Mencius went to see King Hui of Liang. ‘You, Sir,’ said the King, ‘have come all this distance, thinking nothing of a thousand li. You must surely have some way of profiting my state?’

‘Your Majesty,’ answered Mencius. ‘What is the point of mentioning the word “profit”? All that matters is that there should be benevolence and rightness. If Your Majesty says, “How can I profit my state?” and the Counsellors say, “How can I profit my family?” and the Gentlemen and Commoners say, “How can I profit my person?” then those above and those below will be vying with each other for profit and the state will be imperilled. When regicide is committed in a state of ten thousand chariots, it is certain to be by a vassal with a thousand chariots, and when it is committed in a state of a thousand chariots, it is certain to be by a vassal with a hundred chariots. A share of a thousand in ten thousand or a hundred in a thousand is by no means insignificant, yet if profit is put before rightness, there is no satisfaction short of total usurpation. No benevolent man ever abandons his parents, and no dutiful man ever puts his prince last. Perhaps you will now endorse what I

1. *Mencius* went to see *King Hui of Liang*: Names of persons and places are to be found in the Glossary.
2. *li*: A little over 400 metres.
3. *Gentlemen*: In the present translation, ‘Gentleman’ is used to translate *shih* while ‘gentleman’ is used to translate *chün tszu*. *Shih* was the lowest rank of officials while *chün tszu* denoted either a man of moral excellence or a man in authority. The decision to use the same word for translating both these Chinese terms is not entirely arbitrary, as *shih chün tszu* is a term commonly used in the *Mo tszu* and the *Hsüan tszu*. 
have said, "All that matters is that there should be benevolence and rightness. What is the point of mentioning the word "profit"?"

2. Mencius went to see King Hui of Liang. The King was standing over a pond. "Are such things enjoyed even by a good and wise man?" said he, looking round at his wild geese and deer.

'Only if a man is good and wise,' answered Mencius, 'is he able to enjoy them. Otherwise he would not, even if he had them.'

'The Odes say,'

He surveyed and began the Sacred Terrace.
He surveyed it and measured it;
The people worked at it;
In less than no time they finished it.
He surveyed and began without haste;
The people came in ever increasing numbers.
The King was in the Sacred Park.
The doe lay down;
The doe were sleek;
The white birds glistened.
The King was at the Sacred Pond.
Oh! how full it was of leaping fish!

It was with the labour of the people that King Wen built his terrace and pond, yet so pleased and delighted were they that they named his terrace the "Sacred Terrace" and his pond the "Sacred Pond", and rejoiced in his possession of deer, fish and turtles. It was by sharing their enjoyments with the people that men of antiquity were able to enjoy themselves.

'The T'ang shih says,'

5. Sun: The Sun stands for the tyrant Chieh whom the people did not dare name openly. Chieh was said to have remarked, "My possession of the Empire is like there being a sun in Heaven. Is there a time when the sun will perish? If the sun perishes, then I shall perish" (Han shih wai chuan, 2/2a).

6. O Sun... die with thee: See the Shu ching (Shih san ching chu shu, 28x5 edition), 8. ab.
Mencius

plough deeply and weed promptly, and if the able-bodied men learn, in their spare time, to be good sons and good younger brothers, loyal to their prince and true to their word, so that they will, in the family, serve their fathers and elder brothers, and outside the family, serve their elders and superiors, then they can be made to inflict defeat on the strong armour and sharp weapons of Ch'in and Ch'u, armed with nothing but staves.

'These other princes take the people away from their work during the busy seasons, making it impossible for them to till the land and so minister to the needs of their parents. Thus parents suffer cold and hunger while brothers, wives and children are separated and scattered. These princes push their people into pits and into water. If you should go and punish such princes, who is there to oppose you? Hence it is said, 'The benevolent man has no match.' I beg of you not to have any doubts.'

6. Mencius saw King Hsiang of Liang. Coming away, he said to someone, 'When I saw him at a distance he did not look like a ruler of men and when I went close to him I did not see anything that commanded respect. Abruptly he asked me, "Through what can the Empire be settled?"

"'Through unity," I said.

"'Who can unite it?"

"'One who is not fond of killing can unite it," I said.

"'Who can give it to him?"

"'No one in the Empire will refuse to give it to him. Does Your Majesty not know about the young seedling? Should there be a drought in the seventh or eighth month, it will wilt. If

7. King Hsuan of Ch'i asked, 'Can you tell me about the history of Duke Huan of Ch'i and Duke Wen of Chin?'

'None of the followers of Confucius,' answered Mencius, 'spoke of the history of Duke Huan and Duke Wen. It is for this reason that no one in after ages passed on any accounts, and I have no knowledge of them. If you insist, perhaps I may be permitted to tell you about becoming a true King.'

'How virtuous must a man be before he can become a true King?'

'He becomes a true King by tending the people. This is something no one can stop.'

'Can someone like myself tend the people?'

'Yes.'

'How do you know that I can?'

'I heard the following from Hu He:
The King was sitting in the hall. He saw someone passing below, leading an ox. The King noticed this and said, 'Where is the ox going?" 'The blood of the ox is to be used for consecrating a new bell." 'Spare it. I cannot bear to see it shrinking with fear, like an innocent man going to the place of execution.' In that case, should the ceremony be abandoned? "That is out of the question. Use a lamb instead.'

'I wonder if this is true?'

'It is.'

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Chou dynasty. The seventh and eighth months of the Chou calendar are equivalent to the fifth and sixth months of the calendar of today which follows that of the Hsia dynasty.
'The heart behind your action is sufficient to enable you to become a true King. The people all thought that you grudged the expense, but, for my part, I have no doubt that you were moved by pity for the animal.'

'You are right,' said the King. 'How extraordinary that there should be such people! Ch'i may be a small state, but I am not quite so miserly as to grudge the use of an ox. It was simply because I could not bear to see it shrink with fear, like an innocent man going to the place of execution, that I used a lamb instead.'

'You must not be surprised that the people thought you miserly. You used a small animal in place of a big one. How were they to know? If you were pained by the animal going innocently to its death, what was there to choose between an ox and a lamb?'

The King laughed and said, 'What was really in my mind, I wonder? It is not true that I grudged the expense, but I did use a lamb instead of the ox. I suppose it was only natural that the people should have thought me miserly.'

