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The concept of cooperation in Laotze, Confucius, and Motse.

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BOSTON UNIVERSITY
GRADUATE SCHOOL

Thesis

THE CONCEPT OF COÖPERATION
IN LAOTSE, CONFUCIUS, AND MOTSE

by

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CHAPTER ONE

INTRODUCTION

1. Definition and analysis of the concept of coöperation.

In approaching the subject of coöperation in Chinese philosophy, it is first necessary to analyse and define the concept of coöperation itself, and then to investigate some of the essential facts of early Chinese history and philosophy, as a background for the three men with whom this study is concerned. The exact meaning of the word, coöperation, is simply defined by Webster as "working together" -- operating "co", together. With regard to the concept of coöperation there are three questions which come to mind. What is the purpose of coöperation, or what is the aim at which the working together is directed? With whom is the coöperation, for there must be other partners, as is implied in the definition of the word. And thirdly, what are the results of this cooperation? How does the common striving manifest itself in the practical affairs of life?

These three questions, which refer to the aim, spirit, and practical expression of the concept of coöperation will be in mind as we review the ethical and social ideas of the three Chinese philosophers. What is the aim and goal of their thought? What are their teachings as to how the goal is to be reached, the spirit which is to be used in the striving, and the expression of this spirit in practice? In a broad sense

the idea of coöperation can embrace the social teachings of any thinker, for coöperation, when thought of as aim, spirit, and expression, is simply one method of classifying any system of thought.

2. Sketch of early Chinese history.

Much of Chinese history before the time of the classical philosophers in the fifth and sixth centuries before Christ is legendry. There are, however, two main divisions of this traditional history, the Five Emperors and the Three Dynasties. The Five Emperors are the legendary heroes of the Chinese people, just as the Gods of Olympus were to the ancient Greeks. Like Adam, Noah, and Abraham of the Jews these great figures lie beyond the fringe of recorded history, and like the Hebrew patriarchs must be placed in the era before 2500 B.C. The first of the five was Fu Hsi, who was responsible for the invention of nets and traps. Shen Nung, the Divine Emperor, invented the plough, and Huang-ti, the Yellow Emperor, was responsible for wheeled vehicles and boats. These men are not so much thought of in connection with exploits of bravery and superhuman strength, as was the case with the Greek heroes and gods, or for their peculiar relationship with their tribal God in sin or obedience, as was the case with the Hebrew patriarchs, but rather for their inventive genius in creating the tools of civilization. The last two men of the first great quintet are Shao Hao and Chuan Hsu.¹

1. Feng, HCP, xx.

There are two interim figures, who are semi-historical, Yao and Shun, their combined dates running from 2357? B.C. to 2206? B.C.² These men, and especially the first five, were the Sage-Kings of Confucius, and the heroes of the classical writers. They belonged to the golden age of antiquity, and were the norm of constant reference for all thought and action.

The Three Dynasties represent a falling from the lofty and creative level of the Sage-Kings. The Hsia dynasty, 2205? B.C. to 1766? B.C., was inaugurated by Yü. In the reign of Shen, who was the second of the two interim emperors, there had been a great flood, and Yü had succeeded in controlling it, thus rising to power. His successor, Chieh, was noted for his debauches, and the general degradation of his character. His lake of wine was famous throughout the boundaries of the empire. The Hsia dynasty was followed by the Shang, whose tentative dates run from 1766? B.C. to 1123? B.C. T'ang and Chou were the rulers, and they, unlike the Sage-Kings, were noted not for their good deeds, but for their cruelty. The Chou dynasty extends to the year 256 B.C., which is well within the range of recorded history. In the year 776 B.C. a great sun eclipse was mentioned by some Chinese writers, which corresponds with a similar recording of the phenomenon in the West. This is the first verifiable date around which early Chinese history can be oriented. Following the period of the Three Dynasties came the Ch'un Ch'iu, Spring and Autumn, period,

2. The authority for these and the following dates in Chinese history is Y. L. Feng.

the feudal epoch, toward the end of which the figure of Confucius looms upon the scene.³

Simultaneously with the rise of the great philosophers occurred the breakdown of the feudal system. It is difficult to say which was cause and which effect; whether the burst of intellectual genius in Confucius, Laotse, and their followers was the cause for the fall of the feudal system, or whether the disintegration of this hierarchical system was the cause for the intellectual and moral speculation. The two are closely interrelated, though definite solution is dimmed by its historical remoteness. In any case it can be noted that geographical and intellectual expansion was one of the reasons for the collapse of the feudal system. The fifth century before Christ saw the increase of the power of the agricultural serfs, the rise of a capitalistic merchant class, the amassing of private fortunes, and the breakdown of the system of hereditary revenues, all of which contributed to the doom of feudalism.⁴ The age was one of transition, causing two different tacks in thought. Confucius represented one school, which favored humanism and reverence for antiquity, while Laotse represented the contrasting mystical and idealistic tendency.

The breakdown of the feudal system was followed by a period of internal strife, and constant warfare. Finally in 221 B.C. the barbaric state of Ch'in in Shensi, succeeded in

3. Feng, HCP, xx.

4. Ibid, 12-13.

overthrowing the Chous. They abolished feudalism, unified China, established the system of provincial administration, and politically China became of age. Intellectually, however, the age was a set-back. In the year 213, in order to break with the past and start again unhampered by overburdening tradition, the rulers of Ch'in ordered the famous Burning of the Books, which earned for them the undying hatred of later philosophers and writers. Many of the old classics were burned, destroying many valuable records of early Chinese history and philosophy.⁵

The Han Dynasty, 206 B.C. to 220 A.D., like the contemporary Roman empire, was a period of unification and codification. The examination system of admission to public office was begun. In spite of the Burning of the Books, the trend was to venerate the past, largely due to the influence of Confucius, and scholarship and public service alike were characterized by reference to the standards of the Sage-Kings. It was in this period that the texts of Confucianism were compiled, as his teachings and sayings were gathered together. Some were written in the Chou, and some in the Han dynasties, and are known as the Lun Yü. They are some of the earliest written records of Chinese civilization, and through all the succeeding centuries have remained the classics of the Middle Kingdom.⁶

5. Suzuki, HCP, 3.

6. Feng, HCP, xix.

3. Sketch of Chinese philosophy.

Chinese philosophy is divided distinctly into two periods, ancient and modern, separated by an interval of stagnation. The ancient period extends from remote antiquity to the first century of our era, comprising the Chou and the greater part of the Han dynasties, while the modern period falls between the eleventh and the sixteenth centuries, and is known as the Sung philosophy.⁷ Laotse, Confucius, and Motse, of course, fall into the ancient period, which can itself be subdivided into two parts, the philosophy before Confucius, and that which followed him.

One of Confucius' chief claims to distinction was his work in preserving the wisdom of the past, which was done through the editing of the Ching, or sacred canon. By his time there were in existence some works of poetry and prose, which made up the Five Classics: Yi Ching, the Book of Changes; Shu Ching, the Book of History; Shih Ching, the Book of Odes; Li Chi, the Book of Rites; and Ch'un Ch'iu, or the Spring and Autumn. To these were added the works of Confucius himself to make up the actual Chinese Classics. His own works were the Lun Yü, his collected maxims and sayings, the Ta Hsüeh, or Great Learning; the Chung Yung, or The Doctrine of the Mean; and the Book of Mencius.

From these sources it is learned that the philosophical thought prior to Confucius was characterized by belief in divine beings and spirits. They were the agents of happiness

7. Forke in DRE, IX, 853.

and calamity, and sorceresses and witches were necessary to regulate their supernatural activity. The first conception of God was as SHANG TI,⁸ heavenly over-lord, and controller of human destinies. The first explanation of the universe was through T'IEN -- Heaven as the originator of the universal physical process.⁹ Later YANG-YIN, as set forth in the Yi Ching, were considered the agents of creation.

The yang is regarded as the bright, male, active, generative essence, the yin as the dark, female, passive, and receptive one. Yang is embodied in heaven and the celestial bodies, yin in earth with all her products. There is an interaction of both in thunder and lightning, in wind and rain, heat and cold, in the courses of the sun and the moon.⁹

From YANG-YIN came forth the five elements, which connected themselves with human fate, the functions of government, and the varieties of happiness and misfortune.¹⁰

Upon this primitive philosophical scene, Laotse appeared in 570 B.C., inaugurating three and a half centuries of unprecedented intellectual activity, the genius and influence of which Shih Huang Ti, the first emperor of the Ch'in dynasty tried to curtail. He silenced his critics by burning them alive, and tried to end the discord of beliefs by burning the books and documents, which were not in sympathy with his administration. (213 B.C.)¹¹ His efforts were in vain, for the

8. In view of the impossibility of italicizing and the un-aesthetic effect of underlining foreign words, they will henceforth be capitalized.

9. Feng, HCP, 22-42.

10. Forke in DRE, IX, 853.

11. Ibid, IX, 853.

influence of the philosophers prevailed. Laotse's birth was followed in twenty-one years by the birth of Confucius. Nine years after Confucius' death, Motse was born. Mencius and Chuangtse followed him closely, and in the year 230 died Hsüntse, one of Confucius' greatest followers. So from the birth of Laotse in 570 B.C. to the death of Hsüntse in 230 B.C. there appeared a galaxy of intellectual giants, rivalled only by their Greek contemporaries on the other side of the globe.¹²

Chinese thought is largely characterized by pragmatic interest in the immediate situation. Knowledge was stressed not as the doorway to universal concepts or as the key to the puzzle of the universe, but as something direct and personal, as in the Socratic maxim, "Knowledge is virtue." Scholars were to be the examples of right conduct. The philosopher was to be the king. The Chinese were consciously and directly human, "for thought had not developed its own technique of method."¹³ There was not much objective interest in the abstractions of truth, justice, law, authority, and freedom. In the West philosophy has concerned itself more with metaphysics.

In all of the philosophies which have sprung from Egypt or Mesopotamia and been developed by Greece or Rome, the intellectual power of man has been projected into his conception of the deity. God is thought of as the All-Wise, the intelligent Creator of an intelligible universe. With the early Chinese it was the physical side of man, his power of procreation, that gave the first clue to the mystery of nature.¹⁴

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12. Suzuki, HCP, 3.
13. Mei, MRC, 23-24.
14. Mei, MRC, 26.

Being interested in the human side of the universe, it is natural, then, that the Chinese should devote their energies chiefly to the development of ethics and morality. Yet,

They did not so much analyze the nature of virtue, or any of the (single) virtues, as exalted concrete virtuous conduct. In modern terms they used the case method and found their basis and justification in common sense.¹⁵

So even in ethics itself they were not troubled with the theory and interpretation, but concerned themselves with the concrete application of the virtues. As practical moralists the Chinese rank unsurpassed in all of human history.

15. John C. Ferguson in the Foreword of Morgan, TGL, ii-iii.

CHAPTER TWO

LAOTSE, 570 - 517 B.C.

1. Life and times of Laotse.

In ancient Chinese philosophy there are two opposing schools of thought, the one practical, realistic, and agnostic, represented by Confucius, and the other idealistic and transcendental, represented by Laotse.¹ Laotse was born in 570 B.C. In the two centuries following his birth, Pythagoras, Heraclitus, Protagoras, Anaxagoras, Socrates, and Plato were to arise in Greece. Rome was in its infancy. Babylon had succeeded Nineveh as the mighty city of the Near East, and under the reign of Nebuchadnezzar Judea had been subjugated, Jerusalem destroyed, and the Egyptian power in Asia annihilated. Ezekiel was prophesying the reconstruction of the Hebrew nation and its city Jerusalem.² The exact time of Laotse's death is not known. The last certain date of his life is 517, when he was visited by Confucius. He was, however, the first of a noble brotherhood of thinkers, which seemed, as if driven by some uniform force, to burst into life during these centuries.

In the Middle Kingdom the times were in decay. The feudal system was breaking up, and society was in chaos. New forces were making themselves felt. The lower classes, the peasants, and middle classes were pushing their way to the fore. Morals were uncertain and shifting.

1. Forke in DRE, IX, 863.

2. Alexander, TGT, 36.

The laws of the State were in decay and human relationships in ruins. Loyalty and filial piety, which are the pillars of society, were rotten; and truth and justice were languishing. Ministers murdered their princes and sons their fathers.³

The lack of reliable information about Laotse is disappointing. He is simply a "gigantic figure looming but indistinctly through the mist of ages."⁴ In one striking passage he describes himself as a dullard and clown compared to other men, and seems to indicate that this was due to his adherence to TAO.

I am like an infant which has not yet smiled, forlorn as one who has nowhere to lay his head. Other men have plenty, while I alone seem to have lost all. I am a man foolish in heart, dull and confused. Other men are full of light; I alone seem to be in darkness. . . I am unsettled as the ocean, drifting as though I had no stopping-place. All men have their usefulness; I alone am stupid and clownish. Lonely though I am and unlike other men, yet I revere the Foster-Mother, Tao.⁵

He seemed overwhelmed by a bitterness of spirit and sense of failure, due perhaps to his inability to convert a careless generation.

Sometimes Laotse is represented as a "bald-headed, long-bearded old man riding on an ox."⁶ Yet despite the inadequacy of the information regarding this extraordinary figure, it must be conceded that Laotse was one of the most original thinkers of China. His personality must have indeed been unique, for he commanded the love and loyalty of a disciple who came two

1. Morgan, TGL, xi.
2. Giles, SL, 17.
3. Ibid, 53.
4. Alexander, TGT, 47.

hundred years after him -- Chuangtse, one of China's most celebrated scholars. Confucius himself knew and visited him.

It is known that Laotse held a position in the Emperor's court, being the Royal Historiographer. His duties were to record all that concerned the general government of the empire, the matters connected with the feudal states, all the observations and calculations connected with astronomy, the calamities and unusual events of the times, to register all the edicts, ordinances, and legal enactments, to chronicle the incidents connected with the royal expeditions, and to compose the memorial notices of the Emperor and of the Imperial family.⁷ These duties meant that he had unusual opportunities for knowledge and intercourse. He was in all probability not a fanatic ascetic, but must have been something of a man of the world, acquainted with the luxuries and privileges, as well as the vice and intrigue of court life.

