

begun to think of themselves as a *community*, at least vis-a-vis Asia, and they could not understand how any country could refuse to have anything to do with them. Besides, the Christian missionaries were interested in "saving" the "heathen" Chinese, and the merchants had their eyes on what they figured would be a very lucrative market.

England was perhaps the strongest power interested in China in the nineteenth century, but France, Germany, Russia, and later Japan and then the United States were there too, each taking advantage of privileges won by the other. England fought two wars with China, primarily to open up ports and secure the opium trade, since that was the one sure way to make the China trade pay.

The major powers did not colonize China directly, but had "spheres of interest" in which they typically owned the railroads, controlled the banks, and collected taxes. After each war or uprising, such as the Boxer Rebellion at the end of the century, the Western powers demanded huge indemnities from China, which she could never hope to pay, so that she was always in debt. This debt and the fact that outside powers controlled most of the economy helped to bring about the disintegration of the economic and social fabric of China in the twentieth century.

Twentieth century China was marked by wide class divisions, warlordism, appalling poverty among the masses, and government corruption. The dynastic rule of China was brought to an end with the revolution of 1911, led by Sun Yat-sen, which overthrew the Manchus, but this revolution did not usher in democratic rule as had been hoped. The Revolution was followed by more division, more fighting, and more official corruption. During the twenties the two main groups struggling for control of China were the Communists and the Kuomintang. In 1931 the Japanese entered the picture, and the struggle was three ways until 1945 when the Japanese surrendered. Shortly after that, in 1949, the Kuomintang was pushed off the mainland and on to Taiwan, and Mao Tse-tung proclaimed the People's Republic of China.

The Chinese Revolution probably changed the lives of more people more drastically than any other revolution in world history. It changed the economic structure, the very basis of society, and all relationships that grow out of that structure. China is not rich, but she has now solved the problems of poverty and starvation. There are no more idle, opium-smoking landlords or rickshaw drivers who might be beaten to death or babies eaten by rats.

But there is no doubt about her continuity. The family is no longer the economic unity or even the first loyalty of its members, but it is still the family. Respects are still paid to dead ancestors—although the spirits are still kept at a distance. The Chinese are still practical, and they are still humanistic.

## THE ANALECTS OF CONFUCIUS

Confucius is perhaps the most famous philosopher the world has known, and yet his historical person is lost in the shadows of time. He apparently did not receive much recognition during his own lifetime under the Chou dynasty, but within five hundred years of his death he had become the Divine Sage of the Han dynasty. There is probably no way to reconstruct the historical person; here we see the Confucius of the *Analects* but *not* the godlike Confucius of later legend. Our Confucius, then, was a private teacher who taught the gentlemanly virtues to young men of elite families. He was not a public official, although there was some evidence he would have liked to have been one:

he had very definite ideas of how states should be administered, and he would have liked to advise kings.

His disciples passed on his *Analects* or "Sayings," until they were finally written down several centuries after his death. The *Analects* that we have today were not, however, written down at the same time or from the same sources. Some of these are attributed to Confucius himself, some to his disciples, and some seem to have come from sources completely hostile to Confucius. The selection here is taken entirely from Books III to IX, which seem to be the oldest. Nevertheless, it is still questionable whether the "sayings" here really originated with Confucius, but maybe that is not important, as they have been accepted for centuries as the basis of "Confucian Thought."

Actually Confucius spoke of himself as a transmitter instead of an originator, and he was continually looking backward to an age in which the way of Good had been practiced: the mythological Sheng rulers Yao, Shun, and Yi had been *real* rulers, as they had followed the path of virtue, from which men had apparently fallen in Confucius' age. Viewed in this way, Confucius was a reactionary instead of a revolutionary, although many of his ideas, such as the wisdom of choosing government officials by "worth, not birth," must have seemed quite radical at the time.

### BOOK III

3. The Master said, A man who is not Good, what can he have to do with ritual? A man who is not Good, what can he have to do with music?

4. Lin Fang asked for some main principles in connexion with ritual. The Master said, A very big question. In ritual at large it is a safe rule always to be too sparing rather than too lavish; and in the particular case of mourning-rites, they should be dictated by grief rather than by fear.

7. The Master said, Gentlemen never compete. You will say that in archery they do so. But even then they bow and make way for one another when they are going up to the archery-ground, when they are coming down, and at the subsequent drinking-bout. Thus even when competing, they still remain gentlemen.

11. Someone asked for an explanation of the Ancestral Sacrifice. The Master said, I do not know. Anyone who knew the explanation could deal with all things under Heaven as easily as I lay this here; and he laid his finger upon the palm of his hand.

