

# 1

c0294

Dž-jīng died at 56 in c0295, and his son Dž-gāu succeeded him in c0294. It probably seemed, at that time, that the loss of court influence was permanent. As the LY 15 interpolations show, Dž-jīng had both scolded and encouraged the members, but without improving their morale. Dž-gāu came to the rescue by redefining the school and the Confucian enterprise, displacing the goal of state service on which its thoughts and efforts had previously been focused.

In its place, the chapter offers what one might call a citizen ethic, which holds that virtue is valuable even *without* public service. Learning (1:1, 1:4), the family (1:2, 1:6, 1:11), and the public worth of family piety (1:2, 1:9) are its chief points; it is here that the value system noted by Lattimore **Frontiers** 398 as postfeudal actually first appears. It was to be central, a millennium later, in the emergence of neo-Confucianism. Here, however, it is all new, and the chapter begins by reassuring those to whom the new way must at first have seemed insufficient and unsatisfying.

LY 1 lacks thematic divisions; it is a single continuous dialogue between old and new ideas. The numbering of passages is identical in the Legge text.

┌ 1:1. The Master said, To learn and in due time rehearse it: is this not also pleasurable? To have friends coming from far places: is this not also delightful? If others do not recognize him but he is not disheartened, is he not also a gentleman?

This “also” (acknowledging that these are not the standard pleasures of the gentleman) invites comparison with 4:1, once the head of the text, with its hope of recognition. Here, learning is its own end. Notwithstanding Kennedy **Fenollosa** 462, learning is here rote memorization and repetition: not “putting into practice” (syìng 行) but syí 習, the musician’s “practice,” the “rehearse” of the translation. Discussion with colleagues from distant states such as Chí must have been a solace in the absence of a current political role in Lǚ.

1:1 is now the first Analects saying learned by students, and thus the best remembered. Even today, a traveler in Japan can elicit a certain response by reciting it in the traditional “kambun” reading: “Shi iwaku, Manabite, toki ni kore o narau, mata [“also”] yorokobashikarazu ya? Tomo ari, empō yori kitaru, mata tanoshikarazu ya? Hito shirazu shite, ikarazu, mata kunshi narazu ya?”

└ 1:2. Yōudž said, One whose deportment is filial and fraternal but loves to oppose his superiors, is rare. One who does not love to oppose his superiors but does love to foment disorder, has never existed. The gentleman works on the basis; when the basis is set, then the Way comes to exist. Filiality and fraternity are the basis of rǚn, are they not?

Yōu Rwō, who first appeared in 12:9, is here quoted as Yōudž “Master Yōu,” the headship role we infer he had in LY 6. He extends the analytical approach, applied in 3:4 to ritual, not to virtues, but to something larger – the way in which private and individual virtues underlie the public Way, the ideal social order. Being barred from *government* service, the Confucians here take on a duty of *public* service.

└ 1:3. The Master said, Artful words and an impressive appearance: seldom are they rǎn.

Like 1:2, this saying centers on rǎn, but returns to a sense of it that Confucius (see 4:8) would have recognized. The exact words are from 5:25; they will recur in 17:15. Fittingly, “Confucius” is here again the speaker. The saying in context probably expresses contempt for those who, more fortunate than the isolated Confucians, have the ear of the Prince of Lǔ. Like the structurally parallel saying 4:3, it evokes the faculty of disliking.

└ 1:4. Dzǎngdǎ said, I daily examine myself in three ways. In planning on behalf of others, have I been disloyal? In associating with friends, have I been unfaithful? What has been transmitted to me, have I not rehearsed?

The strenuously self-critical Dzǎngdǎ of 8:3 is a superb choice as the speaker of this self-examination saying. The modest jǔng/syǐn virtues (an important trait of this chapter is that it exalts qualities earlier identified as ordinary) appeared in the self-cultivation saying 5:28. The novelty comes at the end, where the 5:28 verb sywé/syǎu 學 “learn by imitation” becomes “learn by memorizing texts.” The verb syí 習 (“practice” as distinct from “performance”) appeared in passing in 1:1, but here it forms the crux, and indeed the climax, of the saying. Book memorization is not *preparatory* to action, it is itself a sufficing action.

└ 1:6. The Master said, A student when at home should be filial, when away from home should be fraternal. He should be circumspect but faithful, should love all the multitude but be intimate only with the rǎn. If after doing this he has any strength left over, he can use that to study culture.

