

9 c0405

Chí attacked Lǚ border territory in 0412, 0411, and 0408, undoubtedly creating a sense of diplomatic urgency. LY 9:15 shows a shift in cultural affinity from Chí to Wèi, which may imply a political shift in the same direction. If an alliance with Wèi was explored in 0408 and concluded in 0406, the situation of LY 9 might have obtained by 0405. We date the chapter to that year.

LY 9 shows traces of the same usages as LY 7–8, implying that Dzṽngdž’s line continued in charge of the Analects school; his likeliest successor in any case will have been his elder son, Dzṽng Ywǎn. A younger son, Dzṽng Shṽn, is listed after Dž-syà in a later transmission genealogy of the Shī, and probably contributed to the formation of that text, a process visible in 9:15. LY 9 has a greater interest in political and governmental matters, including the intrigue of practical politics, but its focus is largely that of LY 7–8: pedagogy, values, the acquisition of virtue. The LY 7–8 interest in culture persists. As in LY 7, polity is defined as culture, specifically Jōu culture. This chapter incidentally but unmistakably documents contemporary economic and material progress, and the parallel growth of the government bureaucracy.

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

[A. On Culture]

⌈ 9:2. A man of Dá-syàng Association said, Great indeed is Confucius! He has learned a lot, but has nothing to base a reputation on! The Master heard of it, and said to the disciples at his gate, What shall I take up? Shall I take up chariot driving? Shall I take up archery? I shall take up chariot driving! [9:2]

The issue here is general versus specialized knowledge, a new form of the jyṽndž/syǎu-rǘn contrast first mentioned by Confucius in 4:11 and 4:16. The artisans had always been specialized; what Confucius here resists (needless to say, he does not really intend to hone his skills as a stock-car race driver; the exchange is sarcastic) is the new presumption that the elite are also specialists. The “association” (dǎng 党 ; compare 6:5) seems to have been some sort of neighborhood organization. This one (“Through Lane”) probably comprised the residents of some narrow but not dead-end way in the city (see 6r).

⌋ 9:3. The Master said, The hemp cap has been customary, but now silk is cheaper. I follow the majority. To bow below is customary, but now they bow above. It is presumptuous, and though I differ from the majority, I follow the “below.” [9:3]

The point of etiquette is whether to bow before, or after, ascending the raised platform on which the ruler sits (the “below” option implies *asking* permission to ascend; the “above” *presumes* it). The cap example, in which an intent of courtesy (lǐ 礼) is not involved, but simply a question of practicality, shows that “Confucius,” the self-image of the school, is not averse to mere change as such.

That silk now is cheaper than the older hemp-fiber cloth is full of political meaning. Silk is labor-intensive, monopolizing rural women at weaving time and rural families at silkworm-tending time; it implies an above-subsistence agriculture and a systematic platooning of the rural populace.

⊥ 9:5. The Master was threatened in Kwáng. He said, Since King Wǎn passed away, does not culture survive here? If Heaven were going to destroy this culture, no one of later date could have managed to take part in this culture. And if Heaven is *not* going to destroy this culture, what can the men of Kwáng do to me? [9:5]

The final “me” is yǐ 己, noted in 7:23n as sacral. 9:5 also develops the 7:23 invulnerability motif: Heaven protects Confucius as conveying the Jōu past to a Lǚ future. The contact in 7:5 (to Jōu-gūng, the *Lǚ* founder) is here upgraded to King Wǎn, the *Jōu* founder, Jōu being seen as a nexus of cultural values. The Jōu having fallen in 0771, that heritage can now validly pass to Lǚ. The Lǚ legitimism of 4:8, centering on the Prince, here aims at the legitimacy of Lǚ itself. The thrice-repeated phrase sǐ wǎn ⑩ “this culture” (Bol **Culture** 1) retains its magic in later ages; in Wáng Syì-jī’s Orchid Pavilion Preface of 353 it evokes the flow of cultural continuity as giving meaning to life itself.

[B. Confucius’s Life and Teaching]

⊥ 9:6. The Grand Steward asked Dž-gùng, Your master is a sage, is he not? Why does he have these many skills? Dž-gùng said, Surely Heaven will let him be a sage, and he also has these many skills. The Master heard of it, and said, Does the Grand Steward perhaps know me? When I was young I was poor, so I became skilled in many mean matters. Does a *gentleman* have so many of them? He does not. [9:6a]

The specialization issue (compare 9:2) arises again, and Dž-gùng is at a loss how to handle it (he will do better later, in 19:22). The Master simply admits the criticism (accepting the embarrassment of his impoverished early years) and thus keeps the basic principle intact: gentlemen are not technicians.

