書心上 - 孟子 Complete Heart - Mencius –

Book I –Part 1

Translation and commentary by Yaron Seidman

1. 孟子曰：“盡其心者，知其性也。知其性，則知天矣。存其心，養其性，所以事天也。殀壽不貳，修身以俟之，所以立命也。”

Mencius said, ‘the one who completes his heart, knows his own nature. When one knows his own nature he can know heaven. To preserve one’s heart and to nurture one’s nature is the correct way to serve heaven. When one is faithful regardless of premature death or longevity, he cultivates his body in anticipation of it (his death), thus he has established his life (heaven’s decree).

Commentary: the faithful cultivates his body endlessly, anticipating and accepting his death whenever it may be. This allows heaven’s decree to define his life. The foundation for this cultivation is called “complete heart” or undeviating faithfulness. Every action one does is whole hearted, thus one’s true nature comes to play. To know his true nature means to know exactly what heaven assigned him. Thus when one clings to the state of whole heart, and by this continues to nurture his nature (what heaven assigned him), he actually serves heaven. What does he do, then, whole hearted without deviation? He cultivates his body, disregards a fear of short life or desire for long life, instead he awaits his destiny in anticipation. This Mencius calls 立命 ‘established his life (heaven’s decree)’.

2. 孟子曰: “莫非命也,順受其正。是故知命者,不立乎巖牆之下。盡其道而死者,正命也。桎梏死者,非正命也。”

Mencius said, ‘Heaven’s decree (life) is always there for a reason. When accepting it, one should follow the correct reason. Thus, the one who knows heaven’s decree of life (destiny) does not stand under wall and bricks. If he completes his path (Dao) and dies, then it is his true destiny (natural death). If he dies in shackles then it is not his true destiny."

Commentary: The shackles tie together with standing under wall and bricks. Desires that lead one to take actions, which are not conforming to nature, are “to stand under wall and bricks” that might collapse on him. When one is tied down to his desires with shackles throughout his lifetime, then at his death it is not his true destiny 非正命. To reach one’s true destiny he must cultivate with a complete heart.

3. 孟子曰: “求則得之,舍則失之,是求有益於得也,求在我者也。求之有道,得之有命,是求無益於得也,求在外者也。”

Mencius said, ’pursuing it will create attainment, departing from it will create a loss. The
action of pursuit is beneficial for attainment, when the pursuit is within oneself. The action of pursuit is useless for attainment, when the pursuit is outside oneself.'

Commentary: here we find the initial explanation for how a man will ‘complete his Dao and fulfil his true destiny’ of the previous quote. 究其道而死者，正命也。Seeking within oneself is of benefit in this pursuit, yet looking outside for help is not. If one constantly pursues the Dao he can attain his destiny. If he departs from his Dao then he loses his destiny.

4. 孟子曰：“萬物皆備於我矣。反身而誠，樂莫大焉。強恕而行，求仁莫近焉。”
Mencius said, 'The myriad things are all within us. When one reflects back onto his own self and becomes honest, it is pleasure at its greatest. When one vigorously forgives and then acts, it is seeking benevolence better than any other way.'

Commentary: Continuing from the previous sections we find that any phenomena outside our body is to be found inside it as well. Thus there is no greater happiness then to reflect back onto ourselves in order to become honest, and there is no better way to “forgive” in order to seek benevolence. The word Shu 怨 represents a principle of forgiveness. It means to forgive others but also to forget oneself. Forgetting one own attachments and prejudices and then taking action is the closest way for seeking benevolence.

5. 孟子曰：“行之而不著焉，習矣而不察焉，終身由之而不知其道者，眾也。”
Mencius said, 'Taking action without understanding the consequences, and practicing without inspecting the details, and with this, to the end of life, one cannot find his true Dao, is the way of the masses.'

Commentary: How can one understand the consequences of his actions and the details of his practice? It is to self reflect and become honest, and to forgive and forget in order to seek benevolence. The ancient character for ‘masses’ Zhong 眾 had a picture of three men standing next to each other. The picture of three people standing next to each other stands in contrast to one individual person. Where self reflecting to become honest and forgetting oneself in order to seek benevolence is the task of the noble individual. The masses can’t do it, instead three people reflect on each other. Thus Mencius advocates the work of the individual to better oneself.

6. 孟子曰：“人不可以無恥。無恥之恥，無恥矣。”
Mencius said, 'A person cannot be shameless. Otherwise ‘shameless’ is the great shame of being without shame.'

