

SAGES Excerpts

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Preface

‘Sky’ is a unique and challenging label for God. Many translations of Daoism and Confucianism use ‘Heaven’ for the Chinese ‘Sky’ character, and of course you can always use ‘God’ for that Chinese character. It is just that ‘Sky’ is in fact the actual Chinese ‘writing character’. As it is, Sky gives a unique field of view to the terms, into which we usually attempt to make God fit, a field of view that the Christian gnostic, Jewish Kabbalist, Islamic Sufi spiritual physics, in their times, seemed to understand.

‘Sky’ as Confucius and Laozi’s suggested term, is actually close to our own modern inclination, that God is the Spirit of all humanity, Our Spirit. God as ‘Sky’, a presence that can be near to each soul, but A Presence, which each soul learns in the course of a lifetime, is really beyond the furthest horizon hill, that any self focused psyche in its logic-sequencing, can catch a glimpse of. The Chinese spiritual traditions, thus give us a meaningful concept for God, one we can appreciate most, when some of life’s events track us down, and force us to look up beyond our agendas, toward a majestic canopy, and --- in brooding reconsideration --- try to reach for our best connection to that Presence.

So, in this writing, in its quotations, whatever the translators have put down for ‘Sky’ each time, it is printed here: ‘**Sky**’. Likewise, ren in this text, is always ‘*compassion*’, and junzi is always ‘*good soul*’. I apologize to original translators, but these consistencies really assist everyone...

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I feel James Legge in his mid 1800’s and Diane Dreher in her 1990’s, have a special *feeling* for ‘*the spiritual*’, in these texts, (that is, for the spiritual-springs coming from Our Spirit, that some twentieth century historians would try to lead us to believe, was not even intended by these texts). Anyone who spends their hours becoming a friend to ‘the Dao’, ‘The Zhuangzi’, ‘The Analects’, knows that Confucius and Laozi taught what they taught, from a pulse of inspiration about bringing understanding of *souls*, of *Sky*, and of ‘*the Way*’, in a manner that would lead to self-analysis, intense enough to allow an individual to break through to higher consciousness...to Sky.

If translating ‘junzi’ as ‘the gentleman’, is a historic bad-label from the 1800’s way of putting things, translating ‘ren’ as ‘benevolence’ is a product of

modern writers and historians, who simply are trying to run from any involvement of the heart, when they see the pleas of Confucius and Laozi toward the souls of their times of civilization....

Prologue

...Mr Hay logged quite a few years with the U.S. government, and with its affairs with foreign countries. For all this service, he is not well remembered, but John Hay does appear in history books, as the author of the 'Open Door Notes' of 1899, where he gave the U.S. a trade policy for China, which asked all trading partners to respect the mutual trading rights of others, to avoid doing things to prejudice China trade, and to respect China administration rights. It was a kind of a 'world trade policy' thought for its time, because Hay wrote it, for the purpose of sending it to the countries, that were then dealing with China: the Europeans. The Europeans politely declined.

Hay later took the U.S. part of the indemnity, which the Manchu government was forced to give, on losing the small battle that ensued the Boxer rebellion guerilla war, against the trading nations, and remitted US 10 million above the costs the military had actually incurred, to be used as an education fund for Chinese students in America. This was around the year 1908, and it is at this time that Hay made the statement that whoever *understands* China, holds the key to the world's politics for the next 500 years!¹ People were curious why he would say that. This half-century career state department man, and published historian, thought he detected an important phenomenon in the future history of his civilization, and one industrious large population, that even in his times comprised one-fifth of all the world's people...

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...Followers of spiritual history, in all corners of the world have in the recent decades come to discuss, with increased interest, the Ad Dajjal (the anti-Muhammad), the anti-Christ, or the Traducer of Shambola, phenomena, thinking that such a situation, may in fact play a part in this coming century's history. Those who consider such a possibility, can take a note from China's experience, where its spiritual traditions, and its history, and the well-being of all its souls, suffered 400 years of their society being mastered by insincere acknowledgement of a false Confucianism, in cynical service to everything that Confucius stood against. It was a situation that finally led a whole society to man-made cataclysms, in the nineteenth and twentieth century that killed over 30 million souls, a century, for each of two successive centuries, and culminated in one incredible persecution, which actually tried to erase from a generation of Chinese minds, China's own two spiritual traditions!

Those two spiritual traditions, Confucianism and Daoism, were sometimes practiced in mindless ritual, while sometimes devoutly adhered to, and then sometimes suffered for. Those two spiritual traditions have been the sometime solace of hundreds of millions of individuals of China's part of the family of man, in important moments of their lives, in every generation, up till that time of their nineteenth and twentieth century Armageddon. Those seriously trying to detect 'anti-Christ's', and world conflagration factors, in the histories of their future, should observe, that in China society's four hundred years of slipping away to distress, corrections were on many occasions actually within the grasp of their commonwealth of souls, corrections that might have led them away from the nineteenth and twentieth century catastrophe history, they were forced to suffer... led them toward a better Confucian-Daoist history....

1.Out of Lu

The old man that they were putting into the ground, had given this teenage boy answers to a thousand questions for a whole memorable youth-hood of inquiries. Back when the boy's own father had died, his mother, herself an educated woman, had taught his insistent mind at home from the time he was five years of age, but on realizing that this youth could advance further, she had taken him to her own father. There, the young eager student had learned mathematics, rites, music training, and riding. The boy's grandfather was a knowledgeable man, and he now devoted years to continuing the young man's education. Then one day, the old teacher called his student aside, to tell him one more rather special thing. The old man said that although he had gone through his years as an educated man, it was his 'sadness', that he never actively contributed to society. "*This is my regret*", grandfather had told grandson.

The eighteen year old now stood by this grandfather's grave, with his mother and his crippled brother, thinking about just that. He was young, and he would start immediately to look to just that one goal, which grandfather had never been able to achieve. In spite of an unusual name of "Hill", and a large birthmark bump on top of his head, that gave him that name, the young man decided that he would engage his society of civilization --- one that had been running its course for over a thousand years already by the time he came along - -- with some ideals of the heart...

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...And so it may be, in a time when this teaching, '*Confucianism*', is taken up by 'one state' or 'one land', but this special individual who would then go forward from his grandfather's funeral, to start his work at age nineteen,

would see a seventy-year lifetime of tireless commitment bring to him, no high position, no honors, no starting point for 'year one' of any 'thirty years' or any 'hundred years'. Literally walking the land of China, in just the quest to find 'one state to start', his zither guitar in his carry-along gear, this man of teaching, would find governments delay his work, dismiss his guidance, query him to see if he were really a spy for another state, or pronounce him 'impractical' and 'old-fashion'.

Taking his particular teaching on honor, even to defend forest magpie birds in mating season, forced to exchange philosophy jibes with bandits, the young enthusiast who rushed into a lifetime of some fifty years of teaching, never actually made a real connection with any political establishment, to start the clocks running for the transformation he promised. Having trained a few hundred followers from 6 or 10 states, in his hopes for civilization, this man called 'Hill' departed his years, leaving behind a name that had indeed, in his own time, been bandied about in five or ten courts, of the many states of China, but his guidance had never taken hold.

Nevertheless, his name and ideals would go on, to a status of at least being repeated again and again, for a coming two thousand five hundred years. That very name '*Hilly Kong*', ('*Kong Qiu*'), would end up the most spoken of name, in gatherings of government, from province admin buildings, to the halls of the emperors of Chinese society. Even the world beyond --- after the 1500's contact started up for the eastside and westside of civilization --- would know this name Confucius...

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...Kong Qiu's father, Shiliang, would pass away before his son was four years old. He would not see this young boy amuse his mother Zhengzai and neighbors, as Qiu elected to find child play delight, in setting up vessels for the traditional rights of the Zhou dynasty, ritual customs. Most children, then or now, would not have this on the top of their list, as a fun thing to do. The rather serious child, is also credited age nine, in making positive comment on seeing that an official of the state of Zheng, had encouraged the common people to discuss the government.

Kong Qiu's town of Qufu, had eleven streets running east to west, and eleven gates. As the state of Lu capital, the town of Qufu saw many visitors from other states. Kong Qiu would go everywhere with his elder brother, moving slowly to accommodate Mengpi's crutches, and one time pulling Mengpi up onto a river dike, where they could gain a good view of the dancers, drums, bells, and music of the winter solstice ceremonies, in honor of Sky, earth, and the coming growing season. Kong Qiu throughout his life would find this sort of thing, the best of all social customs for the people of a town and or state...

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...Kong Qiu's grandfather had taught the young man abilities in chariot driving, archery, music, writing, rites, mathematics, known together in his times as the 'six arts'. He had from his grandfather, also learned to recite the classic known as the book of Poetry (Odes). This interest in matters of the rites and in government, caught the attention of Lu's ruler, *Duke Zhao*, who called Kong Qiu to court in Qufu. There, in a short exchange of thoughts, Kong Qiu, now nineteen, won the admiration of the duke. At the same time he met for the first time another member of the ruling families, the *Jisun family*, all of whom would decide to dislike this young opinionated man from that first moment on, for all their mutual lifetimes through to their final days.

In any case, the Lu rulers knew Kong Qiu was the son of a hero, and a descendent of a family who had served the Zhou overlords of all the Chinese states. With his ideas and opinions on good government, the 'Master Kong', '*Kong Fuzi*' (from which comes the English '*Confucius*'), became much heard of in Qufu, even before this man reached twenty years of age...

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...But before those Xia, Shang, and Zhou dynasties, ancient tradition spoke of things beginning with an Ox-tamer, who domesticated animals, and a Divine farmer, who invented the plough and hoe, and finally the 'First Emperor', the Yellow Emperor, who brought the devices of civilization, boats, carts, silk weaving, music, and mathematics. The Yellow Emperor was China's earliest Wayshower, the predecessor to Confucius and Laozi. The Yellow Emperor at one time, left human society, dismayed at its turmoil, for a self-exiled time of seclusion, in self-searching contemplation, before *Sky*, on how to guide his part, of our mutual human civilization. In a ninety-day meditation, the Yellow Emperor saw a vision that the very harmonious society, that he sought could be possible. He returned to do his part, to lead the Chinese in that direction...

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...The Xia family, in their rule of China, were taken over by the Shang. Shang dynasty China saw the establishment of a hierarchy of tribal warriors with five capital cities, where the aristocracy were the only citizens, who were allowed to own bronze weapons. Then, in the 1200's BCE, aristocratic military implements grew beyond bronze swords and shields, to include horses, chariots, and archery. The Shang added one more twist to the story of the Yellow Emperor spiritual tradition, that hoped to bring the teaching of compassion to China society. The Shang practiced 'shamanism', with human sacrifice. Shamanism, which ruled everywhere in our early mutual human civilization, featured tribal practices of priests, leading their societies to blood sacrifices and practices of superstition, to seek answers and power from the negative sources of their cosmos. It was a practice, common to all societies of our humanity on all

continents, before the early Wayshower advents, brought the Yellow Emperor, Enoch, Osiris, Vishnu, to us, with their teaching...

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...The Shang kings had practiced their shaman practice divination, through burning bones and shells (often tortoise shells), then observing cracks that appeared on the bones and shells. The cracks brought a message that would be seen as from the power of *Di*, a non-God problematical 'force' of the universe, that Jewish and Christian Gnostics would label an 'archon chief', unknowable, uncompassionate, and unconcerned about goodness in the universe of man. One sample bone oracle reading of the Shang shamans was as follows: "Divined: If the king dances for rain, there will be approval (for rain)". Later Shang kings used milfoil sticks, observing how the sticks fall for this divination. The ancestors always were called to serve as mediators, in the milfoil stick process.

The Zhou excuse for taking on the Shang hegemony (as they were supposed to be vassals of the Shang rulers in their western Wei River valley), was an incident, where the current Shang king cut open one of his ministers, to see whether the minister's heart was pure, after the minister had offered some advice disagreeable to the king.

After the Zhou kings had successfully taken the Shang overlord position through all China, they brought to the subjects, a new rulership concept that said that the Shang kings, and they, the Zhou kings, and all rulers of all times, actually operated under a '*mandate of Heaven*', and that by this mandate, there was a moral duty for kings to properly take care of subjects, and the affairs of society. The Shang kings --- said the successor Zhou kings --- had lost this mandate; they had become cruel and unconcerned about the welfare of the people. This sounds like kingly political spin for the masses, but the Zhou kings really believed in this, and the result was a stable government for China from 1050 BCE through 770 BCE. Then, in 770 BCE, individual vassal kingdoms started fighting small battles among themselves, for land and power, after they deposed one Zhou king, and put his son on the throne...

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...The Zhou brought a conceptualization of God, as 'Heaven', 'Sky' ('*Tian*' in Chinese), a benevolent force caring for the people, and watchful of the actions of rulers. This was very different from the previous Shang explanation of God as '*Di*', an Unfeeling Mechanism. The Zhou taught, that Sky's mandate could be removed from rulers, and rulers replaced, if their actions were not morally fair and beneficial (in Sky's judgment) to the people of the land. This Zhou concept of God (Sky), now changed from the Shang concept of an impersonal *Di*, awaiting blood rituals and bringing fortune-telling commands through shamans (and dancing kings), and put Zhou kings and subjects into the phase of

humanity's growth --- civilization's growth --- that we see thankfully emerging, both east and west, through the last thousand years of later BCE times...

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...The first king of the Zhou dynasty, back in the 1000's BCE was a King Wu, but it was his brother, the Duke of Zhou who become the symbol of the '*Zhou-thing*' for right action. One story about the Duke of Zhou, involving a '*Metal-bound box*', was commonly repeated down through Confucius' time. The Duke of Zhou had been regent to King Wu's son, King Cheng, and looked after him through his childhood. When the child was once very ill, the duke had performed rights and written a request to his descendants, to intercede with Sky to take *his* life --- not the young king's --- and asked that, of course, the mandate hold firm for young King Cheng and his descendants. These written prayers were put into a scribe's 'metal bound box'. Discovered year's later, they testified to the humble self-sacrificing nature of the Duke of Zhou...

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...The rites that the young Kong Qiu, had observed in his town center, with his brother Mengpi, were rites with music, bells, resonant stones (sometimes using jade pipes), and young choruses. The rites at first were performed only for the Zhou rulers themselves, for their particular ancestors and Sky, but eventually the rites became community events for everyone. The most elaborate rites would always remain focused on the Zhou family, and as a part of this, the king would at ceremonial times 'plow', and the queen 'ceremonially spin silk', for the good grain and the good silk harvests for all China. Custom would have special prayers inscribed on the *inside* of bell racks, where supposedly *only* the ancestors, not the performers or public, could read them.

A ruler's ritual plowing would take place in the spring equinox time when the Dragon Constellation rises above the horizon so that the Dragon's 'heart' is finally visible. This 'heart' of the Dragon in the east is the same three stars that are the 'belt' of Orion, (Osiris) constellation, as the western societies image the heavens. The tail --- and thus the whole of 'the Dragon' --- is only above the horizon by summer. (This is, by the way, not the western Draco constellation, which sits on top of the galaxy)...

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...The Zhou are called Dukes of Zhou, through history, because they were dukes when they received the 'mandate', to become emperors. The first Zhou to win overlordship, was actually 'Duke Wen' in his own lifetime. His son, King Wu made the father into 'King' Wen, posthumously. This Chinese custom of the after-they're-gone, '*posthumous*', titling of individuals, would remain in custom right through the twentieth century.

The Book of Odes (also called Book of Songs) in its earliest sections, gives songs to be sung at Zhou musical rites ceremonies, to celebrate a 'rightful

change' of rulers. "Zhou is an old people / But its charge is new .../ King Wen ascends and descends / On the left and right hand of Sky".

This system held for a longer time, than any other 'government' in the history of civilization, other than the early Egyptian dynasties, and Rome. It held for longer than any Chinese dynasty in the future. Within its own justification, and its talk about mandates, was the seed of something important, something to which the young Kong Qiu would devote his life, in commitment to the sort of service to society, that his grandfather had wished he could have accomplished. The Zhou had been willing to emphasize 'choice', in allowing that there is a mandate of Sky (Heaven, God). It is one of their official books, the 'Book of History' (also called the 'classic of Documents'), which lauds the legendary emperor Yao, one of the *first five* emperors after the Wayshower Yellow Emperor, back in the times before the 2200's BCE Xia dynasty time. The Book lauds him for making the decision to pass over his own son, who had a cruel disposition, to choose the good commoner, Shun, to be emperor. The story of Shun, with his foolish father and evil stepmother, highlighted Shun's compassion, and absolute forgiving personality....

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...What happened at first, was that the 100 various states, after taking control of one Zhou king who was a minor, commenced to battle one another, but they battled in the spirit of the Duke of Zhou mindset. The period and evidently its spirit --- this is the 'Spring and Autumn' time of 770 - 440 BCE --- lasted for hundreds of years. By such mindset, the ruler of the state of Jin in the 600's BCE, recalls the kindness of the state of Qin, to Jin's former ruler, and decides "how could we justify to our dear dead lord" and attack Qin, deciding from memory of former rulers, to call off an attack. In another example a duke of the state of Song refuses to attack enemy troops, while the troops are fording a river, until they are safely across and have the chance to draw up their ranks in order.

Likewise, at the soldier's level, a story was repeated of soldiers of the state of Jin chasing retreating soldiers of the state of Qu, finding one Qu charioteer stuck in the mud, and advising him how to remove the chariot's horizontal front-board, then use the pennant staff on the yoke to help the horses ease the vehicle forward, until the chariot was free and the driver could escape. (The freed Qu driver evidently shouted over his shoulder --- when he was a safe distance in full run --- something about 'thanks, our guys don't have all this experience in retreating that your guys do')....

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...Rulers are quoted ruing the business of battle, as the ruler of Qu self-criticizes, “Now I have caused the men of these two states Qu and Jin to bleach their bones upon the field, in an act of violence”.⁴ A ruler of Qi remonstrates with advisors who asked him to keep the daughters of the ruler of the state of Xiao as hostages, “... if you insist that we make hostages of our mothers, in order to ensure good faith in our agreements, how can this possibly accord with the *commands of the Zhou king*?” The precedence in conduct, of the Duke of Zhou’s example of hundreds of years in the past, were actually taken as ‘*Commandments*’! ...

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...Equally important, especially for the things which Confucius would want to explain to his countrymen in the future, were historic examples that echoed the Duke of Zhou’s interest in the welfare of the people, and his assertion that Heaven’s mandate held only for those rulers who look to this concern. When a duke of the state of Wei was forced to abdicate, the neighboring ruler of the state of Jin comments ‘how terrible’, but he is immediately rejoined by a citizen of Wei, who is attending his court with the observation, “Perhaps it was the ruler himself who did terrible things... when a good ruler goes about rewarding good, and punishing excess, he nourishes his people as if they were his children, shelters them like Heaven ... how could they drive him out?” And this commentator, it turns out, is not a high official, but a music master! The musician’s final statement in this discourse, is, “Sky’s love for the people is very great. Would it then allow one man to preside over them in an arrogant and willful manner...?”

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....In Confucius’ years, cynicism and criticism was becoming common about chivalry in battle, and cynicism about all Duke-of-Zhou type of thinking. The military techno-changes --- that would make possible a rip-roaring ‘Period of Warring States’ --- were just around the corner, when Confucius lived, and the states of China were already witnessing the growth of professional advisors to kings, who would present military conquest and profit schemes, all of which would of course be at the cost of neighboring states.

The young Confucius, from age nineteen, would be consulted on wisdom concerning society and rulership, but in his times, even in his twenties, he would be called ‘old-thinking’. Confucius landed in the world’s biggest society in civilization (*then, now*) at a time when the ‘principles of Sky’, which had been brought to the systems of his society since the 1000’s BCE, were fading in the allegiance of many souls...

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...This ‘compassion’ concept for Confucius, was the Chinese word ‘*ren*’ which is sometimes also translated ‘goodness’ sometimes ‘gentlemanly’, sometimes

'benevolence. (All the quotations in this writing will use the word '*compassion*' for ren). This 'ren' is defined several times in 'the Conversations' (Lunyu), which his first followers would eventually write down for us. They are also commonly known as 'The Analects of Confucius'. In Analects 14:12, Confucius answers follower's question to define this 'ren' compassion principle:

"If a man remembers what is right at the sight of profit, is ready to lay down his life in the face of danger, and does not forget sentiments he has repeated all his life, even when he has been in straightened(*tough*) circumstances for a long time, he may said to be a complete *compassionate* (ren), man"...

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...A messenger from Lu's duke Zhao, brought to Confucius, a few days later, an official appointment: 'keeper of the state granaries' in the city of Cheng. Off to take up the post, an eager Kong Qiu first studied the books for grain tax collection, before calling in the staff. He noted irregularities. He then called in the government runners, the 'yamen', to address his complaints. These '*yamen*' were the very people future small farmer citizens of China's societies would be moaning about, for the next two thousand over years. The report goes that the yamen did not like Confucius very much.

The newly appointed official then decided to dress in '*plain clothes*', to go investigate what the people of the city of Cheng, had to say about grain tax collections. The farmers, speculating about a new official soon being appointed, grumbled about the all the yamen runners collecting grain tax using *oversized ladles*, to enable them to net themselves a part of the take. The incognito official returned to his office to proceed with an investigation. This '*ladle-gate*' at the very beginning of Confucius' tour of duty, resulted in the head runner being turned over to judges for sentencing. Confucius would be known through the ages for a guidance of principles of compassion, which his teachings would explain, but he himself as an individual, would, from early twenties, seek to be involved in practically applying these ideals, in the operation of society....

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...The next year, he received a promotion to handle livestock deliveries to Qufu, and again encountered a skimming operation by the yamen runners. (His bosses in the state of Lu, were possibly utilizing his commitment to fairness, to flush out *leakage* in the system). The following year, Confucius resigned, stating to his superiors, that his real purpose in life, was to bring back compassion in rulership, under the old principles of the Duke of Zhou. His mother died in that

year, and in the practice of filial love for parents, that would be always attached to Confucius teaching, Kong Qiu mourned, and for three years gave up his favorite pastime: playing the zither guitar and singing the songs that his grandfather had taught him...

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...He would carry a zither guitar with him, for the rest of his life, playing it daily. Returning home to Lu and Lady Qiquan, Kong Qiu decided that if he were to bring principles to rulership, he would need to start a school for leaders. Soon he had a full class, having gained some recognition in his minor official years, the students paying ten pieces of dried meat each as tuition charge.

Kong Qiu's teaching would be from the standard compilations that had come all the way through the Spring and Autumn times from the early Zhou's: the *Book of History*, the *Book of Poems*, the *Book of Music*, the *Book of Odes*. What we have today of his own teachings, are the comments which he made to his students, which became Confucius' '*Analects*'. The *Analects* show us that the *compassionate person* "gets others there, in so far as he himself wishes to get there" (*Analects* 6:30), while remembering, "do not impose on others what you yourself do not desire" (*Analects* 12:2). A student follower in asking Confucius for a simplified explanation of the compassion teaching got the response "Love your fellow man" (*Analects* 12:22)...

