Thoreau's Orientalism: Chinese Thought in *Walden*

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Henry David Thoreau is one of the most eclectic writers and thinkers in the tradition of the American Transcendentalists. He incorporated into his thinking a variety of sources, certain ideas and moral traits that were most congenial to his world view. Among the sources of Thoreau's philosophical ideas, the influence of Oriental thoughts on Thoreau has received virtually no attention. Wide use was made of Indian and Persian sources as well, but in this "trinity" of Oriental thoughts, Chinese, Hindu and Persian, the latter two influences have been the focus of quite a number of critical studies.[1] On the other hand, no sustained effort has been made to assess the impact of Chinese classics on Thoreau's corpus or to explore Thoreau's affinities to Chinese moral teachings, despite a couple of articles which touch only slightly on the topic.[2] Almost no Thoreau scholars would deny the Chinese influence on Thoreau, but few have been willing to go beyond such mere affirmation. To supply this lacuna, this essay will sketch out the unique Chinese outlook of Thoreau's ideas: to examine in particular his assimilation of the Confucian ideal of the *Chün Tzu* (君子) in his masterpiece, *Walden*. There is another aspect of Chinese tradition which deserves careful study: Thoreau's responsiveness to Taoist philosophy. The general assumption that Thoreau did not read the Taoist classics does not invalidate the present attempt at discovering some salient parallels of thinking between Thoreau and the Taoist philosophers. The second part of this essay will be devoted to the discussion of the similarities of the mystical conception of nature and political ideal between the Taoist and Thoreau.

Several factors might account for the surprising scholarly neglect of the study of Chinese thought in Thoreau. First of all, scholars have long

oversimplified the importance of Chinese tradition in Thoreau's works. For example, Mark Van Doren asserts that "Thoreau took figures and sentences, not ideas from his Oriental reading."[4] Although Arthur Christy admits that Thoreau had read the Confucian classics with enthusiasm, he deals only briefly with the problem of the Confucian influence. He makes a list of three *Walden* excerpts from the Confucian classics which serve to buttress his argument: "There was nothing essentially Confucian in Thoreau's temperament."[5] All these unfortunately premature assessments may have dissuaded some researchers from further exploring the Chinese influence.

Furthermore, some of those who have studied Thoreau's use of Oriental works with some depth have sometimes so overstated the case for Orientalism as to seem excessive. Thoreau scholars have too often tended to pit Thoreau's Orientalism against his Occidentalism, to opt for one or the other as the predominant influence, with the latter usually prevailing. An invidious comparison as this distorts Thoreau's integral philosophy of life. His is a cavalierly eclectic mind which, instead of adamantly holding on to the Western or Eastern system, achieves in various ways a rare synthesis of heterogeneous strands of thought. Thoreau does not wish to change Concord for the country of Confucius, but he seems to have thought that a little of China could be transplanted effectively to the soil of New England. Since Thoreau attempts to obliterate the old dichotomy of East and West, it is appropriate for us to have his Chinese interests reexamined not as a passing phase or a peripheral element but in light of Chinese influence on his overall philosophy. That Thoreau has in a sense bridged two worlds is attested to by Lin Yutang: "Thoreau is the most Chinese of all American authors in his entire view of life, and being a Chinese, I feel much akin to him in spirit. . . . I could translate passages of Thoreau into my own language and pass them off as original writing by a Chinese poet without raising any suspicion."[6]

Most important, some scholars consider Thoreau's Orientalism a defunct subject. They believe that Arthur Christy, especially in the chapter "Thoreau and Oriental Aestheticism" in his pathbreaking book, *The Orient in American Transcendentalism*, had done all that needed to be done with the subject. Nonetheless, we have learned a great deal more about Thoreau's Oriental interests and sources since 1931, the year Arthur Christy's book appeared. Moreover, Christy's book contains several categorical but dubious viewpoints which require rectification. For instance, he quotes some

extended passages to conclude that Thoreau's Confucian reading was primarily concerned with "flora and fauna."[7] Christy thinks that only the depiction of nature or natural history of China has attracted Thoreau's attention. It is a truism that Thoreau is a great lover of nature; but, it does not necessarily mean that he is interested in one thing to the exclusion of the other.

Scholars also believe that Thoreau made use of some quotations or allusions from the Chinese classics only as illustrations or external examples of his own ideas which at most, like paraphernalia, were out of context and confusing. "It is in instances like these," Christy emphatically states, "that Thoreau used the Chinese. It is fruitless to attempt finding in him a resemblance to the ethics of Confucius."[8]

In fact, Christy's argument is open to debate. Unfortunately, most Thoreau scholars have taken his word and never explored the matter further. Throughout his writings, Thoreau advocates the innate goodness of human nature and insists on the pursuit of renewal and of a spiritual life in a materialistic society; and his espousal of the simplified life becomes the perpetual theme of his philosophy. All these principles reverberate with the very essence of the Confucian canon.

The year 1838 was the most crucial year in terms of Thoreau's initial knowledge of the Confucian classics. Couched in encomia, Thoreau praised the Confucian books by saying that he was "thrilled by their sentiments"; moreover, he likened the Confucian canon to "a strain of music wafted down to us on the breeze of time through the aisles of innumerable ages. By its very nobleness it is made near and audible to us."[9] For Thoreau, the Confucian canon, though gilded by the patina of antiquity, still preserves immutable wisdom, a wisdom that captivated him all his life. In addition, Thoreau seems to imply that he is attracted by the practical way of morality as subtly inculcated in the Confucian teachings. Throughout his writings Thoreau is particularly concerned with the self-cultivation of noble qualities of supreme virtues and also encourages his compatriots to cultivate their own virtues.

The first part of this essay tries to delineate this core of the Confucian thought, the cultivation of the self, in Thoreau's *Walden*. I will discuss the quotations of the Confucian texts and analyze the relationship between the Confucian vision of life and Thoreau's. Most significantly, Thoreau identified himself with the ideal of the *Chün Tzu* and endeavored to cultivate this image in himself during his lifetime. Thoreau went to Walden Pond

to embark on an experiment of life. The solitary life there brought forth for him an optimum setting for meditation on the true meaning of human existence. Thoreau bemoaned that most men were leading a desperate life and hoped to rectify the prevailing degenerate conditions of life by means of his own example. He believed that a man of supreme morality could help renovate the world. In this respect, Thoreau was undoubtedly an exemplar of the Confucian *Chün Tzu*: "When lacking in moral quality, he [the *Chün Tzu*] attends to his own virtue in solitude; when advanced to dignity, he makes the whole world virtuous as well [窮，則獨善其身；達，則兼善天下]."[10]

Besides the humanistic philosophy of Confucius with which Thoreau had been concerned throughout his life, Thoreau's mystical bent certainly made the Taoist ideas equally agreeable to him. Despite the paucity of evidence supporting the hypothesis that Thoreau had ever read the *Tao Teh Ching*, most scholars believe that had Thoreau come in contact with Taoism, he would have found the philosophy of Lao Tzu and Chuang Tzu more congenial to his taste than Hinduism or Buddhism.[11] And his aversion to the humdrum orthodoxies of New England life would undoubtedly have made him appreciate the Taoist strand in Chinese tradition. Striving to achieve the organic interrelatedness of nature and the soul's rhythms, Thoreau was fond of sauntering through Concord's fields and forests several hours daily. There in that "vast, savage, howling mother of ours, Nature" Thoreau reclined like a follower of Lao Tzu and Chuang Tzu, leaning placidly with his soul along Walden's shores. Both Thoreau and the Lao-Chuang philosophers oppose artificiality in mundane living and encourage all men to follow the invariable law of Nature. Interestingly, Theodore Dreiser remarks in passing that Thoreau resembles Buddha, Jesus and Lao Tzu.[12] In the same vein, Lin Yutang notes that Thoreau is like Chuang Tzu in his ruggedness and resoluteness, and in his impatient individualism.[13] In addition, Lyman V. Cady points out that there are profound similarities between *Walden* and *Tao Teh Ching*, that is, their nature mysticism, love of the simple and primitive, distaste for convention and governmental interference, and the repeated use of paradox.[14] Later, I will proceed on the assumption that Thoreau did not read the Taoist canon and try from there to come to an understanding of significant parallels.

The image of Thoreau, reflected in such writings as *Walden* and "Civil Disobedience," bespeaks a traditional Chinese ideal: Confucian in form and Taoist in spirit. Even in his selections of Confucian passages for the

Dial in April and October issues of 1843, the Taoist recluse-sage, like Po Yi [伯夷] and Shu Ch'i [叔齊], appears simultaneously as prominent Confucian figures. In each case a traveling Confucian meets the Taoist planting or weeding or plowing his field out in the wilds where he has gone to escape from society. As Northrop Frye points out, quite correctly, "The theme of the sage who makes a voluntary break with society in order to discover his genuine self in a context of solitude and nature common in the Orient and has been a major influence on the arts there, but it is rare in the West."[15] As a matter of fact, Thoreau, just like a Confucian *Chün Tzu* and Taoist recluse-sage combined, went to Walden Pond not merely to escape from civilization, but more important, to discover his genuine self and the true civilization that would permit and foster the greatest development of man's spiritual nature. Meanwhile, Thoreau's social and political criticism, as implied in his writings, characterizes Taoism at its best. Thoreau sets out to show how little a man actually needs for the best life and how important it is that a government not interfere with the individual's freedom and sanctity. Most significant is Thoreau's conviction that the universal amelioration of the dire human conditions can only be achieved through the cultivation of moral character of the individual. Like the metempsyhosis of the seven Brahmans, Lao Tzu and Confucius had transmigrated and become Thoreau, and has "preserved in this existence the remembrance of the past."[16]

Before we discuss Thoreau's embodiment of the ideal of Confucian *Chün Tzu*, it is worthwhile to examine the sources of the actual texts or translations of the Confucian canon Thoreau read.

