

1: Confucianism | Religion | Yale Forum on Religion and Ecology

Confucianism, the way of life propagated by Confucius in the 6th-5th century bce and followed by the Chinese people for more than two millennia. Although transformed over time, it is still the substance of learning, the source of values, and the social code of the Chinese.

Author admin Comment 0 Legalism Confucianism, Daoism, and Legalism are all forms of different ways of thinking. The differences in all of these philosophies is what makes them unique, they are, in my opinion, way beyond their own time period. Many people think of these as mostly religion or philosophy, but either may be true. This essay will present the facts associated with each of these ways of thinking. Confucianism was founded around the fifth or sixth century BC, and it is still surviving with around five to six million followers. Confucianism was not exactly founded by Confucius himself, but he was more of a transmitter to teach other people about this way of life. It greatly impacted the way of life and culture in China, even today it still affects the Asian countries such as Japan, Korea, and Vietnam. The main belief in Confucianism is to achieve benevolence, as it signifies excellent character and virtues. Daoism was founded by Lao Zi, and not much is known about him due to many stories of him are thought to be legends and cannot be confirmed. The teaching is about an energy that was given off by all living things. Daoism teaches to orget all worldly possessions and wants and attempt to commune with nature. It basically teaches how people to treat nature and the natural world, as well as themselves personally. Legalism was a way to make all citizens of China model citizens to act as the dynasty at that time wanted them to. They made laws very harsh therefore nobody would be brave enough to break any. It gives the people almost no civil rights or personal freedoms outside of the laws they must abide by. The legalists believed in the well-being of the state or region, not an individual person. Legalism was also founded in about BC, and the founder was Hsun Tzu. As you can clearly see, these three philosophies molded and shaped Chinese culture and thoughts throughout the early years of its civilization. It still affects the culture today, as many Chinese people still follow these teachings. They all were founded around the same time period and therefore many people of that time probably followed all three philosophies to keep a simple and good life. These three teachings have all survived today, and still have many followers. Without these teachings, there would be a very small cultural difference in the Chinese people.

2: The Ways of Confucianism: Investigations in Chinese Philosophy - David S. Nivison - Google Books

Confucianism (rujiao) is a way of life taught by Confucius (Kong Fuzi) in China in the 6th-5th century BCE and the rituals and traditions associated with www.enganchecubano.commes viewed as a philosophy, sometimes as a religion, Confucianism is perhaps best understood as an all-encompassing humanism that is compatible with other forms of religion.

Confucianism was perceived by the Mongols as a Chinese religion, and it had mixed fortunes under their rule. The teachings of the Neo-Confucian school of Zhu Xi from the Song period were introduced to the Mongol court at Zhongdu in the late 13th century. The thought of Confucius The story of Confucianism does not begin with Confucius. Nor was Confucius the founder of Confucianism in the sense that the Buddha was the founder of Buddhism and Jesus Christ the founder of Christianity. Rather, Confucius considered himself a transmitter who consciously tried to reanimate the old in order to attain the new. He proposed revitalizing the meaning of the past by advocating a ritualized life. He had faith in the cumulative power of culture. The fact that traditional ways had lost vitality did not, for him, diminish their potential for regeneration in the future. Confucius Confucius, illustration in E. The historical context The scholarly tradition envisioned by Confucius can be traced to the sage-kings of antiquity. Although the earliest dynasty confirmed by archaeology is the Shang dynasty 18th-12th century bce , the historical period that Confucius claimed as relevant was much earlier. This elaborate system of mutual dependence was based on blood ties, marriage alliances, and old covenants as well as on newly negotiated contracts. Its implementation enabled the Western Zhou dynasty to survive in relative peace and prosperity for more than five centuries. Inspired by the statesmanship of Zhougong, Confucius harboured a lifelong dream to be in a position to emulate the duke by putting into practice the political ideas that he had learned from the ancient sages and worthies. Although Confucius never realized his political dream, his conception of politics as moral persuasion became more and more influential. Lord on High may have referred to the ancestral progenitor of the Shang royal lineage, but heaven to the Zhou kings, although also ancestral, was a more-generalized anthropomorphic god. This emphasis on benevolent rulership, expressed in numerous bronze inscriptions, was both a reaction to the collapse of the Shang dynasty and an affirmation of a deep-rooted worldview. Partly because of the vitality of the feudal ritual system and partly because of the strength of the royal household itself, the Zhou kings were able to control their kingdom for several centuries. In bce, however, they were forced to move their capital eastward to present-day Luoyang to avoid barbarian attacks from Central Asia. Real power thereafter passed into the hands of feudal lords. Since the surviving line of the Zhou kings continued to be recognized in name, they still managed to exercise some measure of symbolic control. In so doing he attempted to redefine and revitalize the institutions that for centuries had been vital to political stability and social order: Confucius did not accept the status quo, which held that wealth and power spoke the loudest. He felt that virtue de , both as a personal quality and as a requirement for leadership, was essential for individual dignity, communal solidarity, and political order. The Analects has often been viewed by the critical modern reader as a collection of unrelated reflections randomly put together. That impression may have resulted from the unfortunate perception of Confucius as a mere commonsense moralizer who gave practical advice to students in everyday situations. Interchanges with various historical figures and his disciples are used to show Confucius in thought and action, not as an isolated individual but as the centre of relationships. The purpose, then, in compiling the distilled statements centring on Confucius seems not to have been to present an argument or to record an event but to offer an invitation to readers to take part in an ongoing conversation. Through the Analects Confucians for centuries learned to reenact the awe-inspiring ritual of participating in a conversation with Confucius. When one of his students reportedly had difficulty describing him, Confucius came to his aid: Why did you not simply say something to this effect: His strong sense of mission, however, never interfered with his ability to remember what had been imparted to him, to learn without flagging, and to teach without growing weary. What he demanded of himself was strenuous: It is these things that cause me concern: The community that Confucius created was a scholarly fellowship of like-minded men of different ages and different backgrounds from different states. They were

