

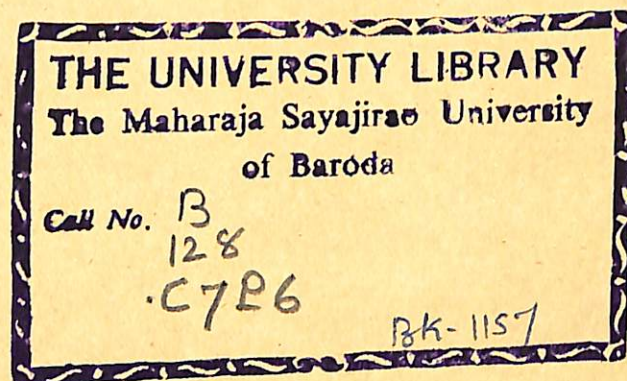
CONFUCIUS

*The Unwobbling Pivot &
The Great Digest*

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7P6

translated with notes and commentary by

EZRA POUND



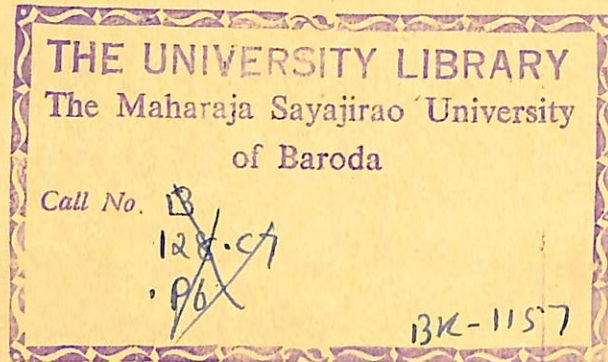
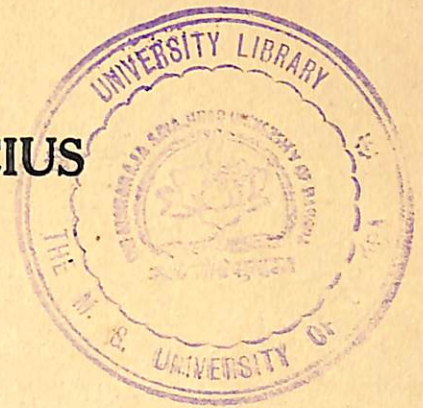
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*The Unwobbling Pivot &
The Great Digest*

Translated by

EZRA POUND

*With notes and commentary on the text and the ideograms
together with Ciu Hsi's "Preface" to the Chung Yung
and Tseng's commentary on the Testament*

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Calcutta.

Dear Chak*

When you gave me the hope that these two books of Confucius might be issued in India I sat down and translated the Analects, is there anything more I can say that belongs with an edition of them?

The memory of Rabindranath singing his poems in London nearly four decades ago belongs to our two biographies not as prefatory matter to a living classic, though it was at Sarojini Naidu's that I met Fenellosa's widow through whom came my first contact with the great poetry of Japan and China, and among Fenellosa's papers that she gave me the first text of the "Pivot" I had seen.

"All flows" and the pattern is intricate. Gitanjali, or the first poems from it, went from London to America at that time, and if you succeed in printing the "Pivot" in Bengal, it will have come via Italy.

EZRA POUND
Washington D. C.

* Dedication to Amiya Chakravarty

NOTE

The second of the Four Classics, the Chung Yung, the Unwobbling Pivot, contains what is usually supposed not to exist, namely the Confucian metaphysic. It is divided into three parts: the axis; the process; and sincerity, the perfect word, or the precise word; into

Metaphysic:

Only the most absolute sincerity under heaven can effect any change.

Politics:

In cutting an ax-handle the model is not far off, in this sense: one holds one ax-handle while chopping the other. Thus one uses men in governing men.

Ethics:

The archer, when he misses the bulls-eye, turns and seeks the cause of the error in himself.

Chung Yung — The Unwobbling Pivot

CIU HSI'S PREFACE

My master the philosopher Ch'iang says: The word *chung* signifies what is bent neither to one side nor to the other. The word *yung* signifies unchanging. What exists plumb in the middle is the just process of the universe and that which never wavers or wobbles is the calm principle in its mode of action.

The spirit of this work comes from the door of Confucius, the heart's law transmitted *viva voce* from master to pupil, memorized and talked back and forth as mutual control of the invariable modus of action. Tsze Sze, fearing that with the passage of time the tradition might be distorted, wrote it out on the bamboo tablets and thus it came down to Mencius.

At its start the book speaks of the one principle, it then spreads into a discussion of things in general, and concludes by uniting all this in the one principle. Spread it out and its arrows reach to the six ends of the universe, zenith and nadir; fold it again and it withdraws to serve you in secret as faithful minister. Its savour is inexhaustible. It is, all of it, solid wisdom. The fortunate and attentive reader directing his mind to the solid, delighting in it as in a gem always carried, penetrating into its mysterious purity, when he has come to meridian, to the precise understanding, can use it till the end of his life, never exhausting it, never able to wear it out.

PART ONE

TSZE SZE'S FIRST THESIS

I

1. What heaven has disposed and sealed is called the inborn nature. The realization of this nature is called the process. The clarification of this process [the understanding or making intelligible this process] is called education.
2. You do not depart from the process even for an instant; what you depart from is not the process. Hence the man who keeps rein on himself looks straight into his own heart at the things where-with there is no trifling; he attends seriously to things unheard.
3. Nothing is more outwardly visible than the secrets of the heart, nothing more obvious than what one attempts to conceal. Hence the man of true breed looks straight into his heart even when he is alone.
4. Happiness, rage, grief, delight. To be unmoved by these emotions is to stand in the axis, in the center; being moved by these passions each in due degree constitutes being in harmony. That axis in the center is the great root of the universe; that harmony is the universe's outspread process [of existence].
From this root and in this harmony, heaven and earth are established in their precise modalities, and the multitudes of all creatures persist, nourished on their meridians.

*Note by Chu Hsi, an eleventh century commentator: The preceding is the first chapter in which Tsze Sze presents the tradition of the thought as the basis of his discourse. The main thing is to illumine the root of the process, a fountain of clear water descending from heaven immutable. The components, the bones of things, the materials are implicit and prepared in us, abundant and inseparable from us.**

Tsze Sze then speaks of the necessity of watching, nourishing, examining and re-examining them seriously and concludes by speaking of the way in

* Cf. Shi King, III, 3, 6, 7.

which the spiritual nature of the sage carries his transmuting and operant power to its utmost; his work to effect changes (land improvements, bettering of seed for example); all this stretching to an efficient life. The author wants the student to seek not a surface or single stratum of himself but to find his plumb center making use of himself.

Thus he would abandon every clandestine egoism and lurch toward things extraneous to the real man in order to realize to the full the true root.

Yung-She calls this chapter the essential marrow, the true meridian of the work. In the ten following chapters Tsze Sze cites certain phrases of Confucius in order to bring out the full sense of this initial statement.