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...Confucius always defined his 'good soul' 'junzi', in proper terms of *courage*, "Who is ready to lay down their life in the face of danger, who does not forget what is right at the sight of gain" (*Analects* 19:1). Like all those who came to offer guidance to civilization, Confucius had no doubts about the resistance, that any serious follower would encounter in seeking the way of compassion,

"A good soul must be strong and resolute, for his burden is heavy and the road is long. He takes Compassion as his burden"

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...Seeing wrong-headed government at home in Lu, Confucius made a decision. In a pattern that would repeat itself throughout his life, he traveled to that neighbor state, Qi, and made an offer to take a position to bring reform to that state, but he was turned down by the duke of Qi, who was uneasy about hearing the word '*reform*'. From now on, the more Confucius' message came to be known, the more the rulers of his age, would step back from offering Confucius the opportunity to empower to his ideals, the opportunity for '*year one*' of 'the thirty' year period Confucius that believed, could change the heart of one state.

Already in this first offer in the state of Qi, officials cynically sneered at Confucius' 'compassion' talk, with its '*duke of Zhou ideals*', for it was the modern thought by then, that commonwealth idealism was backward-looking. Military abilities were the only important thing for the future of a state, most agreed. This society as a whole, stretching from Confucius' Lu state in the east, all the way to the states in foothills of the Himalayas in the far west, was roughly a hundred years from the end of its relatively benign 'Spring and Autumn period', after which the 'Warring States period' would bring two hundred years of military campaigns. In these campaigns, this same state of Qi, which Confucius had approached with his compassion teaching for rulers, and other smaller independent states, would all eventually disappear...

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...Confucius' follower group of students, meanwhile continued to increase. The government officials of Lu, in time, found many in Lu circles, who were asking why Confucius did not have a position in Lu, since he was now spoken of in other states, as being a sage of good government. So the state of Lu, *insisted* that Confucius accept official office as manager of the city of Zhongdu, which was about fifty kilometers from Qufu. Confucius accepted, and took a few followers. Again donning plain clothes, before people would learn who he was, Confucius walked the town of Zhongdu incognito.

Evidently the first thing he came across, was a citizen shouting at a dead goat. Asking what was happening, the individual explained that he, and many, had been cheated by a merchant, who fed skinny goats salt, then water, to briefly make them look fat and healthy. The plain clothes detective official nailed the bad merchant the next day, and fined him five hundred taels of silver. The next official episode turned out to be a little more difficult for our sage. It was a case of a forgiving husband and an adulteress. Confucius took the issue to his followers who had joined him in Zhongdu. The problem was that an official decision would evidently embarrass the husband, who was not anxious to disband his marriage. One follower came up with the solution to write an oblique children's rhyme, give it to some children of the town, and hope the matter settled itself. This bazaar solution came from Yan Hui, who had been brought by his father to Confucius, just before Confucius left Qufu for this Zhongdu assignment. Yan Hui would become, then, and through future centuries, the most remembered of the Confucian *first followers*...

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...As minister of justice, in finding a father and son brought in for physical fighting with each other, Confucius had a warden lock them up in a particular cell, from which the warden could call attention to a nest, which a family of

magpie birds called home in the prison roof's eaves, so the father and son could see and listen to the bird family living in harmony...

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...What he had done, however --- and this would turn out to be sufficient for 2500 future years of the Confucius guidance for the world --- was to teach a small but intent group of followers, who would sit in his classes, go on to their life work, and bring their next generation of children to his classes. His best known followers would travel with him on his journeys to the courts of states and earn their share of fame in the process. It did not seem that Confucius had really accomplished his brief, when the whole thing was done, but he had, as we shall see. Like the case of all our Wayshowers of thankful help to our mutual civilization, Confucius would seem to have to put up with a hard push, small return, Advent.

But that Advent was carrying a message that would pack its own power. As always with our Wayshowers, it seems it's the spiritual message that carries the divinity of the whole thing. (Muhammad took the time to go into detail on this part of the phenomenon). The *compassion* (ren) teaching and *courage in sincerity* teachings, we have seen Confucius *demonstrating* in his early years work, would become an important part of the total message. In the case of compassion, Confucius had always pointed out, that the practice needed to be natural and logically accepted. When asked by follower Zi Gong, as to what 'one word' he could act upon, if in fact only *one* word were taken along, in a course of life, Confucius replied, "Reciprocity", what you would not want for yourself, do not do to others" (Analects 15:23). "Being able to recognize one's self in others, one is on the way to be compassionate" (Analects 6:28)...

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...The individual needs to relate to this 'de' moral force, through their courage and their action. "Sky has given birth to the moral force that is in me. What can (*a minister of Song who threatened Confucius on a visit*) do to me?" (Analects 7:22). This relates back to the whole Duke of Zhou teaching, that Confucius revered. The Duke of Zhou example had set aside the shamanism of the Shang dynasty, and brought us a moral code. Confucius now spoke that this 'de' moral force, should be carried by his followers to become a 'moral power' in society. Confucius believed the moral force could bring courage to define the '*moral soul*' (junzi) term. Confucius clarified that the 'moral soul' (junzi) is "anxious about his own lack of ability, not about the failure of others to recognize him" (Analects 15:18).

To this end, Confucius explained that divination and mountain river spirits (the basis of feng-shui) were common social customs, but that they did not in fact reveal Sky's intent for man, as the Shang dynasty shamanism had claimed. When asked to explain the ancient animal sacrifices he said, "I do not

know. If I did, it would be as if All-under-Sky were displayed right here”, and pointed in mock, to the palm of his hand (Analects 3:11).

He advised followers to respect spirits, but keep them at a distance (Analects 6:20). Analects 7:20 gives an observation on this, by one of his followers:

“These things the Master did not speak about: anomalies, prodigies, disorder, spirits”

**

...Confucius likewise was reticent about portraying the human image of Sky, to his followers, although allowing, in occasional statements of his personal relationship with God, that “only Sky knows me” (Analects 14:37). Like in Jesus’ explanation to his followers (in the ‘Sophia of Jesus’), God is Spirit, in Confucius’ message...

**

...Confucius had stayed with his schooling mission, after the politics in Lu became unstable, and ‘schooling’ included outings with followers, often to climb mountain trails. Confucius also kept up with his regular zither guitar, and stone chime playing. The stone chime was both resonant jade stones and chime bells, combined into a synthesizer type arrangement, which was never very portable, because of the weight. Confucius had this at his school-home for the students, but himself, often participated with it in the state music rites ceremonies. A ‘man carrying a basket’ left some music critic words, for the future Confucian tradition of the centuries, when he passed in front of Confucius’ home and school, and commented that Confucius’ music talent sounded “fraught with frustrated purpose” (Analects 14:39). This well may have been, but Confucius kept on playing...

**

...The story tells of officials of the state of Chu, worried when they saw the state of Wu overcome the state of Chen. One prince of Chu stood, and said not to worry. There was now a new successor to the ruler of Wu. The prince pointed out that, whereas the old ruler had meals with no seasoning, which he ate with his troops, and only after the troops were served, and slept in quarters with ‘no raised foundations’, the new ruler, on the other hand, when he traveled, included special portable pavilions with ‘*raised foundations*’, where he played daily games, accompanied by his concubines. Everyone listening to the prince says, ‘Ah, then we have no problem’.

The story gives background to the strategy Qi, would now play on Lu, one that focused on Confucius. In 497 BCE, Qi sent 80 dancing girls and 120 fine hunting horses as a present to Lu’s ruler. Confucius had always

complained about rulers absorbing themselves in court amusement, and not overseeing affairs of state, and some officials had occasionally used this opinion against him. The plan of Qi apparently worked. Duke Ding of Lu stopped giving audience for affairs of state, and sure enough, Confucius' renewed objections now made him less popular in court. As a result, Confucius sat with lady Qiquan, and said that he felt he would *never* have the opportunity to put his ideas into power in Lu in these years. He was planning on going to the state of Wei, to address the ruler there. Confucius and Lady Qiquan had a few children by now. Wife and children would stay with the school in their home compound in Qufu, where some followers now themselves taught '*Confucian principles*'...

**

...Taking a few followers, Confucius set out for the state of Wei. Duke Ding in hearing of this, and realizing what people would say, moved to dissuade Confucius, but the chief minister advised against it. 'Don't worry, he'll be back, because the other rulers will not want his advice'. In Wei, Confucius and followers moved into one Qu Boyu's house, a follower who had kept in touch, and who had his own students, who wished to hear Confucius. The ruler of Wei was honored to have Confucius call, but Confucius ran into a court intrigue, planned by the ruler's wife against the ruler himself. The ruler's wife convinced the husband, that it was Confucius' presence, and not her intrigue, that had led to the turmoil, and Confucius and followers were soon off out of Wei, to the state of Chen.. .

**

...Confucius only commented, "If Sky does not intend this culture to be destroyed, what can the men of Kuang do to me?" (Analects 9:5), displaying his own *demonstration* of the '*courage under Sky*' in the *moral force* 'de', which he had always taught. The men of Kuang had evidently determined, that in their short time in Wei, Confucius' group had become agents of that state, and had now come across the border to spy for the state of Wei, on the state of Chen. We are into the 400's BCE, sixty years before the 'Warring States' period would commence, and such thinking was becoming common.

The group returned to Wei, where to Confucius' surprise, this time the ruler offered him a position. But Confucius also knew by this time, that this incompetent man was presently seeing rebellion in his own state, so that the situation would end up the same as at home in Lu. Confucius did join the duke on one excursion, but the duke's interest in killing birds, led to an early disagreement, as the duke's new friend-in-guidance remonstrated with him, that birds should not be killed during the spring mating season. Staying in the state of Wei long enough to teach the students of one of his followers, who had originally come out on the road to meet them, when the traveling group arrived,

Confucius' party left Wei, for the state of Jin, where Confucius had heard that good government had existed for several years...

**

...Uncertain of what to do with people, who may be known to their authorities in Song, the bandits chopped down the tree that had served as a teaching venue, then make a point to shoot the surviving magpies with arrows. This was too much for the young Confucian followers, who had stopped here to honor the setting. They wanted to fight. Confucius said No, reminding his followers of the 'moral force' from Heaven, allowing then, that they fight, only as necessary to break away, in order to reach the Song capital, Zheng. The followers did this, and the group all ended up in the city of Zheng at different times, and at different gates, one of the Zheng residents commenting to some followers looking for Confucius, that they had recognized the grand sage, when he had arrived at an east gate, looking like a 'homeless dog'.

Confucius on hearing the story, commented that the '*sage label*' was not deserved, but the '*homeless dog*' part was probably correct. Moving on immediately to their purpose, Confucius requested an audience with the ruler of the state of Song. The ruler who had heard of Confucius, commented that Confucius' teachings on 'the compassionate individual', the 'mandate of Sky government', and music rites practices, were all outdated, as obviously military strategy alone was important in these *modern times*. He did not grant an audience to these travelers, who had gone through so much to get there...

**

...Confucius' concept to deal with 'punishment', was '*sense of shame*', which is sometimes translated 'self-respect', for if the individual was following compassion (ren) and moral force (de), they could refrain from crime through 'sense of shame'.

“Lead them my means of regulations and keep order through punishments, and the people will evade them, and will *lack* any 'sense of shame'.

Lead them through ('de') moral force, and deep order through rites, and they will *have* a sense of shame and will also correct themselves”. (Analects 2:3)...

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**

...After they left Chen, the Duke of Chen had a second thought, and sent a group of unidentified men to surround Confucius’ traveling group, with the plan to starve them for several days, then allow them to escape back to Chen, where the duke was beginning to like the idea of having Confucius around his court ... without authority of course. However the Duke of Chu, into whose kingdom, the group had now passed, evidently had a similar idea. The Chu duke sent soldiers to break the encirclement of the Duke of Chen’s men, in the seventh day, after word got out to the Chu duke from local farmers about what was happening. Some of the followers had fallen sick.

Confucius himself had become weak from lack of food, but with his ‘de’ moral force for ‘*courage under Sky*’ intact, he had managed to play the zither guitar everyday, in spite of the circumstances, and had even made up some songs, to which the Chen soldiers listened. Confucius finally had made some waves among the officialdom of his time, but the event that marked this, in the border terrain of Chen and Chu, was hardly a moment of adulation

**

...As they reached the edge of Chu, a messenger reached the group. He was from Wei, and he announced that the state wished the offer a position to Confucius. Confucius had been thinking about all this, as a decade of travel for that very purpose, had now passed by. He said to the messenger that he felt he had become too old, there were other things he must now attend to. So the messenger immediately, on the spot, asked if one of his followers would take the position. And so, the first Confucian follower in history, went off to his appointment as a city magistrate in the state of Wei. This was Zi Lu who would become famous, as a first follower of the sage Confucius. The whole group moved on to Wei and settled, back into Qu Boyu's house, in the Wei capital...

**

...Confucius was welcomed home in Lu, but Lady Qiquan, who had waited in illness for the last years of the excursion story, was not there to greet him. Positioning herself for years, to watch the front gate, she had spent the last of those years in bed in illness. Son Kong Li had buried her, at a site by the Sihe river, that Confucius had long ago chosen for their burials.

Confucius, in Wei, thanked Qu Boyu for the many years of hospitality and the teaching opportunity with Qu Boyu's school, as the group had spent more time in the capital of Wei and Qu Boyu's house, than anywhere else, during the excursion years. The sage traveled home, confessing in tears to his children and grandchildren, that the whole endeavor to find a platform to seek the betterment of compassionate society for his people, had not succeeded. He saw himself returning a failure in his mission. Lady Qiquan had gone to her grave, without a reunion of the family...

38 Confucius now told the students who were now government officials, that while establishing the Way in peace, for society remained the long term goal, Confucius was not a pacifist. In the world he saw his followers would now face --- a situation that had been developing over the half century of Confucius' teaching years --- military strength would have to be an agenda. Analects 13-30 reminds rulers in warfare, that the common people should never be sent to war, without the proper training they need in order to survive in war. Confucius had known that his state, Lu, and his beloved city, Qufu, with its ancient books and 600-year old temple of Zhou, had been nearly overrun by Qi troops, while he was in Wei, and he had willingly sent off followers to join military command to defend the home state...

**

...Confucius in his teaching, emphasized that such a power is always 'in the hands of Sky (God, Heaven), in Sky's approving or disapproving our efforts in

compassion. This cosmic force *qi* is in fact the same force (always in the hands of Sky, and always existing just for us humans) as the *spenta mainyu* of Zarathustra's teaching, the atman of Hindu teaching, the *holy spirit* of Christian and Islamic terminology. The Daoists, we will see, will emphasize the moral force characteristic of this force field, in their own way. Their term for this force field is the *subtle spirit*. For both true Confucian and true Daoist teachings, this power could not be manipulated, although manipulation of the force field is exactly what shamanism from Shang dynasty times onward, and divination experts, even today, claim, as they insist to use the Yijing Book of Changes in connection with tortoise shells, and yarrow sticks...

**

...In Christianity, we have John Mark, closer to his Wayshower than the rest, using his position to poke his nose into just this sort of query, (and having his Wayshower prophet Jesus actually grab him by the beard once and asking him not to be too curious.) In Confucianism, we do not have that one nosey follower. Yan Hui may certainly have gone just that direction, if he had not died young. It is only the Daoists (some for whom we have no name) who gave us, what we have, for some answers about spiritual physics of the soul. We will get to all that, later...

**

...Confucius' first followers were now on their way to posts in Lu, and in other states. The master and the new students, including his grandson Kong Ji, decided to plant juniper trees in the new compound. Then Kong Li, Confucius' only son, suddenly died of illness. Confucius' goals for humanity had not spared his own life from disappointment and grief. Yan Hui, his favorite follower, another person whom Confucius had hoped would lead the future of the guidance, then suddenly died as well. Confucius learned that Yan Hui's family had fallen into economic distress, for years. Yan had often not been able to feed himself, and provide for his family. He had never said anything about the financial problems to Confucius, but kept up his duties at the school.

One of the ministers of the Jisun family of Lu, came to Confucius, asking what to do about increasing bandits in Lu. This was the family that had consistently objected when any idea came up, to offer Confucius authority in Lu. Confucius advised banditry was actually a *function of* poverty, and poverty, in turn, of misgovernment. The official --- who had spent his lifetime with his relatives within the Lu government while Confucius knocked on the doors of rulers of other dukedoms with his ideals --- departed displeased. News now came, that one of Confucius' favorite follower-students, who had taken a position in the state of Wei, Zi Lu, had been hacked to pieces, trying to protest

the abduction of a minister. Zi Lu had followed through on his teacher's constant instruction to show *courage before Sky* for the *moral-force*...

**

...It was a sad realization, as to how sincerely the men had taken the urgings of Confucius' guidance. How totally they had absorbed the duties he had announced, for compassionate followers to have 'courage under Sky', as they had listened to him over the years at his Qufu school, or in the homes of followers in distant cities, or on the stops along the way. Confucius was seventy-three (by the Chinese count that leaves you two years old at the end of the first year).

Sickness set in. Confucius made the statement that the Duke of Zhou, now no longer brought his presence to the old sage's dreamtime (Analects 8:5). Duke Ai, sensing the end, rushed to Confucius' house and bed for a last conversation, and when Confucius died, the duke came to the funeral along with court members, (the Jisun family and all), as family and followers put Confucius to rest by Lady Qiguan, at the Sihe river site. It was 479 BCE.

Young juniper trees were planted by the grove and one follower, whose home was Wei, put up a shed, to stay himself by the grove, for a mourning period of six years. This was Zi Gong, who would in this one act of devotion, immortalize himself with future Confucians. He was occasionally visited by the others, and at the end of the six year period he had chosen, everyone came together again, to Zi Gong's shed for one final meeting of remembrance of their teacher.

Zi Gong told them then that troubled times would come, but that he had 'seen' that the whole world would eventually be united, eventually split, and eventually united again, and he also had seen that a thousand years would not be enough time for this prophesy. He turned to his master's grave, to say to the young juniper trees, now each exactly six years old, that they would have to be his teacher's only company, from now on, and packed, to make his journey, to his home in Wei...

2.Hundred to One

...While the river Sihe flowed by the juniper trees, that his followers had planted, China's great advocate of a principled plan for humanity, was left to rest through one near-eternity. Changes were stirring for his people in their beloved middle-land, on earth, under Sky. All the talk of military strategies and

the new devices of war --- that had had consistently met Confucius' 'compassion' and 'moral force' with a sneer, during his life of knocking on the dukedom and kingdom doors, of the decision-makers of his times --- was beginning to find its strength in larger armies, and new weaponry. From all the advisors for the military focus of rulers, came one master who is remembered today as much as Confucius himself. He was actually a contemporary of our sage...

**

...Sunzi orchestrated the Wu king's palace ladies, to show the king how military drill should be done. When the palace ladies did not take this demonstration seriously (and after a protest, then acquiescence, by the Wu king), Sunzi beheaded two of the ladies on the spot. 'Sunzinism' was going to be very different than Confucianism. Sunzi became famous immediately, (and so he remains today). It seems Sunzi better fit his times. In any case, unlike Confucius, he received appointment and power, on his first try at court, right there in his home state of Wu.

Where Confucius approached the 'book of Changes' (Yijing) as an ancient classic, and warned of placing too much importance to its use to determine fate, (as the 'Book of Changes' shamanistic roots could otherwise insist), Sunzi called the 'Book of Changes' a decent 'strategy guide' for the good war...

**

...Historians still haven't found him, but we know of his grandson's career. Like Confucius, Sunzi had family members proud of him, and in Sunzi's case, proud of the 'Art of War' tradition. Grandson Sun Bo set out to also become a famous strategist, in the foot prints of Sunzi. Raised in the state of Qi, this grandson successfully sought the official office for military strategy, in the state of Wei right at the beginning of his career, but lost out in court maneuvers to other advisors to the king. On an accusation that he was really a spy for Qi, Sun Pin then ended up with his leg nerves permanently cut. Now a cripple for life, in proper Sunzi strategizing, he escaped to Qi, to in fact plan a military onslaught, which included a special ambush for the Wei king and court officials, who had made him, 'Sun the Knee-cropped grandson of Sunzi'.

As Confucius explained a concept of 'de' as a 'moral force', to which the compassionate and courageous may turn, in seeking the power of Sky, Sunzi had from the beginning, his own approach to such force. He called it 'shi', a potential energy that could be manipulated by the skillful. Sunzi explained that, "The 'shi' of one skilled at setting people to battle, is like rolling round rocks from a mountain one thousand (meters) high". All the strategic skill --- which

politicians and business people (right into the twenty first century) have been quoting for 2500 years since Sunzi --- is really about rolling round rocks down on people, from mountains. Sunzi was a favorite after his own time, of one person we will meet shortly: the Qin 'first emperor'. (He would also become favorite of Mao Zedong)...

**

...It is hard to say if anyone living through the Warring States time, knew exactly what was happening. A process was in progress that would take China away from a conglomeration of 100 province societies, toward something it appears no one was thinking about, when they started down that route of history with all their (hundred) individual states, bantering about the precedence of military ornaments, praising Sunzi techniques, while they turned from all the ideas their fathers and grandfathers had stressed since the time of the Duke of Zhou, turned away from the things Confucius was asking them to hold to...

**

...Calling music, history, the Odes, goodness, filial devotion, humaneness, etc all collectively, '*parasites*', Qin Prime Minister Shang Yang goes on to explain that light offenses must be punished heavily, and that a 'weak people means a strong state'. Prime minister Shang Yang's focus on *inverting* every specific ideal, for which Confucius had hoped in their Chinese society, would portend a special hell, that was coming for China a hundred years later, complements of Shang Yang's own state of Qin...

**

...By 300 BCE, there were only 7 states left in the crash derby, that military art adoration had spawned. They had silenced the teachings of Confucius's followers (as far as official policy was concerned), and embraced the clever stratagems that Sunzi and others had advocated. Organization for better military outlays had come through better organizing the grain tax, (for which Confucius had had his own day, in hands-on managerial experience), into solid sources of wealth. The states then used that grain wealth (millet, and sorghum were the crops usually) to create military power, with more and more men...

**

...The king said that he understood Mencius had come one thousand kilometers to make the visit, and wondered what 'profit' there would be from such an arduous trip. Mencius supposedly immediately got angry, asking why must everything have to do with profit? Mencius was evidently already known at

that time, and kings were willing to grant an audience to this noted ‘Confucian’. In addressing this Liang state king, Mencius heard the king say, that he felt he had done his best for his people. Mencius patiently waited through the king’s dialogue, then made the terse observation that this king was fond of war:

“If you do not interfere with the busy seasons in the fields (*with calls for state labor*), then there will be more than enough grain than people can eat...

If the mulberry is planted in every homestead of five mu (*one-sixth-acre*), then those over fifty, can wear silk. If chickens, pigs and dogs do not miss their breeding season, then those who are seventy can eat meat...

**

...Things were not working out in the state of Liang, with king one, or king two. The next thing we hear about Mencius, is that he is in the state of Qi (one of the powerful survivors of the demolition derby, of the first two hundred years of the Warring States period), listening to court official saying the king liked music, and himself, then commenting, ‘Oh, then there is hope for the state of Qi’. It appears Mencius stayed in Qi as a court advisor for the rest of his years, with some official visits to other states. We do not really know anything else about him, from before the time when the opening paragraph of his autobiographical chronicle, shows him in the state of Liang. We do know, that he did take leave from the court of Qi, on one occasion to bury his mother... in the state of Lu...