Laotse's chief work is the Tao Teh Ching, which can be translated as Treatise of the Way and of Virtue. It is marked by extraordinary conciseness of diction, and contains a wealth of suggestive hints and pregnant phrases. It must be realized that Laotse was struggling to convey his ideas through a language imperfectly developed, and which was an inadequate vehicle for abstruse philosophical conceptions. In spite of inadequacy of language, however, the Tao Teh Ching represents a "well-defined, though rudimentary, outline of a great system

7. Alexander, TGT, 39-40.

of transcendental and ethical philosophy."⁸ Professor G. v. der Gabelenz of the Eastern Asiatic languages department of the University of Leipsic is quoted as saying of the Tao Teh Ching that it is

One of the most eminent masterpieces of the Chinese language, one of the profoundest philosophical books the world has ever seen produced, and one the authenticity of which has been least contested in his (Laotse's) fatherland, and even in the circle of European Sinologues.⁹

2. Nature of TAO and the goal of coöperation.

Any arbitrary classification of Laotse's thought proves unreliable, for his ideas are often vague and indefinite. It can be affirmed without doubt, however, that the fundamental concept is that of the TAO. The TAO is an indefinable substance, which is the cosmological principle of the universe, the force of evolution, and a personal way of life. The goal of coöperation, on the other hand, is the common good, to which, as will be pointed out, the TAO has very little relation. Descriptions of TAO are many and varied within the Tao Teh Ching itself. The following summary is a comprehensive one.

The Tao existed as a perfect but incomprehensible Being, before Heaven and Earth were. He is immaterial and immeasurable. He is invisible and inaudible, mysterious yet manifest, without shape or form, supersensuous and hidden from our eyes. He is the eternal foundation of all things, and the universal progenitor of all beings. He is incapable of being named when revealed by His works. (He is)

8. Giles, SL, 11.

9. Alexander, TGT, xvi.

the source from which all that is spiritual proceeds, for through Him all things have come into existence, and in like manner all things return again to Him. . . . Although He is eternal and absolutely free, (He) has no wants or desires. While eternally at rest (He) is never idle. (He) does not grow old; is omnipresent, immutable, and self-determined. (He) creates, preserves, perfects, nourishes, and protects, all things; hence is glorified for His beneficence, and held in high honor, for He loves all things and does not act as a mere ruler. . . . The spirituality of His nature (is) not to be doubted, though He only reveals Himself to those who are free from all desires. He who regulates his actions by Him will become one with Him. Therefore He is the foundation of the highest morality. He it is who bestows, and makes perfect, and gives peace. (He) is the universal refuge, the good man's treasure, the bad man's deliverer, and the pardoner of guilt.¹⁰

The primary characteristics of the TAO are its negative qualities. It is colorless, soundless, immaterial, invisible, inaudible, intangible. Without substance, it is a shifting mist.

We look at it, but cannot see it; it is colorless. We listen to it, but cannot hear it; it is soundless. We grasp it, but cannot hold it; it is called bodiless. . . . Its top is not bright, its bottom is not murky; its eternity is undefinable; it again returns into nothingness. This I call the shapeless shape, the imageless form; this I call the obscure and the vague; we proceed to meet it, but cannot see its beginning; we follow after it, but cannot see its end.¹¹

It is the "Mystery of Mysteries, the Doorway of all secret essences."¹² It is chaotic and formless, and yet it somehow is complete. It is "impalable, incommensurable, yet in it are latent forms, and entities."¹³ It is Non-Being, yet it brought

10. Alexander, TGT, xii-xiii.

11. Suzuki, HCP, 27.

12. Feng, HCP, 179.

13. Ibid, 179.

the universe into being; therefore it must itself be Being. So it is Being and Non-Being, and herein lies the paradox of the TAO. To the metaphysical West this is incomprehensible, but in the East thought moves in opposites. Nothing can be comprehended except in relation to its opposite. There is not the precision of cause and effect and logical contradiction, which is so prominent in the West. This manner of thought is similar to the Hegelian dialectic with regard to opposites, but whereas Hegel moves from opposites to a higher synthesis, Oriental thought is content simply with one opposite, and then another, the train leading in no certain direction.

Another characteristic of the TAO is that it is the cosmological principle of the universe.

There is something undefined and complete, coming into existence before Heaven and Earth.¹⁴

It seems to be the ancestral progenitor of all things. I know not of whom it is the offspring. It appears to have been anterior to any Sovereign Power.¹⁵

It may be regarded as the mother of all things. I do not know its name, - I give it the designation of the TAO.¹⁶

It is the First Cause, the First Principle of the universe, and the ultimate explanation of earthly phenomena. It is the Primordial Simplicity, the great Origin and Beginning in which lies the essential qualities of substance, material form, and of all being. Though TAO is Non-Existence, in it lies the form of Existence. Uncreated, it is yet able to create life; un-

14. Morgan, TGL, xii.

15. Giles, SL, 19.

16. Morgan, TGL, xii.

changing, it is yet able to effect change.¹⁷ Out of its creativity it brought forth the One, the Great Monad, the material cause of the universe. From the One came YANG and YIN, the two primary essences. And from the Two, came the Three, which were Heaven, Earth, and Man,¹⁸ and all things proceeded "in a continuous succession, emerging from darkness into light."¹⁹

Not only is the TAO the First Cause, but also the Continuing Cause; not only the origin of the universe, but the force of evolution. "It pervades, influences, and harmonizes all the phenomena of nature."²⁰ It is the constant, ever-active guide and director of the world and man.

Tao produces all things; its Virtue nourishes them; its Nature gives them form; its Force perfects them. . . Thus it is that Tao, engendering all things, nourishes them, develops them, and fosters them; perfects them, ripens them, tends them, and protects them. Production without possession, action without self-assertion, development without domination; this is its mysterious operation.²¹

The TAO for Laotse, however, is not simply a cosmological principle, but a personal way of life. The aim of existence, the summum bonum of human attainment, is not universal well-being, but a personal state of affairs, in which the individual has attained to TAO, and thus is beyond the trials and complications of social relationships. It is an ideal form of existence, which borders on non-existence, in this respect similar to the NIRVANA of Buddhist thought. It is in the power

17. Giles, TT, 18.

18. Walshe in DRE, IX, 87.

19. Alexander, TGT, 87.

20. Walshe in DRE, IX, 87.

21. Giles, SL, 22-23.

of mind to overcome physical obstacles, and to live purely in the realm of spirit.

Tu Ch'in when he was fifty-four years of age had an illness, which left his body deformed. The nape of his neck was higher than his head, his jaw was bent to his chest, his lips were distorted and his head was twisted. He crawled one day to a well and seeing his reflection in the water, exclaimed: "How wonderful! Great is the work of the Creator, who hath fashioned me in this goodly way!"²²

In this detached and transcendent state of being, a person is free from worldly harm.

He who is largely endowed with the virtue which emanates from God (Tao), may be likened unto a newly-born babe, which fears neither the claws of a wild beast, nor the stings of venomous insects, nor the swoop of a bird of prey.²³

He who possesses TAO is invulnerable to physical hurt.

I have heard that he who possesses the secret of life (the Tao), when travelling abroad, will not flee from rhinoceros or tiger; when entering a hostile camp, he will not equip himself with sword or buckler. The rhinoceros finds in him no place to insert his horn; the tiger has nowhere to fasten his claw; the soldier has nowhere to thrust his blade. And why? Because he has no spot where death can enter.²⁴

Finally, he who has found the TAO-way is unafraid of death, for life and death are merely phases of the eternal law of reversion, and when regarded as such lose their terror.

All things alike do their work, and then we see

22. Morgan, TGL, 69.

23. Alexander, TGT, 96.

24. Giles, SL, 50.

them subside. When they have reached their bloom, each returns to its origin. Returning to their origin means rest or fulfilment of destiny. To know that law is to be enlightened.²⁵

Possession of TAO is attaining a cosmic perspective. "Life is really Illusion, and Death is really Evolution,"²⁶ if the force of one's thinking makes it so, and herein lies the power of the TAO-way. It happened that one time Laotse and some of his disciples were walking in the country, and Laotse saw a skull, lying beside the path. He pointed to it, and said, "That skull and I both know that there is no such thing as absolute life or death."²⁷

This mysticism of Laotse is akin to the mystical ideas of the West. Mysticism is a concept and an ideal of being, which transcends national boundaries. Even in man's early history in isolated sections of the globe with no interchange of ideas this yearning for union with the infinite was felt and expressed. Mysticism as the effort of the human mind to find its identity in the superhuman is found wherever man's spirit has felt this urge. In this respect Plato and Laotse are the same. The following quotation is a description of Plato's Good. It could equally be a description of Laotse's TAO.

It is at once the creative and sustaining Cause of the Universe, the condition of all knowledge, and the Summum Bonum or supreme object of man's desire. Being a metaphysical entity it cannot be perceived by the eye or ear of sense, and is therefore ridiculed by the inferior man of little intelligence,

25. Giles, SL, 24.

26. Giles, TT, 63.

27. Ibid, 24.

while only the few can enter into close communion with it.²⁸

In ancient times or in modern the search of the soul for the Infinite is the same. It has been said of Cardinal Newman that

In words of strange and wrapt solemnity he gave simply and unfalteringly his tidings of that "other world", to him so real; that "other world", half-hidden yet mysteriously present, veiled by the world of sense, yet laying from time to time, and unawares, upon the heart, some intimation, some mystical hint, that it was close at hand.²⁹

Descriptions of Newman's mysticism seem composed expressly for the follower of Laotse, who has attained unto TAO.

One who knew him speaks of his "intense stillness", when in repose. This stillness is but the outward expression of his inward quietude, the quietude of one wrapt in contemplation of a vision. Matthew Arnold speaks of him as a "spiritual apparition". . . . With head thrust forward and gaze fixed as though at some vision seen only by himself, (as) with swift, noiseless steps he glided by. From the seclusion of the study, from abstinence and prayer, from habitual dwelling in the Unseen, he seemed to come forth that one day of the week (Sunday) to speak to others of the things he had seen and known.³⁰

Thus it is that Laotse, Plato, and Newman, men from such vastly different backgrounds and culture, speak the same universal language of mysticism. With Laotse, however, more than with either of the other two men, the aim and energies of life were to be directed toward this personal, mystical goal. TAO is supreme, and everything else in Laotse's thought hinges around

28. Giles, SL, 16.

29. Morgan, TGL, xxv, quoting J. L. May, Cardinal Newman, p. 30.

30. Ibid, p. 33.

this concept. His ethical ideas and conclusions about government revolve also about this effort toward personal "transmigration" of soul.

For Laotse, then, the TAO is a cosmological principle, cause, as well as the aim and end of life. It is also the pathway to salvation, its possession assuring individual contentment and social orderliness. It is a mystical oneness with the universe, which the individual attains through contemplation of nature and cultivation of the spirit. The idea of coöperation, on the other hand, presupposes a social goal, and therefore is excluded from Laotse's thought. Not only with ends, but with means as well his thought is negative and non-social. There can be no common endeavor toward a personal end. It would be ridiculous to suppose that two or three or a group of people could work together to produce the TAO-state in any one of their number. It is conceivable that should they be working for some objective or altruistic goal, a condition similar to that of TAO-possession might result. The goal attained would be less the result of conscious effort than the unconscious by-product of a higher striving.

3. The virtues of Laotse and the spirit of coöperation.

Laotse was not without the ethical teachings, which figure so characteristically in all Chinese philosophy. He advocated principles of generosity, gentleness, mercifulness, and goodness, but one always has the feeling that self-cultivation and hedonism are the underlying factors. For the followers of

Laotse,

The main principle of conduct is to enjoy the bliss of life in quiet solitary retirement, free from all worldly cares and relations, and by devoting all their time to a serene contemplation of nature in its absolute, eternal aspect, and not in its ever-struggling, ever, becoming activity. They are not selfish in the sense that they want to assert their own egotistic will over others. In fact they strongly advocate non-resistance, but this not because they want to promote the general welfare of humanity, but because of their own preservation and happiness and peace.³¹

Condensed into a single phrase, the injunction of Laotse to mankind is to "lay hold on TAO." This is the Laotsian principle, which looms in large preponderance to every other command -- "Follow Nature."³² Taoist ethics are best characterized, therefore, as naturalistic. Good and evil, right and wrong, are determined by the norm of nature, for "virtue which is artificially developed is valueless when compared with that which is the unconscious expression of the TAO within."³³

Laotse speaks in various places about "three precious things", which are his three ethical virtues. The first is humility or meekness. "Avoid putting yourself before others, and you can become a leader among men."³⁴ Humility is founded in the order of nature, and is to be cultivated because it is the natural TAO of mankind. The reason why rivers and seas are able to be lords over a multitude of mountain streams is that they know how to keep below them.³⁵ There is only slight

31. Suzuki, HCP, 72.

32. Giles, TT, 10.

33. Walshe, in DRE, IX, 88.

34. Giles, SL, 35.

35. Ibid, 35.

distinction in Chinese thought between cause and analogy, and thus Laotse uses an analogy from nature as the cause for humility in man. Humility is encouraged also, because it is the chief characteristic of the Sage.

He is free from self-display, therefore he shines forth; from self-assertion, therefore he is distinguished; from self-glorification, therefore he has merit; from self-exaltation, therefore he rises superior to all.³⁶

Humility is encouraged, however, not out of respect for the personality of the other individual, but because it is the road to self-betterment and the way to attain TAO. There is also in the emphasis upon humility a trace of what the Chinese know as "face". If you humble yourself in the beginning, and then are advanced, you are honored in the sight of all men. If, however, you claim the high position to start with, and then are lowered, your shame is great before men. So humility is a cloak also to preserve your standing in the eyes of others. "To know, but to be as though not knowing, is the height of wisdom. Not to know, and yet to affect knowledge, is a vice."³⁷ The doctrine is carried to a further extreme, and merges into the negative injunctions of inaction and ignorance. "Abandon learning, and you will be free from trouble and distress."³⁸

The second of the "three precious things" is frugality, thrift, or moderation. In Chinese thought, as with the Greeks, the concept of moderation figures prominently, for the Golden

36. Giles, SL, 33.

37. Ibid, 52.

38. Ibid, 45.

Mean is equally golden for the Chinese as for the Greeks.