Here, *both members* of the rù/chū 入/出 home/away dichotomy are limited to the family virtues of 1:2, respect for parents and deference to elder brothers (compare 9:16, where “away” is public versus domestic life). Reinforcing this, the subject is didǎ “disciple,” not jyǎndǎ “gentleman.” These students are destined for roles not in government but in society. The Lǔ group, being out of power, was seemingly marketing Confucianism to a wider audience. Note again, in 1:4 above, that the daily ethical checklist included no public conduct. In addition, 1:6 echoes the classic 7:6 on arts as recreation, and the recent 12:3 (glossed as a lower virtue by 13:20) on caution in making promises, and \*4:22<sup>2</sup>, by its LY 4 position a classic saying ever since its interpolation in c0317.

└ 1:7. Dǎ-syǎ said, He sees the worthy as worthy; he makes light of beauty. If in serving father and mother he can exhaust his strength; if in serving his ruler he can bring all his faculties to bear; if in associating with friends he always keeps his word – though one might say he has not “studied,” I would certainly call him a scholar.

Yì sǎ 易色 in the first clause can mean “change countenance,” or like 9:18 and \*15:13<sup>15</sup> it can be read “as much as [others value] beauty.” With Durrant **Translating** 119 (citing Chǎn Dzǎ-fàn, c1750), we construe in parallel clauses VO/VO (note the putative verb shift “worthy > regard as worthy”). The energy of desire is *rechanneled into* (not merely equaled by) the emulation of virtue.

The “I” here (wú 吾; compare wǒ 我 in 4:6) is unemphatic, but the logic of the saying itself implies a contrast. Study (personal self-cultivation) is here separated from a “scholarship” which was perhaps identified with the court; compare the paired 1:6 and the unifying final saying 1:15.

ㄈ 1:8. The Master said, If he is not solid, he will not be held in awe; if he studies, he will not be rigid. Let him put first loyalty and fidelity, let him not make friends of those who are not at the same level as himself, and if he makes a mistake, then let him not be afraid to change it.

Commentators differ (Lyóu **Jǐng-yì**) over whether gù 固 is positive or negative. The fact that all Analects uses with ethical nuances are negative seems to decide the matter. For the flexible virtue of the 03c, with its dislike of rigidity, see 9:4<sup>18</sup>. Chan **Source** 20 notes that the friendship maxim in the second part conflicts with 8:5 on learning from inferiors. This part is quoted almost exactly from the equally early 9:25, where it contrasts with 8:5 as official advice versus self-cultivation advice. In the self-cultivational context of LY 1, it recommends not perfection (*no mistakes*), but improvement (learning *from* mistakes).

The Japanese kambun equivalent of the last phrase (Yoshikawa **Rongo** 1/12, 1/295) is: “ayamateba, sunawachi aratamuru ni *habakaru koto nakare*.” This *habakaru koto nakare*, “let him not be afraid,” was the occasion of the most hilarious misfired allusion in all Oriental literature. The Japanese court lady Sei Shōnagon tells in §45 of her Pillow Book how she once quoted LY 1:8 (“do not be afraid . . .”), c998, to a visitor, Yukinari, expecting him to complete the quotation and “. . . change” [his conduct]. Instead, he took “do not be afraid” as an invitation to intimacy (Waley **Pillow** 65, Morris **Pillow** 1/54, Kaneko **Makura** 271). Such are the hazards of erudition in exotic languages.

ㄌ 1:9. Dzǎngdǎ said, When concern for the departed continues until they are far away, the virtue of the people will have become substantial.

The idea here is lingering rather than perfunctory funerary observances. The Confucians at this time were advocating a protracted mourning period, reaching into the third year, which had for some time been observed at court. A dispute developed with the Micians (see 17:19), who held that the practice was wasteful and untraditional; as late as MC 3A2 (mid 03c) it was argued in Tǐng that their kinsmen, the earlier rulers of Lǔ, had not practiced it.

This passage makes Dzǎngdǎ a spokesman for filial piety, a role at odds with the Dzǎngdǎ of LY 8 but close to the emblematic Dzǎngdǎ of later legend (Waley **Analects** 20; Hsiao **Role**). This marks a stage in his evolving myth.

ㄈ 1:11. The Master said, When his father is living, watch his intentions; when his father is deceased, watch his actions. If for three years he has not changed from the ways of his father, he can be called filial.

