

6

c0460

LY 5 echoed with the schoolroom, but LY 6 reflects the issues of actual office. It seems that some of Dž-yóu's LY 5 protégés have risen high by c0460.

Of two persons called "Master" (-dž) in the Analects, Dzŵngdž, seen on his deathbed in LY 8, was probably head as of LY 7. The other, Yóudž, may have been the compiler of LY 6. The DJ shows Yóudž on campaign near Wŭ-chŵng in 0487; he might have met Dž-yóu and been referred by him to Confucius, later succeeding Dž-yóu as head. In MC 3A4 (mid 03c) Dž-yóu supports Yóudž but Dzŵngdž attacks him; his headship may thus have been short and troubled. It may be no coincidence that the "Confucius" of LY 6 (unlike the strong persona present in LY 5) seems to have so little influence over his followers.

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

[A. Fitness for High Office]

┌ 6:1. The Master said, Yŵng might be made to face south. [6:1a]

Yŵng is Rǎn Yŵng (see 5:5). The Chinese ruler faced south; the phrase here must imply a position of responsibility under the ruler's authority. 6:1 does not say what earned Yŵng this praise; its original hearers presumably knew.

└ 6:2. Jŵng-gŵng asked about Dž-sāng Bwóđž. The Master said, He would do; he is easy. Jŵng-gŵng said, If he is assiduous in person and easy in deed, as he oversees his people, would that not indeed do? But if he is easy in person and easy in deed, is that not *too* easy? The Master said, What Yŵng says is true. [6:1b]

Jŵng-gŵng, the Rǎn Yŵng of 6:1, asks about a colleague (although no later protégé list includes Bwóđž) to hear further praise of himself. Bwóđž seems to have been neglectful (jyĕn 簡), but Confucius contrives to praise this bad trait as a rebuke to Jŵng-gŵng, who then counters with the standard idea that the gentleman ask much of himself and little of others. The point of historical interest here is the approval of an administration that is "easy" on the people; compare Confucius's own disapproval of easements and exemptions in 4:11.

This is one of four places in the text where a protégé has the last word in discussion with Confucius; see 201n1 for Jŵng Sywǎn's possible use of this fact.

└ 6:3. Aĭ-gŵng asked which of the disciples loved learning. Confucius replied, There was Yén Hwéi who loved learning: he did not transfer his anger; he did not repeat a fault. Unfortunately his allotted span was short, and he has died. Now there are none, nor have I *heard* of any, who love learning. [6:2]

Aĭ-gŵng's posthumous epithet dates this passage after 0469. In his presence, Confucius is called Kŵngdž ("Master Kŵng"), not simply Dž ("The Master"). Learning (sywé 學) is still self-cultivation: not being angry at the unoffending, learning from your mistakes. Hwéi, alive in 5:9, seems recently dead as of 6:3; he might have died in c0470. Early myth (9:21–22, 11:8–11) claims that he had predeceased Confucius, thus depriving Confucius of a worthy successor. The last line (contra Mao **Suggestions** 284) means "there are none in the group, nor have I heard of any elsewhere" (for other groups, see 5:3).

[B. Judgements In and Out of Office]

⌈ 6:4. Dž-hwá went on a mission to Chí. Master Rǎn requested a grain allowance for his mother. The Master said, Give her a fù 釜. He said, I request more. He said, give her a yǔ 庾. Master Rǎn gave her five *loads*. The master said, When Chǐ went to Chí, he drove sleek horses and wore light furs. I have heard that the gentleman relieves the needy, but does not enrich the wealthy. [6:3a]

It is claimed that Dž-hwá went to Chí *for Confucius*, but only in myth did Confucius have his own foreign policy and granary; Dž-hwá and Rǎn Chyóu may have been in the service of the Mǔng (see 5:8). The title “Master Rǎn” (Rǎndž) shows that Rǎn Chyóu himself had the authority to set the allotment, and is merely consulting Confucius (“requested” is here the incipient aspect “was about to request”). The trip to Chí took half a month. Confucius first suggests provision for Dž-hwá’s mother for that time; 64 handfuls or shǔng 升 (the daily ration was probably 4 handfuls or 800 cc of millet; compare the Greek *khoiniks* χοῖνιξ; Palmer **Rations** 121f), making this a 16-day allowance. His second suggestion (160 handfuls; 40 person/days), would have provided for mother, wife, and child (or servant), supporting Dž-hwá’s entire household in his absence and making his salary a bonus, but staying *conceptually* within the subsistence ethic. Master Rǎn gives her five carry-loads (bǐng 秉, 1,000 handfuls; 250 person/days), *six times more* than the subsistence requirement. This yields an excess of 525%, and puts Dž-hwá’s mission on the probable profit level of a commercial venture; the LY 4 culture clash now includes the disciples in the profit sector. LY 6:4/5 insist that salaries should be functional, and that the economic gap between high and low should not be widened.

