

## **Analects of Kongzi (Confucius) (in bold font)**

### **with Zhu Xi's Commentary (in normal font)**

#### **1.1 1. The Master said, "To continually practice what you have learned – is**

**this not a pleasure?** "To learn" means to imitate.<sup>i</sup> People's natures are all good, but in becoming aware there are the earlier and the later. Those who become aware later must imitate what those who become aware earlier do. Then they can become enlightened about goodness and return to their start. "Practice" is like the repeated flapping of a bird's wings.<sup>1</sup> Learning never ceases like a bird repeatedly flaps its wings. When one has learned and then continually practices it, then what one has learned becomes familiar and there is pleasure in one's heart.

One's progress naturally could not stop! Cheng said, "One repeatedly reflects on it and immerses oneself in it, hence one is pleased." He also said, "Learners must practice it. If one 'continually practices' it, what you have learned will really be in you. Hence, you will be pleased." Xie Liangzuo said, "To 'continually practice' is for there to be no time that one does not practice. 'To sit gravely' is to practice it while sitting. 'To stand at attention' is to practice it while standing."<sup>ii</sup> **2.**

**To have colleagues come from afar – is this not a delight?** "Colleagues" are those of the same kind. If those from afar come, we can understand those nearby (will react even more strongly to one's Virtue). Cheng said, "If one extends goodness to others, those who faithfully follow one will be numerous. Hence, it is delightful." He also said, "Pleasure is in one's heart; delight is primarily expressed externally." **3. To not resent it even though others**

**do not appreciate one – is this not a gentleman?"** To "resent" is to harbor angry thoughts. "Gentleman" is the name for one of complete Virtue. Yin Dun said, "Learning lies in oneself. Whether one is appreciated or not lies with others. Why should there be any resentment? Cheng said, "Although one delights in extending it to others, if one does not

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<sup>1</sup> Zhu Xi is exploiting a "visual rhyme": the character for "practice" 習 contains the character 羽, meaning "feathers, wings," hence suggesting the flapping of a bird's wings.

become resentful if one does not experience this oneself, this is what is called a 'gentleman.'" In my humble opinion, to delight in extending it to others is agreeable and easy. To not resent it when others do not appreciate one is disagreeable and hard. Hence, only the one who is complete in Virtue is capable of it. However, the manner in which to bring Virtue to completion is to "study it correctly," "practice is thoroughly," and "delight in it deeply" (citing?) and not stop.

Cheng said, "Delight comes from pleasure and is only obtained after it. Without delight one is not fit to be called a 'gentleman.'"

**1.2 1. Youzi said, "Someone who, as a person, is filial and fraternal, yet is fond of offending against his superiors is rare indeed. One who is not fond of offending against his superiors yet is fond of creating chaos – there has never been such a thing.** Youzi was a disciple of Kongzi. His personal name was "Ruo."

To be good at serving one's father and mother is to be filial. To be good at serving one's older brothers and elders (generally) is to be fraternal. "Creating chaos" is actions like starting rebellions and war. This verse means that if people can be filial and fraternal, then their hearts will be agreeable. And those who are seldom fond of offending against their superiors will necessarily not be fond of creating chaos. **2. The gentleman concentrates on the**

**root. When the root is established the Way grows. Filiality and fraternity -- are they not the root of acting benevolently?"**<sup>iii</sup> "To concentrate" is to focus one's effort. "Benevolence" is the Pattern of love, and a Virtue of the heart. "Acting benevolently" is the same as saying putting benevolence into effect.<sup>2</sup> The last part is a question because, out of

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<sup>2</sup> The phrase 為仁 is ambiguous in Classical Chinese between "to be benevolent" and "to act benevolently." He Yan's *Collected Explanations* assumes the former reading, glossing 為 as 成. (See Gardner, *Zhu Xi's Reading of the Analects*, pp. 70-74.) Zhu Xi insists that it has the latter meaning in this passage. Given his metaphysical view, it would be a category mistake to identify being filial and fraternal with the root of *benevolence*, since benevolence is part of the fundamental Pattern, while being filial and

polite deference, he is unwilling to directly state it. This verse means that the gentleman, in all activities, focuses the application of his effort on the root. When the root has been established (立) then the Way naturally grows. As for filiality and fraternity, as mentioned in the previous verse, they are the root of acting benevolently. If learners concentrate on this, then the Way of benevolence will grow from it.