⊥ 9:7. Láu says that the Master said, I was not given a chance, therefore I have all these accomplishments. [9:6b]

This explicit variant of 9:6 shows that the LY 9 compiler did not rely solely on his own authority. Given its fit with the probable facts of Confucius’s life, this story may have been handed down in the school (Láu is identified with a Chín Jāng ⑩ who is mentioned in the DJ, but does not recur in the Analects). Though we reject the theory that the entire Analects was culled from a parallel oral tradition (the signs of development in the sayings point to evolution rather than memory), here is one hint of its existence. Note that 9:7 is simpler, and less compromised by later concepts, than the perhaps expanded version in 9:6. These are the first uses of gù ⑩ “so, therefore” in the text. For later stages in the development of implicative or analytical thinking, see 11:16, 3:4, and 3:9

⊥ 9:8. The Master said, Do I have wisdom? I do not. But if some common fellow should ask a question of me, in a simpleminded way, I knock at it from both ends and squeeze something out of it. [9:7]

A denial of “sagely” wisdom, and a claim (made earlier for Yén Hwér; new for “Confucius”) to get answers by inspection. We take ⑩ ⑩ ⑩ as →* →* ⑩ (the “simpleminded” of *8:16¹⁴), describing the questioner’s untutored sincerity. The metaphor is obscure (broaching a two-ended container? Dwān ⑩ → “end” is a fixed point for measurement in Mician logic; ⑩ → ⑩ are the two ends of a pole or arrow in Mician tactics). For the 05c art of induction, see 5:9 and 7:8.

⌒ 9:11. Yén Ywān sighed deeply and said, I look up at it and find it lofty, I bore into it and find it hard; I behold it in front of me, and then suddenly it is behind. Our Master in his solicitude is good at guiding people. He broadens me with culture; he limits me with propriety. I want to desist, but I cannot, and when I have utterly exhausted my capacity, it still seems that there is something there, towering up majestically, and though I want to go toward it, there is no path to follow. [9:10]

The elusive goal of this metaphorical ascent seems mystical rather than intellectual; 9:11 balances and corrects 9:8 by attributing mystical expertise to Confucius (not Yén Hwéi; compare Hwéi's superiority to *Confucius* in 5:9). It appropriates and expands on 6:12, by showing what it is like (there in political, here in mystical terms) to have one's strength give out on the way. With LY 9, it seems that mystical elements begin to take a more central position.

The verb ywē ①➤ (“limits”), which means stringency in 4:2 and 4:23, and abstract limitation in 6:27 and 7:26, here makes (except for a quotation of 6:27 in 12:15) its last Analects appearance. The limit concept helped the austerity ethos to control the new luxury “culture” – these pleasures are all very well, but they must be appropriately restrained. The next stage, with propriety *including* the splendors of court and supermarket, will arrive in the 04c, with LY 10.

Older ideas will continue to be expressed along with the new, in the ongoing synthesis which each Analects chapter readjusts for its own time.

⌒ 9:12. The Master was very ill, and Dž-lù had the disciples act as attendants. When the illness moderated, he said, Of long standing indeed are Yóu's dissemblings. I have no attendants, but you act as though I had attendants. Who will I deceive? Will I deceive Heaven? And besides, for my own part, than die in the arms of attendants, would I not rather die in the arms of you disciples? And even if I *cannot* have a grand funeral; will I be dying by the roadside? [9:11]

Yw ②➤ as a contrastive pronoun (“for my own part”) and thereafter as a subject (previous sentences use standard wú ③➤) seems to reflect the presence of death (compare 8:3, which uses it; the source for the situation of 9:12 is 7:35, which does not). The translation respects the Chinese usage of níng ④➤ “rather” by locating it, climactically, in the second clause of a “than . . . rather . . .” sequence. The “attendants” were slaves in great households; the disciples are ashamed that their Master is dying in humble circumstances. “Confucius” insists on his low rank, with devoted disciples and not sullen lackeys at his gate. Even a modern reader can hardly miss the note of intense, reproving affection. By LY 11, Confucius will have become a much more consequential figure.