In governing men and in serving Heaven, there is nothing like moderation. For only by moderation can there be an early return to man's normal state. This early return is the same as a great storage of Virtue.³⁹

This is a noble virtue, and has significance as an antidote and as a harmonizer of extremes. Excess along almost any line is not good, and restraint is a necessity for any age and for any people. Laotse's age was as much in crying need of it as is our own. He inveighed against the wearing of "gay, embroidered robes, the carrying of sharp swords," and "fastidiousness in food and drink, superabundance of property and wealth," and condemned the excess of his day as "flaunting robbery".⁴⁰ Such statements make Laotse appear almost as a social reformer, but this is as close as he ever gets to any social vision. One feels that he is not condemning the display and excess, because others are correspondingly deprived, but because the pursuance of extremes diverts one's thought and effort from its true channel and fulfilment, which is the following after TAO. Extremes, whether in the direction of excess or defect, are alike to be avoided.

Extreme straightness is as bad as crookedness. Extreme cleverness is as bad as folly. Extreme fluency is as bad as stammering.⁴¹

Therefore,

39. Giles, SL, 27.

40. Ibid, 27.

41. Ibid, 45.

Be square without being angular. Be honest without being mean. Be upright without being punctilious. Be brilliant without being showy.⁴²

And,

Temper your sharpness, disentangle your ideas, moderate your brilliancy, live in harmony with your age. This is being in conformity with the principle of TAO.⁴³

In the first two of Laotse's virtues there is very little relation to the spirit of coöperation, for both deal primarily with a personal state of character. Humility, admirable virtue that it is, can only be cultivated individually. Only indirectly has it any social significance, and hence is unrelated to any coöperative spirit. Self-edification and not mutual aid is the implicit aim. Thrift and moderation also are virtues, which have primary significance only for the individual. It is true that indirectly they have social consequences in the curtailment of extravagance and the moderation of excess, but extremes in conduct are criticized by Laotse primarily as matters of personal bad taste. Hence the virtue of moderation as well as humility has only slight coöperative connotation.

The third virtue is benevolence. Laotse was not a narrow egoist and was not characterized by any selfish and petty anxiety for his own well-being. "Only he who does nothing for his life's sake can truly be said to value his life."⁴⁴ He was not without social vision, for he must have been a man of

42. Giles, SL, 50.

43. Ibid, 27.

44. Ibid, 45.

too great awareness to be insensible to the misery and slavishness of life around him. There are to be found passages in Laotse, which might well have been uttered by Jesus himself.

He that is empty shall be filled. He that is worn out shall be renewed. He who has little shall succeed. He who has much shall go astray.⁴⁵

To amend the depraved,
To straighten the crooked,
To fill up the hollows,
To renew the worn out.⁴⁶

This might have been a gospel to the poor and dispossessed, and with Jesus it was just that. Laotse, however, labored under the sense of personal inadequacy to such an extent that he sought salvation and completion through the mystical cultivation of his own inner nature. The teaching of TAO-possession looms across the center of the picture, overshadowing to insignificance the few sayings concerning those who are underprivileged and unable to strive after the TAO. The TAO-way is essentially an aristocratic pathway to salvation. There must be leisure for contemplation and cultivation of the spiritual nature. The welfare of the other individual is neglected in the search for the personal attainment of TAO. Yet Laotse was not without the high ethical maxim, which makes so lofty the teachings of Jesus. "Requite injury with kindness. To the not-good I would be good in order to make them good."⁴⁷ Yet this exalted principle of altruism, which stands in such un-

45. Giles, SL, 33.

46. Alexander, TGT, 71.

47. Giles, SL, 45.

adulterated purity in Jesus, is in Laotse clouded by self interest.

The more he uses for the benefit of others, the more he possesses himself. The more he gives to his fellow-men, the more he has of his own.⁴⁸

It seems to be a law of human nature that if one seeks his own advancement, he is doomed to failure. Happiness and gain are elusive will-o-the-wisps, and not to be had for the grasping. Retribution haunts one's deeds, and the wise man considers the consequences of his actions.

He who prides himself upon wealth and honor hastens his own downfall. He who strikes with a sharp point will not himself be safe long.⁴⁹

Laotse's altruism, then, is altruism for a selfish purpose.

The holy man puts himself behind and he comes to the front. He surrenders himself and he is preserved. Is it because he seeks not his self? For that reason, he accomplishes his self.⁵⁰

This third virtue ostensibly comes the closest of any of Laotse's principles to the spirit of cooperation. Striving for a common goal demands a benevolent attitude toward the other partners of the endeavor, as well as personal integrity. Without mutual respect and consideration, the entire effort is doomed to failure. Stubbornness, egotism, and self-will cannot exist on cooperation. Friction will set in, personal claims will overshadow the working together, and harmony is lost.

48. Giles, SL, 46.

49. Ibid, 47.

50. Suzuki, HCP, 72.

Laotse, though he entertained the virtue of benevolence, in making the motive a personal instead of a social one abstracted it from any real significance for the spirit of coöperation.

4. Self-restraint and negation and the non-practice of coöperation.

It must be pointed out first of all that in Laotse whether it is morality or government it is not the practice of the virtues and the spirit of coöperation which are stressed, but the exact opposite -- non-practice. The TAO is to be obtained by two methods both of which are expressions of the non-practice of coöperation. The first is through self-restraint and self-cultivation. A person by investigating his spiritual nature will attain concentration of his energies and thus will be capable of arriving at a condition "of sensibility to impressions similar to that which belongs to a young child."⁵¹ To obtain TAO one must free himself from all earthly desires,⁵² bring his mind into a state of calm, and keep his lips silent.⁵³ Introspection, inner restraint, mental discipline are encouraged until "complete vacuity"⁵⁴ is attained. He only is mighty who is able to conquer himself. This is the first step in striving for the "mysterious conformity"⁵⁵ with the TAO, which is the goal of all life.

The second method is characterized also by the non-practice

51. Alexander, TGT, 61.

52. Ibid, 55.

53. Giles, TT, 41.

54. Giles, SL, 31.

55. Alexander TGT, 97.

of coöperation. It is the negative paradox of living in the opposite manner.

He does not show himself; therefore he is seen everywhere. He does not assert himself; therefore he succeeds. He does not contend, and for that very reason no one under Heaven can contend with him. . . . Just because he never at any time makes a show of greatness, he in fact achieves greatness.⁵⁶

True strength is in weakness. By giving in, the end is won. Why is this so? The evidence is everywhere in nature.

Man at his birth is tender and weak; at his death he is rigid and strong. Plants and trees when they come forth are tender and crisp; when dead, they are dry and tough. . . . Hence the warrior that is strong is cut down. Therefore the strong and the big take the lower place; the soft and the weak take the higher place.⁵⁷

The weak is that which is beginning life. The germs of existence are at the start of their growth. Though actually it seems they are in the weakness of tender youth, yet are they strong in potentiality of future maturity. They cannot be strong without first being weak, nor tough without first being tender. Hence strength lies in weakness.

There is nothing in the world more soft and weak than water, yet for attacking things that are hard and strong there is nothing that surpasses it, nothing that can take its place.⁵⁸

Therefore, the way to obtain TAO is to be yielding and weak and non-resistant. This is the Way of Heaven, for Heaven does not strive, yet it know how to overcome.⁵⁹

56. Feng, HCP, 184.

57. Giles, SL, 45-46.

58. Ibid, 46.

The great sin in Laotse's thought is ambition, the sin of egocentric striving. "Desire not to desire, and you will not value things difficult to obtain."⁶⁰ To minds unused to this logic it seems as though the end itself was being abandoned, but actually the end is none the less clearly in mind. Inaction and weakness are simply the most effective methods for obtaining the end. "He who uses silence in lieu of speech really does speak."⁶¹ This is the paradox of effort, and there is in it a measure of truth. To strive for happiness is to cut off the best chances for its attainment. Nevertheless, the concept of coöperation by definition means activity and common effort. Laotse by emphasizing self-cultivation, negation, and the sin of striving places himself at the opposite pole from this concept. It is not universal order, but self-restraint; not the common good, but personal attainment; not united effort, but inaction; not the practice of coöperation, but its non-practice.

5. Theories of government and coöperation in practice.

The majority of Chinese thinkers, especially of the classical age, were peculiarly concerned with statecraft and the administration of the Empire. The reason may have been that many of them were employed in the Emperors' court. The more significant reason must have been, however, that they believed that through the paternal care of the government morality among

59. (supra) Giles, SL, 23.

60. Ibid, 32.

61. Giles, TT, 77.

the people could best be fostered. Personal ethics is always closely related to statecraft, either as foundation or as result. The personal virtues are made essential to the well-being of the state, as the case with Laotse.

Laotse's statecraft hinges on a few simple humane laws, which like his personal ethics, center about the concept of the TAO. Unity, simplicity, moderation, tranquility, and inaction are the chief elements. These virtues, familiar in his personal ethics, now become rational in their significance. The TAO applied to statecraft means an emphasis upon the possession of a certain indefinable unity, which is the TAO itself.

Creation is life-giving through unity; rulers get the model of life, which they give to all, through it. . . . When the unity or the Cosmic Spirit (Tao) is obtained, there is no need for rigorous laws or stern regulations.⁶²

It also means a minimum of action, or the doctrine of WU WEI, which from the point of view of political theory is nothing less than "absolute anarchism",⁶³ though not in the sense of utter disorderliness. An ancient legend illustrates perfectly Laotse's point.

The ruler of the Southern Ocean was Shu, and the ruler of the Northern Ocean was Hu, and the ruler of the Centre was Chaos. Shu and Hu were continually meeting in the land of Chaos, who treated them very well. They consulted together how they might repay his kindness, and said, "Men all have seven orifices for the purpose of seeing, hearing, eating, and breathing, while this ruler alone has not one. Let us try and make them for him." Accordingly they dug one orifice in him every day; and at the end of seven days Chaos died.⁶⁴

62. Morgan, TGL, xix.

63. Suzuki, HCP, 79.

64. Ibid, 81.

Laotse's political doctrine, then, was laissez-faire to the extreme; but non-action, as the backbone of Taoist egoism and political thought,

does not mean to sit idle and to do nothing. It means not to interfere with others' affairs, or even with one's own, as long as they flow of themselves from the inner fountain of the Tao.⁶⁵

It is evident, then, that this doctrine of non-action removes the thought of Laotse still further from the practice of coöperation. The root of the word coöperation is, of course, operate, which implies movement. It would seem that in such a corporate organization as the state it would be necessary to have some doctrine of common action, but as described by Laotse, the State is characterized by inaction and non-coöperation.

The foundation for this attitude is to be found in the essence of the great TAO itself.

Tao is eternally inactive, and yet it leaves nothing undone. . . The simplicity of the Nameless Tao brings about an absence of desire. The absence of desire gives tranquility. And thus the Empire will rectify itself.⁶⁶

This element is to be noted in the negativity of Taoist ethics, as shown in the emphasis upon the virtues of humility and moderation, and also as the fundamental principle of his statecraft. The evils of civilization he thought of as being the results of meddling on the part of rulers. If left to them-

65. Suzuki, HCP, 72.

66. Giles, SL, 31.

selves the people would follow their natural inclinations, and TAO would be manifested. Laws are made for criminals, but if too elaborate, they will produce criminals. The wise ruler will annul all cause of disorder by getting rid of laws and traditional virtues. If a ruler is desirous of doing something constructive, he will do nothing. He acts through non-activity, and rules through non-ruling.⁶⁷ The government should be "sluggish"⁶⁸ and tolerant, for then the people will be honest, and free from guile and the sense of guilt. If, however, the government is prying and meddling, there will be constant infraction of the law. As restrictions increase, infractions accordingly will be bound to increase, and the land will be thrown into confusion. The function of government is to suppress standards, for

not exalting worth keeps the people from rivalry.
Not prizing what is hard to procure keeps the people from theft. Not to show them what they may covet is the way to keep their minds from disorder.⁶⁹

Ignorance and not education should be the program of the government, for difficulties arise when there is too much knowledge and do not arise when there is not enough. Keep the people ignorant as to standards and the things that they might desire, and peace will reign. "In ancient times those who knew how to practise TAO did not use it to enlighten the people, but rather to keep them ignorant."⁷⁰ This is called "Profound

67. Feng, HCP, 186.

68. Giles, SL, 38.

69. Ibid, 37.

70. Ibid, 39.

Virtue".⁷¹

In Laotse's statecraft as in his ethics, negativism is the keynote, for standards of right and wrong are artificial, contrived of men and not of the TAO. Ethics is identified with negative virtues rather than with positive ones. Goodness is in quietness rather than in action; contentment rather than achievement is the ideal. "He who is contented will always have enough,"⁷² again an emphasis upon the power of the mind over outward circumstances. It was one of Laotse's most significant truths, and resembles in this respect the Stoic doctrine of "independence of externals". Unlike the Stoics, however, the energies in the idea become sidetracked through excessive emphasis on inaction. "He who acts, destroys; he who grasps, loses."⁷³ The force of the injunction is dimmed also by the implications of personal gain. The fact that the Taoist will not gain by striving is the reason for his inaction, and so that he will not lose, he does not grasp.

The nearest approach to the application of coöperation to government is in Laotse's statement about division of labor. There is coöperation in the diversification of occupation, for there are skilled potters and carpenters; others are trained as metal and leather workers; some are expert accountants; and others again are conversant with the arts of war. There would of a necessity have to be coöperation among these classes if society is to live. But there is not the creative coöperation,

71. Giles, SL, 29.

72. Alexander, TGT, 90.

73. Giles, SL, 45.

which manifests itself in a common effort toward a common goal. Cooperation in implication excludes striving toward a personal goal, hence fundamentally Taoist thought is outside its sphere.