Sources of Thoreau's Knowledge of the Chinese Classics

Prior to the first entry in the *Journal* for 1838 (*Journal*, 1, 55) little direct proof can be found that Thoreau had become greatly interested in Chinese philosophy. However, it seems well to consider (1) some of the texts Emerson had used for his *Journal* or *Works* and (2) the listing of holdings in Emerson's private library, both of which might give a clue as to the books that Thoreau had access to.

Evidences in his writings show that Thoreau garnered the materials of the Confucian classics from the following sources: (1) Joshua Marshman's *The Works of Confucius*, (2) David Collie's *The Chinese Classical Work*,

Commonly Called the Four Books, and (3) M. G. Pauthier's *Confucius et Mencius les quatre livres de philosophie morale et politique de la Chine.*

Joshua Marshman's *The Works of Confucius* appeared in 1809, containing the Chinese original text to which is prefixed a dissertation on the Chinese language and character. Thoreau used this work as the source of selections published in the *Dial*, III (April, 1834), 493-494. *The Chinese Classical Work*, translated by David Collie, appeared in 1828. Thoreau used this translation as the source of selections in the *Dial*, IV (October, 1843), 205-210. In his headnote, Thoreau calls David Collie's book "the most valuable contribution we have yet seen from the Chinese literature." Thoreau basically follows David Collie's arcane demarcation of the works of Mencius by making them into two parts: "Shang Mung" and "Hea Mung." "Shang Mung" refers to the first part of the works of Mencius, while "Hea Mung" represents the last part. It is very likely that the book, David Collie's *The Chinese Classical Work*, may have belonged to Emerson. In fact, Emerson has high praise for it in a letter to Margaret Fuller (June, 1843): "I have the best of Chinese Confucian books lately, an octavo published at Malacca, in English. Much of it is the old Confucius more fully rendered; but the book of Mencius is wholly new to me."[17] Seeing from the fact that later on both Emerson and Thoreau have constantly cited the passages from David Collie's translation, it is evident that the minds of both New England thinkers were riveted to the new insights reflected in the works of Mencius.

The third source, M. G. Pauthier's *Confucius et Mencius les quatre livres de philosophie morale et politique de la Chine,* was published in Paris in 1840. In a letter dated December 12, 1856, Thoreau emphasized the pragmatism of Confucius, and at the same time indicated in parenthesis the definite origin of his translation:

> I do not remember anything which Confucius has said directly respecting man's "origin, purpose and destiny." He was more practical than that. He is full of wisdom applied to human relations, – to the private life, – the family, – government, etc. It is remarkable that, according to his own account, the sum and substance of his teaching is, as you know, to do as you would be done by.
>
> He [i.e. Confucius] also said (I translate from the French). "Conduct yourself suitably toward the persons of your family,

> then you will be able to instruct and to direct a nation of men."[18]

Unless Thoreau had access to and acquainted himself with another French translation of Confucius, J. P. A. Rémusat's *Sur les Livres Moraux Attribues à Confucius*, which is listed in the catalogue of the library of Boston Athenaeum, which Thoreau frequented (as shown in his *Journals*), the only French translation available then to Thoreau was M. G. Pauthier's book. Up to this date absolute proof is still lacking that Emerson or Thoreau read Rémusat's translation. However, Lyman V. Cady has convincingly demonstrated both the internal and external evidences to verify his point that Thoreau probably used Pauthier's French translation.[19]

On the whole, David Collie's work is still considered the most important source of Thoreau's understanding of the Confucian canon. Unlike other contemporary translations, David Collie's book provides profuse interpretative commentaries made by the Neo-Confucian scholars of Sung and Ming Dynasties (960-1126 A.D., 1368-1662 A.D.). In fact, certain passages quoted by Thoreau in *Walden* as well as other major prose works have revealed Thoreau's predilection for Neo-Confucianism. Neo-Confucianists approve of a new spiritual ideal, the sage or the *Chün Tzu* who would embody the full potential of the spiritual luminosity and vastness of mind and nature with which heaven endowed human beings. The realization of this ideal requires a profound understanding of the basis and process of self-cultivation. Interestingly, in the "Solitude" chapter, where Thoreau attempts to "have intelligence with the earth," he quotes an extended passage from the "Tchoung-Young," which conveys heavy Neo-Confucian overtones:

> How vast and profound is the influence of the subtile powers of the Heaven and of Earth.
>
> We seek to perceive them, and we do not see them: we seek to hear them, and we do not hear them: identified with the substance of things, they cannot be separated from them.
>
> They cause that in all the universe men purify and sanctify their hearts, and clothe themselves in their holiday garments to offer sacrifices and oblations to their ancestors. It is an ocean of subtile intelligences. They are everywhere above us, on our left, on our right: they environ us on all sides. [*Walden*, p. 134]

鬼神之爲德，其盛矣乎！視之而弗見，聽之而弗聞，體物而不可遺。使天下之人齋明盛服，以承祭祀。洋洋乎，如在其上，如在其左右。

As the Neo-Confucianist Chang Tsai (1026-1077) points out, these "subtile powers" are the essence of *Yin* and *Yang*, the respective principles of the spiritual and the material. The Neo-Confucianist commentary is worth quoting:

> These gods are immaterial and without voice. That which occasions the beginning, and the end of things, is nothing but the uniting and separating of the Yin and Yang. . . . The Kwei Shin are merely the . . . subtile, ethereal part of the Yin and Yang . . . called Kwei Shin on account of their pure, subtile, excellent, flowing and moving qualities.[21]

Thoreau's familiarity with this commentary is suggested by the fact that when he originally used the "subtile powers" quotation in the *Dial*, vol. IV (October, 1843), 210, he copied "Kwei Shin" rather than the later phrase.

In a letter of 1849 to H. G. O. Blake, Thoreau writes that "the laws of the earth are for the feet, or inferior man; the laws of heaven are for the head, or superior man; the latter are the former sublimed and expanded. . . . Happy the man who observes the heavenly and the terrestrial law in just proportion."[22] The superior man here, just like the Confucian *Chün Tzu*, is one who does not ignore the laws of the earth, of matter. Rather, he accepts the inevitable balance of material and spiritual which occurs in a world governed by both. Hence, in *Walden*, the synthesis of "Higher Laws" and "Brute Neighbors": "I found in myself, and still find, an instinct toward a higher, or, as it is named, spiritual life, as do most men, and another toward a primitive, rank and savage one, and I reverence them both" (*Walden*, p. 210).

In the Neo-Confucianist program of the School of Mind, when the "heart" or intelligent principle is recovered and the influence of *Yin* and *Yang* on the self is recognized, one is ready to undertake moral reform – the theme demonstrated in *Walden*. One of the fundamental principles of Neo-Confucianism is to hold in check those thoughts and feelings which obscured the moral mind and nature. Quiescence of mind is considered the only antidote for desires, unfettered emotions, and the distractions of external

things. Unfortunately, Neo-Confucianists bewailed that the ordinary human mind, bound by emotions, was susceptible to bad habits and external things. The purpose of moral reform and self-cultivation was to transform the material human mind into the mind of Heaven so that moral principle of the original nature could be manifested.

With this background in Neo-Confucianism, one can appreciate Thoreau's cryptic passage about a hound, a bay horse, and a turtle-dove in *Walden*. Thoreau says,

> I long ago lost a hound, a bay horse, and a turtle-dove, and am still on their trail. Many are the travelers I have spoken concerning then, describing their tracks and what calls they answered to. I have met one or two who has heard the hound, and the tramp of the horse, and even seen the dove disappear behind a cloud, and they seemed as anxious to recover them as if they had lost them themselves. (*Walden*, p. 17)

Here Thoreau seems to model his enigmatic conception on a passage of Mencius, which was imbued with Neo-Confucianist commentary in David Collie's translation. In 1843 Thoreau edited several Confucian passages under the rubric "Chinese Four Books" for the *Dial*, vol. IV, and one passage there, which Thoreau later also included in *A Week on the Concord and Merrimack Rivers,* resembles Thoreau's parable remarkably:

> Benevolence is man's heart, and justice is man's path. If a man loses his fowl or his dogs, he knows how to seek them. There are those who lose their hearts and know not how to seek them. The duty of the student is no other than to seek his lost heart. [*Writing*, I, 208]
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> 仁，人心也；義，人路也。舍其路而弗由，放其心而不知求，哀哉！人有鷄犬放，則知求之；有放心而不知求，學問之道無他，求其放心而已矣。

The symbol of the "loss of heart" in the Mencian passage becomes for Thoreau the physical loss of "a hound, a bay horse, and a turtle-dove." In a similar vein of Neo-Confucianism, Thoreau could be viewed as trying to seek and recover the "lost human mind." What Mencius is saying and Thoreau is

implying is that a self-sufficient man or a *Chün Tzu* ought to sustain his aspirations to moral excellence throughout his lifetime. Should virtue be lost or become lax in the course, the *Chün Tzu* would make every effort to retrieve or reinvigorate them. If man loses them but has no intention of recovering them, he has degenerated to the bestial state. Thoreau criticizes that the majority of mankind are living in this sort of desperate situation.