⌒ 9:13. Dž-gùng said, I have a beautiful jade here. Shall I wrap it up in its box and keep it, or shall I look for a good price and sell it? The Master said, Sell it! Sell it! I am just waiting for a buyer! [9:12]

The jade metaphor (see page 50, and compare 9:11) attests a money economy. Dž-gùng chides a reluctant Confucius to realize his value as an officer by “selling” himself to a ruler, and Confucius nominally agrees, while still waiting for the *right* ruler. The crass metaphor (not to speak of the crass advice) would have scandalized the actual Confucius (4:2) or even the late Dzṽngdž (7:12). It implies that virtue has become just one more saleable commodity.

The pairing is based on lack of, and hope for, high office.

ㄱ 9:15. The Master said, When I returned from Wèi to Lǔ, only then did the music get put right, and the Yǎ and Sùng find their proper places. [9:14]

This saying updates 7:14 in substituting Wèi for Chí as the source of court ceremonies in Lǔ (implying the political shift conjectured above), and in hinting at a later stage in the evolution of the Shĭ or Poetry text. 9:15 by itself does not prove that the Yǎ (Court Odes) and Sùng (Sacrificial Hymns) “found their places” in an anthology which combined Džvngdž’s court lament (8:3) with Dž-syà’s folk pieces (6:13), but 9:27, below, provides additional evidence. We infer that Dž-syà and his project, though scorned in 6:13, are now accepted by the school. For the later development of the Shĭ, see further 3:2 and 3:8.

ㄴ 9:16. The Master said, Outside, he serves Prince and nobles; inside, he serves father and elders. In funeral services he does not dare to be remiss; he does not get in trouble over wine. What difficulty has this for me? [9:15]

The term chĭng ㉔⇒ “nobles” occurs in the Analects only in this passage. In the CC it refers to court figures like the husbands of the Prince’s daughters, who seem to have occupied an honorary position. These chĭng are still associated with the palace, but they evidently have a genuine governmental function.

Relying on hŭ yǒu ㉔⇒ ㉔㉔ (“what is there” or “what is the problem?” in 4:13, 6:8, and 7:2), we take 9:16 as listing minor obligations which the gentleman can easily meet (a ritual-modesty interpretation is also possible). 9:15/16 then pair as higher and lower duties. They are, with 9:3, an indication of a rising standard of living; more elaborate rituals and wider beverage options (compare 10:6c; this saying generally foreshadows LY 10) require new rules of propriety. The model citizen now has both court and domestic duties. It may be that the new industrial progress has helped to create a sphere of private life.

From LY 4 we know that Confucius never served Prince and nobles in *any* major capacity; from tradition, that his father died when he was three, so that he never fulfilled *any* obligations to him; from 5:2 that he had to assume extra responsibility because of his brother’s incapacity; and from 9:6 that these humble circumstances were still remembered in LY 9. The “Confucius” of this passage must thus be fictive, and *seen at the time* as fictive; a constructed rather than a remembered figure. The myth grows side by side in these chapters with passages preserving the very memory that the myth functionally replaces.

[C. The Pursuit of Virtue]

ㄱ 9:17. The Master, standing by a stream, said, Its passing by is like this – it does not cease by day or night. [9:16]

This cryptic line is variously explained. The paired 9:18, if it is meant to explain rather than qualify 9:17, makes them both comments on the continual effort needed in self-improvement. Interpreters cite MC 4B18, which however merely quotes the image as the text for a different sermon. One must recognize that the Mencius is much more than a commentary on the Analects.

ㄴ 9:18. The Master said, I have never seen anyone who loves virtue as much as he loves beauty. [9:17]

The need for passion in the pursuit of virtue (under whatever name) has been emphasized before; see 4:6, 6:12, 8:7, and now also 9:17.

┌ 9:19. The Master said, I compare it to making a mound: though he is only one basketful short of completion, if he stops, I stop. I compare it to leveling ground: though he has only dumped one basketful, if he has started, I go to join him. [9:18]

Neighborhood earthmoving projects (tomb making, field leveling) as similes for a teacher who assists, but does not replace, a student's effort (cf 7:8).

└ 9:20. The Master said, One to whom I could talk without his growing weary; that would be Hwéi, would it not? [9:19]

This continues the praise of Yén Hwéi in 6:7; the gnomic Confucius of LY 4 (or 7:8) might have been surprised at the garrulousness of this "Confucius." This pair of sayings, on students, is parallel *as a set* to 9:17/18, on teachers.