At a second point Laotse approached a cooperative attitude, however, in his descriptions of the person of the Ruler. As is the case with most early Chinese, as well as Greek thought, Laotse believed in paternalism of government, the ruler being in a sense the father of his people. He is to be the example and the embodiment of the virtues of the empire.⁷⁴ He it is who has attained to the possession of Tao, and therefore the only one who is capable of benevolent action. "What man is there that can take of his own superabundance and give it to mankind? Only he who possesses Tao."⁷⁵ The king must be magnanimous and full of pity as a father, for only "he who can take upon himself the nation's calamities is fit to be ruler over the Empire."⁷⁶ He must be worthy and gentle and unpretentious. "Winning, he boasteth not; he will not triumph; he shows no arrogance. He wins because he cannot choose."⁷⁷ He is characterized by his simplicity and lack of desire, "like an infant that has not yet smiled."⁷⁸ He is known for his benevolence. But it is a benevolence only in the sense of not being overbearing, so at best is only a neutral virtue. The Sage-Ruler, the Philosopher-King, must be free from self. But how can selflessness be attained through self-cultivation, for

74. Alexander, TGT, 98.

75. Giles, SL, 23.

76. *Ibid*, 40.

77. *Ibid*, 41.

78. Feng, HCP, 190.

they appear mutually contradictory? This is the paradox of the TAO. Cooperation enters in as ruler and subject, father and son. Dispenser and recipient of benevolence work together for the common good. It is not a full, free cooperation, for it is cooperation of unequals, the high with the low in condescension, and the low with the high in imitation. Yet it is cooperation of a form and is in the realm, not of theory, but practical government.

The ideal society, therefore, is distinguished not by cooperation toward mutual betterment, but by primeval ignorance. It is an ignorance, in which there is not so much the lack of knowledge as the subtraction of knowledge. Desire and knowledge alike are non-existent. The ideal state is where the people

Though they might possess boats and carriages, should have no occasion to ride in them. . . They should find their plain food sweet, and their rough garments fine. They should be content with their homes and happy in their simple ways. If a neighboring state was within sight of theirs -- nay, if it were close enough to hear the crowing of each other's cocks and the barking of each other's dogs -- the two peoples should grow old and die without their even having been any mutual intercourse.⁷⁹

Therefore the Sage, when he governs, empties their minds and fills their bellies, weakens their inclinations and strengthens their bones. His constant object is to keep the people without knowledge and without desire, or to prevent those who have knowledge from daring to act. He practices inaction and nothing remains ungoverned.⁸⁰

79. Giles, SL, 40

80. Ibid, 37.

So, "great civilization looks like primitiveness."⁸¹

5. Conclusions regarding Laotse.

Laotse, the first of the three philosophers, was at once mystical, personal, negative, and idealistic, yet singularly barren with regard to any social consciousness or coöperative message. His teachings often appear contradictory, illogical, and difficult to comprehend. But as he himself says,

My words have a clue, my actions have an underlying principle. It is because men do not know the clue that they understand me not.⁸²

And oftentimes it is not to be denied that "the truest sayings are paradoxical."⁸³

In conclusion, Laotse's great object was to establish a belief in the TAO as the aim and end of life. For him, the attainment of TAO would be the solution for the ills of person and society alike. In his single-mindedness he was not unlike a religious reformer. Though perhaps guilty of over-simplification, his emphasis was a necessary and fruitful one in his stage of human history, as it still is in ours. In the primitive homogeneous society of Laotse's time it was possible to propose a single moral principle, in which "the individual and the state not only could come into harmony, but also become mutually complementary."⁸⁴ In the opinion of some authorities

81. Feng, HCP, 190.

82. Giles, SL, 53.

83. Ibid, 46.

84. Mei, MRC, 26.

this "way of life", about which Laotse was so concerned, will be the supreme contribution of China to the rest of the world.

The later history of Taoism, and its present cult can in no way be used to judge the original purity of the doctrine. It has now degenerated into a system of charlatanry, with a search for the "pill of immortality", and with a traffic in amulets, charms, and exorcisms. The pure abstractions of Laotse have given place to a ritual system. Like other great figures, time and inferior followers have corrupted and dimmed the purity and loftiness of his original teachings. A man who could have uttered these words could have been a man of no mean or ordinary mind and spirit.

Establish nothing in regard to oneself. Let things be what they are, move like water, rest like a mirror, respond like an echo, pass quickly like the non-existent, and be quiet as purity. . . Those who gain, lose. . . Become a channel for the world.⁸⁵

85. Feng, HCP, 173.

CHAPTER THREE

CONFUCIUS, 551 - 479.

1. Life and times of Confucius.

Confucius was born at a time when the feudal system, established several centuries earlier by the founder of the Chou dynasty, was showing unmistakable signs of disruption and decay. War was prevalent and people were being massacred by the hundreds. The empire was floundering in a state of hopeless anarchy. Political corruption was rampant, and landlords were oppressing the people. "The soldier was in the ascendent, the schoolmaster unemployed. Agriculture languished for lack of manual labor, and plague, pestilence, and famine wrought untold horrors."¹ Beside war and physical calamities, distracting doctrines competed for ascendancy in the intellectual realm. Laotse, representing the political nihilists of the time, was advocating the abolition of state and government, and the destruction of morality. The remedy for social chaos was to be found in the surrender of discriminations between good and bad, and right and wrong. Abandon man-made standards, and return to nature. This, according to Laotse and his followers, was the solution to the evils of the time. There was also the group, represented by the hermits, who were world-haters, and the pessimists of the day.²

1. Walshe in DRE, IV, 16.

2. Hsü, PPC, 11.

All this must have had a decisive influence on Confucius, an influence which may have molded his thought into the practical channels, which form some of its chief characteristics. It may have helped to make him the thorough-going nationalist that he was. It undoubtedly had influence in causing him to insist on government by virtue and not by force, and that morality must be the basis of all law.³

Confucius was born in 551 B.C. at Chüfu, in the peninsular province of Shantung. In his day this territory was the State of Lu. He was of noble ancestry, as he was sprung from the house of Sung, but the family had become impoverished. His father was distinguished for his military prowess under Lu, and was a city mayor. He died, however, when Confucius was only three, and the boy was brought up by his mother. When still young he engaged in several varieties of manual labor. Mencius says he was a keeper of stores, and a superintendent of parks and herds for a wealthy family.⁴ At fifteen he decided to become a student. At nineteen he was married. From 530 to 501 B.C. were the years of his teaching. Disciples gathered around him, and his fame as a sage spread far and wide. It was during this period that he edited the ancient odes and historical records of the golden age of Chinese history.⁵

In 501 B.C. at the age of fifty Confucius obtained the governorship of a small town in Lu. He was so successful at the administration of this town, that he became the trusted ad-

3. Hsü, PPC, 10.

4. Ibid, 2.

5. Walshe in DRE, 6.

viser of Duke Ting, who was head of the entire state of Lu. He was appointed Minister of Works, and finally Minister of Justice. His power grew to such an extent, and his reforms were so drastic, that many of the courtiers became jealous. Conniving with some foreign diplomats, a scheme was devised, which it was hoped, would put Confucius in disfavor. Eighty beautiful girls with musical and dancing accomplishments were selected, and one hundred and twenty of the finest horses that could be found were sent to Duke Ting as a present from the Prince of Ch'i. The effect was such that the Duke did not preside over his court for three days. Confucius was disillusioned to find in his ruler the very abuses he condemned in others, and so resigned.⁶

Having, then, been in office for only four years, not long enough to effect any very permanent reforms, he set out on thirteen years of wandering from one feudal state to another, enduring hardship and danger, a homeless exile. He endeavored to induce the ruler of each state in which he sojourned to reform. Without exception the feudal lords refused to accept him, because of his demand for unconditional obedience in the carrying out of his program. Nevertheless, in spite of the apparent unfruitfulness of his life, it did more to spread the fame of the great reformer than either the few brilliant years of office or the time as teacher in the state of Lu. He inspired his followers by his lofty principles, which sudden accession to power failed to corrupt, and which were equally

6. Hsü, PPC, 6.

capable of standing the test of adversity.⁷ The last four or five years of his life were spent in his native state, devoted to literary labors. This last period was responsible for his famous works, the SZE SHU, the Four Books. The first was Lun Yü, Discourses and Conversations; the second the Chung Yung, the Doctrine of the Mean; the third the Ta Hstieh, the Great Study; and the fourth the Mengtse, the Works of Mencius. It is difficult to determine just how much of these works were actually written by Confucius himself. It is likely that a good proportion of them are to be attributed to his disciples.⁸

With regard to the personal appearance of Confucius there is a legend which is interesting. The height of his father is stated as having been ten feet, and that Confucius came short of that by only four inches. Allowing for exaggeration, he still must have been a large man.⁹

He was noted for the cultivation and reserve of his outward conduct. "The Master was affable, yet grave; stern, but not fierce; attentive in his behaviour, and yet calm."¹⁰ He was sympathetic, and showed insight and understanding for men and their problems.

At sight of a person in mourning, though it might not be an intimate acquaintance, he would always look grave. On meeting an official in uniform, or a blind man, however ragged, he would always show him some mark of respect.¹¹

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7. Giles, SC, 17.
 8. de Groot in DRE, IV, 12.
 9. Legge, LTC, 89.
 10. Giles, SC, 110.
 11. Ibid, 115.

He was characterized not only by kindness, but by dignity and courage. In the midst of prevailing disorder he showed an admirable mixture of tact and force, humility and outspoken fearlessness. He was constant in his endeavor to uphold the supreme authority of the Emperor against the dangerous tendencies of decentralization. Yet with all his patriotism, he was not a narrow nationalist, but believed in the brotherhood of all men.¹²

Confucius can hardly be thought of as a great philosopher, for he left no speculative system, nor was his genius that of a theorist in ethics. He was primarily a practical moralist. His great interest was in seeing that the virtues of the ancients were put into practice. He impressed his countrymen not so much by his theoretical or mystical genius, as by the grandeur of his personal character and by the practicality of his common sense doctrines.¹³ He himself claimed not the title of creator but that of transmitter.¹⁴ He believed in and loved the ancients, holding that his contemporaries had degenerated from the perfection of primitive society. It was for this purpose that he edited the old books of the Sages.¹⁵ He did not speculate a great deal upon physics or metaphysics, nor much about the origin or end of man. Confucius, above all things, was a political reformer, but one who founded his political principles upon moral bases.¹⁶

12. Giles, SC, 15-16.

13. Forke, in DRE, IX, 854.

14. Feng, CSLI, 157.

15. Forke in DRE, IX, 854.

16. Walshe in DRE, IV, 17.

2. Confucian organicism and the goal of coöperation.

The outstanding characteristic of the thought of Confucius is his reiterated emphasis upon the organic nature of the family, the state, society, and the universe. It is as though they all stand in concentric circles, the first a microcism to the second, the second a macrocosm to the first and microcosm to the third, and so on -- all in organic relation to each other. The aim of the whole process is social order toward which every part of the organism coöperates. The description of the origin of society illustrates the organic nature of his thought.

The first of everything that existed is heaven and earth, which in turn gave rise to all physical things. The third stage is that in which arose the distinction of sex, male and female. Following the distinction of sex came the relation of father and son, the patriarchial stage. Then came the relation of sovereign and subject, the king and his people, the political stage. This gave rise to the ranking of men into superiors and inferiors, which is the constitutional stage. The last stage is the moral stage of propriety and righteousness.¹⁷

The whole order of existence is a chain of natural sequences, one cause following from another -- a non-scientifically evolutionary explanation of the universe. "All that happens in the universe, natural and human, is a continuous whole."¹⁸ Every phenomenon also involves its own negation. "When cultivation has been carried to the extreme, its progress

17. Hsü, PPC, 36.

18. Feng, CSLI, 173.

comes to an end,"¹⁹ and it declines. With respect to the organicism of his thought Confucius resembles Hegel, without the logical purity of that great mind.

There are three principles which govern the phenomena of man and the universe. First there is the principle of spontaneous development, which is the cause of the continuous evolution from one stage to another. The second is the important principle of phenomenal imitation. One stage and one phenomenon imitates the one higher. Hence great importance must be attached to the model, for the model determines the course and result of the future growth of all succeeding stages. The third principle is that of discrimination between good and bad phenomena. This is the natural result of the second principle, for a good model will produce a good phenomenon, and a bad model will produce a bad phenomenon, which will be in disharmony, one with another.²⁰

The doctrine of WU LUN, or the Five Relationships, illustrates again Confucius' organic conception of society. Governor and governed, parents and children, husband and wife, older and younger brothers, and friend to friend -- these are the relationships which make up human society.²¹ These five relationships correspond to the five planets, the five sounds, the five metals, the five cereals, the five colors, and thus have cosmic significance. The natural order is affected by man's actions, and he must guide his conduct by the laws of

19. Feng, CSLI, 174.

20. Hsü, PPC, 43-45.

21. Ibid, 29.

nature. Morality, then, is based on knowledge, knowledge of nature.²²

As heaven and earth are the bases of the universe, so in human society the husband and wife are the bases. The family is the microcosm of the Empire. The family was prior to the Empire, and the Empire was molded upon the model of the family. The family is the foundation of the state, and is of supreme importance to the Empire, because it is the smallest and most managable social unit. It is the most effective means of education, particularly for development of filial piety, loyalty to the sovereign, and fraternal kindness. It is the smallest economic unit, where division of labor is learned, and it is the training school for political organization, for the Empire itself is simply a greatly enlarged family. And lastly the family is the chief agency of rectification.²³

Rectification between man and woman is the great law of nature. . . . When the relationships between parent and son, between brothers, and between husband and wife are rectified, universal tranquility will be recalled.²⁴

The well-regulated family is essential for the well-regulated state, for they are both parts of an organic whole. For the Empire to function properly, the machine must run smoothly, and to run smoothly, every part must function rightly. Not only must the family fulfil its function, but the head of the family must perform his proper duty. Here lies the final responsibili-

22. Escarra in ESS, V, 250.

23. Hsu, PPC, 68-71.

24. Ibid, 67.

ty for the well-being of the state. Just as the head of the family is responsible for the welfare of the family, so the Emperor is responsible for the people of the Empire. The final responsibility falls ultimately upon one person. Hence it is that Confucian statecraft as well as ethics are a matter of personal virtue, and why so much emphasis is placed upon its cultivation. It appears incongruous that a political reformer should place so much emphasis upon personal morality, but it was Confucius' notion that it was only through the personal virtue of its rulers that an Empire could be well-governed. The law of imitation, therefore, holds just as much truth for the problem of government, as it does for the physical universe. If the ruler is upright, the people will also be upright. The Confucian system, then, is a

succession of steps, by the first part of which the individual may arrive at personal virtue, and by the second part, the individual being a ruler, virtue may be promoted throughout the land.²⁵

First and last it is this principle of organicism which is the outstanding feature of Confucian thought. The entire Confucian process is described in the Ta Hsteh in a curious system of logical sorites.