For Mencius, the "heart" which prompts man toward good deeds can be regarded as a child's heart. Mencius says, "A great man is he who has not lost the heart of a child." [*ch'ih tzu chih hsin* 赤子之心]. A child's heart is that which generates innocence, purity, and spontaniety. Evidently, Thoreau also regards the loss of the pristine nature, the childlike heart, as the cause of man's degradation.

In the *Dial* of 1843 Thoreau quoted another Mencian passage which emphasizes the importance of expanding man's good nature and genuine heart to the extent that man may understand his real self and thereby know heaven: "He who employs his whole mind, will know his nature. He who knows his nature, knows heaven." [盡其心者，知其性也；知其性，則知天矣。] Neo-Confucianists believed that the moral principles (*li* 理) in the mind are equivalent to the heavenly endowed nature (*hsing* 性). When the mind acts in harmony with and manifests nature, it is called the rectified mind, the mind of heaven. However, in most people a lifetime of dispositions and habit have obscured the moral nature; the loss of the inborn moral nature arises from different physical endowments of material force – Neo-Confucianists called that force *ch'i* (氣). When the mind acts in harmony with the physical endowment, it is called the human mind. Because the human mind is susceptible to external impulses or desires, it is imperative for the ordinary man to proceed with self-cultivation and moral reform. The purpose is to transform the material human mind into the mind of heaven so that the moral principle of the original nature can be manifested. For the Neo-Confucianists it was not enough to rectify the mind; inner virtue must manifest itself in outward demeanor and moral action. By his own example of life experiment at Walden Pond Thoreau demonstrated to the world that moral cultivation of the individual was the root of any further human accomplishments. Thoreau's purpose was to "wake my neighbors up" (*Walden*, p. 84), "waking up" being a metaphor for moral reform. Like the Neo-Confucianists, Thoreau believed that only through individual self-improvement or self-nurture

(*han-yang* 涵養) could universal amelioration of the dire human condition be achieved.

In fact, how the Neo-Confucianist commentaries in David Collie's translation have had a bearing on Thoreau's selection of the Confucian passage and his understanding of Confucianism is a complex problem; I only wish this essay could have dealt with it more conscientiously. However, at the moment, I will discuss only how Thoreau advocates the ideal of the *Chün Tzu*, a paragon of virtue and how he earnestly applies the ideal to reality by his own experiment of life at Walden Pond. In the spiritual sense Thoreau is a true disciple of Confucius: in his Transcendentalist philosophy as well as his actual deeds he exemplifies man's innate goodness and his potential for cultivation of mind.

Spiritual Awakening and Moral Regeneration in *Walden:* Thoreau's Identification with The Confucian *Chün Tzu*

Thoreau presents in *Walden* the same image of the Confucian *Chün Tzu*, which he admires and strives to emulate throughout his life. He not only envisions for himself the qualities of an ideal *Chün Tzu* – humanity, wisdom, and devotion – but also urges the masses to achieve the same ideal. The exemplary figure, Thoreau believes, can lead the unenlightened society to an awakening of the inward life through spiritual regeneration. By analyzing the Confucian quotations Thoreau uses, we will understand how the Confucian concept of the *Chün Tzu* is interwoven into the main threads of *Walden*. Thoreau undertook at Walden Pond the program of self-development that was remarkably similar to the one advocated in the Confucian *Four Books*. The emphasis of a crucial concept, the *Chün Tzu*, in the completion of the self-culture program, provides some valid comparative grounds between the two thinkers.

In essence, the Transcendental philosophy evolves around the humanistic concern that, vitiated by commercial and materialistic pursuits, man has gradually abandoned his innate divinity, the potential by which man can claim to become a *Chün Tzu*. The road to divinity is often obstructed and man becomes a sheer brute. "Talk of a divinity in man!" Thoreau sneers at the beginning of *Walden*. Look at the teamster on the highway, wending to the market by day or night; does any divinity stir in him? His highest duty to fodder and water his horses!" [*Walden*, p. 7]

Truly virtuous men or the paradigmatic *Chün Tzu* were hard to find, and Thoreau mourned "How many men are there to a square thousand miles? Hardly one." [*Writings*, X, 141] Thoreau's zeal for the cause of Captain John Brown, a true man and *Chün Tzu* in his mind, must be understood in this skeptical light.

Not only did Thoreau complain that everyone was leading a life of quiet desperation; he also deplored the dismal condition of widespread lethargy and spiritual malaise. He says that "only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake." (*Walden*, p. 90) Subsequently, as a responsible *Chün Tzu*, Thoreau decided to "brag as lustily as chanticleer in the morning, standing on his roost, if only to wake my neighbors up." (*Walden*, p. 84)

So long as man can carry out the principle of self-cultivation advocated by Confucius and restore his awakened intelligence, he can embark on individual moral reform. The Chapter "Where I Lived and What I Lived for" dwells on the crucial task of the *Chün Tzu*: extending the personal influence of a moral or virtuous man to a social and even universal scope. In a passage in this chapter, Thoreau alluded to the farmous lines from *The Great Learning*. Singing a hymn of praise to dawn, Thoreau asserts that "Morning brings back the heroic ages." He finds each morning to be "a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself." (*Walden*, p. 88) Getting up early and bathing in the Walden Pond was for him something of a religious exercise. "Then there is least somnolence in us; and for an hour, at least, some part of us awakes which slumbers all the rest of the day and night." (*Walden*, p. 89) As Thoreau performed the rituals of cleansing himself in the Walden Pond, he was both physically and spiritually invigorated. He realized that he was truly awakened not only to the day but to life itself. Significantly, Thoreau cited the Confucian lines in his eulogy of the "auroral character": "They say that characters were engraven on the bathing tub of King Tching-thang to this effect: Renew thyself completely each day; do it again, and again, and forever again." (*Walden*, p. 88) Both Confucius and Thoreau realize that "morning" takes on symbolic significance for them, suggestive of perennial renewal. The auroral freshness encourages awareness, simplicity, and purity, all conducive to discovering the inner self, to feeling spiritual union with the cosmos.

In the Confucian classics and *Walden*, therefore, the rituals of rebirth

and the characteristic use of matinal imagery are two cardinal notions. The extensive moral renovation of the universe should be exercised here and now. Both thinkers maintain that the *Chün Tzu*, the innately divine man, is the only person who can initiate and achieve this reform. In Thoreau's words, the *Chün Tzu* is "the only one in a hundred millions . . . awake enough to a poetic or divine life."

Recognizing the process of moral improvement by extension from the personal to the cosmic level, Thoreau emphasizes the cultivation and preservation of the individual goodness and sincerity as the root – i.e. the paideuma. Thoreau refers in *Walden* to another often quoted passage in *The Four Books:*

> A return to goodness produced each day in the tranquil and beneficent breath of the morning causes that in respect to the love of virtue and the hatred of vice, one approaches a little the primitive nature of man, as the sprouts of the forest which has been felled. In like manner the evil which one does in the interval of a day prevents the germs of virtues which began to spring up again from developing themselves and destroys them.
>
> After the germs of virtue have thus been prevented many times from developing themselves, then the beneficent breath of evening does not suffice to preserve them. As soon as the breath of evening does not suffice longer to preserve them, then the nature of man does not differ much from that of the brute. Men seeing the nature of this man like that of the brute, think that he has never possessed the innate faculty of reason. Are those the true and natural sentiments of man? (*Walden*, p. 315)

This passage, the longest one among Thoreau's Confucian quotations, is taken from the "Kao Tzu" chapter of Mencius in *The Four Books* and is primarily concerned with the subject of human goodness, the pivotal question of Confucianism. The perfectibility of mankind guarantees that man can aspire to divinity in his moral attributes. In contrast to Kao Tzu, who argued that human nature was indeterminate, neither good nor evil, and hence susceptible to external influences, Mencius drew forth a counter example, Mount Niu, a once beautiful mountain but now deforested and denuded of vegetation. Mencius posed a rhetorical question: "To

these things is owing to bare and stripped appearance of the mountain, which when people see, they think it was never finely wooded. But is this the nature of the mountain?"[23] [是以若彼濯濯也；人見其濯濯也，以爲未嘗有材焉，此豈山之性也哉？] Mencius believed that the present condition did not represent the true nature of the mountain. Neither does a man's evil state represent what his true nature is, but is the result of his giving in to temptations and abuses: "And so also of what properly belongs to man – shall it be said that the mind of any man was without benevolence and righteousness? The way in which man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it – the mind – retain its beauty?"[24] [雖存乎人者，豈無仁義之心哉？其所以放其良心者，亦猶斧斤之於木也。旦旦而伐之，可以爲美乎？]

The poetic and half mystical reference by Mencius to the pure and renovating influence of "the calm air of the morning" [平旦之氣] must have struck Transcendentalists like Thoreau and Emerson as extremely congenial. The Transcendentalists, of course, have propounded the notion of general divinity in man. They insist again and again on the cultivation of reason as the sole way to gain, or rather, regain access to the Over Soul. Cultivation of reason underscores the Confucian self-discipline as well as the Transcendental apotheosis of the intuitive faculties in man: A shunning of physical and material desires in order to move toward metaphysical and non-material virtues.