Commentary: Shame in this context means humility. A person cannot live according to heaven’s decree without having humility in the presence of creation. It is a pre existing condition for reflecting upon oneself. Without it the person is in disgrace in the eyes of heaven. Humility and shame stand in contrast to ‘arrogance’. While with shame one
reflects onto himself in order to reach virtue, with arrogance one always blame others for their faults. Mencius calls it ‘seeking outside oneself.’

7. 孟子曰： “恥之於人大矣。為機變之巧者，無所用恥焉。不恥不若人，何若人有？”

Mencius said, ‘Shame (humility) is of great importance to man. The clever acts of crafty people have no usage for shame. Without this sense of shame a person is not like other people. How can he be like them when they have it (and he doesn’t)?’

Commentary: Humility is of great importance for man if he wants to live his life in completion with the Dao. Then Mencius calls it ‘reaching his true destiny’ (from quote #2). If one thinks that he is smarter then nature, then there is no use for ‘humility’. However such person, who is not humbled by nature, is not like other people who are. Being “smarter” then nature and not humbled by it, is the description of ‘arrogance’ from the previous quote. That is why an arrogant person feels that he is better then others and not equal to them. A humble person, even being more skillful then others, still feels that he is the same like others.

8. 孟子曰： “古之賢王好善而忘勢，古之賢士何獨不然？樂其道而忘人之勢。故王公不致敬盡禮，則不得亟見之。見且由不得亟，而況得而臣之乎？”

Mencius said, 'The virtuous kings of antiquity loved (to treat people with) kindness and forgot about their own power. How is it so that the virtuous scholars of antiquity weren’t so? They loved their Dao the most and forgot about the people in power. So if kings and dukes weren’t respectful (of their heavenly duty) and didn’t perform their ceremonies with a complete heart, then the scholars will not visit with them frequently. Since they did not visit with them frequently, how could they be employed (by the king)?’

Commentary: The first question means; how did scholars of antiquity didn’t treat all men with kindness including kings and dukes. Because they loved their Dao, or heavenly principle, more then anything else. They would not bow to power or fame, and they did not treat people with respect, if those people were in straits with heaven. This quote also expands on previous quotes, where Mencius explained what it takes to become one with heaven’s virtue i.e. self-reflection and humility. If a person did not possess these qualities, even if he was a king, the sages of antiquity would not be kind to them. The meaning of kings being respectful of heavenly duty, can be seen in Shang Shu in the ‘songs of the five sons’, where it is said ‘how can someone be entrusted to be above the people and yet not be respectful of heaven’.

The second question emphasises the fact that for a truly honest man, seeking gain and fame is completely insignificant. It ties to the previous quote that humility is of great importance to men, in contrast to fame and gain, which is not.

9. 孟子謂宋句踐曰： “子好遊乎？吾語子遊。人知之，亦囂囂；人不知，亦囂囂。”
Mencius said to Song Gou Jian, 'do you, Sir, like travelling (to seek knowledge or official employment)? I will tell you something, Sir, about travelling. If people know about you (for your knowledge or office you hold) be self-content. If people don’t know about you, be self content too.'

Commentary: When one follows his destiny, regardless of how much impact it makes, he should be content. It is not for the sake of recognition that one goes travelling to distance places, but rather for his heart finding its destiny.

曰： "何如斯可以嚣嚣矣？"
Gou Jian said, 'what should I do, then, to be self-content such as this?'

曰： "尊德樂義，則可以嚣嚣矣。故士窮不失義，達不離道。窮不失義，故士得己焉；達不離道，故民不失望焉。古之人，得志，澤加於民；不得志，脩身見於世。窮則獨善其身，達則兼善天下。"
Mencius replied, 'respect virtue and enjoy righteousness, and then you can be self-content. Thus when a scholar is poor he does not depart from righteousness, when he has reached (a position of power) he does not depart from his Dao (principles). When he is poor and did not depart from righteousness, the scholar has reached his own 'self'. When he is in power and did not depart from his Dao, the people (subjected to him) do not lose hope. When men (sages) of antiquity attained their aspiration, good came upon the people. If, however, they (the sages) didn’t attain their aspiration, they would cultivate themselves (first) in order to appear in public. If they were poor, their goodness will be reflected in their own body. If they reached position of power their goodness will be seen everywhere under heaven.'

