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EDUCATION

as

Presented in the Writings

of the

CLASSICAL CHINESE PHILOSOPHERS

by

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EDUCATION AS PRESENTED IN THE WRITINGS OF THE CLASSICAL
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EDUCATION AS PRESENTED IN THE WRITINGS OF THE CLASSICAL CHINESE PHILOSOPHERS

Introduction

I A Brief Discussion of the Relationship between Education and Politics in Ancient China

It is a frequently expressed truism that for thousands of years the history of China has been that of a long period of relative stagnation. But this should recall to us, that in considering China, we actually are regarding a country whose span of events, and pageant of history, may properly be measured in terms of milleniums. And for vast reaches of that time, despite decadence and degeneration, her civil service system has remained one of the great glories of her civilization.

She has of course, known tyranny and oppression. There, the casual, even unconscious, assumption of special prerogative by the privileged class, has galled the heart of the "little man" just as chafingly as it has done elsewhere. But through it all, there has remained an attitude to learning, and a feeling of the obligations of government, such as we associate with the liberal concepts inherent in the finest ideals of democracy.

These things, at this time are perhaps worth mentioning. This is an era in which the implications of the traditions of any people might well have far reaching conse-

quences. We have recently heard a significant figure of one of the great Western democracies, say, of a corresponding person in China, that she might make nice speeches about democracy, but she knew nothing about how to live it. It is important that we should understand the democratic ideals inherent in China's history; and perhaps more important still that we should realize how the march of events, and ideological factors have cast those principles into moulds differing from our own expressions of similar beliefs.

We shall learn that at a time so remote, that even Confucius could refer to it as the ancient age, accessibility of education to all the citizens had reached a level that even today, can scarcely be despised. Nor was it considered enough that people should be merely subject to opportunities of elementary schooling, those who benefited, irrespective of rank, or wealth, were given opportunities to secure even the highest learning. The best minds having been discovered, and then educated, it was the further duty of the government to employ them and give them the opportunity to bring the benefits of educated rulers to the people. The governmental policy was to actively seek and train the talented to fill high positions. Nor was this properly considered to be a device of the ruling class to secure Machiavellian tools to further exploit the people. A very definite part of the education of the ministers and

advisors, was the realization of the true ideals of government, and these were essentially democratic. True, the Emperor ruled by divine right; but the mandate to that right was held by the people. If the people revolted against a tyrannical ruler, they did not sin against Heaven, but rather Heaven in this way withdrew the mandate from the ruler, "Heaven sees as my people see, Heaven hears as my people hear." (1) Again and again rulers were exhorted to remember that they were the servants of the people.

Here of course, we have been speaking of theories and ideals, but even today there have been expressed, also as ideals, principles of government, which we might consider as less praise-worthy. In practice, China has had of course her dark side, there has been bribery and corruption, palace revolutions and palace assassinations. Scholars and ministers have not been wanting to pander to the perverse and depraved aims of unworthy rulers. But there have been others. There have been advisors who spoke out boldly and directly against the wickedness of the ruler. Sometimes they have reformed the offending ruler, at times they have at least checked the outward manifestation of his evil nature. In other cases their insistence on rectitude has

(1) Shu King, part 5 bk 1, section 2, verse 7; Legge (tr) Classic of History, in, Horne (ed) Sacred Books and early literature of the East, vol. 11, p 84.

merely meant the termination of their own official career, with varying degrees of finality.

But through it all learning has held high place. Even the wicked and dissolute have rarely despised scholarship. The polish of the well-turned phrase and skill in letters, was an ornament that even the least worthy did not scorn. Others, with perhaps a truer and more discriminate evaluation, have held that the superficial glossings of such a man were no true learning. There must, they claimed, be an integration of moral development with acquisition of learning, if education was to truly fulfil its function.

For deeply inherent in their ideals of government and rule, was an apprehension of some identity of ethics and politics. Great significance was given to the power of example, one righteous man could reform the state, and generally, the higher a man's official position, the wider the range of his influence. It was not enough that a ministers official acts and decisions be right, all his actions must be right, not only his actions, but the man himself must be right, for no man can really hide his true nature, as Confucius said:

If you observe what things people (usually) take in hand, watch their motives, and note particularly what it is that gives them satisfaction, shall they be able to conceal from you what they are? Conceal themselves indeed! (1)

(1) Analects, bk 2 chapt 10; Jennings (tr) The Analects, in. World's great classics, Oriental literature, Vol. 4, p 11

Thus, at its best, China has long held a belief in a principle of government in which it was the obligation of the rulers to actively seek to secure for official positions, men deeply learned, of high ideals and with a sense of obligation to the people. For such officers, it was, by adherence to these principles and the exemplary power of their own character, both an obligation and an opportunity, to bring the benefits of good and enlightened government to all people.

II General Remarks on the Scope of this Paper

The preponderant burden of the following paper is borne by the material on Confucianism. There are various reasons for this, ranging from the fact that this school, in the width of its influence, at least, is the most significant of the Chinese philosophies, to the relatively irrelevant fact of mere availability of material. The topic of discussion is one that signally tends to favour Confucianism: there may have been others who suggested features or developed systems of greater interest in their theoretical implications, Confucius is preeminently the teacher. Further, prior to the rise of the more important schools of thought, there was already in China, a considerable body of significant literature; as Confucianism was definitely the philosophy of a scholar of literary tastes, the cream of this material was readily incorporated into

the Confucian tradition.

The range of material considered for investigation is that associated with the main Chinese schools, which was produced from the beginning of speculative thought to the end of the pre-Christian era. This establishes a field that is both rich in material and also conveniently demarcated. Almost every foreign influence is excluded (the cultural heritage of India, brought by the Buddhists, did not reach China until 66 A.D.) while the wealth of native Chinese writing already produced is indicated by the number of philosophical authors and works listed in the Imperial Catalogue of the first century B.C., it includes:

- 53 Confucian authors with a total of 836 works
- 37 Taoist authors with 993 works
- 21 Yin-Yang authors with 369 works
- 10 Legalists with 217 works
- 7 Logicians with 36 works
- 6 Mohists with 86 works

altogether, with a few other works in minor schools, making a total of 4,324 works by 189 authors. The bulk of the material quoted actually falls between six and two hundred B.C., this includes much of the most significant and original writing, and also nearly every important basic work upon which the various schools were founded.

Generally, indication of the theories of the Chinese authors has been through quotations giving a distinct expression of each idea presented; there has been but little attempt to draw any inferences of unwritten conclusions or

presuppositions implicit in such sources; sole acceptable warrant for inclusion of material in this paper has been its definitive and stated occurrence in the original work. Development of the main theme has thus been attempted through the suitable grouping of appropriate quotations. More has been intended though than merely to collect and reproduce material with no other claim to coherence than that it is all loosely associated with education. A definite concentration of material, and a consistent line of development is presented to demonstrate the attitude taken by the different schools toward education in regard to its various functions; as a method for the acquisition of knowledge, in rounding and completing the personality, fulfilling in wisdom the moral character, and finally, its application to the every day life of man as individual and citizen. This plan has been followed, however, not by presenting an exposition supported by illustrative quotations, but rather by so selecting and arranging the passages given, that they themselves indicate the general scheme of the point of view offered. By this procedure, it is expected to generally confine attention to material germane to the topic, and at the same time permit a more immediate expression of the theories of the various schools considered.

In accord with this, reference has been almost exclusively to the books representative of these schools, particularly the basic foundation works of each school,

rather than to books written about these books. However in considering Chinese sources there is need to give some regard to the problems of interpretation; the fundamental language structure, and the peculiar terseness affected by the literati present certain unique problems so that generally a direct word for word rendition into English is well nigh meaningless. The need for sensitive discrimination in evaluating the elaboration necessary to adequately fulfil the requirements of translation suggests that the material discussed must be considered against a wider frame of reference than that offered by these works alone. This however, along with other problems of translation is more fully considered in part three of this introduction.

III Routine Details and Mechanical Arrangement of the Thesis

All quotations given in the following paper are from published English translations. While there are several excellent translations of some of the works considered in other European languages, none of these available seem to offer a significantly original or distinctive point of view. Reference to any extended passage in the Chinese would have but little additional significance, while the subject is not one to generally require precise analysis of any individual term. The topic throws emphasis on the practical, and applied aspects of psychology, so that the involved and vague nature of some of the concepts underlying the learning

process do not have to be thoroughly considered, and there is but little need to try and determine the exact degree of identity and similarity of Chinese and English terminology in regard to such basic features as: "mind", "knowledge", "reality", and other such fundamentals.

The general problems that arise in the field of translation have been so frequently indicated and discussed by linguists and semanticists as to require no further consideration here, the peculiar difficulties associated with the translation of Chinese philosophical works, have also been elegantly and concisely presented by Richards in "Mencius on the Mind."

However, even after determining what a writer's words mean, there often remains the problem of discovering what the writer means; there are problems of interpretation beyond those of mere translation. This difficulty is perhaps especially vexatious in regard to Chinese, in fact it might almost be said that there is the further complication of establishing what the reader means, for the Chinese idea of reading has not been of a passive reception, but rather of a dynamic interplay between author and audience. Some indication of this is given by later Confucian scholars:

Regard the questions in the Analects (sayings of Confucius) as your own questions, and the answers of Confucius as answers to yourself, then you will get some real benefit.

Read the Analects first. Just take one or two sections a day. Never mind whether the passage is difficult

or easy to understand, or whether it is a profound passage or not. Just read on from the beginning of the section, and if you don't get the meaning by reading, then use some thinking, and if you don't get the meaning by thinking, then read again. Turn it back and forth and try to get its flavour. Thus after a long while you will understand what is in it...In reading be most careful not to read too much. Read a little and it will be easy to thoroughly master it. All real insight from studies is gained in this manner.

To understand the language of the text is one thing; to appreciate the beauty of its meaning is another. It is a great common weakness of readers to understand the superficial side without catching what is good in a book...The proper method of reading is to spend some real thought on it. At first you will find that this understanding requires a lot of energy, but (after you have gained enough general insight and understanding yourself), it will require little time to run through a book. (1)

Excellent as such advice is when applied to works of deep import, it does, nevertheless, introduce difficulties in considering the true scope of the original writer's meaning and in transferring this to a foreign idiom. Despite its obvious advantages, such a mode of reading offers opportunities for far-fetched and "original" interpretations it would seem well-nigh inevitable that the necessary in-reading should reflect the prejudices of the individual reader, and words that can mean anything -- mean nothing. This problem has not been evaded by Richards (2) who suggests that Chinese philosophy is written almost in the mode of locution of poetry: a certain range is established by the writer, and the reader roves within this field, enriching as he explores and completes it; a nucleus is given,

(1) Lin Yutang, *Wisdom of Confucius*, pp 157-8

(2) Richards, *Mencius on the mind*: see especially chapt 1

and around this further meaning crystallizes from the realms of personal experience of the reader.

Many features of the Chinese language itself, and the realization of writing for such a cooperative audience has led to the production of a peculiar Chinese literary language. It is one that is extremely terse and pithy, expressing the mere skeleton of an idea which is not complete until embodied in glowing flesh by the reader. Naturally the translator of such material into an Occidental language can feel but very small assurance that this degree of personal enrichment will be given to his work, and is immediately confronted with the problem of determining how much explanatory material he must incorporate -- as a valid part of his translation -- in order to do justice to the full range of thought which the original author intended to convey. Such expansion naturally reflects the viewpoint of the interpreter, so that allowance must be made for this factor in considering any translation; generally, several different versions should be considered before there can be any assurance that a just evaluation has been made. Even reference to the original Chinese does not eliminate this difficulty, as a sensitive receptiveness still must be directed toward the possibilities of alternative meanings of each term. For many of the works quoted in the following paper, several translations have been available, and for some of the most important, there has also been an accessibility

to Chinese and parallel texts.

Some of the first translations of Chinese texts were produced by early Christian missionaries. These were, of course, men of wide scholarship, thoroughly versed in Chinese, and with a natural sympathy toward philosophical and ethical questions. On the other hand, they had already a set of values, and an orientation, not always in accord with that propounded by the texts they were studying, and obviously they could not secure the advantages of the wide learning and critical research that has been since applied to the field which they themselves introduced. Nevertheless, they performed yeoman pioneering, many of their works are still quite acceptable, and nearly all later translations have been influenced by some of them.

Following these have appeared texts by professional sinologists and students of comparative religions, men who have generally been able to devote more attention to the precise significance of terminology, and who have generally held a sympathetic or neutral attitude in regard to the theories and concepts advanced. Recently there have also appeared more or less popular editions intended to bring a brief introduction of Chinese thought to the lay reader. A fair number have been offered by Chinese scholars, who have obvious advantages in the thoroughness of their knowledge of the language and literary and cultural background. A few works have been produced by those who find support in

certain of the Chinese sources for some special doctrine or belief which they are advocating.

The styles of translations presented through these various mediums are many. Some are concise literal interpretations, with very little elaboration; others have considerable explanatory material incorporated into the text; some are erudite works, rich in footnotes; some attempt to faithfully mirror what might be termed the level of philosophical sophistication of the original; others, more loosely organized, aim at conveying a general impression, and attempt to deduce what the author was trying to say, rather than give his actual words.

Theoretically it would seem that the favoured type of translation for the purposes of this paper would be a literal one, written from a point of view sympathetic to the original. In actual practice quotations have been given from a fairly wide selection of texts, presenting the various styles of translation available. In view of the nature of Chinese as indicated above, it has not been considered illegitimate in choosing between alternative translations to choose the one most in accord with the general theme of this paper.

In referring to the source of quotations an attempt has generally been made to indicate this by citing chapter and verse of the original Chinese work (and translations following the same plan) as well as giving the page refer-

ence of the book actually consulted. In many cases a translation is reproduced in a work of reference; in these circumstances the quotation may be ascribed to the translator and the title of his work, while the page reference is made to the editor and title of the book of reference; thus where appropriate there is a reference to the original text, to the translator and translation quoted, and to the editor and volume in which this appeared. There are current for many of the Chinese works, commonly accepted English names, these are frequently used for general discussion, even though any particular translation being considered may have been printed under a special individual title.

For the sake of greater clarity, or merely for brevity, certain of the passages quoted, are rearranged, combined, or compressed; however in no case is extraneous material added, nor is it felt that any violence has been done to the essential significance of the passage; should, though, a more explicit reference be desired, indication of the source is in each case sufficiently precise to permit consultation of the original. Slight differences in the system for transliteration of proper names used by different translators should cause no difficulty. More confusion is apt to result from the fact that there often seems to be a bewildering change of characters when the quotation is of a conversation, this is generally due to the fact that in the Chinese, change of person (in the grammatical sense),

is reflected by a change in the actual name employed, as is the degree of intimacy between the speakers. It will be observed that "Tzu" (Tze) frequently occurs as a part of the proper name of many of those mentioned, this is an honorific term indicating that the bearer is a person of outstanding scholarly attainments; it is extremely unlikely that anyone would ever use the term in reference to himself. When standing alone, it is frequently translated as "Master" and in this case usually refers to Confucius.

While the bibliography is confined to those works which contain, in part at least, material from the Chinese texts actually indicated in the thesis, it is of course, even within this limited field, far from complete. Naturally all works quoted are included, and also a few others, especially such as are of historical interest; in addition there has been an attempt to give at least one German and one French translation of all the works considered. Only such Chinese texts as have been accessible are listed; these follow the titles of the translations.

The bibliography is separated into sections corresponding to, and appearing in the same order, as the four schools considered in the thesis. While this entails repetition of some titles, it also gives a certain degree of cross indexing between the subject matter and the titles. Books listed under the name of the translator may be assumed to contain translations of the pertinent works by

the author; anthologies and books of reference are listed under the name of the editor, and in these cases acknowledgment to the translators represented, where available, is mentioned in the bibliography. Similarly, titles under which any work listed has been reprinted are indicated when feasible.

Only rarely will a new translation of any work be offered without thorough consideration by the author of previous translations; occasionally, indeed, the influence of any earlier version is so marked that the new one is scarcely more than a correction or paraphrase of previous works. In a few cases a translator will issue what is substantially the same text under different titles. When such circumstances are apparent an attempt will be made to indicate it in the bibliography; however such an attempt can only be tentative, and for fuller consideration, the texts themselves, should naturally be consulted.

EDUCATION AS PRESENTED IN THE WRITINGS OF THE CLASSICAL CHINESE PHILOSOPHERS

I Confucianism -- introduction

I must study to increase my virtue

Emperor Yao: B.C. 2356-2256 (1)

The above dates may properly be viewed with some scepticism. However from a very early time the Chinese have given great significance to learning, and have associated it closely with virtue. This is a tradition that has been sympathetically fulfilled in the teachings of Confucius. The above quotation is from the Book of History, one of the revered works of Confucianism.

Closely associated with the basic tenets of Confucianism are nine works, "The Five Classics" and "The Four Books."

The five classics are:

The Shu King	The Book of History
The Shi King	The Book of Odes
The Yih King	The Book of Changes
The Li Ki	The Book of Rites
The Ch'unsh'ia	The Annals of Spring and Autumn

and the four books are:

The Lun Yu	The Analects of Confucius
The Tah Sueh	The Great Learning
The Chung Yung	The Doctrine of the Mean
Mencius	Mencius

The Book of History is a selection edited by Confucius of the records of the state archives; The Book of Odes is a

(1) Old. W.C.: The book of history, p 19.

selection of some three hundred poems, also edited by Confucius, from approximately three thousand poems known to the literati of his day, some already of considerable antiquity. These are the oldest of the Confucian works, and all the material in them probably antedate Confucius. The influence of his selection is of course implicit in his editorship, but apart from that they are probably not derivative from him.

Much of the Yih King also is of great antiquity, but in its present form it contains commentaries of later date, one of which is generally ascribed to Confucius; this however seems unlikely. It is a work in the realm of the occult, and like most systems of mystic significance is capable of interpretation on levels ranging from mere "fortune telling" to that of quasi-philosophical transcendentalism. It attempts by means of diagrams to express the underlying reality of the various phenomena of nature, in regard to their make-up from varying combinations of negative and positive aspects. In these diagrams the negative force is represented by a broken line, and the positive by a whole line. (See page 9)

The Li Ki is a record of ceremonial rituals and other matters; it seems to have existed for some time prior to Confucius, but in its present form it contains material ascribed to him.

The Ch'unoh'iu is the only work which is considered to

have come directly and immediately from the hand of Confucius himself. It is in the style of the Book of History and brings the records up to date to the time of Confucius. It is written in a very terse style, a mere skeletonized outline, and from the point of view of the Westerner is not very readable. However, Confucius himself ascribed considerable significance to it, and in it attempted to choose his words so carefully and discriminately as to constitute a moral judgment on his accounts of the actions of men which he related in it.

The Analects (Lun Yu), a collection of excerpts from Confucius' conversations and other remarks, is the most revered of the nine books. It is not supposed, however, that these were recorded by Confucius himself, or even by his disciples, but rather by disciples of these disciples. Many of his answers to questions, and statements in his discourses must have seemed peculiarly apt and striking to his followers, and to be possessed of an application and significance wider than any particular context and circumstance in which they occurred. In view of the attention given to memorization by Oriental scholars, and the veneration in which Confucius was held, it seems quite probable that these do present, at least the essential features of his ideas, and in many cases his actual words. As suggested, they are presented, torn from their context with little or no indication of the circumstances under which they were made and

thus have much of the trenchant assertiveness of proverbs. Replaced into their context as determined from other sources they sometimes take on a significance differing to that which they bear when standing alone, and afford interesting sidelights on the personality and character of Confucius. But even in the pithy baldness of their presentation in the Analects, they afford provocative reading, and assiduous mining of this source yields perhaps more of the mettle and teachings of Confucius, than does any other work.

The Tah Suen is often translated under the title "The Great Learning," but certain modern authorities tend toward rendering it as "The Higher Education." Hughes (The Great Learning and the Mean in Action) considers it to have been prepared by a tutor to the sons of the ruling class, to present to them in brief form the essential aspects of the teachings of Confucius, particularly emphasizing the opposition of Confucius to the concept that the end of government was profit, a teaching that was strongly advocated by the Legalist school of that time.

The Chung Yung is generally supposed to have been written by the grandson of Confucius for Mencius. This authorship seems quite possible, though there are evidences of the elaborations of a commentator. It is an expression and a development of some of the ideas that seem to run through the teachings of Confucius.

Mencius is the work of the greatest of the Confucian

disciples, Mencius (Meng Tzu); it shows a development in psychology and practical politics of the Confucian ideas. Mencius may be regarded as the St. Paul of Confucianism; he revived interest in it, and established it in that leading place among the Chinese from which it has scarcely ever fallen away.

Pre-Confucian Literature -- introduction

The Book of History, the Book of Odes, and the Book of Changes, while accepted as a part of the Confucian tradition were, as indicated, actually prepared prior to the time of Confucius himself.

It might be expected that these would furnish but little material applicable to problems of education; anthologies of poetry, records of archivists, and books on fortune telling, do not generally concern themselves with such matters. Nevertheless, before the rise of philosophy proper, there is a period of speculative contemplation, and earlier than this, primitive literature is often rich in exhortations to virtue and patriarchal calls to wisdom which show, at the level of practical ethics, at least, some concern for promptings of philosophical enquiry.