⌋ 6:5. Ywǎn Sǔ was their Steward. They gave him nine hundred of grain, but he declined. The Master said, Was there no way you could give it to the neighboring households or the county association? [6:3b]

“Their,” as in 6:4, may have been the Mǔng clan; “gave” is the incipient aspect “offered to give.” Nine hundred (“nine hundred *what*” cries the frustrated metrologist) must be the salary and household allowance for an official family; like the rates in 6:4, it probably has a subsistence basis. Sǔ can afford to decline this, and expects praise for avoiding the fault criticized in 6:4. The “Master” instead regrets the loss of food that others (including the rural self-government council) could have used. In terms of 6:4, Sǔ avoids the superfluity it censures but misses the charity it enjoins. 6:4/5 are a stand against the new society’s abuses. With central taxation replacing the levies of a resident warrior-magnate, there is a danger of concentrated palace luxury based on remote rural hardship.

⌈ 6:6. The Master said of Jǔng-gǔng, If the calf of a plow-ox is plain-colored and has horns, even though one might prefer not to use it, are the hills and streams going to reject it? [6:4].

Plain-colored oxen were apparently required for sacrifice, and parti-colored ones were limited to work-animal status; hence the curious if standard gloss “spotted” for lí 犁 “plow.” This amounts to a plea for social mobility: if a son measures up to proper standards, his parents’ low social status should not preclude his being “used” (sacrificially; compare “eaten” in 17:6) in office. For the humble but worthy junior protégé Rǎn Yǔng, see also 5:5 and 6:1/2.

└ 6:7. The Master said, Hwéi: he could go three months without in his heart departing from rǎn. The others: they can manage it for a day or a month, but that is all. [6:5].

The superiority of Hwéi, which was relative in 5:9, has since his death become absolute (see 6:3). “Hwéi” and “The others” are grammatical topics (hence the colons); floating noun phrases on which the predicates comment, not close grammatical subjects in the usual sense (in which case we would have simply “Hwéi could . . .”). It is hard to render this in English without a vernacular tinge, as above, or the awkward “as for” and its equivalents (see 4:6c). The subject/topic difference is relevant to style, and sometimes also to meaning.

└ 6:8. Jì Kāngdǔ asked, Could Jùng Yóu be used in government? The Master said, Yóu is decisive; why could he not be used in government? He asked, Could Sè be used in government? The Master said, Sè is experienced; why could he not be used in government? He asked, Could Chyóu be used in government? He said, Chyóu is skilled; why could he not be used in government? [6:6]

The Jì held the real power in Lǔ, and were the chief enemy of the legitimist party. It is therefore strange to hear Confucius recommending Dǔ-lù, Dǔ-gùng, and Rǎn Chyóu (Dǔ-gùng, of whom we have not heard since LY 5, here replaces Gūngsyī Hwá in the unprincipled trio of 5:8). Subtlety is probably involved: it is not specified whose “administration” these people would be serving, and “Confucius” mentions in his response only what he would himself have regarded as trifling virtues. The paired saying 6:9 will make things clearer.

└ 6:9. The Jì were intending to employ Mǐn Dǔ-chyēn as the Steward of Bì. Mǐn Dǔ-chyēn said, Make some plausible excuse for me. If they should come back to me, then I will have to go live north of the Wǎn. [6:7]

The Wǎn River was the northwest boundary of Lǔ. Once safely in the next state, Dǔ-chyēn would be beyond the reach of this tempting but politically unwelcome offer to manage the illegitimate Jì clan’s stronghold of Bì.

└ 6:10. Bwó-nyóu was ill. The Master went to inquire after him. Grasping his hand through the window, he said, Would it were not so! It is surely fate. Such a man, and to have such a disease! Such a man, and to have such a disease! [6:8]

Bwó-nyóu is Rǎn Gǔng. The name links Nyóu/Ox and Gǔng/Plow seem to prove the use of oxen for plowing in 05c Lǔ. Confucius’s not entering the house, and deploring the disease, suggests leprosy. “Would it were not so!” is usually construed as spoken to the others (“We have as good as lost him”), but after the handclasp, one expects, if not a second-person remark, at least one that includes the dying man, and we so render it here. Fate in this passage is simply the unpredictable, not, as in later chapters, the cosmically intended.