attracted to Confucius because they shared his vision and to varying degrees took part in his mission to bring moral order to an increasingly fragmented world. That mission was difficult and even dangerous. Confucius himself suffered from joblessness, homelessness, starvation, and occasionally life-threatening violence. Yet his faith in the survivability of the culture that he cherished and the workability of the approach to teaching that he propounded was so steadfast that he convinced his followers as well as himself that heaven was on their side. Since the death of King Wen [founder of the Zhou dynasty] does not the mission of culture wen rest here in me? If heaven intends this culture to be destroyed, those who come after me will not be able to have any part of it. If heaven does not intend this culture to be destroyed, then what can the men of Kuang do to me? To him, learning not only broadened his knowledge and deepened his self-awareness but also defined who he was. He frankly admitted that he was not born endowed with knowledge, nor did he belong to the class of men who could transform society without knowledge. Rather, he reported that he used his ears widely and followed what was good in what he had heard and used his eyes widely and retained in his mind what he had seen. In that sense Confucius was neither a prophet with privileged access to the divine nor a philosopher who had already seen the truth but a teacher of humanity who was also an advanced fellow traveler on the way to self-realization. As a teacher of humanity, Confucius stated his ambition in terms of concern for human beings: His aim was to restore trust in government and to transform society into a flourishing moral community by cultivating a sense of humanity in politics and society. To achieve that aim, the creation of a scholarly community, the fellowship of junzi exemplary persons, was essential. They take humanity as their burden. Is that not heavy? Only with death does their road come to an end. Is that not long? Its mission was to redefine and revitalize those institutions that for centuries were believed to have maintained social solidarity and enabled people to live in harmony and prosperity. An obvious example of such an institution was the family. That maxim is based on the Confucian conviction that cultivation of the self is the root of social order and that social order is the basis for political stability and enduring peace. Rulers should begin by rectifying their own conduct; that is, they are to be examples who govern by moral leadership and exemplary teaching rather than by force. Law and punishment are the minimum requirements for order; the higher goal of social harmony, however, can be attained only by virtue expressed through ritual performance. To perform rituals, then, is to take part in a communal act to promote mutual understanding. One of the fundamental Confucian values that ensures the integrity of ritual performance is xiao filial piety. Indeed, Confucius saw filial piety as the first step toward moral excellence, which he believed lay in the attainment of the cardinal virtue, ren humanity. To learn to embody the family in the mind and the heart is to become able to move beyond self-centredness or, to borrow from modern psychology, to transform the enclosed private ego into an open self. Filial piety, however, does not demand unconditional submissiveness to parental authority but recognition of and reverence for the source of life. The purpose of filial piety, as the ancient Greeks expressed it, is to enable both parent and child to flourish. Confucians see it as an essential way of learning to be human. Confucians, moreover, are fond of applying the family metaphor to the community, the country, and the cosmos. When Confucius said that taking care of family affairs is itself active participation in politics, he had already made it clear that family ethics is not merely a private concern; the public good is realized by and through it. The dual focus on the transformation of the self Confucius is said to have freed himself from four things: Persons of humanity, in wishing to establish themselves, also establish others, and in wishing to enlarge themselves, also enlarge others. The ability to take as analogy what is near at hand can be called the method of humanity. Yet the Confucians did not exert much influence in the 5th century bce. The hermits the early Daoists, who left the world to create a sanctuary in nature in order to lead a contemplative life, and the realists proto- Legalists, who played the dangerous game of assisting ambitious kings to gain wealth and power so that they could influence the political process, were actually determining the intellectual agenda. The Confucians refused to be identified with the interests of the ruling minority, because their social consciousness impelled them to serve as the conscience of the people. They were in a dilemma. Although they wanted to be actively involved in politics, they could not accept the status quo as the legitimate arena in which to exercise authority and power. In short, they were in the world but not of it; they could not leave the world, nor could they effectively change it. The paradigmatic Confucian intellectual Mencius is known as the self-styled

transmitter of the Confucian Way. He argued that cultivating a class of scholar-officials who would not be directly involved in agriculture, industry, and commerce was vital to the well-being of the state. In his sophisticated argument against the physiocrats those who advocated the supremacy of agriculture, he intelligently employed the idea of the division of labour to defend those who labour with their minds, observing that service is as important as productivity. To him Confucians served the vital interests of the state as scholars not by becoming bureaucratic functionaries but by assuming the responsibility of teaching the ruling minority humane government renzheng and the kingly way wangdao. In dealing with feudal lords, Mencius conducted himself not merely as a political adviser but also as a teacher of kings. Mencius made it explicit that a true person cannot be corrupted by wealth, subdued by power, or affected by poverty. Mozi, a former Confucian who had become disaffected with rituals that he viewed as too time-consuming to be practical, promoted a mode of collectivism that rested on the principle of loving everyone jianai without respect to social status or personal relationship. Yang Zhu gained infamy among Confucians for declaring that he would not sacrifice one eyelash to save the world. His point was arguably that people all too often waste their own lives in the service of social arrangements that actually undermine their best interests. Mencius, however, who as a good Confucian viewed the family as the natural paradigm of social organization, contended that excessive attention to self-interest would lead to political disorder. Mencius, however, was not arguing against profit. Rather, he instructed the feudal lords to look beyond the narrow horizon of their palaces and to cultivate a common bond with their ministers, officers, clerks, and the seemingly undifferentiated masses. Only then, Mencius contended, would they be able to preserve their profit, self-interest, wealth, and power. He encouraged them to extend their benevolence his interpretation of ren and warned them that this was crucial for the protection of their families. Mencius insisted that an unfit ruler should be criticized, rehabilitated, or, as the last resort, deposed. While he acknowledged the role of biological and environmental factors in shaping the human condition, he insisted that human beings become moral by willing to be so. According to Mencius, willing entails the transformative moral act insofar as the propensity of humans to be good is activated whenever they decide to bring it to their conscious attention. Mencius taught that all people have the spiritual resources to deepen their self-awareness and strengthen their bonds with others. Those who are admirable are called good shan. Those who are sincere are called true xin. Those who are totally genuine are called beautiful mei. Those who radiate this genuineness are called great da. Those whose greatness transforms are called sagely sheng. Those whose sageliness is unfathomable are called spiritual shen.