The ancient princes who desired to light up the universe with shining virtues began by governing their country well. Desiring to govern their country well, they began by ruling their family. Desiring to rule their family, they began by perfecting their own character. Desiring to perfect

25. Bullock in DRE, V, 466-467.

their own character, they began by making their heart right. Desiring to make their heart right, they began by making their intentions sincere. Desiring to make their intentions sincere, they began by increasing their knowledge.²⁶

Just as the TAO of Laotse has little relation to the goal of coöperation, so Confucian ^{is}organism has much, for it is aiming at the common good, an ideal of social harmony, which is the opposite extreme from Laotse's aim of a personal mystical state. The goal is a practical and humanistic one, namely that everyone may enjoy a happy and prosperous life through the proper government of the Empire. In Laotse, the idea of coöperation is practically non-existent, because the personal and limited nature of his aim excludes the possibility of common effort toward it. Confucius' aim is social harmony, a goal, which is practical and realizable, and toward which every person is invited to coöperate, in fact must coöperate, if the end is to be reached. The concept of coöperation, therefore, is indispensable to his thought. His great concern was the problem of how best to order and administer the Empire, which was in direct contrast to Laotse's insistence on the individual attainment of the TAO. In fact it was because of the immediate and practical success of Confucius' administration of the state of Lu that caused his enemies to take such drastic measures to oust him.

26. Escarra in ESS, V, 250.

3. The Confucian virtues and the spirit of coöperation.

Human nature, as conceived by Confucius, is good in itself; hence virtue is not something divinely infused, but natural to man's soul. Mankind has, however, gotten itself into bad habits, which are in need of correction.²⁷ The way to correct them is to consciously cultivate the five great virtues, the first of which is HSIN, sincerity. It is expounded in the Chung Yung, and is important not only for any sort of social endeavor, but as part of the very web of life itself. When complete insincerity exists, personality is lost, and suicide is the result. There are three relations in which, according to Confucius, sincerity must reside. First, one must be sincere with oneself, then to one's fellows, and lastly to the laws of the universe.

One must, first of all, be sincere with oneself. This is the reverential attitude of the moral person toward his own being.²⁸ Confucius warns that in cultivating inner sincerity, it is important to watch oneself in his solitary moments.

Evil thoughts are more ready to creep into a man's heart in his solitary moments than at any other time. . . . Be deliberate and scrupulous, watch over yourself religiously, when you are alone. This is the way to be sincere to yourself and to avoid all improper thoughts that are not in accord with the tender, loving, self-sacrificing fellow-feeling.²⁹

Secondly, one must be sincere with one's fellows, which is an

27. Hsü, PPC, 162.

28. Suzuki, HCP, 57.

29. Ibid, 60.

attitude of essential necessity to the spirit of coöperation. For the working together of persons toward a common goal, mutual sincerity is of primary importance, so in this fundamental respect Confucius supports the coöperative spirit.

"In intercourse with friends, one must above everything be sincere."³⁰ The results of a lack of self-restraint, and of an insincerity toward oneself and toward others will be disastrous, for

without due self-restraint, courtesy becomes oppressive, prudence degenerates into timidity, valour into violence, and candour into rudeness.³¹

And lastly, it is important to be sincere to the laws of the universe, "that make the ten thousand things grow and regulate the concatenation of the four seasons. For sincerity is the essence of human being. It is humanity itself,"³² and the cornerstone of all human relationships.

The second virtue is CHIH, Knowledge. As pointed out above, the ethics of Confucius depend upon the Five Relationships, which in turn depend upon sequences of physical nature. In order, therefore, to cultivate the virtues, one must understand nature. Man himself is a part of nature, and the virtues are a natural part of man. It is only habits that have separated him from the virtues, which are his birthright. Hence it is necessary to re-cultivate the virtues through becoming familiar with the laws of nature, for to Confucius nature is

30. Bullock in DRE, V, 467.

31. Giles, SC, 99.

32. Suzuki, HCP, 63.

the great teacher, and he wished to see the harmony of nature reflected in the world of men. Hence one of the first essentials of his system was the cultivation of knowledge.³³

Knowledge consists in thorough understanding of things and of nature.

Things being mastered, their knowledge became complete. Their knowledge being complete, their intentions were sincere. Their intentions being sincere, their heart was made right. Their heart being right their character was perfected. Their character being perfected, their family was ruled. Their family being ruled, their country was well-governed. Their country being well-governed, the whole empire was at peace.³⁴

So it can be seen that knowledge is the starting point of the process of acquiring virtue. In this respect Confucius is Socratic in his thought -- "knowledge is virtue". Knowledge also is the foundation of the other virtues, for one must have knowledge of oneself to be sincere with oneself, and must know nature in order to be sincere to the laws of nature. One must know the laws of propriety in order to follow them. Virtues become vices without the insight, understanding, and sympathy which come only through knowledge. Without the will to learn, six shadows cloud the otherwise laudable virtues.

Love of goodness without the will to learn casts the shadow called foolishness. Love of knowledge without the will to learn casts the shadow called instability. Love of truth without the will to learn casts the shadow called insensibility. Love of candour without the will to learn casts the shadow called rudeness. Love of

33. Walshe in DRE, IV, 17.

34. Escarra in ESS, V, 250.

daring without the will to learn casts the shadow called turbulence. Love of firmness without the will to learn casts the shadow of eccentricity.³⁵

Not only is knowledge indispensable for the completion and perfection of the other virtues, but it is equally indispensable for the spirit of coöperation. Knowledge of the goal and the partners of the coöperation are necessary. It is of most importance, however, to have a knowledge of the virtues, which oil the machinery of human relationships and build the harmonious spirit, which is the essence of coöperation. Confucius tells of an interesting personal experience with regard to the relative merits of contemplation as against those of learning and study.

I have passed the whole day without eating and the whole night without sleeping -- occupied with thinking; it was of no use; the better plan is to study.³⁶

The third virtue is LI, Propriety, one of the chief pillars of the Confucian system. Man's desires are strong and imperiously demand satisfaction. It is obvious that some check on these desires is necessary, for all the unruly passions of every person cannot be satisfied, or chaos of society would result. LI is the Confucian check upon these desires.

The strongest desires of man are (for) food and sex. The strongest aversion of man is (to) death and poverty. Desire and aversion are the fundamental elements of man's mind. If it be wished to give an uniform measure to these elements, there is no other way besides rite.³⁷

35. Giles, SC, 107.

36. Bullock in DRE, V, 467.

37. Feng, CSLI, 167.

In this sense Confucius is a naturalist in ethics, for desire is, for him, the fundamental aspect of the mind. Hence the necessity for some restraint, which is rite or propriety. Rite is to secure the return to the mean. It is an inner code of conduct, not imposed from without, but voluntarily accepted from within. In ancient times, to which Confucius so often refers, rite and music were used for this regulative purpose. "They were to teach people to moderate their likes and dislikes and thus to return to the norm of humanity."³⁸ So in present times also

The higher type of man, having gathered wide objective knowledge from the branches of polite learning, will regulate the whole by the inner rule of conduct, and will thus avoid overstepping the limit.³⁹

LI represents a certain subtle principle of harmony and self-control, which when it penetrates every member of the family group or of the empire, restrains egoistic propensities and promotes the common good.⁴⁰

The virtue of LI is perhaps Confucius' closest statement to the spirit of coöperation. The restraint of individual desire is unavoidably necessary, if through coöperation any kind of social harmony is to be achieved. LI means the prescription of reason to conduct, and hence is a fundamental ethical doctrine. LI is the application of the second virtue, knowledge, to the concrete situation. It is a social code of

38. Feng, CSLI, 168.

39. Giles, SC, 59.

40. Ibid, 30.

behavior aiming at an ideally harmonious order, based upon reason and judgment. As such it is the unwritten law in political control, the harmonizing factor in arts and literature, the builder of personality, as well as the socializing factor in moral discipline.⁴¹ LI is the applying of the famous doctrine of rectification. It is also in a less worthy sense the principle for the establishment of a social fabric in which the people are ranked in order of superiority and inferiority. It is this element of inequality of rank, which is the detracting factor from the perfect spirit of coöperation in Confucius. It is coöperation with due restraint and harmony, it is true, but coöperation nevertheless between higher and lower, rather than between equals. Notwithstanding this fault, LI holds a primary place both in the spirit of coöperation, and in the ethical system and the social ideal of Confucius.

If it be absent, respectfulness will become clumsiness, carefulness become timidity, boldness become insubordination, and straight-forwardness rudeness. Without . . . propriety a man's character cannot be established; and combined with study it will keep one from erring.⁴²

There is danger, however, that propriety alone will become solidified into an outward husk of behavior without the spirit of sympathy and understanding, which is necessary to make it permanent and genuine. Confucius himself says that "it is worth nothing without charity; it must be accompanied by reverence."⁴³ The discipline and restraint of LI is indispensable,

41. Hsü, PPC, 90-91.

42. Bullock in DRE, V, 467.

43. Ibid, 467.

but there is need for spontaneity also. The first virtue must be combined with the third. There must be sincerity in LI. For in mourning for the dead, "heart-felt sorrow is better than punctiliousness."⁴⁴ Confucius is not unaware of this danger, yet as a result of his rationalism and antiquarianism his morality tended to be bound by cold reason and fettered by tradition. He has been criticized as being unsympathetic to the "gushings of a loving heart, unresponsive to the promptings of Heaven,"⁴⁵ and unmoved by erring and feeble humanity. What is needed is not a superabundance of either one or the other, but the proper balancing of both heart-felt emotion and the restraint of LI, for "only from a proper blending of the two will the higher type of man emerge."⁴⁶

We come now to the fourth Confucian virtue, JEN, Benevolence, which is the virtue of man's relation to man. It is sometimes defined as the "feeling of fellowship".⁴⁷ The derivation of the Chinese character substantiates this definition, for it is made up of two component idiograms, one meaning man, and the other meaning two. So etymologically the word means two men, which is man in fellowship. Its significance is that there is an inborn kinship in every man's heart, which awakens to its full actuality only when it comes into contact with another fellow-being, forming a permanent bond of association

44. Giles, SC, 56.

45. Ibid, 21.

46. Ibid, 58.

47. Suzuki, HCP, 52.

between them.⁴⁸ JEN, however, has more meaning than simply a feeling of fellowship. It also connotes charity, benevolence, and humanity. In Confucius' own words, JEN is to "love all men".⁴⁹ This is the loftiest teaching of Jesus, as exemplified in the Golden Rule. Confucius himself is not without the statement of this same principle, the most frequent reference being in the negative -- "not to do unto others what you would not wish done to yourself."⁵⁰ He has also the positive statement.

The man of moral virtue, wishing to stand firm himself, will lend firmness to others; wishing himself to be illumined, he will illuminate others. To be able to do to others as we would be done by -- this is the true domain of moral virtue.⁵¹

In one place Confucius gave this maxim as sufficient alone as guide for the whole of life.⁵² This virtue, then, with that of sincerity, provides the necessary antidote for LI, for here is heart-emotion and human sympathy, which propriety alone lacks.

In this virtue of JEN we have the cornerstone of Confucian ethics. Just as Shopenhauer made sympathy, MITLEID, the foundation of his ethics, so Confucius considers benevolence as the principle on which the grand edifice of human society is built.⁵³ JEN is the TAO of Confucius, and holds the same importance in his thought as the TAO did in Laotse's. All other virtues spring from JEN. They are no more than modifications of this

48. Suzuki, HCP, 51.

49. Bullock in DRE, V, 467.

50. Ibid, 467.

51. Giles, SC, 61.

52. Bullock in DRE, V, 467.

53. Suzuki, HCP, 53.

fundamental principle, "for let a man be thoroughly imbued with the altruistic spirit, and he may be termed 'good' without qualification."⁵⁴

Therefore it is that JEN is the most important word in the Confucian vocabulary. It has within it the implication of "social good". So it can be seen that in this virtue of JEN there is both the aim of coöperation, and the spirit also. For benevolence implies the common good, and also provides the spirit by which that good is to be attained. The common welfare is the aim, and kindness is the method. So in this important respect Confucius is again a good authority for the concept of coöperation.

If there is one thing more than another which distinguishes Confucius from the men of his day, it is the supreme importance he attached to Jen, the feeling in the heart, as the source of all right conduct, the stress which he laid on the internal as opposed to the external, and even on motives rather than on outward acts.⁵⁵

JEN is not merely a kindly feeling, which is generated when a person is in relation to his fellows, and an effective method of dealing with the problems of family and empire. It is rooted in the organic composition of human nature itself. As shown above, the Confucian system of virtue is based on knowledge of nature and man. The instincts of man are fundamentally good and altruistic. It is egoism that is at bottom artificial and evil. Therefore, it is natural to act socially,

54. Giles, SC, 28.

55. Ibid, 22.

and Confucius has good ground for his insistent injunction to act kindly to others.

Confucius does not believe, however, in the universal practice of benevolence. Love is important, but it must be practiced with due regard to rank. No one can love all men equally. There are those to whom more love is due. One does not love a vagabond or beggar as one loves his parents.

