The Hundred Schools
Part 2
Timeline of Zhou dynasty (1045 – 256 BCE)

Bronze Age
c. 2000-600 BCE

Classical Period
c. 600-200 BCE

Western Zhou
1045 – 771 BCE

Eastern Zhou
770 – 256 BCE

Spring and Autumn period
(Chunqiu 春秋), 770-403 BCE

Warring States period
(Zhanguo 戰國), 403-221 BCE

Early Imperial Period
c. 200 BC-AD 600
“High-Crested Southern Hills,” #191

Mighty Heaven now inconstant,  
Brings down on us this hardship;  
Mighty Heaven now uncaring,  
Brings down on us this great pain.  
If you, sir, were strict in rule,  
The people's hearts would be relieved.  
If you, sir, brought peace to reign,  
Evil and anger would be sent away.
shi 男 class
"man of service"
THE WARRING STATES

KEY
- State Capital
- Qin Imperial Capital
- Defensive Walls
- Frontier of Qin Empire, 220BCE

Map showing the geographical relations of the Warring States period, highlighting key cities and regions.
textual tradition (or "school")

jia

master
Confucianism

*rujia* (literally "school of the *ru*")

*ru*: teacher, ritualist, scholar-gentleman;
later: Confucian
Confucius
551-479 BCE

Analects
Lunyu 論語
THE WARRING STATES

KEY
- State Capital
- Qin Imperial Capital
- Defensive Walls
- Frontier of Qin Empire, 220 BCE

Map showing the territories of the Warring States period in ancient China, with key locations marked and labeled.
The *Odes*
*Shi* 詩
also trans. *Poetry, Songs, Book of Odes/Poetry/Songs*

The *Documents*
*Shu* 尚書 or *Shu* 書
also trans. *Book of Documents*

The *Changes*
*Yi* 易 or *Zhou Yi* 周易
also trans. *Book of Changes*
$li$ 禮

ritual, rite, ceremony, decorum

ritual propriety
humaneness
ren 仁

propriety
yi 義
Five relationships (*wu lun* 五倫)

- parent-child
- elder-younger
- ruler-minister
- husband-wife
- friend-friend
rectification of names
zheng ming 正名
filial piety
xiaoy 孝
junzi 君子
gentleman, noble person

xiaoren 小人
petty person
de

virtue
charismatic power
The virtue of the gentleman is like the wind, the virtue of a small person like the grass. When the wind blows over it, the grass must bend.

*Analects* 12.19
The Master said, "Lead them by means of government policies and regulate them through punishments, and the people will be evasive and have no sense of shame. Lead them by means of virtue and regulate them through rituals and they will have a sense of shame and moreover have standards.

*Analects 2.3*
Mozi (Mo Tzu)
Mo Di 墨翟, ca. 470-391 BCE

Mohism (Mo-ism)
li 利
Moists: “benefit”
Confucians: “profit”

“impartial caring”
jian ai 兼愛
Mencius

Meng Ke 孟軻, ca. 380-300 BCE
Mengzi (Master Meng) ➔ Mencius
xing 性
(human) nature
Four sprouts
si duan 四端

From the feeling of commiseration benevolence (ren 仁) grows; from the feeling of shame righteousness (yi 義) grows; from the feeling of courtesy ritual (li 礼) grows; from a sense of right and wrong wisdom (zhi 智) grows.

Mencius 2A6 (p. 23 col. 2)
If there were a ruler who did not like to kill people, everyone in the world would crane their necks to catch sight of him. This is really true. The people would flow toward him the way water flows down. No one would be able to repress them.

*Mencius*, in *Confucian Teachings,* p. 22 col. 2
Daoism

Taoism

Laozi or Daodejing
ca. late 4th c. BC

Zhuangzi
ca. 4th C. BC
Dao ("the Way")

(but also "to walk", "to speak", "teaching")
A Way that can be followed is not a constant Way.
A name that can be named is not a constant name.
Nameless, it is the beginning of Heaven and earth;
Named, it is the mother of the myriad creatures.
And so,

Always eliminate desires in order to observe its mysteries;
Always have desires in order to observe its manifestations.
These two come forth in unity but diverge in name.
Their unity is known as an enigma.
Within this enigma is yet a deeper enigma.
The gate of all mysteries!
In all the world, nothing is more supple or weak than water; Yet nothing can surpass it for attacking what is stiff and strong. And so nothing can take its place. That the weak overcomes the strong and the supple overcomes the hard, These are things everyone in the world knows but none can practice. This is why sages say, Those who can take on the disgrace of the state Are called lords of the altar to the soil and grain. Those who can take on the misfortune of the state, Are called kings of all the world. Straightforward words seem paradoxical.
It was when the great Way declined,
There were humaneness and rightness.
When intelligence and wisdom emerged,
There was great artifice.
When the six relations were no longer harmonious,
There were filial children
When the realm fell into disorder,
there were loyal ministers.
Daodejing 19

Do away with sageliness, discard knowledge,  
And the people will benefit a hundredfold.  
Do away with humaneness, discard rightness,  
And the people will once more be filial and loving,  
Dispense with cleverness, discard profit,  
And there will be no more bandits and thieves.  
These three, to be regarded as ornaments, are insufficient.  
Therefore let the people have something to cling to:  
Manifest plainness,  
Embrace uncarved wood,  
Diminish selfishness,  
Reduce desires.
"As if cut, as if polished; 
As if carved, as if ground."