Chengzi said, "Filiality and fraternity are Virtues involving agreeableness. Hence, those (who have these Virtues) will not be fond of offending against their superiors. How much less could they do such things as violating the Pattern and bringing chaos to constancies (of human relationships)? Virtue has a root. When the root is established, the Way grows large. Filiality and fraternity are practiced in the clan, and only then are benevolence and love extended to other things. This is what is meant by 'one treats parents as parents and is benevolent to the people' (*Mengzi* 7A45). Hence, acting benevolently takes filiality and fraternity as its root. But if we discuss the nature, then it is benevolence that is the root of filiality and fraternity."

Someone asked, "Is it the case that filiality and fraternity are the root of acting benevolently in the sense that from filiality and fraternity one can extend to benevolence?" Chengzi said, "It is not. What it means is that *putting benevolence into effect* begins from filiality and fraternity. Filiality and fraternity are one activity of benevolence. It is acceptable to call them the root of *putting benevolence into effect*, but it is not acceptable to say that they are the root of benevolence (itself). In general, benevolence is the nature. Filiality and fraternity are its Functions. In the midst of the nature are only benevolence, righteousness, propriety and wisdom – these four. How could filiality and fraternity ever come from in? Nonetheless, benevolence is what determines love.<sup>iv</sup> And no love is greater than love for one's parents. Hence, he says, 'Filiality and fraternity -- are they not the root of acting benevolently?' "

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fraternal are merely specific manifestations of it. This is also the point Cheng Yi is arguing for in his reply to the question cited at the end of the commentary on this passage.

## 2.4 1. The Master said, "At the age of ten and five I set my will on learning.

The ancients entered into the school of Greater Learning at the age of fifteen. Where the heart will-go is called the "will."<sup>3</sup> What is meant by "learning" here is just the Way of the Greater Learning. If one sets one's will on this, then every thought is on this and one does it tirelessly. **2.**

**At thirty I took my stand.** If one has the wherewithal to make oneself stand, then one

"maintains it firmly" (quoting?) and there is no effort in keeping one's will on it. **3. At forty I**

**was not confused.** If one has nothing that one doubts regarding the way that all affairs and things ought to be, then one "understands it with illumination," and there is no effort in maintaining it. **4. At fifty I understood the Decree of Heaven.** The "Decree of Heaven" is just the

flow of the Way of Heaven and its being endowed in things. It is just the reason for the way that affairs and things ought to be. If one understands this, then understanding has reached its

ultimate purity, and it is inadequate to state that one is "not confused." **5. At sixty my ears**

**were attuned.** When sounds enter, one's heart penetrates (their meaning) without any

impediments, this is the extreme of understanding it. One gets it without reflecting. **6. At**

**seventy I followed what my heart desired but did not overstep the rule." A**

"rule" is a tool for setting a standard, by which one makes squares.<sup>4</sup> He follows what his heart desires, but naturally does not overstep the standard. He is at peace in acting. He hits the mark without striving.

Chengzi said, "Kongzi was one of those who were 'born understanding it' (*Analects* 16.9; cf. 7.20). He discusses going from learning to reaching the ultimate in order to encourage later

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<sup>3</sup> Zhu Xi is exploiting a traditional etymology of the character 志, "will." This character is currently composed of 士, "noble person," on the top, and 心, "heart," on the bottom. But it is possible that the top part is a corruption of 之, meaning "to go to." (My own guess is that the top portion of the character is simply a phonetic element, used to give a hint of the character's pronunciation. This is commonly how characters are constructed.)

<sup>4</sup> 矩 is really a carpenter's square, but, in my opinion, a literal translation makes verse 6 sound too inelegant in English.

people to advance. To 'take one's stand' is to be able to make oneself stand on this Way. One is 'not confused' so there is nothing that one doubts. To 'understand the Decree of Heaven' is to exhaust the Pattern and make full use of the nature. For one's 'ear to be attuned' is to penetrate all that one hears. If one 'follows what one's heart desires but does not overstep the carpenter's square' then one hits the mark without striving."

He also said, "Kongzi described the sequence of advancing in Virtue and applied it to himself. But a sage is not necessarily like this. He only set up a model for learners, to make them 'only advance after filling up the gaps' (*Mengzi* 4B18), to 'complete their achievements and only then get there' (*Mengzi* 7A24).