In addition, Thoreau's constant use of matinal imagery in *Walden* carries heavy overtones of the Mencian "calm air of the morning." Thoreau asserts that "The morning, which is the most memorable season of the day, is the awakening hour." (*Walden,* p. 89) He goes on to say that "All memorable events, I should say, transpire in morning time and in a morning atmosphere. The Vedas say, 'All intelligence awake with the morning.'" Mencius also believes that in the morning "the germ of virtue" remains intact and clean because of the unadulterated calm air of the morning. Therefore, the initial step toward self-discipline is the essential preparation of the innate goodness of the mind, "if it receives its proper nourishment, there is nothing which will not grow. If it loses its proper nourishment, there is nothing which will not decay." (*Mencius*, VI, i:3) [苟得其養，無物不長；苟失其養，無物不消] The Confucian *Chün Tzu*, a man who is able to rejuvenate his moral self, keeps his virtue forever tranquil and clean as in the morning.

On the one hand, Thoreau, like Mencius, exalts the matinal qualities of the *Chün Tzu*. On the other hand, he, in the same vein as Mencius, deplores the loss of the true self in the course of materialistic pursuits. The condition of a truant individual resembles the denuded Mount Niu, as suggested in the Mencian passage. In the chapter "The Bean Field" of *Walden* Thoreau presents to us a parable, deploring that the seeds he planted, the seeds of virtue, were worm-eaten and hence did not sprout. Thoreau determines that he will not plant beans and corn with so much industry another summer; instead he will plant such seeds, "if the seed is not lost, as sincerity, truth, simplicity, faith, innocence, and the like" (*Walden*, p. 164). The symbolism of the seeds of Nature and of human nature figures prominently here. Thoreau loves the seeds because they attach him to the earth. In other words, they enhance his sense of harmony with Nature. The actual seeds, furthermore, become seeds of virtue in his mind because they symbolize the potential harvest of spending months in solitude and constant communion with Nature. However difficult it may be, the virtues and the exalted inner life are the highest goal Thoreau strives to achieve. The seeds of sincerity or truth, significantly enough, are the cardinal virtues to which Confucius staunchly adheres. They are the sole approach to restoring "the proper goodness of the mind."

The cultivation of beans represents the cultivation of the mind or of moral character, wherein extraneous thoughts are weeded out. Knowing, rather than eating, beans is Thoreau's primary concern: Not that I wanted beans to eat, for I am by nature a Pythagorean so far as beans are concerned." (*Walden*, p. 162) As a Pythagorean, Thoreau, in tilling the soil (and symbolically the soul) meditates on the material world that he might understand its essence. Beans in the Pythagorean sense yield clues to the world of the spirit and serve to harmonize the self with the informing universal spirit. Pythagoras, then, sets an example of asceticism and philosophical inquiry by which Thoreau could better cultivate his own Transcendental virtues. Thoreau does not care for beans, his interest in them is as a poet and philosopher rather than a consumer or merchant. In fine, if beans and the laboring in the beanfield serve a higher purpose, "perchance . . . only for the sake of tropes and expression, to serve a parable maker one day," as Thoreau uses it, the entire chapter of "The beanfield" can be understood as a parable of the spirit's cultivation in virtue, in sincerity, truth, simplicity, faith, innocence, and the like." To know beans is to know humanity, and, the way of cultivating humanity to perfection.

When Thoreau quotes that long passage from *The Four Books* in the chapter "Spring", he apparently wishes to illustrate how hazardous it may be for man when he loses his morality. The primary concern of the *Chün Tzu* is precisely with how to preserve and cherish virtues. In another chapter "Higher Laws" Thoreau culls a similar passage from Mencius to distinguish the quality of the *Chün Tzu* from that of the ordinary people: "That in which men differ from brute beasts, says Mencius, is a thing very inconsiderable; the common herd lose it very soon; superior men [i.e. the *Chün Tzu*] preserve it carefully" (*Walden*, p. 219) [人之異於禽獸者幾希？庶民去之，君子存之]. We can understand this passage from three closely related perspectives. First, it contains the idea of cultivation of virtues which we have just examined above. Second, it emphasizes the concept of dualism, the material as opposed to the spiritual aspects of the universe. Third, it refers implicitly to another passage from Confucius which Thoreau cites in this chapter:" 'The soul not being mistress of herself' says Thseng-tseu, 'one looks, and one does not see; one listens, and does not hear; one eats, and one does not know the savor of food' " (*Walden*, p. 217) [曾子曰：心不在焉，視而不見，聽而不聞，食而不知其味]. Thoreau's use of this passage here is one of dubious appropriateness, based on little more than a coincidence of the language of the senses. He seems to imply that the *Chün Tzu* knows the true savor of his food and he eats to inspire his spiritual appetites and living the slimy beastly life without regard to the savor.

As to the distinction of "the common herd" and the "superior men," Thoreau expands the gamut of the Mencian passage by adding Transcendental strain to it. The original Mencian text points out that there is little difference between man and beasts. Man is only one of the myriad creatures in the universe; he has both human and animal nature. But, despite the small difference, man and other animals are not the same. "The common herd," unfortunately, do not realize the actual, subtle disparity that exists between the human and the nonhuman species, making no efforts to distinguish themselves as human species. As a result, they are no better than brutes. The *Chün Tzu*, alone, recognizes the difference, and nourishes his moral character daily to the state of the sage.

For Thoreau the Mencian passage carries new significance. He uses it to stress the close relationship between man and animal. In *Walden* he relates a story: he has one day picked up the lower jaw of a hog and discovered that it had white sound teeth and tusks. He concludes that

aside from the spiritual there is an animal health and vigor in human life. He follows Mencius in assuming that is "animal in us, which awakens in proportion as our high nature slumbers." (*Walden*, p. 219) Mencius maintains that man's potential for spiritual and moral development elevates him above the animal [君子存之]. For this capacity any man can aspire to the state of the sage. The willingness or unwillingness to cultivate this capacity distinguishes a *Chün Tzu* from the rest of mankind. Thoreau's approach is similar to Mencius': man must redouble his efforts to curb his sensual desires. In other words, while Thoreau reverences both the "primitive rank and savage instinct" and the spiritual nature, it seems to us that his reverence for the spiritual is so much the greater.

With this in mind, one can understand the seemingly ambiguous passage in the chapter "Higher Laws" which Thoreau quoted from *The Great Learning*. The line "the cultivation of the person depends on rectifying the mind" may thus be explained: if a man be under the influence of passion, he will be incorrect in his conduct. The grave consequences of the failure to maintain one's "mind" and avoid the interferences from the outside are obvious. Man must not be perturbed by passion, distress, or outward factors that may affect his serenity. Concentration and tranquility of the mind is a prerequisite to the moral cultivation of the *Chün Tzu*. If he is ruffled by external objects and fails to concentrate his mind on the inner world, he would look but does not see, hear but does not understand, and eat but does not know the taste of what he eats – Thoreau thus quotes the following lines – "The soul not being mistress of herself," says Theng-Tseu, "one looks, and one does not see; one listens and one does not hear; one eats, and one does not know the savor of food." (*Walden*, p. 217) The thrust of the passage here is the rectification of the mind.

In Thoreau's quotation of the Confucian text he has only taken the middle part of the passage and left out the first and the last part. In addition, Thoreau gave his own interpretative translation of the initial phrase "*hsin pu tsai yen*." [心不在焉] By semantic twist and turn of the phrase Thoreau charges it with heavy Transcendental overtones: "The absence of mind" becomes "The soul not being mistress of herself." In the Confucian text, when man's mind is susceptible to the distraction from outside and fails to sustain concentration, he may eat and does not know the taste of what he eats. Interestingly, Thoreau emphasizes the ability to recognize the true savor of food. He believes that "He who distinguishes the true savor of his food can never be a glutton." Thoreau continues, "Not that

food which entereth into the mouth defileth a man, but the appetite with which it is eaten. It is neither the quality nor the quantity, but the devotion to sensual savors; when that which is eaten is not a viand to sustain our animal, or inspire our spiritual life, but food for the worms that possess us." Thoreau does not reject the material or the sensual per se; but he thinks that it is vital for man to rise above the sensual in order to reach the divine. Man should never, Thoreau reminds us, live the "slilmy beastly life, eating and drinking" (*Walden*, p. 218).

Moderation and balance are prime *desiderata* of the Confucian *Chün Tzu*. The judicious balancing of inner virtues and external polish is characteristic of the ideal figure. He always seeks the middle path; he is flexible and never goes to extremes. He will by nature act with equal respect to the material and the spiritual, fulfilling the injunction contained in the title "Chung Yung" ("The Doctrine of the Mean"). The reward of this balancing and moderation is, according to Confucius, to form "the ultimate trinity with Heaven and Earth" (*Chung Yung*, XXII) [與天地參焉].

In fact, Thoreau envisions for himself the role of a *Chün Tzu*. In "Higher Laws" he asserts that once the material component is integrated and purity achieved, "man flows at once to God." With the same creative prerogative enjoyed by that "Artist of Kouroo" who "was disposed to strive after perfection" and oblivious of the passage of time because of his single-mindedness of purpose and resolution, Thoreau, like the Confucian *Chün Tzu*, achieves this creative characteristic of divinity. Thoreau has definitely identified himself with the Artist in an earlier chapter "The Beanfield," in which he describes himself as "dabbling like a plastic artist in the dewy and crumbling sand," as he makes his field "the connecting link between wild and cultivated fields," literally fulfilling the injunction "Chung Yung" of integrating the spiritual and the material, in a union with Heaven and Earth.

In Thoreau's view man can never be completely material or totally spiritual. Along with the spiritual there is always the "reptile" sensual nature. Along with the material, calls of the conscience or the inner voice are always present, always urging man to improve his life. Therefore, Thoreau chooses to live in the middle, to exist in both the realm of the spiritual and the animal. to establish and to maintain the dialectic of the spiritual and the animal, to live always the "doctrine of the mean."