II

1. Chung-Ni (Confucius) said: The master man finds the center and does not waver; the mean man runs counter to the circulation about the invariable.

The two ideograms chung and yung represent most definitely a process in motion, an axis round which something turns.

2. The master man's axis does not wobble. The man of true breed finds this center in season, the small man's center is rigid, he pays no attention to the times and seasons, precisely because he is a small man and lacking all reverence.

III

Center oneself in the invariable: some have managed to do this, they have hit the true center, and then?
Very few have been able to stay there.

IV

1. Kung said: People do not move in the process. And I know why.

Those who know, exceed. (The intelligentia goes to extremes). The monkey-minds don't get started. The process is not understood. The men of talent shoot past it, and the others do not get to it.

2. Everyone eats and drinks. Few can distinguish the flavors.

V

The Philosopher said: They do not proceed according to the process. No, people do not use the main open road.

VI

Kung said: Shun, for example, understood; he was a great and up-rising knower. He liked to ask questions of people, and to listen to their simple answers. He passed over the malice and winnowed out the good. He observed their discordant motives and followed the middle line between these inharmonic extremes in governing the people, thus he deserved his name. [That is the significance of the ideogram "Shun" the hand which grasps, the cover that shields the discordant extremes.]

Further examination might find a root for "the discordant opposite", in the signs of the waning and new-horned moon.

VII

Kung said: All men say: "Yes, I know." And in their excitement they run wildly into every net and snare, falling plumb bang into the trap and none knows how to extricate himself therefrom. Everyone says: "Yes, we know." But if they manage to lay hold of the unwavering axis they can not keep a grip on it for a month.

VIII

Kung said: Hui's mode of action was to seize the unwavering axis, coming to an exact equity; he gripped it in his fist, and at once

started using it, careful as if he was watching his chicken-coop, and he never let go or lost sight of it.

IX

Kung said: The empire, kingdoms, families can be governed harmoniously; honors and salaries can be refused, you can tread sharp weapons and bright steel underfoot, without being able to stand firm in the unwavering center.

X

TSZE-LU'S QUESTION

1. Tsze-Lu asked about energy.
2. Kung answered: Do you mean the energy of the South or do you mean nordic energy, or your own, that which you ought to have yourself and improve?
3. To teach with kindly benevolence, not to lose one's temper and avenge the unreasonableness of others, that is the energy of the South. The wellbred man accumulates that sort of energy.
4. To sleep on a heap of arms and untanned skins, to die unflinching and as if dying were not enough, that is nordic energy and the energetic accumulate that sort of energy.
5. Considering which things, the man of breed, in whom speaks the voice of his forebears, harmonizes these energies without losing his own direction; he stands firm in the middle of what whirls without leaning on anything either to one side or the other, his energy is admirably rectificative; if the country be well governed, he does not alter his way of life from what it had been during the establishment of the regime; when the country is ill governed he holds firm to the end, even to death, unchanging. His is an admirably rectificative energy.

XI

1. To seek mysteries in the obscure, poking into magic and committing excentricities in order to be talked about later; this I do not.
2. The man of breed comes into harmony with the process and continues his way. Go half way and then stop, I can't let it go at that.
3. The man of breed pivots himself on the unchanging and has faith. To withdraw from the world, unseen and unirritated by being unseen, his knowledge ignored; only the saint or the sage can compass this.

PART TWO

TSZE'S SECOND THESIS

XII

1. The ethic of the man of breed implies a great deal, but is not showy; it is fecund, distributive, tranquil, secret and minute.
2. Quite humble or simple people can participate in this ethic, but in its utmost not even the sage can know all of the process; the simple and sub-mediocre can follow some of the precepts, but in its utmost not even the sage can realize all of it. Great as are heaven and earth men find something to say against them in criticism; when the man of breed uses the word "great" he means something which nothing can contain; when he defines the minute he means something which nothing can split.

3. In the *Book of Poems* it is said:

*The falcon comes out like a dog
From the high-arched gate of heaven;
The fish moves on wing-like foot in the limpid deep.*

This is to evoke the thought of height and depth.

4. The ethic of the man of high breed has its origin in ordinary men and women, but is, in its entirety, a rite addressed to heaven and earth.

This chapter refers to the phrase in the first chapter: "One does not depart from the process." There now follow eight chapters to back up this one.

XIII

1. Kung said: The process is not far from man, it is not alien from him. Those who want to institute a process alien to

mankind [at variance with human nature] cannot make it function as an ethical system.

2. The *Book of Poems* says:

Cutting ax-handle

Cutting an ax-handle,

The model is not far off.

One seizes one ax-handle in cutting the other. One can, at a glance, note a divergence from the model. Thus the man of breed uses men in governing men. Having eliminated the defects, he stops.

3. If a man have good will at his center [sympathy in his mid-heart] the process is not far from him: Do not to another what you would not like to have happen to you.

4. The ethics of the man of true breed contain four things and I have not been able to perform one of them. I have not been able to serve my father as I would have a son serve me; nor my prince as I would have a minister serve me; nor to treat my elder brother as I would have a younger treat me; nor a friend as I would have a friend treat me. No. These things I have not attained to.

The honest man looks into himself and in his daily acts maintains constant respect to his given word that his deeds fall not below it. If he have failed in something he dares not slacken in the attempt toward it; if he have erred he dares not carry the error to the extreme; his words accord with his acts and his conduct with his words as of one who turns to compare them with scruple.

The essence of honesty is that it springs from the heart.

XIV

1. The man of breed looks at his own status, seeing it in clear light without trimmings; he acts, and lusts not after things extraneous to it.

2. Finding himself rich and honored he behaves as befitting one who is rich and honored; finding himself of low estate he behaves as is fitting for a man of low estate; be he among barbarian tribes

he acts as one should act where men and dogs sleep round the camp fire; in sadness and difficulty he acts as man should in sadness and straits. The man of breed can not be split in such a way as to be shut off and unable to rejoin himself.

3. In high office he does not ill treat his subordinates; in lower post he does not flatter his seniors. He corrects himself and seeks nothing from others, thus he is not disappointed, and has no resentments toward heaven above, nor rancors against other men here below.

4. The man of probity is therefore calm and awaits his destiny. The small man takes risks, walking on the edge of the precipice, trying to fool his luck and outwit the hazard.

5. Kung said: there is an analogy between the man of breed and the archer. The archer who misses the bulls-eye turns and seeks the cause of his failure in himself.

XV

1. In the honest man's ethic we find analogy to the traveler to a far country: he has first to cross the near; likewise to the high climber who must first start at the bottom.

2. The *Book of Poems* says:

Union of affection with wife and children

Is like the sound of drums and lutes,

The music of the sih lute

Measured by that of the k'hin lute;

The harmony between elder and younger brother

Is like that at the holy altar

When the grain is offered up to the gods.

Bring your family thus into order

That you may have joy under your roof;

Therein is the treasure,

There are the silk and the gold.

—Shi King, II, 1, IV, 7.

