

Topic One: Recognition and Resentment in the *Analects*

1:1. The master said: “To learn something and to practice it, isn’t this a pleasure? To have friends come from distant places, isn’t this a delight? Not to be resentful (愠 yùn) at other’s failure to recognize one, isn’t this to be a gentleman (君子 jūnzi)?

愠 yùn: indignant / feel hurt / resent / be bothered

不知 bùzhī: not to be known / recognized / appreciated

君子 jūnzi: gentleman / person of noble character

1:16. The master said: “I do not worry (患 huàn) about the fact that I am not recognized. I worry (患 huàn) about not recognizing (不知 bùzhī) others.”

患 huàn: to suffer (from illness, misfortune) / to contract (a disease) / to be troubled / worry / resent

4:14. The master said: “I do not worry 患 about not holding a good position; I worry 患 about how I make myself fit to gain a position. I do not worry about being unrecognized; I seek to be fit to be recognized.”

4:18. The master said: “In serving your mother and father, one remonstrates gently. If one sees that they are not going to listen, one continues to be respectful and does not distance oneself from them. Even if it is burdensome, one does not feel resentful (怨 yuàn).

怨 yuàn: to blame / to complain / to resent

5:23. The master said: “Boyi and Shuqi did not recall old grievances, and so there was little resentment 怨 against them.”

Boyi and Shuqi are two brothers famous for their virtue.

Compare 7:15. “...Did they [Boyi and Shuqi] feel resentment 怨? “They sought and obtained humaneness, what would they resent?”....

5:25. The master said: “Clever words, a pretentious appearance, and excessive courtesy: Zuo Qiuming found them shameful, and I also find them shameful. Concealing resentment 怨 and befriending the person resented 怨: Zuo Qiuming found them shameful, and I also find them shameful.”

12:2. Zhonggong asked about humanness (仁 ren). The master said: “When you are away from home, behave as if receiving an important guest. Employ the people as if you were assisting at a great sacrifice. Do not impose on others what you would not like yourself. Then there will be no resentment 怨 against you in society or the family.” Zhonggong said, “Although I am not clever, I will apply myself to practicing this teaching.”

14:30. The master said: “I do not worry (患 huàn) about being unrecognized. I worry about my lack of ability.”

[15:19] The master said: “The gentleman suffers from his own lack of ability, not from lack of recognition.”

病 bing; suffer / sickness / illness / disease / fall ill

14:35. The master said: “No one understands me!” Zigong asked: “Why do none understand you?” The master said: “I do not resent (怨 yuàn) Heaven and do not blame others. I study lowly things and reach up above. Only Heaven understands me.”

14:10. The master said: “To be poor without resentment (怨 yuàn) is difficult. To be rich without arrogance is easy.”

Topic Two: Asymmetry, Reciprocity 恕, and Responsibility in the *Analects*

4:17. The master said: “When you encounter a good person, think of becoming equal to him. When you encounter an inferior person, examine yourself.”

7:22. The master said: “When I walk with others, I receive instruction from them. I select and imitate their good qualities, and I correct their bad qualities in myself.”

13:13. The master said: “If you can correct yourself, what problem will you have in governing? If you can't correct yourself, how can you correct others?”

14:42. Zilu asked about the gentleman. The master said: “He cultivates himself by showing reverence to others.” “Is that all?” “He cultivates himself by bringing tranquility to all.”...

15:15. The master said: “Expect much from yourself and little from others and you will avoid resentment.”

1:5. The master said: “In leading a state of a thousand chariots (a small-to-middle-size state), one deals reverently with business and exercises good faith, one is economical in expenditure and love the people. One employs them appropriately in due season.”

1:6. The master said: “A young man should serve his parents at home and be respectful to elders outside his home. He should be earnest and truthful, loving all, but become intimate with benevolence. After doing this, if he has energy to spare, he can study literature and the arts.”

2:14. The master said: “The gentleman is all-embracing and impartial. The inferior person is partial and not all-embracing.”