**

...Allowing that a king could permit himself to be fond of money, as long as he shared it with his people, Mencius took Confucius’ insistence for good rulership to the full measure. He asked his Qi state king two questions about poor handling of matters ‘by a friend’, ‘by an official’ and in the both examples, the king concluded that the particular ‘friend’ and ‘official’ responsible for the poor handling of things, should be removed. Mencius than asked one more question:

“If the whole realm within the four borders was ill-governed, what should be done about it?”

(Mencius 1-B-6)

Mencius relates for the readers of posterity, that on hearing that third query, about ‘what if the whole realm is ill-governed’, “the king turned to his attendants and changed the subject” (Mencius 1-B-6)...

**

...It seemed to have been a well-known fact in court, that Mencius criticized the Qi king. Others asked Mencius if he thought he showed proper respect in this regard. Mencius replied that the others fail to show respect to the ruler, when they fail to remonstrate the ruler, about any and all failings of *compassion* and *moral force* in rulership. This particular king evidently went along with all this. When this king had his Qi state, take by force, the small state of Yen, the people of Yen did not welcome this. Mencius’ teaching had indicated that a popular response by people of the other state, may under some circumstances justify this, but in this case, the people rose up in opposition. Evidently, the king of Qi admitted, ‘How can I face Mencius’...

**

...Like Confucius, Mencius balanced his Confucian guidance, between compassion in the rule of the state, and compassion in the life of the individual. He took Confucius’ emphasis on courage, and explained the tests to which courage can lead. “A man whose mind is set on high ideals, should never forget that he may *end up in a ditch*” (Mencius 5-B-7), he bluntly reminded followers, more than once. But then Mencius also demonstrated that there is a power behind courage-coupled-with-compassion, in an explanation of the spiritual physics of assistance from Sky. Firstly, Mencius emphasized that the heart of the individual, is always naturally *good*, and that the important thinking of the individual comes from the *heart*. Where people observe to the contrary, that people seem to have badness in their heart, Mencius explained that badness, is solely from the inclinations that the individual has permitted through their life.

His famous parable for this goodness-of-the-heart teaching was ‘*Ox Mountain*’. Ox Mountain was devoid of a tree, in Mencius’ time. (Mencius considered planting trees important in his pleas with rulers, something one famous ruler of China would respond to in the future, and one other famous ruler would invert). Mencius knew Ox Mountain had been covered with a forest, a generation earlier. His point was that the heart is good, but we can elect to cut down all its Sky-granted green. “People seeing only its baldness, tend to think that it never had any trees” (Mencius 6-A-8)...

**

...Confucius had demonstrated such faith in the moral force assistance on the spot, in the touch and go times, when the townsmen of Kuang tried to starve his group, or the times when the bandits of Cheng charged his group to fight. Mencius explained that Sky’s assistance, would come to any individual, through

the spiritual physics of the qi force of the cosmos. To emphasize this power available to us, Mencius described it as a *'flood-like qi'* available to come for the person who practiced compassion.

Of course the individual had to demonstrate the *faith courage*, as Confucius had done, to face the threat of the 'ditch', and as with all Confucianism, the individual had to *act*. One man came to Mencius in Qi, and made his own special plea to the sage.

"I heard that King Wen (*the original Zhou king*) was ten feet high ('foot' = 6 inches), while Tang (a state king) was nine. Now I am little more than nine foot four inches, yet all I can do is to eat rice. What should I do?"

Mencius jumped right in:

"The trouble with a man is surely not his lack of strength but his refusal to make *an effort*..."

The way is like a wide road. It is not at all difficult to find. The trouble with people is simply that they do not look for it"

**

...It was a view, that contradicted Mencius' belief in the 'natural goodness' of heart, (which could be defeated only if we choose to 'chop down all the trees on 'Ox Mountain'), and claimed contrary to Mencius, that humans were naturally evil. This 'Confucian' who had been educated in the university that Mencius' host kings, had started in Qi, (the first university for philosophy in China), had himself two followers: Han Fei and Li Si.

Han Fei went further with the Qin school thinking, to attack Confucian ideals. "Those who practice humaneness and compassion should not be praised, for to praise them is to cast aspersion on military achievements".⁴ This is from a book he wrote called 'Five Vermin', and the five '*vermin*' were the ceremony rites, music, Book of Odes, the Book of History: the very list of things that were important to Confucius. Han Fei's criticism of Mencius' belief in the new-born person, having a good heart from Sky, used the parable of the arrow.

"... if one should count (only) on arrows that are straight of themselves, there would not be any arrows in a hundred generations".

**

...Li Si became prime minister. The first thing he did was to put his dumb-rabbit-story, milder-criticisms-of-Confucius classmate, Han Fei, to death. Then, Li Si commenced a state organization, that placed the whole populace working, building the first 'great wall', road systems, and creating standardization systems. This 'better organization' by Li Si, for an old China, that had looked back to Zhou music ritual routines, included a systematic search and discovery of bamboo and parchment writings from one end of the country to the other, and ordering their burning. Better organization also included, in 213 BCE, the rounding up, and execution of, 460 of Confucius' leading followers of the day.

This was done either by their being buried alive in pits, or by being buried up to their necks so that chariots could be run over their heads. In their final moments, as they saw the chariots being organized, you wonder if they murmured the Analects quotes on courage, or even Kong Qiu's name. Confucius could not have imagined such state cruelty in his time, or that anything that he had said, would have been so threatening to a ruler. Li Si ordered that even those who talked to each other, about the Book of Odes, or of History (the Confucian classics), be executed...

**

...After the emperor's death, his son took the throne, and was deposed. Prime minister Li Si was then put to death, and in the following few years of confusion, the whole country would change, because one forced labor group on march through a swampy area, to an appointed destination and rendezvous time, got delayed, when rains made the road impassable. These citizens of the Qin state all knew the law: you show up late at a rendezvous, you are executed. So, they decided, then and there, in the swamp, to overthrow the empire. This worked, probably because the whole country was also marching to one destination or another, equally in forced labor.

One of these commoners, (who had originally the position in the Qin government of a neighborhood chief) ended up leading the rebel group that beat all other groups, and in 206 BCE, established a dynasty that took its name from a river: 'Han'. This 'exercise in dynasty-ship', would last for some four hundred coming years, against the first emperor's seventeen years, and would give the name '*Han people*' to the Chinese up to today, with many of their neighbors west, north and south. For the rest of us, the state-name label would remain latinized as 'Chin-a' (Qina), not Han-a...

**

...Mencius had been specific about Confucius' concern for the people, so much so that people today looking at this text, use the word 'democracy'. After all, 'carrying their babies on their backs, to come under your rule, and arrive at your state (Confucius), and 'carry their plows on their backs' to come (Mencius), could be said to describe a word that would not appear in Confucius' or Mencius' (or Dong's) time: 'voting'. Dong describes ruler responsibility in Confucianism in the following way: "He who rules the state is the basis of the state... If he errs by a millimeter, a team of horses cannot retrieve him... He deliberates with his numerous worthies to seek out the opinions of the majority of the people". Seeking out the opinions of the majority, is a pretty amazing statement for Dong's 100 BCE times! Dong then continues in the same text about 'the ruler':

**

...Dong Zhongshu like many Confucians, had been shaken by the Qin state first emperor experience. From the 500's BCE to 300 BCE Confucius, Mencius, and many other Confucians, had hoped for progress toward compassion in their society, but as the Qin state moved eastward, after 300 BCE, to swallow China, and produce a Li Si administration, that ran chariots over the heads of Confucians, it seemed like hope was lost for all.

It had been a neighborhood chief, and thousands of others like him across China, that ended a carefully planned reign of terror against compassion, and then called (the surviving) Confucian followers, to come to court ... and start again. It is as if the old-way power of shamanism, had waited in *resistance*, with a plan, through hundreds of years of the work of Confucius' followers, then struck with a well armed and well funded military holocaust, only to be defeated by commoners of society who, like their grandparents and parents, had heard Confucius' guidance...

**

...Always tying the moral decision to the spiritual physics power of heaven, Sky, this classic points out, "Filiality is the ordering principle of Sky", and shows that the state itself, must seek its welfare with a first principle of parents caring for children, and children caring for parents, a first filial principle, that will then extend everywhere, asking citizens to care for a ruler, and a ruler to care for the citizens. "Thus all-under-Sky at peace, no calamities occurred, no disasters or disorders arose. This is why the illustrious kings governed through filiality". Confucian teaching is sometimes seen as advocating submissiveness of children to parents. But the classic of Filiality has Zheng ask "May I presume to ask, if a child follows all of his parents' commands, can this be

called filiality”, only to hear Confucius respond, “What kind of talk is this! ... If a father had even one son to remonstrate with him, he still would not fall into evil ways”.

**

... ‘*The Great Learning*’ and ‘*The Mean*’ texts share the Han Confucian ‘Record of the Rites’ compilation, with yet a fourth Confucian text, which would be repeated through the coming ages. It is the shortest of the writings: ‘*The Grand Commonality*’ (Datong). ‘The Grand Commonality’ begins, in relating that Confucius after the winter ceremonies in Qufu, climbed up to the top of a city gate. One of his followers went with him. There, Confucius “sighed for the state of Lu”. The follower then asked what was wrong. Confucius referred to the past times of the great kings, Zhou and all:

“When the great way was practiced, the world was shared by all alike.

The worthy and the able were promoted to office and men practiced good faith and lived in affection. Therefore they did not regard ‘parents’ only as their parents, or ‘sons’ only their as sons.

The aged found a fitting close to their lives, the robust their proper employment ... They hated to see things lying about in waste ... they disliked the thought that their energies were not fully used, yet they used them not for private ends ... This was the ‘*age of Grand Community*’.

Now the ‘Great Way’ has become hid, and the world is in possession of private families. Each regards as parents only his own ‘parents’, as ‘sons’ only his own sons; goods and labor are employed for selfish ends ...

“This is the ‘period of Lesser Prosperity’”.

**

...At the same time, as the ‘Gongyang’ was itself an additional commentary on the Spring and Autumn Annals, it needed interpretation. It therefore amounts to ‘*Revelations, according to Confucius*’. The ‘Gongyang’ is distinct in its tale of transmission. It is held that this teaching was first given by Confucius, to one

follower Ci Xia. Then there is a list of specific successive ‘keepers of the *Gongyang Commentary*’ message, that runs from Confucius’ time, verbally through eight generations, after which someone wrote the text down in early Han times, about 122 BCE.

This Gongyang Commentary story presents a brotherhood of people bringing a special message down from Confucius himself, outside of ‘orthodox Confucian tradition’. This is something like the bearers of the special teachings from Jesus, to John Mark and Mary Magdalene, and the second level messages of the books of Luke and John, transmitted in an ‘underground stream within Christianity from Jesus’ Judea times, to Alexandria through John, to the south of France through Mary Magdalene, to us) One of those keepers of Confucius’ special ‘Gongyang’ message, eight generations down the line, turns out to be Dong Zhongshu, himself...

**

...It was truthful ‘simplicity and substance’ for compassion, for ‘moral force’, for ‘courage’, and also for the ‘sincerity’ demonstrated in the *deeds* of Confucius in his life, they assured the Han emperor Cheng, to whom they spoke at that White Tiger Hall, that had always been the *actual teaching* of Confucius. Furthermore, the Gongyang group announced, that the non-ritualized sincere Confucian practices, would become, China’s key to enter a civilization... of a future time...

3.Out of Chu

Confucianism seemed to ride a roller coaster of fortune, for it was actually the leading spiritual tradition in the times of the Hundred Schools of thought from Confucius’ own years in the 500’s BCE, down to Mencius’ in the 300’s BCE, then became a refugee in its own homeland, its followers hunted down, texts burned by the Qin empire, in the late 200’s BCE, then just as quickly in a few decades, rising again to become ‘official’, under the Han emperors, after 220 BCE. Confucius had wanted to tell his thoughts to kings. Confucianism had always sought the fire and heat of the authority of government, in the center of society, its own story demonstrating by Han times, the boosts and jeopardies, that such wishes can yield. Through the future ages, Confucianism would continue with just that approach of motivating souls, who were subjects, and souls who were rulers, toward courses of compassionate action.

Confucianism for this stamina, would end up one of the major spiritual traditions of China: one, of two. But Confucius, right in his times in Lu, had a contemporary, who was *another* Chinese spiritual leader for all the ages of future humanity, a co-sage, Lao Dan, whose followers would also bring a

spiritual guidance to every future century, just like the Confucians, but in a somewhat different temperament of thought...

**

...Lao Dan was supposed to have traveled to work, in the neighboring southern state of Zhen, obtaining work as a minor official, an archive keeper in Zhen's capitol city, Zhou. The state of Zhen was taken over by its large neighbor Chu in 505 BCE. Lao Dan is said to have given up his archive job, and given up on 'government' all together, at this time. It was perhaps the circumstance of the loss of independence of Zhen, that Lao Dan traveled on a western road to leave society entirely, only to be supposedly told by a guard at the final western passage out of China, that he would have to write down his guidance, before passing the gate... out of civilization.

After his lifetime, of course, Lao Dan received his posthumous Master's '-zi', and Lao Dan became 'Laozi'. Laozi's followers would have many stories of Laozi meeting Confucius (and admonishing him), but Confucians have not any stories about Confucius meeting Laozi, except in one passage in the 'Records of the Historian' of the famous Han historian Sima Qian in the first century BCE (Dong Zhongshu's time), where Sima Qian says Confucius traveled to the city of Zhou in Zhen (that would be west of Wei, where we know Confucius spent much time) to meet Lao Dan. Modern historians, seeing that there are only a few sentences of tradition that deal with the biography of Laozi, prefer to state they have no idea of his life story (or even his exact time).

**

...The 'Way of the Dao' is a Way for the soul, as was the 'Way' in Confucianism, but Daoism in taking over the generic name of 'Way', lays out a rather different footpath for us, which Daoists quite liked to contrast to Confucius's teaching. First, there is no reverence for ancient kings, no precedence of the original Zhou leaders, no Odes, no classics, in this 'Way guidance', in spite of its being founded by a state capitol keeper of archive books. Laozi may or may not, have ever met Confucius, but he did have a counter argument (or counter-emphasis) to specifically propose to Confucius. Daoism, which would seldom be the state orthodoxy in China, eventually made it a practice to pose scenes, parables, with its own Master making his points, and with none other than Confucius staged into the story, nodding in approval.

We quickly find in the eighty-one verses of 'the Way', that although this teaching is focused on the same moral questions for soul and society as Confucius did, Daoism comes up with a main theme for souls, that differs from the guidance of the instruction hours of Confucius' school compound, back in Qufu. The very fact that Laozi had for himself no school location, no

immediate followers who we can name, actually no biography which we can paste into any exact time of history, makes Laozi a 'no-hour-for-instruction' type of Master, from first view. Confucians, concentrating on their learning of their (compassionate) precepts, and active --- in fact, by Han empire times, ambitious --- to seek office in the state, would of course be uneasy with that.

Laozi's whole message begins with a critical eye on instruction, learning, and action, and then is quick to point out to us, that there is a place where action meets selfishness, then turns *into* ambition. 'The Way' text gives us one of its many terse strident statements about this:

"The pursuit of Dao is to decrease day after day...
No action is taken, and yet nothing is left undone.

An empire is often brought to order by having no activity (*wuwei*)"
(Dao verse 48).

**

...This seems curious at first, and the Dao's famous term here --- no action (*wuwei*) --- is difficult to comfortably sit down with, on your first meeting. In fact, Laozi's no-action teaching, is really a specific teaching about action, a teaching about our approach to our actions. It is a term that will never for a moment, allow the spotlight to be taken off the self-interest of an individual in action. 'Non-action' (*wuwei*), is a term that Laozi thrusts in our faces, to make us uncomfortable about our 'purpose in action', a term, ingenious in its simplicity of its motive, to check our natural way of self-interest. 'The Dao' verses ask us: "... can you be like an infant?" (10th verse Dao), and goes on to caution us about an adult life of self-interest:

"Standing on tiptoe, we become unsteady.
Stretching ourselves too far, we lack balance.

Showing off, we hide our light.
Competing with others we lose our way". (24th verse Dao, Dreher).

**

...Hindus in following Krishna's explanation of action that is selfless action (*sattwa*), would understand what Laozi was saying to his society. Using the 'sage' term which the Confucian followers often applied to each other (even

though Confucius claimed that he, himself, did not earn such a title), Daoism goes on to set specifics for a ‘non-action’ type of action, “Therefore ‘the sage’ knows these things of himself, but does not parade his knowledge, loves, but does not appear to set a value on himself” (72nd verse Dao Legge). “Therefore the sage never strives for the great. And thereby the great is achieved” (63rd verse Da)...

**

...Again using another term which the Confucians liked, ‘scholars’, ‘The Dao’ makes its best anti-establishment, anti-erudition statements, one that would highlight many of Daoist follower attitudes, over coming centuries:

“Scholars of the middle class (*rating*), when they have heard about the Dao seem now to keep it, and now to lose it.

Scholars of the lowest class (*rating*), when they have heard of it, laugh greatly at it.

If it were not laughed at, it would not be fit to be the Dao” (41st verse Dao Legge).

**

...In other words, the custom of society degenerated from Dao harmony which was natural... into forms (to include all the forms of the Confucians’ beloved principles) which in eyes of Laozi were basically empty of serious intent. The announcement that “Local ministers appeared”, in the 18th verse of the Dao, is a final cynical dismissal of what passed for compassion in government, and what passed for Confucius’ ‘good soul’ (*junzi*) in society, in Laozi’s evaluation of his own late Spring and Autumn times.

‘Dao people’ on the other hand, were urged by Laozi, to ignore false forms. Dao people were to hold to the ‘three treasures’ found in the 67th Dao verse: *love; careful economy concerning material things; a decision never to put oneself first before others*. “Because of deep love, one is courageous. Because of frugality, one is generous. Because of not daring to be ahead of the world, one becomes the leader of the world ... When Sky is to save a person. Sky (Heaven, God) will protect them through deep love”. (67th verse Dao)

**

...With this guidance, as with Confucianism and all guidance’s, comes the question of enabling power available from Sky. Confucius asked that

individuals collectively commit to ‘*de*’ (moral force), but gave no further detail. Mencius explained that the Chinese spiritual cosmic physics concept of ‘*qi*’ would become a real force, a power that Sky would send, in ‘flood-like’ quantity to help those who made a sincere commitment to Confucius’ moral force. The great writing of Daoism, after ‘The Dao’ of verses, is the ‘The Zhuangzi’. The Zhuangzi would give this phenomenon its own name in Daoism: the ‘*subtle spirit*’. (In accordance with Daoism’s deferent stand on action that is sincere, quiet, and thereby effective, the force would of course be seen as ‘subtle’).

**

...This ‘*soft power*’ --- on which the original ‘The Dao’ text does not put much of a label, except to call it a *secret virtue* or *mystical excellence* (xuan de) --- is the ultimate force of the universe! “Dao is hidden and nameless. Yet it is Dao alone that skillfully provides for all and brings them into perfection” (41st verse Dao).

Dao teaching is often thought of a recluse’s guidance. Some future followers would take it that direction, and Laozi himself is supposed to have retired from his times (although in the last chapter we will see that he could have been on his way, to join something, which may want to present itself as a dynamic in our future times). We have to keep in mind the Dao teaching words were put down by Laozi and early followers, when the late ‘Spring and Autumn conflicts of states, were stealthily intensifying and evolving into the unceasing violence of the Warring States period. This was an era of all rulers failing in all the principles, which either a Confucius or a Laozi, could try to offer to a society of souls, so there would have been some cynicism about head family guidance for a society...

**

...For one soul, or for a whole country, if the free-wheeling Dao verses appeared to enforce any form of code, it is a code of paring everything down... to enforce simplicity. Even with a tame self-desire to seek knowledge, the Dao asked ‘Are you sure this is not a path to arrogance and war?’ “Close the mouth. Shut the doors. Blunt the sharpness. Untie the tangles. Soften the light. Become one with the dusty world” (56th verse Dao)...

**

...The equivalent of this hope of the Dao for an individual, is offered as well for a society:

“Follow the Dao. Cultivate its ways. And find yourself at peace ...

Cultivated in your home, It brings peace to those you love,
Spreading to friends and neighbors, It brings peace to your
community.

Spreading through communities, It brings peace to your nation.

Spreading through the nations, The Dao brings peace throughout the
world.

How do I know this?

It begins with you and me...

**

...Zhuangzi, the man, probably lived 355-275 BCE, making him several decades younger than Mencius. The Zhuangzi text does not mention Mencius, but Confucius is a frequent (involuntary) participant. Zhuang Zhou (Zhuangzi) himself, is thought to have written the first seven chapters, which somehow picked up the label ‘inner chapters of ‘The Zhuangzi’. In those chapters, we have (chapter two) Zhuang Zhou’s famous dream about waking and recalling that he dreamed he was a butterfly, but then postulating, that he was not sure if in fact he was now in fact a man, with this recent dream, or was rather actually a butterfly (presently dreaming about being a man). ‘The Zhuangzi’ has many tales like this, that seem inspired by a fluttering philosophy. Hung Mung, in chapter 11, madly hops about like a bird for years, until he is recognized as a great teacher (through teaching nothing).

**

...The Zhuangzi’s most famous biographical tale (chapter 17), has Zhuang Zhou himself, fishing at a river, when two officials from the state of Chu find him, and offer him a high office. Zhuang Zhou maintains his concentration on the fishing, and comments to the officials, that he heard that in the state of Chu where they come from, there is a famous shell, from a tortoise which died three thousand years ago, and which the Chu king keeps in his ancestral temple.

He asks the two officials that have come to him, whether this tortoise would most likely have preferred to die, and have such great honor of having his shell displayed, or on the other hand, to be “alive and dragging its tale in the mud” (Watson). The two sovereign appointees evidently, themselves, philosophically sympathize with ‘the tale-in-mud’ option, and Zhuang Zhou says ‘goodbye’, and keeps on fishing.

**

...The student asks: Is that it? Laozi continues into the promise of the (*subtle spirit*) power of Dao guidance, and explains some of its spiritual physics. “When he is thus constant in himself, (what is merely) the human element will leave him, but Sky will help him. Those whom their human element has left them are called ‘people of Sky’. Those who Sky helps are called *sons of Sky*” (Zhuangzi 23-7 Legge).

Laozi continues to explain that maximum effort and maximum learning and maximum reasoning, are not the path of this successful destination for a soul. We are not told if the student, after this session of answers from Laozi, felt he ‘got it’, this time around. (It was a reoccurring Dao teaching, that claimed that most people following the norms of society, just don’t ‘get it’.)