'There is no harm in this. It is the way of a benevolent man. You saw the ox but not the lamb. The attitude of a gentleman towards animals is this: once having seen them alive, he cannot bear to see them die, and once having heard their cry, he cannot bear to eat their flesh. That is why the gentleman keeps his distance from the kitchen.'

The King was pleased and said, 'The Odes say,

The heart is someone else's,
But it is I who have surmised it.\(^{14}\)

This describes you perfectly. For though the deed was mine, when I looked into myself I failed to understand my own heart. You described it for me and your words struck a chord in me. What made you think that my heart accorded with the way of a true King?'

'Should someone say to you, “I am strong enough to lift a hundred chün\(^{15}\) but not a feather; I have eyes that can see the tip of a new down but not a cartload of firewood,” would you accept the truth of such a statement?'

'No.'

'Why should it be different in your own case? Your bounty is sufficient to reach the animals, yet the benefits of your government fail to reach the people. That a feather is not lifted is because one fails to make the effort; that a cartload of firewood is not seen is because one fails to use one’s sight. Similarly, that the people have not been tended is because you fail to practise kindness. Hence your failure to become a true King is due to a refusal to act, not to an inability to act.'

'What is the difference in form between refusal to act and inability to act?'

'If you say to someone, “I am unable to do it,” when the task is one of striding over the North Sea with Mount T’ai under your arm, then this is a genuine case of inability to act. But if you say, “I am unable to do it,” when it is one of making an obeisance to your elders, then this is a case of refusal to act, not of inability. Hence your failure to become a true King is not the same in kind as “striding over the North Sea with Mount T’ai under your arm”, but the same as “making an obeisance to your elders”:

'Treat the aged of your own family in a manner befitting their venerable age and extend this treatment to the aged of other families; treat your own young in a manner befitting their tender age and extend this to the young of other families, and you can roll the Empire on your palm.

'The Odes say,

He set an example for his consort
And also for his brothers,
And so ruled over the family and the state.\(^{16}\)

\(^{14}\) The heart is ... who have surmised in Ode 198.

\(^{15}\) chün: Just under seven kilogrammes.

\(^{16}\) He set an example ... and the state: Ode 240.
In other words, all you have to do is take this very heart here and apply it to what is over there. Hence one who extends his bounty can tend those within the Four Seas; one who does not cannot tend even his own family. There is just one thing in which the ancients greatly surpassed others, and that is the way they extended what they did. Why is it then that your bounty is sufficient to reach animals yet the benefits of your government fail to reach the people?

'It is by weighing a thing that its weight can be known and by measuring it that its length can be ascertained. It is so with all things, but particularly so with the heart. Your Majesty should measure his own heart.

'Perhaps you find satisfaction only in starting a war, imperilling your subjects and incurring the enmity of other feudal lords?'

'No. Why should I find satisfaction in such acts? I only wish to realize my supreme ambition.'

'May I be told what this is?'

The King smiled, offering no reply.

'Is it because your food is not good enough to gratify your palate, and your clothes not good enough to gratify your body? Or perhaps the sights and sounds are not good enough to gratify your eyes and ears and your close servants not good enough to serve you? Any of your various officials surely could make good these deficiencies. It cannot be because of these things.'

'No. It is not because of these things.'

'In that case one can guess what your supreme ambition is. You wish to extend your territory, to enjoy the homage of Ch'in and Ch'u, to rule over the Central Kingdoms and to bring peace to the barbarian tribes on the four borders. Seeking the fulfilment of such an ambition by such means as you employ is like looking for fish by climbing a tree.'

'Is it as bad as that?' asked the King.

'It is likely to be worse. If you look for fish by climbing a tree, though you will not find it, there is no danger of this bringing disasters in its train. But if you seek the fulfilment of an ambition like yours by such means as you employ, after putting all your heart and might into the pursuit, you are certain to reap disaster in the end.'

'Can I hear about this?'

'If the men of Tsou and the men of Ch'u were to go to war, who do you think would win?'

'The men of Ch'u.'

'That means that the small is no match for the big, the few no match for the many, and the weak no match for the strong. Within the Seas there are nine areas of ten thousand li square, and the territory of Ch'i makes up one of these. For one to try to overcome the other eight is no different from Tsou going to war with Ch'u. Why not go back to fundamentals?

'Now if you should practise benevolence in the government of your state, then all those in the Empire who seek office would wish to find a place at your court, all tillers of land to till the land in outlying parts of your realm, all merchants to enjoy the refuge of your market-place, all travellers to go by way of your roads, and all those who hate their rulers to lay their complaints before you. This being so, who can stop you from becoming a true King?'

'I am dull-witted,' said the King, 'and cannot see my way beyond this point. I hope you will help me towards my goal and instruct me plainly. Though I am slow, I shall make an attempt to follow your advice.'

'Only a Gentleman can have a constant heart in spite of a lack of constant means of support. The people, on the other hand, will not have constant hearts if they are without constant means. Lacking constant hearts, they will go astray and fall into excesses, stopping at nothing. To punish them after they have fallen foul of the law is to set a trap for the people. How can a benevolent man in authority allow himself to set a trap for the people? Hence when determining what means of support the people should have, a clear-sighted ruler ensures that these are sufficient, on the one hand, for the care of parents, and, on the other, for the support of wife and children, so that the people always have sufficient food in good years and escape starvation in bad; only then does he drive them towards goodness; in this way the people find it easy to follow him.'
influence over the whole Empire when he died at the age of a hundred. It was only after his work was carried on by King Wu and the Duke of Chou that that influence prevailed. Now you talk as if becoming a true King were an easy matter. In that case, do you find King Wen an unworthy example?'

'How can I stand comparison with King Wen? From T'ang to Wu Ting, there were six or seven wise or sage kings, and the Empire was for long content to be ruled by the Yin. What has gone on for long is difficult to change. Wu Ting commanded the homage of the feudal lords and maintained the possession of the Empire as easily as if rolling it on his palm.

'Tchou was not far removed in time from Wu Ting. There still persisted traditions of ancient families and fine government measures handed down from earlier times. Furthermore, there were the Viscount of Wei, Wei Chung, Prince Pi Kan, the Viscount of Chi and Chiao Ke, all fine men, who assisted Tchou. That is why it took him such a long time to lose the Empire. There was not one foot of land which was not his territory, nor a single man who was not his subject. On the other hand, King Wen was just rising from a territory of only one hundred li square. That is why it was so difficult.