3: Confucianism is more about way of life

Confucianism is often characterized as a system of social and ethical philosophy rather than a religion. In fact, Confucianism built on an ancient religious foundation to establish the social values, institutions, and transcendent ideals of traditional Chinese society.

Focus on Asian Studies, Vol. Copyright AskAsia Asia Society , Confucianism is often characterized as a system of social and ethical philosophy rather than a religion. In fact, Confucianism built on an ancient religious foundation to establish the social values, institutions, and transcendent ideals of traditional Chinese society. It is also what a Chinese sociologist called a "diffused religion";³ its institutions were not a separate church, but those of society, family, school, and state; its priests were not separate liturgical specialists, but parents, teachers, and officials. Confucianism was part of the Chinese social fabric and way of life; to Confucians, everyday life was the arena of religion. The burning issue of the day was: If it is not the ancestral and nature spirits, what then is the basis of a stable, unified, and enduring social order? The dominant view of the day, espoused by Realists and Legalists, was that strict law and statecraft were the bases of sound policy. Confucius, however, believed that the basis lay in Zhou religion, in its rituals li. He interpreted these not as sacrifices asking for the blessings of the gods, but as ceremonies performed by human agents and embodying the civilized and cultured patterns of behavior developed through generations of human wisdom. They embodied, for him, the ethical core of Chinese society. Moreover, Confucius applied the term "ritual" to actions beyond the formal sacrifices and religious ceremonies to include social rituals: He saw these time-honored and traditional rituals as the basis of human civilization, and he felt that only a civilized society could have a stable, unified, and enduring social order. Thus one side of Confucianism was the affirmation of accepted values and norms of behavior in primary social institutions and basic human relationships. Starting from individual and family, people acting rightly could reform and perfect the society. The blueprint of this process was described in "The Great Learning," a section of the Classic of Rituals: Only when things are investigated is knowledge extended; only when knowledge is extended are thoughts sincere; only when thoughts are sincere are minds rectified; only when minds are rectified are the characters of persons cultivated; only when character is cultivated are our families regulated; only when families are regulated are states well governed; only when states are well governed is there peace in the world. Only under the Han Emperor Wu r. From that time on the imperial state promoted Confucian values to maintain law, order, and the status quo. In late traditional China, emperors sought to establish village lectures on Confucian moral precepts and to give civic awards to filial sons and chaste wives. The imperial family and other notables sponsored the publication of morality books that encouraged the practice of Confucian values: This side of Confucianism was conservative, and served to bolster established institutions and long-standing social divisions. There was, however, another side to Confucianism. Confucius not only stressed social rituals li, but also humaneness ren [jen]. Ren, sometimes translated love or kindness, is not any one virtue, but the source of all virtues. The Chinese character literally represents the relationship between "two persons," or co-humanity -- the potential to live together humanely rather than scrapping like birds or beasts. Thus if the "outer" side of Confucianism was conformity and acceptance of social roles, the "inner" side was cultivation of conscience and character. Master Kong described his own lifetime: At fifteen, I set my heart on learning. At thirty, I was firmly established. At forty, I had no more doubts. At fifty, I knew the will of heaven. At sixty, I was ready to listen to it. It generated a high ideal for family interaction: It prescribed a lofty ideal for the state: It required officials to criticize their rulers and refuse to serve the corrupt. This inner and idealist wing spawned a Confucian reformation known in the West as Neo-Confucianism. The movement produced reformers, philanthropists, dedicated teachers and officials, and social philosophers from the eleventh through the nineteenth centuries. The idealist wing of Confucianism had a religious character. Its ideals were transcendent, not in the sense that they were otherworldly the Confucians were not interested in a far-off heavenly realm, but in the sense of the transcendent ideal -- perfection. On the one hand, Confucian values are so closely linked with everyday life that they sometimes seem trivial. Everyday life is so familiar that we do not take its moral content seriously.

We are each a friend to someone, or a parent, or certainly the child of a parent. On the other hand, Confucians remind us that the familiar ideals of friendship, parenthood, and filiality are far from trivial; in real life we only rarely attain these ideals. We all too often just go through the motions, too preoccupied to give our full attention to the relationship. If we consistently and wholeheartedly realized our potential to be the very best friend, parent, son, or daughter humanly possible, we would establish a level of caring, of moral excellence, that would approach the utopian. This is Confucian transcendence: Moreover, the tensions between social and political realities and the high-minded moral ideals of the Confucians were an ongoing source of concern for the leaders of this tradition. The dangers of moral sterility and hypocrisy were always present. Confucianism, they knew well, served both as a conservative state orthodoxy and a stimulus for reform. Great Confucians, like religious leaders everywhere, sought periodically to revive and renew the moral, intellectual, and spiritual vigor of the tradition.. Until the s, serious-minded Chinese saw Confucianism, despite its failures to realize its ideal society, as the source of hope for China and the core of what it meant to be Chinese. This is not to claim that Mao was a "closet Confucian," but to emphasize that the Confucian way was virtually synonymous with the Chinese way. Both Confucianism and Maoism are uniquely Chinese. Notes See *The Broken Covenant: Yang, Religion in Chinese Society*, Berkeley: University of California Press, , pp. Excerpted and adapted from de Bary, *Sources, I*: Harper and Row, , chapter one.

4: Confucianism | www.enganchecubano.com

Confucianism is concerned with finding "middle ways" between yin and yang at every new configuration of the world. [25] Confucianism conciliates both the inner and outer polarities of spiritual cultivation, that is to say self-cultivation and world redemption, synthesised in the ideal of "sageliness within and kingliness without". [23].