Commentary: poor or powerful, man should not depart from virtue and righteousness.
‘When men of antiquity reached their aspiration 志’ The character Zhi 志, meaning aspiration, has two components scholar and heart and it means the scholar’s wish. The ancient Zhi 志 character had 之 on top instead of 士. Zhi 之 was a ‘foot’ in ancient script and meant to exit. So the ancient Zhi 志 character meant ‘where the heart exits’. When the ancient men of antiquity reached this state of ‘their heart exits’ the people subject to them had hope. Yet if they did not reach this state, they still had to cultivate themselves before appearing in public. If the scholars had no means to impact society, they will cultivate their own body to reflect goodness, but if they were in a position of power, all under heaven would receive their goodness.

Here we should also look back at quote #3 求則得之，舍則失之 pursuing it will create attainment, departing from it will create a loss. Pursuing 求 creates attainment 得. This attainment is the same as in 古之人, 得志 When men (sages) of antiquity attained their aspiration. They attained aspiration by pursuing it. How did they pursue it? In quote#4 反身而誠 one reflects back onto his own self and becomes honest.

10. 孟子曰： “待文王而後興者，凡民也。若夫豪傑之士，雖無文王猶興。”
Mencius said, 'To first wait for someone like king Wen and then get excited, is the way of the common people. However, in regards to a person of exceptional ability even if there is no king Wen he still gets excited.'

Commentary: King Wen, the father of King Wu, founder of Zhou dynasty, is known to be of compassionate and noble character. In this quote Mencius elaborates on the previous quote, explaining how "If they were poor, their goodness will be reflected in their own body. If they reached position of power their goodness will be seen everywhere under heaven." A person with exceptional ability does not wait for another virtuous person. He starts impacting good in his surrounding on his own.

得志,澤加於民

He reaches his aspiration and good comes upon the people.

11. 孟子曰: “附之以韓魏之家,如其自視欿然,則過人遠矣。”
Mencius said, 'When one add (riches) like the Han and Wei families, and at the same time feels dissatisfied with himself, he is far beyond the common people.'

Commentary: Legge suggests that the word Fu 附 (to add, attach from the side) attributes that the riches are external to oneself. This also means that when a person is already rich, and you add to him even more riches like of the families of Han and Wei, and yet the person knows that his virtue and righteousness are not enough. This kind of person is indeed superior to the average man. Mencius explains that one must look beyond the material world in order to fulfill his destiny. Quote #2 盡其道而死者, 正命也.

This moral we can find from the life of Confucius. Confucius constantly looked for official employment, in his lifetime, to teach his doctrines of government. However, when he returned from the state of Qi to the state of Lu (ca. 515 BC) he didn’t seek employment for fifteen years. The state government was in a state of chaos, the rich families were disobedient to the prince, and within the rich families the officers were disobedient to their chiefs. Confucius will not give his service to any of them. Instead he pursued his research into the ceremonies, music, poetry and history of antiquity. He would not add to his riches in official employment, but instead would seek to improve his 'self'. (see quotes 8 and 9). We can see in the analects, that an official Yang He wanted to see Confucius, but he would not see him. Yang, then, sent Confucius a pig as a gift. Confucius chose a day where the official was not at home to go to his house and pay him respect for the gift, practically trying to dodge him. (Moral from quote 8)

12. 孟子曰: “以佚道使民，雖勞不怨; 以生道殺民，雖死不怨殺者。”
Mencius said, 'if you employ the people in a way that seems at ease, even though they work hard, they will not complain. If you kill people in a way that seems (to them) as if you give birth (to life), even though you kill them, they will not complain about killing them.'

Commentary: Mencius explains the difference between perception and reality. The common people will go by perception. The sage in contrast will go by following reality. Thus since ancient times until today, when a company, government or individual wants to
sell something or convince the public, they will create perception, which must be
different then reality.

13. 孟子曰：“霸者之民，驩虞如也；王者之民，皞皞如也。殺之而不怨，利之而不
庸，民日遷善而不知為之者。夫君子所過者化，所存者神，上下與天地同流，豈
曰小補之哉？”

Mencius said, 'People under a tyrant seem brisk and cheerful. People under a true royal
sovereign seem unhappy. Though he (the tyrant) kills them and yet they do not complain,
and though he (true sovereign) benefits them they do not seem content. The people reform
their ways daily to the better and they don’t know who makes this happen. Where the
nobleman passes through there is transformation (of the people to become better), where
ever he dwells it becomes spirit like (goodness of the people), above and bellow flow in
harmony with heaven and earth. How can you say that his contribution to society is
small?'