The Ode beginning:
*Glorious and abundant
The cherry trees are in flower
In all the world there is nothing
Finer than brotherhood.*

3. Kung said: The parents are in harmony, their wills harmonize, do they not?

Translator's Note:

I think he means that the actual generative power is due precisely to this harmony. Harmony of will and of all else.

XVI

1. Kung said: The spirits of the energies and of the rays have their operative *virtu*.

The spirits of the energies and the rays are efficient in their *virtu*, expert, perfect as the grain of the sacrifice.

2. We try to see them and do not see them; we listen and nothing comes in at the ear, but they are in the bones of all things and we can not expel them, they are inseparable, we can not die and leave them behind us.

3. They impel the people of the whole empire to set in order and make bright the vessels for the sacred grain, to array themselves for the rites, to carry human affairs to the cognizance of the gods with their sacrifice, they seem to move above (the heads of the officiants) as water wool-white in a torrent, and to stand on their right hand and left hand.

4. These verses are found in the *Odes*:

*The thought of the multitude
Can not grasp the categories
Of the thoughts of the spirits
Circumvolving, but the tense mind
Can shoot arrows toward them.*

—*Shi King*, III, 3, 2, 7.

5. *Intangible and abstruse the bright silk of the sunlight
Pours down in manifest splendor,
You can neither stroke the precise word with your hand
Nor shut it down under a box-lid.*

XVII

1. Kung said: Shun was a son in the great pattern, that is his glory; in knowing himself he was a sage and he acted on the clarity of his self-knowledge; for honors he had the Empire, possessing all inside the four seas; he offered the sacrifices in the ancestral temple and his descendents offered them there to him.

2. One would say that having this capacity for seeing clearly into himself and thereby directing his acts, he perforce came to the throne, perforce had these high honors, perforce this enduring fame, and longevity.

3. From of old, Heaven in creating things, of necessity concentrates their materials in them, with energy and in due proportions, and thence it comes that it nourishes the vigorous tree and fells that which is ready to fall.

—*Cf. Shi King*, III, 3, VI, 1.

4. The *Book of Poems* says:

*Our joy is the Honest Prince
Worthy of affection
Ornament of our culture
True hearted and a good magistrate.*

*His virtues have coordinated the people
And brought them into harmony with nature
His happiness and prosperity are from heaven
And he has nourished this heavenly fortune;
He has augmented his destiny
And reinforced the beneficence of the elements.*

—*Shi King*, III, 2, V, 1. (*Cf. Odyssey* 1, 34.)

5. Who has this great power to see clearly into himself without tergiversation, and act thence, will come to his destiny (that is a high destiny).

XVIII

1. Kung said: King Wan alone of men had no cause for regrets. His father was King Ki, his son Wu; the first laid the sound basis for the Empire and the second transmitted it with honor.

2. King Wu completed the work of the Kings Tai, Ki and Wan. He buckled on his armour but once, and with that once conquered the Empire, without losing his spotless reputation in the world. His title was "Son of Heaven", he had what lies within the four seas, he offered the sacrifices in the ancestral temple and his descendents maintained him with the same rites. So they nourished his spirit.

3. King Wu received the "Decree" [was confirmed by heaven as Emperor] in his old age; the Duke of Chow completed the just and splendid labors of the Kings Wan and Wu, and established posthumous titles for the Kings Tai and Ki, he honored the earlier Dukes with Imperial ceremonies, and extended the order of ceremonies to the princes and great officers, to the rest of the officers and scholars and to the people. Thus if the father was a grand officer and the son a scholar, the funeral was of a grand officer and the sacrifice that of a scholar; if the father was a scholar and the son a great officer the funeral was of a scholar and the sacrifice of a great officer.

Mourning for a great officer was for one year; for the Emperor three; in wearing mourning for one's father or mother there was no difference because of rank; in this noble and plebs were the same.

XIX

1. Kung said: How high was the filial sense [sensitivity] carried by King Wan and the Duke of Chow!

2. Filial piety is shown in the rectitude and precision wherewith one executes the will and completes the work of one's forebears.

3. In the Spring and Autumn they set in order and adorned the sacred halls of their forebears. They set out the sacred vessels, donned the ceremonial robes and offered the sacred fruits of the season.

4. With the rites in the ancestral temple they distinguished the degrees of the Imperial family, disposing the participants according to rank, they indicated also the worth of services rendered. The subalterns presented the cup in the general toast, and thus even the most humble had their part in the rites. In the banquets that followed the guests were arranged "according to hair" [as to its color, i.e., according to age].

5. They sat in the seats of their forebears, they followed their ceremonies, they executed their classic music. They honored those whom their forebears had honored, showed love to those whom their forebears had held in affection, and greeted the dead as though they were present in person.

6. With the rites to earth and heaven they honored the God of Heaven; with the ceremonies in the ancestral temples they paid homage to their forebears.

He who understands the meaning and the justice of the rites to Earth and Heaven will govern a kingdom as if he held it lit up in the palm of his hand.

XX

DUKE N'GAI'S QUESTION

1. The Duke N'gai asked about government.

2. Kung replied: The government of Wan and Wu is clearly recorded on the square wooden tablets and on the strips of bamboo. Produce such men and a government will spring up in their style, forget such men and their form of government will shrivel.

3. If men proceed in same manner, government will spring up quickly, you will see how swift is the process of earth that causes straight plants to rise up; an eminent talent for government will cause government to rise as rushes along a stream.

Pauthier notes that the bamboo is both hard and supple.

4. Government is rooted in men, it is based on man. And one reaches men through oneself.

You discipline yourself with ethics, and ethics are very human; this *humanitas* is the full contents of man, it is the contents of the full man.

One orders a system of ethics with human qualities.

5. This good will, *humanitas*, ethics is man. The great thing is affection for relatives, the watching them with affection. Equity is something that springs up from the earth in harmony with earth and with heaven.

Translator's Note:

The ideogram represents the sacrificial vase. Ethics are born from agriculture; the nomad gets no further than the concept of my sheep and thy sheep.

The great thing [in a system] is to render honor to the honest talent. The rites and forms of courtesy derive from the divers degrees of affection for our relatives and the proportionate honors due to the worthy.

6. *Legge rejects the next verse and Pauthier translates it: "If the subalterns have not the confidence of their superiors they cannot govern the people." Legge finds that this does not lead to verse 7.*

The ideogram in dispute shows a hunting dog and a bird under the grass. The hunting dog is a dog in whom one trusts, but he is also a dog who trusts and has confidence in

the judgment of the hunter. As the phrase recurs in verse 17, I translate it tentatively in that place.

7. Thence the man of breed can not dodge disciplining himself. Thinking of this self-discipline he cannot fail in good acts toward his relatives; thinking of being good to his blood relatives he can not skimp his understanding of nature and of mankind; wanting to know mankind he must perforce observe the order of nature and of the heavens.

8. There are five activities of high importance under heaven, and they are practiced with three virtues. I mean there are the obligations between prince and minister; between father and son; between husband and wife; between elder and younger brothers; and between friends. Those are the five obligations that have great effects under heaven. The three efficient virtues are: knowledge, humanity and energy; and they are to be united in practice, do not attempt to split them apart one from the other.