The main concepts of Confucianism are discussed. Main Concepts of Confucianism: The virtue of virtues; Confucius said he never really saw it full expressed. The other virtues follow from it. He never gives and defends a definition of it although he does characterize it. It is dearer than life itself--the man of jen will sacrifice his life to preserve jen, and conversely it is what makes life worth living. Jen is a sense for the dignity of human life--a feeling of humanity towards others and self-esteem for yourself. Such feeling applies to all men--not just one nation or race. It is the foundation of all human relationships. There is the belief that jen can be obtained; indeed, there is the belief in the natural perfectibility of man. Hence, he rejects the way of human action where one satisfies likes and avoids dislikes. The first principle of Confucianism is to act according to jen: We should seek to extend jen to others. Two basic meanings to li: Confucius recognized that you need a well ordered society for wren to be expressed. The way things should be done or propriety: The main components of propriety emphasize the openness of people to each other. Note that 3 of the 5 relations involve family; the family is the basic unit of society. Second Sense of li: Every action affects someone else--there are limits to individuality. Confucius sought to order an entire way of life. Yi yee ; righteousness; the moral disposition to do good also a necessary condition for jen or for the superior man. Yi connotes a moral sense: Not chih, moral wisdom per se, but intuition. In Freudian terms, almost like the super-ego. The impersonal ego is the assimilated or appropriated values of our culture--the Confucian true self. Some actions ought to be performed for the sole reason that they are right--regardless of what they produce; not for the sake of something else. The value in the act is the rightness of the action regardless of the intention or the consequences of the act. Hence, yi is a different way than either stoicism intention with soft determinism or utilitarianism consequences with free will. Acting from yi is quite close to practicing jen. Compare the two situations: A person does all actions for the sake of yi because they are the right thing to do i. This example is the way we learn; it is not an example of yi. A person does all actions for the sake of jen because respect for humanity implies the right human way to act i. This example is practiced until it becomes second-nature, then it is right. Parents are revered because they are the source of your life. They have sacrificed much for you. One should do well and make the family name known and respected: Consider someone you respect and admire who saves your life or someone who has sacrificed his life for you--as, indeed, your parents did. Hsiao implies that you give your parents not only physical care but also emotional and spiritual richness. When the parents die, their unfulfilled aims and purposes should be the purposes of the children. What do you do if your values are different from your parents? The beginnings of jen are found in hsiao family life. Once the reverence and respect is understood for parent, hsiao can be extended by generalization to family, friends, society, and mankind. Respect for the sake of reverence affects who you are. Chih is added to Confucianism by Mencius muhn shoos who believed that people are basically born good. Since we draw the difference between right and wrong from our own mind, these ideas are innate. Man is a moral animal for Mencius. Man has the potential to be good for Confucius. How, then, does Mencius account for the origin of evil? From society and culture being is disarray: From lack of knowledge: We fail to develop our feelings and senses. He is at home in the world; as he needs nothing himself. He is at the disposal of others and completely beyond personal ambition. He is intelligent enough to meet anything without fear. Few people can attain this ideal; the central virtue is, of course, jen. Personal relationships come before anything else i. The five virtues come from within the impersonal ego: The patterns of prestige are used in the service of governance of the country. Government is good if it can maintain 1 economic sufficiency, 2 military sufficiency, and 3 confidence of the people. Check your understanding with a Quiz on the Main Concepts of Confucianism.

5: What is the difference between Confucianism and Daoism? | eNotes

In The Ways of Confucianism, David S. Nivison brings out the exciting variety within Confucian thought, as he interprets and elucidates key thinkers from over two thousand years, from Confucius himself, through Mencius and Xunzi, to Wang Yangming, Dai Zhen, and Zhang Xuecheng.

Your reading should indicate why this is so. What is the ultimate source of value and significance? For many, but not all religions, this is given some form of agency and portrayed as a deity or deities. It might be a concept or ideal as well as a figure. What does the belief system say about the world? Where do they come from? How do they fit into the general scheme of things? What is their destiny or future? What is the principle problem for humans that they must learn to deal with and solve? How are humans to solve or overcome the fundamental problems? What is the moral code as promulgated by the religion? What is the idea of community and how humans are to live with one another? Does the religion offer an explanation for events occurring in time? Is there a single linear history with time coming to an end or does time recycle? Is there a plan working itself out in time and detectable in the events of history? What are the major rituals, holy days, garments, ceremonies and symbols? What is the explanation given for what occurs after death? Does the religion support a belief in souls or spirits which survive the death of the body? What is the belief in what occurs afterwards? Is there a resurrection of the body? What is the prescribed manner in which believers are to regard other religions and the followers of other religions? If you have iTunes on your computer just click and you will be led to the listings. He was of a tradition that studied the previous great works. He was one of the "literati". He studied and reflected on and taught the "literature" at the center of Chinese culture in its formative period. He consolidated the ancient texts and contributed commentaries upon them. He spoke about and answered questions about the most serious matters of concern to human beings. In Confucianism man is the center of the universe: For human beings, the ultimate goal is individual happiness. The necessary condition to achieve happiness is through peace. To obtain peace, Confucius discovered human relations consisting of the five relationships which are based on love and duties. War has to be abolished; and the Great Unity of the world should be developed. The tradition which developed following his work and teachings came to bear his name. He did not express any desire to create a way of life but his influence was so great that it could not be ignored or forgotten. The tradition which developed is usually considered as a religion in as much as it does exhibit the characteristics of a religion, although there are many raised in the West who have doubts about calling Confucianism a "religion" because it does not have a deity or deities that feature prominently in the tradition. On the other hand it does convey clearly what matters most and it does hold the focus on humanity and basic human virtues as being of "ultimate concern" and thus has an idea or concept of an Absolute which serves as bedrock belief for an entire way of life. Confucianism has influenced the Chinese attitude toward life, set the patterns of living and standards of social value, and provided the background for Chinese political theories and institutions. It has spread from China to Korea, Japan, and Vietnam and has aroused interest among Western scholars. Although Confucianism became the official ideology of the Chinese state, it has never existed as an established religion with a church and priesthood. Chinese scholars honored Confucius as a great teacher and sage but did not worship him as a personal god. Nor did Confucius himself ever claim divinity. Several attempts to deify Confucius and to proselyte Confucianism failed because of the essentially secular nature of the philosophy. The principles of Confucianism are contained in the nine ancient Chinese works handed down by Confucius and his followers, who lived in an age of great philosophic activity. These writings can be divided into two groups: The I Ching is a manual of divination probably compiled before the 11th century BC; its supplementary philosophical portion, contained in a series of appendixes, may have been written later by Confucius and his disciples. The Shu Ching is a collection of ancient historical documents, and the Shih Ching, an anthology of ancient poems. The Li Chi deals with the principles of conduct, including those for public and private ceremonies; it was destroyed in the 3rd century BC, but presumably much of its material was preserved in a later compilation, the Record of Rites. The keynote of Confucian ethics is jen, variously translated as "love," "goodness," "humanity," and "human-heartedness. In human relations,