'The people of Ch'i have a saying,

\[
\text{You may be clever,} \\
\text{But it is better to make use of circumstances;} \\
\text{You may have a hoe,} \\
\text{But it is better to wait for the right season.}
\]

The present is, however, an easy time.

'Even at the height of their power, the Hsia, Yin and Chou never exceeded a thousand li square in territory, yet Ch'i has the requisite territory. The sound of cocks crowing and dogs barking can be heard all the way to the four borders. Thus Ch'i has the requisite population. For Ch'i no further extension of its territory or increase of its population is necessary. The King of Ch'i can become a true King just by practising benevolent government, and no one will be able to stop him.

'Moreover, the appearance of a true King has never been longer overdue than today; and the people have never suffered more under tyrannical government than today. It is easy to provide food for the hungry and drink for the thirsty. Confucius said,

\[
\text{The influence of virtue spreads} \\
\text{Faster than setting up posting stations for orders to be transmitted.}
\]

'At the present time, if a state of ten thousand chariots were to practise benevolent government, the people would rejoice as if they had been released from hanging by the heels. Now is the time when one can, with half the effort, achieve twice as much as the ancients.'

2. Kung-sun Ch'ou said, 'If you, Master, were given a position above that of the Chief Minister in Ch'i and were able thereby to put the Way into practice, it would be no surprise if through this you were able to equal the achievement of a leader of the feudal lords or even a true King. If this happened, would it cause any stirring in your heart?'

'No,' said Mencius. 'My heart has not been stirred since the age of forty.'

'In that case you far surpass Meng Pin.'

'Yes, there is. The way Po-kung Yu cultivated his courage was never by showing submission on his face or letting anyone outstare him. For him, to yield the tiniest bit was as humiliating as being cuffed in the market place. He would no more accept an insult from a prince with ten thousand chariots than from a common fellow coarsely clad. He would as soon run a sword through the prince as through the common fellow. He had no respect for persons, and always returned whatever harsh tones came his way.

'Meng Shih-she said this about the cultivation of his courage.

"I look upon defeat as victory. One who advances only after sizing up the enemy, and joins battle only after weighing the
chances of victory is simply showing cowardice in face of superior numbers. Of course I cannot be certain of victory. All I can do is to be without fear.”

‘Meng Shih-she resembled Tseng Tzu while Po-kung Yu resembled Tzu-hsia. It is hard to say which of the two was superior, but Meng Shih-she had a firm grasp of the essential.

‘Tseng Tzu once said to Tzu-hsia, “Do you admire courage? I once heard about supreme courage from the Master." If, on looking within, one finds oneself to be in the wrong then even though one’s adversary be only a common fellow coarsely clad one is bound to tremble with fear. But if one finds oneself in the right, one goes forward even against men in the thousands.” Meng Shih-she’s firm hold on his ch‘i is inferior to Tseng Tzu’s firm grasp of essentials.

‘I wonder if you could tell me something about the heart that cannot be stirred, in your case and in Kao Tzu’s case? ‘According to Kao Tzu, “If you fail to understand words, do not worry about this in your heart; and if you fail to understand in your heart, do not seek satisfaction in your ch‘i.” It is right that one should not seek satisfaction in one’s ch‘i when one fails to understand it in one’s heart. But it is wrong to say that one should not worry about it in one’s heart when one fails to understand words.

The will is commander over the ch‘i while the ch‘i is that which fills the body. Where the will arrives there the ch‘i halts. Hence it is said, “Take hold of your will and do not abuse your ch‘i.”

‘As you have already said that where the will arrives there the ch‘i halts, what is the point of going on to say, “Take hold of your will and do not abuse your ch‘i?”

The will, when blocked, moves the ch‘i. On the other hand, the ch‘i, when blocked, also moves the will. Now stumbling and hurrying affect the ch‘i, yet in fact palpitations of the heart are produced.

2. the Master: i.e. Confucius.
3. ch‘i: For a discussion of this term see Introduction, p. xxiv ff.
4. Note: stumbling and hurrying affect the ch‘i: The ch‘i here is the breath.
5. yet in fact palpitations of the heart are produced: This seems to be the end of this passage, with the rest of the section constituting a separate section.
interfere with practice. Were a sage to rise again, he would surely agree with what I have said. 8

'Tsai Wo and Tzu-kung excelled in rhetoric; Jan Niu, Min Tzu and Yen Hui excelled in the exposition of virtuous conduct. 9 Confucius excelled in both and yet he said, 'I am not versed in rhetoric.' In that case you, Master, must already be a sage.'

'What an extraordinary thing for you to say of me! Tzu-kung once asked Confucius, 'Are you, Master, a sage?' Confucius replied, 'I have not succeeded in becoming a sage. I simply never tire of learning nor weary of teaching.' Tzu-kung said, 'Not to tire of learning is wisdom; not to weary of teaching is benevolence. You must be a sage to be both wise and benevolent.' A sage is something even Confucius did not claim to be. What an extraordinary thing for you to say of me!' 10

'I have heard that Tzu-hsia, Tzu-yu and Tzu-chang each had one aspect of the Sage while Jan Niu, Min Tzu and Yen Hui were replicas of the Sage in miniature. Which would you rather be?'

'Let us leave this question for the moment.'

'How about Po Yi and Yi Yin?'

'They followed paths different from that of Confucius. Po Yi was such that he would only serve the right prince and rule over the right people, would take office when order prevailed and relinquish it when there was disorder. Yi Yin was such that he would serve any prince and rule over any people, would take office whether order prevailed or not. Confucius was such that he would take office, or would remain in a state, would delay his departure or hasten it, all according to circumstances. All three were sages of old. I have not been able to emulate any of them, but it is my hope and wish to follow the example of Confucius.'

8. What arises in the mind ... what I have said: This passage is found also in III. B. 9.
9. Tsai Wo and Tzu-kung ... of virtuous conduct: Cf. the Analects of Confucius, xi. 3.
10. Tzu-kung once asked Confucius ... both wise and benevolent: Cf. the Analects, vii. 34. The version there seems less complete.
11. Po Yi was such that ... according to circumstances: Cf. v. B. 1.
13. One who uses ... leader of the feudal lords: Cf. vii. A. 30.
Mencius

levy in lieu of corvée and the levy in lieu of the planting of the mulberry, then all the people of the Empire will be only too pleased to come and settle in your state. If you can truly execute these five measures, the people of the neighbouring states will look up to you as to their father and mother; and since man came into this world no one ever succeeded in inciting children against their parents. In this way, there will be no match in the Empire for you. He who has no match in the Empire is a Heaven-appointed officer, and it has never happened that such a man failed to become a true King.