This, like 1:6, features the Master as speaker, and draws on a saying added by Dǎ-jǐng to LY 4 (\*4:20<sup>2</sup>). The new context is a domestic reduction of the official skill (2:10) of judging character by actions. Refraining from change for three years shows a seemly, internalized submission to the father’s ways during the psychological “distancing” process after his death.

ㄌ 1:13. Yǒudǎ said, If his promises are close to what is right, his word can be relied on. If his respect is close to propriety, he will avoid shame and disgrace. If he marries one who has not wronged her own kin, she can be part of his clan.

Not one promise, but a pattern of reliability. A girl (following Waley) who is devoted to her own clan can best become a dutiful member of another clan. 1:13 (compare 14:18) is the first mention of a *specifically* feminine virtue.

[Envoi: Education]

⌈ 1:14. The Master said, If a gentleman in his eating does not seek to be filled and in his dwelling does not seek comfort, if he is assiduous in deed and cautious in word, if he associates with those who possess the Way and so is corrected by them, he can be said to love learning.

As in the final sections of LY 4–6, we end with the self-improvement idea in its empirical version: things that any sincere learner-from-experience can master.

⌋ 1:15. Dž-gùng said, “Poor but does not flatter, rich but does not sneer” – how would that do? The Master said, It would do. But it is not as good as “Poor but happy, rich but loving propriety.” Dž-gùng said, The Poem says, “As though cut, as though ground, as though smoothed, as though polished” – Is this what it means? The Master said, Sž can at last be talked with about the Poetry: I tell him things in terms of the past, and he knows what is to come.

The praise of skill in inference goes back to 7:8, the ideal of happiness (rather than mere lack of complaint) in poverty to 6:11, and the Shf̄ analysis to 3:8, where the questioner is Dž-syà rather than Dž-gùng. This passage, like the paired 1:14, is thus a mosaic of familiar exhortations to practical virtue.

It contrasts with 1:14 in balancing empirical ethics with the higher life: the ethics of wealth, and the greater sophistications of literary exposition. The moral of the quote from Shf̄ 55 seems to be the idea of a gradual approach (here, in jade-working) to perfection. Like 1:14, it enjoins continuous effort, but in the different context of wealth and refinement.

Together, these sayings conclude the chapter by defining a sphere of action that may be excluded from the previous goal of high government office, but retains all the validity, and the cultural elegance, of the court ethic.

## Interpolations

Dž-jīng, who came to the headship as a youth, became the master interpolator: who *wrote* more of the text, and *interpolated* more into it, than anybody else. Counting as his the chapters (LY 12–13) in which he may have had outside assistance, we find him to have been responsible for 120 main sayings and 67 interpolations, a total of 187, or 35% of the 530 sayings into which we divide the text. Especially in his last years, when he was adding to his own LY 14–15, he will have been watched by his heir Dž-gāu. The concept of interpolating sayings (and, with LY 2, even preposing chapters) will thus have been familiar to Dž-gāu. In terms of content, Dž-gāu obeys his own rule in 1:11 (derived from his father’s \*4:20<sup>2</sup>) by following his father’s opening (see LY 2) toward domestic virtue. But Dž-gāu’s style, as a writer and interpolator, is distinctive. His own LY 1 varies in several ways (briefer, and lacking a fourfold thematic division) from what we may call the standard Analects chapter. His interpolations are also distinctive: whereas the late Dž-jīng liked to interpolate paired sayings, Dž-gāu, in what is plausibly assignable to him, preferred singles. The true filial piety (see \*4:20<sup>2</sup>, and compare LY 9 vis-à-vis LY 7) is not fixity, but change with a meaningful relation to precedent.

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

## Added to LY 4

It was probably still recognized in the school that LY 4 was the original, literally

Confucian, chapter. Dǔ-gāu may well have known that it was his father who had extended LY 4 to the standard 24 sayings. It will not have been unfilial for Dǔ-gāu to have further added to LY 4 (the example of augmenting Dǔ-jīng's material had been set by Dǔ-jīng himself), but as usual, his style is different. Where Dǔ-jīng had so closely imitated the spare style of the original that the present authors were deceived by his LY 4 addenda until 15 October 1993, and even then only detected them by close linguistic analysis, Dǔ-gāu here brings his own style, and his predilection for disciple sayings, into his interpolations.

\*4:15. The Master said, Shǔm! My Way: by one thing I link it together. Dzǔngdǔ said, Yes. The Master went out, and the disciples asked, What did he mean? Dzǔngdǔ said, Our Respected Master's Way is simply loyalty and empathy. [4:15]

This respectfully combines Dǔ-jīng's claim of an underlying doctrinal unity (see \*15:3<sup>15a</sup>) with his own doctrine of empathy (see \*15:24<sup>15a</sup>).