So in these works, there are certain passages, reflecting an awareness of the significance and function of education. The Book of History is especially rich in this regard. Confucius evidently found it very influential, and there are many suggestions in it which are to be more fully developed in later Confucian thought.

Because of their place in the Confucian tradition, and because of a certain interest they bear due to their antiquity, one passage, dealing more or less closely with education, is given from each of these works.

The Shu King

In the Book of History, certain chapters, recording conversations between the Emperor and his ministers, are regarded as counsels. As these often speak emphatically on the duties of the ruler to educate and improve himself, they are of considerable interest:

In learning there should be a humble mind and the maintenance of a constant earnestness; in such cases the learner's improvement will surely come. He who sincerely cherishes these things will find all truth accumulating in his person. Teaching is the half of learning; when a man's thoughts from first to last are constantly fixed on learning his virtuous cultivation comes unperceived. (1)

The Shi King

From some three thousand poems that were current in his time, Confucius selected what he considered to be about the three hundred best; this collection became known as the Book of Odes. Later commentators have attempted to find deep ethical and political significance in every one of these, but from a simpler point of view, it would seem likely that many were chosen just because of their appeal as poetry and art. However, some of them were obviously written with a didactic purpose, and Confucius himself has said that there is a central ethical principle to all the odes, "Think no evil." (2) and in conversations with his disciples, he often

(1) Shu King, part 4 bk 8 section 3; Legge (tr) Classic of History in, Horne (ed) Sacred books ... of the East, p 76

(2) Analects, bk 2 chapt 2; Lyall, Sayings of Confucius, p 4

drew deep meanings from what, on the surface, appear to be quite simple, straightforward verses.

The following two stanzas are of some interest as showing an exhortation to virtuous conduct, with suggestions how suggestion and example lead to its development.

Alas, my son, that you
Should not distinguish ill from good.
Have I not led you by the hand
And pointed at the thing to know?
Have I not named it to your face
And whispered it within your ear?
Perseverance you say, 'I do not know.'
You who have children in your arms.
You do not know the people starve!
Full early have you known, yet do not act.

Alas, my son, to you
Have I not taught the ways of old?
Would you might listen to my words
And ere it be too late repent.
'Tis Heaven that makes your way so hard
And brings destruction on your land.
See then examples near at hand,
No double mind is found in Heaven;
Let but your inward power go back,
And all your people suffer loss. (1)

The Yih King

It is said that Confucius devoted two years to studying the first diagram of the Book of Changes, and of this work he has said, "If some years were added to my life, I would give fifty to the study of the Yih, and then I might come to be without great faults." (2)

While some of the more significant passages in the Yih

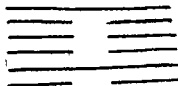
(1) Shi King, Ta Ya bk 3 ode 2; Hughes, Chinese philosophy in Classical times, p 2

(2) Analects, bk 7 chapt 16; Legge, Four books, p 64

King occur in the later commentaries, the excerpt below is from the more ancient part. This indicates the type of material which is fundamental to the work, and also presents an illustration of one of the diagrams upon which it is based.

In interpreting the hexagrams, the early diviners were concerned not merely with their significance as representing a certain combination and relationship of the positive and negative forces in the universe, but also with the form of the diagram itself. The Mang hexagram which is considered below, appeared to them to resemble a small plant, just bursting from the ground, thus symbolical of the inexperienced and untutored youth, hence the primitive comments on this diagram, deal appropriately with ignorance, and how it may be dispelled.

IV. The Mang Hexagram



Mang indicates that in the case which it presupposes there will be progress and success. I do not go and seek the youthful and inexperienced but he comes and seeks me. When he shows the sincerity that marks the first recourse to divination I instruct him. If he apply a second and third time, that is troublesome; and I do not instruct the troublesome. There will be advantage in being firm and correct.

1 The first line (ie. the bottom line) divided, has respect to the dispelling of ignorance. It will be advantageous to use punishment for that purpose and to remove the shackles from the mind. But going on in that way of punishment will give occasion for regret.

2 The second line, undivided, shows its subject

exercising forbearance with the ignorant, in which there will be good fortune; and admitting even the goodness of women, which will also be fortunate. He may be described also as a son able to sustain the burden of his family...

6 In the topmost line, undivided, we see one smiting the ignorant youth. But no advantage will come from doing him an injury. Advantage would come from warding off injury from him. (1)

Confucian Literature -- introduction

The works just considered are of course secondary in interest to the Book of Rites (Li Ki) and the Analects (Lun Yu) which contain so much material derivative from Confucius himself. With the exception of two lengthy excerpts from the Book of Rites, nearly all the passages quoted in this section are from the Analects. While the selections from the Book of Rites show the influence of Confucius, it seems impossible to determine how much is his directly, and how much the elaboration of a later commentator; however as the subject matter is so immediately germane to the topic of this paper, it has been considered advisable to treat it with the selections from the Analects.

It will be recalled that the Analects is a collection of remarks and responses of Confucius, grouped together with very little systematic arrangement, often with no indication of context, and rarely presenting a reasoned or sustained passage of consistent thought. All that can be claimed for the following pages is that an attempt has been

(1) Yih King, sect 1 pt 4: Book of changes, in Horne (ed) Sacred books ... of the East, vol 11 pp 210-11

made to group similar passages together in an arrangement that is intended to make it more feasible to follow out a systematic development of remarks of Confucius on questions of education. However it is still the original remarks that are presented in their stark simplicity, and provocative (and, at times, provoking) disparate isolation. If a coherent pattern become apparent to the reader, it is only as he himself threads these otherwise disjointed passages, and finds a consistency that reflects the underlying character of Confucius and his general attitudes and beliefs towards education and the superior man.

The material presented might be conveniently grouped into three sections; the first giving the ideas of Confucius on the basic nature of man, the raw material as it were, upon which the educative process is to operate, then a discussion of the Confucian ideal of the superior man, the end product of a true education applied to a responsive nature, and finally an indication of the methods of education embodied in the Analects and Book of Rites.

The Li Ki and the Lun Yu

Either metaphysical problems and questions of essential reality were of little interest to Confucius, or else he perhaps felt a certain reticence in regard to some of his most fundamental beliefs; in any case there is very little in these works in respect to the original nature of man.

There is, though, an indication that he felt a general belief in the basic goodness of man's inherent nature:

The Master said, "Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune." (1)

and of a certain unity in the nature of humanity: (a Confucian contribution to the nature-nurture controversy)

Men are born pretty much alike, but through their habits they gradually grow further and further apart from each other. (2)

A few passages in the Li Ki also deal with Man's original nature even more specifically; these, however, are of doubtful authorship:

Man is the product of the attributes of heaven and earth, by the interaction of the dual forces of nature, the union of the animal and intelligent souls, and the finest subtle matter of the five elements. (3)

What are the feelings of men? They are joy, anger, sadness, fear, love, disliking, and liking. These seven feelings belong to men without their learning them. (4)

The things which men greatly desire are comprehended in meat and drink and sexual pleasure; those which they greatly dislike are comprehended in death, exile, poverty, and suffering. Thus liking and disliking are the great elements in men's minds. (5)

It would be impractical to attempt to give a full account of the superior man as envisioned by Confucius. This was a matter of constant concern to him, and a theme to which he recurred again and again. In general the character

(1) Analects, bk 6 chapt 17: Legge, Four books, p 54

(2) Analects, bk 17 chapt 2: Lin Yutang (tr) Aphorisms of (828) Confucius in, Lin Yutang (ed) Wisdom of China and India, p

(3) Li Ki: Legge (tr) the Li Ki, in Ballou (ed) Bible of the World, p 379

(4) Li Ki: Ibid. p 380

(5) Li Ki: Ibid. p 380

of the superior man is that of the commonly accepted idea of the gentleman, as it might be determined and fulfilled through a philosophically critical evaluation. He is honest and sincere, just and reserved in judgment, easy in manner, with an integrated personality which has been completed in education and rounded off with culture. It is, however, worthwhile to quote fairly extensively from Confucius on the superior man, partly because of its importance in his teachings, and the aptness and justice with which many of his judgments are expressed, and also because of the significance he gave to education in forming such a character.

Confucius said, "The superior man understands what is right; the inferior man understands what will sell." (1).... "What the superior man seeks is in himself; what the ordinary man seeks is in others." (2)

The Master said, "The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The inferior man is difficult to serve and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything. (3)

He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily when they occur;--is he not a man of superior worth? (4)

(1) Analects, bk 4 chapt 21: Lin Yutang, Wisdom of..., p 190

(2) Analects, bk15 chapt 20; Dawson, Basic Teachings..., p 2

(3) Analects, bk13 chapt 25; Wong (tr) Analects of.... in Ballou (ed) Bible of the world, p 412

(4) Analects, bk14 chapt 33; Legge, Four books, p 151

Men of true breeding are in harmony with people, although they do not agree with them; but men of no breeding agree with people, and yet are not in harmony with them. (1)

Confucius said, A gentleman has nine aims. To see clearly; to understand what he hears; to be warm in manner, dignified in bearing, faithful of speech, keen at work; to ask when in doubt; in anger to think of difficulties; and in sight of gain to think of right. (2)

It was generally taken for granted among the adherents of Confucianism, that a true education and virtuous conduct were closely interrelated. Naturally they could not fail to see that there were some talented and learned, who all too obviously were neither virtuous nor honourable, but the education of such men, it was felt, had somehow been faulty, was indeed, not truly an education. Properly one of the main purposes of the true man in seeking an education was the fulfilment of his moral nature, and the education itself should be such as to incline him toward this course. Both of these aspects are indicated in the Analects:

The superior man learns in order to reach the utmost of his principles. (3)....The Master said, "It is not easy to find a man who has learned for three years without coming to be virtuous. (4)

By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right. (5)

(1) Analects, bk 13 chapt 23; Hughes, Chinese philosophy... p 22

(2) Analects, bk 16 chapt 10; Iyall, Sayings of C..., p 84

(3) Analects, bk 19 chapt 7; Legge, Four books, p 205

(4) Analects, bk 18 chapt 13; Dawson, Basic teachings of Confucius, p 24

(5) Analects, bk 12 chapt 15; Legge, Four books, p 121

However it was not merely in a narrow sense of moral goodness alone, Confucius intended by ethical development, education should be bent to the development of the whole personality; social and aesthetic fulfilment, as well as virtuous conduct, were part of the compleat man that he envisioned:

The Master said, Matter outweighing art begets roughness, art outweighing matter begets pedantry. Matter and art well blent make the gentleman. (1)

It also seemed well nigh self-evident to the Confucianists, that the talented and virtuous would naturally incline to employment in a government office in an administrative capacity. There were, of course, rulers and circumstances under which one could not honourably serve; but in a properly established state, it was felt that the obligations and opportunities of office, and the talents and inclinations of the superior man were functional correlatives. It was a disgrace to a government not to seek to employ such men, and a duty for them to lend their services where the benefits of their experience, and the example of their character could do most to serve the people:

If the Way prevails among the states, you can make yourselves prominent; but if it does not prevail, then keep in retirement. If it prevails in your area, it is a disgrace to be poor and humble. If it does not prevail, it is a disgrace to be rich and honoured. (2)

(1) Analects, bk 6 chapt 16; Lyall, Sayings of Confucius, p 24

(2) Analects, bk 6 chapt 15; Hughes, Chinese philosophy, pp 21-2

While Confucius could sympathise, and perhaps feel a certain nostalgic envy for the contemplative life of those who preserved their personal purity by withdrawing from the world, their attitude was one that he repudiated for himself; when admonished by a recluse for concerning himself with affairs of state, he replied:

One cannot herd on equal terms with beasts and birds: if I am not to live among these human folk, then with whom else should I live? Only when the empire is well ordered shall I cease to take part in the work of reformation. (1)

His sense of the interdependence of the roles of the scholar and official, together with the sense of moral obligation that they should have is indicated in the following passage:

A person who shows a sense of honour in his personal conduct and who can be relied upon to carry out a diplomatic mission in a foreign country with competence and dignity may properly be called a scholar. (2)

Tzu-hsia, one of the disciples, also indicates that the most significant aspect of education is the full development of character, and the fulfilment of the obligations of office, rather than the mere acquisition of information:

If a man eschews beauty and honour and worth, if he serves his father and mother with all his strength, if he is ready to give his life for his lord, and keeps faith with his friends, though others may say he has no learning, I must call him learned. (3)

(1) Analects, bk 18 chapt 6: Jennings (tr) The analects, in The world's great classics; Oriental literature, vol 4 p 85

(2) Analects, bk 13 chapt 20: Lin Yutang, Wisdom of Confucius, p 174

(3) Analects, bk 1 chapt 7: Lyall, Sayings of C..., p 2

However, though nobility of character was of first importance, that true education is not to be regarded as a mere veneer, adding a polish of superficial refinement to man, but rather a fulfilment of man's nature, fully integrated with it, is indicated by another of the disciples:

Kih Taz-shing once said, "Give me the inborn qualities of a gentleman, and I want no more. How are such to come from book-learning?"

Taz-kung exclaimed, "Ah! sir, I regret to hear such words from you...Literary accomplishments are much the same as inborn qualities, and inborn qualities as literary accomplishments. A tiger's or leopard's skin without the hair might be a dog's or sheep's when made so bare." (1)

Similarly, while Confucius seemed to believe that men naturally incline toward the right, nevertheless there was a danger that even their good impulses, if not controlled by the discipline and wisdom of learning, might lead to unfortunate results:

The Master said, "Yu, have you heard the six words to which are attached six becloudings?" Yu replied, "I have not." "Sit down and I will tell them to you."

"There is the love of being benevolent without the love of learning;--the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;--the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;--the beclouding here leads to an ingenuous disregard for consequences. There is the love of straightforwardness without the love of learning;--the beclouding here leads to rudeness. There is the love of boldness without the love of learning;--the beclouding here leads to insubordination. There is the love of firmness without love of learning;-- the beclouding here leads to extravagant conduct. (2)

(1) Analects, bk 12 chapt 8; Jennings (tr) The analects, in Herne (ed) Sacred books...of the East, vol 11, p 317

(2) Analects, bk 17 chapt 8; Wong (tr) Analects of Confucius in, Ballou (ed) Bible of the world, p 416

However, the significance which Confucius gave to the polish of learning and the enrichment of cultural refinement, was never great enough to justify the somewhat common belief that he taught a formalism, and concern for mere outward appearance, even to the point of hypocrisy. True, both reputation and ritual were matters that he regarded with great seriousness, but indicated in unmistakable terms that they were secondary to character and rightness of impulse. To ritual, indeed, he gave a sacred significance, but on the practical level, he seemed to favour it because it gave a certain stability to society as a whole, to the individual it offered an acceptable pattern for expression of his impulses, due and decent channels into which his otherwise unguided emotions might properly flow. This was just as essential, perhaps even more so, in regard to a person's good impulses, as to his less acceptable ones: virtue has its excesses no less than vice.

The true relation between sincerity of emotion and conventional behavior in which it should be expressed is indicated in many passages:

If a man be without the virtues proper to humanity, what has he to do with the rites of propriety. (1)...High station occupied by men who have no large and generous heart; ceremonial performed with no reverence; duties of mourning engaging the attention, where there is absence of sorrow--how should I look on where this is the state of things. (2)

- (1) Analects, bk 3 chapt 3; Dawson, Basic teachings...pp98-9
- (2) Analects, bk 3 chapt 23; Jennings (tr) The analects, in Horne (ed) Sacred books...of the East, vol 11, p 282

In festive ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observance. (1)

A similar sentiment is expressed by the disciple, Tze-hea:

Mourning having been carried to the utmost degree of grief, should stop with that. (2)

Confucius expressed his approval of a disciple who asked:

Does that mean that the ceremonial forms of li (ritual) must be based on a background of simplicity of character?(3)

and he himself indicated the secondary character of the formal expression of virtue:

'It is according to the rules of propriety,' they say. 'It is according to the rules of propriety,' they say. Are gems and silk (used in ceremonial) all that is meant by propriety? 'It is Music,' they say. 'It is Music,' they say. Are bells and drums all that is meant by Music? (4)

In view of the extreme importance given by the Chinese to funeral rites, the insistence of Confucius on sincerity in ceremony is pointedly indicated in the response he made to one who felt that one year's mourning (instead of the prescribed three) was sufficient for parents:

The Master asked him, "Would it be a satisfaction to you--that returning to better food, that putting on of fine clothes?"

"It would," said he.

"Then if you can be satisfied in so doing, do so. But

(1) Analects bk 3 chapt 4: Legge, Four books, p 20

(2) Analects, bk 19 chapt 14: Ibid. p 208

(3) Analects, bk 3 chapt 8: Lin Yutang (tr) Aphorisms of Confucius, in Lin Yutang (ed) Wisdom of China and India, p 840

(4) Analects, bk 17 chapt 11: Legge Four books, p 188

to a gentleman, who is in mourning for a parent, the choicest food will not be palatable, nor will the listening to music be pleasant, nor will comforts of home make him happy in mind. Hence he does not do as you suggest. But if you are now happy in your mind, then do so." (1)

However, even when the ritual was the expression of a sincere emotion, there was still a sense that the best ritual was the simplest. A certain naturalness and unfeigning ease should be typical of the superior man:

The philosopher Yew said, "In practising the rules of propriety, a natural ease is to be prized." (2)

The Master said, "The men of former times, in the matters of ceremonies and music, were rustics, it is said, while the men of these latter times, in ceremonies and music, are accomplished gentlemen. If I have occasion to use these things, I follow the men of former times." (3)

There was a tendency to suspect, not unjustly, that the man preoccupied with trivia of ceremony and meticulous in performance was more likely to be actuated by hypocrisy than intensity of emotion; or else was driven by feelings of personal insecurity:

Confucius said, "The superior man is always candid and at ease; the inferior man is always worried about something. (4) The superior man has a dignified ease without pride; the mean man has pride without a dignified ease." (5)

- (1) Analects, bk 11 chapt 21: Jennings (tr) The analects, in World's great classics, Oriental literature, vol 4 p 82
- (2) Analects, bk 1 chapt 12: Legge, Four books, p 7
- (3) Analects, bk 11 chapt 1: Wong (tr) Analects of Confucius, in Ballou (ed) Bible of the world, p 407
- (4) Lin Yutang, Wisdom of Confucius, p 192
- (5) Analects, bk 13 chapt 26: Dawson, Basic teachings of Confucius, p 108

The Master said, "Fine words, an insinuating appearance and excessive respect;--Tse-k'ew Ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;--Tse-k'ew Ming was ashamed of such conduct. I also am ashamed of it." (1)

Tse-hia said:

"When an inferior man does a wrong thing, he is sure to gloss it over." (2)

In contrast to this, the superior man, even in regard to his faults, reveals a certain generously open candour; when one of the disciples asked Confucius why it was proper to regard a certain minister as cultured, despite some rather obvious failings, he replied:

He was quick and loved learning; he was not ashamed to ask these things of him; that is why he was called cultured. (3)

The disciple, Tse-kung puts it even more directly:

"The faults of the superior man are like the eclipses of the sun and moon. He has his faults and all men see them; he changes again and all men look up to him. (4)

The relation which the Confucianists found between inner rightness and its expression in conduct, is perhaps best summed up in a passage from the Li Ki:

The rules as instituted by the ancient kings had their radical element and their outward elegant form. A true heart and good faith are their radical element. The characteristics of each according to the idea of what is right in it are its outward elegant form. Without the

(1) Analects, bk 5 chapt 24; Legge, Four books, p 46

(2) Analects, bk 19 chapt 8; Jennings (tr) The analects, in World's great classics, Oriental literature, vol 4, p 89

(3) Analects, bk 5 chapt 14; Lyall, Sayings of Confucius, p 18

(4) Analects, bk 19 chapt 21; Legge, Four books, p 210

radical element, they could not have been established; without the elegant form, they could not have been put into practice. (1)

That the essential feature was propriety, rather than mere antiquity, is also indicated:

Rules of ceremony are the embodied expression of what is right. If an observance stand the test of being judged by what is right, although it may not have been among the usages of the ancient kings, it may be adopted on the ground of being right. (2)

While Confucius, thus paid great respect to truth and sincerity, nevertheless his teachings took into account the realities of human nature; he did not believe that every promise should be kept, nor that the son should be obliged to reveal crimes of the parents. The truth to which he taught adherence was neither the frigid and remote truth of a logical absolutism that might underlie a scientific culture and technological civilization, nor the disinterested judicial truth that might be implicit in the philosophy of a state founded on law; there is a strongly humanistic trend to the Chinese character, and Chinese thought, which is illustrated by the remark of Confucius, that

Truth may not depart from human nature. If what is regarded as truth departs from human nature, it may not be regarded as truth. (3)

It is in accord with this attitude that Confucius, unlike certain other Oriental philosophers, should not have

(1) Li Ki, bk 8 sect 1 verse 2; Dawson, Basic teachings...