construed as those between one person and another, jen is manifested in chung, or faithfulness to oneself and others, and shu, or altruism, best expressed in the Confucian golden rule, "Do not do to others what you do not want done to yourself. Politically, Confucius advocated a paternalistic government in which the sovereign is benevolent and honorable and the subjects are respectful and obedient. The ruler should cultivate moral perfection in order to set a good example to the people. In education Confucius upheld the theory, remarkable for the feudal period in which he lived, that "in education, there is no class distinction. Mencius continued the ethical teachings of Confucius by stressing the innate goodness of human nature. He believed that desires should be guided and restrained by the rules of propriety and that character should be molded by an orderly observance of rites and by the practice of music. This code serves as a powerful influence on character by properly directing emotions and by providing inner harmony. The Confucian works, copies of which had been destroyed in the preceding period, were restored to favor, canonized, and taught by learned scholars in national academies. The works also formed the basis of later civil service examinations; candidates for responsible government positions received their appointments on the strength of their knowledge of classic literature. As a result, Confucianism secured a firm hold on Chinese intellectual and political life. The success of Han Confucianism was attributable to Tung Chung-shu, who first recommended a system of education built upon the teachings of Confucius. In the political chaos that followed the fall of the Han dynasty, Confucianism was overshadowed by the rival philosophies of Taoism and Buddhism, and the philosophy suffered a temporary setback. Nevertheless, the Confucian Classics continued to be the chief source of learning for scholars, and with the restoration of peace and prosperity in the Tang dynasty, the spread of Confucianism was encouraged. The monopoly of learning by Confucian scholars once again ensured them the highest bureaucratic positions. Confucianism returned as an orthodox state teaching. Neo-Confucianism The intellectual activities of the Song Sung dynasty gave rise to a new system of Confucian thought based on a mixture of Buddhist and Taoist elements; the new school of Confucianism was known as Neo-Confucianism. The scholars who evolved this intellectual system were themselves well versed in the other two philosophies. Although primarily teachers of ethics, they were also interested in the theories of the universe and the origin of human nature. Neo-Confucianism branched out into two schools of philosophy. The foremost exponent of one school was Chu Hsi, an eminent thinker second only to Confucius and Mencius in prestige, who established a new philosophical foundation for the teachings of Confucianism by organizing scholarly opinion into a cohesive system. According to the Neo-Confucianist system Chu Hsi represented, all objects in nature are composed of two inherent forces: Chu Hsi further identifies the li in humankind with human nature, which is essentially the same for all people. When, after much sustained effort, one has investigated and comprehended the universal li or natural law inherent in all animate and inanimate objects, one becomes a sage. Opposed to the li law school is the hsin mind school of Neo-Confucianism. The chief exponent of the hsin school was Wang Yang-ming, who taught the unity of knowledge and practice. His major proposition was that "apart from the mind, neither law nor object" exists. In the mind, he asserted, are embodied all the laws of nature, and nothing exists without the mind. Qing scholars advocated a return to the earlier and supposedly more authentic Confucianism of the Han period, when it was still unadulterated by Buddhist and Taoist ideas. They developed textual criticism of the Confucian Classics based on scientific methodology, using philology, history, and archaeology to reinforce their scholarship. In addition, scholars such as Tai Chen introduced an empiricist point of view into Confucian philosophy. Toward the end of the 19th century the reaction against Neo-Confucian metaphysics took a different turn. Instead of confining themselves to textual studies, Confucian scholars took an active interest in politics and formulated reform programs based on Confucian doctrine. Because of foreign threats to China and the urgent demand for drastic political measures, the reform movements failed; in the intellectual confusion that followed the Chinese revolution of , Confucianism was branded as decadent and reactionary. With the collapse of the monarchy and the traditional family structure, from which much of its strength and support was derived, Confucianism lost its hold on the nation. In the past, it often had managed to weather adversities and to emerge with renewed vigor, but during this period of unprecedented social upheavals it lost its previous ability to adapt to changing circumstances. It is doubtful, however, that Confucianism ever again will play the dominant role in Chinese political life and institutions that it did in past centuries. The Chinese Communist

victory of underlined the uncertain future of Confucianism. Many Confucian-based traditions were put aside. The family system, for example, much revered in the past as a central Confucian institution, was deemphasized. Special thanks to the Microsoft Corporation for their contribution to our site. The information above came from Microsoft Encarta. Here is a [hyperlink to the Microsoft Encarta home page](#).

6: Confucius - Wikipedia

Confucianism is one of the most influential philosophical traditions in the world. This collection of essays presents the nuanced and subtle interpretations of key thinkers from over two thousands.