In regard to the inferior creatures, the superior man is kind to them, but not loving. In regard to people in general, he is friendly to them, but not affectionate. He is affectionate to his relatives, and friendly to people in general.⁵⁶

The principle of propriety must govern even the virtue of benevolence, for love must be regulated according to the degree of relationship and the worthiness of the persons concerned.

"Love among relations should depend upon the degree of relationship, and honor to the virtuous should be graded."⁵⁷ This restriction to the virtue of JEN serves in part to destroy its high quality, and limit its applicability to the spirit of coöperation. When it comes to a decision, propriety holds sway over benevolence. Benevolence is the most important virtue for the spirit of coöperation, for in any sort of working together kindness is better than envy, and love is better than hate. In Laotse this virtue is mentioned, but remains noticeably subordinate an element in his thought. In Confucius, on the other hand, though clouded by an element of partiality,

56. Mei, MRC, 103.

57. Ibid, 200.

benevolence is far more conspicuous.

4. Public righteousness and coöperation in practice.

The fifth and last Confucian virtue is I, Righteousness. It means justice and duty, a public righteousness, rather than personal or private integrity. This virtue is the application of benevolence, the putting into practice of the spirit of coöperation. It conveys the Confucian idea of the good of activity, which is so exactly opposed to Laotse's doctrine of inaction. The higher type of man, according to Confucius, is characterized by action rather than speech, and by practice rather than by his professions.⁵⁸ Confucius was a positivist, and of a practical mind. He was not at all pre-occupied with speculative or even metaphysical questions. "How could we know death when life is not yet understood?"⁵⁹ He had not the slightest interest in monstrosities, or in supernatural beings. "How could we serve spiritual beings which we do not know, when we do not know how to serve men?"⁶⁰ The affairs of importance are the human and concrete matters of this world. It is useless to bother about things that are beyond certain knowledge.

Activity is the foremost characteristic of nature, and the perfection of nature is in its endless evolution.⁶¹ Just as there is no end to the evolution of nature, for man also there is no end of activity. Good consists in striving, re-

58. Giles, SC, 55.

59. Suzuki, HCP, 19.

60. Ibid, 19.

61. Feng, CSLI, 176.

ardless of the aim or outcome. "The meaning of . . . activity is not in external accomplishment, but in the activity itself."⁶² External success or failure is a matter of Fate with which man has nothing to do. "If my philosophy is to prevail in the world, it is Fate. If my philosophy is to fall to the ground, it is also Fate."⁶³ The inspiration for activity comes not from accomplishment, but from performance, for Fate rules irrespective of the degree of activity. Confucius' doctrine of Fate, though later to give rise to the violent opposition of Motse, is not without its advantage, for it frees men from the fear of condemnation or approbation of the world. "To know Fate means to acknowledge the necessity of the world, and thus to disregard the external success or failure."⁶⁴

The practical expression of the idea of activity is the Confucian emphasis upon accepting the duties of public office. The best way for a person to be active is to take office, and help in the regulation of the Empire. Confucius was much opposed to hermits, for they insisted upon leading solitary and irresponsible lives. The virtue of I is the virtue of public responsibility. "Not to take office is a denial of righteousness. . . . A superior man takes office, and performs the righteous duties belonging to it."⁶⁵ Of course, it is impossible for everyone to hold office, for then all would be governing, and none would be governed. For those, however, who are not called upon to take public office, there are comparable

62. Feng, CSLI, 176.

63. *Ibid*, 179.

64. *Ibid*, 179.

65. Hsu, PPC, 13.

duties to perform as member of a family or clan.

Do your duty as a son and as a brother, and these qualities will make themselves felt in the government. This, then, really amounts to taking part in the government.⁶⁶

No matter where one's office lies the virtue of I is important, for only through the practice of I will righteousness and

great virtues are related to the problems of the Empire. Government is not an end in itself, but is agent for the moral uplift of the people. It is a two-way agent, for to govern is to attain righteousness, and to be governed is to be led in the way of righteousness. "The sole purpose and only procedure of political life are both for the elevation of the citizen's character."⁶⁸ In stressing the necessity of carrying the great virtues into activity, Confucius is a pragmatist. Only when the virtues are put into practice, and are actually at work, is the good attained. In fact, political activity is the moral life, and the moral life is political activity.⁶⁹ This is the unique contribution of Confucius to both political science and ethical theory. The two are identical.

The function, then, of government is to lead the people into the proper way of life. Government is an ethical institution, and the blame for moral disorder and chaos must be laid at its door. Therefore it is of utmost importance for those who wish to see the morality of the people improved to see to it that first of all there is an exemplary government.

People despotically governed and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense. People virtuously governed and kept in order by the inner law of self-control will retain their moral sense, and moreover become good.⁷⁰

Government does not accomplish its mission, however, by the ordinary method of law. Law can only regulate external be-

68. Mei, MRC, 27.

69. Ibid, 27.

70. Giles, SC, 39.

havior, whereas inward attitudes depend upon the mind. It is only when the mind is "rectified" that behavior will be virtuous.⁷¹ This can best be accomplished through the high example of a virtuous ruler, which is the essence of the famous Confucian doctrine of government by men. Government is identified with the sovereign's personality. Man's duties come from the relations of the WU LUN, and are regulated by propriety. The inspiration and authority come from the example of the ruler. "A virtuous ruler is like the Pole-star, which keeps its place, while all the others do homage to it."⁷² The ultimate responsibility for good government, and consequently for the moral level of the people lies with the sovereign.

If you (the sovereign) show a sincere desire to be good, your people would likewise be good. The virtue of the prince is like unto wind; that of the people like unto grass. For it is the nature of grass to bend, when the wind blows upon it.⁷³

This is the law of imitation again, operating in the realm of human affairs. The king is the model; the people are molded by his example. To the people the ruler is as their heart, and to the ruler the people are as his body, so when the heart is composed, the body also is at rest.⁷⁴ The Confucian system of government, then, is government not by law, but by character.

When a ruler's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed.⁷⁵

71. Hsü, PPC, 161.

72. Giles, SC, 39.

73. Ibid, 45.

74. Hsü, PPC, 78.

With so much emphasis placed upon the ruler it would appear that there would be danger of dictatorship. Dictatorship it is, but of a benevolent and enlightened form. Moreover, the ruler is not responsible to himself alone. He receives his authority from God, and is the interpreter and representative of God on earth. Confucius, however, humanist that he was, interpreted the will of God as finding its expression in the will of the people. God is the ultimate authority, but "God loves the people. Whatever the people desire, God gives them."⁷⁶ The sovereign must administer justice in accordance with the will of the people, for the body and the life of the people are sacred.

As a result of the perfect man's rule, the people will have faith in the government, because they have faith in the ruler's character. There will be no need for the use of law and punishments. The principle of innate order and harmony will prevail, because there will be no outside compulsions and restrictions. The people themselves will be stimulated to virtue, for the example of the sovereign will inspire them to do right, and shame will keep them from doing wrong. The weakness of this system is that every king cannot be a Confucius. As Confucius himself said, "Rotten wood cannot be carved."⁷⁷ Even Duke Ting of the state of Lu, Confucius' own sovereign, when confronted with the insidious gifts of the courtiers, was found wanting, and in all the thirteen years of

75. (supra) Hsü, PPC, 79.

76. Ibid, 177.

77. Giles, SC, 34.

his wandering through the feudal states Confucius found not one worthy ruler. All refused to take him for their minister.

It is in this concept of government by men that the five virtues and spirit of coöperation find expression in concrete practice. In the problems of government and in the administration of the empire the virtues, which otherwise are empty theory, have a chance to prove their actual worth.

These virtues operate through the many varying activities of government, the chief of which is the Rectification of Names, CHÉNG MING, which doctrine is concerned with the correct naming of all things. "If names be not correct, language will not be in accordance with the truth of things."⁷⁸ If names are confusing, facts and ideas will be confusing, and language will have lost its original utility. Moral integrity will thus be impossible, and the public will be influenced by false propaganda. If language does not conform to the reality of things, affairs of any kind cannot succeed.

Consequently, the sage deems it necessary that the names we use should be correctly employed and that what we talk about should be rightly put into practice. What the sage desires⁷⁹ is that in one's words there be nothing incorrect.

In other words, Confucius is actually pleading for simple honesty and integrity, and he thinks it is the duty of the government to see that these qualities prevail among the people.

"To govern is to rectify."⁸⁰

78. Hsü, PPC, 47.

79. Escarra in ESS, V, 250.

80. Hsü, PPC, 48.

The methods by which the government can advance rectification in the empire are through moral education and the correct ranking of society. Moral education is best performed through the virtuous example of the ruler. If rulers respect the old, the people will be filial. If rulers maintain harmony, the people will be fraternal. If rulers are philanthropic, the people will be generous. If rulers employ wise ministers, the people will keep good associates. If rulers respect the virtuous, virtuous people will seek office. If rulers despise covetousness, the people will cease quarrelling. If rulers are courageous, the people will have a sense of shame. These are the seven educational principles, and they form the practical program of the virtuous administration.⁸¹ There are those, however, who are born dull, and will not or cannot take the trouble to understand or imitate. The lowest classes cannot be changed by teaching or example of virtue, so law and punishment are necessary. But they are only to be used, when teaching and example have failed.⁸²

The second method in rectification is that all persons should keep their designated place in society. Peace and order will exist only as long as each class observes faithfully the duties and rights assigned to their particular class, for otherwise chaos and usurpation will result. If there is constant interchange between classes and offices, names will also be unsettled, and rectification will be impossible. Hence, there is only proper government, "when prince is prince and minister is

81. Hsü, PPC, 51.

82. Ibid, 164.

minister, when the father is father and the son is son."⁸³

There are many other activities and duties of government, one of the most important being the organization of the CHING T'IEN system in agriculture. This was a scheme of Confucius' to nationalize the land, and promote equitable distribution. A CHING was a square LI of land, amounting to nine hundred MU (LI and MU are the Chinese units of distance and area). Each family is given one hundred MU, and the central square is a public field. This central square is cultivated by labor from the nine families, and the produce supplies the tithes for the government.⁸⁴ It is an ingenious, if somewhat idealistic system. The functions of government all told are just as many as those of a careful father, who sincerely wishes to do well by his sons. The distribution of food and commodities, the care of public works and parks, the education of the people, the administration of justice, the proper care for the old, the unemployed and the physically disabled, and the fostering of religion -- all are the duties of the government.⁸⁵

Government, then, reaches into every area of activity, and is the universal application of the virtues. Thus it is that as the Confucian conception of the harmony of society is related to the aim of coöperation, and the five virtues to the spirit of coöperation, so Confucius' idea of the responsibilities of government is the application of both the goal and spirit of coöperation to the concrete problems of the Empire.

83. Hsü, PPC, 52.

84. Ibid, 140.

85. Ibid, 148-156.

Again, necessarily, it is not a full coöperation of equals, but coöperation of higher and lower, sovereign and subject, superior and inferior. Nevertheless, coöperation it is, in goal, spirit, and in practice.

6. The position and influence of Confucius.

Confucius has remained without a peer in his influence on China. One of his greatest services was the preservation and unification of the national literature of his country. His intense patriotism was another cause for esteem, and the high standard of morals which he advocated place him in a position of unmistakable preëminence. His own sense of mission held him steadfastly to his task. "After the death of King Wan, was not the cause of truth lodged here in me?"⁸⁶ Lastly, but by no means least in importance was the appeal of his humanistic doctrine. Devoid of any supernatural or mystical implications, his teaching appealed to the Chinese as a sober-minded people. Man was important, because man himself was good. His doctrine has all the appeal of the humanistic view-point. The examination system perpetuated his influence through twelve centuries of Chinese history, and by the seventh century of our era the worship of Confucius had become widespread with all the attendant sacrifices and temples.⁸⁷

The defects in Confucian thought are chiefly two. The first is that the stressing of the virtues and of social organ-

86. Legge, LTC, 96.

87. Ibid, 92.

ization, even the emphasis upon the organic nature of family, society, and state serve by their very "presentness" to obscure the perspective of the ultimate aims and motives of life. It is as though the forest cannot be seen for the trees. The Confucian goal of social harmony, the system of virtues embodying the spirit of cooperation, and the concept of government expressing the spirit in practice are without formal reproach. The whole structure, however, lacks the dynamic for realization. His great maxim of virtue for virtue's sake⁸⁸ leaves one without emotional drive or outside stimulus. This leads to the second defect, which is the failure to satisfy the cravings of man's spiritual nature. Man is weak, prone to discouragement and despair, weak-willed and failing, so is possessed with an inner yearning to see beyond his present state, and to merge his finiteness in the safety and larger purpose of an Infinite Power. He is insistent both in desire and demand for a life beyond the grave. Confucianism offers no such inspiration or consolation, and therefore had the effect of paving the way for the introduction of Buddhism with its doctrines of an All-Merciful One, its spiritual aids, its plans for salvation, and its theory of a "Western Paradise".⁸⁹ Excellent in his definition of the virtues and his application of them, the thought of Confucius lacked the power of an objective reference.

Though in China Confucius is thought of as the sole source of orthodox philosophy, it cannot be overlooked that Laotse al-

88. Giles, SC, 26.

89. Feng, CSLI, 177.

so has had his share of influence. Both extremes of thought have contributed to the formation of the Chinese mind. The contrast between the two men is best illustrated by their differing conceptions of the TAO. Laotse emphasized the fact that the TAO accomplished its ends by doing nothing, a paradox of method. Confucius, on the other hand thought of the TAO as doing, but doing for nothing,⁹⁰ an enigma of end—activity for the sake of activity.

In conclusion it can be said that Confucius is not only orthodox in Chinese history and philosophy, but he is by far the most outstanding figure. Praise of him has been lavish.

Confucius was the prince of philosophers, the wisest and consummate of sages, the loftiest moralist, the most subtle and penetrating intellect that the world had ever seen. He was a statesman, a bard, an historian, and an antiquary rolled into one. His sagacity put the most illustrious of ancient and modern philosophers to shame. He was the greatest and noblest representative of the greatest, happiest, and most highly civilized people on the face of the earth.⁹¹

Extravagant tribute though this may be, there is no doubt but that Confucius was a great character and a great mind, whose influence in China has never been surpassed.

