

Confucius

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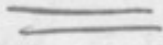


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Extracts from
Confucius,



Exordium 1

Confucius Doctrines of the mean. ~~XIII~~ 3

f2

"When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like, when done to yourself, do not do to others.

Book Chap

14. ~~xxvi~~. p. 152. Some one said "What do you say concerning the principle that injury should be recompensed with kindness."? The master said "With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness."
15. ~~xvi~~ 163. When a number of people are together for a whole day, without their conversation turning on righteous and when they are fond of carrying out the suggestions of a small shrewdness; - this indeed is a hard case.
15. ~~xxiii~~ "Is there one word which may serve as a rule of practice for all one's life"? The master said "Is not reciprocity such a word? What you do not want done to yourself, do not do to others."
16. ~~viii~~. p. 177. There are 3 things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.
17. ~~ii. iii~~ p. 152. By nature men are nearly alike, by practice they get to be wide apart. There are only the wise of the highest class and the stupid of the lowest class, who cannot be changed.
17. ~~vi~~. p. 154. To be able to practice five things everywhere under heaven, constitutes perfect virtue. Gravity, generosity of soul, sincerity, earnestness, and kindness.

the extreme importance of

There is a vast deal about filial duties & sacrifice to ancestors that I do not quote. - nothing about a God. Also about good & kind government.

Doctrine of the Means

10. x. 254. To show forbearance and gentleness in teaching others and not to revenge unreasonable conduct; - the energy of the Southern regions & the good man makes it his study. To lie under arms and meet death without regret: - this is the energy of the northern regions and the forceful make it their study.

XIII ^{p. 257} The Master "The Path is not far from man. When men try to pursue a course, which is far from the common indications of conduct, this course cannot be considered the Path.

When one cultivates to the utmost the principles of his nature and exercises them on the principles of reciprocity, he is not far from the Path. What you do not like when done to yourself, do not do to others.

XVI. p. 261. How abundantly do spiritual beings display the powers that belong to them! We look for them, but do not see them; we listen to but do not hear them; yet they enter into all things, and there is nothing without them. They cause all the people in the Empire to fast a purity themselves, and... attend at their sacrifices.

XVII. p. 261. Omen of good or evil fortune

XVIII. p. 282. Vast praise of sincerity.



Extracts from the Lun Yu or sayings of Confucius
compiled by his disciples. written in their present form 150 years B.C.
cut on slabs of stone 175 A.D.

Book Chap.

4. xv. p. 34 The doctrine of our Master is to be true to the
principles of our nature, and the benevolent exercise of them to
others. This, and nothing more.
6. xx. p. 55 To rise oneself earnestly to the duties due to man
and, while respecting spiritual beings to keep aloof from them, may
be called wisdom.
7. xx p. 65. The subjects in which the Master did not talk, were -
extraordinary things, feats of strength, disorder, and spiritual
beings
7. xxiv p. 66 There were four things which the Master taught -
letters, ethics, devotion of soul & truthfulness.
9. IV. p. 81. There were four things from which the Master was entirely
free. He had no foregone conclusions, no arbitrary pre determi-
-nation, no obstinacy, and no egoism.
9. xxiv. p. 80. Hold faithfulness & sincerity as first principles.
12. IV. p. 116. The superior man has neither anxiety nor fear.
When internal examination discovers nothing wrong, what
is there to be anxious about? What is there to fear?
12. x. p. 120. Hold faithfulness & sincerity as first principles, and be
moving continually to what is right
14. II. p. 120 When the love of superiority, boasting, resentments, and
conceit are repressed may this be deemed perfect virtue?
The Master said "This may be regarded as the achievement of
what is difficult, but I do not know that it is to be deemed
perfect virtue.
14. VIII. p. 123. The man who in the view of gain, thinks of righteousness,
who in the view of danger is prepared to give up his life; and who
does not forget an old agreement, however far back it extends,
Such a man may be considered a complete man.

Lun Yu digested sayings of Confucius
 Suteis p. 4 Chap VI. Quotes

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33 ~~XV~~ copied
 55 ~~XX~~ in quoted & not

~~140 XIX~~
 201 XI
 212 XXV. 3
 213 " 4

} not Confucian

~~42 - 2.3~~
 65 XX
 66 XXIV } quote
 81 IV
 88 XXIV
~~115 II~~
 116 IV. 1.3.
~~120 X 1~~
~~135 XIX~~
 140 II. 1.2
 143 XIII. 2.
 152. XXXVI. 1.2.3.
~~159 V. 1.2.~~
 163. XVI
 165 XXIII quote

The Great Learning
 and principle of Confucius.
 Contains the 4th do that
 you may be 10. 2nd to that
 & to me.
 investigate things = induction

Doctrine of the Mean
 by the expansion of Confucius
 253. X 1 (Energy of the N-S)
 254 " 5. 2 (N-S)
~~255 XI~~
 257 XIII 1
 258 " 3
 261 XVI (spirits)
~~272 XVII~~
 281 XXIV foreknowledge
 283 XXVI Sincerity -- infants

about 450 BC

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175
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~~175 V~~
~~176 VI~~
~~176 VII~~
 177 VIII 1.2.
~~178 X~~
~~" XI~~
 182. XII
 " XIII
~~186 VI~~

Worship of Confucius

Twice a year the worship of Confucius is performed with peculiar solemnity. At the imperial college the Emperor himself is required to attend & state & is in fact the principal performer. The prayer begins to Confucius' spirit begins

"Great art thou, O perfect sage! Thy virtue is full; thy doctrine is complete. Among mortal men there has not been ^{any} ~~any~~ equal. All kings honor thee. Thy statutes & laws have come gloriously down"

h. 91] Honorary designations were first conferred on Confucius by imperial authority A.D. 1. Sacrifices were first instituted to him A.D. 57

h. 92] All who in China receive the slightest tincture of learning do so at the fountain of Confucius. Whatever the other faith of a Chinese may be, he takes good care to treat Confucius with respect.

h. 100] "You need not wish to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself."

h. 99] Confucius never speaks of Shang Te, ^{of the olden Sages} the personal God ruler of heaven & earth, ^{author} ~~creator~~ of man's moral nature, ^{the} avenger of good ^{the} punisher of the bad. ... but of "heaven"