Commentary: With this Mencius deals again with perception and reality. It is possible for
the human being to be ruled by a tyrant, who kills the people, and yet think that the
situation is cheerful and vice verse. It is also possible to be under a benevolent ruler and
feel discontent. This convoluted situation can happen when one does not follow the
anecdotes described so far in different quotes, such as self reflection (quote 4), pursuit
(quote 3), careful inspection (quote 5), humility (quote 6) etc.

When the sage’s teaching come in contact with people it impacts them, so there is
transformation of the people. When he stays in a place for a long time, then the people’s
transformation is so great, that they all become spiritual, and their goodness is “spirit
like” great. The ruler and the people (above and below) flow harmoniously like heaven
and earth, in the most natural way.

14. 孟子曰：“仁言，不如仁聲之入人深也。善政，不如善教之得民也。善政民畏
之，善教民愛之；善政得民財，善教得民心。”

Mencius said, 'kindly words do not enter so deeply into men like reputation for kindness.
Good government does not reach to the people so well as good teachings. The people
fear good government, but they love good teachings. Good government can get to the
riches of the people, while good teachings reach to the people’s hearts.

Commentary: Mencius describes in more detail the great contribution of the sage to
society. ‘Reputation for kindness’, ‘reaching the people’, ‘people love the teachings’ and
‘reaching their hearts’ is the way of the sage, through his teachings, of impacting the
people’s transformation to becoming “spirit like” good (quote 13). When and if this
happens, people do not follow empty perceptions, but rather they follow reality. They
may not be killed by a tyrant and still feel cheerful. That is why the sage’s contribution to
society (via his teachings) is so great. (quote 13 How can you say that his contribution to
society is small?)

15. 孟子曰：“人之所不學而能者，其良能也；所不慮而知者，其良知也。孩提之
Mencius said, 'this, which a person can do without learning, is called innate ability. This, which he knows without thinking, is called intuitive knowledge. A child (infant) who still needs to be carried in the arms, knows naturally that he loves his parents. And the older child naturally knows to be respectful of his elder brother. Loving the parents is benevolence. Respecting the elders is righteousness. For no other reason (these emotions) reach to all under heaven.

Commentary: ‘all under heaven’ connects with quote 13 上下與天地同流), above and below flow in harmony with heaven and earth. Above and below flow with heaven and these emotions of benevolence and righteousness reach to all under heaven, need to be considered as one complex harmony. The innate ability and intuitive knowledge and the natural emotions that come with it, are the main tools for penetrating heaven and earth. (In this subject read farther Doctrine of the mean Zhong Yong). The sage’s teaching improves the people in such a way that they get closer to their own innate abilities and intuitive knowledge. The sage’s teachings do not aim at “learning” and “thinking”, but rather getting close to the heart, the complete heart.

16. 孟子曰：“舜之居深山之中，與木石居，與鹿豕遊，其所以異於深山之野人者幾希。及其聞一善言，見一善行，若決江河，沛然莫之能禦也。”

Mencius said, 'When Shun lived in deep mountains, resided between trees and rocks and wandered in the midst of deer and boars, there seemed to be very little difference between him and the wild inhabitants of the deep mountains. However, whenever he heard a virtuous word or saw a virtuous act he became like a flowing river; abundant and unstoppable.'

Commentary: Mencius uses Shun as an exemplary sage. The sage looks like everyone else. In the city he looks like the city residents and in the wild he looks like the wild people. What sets him apart is his appreciation of heavenly virtue. When he meets a good word or a good act he flames like a torch. A virtuous act and a virtuous word is described in the previous quote 人之所不學而能者，其良能也；其所不慮而知者，其良知也'this, which a person can do without learning, is called innate ability. This, which he knows without thinking, is called intuitive knowledge. These are acts and words that conform to heaven and earth, such as 孩提之童, 無不知愛其親者; 及其長也, 無不知敬其兄也. A child (infant) who still needs to be carried in the arms, knows naturally that he loves his parents. And the older child naturally knows to be respectful of his elder brother. These kind of actions move the sage’s heart, because even though they are performed by man, they are the actions of heaven.

17. 孟子曰：“無為其所不為，無欲其所不欲，如此而已矣。”

Mencius said, 'When one does not act contrary to his innate ability, and when one does not desire contrary to his intuitive knowledge, this all that needs to be done (in order to
be in harmony with heaven and earth)."