(2) Li Ki, bk 7 sect 4 verse 9; Ibid. p 101 (p 100)

(3) Analects, Lin Yutang, Wisdom of Confucius, p 184

attempted to subdue or repress man's emotional tendencies, but rather to fulfil them and direct them into acceptable paths, even is this so in regard to the "anti-social" attitudes:

It is only the truly virtuous man who can love, or who can hate others. (1)

In addition to previous selections indicating the general effect on the personality and character of a true education, a rather more sustained passage from the Li Ki, suggests the influence that specialization in various fields of literature and culture has in forming attitudes and habits:

Confucius said: When I enter a country, I can easily tell its type of culture. When the people are gentle and kind and simple-hearted, that shows the teaching of poetry. When people are broad-minded and acquainted with the past, that shows the teaching of history. When the people are quiet and thoughtful and show a sharp power of observation, that shows the teachings of philosophy of mutations (Book of Changes). When the people are humble and respectful and frugal in their habits, that shows the teaching of li (the principle of social order). When the people are cultivated in their speech, ready with expressions and analogies, that shows the teaching of prose, or Spring and Autumn. The danger in the teaching of poetry is that the people remain ignorant, or too simple hearted. The danger in the teaching of history is that people may be filled with incorrect legends and stories of events. The danger in the teaching of music is that the people grow extravagant. The danger in the teaching of philosophy is that the people become crooked. The danger in the teaching of li is that the rituals become too elaborate. And the danger in the teaching of Spring and Autumn, is that the people get a sense of the prevailing moral chaos. When a man is kind and gentle and simple-hearted, and yet not ignorant, we may be sure he is deep in the study of poetry. When a man is broad-minded

(1) Li Ki, chapt 26: Lin Yutang, Wisdom of Confucius, pp 210-11

and acquainted with the past, and yet not filled with incorrect legends or stories of events, we may be sure he is deep in the study of history. When a man is generous and shows a good disposition and yet not extravagant in his personal habits, we may be sure he is deep in the study of music. When a man is quiet and thoughtful and shows a sharp power of observation, and yet is not crooked, we may be sure that he is deep in the study of philosophy. When a man is humble and polite and frugal in his personal habits and yet not full of elaborate ceremonies, we may be sure he is deep in the study of li. And when a man is cultivated in his speech, ready with expressions and analogies and yet is not influenced by the picture of the prevailing moral chaos, we may be sure that he is deep in the study of Spring and Autumn. (1)

Scattered throughout the Analects are a considerable number of references to the methods which Confucius employed in studying and teaching, and also his own remarks on these subjects. There is, however, in the Li Ki a whole chapter devoted to such matters: despite the fact that it is doubtful to what extent this material is derivative from Confucius, and that it is of considerable length, it has been decided to reproduce it almost in its entirety, as there is very little else in the ancient Chinese writings that deals so directly and specifically with methods and problems of formal academic instruction as does this critically descriptive passage on the already ancient educational system:

(The Ancient Educational System)

The ancient educational system was as follows: There was a primary school in every hamlet of twenty-five families, a secondary school in every town of five hundred families, an academy in every county of twenty-five hundred families.

(1) Li Ki, chapt 26: Lin Yutang, Wisdom of Confucius, pp 210-11.

and a college in the capital of every state (for the education of the princes and sons of nobles and the best pupils from the lower schools.) Every year new students were admitted, and every other year there was an examination. At the end of the first year, an effort was made to see how the pupils were able to punctuate their sentences and to find out their natural inclinations. At the end of three years, an effort was made to find out their habits of study and their group life. At the end of five years, they would try to see how well read in general the pupils were and how closely they had followed their teachers. At the end of seven years, they would try to find out how their ideas had developed and what kind of friends they had selected for themselves. This is called the Minor Graduation (hsiaoh'eng -- from the lower grades). At the end of nine years, they were expected to know the various subjects and have a general understanding of life and to have laid a firm foundation for their character from which they could not go back. This was called the Major Graduation (taoh'eng -- from the higher grades).

By such an educational system only is it possible to civilize the people and reform the morals of the country, so that the local inhabitants will be happy and those in distant lands will love to come to the country. This is the principle of tahsueh, or higher education. That is the meaning of the passage in the Ancient Records which says, "The ants are busy all the time" (the importance of continuous study).

In the college, the students begin to study the proper use of ceremonial robes and vegetable offerings at sacrifices, in order to learn the principle of respect or piety. They are made to sing the first three songs of Hsiaoya, in order to learn the first elements of official life.

On entering the college, a drum is beaten before the students unpack their books, so as to teach discipline at their studies. The ferule or hickory stick is used in order to regulate their external behavior. No inspector is sent to the college except on the occasion of the Grand Sacrifice to the royal ancestors, that the students may be left alone to develop themselves. The teacher observes but does not constantly lecture to them, so that the students have time to think out things for themselves. The young ones are supposed to listen and not to ask questions, so that they may know their own place. These seven things are the main methods of teaching. That is the meaning of the passage in the Ancient Records which says, "At the college, those who already have an office make studies relative to their respective departments, while those who do not yet have an office study what they want to do afterwards."

(Extra-curricular Studies)

In the educational system of the college, there are regular studies in class and collateral studies when the students are in their own rooms. Without the practice of fingering, one cannot learn to play the string instrument smoothly. Without wide observation of things, one cannot learn poetry easily. Without acquaintance with the different ceremonial robes, one cannot master the study of rituals. Without learning the different arts (like archery and carriage driving), one cannot enjoy study at school. Therefore in the education of the superior man (or the intellectual upper class), one is given time to digest things, to cultivate things, to rest and to play. In this way the students learn to feel at home at college and establish a personal relationship with their teachers, enjoy friendship and acquire conviction in ideas. They then may leave their teachers without turning their backs on their studies. This is the meaning of the passage in the Advice of Fu Yuch, which says, "Respectfully keep at your studies constantly, and then you will have results."

The teachers of today just go on repeating things in a rignarole fashion, annoy the students with constant questions, and repeat the same things over and over again. They do not try to find out what the students' natural inclinations are, so that the students are forced to pretend to like their studies, nor do they try to bring out the best in their talents. What they give to the students is wrong in the first place and what they expect of the students is just as wrong. As a result, the students hide their favorite readings and hate their teachers, are exasperated at the difficulty of their studies and do not know what good it does them. Although they go through the regular course of instruction, they are quick to leave it when they are through. This is the reason for the failure of education today.

(The Ideal Teacher)

The principles of college education are as follows: First, prevention, or preventing bad habits before they arise. Secondly, timeliness, or giving the students things when they are ready for them. Thirdly, order, or teaching the different subjects in proper sequence. Fourthly, mutual stimulation (literally "friction"), or letting the students admire the excellence of other students. These four things ensure the success of education.

On the other hand, to forbid them after they have already acquired bad habits would seem to make everything go against their grain and efforts at correction would be with-

out success. To teach them after the young age is past would make their learning difficult and futile. To fail to teach the different subjects in their proper order would bring about chaos in their studies, without good results. To study a subject all alone without friends would make a student too narrow in scope, lacking in general knowledge. Bad company would encourage them to go against their teachers and bad pastimes would cause them to neglect their studies. These six things cause the breakdown of a college education.

With the knowledge of the reasons for success in education and the causes of its failure, the superior man is then qualified to be a teacher.

Therefore in his teaching the superior man guides his students but does not pull them along; he urges them to go forward and does not suppress them; he opens the way, but does not take them to the place. Guiding without pulling makes the process of learning gentle; urging without suppressing makes the process of learning easy; and opening the way without leading the students to the place makes them think for themselves. Now if the process of learning is made gentle and easy and the students are encouraged to think for themselves, we may call the man a good teacher.

There are four common errors in education which the teacher must beware of. Some students try to learn too much or too many subjects, some learn too little or too few subjects, some learn things too easily and some are too easily discouraged. These four things show that individuals differ in their mental endowments, and only through a knowledge of the different mental endowments can the teacher correct their mistakes. A teacher is but a man who tries to bring out the good and remedy the weaknesses of his students.

A good singer makes others follow his tune, and a good educator makes others follow his ideal. His words are concise but expressive, casual but full of hidden meaning, and he is good at drawing ingenious examples to make people understand him. In this way, he may be said to be a good man to make others follow his ideal.

The superior man knows what is difficult and what is easy, what is excellent and what is deplorable in the things to be learned, and then he is good at drawing examples. Being good at drawing examples, he then knows how to be a teacher. Knowing how to be a teacher, he then knows how to be an elder. And knowing how to be an elder, he then knows how to be a ruler of men. Therefore, the art of being a teacher is the art of learning to be a ruler of men. Therefore one cannot be too careful in selecting one's teacher. That is the meaning of the passage in the Ancient Records which says, "The Three Kings and the Four Dynasties (Yu, Hsia, Shang, and Chou) laid the greatest

emphasis upon the selection of teachers."

In this matter of education, the most difficult thing is to establish a respect for the teacher. When the teacher is respected, then people respect what he teaches, and when people respect what he teaches, then they respect learning or scholarship. Therefore there are only two classes of persons that the king dare not regard as his subjects: his teacher and the shih (child representing the spirit of the deceased at a sacrifice). According to the customs of the college, a teacher doesn't have to stand facing north even when receiving an edict from the king, which shows the great respect for the teacher.

(The Process of Learning)

With a good student, the teacher doesn't have much to do and the results are double, besides getting the student's respect. With a bad student, the teacher has to work hard and the results are only half of what is to be expected, besides getting hated by the student. A good questioner proceeds like a man chopping wood -- he begins at the easier end, attacking the knots last, and after a time the teacher and student come to understand the point with a sense of pleasure. A bad questioner does just exactly the opposite. One who knows how to answer questions is like a group of bells. When you strike the big bell, the big one rings, and when you strike the small bell, the small one rings. It is important, however, to allow time for its tone gradually to die out. One who does not know how to answer questions is exactly the reverse of this. These are all suggestions for the process of teaching and learning.

That type of scholarship which is bent on remembering things in order to answer questions does not qualify one to be a teacher. A good teacher should observe the students' conversations. When he sees a student is doing his best but is lost, then he explains it to him, and if after the explanation, the student still does not understand, he may as well leave the matter alone.

The son of a tinker naturally learns how to mend fur coats, and the son of a good maker of bows naturally learns how to make a bamboo chi (shallow pan made of woven sliced bamboo for holding grain), and a man breaking in a horse first puts the horse behind the carriage. A gentleman can learn from these three things the proper method of education. The scholars of ancient times learned the truth about things from analogies.

The drum itself does not come under any of the five modes of music, and yet the five modes cannot succeed in harmony without the drum. Water itself does not belong to any of the five colors, and yet (in painting) the five

colors would lack brightness without the use of water. Learning itself does not come under any of the five senses, and yet the five senses cannot be properly trained without learning. The teacher does not come under the five degrees of clan kinship, and yet the five degrees of clan kinship would not love one another without the teacher.

The gentleman says, "A great personality does not (necessarily) fit one for any particular office. A great character does not (necessarily) qualify one for any particular service. Great honesty does not (necessarily) make a man keep his word. Great regard for time does not (necessarily) make one punctual." To know these four things is to know the really fundamental things in life.

In offering sacrifices to the river gods, the ancient kings always began with worshipping the gods of the rivers before worshipping the gods of the seas. A distinction was made between the source and the outlet, and to know this distinction is to know how to attend to the essentials. (1)

By the suggestions that may be gleaned from the Analects, it would seem that the teaching in which Confucius engaged, was not however, of this formal, "school room" nature. His disciples were intellectually mature men of definitely formed interests, already bent in directions sympathetic to his character, many of whom, at least, were prepared to spend years under Confucius' guidance and influence, living in close association with him, and sharing his trials, and, at times, uncertain fortunes. Much of his instruction, it seems almost certain, must have been given in informal discourses and conversations, and in discussions attempting to reach decisions in regard to what must have been vital matters that arose from day to day, not mere questions of academic interest; opportunities to take office, sometimes under doubtful circumstances; problems and diffi-

(1) Li Ki, chapt 16; Lin Yutang, Wisdom of C....pp 242-50

culties facing one or another of the group.

He is said to have altogether had some three thousand pupils, and is quoted in the Analects as having said:

There was never yet a person who came to me with the present of dried meat (equivalent of tuition) that I have refused to teach something. (1)

Some seventy of his students are said to have mastered the studies.

As he did not refuse instruction to one who offered only the purely formal fee of dried meat for instruction, so neither did he reject any merely because of bad reputation; to those who rebuked him for receiving a group of youths notorious for mischief making, he countered:

Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct. (2)

While in accord with this attitude he said:

Learning knows no rank. (3)

Nevertheless he did discriminate among people in regard to their attitude toward learning itself; the students he accepted he definitely expected to be vitally interested in learning, and to cooperate in their studies:

With one who does not come to me inquiring 'What of this?' and 'What of that?' I never can ask of 'What of this?' and give him up. (4)

- (1) Analects, bk 7 chapt 7: Lin Yutang, Wisdom of C...p164
- (2) Analects, bk 7 chapt 28: Legge, Four books, p 68
- (3) Analects, bk 15 chapt 38: Lyall, Sayings of C..., p 79
- (4) Analects, bk 15 chapt 15: Jennings (tr) The analects, in World's great classics, Oriental literature, vol 4 p 73

He subject do I broach, however, to those who have no eager desire to learn; no encouraging hint do I give to those who no anxiety to speak out their ideas; nor have I anything more to say to those who, after I have made clear one corner of the subject, cannot from that give me the other three. (1)

If a number of students are all day together, and in their conversation never approach the subject of righteousness, but are fond merely of giving currency to smart little sayings, they are difficult indeed to manage. (2)

In regard to the type of students he preferred he said further:

Since I cannot get men pursuing the due medium, to whom I might communicate my instructions, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of truth; the cautiously-decided will keep themselves from what is wrong. (3)

Those who are born in the possession of knowledge are the highest class of men. Those who learn and so acquire knowledge are next. The dull and stupid who yet achieve knowledge are a class next to these. Those who are dull and stupid and yet do not learn are the lowest of the people. (4)

and indicated a distinction in people in reference to their ability to learn, and his distaste for those who spent their time in slothful idleness making no attempt to learn or carry out any useful purpose:

To the average man, and those above the average, it is possible to discourse on higher subjects; to those from the average downwards it is not possible. (5)...The people may be made to follow a plan of action, but they may not be made to understand it. (6)

(1) Analects, bk 7 chapt 8: Jennings, (tr) The analects, in Horne (ed) Sacred books...of the East, vol 11, p 294

(2) Analects, bk 15 chapt 16: Ibid. p 335

(3) Analects, bk 13 chapt 21: Legge, Four books, p 136

(4) Analects, bk 16 chapt 9: Dawson, Basic teachings..., p27-8

(5) Analects, bk 6 chapt 19: Jennings (tr) The analects, in Horne (ed) Sacred books...of the East, vol 11, p 292

(6) Analects, bk 8 chapt 9: Legge, Four books, p 78

Confucius said, "I greatly admire a fellow who goes about the whole day with a well-fed stomach and a vacuous mind. How can one ever do it? I would rather that he play chess, which would seem to me to be better. (1)

The need for the learner to retain a sense of discriminate relative values, and to be prepared to sacrifice creature comforts and other lesser things in order to fulfil higher matters is frequently stressed:

The Master said, "The scholar who cherishes the love of comfort, is not fit to be deemed a scholar. (2) The scholar who is intent upon learning the right way, and who is yet ashamed of poor attire and poor food, is not worthy of being discoursed with." (3)

The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him. (4)

The subject matter in which Confucius offered instruction is suggested in several passages:

Confucius taught four things: Literature, personal conduct, being one's true self and honesty in social relationships. (5)...The Master liked to talk of poetry, history, and the upkeep of courtesy. Of all these he liked to talk. (6)... Strange occurrences, exploits of strength, deeds of lawlessness, references to spiritual beings--such like matters the Master avoided in conversation. (7)... Tzu-king said, To hear the Master on his arts and precepts is granted us; but to him on man's nature and the Way of Heaven is not. (8)

- (1) Analects, bk 17 chapt 22: Lin Yutang, Wisdom of C., p 173
- (2) Analects, bk 14 chapt 8: Legge, Four books, p 140
- (3) Analects, bk 4 chapt 9: Jennings (tr) The analects, in Horne (ed) Sacred books...of the East, vol 11, p 283
- (4) Analects, bk 16 chapt 31: Dawson, Basic teachings, p 3
- (5) Analects, bk 7 chapt 24: Lin Yutang (tr) Aphorisms of C..., in Lin Yutang (ed) Wisdom of China and India, p 817
- (6) Analects, bk 7 chapt 17: Lyall, Sayings of C..., p 29
- (7) Analects, bk 7 chapt 20: Jennings (tr) The analects, in World's great classics, Oriental literature, vol 4, p 33
- (8) Analects, bk 5 chapt 12: Lyall, Sayings of C..., p 13

A certain plan of study, reflected in a development of personality and character is suggested:

The Master said, "It is by the Odes that the mind is aroused.

"It is by the Rules of Propriety that the character is established.

"It is from Music that the finish is received." (1)

"Education begins with poetry, is strengthened through proper conduct and consummated through music. (2)

Confucius, obviously, placed great emphasis on the benefits to be derived from a study of ancient literature. From it he expected his disciples to gain not merely an acquaintance with these classics, and a knowledge of the factual material they contained, but also to develop proper habits of learning, and to find examples and inspiration for the development of a rounded and morally complete character:

The Master said, My little children, why do ye not learn poetry? Poetry would ripen you; teach you insight, friendliness, and forbearance; show you how to serve your father at home; and teach your lord abroad; and it would teach you the names of many birds and beasts, plants and trees. (3)

Ch'en Kang, one of the disciples, asked Po-yu, the son of Confucius,

Apart from us have ye heard anything, Sir?

He answered, No: once as my father stood alone and I sped across the hall, he said to me, Art thou learning poetry? I answered, No. He that has not learned poetry, he said, has no hold on words. I withdrew and learned poetry.

Another day, when he again stood alone and I sped across the hall, he said to me, Art thou learning courtesy? I answered, No. He that does not learn courtesy, he said,

(1) Analects, bk 8 chapt 8: Legge, Four books, p 75

(2) Analects, Lin Yutang, Wisdom of Confucius, p 200

(3) Analects, bk 17 chapt 8: Lyall, Sayings of Confucius, p 88

has no foothold. I withdrew and learned courtesy. These two things I have heard.

Ch'en Kang withdrew, and cried gladly. I asked one thing, and I get three. I hear of poetry; I hear of courtesy; and I hear too that a gentleman stands aloof from his son. (1)

Naturally to secure such rich returns from the study of literature, necessitated that it be thorough, and its interpretation penetrating. Already mentioned in the introduction is the searching assiduity which the Chinese scholar expects to be given to the study of letters, and a hint has been given of the danger in this of far-fetched, and prejudiced "in-reading." On the other hand, also implied is a receptive apprehension of the material, and a real integration of it into the personality of the reader. A further illustration of the place that the ode played in Confucius' system of education, and of the perception he expected of the full significance of a poem, is indicated in the following passage:

Tzu-kung said, Poor but no flatterer; rich, but not proud: how would that be?

It would do, said the Master, but better still were poor but merry; rich, but loving courtesy.

Tzu-kung said, When the poem says:

If ye cut, if ye file,

If ye polish and grind,

is that what is meant?

The Master said, Now I can begin to talk of poetry to Ts'u. Tell him what is gone, and he knows what shall come. (2)

(1) Analects, bk 16 chapt 13; Lyall, Sayings of Confucius, p 85

(2) Analects, bk 1 chapt 16; Lyall, Sayings of Confucius, p 3

Tau-hsia asked, What is the meaning of:
Her cunning smiles,
Her dimples light,
Her lovely eyes,
So clear and bright.
All unadorned,
The background white.

Colouring, said the Master, is second to the plain ground.

Then good form is second, said Tau-hsia.

Shang, said the Master, thou hast hit my meaning! Now I can talk of poetry to thee. (1)

One or two passages already cited, have shown the importance given to music as one of the highest studies which man could follow. To this subject, Confucius gave an almost mystic significance, seemingly finding in it a reflection and expression of the harmony and order which prevailed in the physical and spiritual worlds.

It is perhaps appropriate to mention here, that to a considerable degree, the influence which Confucius had in his own time must have been due, not alone to the rightness of his opinions, and the rectitude of his personal character, but also to the real and solid learning which lay behind this, and the prestige which he accordingly bore. In such diversified fields as literature, history, and ceremonial, he was a -- perhaps "the" -- recognized authority. In music also, both as a performer and a commentator, he was heard with respect.

His range of appreciation in the arts was perhaps limited, as there seems to be always a certain stress on the

(1) Analects, bk 3 chapt 8; Lyall, Sayings of Confucius, p 9

didactic; yet within this restricted field, there was the combination of sensitive awareness, enthusiastic response, and impeccable taste that is the hall mark of true appreciation.