\*4:26. Dǔ-yóu said, If in serving his prince he is accusatory, he will be disgraced. If with friends he is accusatory, he will become estranged from them. [4:26]

The basic maxim of low-profile conduct. Accusation (shù 數, "telling off" the mistakes of another) will alienate both superiors and associates. Notice the dual focus both here (loyalty and empathy) and in \*4:15 (superiors and associates).

#### Added to LY 5

\*5:26. Yén Ywǎn and Jì-lù were in attendance. The Master said, Why does not each of you tell your wish? Dǔ-lù said, I should like carriage and horse, and light mantles to wear, to share them with my friends, and not mind if they ruined them. Yén Ywǎn said, I should like not to parade my good deeds, or to cause others trouble. Dǔ-lù said, I should like to hear the Master's wish. The Master said, The old, I would comfort; friends, I would trust; the young, I would cherish. [5:25].

Jì-lù (Lù the Youngest) and Dǔ-lù (with Dǔ- "Young Master" replacing the birth-sequence prefix) are equivalent. The random alternation here was noted by Tswēi Shù as a feature of the less organized LY 16–20. Dǔ-lù wants wealth enough not to mind if his rowdy friends spoil something valuable. Virtuous Yén Hwéi jabs at Dǔ-lù's wish to "parade his good deeds" and himself wishes to be "no trouble to others" (his parents; see 2:6). This filiality wins the round. Dǔ-lù, making a last try, asks the Master's wish. The answer is a masterpiece of reconciliation. He rebukes Yén Hwéi (better than mere untroublesomeness is a *positive* wish to care for parents). He acknowledges Dǔ-lù (it is *right* to trust one's friends). Having thus redressed the balance, he expresses his affection for both: "cherish the young (and guide them in improving)." It is very touching. It also symbolically resolves the rivalry between action and meditation.

This "sweet" Confucius (see also \*11:24<sup>1</sup>, below) is highly attractive to modern readers; see the tribute in Lin **Wisdom** 28–31, which is based also on Lǐ Jì anecdotes from the same 03c as LY 1 and its interpolations. In many ways, including the psychological, the 03c comes across to later posterity as very familiar territory indeed (compare Waley **Three** 12, PB [ix]).

#### Added to LY 9

LY 9 is another chapter which, as the above notes have shown, Dǔ-gāu paid

particular attention to. As with LY 4, he may also have added to it:

\*9:30b.               Flowers of the cherry-tree:  
                          Daintily their petals sway;  
                          How do I not think of you?  
                          But your home is far away.

The Master said, He did not really think of her. If he had, what “far away” would there have been? [9:30]

This poem, not now in the Shī but perhaps from the lost “White Flowers,” is a courtship-song, or as Confucius remarks, an excuse-for-noncourtship song. The element of sympathy for the female half of courtship incidents is very strong in the Shī, but this is the first time it has been incorporated into the Analects; it thus relates in terms of ideological focus to Dž-gāu’s 1:13.

### Added to LY 11

\*11:24. Dž-lù, Dzṽng Syī, Rǎn Yǒu, and Gūngsyī Hwá were sitting in attendance. The Master said, You consider me as a day older than you, but don’t so consider me. As you are at leisure, you say, They don’t know me. But if someone *did* know you, what would you? Dž-lù, taking the lead, answered, A thousand-chariot state, situated between larger states: add to that military maneuvers, in consequence of which it was suffering famine; if Yǒu ran it, in three years it could be made to have courage, and to know what to do. Our Respected Master smiled at him. Chyóu, what about you? He answered, An area of sixty or seventy, or fifty or sixty: if Chyóu ran it, in three years it could be made to have enough populace. As to the rituals and music, I would rely on a gentleman. Ch̀, what about you? He answered, I do not say I would be capable of it, but I should like to study to that end. The services in the ancestral shrine, such as diplomatic conferences: dressed in robe and cap, I should like to be a junior minister at them. Dyěn, what about you? His thrumming of his psaltery grew faint, and as it echoed away, he put the psaltery aside and rose. He replied, It is different from the choices of the other three. The Master said, What is the harm? It is just each telling his wish. He said, At the end of spring, when the spring clothes have been finished, with capped youths five or six, and boys six or seven, to go swimming in the Yí, take the air by the dance platform, and go home singing. Our Respected Master sighed deeply and said, I am with Dyěn.