**

...The 20th chapter of The Zhuangzi, highlights this warning, pointing out that seeking success through maximum knowledge, maximum effort, and aggression, will yield a certain type of success that *can bring an ‘overthrow’, ‘sharp corners’, the ‘use of the file’*. This 20th chapter also introduces the warning parable of the close-furred fox: The ‘*close-furred fox*’ would become a standard Daoist symbol in the future, because this animal, elegant in its appearance in the wild, evidently also made an excellent coat-component. Here, ‘The Zhuangzi’ 20th chapter reminds us that the close-furred fox in its beautiful form, lives in fear day and night, through its whole life... because of humans looking for good coat material. One does not want to achieve the elegance of the close-furred fox...

**

...Another humility story, shows a provincial man selected by the court of Qi, to become an official. Evidently the robed profiles of people, accompanying the man back to the capital, the carriage, etc., gave indication of the man’s new status to onlookers, for this otherwise simplicity-loving Dao person. A few days later he is back home.

Everyone asks why? He explains that on the first ten stops underway, the ten soup-shop owners placed the soup before him, without asking for payment first. “It was this which frightened me” (Zhuangzi 32-1 Legge). Such calamitous experiences of false honor, as an official of government, would certainly lead to the ruin of his good Daoist soul, this man thought...

**

...Confucius had himself refused office under dishonorable officials and dukes, but Confucianists would continue to believe that there always remained the possibility of a path to compassion...through political power.

Daoists had a different take on that. A follower of Laozi, Bo Ku, in the 25th chapter of ‘The Zhuangzi’, asks Laozi for leave to go to other places. Laozi says No; things are the same everywhere else, as here. Bo Ku insists. Laozi says, okay, where would you go? Bo Ku says he would go to a place where executed criminals are laid out before burial, a place where he could take his own court robes (here we see that Bo Ku must be some sort of official), and put them on a dead man, while appealing to Sky, and bewailing the lot of the man. Laozi listens to this, and says:

“It is said do not rob.

Do not kill...

If now you set up the things, against which men fret;

If you accumulate what produces strife and contention among them,

If you put men in such a state of distress, that they have no rest of ease, although you may wish that they should not come to the end of (that executed man), can your wish be realized?”

**

...When I speak of being a co-worker of Sky, it is because I know that (the *king* who we style) ‘the son of Sky’, and myself are equally regarded by Sky as its sons”.

(Zhuangzi 4-1 Legge)

Yan Hui then proceeds to make the point, that he will not be concerned about what men decide about the real meaning of his words. (The Daoist writer here, perhaps Zhuang Zhou, always thought Confucius’ followers played the ‘word game’ for the false appearances of compassion).

Yan Hui sums up: “In this way men will pronounce me a (sincere and simple) boy. This is what is called being a co-worker of Sky” (Legge). Yan Hui, the accommodating servant of all, in real life in Confucius times among his immediate followers, is used as a spokesman here in a Daoist story, for a position that seems almost balanced between two great spiritual traditions, two

traditions which both wanted the same thing for humanity, but counter-distinguished themselves and their approach, from each other...

**

...The criticism about Confucianism is biting, and of course in the case where hypocrisy did rule with Confucians in government, it was incisive. Han dynasty history did witness this problem. Daoists always painted the world, as leaning toward a simplicity, that would allow the Way, the Dao, to prevail, “But when the sagely man appeared, limping and wheeling about in (the exercise of) compassion, pressing, along and standing on tip toe in the doing of righteousness, then men began to be perplexed” (Zhuangzi 9-2 Legge).

“The bendings and stoppings in ceremony and music and the (*fake*) expression in the countenance of compassion and righteousness, in order to comfort the minds of men --- these all show a failure... (Zhuangzi 8-3 Legge)...

**

...And so, two sister spiritual traditions in the very late ‘Spring and Autumn times’ of China in the 500’s BCE, had been born into a certain type of society, that had been the custom of the land, since the first duke of Zhou and his nephew King Zheng, began the ‘Zhou times’, in the mid 1000’s BCE. It was a type of society, a type of Chinese town and country custom, which had lasted for a very long time, successfully. But everyone could see (in the 500’s BCE), that their society and its long dominant customs and mindsets (or era spirit) was slowly slipping away, in the face of armies that numbered over a hundred thousand, and new tech weaponry implements (long distance crossbow specialty contingents, and cast iron blades for every soldier), in the overall apparent power of the insistence of warfare to rule the fate of man.

The total war experience for this people which followed, and lasted for over two hundred years after Mencius and Zhuang Zhou’s times, finally culminated in a warlord winner (state of Qin) taking all in 220 BCE, and establishing a merciless regime. Then, in one moment (in a Chinese history sense of time) --- one decade --- that regime was not only gone, but replaced by one which wanted to hear about Confucianism and Daoism. The quick demise of the Qin dynasty with its philosophy to label Confucius’ and Laozi’s ideals as *vermin*, at the end of that decade, looks like a miracle, but then, both Daoism and Confucianism had always explained to us, that ‘*Sky will help*’...

**

...It is hard to peer into those times in the Han court, but it appears that Daoists were splitting into two groups, one to maintain a sincere simplicity of the Dao

guidance, another to dress up the teaching for the tastes of modern empire times. The latter's course of action, is what Daoists had always accused Confucianists of doing. Sima Tan of this period, court historian and father of the famous historian Sima Qian, wrote in personal preference as a Daoist of the simplicity original school: "The Daoists enable the (spirit) essence within people to be concentrated and unified". He also wrote, "The Confucianists are erudite yet lack the essentials. They labor much, but achieve little".

In this environment, Dong Zhongshu, 'Confucian achiever', nevertheless set out to make Confucianism, the orthodoxy for government. He did this, some have noted, by including mystical studies of omens, in connection to historical events and weather, which seems a nod to the old habits of shamanism, habits that the less sincere of the two tendencies of Daoism, was also encouraging to superstitious Han emperors. (Dong explained in his pro-Confucian texts, the special meanings of 'red crow appearances', etc). In 124 BCE, an imperial university was established. Confucianism was its curriculum. About 100 BCE, an examination system for officials was started, and was based on the five 'classics' that Confucius had edited: the Books of Changes, History, Odes, Rites, and the Spring and Autumn Annals...

**

...The farmers would live there in huts in the summer, and retire to homes in villages in winter. The rotation system would move them to a different well-field grid the next year, to allow soils (by such rotation) to recover from the grain cultivation. As the Zhou system of overlordship broke down, individuals started to claim ownership, something that not been considered before. Ownership as a system worked, but taxation systems continued to be corrupt --- whether it was the case that head political families, state dukes, or whoever, collected the taxes. Confucius had seen that, in his short employment for the Lu dukes. Confucius dealt with the situation, and brought reform, as long as he was in office, but debts (in grain), obtained to meet taxes under corrupt tax collection systems, more and more, gave some, the opportunity to seize the private land from others.

Mencius in his 300's BCE time, wrote extensively of returning to the fairness, of the eight-family working of the old well-field system. As a matter of fact, some Confucians looking for fairness in an economy that remained largely agricultural, would be making this same suggestion, a thousand years after the Han, two thousand years after the original Zhou agricultural system was set up as a part of feudalism.

The term '*peasant*' has been used for the Chinese farmer, right into the 1950's. There is a reason for this. There was something in the economic social system, one that Mencius had a gut-feeling about in his 300's BCE times, a

tendency that came into clear view in the early-Han centuries. It was a tendency, that consistently produced a situation, for which China was not able to find a corrective for all of its future, through the mid-twentieth century. An economic permissiveness by head family governments, allowing farming families and workers to be permanently controlled by families, who, one way or the other, came to take possession of most of the land, can be seen throughout the history of civilization...

**

...In China's case, that history would eventually show, China to be among the very last of societies on the globe, to move beyond these systems of control of the average citizen. However, strangely enough, China would also be --- in Han times --- one of the first societies, to demand change to move agricultural families beyond the status of 'peasant'. China was early in its calls for reforms, to help the average farmer citizens, just like it was early in many mechanical innovations --- wheel barrow and all --- which modern historians have now learned, were first developed in China. It was the reforming Confucians who actually called for the social innovations, but these '*social inventions*', like the '*mechanical ones*', did not seem to go on to grow in strength to maturity, after their precocious entry, into the early history of Chinese society's Eastside of humanity's civilization.

**

...When Emperor Wu established official exam systems based on the Confucius classics, the gentry families, many of whom had been forced to post family members to the area of the Changan capitol anyway, realized that getting their younger members through the Confucian exam system, could then make the tax collection system more friendly to their interests.

This is just what happened, and in the 100's BCE, the landed gentry were finding they could lessen the burden on their ever increasing estates, while fixing the tax quotas at the expense of the smaller farmers. Tax roll 'yamen runners' appeared throughout the country, to bully quotas from the less influential citizen farmers. The Confucian education for civil service was being used in a way, that was the opposite of Confucius' wish, the opposite of his own works demonstration in his lifetime. The control of the official membership by landed gentry, enabled them to skewer the grain tax system to protect their large estates, while allowing the small-holder citizen and tenant, to bear the most taxes...

**

...When local revolts broke out everywhere in 22 BCE, the nephew of an empress decided to seize the Han throne. This was Wang Mang, a sincere Confucianist, who thought he could finally bring about Confucius' golden age, after the thirty year 'learning period', Confucius believed necessary. Tracing his personal lineage back to the Yellow Emperor (in a 'David-king' type of mind-set), in 9 CE he succeeded to take the emperorship. Emperor Wang Mang was starting 'year one' of Confucius' 30-year, 100-year schedule to bring compassion to the land. He immediately instituted a loan system to free small farmers, of the system of usurious rates, which had been forcing them to lose their land. But since financial strains already existed, he decided to keep the monopolies in place, and then debased the central governments coinage, which set in motion instabilities.

Wang Mang ended all slavery contracts, and started parceling out the land gentry's land, back to small farmers, who had lost it to the corrupt taxation system. All the wealth and officialdom power of the countryside now lined up against him, and just at that time, the recent Han emperor' neglect of dyke maintenance, let loose the Yellow River, which not only flooded over an area a hundred kilometers beyond its river bed, but changed its course from south of Shandong province peninsula, to create a second branch, which flowed north of the peninsula...

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**

...The Han capital palace confrontations with empress families and palace eunuch administrators, and the persecution of the imperial university Confucian teachers and students, all occurred in the 160's CE. In the 170's CE, displaced farmers formed wandering bands, and in the 180's CE, many joined the 'Yellow turbans' (who tied yellow bands around their heads). The Yellow Turbans were another new form of popular Daoism, actually a 'Daoist church' organization, with a priesthood who used holy water for illnesses. The year 184 CE, the first year of a six-year cycle on the then currently used calendar, was chosen by radical Daoists, as the first year of a 'new epoch'. The Han government sent out generals to head off a rebellion, that was evidently planned for that particular year, but across China, Han magistrates ended up being killed in the provinces...

**

...With some irony, it seems that many of the teachings of Confucius' classics were put up prominently in the Changan capital city in the 170's CE ...and put up *in stone*. The prominently engraved words of 'compassion' and 'moral force', on these latter day monuments, did not reach the hearts of the emperors, magistrates, generals at the end of this four hundred years of Han dynastic administration. To the contrary, all in power in the capital and in the countryside, seemed to scurry about only for personal agendas, that varied from deprivation of farmer families, to a whole spectrum of self-interest plays of all those, who thought they could. Emissaries had shown up in 177 CE at the Han court, from the other society that seems to have started humanity on its course to modern civilization: Rome. These were actually Roman Syrians, but they brought the Han emperor their own tidings, on behalf of his equivalent on the Westside of civilization, Roman emperor Marcus Aurelius...

**

...First to place the baby below the bed [*at the foot*], second, give her [*a silk spindle weight*] with which to play [*this custom is from the book of Odes*], third, announce her birth to her ancestors by an offering".

Billions of future baby girls *for twenty centuries* in China, would in fact start their own courses in life --- courses that would sometimes insist on their humility, above their input --- looking out on their world, from the position Ban

Zhao described here, at the foot of their parent's bed. The Han dynasty times promise of enlightenment, in inviting a woman to be an official historian, matches everything else in the Han story of the precociousness of Chinese society within world civilization, from an imperial university full of Confucians to serve government with ideals of compassion, to the completion of 'The Zhuangzi' message of Daoism. Especially notable in that reaching toward enlightenment, was the brief government idealism of Confucian Emperor Wang Mang...

**

...Emperor Wu of the early Han, had a famous Confucian court, but the emperor was as comfortable with magic shaman rites, and Qin-state type punishment. Sima Tan, who began the famous history of the China people, a history which son Sima Qian would finish, was castrated by emperor Wu, when he did the right thing by Confucian standards, and stood up for a general of the court who had been wrongly accused. On his deathbed the historian father asked the son to be a good historian, and to remember Confucius' ideals. Son Sima Qian wrote of his sincere Confucian official historian father: "He was kept for sport and amusement of the emperor, treated the same as musicians and jesters, and made light of by the vulgar men of his day". Then the historian son reflected on his father's goal, and his mission:

"I too have ventured not to be modest, but have entrusted myself to my useless writings. I have gathered up and brought together the old traditions of the world, that were scattered and lost..."

When I have truly completed this word, I shall deposit it in some safe place. If it may be handed down to men who appreciate it, and penetrate to the villages and great cities, then, though I should suffer a thousand mutilations, what regret should I have".

**

...Emperor Wu had a '*Bureau of Country Music*' established, and for this reason we have some popular lyrics preserved from these times, which would be somewhat like country lyrics, two thousand years later:

"Grab the pillow/ wait at '*our window*'/ sleep, maybe/ when and if this guy comes/ we really live/ few pleasures/ fewer excuses/ God/ how many times/ can I forgive".

**

...The ancient Zhou Odes from 1000 – 500 BCE, which Confucius set out to codify, also had many popular situations and stories. The early Odes were actually lyrics for Zhou rites, for community and state music events, in which Confucius was interested. The later subjects in the ancient Odes vary.

A woman thinking of girlhood brings her thoughts: "... During the gay times of hair tied in girlish horns... the promises and oaths were so earnest, I never thought it'd change".

A soldier at war, looks on at his officers in their more comfortable and warmer clothes: "Fox furs worn through, without transport/ ... we be the rump of Li with tattered tails/ a last horde amid fears/ and your embroidered collars/ cover your ears..."

The earlier Zhou time writer of "better stay beneath a willow bough, than have your foot crushed beneath the imperial car" would probably --- in Han times --- have become a Daoist. The Zhou writer of "Rats, stone-head rats / spare our new shoots / three years / no pay. / We're about ready to move away / to some decent border town" would have probably signed up as a Confucian reformer, for 'rats' mentioned here was usually a term for government tax collectors...

4.Steppe

In taking a look at the later Han empire (206 – 220 CE) and the earlier Qin empire (221 – 206 BCE), and the 'neighbor situation', which China began to deal with from Han times forward, it is necessary to take a look at the size of China in the two periods (see map on website). China became about twice its former Qin size, in Han times. There's a clue there to China's history, all the way forward to 1912. The clue has to do with the relationship of a far north hemisphere phenomenon, that China's history would in its own way, have to deal with, for all of that two thousand years.

China's distant sister, Rome would grapple with the same phenomenon, and would succumb in the 400's CE. Confucian Dong Zhongshu's Han emperor Wu (140 – 87 BCE) made the decision which resulted in the enlargement on Asia's map, of the outline for China. His role in Chinese history doubled its size, and gives us the China, approximately like the one we have today. It seems emperor Wu tripped a mechanism, by which the country that would remain '*China*' through two thousand coming years, would actually be ruled at times in part, and at times in total, by *non-Chinese* for very long periods, some nine centuries out of the total...

**

...In the 300's BCE, 'the Xiong-nu' appeared as a tribe name, for some of these people from the north, in the discussion of Chinese courts of the late Warring States period. The Xiong-nu had organized their abilities with horses, to give them a certain military prowess. Horse offence and defense capabilities, would come up often in China's future. The Qin first emperor chose as one of his priorities, to set the whole of Chinese populace to work, to build the first of many walls across the top of the country, to solve this problem, that seemed to be vectoring at them from the north.

**

...The Xiong-nu, meanwhile, for their military counter-strategy, developed fast horse tactics with skilled crossbow riders. They did not have the manpower to counter wall strategies, head-on. As a matter of fact, the entire society of the Xiong-nu was only three million people, facing tens of millions of Chinese. The first Han emperor, Liu Bang, took troops north, lost, but then concluded a tribute treaty to send silk and foodstuffs north, regularly. He also began the precedence of sending Chinese princesses to nomad kings to seal these friendship treaties. This never stopped border raids against Chinese settled communities, by nomads utilizing their accomplished horse and bow military skill. Han emperor Wu in his times decided that he could solve the problem once and for all, and sent an army of 100000 out. The army first went north toward Mongolia. This was successful, and Wu kept armies on the march east into Manchuria, Korea, and south, through the areas that become Fujian and the coastal areas south to Guangdong, and west to Xinjiang.

Wu sent one official out as a scout west all the way over the Pamir Mountains, to see if there were any allies against the Xiong-nu to be found there. The official returned thirteen years later. He had been captured by the Xiong-nu, escaped ten years later, continued westward to find the people beyond the Xiong-nu, but they had just conquered Bactria (Afghanistan), and had no interest in alliances with emperor Wu's government. So the committed official (Zhang Qian) worked his way back, bringing home to China, a Xiong-nu wife, whom he had met along the way, in his earnest effort to carry out the task he was called to. The court was surprised to hear that Chinese silk was traded everywhere westward. (In fact, Chinese silk was traded in Rome).

**

...Meanwhile, in the south, 5-10 million Chinese moved from their grain valleys of old China, to the Yangzi river areas, and discovered a new diet staple, with which the China of Confucius and Laozi' time, had not had much experience: *rice*. The landed gentry's Han-times land grab, in the old home

areas, gave a motivation for farm families to move. The local people in the south --- Tai, Mon-Khmer people --- were sometimes driven out or killed. The good south climate and soils, made agriculture in the south an easier task, than the Chinese settlers faced, who were sent north and west. Han armies in the south even overran a country then called Nan Yue (Nam Viet), but a local uprising led by two sisters, kept Han colonization brief, in this particular kingdom. Han China would eventually end, at the edge of (modern) Guangzi province...

**

...Trade over the route was producing income, but Han emperors and most later regimes, did not see why this would be important to their society. The Han tribute system seemed to actually cost the treasury more in silk, than the some fifty border kingdom chiefs returned in other products, and the Han army overhead eventually broke Wu's treasury. It seems a surprising miscalculation for an empire, to have a tribute system which gave the Han negative cash flow, but this miscalculation would come up again. The self-conceptualization of emperors and landed gentry, that all incomes must necessarily come from agriculture in China, would be part of the mental yoke that would impoverish the average citizen, while denying trade and commerce vistas to everyone...

**

...The Confucians argued that the whole system was rigged to favor some, and that the traded goods are only luxury items that end up in the houses of the rich, and furthermore "the officials wink at powerful racketeers and the rich merchants hoard commodities and wait for an emergency...". The Confucians warn that not providing regulation for the common people, had been the end of things for the previous Qin dynasty. The Han government officials go ballistic, on hearing the subject brought up, of 'the end of things for dynasties', and the debate abruptly ends.

The debate shows the precociousness of the Han society, in dealing with matters of the economic consequences of trade, monopoly, and regulation, and shows some Confucian active reform input, to this subject. Unfortunately no results of the debate in economic management, would come from this event, or others, for most of this society's history, for a long time to come.

A leading start China had here, in economic debate, seemed arrested. The Han empire expansion, and its economic system, prodigious in effort --- it had accomplished the equivalent of Rome's total expansion, in only one generation --- was included in that debate. Empire economics was up for analysis and questions, but only this one time. The debate ended up preserved as a Confucian reading. The thought that gave rise to this event --- a

government seeking committee discussion on economic planning --- was archived, as quickly as it appeared. The Salt and Iron debate shows China, again precocious in many things, in this case economic planning, but unable to mature its lead in such a process, to benefit itself in the future...

**

...The rest of the Han administration seemed to dissolve into problems within its own palace walls, yielding no further record of this sort of economic planning analysis. There is little recorded history of the outcome of sending out Han princesses to fifty foreign chiefs, as a part of the 'grand scheme' (emperor Wu's) to bond the rulership of China, now doubled in size, with the old chiefs in its new areas. But one of these dutiful daughters (a relative of Emperor Wu) did leave us some of her own thoughts in verse, from her 110 BCE time:

“My family married me to a lost horizon ... / Longing ever for my homeland, my heart's inner wound. / I wish I were a brown goose going to its old home” .

**

...They sacked Luoyang and Changan to the loss of its government buildings and libraries. It is estimated that 2 million Chinese packed up and fled south. A government mailbag destined for Samarkand, full of commercial communications between Chinese in various cities, and their counterparts in India, Persia, and west, was hastily dumped in a cave... and only re-found in the twentieth century.

Mongol, Tibetan, and Xiongnu and related Xianbei tribes, now moved into northern China. Ninety percent of all Chinese still lived here, around the Yellow River, but a mass migration would begin in earnest, as the 'sixteen kingdoms' that appeared across the old Han north, vied with each other for a hundred years of warfare. All kingdoms eventually received a Chinese name, no matter who ran them, or how short their duration in history. These new 'tribe dynasties' taxed Chinese farmers, and showed more interest in silk road trade, than the Chinese dynasties had done....

**

...Both Eastern Jin (in Nanjing) and Northern Wei (in Luoyang), a 'Chinese dynasty' and a 'steppe dynasty', with limited areas of influence throughout the 400's, had practiced making conquered people into slaves, tattooing their faces to make escape improbable. The Northern Wei, at least had come up with a

land equalization program, which would be considered an admirable starting point for the future Tang dynasty land programs, to Confucians, when they looked back at this period from later times. The eastern Jin regime, on the other hand, left only a legacy of repressiveness, to the extent, that it saw regular uprisings of Chinese farmers, uprisings of armies, and even a thousand-boat private navy attack, on Nanjing at one time. Under these circumstances in the south, the landed gentry, having fled south from the northern non-Chinese kingdoms of this period, was allowed to dominate the economy.

A few private holdings grew in size. Chinese arriving from the north, ended up in a serf position, in order to get food and protection for their families. The gentry had its own private armies. China's tale of Mulan, the village girl, who took up her father's requirement to serve, disguising herself as a boy for twelve years soldiering, took place in these particular times...

**

...If the 'Northern Wei' in the north, deserves credit for establishing a practical Confucian principle of compassion, for the farm citizen family in its land equalization scheme, China's future legal traditions and court justice began in these times, in the south. The tradition of court justice, then like now, came through with its own gist of the times, on the common threads of the conflicts of self-interest, that grand institutions of justice deal with, in the daily casework...of any era. The 'Memorial of Indictment' of one Liu Zhang, in a family fight during eastern Jin times, exemplifies courtroom issues of the 300's, 400's CE.

“Before the division of the family property, he snatched away the slaves Docile Lad and Nuncky, making them part of the clan's common holdings. Then he proceeded to compensate his sisters and younger brother Wen with cash, but kept the two slaves for his personal use.

He then appropriated the maid Green Grass, who belonged to Yin's son... I request you apprehend them, and investigate the matter...”