6. Mencius said, 'No man is devoid of a heart sensitive to the suffering of others. Such a sensitive heart was possessed by the Former Kings and this manifested itself in compassionate government. With such a sensitive heart behind compassionate government, it was as easy to rule the Empire as rolling it on your palm.

'My reason for saying that no man is devoid of a heart sensitive to the suffering of others is this. Suppose a man were, all of a sudden, to see a young child on the verge of falling into a well. He would certainly be moved to compassion, not because he wanted to get in the good graces of the parents, nor because he wished to win the praise of his fellow villagers or friends, nor yet because he disliked the cry of the child. From this it can be seen that whoever is devoid of the heart of compassion is not human, whoever is devoid of the heart of shame is not human, whoever is devoid of the heart of courtesy and modesty is not human, and whoever is devoid of the heart of right and wrong is not human. The heart of compassion is the germ of benevolence; the heart of shame, of dutifulness; the heart of courtesy and modesty, of observance of the rites; the heart of right and wrong, of wisdom. Man has these four germs just as he has four limbs. For a man possessing these four germs to deny his own potentialities is for him to cripple himself; for him to deny the potentialities of his prince is for him to cripple his prince. If a man is able to develop all these four germs that he possesses, it will be like a fire starting up or a spring coming through. When these are fully developed, he can tend the whole realm within the Four Seas, but if he fails to develop them, he will not be able even to serve his parents.'

7. Mencius said, 'Is the maker of arrows really more unfeeling than the maker of armour? The maker of arrows is afraid lest he should fail to harm people, whereas the maker of armour is afraid lest they should be harmed. The case is similar with the sorcerer-doctor and the coffin-maker. For this reason one cannot be too careful in the choice of one's calling.

'Confucius said, "The best neighbourhood is where benevolence is to be found. Not to live in such a neighbourhood when one has the choice cannot by any means be considered wise."' Benevolence is the high honour bestowed by Heaven and the peaceful abode of man. Not to be benevolent when nothing stands in the way is to show a lack of wisdom. A man neither benevolent nor wise, devoid of courtesy and dutifulness, is a slave. A slave ashamed of serving is like a maker of bows ashamed of making bows, or a maker of arrows ashamed of making arrows. If one is ashamed, there is no better remedy than to practise benevolence. Benevolence is like archery: an archer makes sure his stance is correct before letting fly the arrow, and if he fails to hit the mark, he does not hold it against his victor. He simply seeks the cause within himself.'

8. Mencius said, 'Whenever anyone told him that he had made a mistake, Tzu-lu was delighted. Whenever he heard a fine saying, Yu bowed low before the speaker. The Great Shun was even greater. He was ever ready to fall into line with others, giving up his own ways for theirs, and glad to take from others that by which he could do good. From the time he was a farmer, a potter and a fisherman to the time he became Emperor, there was nothing he did that he did not take from others. To take from others that by which one can do good is to help them do good. Hence there is nothing more important to a gentleman than helping others do good.'

18. 'The best neighbourhood ... be considered wise': Cf. the Analects of Confucius, IV. x.
in the market, and dishonesty will disappear from the capital. Even if you send a mere boy to the market, no one will take advantage of him. For equal lengths of cloth or silk, for equal weights of hemp, flax or raw silk, and for equal measures of the five grains, the price will be the same; for shoes of the same size, the price will also be the same.

'That things are unequal is part of their nature. Some are worth twice or five times, ten or a hundred times, even a thousand and ten thousand times, more than others. If you reduce them to the same level, it will only bring confusion to the Empire. If a roughly finished shoe sells at the same price as a finely finished one, who would make the latter? If we follow the way of Hsü Tzu, we will be showing one another the way to being deceitful. How can one govern a state in this way?'

5. Yi Chih, a Mohist, sought to meet Mencius through the good offices of Hsü Pi. 'I wish to see him too,' said Mencius, 'but at the moment I am not well. When I get better, I shall go to see him. There is no need for him to come here.'

Another day, he sought to see Mencius again. Mencius said, 'Now I can see him. If one does not put others right, one cannot hold the Way up for everyone to see. I shall put him right. I have heard that Yi Tzu is a Mohist. In funerals, the Mohists follow the way of frugality. Since Yi Tzu wishes to convert the Empire to frugality, it must be because he thinks it the only honourable way. But then Yi Tzu gave his parents lavish burials. In so doing, he treated his parents in a manner he did not esteem.'

Hsü Tzu reported this to Yi Tzu who looked lost for quite a while and replied, 'I have taken his point.'

His brother's son no more than his neighbour's newborn babe? He is singling out a special feature in a certain case: when the newborn babe creeps towards a well it is not its fault. Moreover, when Heaven produces things, it gives them a single basis, yet Yi Tzu tries to give them a dual one. This accounts for his belief.

'Presumably there must have been cases in ancient times of people not burying their parents. When the parents died, they were thrown in the gullies. Then one day the sons passed the place and there lay the bodies, eaten by foxes and sucked by flies. A sweat broke out on their brows, and they could not bear to look. The sweating was not put on for others to see. It was an outward expression of their innermost heart. They went home for baskets and spades. If it was truly right for them to bury the remains of their parents, then it must also be right for all dutiful sons and benevolent men to do likewise.'

Hsü Tzu repeated this to Yi Tzu who looked lost for quite a while and replied, 'I have taken his point.'

21. when the newborn babe ... it is not its fault: This seems to be a reference to the example given in ii. a. 6 of a newborn babe creeping towards a well.