Commentary: from quote 13 夫君子所過者化，所存者神，上下與天地同流，豈曰小補之哉?

Where the nobleman passes through there is transformation (of the people to become better), where ever he dwells it becomes spirit like (goodness of the people), above and bellow flow in harmony with heaven and earth. How can you say that his contribution to society is small?'

We see Mencius description for actions needed in order to accomplish the above transformation of the people.

The current quote 無為其所不為 literally translate to ‘when one does not act what he shouldn’t act’ but in reality this refers to quote 15 ‘innate ability’. Innate ability is the ability to act naturally in the right way, hence it equals ‘not what he shouldn’t act’. The same goes for the following sentence 無欲其所不欲 literally ‘one should not desire what he shouldn’t desire’ this refers to quote 15 ‘intuitive knowledge’. Intuitive knowledge is the knowledge of wanting the right things, thus not desiring what he shouldn’t desire.

When one recognizes his innate ability and intuitive knowledge then transformation begins. So Mencius says 如此而已矣 this all that needs to be done (in order to be in harmony with heaven and earth).

18. 孟子曰：“人之有德慧術知者，恒存乎疢疾。獨孤臣孽子，其操心也危，其慮患也深，故達。”

Mencius said, 'When man has wisdom of virtue and knowledge of the art (of government), he is forever in illness and hardship. Like the lonely illegitimate son of a minister. His heart is always troubled for the possible danger, his apprehension of trouble is deep. That is why he reaches (wisdom of virtue and knowledge of the art).

Commentary: Mencius brings a different example for intuitive knowledge and innate ability. Contrary to the positive association in quote 15 孩提之童，無不知愛其親者 A child (infant) who still needs to be carried in the arms, knows naturally that he loves his parents. In this quote a child who is an illegitimate child of a minister (child of his concubine instead of his wife) feels always the danger from the minister’s real wife and her sons.

Thus, because he is always on guard, he develops the intuitive knowledge and innate ability to do the right things for himself in order to survive.

Mencius brings this example to teach that following heaven’s virtue is not optional. One should apprehend the danger in not doing so, like the illegitimate son of a minister.

19. 孟子曰：“有事君人者，事是君則為容悅者也。有安社稷臣者，以安社稷為悅者也。有天民者，達可行於天下而後行之者也。有大人者，正己而物正者也。”

Mencius said, 'Some people serve their sovereign in order to flatter and carry favour with this sovereign. Some ministers bring peace to the country in order for themselves to be happy. (However) there are some “heavenly” people who reach (intuitive knowledge and innate ability) that can be spread everywhere under heaven, and so they spread this (virtue). There are some great men, that even just by correcting their ‘self’ everyone else becomes correct.
Commentary: This quote is an expansion on the previous quote 18. The first character Da in 達可行於天下而後行之者也 who reach (intuitive knowledge and innate ability) that can be spread everywhere under heaven, and so they spread this (virtue). Is the same as in quote 18 故達。 That is why he reaches (wisdom of virtue and knowledge of the art).

As explained in the commentary of quote 18, one must be on his heels when it comes to following heaven’s virtue. Thus serving the sovereign is good, but doing it for favour is bad. Bringing peace to the country is good, but doing it for one’s own happiness is wrong. The great men reach true heaven’s virtue that can be spread all over and they do follow this command and spread it everywhere. They correct themselves and everyone naturally knows how to follow their example. That is the meaning in quote 14 善教得民心 while good teachings reach to the people’s hearts. And this is how it is said in quote 13 夫君子所過者化，所存者神 Where the nobleman passes through there is transformation (of the people to become better), where ever he dwells it becomes spirit like (goodness of the people). The great men correct themselves and they reach the people’s heart and the people transform on their own. See also the analects and Liji ‘virtue of archery’ the nobleman corrects himself and that’s it.

20. 孟子曰： "君子有三樂，而王天下不與存焉。父母俱存，兄弟無故，一樂也。仰不愧於天，俯不怍於人，二樂也。得天下英才而教育之，三樂也。君子有三樂，而王天下不與存焉。"

Mencius said, 'The noble man has three pleasures and being the king of all under heaven is not one of them. One pleasure is to have his mother and father still alive and his brothers and sisters without hardship. Second pleasure is to face up and have not failed heaven’s (rules), face down and have nothing to shame before men. Third pleasure is to reach the most talented pupils under heaven and teach them. The nobleman has three pleasures and being the king of all under heaven is not one of them.