9. Some are born with instinctive knowledge, others learn by study, others are stupid and learn with great difficulty, but the scope of knowing is one, it does not matter how one knows, the cult of knowledge is one.

Some proceed calmly setting themselves in harmony with the process [of nature, without doing violence to themselves], others behave well in the hope of profit, others forcing themselves against the grain, but the finished labor is one.

10. Confucius said: Love of study is near to knowledge; energy is near to benevolence; to feel shame is near to boldness.*

11. He who knows these three (virtues) knows the means to self-discipline, he who can rule himself can govern others, he who can govern others can rule the kingdoms and families of the Empire.

12. All who have families and kingdoms to govern have nine rules to follow, to wit: to control themselves, to honor men of

* Intrepidity. Morrison says that the Chinese soldiers in the XIXth century had this ideogram embroidered on the back and front of their jackets.

honest talent, to treat their relatives with affection, to respect the great ministers, to maintain the *esprit de corps* of the rest of the officers and officials, to treat the people as children, to attract the artisans of the hundred trades to the country, to show courtesy to those who come from afar, and to show tact in dealing with the princes and great feudal chiefs of the states.

13. By self-discipline one establishes the model of conduct; by honoring and promoting honest men of talent one guards against being deceived [i.e. one sets up as a model men who do not try to show superlative cleverness in deceiving others]; kindness to relatives prevents rancors between the [imperial or royal] uncles and brothers; he who respects the great ministers will not be led astray by vain rumors [by false news]. Maintaining the *esprit de corps* among the officers civil and military will conduce to their good conduct according to custom; treating the mass of the people as children will mean that the "hundred families" [the whole people] will stimulate each other [in good conduct] from a simple tendency toward imitation; attracting the artisans of the hundred trades will mean that the empire's raw materials will be utilized continually and efficiently; courtesy to foreigners [merchants, etc.], will bring them from the four corners of the earth, and cordial relations with the princes and feudatories will have beneficent repercussions everywhere.

14. Discriminate; illumine; use abundantly all things available; do not drive toward anything that is contrary to the rites, these are the modes of self-discipline, the instruments of self-discipline.

Keep calumny afar off, get rid of viscid show, hold material riches in low esteem and in high esteem that conduct which comes from the straight gaze into the heart, from the inner clarity, that is the way to stimulate worthy ministers; giving position of honor and high salaries and sharing in their loves and hates is the way to lead the imperial relatives to treat you with parental affection; giving them plenty of subordinate officers properly and seriously to carry out confidential orders and missions of trust is the way to encourage the great ministers; cordial confidence and good pay are the means of keeping up the officers' *esprit de corps*; requiring

service in due seasons only, and keeping the taxes light, is the way to encourage the people; daily supervision, monthly tests, food ration proportionate* to the work done, are the ways of encouraging the artisans; to go with the departing a bit of their way, and to go out to meet those who arrive, praise the capable, have compassion on the incompetent are modes of establishing easy intercourse with foreigners from afar; to continue the line of succession in families where the direct line fades out, to restore ruined states, to bring order into confusions, to give support to weak states in their times of danger, taking hold of these perils well beforehand, to receive personally their ambassadors punctually at the appointed hour, constitute the ways of maintaining cordial relations with the great feudatories and chiefs.

15. All those who have the government of kingdoms and great families have these nine rules to observe, not separately one from another, but all together as a whole.

16. In all affairs those which are calmly prepared make a solid base, those which are not prepared run to ruin before they are ripe; speeches calmly prepared are not empty, affairs thought out in tranquility are not sabotaged later, and you do not get tired in carrying them out; action well considered beforehand does not bring anguish and a well thought mode of action is not interrupted from internal causes, it goes on without blocking obstacles and constrictions.

17. If there be not mutual trust between subalterns and their chief† you will not manage to govern the people. There is a way to obtain the confidence of one's superiors; if there be not fidelity to the given word between friends there will not be confidence between you and your chiefs; to attain confidence between friends there is a way or process to follow; if a man cannot get on with his relatives, his friends will not have confidence in him; there is a way to get on with your relatives; if, searching inside yourself, you can-

* The ideogram seems to indicate an order against the granary, a sort of mandate for grain, but may also contain the idea of giving the full pay as soon as the work is finished, not delaying the payment.

† See note in place of verse 6, on the hunting dog.

not tell yourself the truth in plain words, you will not get on with your relatives; and for attaining this precision of speech with yourself there is a way; he who does not understand what the good is, will not attain a clear precision in defining himself to himself.

18. Sincerity, this precision of terms is heaven's process.

What comes from the process is human ethics. The sincere man finds the axis without forcing himself to do so. He arrives at it without thinking and goes along naturally in the midst of the process [*tung yung chung taou*]; he is a wise man. He who is sincere seizes goodness, gripping it firmly from all sides.

19. He concentrates in a pervading study, searches benevolently as if he were watching over a rice field, he looks straight into his own thoughts, he clarifies the just distinctions [between one thing or category and another], and continues thus with vigor.

20. If there is something he have not studied, or having studied be unable to do, he does not file it away in the archives; if there be a question he have not asked, or to which, after research, he have not found an answer, he does not consider the matter at an end; if he have not thought of a problem, or, having thought, have not resolved it, he does not think the matter is settled; if he have tried to make a distinction but have not made it clear [as between things or categories] he does not sink into contentment; if there be a principle which he has been unable to put into practice, or if practicing, he have not managed to practice with energy or vigor, he does not let up on it. If another man gets there with one heave, he heaves ten times; if another succeed with a hundred efforts, he makes a thousand.

21. Proceeding in this manner even a fellow who is a bit stupid will find the light, even a weak man will find energy.

PART THREE

TSZE SZE'S THIRD THESIS

XXI

Intelligence that comes from sincerity is called nature or inborn talent; sincerity produced by reason is called education, but sincerity [this activity which defines words with precision] will create intelligence as if carved with a knife-blade, and the light of reason will produce sincerity as if cut clean with a scalpel.

Tsze Sze takes up the theme of this 21st chapter and reaffirms it in the chapters that follow.

XXII

Only the most absolute sincerity under heaven can bring the in-born talent to the full and empty the chalice of the nature.

He who can totally sweep clean the chalice of himself can carry the inborn nature of others to its fulfillment; getting to the bottom of the natures of men, one can thence understand the nature of material things, and this understanding of the nature of things can aid the transforming and nutritive powers of earth and heaven [ameliorate the quality of the grain, for example] and raise man up to be a sort of third partner with heaven and earth.

XXIII

He who does not attain to this can at least cultivate the good shoots within him, and in cultivating them arrive at precision in his own terminology, that is, at sincerity, at clear definitions. The sincerity will begin to take form; being formed it will manifest; manifest, it will start to illuminate, illuminating to function, functioning to effect changes.

Only the most absolute sincerity under heaven can effect any change [in things, in conditions].