However, the cultivation of personal virtue marks only the first step for the *Chün Tzu*. His ultimate goal is to ensure general reform, to help

others regain their innate godlike qualities by opening "the channel of purity," and eradicate the animal aspects in man that have obstructed his communion with the Cosmos. Thus, in "Solitude" of *Walden*, Thoreau quotes a line from the *Analects:* "Confucius says truly, 'Virtue does not remain in an abandoned orphan; it must of necessity have neighbors'" (*Walden*, p. 134) [德不孤，必有鄰].

Thoreau explains the purpose of *Walden* as "to wake my neighbors up," using a metaphor of moral reform. In the "Ethnical Scriptures" selected by Thoreau for the *Dial* we find the following lines from the Confucian texts: "Perfection (sincerity) is the way of heaven, and to wish for perfection is the duty of a man. It has never been the case that he who possessed genuine virtue in the highest degree, could not influence others, nor has it ever been the case that he who was not in the highest degree sincere could influence others." Thoreau thinks that general moral reform can materialize only when initiated by a virtuous person, or a true *Chün Tzu*. Self reform is a prerequisite for social reform. The *Chün Tzu* sets up an example of virtuous conduct; the common people follow suit. Thoreau uses a passage from the *Analects* to show the relationship between the *Chün Tzu* and the common people: "You who govern public affairs, what need have you to employ punishments? Love virtue, and the people will be virtuous. The virtues of a superior man [a *Chün Tzu*] are like the wind; the virtues of a common man are like the grass, when the wind passes over, it bends" (*Walden*, p. 172) [子爲政，焉用殺？子欲善而民善矣。君子之德，風；小人之德，草。草上之風，必偃].

Apparently Thoreau's main concern in quoting this passage from Confucius is still with the urgency of "waking up" of the common people from a state of moral lethary – from what he calls "somnolence." Although in Confucius the *Chün Tzu* may be characterized as an ideal ruler, it is also clear that the *Chün Tzu*, being an ideal stateman, exemplifies moral integrity. The qualities of a *Chün Tzu* are set up to regulate the conduct of the common people. The *Chün Tzu* is like a hinge on which a peaceful and efficent state moves: "Wherever the superior man [the *Chün Tzu*] passes, renovation takes place. The divine spirit which he cherishes above and below flows on equal in extent and influence with heaven and earth." So quotes Thoreau from the Confucian text in the *Dial* [October, 1843, p. 205] [夫君子所過者化，所存者神，上下與天地同流].

To return to the "Golden Age" or a paradise in this world, Thoreau envisions a noble goal for the *Chün Tzu*: "I am convinced that if all men

were to live as simply as I then did, thieving and robbery would be unknown" (*Walden*, p. 172). The *Chün Tzu*, a paragon of mankind, bears the social responsibility of rectifying the degenerate times and restoring man's lost grace by setting himself up as an example for others to emulate.

The Confucian *Chün Tzu* must not only emanate personal virtues, he must take on himself the task of exerting his influence on the common people while pursuing a moderate path between the material and the spiritual realm of life. Sustaining a spiritual communion with the transcendental truth of the universe, he sets his two feet firmly on this earth. This is the reason why Thoreau advocates in the chapter "Economy" in *Walden* the same ideas to which Confucius subscribes: the ideas of rectifying mind or morality, making use of nature, and benefiting the myriad creatures (i.e. *cheng-teh, li-yung, hou-sheng* 正德，利用，厚生]. The rationale is quite simple: unless we have acquired the "necessaries of life," we are unable to face or solve the metaphysical and moral problems that come along after our animal instincts are satisfied. Thoreau makes two points: first, for those whose approach to God is obstructed by material pursuits he redefines the "necessaries of life" as the basics on which man can live healthily. Second, for those whose means are meager Thoreau offers a workable plan to help them meet life's basic needs.

As a visionary of the way of living for those who feed on more than they need as well as for those who suffer from shortages, Thoreau is fulfilling the duty of a *Chün Tzu*, of exerting influence on the common people by using his own example. The *Chün Tzu*, in the words of Confucius, which Thoreau quotes, "wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others" (*Analects*, VI, xxviii) [己欲立而立人，己欲達而達人]. Thoreau explains to us the noble intentions he had when he embarked on the experiment at Walden Pond:

> I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave

> close, to drive life into a corner, and to reduce it to its lowest terms, and, if it proved to be mean, why then not get the whole and genuine meanness of it and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. (*Walden*, pp. 90-91)

Setting himself up as a positive example for the common people to follow, Thoreau stresses the importance of leading a simplified way of life.

Thoreau's experiment at Walden Pond was a quest for an ideal self, a paradigmatic *Chün Tzu* who not only perceives but also treads the right path of life. Having looked for and discovered this self-image in the life he lived in the woods, Thoreau explains why he left Walden. In the chapter "Conclusion" he says: "it seemed to me that I had several more lives to live, and could not spare any more time for that one." (*Walden*, p. 323) With his re-entry into the society, Thoreau made his account at Walden known to the world, as a spiritual quidebook for his contemporaries. He lived to the marrow of his life at the Walden Pond and then went back to the world to expostulate with his fellow men on following his example. As Confucius says, "Thus the *Chün Tzu* must himself be possessed of the good qualities, and then he may require them in the people" (*The Great Learning*, IX:iv) [君子有諸己，而後求諸人].

Throughout *Walden* Thoreau repeatedly encourages all men to undertake the initiative of renovating one's self. Thoreau uses quite properly the letters of gold on King Tching thang's bath-tub to emphasize the theme of a spiritual renewal of mankind. "Renew thyself completely each day; do it again, and again, and forever again" (*Walden*, p. 88) [湯之盤銘曰：苟日新，日日新，又日新]. The renewal of spiritual life becomes the recurring theme in Thoreau's book. Thoreau wishes everyone to explore his own "streams and oceans" or "higher latitudes," to set out on a similar voyage of inward discovery: "Be a Columbus to whole new continents and worlds within you, opening new channels, not of trade, but of thought." Thoreau continues, "There are continents and seas in the moral world, to which every man is an isthmus or an inlet" (*Walden*, p. 321). For Thoreau "explore thyself" becomes the gauge of character and everyone is encouraged to take it. Instead of exploring the external world, man should first turn inward to himself for moral cultivation. Consequently all men may reach the emancipation of mind and "with Heaven and Earth form a trinity." In

his lifetime, Thoreau, on the one hand, attempts to cultivate his own character and practise self-discipline by going to live at Walden Pond, on the other hand, he continues to impart his discovery and experiences to the world. What he wishes is to establish an ideal society here and now. Together with personal discipline and social commitment, Thoreau becomes, indeed, an embodiment of the Confucian *Chün Tzu*.

Parallels in Thoreau and Taoism: The Mysticism of Nature and Political Ideals

The essential affinities between Thoreau and the Taoist philosophers, Lao Tzu and Chuang Tzu, are pervasive throughout Thoreau's corpus of writings. The three share a reverent devotion to Nature; hostility to social conventions, hierarchy, wealth, and government; and an extensive literary use of hyperbole, paradox, puns, irony, and humor. In what follows we will investigate some significant parallels between the Taoists and Thoreau's thought, specifically, their mystical conception of Nature, their emphasis on the symbolism of water, and their political ideals.

No serious reader of Thoreau can fail to notice his passionate interest in nature. As a nature writer, Thoreau's contribution was primarily literary rather than scientific; one is often struck by the range and depth of his observation of natural phenomena. Significantly, more than any other manifestation of nature, it was water – rivers and rivulets, marshes, rains and dews, lakes, streams, and ponds – which fascinated Thoreau. The concept of water as a living as well as life-giving part of nature is expressed very vividly in Thoreau's *Journal*, where he remarks: "How dead would the globe seem . . . if it were not for these water surfaces! We are slow to realize water, – the beauty and magic of it. It is interestingly strange to us forever. Immortal water, alive even in the superficies, restlessly heaving now and tossing me in my boat, and sparkling with Life! I look around with a thrill on this bright fluctuating surface on which no man can walk, whereon is no trace of footstep, unstained as glass." (*Journal*, VI, 245) In *Walden* water is an ever-present, a pervasive force. The ripple, gurgle, and splash of water is to be heard throughout the pages of the book.