19. Duke Ting (died 495 B.C.) asked for a precept concerning a ruler's use of his ministers and a minister's service to his ruler. Master K'ung replied saying, A ruler in employing his ministers should be guided solely by the prescriptions of ritual. Ministers in serving their ruler, solely by devotion to his cause.

20. The Master said, The Ospreys!<sup>1</sup> Pleasure not carried to the point of debauch; grief not carried to the point of self-injury.

<sup>1</sup> The Book of Songs, no. 87, which begins by describing a lover's grief at being separated from his lady and ends by describing their joyful union. Confucius sees in it a general guide to conduct, whether in joy or in affliction. The opening words are: "Kuan, kuan cry the ospreys."

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25. The Master spoke of the Succession Dance<sup>2</sup> as being perfect beauty and at the same time perfect goodness; but of the War Dance as being perfect beauty but not perfect goodness.

26. The Master said, High office filled by men of narrow views, ritual performed without reverence, the forms of mourning observed without grief—these are things I cannot bear to see!

BOOK IV

1. The Master said, It is Goodness that gives to a neighborhood its beauty. One who is free to choose, yet does not prefer to dwell among the Good—how can he be accorded the name of wise?

2. The Master said, Without Goodness a man  
Cannot for long endure adversity,  
Cannot for long enjoy prosperity.

The Good Man rests content with Goodness; he that is merely wise pursues Goodness in the belief that it pays to do so.

3, 4. Of the adage 'Only a Good Man knows how to like people, knows how to dislike them,' the Master said, He whose heart is in the smallest degree set upon Goodness will dislike no one.

5. Wealth and rank are what every man desires; but if they can only be retained to the detriment of the Way he professes, he must relinquish them. Poverty and obscurity are what every man detests; but if they can only be avoided to the detriment of the Way he professes, he must accept them. The gentleman who ever parts company with Goodness does not fulfill that name. Never for a moment does a gentleman quit the way of Goodness. He is never so harried but that he cleaves to this; never so tottering but that he cleaves to this.

6. The Master said, I for my part have never yet seen one who really cared for Goodness nor one who really abhorred wickedness. One who really cared for Goodness would never let any other consideration come first. One who abhorred wickedness would be so constantly doing Good that wickedness would never have a chance to get at him. Has anyone ever managed to do Good with his whole might even as long as the space of a single day? I think not. Yet I for my part have never seen anyone give up such an attempt because he had not the strength to go on. It may well have happened, but I for my part have never seen it.

8. The Master said, In the morning, hear the Way; in the evening, die content!

16. The Master said, A gentleman takes as much trouble to discover what is right as lesser men take to discover what will pay.

<sup>2</sup> This dance (at any rate according to the later Confucian theory) mimed the peaceful accession of the legendary Emperor Shun; the War Dance mimed the accession by conquest of the Emperor Wu, who overthrew the Yin.

17. The Master said, In the presence of a good man, think all the time how you may learn to equal him. In the presence of a bad man, turn your gaze within!

18. The Master said, In serving his father and mother a man may gently remonstrate with them. But if he sees that he has failed to change their opinion, he should resume an attitude of deference and not thwart them; he may feel discouraged but not resentful.

19. The Master said, While father and mother are alive, a good son does not wander far afield; or if he does so, goes only where he has said he was going.

20. The Master said, If for the whole three years of mourning a son manages to carry on the household exactly as in his father's day, then he is a good son indeed.

22. The Master said, In old days a man kept a hold on his words, fearing the disgrace that would ensue should he himself fail to keep pace with them.

23. The Master said, Those who err on the side of strictness are few indeed!

24. The Master said, A gentleman covets the reputation of being slow in word but prompt in deed.

25. The Master said, Moral force (*te*) never dwells in solitude; it will always bring neighbors.<sup>3</sup>

### BOOK V

4. Someone said, Jan Yung is Good, but he is a poor talker. The Master said, What need has he to be a good talker? Those who down others with claptrap are seldom popular. Whether he is Good I do not know. But I see no need for him to be a good talker.

8. The Master in discussing Tzu-kung said to him, Which do you yourself think is the better, you or Hui? He answered saying, I dare not so much as look at Hui. For Hui has but to hear one part in ten in order to understand the whole ten. Whereas if I hear one part, I understand no more than two parts. The Master said, Not equal to him—you and I are not equal to him!

9. Tsai Yu used to sleep during the day. The Master said, Rotten wood cannot be carved nor a wall of dried dung be troweled. What use is there in my scolding him any more?