XXIV

In the process of this absolute sincerity one can arrive at a knowledge of what will occur. Kingdoms and families that are about to rise will give, perforce, happy indications; kingdoms and families about to decay will give forth signs of ill augury. You look at the divining grass and at the turtle's shell; but look at the four limbs.

If ill fortune or good be on the way, one or the other, the good will be recognizable before hand, the ill will be evident before hand, and in this sense absolute sincerity has the power of a spiritual being, it is like a *numen*.

XXV

1. He who defines his words with precision will perfect himself and the process of this perfecting is in the process [that is, in the process par excellence defined in the first chapter, the total process of nature].

2. Sincerity is the goal of things and their origin, without this sincerity nothing is.

On this meridian the man of breed respects, desires sincerity, holds it in honor and defines his terminology.

3. He who possesses this sincerity does not lull himself to somnolence perfecting himself with egocentric aim, but he has a further efficiency in perfecting something outside himself.

Fulfilling himself he attains full manhood, perfecting things outside himself he attains knowledge.

The inborn nature begets this activity naturally, this looking straight into oneself and thence acting. These two activities constitute the process which unites outer and inner, object and subject, and thence constitutes a harmony with the seasons of earth and heaven.

ke ts'hoo ke e

XXVI

1. Hence the highest grade of this clarifying activity has no limit, it neither stops nor stays.

2. Not coming to a stop, it endures; continuing durable, it arrives at the minima [the seeds whence movement springs].

3. From these hidden seeds it moves forth slowly but goes far and with slow but continuing motion it penetrates the solid, penetrating the solid it comes to shine forth on high.

4. With this penetration of the solid it has effects upon things, with this shining from on high, that is with its clarity of comprehension, now here, now yonder, it stands in the emptiness above with the sun, seeing and judging, interminable in space and in time, searching, enduring, and therewith it perfects even external things.

5. In penetrating the solid it is companion to the brotherly earth [offers the cup of mature wine to the earth], standing on high with the light of the intellect it is companion of heaven persisting in the vast, and in the vast of time, without limit set to it.

6. Being thus is its nature; unseen it causes harmony; unmoving it transforms; unmoved it perfects.

7. The celestial and earthly process can be defined in a single phrase; its actions and its creations have no duality. [The arrow has not two points].

There is no measuring its model for the creation of things.
tsih puh ts'hih

8. The celestial and earthly process pervades and is substantial; it is on high and gives light, it comprehends the light and is lucent, it extends without bound, and endures.

9. In the heavens present to us, there shine separate sparks, many and many, scintillant, but the beyond [what is beyond them] is not like a corpse in a shut cavern.

Sun, moon and the stars, the sun's children, the signs of the zodiac measuring the times, warners of transience, it carries all these suspended, thousand on thousand, looking down from above the multitude of things created, it carries them, now here, now there, keeping watch over them, inciting them, it divides the times of their motions; they are bound together, and it determines their successions in a fixed order. The visible heaven is but one among many.

This earth that bears you up is a handful of sand, but in its weight and dusky large, it holds The Flower Mount and Dog Mountain without feeling the weight of them; Hoang Ho, the river, and the oceans surge and the earth loses not a drop of their waters, holding them in their beds, containing the multitude of their creatures.

Mount Upholder that you now look upon is but a fold of rock amid many, a pebble, and on its sides grow the grasses and trees, sheltering wild fowl and the partridge, the four-footed beasts and stags; gems are hidden within it abundantly that were for delight or for commerce.

This water is but a spoonful mid many; it goes forth and in its deep eddies that you can in no wise fathom there be terrapin and great turtles, monsters, crocodiles, dragons, fish and crustaceans to make rich whomso will seek with a bold eye into their perils.

10. The *Book of the Odes* says:

*The decree of heaven takes the bird in its net.
Fair as the grain white-bearded
There is no end to its beauty.*

The hidden meaning of these lines is: thus heaven is heaven [for this is the heavenly nature, co-involgent].

*As silky light, King Wan's virtue
Coming down with the sunlight, what purity!
He looks in his heart
And does.*

Here the sense is: In this way was Wan perfect.

The unmixed functions [in time and in space] without bourn.

This unmixed is the tensile light, the Immaculata. There is no end to its action.

NOTE

Twenty-four centuries ago Tsze Sze needed to continue his comment with a profession of faith, stating what the Confucian idea would effect; looking back now over the millennial history of China there is need neither of adjectives nor of comment.

And for that reason I end my translation at this point, temporarily at least.

The dynasties Han, Tang, Sung, Ming rose on the Confucian idea; it is inscribed in the lives of the great emperors, Tai Tsong, Kao Tseu, Hong Vou, another Tai Tsong, and Kang Hi. When the idea was not held to, decadence supervened.

In the occident Guicciardini wrote: "Nothing impossible to him who holds honor in sufficient esteem."

THE TESTAMENT OF CONFUCIUS

Book 1

THE GREAT DIGEST, OR ADULT STUDY

Note

Starting at the bottom as market inspector, having risen to be Prime Minister, Confucius is more concerned with the necessities of government, and of governmental administration than any other philosopher. He had two thousand years of documented history behind him which he condensed so as to render it useful to men in high official position, not making a mere collection of anecdotes as did Herodotus.

His analysis of why the earlier great emperors had been able to govern greatly was so sound that every durable dynasty, since his time, has risen on a Confucian design and been initiated by a group of Confucians. China was tranquil when her rulers understood these few pages. When the principles here defined were neglected, dynasties waned and chaos ensued. The proponents of a world order will neglect at their peril the study of the only process that has repeatedly proved its efficiency as social coordinate.

TERMINOLOGY

The light descending (from the sun, moon and stars). To be watched as component in ideograms indicating spirits, rites, ceremonies.

The sun and moon, the total light process, the radiation, reception and reflection of light; hence, the intelligence. Bright, brightness, shining. Refer to Scotus Erigena, Grosseteste and the notes on light in my *Cavalcanti*.

"Sincerity". The precise definition of the word, pictorially the sun's lance coming to rest on the precise spot verbally. The right-hand half of this compound means: to perfect, bring to focus.

The eye (at the right) looking straight into the heart.

What results, i.e., the action resultant from this straight gaze into the heart. The "know thyself" carried into action. Said action also serving to clarify the self-knowledge. To translate this simply as "virtue" is on a par with translating rhinoceros, fox and giraffe indifferently by "quadruped" or "animal".

The man in two successive positions. Serves as prefix to indicate motion or action.

示
明
誠
慎
德
彳

志
得
信
仁
道
保
佑
命

The will, the direction of the will, *directio voluntatis*, the officer standing over the heart.

To succeed in due hour. Prefix action taking effect at the sun's turn.

Fidelity to the given word. The man here standing by his word.

Humanitas, humanity, in the full sense of the word, "manhood". The man and his full contents.

The process. Footprints and the foot carrying the head; the head conducting the feet, an orderly movement under lead of the intelligence.

This phrase — nourishing, supporting the destiny — should be compared with the *Odyssey*, 1, 34.