22. Moreover, when Heaven ... a dual one: By a dual basis, Mencius is presumably referring to the incompatibility between the denial of gradations of love and the insistence on its practice beginning with one's parents.
a thousand teams of horses he would not have looked at them. If it was contrary to what was right or to the Way, he would neither give away a mite nor accept it. When T'ang sent a messenger with presents to invite him to court, he calmly said, “What do I want T'ang’s presents for? I much prefer working in the fields, delighting in the way of Yao and Shun.” Only after T'ang sent a messenger for the third time did he change his mind and say, “Is it not better for me to make this prince a Yao or a Shun than to remain in the fields, delighting in the way of Yao and Shun? Is it not better for me to make the people subjects of a Yao or a Shun? Is it not better for me to see this with my own eyes? Heaven, in producing the people, has given to those who first attain understanding the duty of awakening those who are slow to understand; and to those who are the first to awaken amongst the first of Heaven's people to awaken. I shall awaken this people by means of this Way. This is the extent to which he considered the Empire his responsibility. So he went to T'ang and persuaded him to embark upon a punitive expedition against the Hsia to succour the people. I have never heard of anyone who can right others by bringing disgrace upon himself, let alone someone who can right the Empire by bringing disgrace upon himself. The conduct of sages is not always the same. Some live in retirement, others enter the world; some withdraw, others stay on; but it all comes to keeping their integrity intact. I have heard that Yi Yin attracted the attention of T'ang by the way of Yao and Shun, but I have never heard that he did it by his culinary abilities. The Yi hsüe̍h says,

The punishment of Heaven began in the Mu Palace of Chieh. I came on the scene only at the city of Po.'

8. Wan Chang asked, ‘According to some, when he was in Wei, Confucius’ host was Yung Chü, and in Ch'i the royal attendant Chi Huan. Is this true?’

‘No,’ said Mencius. ‘It is not. These were fabrications by people with nothing better to do. In Wei, Confucius’ host was Yen Ch'ou-yu. The wife of Mi Tzu was a sister of the wife of Tzu-lu. Mi Tzu said to Tzu-lu, “If Confucius will let me play host to him, the office of Minister in Wei is his for the asking.” Tzu-lu reported this to Confucius who said, “There is the Decree.”' 21 Confucius went forward in accordance with the rites and withdrew in accordance with what was right, and in matters of success or failure said, “There is the Decree.” If, in spite of this, he accepted Yung Chü and the royal attendant Chi Huan as hosts, then he would be ignoring both what is right and the Decree.

‘When Confucius met with disfavour in Lu and Wei, there was the incident of Huan Ssu-ma of Sung who was about to waylay and kill him, and he had to travel through Sung in disguise. At that time Confucius was in trouble, and he had as host Ssu-ch'eng Chen-tzu and took office with Chou, Marquis of Ch'en.

I have heard that one judges courtiers who are natives of the state by the people to whom they act as host, and those who have come to court from abroad by the hosts they choose. If Confucius had chosen Yung Chü and the royal attendant Chi Huan as hosts, he would not have been Confucius.'

9. Wan Chang asked, ‘Some say that Po-li Hsi sold himself to a keeper of cattle in Ch'in for five sheep skins, and tended cattle to attract the attention of Duke Mu of Ch'in. Is this true?’

‘No,’ said Mencius. ‘It is not. These were fabrications by people who had nothing better to do. Po-li Hsi was a native of Yu. Ch'in offered the jade of Ch'ui Chi and the horses of Ch'u in exchange for permission to send troops through the territory


21. ‘There is the Decree’: Cf. v. a. 6: ‘When something is brought about though there is nothing that brings it about, then it is Heaven that does it. When something arrives though there is nothing that makes it arrive, then it is Destiny that does it.’
of Yu to attack Kuo. Kung chih Ch'i advised against accepting the gift while Po-li Hsi remained silent. He knew that the ruler of Yu was beyond advice and left for Ch'in. He was seventy then. If at that age he did not know that it was undignified to secure a chance to speak to Duke Mu of Ch'in through feeding cattle, could he be called wise? Yet can he be called unwise when he remained silent, knowing that advice would be futile? He certainly was not unwise when he left in advance, knowing the ruler of Yu to be heading for disaster. Again, can he be said to be unwise when, after being raised to office in Ch'in, he decided to help Duke Mu, seeing in him a man capable of great achievement? As prime minister of Ch'in, he was responsible for the distinction his prince attained in the Empire, and posterity has found him worthy of being remembered. Was this the achievement of a man with no ability? To sell oneself into slavery in order to help one's prince towards fulfilment is what even a self-respecting villager would not do. Are you saying that it is the act of a good and wise man?'

BOOK V · PART B

1. Mencius said, 'Po Yi would neither look at improper sights with his eyes nor listen to improper sounds with his ears. He would only serve the right prince and rule over the right people. He would take office when order prevailed and relinquish it when there was disorder.' He could not bear to remain in a place where the government took outrageous measures and unruly people were to be found. To be in company with a fellow-villager was, for him, just like sitting in mud or pitch while wearing a court cap and gown. He happened to live during the time of Tchou, and he settled on the edge of the North Sea to wait for the murky waters of the Empire to return to limpidity. Hence, hearing of the way of Po Yi, a covetous man will be purged of his covetousness and a weak man will become resolute.'

1. Po Yi would neither look... when there was disorder. Cf. II. A. 2.
2. To be in company... wearing a court cap and gown. It is difficult to see why Po Yi should object to the company of a fellow-villager as such. This passage is found also in II. A. 9 where the text reads, 'Po Yi... would not take his place at the court of an evil man, nor would he converse with him. For him to do so would be like sitting in mud or pitch wearing a court cap and gown.' He pushed this dislike for evil to the extent that, if a fellow-villager in his company had his cap awry, he would walk away without even a backward look, as if afraid of being defiled. We can see that the text in the present section is corrupt, with the result that it is wrong on three counts. First, it was at the court of an evil man and conversing with him that was for Po Yi like sitting in mud or pitch while wearing court cap and gown. Second, he only objected to the company of a fellow-villager who had his cap awry. Third, all he did was walk away in disgust.
3. He settled on the edge of the North Sea. Cf. IV. A. 13 and VII. A. 22.
4. Hence, hearing of the way... will become resolute. For this remark about the effect of Po Yi on certain types of people and for a similar remark about Liu Hsia Hui further on, cf. VII. B. 15.
1. Kao Tzu said, ‘Human nature is like the ch’i willow. Dutifulness is like cups and bowls. To make morality out of human nature is like making cups and bowls out of the willow.’

‘Can you,’ said Mencius, ‘make cups and bowls by following the nature of the willow? Or must you mutilate the willow before you can make it into cups and bowls? If you have to mutilate the willow to make it into cups and bowls, must you, then, also mutilate a man to make him moral? Surely it will be these words of yours men in the world will follow in bringing disaster upon morality.’

2. Kao Tzu said, ‘Human nature is like whirling water. Give it an outlet in the east and it will flow east; give it an outlet in the west and it will flow west. Human nature does not show any preference for either good or bad just as water does not show any preference for either east or west.’