└ 6:11. The Master said, Worthy indeed was Hwéi! One dish of food, one dipper of drink, living in a narrow alley – others could not have borne their sorrow, but Hwéi did not waver in his happiness. Worthy indeed was Hwéi! [6:9]

This immortal passage has given solace to uncounted impoverished scholars in later centuries. We need hardly add that Hwéi’s happiness was not a delight in hardship, but obliviousness to hardship in the the pursuit of virtue. Such lyrical detachment will in later chapters be ascribed to Confucius himself.

┌ 6:12. Rǎn Chyóu said, It is not that I do not take delight in the Master's Way, but that my strength is not sufficient. The Master said, One whose strength is not sufficient gives out along the way, but you are drawing the line. [6:10]

The word “way” (dào 道) has the primary sense “roadway,” whence “course of travel” and “way of doing things, code, principles.” Rǎn Chyóu here defends his failure to follow the Master's principles. The Master crisply retorts that, not having tried and failed, Chyóu has no idea if his *strength* is sufficient; his *will* is weak (for a wider consideration of this concept, see Nivison **Weakness**). Will and strength are important features of the old ethos. The obligation to use oneself up in pursuit of a goal (compare 4:6) is typical of 05c moral extremism; it will be mitigated in the 04c (see 11:16) by a concept of the moral middle.

└ 6:13. The Master said to Dž-syà, You should work on the rú of the gentleman, not the rú of the little people. [6:11]

Rú 儒, in the 03c already a label for “Confucianist,” is here “learning” or cultural tradition: Dž-syà is being told to concentrate on elite culture, and avoid folkways. In later tradition, Dž-syà is named as a transmitter of the Shī or Classic of Poetry, the first half of which (the Fvng or “Airs” section) purports to be folksongs reflecting the ethos of the various states. When we meet Dž-syà in the later 3:8, he will be discussing with Confucius the deep meaning of one such song: Shī 57, from the “Airs” of Wèi. That he received the Shī from Confucius to transmit to later ages is unlikely, since Confucius in the early LY gives no sign that he is aware of any fixed texts whatever. 6:13 seems to catch Dž-syà in the act of himself compiling its folk or “little people” section. This is startling, but later Analects mentions of the Shī seem to attest later stages in the compilation process, ending (in 13:5, c0322) with the 300-poem anthology which, or a version of which, we now possess (see page 255)

The pairing of 6:12/13 shows two kinds of failure (indolence in 6:12 and vulgarity in 6:13) to follow the proper way (political in 6:12 and cultural in 6:13). This does not enforce, but it does allow, our reading of 6:13.

└ 6:14. Dž-yóu was Steward of Wǔ-chvng. The Master said, Have you found any men there? He said, There is Tántáu Myè-míng; when he walks he does not take shortcuts, and except on state business he has never come to Yěn's chamber. [6:12]

For a suggestion that the odd name Tántáu Myè-míng refers to Dzvngdž, a native of Wǔ-chvng, see page 280. What he is here praised for is the refusal to shortcut procedures or to use his personal influence on public business. This is more momentous than it may seem. We are here in the middle of an evolution from what had once been the Prince's business (gūng-shì 公事) but has now become “state business” or “public business” – the more direct relation between the ruler and the people is giving rise to the idea of the state not as the possession of the ruler, but as a thing in itself, subsisting apart from the ruler. The term “gūng” will continue to evolve, in the 03c, from “public” to “fair, equitable,” the evenhandedness that *should* characterize the state, investing the new political entity with moral obligations of its own.

Besides being a concluding tribute to Dž-yóu, 6:14 concludes the LY 6B section theme by identifying the great task of the new bureaucracy: to find the right men. Since the LY 6 compiler Yóudž (or so we argue) was himself one of Dž-yóu's finds, 6:14 would have the function of validating him as well.

[C. The Balance of Qualities]

┌ 6:16. The Master said, Unless one has Invocator Twó's suavity, and Sùng Jāu's beauty, he will have difficulty keeping out of trouble in these times. [6:14]

This violates 4:9 and directly reverses 5:25. Such contrasts strongly suggest that LY 5 and 6 are not by the same hand. At least the reversal is announced with ruefulness: not urged as a good, but admitted as a necessity. Twó was from Wèi, and Sùng Jāu ("Jāu of Sùng") was from Sùng. Commentaries supply some details; fortunately, their metaphorical import in 6:16 is obvious without them.