When the Master was in Ts'e, he heard 'The Shao'; and for three months he did not know the taste of flesh. 'I did not think,' he said, 'that music could have been made so excellent as this!' (1)

and an appealingly human picture is given of him in the following passage:

When Confucius was singing with some other men and liked the song, he always asked for an encore and then would join in the chorus. (2)

Other statements, however, interrelate the place of music more immediately with the educative process. At one time, there was a Classic of Music, the Yeh King, which dealt more thoroughly with this subject; this though has been lost, and about all that remains is a chapter or so in the Li Ki. Several passages show how closely the essential nature of a man is revealed in the music he enjoys or creates:

Music is the form wherein tones are produced, because it takes its rise from the human heart when the heart is touched by the external world. Therefore when the heart's chord of sorrow is touched the sounds produced are sombre and forlorn; when the heart's chord of satisfaction is touched, the sounds produced are languorous and slow; when the chord of joy is touched, the sounds produced are glowing and expansive; when the chord of anger is touched, the

(1) Analects, bk 7 chapt 13: Dawson, Basic teachings of Confucius, p 253

(2) Analects, bk 7 chapt 31: Lin Yutang, Wisdom of Confucius, p 168

sounds produced are harsh and strong; when the chord of piety is touched, the sounds produced are simple and pure; when the chord of love is touched, the sounds produced are sweet and gentle. These six kinds of emotion are not spontaneous, but are moods produced by the impact from the external world. (1)

Of greater significance in considering music as a factor in education, is the fact that it does not merely reflect man's character and emotions, but also influences and forms them:

In music the sages found pleasure and that it could be used to make the hearts of the people good. Because of the deep influence which it exerts on a man and the changes which it produces in manners and customs, the ancient kings appointed it as one of the subjects of instruction. (2)

According to Tze-hsi:

The airs of Kang go to wild excess and detach the mind; those of Sung speak of slothful indulgence and of women, submerge the mind; those of Wei are strenuous and fast and perplex the mind; and those of K'hi are violent and depraved and make the mind arrogant. The airs of these four states all stimulate libidinous desires and are injurious to virtue. (3)

When one has mastered music completely and regulates his heart and mind accordingly, the natural, correct, gentle, and sincere heart is easily developed and joy attends its development. This joy proceeds into a feeling of calm. This calm continues long. In his unbroken calm the man is Heaven within himself. Like unto Heaven he is spiritual. Like unto Heaven, though he speak not, he is accepted. Spiritual, he commands awe without displaying anger. (4)

The height to which human nature is brought by music is indicated in the following passages; of some interest

(1) L1 K1, chapt 19: Lin, Wisdom of Confucius, p 251-2

(2) L1 K1, bk 12 section 3 -30: Dawson, Basic teachings of Confucius, p256.

(3) L1 K1, bk 17 section 3 -11: Ibid. p 257

(4) L1 K1, bk 17 section 3 -23: Ibid. p263

also, is the definition, which is offered of virtue:

Virtue is the strong stem of human nature, and music is the blossoming of virtue. (1) He who has understood both ceremonies and music may be pronounced to be a possessor of virtue; virtue means self realization. (2)

In a system of education which aimed not merely at sharpness of intellect, and acquisition of facts, but rather at the integration of personality, and the development of moral completeness, which sought rather wisdom than brilliance; there were many lessons to be learned from the examination of men. When Pan Ch'ih asked:

What is wisdom?

The Master said, To know men. (3)

Tsai Yu slept in the daytime and Confucius remarked, "There is no use trying to carve on a piece of rotten wood, or to whitewash a wall made of earth from a dunghill. Why should I bother to scold him? At first when I heard a man talk, I expected his conduct to come up to what he said. But now when I hear a man talk, I reserve judgement until I see how he acts. I have learned this lesson from Tsai Yu." (4)

Confucius said, "Whenever walking in a company of three, I can always find my teacher among them. I select a good person and follow his example, or I see a bad person and correct it in myself. (5) At sight of worth, think to grow like it; at sight of baseness, search thyself within. (6) A superior man...does not promote a man because of his words, nor pass over the words because of the man. (7) When you find a person worthy to talk to and fail to talk to him, you have lost your man. When you find a man unworthy to talk to and you talk to him, you have lost your words. A wise man neither loses his man, nor loses his words. (8)

(1) L4 K1, bk 17 section 2 -21: Ibid. p 255

(2) L4 K1, bk 17 section 1 -8: Ibid. p 264

(3) Analects, bk 12 chapt 22: Lyall, Sayings of Confucius,

(4) Analects, bk 5 chapt 9: Lin (tr) Aphorisms, in p 59

Lin (ed) Wisdom of China and India, p 824

(5) Analects, bk 7 chapt 21: Lin, Wisdom of Confucius, p 164

(6) Analects, bk 4 chapt 17: Lyall, Sayings of C, p 15

(7) Analects, bk 15 chapt 22: Jennings (tr) The analects, in World's great classics, Oriental literature, vol 4, p 72

(8) Analects, bk 15 chapt 7: Lin, Wisdom of C, p 180

Naturally for there to be any real progress, there must be a rigorously critical self examination, and realistic evaluation of one's own learning and character:

The Master said, I get no help from Hui. No word I say but delights him. (1)

and when he was told by one of the disciples that someone had disagreed with him over a matter of propriety he replied:

How lucky I am! Whenever I make a mistake, people are sure to know it. (2)

Taekung loved to criticize people, and Confucius said, "Ah Sze, you're clever aren't you? I have no time for such things. (3)

Don't criticize other people's faults, criticize your own. (4)

Can any do otherwise than assent to words said to them by way of correction? Only let them reform by such advice, and it will then be reckoned valuable. Can any be other than pleased with words of gentle suasion? Only let them comply with them fully, and such also will be accounted valuable. With those who are pleased without so complying and those who assent but do not reform, I can do nothing at all. (5)

The Master said, "To have faults and not to reform them,--this, indeed, should be pronounced having faults. (6)

The superior man blames himself; the inferior man blames others. (7)

- (1) Analects, bk 11 chapt 3: Lyall, Sayings of S, p 17
- (2) Analects, bk 7 chapt 30: Lin, Wisdom of Confucius, p 172
- (3) Analects, bk 14 chapt 31: Lin (tr) Aphorisms of C, in Lin (ed) Wisdom of China and India, p 822
- (4) Analects, Lin, Wisdom of Confucius, p 183
- (5) Analects, bk 9 chapt 23: Jennings (tr) The analects, in Horne (ed) Sacred books...of the East, vol 11, p 305
- (6) Analects, bk 15 chapt 29: Legge, Four books, p 166
- (7) Analects, Lin, Wisdom of Confucius, p 191

The Master said, 'So! I have never seen any one who could see his own faults and press the charge home in his own breast.' (1)

While such self criticism was fundamental to full and thorough learning, there was an essentially mutual relationship between the two functions as indicated, together with a sense of purpose, in the Li Ki:

Just as one cannot know the taste of food without eating it, however excellent it may be, so without education one cannot come to know the excellence of a great body of knowledge although it may be there.

Therefore only through education does one come to be dissatisfied with his own knowledge, and only through teaching others does one come to realize the uncomfortable inadequacy of his knowledge. Being dissatisfied with his own knowledge, one then realizes that the trouble lies with himself, and realizing the uncomfortable inadequacy of his knowledge, one then feels stimulated to improve himself. Therefore it said, "The process of teaching and learning stimulate one another." That is the meaning of the passage in the advice to Fu Yueh which says, "Teaching is the half of learning." (2)

In regard to his own learning and character, the judgment of Confucius is both just and modest:

Confucius said, "I may perhaps compare myself to my old friend Lao-p'eng. I merely try to describe (or carry on) the ancient tradition, but not to create something new. I only want to get at the truth and am in love with ancient studies." (3)

I have transmitted and do not create anew. I am faithful to the men of old and love them. (4)

The Master said, 'There may be those who act without knowledge. I do not. Hearing much and selecting what is good in what I hear and following this; seeing much and making a note of it: this is the secondary kind of knowledge.' (5)

- (1) Analects, bk 5 chapt 26: Hughes, Chinese philosophy, p29
- (2) Li Ki, chapt 18: Lin, Wisdom of Confucius, p 241-2
- (3) Analects, bk 7 chapt 1: Lin, Wisdom of C. p 163
- (4) Analects; Hughes, Chinese philosophy, p 27
- (5) Analects, bk 7 chapt 27: Ibid. p 29

The Master said, 'I am not one who was born with knowledge. I am one who loves the past and earnestly seeks to know it. (1)

Have I in truth wisdom? I have no wisdom. But when a common fellow emptily asks me anything, I tap it on this side and that, and sift it to the bottom. (2)

In a small cluster of houses there may well be...some whose integrity and sincerity may compare with mine; but I yield to none in point of love of learning. (3)

A high officer asked Tze-kung saying, "May we not say that your Master is a sage? How various is his ability!"

The Master heard of the conversation and said, "Does the high officer know me? When I was young, my condition was low, and therefore I acquired ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability."

Lao said, "The Master said, 'Having no official employment I acquired many arts.'" (4)

The Master said, "The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied;--what one of these things belongs to me. (5)

The things that trouble or concern me are the following: lest I should neglect to improve my character, lest I should neglect my studies, and lest I should fail to move forward when I see the right course, or fail to correct myself, when I see my mistake. (6)

The Duke of Shih questioned Tze-lu about Confucius, and the latter did not answer. Hearing of this, the Master said, "Why did you not say, He is a man with a mind so intent on his pursuits that he forgets his food, and finds such pleasures in them that he forgets his troubles, and does not know that old age is coming upon him?" (7)

The Master said, "In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to....

The sage and the man of perfect virtue;--how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety and teach others without weariness." Kung-se Hwa said, "This is just what we, the disciples, cannot imitate you in." (8)

(1) Analects, bk 7 chapt 19: Hughes, Chinese philosophy.. p29

(2) Analects, bk 9 chapt 7: Lyall, Sayings of Confucius, p38

(3) Analects, bk 5 chapt 27: Jennings (tr) The Analects, in World's great classics, Oriental literature, vol.4, p 26

As shown in the previous passage the disciples spoke in perhaps no less just, but yet much more glowing terms of the Master's learning and character:

Yen Hui heaved a sigh and said, "You look up to it and it seems so high. You try to drill through it and it seems so hard. You seem to see it in front of you, and all of a sudden it appears behind you. The Master is very good at gently leading a man along and teaching him ~~and teaching him~~. He taught me to broaden myself by the reading of literature and then to control myself by the observance of proper conduct. I just felt being carried along, but after I had done my very best, or developed what was in me, there still remains something austere standing apart, uncatchable. Do what I could to reach his position, I can't find the way." (1)

When Tsz-kung was asked from whom did Confucius learn, he replied:

The teachings of Wan and Wu have not yet fallen to the ground. They exist in men. Worthy and wise men have the more important of these stored up in their minds; and others, who are not such, store up the less important of them; and as no one is thus without the teachings of Wan and Wu, how should our Master not have learned? And moreover what permanent preceptor could he have? (2)

he was also asked:

When our Master comes to this or that State, he learns without fail how it is being governed. Does he investigate matters? or are the facts given him?

Tsz-kung answered, "Our Master is a man of pleasant manners, and of probity, courteous, moderate and unassuming; it is by his being such that he arrives at the facts. Is not his way of arriving at things different from that of other men?" (3)

- (1) Analects, bk 9 chapt 10: Lin, Wisdom of Confucius, p 166
(2) Analects, bk 19 chapt 22: Jennings, (tr) The Analects, in World's great classics, Oriental literature, vol. 4, p 90
(3) Analects, bk 1 chapt 10: Jennings, (tr) The Analects, in Horne, (ed) Sacred books....of the East, vol. 11, p. 272-3
Footnote references to page 41 (con't).
(4) Analects, bk 9, chapt 6: Legge, Four books, p 82
(5) Analects, bk 7, chapt 2: Ibid, p 59
(6) Analects, bk 7, chapt 3: Lin, Wisdom of Confucius, p 163
(7) Analects, bk 7, chapt 18: Jennings (tr) The Analects, in Horne (ed) Sacred books....of the East, p 296.
(8) Analects, bk 7 chapt 32; 33: Legge, Four books, p 69-70

In defending Confucius from the slurs of others, the same disciple said:

No use doing that....he is irreproachable. The wisdom and worth of other men are little hills and mounds of earth; traversible. He is the sun, or the moon, impossible to reach and pass. And what harm, I ask, can a man do to the sun or moon, by wishing to intercept himself from either? It all shows that he knows not how to gauge capacity....

No more might one think of attaining to the Master's perfections than think of going upstairs to Heaven! Were it ever his fortune to be at the head of the government of a country, then that which is spoken of as 'establishing the country' would be establishment indeed; he would be its guide and it would follow him; he would tranquillize it and it would render its willing homage; he would give forward impulses to it to which it would harmoniously respond. In his life he would be its glory; at his death there would be great lamentation. How indeed could such as he be equaled.(1)

Believing that education was no mere ornament, but rather a process to be integrated with life as a whole, Confucius taught that it should be expressed and fulfilled in use and action. A very real, though perhaps not specifically delineated, apprehension of man as a dynamic organism, and of education as operational in function, underlay the insistence of the Confucians that the learned man should seek public office:

The Master said, "Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if when sent on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use it is." (2)

To learn, said the Master, and then to practice opportunely what one has learnt--does this not bring with it a sense of satisfaction. (3)

(1) Analects, bk 19 chapt 24,25: Jennings (tr) The Analects, in Horne (ed) Sacred books..of the East, vol. 11, p 353-4

(2) Analects, bk 13 chapt 5: Legge, Four books, p 129

(3) Analects, bk 1 chapt 1: Jennings (tr) The Analects, in World's great classics, Oriental literature, vol. 4, p 7

When Confucius was asked wherein lay wisdom, he replied that it was in knowing men. (see page 38). His further explanation when this answer was not understood, is based upon the practical application that is to be made of such knowledge:

Lift up the straight, set aside the crooked, so can you make the crooked straight. (1)

Knowledge and learning must also find their completion in man's spiritual apprehension of their true place in his own nature:

Whatever the intellect may attain to, unless the humanity within is powerful enough to keep guard over it, is assuredly lost, even though it be gained.

If there be intellectual attainments, and the humanity within is powerful enough to keep guard over them, yet unless (in a ruler) there be dignity in his rule, the people will fail to show him respect.

Again, given the intellectual attainments, and humanity sufficient to keep watch over them, and also dignity in ruling, yet if his movements be not in accordance with the Rules of Propriety, he is not yet fully qualified. (2)

Confucius said, "The man who loves truth (or learning) is better than the man who knows it, and the man who finds happiness in it is better than the man who loves it". (3)

The Master said, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.

Hold faithfulness and sincerity as first principles.

Have no friends not equal to yourself.

When you have faults, do not fear to abandon them. (4)

But while it was important to have a sense of purpose in learning, the true scholar, should not however, become too

(1) Analects, bk 12 chapt 22: Jennings (tr) The Analects, in Horne (ed) Sacred books....of the East, vol. 11, p 320

(2) Analects, bk 15 chapt 32: Jennings (tr) The Analects, in Horne (ed) Sacred books... of the East, vol. 11, p 336

(3) Analects, bk 6 chapt 18: Lin, Wisdom of Confucius p 180.

(4) Analects, bk 1 chapt 8: Legge, Four books, p 5

engrossed with even high ends, while lesser goals, were to be severely checked:

The Master said, "The object of the superior man is truth...There is ploughing;--even in that there is sometimes want. So with learning;--emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him. (1)

The Master said, "In the old days men studied with a view to their self improvement. Nowadays they study with an eye on other people. (2)

In speaking of Ning Wu who "stupidly" remained true to his lord even in his period of adversity, the Master said:

Whilst the land kept the Way Ning Wu showed wisdom; when his land lost the Way he grew simple. His wisdom we may come up to; such simplicity is beyond us. (3)

Tsze-chang was learning with a view to official emolument. The Master said, "Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of others;--then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice;--then you will have few occasions for repentance. Then one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument. (4) (ie. as a secondary, but natural, consequence; in the sense of, "Seek ye first...and these things will be added...")

To Tzu-hsia, Confucius said:

Study to be a gentleman, not as the small man studies. (5)

Some of his disciples believed that Confucius had perhaps memorized examples of behavior proper to various occasions:

- (1) Analects, bk 15 chapt 31: Wong (tr) Analects of Confucius, in Ballou (ed) Bible of the world, p 413.
- (2) Analects, bk 14 chapt 25: Hughes, Chinese philosophy p 28
- (3) Analects, bk 5 chapt 20: Lyall, Sayings of Confucius p 190
- (4) Analects, bk 2 chapt 8: Legge, Four books, p 15
- (5) Analects, bk 6 chapt 11: Lyall, Sayings of Confucius p 24

The Master said, "Ts'ze, you think, I suppose that I am one who learns many things and keeps them in memory?"

Tsze-kung replied, "Yes,--but perhaps it is not so?"

"No" was the answer, "I seek a unity all pervading." (1)

One line, Shen, runs through my Way.

Yes, said Tseng-tzu.

After the Master had left, the disciples asked what was meant.

Tseng-tzu said, The Master's Way is no more than faithfulness and fellow feeling. (2)

The superior man may not be conversant with petty details, and yet may have important matters put into his hands. The inferior man may not be charged with important matters, yet may be conversant with the petty details. (3)

and Tzu-hsia said,

Though there may be things worth seeing along small ways, a gentleman does not follow them, for fear of being left at last in the mire. (4)

The Master said:

Learning without thought is labour lost; thought without learning is perilous. (5)

and although on two occasions, Confucius had indicated that innate knowledge was the highest type (see pages 31, 40) yet he also said:

I have spent the whole day without food and the whole night without sleep in order that I might meditate. I gained nothing from doing so. It is not so good as learning. (6)

The disciple, Tsze-hea, said:

He who from day to day recognizes what he has not yet attained to, and from month to month remembers what he has attained to, may be said to love to learn. (7)

(1) Analects, bk 15 chapt 2: Legge, Four books, p 159

(2) Analects, bk 4 chapt 15: Lyall, Sayings of Confucius p 14

(3) Analects, bk 15 chapt 33: Jennings (tr) Analects, in Horne (ed) Sacred books... of the East, vol. 11, p 336.

(4) Analects, bk 19 chapt 7: Lyall, Sayings of Confucius p 66

(5) Analects, bk 2 chapt 15: Dawson, Basic teachings p 20

(6) Analects, bk 15 chapt 30: Hughes, Chinese philosophy p 29

(7) Analects, bk 19 chapt 5: Dawson, Basic teachings p 24

The following passage is of some significance when considered in conjunction with the beliefs of Taoism, which is the next school to be studied:

The Master said, "I would prefer not speaking."

Tsze-king said, "If you, Master, do not speak, what shall we, your disciples, have to record?"

The Master said, "Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?" (1)

The Master said, Learn as though the time were short, like one that fears to lose. (2)

That type of scholarship which is bent on remembering things in order to answer people's questions does not qualify one to be a teacher. (3)

To keep old knowledge warm and get new makes the teacher. (4)

In indication of research, probably in the state archives, carried out by Confucius, is indicated in the following passages:

Tzu Chang asked whether the state of affairs could be known ten generations ahead. The Master said, "To what extent the Yen House added to and subtracted from the Hsia ritual, it is possible to know: also to what extent the Chou House added to and subtracted from the Yen. Thus it is possible to know about the successors to the Chou House, even though a hundred generations elapse. (5)

I could speak about the Hsia ritual, but Chi cannot sufficiently attest my words. I could speak of the Yen ritual but Sung cannot attest my words. For these states lack both documents and men of learning. If there were enough of these, I could give them as evidence." (6)

His concern to atune his instruction to the personality of the individual is suggested in the following passages.

- (1) Analects, bk 17 chapt 19: Legge, Four books, p 190
- (2) Analects, bk 8 chapt 17: Lyall, Sayings of Confucius p 35
- (3) Analects, Lin, Wisdom of Confucius p 203
- (4) Analects, bk 2 chapt 11: Lyall, Sayings of Confucius p 5
- (5) Analects, bk 2 chapt 23; Hughes, Chinese philosophy p 28
- (6) Analects, bk 3 chapt 9: Hughes, Chinese philosophy p 28

When he was queried in regard to giving contradictory advice to two disciples, he replied:

Yen Yu backs out of his duties; therefore I push him on. Tse-lu has forwardness enough for them both; therefore I hold him back. (1)

When he was in Chien, the Master said:

Home, I must go home! Zealous, or rash, or finished scholars, my young sons at home do not know what pruning they still need. (2)

Tzu-chang asked how to raise the mind and scatter delusions, the Master said: Put faithfulness and truth first, and follow the right; the mind will be raised. (3)

The Master said, 'It is only the wisest and stupidest who do not change.' (4)

The Master said, Yu shall I teach thee what is wisdom? To know what we know, and know what we do not know is wisdom. (5)

- (1) Analects, bk 11 chapt 21: Jennings, (tr) The Analects, in Herne (ed) Sacred books... of the East, vol. 11, p 313
(2) Analects, bk 5 chapt 21: Lyall, Sayings of Confucius p 20
(3) Analects, bk 12 chapt 10: Ibid, p 56
(4) Analects, bk 17 chapt 3: Hughes, Chinese philosophy p 19
(5) Analects, bk 2 chapt 17: Lyall, Sayings of Confucius p 6

Post-Confucian Literature -- Introduction

Certain works written by close followers of Confucius, are also considered basic works in the Confucian tradition. These are: The Great Learning (Tah Sueh), The Doctrine of the Mean (Chung Yung), and Mencius.