┌ 9:21. The Master said of Yén Hwéi, Alas! I saw him start, but I did not see him finish. [9:20]

The metaphor is exactly that of 9:19, above. This and the next develop the theme of the departed Yén Hwéi as the perfect student.

└ 9:22. The Master said, Those who sprout but do not flower; truly there are such! Those who flower but do not fruit; truly there are such! [9:21]

Unusually for paired Analects sayings on the same subject, the mysterious 9:22 with its orchard metaphor here *follows* the completely explicit 9:21.

It is hard for modern readers to bear with this continual praise of Yén Hwéi, but if they can somehow hold out through LY 11, they will have the satisfaction of seeing the ancients weary of him too. There are only eighty years to go.

┌ 9:23. The Master said, The young are to be held in awe. How do we know that what is to come will not surpass the present? If someone is forty or fifty and nothing has been heard from him, then he indeed is not worthy to be held in awe. [9:22]

This is an utterly revolutionary comment. In the old society of fixed position, age determined respect (or fear; "awe"). In the new society of opportunity (which is to say, of performance), this respect-order is reversed. It is now the young with their potential who deserve at least provisional respect, and the mature nonachievers whose age only makes them more valid objects of scorn.

└ 9:24. The Master said, The words of the Model Maxims: can one not assent to them? But the point is to *change*. The words of the Select Advices: can one not delight in them? But the point is to *progress*. Those who delight but do not progress, who assent but do not change – I don't know what is to be done with them! [9:23]

As 6:12 and 6:20 had already emphasized, inner assent is worthless (for a repetition of the last line, see 15:16) if it does not issue in change of conduct, and worse still if it insulates the assenter from the *need* for change. Note the relation with the preceding, paired saying, which also emphasizes progress. Waley has noticed that Fǎ Yǔ 法語 and Sywǎn Jyǔ 善言 are titles, evidently of maxim collections not unlike the Analects itself. Here again (compare 5:12, 6:13, 7:35, 8:3) we sense the presence of other texts existing, or coming to exist, in the world surrounding the Analects. As in some previous cases, an outside text or maxim, though clearly not attributed to Confucius, is accepted as a valid guideline by the Confucians. Opposing schools of thought, insofar as they exist, are not yet as sharply differentiated as they will later be in the 04c (see 11:19a), and an easier, more casually accepting atmosphere (compare 5:3) still obtains.

⌈ 9:25. The Master said, Emphasize loyalty and fidelity, do not befriend those who are not your equal, and if you make a mistake, do not hesitate to change it. [9:24]

The “it” of “change *it*” is embedded in a contraction: a negative verb “do not” plus the initial sound of an unstressed and preposed object pronoun “it.” In archaizing pronunciation, the equation is *vú* ♥ “don’t” + *dī* ♥❖ “it” > *vùt* ♥⑥. This saying concludes the inner cultivation maxims with a career maxim, within the ethos of LY 4; its emphasis on right acquaintance echoes 4:2. The last line of 9:25 was the occasion of a hilarious misunderstanding when it was alluded to, if perhaps a bit obscurely, by the Japanese court lady Sei Shōnagon (Waley **Pillow** 65); see under 1:8.

⌋ 9:27. The Master said, Wearing a tattered robe and standing by those wearing fox and badger, but not being embarrassed: this would be *Yóu*, would it not?

Not hostile, and not covetous,

What is there that one could but praise?

Dǔ-lù recited this endlessly. The Master said, What is there to praise in *this* behavior? [9:26]

Dǔ-lù, disapproved in LY 5–6, is now the well-intentioned follower who always gets things just a little wrong (an ethical direction opposite to that of 9:25, hence the pairing); this is the pedagogically useful *schoolroom* Dǔ-lù persona. The quote from Shī 33 helps gloss 9:15. It completes the 4:9 type behavior here attributed to Dǔ-lù. His pleasure on being said to exemplify one original saying (in wording that evokes another saying, 4:12) may readily be imagined. He then proceeds to fall foul of a third, 4:14, by his too public self-satisfaction.