Hu Yin said, "Sages do have many techniques for teaching. But what is crucial is simply to make people not lose their root heart. If one desires to get this heart, one should merely set one's will upon the learning that the sages have revealed, and advance by following its sequence. When one arrives at the point that not a single blemish survives, and after the myriad Patterns have been fully enlightened, then in one's daily actions, the root heart will glitter. In following one's intentions and desires, none will fail to be the ultimate Pattern. Generally speaking, the heart is the Substance. Desires are the Function. The Substance is the Way. The Function is righteousness. 'One's voice is the law and one's body is the standard'" (*Shiji* 2.51).

He also said, "The Sage said this, first, in order to reveal to learners that they should happily wander and immerse themselves in it, and may not advance by skipping any steps. Secondly, the Sage said this in order to reveal to learners that they should advance day by day and month by month (*Shiji* 2.88), and cannot give up halfway down the path" (cf. *Analects* 6.10).

In my humble opinion, sages are born understanding and acting at peace. They inherently do not have the gradual process of accumulating. However, their hearts never say of themselves that they have arrived at this point. In their daily activities, they must alone recognize their improvement, while others cannot perceive this. Hence, relying upon the way that things seem in their own experience, they describe themselves, desiring that learners will take this as a standard and will encourage themselves. It is not that in their heart they genuinely regard

themselves as sages, and temporarily for this purpose politely decline (the honor). In general, the meaning of later humble expressions (in the *Analects*) follows this.

**17.2 The Master said, "Natures are close to one another. It is by practice that they become far apart."**

The "natures" that this discusses are those in combination with the innate *qi*. The natures of the innate *qi* inherently have differences in being fine or bad. Nonetheless, if one discusses them in terms of their start, then none of them is very far away from the others. But if one's practice is good, then one becomes good. If one's practice is bad, then one becomes bad. From this they begin to be very far away from each other.

Chengzi said, "This discusses the natures of the innate *qi*. It is not discussing the root of the nature. If one discusses the root, then the nature is precisely the Pattern. The Pattern never fails to be good. This is what Mengzi meant by 'the nature is good.' How could there be any (merely) 'close to one another'?"

**17.3 The Master said, "Only the most superior in wisdom and the most inferior in ignorance do not change."**

This continues the discussion of the previous chapter. In the closeness to one another of people's innate *qi*, there is still a settled distinction between those that are fine and those that are bad. This is not something that one's practices are capable of changing.

The Chengs said, "Human nature is at root good. So how could there be those who *cannot* be changed? If one talks about their natures, they are all good. But if one talks about their talents, then there are the most inferior in ignorance who *do not* change. There are two who are meant by 'the most inferior in ignorance': 'those who destroy themselves' and 'those who throw themselves away' (*Mengzi* 4A10). If people merely rule over themselves with goodness, then none cannot be changed. Even if one is in the most extreme ignorance, all can gradually advance by grinding away (cf. *Analects* 1.15). Only those who destroy themselves refuse it by

not having faith (in benevolence and righteousness). Those who throw themselves away cut themselves off from it by not acting. Even if they dwelled with a sage, they could not be transformed and enter into it. This is whom Zhongni meant by 'the most inferior in ignorance.' Nonetheless, their innate makeup is not necessarily darkened and ignorant. One who repeatedly acted perversely even though his talent exceeded that of others was King Xin (Tyrant Zhou) of the Shang. Because he cut himself off from the good, sages would describe him as 'the most inferior in ignorance.' But if one examines what he turns toward, then (he can be seen to be) Genuinely ignorant."

Some (such as the He Yan's *Collected Explanations*) say that this and the preceding chapter should be combined as one. The characters "the Master said" (at the beginning of this chapter) may simply be an interpolation.

### ***Mengzi* (in bold font) with Zhu Xi's Commentary (in normal font)**

#### **1A1**

**1. Mengzi had an audience with King Hui of Liang. 2. The King said, "Venerable sir, you have not regarded hundreds of leagues too far to come, so you must have a means to profit my state."** What the king means by "profit" is probably things in the category of enriching the state and strengthening the army.