This ideogram for a spirit contains two elements to be watched.

One readily sees the similarity of this element to the bent heraldic arm of Armstrong and Strongi'tharm. I have never found it in composition save where there is indication of energy, I think we may say, a source of personally directed energy.

The running legs indicate rapid motion or at least the capacity for motion.

鬼
厶
儿

The Great Digest



TA S'EU

My master the Philosopher Ch'ang says: The Great Learning, Great Digest, is the testament of Confucius, transmitted, the initial study for whomso would pass the gate into virtue. If we to-day can see how the men of old went about their study, it is due solely to the conservation of these strips of bamboo; the Analects and the Book of Mencius are subsequent.

He who studies must start from this meridian and study with warm precision; cutting to this homely pattern he will not botch.

CONFUCIUS' TEXT

1. The great learning [adult study, grinding the corn in the head's mortar to fit it for use] takes root in clarifying the way wherein the intelligence increases through the process of looking straight into one's own heart and acting on the results; it is rooted in watching with affection the way people grow; it is rooted in coming to rest, being at ease in perfect equity.

2. Know the point of rest and then have an orderly mode of procedure; having this orderly procedure one can "grasp the azure", that is, take hold of a clear concept; holding a clear concept one can be at peace [internally], being thus calm one can keep one's head in moments of danger; he who can keep his head in the presence of a tiger is qualified to come to his deed in due hour.

3. Things have roots and branches; affairs have scopes and beginnings. To know what precedes and what follows, is nearly as good as having a head and feet.

Mencius' epistemology starts from this verse.

4. The men of old wanting to clarify and diffuse throughout the empire that light which comes from looking straight into the heart and then acting, first set up good government in their own states; wanting good government in their states, they first established order in their own families; wanting order in the home, they first disciplined themselves; desiring self-discipline, they rectified their own hearts; and wanting to rectify their hearts, they sought precise verbal definitions of their inarticulate thoughts [the tones given off by the heart]; wishing to attain precise verbal definitions, they set to extend their knowledge to the utmost. This completion of knowledge is rooted in sorting things into organic categories.

5. When things had been classified in organic categories, knowledge moved toward fulfillment; given the extreme knowable points, the inarticulate thoughts were defined with precision [the sun's lance coming to rest on the precise spot verbally]. Having

attained this precise verbal definition [*aliter*, this sincerity], they then stabilized their hearts, they disciplined themselves; having attained self-discipline, they set their own houses in order; having order in their own homes, they brought good government to their own states: and when their states were well governed, the empire was brought into equilibrium.

6. From the Emperor, Son of Heaven, down to the common man, singly and all together, this self-discipline is the root.

7. If the root be in confusion, nothing will be well governed. The solid cannot be swept away as trivial, nor can trash be established as solid. It just doesn't happen.

"Take not cliff for morass and treacherous bramble."

明

The preceding is the first chapter of the canon containing Confucius' words as Tseng Tse (his son-in-law) has handed them down. Now follow ten chapters of Tseng's thoughts as his disciples recorded them. In the oldest copies there was a certain confusion due to the shuffling of the original bamboo tablets. Now, basing myself on Ch'eng's conclusions, and having reexamined the classic text, I have arranged them as follows. ("On the left", in the chinese method of writing.)

TSENG'S COMMENT

I

1. It is said in the K'ang Proclamation: He showed his intelligence by acting straight from the heart.
2. It is said in the Great Announcement: He contemplated the luminous decree of heaven, and found the precise word wherewith to define it.

3. It is said in the Canon of the Emperor (Yaou): His intelligence shone vital over the hill-crest, he clarified the high-reaching virtue, *id est*, that action which is due to direct self-knowledge.

4. All these statements proceed from the ideogram of the sun and moon standing together [that is, from the ideogram which expresses the total light process].

明

This is the first chapter of the comment giving the gist (sorting out the gist) of the expressions: Make clear the intelligence by looking straight into the heart and then acting. Clarify the intelligence in straight action.

II

1. In letters of gold on T'ang's bathtub:

AS THE SUN MAKES IT NEW
DAY BY DAY MAKE IT NEW
YET AGAIN MAKE IT NEW.

2. It is said in the K'ang Proclamation:
He is risen, renewing the people.

3. The Odes say:
*Although Chau was an ancient kingdom
The celestial destiny
Came again down on it NEW.*

—Shi King, III, I, I.
(Decade of King Wan.)

4. Hence the man in whom speaks the voice of his forebears cuts no log that he does not make fit to be roof-tree [does nothing that he does not bring to a maximum, that he does not carry through to a finish].

日日新

新

This is the second chapter of the comment containing and getting the gist of the phrase: *Renew the people.*
Ideogram: ax, tree and wood-pile.

III

1. The *Book of Poems* says:
The royal domain is of 1000 li
Thither the people would fly to its rest [would hew out its resting place].
—Shi King, IV, 3, 3, 4.
2. The *Book of Poems* says:
The twittering yellow bird,
The bright silky warbler
Talkative as a cricket
Comes to rest in the hollow corner of the hill.
—Shi King, II, 8, 6, 2.

Kung said: comes to its rest, alights, knows what its rest is, what its ease is. Is man, for all his wit, less wise than this bird of the yellow plumage that he should not know his resting place or fix the point of his aim?

3. The *Odes* say:
As a field of grain
White-topped in even order,
The little flowing ears of grain
Bending in white, even order,
So glorious was King Wan,
Coherent, splendid and reverent
In his comings to rest, in his bournes.
—Shi King, III, I, I, 4.

As prince he came to rest in humanity, in the full human qualities, in his manhood;
As a minister, in respect;

As a son, in filial devotion;
As a father in carrying kindness down into particular acts, and in relation to the people, in fidelity to his given word.

4. The *Odes* say:

Cast your eye on Chi'i river,
The slow water winding
Bright reflecting the shaggy bamboo;
Shaggy green are the flowing leaves,
Shaggy the bamboo above it,
Our Lord has so many talents
As we cut,
As we file,
As we carve the jade and grind it,
Firm in decision, Oh!
On guard against calumny and its makers, oh!
Splendid, oh, oh!
His voice our impulse, Aye!
A prince who will carry through to the end,
Who will not go back on his word.
—Shi King, I, 5, 1, 1.

"As we cut, as we file," refers to the intelligent method of study; "As we carve the jade and grind it" refers to the self-discipline; "Firm in decision, on guard against calumny and its makers" indicates his anxiety to be fair; "Splendid, his voice our impulse" indicates his stern equity in the halls of judgment; "A prince of many talents, who will carry through to the end, who will not go back on his word" indicates that style of conduct offered as the grain to the gods, without blemish, total in rectitude, and this the people cannot forget.

5. The *Odes* say:

In our ceremonial plays,
In the ritual dances with tiger masks and spears
The archetype kings are not forgotten.

The great gentlemen honor the worth they honored and hold in attentive affection the growing and ordered things which they

held in affection; the lesser folk delight in that wherein the ancient kings delighted and profit by what profited them [their canals and good customs]; thus the generations pass like water and the former kings are not forgotten.