Lao Tzu cherishes a similar endearing reverence toward water, in which he finds an emblem of the highest good, or the Tao: "The highest good is like that of water. The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the

places that all men disdain. It is this that makes water so near to the Way.[25] [上善若水，水善利萬物而不爭。處衆人之惡，故幾於道。] In addition, Lao Tzu apotheosizes water by the use of a paradox: the unassuming, the low will ultimately prove the strongest: "What is of all things most yielding [i.e. water]/Can overwhelm that which is of all things most hard [i.e. rock]/Being substanceless it can enter where there is no space;/That is how I know the value of action that is actionless."[26] [天下之至柔，馳騁天下之至堅。無有入無間，吾是以知無爲之有益。] In another instance, we find Lao Tzu say: "Nothing under heaven is softer or more yielding than water; but when it attacks things hard and resistant there is not one of them that can prevail."[27] [天下柔弱莫過於水，而攻堅強者莫知能勝。]

For Thoreau, water – the ever-flowing and ever-transparent object – is at once the symbol of the microcosm (man) and that of the macrocosm (the mystical universe). The human mind being a watery realm, Thoreau exhorts his fellow men to strive for self-exploration: "Be rather the Mungo Park, the Lewis and Clark and Frobisher, of your own streams and oceans; explore your own higher latitudes . . . Nay, be a Columbus to whole new continents and worlds within, opening new channels, not of trade, but of thought." (*Walden*, p. 268) Corresponding to the spiritual, inner geography of man as a body of water, Walden Pond – the vast, physical body of water – becomes a larger symbol for man's spiritual self, for it is in the pond that man "measures the depth of his own nature." (*Walden*, p. 186) And, when Thoreau listens to the sound of Heywood's Brook falling into Fair Haven Pond, he concludes: "What is it I hear but the pure waterfalls within me, in the circulation of my blood, the streams that fall into my heart?" (*Journal*, II, 300) The rising of water becomes a moment of illumination, almost a Joycean epiphany: "The life in us is like the water in the river. It may rise this year higher than man has known it, and flood the parched uplands; even this may be the eventful year, which will drown out all our muskrats. It was not always dry land where we dwell. I see far inland the banks which the stream anciently washed, before science began to record its freshets" (*Walden*, pp. 332-3).

Indeed, Thoreau looks on water with reverence and piety. It is by drinking and bathing in pure water that man cleanses his spirit of all the dross and corrupting matter which encrusts it. Subsequently, "when the channel of purity is open," man "flows at once to God." (*Walden*, p. 220) Meditating by Walden Pond becomes a daily ritual for Thoreau by which

he renews himself:

> Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself. I have been as sincere a worshipper of Aurora as the Greeks. I got up early and bathed in the pond; that was a religious exercise, and one of the best things which I did. They say that characters were engraven on the bathing tub of King Tchingthang to this effect: "Renew thyself completely each day; do it again, and again, and forever again." I can understand that. (*Walden*, p. 72)

It is Thoreau's belief in the purifying effect of water which explains what may otherwise seem to be an obsessive concern with the purity of Walden Pond. Repeatedly, Thoreau speaks of the "wonderful purity" that Walden – "this vision of serenity and purity" – has acquired for him by his living "reserved and austere, like a hermit in the woods. so long." (*Walden*, p. 162) Thoreau tells us that Walden Pond is "remarkable for its depth and purity," (*Walden*, p. 175) and goes on to speak of its "cyrstalline purity," (*Walden*, p. 177) of "pure Walden Water," the "pure sea-green Walden water." (*Walden*, p. 297)

Most significant, water, by nature serene and constant, becomes the utmost emblem of virtue for Chuang Tzu, and of the Transcendental truth for Thoreau. In the same vein, Chuang Tzu compares water to the tranquility of mind and clarity of spirit: "Among level things, water at rest is the most perfect, and therefore it can serve as a standard. It guards what is inside and shows no movement outside. Virtue is the establishment of perfect harmony. Though virtue takes no form, things cannot break away from it."[28] [平者水停之盛也，其可以爲法也；內保之而外不蕩。德者成和之修也，德不形者，物不能離。] Furthermore, Chuang Tzu stresses the importance of maintaining virtue and one's genuine self inside one's mind. If man can keep his inner self and forget his outer form, naturally revealing his moral integrity to the world, other men may willingly become his followers. Chuang Tzu uses the metaphor of water to account for the inherent appeal of the virtuous man.

> Men do not mirror themselves in running water – they mirror themselves in still water. Only what is still can still the stillness of other things. Of those that receive life from the

> earth the pine and cypress alone are best – they stay as green as ever in winter or summer. Of those that receive life from Heaven, Yao and Shun alone are best – they stand at the head of ten thousand things. Luckily they were able to order their lives, and thereby order the lives of other things.[29]

人莫不鑑於流水，而鑑於止水，唯止能止衆止。受命於地，唯松柏獨也在，冬夏青青。受命於天，唯堯舜獨也正，幸能正生，以正衆生。

The mind of the Taoist Perfect Man, like water, reflects his clear and tranquil character.

Thoreau also finds the constant stillness of Walden Pond an emblem of truth that transcends the vicissitudes of the mundane realm. He says so beautifully,

> Walden is a perfect forest mirror, set round with stones as precious to my eyes as if fewer or rarer. Nothing so fair, so pure, and at the same time so large, as a lake, perchance, lies on the surface of the earth. Sky water. It needs no fence. Nations come and go without defiling it. It is a mirror which no stone can crack, whose quick-sliver will never wear off, whose gliding Nature continually repairs; no storms, no dust, can dim its surface ever fresh; – a mirror in which all impurity presented to it sinks, swept and dusted by the sun's hazy brush, – this is the light dust-cloth, – which retains no breath that is breathed on it, but sends its own to float as clouds high above its surface, and be reflected in its bosom still. (*Walden*, pp. 157-8)

Stillness and hence constancy are therefore the two cardinal virtues the New England Transcendentalist finds in water, a mystical element of Nature that reflects unfailingly a pure state of mind.

While Thoreau describes Walden Pond as a perfect mirror, we realize that the limpidity of its water also symbolizes the transparent purity of Thoreau's character. By the same token, Chuang Tzu likens the mind of the Taoist Perfect Man to a mirror: "The Perfect Man uses his mind like a mirror – going after nothing, welcoming nothing, responding but not storing. Therefore he can win out over things and not hurt himself."[30] [至人之用心若鑑，不將不迎，應而不藏，故能勝物而不傷。] Harboring no excessive desire, the mind of the Taoist Perfect Man is not encumbered by it and hence does not change with the craving of each desire. Tranquility,

or the mind's ability to resist change, is persistently stressed by Thoreau, Lao Tzu, and Chuang Tzu as the first step on the way to the eternal truth. In "Higher Laws" Thoreau says, "Who knows what sort of life would result if we had attained to purity? If I knew so wise a man as could teach me purity I would go seek him forthwith." (*Walden*, p. 220) Freedom from desire, or purity of mind, is for the Taoists a prerequisite to attaining to the Tao.

Thoreau has not only found the limpidity of water a symbol of the transparency of his character; he virtually achieves the organic interrelatedness of Nature and the Soul's rhythms when he saunters through Concord's fields and forests. There in that "vast, savage, howling mother of ours, Nature,"[31] Thoreau reclined like a follower of Lao-Chuang Taoism, leaning placidly with his soul along Walden's shores. In *Walden* Thoreau proclaims that he wishes to "walk . . . with the Builder of the universe, if I may, not to live in this restless, nervous, bustling trivial Nineteenth Century. . . ." (*Walden*, p. 329) This life in Nature Thoreau longed for and tried to live is precisely the mode of life the Taoists strove after, a life completely in tune with the rhythms of Nature. For Thoreau, the goal of his quest is to be "the Builder of the Universe"; for the Taoists, the highest achievement lies in "the identification with the universe." [與宇宙萬物合而爲一].

Taoism as practical philosophy for everyone emphatically projects the ideas of living simply in harmony with nature and doing no violence to one's own nature. Man must be able to lose his self to become at one with the Tao. He may achieve absolute happiness by recognizing his unity with the Tao and living the simple Taoist life style in accord with Nature. The Taoist repeatedly taught men to unshackle themselves from material pursuits and to roam in the metaphysical sphere, the realm above physical and mundane concerns, so as to enjoy life. Lao Tzu says:

> No lure is greater than to possess what others want,
> No disaster greater than not to be able content with what one has,
> No presage of evil greater than that men should be wanting to get more.
> Truly: "He who has once known the contentment that comes simply through being content, will never again be otherwise than contented."[32]

罪莫大於可欲，禍莫大於不知足，咎莫大於欲得，故知足之足常足。

In a similar vein, Chuang Tzu says,

> When the tailor-bird builds her nest in the deep wood, she uses no more than one branch. When the mole drinks at the river, he takes no more than a bellyful.[33]

鷦鷯巢於深林不過一枝；偃鼠飲水不過滿腹。

The thrust of both remarks lies in a strong caution against material excess lest one's true nature may therefore be obscured.

The idea is expressed by Thoreau in a remarkably similar way: "To the bison of the prairie it is a few inches of palatable grass, with water to drink; unless he seeks shelter of the forest or the mountain's shadow." (*Walden*, p. 12) Like Thoreau, Chuang Tzu feels sorry for "the mass of men" who "lead lives of quiet desperation" and says:

> Once a man receives this fixedly bodily form, he holds on to it, waiting for the end. Sometimes clashing with things, sometimes bending before them, he runs his course like a galloping steed, and nothing can stop him. Is he not pathetic? Sweating and laboring to the end of his days and never knowing where to look for rest – can you help pitying him? I'm not dead yet! he says, but what good is that? His body decays, his mind follows it – can you deny that this is a great sorrow?[34]

一受其形，不亡以待盡，與物相刃相靡，其行盡如馳而莫能止，不亦悲乎？終身役役而不見其成功，薾然疲役而不知其所歸，可不哀邪？人謂之不死，奚益？其形化，其心與之然，可不謂大哀乎？