The method of treating the material derived from the Analects; that is, selecting short passages, grouping them according to subject matter, and then arranging these so as to present a systematic approach to problems of education, was one that was suitably appropriate to the nature of the Analects itself; and while this resulted in a somewhat abrupt discourse it also permitted a fairly full reproduction of the material from the Analects. These other writings, however, are of a somewhat different calibre, in them are sustained and connected passages presenting arguments in which there are frequently quite lengthily developed lines of reasoning; rather than attempting to derive short selections from these, presenting everything that pertains to education, in brief fragments, it has been considered better, despite the fact that a certain amount of irrelevant material will thus be included, and some pertinent matter omitted, to select a few typical portions, and present these in their entirety.

The Great Learning and the Doctrine of the Mean are not merely works prepared in harmony with the broad principles, and general tradition which Confucius established, but are rather a development and an elaboration on certain precise and specific ideas which he suggested. The opening passage

of the Great Learning, which is presented in the following pages, is assumed to be a direct quotation from Confucius, the remainder of the text being a commentary on this. The Doctrine of the Mean also quotes extensively from Confucius. Indeed both these works while recognized as having an independent existence, may also be found in the chapters of the Li Ki.

The Tah Sueh

Much of the most important material in the Great Learning is presented in the opening passage, which is attributed to Confucius, and which forms the theme for the following chapters of commentary by a later disciple:

The principles of the higher education consist in preserving man's clear character, in giving new life to the people, and in dwelling (or resting) in perfection, or the ultimate good. Only after knowing the goal of perfection where one should dwell, can one have a definite purpose in life. Only after having a definite purpose in life can one achieve calmness of mind. Only after having achieved calmness of mind, can one have peaceful repose. Only after having peaceful repose can one begin to think. Only after one has learned to think, can one achieve knowledge. There are a foundation and a superstructure in the constitution of things, and a beginning and an end in the course of events. Therefore to know the proper sequence or relative order of things is the beginning of wisdom.

The ancients who wished to preserve the fresh or clear character of the people of the world, would first set about ordering their national life. Those who wished to order their national life, would first set about regulating their family life. Those who wished to regulate their family would set about cultivating their personal life. Those who wished to cultivate their personal lives, would first set about setting their hearts right. Those who wished to set their hearts right would first set about making their will sincere. Those who wished to make their wills sincere would first set about achieving true knowledge. The achieving of true knowledge depended upon the investigation of things. When things are investigated, then true knowledge is achieved; when true knowledge is achieved, then the will becomes sincere; when the will is sincere, then the heart is set right (or then the mind sees right); when the heart is set right, then the

personal life is cultivated; when the personal life is cultivated, then the family life is regulated; when the family life is regulated, then the national life is orderly; and when the national life is orderly, then there is peace in this world. From the emperor down to the common men, all must regard the cultivation of the personal life as the root or foundation. There is never an orderly upshoot or superstructure when the root or foundation is disorderly. There is never yet a tree whose trunk is slim and slender and whose top branches are thick and heavy. This is called "to know the root or foundation of things." (1)

This thought is developed somewhat further:

As for what is described as knowing the root, this means the height of knowledge. For in the Book of Songs are the words:

See there, the Ch'i river with its winding course,
Its bamboos all lush and green!
Even so our accomplished prince!
The bone is carved and the ivory polished;
The jade is cut and granite ground smooth.
So he, like the music of strings yet with a martial
(air)

Stern yet debonair:
So accomplished a prince,
Ever to be held in memory.

The 'carving and polishing' means learning. That 'cutting and grinding' means the cultivation of the self. 'Like the music of string' so he trembles within himself. 'Stern yet debonair', so he is the very pattern of majesty. 'Ever to be held in memory,' so abounding power of personality and the height of goodness are what the common people can never forget. As the Book of Songs has it: 'How the kings of old are borne in mind.' The true man deems worthy those whom they deemed worthy the common people take pleasure in the pleasures and gain profit from the profits which they made. Thus it is that although he is gone from the world he is not forgotten.(2)

What is meant by making the thoughts sincere," is the allowing no self-deception, as when he hates a bad smell, and as when we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

- (1) Great learning, Text of Confucius: Lin, Wisdom of C p 139-40
(2) Great learning, chapt 3 para 4: Hughes, Great learning and.....p 148-9

There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man he instantly tries to disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins: of what use is his disguise? This is an instance of the saying--"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

What is meant by "The cultivation of the person depends on rectifying the mind," may be thus illustrated: If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.(1)

Further development of the argument stresses the political aspect of that politico-ethical amalgam that is so inherent in Chinese thought. From the cultivation of the self is derived the harmonizing of the family, this is extended to the establishment of virtuous rule in the state, and finally fulfilled in the reign of universal peace.

A short passage indicating the place of instinct in learning is perhaps worth inclusion. It will be recalled that Confucius repeatedly stressed the need for learning, leaving the question of intuitive knowledge an open one, in the Great Learning, however, it is suggested that instinct and rightness of impulse may serve better than precise factual information:

In the K'ang Kao it is said: 'Act as if you were watching

(1) Great learning, chapt 6-7: Legge, Four books p 230-32

over an infant.' If your mind is truly set on your action, although you may miss your mark, you will not go far astray. A young woman has never had to learn to suckle an infant before she gets married. (1)

The Chung Yung

The opening passage of the Doctrine of the Mean gives a description of the nature of mind as it underlies the learning process:

That which Heaven entrust to man is to be called his nature. The following out of this nature is to be called the Way. The cultivation of the Way is to be called instruction in systematic truth. The Way, it may not be abandoned for a moment. It is might be abandoned, it would not be the Way. Because this is so, the man of principle holds himself restrained and keyed up in relation to the unseen world. Since there is nothing more manifest than what is hidden, nothing more visible than what is minute, therefore the man of principle is on guard when he is alone with himself. To have no emotions of pleasure and anger and sorrow and joy surging up, this is to be described as being in a state of equilibrium. To have these emotions surging up but all in tune this is to be described as a state of harmony. This state of equilibrium is the supreme foundation, this state of harmony the highway, of the Great Society. Once equilibrium and harmony are achieved, heaven and earth maintain their proper positions, and all living things are nourished. (2)

The author of the Mean in Action then invokes the authority of Confucius in regard to the importance and difficulty of truly following the Way:

Confucius remarked: "To find the central clue to our moral being which unites us to the universal order, that indeed is the highest human attainment. For a long time, people have seldom been capable of it."

"I know now why the moral life is not practiced. The

- (1) Great learning, chapt 9: Hughes, Great learning....p 158
- (2) Doctrine of the mean, chapt 1; Hughes, The great learning and the mean in action, p 105-6

wise mistake moral law for something higher than what it really is; and the foolish do not know enough what moral law really is. I know now why the moral law is not understood. The noble natures want to live too high, high above their moral ordinary self; and ignoble natures to not live high enough, i.e., not up to their moral ordinary true self. There is no one who does not eat and drink. But few there are who really know flavor." (1)

Consider Shun, the man of great wisdom. He loved to ask advice and examine plain speech. He never referred to what was evil, and publicly praised what was good. By grasping these two extremes he put into effect the Mean among his people...All men say 'I know' but they are driven into nets, caught in traps, fall into pitfalls, and not one knows how to avoid this. (2)

The Master said: 'The Way is not far removed from men. If a man pursues a way which removed him from men, he cannot be in the Way. In the Book of Songs there is the word, "When hewing an axe-handle, hew an axe-handle. The pattern of it is close at hand." You grasp an axe-handle to hew an axe-handle although, when you look from the one to the other (i.e. from the pattern to the block of wood) they are very different. Therefore the right kind of ruler uses men to control men and attempts nothing beyond their correction; and fidelity and mutual service cannot be outside the scope of the Way. The treatment which you do not like for yourself you must not hand out to others. (3)

The familiar Confucian argument that man must fulfil his moral nature in order to hold high rank is again seen:

The Master said: 'To love to learn is to be near to having knowledge. To put into practice vigorously is to be near to being human-hearted. To know the stings of shame is to be near to fortitude. So we may infer that the man who knows these three things knows how to cultivate his self. When he knows how to do that, it may be inferred that he knows how to rule other individuals...And, when he knows how to do that, it may be inferred that he knows how to rule the whole of the Great Society with its states and families. (4)

- (1) Doctrine of the mean, chapt 3,4: Ku (tr) Central harmony in Lin (ed) Wisdom of Confucius, p 105-6.
- (2) Doctrine of the mean, chapt 6,7: Hughes, The great learning and the mean in action, p 107.
- (3) Doctrine of the mean, chapt 13: Hughes, The great learning and the mean in action, p 111
- (4) Doctrine of the mean, chapt 20: Hughes, The great learning and the mean in action, p 121

So far the passages cited have been entirely from the earlier part of the Doctrine of the Mean, at about this point there is a shift in emphasis to more philosophical, at least more metaphysical, considerations. Here of course, a realm is entered more beset with subtle considerations of the aptness of the translations and interpretations of the original thought. Despite these risks and the added fact that certain of the passages deviate quite widely from the topic, their interest is such as to justify reproduction of two or three paragraphs from this latter portion of the Doctrine of the Mean.

'It is the characteristic of Heaven to BE the real. It is the characteristic of man to be coming-to-be real. (For a man) to be real is to hit the Mean without effort, to have it without thinking of it, entirely naturally to be centred in the Way: (in other words) to be a sage. To be coming-to-be-real is to choose the good and to hold fast to it. This involves learning all about the good, asking about it, thinking it over carefully, getting it clear by contrast, and faithfully putting it into practice. If there is any part about which he has not learnt or asked questions, which he has not thought over and got clear by contrast, or which he has not put into practice, he sets to work to learn and ask and think and get clear and put into practice. If he does not get the required result, he still does not give up working. When he sees other men succeeding by one effort, or it may be a hundred he is prepared to add a hundredfold to his own efforts. The man who can last this course, although he is stupid, will come to understand; although he is weak, will become strong.

To proceed from realness to understanding is to be ascribed to the nature of man. To proceed from understanding to realness is to be ascribed to instruction in truth. Logically, realness involves understanding and understanding involves realness. (1)

It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development of his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to

give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion. (1)

Again the authority of the Master is invoked to indicate the dangers inherent in an incompleated personality, and the need there is for virtue and wisdom in the ruler is stressed.

The Master said, 'To be ignorant and have a passion for one's own opinion, to be in a low position and entirely self-willed, to live in the world to-day and go continually back to the old ways: people of this sort invite calamity on themselves.' (2)

It is only the man who is entirely sage-like in the Great Society who can be both brilliant in intellect and intuitively wise, and thus be adequate for being over all men: who can be magnanimous and tender-hearted, and thus be adequate for being king to all: who can be strong and determined, and thus be adequate for holding all in control; who can be outwardly composed and inwardly true, and thus be adequate for being revered: who can be cultured in mind and withdrawn into his studious thoughts, and thus be adequate for distinguishing between true and false. (3)

Mencius

Mencius is somewhat similar to Analects, in that it is a collection made by followers, however, unlike the Analects, many of the passages are of considerable length, and there is development both of argument and form. It would not be advisable to quote from Mencius with the same completeness as was done from Confucius: much of the thought is either just a development or else obviously derivative from the

- (1) Doctrine of the mean, chapt 22: Legge (tr) Doctrine of the equilibrium, in Sacred books..... vol. 11, p 393.
(2) The Mean in Action, chapt 28: Hughes, The great learning and the mean in action, p 135.
Footnote reference to page 56:
(1) Doctrine of the mean, chapt. 20,21, Hughes, Chinese philosophy...p 39-40

Confucian writings, many passages are essentially a repetition of the Master's thoughts, and mere bulk alone would serve to prohibit a full reference, as this book is much larger than any of the other four books.

The following few passages will perhaps indicate the general line of development which Mencius gave to Confucian thought; there is a tendency toward a more searching psychological analysis, and a concern with practical problems of politics.

In regard to the basic nature of man we find:

Benevolence is the distinguishing characteristic of man. (1) (There is, in the Chinese, a certain identity of root, in the words for "man" and "benevolence" the latter ¹² being formed of a combination of the characters for "man" and "two". The force is perhaps somewhat the same as if one were to equate, human:humane.)

All men have a mind which cannot bear to see the sufferings of others. (2)

However there is also the warning:

That whereby man differs from the lower animals is but small. The mass of the people cast it off while the superior man preserves it. (3) Now men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like beasts. (4)

The superior man, however, in his nature, avoids this:

What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance. (5)

- (1) Mencius, bk 7 pt 2 chapt 16: Legge, Four books, p 361
- (2) Mencius, bk 2 pt 1 chapt 6: Wong (tr) Works of Mencius, in Ballou (ed) Bible of the world, p 439.
- (3) Mencius, bk 4 pt 2 chapt 19: Legge, (tr) Works of Mencius, in Horne (ed) Sacred books...of the East vol.12 p 342.
- (4) Mencius, bk 3 pt 1 chapt 8: Legge, Four books, p 127
- (5) Mencius, bk 7 pt 1 chapt 21: Legge, Four books p 356

Sound, though somewhat academic, advice is given on the study of literature:

Therefore, those who explain the Odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. (1)

A further passage on formal learning, develops the theme of constant effort.

The superior man makes his advances in what he is learning with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain from which things flow. It is on this account that the superior man wishes to get hold of what he is learning as in himself... In learning extensively and discussing minutely what is learned, the object of the superior man is that he may be able to go back and set forth in brief what is essential. (2)

Besides these questions of academic learning, there is also of course the typical Confucian pre-occupation with the development of attitude and ideals. Here the interest of Mencius in psychological problems adds a peculiar interest, a rather extensive passage deals with the achievement of calmness of mind. (As a further illustration of the terseness of Chinese, a few lines are given in the literal translation of Richards, this is repeated in the more developed interpretation of Legge, whose translation is then used till the end of the passage.)

Not-move-mind is there a way? Replied, Yes. Pei Kung Yu's cultivation of valour: not skin flinch, not eye flee; consider single hair beaten by others as if struck in market

(1) Mencius, bk 5 pt 1 chapt 6; Legge, Sayings of Mencius in World's great classics, Oriental literature vol. 4 p 114

(2) Mencius, bk 4 pt 2 chapt 14,15; Legge, Four books p 198-9

place, not receive from hair-garment, loose large, also not receive from ten-thousand-chariots-of-ruler. (1)

The same passage is more fully given by Legge.

Is there any way to an unperturbed mind? The answer was, Yes.

Pih-kung had this way of nourishing his valour:-- He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten before the crowds in the market-place, and that what he would not receive from a common man in his loose large garments of hair, neither would he receive from a prince of ten thousand chariots. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned.

Mang She-shay had this way of nourishing his valour:-- He said, 'I look upon not conquering and conquering in the same way. To measure the enemy and then advance; to calculate the chances of victory and then engage;--this is to stand in awe of the opposing force. How can I make certain of conquering? I can only rise superior to all fear.

Mang She-shay resembled the philosopher Tseng. Pih-kung Yew resembled Tsze-hea. I do not know to the valour of which of the two superiority should be ascribed, but yet Mang She-shay attended to what was of the greater importance. (2)

Like Confucius he considered the need for self criticism.

Whenever our actions fail to produce the effect desired, we should look for the cause in ourselves. (3)

Mencius said, When any one told Tsze-loo that he had a fault, he rejoiced. (4)

The obligation of the knowing to instruct others is stressed.

(1) Mencius, bk 2 pt 1 chapt 2: Richards, Mencius on the mind p 29, 30.

(2) Mencius, bk 2 pt 1 chapt 2: Legge, Four books p 62-3

(3) Mencius, bk 4 pt 1 chapt 4: Heng, tze in Frost (ed) Sacred writings of....religions, p 115.

(4) Mencius, bk 2: Wong (tr) Works of Mencius, in Ballou (ed) Bible of the world, p 439

Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. (1)

A similar sentiment is expressed when Mencius quotes an ancient minister.

"Heaven's plan in the production of this people is this:-- That they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so." (2)

These were obligations though, to be approached with caution.

Anciently, men of virtue and talents by means of their own enlightenment made others enlightened. Now-a-days, it is tried, while they are themselves in darkness, and by means of that darkness, to make others enlightened. (3)

Also, a more devastating criticism.

"The evil of men is that they like to be teachers of others". (4)

Mencius seems to have been well aware of the sweetness of the uses of adversity.

"When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies". (5)

Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles. (6)

- (1) Mencius, bk 4 pt 2 chapt 7: Legge, Four books, p 196
- (2) Mencius, bk 5 pt 1 chapt 7: Legge (tr) Sayings of Mencius in World's great classics, Oriental literature vol 4 p118
- (3) Mencius, bk 7 pt 2 chapt 20: Legge (tr) Works of Mencius in Horne (ed) Sacred books...of the East, vol 12 p 370
- (4) Mencius, bk 4 pt 2 chapt 23: Legge, Four books p 187
- (5) Mencius, bk 6 pt 2 chapt 15: Legge (tr) Mencius, in Lin (ed) Wisdom of China and India, p 783-4
- (6) Mencius, bk 7 pt 1 chapt 18: Wong (tr) Works of Mencius in Ballou (ed) Bible of the world, p 460.

Mencius said,

"All who speak about natures of things, have in fact only their phenomena to reason from, and the value of a phenomenon is in its being natural.

"What I dislike in your wise men is their boring out their conclusions. If those wise men would only act as Yu did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yu conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

"There is heaven so high; there are the stars so distant. If we have investigated their phenomena, we may, while sitting in our places, go back to the soltices of a thousand year ago." (1)

A somewhat lengthy discussion of considerable philosophical depth, between Mencius and Kao tzu on the essential nature of man, especially as viewed ethically, presents varying aspects on the personality. Kao tzu claims that men are ethically neutral, other views are presented that some men are natively good, others evil. Mencius, however, claims that men tend to good as an inherent factor of their own being, as water tends to flow downward.

"The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration implies the principle of benevolence; that of shame and dislike the principle of righteousness; that of reverence and respect, the principle of propriety, and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge, are not infused into us from without. We are certainly furnished with them. And a different view is simply from want of reflection. Hence it is said 'Seek and you will find them. Neglect and you will lose them.' Men differ from one another in regard to them;--some as much again as others, some five times as much, and some to an incalculable amount;--it is because they cannot carry out fully their natural powers.(2)...In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to

(1) Mencius, bk 4 pt 2 chapt 26: Legge, Four books p 209-10

(2) Mencius, bk 6 pt 1 chapt 6: Legge, Four books p 278-9

evil. It is not owing to their natural endowments conferred by Heaven that they are thus different. It is owing to circumstances in which they allow their minds to be ensnared and devoured that they appear so.(1)

That is why I maintain that in the relation of the mouth to flavours in food men have a like sense of taste, in the relation of the ear to singing a like sense of hearing, in the relation of the eye to colour a like sense of beauty. Applying this to minds, do they disagree and so form an exception? What are the things in which minds agree? In reason and in righteousness. The sages had in advance what our minds agree on. That is where the pleasure which reason and righteousness afford our minds is like the pleasure which the flesh of grass-fed and grain-fed animals afford our mouths. (2)

And is there not a heart of love and righteousness in man too? But how can that nature remain beautiful when it is hacked down every day, as the woodsman chops down the trees with his axe? To be sure, the nights and days do the healing and there is the nourishing air of the early dawn, which tends to keep him sound and normal, but this morning air is thin and is soon destroyed by what he does in the day. With this continuous hacking of the human spirit, the rest and recuperation obtained during the night are not sufficient to maintain its level, and when the night's recuperation does not suffice to maintain its level, then the man degrades himself to a state not far from the beast's. People see that he acts like a beast and imagine that there was never any true character in him. But is this the true nature of man? Therefore with proper nourishment and care, everything grows, and without the proper nourishment and care, everything degenerates or decays. (3)

Now chess playing is but a small art, but without giving his whole mind to it and bending his will to it, a man cannot excel in it.(4).. To the mind belongs the office of thinking. By thinking, it gets the right view of things; by neglecting to think, it fails to do this. These--senses and the mind--are what Heaven has given us. Let a man first stand fast in the supremacy of the nobler part of his constitution and the inferior part will not be able to take it from him. It is simply this which makes the great man. (5)

(1) Mencius, bk 6 pt 1 chapt 7: Legge (tr) Mencius in Lin (ed) Wisdom of China and India p 775

(2) Mencius, bk 6 pt 1 chapt 7: Hughes, Chinese philosophy p97

(3) Mencius, bk 6 pt 1 chapt 8: Lin, Wisdom of Confucius p 283

(4) Mencius, bk 6 pt 1 chapt 9: Dawson Basic teachings p 77

(5) Mencius, bk 6 pt 1 chapt 15: Legge, Four books p 294

An early interest in the measurement of intelligence is indicated by the appearance in Mencius of an ancient quotation from the Book of Poetry:

"The minds of others, I am able by reflection to measure".
(1)

and also by his own words

"By weighing, we know what things are light, and what are heavy. By measuring, we know what things are long, and what are short. The relations of all things may thus be determined and it is of the greatest importance to estimate the motions of the mind." (2)

The relation of wisdom and intelligence is indicated,

"As a comparison for wisdom we may liken it to skill, and a comparison for sageness, we may liken it to strength;-- as in the case of shooting at a mark a hundred paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength." (3)

A few general remarks on the scope and place of learning may be cited in conclusion:

A carpenter or carriage-maker may give a man the circle and square but cannot make him skilful in the use of them. (4)

Kung-sun Ch'ow said, "Lofty are your principles and admirable, but to learn them may well be likened to ascending the heavens, something that cannot be reached. Why not adapt your teachings so as to cause learners to consider them attainable, and so daily exert themselves?"