止於至善

This is the third chapter of the comment sifting out the grist of the phrase: be at ease in total rectitude.

Whether the ideogram indicating distinctions, which Legge translates "former", starts out by indicating a cutting of meat after hunting or a measuring of the different slices of the moon astronomically, I cannot say, nor do I remember whether Karlgren has an opinion on it.

IV

Kung said: In hearing law-suits I am no worse than anyone else, but one should eliminate law-suits. If the not quite candid were unable to pour out their rhetoric to the full, a greater awe and respect [for government justice] would prevail in the popular mind. This is called knowing the root.

本末

This is the fourth chapter of the comment giving the gist of the remark (in the Confucian canon) about the root and the branch.

V

This is called knowing the root.
This is called completing the cognitions.

知之至

There is here a lacuna in place of the fifth chapter of the comment. Ch'ang's speculation about it is not essential to the present edition.

VI

1. Finding the precise word for the inarticulate heart's tone means not lying to oneself, as in the case of hating a bad smell or loving a beautiful person, also called respecting one's own nose.

On this account the real man has to look his heart in the eye even when he is alone.

2. There is, for the small man living unobserved, no iniquity that he will not carry through to the limit; if he sees a true man he turns and takes cover, hides his iniquities, sticks out his merits, but the other fellow sees the significance of this as if he saw into his lights and liver; what is the good of his faking, what dish does it cover?

That is the meaning of the saying: the true word is in the middle inside and will show on the outside. Therefore the man of real breeding who carries the cultural and moral heritage must look his heart in the eye when alone.

3. Tseng-Tse said: what ten eyes gaze at, what ten hands point to should preserve a certain decorum [ought to be mentionable, discussable].

4. You improve the old homestead by material riches and irrigation; you enrich and irrigate the character by the process of looking straight into the heart and then acting on the results. Thus the mind becomes your palace and the body can be at ease; it is for this reason that the great gentleman must find the precise verbal expression for his inarticulate thoughts.

誠意

This is the sixth chapter of the comment, sorting out the grist of the sentence about finding precise verbal expression for the heart's tone, for the inarticulate thoughts.

The dominant ideograms in the chapter are the sun's lance falling true on the word, and the heart giving off tone.

VII

1. In the phrase, "Self-discipline is rooted in rectification of the heart," the word rectify (*ching*) can be illustrated as follows: if there be a knife of resentment in the heart or enduring rancor, the mind will not attain precision; under suspicion and fear it will not form sound judgment, nor will it, dazzled by love's delight nor in sorrow and anxiety, come to precisions.
2. If the heart have not stable root, eager for justice, one looks and sees not [looks and sees phantoms]; listens and hears not [listens internally and does not hear objectively]; eats and knows not the flavors.

That is what we mean by saying: self-discipline is rooted in rectifying the heart.

正心脩身

This is the seventh chapter of the commentary giving the gist of: "rectifying the heart disciplines the character."

As to the frequent lack of tense indications, the ideogramic mind assumes that what has been, is and will be. Only the exception, or the sequence of events requires further indication. See also verse 3 of the canon.

VIII

1. The phrase, "Regulation of the family is rooted in self-discipline," can be understood by observing that men love what they see growing up under their own roof, and show partiality; if they have something in contempt and hate it, they are partial; if they are filled with reverence and respect, they are partial; if they feel sorrow and compassion, they are partial; and then someone comes arrogantly along paying no attention to us, and our judgment of them is thereby influenced. There are, thus, few men under heaven who can love and see the defects, or hate and see the excellence of an object.
2. Hence the shaggy proverb: No man knows his son's faults, no one knows the stone-hard grain in the stalk's head from the first sprouts.
3. That is the meaning of the saying: If a man does not discipline himself he cannot bring order into the home.

齊家

This is the eighth chapter of the comment dealing with self-discipline and domestic order.

IX

1. What is meant by saying, "To govern a state one must first bring order into one's family", is this: the man who, being incapable of educating his own family, is able to educate other men just doesn't exist. On which account the real man perfects the nation's culture without leaving his fireside. There, at home, is the filial sense whereby a prince is served; there the fraternal deference that serves in relations to one's elders and to those in higher grade; there the kindness in matters of detail that is needed in dealing with the mass of the people.

2. The K'ang Proclamation says: "As if taking care of an infant." If the heart sincerely wants to, although one may not hit the mark precisely in the center, one won't go far wrong. No girl ever yet studied suckling a baby in order to get married.

3. One humane family can humanize a whole state; one courteous family can lift a whole state into courtesy; one grasping and perverse man can drive a nation to chaos. Such are the seeds of movement [*semina motuum*, the inner impulses of the tree]. That is what we mean by: one word will ruin the business, one man can bring the state to an orderly course.

4. Yaou and Shun led the empire by their humanity and the people followed; Chieh and Chu governed the empire with overweening violence and the people copied their conduct, their imperial orders being in contradiction to their likes, the people did not follow the orders.

Whence we note that the prince must have in himself not one but all of the qualities that he requires from others, and must himself be empty of what he does not want from others in reflex. No one has ever yet been able to induct others into a style of conduct not part of his own viscera.

5. The *Odes* say:

*Delicate as the peach-tree in blossom
The leaves abundant as grass-blades,
Fragile fair she goes to the house of her husband,
The bride who will bring harmony to it
As an altar raised on earth under heaven.*

—*Shi King*, I, 1, 6, 3.

As an altar bringing harmony and order into the home. Given that one can teach the people throughout the state.

7. The *Odes* say:

*In harmony with heaven above
And with earth below
The elder and younger brothers
About an altar, in harmony.*

—*Shi King*, II, 2, 6, 6. (Lacking in Legge's Edition.)

When there is this harmony between elder and younger brothers you can educate the men of the nation.

8. The *Odes* say:

*He practiced equity without its making him feel
That a javelin were being thrust into his heart.*

—*Shi King*, I, 14, 3, 3.

[*Aliter*, faultlessly.] On these lines he rectified the state to its four angles. When right conduct between father and son, between brother and younger brother, has become sufficiently instinctive, the people will follow the course as ruled.

9. That is the meaning of: The government of the state is rooted in family order.

治國

*This is the ninth chapter of the comment
giving the gist of: Put order in the home
in order to govern the country.*

X

1. The meaning of, "World Order [bringing what is under heaven into equilibrium] is rooted in the good government of one's own state," is this: If those in high place respect the aged, the people will bring filial piety to a high level; if those in high place show deference to their elders, the people will bring their fraternal deference to a high level; if those in high place pity orphans, the people will not do otherwise; it is by this that the great gentlemen have a guide to conduct, a compass and square of the process.

2. If you hate something in your superiors, do not practice it on those below you; if you hate a thing in those below you, do not do it when working for those over you; if you hate something in the man ahead of you, do not do it to the fellow who follows you, if a thing annoy you from the man at your heels, do not push it at

the man in front of you. Do not in your relations with your left-hand neighbor what annoys you if done at your right, nor in your relations to your right-hand neighbor what annoys you if done at your left. This is called having a compass and T-square of the process.