Commentary: ‘Becoming the king of the country’, why is it not one of the nobleman’s pleasures? In quote 14 we find the answer 善政民畏之，善教民愛之；善政得民財，善教得民心. The people fear good government, but they love good teachings. Good government can get to the riches of the people, while good teachings reach to the people’s hearts. For the sage the most important is: when looking up the virtue of heaven, and when looking down the correctness of men. The virtue of heaven and the correctness of men connect to each other via one’s heart. The king and the government cannot reach one’s heart, but only his riches. The sage via righteousness and virtue can each the people’s heart with his teachings. The first happiness of the sage is that his parents are alive, with this he can fulfil filial piety. With his brothers and sisters without hardship, he can accomplish the appropriate kinship rules, such as respecting the elder brother. The second happiness is: looking up and not failing heaven’s rules, looking down and have nothing to shame for before men. This is yet another description for intuitive knowledge and innate ability. With intuitive knowledge you follow heaven’s rules, while with innate ability there is no action to be ashamed for in facing other people. The third pleasure is to find the best skilled students and teach them, and by that he can keep the flame of his
teachings passed downwards. People then are sure to transform. Governing the people and reaching to their materialistic side, is not something the sage is happy to do. Its value is meagre.

21. 孟子曰：“廣土眾民，君子欲之，所樂不存焉。中天下而立，定四海之民，君子樂之，所性不存焉。君子所性，雖大行不加焉，雖窮居不損焉，分定故也。君子所性，仁義禮智根於心。其生色也，睟然見於面，盎於背，施於四體，四體不言而喻。”

Mencius said, ‘To have large territory and population is something the nobleman desires but doesn’t joy in it. To establish the centre under heaven and with it organize the people within the four seas, is something the nobleman joys but his nature is not in it. The nobleman’s nature, even with monumental actions he can’t add to it, and even with poverty he can’t lessen it. This is because the components of his character are fixed (by heaven). The nobleman’s nature has (the four cardinal virtues) benevolence, righteousness, propriety and wisdom, of which root is in the heart. These (four cardinal virtues) appear in the complexion of his face, overflow his back and carry out to his four limbs. His four limbs perform (these virtues) without a need for any word (on their own, naturally).

Commentary: In quote 14 善教得民心。good teachings reach to the people’s hearts. Explains how the sage’s teachings transform the people via their heart. In the heart transformation can occur. It is in the heart that one can find intuitive knowledge and innate ability. The nature of the sage finds its root in his heart. From his heart the four cardinal virtues can spring, show in his complexion (his thoughts and intentions), his body and back (self reflection and correction, quote 4 反身而誠 reflects back onto his own self and becomes honest) and his four limbs (the actions he does to help others, quote 13 君子所過者化 Where the nobleman passes through there is transformation (of the people to become better).

The character Xing 性 “nature” is composed of ‘heart’ and ‘birth’; the things that are born in the heart. However in the heart there are to kinds of emotions. On the one hand there are desires and fears, while on the other there is joy and acceptance. See <<礼记 礼运>>云“饮食男女，人之大欲存焉，死亡贫苦，人之大恶存焉，故欲恶者心之大端也。In the Li JI, chapter Li Yun, it is said the great desire of man is drink, food and sex. The great fear of man is death and hardship. Because of this fear and desire are the two extremes (main features) of the heart. In the Zhong Yong, Doctrine of the Mean, we can find a description of the center and harmony, the place where these two emotions (fear and desire) have not discharged yet. This is the place of Joy and it is the place where man can connect to heaven, the place where the four cardinal virtues find themselves. To have large territory and population is something the nobleman desires but doesn’t joy in it. See quote 20 君子有三樂，而王天下不與存焉 The noble man has three pleasures and being the king of all under heaven is not one of them. Desire and Joy do not come from the same place in the heart. Desire is not from the centred heart. Thus the desire for ruling the people does not join with the joy of following heaven.
To establish the centre under heaven and with it organize the people within the four seas, is something the nobleman joys but his nature is not in it. Leading the people onto virtue is something the sage joys, however his nature is to ‘self cultivate’, quote 4 反身而誠 reflects back onto his own self and becomes honest. This cannot take place in the active organizing of the people. Thus the sage’s nature is not in it. Instead he corrects himself as in quote 19 有大人者，正己而物正者也. There are some great men, that even just by correcting their ‘self’ everyone else becomes correct.

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