Mencius said, "A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. He did not, for the sake of a stupid archer, change his rule for drawing the bow.

"The superior man draws the bow, but does not discharge the arrow. The whole thing seems to leap before the learner.

(1) Mencius, bk 1 pt 1 chapt 7: Wong (tr) Works of Mencius in Ballou (ed) Bible of the world p 432.

(2) Mencius, bk 1 pt 1 chapt 7: Legge, Four books p 20

(3) Mencius bk 5 part 2 chapt 1: Ibid p 248

(4) Mencius, bk 7 pt 2 chapt 5: Legge, (tr) Works of Mencius in Horne (ed) Sacred books.. of the East, vol. 12 p 367

Such is his standing ~~his standing~~ exactly in the middle of the right path. Those who are able, follow him." (1)

The wise embrace all knowledge, but they are most earnest about what is the greatest importance. (2)

Words which are simple while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive are good principles. (3)

- (1) Mencius, bk 7 pt 1 chapt 41: Wong (tr) Works of Mencius, in Ballou, Bible of the world p 461
- (2) Mencius, bk 7 pt 1 chapt 46: Legge, Four books, p 352
- (3) Mencius, bk 7 pt 2 chapt 32: Ibid, p 370-1

Taoism -- introduction

The common stereotype of the Chinese is apt to include as one of his characteristics, a certain ceremonial politeness and rituelistic formality, a basis to this has been presented in the exposition on Confucianism. But also associated with his nature, is a sense of patient endurance, timelessness, and a gentle serenity and philosophical simplicity. These traits are found reflected in Taoism, a school which teaches the following of the Way. (Literally, "tao" means "path" or "way", here its significance is the Absolute, some translators render it "God.")

The attitude of Taoism toward education might be expressed very simply as one of fundamental opposition. Basically, Taoism teaches that the original immediate nature of man is good, and that the artificialities of civilization and formal education are corrupting. The Taoists held that enmeshed in the trammels and bustle of their modern world, the essential simplicity of man's true nature became distorted and destroyed; they looked back to a golden age in man's history before the rise of cunning inventions, complicated social relationships, and involved cultural patterns, a time when men ate simple food off undressed boards, and the knotted cord was complex enough for their simple records. (Knotted cords: ie. a mnemonic device precursory to writing, like the Peruvian quipu.)

Their repudiation of learning, however, was not that of the embittered ignorant who hate everything they lack, and detest everything by which others differ from themselves, but rather that of men of deep intellect and wide scholarship who had found that much learning is vexation of spirit and a vanity of vanities. Indeed when they denied mere cleverness it was in the name of a higher and deeper wisdom.

The basic work of the Taoists is the Tao Teh King (Classic of the virtuous Way), a brief book of some five thousand words packed with a significance and paradoxical wisdom that has influenced untold generations of Chinese. Traditionally it is ascribed to Lao-tzu, a state archivist of about six hundred B.C. Modern critical research, though, tends to regard this claim with considerable scepticism.

His ideas were elaborated and interpreted by Kuang-tzu, one of the most brilliant minds that China has ever produced. His traditional dates are circa 369-286 B.C. Other thinkers associated with early Taoism are Lieh-tzu and Yang Chu, but the genuineness of their works, indeed their very existence, is debatable.

The history of Taoism in China has been one of extreme degeneration; originally a high philosophy with a touch of mysticism, it passed into a mystical religion, an organized religion, and finally a focal point for gross superstitions and magical practices. But its highest teachings are still embodied in its writings for those who would seek them, and

these also as well as its more debased and popular aspects, have had their influence on Chinese thought and the character of all classes.

The Tao Teh King

The Tao Teh King is a quasi mystical work which teaches that men should live in accord with the simple dictates of their untutored nature, in thoughtless harmony with the great rhythm of the universe. Some modern critics tend to deny the traditional authorship of Lao Tzu, and view it rather as a collection of many random ideas and influences which must have existed in early China, but which were not grouped and put into writing in this book until about two hundred B.C. In any event it seems fairly certain that it existed in much the same form as it is now known as early as the second century B.C., and in this form it reveals a reasonably coherent and consistent point of view.

The same general plan is used in the following pages, as was employed in presenting the ideas of Confucius on education; first a few quotations showing the conception of man's basic nature, then the ideal, and finally a suggestion of the pathway between the two that education offers.

The basic nature of man is taken to be founded on the Tao; philosophically this is of considerable significance; however as everything else in the universe is also so founded, and as the Tao itself is the inexpressible indefinable Absolute, it does not offer a sharply discriminative demarcation of the peculiarly distinctive qualities of man's nature:

There is something, chaotic yet complete, which existed

before Heaven and Earth. Oh, how still it is, and formless, standing alone without changing, reaching everywhere without suffering harm! It must be regarded as the Mother of the Universe...Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from Tao; but the law of Tao is its own spontaneity. (1)

The things of this world come from Being,
And Being from Non-being. (2)

In the far-off golden age, before men became entrapped with the trappings of civilisation and custom that progress inevitably brings, it was easier for men to live the life of simple accord with nature that the Taoists advocated:

In olden times the ones who were considered worthy to be called masters were subtle, spiritual, profound, wise. Their thoughts could not be easily understood.

Since they were hard to understand I will try to make them clear. They were cautious like men wading a river in winter. They were reluctant like men who feared their neighbours. They were reserved like guests in the presence of their host...They were elusive like ice at the point of melting. They were like unseasoned wood. They were like a valley between high mountains. They were obscure like troubled waters.

We can clarify troubled waters by slowly quieting them. We can bring the unconscious to life by slowly moving them. But he who has the secret of the Tao does not desire for more. Being content he is able to mature without desire to be newly fashioned. (3)

Losing this simplicity in the decadence inherent in conventional morality, men fall away from their true essential nature:

Here is what happens:

Losing the way of life, men rely first on their fitness;
Losing fitness, they turn to kindness;
Losing kindness, they turn to justness;
Losing justness, they turn to convention.

(1) Tao Teh King, stanza 25: Giles, Sayings of Lao-tzu, pp 201

(2) Tao Teh King, stanza 40: Lin (tr) Lao-tse, the book of Tao, in Lin (ed) Wisdom of China and India, p 605

(3) Tao Teh King, stanza 16: Goddard, Lao-tzus Tao and wu wei, pp 17-8

Conventions are fealty and honesty gone to waste,
They are the entrances of disorder. (1)

When the great wisdom is denied,
Justice must take its place.
When justice in its turn has died,
Prudence must meet the case.

When family chords fall out of tune,
Then filial piety comes.
Loyalty and allegiance soon
Follow the warlike drums. (2)

The more restrictions and avoidances are in the empire,
The poorer become the people;
The more sharp implements the people keep,
The more confusions are in the country;
The more arts and crafts men have,
The more are fantastic things produced;
The more laws and regulations are given,
The more robbers and thieves there are;
Therefore the sage says:
Inasmuch as I betake myself to non-action, the people
of themselves become developed.
Inasmuch as I love quietude, the people of themselves
become righteous.
Inasmuch as I make no fuss, the people of themselves
become wealthy.
Inasmuch as I am free from desire, the people of
themselves remain simple. (3)

However as indicated in the concluding lines of the
previous passage, it is still possible for men to win their
way back to this original innocence:

Away with these 'sages'! Away with these 'wise men'!
The profit to the people will be a hundred per cent.
Away with these 'human-hearted men'! Away with these
'just men'!
The people will turn back to filial piety and (plain)
kindness

- (1) Tao Teh King, stanza 38: Bynner, Way of life, pp 49-50,
(2) Tao Teh King, stanza 18: Mackintosh, Tao, pp 19-20
(3) Tao Teh King, stanza 57: Ch'u (tr) Tao-te-king, in
Ballou (ed) Bible of the world, p 495

Away with these skillfull artisans! Away with these
profit-making merchants!
Thieves and robbers will cease to exist.

These three classes of men make out that we are not
civilized enough:

What actually happens is, more edicts added on.
Give people Simplicity to look at, the Uncarved Block
to hold:

Make few their self-centred desires. (1)

Thus man may come to forsake the surface smartness of
ordinary learning for the deeper wisdom of adherence to the
way:

He who makes the investigation of his spiritual nature
his chief object will be able to bring all his studies to a
focus, and this concentration of his energies will render
him capable of arriving at a condition of sensibility to im-
pressions similar to that which belongs to a young child.(2)

Attain the utmost in humility;
Hold firm to the basis of Quietude.

The myriad things take shape and rise to activity.
But I watch them fall back to their repose.
Like vegetation that luxuriantly grows.
But returns to the root from which it springs.

To return to the root is Repose;
It is called going back to one's Destiny.
Going back to one's Destiny is to find the Eternal Law.
To know the Eternal Law is Enlightenment.
And not to know the Eternal Law
Is to court disaster.

He who knows the Eternal Law is tolerant;
Being tolerant, he is impartial;
Being impartial, he is kingly;
Being kingly, he is in accord with Nature;
Being in accord with Nature, he is in accord with Tao;
Being in accord with Tao, he is eternal
And his whole life is preserved from harm. (3)

(1) Tao Teh King, stanza 19: Hughes, Chinese philosophy,
pp 151-2

(2) Tao Teh King, stanza 10: Alexander (tr) Tao-teh king or
Book of the values of Tao, in Horne (ed) Sacred books.v12p 18

(3) Tao Teh King, stanza 16: Lin (tr) Taotse, the book of Tao
in Lin (ed) Wisdom of China and India, p 591

In these ways the tranquillity of inner integration is attained:

He who knows others is wise;
He who knows himself is enlightened.
He who conquers others is strong;
He who conquers himself is mighty.
He who knows contentment is rich.
He who keeps on his course with energy has will.
He who does not deviate from his proper place will
long endure.
He who may die but not perish has longevity. (1)

When the sincere inquirer is brought dimly to the Divine he diligently follows after it, wherever it may lead. When the careless inquirer comes to knowledge of the Divine he may attain somewhat; but turning from careless to selfish he may lose even what he had in original virtue before he came to hear of the Divine. When vulgar persons hear tell of the Divine they make a joke of it. I think if the vulgar did not find the idea of the Divine too fine for their grossness, then it would not be the Divine at all. (2)

The dangers of dissipating one's energy in the usual methods of study and the true wisdom of following the Way is further indicated:

The sage carries on his business without action, and gives his teaching without words. (3)

True words are not fine sounding;
Fine sounding words are not true.
A good man does not argue;
He who argues is not a good man.
The wise one does not know many things.
He who knows many things is not wise.
The sage does not accumulate (for himself):
He lives for other people,
And grows richer himself;
He gives to other people,
And has greater abundance.

(1) Tao Teh King, stanza 33: Ch'u (tr) Tao-te-king, in Ballou (ed) Bible of the world, p 484

(2) Tao Teh King, stanza 41: MacInnes, Teaching...boy, p 159

(3) Tao Teh King, stanza 2: Ch'u (tr) Tao-te-king, in Ballou (ed) Bible of the world, p 471

The Tao of Heaven
Blesses, but does not harm.
The Way of the Sage
Accomplishes, but does not contend. (1)

The idea that simple receptiveness to the influence of
nature is sufficient for true learning is repeated many
times:

Without going out of your door,
You can know the ways of the world.
Without peeping through your window,
You can see the way of Heaven.
The further you go,
The less you know.
Thus, the Sage knows without traveling,
Sees without looking,
And achieves without ado. (2)

The business of learning is one of day by day acquiring
more,
The business of the Tao one of day by day dealing with
less.
Yes dealing with less and less,
Until you arrive at inaction.

If you practice inaction, nothing will be left
undone: (3)

Further:

Men knowing the way of life
Do without acting...
They 'face the simple fact before it becomes involved
Solve the small problem before it becomes big.'
The most involved fact in the world
Could have been faced when it was simple,
The biggest problem in the world
Could have been solved when it was small.

- (1) Tao Teh King, stanza 81: Lin (tr) Laotse, the book of
Tao, in Lin (ed) Wisdom of China and India, p 624
(2) Tao Teh King, stanza 47: Wu (tr) Lao-tzu's Tao and its
virtue, in Maurer, The old fellow, pp 73-4
(3) Tao Teh King, stanza 48: Waley (tr) Way and its power...
in Hughes, Chinese philosophy... p 158

The simple fact that he finds no problem big
Is a sane man's prime achievement.
If you say yes too quickly
You may have to say no.
If you think things are done too easily
You may find them hard to do:
If you face trouble sanely
It cannot trouble you.

Before it move, hold it,
Before it go wrong, mould it,
Drain off water in winter before it freeze,
Before weeds grow, sow them to the breeze.
You can deal with what has not happened, can foresee
Harmful events and not allow them to be...
Therefore a sane man's care is not to exert
One move that can miss, one move that can hurt.
Most people who miss, after almost winning,
Should have 'known the end from the beginning.'
A sane man is sane in knowing what things he can spare,
In not wishing what most people wish,
In not reaching for things that seem rare.
The cultured might call him heathenish,
This man of few words, because his one care
Is not to interfere but to let nature restore
The sense of direction most men ignore. (1)

The danger inherent in ordinary surface knowledge is put
still more pointedly,

To know and yet think we do not know is the highest
attainment; not to know and yet think we do know is a dis-
ease. (2)

and this distinction is brought to a sharper focus in Lao's
contrast of himself as a seeker of the Way, and the smart
successful people that he sees all about him,

Leave off fine learning! End the nuisance
Of saying yes to this and perhaps to that,
Distinctions with how little difference!
Categorical this, categorical that,
What slightest use are they!

- (1) Tao Teh King, stanzas 63, 64: Bynner, Way of life, pp 65-7
(2) Tao Teh King, stanza 71: Legge (tr) Tao-teh king, in
Horne (ed) Sacred Books...of the East, p 69

If one man leads, another must follow,
How silly that is and how false!
Yet conventional men lead an easy life
With all their days feast-days,
A constant spring visit to the Tall Tower,
While I am a simpleton, a do-nothing,
Not big enough yet to raise a hand,
Not grown enough to smile,
A homeless, worthless waif,
Men of the world have a surplus of goods,
While I am left out, owning nothing.
What a booby I must be
Not to know my way round,
What a fool!
The average man is so crisp and confident
That I ought to be miserable
Going on and on like the sea,
Drifting nowhere.
All these people are making their mark in the world,
While I, pig-headed, awkward,
Different from the rest,
Am only a glorious infant still nursing at the breast.

(1)

Kuang Tzu

Kuang Tzu is the great popularizer of Taoism, and in him may be seen both an expansion and a falling away from the concepts of Lao Tzu. It would of course be difficult to envision any development of the ideas of a man who said, "He who speaks does not know," (1) that would not at the same time constitute a deviation from those very principles being enlarged.

While Lao Tzu wrote only the one work, Kuang Tzu is said to have written somewhat more than fifty, though today there are only thirty-three works attributed to him, and a fair number of these are generally considered to be spurious.

He seems deeply cognizant of the logical implications inherent in any conception of the Absolute, and the paradoxical characteristics that all philosophers have found in it; that there is nothing which it is, and nothing of which it is not the essence. Perhaps it was the very intensity of his brilliance (a trait somewhat suspect to the Chinese) that accounts for the fact that many of his ideas seem not so much Chinese as Indian-- these typical idealistic arguments that seem to be both so logically irrefutable and emotionally unconvincing.

Characteristic of his writings is a lightness of touch, a certain civilized urbanity that almost seems to skirt the

(1) Tao Teh King, stanza 81: Ch'u (tr) Tao-te-king, in Ballou (ed) Bible of the world, p 505

deep underlying conviction of his earnestness. Many of his profoundest thoughts are presented in imaginative dialogues, or else in anecdotal fables.

His writings indicate a very sensitive awareness of the uncertainty and relativity of knowledge, and he shows an apprehension of the problems--as problems--of reality, knowledge, language, and their interrelationships. Much of his material is thus pertinent to the fundamentals of learning and other factors underlying the field of educational theory, and yet not actually coming within its precisely demarcated compass.

As has been suggested much of his material is presented in an almost flippant style, and deep thoughts are offered in the guise of fantastic tales; this makes it somewhat difficult to find suitable brief selections that are pertinent to the topic, and at the same time do justice to the range and profundity of his thinking. What is actually presented below is a few paragraphs indicating his idea of the perfect man, both in his transcendent and mundane aspects; then one or two passages on the fundamental philosophical basis of knowledge, followed by several short quotations indicating his aversion to conventional learning and the way in which he thought true knowledge was to be found; and finally a fairly long complete selection mainly on learning, and indicative of his general style and approach.

There is a sense, in idealistic thought, in which it might seem a logically feasible consequence that if a man

could achieve complete philosophical indifference then he might completely ignore his external environment; this transcendent aspect of the perfect man is seen in several passages in Kuan Tzu's writings:

The virtue in that spirit man is such that all things are of little worth to him; they are all one to him. The world may be anxious to be governed: but why should he bother himself about society? That man, nothing can injure him. If there were a flood reaching to the sky, he would not be drowned. If there were a great drought and the metals and stones became liquid and the soil of the mountains were burnt up, he would not be hot. Why the very refuse of his body would serve to manufacture a great sage.(1)

In a more mundane sense, the good man of Kuang Tzu lived a life in simple accord with nature and the will of Heaven, without attempting to control nature or advance himself by cleverness or learning; indications of this is presented in certain of the following selections. An indication of Kuang Tzu's attitude in regard to epistemological problems is given in the passage below:

Yeh Ch'ueh asked Wang Yi, saying, "Do you know for certain that all things are the same?"

"How can I know?" answered Wang Yi.

"Do you know what you do not know?"

"How can I know?" replied Yeh Ch'ueh.

"But then does anybody know?"

"How can I know," said Wang Yi, "Nevertheless, I will try to tell you. How can it be known that what I call knowing is not really knowing? Now I would ask you this. If a man sleeps in a damp place, he gets lumbago and dies. But how about an eel? And living up in a tree is precarious and trying to the nerves. But how about monkeys? Of the man, the eel, and the monkey, whose habitat is the right one, absolutely?...In my opinion, the doctrines of humanity and justice and the paths of right and wrong are so confused

(1) The Nei, bk 1 chapt 5: Hughes, Chinese philosophy in classical times, p 169

that it is impossible to know their contentions. (1)

A similar passage on the uncertainty of knowledge, puts greater emphasis on the relationship of language to reality:

Suppose here is a statement. We do not know whether it belongs to one category or another. But if we put the different categories in one, then the differences of category cease to exist. However I must explain. If there was a beginning, there was a time before that beginning, and a time before the time which was before the time of that beginning. If there is existence, there must have been non-existence. And if there was a time when nothing existed, then there must have been a time when even nothing did not exist. All of a sudden, nothing came into existence. Could one then really say whether it belongs to the category of existence or non-existence? Even the very words I have just now uttered,--I cannot say whether they say something or not.