3. The *Odes* say:

*What a joy are these princes
At once father and mother of their people.*

—*Shi King*.

To love what the people love and hate what is bad for the people [what they hate] is called being the people's father and mother.

4. The *Odes* say:

*South Mountain
Cutting the horizon, fold over fold,
Steep cliffs full of voices and echoes,
Towering over the echoes,
Towering;
Resplendent, resplendent, Yin, Lord Conductor,
The people gaze at you, muttering under their breath.*

—*Shi King*, II, 4, 7, 2.

(Chia-fu's invective against Yin.)

Those who have rule over states and families can not but look themselves straight in the heart; if they deviate they bring shame on the whole empire.

5. The *Odes* say:

*Until the Yin had lost the assembly...
They could offer the cup and drink with
The Most Highest.*

—*Shi King*, III, 1, 1, 6.

We can measure our regard for equity by the Yin. High destiny is not easy. Right action gains the people* and that gives one the state. Lose the people, you lose the state.

* I think this ideogram has an original sense of the people gathered at its tribal blood rite.

6. Therefore the great gentleman starts by looking straight into his own heart to see how he is getting on with the process of acting on the basis of such direct observation. When he can see and act straight in this, he will have the people with him; having the people, he will have the territory, having the land, the product will be under his control, and controlling this wealth he will have the means to act and make use of it.

7. The *virtu*, i.e., this self-knowledge [looking straight into the heart and acting thence] is the root; the wealth is a by-product.

8. If you leave the root in the open and plant the branch, you will merely embroil the people and lead them to robbing hen-roosts.

9. Rake in wealth and you scatter the people. Divide the wealth and the people will gather to you.

10. Words that go out a-wry, pettishly, will return as turmoil, and as for money: ill got, ill go.

11. The K'ang Proclamation has said: Heaven's decree is not given in permanence: Proceeding with rightness you attain it, and with unrightness spew it away.

12. In the Chou History it is said: The Chou state does not go in for collecting wealth [treasuring porcelain, jewels and money] but counts fair-dealing* its treasure.

13. Uncle Fan (refusing an offer of bribery) said: The lost man [King Wan in exile] does not treasure jewels and such wealth, counting his manhood and the love of his relatives the true treasure.

14. It is said in the Chin Declaration: If I had but one straight minister who would cut the cackle [ideogram of the ax and the documents of the archives tied up in silk], yes, if without other abilities save simple honesty, a moderate spender but having the magnanimity to recognize talent in others, it would be as if he himself had those talents; and when others had erudition and wisdom he would really like it and love them, not merely talk

* Legge says "its good men".

about it and make a show from the mouth outward but solidly respect them, and be able to stand having talented men about him; such a man could sustain my sons and descendents and the black-haired people, and benefits would mount up from him.

But if, when others have ability, he acts like a jealous female sick with envy, and hates them; and if, when others have knowledge and sage judgment, he shoves them out of the way and prevents them promotion and just can't stand 'em when they have real worth, he will *not* preserve my sons and grandsons and the Chinese people, in fact he can be called a real pest.

15. Only the fully humane man will throw out such a minister and send him off among the barbarians of the frontiers. He will not associate with him in the Middle Kingdom; that is what is meant by: Only the fully humane man can love another; or can really hate him.

16. To see high merit and be unable to raise it to office, to raise it but not to give such promotion precedence, is just destiny; to see iniquity and not have the capacity to throw it out; throw it out and not have the capacity to send it to distant exile, is to err.

17. To love what the people hate, to hate what they love is called doing violence to man's inborn nature. Calamities will come to him who does this [definite physical calamities], the wild grass will grow over his dead body.

18. Thus the true man has his great mode of action which must be from the plumb center of his heart, maintaining his given word that he come to his deed in due hour. Pride and jactancy lose all this.

19. And there is a chief way for the production of wealth, namely, that the producers be many and that the mere consumers be few; that the artisan mass be energetic and the consumers temperate, then the constantly circulating goods will be always a-plenty.*

20. "Good king is known by his spending, ill lord by his taking."

* I think the ideogram indicates not only a constant circulation of goods but also a sort of alluvial deposit all along the course of the circuit.

The humane man uses his wealth as a means to distinction, the inhumane becomes a mere harness, an accessory to his takings.

21. There has never been in high place a lover of the human qualities, of full manhood, that those below him have not loved equity. Never have such lovers of equity failed to carry through their work to completion, nor have the treasures in such a ruler's libraries and arsenals not been used to his benefit and stayed his.

22. The official, Mang Hsien, said: Men who keep horses and carriages do not tend fowls and pigs; a family that uses ice in its ancestral ceremonies does not run a cattle and sheep farm; one having a fief of a hundred war chariots does not maintain a minister to clap people into the Black Maria [for non-payment of unjust taxes]. Rather than have a minister who claps people into the police van [nefariously] it would be better to have one who robs the state funds.

That is the significance of the phrase: a country does not profit by making profits, its equity is its profit.

23. When the head of a state or family thinks first of gouging out an income, he must perforce do it through small men; and even if they are clever at their job, if one employ such inferior characters in state and family business the tilled fields will go to rack swamp and ruin and edged calamities will mount up to the full; and even if, thereafter, an honest man be brought into the administration he will not be then able to find remedy for these ills.

That is the meaning of: A state does not profit by profits. Honesty is the treasure of states.

The old commentator ends by saying: "Despise not this comment because of its simplicity."

The translator would end by asking the reader to keep on re-reading the whole digest until he understands HOW these few pages contain the basis on which the great dynasties were founded and endured, and why, lacking this foundation, the other and lesser dynasties perished quickly.

D.T.C., Pisa; 5 October—5 November, 1945.

*"We are at the crisis point
of the world."*

—Tami Kume, 1924.

利以義爲利也

國不以利爲

"Equity is the Treasure of States."

This book may be kept a fortnight.

B Pound, Ezra.
128
C7P6 Confucius.

Signature

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CONFUCIUS

THIS is the first time that a creative writer of the West who is both eminent and contemporary is being published in India, and by a happy chance, the writer is Ezra Pound, poet, critic, pioneer, preceptor and translator from many languages.

The urge to translate Confucius, says Pound, had been with him for years—since before writing Canto XIII. But he was waiting until he knew enough Chinese to do it well. Quintessential poetry with rare metaphor and great beauty of image and word appears in these lovely translations, which, like *The Pisan Cantos*, were composed during Pound's incarceration in the D.T.C. (Disciplinary Training Centre) near Pisa.

Here, in a crystal form, is the solid wisdom of the Chinese rendered with absolute clarity and precision by a master artist in the English language. Civilized man dares not ignore the profound teaching and prophetic poetry of the sage whose words have been neglected by East and West with apparent consequences.

As Pound says, "When the principles here defined were neglected, dynasties waned and chaos ensued. The proponents of a world order will neglect at their peril the study of the only process that has repeatedly proved its efficiency as social co-ordinate."