15. Of Tzu-ch'an the Master said that in him were to be found four of the virtues that belong to the Way of the true gentleman. In his private conduct he was courteous, in serving his master he was punctilious, in providing for the needs of the people he gave them even more than their due; in exacting service from the people, he was just.

<sup>3</sup> Whenever one individual or one country substitutes *te* for physical compulsion, other individuals or other countries inevitably follow suit.

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16. The Master said, Yen P'ing Chung is a good example of what one's intercourse with one's fellowmen should be. However long he has known anyone, he always maintains the same scrupulous courtesy.

21. When the Master was in Ch'en he said, Let us go back, let us go back! The little ones at home are headstrong and careless. They are perfecting themselves in all the showy insignia of culture without any idea how to use them.

23. The Master said, How can we call even Weisheng Kao upright? When someone asked him for vinegar, he went and begged it from the people next door and then gave it as though it were his own gift.

25. Once when Yen Hui and Tzu-lu were waiting upon him, the Master said, Suppose each of you were to tell his wish. Tzu-lu said, I should like to have carriages and horses, clothes and fur rugs, share them with my friends, and feel no annoyance if they were returned to me the worse for wear. Yen Hui said, I should like never to boast of my good qualities nor make a fuss about the trouble I take on behalf of others. Tzu-lu said, A thing I should like is to hear the Master's wish. The Master said, In dealing with the aged, to be of comfort to them; in dealing with friends, to be of good faith with them; in dealing with the young, to cherish them.

26. The Master said, In vain have I looked for a single man capable of seeing his own faults and bringing the charge home against himself.

*No one is able to see his own faults.*

## BOOK VI

9. The Master said, Incomparable indeed was Hui! A handful of rice to eat, a gourdful of water to drink, living in a mean street—others would have found it unendurably depressing, but to Hui's cheerfulness it made no difference at all. Incomparable indeed was Hui!

13. The Master said, Meng Chih-fan is no boaster. When his people were routed, he was the last to flee; but when they neared the city-gate, he whipped up his horses, saying, It was not courage that kept me behind. My horses were slow.

15. The Master said, Who expects to be able to go out of a house except by the door? How is it then that no one follows this Way of ours?<sup>4</sup>

16. The Master said, When natural substance prevails over ornamentation, you get the boorishness of the rustic. When ornamentation prevails over natural substance, you get the pedantry of the scribe. Only when ornament and substance are duly blended do you get the true gentleman.

<sup>4</sup> Though it is the obvious and only legitimate way out of all our difficulties.

## BOOK VII

6. The Master said, Set your heart upon the Way, support yourself by its power, lean upon Goodness, seek distraction in the arts.

7. The Master said, From the very poorest upward—beginning even with the man who could bring no better present than a bundle of dried flesh—none has ever come to me without receiving instruction.

8. The Master said, Only one who bursts with eagerness do I instruct; only one who bubbles with excitement do I enlighten. If I hold up one corner and a man cannot come back to me with the other three, I do not continue the lesson.

15. The Master said, He who seeks only coarse food to eat, water to drink, and a bent arm for pillow will, without looking for it, find happiness to boot. Any thought of accepting wealth and rank by means that I know to be wrong is as remote from me as the clouds that float above.

16. The Master said, Give me a few more years so that I may have spent a whole fifty in study, and I believe that after all I should be fairly free from error.

21. The Master said, Even when walking in a party of no more than three, I can always be certain of learning from those I am with. There will be good qualities that I can select for imitation and bad ones that will teach me what requires correction in myself.

25. The Master said, A Divine Sage I cannot hope ever to meet; the most I can hope for is to meet a true gentleman. The Master said, A faultless man I cannot hope ever to meet; the most I can hope for is to meet a man of fixed principles. Yet all around I see Nothing pretending to be Something, Emptiness pretending to be Fullness, Penury pretending to be Affluence. Even a man of fixed principles will be none too easy to find.

34. When the Master was very ill, Tzu-lu asked leave to perform the Rite of Expiation. The Master said, Is there such a thing? Tzu-lu answered saying, There is. In one of the Dirges it says, 'We performed rites of expiation for you, calling upon the sky-spirits above and the earth-spirits below.' The Master said, My expiation began long ago!<sup>5</sup>

## BOOK VIII

4. When Master Tseng was ill, Meng Ching Tzu came to see him. Master Tseng spoke to him saying, When a bird is about to die, its song touches the heart. When a man is about to die, his words are of note. There are three things that a gentleman, in

<sup>5</sup> What justifies me in the eyes of Heaven is the life I have led. There is no need for any rite now. In a fragment of one of the lost books of Chuang Tzu there is a parallel story in which Tzu-lu wants to take the omens about Confucius' chance of recovery, and Confucius says, "My omen-taking was done long ago!"