**

...A prose-poem written in the 400's CE, tells of a fisherman of the eastern Jin society, who in wandering into a *peach blossom grove* which he had not seen before, inside the grove came across an opening in a hill. This opening led him to a plain, with a beautiful idyllic setting of Chinese people working their fields and living a carefree life. They told the fisherman they had left the 'other

China, back before the Qin dynasty had conquered all the states. They asked the fisherman to ‘tell no one’ of their existence, but when the fisherman went back to his ‘eastern Jin’ kingdom society, he told everyone. But they never found the star-gate cave entrance, to these dimensions of preference, again...

**

...The writer of ‘Peach Blossom Spring’ was Tao Yuanming, an official who gave up office to become a farmer and a Daoist, and who brought his age some of its most memorable Daoist lines of poetry:

“But had from birth/ a temperament attaching to the hills/
And yet by chance I fell into the dust net of this world where in an
instant passed some thirty years... And I forget my lost *cap of office*/
Distant, distant I gaze at the white clouds”.

**

...By the 500’s CE, these new types of Daoists had manuals like ‘Regulations of the Dark Capital’ issuing instructions for influencing the universe: “Regulation... Those (petitions) to control the movement of tigers, should be delivered facing ‘the tiger direction’ (slightly north of east)”. This sounds like an arcane computer game, but it was in fact an unfortunate slipping away of one important spiritual guidance. None of these new Dao practices ever mentioned either the Dao guidance texts of ‘The Dao’ or ‘The Zhuangzi’! Late eastern Jin Daoism had an apocalypse writing, the ‘Divine Incantation Scripture’, which prescribed how you could best employ ‘*ghost troops*’ against the age’s murderous ‘*epidemic demons*’.

It all speaks of a certain sadness, from a people who felt that they had indeed gained and lost a ‘Peach Blossom Grove’ situation, for their part of our mutual civilization. Throughout these centuries, the ideal of the ‘old China’, held on in the minds of a people’s grandparents’ tales, while steppe invaders, themselves, utilized ancient Chinese kingdom names, for their ephemeral startups. The leaders of two of these ‘gone-tomorrow’ kingdoms of the period, even styled themselves ‘emperor Wu’, after the famous Han emperor of the past...

**

...The dramatic demands for government labor on farmer citizens, and the extravagant displays of the second Sui emperor, brought uprisings. Confucian poet for these times, (and soldier), Li Bo, left us the thoughts of one recruit sent to western new lands, as a part of Sui imperial strategy:

“By the north gate, the wind blows full of sand/ Lonely from the beginning of time until now/ ... I climb the towers to watch our on a barbarous land/ ... Who brought this to pass/ Who has brought the flaming imperial anger”.

**

...Chinese north and south now began to drink *tea*, brought from the south, and the pursuit of business and trade was taken up, for the first time by some Chinese, who had watched foreigners in their country handle this before. Most of those commercial foreigners were from Persia and Turkestan, the other end of the silk road. Business had been considered an indecent career in much of the past, for this agricultural society. The gentry seemed to focus energy on acquiring land, and foreign businessmen were even asked to wear special attire to identify them in Chinese cities. A 300's CE law, had required *business people* to wear one black shoe and one white...

**

...In this city life in the agricultural society, poet Li Shangyin published a '*Miscellany*'. It offered lists. One list was for 'Indications of Prosperity: 'The sound of reading aloud'. One list was for 'Mortifications': 'To meet a disliked person on a hot day'. One list was for 'Contemporary Crazes': 'Women cursing in public'.

One modern note may seem to come from the 'poetic' scrawling of a student of the time, found on one of the Buddhist manuscripts. (The spellings represent either the students bad penmanship, or wine).

“Pity the poor boy stoovent/ whose horse has gone up to the stebul in haven/ which family haz a nice girl/ that can married off to a lay stoovent?/ I bought five pints of good wine/ and sent my worries a thousand miles away.../ pity the boy stoovent/ whose horse has gone up to the stebul in haven...”.

**

...Cash money itself came back in 'strings of cash'. This was copper, sometimes debased to bronze, and it would soon figure into the history of the spiritual tradition of Buddhism for China. One thousand of these pieces was set to equal a certain weight of silver, a bushel of grain, or a bolt of silk...

**

...The Tang also established ‘*six boards*’, or offices, for national administration. This remained as the country’s admin system, until the twentieth century. One board, the board of Censors was supposed to guide, even criticize, the emperor.

The most significant thing that the early Tang emperors did, was to look to the Confucian hopes of the idealist Emperor Wang Mang, on the problem of equal access to land. The earlier Tangs took up the Tuoba Northern Wei practice, of land applications for citizen farmers. Emperor Taizong (626-649) is considered one of the ablest of all the Chinese rulers, for bringing the Tang code into existence. He reestablished the exam system, and had Confucian teaching, become central to the now rebuilt imperial university.

Most important, Emperor Taizong instituted an ‘*equal land*’ program, giving a plot to each farmer family to work, and levying a tax system from the production of the plot. Cloth and grain taxes could be reduced, if individuals performed public works time for the government. The size of the land was adjusted every three years according to family size. Mulberry-tree silk production land, was given in perpetuity, because of the long term requirements, in silk cocoon cultivation. It was two hundred years since Tao Yuanming’s Peach Blossom Valley writing, had dreamed of prospects like this for China’s society. Trade, which the Chinese, in Tang times, were getting the hang of, for themselves, also flourished.

The result, in new incomes in the economy and tax revenue, was quick to show results, as individual families were given their main chance *to earn*. These government policies to promote individual rights to earn a living in farming and trade, quickly created prosperity, but future Tang emperors did not seem to understand that this farmer citizen *access* opportunity to prosperity, was actually the basis of the success of their early economic miracle...

**

...‘Precious’, after obtaining the power of favors from her liaison with her father-in-law, bestowed these benefits on a military governor, An Lushan, of steppe citizen background, who in turn used the benefits to amass an army of 160000 soldiers. In 755, this army marched on Changan. The emperor fled to Sichuan, and his army told him they would not march him back to Changan, to reinstate him, unless ‘Precious’ was strangled, which she promptly was. The Uighurs tribes were called in from the west, to defeat the military opportunist An Lushan. The emperor got his throne back, but obviously much had changed for the Tangs.

Uighur tribe support was now necessary, to maintain power in the northwest. Tibetan troops, in the 760's started pillaging the capitol city Changan annually, and did this for the next twenty years. This also ruined the equal-field system in the countryside. The agricultural prosperity of the equal field system was over. Taxes stopped flowing. The military governors took what remained for themselves...

**

...In fact the Tang exam system, which was supposed to find qualified officials, had always been circumvented by the gentry families, to insure that their sons became officials, so from the beginning there were few voices of the common citizen, in officialdom. Historian Wolfram Eberhard wrote of the officials of the times "Everybody was 'Confucian', but Confucianism was so taken for granted, it was not discussed".

A contemporary Confucian official of Du You, Li Zhi, in the early 800's in his memorials to the emperor, tried to explain that the insistence to collect taxes, should perhaps be secondary in court consideration, to budget expense, to avoid corruption and extravagance. We remember him as an important reform Confucian voice, at just this important early 800's time. His emperor imprisoned him...

**

...Two famous Tang poets, who both lived in the 700's, and who knew each other, present us from their times, a Daoist point of view, and a Confucian one. Du Fu (712-770) was an official with a reforming Confucianist vista of his own experience, serving in the military during the early Sui and Tang attempts at expansion, to move China's borders back to the old Han borders. Du Fu tells us of lodging in a town, and observing a recruiting officer coming to seize men for military service, for a Tang campaign. An old man climbed a wall to escape, his wife explaining:

"All my three sons have left for garrison duty at Ye/
From one of them a letter just arrived/
Saying my two sons had newly died in battle.../
Now there's no other man in the house/
Only a grandchild at his mother's breast..."

Du Fu wrote at another time, "Frontiers on which enough blood has flowed/
To make a sea, yet our emperor still would/
Expand his authority..."

Daoist Li Bo (701-762), was Confucian Du Fu's friend. Li Bo brings us the Daoist view, by first giving us the famous Confucius 'edit and transmit' quote --- by which all successors to Confucius edited and transmitted writings, to bring to future generations --- then turns away, to sail into a Daoist mood:

“Ages have past since the stately Odes flourish/ I am growing old and there is no one else to present them/ ... My determination is but to 'edit and transmit'/ ... To lay down by brush with the capture of the unicorn”.

**

...Women in Tang times demonstrated their roles to speak as Confucians. Rong Ruozhao, wife of a high Tang official became the authoress of 'Analects for Woman'. Her 'Analects for Women' offered many suggestions for decorum, as 'when walking, don't turn your head', and gave women one special tuition note, which may have earned her some compliments, and then again some cat remarks, among her future generations of sisters, at the Tang court: 'When your mother in law is sitting, you should stand'.

**

...Like with the Hans, the Tangs had influenced central Asia greatly --- for example, Tibet would receive Buddhism not from neighbor India but from China --- but China would eventually totally withdraw from Central Asia, in the second half of the 700's. With the Tibetan incursions now coming from Central Asia toward China, Changan itself, in the west, was vulnerable. The losses in this west territory seemed to have a long term affect in one important military category, which would come up again and again in the future: *horses*. For some reason China would always have problems with raising good military horses, without the northwest horse farm industry, that it now lost in Tang times, in spite of trying to duplicate it elsewhere.

In the 800's, the emperors were often controlled or even murdered, by palace eunuchs. In 835, officials and the emperor tried to end this, but as in the similar Han incident, eunuch power was too much for them, and 1000 officials were put to death by the eunuchs. In this Changan atmosphere, Confucian Han Yu, at this time, was trying to bring Confucianism, back to true compassion in the service of public welfare. In the light of what he saw going on in the court, Han Yu pointed out that 'Confucianism' had not really been true to Confucian's teaching, either in Han or in Tang times:

“Before the duke of Zhou/ Our sages were kings/ And things got done/ After the duke of Zhou/ Our sages were subjects/ And *long theory* won”.

**

...In the 840's, all Buddhist monks and nuns, were asked to return to civilian life, and the monasteries were closed. The monastery metals were seized by the Tang court. The Buddhist establishment received reprieve from the next Tang emperor, but by 860, the country was ruled as much by warlords, as by the Tang court. The term '*bandit insurgency*' was used by future historians for what was happening, but we must recall Confucius' and Laozi' qualification in instances, where the 'son of Sky', on the throne, allow situations to develop that '*entrap the citizens*'.

The most powerful of the bandit warlords, who came from all this, Huang Chao, was a salt merchant who had failed the imperial examinations. He massacred the foreign trading families in Guangzhou (Canton) in 879, then moved his force north to sack Changan. When someone posted one mocking poem, on a wall in Changan, he gathered 3000 of those educated enough to compose, and had them all killed. When Huang Chao withdrew from Changan, palace eunuchs held the Tang emperor family prisoner, until a regional general killed the last Tang boy emperor, officially ending the dynasty. Huang Chao eventually dismantled the palaces and buildings, and floated them down river to the safer eastern location of Luoyang. This year, 907, would be the last time in history, any central government would ever rule China, from the ancient city of Changan...

**

...Over half of China was now south. In Sui and Tang dynasty times, 60% of Chinese lived in the old Zhou China of the wheat and millet (a grain like oats) Yellow River valley, from Shaanxi (west) to Shandong (east). In Song times, the 60% had moved south, to the rice regions around the Yangzi river, Sichuan (west) to Zhejiang (east). Some moved all the way south to Guangdong. In Guangdong, an old Yue state people, recognizable from Confucius' time, had long involved themselves in things the Chinese had not pursued: commerce and trade, using ships. They had a maritime fleet back in the 400's BCE, and some say the Yue sailed as far as the west coast of the Americas. The Chinese displaced many of these Tai-Shan stock people, pushing them in the direction of Cambodia-Thailand-Burma, and also married many...

**

...The canal network in China that fed into the Grand Canal, which ran between the Yellow and Yangzi rivers, and the canals that served other rivers, eventually totaled thousands of kilometers. Chinese porcelain and lacquer ware, manufactured by the state and private works, regularly reached Europe, and this time, it wasn't a secret, as it was in Han times. The first stock companies appeared in this period. Strings of cash remained in copper, as they had been since Zhou times, although debasement would result in copper becoming bronze. A copper was worth ten iron coins. (All imperial governments of China, seldom minted gold or silver). The first paper money notes were issued in Song times, for the equivalent of 2000-3000 strings of copper cash denominations, with a three year validity to the notes, because of paper deterioration. A large house for a family would cost 2000 strings of copper cash. This is the time that the abacus arrived, as China's calculator...

**

...A resident of Hangzhou describes his city in 1235: "only after the fourth drum (morning hour) does the city gradually quiet down, but by the fifth drum, court officials already start preparing for audiences, and merchants are getting ready for the morning market again. This cycle goes on all year round, without respite". The writer goes on to describe restaurants, wine shops, entertainment, hustlers, and membership clubs that exist for anglers, exotic foods, girls' choruses, antiques, and horse lovers. The big cities of Tang China times, and earlier, did not actually have entertainment and commerce other than brothels, and the curfew in the past in a big city, had usually been seven o'clock in the evening. Song China would be a different place.

The standard ten day week continued, with the tenth day being a holiday. For all the modernity, the status of women however appears to have fallen, from the earlier Tang or Han time perceptions. Concubinage was one part of the new trade mentality, that become heavily commercialized. Widows were asked now by custom, not to remarry, and the breaking of young girl's arches for foot binding, began in these times...

**

...Wang Anshi was a devout Confucian, who believed he could institute a successful benevolent order for Song China, with an economic plan. He won the ear of a young Song prince Shenzong, who became emperor (1068-85). The land categorization system of the time, taxed you differently if you had 100 'sixth-acres' (mu), or 50 mu, or 20-30 mu. If you were a local government administrator, you were not taxed. This was the official policy. What was unofficial, was that major land families kept themselves, (and even the

registration of their estates), outside all categories, avoiding all taxes. The pressure on those taxed was starting to produce rebellions, in the second half of the 1000's, in Wang Anshi's time.

Wang Anshi proposed a '*Green Sprout*' program, to loan to farmers money in coin, to plant each season. He believed that the coinage system, could help the small farmer. He also instituted a system by which farm families could pay an extra tax, and avoid annual government labor time. Wang Anshi also created *ever-normal granaries*', to stabilize grain prices, with government involvement to seek fair grain markets, and also a fair system of pawnshops. He raised the salaries of officials, in hopes to keep them from skimming taxes.

Most important, he began a registration of *all* land to rediscover the vast 'missing matter' of the gentry estates, in China's universe, as a part of a new tax and revenue system. (This of course was his downfall!) Wang Anshi understood the horse technology problem with the military, and tried to correct it with local militia training, and with a 'Tea and Horse' government agency, whose work it was to acquire the military horses which the government needed, by trading tea to the north and west, where the good horses could be found...

**

...The difference in the Wang Anshi saga in the middle of the Song times, is that history's chronicles give us a window, to see what was happening, as good Confucianists stood their ground against opposition to the compassion-in-government ideals of Confucius. And exactly who were these good Confucianists' opposition, here in Song times? Other Confucianists...

**

...As the landowners accumulated power and official positions, they accumulated the right to pronounce for 'Confucianism'. The '*Classic mat*' exemplifies. This was an 'area of mats', on which advisors to emperors in Song times stood, to counsel rulers about application of the Confucian classics, to daily affairs. Wang Anshi's well-known contemporary, Cheng Yi wrote the dowager empress of the young Emperor Zhenzong (who eventually supported Wang Anshi), that Cheng Yi would *decline* the prestigious appointment to the 'Classic mat', for the following reason:

“... it was observed that the gathered ministers all sat quietly with folded hands, and the lecturer standing next to the imperial bench explained a few lines, and then withdrew. If things are conducted in

such a fashion, even if the emperor were of mature age (*he was actually twelve at the time*) and accumulated experience, what benefit could be derive from such a lecture?”.

‘Confucian advice’ had become a few lines of recited pious rhetoric, designed not to disturb the mind. Wang Anshi, was trying to *apply* ‘compassion’, to really achieve benefits for the common family of the economy, in demonstrations of true applications of Confucius’ principals, as Confucius had asked. For his efforts, 1500 years after Confucius, Wang Anshi ran into denunciation from the most famous Confucianists of the day, who spoke *against his deeds of action*, in concert with the landed gentry and the wealthy...

**

...Luck was not with China on this one. Wang Anshi had believed that coinage and ‘money economy’, would free the small family. But with this experiment, the coins actually appreciated, making it difficult for the farmers to repay the government. (Historians have no statistics, but it could also have been that so much grain was produced so quickly, because of the new fair system for producers, that the quantities of grain caused the result). It happened quickly. Wang Anshi’s enemies were delighted. The emperor, young to ascend, died young, and Wang was dismissed from his prime minister position.

Who took the post? It was not so much a surprise to many then, that Sima Guang, the opponent of all Wang Anshi’s measures, now became prime minister. The reforming young emperor and reforming Confucian prime minister were history. Wang Anshi left his countrymen --- and all souls of civilization who may look to the hopes of a Wayshower like Confucius, in the workings of government of any age --- with his thought for the rule of Confucian compassion in verse. In a writing called ‘*Bald Mountain*’ (we remember the Mencius parable with this title), Wang Anshi said:

“My duties took me to a spot by the sea/
there to gaze on a mountain
isle I stopped my boat/
as I wondered who had denuded it so/

... Each in his host of monkeys made himself sleek and fat/
while the mountain was utterly ravished/
each wrangling with each other to fill
their stomachs/ ... Alas for the mountain encircled by a sea”.

**

...The Khitan, with their woman empress-general, had built a state in the north, around the area of modern Beijing (at that time outside of China) in the early 1000's, with many Chinese forms (exams, officialdom). They even gave themselves a Chinese label: 'the Liao kingdom'. China's Song dynasty had paid tribute to this northern kingdom, when they lost to its armies. In the century of the 1000's CE, one more steppe people organized themselves for warfare. They came from north of the Khitan, in Manchuria: the Jurchen. The Khitan considered Jurchen an inferior society, classed the Jurchen tribes who lived closer to them as '*cooked*', and those further north, as '*uncooked* Jurchen'. When a Jurchen leader appeared at the Khitan court 'first fish feast' of 1112, a drunk Khitan king ordered the Jurchen leader to dance for him. The leader refused, went home, organized his army, and attacked the Khitan Liao kingdom. The Song thought this was good to see the Khitan shaken, did nothing to assist them, and were pleased to see the Khitan society finally collapse to Jurchen conquest in 1125.

Two years later, the Jurchen crossed the Yellow river, and took the Song capital Kaifeng. The Song court was totally surprised. The emperor and son were given new titles by the Jurchen --- the emperor 'Marquise of Muddled Virtue' and the prince 'Doubly Muddled' --- and were packed on horses and taken north. A four million Jurchen population, then took over the northern half of China, an area that had its own Chinese population of a 100 million.

There was no uprising of the populace. Facing cavalry warfare, with no military horses of their own, the Wang Anshi efforts of the 'Tea and Horse agency' of decades earlier, did not seem such a far-fetched priority now, but it was too late. One general, Yue Fei pleaded with the reconstituted Song court in the south at Hangzhou, to allow him to reform the army, and fight back north, but the court, supposedly under counsel of the southern gentry, denied him this mission. The debate about why this happened and what motives, national or selfish, propelled this lack of commitment, continue into the twenty-first century. Giving up half the country, would unfortunately make the next event between the Chinese, and the steppe folk, two hundred years in the future, inevitable...

**

...One Lady Li Qingzhao (d 1151) lost her husband, when he was sent off to a post where he died. His body was sent home for her trek south, as the imperial court was fleeing. Lady Qingzhao left for us, later in her life, her own personal note in a catalogue she compiled. Explaining that her husband, as an official, had devoted much of his salary to care and preservation of rare editions of books, she explains how she took up the cause herself alone, in the chaos years,

deciding what to sacrifice and what to cart south, preserving his catalogue for posterity as best she could, observing years later in life:

“Among the 2000 volumes of prints from stone and bronze, only 502 now bear his signature and notes. The ink is as fresh as the day he wrote them, but the tree over his grave has shot up to considerable height already. I realize that this is the common fate of things...”.

**

...Within fifty years, of the emperor Zhenzong's early death and Wang Anshi's dismissal, half of China was now gone. In the final turbulent years of the early 1100's, in the north at Kaifeng, Confucian Chen Dong had sent numerous petitions to the Song officials. Then, when the court fled south to Hangzhou, he led a student demonstration before the palace gates. In a rare show of fierce punishment for this dynasty, the first of the southern Song emperors had him, *executed*, but then, posthumously *honored*. (He had, after all, made some good points, the emperor must have thought).

Chen Dong's epitaph for history, reaches us from one of his memorials of the court: “I am but a commoner, but have dared to criticize the powerful high officials”.³⁰ With the dismissal of Wang Anshi, the Song imperial administration had lost the one final chance, to win the hearts and minds of the tens of millions of farmer citizen families, before that great test began to arrive from the north steppe...

**

...The Cheng brothers' uncle, Zheng Zai (1020-1077), is remembered today for an inscription he placed on the west wall of his study in old Changan city region in the northern Song period: ‘*The Western Inscription*’.

“All people are my brothers and sisters, and all things are my companions. The great ruler is the eldest son of my parents. One who disobeys (the principle of Sky) violates virtue.

One who destroys ‘ren’ (compassion) is a robber... Wealth, honor, blessing and benefit are meant for the enrichment of my life, while poverty, humble station, care and sorrow will be my helpmates to fulfillment...”.

None of these people in the extended Cheng family, stood up for Wang Anshi, when the officialdom powers wanted him out, but Zhu Xi praised the Cheng uncle and nephews, anyway, for re-finding a truer Confucianism, in their writings...

**

...Coming a hundred years after Wang Anshi, Zhu Xi defended Wang Anshi's sincere intentions in active reform, and asked that Confucianism get on with being serious about Confucius' teachings for compassion in society. Endorsing a mood for what we would call 'scientific inquiry', which had arrived in Song times, somewhat before the west's post-Renaissance 1600's interest in science, Zhu Xi called for 'the investigation of things'. Zhu Xi had 'spiritual physics' to bring to his times. First reminding his age, that Confucius warned not to deal with spirits and shamanism, Zhu Xi picked up on Mencius' principle that all souls are born good. Zhu Xi took the concept of 'qi' (the universe's force that extends to the souls of humanity, which Mencius had promised Sky would send in 'flood-like' amounts to the help the compassionate soul), and went on to explain:

“...When it operates in human beings there is the differentiation of good and evil... Humans have mostly ‘clear’ qi and hence are different from animals...”

**

...Too close to the real attitude of Confucius, in facing officialdom and rulers, Zhu Xi was eventually declared a heretic, and then *rehabilitated posthumously*, only a few decades after his natural death.

This Song age, from the 900's into the 1200's, rings somewhat modern, with its city life, commercial activity, and with Zhu Xi's urgings for inquiry into the nature of things. Education for children became an important issue in Song times. Zhu Xi wrote much about education, asking for a public school system, in which school months would be outside planting and harvest times, so the average citizen's children could participate, reminding his generation, that it was 'teaching' that Confucius personally demonstrated, in everyday of his life.