**3. Mengzi replied, "Why must Your Majesty speak of 'profit'? Let there simply be benevolence and righteousness."** Benevolence is the Virtue in the heart, and the Pattern in love.<sup>5</sup> Righteousness is the regulation of the heart, and the appropriateness of activities. These two sentences are the main point of this chapter. The following sections say it in detail. This is often the pattern in later chapters. **4. If Your Majesty says, 'How can I profit my state?' the Counselors will say, 'How can**

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<sup>5</sup> Here in verse 3 of 1A1 is Zhu Xi's first reference to the term 理 "Pattern." Mengzi himself will not use the term until 5B1.

**I profit my clan?' and the nobles and commoners will say, 'How can I profit my self?' Superiors and subordinates will seize profit from each other and the state will be endangered. When the ruler in a state with ten thousand chariots is assassinated, it will invariably be by a clan with a thousand chariots. When the ruler in a state with a thousand chariots is assassinated, it will invariably be by a clan with a hundred chariots. A thousand out of ten thousand or a hundred out of a thousand is certainly not a small amount. But if one merely puts righteousness last and profit first, no one will be satisfied without stealing more.**

This explains the harms of seeking profit in order to illuminate the meaning of "Why must you speak of 'profit'?" in the earlier verse. Superiors will take from subordinates, subordinates will take from superiors. Hence, he says "they seize from each other." "The state will be endangered" means that there will be the misfortunes of assassinations and stealing. "A state with ten thousand chariots" is the area around the capital of the Son of Heaven. It is one thousand leagues square in area.<sup>v</sup> It can field ten thousand war chariots. "A clan with a thousand chariots" is the fief of a high official of the Son of Heaven. It is a hundred leagues square in area. It can field one thousand war chariots. "A state with a thousand chariots" is the state of one of the various lords. "A clan with a hundred chariots" refers to a Chief Counselor of one of the various lords. To "assassinate" is for a subordinate to kill a superior. This verse means that for a minister to have one part in ten of everything his ruler has is already a lot. But if one regards righteousness as last and profit as first, then one's heart will never be willing to be satisfied if one doesn't assassinate one's ruler and steal it all. **5. Never have the benevolent left their parents behind. Never**

**have the righteous put their ruler last.** This means that benevolence and righteousness never fail to be profitable, in order to clarify the meaning of the earlier verse, "let there simply be benevolence and righteousness." "To leave behind" means "to cast aside." "To

put last" means to not be concerned about. This means that the benevolent invariably love their parents; the righteous are invariably concerned about their ruler. Hence, if a ruler of people personally puts into effect benevolence and righteousness and does not have a heart that seeks profit, then he will transform his subordinates so that they are willing to carry their own relatives on their backs (if need be). **6. Let Your Majesty speak only of benevolence and righteousness. Why must one speak of 'profit'?"** He repeats himself in order to summarize the meaning of the previous two verses.

This chapter means that benevolence and righteousness are based in what the human heart has inherently, and the impartiality of the Heavenly Pattern. The heart of profit is born from the mutual embodiment of myself and things, and the selfishness of human desire. If one accords with the Heavenly Pattern, one will not seek profit, but one will naturally never fail to profit. If one submits to human desires, then one will never obtain profit though one seeks it, and harm will follow upon it. This is what is meant by the expression, "A hair's breadth mistake leads to a thousand league error." This is the profound meaning with which the *Mengzi* makes its beginning. This is something learners should carefully examine and clearly distinguish.

Sima Qian said, "When I read the *Mengzi* and come to the part where King Hui of Liang asks, 'How can I profit my state?' I always set down the book and sigh, saying, 'Alas! Profit genuinely is the beginning of chaos.' 'The Master seldom spoke of profit' (*Analects* 9.1) and always guarded against it at its source. Hence, he said, 'If you act, aiming at profit, there will be much bitterness' (*Analects* 4.12). Whether one is the Son of Heaven or a commoner, how does the confusion that is fondness for profit differ?" Cheng Yi said, "A gentleman never fails to desire profit, but if one is single-mindedly focused on profit, then it leads to harm. If there is only benevolence and righteousness, then one will not seek profit, but one will never fail to profit. At that time, the people of the world only sought profit and didn't appreciate having benevolence and righteousness. Hence, Mengzi discussed benevolence and righteousness and didn't discuss profit. This is the means by which he rescued them from their confusion by pulling up the roots and stopping up the source. This is the heart of a sage or worthy."