└ 6:18. The Master said, When substance predominates over style, it is crude; when style predominates over substance, it is pedantic. When style and substance are in balance, then you have the gentleman. [6:16]

As often in paired sayings, 6:18 mitigates the preceding 6:16 – surface qualities, though necessary, must be balanced by inner principles. Style (wǎn 文, "ornament") refers to the decorations on bronze vessels (p20), the carving of panels, the painting of walls (5:10a), and much else. It may here already have the sense of literary style; 6:18 is constantly cited (Brooks **Geometry** 142) in later discussions of literary art. Here is a harbinger of the idea of balance (compare 6:12n) that will be important in the 04c Analects.

└ 6:19. The Master said, A man's life is uprightness, and if he does not have that, he will be lucky if he even *escapes* with his life. [6:17]

This section envoi further qualifies 6:16, and repeats its image of "escaping." It makes inner principle not equal to (as in 6:18), but more fundamental than, external graces. One hesitates to speculate on the minds of Analects authors, but 6:16–19 read like a statement of, and then a hasty retreat from, a new idea. The importance of charisma (Snow **Government** 6, 57 "mana") is granted by modern analysts, but seems to have been hard for the Confucians to accept.

[D. Acquiring the Qualities of the Gentleman]

┌ 6:20. The Master said, Knowing it is not as good as loving it; loving it is not as good as taking delight in it. [6:18]

The section begins with the idea, present in 6:11–12, of the love of virtue as a condition for the acquisition of virtue. Awareness, even desire, is not enough. This may be compared with the 4:2 contrast between sincere and expedient rǎn (and with the 4:3/4 association of rǎn with the ability to love and hate wisely). 6:20 differs in that the inner impulse toward virtue is primary. This *internalized* virtue, derived from feelings, is different from the exterior, exemplary virtue which was characteristic of the feudal world; it will recur in the 04c Analects, and thereafter in Mencius. The shame culture is yielding to the desire culture.

└ 6:21. The Master said, To those above the middle level, one can speak of something higher. To those below the middle level, one cannot speak of anything higher. [6:19]

There is a cutoff point (notwithstanding the quibble of Mao **Suggestions** 285) in the capacity for virtue, below which it is useless to urge virtue. Humanity spirals either up or down. Here, as in 5:10a/b, speaks the discouraged teacher.

┌ 6:22. Fán Chr asked about knowledge. The Master said, Concern yourself with what is rightful for the people; be assiduous toward the ghosts and spirits so as to keep them at a distance – this can be called knowledge. He asked about rǎn. He said, First it is difficult, and only afterward do you have success – this can be called rǎn. [6:20]

“Knowledge” here is know-how: providing for the needs and exorcisms of the subject populace (mín 民). This is the first hint of a concept of popular right, a prelegal social expectation amounting to a social obligation. Rǎn, by contrast, is described obscurely, and in terms of the process by which it is cultivated. The phrase can also be read as “focus on the effort and not the outcome.”

└ 6:23. The Master said, The knowing take delight in rivers; the rǎn take delight in mountains. The knowing move; the rǎn are still. The knowing are happy; the rǎn live long. [6:21]

A yet more cryptic contrast between knowledge and rǎn. It is easy to grasp the knowledge half: activity leading to happiness. It is the mountainous stillness of the rǎn half that seems mystical (Waley **Analects** 120n4 finds it “distorted by quietist influences”). Possibly rǎn here *is* mystical (a contrast between action and stillness is common in meditational writings), and the initial difficulties and later success of 6:22, above, describe an inward meditation process and its sudden breakthrough, beyond conventional “happiness.”

We now note 5:9 (Yén Hwéi’s superior mental powers), 6:7 (protracted mental concentration on rǎn), and 6:11 (happiness amid austerities). Hwéi is always a mysterious figure, never narratively present (as Rǎn Gǎng in 6:10, though he never speaks, *is* vividly present), or doing a describable deed (in 6:3 he instead *refrains* from deeds). All this suggests the meditation adept. The point of ethical interest is that Hwéi has gradually appropriated as his own the virtue rǎn, undefined in LY 4, puzzling in LY 5, and in LY 6:19 replaced in its original sense by another term altogether. Rǎn is here still opposed to knowing, but now in the sense of being a higher *kind* of knowing.

These maxims yield a commonsense meaning also, but we suggest that 6:23 is an esoteric pairing of Knowing and (in the adept sense) Unknowing.