[D. Intrigues in Office]

⌈ 9:28. The Master said, When the year grows cold, only then do we discover that the pine and cypress are the last to fade. [9:27]

This beautiful image, reinforced by 9:29, is a metaphor of personal integrity revealed under adversity, wryly suggesting the vicissitudes of court politics. The Hàn historian Sǐmǎ Chyēn, despairing of a larger rationale in history, ended with this passage (Durrant **Mirror** 23f). Later Confucians have left an eloquent record of *personal* integrity, but the problem of *social* integrity remains open.

⌋ 9:29. The Master said, The wise have no doubts, the *rún* have no anxieties, the brave have no fears. [9:28]

It is left to the reader to supply the qualifications: the *truly* wise, *rún*, and brave; this nuance links 9:29 with 9:28. Doubts, anxieties, and fears are vacillations that negate virtues. Note that beside the old virtues courage and *rún*, we now have wisdom, which in earlier chapters was denigrated as mere “knowledge.”

⌋ 9:30a. The Master said, One who can be studied with cannot be journeyed with. One who can be journeyed with cannot be taken stand with. One who can be taken stand with cannot be conferred with. [9:29]

Readers will supply “*necessarily*” after each “cannot.” Not all talents operate at the next higher level; balancing 9:28, one may need to change associates at the chief career transitions: from qualification to employment to policy-making (chywǎn ⑥❖ “discretion,” the exercise of judgement; the planning level).

Interpolations

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

Reflections

Along with the interest in private life (9:16n), an interest in individual death emerges in LY 7–9. There is no dying testament of Confucius in LY 4. His comments from life are vividly expressed, but his death does not register. LY 5 apparently speaks only of the living. Two disciple deaths (probably recent, though reported as taking place earlier) are noted in LY 6. Confucius’s death is imagined in LY 7; Dz̄vngdž’s is witnessed in LY 8. The importance of death in a culture may reflect the degree of individuality which that culture supports. This series suggests an increasing development in that direction.

A major political development in this period is the tripartition of Jìn ㊦, the successor states Jàu ㊦, Hán ㊦, and Ngwèi ㊦ being recognized as separate by the Jōu court in 0403. Some references to Wèi ㊦ in the Analects may actually have in mind Ngwèi ㊦, whose capital was a focus of Confucian influence by the late 04c (Dz̄vng Ywæn’s brother, Dz̄vng Shv̄n, is reputed to have taken the Shī text to Ngwèi; 9:15 seems to echo that tradition). In the late 05c, however, the nearest of the three was Hán, which in 0408 attacked Chí’s defensive western wall (for the BA record, representing a supposed chronicle of Ngwèi, see Legge **Shoo** Prolegomena 169; for the victory inscription of the Hán general, see Karlgren **Piao**). This sally might be a response to a military appeal from Lǚ, and part of the alliance process which is here conjectured for c0406.

LY 7 and 9 are easily compared, since they are on the same literary level (being cast as sayings by Confucius). One may start by eliminating points of obvious indebtedness (such as the Confucius death scenes, 9:12 < 7:35), and studying the rest as Dz̄vng Ywæn’s contribution. One trait of LY 9 is an interest in government, perhaps reflecting an upturn in the school’s political fortunes.

Readers with access to a concordance (which can be used very easily by those knowing no Chinese but possessing the Legge or Lau bilingual texts) can do chapter comparisons in great detail, provided they beware of interpolations. One striking development that has been pointed out in the notes is the transition from a Confucius who is never seen at home in the earliest chapters LY 4–6, to references to a gate, and disciples (dìdž ㊦) at that gate, in the next phase of the text, LY 7–9. This almost certainly reflects the establishment of a residential school. It need not yet be the palatial mansion, adjoining the Prince’s own palace, in the wall of which, when it was torn down in c0154, the manuscript of the Analects is said to have been discovered, but it is evidently a substantial affair (for architectural aggrandizement, see “Confucius’s House” in Appendix 2). In this context we can best understand the pedagogical emphases of these three chapters. One point worthy of notice and reflection is the relation between grander premises and wider-spectrum recruitment.

The material growth indicated in the chapter implies a more organized government, and a new art of working in government. To appreciate the more developed theories of power which we shall meet in later chapters, the reader may pause to extract and ponder the implied political philosophy of LY 4–9. This exercise may usefully be repeated with each later chapter in turn.

Jade Scepter (see LY 10:4)

Length 27.2 cm (10.7 in). 03c. Courtesy Freer Gallery of Art (14.496)