‘It certainly is the case,’ said Mencius, ‘that water does not show any preference for either east or west, but does it show the same indifference to high and low? Human nature is good just as water seeks low ground. There is no man who is not good; there is no water that does not flow downwards. ‘Now in the case of water, by splashing it one can make it shoot up higher than one’s forehead, and by forcing it one can make it stay on a hill. How can that be the nature of water? It is the circumstances being what they are. That man can be made bad shows that his nature is no different from that of water in this respect.’

3. Kao Tzu said, ‘That which is inborn is what is meant by “nature”?’

‘Is that,’ said Mencius, ‘the same as “white is what is meant by “white”?”

‘Yes.’

‘Is the whiteness of white feathers the same as the whiteness of white snow and the whiteness of white snow the same as the whiteness of white jade?’

‘Yes.’

‘In that case, is the nature of a hound the same as the nature of an ox and the nature of an ox the same as the nature of a man?’

4. Kao Tzu said, ‘Appetite for food and sex is nature. Benevolence is internal, not external; rightness is external, not internal.’

‘Why do you say,’ said Mencius, ‘that benevolence is internal and rightness is external?’

‘That man there is old and I treat him as elder. He owes nothing of his elderliness to me, just as in treating him as white because he is white I only do so because of his whiteness which is external to me. That is why I call it external.’

‘The case of rightness is different from that of whiteness. “Treating as white” is the same whether one is treating a horse as white or a man as white. But I wonder if you would think that “treating as old” is the same whether one is treating a horse as old or a man as elder? Furthermore, is it the one who is old that is dutiful, or is it the one who treats him as elder that is dutiful?’

‘My brother I love, but the brother of a man from Ch’in I do not love. This means that the explanation lies in me. Hence I call it internal. Treating an elder of the Ch’u people as elder is the same as treating an elder of mine as elder. We use elderliness as explanation.’ Hence I call it external.’

1. That which is inborn ... is meant by “white”: In ‘sheng chih wei hsing’ (‘that which is inborn is what is meant by “nature”’), the two words ‘sheng’ and ‘hsing’, though slightly different in pronunciation, were probably written by the same graph in Mencius’ time. This would make the
5. Meng Chi-tzu asked Kung-tu Tzu, ‘Why do you say that rightness is internal?’

‘It is the respect in me that is being put into effect. That is why I say it is internal.’

‘If a man from your village is a year older than your eldest brother, which do you respect?’

‘My brother.’

‘In filling their cups with wine, which do you give precedence to?’

‘The man from my village.’

‘The one you respect is the former; the one you treat as elder is the latter. This shows that it is in fact external, not internal.’

Kung-tu Tzu was unable to find an answer and gave an account of the discussion to Mencius.

Mencius said, ‘[Ask him,] “Which do you respect, your uncle or your younger brother?” He will say, “My uncle.” “When your younger brother is impersonating an ancestor at a sacrifice, then which do you respect?” He will say, “My younger brother.” You ask him, “What has happened to your respect for your uncle?” He will say, “It is because of the position my younger brother occupies.” You can then say, “[In the case of the man from my village] it is also because of the position he occupies. Normal respect is due to my eldest brother; temporary respect is due to the man from my village.”’

When Meng Chi-tzu heard this, he said, ‘It is the same respect whether I am respecting my uncle or my younger brother. It is, as I have said, external and does not come from within.’

6. Kung-tu Tzu said, ‘Kao Tzu said, “There is neither good nor bad in human nature,” but others say, “Human nature can become good or it can become bad, and that is why with the rise of King Wen and King Wu, the people were given to goodness, while with the rise of King Yu and King Li, they were given to cruelty.” Then there are others who say, “There are those who are good by nature, and there are those who are bad by nature. For this reason, Hsiang could have Yao as prince, and Shun could have the Blind Man as father, and Chi, Viscount of Wei and Prince Pi Kan could have Tchou as nephew as well as sovereign.” Now you say human nature is good. Does this mean that all the others are mistaken?’

‘As far as what is genuinely in him is concerned, a man is capable of becoming good,’ said Mencius. ‘That is what I mean by good. As for his becoming bad, that is not the fault of his native endowment. The heart of compassion is possessed by all men alike; likewise the heart of shame, the heart of respect, and the heart of right and wrong. The heart of compassion pertains to benevolence, the heart of shame to dutifulness, the heart of respect to the observance of the rites, and the heart of right and wrong to wisdom.’ Benevolence, dutifulness, observance of the rites, and wisdom do not give me a lustre from the outside; they are in me originally. Only this has never dawned on me. That is why it is said, “Seek and you will get it; let go and you will lose it.”’ There are cases where one man is twice, five times or countless times better than another man, but this is only because

3. Ch‘i, Viscount of Wei and Prince Pi Kan... as well as sovereign: According to the Shih ch‘i (Records of the Historian), p. 1607, the Viscount of Wei was an elder brother of Tchou, and son of a concubine of low rank. For this reason, it has been pointed out that the description of having Tchou as nephew applies only to Pi Kan. Cf. the coupling of the name of Chi with that of Yu in iv. b. 29.

4. The heart of compassion is possessed... to wisdom: Cf. vi. a. 6.

5. ‘Seek and you will get it; let go and you will lose it’: Cf. vii. a. 5.
there are people who fail to make the best of their native endowment. The Odes say,

   Heaven produces the teeming masses,  
   And where there is a thing there is a norm.  
   If the people held on to their constant nature,  
   They would be drawn to superior virtue.  

Confucius commented, "The author of this poem must have had knowledge of the Way. Thus where there is a thing there is a norm, and because the people hold on to their constant nature they are drawn to superior virtue."

7. Mencius said, "In good years the young men are mostly lazy, while in bad years they are mostly violent. Heaven has not sent down men whose endowment differs so greatly. The difference is due to what ensnares their hearts. Take the barley for example. Sow the seeds and cover them with soil. The place is the same and the time of sowing is also the same. The plants shoot up and by the summer solstice they all ripen. If there is any unevenness, it is because the soil varies in richness and there is no uniformity in the benefit of rain and dew and the amount of human effort spent on it. Now things of the same kind are all alike. Why should we have doubts when it comes to man? The sage and I are of the same kind. Thus Lung Tzu said, "When someone makes a shoe for a foot he has not seen, I am sure he will not produce a basket." All shoes are alike because all feet are alike. All palates show the same preference in taste. Yi Ya was simply the man first to discover what would be pleasing to my palate. Were the nature of taste to vary from man to man in the same way as horses and hounds differ from me in kind, then how does it come about that all palates in the world follow the preferences of Yi Ya? The fact that in taste the whole world looks to Yi Ya shows that all palates are alike. It is the same also with the ear. The whole world appreciates the good looks of Tzu-tu; whoever does not is blind. Hence it is said: all palates have the same preference in taste; all ears in sound; all eyes in beauty. Should hearts prove to be an exception by possessing nothing in common? What is it, then, that is common to all hearts? Reason and rightness. The sage is simply the man first to discover this common element in my heart. Thus reason and rightness please my heart in the same way as meat pleases my palate."