Chuang Tzu bemoaned that most men tried to reach materialistic goals which the surrounding society conform to. For the Taoists as well as for Thoreau, civilized society tends to brutalize man's inner, higher nature. Thoreau shows the "positive hindrances" of civilization by exposing in *Walden* such everyday matters as food, clothing, shelter, furniture, as well as education, law, reform to the test of fitness to man's "inner necessities." Chuang Tzu questions the value of materialistic success gained by working

laboriously day and night without respite. The paradox of civilization or the mundame value of success, then, is that actually "barbarizes" man, since it drove him or caused him to drift farther away from awareness of his inner self. By the same token, Thoreau contended that he had "civilized" himself by the experience at Walden, since he fulfilled self-realization and achieved a oneness with Nature. Chuang Tzu discovered Truth or Tao by successfully abandoning the conventional value system. He understood the significance of not straining or wasting motion and quickly realized the essential luxury to be derived from leisure. In this respect, Thoreau shared a congenial sympathy with Chuang Tzu: "There is no Sabbath. It would be glorious to see mankind at leisure for once. It is nothing but work, work, work."[35] Thoreau continued to say, "Most men, even in this comparatively free country, through mere ignorance and mistake, are so occupied with the factitious cares and superfluously coarse labors of life that its finer fruits cannot be plucked by them." (*Walden*, p. 4) And nodding his admiration for the Eastern sages, Thoreau turned to the spiritual treasures of the Orient by adding, "The ancient philosophers, Chinese Hindu, Persian, and Greek, were a class than which none has been poorer in outward riches, none so rich in inward." (*Walden*, p. 14)

In turning to Nature, Thoreau sought not to dispel life's harmonies, but rather to march in the spirit of its beauties. Nature administered to both physical and spiritual needs for Thoreau; there was a "correspondence" between man and Nature – that is, every fact of Nature corresponds ideally with a fact of consciousness in man's mind. Thoreau described this correspondence between man and nature in a poem entitled "The Inward Morning":

> Packed in my mind lie all the clothes
> Which outward nature wears,
> And in its fashion's hourly change
> It all things else repairs.
>
> In vain I look for change abroad,
> And can no difference find,
> Till some new ray of peace uncalled
> Illumes my inmost mind.[36]

This inward morning is the kind of wakeful awareness Thoreau stresses throughout *Walden*: it acknowledges the constant inspiration to be derived

from Nature. What Thoreau was ultimately aiming at, of course, like the Taoists, was a sense of complete oneness with Nature. In order to achieve this Taoist ideal Thoreau attempted a disciplined, ascetic life – the idea of purity, purification of channels of perception, tranquility of mind, and clarity of spirit, all these recur in his works. Thoreau observes Nature closely, as do Lao Tzu and Chuang Tzu, practically giving himself up to the life in Nature or the Universe.

Besides the similarity of their nature mysticism, another profound similarity between Thoreau and the Taoist philosophers is their love of the simple and primitive, the corollary of which is distaste for conventions and governmental interference. Lao Tzu is probably the first thinker in China to voice his protest against excessive organization and mechanization. Lao Tzu says:

> The more prohibitions there are, the more ritual avoidance,
> The poorer the people will be.
> The more "sharp weapons" there are,
> The more benighted will the whole land grow.
> The more cunning craftsmen there are,
> The more pernicious contrivances will be invented.
> The more laws are promulgated,
> The more thieves and bandits there will be.[37]

> 天下多忌諱，而民彌貧；民多利器，國家滋昏；人多伎巧；奇物滋起；法物滋彰，盜賊多有。

According to Lao Tzu, the ideal Taoist ruler would undo all the causes of trouble in the world. After that he would govern with non-action. With non-action, he does nothing, yet everything is accomplished. Therefore it is said in the *Tao Teh Ching:*

> So long as I "do nothing" the people will themselves be transformed.
> So long as I love quietude, the people will themselves go straight.
> So long as I act only by incativity the people will of themselves become prosperous.
> So long as I have no wants the people will of themselves return to the "State of the Uncarved Block."[38]

> 我無爲而民自化；我好靜而民自正；我無事而民自富；我無欲而民自朴。

The ideal ruler of a state should let the people do what they can do themselves. In the famous essay "Civil Disobedience" Thoreau unequivocally states that he would accept the motto heartily, "That Government is best which governs not at all." Significantly, Chuang Tzu regards the false sages as trouble makers, and says that only when the sages are dead will the gangsters cease to appear and the whole universe rest in peace. Thoreau expresses the same paradoxical situation: "Our manners have been corrupted by communication with the saints, because they had rather consoled the fears than confirmed the hopes of man." (*Walden*, p. 78)

Chuang Tzu argues that if the ruler fails to leave people alone, and tries to rule them with laws and institutions, the process is like putting a halter around a horse's neck or a string through an ox's nose. It is also like lengthening the legs of the duck or shortening those of the crane. What is natural and spontaneous is changed into something artificial. Its result can only be misery and unhappiness. Chuang Tzu believes that happiness can only be achieved when one simply follows what is natural in oneself. The political philosophy of Lao Tzu and Chuang Tzu aims at achieving precisely such happiness for every man.

Thoreau's political views are as harsh and paradoxical as the Taoists'. "What is called politics is comparatively something so superficial and inhuman," Thoreau cries in "Life Without Principle," "that practically I have never fairly recognized that it concerns me at all." Thoreau places the individual above the state; and as the Taoist philosophers urge man to follow the course of Nature, Thoreau encourages every individual to follow the highest dictate – his conscience, in cases where the moral law and the civil law conflict. "There will never be a really free and enlightened State," Thoreau says,

> until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at last which can afford to be just to all men, and to treat the individual with respect as a neighbor; which even would not think it inconsistent with its own repose if a few were to live aloof from it, who fulfilled all the duties of neighbors and fellow-men. A State which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious

State, which also I have imagined, but not yet anywhere seen.[39]

But Thoreau realized that the kind of arrangement or the ideal he was imagining was only a remote possibility. His Transcendental utopia – "a still more perfect and glorious State" – could only be like the Taoist utopia – "a small country with few inhabitants" – and could only be achieved if every individual made a voluntary break with the machine of government do discover the true self in a context of Nature.

The Taoist philosophers learned to liberate themselves from convention and other restrictive bonds which would permanently tie them to institutions or the machinery of government. In order to create their own ideal state, they opposed any conditions which would conflict with the natural state, including government, civil laws and such meaningless terms as philanthropy or vice. Such words, Chuang Tzu argues, allow man to make invidious distinctions which subsequently would destroy the Tao. By the same token, Thoreau believes that the eternal truth is to be apprehended in and through Nature. He can thus scarcely show high regard for such human contrivances as government. When he is able to return to Nature after having involved himself in mundame trivialities, Thoreau says,

> Having waded in the shallowest streams of time, I would now bathe my temples in eternity. I wish to participate in the serenity of nature, to share the happiness of the river and the woods. I thus from time to time break off my connections with eternal truths and go with the shallow stream of human affairs, gringing at the mills of the philistines; but when my task is done, with never failing confidence I devote myself to the infinite again. [*Journal,* IX, 205]

For Thoreau as well as for the Taoists, Nature is an endless source of delight and a means by which they can get trivial and distracting human affairs out of their minds. More important, Nature affords the means by which they can apprehend the eternal truths which lie beyond external manifestations. Holding such a view of Nature and human affairs, coupled with a fervent individualism, Thoreau understandably feels that government is of little concern to him and wishes to give it as little thought as possible – just as the Taoist thinkers who will countenance no existence of the formal machinery of government or at least attempt to limit its power and scope.

Both Thoreau and the Taoists spurned mundane fame or success,

preferring a life in mystical union with Nature, which in turn frees them from being bound to the values of the world. With Thoreau there seems to be another source of deep motivation as well, a voice which exhorts him to turn toward his genius of transcendental morality. Understandably, therefore, in the "Civil Disobedience" for instance, Thoreau even advocates going to jail as a gesture of protest against the unjust policy of the government. When Lao Tzu and Chuang Tzu express their dissatisfaction with the state, they urge men to withdraw from the world. Whether imprisonment or withdrawal from the world, the decision itself is a kind of spiritual and moral refinement of the self – thus a transcendence of the self – so that the self might become better attuned to both Nature and the spirit of transcendental morality. Wishing everyone to once again become part and parcel of Nature, Thoreau and the Taoists, by their own examples, encouraged others to follow their own minds and tried to help them experience the results of their own inner tranquility.

Summing-Up

By focusing on a less known but significant area of Thoreau's Orientalism, this essay has tried to shed some light on the unique presence of Confucianism and Taoism in Thoreau's overall philosophy. It is hoped that the foregoing arguments have offered sufficient evidence to repudiate the casual claim that the influence of Confucian classics on Thoreau is tangential and to reinforce a recognition of the affinities between Thoreau and the Taoists.

Thoreau shares Confucius' idea of the social responsibility to which the *Chün Tzu* is committed. To Confucius as well as to Thoreau moral education was the only way to social amelioration. The cultivation of one's character is the first step a *Chün Tzu* should take before he can embark on a similar progress of inward discovery and self reform. The ultimate goal is the improvement of the universal lot of mankind.

The moral formula in the Confucian classics prizes the development of a well-balanced individual, a well-ordered family, a well-governed state, and a happy, stable world. The attainment of this goal involves the strenuous fostering of divine nobility in life. Significantly, Thoreau was completely convinced that would man only put his mind and heart to it, he could create a heaven right here on earth. At the heart of both Confucius and Thoreau is a belief that each man has within himself a god-given ability to distinguish

right from wrong. Unfortunately man has often ignored that inner voice and has become so callous that he no longer hears it. Would he but strive to revert to godlike innocence of childhood or the childlike heart [*ch'ih-tzu chih hsin* 赤子之心] he would renew that voice and through it himself. Like Confucius, Thoreau had the highest hopes for mankind and was convinced that spiritual rebirth would be achieved.