When the other three had gone, Dzṽng Syī stayed behind. Dzṽng Syī said, Now, what was it about the words of the other three? The Master said, It was just each telling his wish; that was all. He said, Why did the Respected Master smile at Yǒu? The Master said, One runs a country by propriety. His words were not deferential, so I smiled at him. [He asked], Then Chyóu did not want a state? [He answered], When did you see an area of sixty or seventy, or fifty or sixty, that was not a state? [He asked], Then Ch̀ did not want a state? [He answered], The conference at the ancestral shrine: if it does not involve the Lords, then what? And if Ch̀ were officiating in a *junior* capacity, who could officiate in a *senior* capacity? [11:25]

The disciples are “at leisure” in the sense of being out of office; no one “knows them” in the 4:2 sense of recognizing their potential for office. \*11:24<sup>1</sup> tests their ability to accept this situation. Dzv̄ng Syī is the father of Dzv̄ngdž (compare Yén Lù’s cameo in 11:8). The psaltery (s̄ 瑟) was a larger cithern (chín 琴); both were flat hollow rectangles with strings stretched lengthwise (Rudolph **Han** 77), rare in Warring States orchestras (von Falkenhausen **Suspended** 334, 344) and used rather for the expression of personal feelings. Playing one implied taste, which Dzv̄ng Syī shows in his indifference to office. The Master gently disapproves of the desire for office shown by the other three.

If (with Waley) we take “five or six” as “five times six” or thirty, and so on, we get 72 pre- and post-pubertal young men on Dzv̄ng Syī’s spring outing, a number later associated with the disciples of Confucius, but here excessive. The dozen men and boys recalls early Plato, and the idyllic outing echoes the Phaedrus, the Yí River corresponding to the Ilissus. This is the longest, and the most beautiful, of Analects passages. Its tranquil resignation recalls 1:1, its gently reproving Confucius links it to \*5:26<sup>1</sup>, and its outdoor air anticipates the even more famous Mencius Bull Mountain allegory (MC 6A8, c0265).

## Reflections

The chapter eliminates the political aspect of Confucianism (except as a deferred aspiration) and focuses on the personal. The LY 12 debate among courts is here attenuated to a dialogue among individuals.

An imposing personal manner (wēi 威 “awe-inspiring”) is stressed for the first time in 1:8. It may have been a trait that those not born to power found it difficult to simulate (Hazlitt **Look** 183; Barnett **Generals** 319).

The LY 1 themes of personal development and domestic virtue had first appeared in LY 2. The mechanism of habit inculcation (rote reiteration) is a natural secondary emphasis. James noted the role of habit in the formation of character, and of character in the formation of society (Kallen **James** 269–280).

The Analects/DDJ relation has been close from LY 12 on. The span of the DDJ seems to be c0340–c0249 (Brooks **Prospects** 63f, 70f); it begins with a mystical focus in DDJ 14 and later turns to statecraft (Creel **Aspects** 43–45). No critical scholar defends the attribution of the DDJ to Lǎudž, and in any case its long timespan precludes a single author. But it is possible that Lǎudž was associated with the *part* of the DDJ that was written in parallel with LY 1. (1) The Lǐ family genealogy quoted in SJ 63 goes back to Lǐ Dǎn, the Lǎu Dǎn of the DDJ. If each name on this list is the son of the preceding (one is said to be a great-great-grandson, probably to backdate Lǐ Dǎn), then at 25 years per birth generation, Dǎn died in c0275. (2) The most plausible Lǎudž story in the JZ text is JZ 3:4 (Watson **Chuang** 52f), where he is criticized for inspiring affection in others (the JZ enjoins emotional detachment). DDJ chapters from around the turn of the century (40 on weakness, 42 on sympathy, 49 on returning good for evil, 51 on the parentship of the Way) attest this sort of gentle and solicitous personality, and might be his work. It is then just conceivable that Dž-gāu’s Dàuist opposite number was the original Lǎu Dǎn.

LY 1, like the contemporary DDJ, is pacific, detached, and familial. Its withdrawal from politics is atypical of the Analects as a whole, but it established a psychological option for later Confucians forced out of politics.

Jade Figure of a Tiger (see LY 16:1)  
*Length 14·8 cm (5·8 in). 04c/03c. Courtesy Freer Gallery of Art (32·43)*