**1. Mengzi said, "Humans all have hearts that are not unfeeling toward others.** Heaven and Earth regard giving birth to things as their heart, so each thing that they give birth to gets this heart of Heaven and Earth that gives birth to things as its heart. Therefore, humans all have a heart that will not bear the suffering of others. **2. The Former Kings had hearts that were not unfeeling toward others, so they had governments that were not unfeeling toward others. If one puts into practice a government that is not unfeeling toward others by means of a heart that is not unfeeling toward others, bringing order to the whole world is in the palm of your hand.** This means that, although the masses have a heart that is not unfeeling toward others, material desires injure it, and little survives. Hence, they are incapable of investigating and extending it into governmental affairs. Only sages keep the Substance of this heart whole, through both stimulus and response. Hence, what they do never fails to be government that is not unfeeling toward others.

**3. "The reason why I say that humans all have hearts that are not unfeeling toward others is this. Suppose someone suddenly saw a child about to fall into a well: everyone would have a heart of alarm and compassion -- not because one sought to get in good with the child's parents, not because one sought fame among their neighbors and friends, and not because one would dislike (having a bad) reputation."<sup>vi</sup> "Compassion" (惻隱 ) is intense hurt (惻 ) and deep pain (隱 ). This is precisely what is meant by "a heart that cannot bear the suffering of others." This verse means that at the time one suddenly sees, one has this heart. When it is expressed after seeing this, it is not from those three things. Cheng Hao said, "What fills the chest is the heart of compassion." Xie Liangzuo said, "What**

people must do is to recognize their true heart. When they 'suddenly see a child about to fall into a well,' their heart is 'alarmed,' and this is just their true heart. They get it without reflection, they hit the mark without compulsion. This is due to the naturalness of the Heavenly Pattern. 'Getting in good,' 'seeking fame,' and 'disliking a reputation' are simply the selfishness of human desires.

**4. "From this we can see that if one is without the heart of compassion, one is not a human. If one is without the heart of disdain, one is not a human. If one is without the heart of deference, one is not a human. If one is without the heart of approval and disapproval, one is not a**

**human.** "Disdain" (羞惡) is being ashamed of one's own failure to be good (羞), and hating that others are not good (惡). "Deference" (辭讓) is to decline being relieved of a responsibility (辭), and to grant things to others (讓). "Approval" is when you understand that something is good and regard it as right. "Disapproval" is when you understand that something is bad and regard it as wrong. What makes up a person's heart does not go beyond these four. Hence, he enumerated all of them after discussing compassion.<sup>6</sup> The verse means that if a person lacks these, then he is not worth calling a "human," and by means of this making clear that one must have them. **5. The heart of compassion is the tip of**

**benevolence. The heart of disdain is the tip of righteousness. The heart of deference is the tip of propriety. The heart of approval and disapproval is the tip of wisdom.** "Compassion," "disdain," "deference" and "approval and disapproval" are feelings. Benevolence, righteousness, propriety and wisdom are the nature. The heart is what links the nature and feelings. "Tip" is an endpoint. By following the expression of the feelings,

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<sup>6</sup> In addition, as he makes clear in his commentary on the very next chapter, Zhu Xi thinks that benevolence encompasses the other virtues. See 2A7.4.

one can succeed in seeing the nature at root. It is like when there is a thing inside and the endpoint is visible outside.<sup>7</sup>

**6. "People having these four tips is like their having four limbs. To have these four sprouts but to say of oneself that one is unable is to steal from oneself. To say that one's ruler is unable is to steal from one's ruler.**

Four limbs are something that people must have. If one says of oneself that one is incapable, this is simply material desire obscuring it. **7. In general, having these four tips within oneself, if one knows to fill them all out, it will be like a fire starting up, a spring breaking through! If one can merely fill them out, they will be sufficient to care for all within the Four Seas. If one merely fails to fill them out, they will be insufficient to serve one's parents."** The four tips lie in oneself, and can be discovered everywhere. If one knows to extend these, and fill out the capacity one has at root, then one's being daily renewed, and again renewed will naturally be unstoppable (cf. *Greater Learning*, Commentary 2). If one can follow this and fill it out, then although the Four Seas are distant, they will be within one's capacity, and there will be no difficulty in caring for everyone. If one is unable to fill them out, then even if the service is exceedingly close, one will be incapable of it.