Confucianism stood for a rigid, detailed, traditional pattern of hierarchical social behavior. We can trace the origin of Daoism, accordingly, in two ways. One is attitudinal, the other theoretical. The theoretical mark of Daoism is an interest in the meaning or nature of dao which may inform or encourage Daoist attitudes. In view of the religious strain, however, we have to recognize two attitudes as marks of proto-Daoism in China. The first is the vague reaction against the demanding scheme of traditional Confucian rules. Their approximate message was an early version of Yangist purification by withdrawal from society. This attitude tends to be expressed as anti-moral or amoral mainly because it targets a Confucian conception that systematically elides morality and conventional mores. It also seems to include some of the attitudes that led to the agriculturalists with their opposition to the division of labor, the differential social status and ranks to which it gives rise. These, however, seem to involve no meta-theory of dao of the type traced in the Zhuangzi history although they can be seen as early indications of the value of Daoist egalitarianism and impartiality. Yangism mainly proposes a shocking! At its core is an arguably Daoist worry that social conventions and structures damage our natural spontaneity and interfere with efficient functioning of our natural powers. Early Chinese moral theory flowed too easily between mores and morality and we may see the lure of Daoist impartiality in the Yangist desire to dispense with relative social mores. It amounts to direct access to what, for ordinary people, is the product of interpreting a first order dao. Thus it lacks the inherent vagueness of a formulaic dao. Such intuitionism, while cursorily evading interpretive variability, led instead to insoluble conflicts of authority. They disagreed with each other about who else had such access and any attempt to resolve that transmuted into an attempt to formulate or theorize about the intuition, thus threatening to abandon their hard won interpretive constancy. This is because the common formulation of these disputes constitutes a theory or dao of how to cultivate the unerring interpretive access to other dao. Hal Roth emphasizes this line of thought and follows Graham in linking it to two recently prominent chapters of an early Legalist text, the Guanzi neiyenward training and xin shuheart-mind methods. Victor Mair, suggests that Yogic techniques, already transmitted from India, played this role. The epistemic commitment both hypotheses impute to their proto-Daoists, however, is that these techniques help achieve incorrrible practical access to the correct normative daoguide. Usually this access was direct and unmediated by language or culture. So they might echo the anarchists rejection of rules or principles but for quite different reasons, i. The inferred interpretive reliability in this stream of Daoism reflects a kind of impartiality, the irresolvability of rival claims to infallible practical guidance threatens that goal. It can be developed in an egalitarian way i. One can, however, doubt that it is either a necessary or sufficient distinguisher of Daoism. It finds a more comfortable home in proto-Legalist texts and arguably blends the ingredients of Huang-Lao ruler-worship. It is also quite obviously manifest in authoritarian and intuitionistic Confucianism with its emphasis on cultivation. Confucian interpretations, like religious ones, typically treat Daoists as making Confucian-style, elitist cultivation claims. Philosophical interpretations are naturally less comfortable taking these authoritarians as forerunners of Daoism and usually require some version of them that pushes them toward relativism or optimistic primitivism. The esoteric or authoritarian developments seem too cavalierly to brush-off the skeptical doubts that generated philosophical reflection on dao and the impusle to seek an impartial resolution. A characteristically religious excuse for coercive indoctrination is available. Thus the Huang-Lao tradition could mesh with the authoritarian Confucian and Legalist elites who dominated the Han. Just how far back its history extends into the classical period remains controversial. It was highly influential in the Qin and Han, when it seemed to be highly favored by the superstitious rulers. Han historians categorized many of the figures in the Daoist history as students of Huang-Lao. Many scholars have treated the Mawang Dui discovery as proving the Laozi stems from such authoritarian forerunners of this cult. In the definitional texts, the Laozi and the Zhuangzi, the epistemic grounds are arguably more skeptical and perspectival than dogmatic. There is

little unambiguous appeal to direct mystical experience or insight. In these texts, hypothetical exemplars of such authoritative, superlative knowledge of dao are typically described as being both incomprehensible and irrelevant to us and our practical questions. In any case, the ambiguous style of both texts comports poorly with the implicit authoritarianism of the religious movement and it is very hard to show how philosophically the use of breathing techniques, meditation, proto-yogic practices or hallucinogens could vouchsafe such supernatural epistemic achievements. They do nothing to explain or justify the sophisticated philosophical understanding of dao we can find in these texts. Ultimately, the philosophical question is whether these assertions of intuitionist access would or would not be refuted by the skeptical arguments that Zhuangzi directed against the Confucians. Modern champions of irrationalist Daoism, of course, would not be disturbed by this inconsistency, of course, since, they allege, that Daoists refuse to think logically. Finally, like the attitudinal Daoist stream, the authoritarian intuition approach deals with the epistemology of access to dao rather than to an analysis of its nature and how insight into that nature can illuminate and correct disputes about first order dao. Clearly, we can use this history only with some caution. We, however, must blend this internal Daoist history with external information about these groups and their thought to get a plausible explanatory justification for the classic Zhuangzi position. First, his early challenge to Confucianism initiated higher level philosophical reflections on dao, its role and the kind of thinking it involved. Mozi, for example, theorized that a dao should be constant, not a matter of a special history or arbitrary social convention. He supported his use of a utilitarian standard to evaluate social daos on grounds of the impartiality and constancy of the benefit-harm distinction. He thought of this as an objective standard for making shi-fei/this-not this distinctions. Mozi thus launched the meta-search for a way impartially to select a first-order dao. He formulates the initial version of the goal of unbiased, constant universality in morality. Both of these results, further, involved important theoretical insights into the concept of dao. The Mohists developed much of the terminology of analysis that other Chinese thinkers, including Mencius and Zhuangzi, adopted. Zhuangzi deployed this language with considerable skill in his skeptical undermining of all claims to special moral authority. However, Mohism did advocate a first order normative dao and followed Confucianism in the assumption that an orderly society needs to follow a single constant dao. Though they developed an account of how to justify a dao and first formulated the standard of dao adequacy constancy. What they did not notice was that those standards constituted a meta-dao—a dao for selecting and interpreting a first-order dao. This reflects their failure to reflect on the nature of dao, and then to address whether and how such a dao was knowable. They disagreed with Confucianism mainly on the content of the daoguide to be imposed on society by authority while addressing only from their own perspective how that disagreement should be resolved. Theoretical Daoism focused on the insolubility of this ru-mo/Confucian-Mohist debate. We know far less of the doctrine of the next figure cited in the development—Song Xing. Our main sources are the Zhuangzi description here and a lengthy attack on Song Xing in the Xunzi. He is said to have specialized in a theory of the xin/heart-mind and to have argued that socialization in conventional attitudes injected destructive values into the heart. The pre-social yu/desires are relatively few and easy to satisfy. Song Xing suggested that the conventional values, because of their social, comparative nature incite competition and then violence. The way to social order is for people to eliminate these socialize ambitions, which create attitudes of resentment and anger. Hence his slogan that being insulted conventional value is no real disgrace. Mozi had also seen different daos as a source of conflict, but advocated unifying the social dao rather than abandoning it. It has roots in the search for impartiality and universality that also motivated Mozi since it contrasts changeable social values with pre-social or natural ones. The theme, however can have both elitist, dogmatic and supernatural elaborations. We might treat the ability to forget social conditioning returning to nature as something only some are capable of, ignore the self-rebutting threat of the attempt, and romanticize the abilities or moral purity that would result from removing socialization. Zhuangzi built on a related view—that people develop different moral attitudes from different natural upbringings and each feels his own views are obvious and natural. So there is a role for Song Xing, along with Mozi in the motivations for Daoist theorizing. However, again we find little hint that Song Xing reflected on the concept of dao itself and how it is involved in this analysis of how society injects attitudes into xin/heart-mind. The first plausible candidate for