If then all things are One, what room is there for speech? On the other hand, since I can say the word 'One' how can speech not exist? If it does exist, we have One and speech--two; and two and one--three from which point onwards even the best mathematicians will fail to reach (the ultimate); how much more then shall ordinary people fail? (2)

Thus it is that by going on from nothing to something we arrive at three. How much more if we go on from something to something! Don't let us go on! Let us stop here! (3)

Scattered through his works are many short passages referring to the dangers of ordinary learning:

Wisdom has been more fatal than the sting of a scorpion or the bite of a dangerous beast. (4) With the truly wise, wisdom is a curse. (5) To be thus joined to the universe without being more conscious of it than an idiot, this is divine virtue, this is in accordance with the eternal fitness of things. (6) It is not from extensive study that this may be made known, nor by dialectic study that this may be

(1) The Nei, bk 2 chapt 7: Lin (tr) Chuangtse, in Lin (ed) Wisdom of China and India, p 640

(2) The Nei, bk 2 chapt 6: Ibid. pp 638-9

(3) The Nei, bk 2 chapt 6: Hughes, Chinese philosophy..p 179

(4) Divine Classic: Legge (tr) Divine classic, in Horne (ed) Sacred books...of the East, vol 12, p 194

(5) The Nei, bk 5 chapt 5: Giles (tr) Works of Chuang tze, in Ballou (ed) Bible of the world, p 515

(6) Divine Classic: Ibid. p 524

made clear. The true sage will have none of these. (1) For man's intellect, however keen, face to face with the countless evolution of things, their death and birth, their squareness and roundness,--can never reach the root. (2)

Of somewhat greater weight is the statement,

Human life is limited, but knowledge is limitless. To drive the limited in pursuit of the limitless is fatal; and to presume that one really knows is fatal indeed! (3)

Several times Kuang Tzu cites the story of a useless tree, its limbs too knotty to be worked, its trunk liable to rot, and the sap it exuded poisonous; all these things marked its uselessness to man, but from the point of view of the tree, these were all very useful as they preserved its life. The same of course is taken to apply to the talents of men, as is indicated in the following tale:

There was a hunchback named Su. His jaws touched his navel. His shoulders were higher than his head. His neck bone stuck out toward the sky. His viscera were turned upside down. His buttocks were where his ribs should have been. By tailoring, or washing, he was easily able to earn his living. By sifting rice he could make enough to support a family of ten. When orders came down for conscription, the hunchback walked about unconcerned among the crowd. And similarly, in government conscription for public works, his deformity saved him from being called. On the other hand, when it came to government donations of grain for the disabled, the hunchback received as much as three chung, and of firewood, ten faggots. And if physical deformity was thus enough to preserve his body until the end of his days, how much more should moral and mental deformity avail. (4)

Another story is indicative of the evils of cunning learning, and portrays the simple "good man" of Taoism: A

(1) Chih Pei Yu, chapt 5: Giles (tr) Works of Chuang tze, in Ballou, Bible of the world, p 547

(2) Chih Pei Yu, chapt 2: Ibid. p 546

(3) The Nei, bk 3 chapt 1: Lin (tr) Chuangtse, in Lin (ed) Wisdom of China and India, p 643

(4) The Nei, bk 4 chapt 8: Ibid. p 650

scholar seeing a farmer irrigating a field by hand, suggested that the work could be better done by a mechanical device:

What is it? asked the gardener.

"It is a contrivance made of wood," replied Tze Kung, "heavy behind and light in front. It draws up water as you do with your hands, but in a constantly over-flowing stream. It is called a well sweep."

Thereupon the gardener flushed up and said, "I have heard from my teacher that those who have cunning implements are cunning in their dealings, and that those who are cunning in their dealings have cunning in their hearts, and that those who have cunning in their hearts cannot be pure and incorrupt, and that those who are not pure and incorrupt are restless in spirit, and that those who are restless in spirit are not fit vehicles for TAO. It is not that I do not know of these things, I should be ashamed to use them." (1)

A more favourable attitude is taken toward the type of knowledge that is apprehended by direct intuition of the Tao. There seems definite evidence in the writings of Chuang Tzu that such knowledge was often secured during a trance-like state, such as has been common to mystics in all parts of the world, and it seems likely that such states could be deliberately and consciously achieved, probably through some method of breath control similar to the Prana-yama breathing exercise of Yoga and other Hindu schools.

There is nothing which is not objective: there is nothing which is not subjective. But it is impossible to start from the objective. Only from subjective knowledge is it possible to proceed to objective knowledge.

When subjective and objective are both without their correlates, that is the very axis of TAO. And when that axis passes through the centre at which all infinities converge, positive and negative alike blend into an infinite one. (2)

(1) Divine Classic: Giles (tr) Chuang tzu..., in Ballou (ed) Bible of the world, p 525

(2) Nei, bk 2 chapt 3: Ibid. p 507

Those who trust to their senses become slaves to objective existence. Those alone who are guided by their intuitions find the true standard. So far are the senses less reliable than the intuitions. Yet fools trust to their senses to know what is good for mankind, with alas! but external results. (1)

Concentrate your will. Hear not with your ears, but with your mind; not with your mind, but with your spirit. Let your hearing stop with the ears, and let your mind stop with its images. Let your spirit, however, be like a blank, passively responsive to externals. In such open receptivity only can Tao abide. And that open receptivity is the fasting of the heart.

Then, said Yen Hwei, the reason I could not use this method was because of consciousness of a self. If I could apply this method, the assumption of a self would have gone. Is this what you mean by the receptive state?

Exactly so, replied the Master. (2)

Some indication of how direct apprehension of Tao is achieved is suggested in the following passages:

Han-kwo Tze-chi was seated, leaning forward on his stool. He was looking up to heaven and breathed gently, seeming to be in a trance, and to have lost all consciousness of any companion. His disciple, Yen Chang Tze-yu, who was in attendance and standing before him, said, "What is this? Can the body be made to become thus like a withered tree, and the mind like slaked lime? His appearance as he leans forward on the stool today is such as I never saw him have before in the same position." Tze-chi said, "Yen, you do well to ask such a question; I had just now lost myself; but how should you understand it?" (3)

Yen Hwei spoke to Chungni, "I am getting on."

"How so?" asked the latter.

"I have got rid of charity and duty," replied the former.

"Very good," replied Chungni, "but not quite perfect."

Another day, Yen Hwei again met Chungni and said, "I am getting on."

"How so?"

(1) Divine Classic: Giles (tr) Chuang Tzu...., in Ballou (ed) Bible of the world, p 507

(2) The Nei, bk 4 chapt 1: Lin (tr) Chuangtze, in Lin (ed) Wisdom of China and India, pp 647-8

(3) The Nei, bk 2 chapt 1: Legge, Sacred books...., p 86

"I have got rid of ceremonies and music," answered Yen Hwei.

"Very good," said Chungni, "but not quite perfect."

Another day, Yen Hwei again met Chungni and said, "I am getting on."

"How so?"

"I can forget myself while sitting," replied Yen Hwei.

"What do you mean by that?" said Chungni, changing his countenance.

"I have freed myself from my body," answered Yen Hwei. "I have discarded my reasoning powers. And by thus getting rid of my body and mind, I have become One with the Infinite. This is what I mean by forgetting myself while sitting."

"If you have become One," said Chungni, "there can be no room for bias. If you have lost yourself, there can be no more hindrance. Perhaps you are really a wise one, I trust to be allowed to follow in your steps." (1)

A similar process is indicated in an account of bringing a sage to Tao:

There was Puliang I. He had all the mental talents of the sage, but not Tao of the sage. Now I had Tao, though not these talents. But do you think I was able to teach him to become indeed a sage? Had it been so, then to teach Tao to one who has a sage's talents would be an easy matter. It was not so, for I had to wait patiently to reveal it to him. In three days, he could transcend this mundane world. Again I waited for seven days more, then he could transcend all material existence. After he could transcend all material existence, I waited for another nine days, after which he could transcend all life, then he had the clear vision of the morning, and after that, was able to see the Solitary (One). After seeing the Solitary, he could abolish the distinctions of past and present. After abolishing the past and present, he was able to enter there where life and death are no more, where killing does not take away life, nor does giving birth add to it. He was ever in accord with the exigencies of his environment, accepting all and welcoming all, regarding everything as destroyed, and everything as in completion. This is to be 'secure amidst confusion,' reaching security through chaos. (2)

The vanity of achieving this through formal academic

(1) The Nei, bk 6 chapt 14: Lin (tr) Chuangtse, in Lin (ed) Wisdom of China and India, pp 665-5

(2) The Nei, bk 6 chapt 6: Ibid. pp 660-1

learning is suggested in an imaginary conversation between Confucius and Lao Tzu. (In this tale, naturally enough, in view of Kuang Tzu's bias, Confucius is shown as a disciple, coming to Lao Tzu for instruction.)

Confucius had lived to the age of fifty-one without hearing TAO, when he went south to P'ei, to see Tao Tze.

Lao Tze said, "So you have come, sir, have you? I hear you are considered a wise man up north. Have you got TAO?"

"Not yet," answered Confucius.

"In what direction," asked Lao Tze, "have you sought for it?"

"I sought for it for five years," replied Confucius, "in the science of numbers, but did not succeed."

"And then?"... continued Lao Tze.

"Then," said Confucius, "I spent twelve years seeking for it in the doctrine of the Yin and Yang, also without success."

"Just so," rejoined Lao Tze. "Were TAO something which could be presented, there is not man but would present it to his sovereign, or to his parents. Could it be imparted or given, there is no man but would impart it to his brother or give it to his child. But this is impossible, for the following reason. Unless there is a suitable endowment within, TAO will not abide....

"Resentment, gratitude, taking, giving, censure of self, instruction of others, power of life and death,--these eight are the instruments of right; but only he who can adopt himself to the vicissitudes of fortune without being carried away, is fit to use them. Such a one is an upright man among the upright. And he whose heart is not so constituted,--the door of divine intelligence is not yet opened for him."

(1)

In concluding the section on the writings of Kuang Tzu, one of his complete stories is quoted; it gives a typical example of his style, and also indicates fairly adequately, his viewpoint on the corrupting influence of any modification from man's natural state, including those brought by learning:

(1) Divine Classic; Giles (tr) in Ballou (ed) Bible of the world, pp 531-2

HORSES' HOOFS

Horses have hoofs to carry them over frost and snow, and hair to protect them from wind and cold. They eat grass and drink water, and fling up their tails and gallop. Such is the real nature of horses. Ceremonial halls and big dwellings are of no use to them.

One day Polo (famous horse-trainer), appeared saying, "I am good at managing horses." So he burned their hair and clipped them, and pared their hoofs and branded them. He put halters around their necks and shackles around their legs and numbered them according to their stables. The result was that two or three in every ten died. Then he kept them hungry and thirsty, trotting them and galloping them, and taught them to run in formations, with the misery of the tasselled bridle in front and the fear of the knotted whip behind, until more than half of them died.

The potter says, "I am good at managing clay. If I want it round, I use compasses; if rectangular, a square." The carpenter says, "I am good at managing wood. If I want it curved, I use an arc; if straight, a line." But on what grounds can we think that the nature of clay and wood desires this application of compasses and square, and arc and line? Nevertheless, every age extols Polo for his skill in training horses, and potters and carpenters for their skill with clay and wood. Those who manage (govern) the affairs of the empire make the same mistake.

I think one who knows how to govern the empire should not do so. For the people have certain natural instincts--to weave and clothe themselves, to till the fields and feed themselves. This is their common character, in which all share. Such instincts may be called "Heaven-born." So in the days of perfect nature, men were quiet in their movements and serene in their looks. At that time, there were no paths over mountains, no boats or bridges over waters. All things were produced, each in its natural district. Birds and beasts multiplied; trees and shrubs thrived. Thus it was that birds and beasts could be led by the hand, and one could climb up and peep into the magpie's nest. For in the days of perfect nature, men lived together with birds and beasts, and there was no distinction of their kind. ~~Who could know of the distinctions of their kind.~~ Who could know of the distinctions between gentlemen and common people? Being all equally without desires, they were in a state of natural integrity. In this state of natural integrity, the people did not lose their original nature.

And then when Sages appeared, crawling for charity and limping with duty, doubt and confusion entered men's minds. They said they must make merry by means of music and enforce distinctions by means of ceremony, and the empire became divided against itself. Were the uncarved wood not cut up, who

could make sacrificial vessels? Were white jade left uncut, who could make the regalia of courts? Were Tao and virtue not destroyed, what use would there be for charity and duty? Were men's natural instincts not lost, what need would there be for music and ceremonies? Were the five colours not confused, who would need decorations? Were the five notes not confused, who would adopt the six pitch-pipes? Destruction of the natural integrity of things for the production of articles of various kinds--this is the fault of the artisan. Destruction of Tao and virtue in order to introduce charity and duty--this is the error of the Sages. Horses live on dry land, eat grass and drink water. When pleased, they rub their necks together. When angry, they turn round and kick up their heels at each other. Thus far only do their natural instincts carry them. But bridled and bitted, with a moon-shaped metal plate on their foreheads, they learn to cast vicious looks, to turn their heads to bite, to nudge at the yoke, to cheat the bit out of their mouths or steal the bridle off their heads. Thus their minds and gestures become like those of thieves. This is the fault of Polo.

In the days of Ho Hsu, the people did nothing in particular at their homes and went nowhere in particular in their walks. Having food, they rejoiced; tapping their bellies, they wandered about. Thus far the natural capacities of the people carried them. The Sages came then to make them bow and bend with ceremonies and music, in order to keep their minds in submission. Then the people began to labor and develop a taste for knowledge, and to struggle with one another in their desire for gain, to which there is no end. This is the error of the Sages. (1)

(1) Divine Classic: Lin Yutang, Wisdom of China and India, pp 669-70

Mohism and Legalism -- introduction

Already, in the time of Mencius and Kuang Tzu, there were references to the "hundred schools" and of these both Mohism and Legalism were among the most important. Viewed historically, over a long term, both are, however, of much less influence than either Confucianism or Taoism. Each, though, had for a brief time in their own age, considerable significance. Mohism, indeed, offered serious competition for a while to Confucianism, and the state of Chin, which put into practice the totalitarian doctrines of the Legalists, rapidly extended its power until all of China lay beneath its imperial sway.

Mohism, though, met with sudden oblivion and it is only very recently that there has been any revival of even academic interest in its teachings; there is probably no one today who would regard himself as a Mohist. The super-state which Chin established flowered but briefly and then collapsed with a completeness suggestive of the fate of other and later dictatorships, and the Legalistic philosophy upon which its policies were founded thus came likewise to discredit.

But there is a more significant reason why both Mohism and Legalism are conveniently considered together. The philosophical and ethical concepts fundamental to each was of a distinctively utilitarian basis. This common ground, though, seemed merely to furnish them with a field on which

to express their mutual opposition, for while the utilitarianism of Mohism was of a definitely religious cast, that of the Legalists was harshly materialistic.

Mohism -- introduction

Mo Ti, whose traditional dates are 468 B.C. to 401 B.C. (or according to some 441 to 376) is said to have studied Confucianism but to have renounced it and then to have taught and practiced, a life rich in altruism and self-sacrifice. Mencius said of him that he "would wear his head and his heels off to benefit the world" (1) and of his followers, Hsuan-tse said that they "would go through fire and walk on knives and face death without turning back." (2)

Mo Ti taught a universal utilitarian altruism, a belief in the logic of profit, an insistence on uniformity in the state, a belief in spirits and their importance in influencing men's moral behavior, and also preached bitingly against offensive warfare.

Originally there were seventy-one chapters in the book which was considered derivative from his teachings, but of these eighteen have become lost. None of them were from his own hand, but some at least, appear to present his thoughts with very little admixture, others show quite obviously the elaboration of later scholars in the Mohist tradition.

(1) Mencius: Lin (ed) Wisdom of China and India, p 786

(2) Hsuan-tse: Ibid. p 786

The style of the Mo Tzu Book suggests that it may have been intended for liturgical use, and it seems fairly certain that his followers met together and chanted these works. There is considerable repetition of many passages, and many ideas are developed in synoptic trilogies. Nevertheless they also show a keen sense of systematic development of thought and methodical presentation of argument. It would seem certain that Mo Ti laid considerable stress on either deriving his ideas on purely rational grounds, or else, at least, presenting them in a way that demonstrated their logical validity.

It is perhaps in accord with this aspect of his thought that most of the hints that can be secured from his book on the acquisition of knowledge, pertain not to education in the sense of transmission of information, but rather in the field of scientific enquiry; that is the investigation of natural phenomena, the validity of evidence, and the reliability of the methods by which such information is manipulated in order to attain correct conclusions. Though these are generally offered in regard to specific situations or problems, and not as general methods, it is perhaps not illegitimate to suggest that they show almost immediately the possibility of extension to broader principles.

This rational aspect of Mo Ti's thought is of considerable significance, for with this nucleus, it was within the tradition of Mohism that the growth of Chinese thought in

the field of logical analysis and systematic method developed. Though this pertains to later Mohism, rather than the ideas of Mo Ti himself, and though it is not precisely within the field of learning, sharply defined, yet some of the material produced in this later tradition is so temptingly close to pertinence and of such inherent interest, that one or two passages exemplifying this later Mohism are included.

Mo Ti

In developing his argument to show that an altruistic ethic is approved by Heaven, Mo Ti opens his discussion by indicating the need, in any human endeavour, for a true and acceptable standard, though the reference is in general terms, the applicability to the specific methodology of education is fairly obvious:

Our Master Mo said: Anyone in the Great Society who takes any business in hand, cannot dispense with a standard pattern. For there to be no standard and the business to succeed, this just does not happen. Even the best experts who act as generals and councillors-of-state, all have standards (of action); and so also even with the best craftsmen. They use a carpenter's square for making squares and compasses for making circles: a piece of string for making straight lines and a plumb line for getting the perpendicular. It makes no difference whether a craftsman is skilled or not: all alike use these five (devices) as standards, only the skilled are accurate. But, although the unskilled fail to be accurate, they nevertheless get much better results if they follow these standards in the work which they do. Thus it is that craftsmen in their work have the measurements which these standards give. (1)

The application of this to problems of government in-

(1) Mo Tzu Book, chapt 4: Hughes, Chinese philosophy..pp 446

dicates the flaw in reasoning of those who fail to adopt a standard, and opens the way for Mo Ti to introduce his concept of virtue:

Now take the great ones who rule our Great Society, and the less great ones who rule the different states, but who have no standards of measurement (for their actions). In this they are less critically minded than the craftsman. That being so, what standard may be taken as suitable for ruling? (1)

After considering various human standards, Mo Ti concludes that Heaven is the only proper standard for the rulers to accept:

The question now is, what does Heaven want and what does it hate? Heaven wants men to love and be profitable to each other, and does not want men to hate and maltreat each other. How do we know that Heaven wants men to love and be profitable to each other? Because it embraces all in its love of them, embraces all in its benefits to them. (1)

While having a specific reference (the existence of spirits, and the belief in fatalism) a passage on the investigation of phenomena, and another on the validity of concepts are couched in sufficiently wide terms to make them applicable to these problems in the general sense:

The word of our Master Mo: The universally true way of learning by investigation whether a thing exists or not, is, without question, by means of the actual knowledge (on the evidence) of everybody's ears and eyes. This is the criterion of whether a thing exists or not. If it has been heard and seen, then it undoubtedly is to be taken as existing. If no one has heard of it or seen it, then it undoubtedly is to be taken as non-existing. In such a case, why not go to some village or district and make inquiries?

(1) Mo Tzu Book, chapt 4: Hughes, Chinese philosophy in classical times, pp 44-5

If from the beginning of man down to the present, spirit-like things have been seen and their voices heard, how can it be asserted that they do not exist? But if they have not been seen and heard, how can it be asserted that they do exist? Now take the words of those who maintain that there are no spirits. They say that there are any number of people who think that they have heard and seen spirit-like things, but surely there is no one who has heard or seen a spirit thing which (both) exists and at the same time does not exist...(1)

The word of our Master Mo: A standard must be set up. A statement without a standard (of reference) is like fixing the quarters in which the sun will rise and set by means of a revolving potter's wheel. Since that is not the way to attain a clear knowledge of the distinctions between what is right and wrong and beneficial and injurious, therefore a statement must pass three tests. What is meant by 'three tests'? In the words of our Master Mo, there is the test of a solid foundation (to a statement), the test of its verifiability, and the test of its applicability. In what way can a foundation be given? By building the statement on the facts about the ancient Sage-kings. In what way can it be verified? By ascertaining the facts about what generally have heard with their own ears and seen with their own eyes. In what way can a statement be applied? By adopting it for the purposes of disciplinary government and observing what there is of profit to the state and to the people. (2)

The somewhat pragmatic attitude revealed in the closing sentences of the previous passage is again reflected in the response of Mo Tzu to those who dismissed his idealistic altruism as being impractical:

Mo Tzu replied: If it were not useful then even I would disapprove of it. But how can there be anything that is good but not useful. (3)

The following few selections show a definite awareness of the relation of cause and effect, and other questions of

(1) Mo Tzu Book, chapt 31: Hughes, Chinese philosophy in classical times, pp 51-2

(2) Mo Tzu Book, chapt 35: Ibid. p 53

(3) Mo Tzu Book, chapt 16: Lin, Wisdom of China and India, p 796

some philosophical interest.