90. Walshe in DRE, IV, 19.

91. Giles, SC, 9.

CHAPTER FOUR

MOTSE, 470 - 391.

1. Life and times of Motse.

Motse was born in the same year as Socrates, 470 B.C., nine years after the death of Confucius. He died in 391 B.C., nine years after the death of Socrates.¹ Motse's place of birth was the same as that of Confucius, the state of Lu. Those who find the influence of climate on human beings important will note that both Confucius and Motse were born in a northern climate, while Laotse was born in the state of Ch'u in a southern climate; their temperamental differences may have been due in some part to the geographical location in which they chanced to be born, though this theory can be advanced only with great caution.

By profession Motse was a man of learning, and learning meant practical wisdom in the conduct of individual and governmental affairs. Like Confucius, he travelled from state to state, seeking among the rulers a favorable response, so that he might put his theories into practice and the world into order. Like Confucius also he had difficulty in finding a prince, who would allow him to take charge of his state. He was not without some success, however, for the King of Ytch, being attracted by his political and economic ideas, offered him fifty wagons to come to his court. He actually held office

1. Mei, MRC, 31.

only once, and then only for a short time in the state of Sung. Like Confucius again he was the victim of court intrigue, and was imprisoned for a false crime.² Motse was trained in the orthodox school, and disciplined in Confucian ideas, but felt that the code of propriety was too troublesome, that Confucian fatalism sapped initiative, that ancestor worship and elaborate funerals were unwholesome to life and obstacles to industry. Hence his rebellion against Confucian dominance.³

Motse told the world so little about his family or private interests that it is probable that he did not have either. His altruism was misunderstood and condemned. He was ridiculed for dementia, but was always uncomplaining. The story is told about him, that toward the end of his life he was travelling through a mountain pass in the state of Sung. It was raining and he sought shelter in the guard-house, but the guard would not let him in. Motse's only remark was that, "the merit of the man who cultivates himself before the spirits is not recognized by the multitude. On the other hand, he who strives in the open is recognized."⁴ Notwithstanding his lack of apparent success and the scorn which was his general lot, he must have been a man of great personal fortitude. He was certainly one of those rigorous individuals, who always have a sense of personal responsibility in a general situation, and who can dare and die in a crisis. He says about his own doctrine,

2. Mei, MRC, 45.

3. Ibid, 42.

4. Mei, WM, 259.

My principle is sufficient. . . To refute my principle with one's own principle is like throwing an egg against a boulder. The eggs in the world would be exhausted without doing any harm to the boulder.⁵

Motse was one of the most consistent and positive thinkers of all of the early Chinese philosophers, consistent because he attempted to set up a standard of judgment, and positive because he tried to replace where he criticized. Whoever criticizes, he says, must have something to replace what he condemns. "Criticism without suggestion is like trying to stop flood with flood and put out fire with fire. It will surely be without worth."⁶

Motse set up a standard of judgment, consisting of three tests, with which to criticize ideas and conduct. The first is the norm set up by the example of the sage-kings. The second is the verifiability, which comes from the sight and hearing of the common people.

The way to find out whether anything exists or not is to depend on the testimony of the ears and eyes of the multitude. If some have heard it or some have seen it, then we have to say it exists. If no one has heard it and no one has seen it, then we have to say it does not exist. . . (So) we have to rely on what many have jointly seen and what many have jointly heard.⁷

When the testimony of the senses is doubted, one must refer again to the first standard of the ancient sages, who are the embodiment of wisdom and virtue. The third standard is applicability, or the worth of any proposition to the country and

5. Mei, MRC, 45.

6. Ibid, 89.

7. Ibid, 69.

the people as it is adopted by the government. This is Motse's famous pragmatic argument, and is his distinctive contribution to methodology.

Any principle that can modify conduct (expound) much; any principle that cannot modify conduct, do not (expound) much. To (expound) much, what cannot modify conduct is just to wear out one's mouth.⁸

Not only does this doctrine have obvious pragmatic connotations, but it implies also that for Motse intellectual and moral effort are identical. They are not two different realms of activity, but two phases of the same pursuit -- the quest after righteousness.⁹ Perhaps, then, the three bases can best be summed up in this fashion. First, compatibility with the best of established conceptions. Second, consistency with the facts of experience of the people. Third, conduciveness to desirable ends when put into practical operation.

The aim implicit in all three of the Chinese philosophers is order. With Laotse the aim is harmony based on ordered individual lives, which have attained unto Tao. This was solution for the problems of man and society alike. But it could not be achieved in a coöperative manner. It was a personal, mystical state, which was cultivated through self-restraint, negation, and moderation. With Confucius the goal was an ordered society toward which coöperation is possible, but it is a partial coöperation of graded love. For Motse the aim was also an ordered welfare for all, toward which coöperation is

8. Mei, MRC, 71.

9. Ibid, 46.

possible, but here it is an unconditional coöperation of universal love.

2. Universal love and the spirit of coöperation.

Motse's greatest doctrine is Universal Love. It figures more prominently than any other of his teachings, and is his expression of the spirit of coöperation.

If the kings, dukes, and important personages of the world now sincerely want to practise magnanimity and righteousness and be superior men, if they want to attain the way of the sage-kings on the one hand and contribute toward the benefit of the people on the other, . . . if rulers sincerely desire to have the empire wealthy and dislike to have it poor, desire to have it orderly and dislike to have it chaotic, they should bring about universal love and mutual aid.¹⁰

There are two chief reasons why Motse upheld this great doctrine. The first is that the times were in chaos. The weak were oppressed by the strong, the few were misused by the many, the simple were deceived by the cunning, and the humble were looked upon with disdain by the honored. There was a lack of kindness in rulers, and lack of loyalty and affection on the part of subjects. War and unrest were being promoted by the unscrupulous. Motse saw the distress of his time, and decided it was due to the predominance of hate and lack of universal love.

When heads of houses do not love one another they will usurp one another's power. When individuals do not love one another they will injure one another. . . .
 When nobody in the world loves any other, naturally the

10. Mei, MRC, 66.

strong will overpower the weak, the many will oppress the few, the wealthy will mock the poor, the honored will disdain the simple. Therefore all the calamities, strifes, complaints, and hatred in the world have arisen out of want of mutual love.¹¹

The second reason for his insistence upon the doctrine of universal love was his reaction against the ineffectiveness of the Confucian solution of graded love. It is at this point that Motse rises above Confucius and Laotse in relation to the spirit of cooperation. For Confucius benevolence was a partial principle, and its strength was dissipated by exceptions and qualifications. A superior attitude toward those who are considered inferior mars the pure spirit of cooperation. Though it may be unavoidable to have inequality in a society, there need be none of the aloofness, which is inherent in the Confucian doctrine of graded love. Motse, on the other hand, insisted on an attitude of universal love toward all. Love only for one's equals, one's friends, and one's clan is partiality, and as such is doomed to failure. For Motse "partiality must be replaced by universality."¹² When men try to procure and develop the benefits in the world with universality as the standard, then eyes and ears will respond in service to one another, for "whoever loves others is loved by others; (and) whoever hates others is hated by others."¹³

Laotse thought of universal love as a meaningless contradiction. "Your very elimination of self implies the assumption

11. Mei, WM, 81-82.

12. Feng, HCP, 92.

13. Mei, WM, 83.

of self."¹⁴ Universal love for him was an illusion and an inigma. His method was to follow the example of nature.

If you, sir, truly desire the world to have order, then consider: There is the universe, its regularity is unceasing; there are the sun and the moon, their brightness is everlasting; there are the stars, their groupings never change; there are birds and beasts, they flock together without varying; there are trees and shrubs, they grow upwards without exception. Be like these, follow too; and you will be perfect. Why, then, these struggles for magnanimity and righteousness, as though beating a drum in search of a fugitive?¹⁵

It was in Motse along that the doctrine of universal love stands in its purity and completion. He thought of it as the foundation of all human relations. It was the fundamental doctrine of all his thought, and the perfect expression of the spirit of cooperation.

So, if the gentleman desires to be a gracious ruler, loyal (as) a minister, affectionate (as) a father, filial (as) a son, courteous (as) an elder brother, and a respectful younger brother, universal love must be practiced. It is the way of the sage-kings and the great blessing of the people.¹⁶

For Motse universal love meant more than a vague concept. He meant it to remedy the world's ills, and reform the empire. He was of a practical mind, and was interested in universal love, not only as a virtue, which smooths the intricacies of human relationships, but also as to its practical benefits to mankind. "It may be a good thing, but can it be useful?"¹⁷

14. Mei, MRC, 104.

15. Ibid, 104.

16. Mei, WM, 97.

17. Mei, MRC, 71.

Motse was a thorough-going pragmatist, and it is here that we have the emphasis upon the practical expression of coöperation. For Motse the good was the useful. The direction of the striving was the real good, not simply the far-off goal. He used the figure of a man who was carrying water to put out a flame, while another man kept adding fuel. Neither one was accomplishing anything, but there was no question about which one was valued most. Universal love was to be cultivated because it was useful and beneficial.

Like Bentham benefit and harm were the arbiters of human values. What benefited was good, and what harmed was bad.¹⁸ Pleasure and pain were the sovereign masters under which nature has placed all of mankind. For Bentham the purpose of morality and law was to procure the greatest happiness for the greatest number, and for Motse also it was the general benefit of mankind which was the goal. He used an illustration from medicine.

Here is a medicine which cures four or five patients out of ten thousand to whom it has been applied. We cannot, therefore, call it a practical medicine. No dutiful son will apply it to his parents, nor a faithful servant apply it to his master.¹⁹

Only when the medicine was efficacious for the general benefit could it be named worthy.

3. Work and economy and coöperation in practice.

18. Feng, CSLI, 99.

19. Ibid, 108.

Motse applied the spirit of universal love and cooperation in a concrete and detailed program. Wealth and population are of greatest benefit to the people. Therefore, these should be the object of cultivation by ruler and people. Increased population and abundant wealth are the desire and satisfaction of men and nations alike. Population is the more difficult of the two to increase. There are two hindrances which obstruct the increase of population. The first is marrying late. Earlier marriages will have immediate effect in augmenting the population, so Motse set the marriage limit for the boy at twenty years and for the girl at fifteen years.²⁰ The second hindrance to the increase of population is war. The immediate application of the principle of universal love would be the abolition of war. Victory is never a real blessing or benefit. There are many killed on both sides, and there is nothing to show for the conflict, but the empty name of victory and a desolate tract of land.²¹ Motse himself showed an interest in the defensive art of fortification, but did so only because he condemned offensive war.

As to the methods by which wealth is to be obtained, and the general benefit of man procured, Motse is specific. Work and economy are the great maxims. These are the channels for the practical expression of the aim and spirit of cooperation. They are encouraged by the government, and are embodied in the example of the ruler, for

20. Feng, CSLI, 103.

21. Mei, MRC, 95.

Those who exert themselves will live. Those who do not exert themselves cannot live. When the gentlemen do not attend to government diligently, the jurisdiction will be in chaos. When the common men do not attend to work, supply will not be sufficient.²²

Work is the fundamental doctrine in Motse's economic teaching. He is the philosopher of diligence and industry. The people are haunted by the three worries of hunger, cold, and fatigue.²³ It is only through unremitting labor that these can be overcome.

For the rulers to go to court early and retire late to listen to law-suits and to attend to government is their duty. For the gentlemen to exhaust the energy of their limbs and employ fully the wisdom of their minds, to attend to the court within and collect taxes without . . . is their duty. For the farmers to set out early and come back late to sow seeds and plant trees in order to produce a large quantity of soy beans and millet is their duty. For the women to rise up at dawn and retire in the night to weave and spin in order to produce much silk, flax linen, and cloth is their duty.²⁴

Food is the people's mainstay and the source of the ruler's revenue. The agricultural order, therefore, is fundamental. Without food the people will not observe order. Motse taught simply that every man should have a full stomach, and that his body should be warm and sheltered. He should have the chance also to produce children, so that the race may be preserved and the population increased. With population and wealth expanding the greatest benefit of the people will be achieved. Thus must the principle of universal love and the spirit of co-

22. Mei, MRC, 129.

23. Feng, HCP, 91.

24. Mei, MRC, 130.

operation find expression.

With regard to the accumulation of wealth there must be economy of expenditures, which is one of Motse's foremost doctrines. His code of economy states that "all artisans and workers, carpenters and tanners, potters and smiths do what you can do, (but) stop when the needs of the people are satisfied."²⁵ There must be no waste above what is required for the needs of the people. This was the example of the sages, who were temperate in the five aspects of life -- food, clothing, shelter, boats and vehicles, and sexual relations.

When the present rulers build their residences . . . , they would heavily tax the people, robbing them of their means of livelihood in order to have their palaces covered with porches and pavilions And, so, there is not sufficient wealth to prepare against famine and dearth or to relieve the orphans and widows.²⁶

In building palaces and houses, what is the purpose? It is to keep out the wind and the cold in winter and heat and rain in the summer, and to fortify against thieves; what is merely decorative and contributes nothing to these should be let alone.²⁷

In clothing,

Women are employed to make the embroidery and men to do the carving. All these are for the adornment of the body. They really add little to its warmth. Wealth is squandered and energy wasted all for naught. So, then,²⁸

In making clothing, what is the purpose? it is to keep out the cold in winter and heat in summer. The good of clothing is measured in terms of the amount of warmth it adds in winter and coolness in summer;

25. Mei, WM, 120.

26. Ibid, 23.

27. Ibid, 117.

28. Ibid, 24.

what is merely decorative and does not contribute to these should be let alone.²⁹

It was for reasons of economy that Motse objected so violently to the Confucian custom of extravagant funerals. He describes the elaborate embroidery, the wealth of gold, jade, and pearls, which were put into the grave, the tears and the snivelling of the mourners, and the three years of enforced mourning, which caused abstention from work and postponement of child-bearing. "To seek wealth in this way is like seeking a harvest by prohibiting farming."³⁰ In spite of Confucius' teaching concerning the salutatory effect of music, Motse felt that music also was wrong, because it did not contribute to the benefit of the people.³¹ Utility is the criterion. "If the musical instruments also contribute to the benefit of the people, even I shall not dare condemn them."³² Motse objected strenuously also to the Confucian doctrine of fatalism, for he felt it served only to sap initiative. He accused those, who, holding this theory, bemoaned their poverty as due to the hand of fate, as being simply "stupid and insolent and not diligent at (their) work."³³ Work is the deciding factor, not fate.