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following the Way, places above all the rest: from every attitude, every gesture that he employs he must remove all trace of violence or arrogance; every look that he composes on his face must be token of good faith; from every word that he utters, from every intonation, he must remove all trace of coarseness or impropriety. As to the ordering of ritual vessels and the like, there are those whose business it is to attend to such matters.

5. Master Tseng said, Clever, yet not ashamed to consult those less clever than himself; widely gifted, yet not ashamed to consult those with few gifts; having, yet seeming not to have; full, yet seeming empty; offended against, yet never contesting—long ago I had a friend whose ways were such as this.

6. Master Tseng said, The man to whom one could with equal confidence entrust an orphan not yet fully grown or the sovereignty of a whole State, whom the advent of no emergency however great could upset—would such a one be a true gentleman? He, I think, would be a true gentleman indeed.

8. The Master said, Let a man be first incited by the Songs, then given a firm footing by the study of ritual, and finally perfected by music.

10. The Master said, One who is by nature daring and is suffering from poverty will not long be law-abiding. Indeed, any men, save those that are truly Good, if their sufferings are very great, will be likely to rebel.

13. The Master said, Be of unwavering good faith, love learning, if attacked be ready to die for the good Way. Do not enter a State that pursues dangerous courses nor stay in one where the people have rebelled. When the Way prevails under Heaven, then show yourself; when it does not prevail, then hide. When the Way prevails in your own land, count it a disgrace to be needy and obscure; when the Way does not prevail in your land, then count it a disgrace to be rich and honored.

17. The Master said, Learn as if you were following someone with whom you could not catch up, as though it were someone you were frightened of losing.

21. The Master said, In Yu I can find no semblance of a flaw. Abstemious in his own food and drink, he displayed the utmost devotion in his offerings to spirits and divinities. Content with the plainest clothes for common wear, he saw to it that his sacrificial apron and ceremonial headdress were of the utmost magnificence. His place of habitation was of the humblest, and all his energy went into draining and ditching. In him I can find no semblance of a flaw.

## BOOK IX

\* 11. When the Master was very ill, Tzu-lu caused some of the disciples to get themselves up as official retainers. Coming to himself for a short while, the Master said, How like Yu to go in for this sort of imposture! In pretending to have retainers when I have none, whom do I deceive? Do I deceive Heaven? Not only would I far rather die in the arms of you, disciples, than in the arms of retainers, but also as regards my funeral—even if I am not accorded a State Burial, it is not as though I were dying by the roadside.

12. Tzu-kung said, Suppose one had a lovely jewel, should one wrap it up, put it in a box, and keep it, or try to get the best price one can for it? The Master said, Sell it! Most certainly sell it! I myself am one who is waiting for an offer.<sup>6</sup>

18. The Master said, The case is like that of someone raising a mound. If he stops working, the fact that it perhaps needed only one more basketful makes no difference; I stay where I am. Whereas even if he has not got beyond leveling the ground but is still at work, the fact that he has only tilted one basketful of earth makes no difference. I go to help him.

24. The Master said, First and foremost, be faithful to your superiors, keep all promises, refuse the friendship of all who are not like you; and if you have made a mistake, do not be afraid of admitting the fact and amending your ways.

25. The Master said, You may rob the Three Armies of their commander-in-chief, but you cannot deprive the humblest peasant of his opinion.

26. The Master said, 'Wearing a shabby hemp-quilted gown, yet capable of standing unabashed with those who wore fox and badger.' That would apply quite well to Yu, would it not?

Who harmed none, was foe to none,  
Did nothing that was not right.

Afterward Tzu-lu (Yu) kept on continually chanting those lines to himself. The Master said, Come now, the wisdom contained in them is not worth treasuring to that extent.

27. The Master said, Only when the year grows cold do we see that the pine and cypress are the last to fade.

30. The flowery branch of the wild cherry  
How swiftly it flies back!<sup>7</sup>  
It is not that I do not love you;  
But your house is far away.

The Master said, He did not really love her. Had he done so, he would not have worried about the distance.<sup>8</sup>

<sup>6</sup> The question at issue is, of course, whether a man of talent should try to obtain office. Confucius declares that he himself is only too anxious to "sell his jewel" (i.e., accept office) should any opportunity present itself.

<sup>7</sup> When one pulls it to pluck the blossom.

<sup>8</sup> Men fail to attain Goodness because they do not care for it sufficiently, not because Goodness "is far away."