of KZJY 38, such as its inclusion of the contemporary nondisciple Dž-jyèn (5:3). But it also shows that KZJY 38, which it would be easy to reject as later myth, does go back to something. The key fact is that the name Shv̄n Chv̄ng, variously mistranscribed and thus not copied from the Analects, can be found in both KZJY 38 and its SJ 47 transform. Shv̄n Chv̄ng is absent from the later Analects and later lore generally: he has no mythic value for posterity. His inclusion in KZJY 38 must thus imply a factual basis for that list. Identifying the original protégés in turn helps to determine the extent of Confucius's reputation in his lifetime. The summary of his life in the Introduction is based on such inferences; for an outline of the argument on these and other points, see Appendix 4.

Within the protégé circle, we seem to find a contrast between an older, socially higher, subgroup, established in office as of LY 5 (Dž-lù, Rǎn Chyóu, Gūngsyī Hwá), and humbler aspirants still approaching their first possible job opening (Rǎn Yūng, Chīdyāu Kā). The latter are treated more supportively than the former; it would seem that job placement was one of Dž-yóu's chief concerns. One feels that Confucius the courtier, as glimpsed in LY 4, counseled his protégés (so to speak) from behind, whereas Dž-yóu the officer is here managing his students' careers from in front.

LY 5 has 24 sayings, as against the 16 of LY 4. Whatever the symbolism of this, if any, the 24-saying model established by LY 5 became standard for later Analects chapters. Later in the history of the text (see p114), more sayings were added to LY 4 to bring it up to this length (for their effect, see Appendix 5).

Finally, there is at work in LY 5 a conspicuous aesthetic sensibility, shown in frequent references to contemporary decorative arts (5:4, 5:10), and the elaborate interlocking symmetry of the chapter design itself. This must be due to Dž-yóu, and shows him to be a person of taste and ability, a combination perhaps surprising to modern readers, but made plausible by the testimony of archaeologically recovered evidence of Warring States elite life. One element in the chapter design is the number of passages in each section, which makes the satisfying palindromic pattern 3-9-9-3 (this seemingly intentional design is one piece of evidence for deciding where 5C ends and 5D begins, and for the identification of 5:26 as an interpolation; another is the first appearance of Confucius as a commentator on himself rather than on others). Another design element is the double pairing of passages in the inner two sections by two mutually offset series of verbal and conceptual linkages. Though they never became regular features, the traits of double pairing and palindromic form do recur in later chapters, including the subtly complex LY 1, and it thus seems that LY 5 was continually available as a style model for later Analects writers. This in turn implies that earlier parts of the text were still read in later times, a fact which underlies the logic of the later interpolations in these chapters.

The in-and-out pairing pattern found in the middle sections of LY 5 is shown schematically in the diagram opposite.

[A. Confucius's Family and Rival Mentors]

Gūngyě Cháng	1	[	is unlucky but blameless
Nán Rúng	2		is curcumspect but worthy
Dǔ-jyèn	3		↳ is cultivated

[B. The Original Protégés]

Dǔ-gùng	4	[	is at least elegant
Rǎn Yūng, though not rǔn enough	5		is at least straightforward
Chīdyāu Kāi, though not syìn enough	6	[	is allowed to take office
Dǔ-lù, though said not to be rǔn	8		is recommended for office
Dǔ-gùng is said not to be quick	9	[	and implicitly scolded
Indolent Dzǎi Yǔ	10a		is not worth scolding
Specious Dzǎi Yǔ	10b	[	did not live up to his promise
Shǔn Chýng is claimed to be steadfast	11		but does not live up to reputation
Dǔ-gùng is vain of his empathy	12	↳ and cannot live up to his ideal	

[C. Exemplary Personages]

Kǔng Wéndǔ is cultured	15	[	despite vulgar experience
Yèn Píng-jùng is punctilious	17		despite long acquaintance
Dzàng Wǔn-jùng's knowledge	18	[	does not guarantee propriety
[Triple] detachment	19a		does not attest rǔn
[Triple] departure	19b	[	does not qualify Chǔn Wéndǔ
Excessive circumspection	20		does not avail Jì Wéndǔ
Foolish fidelity	21	[	is shown in extreme crisis
Proverbial loyalty	23		is shown in ultimate suffering
Proverbial honesty	24	↳ is not after all flawless	

[D. Confucius on Self-Improvement]

Confucius emulates	25	[	others' virtues
Confucius finds none correcting	27		their own faults
Confucius is eminent	28	↳ only in self-improvement	

Bronze Gū (see LY 6:25)

Height 33 cm (13 in). 011c. Courtesy Freer Gallery of Art (51·18)