┌ 6:25. The Master said, A gū not used as a gū. What a gū! What a gū! [6:23]

The gū 觚 (p30), the most beautiful of Shāng bronze vessels, ceased to be made from Jōu onward (Willetts **Art** 148). A Warring States viewer might see one in a collection, but not in use. There may be a pun (see 6:26) on gū 孤 “lonely” in the sense “discontexed.” Might this ancient and disused entity be rǎn itself?

└ 6:26. Dzǎi Wǒ said, The rǎn man: if you just told him, “The well has rǎn in it,” I suppose he would go and jump into it. The Master said, Why should that be so? A gentleman can be misled but not trapped; can be lured but not netted. [6:24]

This second pun (rǎn 𠄎 is homophonous with rǎn 人 “man”) derides the rǎn man as idealistic but naïve in his ceaseless quest for further perfection in rǎn. The reply is that though he may be initially deceived, he will discover his error.

└ 6:27. The Master said, If a gentleman learns widely in culture but limits it by propriety, he will surely manage not to overstep its proper boundary. [6:25]

A summary saying on the reasonable balance between different positive values.

Interpolations

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

Reflections

Waley **Analects** 20 notes that Yǒudǔ, as a foot soldier, cannot be of the high-chariot elite. Though his honorific *-dǔ suffix*, as argued above, implies status within the school, he lacks the honorific *Dǔ-* prefix that Dǔ-gùng and others have; a fact that supports Waley's inference. After presentable Dǔ-yòu, his headship may have been a problem for the group, which would explain his near-eclipse in the later **Analects**, and the hostile tales about him in later lore.

It would also explain a curious feature of LY 6: the lowliness of its angle of vision. It is the most *outdoor* of **Analects** chapters (note the calf of 6:6 and the mountains of 6:23). It knows that you have to be plausible to get by (6:16), and that there are bad diseases (6:10). It cares how much people get to eat, from the lyrical Yén Hwéi (6:11) to the unregarded neighbors of Ywæn Sǔ (6:5).

Yén Hwéi's "narrow alley" (6:11) marks him as a man of the city, and probably of its artisan sector. The Lǔ capital had two gates in its formal south wall, opposite the palace, but three each on the other sides, near to the areas where the artisans lived and worked (Li **Eastern** 141–142, Zhang **Lu** 54–56), perhaps because there were no large goods-transporting roads *within* the city.

Apart from such shocking innovations as 6:16, LY 6 depends doctrinally on LY 5. It is an interesting project to map the two chapters against each other (to begin with, we might have 6:3 < 5:28, 6:8 < 5:8, 6:9 < 5:5, and 6:16 < 5:25, which have a rather strikingly limited distribution within LY 5), to see what is derivative and what is new. A series of such overlap charts is a good way to become aware of the ideological drift in the text. In such comparisons, one must allow for the tendency of the text to repeat old ideas alongside new ones, perhaps as a way of acclimatizing the new ones.

A key aspect of Yǒudǔ's lowliness is his vulgarity: his acceptance of salary in 6:5, of adroitness in 6:16, and of style in 6:18 on a par with all the older traits (the solid "substance") of the classic feudal gentleman.

Formally, LY 6 is considerably more relaxed than LY 5. The four divisions with their 3-11-3-7 sayings are not only nonpalindromic but nonsymmetrical. On the other hand, there is a break that tends to mark off the last 3 sayings of LY 6D, as though they were a vestige of Dǔ-yóu's final 5D section, also with 3 sayings. It is the same with pairing: there is no conspicuous double-stitch pattern like that of the LY 5 middle sections, but there are traces of what might be a secondary pairing in 6:11/12 (on the theme of happiness). On the whole, we might conclude that Dǔ-yóu's formal elaborateness is not entirely without its faint analogues in the looser form of Yǒudǔ's LY 6.

The enigma of the chapter is Yén Hwéi, proclaimed in the esoteric material of 6C, and especially in a trio of evenly spaced sayings (6:3, 6:7, 6:11), which, though not as adroitly placed, seem to be an LY 6 formal counterpart of the Dǔ-gùng triad in LY 5 (5:4, 5:9, 5:12). The focus on the internally motivated, indeed mystical, Yén Hwéi in LY 6 shows replacement of an external warrior ethic by an internal personal ethic, an esoteric counterpart of the desire culture which had been deplored by Confucius in LY 4.

Bronze Snaffle Bit (see LY 7:12)

Length 22·2 cm (8·7 in). 05c/04c. Courtesy Freer Gallery of Art (79·9)