What this chapter discusses is that human nature and feelings, and the Substance and Function of the heart are at root complete and each is well ordered like this. If learners reflect

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<sup>7</sup> Zhu Xi's explanation is ingenious, but it is dependent on Buddhist-influenced metaphysics in a way that distorts Mengzi's original picture. The character 端 can mean "endpoint," but given Mengzi's fondness for agricultural metaphors, it is much more likely to mean "sprout" here. Zhu Xi would have us envision the four hearts as the "tips" (the manifestations) of a completely formed virtuous nature that is obscured by selfish desires. But for Mengzi, the hearts are merely incipient virtues that must be gradually cultivated, like the sprouts of plants, until they grow to maturity. For Zhu Xi, becoming virtuous is a process of stripping away selfishness; for Mengzi, becoming virtuous is a process of developing virtue. For more on Mengzi's interpretation of this passage, see Ivanhoe, *Confucian Moral Self Cultivation*, pp. X-X.

and seek to silently understand this and fill it out, then they will be able to completely fathom what Heaven has given us. Cheng Yi said, "People all have this heart, but only the gentleman is capable of expanding and filling it out. Those who are incapable of this all 'throw themselves away' (4A10). But whether we fill it out or not lies in ourselves alone." He also said, "The four tips do not discuss 'faith,' because if one already has a Genuine heart regarding the four tips, faithfulness is in their midst." In my humble opinion, faith in relation to the four tips is like Earth in relation to the Five phases. It has no definite place, it has no established role, it has no special *qi*. Yet Water, Fire, Metal and Wood all rely upon this to be born. Hence, Earth is never not among the other four phases. It is entrusted with being King of the four seasons. Its Pattern is like this.<sup>8</sup>

### 3A1

**1. When Duke Wen of Teng was still only Heir Apparent, he had to go to Chu. Passing through Song, he met Mengzi. 2. Mengzi told him the Way of the goodness of the nature, and in his discussions always praised Yao and Shun.** The "nature" is the Pattern that humans are endowed with at birth by Heaven. It is

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<sup>8</sup> In early Ruist texts, "faithfulness" 信 is a virtue that is primarily concerned with honesty in words and loyalty to friends. However, in Buddhism, "faith" becomes a crucial virtue, perhaps *the* crucial virtue, and consists in believing the right things in the right way – i.e., with unwavering conviction. The School of the Way picked up this concept, and used several different terms, with varying emphases, to refer to it: 信, "faith" as a personal virtue, 誠, "Genuineness" as the metaphysical state of being faithful to one's true nature, and 實 "genuine" as what is real in contrast with is empty 空 or artificial 偽. Since this notion is so important to their worldview, it calls for comment that Mengzi does not mention it in his catalogue of virtues in 2A6. The explanation offered by Cheng Yi and Zhu Xi is that faith is simply the state of having the other virtues with firm conviction. (For more discussion, see Graham, *Two Chinese Philosophers*, pp. X-X.) In his commentary on this passage, Zhu Xi draws an analogy between faith, thus understood, and Earth among the Five Phases. The Five Phases are not elements, but are phases or aspects of things. A multitude of phenomena from cooking (the five tastes) to astronomy (the five planets visible with the unaided eyes) can be correlated with these phases. When a correlation with four items is needed, as in correlating phases with the Four Seasons or four compass directions, Earth becomes the phase that mediates between the other four. It is, in a sense, the background against which the other phases operate.

undifferentiatedly the ultimate of goodness. It never has any badness. In their start, people have not the least difference from Yao and Shun. But the multitude of people sink into selfish desires and lose it. As for Yao and Shun, they simply lacked the obscuration of selfish desires and were capable of filling out their nature. Hence, whenever Mengzi had a discussion with the Heir Apparent, he told him each time the Way of the goodness of the nature, and always praised Yao and Shun to give it substance. He wanted him to understand that one does not seek to borrow benevolence and righteousness from outside. Sages can learn and attain the ultimate, not sparing any effort. Disciples are incapable of recording all of their expressions, and substitute the main meaning like this. Chengzi said, "The nature is precisely the Pattern. If one traces the source of the Patterns of the world to what they come from, they never fail to be good. 'When pleasure, anger, sorrow and joy have not yet been manifested,' how could anything not be good? 'When they are manifested and hit the mark,' there is nowhere one goes where one is not good. (*The Mean* 1) When the manifestations do not hit the mark, only then does one become not good. Hence, in general, when discussing good and bad, it is always good first and only then bad. In discussing good luck and bad luck, it is always good luck first and only then bad luck. In discussing right and wrong, it is always right first and only then wrong." **3. The Heir**

