

**Duty.** Here is a parable of duty: a duty to set the record straight.

**5:73** (DJ 9/25:2, excerpt, c0318). The Grand Historian<sup>42</sup> had written, Tswēi Jù assassinated his ruler. Master Tswēi had him killed. His younger brother took his place, and wrote it, and so the dead now numbered two. *His* younger brother also wrote it, and [Master Tswēi] then desisted. A historian of the south, hearing that the Grand Historians [of Chí] had all died, took up his bamboo strips and set out [for Chí], but heard that the record had been made, and so returned.

This envisions a whole fraternity of professionals, all dedicated to the truth.

**System.** With textualization came systematization; the idea that wisdom is more than just a lot of sayings, and has a structure of its own. We have met the second of these as an interpolation (**#5:23**); here is where it fits chronologically:

**5:74** (LY 15:3, c0301). The Master said, Sẕ, you regard me as one who has studied and remembers it, do you not? He replied, Yes. Is that wrong? He said, It is wrong. I have one thing by which I string it together.

**5:75** (LY 4:15, c0294). The Master said, Shv̄m 參! My Way 道: by one thing I link it together. Dzv̄ngdž said, Yes. The Master went out, and the disciples asked, What did he mean? Dzv̄ngdž said, Our Respected Master's Way is simply loyalty and empathy.<sup>43</sup>

The notion of a principal concept which explains all the specifics was new. So was predicting the unknown from the known, as was being done at this time in calculating eclipses. That idea is here applied to the history of ritual:

**5:76** (LY 2:23, c0317). Dž-jāng asked whether things ten generations hence could be foreknown. The Master said, In the Yīn's continuing with the Syà rituals, what they subtracted and added can be known. In the Jōu's continuing with the Yīn rituals, what they subtracted and added can be known. And if someone should carry on after the Jōu, even though it were a hundred generations, it can be known.

Up to now, we have had Chinese thought. From this point on, with the new ideal of internal consistency, we are beginning to have Chinese philosophy.

**Peace.** By the late 04c, the Lǚ Confucians refused even to *discuss* war:

**5:77** (LY 15:1, c0305). Wèi Líng-gūng asked Confucius about tactics. Confucius replied, If it is a matter of stem dish and stand,<sup>44</sup> I have heard of them. If it is a matter of armies and campaigns, I have never studied them. Next day he resumed his travels.

This put them closer to the Micians. It also ended their political influence in Lǚ.

<sup>42</sup>Tài-shǐ 太史 is in origin the "Grand Astrologer," but here clearly a Historian.

<sup>43</sup>Loyalty 忠 is a traditional warrior-ethos virtue (p116). Empathy 恕 is new; it is the civilian Golden Rule quality (see **#5:25**). Confucian philosophy is here being redefined, and in partly civilian terms. For the 04c Analects rejection of war, see **#5:77**.

<sup>44</sup>Sacrificial vessels, symbolizing ritual knowledge in general.