Our Master Mo said that the man who criticizes others must have something as an alternative. To criticize without an alternative is like using fire to put out a fire. The (idea) the man expresses is logically indefensible. (1)

The sage man who takes in hand the ordering of the Great Society must know what it is that gives rise to disorder; only so can he put it in order. If he does not know what gives rise to disorder, then he cannot make order. This is illustrated by the physician and his attack on men's disease. Only so can he attack it. If he does not know this, then he cannot attack it. (2)

Against those who accepted the conventional morals condemning an offense by one individual against another, and then gloried in victorious warfare, Mo Ti pointed out (in a typically "utilitarian" argument) that the murder of ten was ten times the offense of the murder of one, and then proceeded to logically prove that many of the statesmen and practical men of affairs were lacking in the rudiments of accurate discrimination:

Now, if there were a man, who upon seeing a little blackness, should say, it is black, but, upon seeing much should say it was white; then we should think he could not tell the difference between black and white. If upon tasting a little bitterness one should say it is bitter, but, upon tasting much, should say it is sweet; then we should think he could not tell the difference between bitter and sweet. Now, when a little wrong is committed people know that they should condemn it, but when such a great wrong as attacking a state is committed, people do not know that they should condemn it. On the contrary, it is applauded, called righteous. Can this be said to be knowing the difference between the righteous and unrighteous? Hence we know the

(1) Mo Tzu Book, chapt 16: Hughes, Chinese philosophy in classical times, p 56

(2) Mo Tzu Book, chapt 14: Ibid. pp 53-4

gentlemen of the world are confused about the difference between righteousness and unrighteousness. (1)

A somewhat longer passage indicates the significance which Mo Tzu gave to the profit motive in influencing men to produce a desired result:

The facts are that if a country has plenty of worthy officers, then the order provided by the state is an unbreakable one, but if it has few such officers, then its order is easily broken. Thus it is that the business of the big men consists primarily in increasing the number of men of worth; and the question then is what is the (right) method for doing this.

The word of our Master Mo: To illustrate, if you want to increase the number of expert archers and drivers in the country you will certainly have to enrich them, elevate their social status, honour them and praise them before you can obtain a full complement of them. How much more this applies to worthy officers, to men of solid virtue, with a command of language, learned in the method of the Way! These, to be sure are the treasures of the state, the assistance of its guardian dieties. These also must be enriched, have their social status enhanced, should be honoured and praised before a country's full complement of worthy officers can be reached.

When the Sage-kings of antiquity began to govern their word was: The unrighteous shall not be enriched, the unrighteous shall not be ennobled, the unrighteous shall not have court favour, the unrighteous shall not stand near the royal person. The rich and noble, when they heard this, all retired and consulted to this effect: We originally depended on our wealth and station, and now our lord promotes the righteous regardless of whether they are poor and base-born. That being so, it follows that we must on no account be unrighteous. (2)

There is definite indications in the writings of Mo Tzu that the state he envisioned had certain authoritarian traits such as shall be seen coming to full flower in legalism, and such as to make it doubtful that free enquiry

(1) Mo Tzu Book, chapt 17: Mei (tr) Motse, the religious teacher, in Lin (ed) Wisdom of China and India, p 798

(2) Mo Tzu Book, chapt 8: Hughes, Chinese philosophy, pp63-4

would have been fully possible in his state:

The word of our Master Mo: In the old days when human life was beginning there was no government by punishing, the tendency in talking was to express different (ideas of) righteousness. Thus one man and so one righteousness, two men two righteousnesses, ten men ten righteousnesses. Whatever the number of men, so many different (ideas) there were of righteousness. And thus everybody maintained that his righteousness was true and the other man's false. Thus it was that they exchanged mutual disapprovals, and inside the family, fathers and sons, elder and younger brothers came to be hostile. Each went his own way and was unable to agree with the other. People everywhere used fire and water and poison to do malicious injury...The chaos everywhere was like that of the birds and beasts...

It became clear that the way in which this chaos came about was through there being no controlling head...they chose those in the country who were sufficiently worthy and appointed them as heads. All these being completed the Son of Heaven gave his word to the peoples: On hearing of good or evil, all shall report it to the (officers) above them, and what they call right all shall call right: what they call wrong all shall call wrong...To be of one mind with those above and not to make factions below, this shall be rewarded by those above and praised by those below. (1)

...we know that righteousness is rectifying, but on the other hand, there is no rectifying of those above (socially) by those below. Rectification must be from above downwards.

This being so, the fact is that the common people are unsuccessful if they follow their own inclinations in making right. There are the minor officials who make them right. Also the minor officials are unsuccessful if they follow their own inclinations in making right. There are the high officials who make them right...There is the Son of Heaven who makes them right. The Son of Heaven is unsuccessful if he follows his own inclinations in making right. There is Heaven which makes him right. (2)

Later Mohists

It was largely under the aegis of the Mohist tradition that the interest in logical thought and analytical reasoning

(1) Mo Tzu Book, chapt 2; Hughes, Chinese philosophy in classical times, pp 65-6

(2) Mo Tzu Book, chapt 28; Ibid. pp48-9

developed in China and the later followers of Mo Ti were among the acknowledged leaders in this field.

The passages quoted below are also from the Mo Tzu Book, but the presence of later elaboration and more fully developed thought is obvious. The writers represented, while claiming adherence to the Mohist school, show evidence of having also been influenced to a considerable extent by the Dialecticians; much of their material is concerned with definitions of terms and analytical inspection of propositions: thus strictly it lies more properly in the field of epistemology rather than pedagogy. However, because of the close relation between these, and the significance of the material itself, a few brief passages have been cited.

A Cause = that which something gets and by which it proceeds to become.

In re causes, a minor cause is one which, where it exists, does not involve of necessity a thing becoming what it is, but which if it does not exist involves that the thing cannot become what it is: for example a point in a line. A major cause is one which, where it exists, involves of necessity that a thing becomes what it is, and where it does not exist, involves that the thing cannot become what it is: for example, the disclosing of a thing to view producing the sight of it.

Knowing = a faculty

In re knowing = a faculty: this faculty = that by means of which one knows, that which does not necessarily entail actual knowing: as in the case of stupidity.

Concentration of the mind = searching for.

In re concentration of the mind: this = a person using his faculty of knowing to search for (something), but not necessarily finding it: merely catching a glimpse of (something).

Knowing = establishing contact with the external world.

In re establishing contacts: this = a person using his

power of concentration to establish contact with an object and so being able to apprehend its outward form: as in the case of seeing (a thing) properly.

Mind-knowledge = understanding (ming)

In re mind-knowledge: this = a person using his contacted knowledge (as a basis) for discussion of an object so that the person's knowledge of it is all clear: as in the case of understanding.

Knowing = hearing about something, making an explanation of it, experiencing it personally: a harmonizing of names with their actualities and then action. Hearing about = the passing on of (someone else's) personal experiences. Seeing (for oneself) = every part of the object seen. (1)

In re knowing: to receive by transmission is (the characteristic of) hearing about, position in space no obstacle (the characteristic of) an explanation, making one's own observation (the characteristic of) experiencing personally. The means by which a thing is described is its name, the thing described is the actuality, the yoking of the name and actuality together the harmony (required), and purpose plus movement the action (required). To hear about something involves someone reporting on it, and that is the second-hand element. But someone observed the thing for himself, and that is personal experience. To see involves a time element and scrutiny of the parts of the thing. (2)

An indication of the syllogistic form, and a description of various fallacious types, together with a warning against the suspicious character of overly sophisticated argumentation is presented:

Where there is uncertainty, an argument cannot be conclusive. Where a hypothesis is set up, the argument is about what is at the time not so. To work to a pattern (in an argument) is to have a criterion, for a pattern is the means by which an argument goes according to rule. The result is that if an argument sticks to the pattern, it is right: if it does not stick to the pattern, it is wrong. This is working to a pattern.

(1) Mo Ching I: Hughes, Chinese philosophy in classical times, p 130

(2) Mo Ching I: Ibid. p 133

To illustrate is to bring forward some other thing with a view to illuminating an argument. To argue by parallel is to compare propositions consistently throughout and find them on all fours with each other. To argue by analogy is to say, 'You, sir, are so, and it stands to reason that I also may be so.' To argue by extension is to take cases which have not been cited as similar to the cases which have been cited. To concede this is like making a statement to the effect that they are similar and it is out of the question for us to say they are different.

With regard to things (i.e. the subjects of propositions) there are those which in their similarity do not conform to the parallelism of similar propositions. The similarity between them only reaches a certain point and stops there. Besides the so-ness of two or more things, there are also the processes by which they become so, and these things may be similar in their so-ness but not in the processes by which they respectively become so. (Further,) besides making a thing the subject of a proposition, there is also the purpose for which it is made the subject, and (two or more things) may be similarly adduced but not for the same purpose. The result of all this is that illustrative, parallel, analogical, and extensional, (these four forms of) propositions, may in practice be badly wrong, have a topsyturvy effect, be very far from the truth, go sliding along and become entirely divorced from the root (of the real). In that case they must be subjected to examination. It is impossible for them to be used with mechanical accuracy. Thus it is that if an argument shows all sorts of skill with abnormal classifications and extraordinary logical reasons given, then it is not to be regarded with favour. The subject of a proposition may be right generally and actually so (at the time) or it may be not actually so (at the time). It may be all-inclusive in one respect and not all-inclusive in another. It may be right in one respect and not in another. There cannot be a mechanically accurate usage. This is why an argument which shows all sorts of skill with abnormal classifications and extraordinary logical reasons given is not to be regarded with favour. It is because it is not true. (1)

(1) Hsiao Chu: Hughes, Chinese philosophy in classical times, pp 137-9

Legalism -- Introduction

Some of the main writers in the Legalist school were Shang Yang, who emphasized the place of law in governmental policy, Shen Pu-hai, who accentuated autocratic power, and Han Fei, who was also influenced by the Taoists and put the emphasis on statecraft. Shang Yang, the Lord Shang, who lived in the middle of the fourth century B.C., was the earliest of these and indeed the first of the important Legalist writers.

In one respect the attitude of the Legalists was somewhat similar to that of the Taoists, they also were strongly opposed to learning. The motivation though was vastly different. In legalism there is a point of view generally foreign to Chinese political thought, a certain definite trend toward exploitation of the people--learning and scholarship were abjured because they minimized the efficiency with which the people might pour every effort into the service of the super-state. This attitude is made markedly clear in the excerpts below.

Shang Yang

The following quotations are all from the writings generally attributed to the Lord Shang, and, as suggested, are concerned not so much with a positive attitude toward learning, as, rather, with indicating the unsuitability of a wide education among the common people.

His basic teaching is presented with blunt clarity:

The means whereby a ruler of men encourages the people are office and rank: the means whereby a country is made prosperous are agriculture and war. (1)

....that through which the country is important and that through which the ruler is honoured is force....Therefore my teaching is to issue such orders that people, if they are desirous of profit, can attain their aim only by agriculture, and if they want to avoid harm, can escape it only by war. (2)

Shang Yang makes it quite clear that learning and scholarship are impediments to the achievement of these more proper ends of government:

If dignities are not conferred nor offices given according to deviating standards, then the people will not prize learning, nor besides will they hold agriculture cheap. If they do not prize learning, they will be stupid, and being stupid, they will have no interest in outside things. When they have no interest in outside things, the country will exert itself in agriculture and not neglect it; and when the people do not hold agriculture cheap, the country will be peaceful and free from peril. (3)

If, in a country, there are the following ten things: the Code and History, rites and music, virtue and the cultivation thereof, benevolence and integrity, and sophistry and intelligence, then the ruler has no one whom he can employ for defence and warfare. If a country be governed by means of these ten things, it will be dismembered as soon as an enemy approaches, and even if no enemy approaches, it will be poor. But if a country banish these ten things, enemies will not dare to approach, and even if they should, they would be driven back. When it mobilizes its army and attacks, it will gain victories: when it holds the army in reserve and does not attack, it will be rich...Therefore sages and intelligent princes are what they are, not because they are able to get to the bottom of everything, but because they understand what is essential in everything. (4)

(1) Book of Lord Shang, chapt 3; Hughes, Chinese philosophy in classical times, p 80

(2) Book of Lord Shang, chapt 25; Ibid. p 87

(3) Book of Lord Shang, chapt 2; Ibid. pp 78-9

(4) Book of Lord Shang, chapt 3; Ibid. p 81

Two concepts which Mo Ti emphasized are also found in Shang Yang, with even more force, the need for uniformity and standards, and the place of the profit motive:

I have heard that the gate through which the people are guided depends on where their superiors lead. Therefore, whether one succeeds in making people farm or fight, or in making them travelling politicians, or in making them into scholars depends on what their superiors encourage. If their superiors encourage merit and labour, people fight; if they encourage the Odes and the History, people will become scholars. For people's attitude towards profit is just like the tendency of water to flow downwards, without preference for any of the four sides. The people are only interested in obtaining profit, and what they will do depends on what their superiors encourage. If men with angry eyes, who clench their fists and call themselves brave, are successful; if men in flowing robes, who idly talk, are successful; if men who waste their time and spend their days in idleness, and save their efforts for obtaining benefit through private channels, are successful--if these three kinds of people, though they have no merit, all obtain respectful treatment, then people will leave off farming and fighting and do this: either they will extort it by practicing flattery or they will struggle for it by acts of bravery. Thus farmers and fighters will dwindle daily, and itinerant office-seekers will increase more and more, with the result that the country will fall into disorder, the land will be dismembered, the army will be weak, and the ruler debased. (1)

The early kings hung up scales with standard weights, and fixed the length of feet and inches, and to the present day these are followed as models because their divisions were clear. Now suppose the standard scale were abolished but a decision had to be made on the weight of something, and suppose feet and inches were abolished but a decision had to be made about length, even an intelligent merchant would not apply this system, because it lacked definiteness. Now if the back be turned on models and measures, and reliance be placed on private appraisals, in all these cases there will be a lack of definiteness. Only a Yao would be able to judge knowledge and ability, worth or unworth, without a model. But the world does not consist exclusively of Yaos! Therefore the ancient kings understood that no reliance should be placed on individual opinions or biased approval, so they set up models and made the distinctions clear. (2)

(1) Book of the Lord Shang, chapt 23: Hughes, Chinese philosophy in classical times, pp 85-6

(2) Book of the Lord Shang, chapt 14: Ibid. p 85

Orderly government is brought about by three things. The first is law, the second good faith, and the third fixed standards. (1)

(1) Book of the Lord Shang, chapt 14: Hughes, Chinese philosophy in classical times, p 64

Conclusion

An Indication of the Later History and Status of the Schools Discussed

The descriptions on the preceding pages of education as conceived by some of the various Chinese schools has included most of the methods by which men have attained to truth and knowledge: by information received from an authoritative source, that is through book learning and instruction by a teacher, through investigation of natural phenomena and the syllogistic manipulation of the data so gained, through an intuitive apprehension of an immediate realization of the world and spirit. In addition, there has also been considered a school of thought which abjured for the common people all knowledge save that required for the practical tasks of farming fighting.

Each of these attitudes toward learning is more or less closely associated with one of the different schools studied.

In the following pages a brief indication is given of the later history and status of these schools as it was determined by the influence of the general temper and culture of the Chinese people upon it, using the material presented in the previous paper as a typical expression of the general tenor of the schools.

This of course must be offered very tentatively, any

generalization of national or racial characteristics must be viewed very cautiously, the reactions made to these philosophies may not have been one peculiarly Chinese, but rather commonly human, the typical expression of mankind in general under such circumstances. In many cases a more thorough knowledge and a more exquisite discrimination might reveal that rather than the temper of the people determining the history of a school, it was rather the fate of the philosophy that played a part in shaping the character of the people; the two processes must, at least, have interacted as mutual influences. Finally it would be vain pretense to suggest that an adequate representation of these philosophies is given merely on the basis of their attitude toward scholarship.

However, retaining the sense of reserve that these facts should inspire, it is still possible to draw certain parallels and trace a certain relationship between the two factors. For purposes of comparison, Confucianism will be taken as a standard, the "ideal" expression of the typical Chinese nature.

Taoism has had periods of wide popularity, and has at times won its way to a position of considerable influence, but only as it has deviated from its original exalted and remote mysticism. The popular Taoist religion is a mass of the grossest superstitions, heavy with the ritualism and organization so detested by its earliest adherents.

This is a development that has of course its counterparts in other parts of the world, as the mass of mankind comes to terms with the naked spiritual purity expressed by a few rare souls, they must needs always clothe into understandable forms the spirit they are striving to apprehend: the development of Mahayan Buddhism out of the Hinayana school, the wide organization and involved rituals that have grown from the simple teachings of compassion of a Galilean carpenter, perhaps offer parallel instances. In the case of Taoism, as viewed against the cultural background of China, there were perhaps especially aggravating circumstances. The transcendent aspects of Taoism did in a sense offer a rather unique shelter of a sympathetic and acceptable ideology to all the trivial and petty superstitions, in a way that no other respectable philosophy did.

The fact that the panoply of ritual, and the formalism of organization, could arise in the Taoist school only as the concomitant of degeneration, might be contrasted to their place in the Confucian, of which such factors were an integral and vital part, for while Confucius also insisted on an inner sincerity, he felt it essential that this should be expressed in an accepted form, that men required an outer symbol to clarify and realize their inner feelings. Nor did he feel that this represented any concession on his part to the need of lesser men for something concrete, his was a nature that found a true delight in ceremonial.

regarding it not so much merely an expression, as an actual manifestation of the religious impulse. The two types of religious nature, the simple and the ritualistic, and the differences between them, are sufficiently well known--without trying to decide which is the higher, it might be agreed that that which Confucius advocated is likely to win the wider circle of followers.

But even as the supernatural element in Taoism attracted the superstitions that would pervert its high spirituality, this aspect itself reacted against its acceptance, for the Chinese nature is not, essentially, a religious one -- in the sense that is, of the burning zeal of the Hebraic prophet, or of the Hindu, with his delight in the labyrinthine circumlocution of metaphysical speculation, and his rapturous god-intoxication. The injunction of Confucius, "while respecting spiritual beings, keep aloof from them"(1) is more in accord with the Chinese attitude.

Finally, the great respect that the Chinese have for the scholar would set them to regard askance the Taoist insistence on unlearned simplicity. Here also the Taoists were perhaps adrift from reality; like Rousseau, they too were the products of a highly sophisticated society, and had that remoteness which makes it easy to take an idealistic view of the "natural man." The actuality of unlearned rudeness is not always so appealing.

(1) Analects, bk 6 chapt 20: Legge, Four books, p 55

This lack of religious fervour in the Chinese would also serve to vitiate Mohism with its extreme altruism. In fact, Mohism is an extremist's philosophy, extreme in its altruism and also in its rationality. This is generally foreign to a certain sense of appreciation among the Chinese for moderation and balance, a delight, aesthetic and philosophical, in measure and restraint. There was in Mohism a certain failure to appreciate the realities of human nature, everything must be logical; no allowance was made for the significant but irrational forces in humanity, the trivial little things that add the appeal of warmth and colour and variety, and the deep-seated unreasoning impulses. Even in the field of ethics and morals, the high altruism which he practiced seemed a denial of the doctrine he preached, that even the highest conduct of gods and men was activated by the motivation of profit; such spiritual bookkeeping evokes a certain repugnance, and serves to rob men of their illusion of disinterested ideals.

The insistence on rationalization in the Mohist tradition is more obviously foreign to the Chinese genius, than is even their irreligiosity, the Chinese culture is clearly not a technological one, their temper not analytical. Here of course sensitive discrimination would be required to disentangle cause from effect; it would be interesting to speculate on the possible fate of Mohism had China possessed the type of civilization which requires a scientific substratum,

or conversely, the type of culture that might have developed in China had Mohism prevailed.

The fate of Legalism is even more understandable, while the Chinese derive a needed sense of security from the uniformity that conventional ritual establishes, it is as this is manifested in the Confucian sense, as a natural expression of his own inner impulse. There is a sense of the freedom and worth of the individual deeply rooted in the Chinese that would tend to deeply repulse any imposition of regulation by force and mere authority. The attitude is, of course, a typically human one, but the Chinese point of view is perhaps brought into sharper relief by a contrast, in this regard, to the Germanic peoples.

The repudiation by the Legalists, of learning, must have appeared to the well-born scholiastic Chinese as near blasphemy; it struck insultingly at one of their greatest prizes, and denied them a hope that any Chinese, no matter how poor, or mean, might feel that some member of his family would find honour and advancement through scholarship.

Within the Legalist tradition, later writers show a more tempered philosophy, as other schools reacted upon it. With the collapse of the state which was established on the Legalist Realpolitik, its essential philosophy could no longer endure on its own merits.

Confucianism, too, has of course shown signs of modification in its twenty-five hundred years; the adulation in

which the Sung doctrinaires held the Master led to a ritualism and Pharisaical hypocrisy which made not entirely undeserved the charge of formalism that has been levied against Confucianism. Confucius himself has been canonized and worshipped in a state established religion. Nevertheless, despite these deviations from his simple humanism, the essential features of his teachings have remained a vital and significant influence in Chinese thought right up to the present.

So far only the interplay between the doctrine of each of the schools and the Chinese character as a whole has been considered; there were also, of course, periods in which there was conscious and expressed conflicts between adherents of different schools, so that some that have become of lessened significance, have nevertheless left their mark in the modification of other schools. Taoism, especially, though not widely followed in its pure form, seems to have had a deep effect in mellowing and enriching the Chinese character.

Confucianism, though, seems to be the most typical expression of the Chinese character. In a civilization, neither scientific, nor intensely religious, the humanism, the moderation, the basic common sense which he advocated, seems to have found a soil in which to come to full flower. Confucius, keenly aware of the realities of human nature, offered a philosophy which gave a legitimate place to most

of the worthwhile human impulses and satisfied many of the basic psychic needs. Its ideal, the improvement of the character and the fulfilment of the self, was one which could be directly and immediately undertaken and yet which was exalted to even more inspiring heights by the very efforts made to attain it.

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