a theoretical Daoist comes next in the Zhuangzi historical survey. We will pick Shen Dao as the best-known representative of this group of scholars. He is sometimes included in the list of Huang-Lao thinkers and cited as a source of Legalist thinking. We will not attempt here to reconcile this latter with the essentially Daoist view presented in the Zhuangzi history. In religious language, we can describe this as worshipping daoguide rather than tiannature: The key insight here is that like God and Nature appeal to tiannature: All authority presupposes some daoguide. They even more clearly argue that the appeal to tiannature: For the general public, not cliques; changing and without selfishness; decisive but without any control; responsive to things without dividing in two. Not absorbed with reflection. Not calculating in knowing how. Not choosing among natural kinds and flowing along with them. They took bonding all the natural kinds together as the key. Great daoguide can embrace it but cannot distinguish it. Daoguide does not leave anything out. He lived together with shi and fei, mixed acceptable and avoidable. He was indifferent to everything. If he was pushed he went, if pulled he followedâ€”like a leaf whirling in the stream, like a feather in a wind, like dust on a millstone. He was complete and distinguished fei nothing â€œ. Even a clod of earth cannot miss Dao. It is really very strangeâ€œ. Shen Dao avers that there is just one such total historyâ€œ”one actual past and one actual future. The actual is, obviously, natural so the great dao the natural pattern of behaviors, events and processes requires no learning, no knowledge, no language or shi-feithis-not this distinctions.

7: History of Confucianism

Confucianism is one of the world's most influential philosophical traditions, offering profound and challenging insights on human nature, virtue, ethical cultivation, and the foundations of civilization.

Li also means religious rites which establish relations between humanity and the gods. According to Stephan Feuchtwang, rites are conceived as "what makes the invisible visible", making possible for humans to cultivate the underlying order of nature. Correctly performed rituals move society in alignment with earthly and heavenly astral forces, establishing the harmony of the three realms—Heaven, Earth and humanity. Among all things of creation, humans themselves are "central" because they have the ability to cultivate and centre natural forces. Confucius includes in his discussions of li such diverse topics as learning, tea drinking, titles, mourning, and governance. Xunzi cites "songs and laughter, weeping and lamentation Confucius envisioned proper government being guided by the principles of li. Some Confucians proposed that all human beings may pursue perfection by learning and practising li. Overall, Confucians believe that governments should place more emphasis on li and rely much less on penal punishment when they govern. Confucius himself did not propose that "might makes right," but rather that a superior should be obeyed because of his moral rectitude. In addition, loyalty does not mean subservience to authority. This is because reciprocity is demanded from the superior as well. As Confucius stated "a prince should employ his minister according to the rules of propriety; ministers should serve their prince with faithfulness loyalty. If the ruler is evil, then the people have the right to overthrow him. Like filial piety, loyalty was often subverted by the autocratic regimes in China. Nonetheless, throughout the ages, many Confucians continued to fight against unrighteous superiors and rulers. Many of these Confucians suffered and sometimes died because of their conviction and action. This may be true especially in times of social chaos, such as during the period of the Ming-Qing transition. Filial piety In Confucian philosophy, filial piety Chinese: Filial piety is considered a key virtue in Chinese culture , and it is the main concern of a large number of stories. These stories depict how children exercised their filial piety in the past. While China has always had a diversity of religious beliefs, filial piety has been common to almost all of them; historian Hugh D. Baker calls respect for the family the only element common to almost all Chinese believers. Reciprocity or responsibility renqing extends beyond filial piety and involves the entire network of social relations, even the respect for rulers. There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son. Analects XII, 11, tr. The individual stands simultaneously in several different relationships with different people: While juniors are considered in Confucianism to owe their seniors reverence, seniors also have duties of benevolence and concern toward juniors. The same is true with the husband and wife relationship where the husband needs to show benevolence towards his wife and the wife needs to respect the husband in return. This theme of mutuality still exists in East Asian cultures even to this day. The Five Bonds are: Specific duties were prescribed to each of the participants in these sets of relationships. Such duties are also extended to the dead, where the living stand as sons to their deceased family. All these duties take the practical form of prescribed rituals, for instance wedding and death rituals. Junzi The junzi Chinese: In the I Ching it is used by the Duke of Wen. In Confucianism, the sage or wise is the ideal personality; however, it is very hard to become one of them. Confucius created the model of junzi, gentleman, which may be achieved by any individual. Later, Zhu Xi defined junzi as second only to the sage. There are many characteristics of the junzi: The junzi disciplines himself. Ren is fundamental to become a junzi. To Confucius, the junzi sustained the functions of government and social stratification through his ethical values. Despite its literal meaning, any righteous man willing to improve himself may become a junzi. The petty person is egotistic and does not consider the consequences of his action in the overall scheme of things. Should the ruler be surrounded by xiaoren as opposed to junzi, his governance and his people will suffer due to their small-mindedness. Examples of such xiaoren individuals may range from those who continually indulge in sensual and emotional pleasures all day to the politician who is interested merely in power and fame ; neither sincerely aims for the long-term benefit of others. The junzi enforces his rule over his subjects by acting virtuously himself. It is thought that his pure virtue would lead