4:10. The master said: “When the gentleman deals with the world he is not prejudiced for or against anything. He does what is right.”

4:15. The master said: “Shan, my Way is tied together by a single thread.” Zengzi said, “Yes.” When the master left, some disciples asked what he meant. Zengzi said, “Our master's Way consists of loyalty and reciprocity.”

5:12. Zigong said: “What I don't want done to me, I don't want to do to others.” The master said: “Si, you have not yet reached this point.”

5:16. The master said that Zichan had four characteristics of the gentleman: In his private conduct he was courteous; in serving superiors he was respectful, in providing for the people he was generous; in dealing with the people he was just.

5:26. Yanyuan and Zilu were by the master's side. He said to them: “Why don't each of you tell me of your aspirations?” Zilu said, “I would like to have wagons, horses, and light fur coats to give to my friends, and if they damaged them, not get angry.” Yanyuan said, “I would like not to be proud of my good points and not to show off my works.” Zilu said, “What are your wishes, Teacher?” The master said: “I would like to bring comfort to the old, be of good faith to my friends, and cherish the young.”

15:24. Zigong asked: “Is there a single word that we can take as a guide for the actions of our whole life?” The master said, “What about ‘reciprocity? What you don't like done to yourself, don't do to others.’”

Priority of Others

6:30. Zigong asked: “Suppose there were a ruler who benefited the people far and wide and was capable of bringing salvation to the multitude, what would you think of him? Might he be called humane?” The master said, “Why only benevolent? He would undoubtedly be a sage. Even Yao and Shun would have had to strive to achieve this. Now the benevolent person, wishing to be established, sees that others are established, and, wishing to be successful, sees that others are successful. To be able to take one's own familiar feelings as a guide may be called the art of benevolence.”

12:20. Zizhang asked what a public servant should be like, that he may be called “excellent.” Confucius said, “What do you mean by ‘excellent?’” Zizhang replied: “It means to be famous in your town, and famous in your clan.” Confucius said, “This is fame, not excellence. One who is excellent has an upright character and loves justice. If you listen carefully to what people say, observe their facial expressions, and are careful to give priority to others, you will be excellent in your town, and excellent in your clan. As far as ‘fame’ is concerned, if you put on a show of goodness and do otherwise, and are not the least bit bothered in doing so, you will indeed be ‘famous’ in your town and ‘famous’ in your clan.”

12:22. Fanchi asked about the meaning of benevolence. Confucius said “love others.” He asked about the meaning of “knowledge.” The master said, “Know others.” Fanchi couldn't get it. The master said: “If you put the honest in positions of power and discard the dishonest, you will force the dishonest to become honest.” Fanchi left and seeing Zixia said: “A little while ago I saw the master and asked him about ‘knowledge,’ and he told me, “Put the honest in positions of power

and discard the dishonest, and you will force the dishonest to be honest.” What did he mean?” Zixia said: “How rich our master's words are! When Shun was emperor, he selected Kao Yao from among the people, put him in charge, and the evil people stayed far away. When T'ang was emperor, he selected I Yin, put him in charge and the evil again stayed far away.”

Humble but not obsequious

1:15. Zigong said: “What do you think of ‘poor but avoiding obsequiousness, rich but avoiding arrogance’?” The master said: “That will do, but it is not as good as ‘poor but delighting in the way, rich but loving ritual propriety.’”...

2:24. The master said: “To sacrifice to the ancestral spirits of others is obsequious flattery, to see what is right and fail to act on it is cowardice.”

Harmony (和 hé)

1:12. Youzi said: “In the actual practice of propriety, harmony is important. This is what the ancient kings did so well— both the greater and the lesser used harmony. Yet there are occasions when this does not apply: If you understand harmony and use it, but don't structure yourself with propriety, things won't go well.” = harmony

13:23. The master said: “The gentleman promotes harmony but does not follow others. The inferior person follows others, but does not promote harmony.”