**Apparent returned from Chu, and again met with Mengzi. Mengzi said, "Do you doubt my teachings, your lordship? The Way is one, and only one.**

People of that time did not understand the root goodness of the nature, and regarded being a sage or worthy as something one could not aspire to. Hence, the Crown Prince was incapable of being without doubt about Mengzi's teachings, so he came again and sought to meet him.

Perhaps he thought there might be some other account, one that was less exalted and undemanding. Mengzi realized this. Hence, he simply stated it like this, in order to illuminate the fact that those in ancient times and today, sages and the ignorant, at root have the one same nature. His former teaching had already fathomed the matter. There was no other account.

**4. "Cheng Jian said to Duke Jing of Qi, 'If they are men and I am a man, why should I be awed by them?!' Yan Yuan said, 'What sort of person was Shun? What sort of person am I? Those who are effective are just like this.' Gongming Yi said, ' "King Wen is my teacher." How could the Duke of Zhou mislead me?' "They" (in the quotation from Cheng Jian) means sages and worthies. "Those who are effective are just like this" means that people who are capable of being effective are all like Shun. Gongming Yi was a worthy from Lu. "King Wen is my teacher" is probably a saying of the duke of Zhou. Gongming Yi also regarded King Wen as someone who could definitely be his teacher. Hence, he recited the saying of the Duke of Zhou, and sighed, He would not deceive me. Mengzi had already informed the Heir Apparent that the Way does not have two **destinations**. He then cites these three sayings to illuminate this, desiring the Crown Prince to have firm faith and apply effort, so as to take sages and worthies as his teachers, and not turn and seek other accounts.**

**5. Now, Teng is, if one evens out its shape, fifty leagues square. But it still can become a good state. The *Documents* says, 'If the medicine does not make you dizzy, it will not cure your illness.'** " The document (quoted) is the "Explaining the Decree" chapter from the *Documents of the Shang* ([Legge, p. X](#)). This means that, although Teng is a small state, it still can be well-ruled. But he fears that, if he is comfortable with what is less exalted, he will not be able to overcome himself (cf. *Analects* 12.1). Then he will not be adequate to dispense with what is bad and do what is good. In my humble opinion, Mengzi's teaching that the nature is good is first seen here, and is found in detail in Book 6; however, if one silently understands it and reads between the lines, then there is nowhere in the seven books that is not this Pattern. [Chengzi](#) is trustworthy in talking about the manner in which it develops what was not expressed by previous sages and contributes an achievement to the disciples of the sages (see Zhu Xi's Preface).

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<sup>i</sup> In the text of the *Analects*: 不亦...乎 is a sentence pattern, meaning "Is it not the case that...?" In the text of Zhu Xi's commentary: ...之為言...也 is a sentence pattern. It means "...means...," but Zhu Xi seems to reserve this pattern for when he is defining one word with another word that is a homophone.

<sup>ii</sup> The quoted phrases are from the *Record of Rites* X.X. Gardner translates these sentences as "X" This may be correct.

<sup>iii</sup> 其...與。 is a sentence pattern, meaning "Is it not case that...?" and the 其 is modal (i.e., not the possessive pronoun).

<sup>iv</sup> 仁主於愛。 The natural way to read this at first glance is "Benevolence is determined by love." However, as is clear from context, this is the opposite of what Zhu Xi wants to say. At the beginning of the comment on this verse, he made clear that benevolence is the Pattern of love. Cheng Yi's comments make clear that benevolence is something in the nature, which is Substance, while acting benevolently (including love, fraternity and filiality) are all Functions of the nature.

<sup>v</sup> Here as elsewhere in both the *Mengzi* and Zhu Xi's commentary, area measurements are not given in square units, but are given according to squares with a length of a given side. So "one thousand leagues square" is a square of one thousand by one thousand "leagues," or 1,000,000 square leagues.

<sup>vi</sup> Zhu Xi reads 聲, "sound," as 名, "reputation," which is plausible. However, I would render the last phrase as "...and not because one would dislike the sound (of the child's cries)."