8. Mencius said, "There was a time when the trees were luxuriant on the Ox Mountain, but as it is on the outskirts of a great metropolis, the trees are constantly lopped by axes. Is it any wonder that they are no longer fine? With the respite they get in the day and in the night, and the moistening by the rain and dew, there is certainly no lack of new shoots coming out, but then the cattle and sheep come to graze upon the mountain. That is why it is as bald as it is. People, seeing only its baldness, tend to think that it never had any trees. But can this possibly be the nature of a mountain? Can what is in man be completely lacking in moral inclinations? A man's letting go of his true heart is like the case of the trees and the axes. When the trees are lopped day after day, is it any wonder that they are no longer fine? If, in spite of the respite a man gets in the day and in the night and of the effect of the morning air on him, scarcely any of his likes and dislikes resemble those of other men, it is because what he does in the course of the day once again dissipates what he has gained. If this dissipation happens repeatedly, then the influence of the air in the night will no longer be able to preserve what was originally in him, and when that happens, the man is not far removed from an animal. Others, seeing his resemblance to an animal, will be led to think that he never had any native endowment. But can that be what a man is genuinely like? Hence, given the right nourishment there is nothing that will not grow, and deprived of it there is nothing that will not wither away. Confucius said, "Hold on to it and it will remain; let go of it and it will disappear. One never knows the time it comes or goes,
neither does one know the direction." It is perhaps to the heart this refers.

9. Mencius said, 'Do not be puzzled by the King's lack of wisdom. Even a plant that grows most readily will not survive if it is placed in the sun for one day and exposed to the cold for ten. It is very rarely that I have an opportunity of seeing the King, and as soon as I leave, those who expose him to the cold arrive on the scene. What can I do with the few new shoots that come out? Now take *yi,* which is only an art of little consequence. Yet if one does not give one's whole mind to it, one will never master it. *Yi* Ch'iu is the best player in the whole country. Get him to teach two people to play, one of whom concentrates his mind on the game and listens only to what *Yi* Ch'iu has to say, while the other, though he listens, dreams of an approaching swan and wants to take up his bow and corded arrow to shoot at it. Now even though this man shares the lessons with the first, he will never be as good. Is this because he is less clever? The answer is, 'No.'

10. Mencius said, 'Fish is what I want; bear's palm is also what I want. If I cannot have both, I would rather take bear's palm than fish. Life is what I want; dutifulness is also what I want. If I cannot have both, I would choose dutifulness rather than life. On the one hand, though life is what I want, there is something I want more than life. That is why I do not cling to life at all costs. On the other hand, though death is what I loathe, there is something I loathe more than death. That is why there are troubles I do not avoid. If there is nothing a man wants more than life, then why should he have scruples about any means, so long as it will serve to keep him alive? If there is nothing a man loathes more than death, then why should he have scruples about any means, so long as it shows him the way to avoid trouble? Yet there are ways of remaining alive and ways of avoiding death to which a man will not resort. In other words, there are things a man wants more than life and there are also things he loathes more than death. This is an attitude not confined to the moral man but common to all men. The moral man simply never loses it.

11. Mencius said, 'Benevolence is the heart of man, and rightness his road. Sad it is indeed when a man gives up the right road instead of following it and allows his heart to stray without enough sense to go after it. When his chickens and dogs stray, he has sense enough to go after them, but not when what strays is his heart.' The sole concern of learning is to go after this strayed heart. That is all.'

8. *Benevolence is the heart of man... what strays is his heart:* As quoted in the *Han shih wai chuan* 4/27, this goes on as follows: 'Does he think less of his heart than of his chickens and dogs? This is an extreme case of a lack of knowledge of priorities. How sad! In the end such a man is sure only to perish.' This further passage must have dropped out of the present text by accident.

yi: The ancient name for the game of *wei ch'ii,* better known in the West by the name *go* which is simply the Japanese pronunciation of the Chinese word *ch'i.* This game is also mentioned in IV. B. 30.
12. Mencius said, ‘Now if one’s third finger is bent and cannot stretch straight, though this neither causes any pain nor impairs the use of the hand, one would think nothing of the distance between Ch’in and Ch’u if someone able to straighten it could be found. This is because one’s finger is inferior to other people’s. When one’s finger is inferior to other people’s, one has sense enough to resent it, but not when what is inferior is the heart. This is what is called ignorance of priorities.’

13. Mencius said, ‘Even with a t’ung or a tzu tree one or two spans thick, anyone wishing to keep it alive will know how it should be tended, yet when it comes to one’s own person, one does not know how to tend it. Surely one does not love one’s person any less than the t’ung or the tzu? This is unthinking to the highest degree.’

14. Mencius said, ‘A man loves all parts of his person without discrimination. As he loves them all without discrimination, he nurtures them all without discrimination. If there is not one foot or one inch of his skin that he does not love, then there is not one foot or one inch that he does not nurture. Is there any other way of telling whether what a man does is good or bad than by the choice he makes? The parts of the person differ in value and importance. Never harm the parts of greater importance for the sake of those of smaller importance, or the more valuable for the sake of the less valuable. He who nurtures the parts of smaller importance is a small man; he who nurtures the parts of greater importance is a great man. Now consider a gardener. If he tends the common trees while neglecting the valuable ones, then he is a bad gardener. A man who takes care of one finger to the detriment of his shoulder and back without realizing his mistake is a muddled man. A man who cares only about food and drink is despised by others because he takes care of the parts of smaller importance to the detriment of the parts of greater importance. If a man who cares about food and drink can do so without neglecting any other part of his person, then his mouth and belly are much more than just a foot or an inch of his skin.’