Two followers of Zhu Xi wrote down a regimen for the school day: “On *first knocking* (of a wood block), all rise, wash and rinse their mouths... *second knocking* ... enter the hall and stand in order... If you have completed the number of times, and have not yet been able to memorize the passage, you must keep on until it has been memorized”.

**

...Zhu Xi had a buddy, Xin Qiji, who began as a Confucian and in the course of southern Song times, then became a Daoist: “Not for the imperial city am I bound/ ... Rather remain my usual self than a high official/ with pines and bamboos for my true friends/ And mountain birds and flowers as kindred spirits”.³⁵

Wang Zhe in the early 1200's, led what is called the 'Daoists reformation', establishing his Dao Perfect Truth group, explaining that 'cloud wanderings' (with or without the dragon) was basically a mind experience of meditation, and that 'herbal experiments' are for better health, not immortality, and that living in a hermitage in the woods, will not necessarily bring a soul closer to the Dao, although:

“It is not the habit of the superior man to live in great halls, because to cut down the trees, that would be necessary for the building of such grand residences, would be like cutting the arteries of the earth...”.

**

...In the steppe north China, all folk came from an area that was twice the size of China, and most of which was that type of geography of plains, which was suitable only for grasslands. Since Han times, in the north east there had been Tanguts who pursued hunting and had horses, pigs, and some agriculture. In the middle steppe were the Xiongnu, then Xianbei and Tuoba clan, then finally the Khiten, who looked at those three previous tribes, as their ancestors. They had horses, pigs, camels, oxen, and some agriculture.

In the west, were the Turks who had sheep, horses, camels, no pigs and no agriculture. The Uighurs were a Turk tribe. South of the west steppe, into the Himalayas were the Tibetans. The Turks would eventually become Islamic, the Tibetans, Buddhists, and Khitens, everything, including Christian.

The Tungus in the east, in Manchuria, in Tang and Song dynasty times, developed a society that became the Jurchen. Then, in the 1100's, the whole north half of China became involuntarily, the expanded Jurchen empire. But to the north of all of these steppe people, including the Jurchen, there was once again, more grassy plains, and one more rather different steppe folk, with no agricultural component at all to their lifestyle. These were the Mongols, who lived by their horses, moving sheep through different pasture seasons. In the course of the 1100's, they did something with their horse culture, that would soon catch the attention of the world, from the southern Song, in their Hangzhou capitol ... to eastern Europe...

**

...Sometimes killing every resident down to the domestic pets, to set an example, and sometimes leaving alone a city that did not resist, the Mongols were putting into operation a plan to eliminate all agriculture in north China, in order to return the soil to grassland, and to turn the farmers into forced labor for Mongol princes!

Then, one official from a Khitan family, who had served the Jurchen state, approached a son of Chinggis Khan, and convinced his new Mongol lord, that it would be a more elegant solution for the new masters of civilization, to stop killing everyone, and start earning hansom tax incomes from the large population, in its natural agricultural pursuit, as the Khitan and Jurchen had done before.

As population count goes, these Mongols are estimated to have totaled 1.5 million. It was all a culmination of the sad flight that citizens of the north had experienced, when the Jurchen first arrived, back in 1127. This time in the early 1200's, there would be no time to pack carts of books, as in Lady Li Qingzhao's earlier story of her husband's book collection...

**

..Kublai Khan(1260-94) rebuilt the Jurchen capitol Beijing, as his 'southern capital' from which to rule China, and built an extension of the Grand Canal north, by passing Kaifeng, to head directly to Beijing. The Mongols began a postal horse relay through China. Taking up the Khitan advisor's thought to '*become civilized and tax*', the Mongol's brought Iranians into China as tax collectors. The silk road was now obviously open again, as the Mongols had conquered all the land to the Black sea! Chinese hydraulic engineers worked on dyke and irrigation systems on the Tigris River (Iraq). Marco Polo (1270's) visited the Kublai court. Franciscan monks arrived at the Beijing court. A Chinese trading community opened on Temasek island, off the Malay peninsula to the south (Singapore). Arabs and Iranians set up trading posts in Guangzhou, and the east coast cities. 'The east' was briefly at peace, under a '*pax Mongolia*'...

**

...Kublai Khan set up a Confucian official system, and reestablished the exams, but Mongols sat for different exams than the Chinese, and in the new categorization system for land and general benefits, there were three categorizations of citizens. The Chinese ended up in '*class three*' in their own country. The Mongols became Daoist, then later Buddhist. With the silk road opened, Islam arrived into the Xinjiang, Gansu, and Yunnan provinces, in the west.

Then Mongol rule began to end, as quickly as it had begun. A series of boy emperors followed Kublai, when he died in 1294, and weak rule commenced. Like the Jurchen, the Mongols did not maintain the irrigation and dyke system of the north, and when large flooding began in 1344, the Mongol governor waited seven years before dispatching 170000 forced laborers to repair the system. The plague had also arrived in China now, in the mid 1300's. New-era Maitreyan Buddhist societies called 'white lotus' societies, became active, as they had at the end of earlier dynasties. Uprisings began in the countryside in 1350's....

**

...Now, one century after the Mongols had viciously fought their way south from Beijing, the whole country would again see a war, fought northward, through in its own fields and towns. Poet Kau Qi lived through the siege of Suzhou on the Yangzi in 1367, and left us a poem, of the thoughts of one of a country of fathers, again witnessing turmoil.

“I grieve for my second daughter/ Six years I carried her about/ she had begun to delight in pretty silks and lace/ but in a poor family she could have none of these/ ... What were we to do that day when illness struck/ the worse because it was in the crisis (*the war*)/

Frightened by the alarming sounds, she sank quickly into death/ ...
Distraught I prepared her poor little coffin/ weeping, accompanied it to that distant hillside/ It is already lost in the vast void”.

**

...Zhu took Beijing, razed the Beijing buildings (as it had been a Mongol southern capital) and declared Nanjing on the Yangzi, the imperial city for his new dynasty, the 'Ming' ('clear') dynasty. Zhu is generally known by his posthumous name: Taizu (1368-1398 emperor). (His 'reign-name' was 'Hongwu'). Taizu then set off to become a curious part of the Confucian story of China. Generally depicted as a vicious tyrant in his times, in a profile recopied by historians into modern times, he is called to account for the execution of over fifty thousand people over his reign years. Yet the administrative history and personal edicts of his term, tell a different story, rather significant in the content of the general themes of emperors, officials, gentry, and Confucianism, since Han times.

Taizu's common profile in history may have something to do with who wrote Chinese history, and who the fifty thousand victims turned out to be. Taizu was to the only founder of the major dynasties to be a true commoner.

(Liu Bang the first Han emperor, had been a very minor village head official, but still an official). Asking that all people return to the hairstyles and clothing of the Tang times, before the shaved-head years of steppe governments and rulers, Taizu immediately had all households registered. This is what Wang Anshi of the northern Song period had wanted, in order to hold the wealthy accountable in tax for their land holdings, and to prevent all tax responsibility from being pushed on to the small farm family. Taizu issued an edict “Restraining Public Officials from Evil”. It explains why he was, at the time, dismissing many local yamen runners:

“When it is time to transplant rice... these idlers will come into the fields, clutching an official dispatch... they have been known to take the rice sprouts out of the farmer’s hands and arrest him on the spot... they utilize the prestige of government to oppress...”

**

...First Ming Emperor Taizu also ordered that, at the village level, six times a month, children should lead a physically-challenged person, usually a blind man, through their local area, preceded by a copper bell with a wooden clapper, broadcasting ‘Six Instructions’. The emperor wrote these Instructions: “Be filial to your parents; Respect elders and superiors; Live in harmony with neighbors; Instruct and discipline children and grand children; Be content with your occupation; Commit not wrongful acts”.

Taizu had 40000 reservoirs built or restored, and put the water system back in complete order in the north, for agriculture for the first time since the Tang, while offering the Mongol gentry land accumulation in the north, to farm families. Tax revenues went from 300000 tons of grain 1370, to 1.6 million tons in 1385. The early Ming was a thus replay of the early Tang, where one ruler looked to the Confucian writings in sincerity, and devised an economic system --- always focused on agriculture, in this agriculture economy --- that allowed the populace a fair chance. ‘Make them prosperous’ was the first item of Confucius’ response to his students queries, about the list of most important items, for the ruler and his populace (Analects 13:9). Emperor Taizu asked every family to plant trees, jujube, mulberry, and it is estimated that hundreds of millions of trees were planted in his years as emperor. Taizu’s inability to figure out how to punish his officials into performing good government, led to his practice of an autocracy, that the rest of the Ming rulers would follow...

**

...The whole southern Song experience with the benefits and tax income from commerce and trade, was put aside. Trade itself, and foreigners, were all one non-Chinese phenomenon --- and problem --- and needed to be dealt with by rulers under one system: tribute. All foreign government representatives, now until the twentieth century, would be asked to *prostrate six times* and touch *their heads to the ground* three times....

**

...Emperor Taizu wrote to the shogun of Japan “You stupid eastern barbarians, living so far across the sea... you are haughty and disloyal; you permit your subjects to do evil”. What Taizu was complaining about here was, again, *trade*. The southern Song before the Mongols showed up, had seen their trade tax income, exceed their agricultural income, but for the next six hundred years after Taizu, rulers would look at commerce as something to be only internally conducted, and carefully watched. Meanwhile, the Chinese populace, who had responded well to early Ming economic access opportunities to own their own agricultural space, would increasingly find trade, legal or illegal, an opportunity.

In Ming times, this would result in thousands of ships, coming to and from the Chinese eastern seaboard. The early ones were all from Japan. Emperor Taizu and successors, called these ‘pirates’ because the Japanese were coming in violation of his ruling, that permitted them to visit only *once every ten years*, for only 300 ships. Later Ming rulers would devise a stub-book system, to specify which people and trade companies would come. The detachable part of the stub-book was sent to Japan before the ten-year visit, and then checked, on the visit.

In our modern trade world, this seems incredibly impractical. In a China, whose population would now grow from 100 to 300 million, in Ming times 1368-1644, it seemed to commercial traders in China and Japan, equally ridiculous. The result was thousands of illegal ships, moving between Japan and China every month. Since the Ming government called them pirates anyway, and would kill the crew and burn the boat for piracy, some indeed came for real piracy. But the strange anti-commercial behavior of rulers of a society, that would itself on the contrary, insist to become commercial on its own, in spite of its rulers, became a persistent theme, an unfortunate one, which would continue from this time, right into the 1960’s. By the end of Ming times, half of the ‘*Japanese pirate ship*’ problem, were Chinese ships and Chinese crews...

**

...The Mongols were gone, but not forgotten. That uncertainty kept early Ming emperors looking over their shoulders, (looking north), and resulted in the great wall which we have today. The custom of feng-shui power for emperors to always sit *facing south* in addressing minions, which started back in Zhou

times, possibly grew from this your-back-to-the-north tradition, or perhaps it was the other way around. In any case, even officials and commanders in the countryside would address people, while they themselves stood facing and speaking southward, in a continual body language insistence that ‘*north*’ was a problem, a problem which by Ming times, had unnerved successive dynasty governments, for two millennia...

**

...There were contracts for everything. A contract we have today, of Ming times for a son sold for adoption, specifically stipulates, “nor is the seller forced by a creditor to sell the child...”. A water buffalo sales-and-purchase agreement specifies, “body intact, having four limbs, head and tail”. A Ming business partnership venture contract states “the two parties have taken an oath by drinking blood-wine, to work in harmony...”. An agreement to purchase burial sites, through the service of keeping the whole cemetery clean on special occasions, and especially on the annual Clear and Bright Day (Jing Ming) specifies that the ‘cleaning obligation’ on the *descendants* of the family receiving the plots, to be ‘*in perpetuity*’.

**

...The Yangzi River in the south, remained the center of China from now on. With the Portuguese and Spanish in the Americas, corn and sweet potatoes arrived to be included in the agriculture mix in China, as cotton showed up from India. Gold and silver, also arrived from the America’s. Strings of 1000 copper, remained the basic unit, but from Ming times, silver would enter the economy, and become the main business currency. By 1600, you paid your taxes in silver, dropping them into a basket at the government office, witnessed by the local yamen. Gold always sold at a discount to silver, in Ming China...

**

...Emperor Taizu had kept eunuchs out of administration, in Ming time China, but emperor Yong Le did not, and the ‘guards in brocade’ became a vehicle, by which eunuchs took power in government after Taizu’s time, 70000 of them continually pocketing much of the state revenue. Fang Xiaru, a historian official, who wrote the history of the Chinese Mongol period, criticized the Ming Yongle emperor for overthrowing and substituting himself for Emperor Taizu’s grandson, in 1402. The new emperor warned that such fundamental criticism of an emperor’s right to rule, could be punished with execution of Fang, to include extirpation of all his kin down to ‘nine degrees’ (nine levels of cousins). Fang responded that his criticism was correct, even if threatened with extirpation to ‘ten degrees’. The emperor obliged: he ordered it, at the ‘*ten level*’, for Fang and his unfortunate kin.

Wang Yang Ming believed that every soul could obtain ‘sagehood’. His follower Wang Gen (d.1514) carried the four Confucian books, used in schools since Zhu Xi’s time, and also the Confucian classic of Filialities, with him all day in the *sleeves* of his garb, so that he could pull them out for on the spot discussion, with any soul. Wang Gen also built a ‘*Confucius cart*’, to tour villages, and thus became Confucianism’s first *lay preacher* proselytizer to the masses, telling people of his own emotional excitement on learning the Confucian Way, and his own story of how selfish desires fell away, after the vision that brought him to his teaching.

“If I can love myself, I cannot but love other people... this is *compassion*. This is the way by which all things became one body...

If by this means I can rule a state, I can love the whole state... and if I can love All-Under-Sky, then all who have blood and breath cannot but respect their kin...

This is (the classic of) the Mean’s unceasing sincerity. This is (Confucius’s) Way, that threads through all things”.

**

...Now Daoism’s the ‘*Silent Way of Recompense*’ gave lists of commandments like, “Do good work at all times and practice in secret meritorious deeds (ie. the ‘silent way’ of not seeking other’s praise), light lanterns at night to illuminate where people walk; Do not scheme for other’s property”. The Daoist ‘*Ledgers of Merit and Demerit*’ gave a point system: Saving someone’s from the death penalty: 100 points; Saving the life of a domestic animal: 10 points; Not seeking teaching from worthy people: 1 point demerit.

Not to be left behind, Confucianists had Yuan Huang, a follower who was inspired by Wang Gen’s Confucius lay teaching. Yuan Huang emphasized the Mencius thought, that everyone is duty bound to seek their proper destiny, or as Mencius chose to put it, ‘not to accept destiny in the manner of standing under a wall, that is about to collapse’ (Mencius 7-A-1-4). Yuan wrote a ‘*Ledger*’ for morality points to be won. Yuan Huang had been told by a fortune teller in his youth that he would have no children, and achieve no high office. Yuan --- who then had a son, and achieved high office on the imperial war board --- lived to an age of seventy-three, and spent his spare time teaching the Wang Gen principle of establishing *one’s own destiny*.

**

...Donglin Academy taught a Zhu Xi formula with Zhu Xi's preferred four Confucian texts ('Analects', 'Great Learning', 'Mean', and 'The Mencius'), which included *regular singing* at the end of classes. (The zither-guitar song-composing Sage of the school-home compound at Qufu in Lu, would certainly have approved of that). Finally, in 1625, the teachers at Donglin Academy, decided to take their stand. A memorial was issued against eunuch Wei for twenty four crimes against society, demanding that the puppet youth emperor, who Wei had installed, take real control of government. Eunuch Wei had the Donglin Confucian leaders all put to death, and persecuted an additional 700 'co-conspirators'...

**

...As uprisings, then eventually competitive rebel group battles, proceeded in China, the Manchu themselves moved south through Manchuria. Well organized with Chinese language and organization, that their ancestors had utilized to their advantage three hundred years earlier, they had already adopted the Ming law code. Their armies reached the great wall by Beijing, in the 1640's. When the Chinese rebel leader general Li took Beijing and declared his new dynasty in that same year, one Ming General Wu, decided that the Manchu army would be the perfect ally for him, to overthrow general Li and make him emperor, instead. (There is also the story of the importance of one lady in Beijing, who knew general Wu first, then general Li, second, greatly upsetting the 'ex', Wu).

In any case, the Manchu concurred that joining Wu to support his faction would be a good plan. Wu opened the gate in the Great Wall for them, and the Manchu-Jurchen did what came natural. After the battle for Beijing, the Manchu forced all Chinese to vacate the north half of the city. Two of the three sets of the great Ming encyclopedia of knowledge in the imperial library, were destroyed in the battle. All Chinese men were now asked to shave their forehead, and wear their hair in a queue or face execution, in a sign of their subjugation. Intermarriage with the Manchu was forbidden. Moving south, the Manchu armies met resistance at Yangzhou, and killed one million residents (Mongol style) to set an example. The subjugation of the south took forty years....

**

...Because of Koxinga, the Manchu then elected one more measure of control. Since Koxinga had demonstrated that 'people-with-boats' could be dangerous, the Manchu razed every coastal town from Shandong to Guangdong, and forbade any Chinese on the eastern seaboard, to live within fifteen miles of the coast. Some Chinese took the last vessels they had, and left for good, for other parts of Asia. The Manchu would be the final part of the steppe folk story for

China. But this story, that started when Cao Cao's generals lost Changan in 220 CE, would not complete itself until the twentieth century, when the '*last Chinese emperor*' would in fact be a '*steppe emperor*', of the Manchu, in their imperial rule from the end of the Ming in 1644, until 1912. The Manchu's would become China's Qing dynasty, its last dynasty...

**

...It was as if they were saying, 'stop calling me a barbarian', as the Tuoba instituted the real equal-field land reform, for which Confucians since Mencius had pleaded, and the Mongols built the largest grand canal system China ever had. The Manchu overlords, themselves, would be even more talented in making the ways of China their own ways, in what would now become China's last run of emperors...

5.The Anti-Confucii

The first of the new Qing emperors, Kangxi, wrote himself an autobiography, where he made an interesting observation. He noted that when the first chiming clocks were brought (by Jesuits) to the late Ming emperors, everyone thought that this product of western skills was a rare treasure. After learning how the mechanism works, he further notes, that his local artesian could make just as good a clock there in Beijing, so that his children could each have ten chiming clocks, if they wish.

He seemed prescient of the potential commercial development power of China. Writing in the early 1700's, oddly enough, Emperor Kangxi was also the founder of a tradition that would stage the history, to prevent such a commercial event from happening for a very, very long time for China. Kangxi would include quotations from Confucius and the Dao, here and there, in his pronouncements. This emperor also climbed Mount Tai, in order to stand where Confucius once stood with his students, but under the Qing, 'Confucianism' would actually become a convenient tool, to prevent the questioning of state authority...

**

...The six-board government system of the Ming was maintained; one Manchu and one Chinese for each board. And for the office of astronomy? Jesuits. The early Qing appointed them, because they pinpointed the time for a predicted eclipse (utilizing astronomical science ironically banned by the

Catholic church), whereas the incumbent office missed by six hours. The Jesuits also translated 7000 volumes, of European sciences texts into Chinese. But these ‘modern’, or ‘enlightened’, despots, gave hint of the core problem in another policy. They maintained the old requirement for 6 prostrations and 3 forehead-to-ground touches (the kowtow) for all who addressed the ‘son of Sky’...

**

.. Kangxi published his own ‘Confucian Sacred Edict’ which like Emperor Taizu’s Six Maxims, supposedly came from Zhu Xi’s community compact, but Emperor Kangxi’s list had sixteen items, not six. The emperor added his own ‘*special* Zhu Xi commandments’: 7) “Do away with errant teachings 13) Warn against sheltering deserters, in order to avoid being involved in their punishment 14) Promptly remit your taxes”. Obviously, Confucius and Zhu Xi have help on this particular ‘Confucian guidance’ list...

**

...These Confucians, Huang and Lü, are in their 1600’s, writing about things that will be much talked about, only a hundred years later in the North American British colonies, and in France. Again, China was precocious with ideals that the Westside of civilization would only discuss later. This point would not be missed. When Emperor Kangxi’s grandson, in the late 1700’s Emperor Yongzheng, saw one of the first of the rebellions that would then begin against his Qing dynasty, he also learned of Lü writings, and correctly believed that the writings had been an inspiration to the insurgents. He promptly had Lü punished. Since Lü was then already dead for fifty years, the emperor had Lü’s body exhumed and posthumously desecrated...

**

...As we saw, the Qing dynasty buried these writings, (and unburied one of these writers for ‘desecration honors’), and issued their own Confucian sacred edicts (‘pay your taxes’) through the three emperors, that spanned from 1644 to the end of the 1700’s. The third emperor, Qianlong (1736-1796), instituted a country-wide exercise to establish the ‘complete books of the four treasuries’ on behalf of Confucianism. This was actually an exercise to *destroy* all books that rulers could find, as having a critical bent against absolutism...

**

...If Confucianism would now become 'orthodox', Daoism also made its own wrong turn, going back to the pre-Tang shamanism of the occult church, with priests spitting from charmed water bowls, as a part of fire walking rites, to feature the 'fifth summons to the Thunder generals'. But... there were the other Daoists, who in the midst of a preference for the fantastic, kept the original message. The Guo Mountain sect featured the example of a filial son pleading and protesting to the Emperor of Sky, that he should not be summoned to heaven, as he would have to leave his sick mother. Then, finally, he had to acquiesce on order, and died, after which the village elders knelt by the roadside and announced to the boy's mother,

“Old woman do not feel so bitter tonight, your son has transformed this village, with his filial piety”.

**

...From early Qing years, officials and land gentry worked together, posting altered tax quotas, far above the real tax quotas, in order to demand pay-offs for reduction (to the real level). A parallel practice was to offer (tax) labor quotas, beyond what the province level government had actually required, again to extort from citizens, who would then pay to be released (from a quota that had been initially faked). The common citizen saw no respite from these systems for 300 coming years...

**

...What was about to happen, was a result of a country finally fed up with the squeeze, coupled with the end of stable long reigns, and also some new barbarians, on the southern borders, ones who were to be more problematical than the northern ones, because they demanded what everyone but the Qing rulers wanted, in the world of the 1800's: *commerce and trade*...

**

...Qi Yun's story collection also includes the saga of an old man, who fell asleep in the scripture storage room of a Buddhist temple. The man is awakened by a guardian spirit of the room, poking at him to get the heck off the Buddhist scriptures on which he's lying. The man then sits on the floor and asks the guardian spirit if only the Buddhist writings get a protection guardian, and the spirit assures him 'Sky' is not partial to Buddhism, Confucianism, or

Daoism, noting the different emphasis of the three guidance's, and explaining there actually is no difference before 'Sky', as all three teach man to do good.

**

...Confucian Wei Yuan also wrote, to exhort China to learn the benefits of commercial trade, and manufacturing. Wei went further to publish an 'Illustrated Gazetteer of the Maritime Countries' explaining different European countries, and their various commercial systems. "Its purpose is to show us how to use the barbarians to fight barbarians, how to make the barbarians pacify the barbarians with one another (to our advantage), and how to employ the techniques of the barbarians in order to bring the barbarians under control..."