The followers of Confucius in retaliation accused Motse as being so much engrossed in the material "benefits" of life that he could not see the real values of music and propriety. As Hsüntse, a disciple of Confucius put it, Motse was "blinded

29. Mei, WM, 117.

30. Ibid, 126.

31. Ibid, 176.

32. Mei, MRC, 140.

33. Mei, WM, 187.

by utility and did not know refinement."³⁴ It must be said in support of Motse, however, that it was not that he was blind to refinement, but that he put the most important thing first, namely that in order to live well, one must first live.

You seek for delicious food only when you have had enough food to fill your stomach. You seek for beautiful clothes only when you have had enough clothes to keep your body warm. You seek for amusement only when you have had a definite means of living that will guarantee your safety. This is the art of life that is practical and lasting.³⁵

In neither Laotse nor Confucius is there to be found such a clear discription of the application of the spirit of coöperation to the actual problems of man and society. In Motse the purpose of universal love is to procure benefits for the world and to eliminate its calamities. The good of the people, as thought of in terms of wealth and population, is clearly and unashamedly affirmed as the goal of coöperation. Population is to be increased by encouraging early marriage and banning wars, and wealth is to be obtained through hard work and stringent economy of expenditures. As with Confucius, government is both to originate and regulate these reforms.

4. Government according to Motse and coöperation in practice.

In the beginning there was no ruler and no government. Everyone strove to fulfil his individual and selfish purposes, and there was conflict of desire, struggle and chaos. Heaven,

34. Mei, MRC, 142.

35. Feng, CSLI, 119.

therefore, wishing to unify the standards of man, chose the most virtuous and made him Emperor. He, in turn, chose his own ministers, and they their subordinates. Government, therefore, necessitates agreement with the rank above, which was Motse's famous doctrine of Identification with the Superior.³⁶ If confusion and diversity is ever to be replaced by uniformity and order, everyone must agree with his superior. What the head of the district thinks to be right, all shall think to be right, says Motse, for "if all the people in the district follow the example of their head, how can the district be disorderly?"³⁷ Thus it is a theory of politics, which works on the principle of agreeing upward.

He (Motse) proposed that first of all the members of the family must consider the head of the family as the supreme judge of right and wrong. Then the heads of the families must consider the prince of the state as the supreme judge, and unify the standards of their family to "agree upward" with the prince. Then the prince must consider the Emperor as the supreme judge and in turn unify the standards of the state to "agree upward" with the Emperor. Then the Emperor must again consider God as the supreme judge and unify the standards of the world to "agree upward" with Him.³⁸

Government, then, is simply an ascending hierarchy of rulers, responsible each to his superior, the final authority being the Will of Heaven. The Will of Heaven is the sanction for rulers, but heaven desires the benefit of the people, so the ruler is indirectly responsible to the people. The people themselves are not virtuous enough to be rulers, but they have enough

36. Feng, HCP, 101.

37. Mei, MRC, 112.

38. Feng, CSLI, 115.

moral sense to know whether the superior is leading them in the right direction. They should adopt the standards of their ruler, therefore, only when they judge him to be virtuous.³⁹ This is similar to the Confucian theory of government, and like Confucius presupposes coöperation, but not a free coöperation among equals, as would be the ideal situation, but coöperation between ruler and subject.

5. The Will of Heaven and an objective reference.

The Will of Heaven is sanction for universal love, for Heaven is the compassionate parent of mankind. It showers abundant and unceasing blessings upon man, and guides his destinies. It is the will of Heaven to "love all the people in the world universally."⁴⁰ How is it known that Heaven loves men? It is because Heaven benefits men universally, for

Heaven ordered the sun, the moon, and the stars to enlighten and guide them. Heaven ordained the four seasons, Spring, Autumn, Winter, and Summer, to regulate them. Heaven sent down snow, frost, rain, and dew to grow the five grains and flax and silk that so the people could use and enjoy them. Heaven established the hills and rivers, ravines and valleys, and arranged many things to minister to man's good or bring him evil. He appointed the dukes and lords to reward the virtuous and punish the wicked, and to gather metal and wood, birds and beasts, and to engage in cultivating the five grains and flax and silk to provide for the people's food and clothing. This has been taking place from antiquity to the present.⁴¹

So it is that Heaven loves men, and desires them to benefit by

39. Mei, MRC, 115.

40. Ibid, 94.

41. Mei, WM, 145.

the doctrine of universal love.

Not only is the Will of Heaven sanction for universal love, but it is the ground also for moral law.⁴² Heaven desires righteousness and abominates unrighteousness. Heaven is wise and powerful, and expects its decrees to be obeyed. It knows no partiality, but rewards the virtuous and punishes the evil-doer.⁴³ It benefits all things and all persons alike.⁴⁴ Therefore, the Will of Heaven must be obeyed, for if it is disobeyed, "diseases, epidemics, calamities, and curses"⁴⁵ will be loosed upon the world. If kings and princes wish sincerely to "practice rationality, to promote the material resources of the country, and to discern the origin of humanity and justice,"⁴⁶ they ought to be obedient to the Will of Heaven. If reverently in accord with the Heavenly will, universal love is practiced throughout the Empire harmonious order will be the result, for it is not Heaven's will to see the large states attacking the smaller ones, or the large clans disturbing the smaller families, or the noble lording it over the humble. Heaven abominates force and oppression,⁴⁷ but desires that people who have energy should work, those who know how, to teach, and those who ought to rule should do so with diligence, and that those who possess wealth should share with those that have not.⁴⁸ Here is the true spirit of cooperation,

42. Suzuki, HCP, 113-126.

43. Feng, CSLI, 110.

44. Suzuki, HCP, 152.

45. Ibid, 151.

46. Ibid, 154.

47. Ibid, 149.

48. Mei, WM, 143.

and the principle of universal love in concrete application. Heaven is the foundation of both, for Heaven is anxious that the strong cooperate with the weak, that the virtuous instruct the ignorant, and that the wealthy divide with the poor.

6. Conclusions regarding Motse.

Motse in his doctrines of universal love and the Will of Heaven is the synthesis of Laotse and Confucius. Laotse was a naturalist, for though he taught that the Tao was to be found through nature, yet he thought of nature as being non-benevolent. "It regards all things as straw-dogs."⁴⁹ His thought was atheistic, or at best pantheistic. Confucius, on the other hand, was agnostic and a humanist. "To give one's self earnestly to the duties due to man, and, while respecting spiritual beings, to keep aloof from them may be called wisdom."⁵⁰ Confucius failed to see any objective reference for his ethics. Virtue for virtue's sake lacks the sanction of an outside arbiter for human conduct, and suffers from having no supernatural stimulus to moral action. Motse supplied this lack by his constant emphasis upon the Will of Heaven. Laotse taught Nature. Confucius taught Man, and Motse drew the two into a higher synthesis, Heaven.

Motse revived the early belief in a personal God. In ancient times a warm and intimate relationship existed between man and God, for it was said of King Wen that he

49. Mei, MRC, 147.

50. Ibid, 147.

Watchfully and reverently,
With entire allegiance served God,
And so secured the great blessing.⁵¹

For Motse, therefore, the will of Heaven was the center and ground of the universe. Heaven sets honorable and wise standards for man, and desires that righteousness, universal love, and mutual aid shall abound. "Like compasses to the wheelwright, and the square to the carpenter,"⁵² so the will of Heaven is to man. If Laotse was a naturalist with regard to the universe, and if Confucius was an agnostic, then Motse was a theist. If Laotse was a mystic and Confucius a humanistic moralist with regard to the solution of the problems of man and society, Motse was a thorough-going socialist on an universal and uncompromising basis.

It is no exaggeration to say that Motse's insistence upon the necessity of universal love was making epoch discoveries in the evolution of human relations. Merely a sentimental feeling of love, of course, could not and cannot solve all the intricate problems of man and society, but, on the other hand, without this emphasis social conduct would become either a matter of unconscious obedience to a set of rules or a heartless calculation of the best policy. A cultivated attitude, a sensitized activity, and a defined temperament is needed in human relations. In answer to this need Jesus in the West and Motse in the East tower above all others as the prophets of universal

51. Mei, MRC, 146.

52. Mei, WM, 13.

love.⁵³ In the words of Motse himself, the virtue of the true sage is that "there is nothing in his mind that goes beyond love."⁵⁴

53. Mei, MRC, 193-194.
54. Mei, WM, 7.

CHAPTER FIVE
SUMMARY AND CONCLUSION

Coöperation is defined as working together, and can be thought of in regard to the goal toward which the coöperation is directed, its spirit, and how it manifests itself in practice. It is by this analysis of coöperation as aim, spirit, and expression that the philosophies of Laotse, Confucius, and Motse are considered.

Chinese history, as is the case with the history of other nations, traces its source to a legendary period of classical heroes. China also had a period of feudalism, which began to crumble about the time that the great philosophers appeared. During the Han dynasty (206 B.C.-220 A.D.), contemporary to the Roman empire in the West, the ancient records and the texts of Confucius were compiled, forming the Chinese Classics.

Pre-Confucian philosophy was characterized by a belief in spiritual beings. The people were ruled by superstition. The universe was thought of as having developed from two primary elements, the YANG and YIN, which were also the controllers of human destiny. The great classical philosophers of China appeared all together in three and a half centuries of great intellectual achievement. (570 B.C.-230 B.C.) Pragmatism, practical knowledge, and virtue in practice were the chief characteristics of Chinese thought.

Laotse lived between the years 570 - 517 B.C. He held an

important court position, and is chiefly known for his book, the Tao Teh Ching, Treatise of the Way and of Virtue. His most important principle is that of the TAO, which he thought of as the "Primordial Simplicity", the cosmological principle of the universe, and the force of evolution.

Most importantly, however, the TAO is a personal way of life, the attainment of which assures peace and harmony. It is a detached way of looking at the world, and a transcendent state of being, in which no physical harm can befall or death terrify. This conception of the TAO, however, places Laotse's thought outside the implications of the goal of coöperation, for coöperation presupposes a social rather than a personal end.

The virtues, which Laotse stresses, are also not of a social nature. The first two are humility and moderation, which are chiefly related to personal character. The third is benevolence, which is important for the spirit of coöperation, for in working together self-interest rather than love is disastrous. Benevolence, however, is distinctly overshadowed in Laotse's thought by the teachings of TAO as the pathway to personal salvation, the injunction to follow nature, and the emphasis upon humility and moderation. Not only is the emphasis upon benevolence secondary, but it is clouded by the underlying motive of self-interest. He enjoins benevolence, because it is the best way for personal betterment.

In his emphasis upon self-restraint and negation as methods for attaining the TAO Laotse is stressing not the prac-

tice of coöperation, but the non-practice, for restraint is the opposite of action. Similarly in the doctrines of inaction and ignorance in government it is the non-practice of coöperation, which is implicit in his thought. With the exception, therefore, of the minor emphasis upon a rather selfish benevolence, Laotse is unrelated to the concept of coöperation.

Confucius was born in 551 B.C. and died in 479 B.C. He held official office for a short time, being the chief minister to the ruler of the state of Lu. Most of his life was spent in travelling and teaching. The chief characteristic of the thought of Confucius was its organicism -- family, state, society, and the universe as one interrelated whole. The aim is a well-ordered Empire, in which everyone can live a happy prosperous life. Organicism, leading as it does to this goal, is far nearer to the aim of coöperation than Laotse, for the end is one toward which common action is directed.

All five of the Confucian virtues have direct relation to the spirit of coöperation. The first is HSIN, sincerity, which forms the foundation for all human relationships, as well as for any sort of coöperative activity. The second is CHIH, knowledge, which is necessary in order to live and act intelligently. In coöperation knowledge of the aim and of the partners is essential. The third virtue is LI, propriety, which provides the element of restraint. Passions, selfish desires, impulses of self-will all must be governed by the law of rite, if harmony of coöperation is to be attained. The fourth virtue is JEN, benevolence, which is of primary importance to ethics

and the spirit of coöperation alike, for it is the active, outgoing feeling, which mends broken relationships, and which gives content to the spirit of coöperation. Benevolence in Confucius is, however, conditioned by the rank and relationship of those concerned -- the doctrine of graded love.

The last virtue is that of I, public righteousness, the duty of taking public office, which is the spirit of coöperation in practice, for it is through government that morality is promoted throughout the Empire. The character of the ruler is the example of right conduct for all the people. The doctrine of Rectification of Names and the CHING T'IEN system of agriculture are other examples of the way in which the government promotes the spirit of coöperation, and puts it into concrete operation.

Motse lived from 470 - 391 B.C., and was by profession also a man of learning. He was one of the most positive and constructive of early Chinese thinkers. His great doctrine was Universal Love, which in contrast to Laotse's subordinate emphasis upon benevolence, and Confucius' doctrine of graded love is the full expression of the spirit of coöperation. Not partiality, but universality; not theory, but love in practice are the injunctions of Motse. He advocated work and the economy of expenditures as the methods of putting coöperation into practice. In government he advocated agreement with the superior, which is coöperation, but like Confucius a coöperation among those that are unequal in rank.

Motse's doctrine of the Will of Heaven overcomes the fail-

ure of Confucius to supply any outside stimulus or objective point of reference. The Will of Heaven is sanction for universal love and for the moral law. In this respect Motse is the synthesis of Laotse and Confucius, for Laotse taught Nature, Confucius taught the importance of Man, and Motse drew them into a higher synthesis, Heaven.



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