*Analects* 1.15
"uncarved wood"

pu 樸
ziran 自然

“so of itself”
wu wei 無為
“doing nothing”
Daodejing 48

In the pursuit of learning, one does more each day;
In the pursuit of the Way, one does less each day;
One does less and less until one does nothing;
One does nothing yet nothing is left undone.
Gaining the world always is accomplished by following no activity.
As soon as one actively tries, one will fall short of gaining the world.
Daodejing 66

This is why if you want to be above the people you must proclaim that you are below them. If you want to lead the people, you must put yourself behind them. This is how sages are able to reside above the people without being considered a burden, How they are able to be out in front of the people without being regarded as a harm. This is why the whole world delights in supporting them and never wearies. Because they do not contend, no one in the world can contend with them.
Daodejing 3

Do not exalt the worthy, and the people will not compete. 
Do not value goods that are hard to come by, and the people will not steal. 
Do not display objects of desire, and the people’s minds will not be disturbed. 
Therefore the ordering of the sage empties their minds, fills their bellies, weakens their ambitions, strengthens their bones. 
He always causes the people to be without knowledge, without desire, And causes the wise ones [i.e. “those who know”] not to dare to act. He does nothing (wuwei), and there is nothing that is not brought to order.
Daodejing 80

Let the state be small and the people be few.
There may be ten or even a hundred times as many implements,
But they should not be used.
Let the people, regarding death as a weighty matter, not travel far.
Though they have boats and carriages, none shall ride in them.
Though they have armor and weapons, none shall display them.
Let the people return once more to the use of knotted ropes.
Let them savor their food and find beauty in their clothing,
peace in their dwellings, and joy in their customs.
Though neighboring states are within sight of one another,
And the sound of cocks and dogs is audible from one to the other,
People will reach old age and death
and yet not visit one another.
Zhuangzi

Zhuang Zhou 莊周, ca. 4th C. BCE
Once Zhuang Zhou dreamed he was a butterfly, a fluttering butterfly. What fun he had, doing as he pleased! He did not know he was Zhou. Suddenly he woke up and found himself to be Zhou. He did not know whether Zhou had dreamed he was a butterfly or a butterfly had dreamed he was Zhou.

*Zhuangzi*, in "Daoist Teachings," p. 30 col. 1
When the authorities give relief grain to the ailing, a cripple gets three measures, along with ten bundles of firewood. Thus one whose form is crippled can nurture his body and live out the years Heaven grants him. Think that he could do if his virtue was crippled too!

Zhuangzi, in "Daoist Teachings," p. 30 col. 2
Cook Ding put down his knife and replied What I love is the Way, which goes beyond skill. When I first butchered cows, I saw nothing but cows. After three years, I never saw a cow as a whole. At present, I deal with it through my spirit rather than looking at it with my eyes. My perception stops and my spirit runs its course. I rely on the natural patterning, striking at the big openings, leading into the main cavities. By following what is inherently so I never cut a ligament or tendon, not to mention a bone. A good cook changes his knife once a year, because he cuts. An ordinary cook changes his knife every month, because he hacks. This knife of mine is nineteen years old. It has carved several thousand cows, yet its blade looks like it had just carne from the grindstone.

Zhuangzi, in "Daoist Teachings," p. 30 col. 1
"May I ask what words are in the book Your Grace is reading?"
"The words of the sages," the duke responded.
"Are these sages alive?"
"They are already dead."
"That means you are reading the dregs of long gone men, doesn't it?"

Zhuangzi, in "Daoist Teachings," p. 31 col. 1
Xunzi

Xun Kuang 荀況, ca. 310-230 BCE

"Human nature is evil"
A warped piece of wood must be steamed and forced before it is made straight; a metal blade must be put to the whetstone before it becomes sharp. Since the nature of people is bad, to become corrected they must be taught by teachers and to be orderly they must acquire ritual and moral principles. When people lack teachers, their tendencies are not corrected; when they do not have ritual and moral principles, then their lawlessness is not controlled. In antiquity the sage kings recognized that men's nature is bad and that their tendencies were not being corrected and their lawlessness controlled. Consequently, they created rituals and moral principles and instituted laws and limitations to give shape to people's feelings while correcting them, to transform people's emotional nature while guiding it. Thus all became orderly and conformed to the Way.

Xunzi
Constant principles underlie Heaven's behavior. Heaven does not prevail because you are the sage Yao or disappear because you are the tyrant Jie. Blessings result when you respond to Heaven by creating order; misfortune results when you respond to it with disorder. When you concentrate on agriculture and industry and are frugal in expenditures, Heaven cannot impoverish your state. When you store provisions and act quickly in emergencies, Heaven cannot inflict illness on your people. When you are singleminded in your cultivation of the Way, Heaven cannot send disasters. Thus, even if they come, droughts and floods will not bring starvation, extremes of temperature will not bring illness, uncanny phenomena will not prove unlucky.

Xunzi, in "Confucian Teachings," p. 24 col. 1
Han Feizi 韓非子
d. 233 BCE

Li Si 李斯
c.a. 280-208 BCE
Chancellor of Qin, c.a. 235-208 BCE

Legalism
fajia 法家
Fa

model, standard, law

rewards and punishments