**

...Instead, this society for half a century, had itself an apocalypse down on the farm. It was the white lotus societies, who began the uprisings, as it seemed to have been to have been the white lotus societies, since the end of Mongol times in China, who began these things. It is as though the spirit of rebellion slept without intentions, for generations in the wheat field furrows and rice paddies of this perpetually agricultural society, until one day one citizen-family too many, had been squeezed one bushel or one copper string too many, and a 'family hood of tens of millions' of the unheard, suddenly unison'ed themselves into a fury, that had been latent in their great grandparents' life sagas, latent but unnoticed....

**

...In the 1850's, conquering the middle and eastern Yangzi River area, they took Nanjing, and Nanjing became 'New Jerusalem'. The Yellow river had shifted, yet again (to the north of Shandong peninsula from the south where it had been since 1194), and the east was in a mess. Since Hong had announced he was eyeing the landed gentry, as a source cause of the woes of the average citizen, the Qing court could count on gentry support, but he Taiping decided not to be easily beaten. It took the Qing, and the gentry-funded 'Hunan army', *the first* of the next century's warlord armies, until 1864 to subdue them, exterminating the Taiping, down to women and children. Twenty million is history's count here, for the dead...

**

...But while this was happening, and particularly after the catastrophe of the Yellow River shift, yet another uprising started among citizen farmers in the northeast: the Nien rebellion. Here, again, all men cut their queues in defiance

of the Qing dynasty. The Nien uprising was finished off by the Qing armies, by 1868, a few years after the Taiping, but by then, Yunnan in the southwest, with a large Miao native population was in uprising. Yunnan now stood alone, against the generals and armies that had been assembled to fight the others. Here the Qing generals prolonged, what was actually an easy suppression, in order to claim multiple military victories and siphon continual funding, for as long as possible. Of 8 million people in the province, 5 million were dead by 1873, when the Qing government declared that the province '*pacified*' ...

**

... The Qing held on to their imperial authority, by entering the modern manufacturing world, in one particular area only: arms manufacturing. By the completion of the suppression of the uprisings, the Qing had even established a new school, in 1870, to train in the very latest of technological applications of warfare. It was fittingly named the 'Tianjin Military Academy and Torpedo School'...

**

...He asked the British to post bond, in assurance that they would not import opium, and when other British merchants, based in Macau then met their Chinese merchant counterparts offshore, to avoid the restriction, he expelled the British from the thirteen factories at Guangzhou city, and convinced the Portuguese also to throw the British out of Macau, which they did. The British regrouped temporarily, for lack of a better plan, on a barren island off Guangdong province (Hong Kong)...

**

...Lin then fortified the Guangzhou city Pearl River area with cannon, and also wrote a letter to Queen Victoria of Britain, explaining the need to end the opium silver drain on China, saying "Magnificently, our great emperor soothes and pacifies China and the foreign countries", and noted that although trade had been proceeding smoothly, that the emperor is in rage. "... after a long period of commercial intercourse, there appear among the crowd of the barbarians both good persons and bad, unevenly... the wealth of China is used to profit the barbarians. That is to say the great profit made by barbarians is all taken from the rightful share of China".

This was an early 1800's phrasing of 'balance-of-payment', and 'net-trade-flow' arguments, which have not ceased between the world's nations, in any year since Lin wrote his letter, but most officials after Lin phrased things differently. (The Qing would indeed solve this problem, after the last Yunnan rebellion was suppressed, by having opium grown inside China, thus cutting off the British, with better domestic prices)...

**

...We do not have a depiction of twenty year old barbarian queen, Victoria of Britain, mulling over the translation of this letter, but we do know the result. The Qing had silenced 'horse bowmanship' with 'cannon', but Vicky had something else: 'gunboat'. The British navy bypassed Guangzhou city, Lin, and his cannon emplacements, and then shut down the ports of Ningbo, and also Beijing's Tianjin port. Lin decided to negotiate, and gave the British a settlement location, where they had been huddling on Hong Kong island, but the Qing Beijing court decided No to this, exiled minister Lin, and called Lin's assistant official north in chains....

**

...The British, seeing the treaty was off, gathered a navy, occupied several east coast cities, and fired on Nanjing city on the Yangzi River. Now the British merchants saw an opportunity to do a few things. They could end the small thirteen factory situation with its monopoly on all China; they could stop the restrictions on wives accompanying Guangzhou husbands (there had been 'foreign devil woman' protests, whenever locals discovered the curious English wife had snuck in to the thirteen factories for a week). And also the British could bring an end to their trials in Chinese courts (where torture of accused was the first step of procedures)....

**

...Once a trade treaty had been signed with one barbarian nation, the Qing court saw no reason to say No to the French and Americans, who showed up in the next few years. It was then that talk started, around the world --- not all together strange to the later concepts of the twenty-first century world --- about China trade. One Englishman of the 1800's put it, that if only every man in China would increase his shirttail by one inch, the English textile mills in Lancashire would be busy for a generation....

**

...Then another emperor died, and Dowager Empress Cixi came to control the throne for pretty much the rest of China's dynasty history, a history that had began with the first emperor of the Qin in 221 BCE. One person she hired, entered Chinese commercial history at this time. A Scotsman, Robert Hart, was brought in to run the imperial customs tax office (and stop the leakage, as Confucius did on his watch for Lu). Robert Hart continued to do this from 1863 until 1911...

**

...The Qing had possessed enough military armament to suppress their Chinese civilians, but not to meet the British and French forces. Official Qing history always featured the role of the losses to the foreign power as weakening their sovereignty, but the battles were small and short, and the effect on the China populace, minor, compared to the Taiping, Nien, and Yunnan, province uprisings, happening at the same time.

In the 1870's the Qing court decided to open legations from London, to Berlin, to Washington, and Prince Li Hong Zhang led the government to manufacture their own warships. The western legation and armament ideas were now the Qing court's own idea, but commerce still was not...

**

...Banks had grown in Shaanxi, at the eastern terminal of the camel trucking lines from central Asia, by the 1800's, but the concept of lending was only to capture the asset. The deliberate high interest rates, prevented real financial commerce from growing. When Jardine Matheson built the first railroad in 1877, the imperial government politely purchased it...and destroyed it. Prince Li attempted to set up manufacturing, although it was hardly efficient, because of fee systems and corruption, but the imperial court eventually sacked him anyway, to discourage manufacturing. This all began to change in the 1890's, as the Qing court saw Robert Hart's custom office bring them 22 million taels of silver in 1890, then 35 million in 1900, and as Chinese started to return from overseas with university and commerce experience...

**

...A Confucian movement appeared in the 1860's which obtained the name 'self-strengthening' from Feng Guifen, who advocated that Chinese society could 'self-strengthen', if it immediately learned western languages and science. Feng Guifen also told Chinese they had become inferior to the barbarians in their wasting of human talent, wasting of natural resources, etc: "If only the emperor would set us in the right direction". Feng was among the first to point out that Confucian teachings could remain the ethics foundation, for any new education in western science and manufacturing...

**

...This 1894 'treaty of Shimonoseki' with Japan, brought action from some late century Confucianists, actions which might have changed twentieth century history. Kang Youwei had been thinking through reforms for China

throughout 1880's. Kang went back to Confucius' vision of a future world without division, the vision of the '*Grand Unity*' (Datong), and the '*Gongyang Commentary*'. Kang decided that the future 1900's new century would finally be the time: "Suddenly, I abandoned my studies, discarded my books, shut the door... While I was sitting in contemplation, all of sudden I perceived that Sky and earth, and the myriad of things were all of one substances with myself, and in a great release of enlightenment, I perceived myself a sage and laughed for joy". Kang was the 'suddenly' type; he had a vision. But his action plan, was in the more true tradition of his sage from Lu, a practical list of government implementations...

**

...Emperor Guangxu evidently wept on reading the Poland story. He asked Kang Youwei to run a government, and then issued sixty-five decrees concerning education, defense, and new industrial boards. Dowager Empress Cixi and the elder Qing observed all this new thinking, for a few months, then summoned Kang to court to give their decision on all this:

'Change insults the ancestors'.

The boy emperor now saw that he would have to show authority, and he called for an army unit, but Cixi had the young Emperor Guangxu put him under house arrest. Kang's period would become known as '*the Hundred days*', and would be remembered as a time when he and his followers had actively taken things beyond the '*self-strengthening Confucian*' movement of the 1860's, to propose the building of Confucian utopia of the Confucian 'Great Unity', and the '*Gongyang Commentary*'...

**

...As you can guess from reading how far Tan Sitong was willing to go, the 'hundred days' hardly lasted a hundred days. Fleeing to Japan, Kang Youwei, in his vision for Confucian utopia, would start the 'restore the emperor' movement (meaning restore young Emperor Guangxu from aunt Cixi's house arrest).

Tan Sitong whose life span dates are 1868-1898, would stay on inside China, that very year of reckoning between Qing court and real Confucians, 1898, and would die at the hands of the dynasty, that he ungraciously depicted as usurping Confucius:

"No one has yet shed his blood for the reforms – without this there is no hope for a new China. I shall be the first..."

**

...There were now two movements for a new China, neither of which could set foot in their Middle Kingdom. When Kang set up his 'restore the emperor' from Vancouver, Canada, through fundraising of overseas Chinese, there was already a movement for a 'Revive China Society', asking for funds, led by another expatriate, Sun Yatsen ('Sun Zhongshan' in pinyin Mandarin). Sun, a medical doctor trained in Hong Kong had admired the Taiping leader Hong, as a child in Guangdong.

Sun's brother and his uncle had taken him to the U.S. Sun's movement had in fact had a uprising in Guangzhou in 1895, which failed so badly, that not many even knew about it, after which Sun decided to get serious. He cut his queue in 1896. (Kang Youwei would not do this, as he believed that young Qing Emperor Guangxu would eventually be a true 'Confucian king'). Kang had obviously a different agenda from Sun, and had the British Singapore administration pressured to throw Sun off the Singapore island at one time, but Sun only stepped up his fund-raising and travels, to talk to overseas Chinese, and particularly to students...

**

...Kang Youwei and Sun Yatsen now both came back in China. Kang, still a constitutional monarchist, had one more try with a warlord who wanted to put Guangxu's brother, Puyi, on a 'reform throne', but Kang's chosen general ran into opposition from others. Kang retired to the U.S. legation building, to read the Spring and Autumn Annals of Lu, while street battles proceeded in Beijing. Warlords and citizens for the most part, did not want to go back to Kang's constitutional-monarch direction. Sun stayed in Guangzhou, with the Guomintang republican parliament, trying to deal with the northern warlords. At the Versailles peace conference, it was thought in China, that American president Woodrow Wilson would defend China's integrity....

**

...It is estimated that 10 million Chinese died in the warlord battles, over the years after Yuan Shikai died in 1916, through to the 1920's. Sun in the midst of this, asked Britain and the U.S. to help his republican government take control of China. Receiving no help, in 1923 he sent a military group to Lenin's Russia. Russia was more receptive. The military delegation was led by Sun's brother in law, Chiang Kaishek (Jiang Jieshi in pinyin Mandarin). Chiang, from the port city of Ningbo, had joined Yuan Shikai's Hunan army at age eighteen,

wrestled with the decision whether or not to cut his queue in late Qing times, and like Sun Yatsen, married one of Charlie Song's (Soong) three soon-to-be-famous daughters...

**

...An official flung himself knee-ward to fill in the missing words, and make up the loss of courtesy, but Cixi paid no note. She was sitting in front of an English barbarian, who in spite of it all, had brought steady smart money (silver) to the Chinese treasury. Hart had long ago decided that China needed not only silver, but also a brass band, for which he had himself brought in the instruments, but that had all been lost in the Boxer rebellion fires. Hart had written in his first decade twentieth century times, "If policies are altered China can become the leader of all nations; if policies are not altered, she will become the servant of all nations".

**

...Sun Yatsen had a plan for the economy, which he had spelled out back in 1906, that saw small businesses helped alongside state enterprises (which was in fact to be the model adopted in the 1970's, after Mao's time). If commerce had only recently been freed, to help this large population society, who could no longer just farm, commerce was now captured again by a Guomintang republic, with economic plans different than Sun's. Faced with a growing Communist opposition, Japanese aggression, and general unrest, Chiang believed the military backed by industry, was the only thing about which he need concern himself. Thus in a twentieth century *faith* in such military-industrial complexes, would be subscribed to Chiang, who decided that there was no need to observe the voice of unrest in the countryside.

One countryside Chinaman knew that such thinking was a mistake. Communism took over Russia in 1919, and at Beijing University, a librarian organized study groups on Marxism. Mao Zedong, recently arrived from an agricultural town in Hunan, joined the group....

**

...Liang saw that Confucianism had always been ready for twentieth century change, 'glorifying life', in the 'reality of a great current'. Liang Shuming called for 'village compacts' (as Zhu Xi had originally envisioned the village compacts, in Song times) which would be active for their own local destiny, not as passive implements of imperial authority and slogans, as they had become under Ming and Qing. And Liang also asked that any successful

‘village compact’ move out to communicate to other villages and to their compacts. Liang Shuming’s followers in the 1930’s would proclaim a ‘Declaration for Cultural Construction on a Chinese Basis’. They looked to Confucianism’s standing dream, “not to abandon Kang Youwei’s idea of the ‘Grand Commonality’ (Datong). “rather it is first to reconstruct China, and make her a strong and complete unit, so that she may have adequate strength to push forward the Grand Commonality *for the world*”.

**

...Chiang also now turned to ideas he saw in Germany of the 1930’s with the implementation of a ‘New Life movement’, where he self-penned a justification for a right-wing agendas using Confucian terminology (but never ‘ren’, ‘compassion’), and incorporating ‘*blue shirt*’ corps to carry out the corollary thuggery. With business interests behind him (and some underworld money). Chiang in 1927, began murdering union leaders. For their part, the Communists started a ‘Peasant Movement Institute’ in 1929, with six courses taught in Guangzhou, one by instructor Mao Zedong....

**

...This was all in the south. The north observed warfare of warlords who had picked up Qing military manufacturing operations, and now taxed the populace directly. One Shangdong warlord Zhang Zongchang (d.1923), promulgated his own list of fifty-one taxes, including one on chickens, and one for his personal shrine. He maintained his also own ancient emperor prerogative ‘*state-monopoly*’...on ‘night-soil’...

**

...Now with Sun Yatsen dead, and Chiang’s ‘recreated Guomintang, featuring ‘blue shirt’ enforcers, and with the northern warlords, you did not need a magic show, to attract the farmer-family citizens to Communist party talks. The Confucian ‘Gongyong Commentary’ theories of the stages of humanity progressing toward ‘Grand Commonality’ were now pushed aside for the Communists Marx ‘proletariat theory’....

**

...Proud of their brutality toward Chinese civilians, the Japanese took pictures of the specifics of that brutality regularly, and had the photos developed locally, before sending them home.

The Chinese photo shops got copies of the photos out of China, to the view of the international press, but as with the Qing reprisals in the century before, the western nations did nothing, except flee their old trading settlements. The Japanese settled into the same old trading areas of eastern China cities, trimming down of the legs lengths of 'club chairs', to make things a little more comfortable. The dozen-over countries that had clamored with their gunboats for trade in the 1800's against Qing court doltish objections to its benefits, had now spent the years since 1930, looking inward on their own great depression, with little enthusiasm for new capital foreign investments, and less for world affairs...

**

...Madame Chiang Kaishek would use her Wesleyan girls school English, to campaign for the decision to end U.S. supplies to Japan, and to obtain two billion dollars in support for the Guomintang military, which had escaped the Japanese down the Yangzi river, to Chongqing, where it remained to the end of now quickly-approaching second world war. After the Japanese attacks in Malaya, Philippines, Pearl Harbor, the U.S. began supplying Chiang's Chongqing base through Burma, then over the 'hump' of the Himalayan foothills by air, after Burma fell to the Japanese.

In 1944, close to the end of the war, U.S. president Franklin Roosevelt sent a mission to report on Chiang's Chongqing regime. The mission also visited the Yan'an camp headquarters area, where the Communists had based, since Chiang had successfully routed them out of eastern China in the early 1930's. The mission reported the Communist CCP area was in 'dynamic, hopefulness, self-reliance, dedication', while Chiang's Guomintang China was in 'gloom, stagnation, and selfishness'...

**

...The military-industry complex strategies (both Japan's and Chiang's, separately) had failed. The millions in the countryside had decided, and their decision would carry history. Two thousand years of 'red turban', 'white lotus' anger at gentry-imperial collusion, that had produced a ceaseless gridlock on vistas and aspirations of hundreds of millions of farm family citizens, came to a sinister overflow of revenge emotion. That overflow of revenge emotion would now, for the next twenty years, be metered in *blood*.

Mao crossed the Yangzi in 1949, and Chiang's Guomintang party and army fled to Taiwan, banking on U.S. fleet protection in the straits between Taiwan and China. U.S. president Truman decided to recognize Mao's China, but the Korean war, encouraged by Stalin's Russia, and eventually soldiered by Mao's army, changed everyone's posture....

**

...Kang had made one of his last appearances in Chinese history, escaping a warlord conflict in Beijing's streets, by sitting at the American legation and reading Confucius' history of the Spring and Autumn Annals. Now Mao Zedong had arrived to take residence in the imperial compound of the Ming and Qing, with the 'General Mirror of History' under arm, with its chronicle of power mandates of emperors, and its author, who had fought against the reforms of a compassionate Confucian official, Wang Anshi.

Mao declared the People's Republic of China in Beijing's Tiananmen Square October 1, 1949, and immediately began organizing all farmer citizens into collective organizations. The old gentry were put on short displays of penitence and executed, two to three million, by Mao's accounting. Some who fled, questioned why landlords were being drilled about wrongs they were accused of doing, way back in the 1920's. But with the rather consistent demeanor of the Chinese landed gentry landowners, some white lotus and red turban souls from the 1120's CE or 520's CE or even the 120's CE, may have been in the crowd shouting their silent accusations, in those twentieth century trials...

**

...Finally in the 1950's, the citizen farmer now became truly a 'peasant', assigned to collective farm estates, without the right to ever own anything, to include their own cooking and table utensils, less they may try to prepare their own food at home, rather than eat the collective's daily ration, in the common hall.

While farmers refused cooperation, as much as they could with the collectives, officials now faked reports showing fantastic successes of up to 6.5 tons of rice per mu (sixth-acre). In Beijing, advisors cautioned. Mao insisted the figures be accepted. Then in 1957, Mao announced the 'great leap forward' program, to catch up with the industrialized west. From the Qing court's tearing up a new railroad, to prince Li putting together industries that could not make more than they expended, because of graft, the 'great leap' was another unfortunate modern failure at *reinventing commerce*, as farmers were asked to share agriculture time, with their own backyard steel smelter production.

For the next few years, million's of China's trees were cut for charcoal, (in a inversion of what Ming Emperor Taizu had once commanded, in his following of Mencius' ancient advise on the importance of trees). Steel (that turned out unusable) was made from every piece of existing metal and home working tool in the country, while farmers worked ten-hour days to enable an impossible commercial proposal, with their charcoal fueled ovens. Whole crop years were lost. The estimated death toll by 1962, was 30 million (Zhao Ziyang when later party secretary, estimate 43 million)....

**

...It was in some way, a Confucian scene, with one advisor pleading for the welfare of the citizenry to an emperor. Zhou Enlai and Lin Biao attacked Peng --- Confucian Sima Guang against Confucian Wang Anshi style --- for criticizing the chairman. Peng Dehuai was now directly on his way to dismissal and torture, that would eventually permanently hospitalize him until his death. In 1960 as the famine proceeded, Deng Xiaoping and Lui Shaoqi took their own initiative to buy six million tons of grain on the world market, to stop the famine. Mao was furious; buying grain belied the figures, that claimed bumper crops in the countryside. Lui Shaoqi made a speech in 1962, admitting the famine was '70% man-made'. The 'brotherhood' of the long march was obviously now over...

**

...President Liu Shaoqi, knowing his own sin of purchasing grain to try to break the famine, and criticizing the great leap false numbers, volunteered to resign. The most common display for the millions of 'traitors', had by this time become the '*airplane*', where people were forced to stand for hours with their head bowed and arms extended upwards behind them. Liu and his wife were filmed in this 'airplane' ceremony, before Liu was taken off Kaifeng, denied clothes and bedding, to die of pneumonia and starvation on the concrete floor of a prison, in the old northern Song imperial city. He had been the first President of the Communist People's Republic of China...

**

...In 1972, U.S. president Richard Nixon arrived for what turned out to be America's first thoughts of attention to China, since Franklin Roosevelt's General Marshall, believed that he had negotiated a *détente* between Mao and Chiang Kaishek. He was put up in a house in the imperial city that Qing captive-emperor Guangxu had liked and used for birthday parties, and Mao's wife Jiang had used for the early planning of the Cultural revolution...

**

...This was what the Cultural revolution was about. The real point was spiritual focus. Workers in agriculture communes and in factories in these times, stood before a portrait of Chairman Mao, in the morning before work, put their hands on their head, then their heart, and proceeded to dance a little dance, to show their heart was full of boundless love for Chairman Mao. They would

then read then scripture from the ‘Quotations of Chairman Mao’ from the ‘red book’....

**

...Nothing more needs to be stated in this traditional system of self-opinionating. Others in listening, can reflect on the passage from the classic (that everyone know’s), and draw their own conclusions. The students asked to talk to Li Peng, who --- drawing his own conclusions --- refused to talk. Deng Xiaoping asked the more popular Zhao Ziyang to talk to those gathered, but the crowd now swelled to one million. People waved small bottles and called out ‘Xiao ping’, as Deng Xiaoping means ‘little bottle’. Russia’s president Gorbachev then arrived for a state visit, which now could not be held in Tiananmen Square, because of the student demonstrations...

**

...A ‘Manifesto’ of sorts had been produced in (British) Hong Kong, back in the 1950’s time, that reminded those who would hear, that the Duke of Zhou principles, which Confucius had been forever on about, did hold Chinese society in peace and comfort for more centuries than any other dynasty (1050-430 BCE). Li Zehou, inside China in the 1980’s, decided it may be now safe enough to bring up this very subject. Li wrote about Confucius, to a generation, who had not been allowed to hear a word on the topic, explaining that the main idea of Confucius was compassion, not rites, love between parents and children as the core of all human emotions, and explaining how past emperors stole Confucianism, to use it for their own purpose. He exhorted that the new (communist) China’s attacks in fact were:

“Not upon Confucius himself, but upon the Confucius, whom the emperors have invested with a tyrannical soul”.

**

...Over two thousand years later, the descendants of those who heard those words, abided through two centuries of Qing-rewritten ‘Qing Confucian orthodoxy’, then saw one century of the same government, through three rebellions, eventually send over forty million citizens to the grave. Then again, in the following century, those descendants of the Middle Kingdom, endured warlords killing another twenty million, and a Marxist emperor’s economic dictates, another thirty million. Those incredible Apocalypse enumerations of death, do not even include the 1930’s Japanese invasion and world war two deaths...