Thoreau's preference of the spiritual life over the life based on material pursuits predisposed him to Taoist philosophy. Like Lao Tzu and Chuang Tzu, Thoreau was appalled by the widespread rush to achieve material gratification among his neighbors. Thoreau bemoaned the fact that they had forgotten about the value of the individual and the need for them to develop their souls. Like a Taoist philosopher, Thoreau encouraged his fellow men to return to Nature for the joy of life. With this mind Thoreau advocated his doctrine of simplicity. He went to the woods, as he proclaimed, "in order to live deliberately, to front only the essentials of life." In Nature, consequently, a man is nearest to the divine spirit. To Thoreau and to the Taoists every physical fact of Nature could be absorbed into the mind; complete absorption resulted in the feeling of oneness with Nature as well as in a sense of liberation from bondage, which could be passed on to one's fellow men.

To Thoreau, the enlightened individual citizen – one who is thoughtful and awake – has a conscience which supersedes the laws of government. The individual, then, has the responsibility to challenge his government when and where he thinks it is wrong. He will rather be jailed or let life go than choose injustice. The ideal state of the Taoist is one in which a sage or a Perfect Man is its leader. The duty of the sage ruler is not to do things but rather to undo all the causes of trouble in the world. Thoreau might have been convinced by what Emerson said about the ideal state which truly reflects the Taoist's ideal: "To educate the wise man the State exists, and with the appearance of the wise man the State expires. The wise man is the State." When the wise man or the Perfect Man appears and character prevails, everything runs its own course. Without government things are set in their right order; this is how the sages of Lao Tzu and Chuang Tzu govern through inactivity.[40]

Considering the evidence of Thoreau's familiarity with the Confucian classics and his earnest effort to identify himself with a paragon of virtue, the argument that Confucius exerted influence on Thoreau can be reasonably well established. Without claiming a direct influence, an analysis of the

similarities between Thoreau and the Taoists in nature mysticism and political ideals is worthwhile. Thoreau's affinities with Confucius or Mencius, Lao Tzu or Chuang Tzu may show that Thoreau is in spirit an earnest disciple of the Chinese sages. An observation by Mencius may be quoted here as an apt coda to our discussion: "When we examine the sages – both the earlier and the latter, both in the east and in the west – their principles are found to be the same." [東聖西聖，其揆一也.]

Notes

1. Kamala Bhatia, *The Mysticism of Thoreau and Its Affinity with Indian Thought* (New Delhi, 1961); Miriam A. Jeswine, "Henry David Thoreau: Apprentice to the Hindu Sages" (University of Oregon, Ph.D. dissertation, 1971); H. A. Snyder, *A Study of Henry D. Thoreau's Philosophy of Hindoo Philosophy* (Heidelberg, Ph.D., n.d.); Dale Riepe, *The Philosophy of India and Its Impact on American Thought* (Springfield, Ill., 1970); Jay Breymer, "Walled-In!" *Soul in Nature: Henry David Thoreau in the Light of the Bhagavad-Gita* (Lakemont, Ga., 1971); Sreekrishna Sarma, "A Short Study of the Oriental Influence upon Thoreau with Special Reference to *Walden*," *Jahrbuch fur Amerikastudien* 1 (1956), pp. 76-92; William Bysshe Stein, "The Hindu Matrix of *Walden* The King's Son," *Comparative Literature*, 22 (1970), pp. 303-19; Michael Gates, "Walden: Yantra above Yantras" *Emerson Society Quarterly*, 22 (1976), pp. 14-23; David G. Hoch, "Annals and Perennials: A Study of Cosmogonic Imagery in Thoreau" (Kent State University, Ph.D. Dissertation, 1969): and his "Walden: Yoga and Creation: in Demott and Marovitz, eds., *Artful Thunder* (Kent, Ohio, 1975), pp. 85-102; Amin Mursi, *Walden Wa Hai El Ghabah* (Cairo: Franklin, 1965), John R. Martin, "Thoreau and the Shad," *Thoreau Journal Quarterly*, 6 (1974), pp. 28-30; and Mansur Ekhtiar, *Emerson and Persia: Emerson's Developing Interest in Persian Mysticism* (Tehran, Iran: Tehran University Press, 1976), pp. 43.
2. Lyman V. Cady, "Thoreau's Quotations from the Confucian Books in *Walden*," *American Literature*, 33 (1961), pp. 20-32; Roger C. Mueller "Thoreau's Selections from Chinese *Four Books* for the *Dial*," *Thoreau Journal Quarterly*, 4 (1972), pp. 1-8; Rudolph Yen Chu, "Thoreau: "The Most Chinese of All American Authors," *American Studies*, VIII: 2 (Taiwan: Academia Sinica, 1978), pp. 1-20; Lin Yao-fu, "Society or Solitude? The Transcendentalist Dilemma," *American Studies*, VII: 2 (Taiwan: Academia Sinica, 1977), 1-31. The pioneering study of the Confucian influence on Thoreau was done by Arthur Christy in his book *The Orient in American Transcendentalism: A Study of Emerson, Thoreau, and Alcott* (New York: Columbia University Press, 1932), pp. 29-34, 123-137, 187-199, 317-321.
3. David Chen believes that Thoreau might have read Pauthier's French translation of *Tao Te Ching* which was published in 1838; please see his article, *Thoreau and Taoism*, in *Asian Responses to American Literature*, ed., C. D. Narrsimhaiah (New York, 1972), pp. 406-16. However, Gary Simon and John Emerson argue that there is no conclusive evidence to show that Thoreau or anyone in America ever saw it; please see Simon, "What Henry David Didn't Know about Lao Tzu: Taoist

Parallels in Thoreau," *Literature East & West,* XVII: 1973), pp. 275-83; and Emerson, Thoreau's Construction of Taoism, *Thoreau Quarterly Journal*, V.XII: 2 (1980), pp. 5-14; Luke P. M. Chan, "Thoreau and Taoism: A Comparative Study," (Unpublished M. A. Thesis, Tamkang University, 1982).

4. *Thoreau: A Critical Study Boston* (1916), p. 95.
5. Arthur Christy, p. 195.
6. *The Importance of Living* (New York, 1937), p. 128.
7. Arthur Christy, p. 196.
8. *Ibid.*
9. Henry David Thoreau, *Journal* (Boston: Houghton Mifflin, 1906), I, 55. Hereafter cited as *Journal* in the text.
10. *The Four Books*, trans. James Legge (Hong Kong, 1976, rpt.), *The Works of Mencius,* VIIa, ix. I have slightly changed Legge's translation; see also余英時 'Yü Ying-Shih, *Ju Chia 'Chün Tzu' te Li-hsiang* 儒家<君子>的理想 (The Ideal of the Confucian Chün Tzu), in *Chung-Kuo Shih-hsiang Chuan-t'ung te hsien-tai Chüan-shih* 中國思想傳統的現代詮釋 (Modern Interpretation of the Traditional Chinese Thought) (Taipei: Linking Publishing House, 1987), pp. 145-165; and Tu Wei-ming, *Centrality and Commonality: An Essay on Chung-Yung* (Honolulu: The University Press of Hawaii, 1976).
11. Lyman Cady, pp. 29-32; Gary Simon, pp. 257-260; and John Emerson, p. 5; cf. Lin Yaofu, pp. 19-30.
12. *The Living Thought of Thoreau* (New York, 1935), p. 8.
13. *The Wisdom of Lao Tzu* (New York, 1942), p. 9.
14. Lyman Cady, pp. 30-32.
15. "Variety of Literary Utopias," *Daedalus*, 94 (1965), pp. 344-345.
16. Henry David Thoreau, trans., *The Transmigration of the Seven Brahmans* (New York, 1931), p. 4.
17. *The Letter of Ralph Waldo Emerson*, ed. Ralph L. Rusk, 6 vols. (New York, 1939), III, 179.
18. *The Writings of Henry David Thoreau* (Boston, 1906), XI, 350. Hereafter cited as *Writings* in the text.
19. Lyman Cady, pp. 21-23.
20. Henry David Thoreau, *Walden*, ed. J Lyndon Shanley (Princeton: Princeton University Press, 1971), p. 138. Subsequent references are to this edition. Hereafter cited as *Walden* in the text.
21. David Collie, *The Chinese Classical Work*, commonly called *The Four Books* (Malacca, 1828), "Chung Yung," p. 11.
22. *The Correspondence of Henry David Thoreau*, ed. Walter Harding and Carl Bode (New York: New York University Press, 1958), p. 247.
23. *The Works of Mencius*, trans. James Legge, VIa, viii.
24. *Ibid.*
25. Arthur Waley, *The Way and Its Power* (Boston, 1942), p. 151.
26. Waley, p. 197.
27. Waley, p. 238.
28. Burton Watson, trans., *Chuang Tzu* (New York, 1964), p. 70.
29. Watson, p. 65.
30. Watson, pp. 94-95.
31. Henry David Thoreau, "Walking," in *Thoreau: The Major Essays*, ed. Jeffrey Duncan (New York, 1972), p. 218.
32. Waley, p. 199.

33. Watson, p. 26.
34. Watson, p. 33.
35. Henry Thoreau, "Life Without Principle," *Thoreau: The Major Essays*, p. 284.
36. *Henry David Thoreau: Representative Selections*, ed., Bartholow V. Crawford (New York, 1934), p. 347.
37. Waley, p. 211.
38. *Ibid.*
39. *The Variorum Civil Disobedience*, ed., Walter Harding (New York, 1967), p. 55.
40. Lin Yao-fu, pp. 16-17.