15. Kung-tu Tzu asked, ‘Though equally human, why are some men greater than others?’

‘He who is guided by the interests of the parts of his person that are of greater importance is a great man; he who is guided by the interests of the parts of his person that are of smaller importance is a small man.’

‘Though equally human, why are some men guided one way and others guided another way?’

‘The organs of hearing and sight are unable to think and can be misled by external things. When one thing acts on another, all it does is to attract it. The organ of the heart can think. But it will find the answer only if it does think; otherwise, it will not find the answer. This is what Heaven has given me. If one makes one’s stand on what is of greater importance in the first instance, what is of smaller importance cannot usurp its place. In this way, one cannot but be a great man.’

16. Mencius said, ‘There are honours bestowed by Heaven, and there are honours bestowed by man. Benevolence, dutifulness, conscientiousness, truthfulness to one’s word, unflagging delight in what is good, — these are honours bestowed by Heaven. The position of a Ducal Minister, a Minister, or a Counsellor is an honour bestowed by man. Men of antiquity bent their efforts towards acquiring honours bestowed by Heaven, and honours bestowed by man followed as a matter of course. Men of today bend their efforts towards acquiring honours bestowed by Heaven in order to win honours bestowed by man, and once the latter is won they discard the former. Such men are deluded to the extreme, and in the end are sure only to perish.’

17. Mencius said, ‘All men share the same desire to be exalted. But as a matter of fact, every man has in him that which is exalted. The fact simply never dawned on him. What man exalts is not truly exalted. Those Chao Meng exalts, Chao Meng can also humble. The Odes say,'
16. Mencius said, ‘There are more ways than one of instructing others. My disdain to instruct a man is itself one way of instructing him.’

BOOK VII · PART A

1. Mencius said, ‘For a man to give full realization to his heart is for him to understand his own nature, and a man who knows his own nature will know Heaven. The retention of his heart and the nurturing of his nature are the means by which he serves Heaven. Whether he is going to die young or to live to a ripe old age makes no difference to his steadfastness of purpose. It is through awaiting whatever is to befall him with a perfected character that he stands firm on his proper Destiny.’

2. Mencius said, ‘Though nothing happens that is not due to Destiny, one accepts willingly only what is one’s proper Destiny. That is why he who understands Destiny does not stand under a wall on the verge of collapse. He who dies after having done his best in following the Way dies according to his proper Destiny. It is never anyone’s proper Destiny to die in fetters.’

3. Mencius said, ‘Seek and you will get it; let go and you will lose it. If this is the case, then seeking is of help to getting and what is sought is within yourself.’ But if there is a proper way to seek it and whether you get it or not depends on destiny, then seeking is of no help to getting and what is sought lies outside yourself.’

1. Seek and you will get it . . . is within yourself: This refers to one’s true heart. The opening sentence is also to be found in vi. a. 6.
2. But if there is a proper way . . . lies outside yourself: This refers to external possessions like wealth and position.
Wan Chang asked, 'When Confucius was in Ch'en, he said, "Why not go home? Our young men at home are undisciplined in their ambition, rushing forward while not forgetting their origins." As Confucius was in Ch'en, what made him think of the undisciplined Gentlemen of Lu?'

Mencius answered, 'Confucius [said], "Failing to find those who follow the middle way for associates, one would, if there is no alternative, have to turn to the undisciplined and the over-scrupulous. The former are enterprising, while the latter will draw the line at certain actions." Of course Confucius wanted those who followed the middle way, but he could not be sure of finding such men. Hence he thought of the second best.'

'May I ask what sort of a person will be described as "undisciplined"?'

'Men like Ch'in Chang, Tseng Hsi and Mu Pi were what Confucius described as "undisciplined".'

'Why were they called "undisciplined"?'

'They had great ambition and were always saying "The ancients! The ancients!" and yet, when one examines their conduct, it did not always fall within prescribed limits. When even the "undisciplined" could not be found, Confucius wished to find for associates Gentlemen who were aloof. These are the over-scrupulous, and they are one step further down. Confucius said, "The only people who pass my house by without causing me regret are perhaps those village worthies. The village worthy is the enemy of virtue."'

'What sort of a person will be described as a "village worthy"?'

'[The man who says] "What is the point of having such great ambition? Their words and deeds take no notice of each other, and yet they keep on saying, 'The ancients! The ancients! Why must they walk along in such solitary fashion? Being in this world, one must behave in a manner pleasing to this world. So long as one is good, it is all right.' He tries in this way cringingly to please the world. Such is the village worthy.'

17. When Confucius was in Ch'en... not forgetting their origins: Cf. Analects of Confucius, V. 22.
19. Confucius said... the enemy of virtue: Cf. the Analects, XVII, 13.

‘If a man is praised for his honesty in his village,’ said Wan Tzu, ‘then he is an honest man wherever he goes. Why did Confucius consider such a man an enemy of virtue?’

‘If you want to censure him, you cannot find anything; if you want to find fault with him, you cannot find anything either. He shares with others the practices of the day and is in harmony with the sordid world. He pursues such a policy and appears to be conscientious and faithful, and to show integrity in his conduct. He is liked by the multitude and is self-righteous. It is impossible to embark on the way of Yao and Shun with such a man. Hence the name “enemy of virtue”. Confucius said, “I detest what is spurious. I detest the foxtail for fear it should pass for seedlings; I detest flattery for fear it should pass for what is right; I detest gluttony for fear it should pass for the truthful; I detest the Cheng for fear it should pass for proper music; I detest purple for fear it should pass for vermillion; I detest the village worthy for fear he should pass for the virtuous.” A gentleman goes back to the norm. That is all. When the norm is properly set then the common people will be stirred; when the common people are stirred then heresy and aberration will disappear.’

38. Mencius said, ‘From Yao and Shun to T'ang it was over five hundred years. Men like Yu and Kao Yao knew Yao and Shun personally, while those like T'ang knew them only by reputation. From T'ang to King Wen it was over five hundred years. Men like Yi Yin and Lai Chu knew T'ang personally, while those like King Wen knew him only by reputation. From King Wen to Confucius it was over five hundred years. Men such as Tai Kung Wang and San-yi Sheng knew King Wen personally, while those like Confucius knew him only by reputation. From Confucius to the present it is over a hundred years. In time we are so near to the age of the sage while in place we are so close to his home, yet if there is no one who has anything of the sage, well then, there is no one who has anything of the sage.’

44. Confucius said... for the virtuous: Cf. the Analects, XVII, 18.