**

...The Tiananmen Square events were in June, 1989. In September of 1989, a high dignitary was invited to the 2540th birthday of Confucius in Beijing, hosted by the now revived 'Confucian Society'.

The dignitary gave his blessing to the Confucian Society's plan to go international, after he recounted for some two hours, his own personal youth experience at his home, in being taught as a child, Confucian upbringing. The top dignitary was none other than Communist party secretary Jiang Zimen, who recently in June replaced Zhao Ziyang, and had become, himself, the leader of China....

6.Heave

...There is a story from the time the time the early Han dynasty, in the 200's BCE, of an old man who had an argument with a mountain. The man felt that the mountain, throughout his life, had blocked his path to travel to the north. At ninety years of age, he decided he was going to remove it, called his son and grandson, and started breaking stones and carrying them off in baskets. When it was noted (by one 'Wiseacre of the River Bend') that this exercise looked a little foolish, the old man said, Not really, "My descendants will go on forever, but the mountain will get no bigger. Why should there be any difficulty in leveling it?". The mountain spirits heard, and became frightened of this old Chinaman, and pleaded to 'Sky', who granted the mountain mercy, carrying its two ridges from north of the Han river (where there is no mountain today), to two other new 'safer homes'...

**

...Shandong province is a peninsula, and the Yellow river in its independent moments within the centuries of dyke control, actually raced across the fields and towns of the Shandong peninsula, wiping out humanity's handiwork, and moving its river mouth, from the south of the Shandong peninsular in emperor Wang Mang's time, to the north. Then, it moved itself back south in the 1190's, north again in 1850's, and south in the 1940's, in one very long story of the control of the biomass surface of earth by humanity... and then as well, a story of the reversal of that control, by mother earth. It is a story that (through dyke maintenance and non-maintenance) is intertwined, with the order and disorder of one large society of civilization, a story that even had its impact (in the failure of 'emperor' Wang Mang's best hopes) on the story of Confucianism.'''

**

...The 'Lord of the Sea' meets him. It turns out (in this Daoist text) that the Sea is a Daoist, and he explains to this now humbled River, that so it goes with all knowledge:

“A frog in a well cannot be talked with about the sea; an insect of the summer... knows nothing beyond its own season,” (Zhuangzi 17-1 Legge).

The Lord of the Sea seems a bit prophetic here, in cautioning this mighty representative of nature, about what knowledge the River really had, that should lead to the pride he had demonstrated, for indeed today, the Yellow River in some years no longer reaches the sea. Hundreds of devices of the citizens of China (electricity and irrigation projects, upstream), allocate its flow to other exigencies. The whole matter ends up, as one 2000-year story of humanity's own pride in the power of knowledge of invention (as exemplified in the early dyke systems of Zhou and Han times), then the overriding might of nature against the limits of our inventions (seen in the periodic tumultuous floods that broke the dyke systems), then again the cumulative counter-might of mankind's determined application of improved inventions against the adventurous strength of one of nature's willful children, the Yellow River...

We arrive from that 2000 year tale of man and nature, perhaps prudently skittish, at a place in our early twenty-first century, where none of us are sure of what the outcome to all that, is eventually going to be... or should be. There still can be different results in the power of knowledge and invention, including the one of the insect in the 'Floods of Autumn' chapter of 'the Zhuangzi', who, it turned out... knew only his own season....

**

...True Confucian Zhu Xi (1130-1200) picked up on the Cheng brothers physics of the soul, in his southern Song times, after the whole government, classical mats and all, failed in the north, and fled from the steppe Jurchen conquerers, southward. Zhu Xi explored the theory that the Cheng brothers and their Western-wall-inscription uncle Zheng Zai, proposed about 'ancestors qi', *joining* with the 'qi' of descendants of their families.

At his White Deer Grotto on the Yangzi river, Zhu Xi added to the Cheng brothers theories of spiritual physics, noting that only in the material realm (our perceivable dimensions) --- the arena of good plus evil --- can progress be made, with Confucian principles. He also defended Confucian reformer Wang Anshi. This enthusiasm for Wang Anshi proposals eventually made Zhu Xi a

‘heretic Confucian’, and sent him off to the dishonor, (and then posthumous reinstatement), to join all those others of Confucianism’s *underground stream* of followers, who really meant it, when they said: Apply ‘seriousness’ to your involvement with ‘compassion’!...

**

...Zhu Xi also gave a spiritual physics water-wave description, of the forces in our souls and minds, explaining that compassion gives the right sort of waves, whereas bad intent thwarts the principles of Sky, and can burst a dyke, and let *turbid qi* destroy much that is good among souls. It is like recent late twentieth century frequencies theories which apply our present understanding of greater wave theories, connecting the microtubules of our brains, the muscle folds of our hearts, to the flora and fauna of Mother Nature on earth, and even the Hindu-Platonic tectonic shapes, which surround the globe and touch our earth in influential ways.

Zhu Xi’s metaphor of bad qi (like accumulated negative karma) *bursting a dyke*, should have caused some discussion along the way. Zhu Xi lived in the 1200’s. The Yellow River broke its dykes (as a result of Han emperor Wu’s allocation of funds to his conquering armies, and away from infrastructure maintenance) in the 20’s CE’s, to cancel Confucian emperor Wang Mang’s chances of success. Then it happened again in the 1100’s century, of the time of the loss of the north, by the Song dynasty to the Jurchen.

Then again in the midst of the 1800’s Qing court slaughters of the Taiping and Nien rebellions, and again in the 1940’s before Mao’s rise, the Yellow River broke over the land. There seems to have been a sequence of events, that may have led to such a discussion about humanity’s heart mind waves and nature’s waves and earth’s waves, in connection with cumulative clear or turbid qi. There is no evidence that such a discussion ever took place...

**

...Nu Wa and Fu Xi help the god of thunder (electromagnetic process of electrons) ‘escape’, when Fu Xi’s father ‘locks up’ the god of thunder. The thunder then gives Fu Xi and Nu Wa a gift of one ‘tooth’ of his. The tooth transforms into a boat that saves the two of them, when a deluge, the thunder god predicted, arrived. Fu Xi and Nu Wa were the only survivors. Fu Xi goes on, after the flood, to have many daughters, one of whom was Fufei.

Neglected among many daughters of Fu Xi, Fufei became enamored of the Luo river, and gave herself to the river. Fu Xi then discovered she had become the spirit of the river, and honored her as his ‘Daughter of the rivers’.

That particular Luo River where daughter Fufei ended up, (a tributary of the Yellow River), then yielded a yellow dragon --- we recall Wang Chong's criticism about Daoist fantasies about dragons in the sky, as he was sure dragons can only occupy water. That yellow dragon then gave to Fu Xi 64 special hexagrams.. ..

**

...In the twentieth century, matches were noticed, in the 64 hexagrams of the Yijing and 64 codon groups of DNA (of 3 nucleotides each, that specify the amino acids), with the four Yijing symbols, Old yin, Old yang, Young yin, Young yang corresponding to the DNA bases, adenine, thymine, guanine, cytosine. Others thought they saw that the 64 hexagrams were in fact, created from codes for 19 hydrophilic and hydrophobic amino acids and 3 punctuation amino acids. (That approach creates a parallel to the 22 letters of the Jewish alphabet said in the Sefer Yetzirah Book of Creation.) This sort of analysis, coming from its different directions, (and continuing today), looks toward a connection of various scriptures, with Sky's building blocks of creation.

**

...Daoism's Zhuangzi text offers us realization that we all have access to the 'Gate'. The Zhuangzi also cautions (Zhuangzi 27-1) that those souls who have not actively made themselves eligible for the 'Dao Gate' may have their mean and selfish edges, 'ground' a bit by a 'Lathe of Sky'. The 23rd chapter of the Zhuangzi explains that those 'sons of Sky' that remain constant, will then find that the Dao becomes their 'Guardian' when evils arrive, and that the soul which follows the teachings, will eventually be able to emit a *light from Sky*'. The descriptions assume the availability of what Daoism calls the 'subtle spirit' and Confucianism calls the 'qi'. The descriptions also reach toward the late twentieth century heart-math experiments, in finding the wave-generations from our body and soul...

**

...Daoists always had their solution to this reductionalism in science, in their own 'Profound and Secret virtue', Daoism's weapon of hope, that Daoism tells us will some how, some day, correct the reduction-to-elements type of reductionalism science analysis. That awakening will then carry us back to the 'reversal' of the positions and assumptions, to which we have come, with our mistaken science of the material self, that loses our soul in the 'myriad of things':

“Penetrating and far-reaching
is the Mystic Virtue.

It is with all things
as they run their course
of *reversal*,
until all reach the Great Harmony”
(65th verse Dao)

**

Everyone’s favorite Confucian organizer, Zhu Xi, said the ‘ren’ is actually the principle of ‘love’. Confucian Dong Zhongshu, in his interest in the future-looking of the Gongyang Commentary, explained that ‘Sky is ‘compassion’, to his Han dynasty times, and offered a court story of the past, to exemplify. A king on a hunt had captured a small deer fawn, and had entrusted a minister to carry it back to the palace. The fawn’s mother, in turn, had followed the minister at a distance, audibly whining. The minister ends up releasing the fawn, to run off with its mother. The king is furious, and dismisses the minister.

Much later, in encountering an illness which he feels will kill him, the king worries about the youth of his son, in facing succession. Then, he remembers the minister who let the fawn go, recalls him, and entrusts the stewardship regency of his son, to that particular minister. For the twenty first century, in looking through the writings and the followers of followers, to understand what Confucius and the sincere Confucians were trying to tell us, we should best understand that ‘*ren*’ should be translated as ‘compassion’, and ‘*junzi*’ should be translated as the ‘good soul’...

**

...For all the compassion of ‘ren’, and all the selfless restraining of non-action wuwei, Daoism and Confucianism, nevertheless appear to eternally seek a ‘*battle royale*’ with one another. Dong Zhongshu’s story shows that contest going on, in the Han court of the 100’s BCE, where a Daoist empress just before Dong’s time, took a Confucian, who had unkind words for Laozi, and threw him in a pig pit, to debate with wild boars. Most of the time after the Han dynasty, it seemed to be Confucians hitting Confucians over the head with stools. Daoism retired to become grassroots ‘Dao-belt’ sort of thing, while Confucians were alone at court with their controversies, until the 1500’s, when

both printed tracts for everyone's reading, and 'Confucian lay-minister' Wang Gen and his 'Confucius cart', allowed Confucianism to be proselytized in the countryside...

**

...Yan Hui, placed by Dao writers into an episode of the 6th chapter of 'The Zhuangzi', tells Confucius, that he has given up on compassion and righteousness, and Confucius says that is good, but not enough. A day later, the two have the same conversation, and Yan Hui says he has learned to give up 'ceremonies and music'. The third day, Yan Hui announces that he has forgotten everything (all the empty forms of the Confucian spiritual tradition that the Daoists complain about), and has become one with 'the Great Thoroughfare in which There is No Objection!' Confucius praises this. "You have indeed become superior to me. I must ask to follow in your footsteps" (Zhuangzi 6-14 Legge).

That Dao story is somewhat sympathetic, in that it says that Confucians did what they could with 'forms', but would eventually learn to discard the original teaching of the 'forms', and their empty application. (The *three 'days'* is also interesting because of the 'three days' as the three thousand coming years theme, found elsewhere in civilization's spiritual traditions, like the 'three days' explanation of Jesus to the woman by the well in the Book of John)...

**

...It is into that particular Daoist Zhuangzi chapter 31 scene of Confucius and his zither, surrounded by (future) Confucian scholars, doing their memorization of forms on the forest floor, that 'the Zhuangzi' text introduces one '*fisherman with no name*'. Confucius proceeds to have a long discussion with the fisherman, including his lament at being unwelcome in Lu, driven from Wei, and also the magpie tree destruction by bandits, in Song.

The fisherman listens and says "And you sir, *exercise your judgment* on the questions about compassion and righteousness, you *investigate the points* where agreement and difference touch... you have *mastered the rules* of receiving and giving... and yet you have hardly been able to escape (the troubles of which you speak)" (Zhuangzi 31-1 Legge).

The fisherman goes on to suggest, that Confucius should have guarded his '*proper Truth*'. Confucius asks what is that, and hears: "A man's proper truth is pure sincerity in the highest degree --- without pure sincerity one cannot move others... Man's proper truth is what he has received from 'Sky', operating *spontaneously*, and unchangeably" (Zhuangzi 31-1 Legge).

Confucius bows twice to this fisherman, then the fisherman says one more thing:

“I have heard the saying. If it be
one with whom you can walk
together, go with
him to the subtlest mysteries
of the Way (Dao).

If it be
one with whom you cannot
walk together, and he does not
know the Way, *take care*...

Do your utmost sir. I
Must leave you...

(Zhuangzi 31-1 Legge)

The fisherman shoved off, and disappeared down the stream. We never got his name. The last comment he made to Confucius (in this Daoist story) seemed to be the crux of things for all Wayshowers from Krishna to Muhammad including Confucius and Laozi, when they come, teach, and leave their followers, and followers of followers, to create a Spiritual tradition. It has turned out with all Spiritual traditions, that some of those followers to whom the guidance was brought, would never know ‘the Way’, and thus would bring results in the future, for which the original Wayshower’s intention must ‘*take care*’, as the fisherman warned Confucius. We recall that Confucius evidently gave the ‘Gongyang age’ goal, to some followers, but not to others. Ren Qiu had, as a follower himself, commented on the difference between some who have heard a Wayshower, and others (like himself) who have also heard, “It is not that I am not pleased with your Way, but rather that my strength gives out” (Analects 6:12)...

**

...The two spiritual traditions might together, quote the Analects 5:10 where Confucius commented, “I used to take on trust a man’s deeds after having listened to his words. Now having listened to his words I go on to observe his deeds”, and inquire into the track records of all of our spiritual traditions, and their millions of followers...

**

...These ‘things of interest’ from Confucius and Laozi, and all the other Prophet Wayshowers, would be for Confucius’ bullied girl of Lu, for the fighting father and son of Zhong Du, for the cheated farmers of Cheng, for Laozi’s warring horses sent home to the plains before cities, to fertilize fields of grain, for the young Confucian government servant Zi Lu, martyred for his courage-under-‘Sky’, and for the most powerful in civilization’s societies, all to be ‘like a child’... or to be ‘like water’. For both Confucianism and Daoism, this would also anticipate lifetimes of pleas toward those that govern, for compassion in society.

Such awakenings will bring some, to painful roads of ‘The Way’, in their sincere paths toward higher consciousness. Mencius indicated that sincere efforts at compassion can ‘lead to a ditch’. But part of that new higher consciousness will eventually bring millions to the awareness, that the commitment to deeds of compassion, are the important part of being a follower. Confucius made the plea to us, in Analect 5:10, that the deed, was always more important than the speaking, and said, in Analect 14:27, that the ‘good soul’ is ashamed of his words outstripping his deeds...

**

...When Han Confucian Dong Zhongshu, was asked why his Gongyang Commentary promise of a future learning age of mankind, had not come to fruition yet (in their 100’s BCE time), Dong responded that the ‘*transformation*’ of humanity, through compassion instruction was not complete. Confucians thought it was their job, our job, to bring everyone at least to a point where people are ‘shameful of shameful things’. That is the proper *cosmic switch*, to move the ‘Gongyang’ or ‘Datong’ *future learning era* of humanity, nearer, faster.

There will not be apocalypses that bring higher consciousness, for history shows quite the opposite affect from an apocalypse, as in the decline to bestiality in Medieval Christian Europe after apocalypse of Roman society in the 400’s CE, and in China’s internal apocalypse upheavals, that killed tens of millions in the 1800’s and 1900’s. There will be apocalypses, but there has never been a Wayshower who welcomed them, for higher consciousness

opportunities for humanity, can only come to bring in the further teaching and organization of compassion, *utilizing the platform* of civilization, in peace with itself.

The loss of the civilization platform, is always a step in the *other direction*, where hapless souls, dream of finding the star gate to a parallel-universe ‘*Peach Blossom society*’, where civilization still exists, as in the 400’s CE tale of the time when the Chinese were in one of the many apocalypses in their history, fleeing south, away from their steppe neighbors...

**

...Where exactly was Laozi going in his old age, when a ‘guard at the western gate of China’ asked him to write down the 81 verses of the Dao? Tradition has him targeted at a special location which is sometimes placed in the Tibet Himalayas, sometimes in the Altai mountains of China, Mongolia, or Kazakhstan. This is ‘Argharta’ (Argharti) and ‘Shambala or ‘Shangrilah’, (Buddhists and Hindus), or Hurqalya (Islamic Sufi), a place that is to have a significance for humanity in its future history, and in humanity’s progress toward higher consciousness.

Like a ‘spiritual NORAD’ Cheyenne Mountain, this special location is supposed to be inside the Altai or Tibet Himalayas (or even under the Gobi desert of China). Daoists would eventually call this the ‘Western Paradise Land’ of a goddess of the west (Xi Wang Mu). When the Yellow Emperor had his vision of harmonious society, it arrived from a spiritual land west of China. Hindu and Buddhist spiritual traditions have their own special beliefs about this place...

**

...There was a brotherhood of Karnac in Egypt, started by pharaoh Tuthmosis IV, which eventually moved to Heliopolis by Giza. The brotherhood spawned descendent thinking in the Heliopolis Therapeutae (who joined the Essenes and Jesus’s father’s teaching in the Jerusalem area). The thinking of Therapeutae, in turn became the heritage of Templar and Masonic teachings. This diverse tree of thought, featured some Therapeutae Essenes, who were said to have left for the Himalayas, after the fall of Jerusalem in 70 CE. Tibetan monks today have texts, which they say were first copied in that time, after the arrival of members of this Therapeutae brotherhood.

**

Fu Xi’s wife-sister Nu Wa (the two that were chosen to survive the flood) evidently did the same at her point (around 2800 BCE?). Nu Wa stood on her

own tower, as a woman, and is called an empress on her own, something uncommon in Chinese history. She had originally separated heaven from earth, in a role something like Nun's in Egyptian cosmology. As a part riding out the flood with Fu Xi, Nu Wa faced the overall catastrophe that the heavens had collapsed, bringing in undesirable creatures and effects (fire and flood) to our side of the dimensions wall. Nu Wa is given credit for mending that break, and reestablishing security on our side of that 'wall'.

Enoch did the visit-to-heavens-and-hells thing, returned, described it in his writings, as had the Hindu Puranas writings and various Buddhist texts. Enoch, then, like many others, simply left our dimensions, by the gate he had been shown, like many other prophets, teachers, who 'ascended', rather than 'dieing'. Laozi may have wanted to leave, through an *ascension* (in the same way attributed to Jesus, at the Rennes-le-Chateau location), rather than the grave. It is a phenomenon sometimes seen in different spiritual traditions for some Wayshowers, like Enoch and Jesus, and also some prophets. Laozi was a Wayshower of the mystic bent, as we see in all the very careful non-detail of his life's visit...

**

...Practical-profile Confucius was the *other type* of Wayshower-Prophet. Confucius would have never wanted any extraordinary exit, other than a death and burial, as a 'special exit would be against the one emphasis of his teaching, for all to avoid 'mystery', that can lead to shaman rituals and shaman experiences (Analects 7:20). Laozi's 'gate-guard' spirit at the 'western pass' is to have insisted Laozi at least give us the written Dao, before leaving. Confucius' tradition has his own 'gate guard story', one of a very different sort. A gate guard of Lu observed Confucius passing by, and asked,

"Isn't he the one who knows nothing can be done, but keeps on trying?" (Analects 14:38)...

**

...Even the best of souls, to whom Confucius directs our attention, the Duke of Zhou, was only a minor official in his family's organization. Daoism summed up its profile of this humility in the Zhuangzi: 33rd chapter:

"Men all prefer to be first; he alone chooses to be last... He does not store, and therefore has a superabundance (Zhuangzi 33-5 Legge).

The Dao text ‘Pivot of Jade’ gives us additional thoughtful detail:

“The employment of sincerity looks like stupidity;

the employment of silence looks like difficulty of utterance;

**

In looking to Sunzi for *wisdom*, they have all overlooked Sunzi’s personal track record, that shows Sunzi was a total failure in his demonstration, getting his boss killed, getting the business (kingdom of Wu) demolished, at which time, he simply disappeared, irresponsibly escaping the consequences of any board of directors hearings...

**

...Those Confucian followers are particularly venerable, when we recall that Chinese society has had a history of appeasing autocratic rulers. Lord Ling of Ching (a state that had disappeared by Confucius’ time) liked slim waists, and his people resolved to eat only once a day; Mao wanted all sparrows on the planet dead, and his people sat under trees and screamed at the small creatures, until they could not rest. The time between those two stories, spans two thousand five hundred years. Confucius knew that the matter of an age of compassion, that comes from higher consciousness, would take some time. Confucius was asked by ZiGong once (Analect 12:7) about priorities in government --- ZiGong was one of the first followers, who would go on to get an official post. ZiGong wanted to know that if push comes to shove, what Confucius would *give up* for a state? Arms was first, food second, but what Confucius wanted to emphasize, was that *trust* of the citizenry could never be on the ‘give up’ list, anywhere.

Daoists put that same thought, into their ‘horse-boy parable’, in explaining that the ruler of a kingdom need only be as responsible as a *good horseboy*, and he would automatically “put away whatever in him would injure the horses” (Zhuangzi 24-3)...

**

...One of the great Confucian texts of Han times, the ‘Great Learning’ (Da Xue) --- the one with the ‘way of measured square’ or ‘*unwobly pivot*’ term

for the principle of not bestowing on others, what you don't like yourself --- had a thought for the sincere *Confucian tryer* about "a principle which he has been unable to put into practice". It suggests, for the Confucian making the effort, "If another man gets there in one heave, he heaves ten times; if another succeeds with a hundred efforts, he makes *a thousand*".

**

...Today there are not many statues in the squares of China's towns, to Peng Dehuai, or Liu Shaoqi, those who gave their own '*best heave* for good purpose' in Mao's China. There are not many statues for the beheaded Confucian emperor Wang Mang, or the dismissed Confucian reformer Wang Anshi, or the murdered Donglin academy's Confucians protesting against eunuch fiscal thievery, or the Confucians over whose heads, Emperor Qin drove his chariots. These very special citizens of China's corner of our mutual civilization, all, in their various times of China's long history, gave their best heave, pushing against heavy events, toward hopeful directions of compassionate outcomes. All of them then suffered some ultimate consequences for their sincere '*courage under Sky*'.

The statues do not seem to be there in the town squares, but the truth is, for our unique times, that you should make a special effort to look closely, in the October season of the year. Squint carefully in the cool autumn haze, in the Middle Kingdom's town centers, around the early October time of Sun Yat Sen's revolution to end China's times of steppe rulers and despot families. You may see indeed the statues of those special Chinese of '*courage under Sky*', from the Qin scholars to Tan Sitong, who gave their last heave, to set China on courses of their best hopes, as they all appear in those fall season early evenings, to receive their personal honors, from the Yellow Emperor's small daughters, who float down this time each year, hair up in silk horn ribbons, to renew in happy confidence, their celebration of the future of their wonderful 5000 year old land...