others to follow his example. The ultimate goal is that the government behaves much like a family, the junzi being a beacon of filial piety. Rectification of names Main article: Rectification of names Confucius believed that social disorder often stemmed from failure to perceive, understand, and deal with reality. He gave an explanation of zhengming to one of his disciples. Zi-lu said, "The vassal of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done? Why must there be such rectification? The superior man [Junzi] cannot care about the everything, just as he cannot go to check all himself! If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success. When affairs cannot be carried on to success, proprieties and music do not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot. Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect. Since social harmony is of utmost importance, without the proper rectification of names, society would essentially crumble and "undertakings [would] not [be] completed. It symbolises the supreme godhead, Di or Tian, at the north ecliptic pole, around which it coils itself as the homonymous constellation. It is a symbol of the "protean" supreme power which has in itself both yin and yang. Confucians are marked by triangles in dark red. In Zhou theology, Tian had no singular earthly progeny, but bestowed divine favour on virtuous rulers. Zhou kings declared that their victory over the Shang was because they were virtuous and loved their people, while the Shang were tyrants and thus were deprived of power by Tian.

8: Ways of Confucianism: Investigations in Chinese Philosophy by David S. Nivison

Confucianism is one of the most influential philosophical traditions in the world, with profound and challenging insights on human nature, virtue, ethical cultivation, and the foundations of morality and civilization. In this collection of essays, most never before published, Nivison presents.

He is said to have worked in various government jobs during his early 20s, and as a bookkeeper and a caretaker of sheep and horses, using the proceeds to give his mother a proper burial. The Ji family held the position "Minister over the Masses", who was also the "Prime Minister"; the Meng family held the position "Minister of Works"; and the Shu family held the position "Minister of War". In the winter of BC, Yang Hu—a retainer of the Ji family—rose up in rebellion and seized power from the Ji family. However, by the summer of BC, the three hereditary families had succeeded in expelling Yang Hu from Lu. Thus, that year BC, Confucius came to be appointed to the minor position of governor of a town. Eventually, he rose to the position of Minister of Crime. This way, he could establish a centralized government. However, Confucius relied solely on diplomacy as he had no military authority himself. Although the Meng and Shu families unsuccessfully besieged Hou, a loyalist official rose up with the people of Hou and forced Hou Fan to flee to the Qi state. The situation may have been in favor for Confucius as this likely made it possible for Confucius and his disciples to convince the aristocratic families to dismantle the fortifications of their cities. Eventually, after a year and a half, Confucius and his disciples succeeded in convincing the Shu family to raze the walls of Hou, the Ji family in razing the walls of Bi, and the Meng family in razing the walls of Cheng. First, the Shu family led an army towards their city Hou and tore down its walls in BC. Even though he disapproved the use of a violent revolution, the Ji family dominated the Lu state force for generations and had exiled the previous duke. Although he wanted the opportunity to put his principles into practice, Confucius gave up on this idea in the end. Confucius ordered two officers to lead an assault against the rebels. Immediately after the revolt was defeated, the Ji family razed the Bi city walls to the ground. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. September Learn how and when to remove this template message Map showing the journey of Confucius to various states between BC and BC. The Shiji stated that the neighboring Qi state was worried that Lu was becoming too powerful while Confucius was involved in the government of the Lu state. The duke indulged himself in pleasure and did not attend to official duties for three days. Confucius was disappointed and resolved to leave Lu and seek better opportunities, yet to leave at once would expose the misbehavior of the duke and therefore bring public humiliation to the ruler Confucius was serving. Confucius therefore waited for the duke to make a lesser mistake. Soon after, the duke neglected to send to Confucius a portion of the sacrificial meat that was his due according to custom, and Confucius seized upon this pretext to leave both his post and the Lu state. At the courts of these states, he expounded his political beliefs but did not see them implemented. During his return, Confucius sometimes acted as an advisor to several government officials in Lu, including Ji Kangzi, on matters including governance and crime. He died from natural causes. Confucius was buried in Kong Lin cemetery which lies in the historical part of Qufu in the Shandong Province. In addition, it has a raised brick platform at the front of the memorial for offerings such as sandalwood incense and fruit. Confucianism The Dacheng Hall, the main hall of the Temple of Confucius in Qufu Although Confucianism is often followed in a religious manner by the Chinese, many argue that its values are secular and that it is, therefore, less a religion than a secular morality. However, Confucius is said to have believed in astrology, saying: Ethics One of the deepest teachings of Confucius may have been the superiority of personal exemplification over explicit rules of behavior. His moral teachings emphasized self-cultivation, emulation of moral exemplars, and the attainment of skilled judgment rather than knowledge of rules. Confucian ethics may, therefore, be considered a type of virtue ethics. His teachings rarely rely on reasoned argument, and ethical ideals and methods are conveyed indirectly, through allusion, innuendo, and even tautology. His teachings require examination and context to be understood. A good example is found in this famous anecdote: Waley, 10—13 tr. Legge, or X tr. Confucius serves not as an all-powerful deity or a universally true set of abstract principles, but rather the

ultimate model for others. One of his teachings was a variant of the Golden Rule , sometimes called the " Silver Rule " owing to its negative form: Never impose on others what you would not choose for yourself. David Hinton Often overlooked in Confucian ethics are the virtues to the self: Virtuous action towards others begins with virtuous and sincere thought, which begins with knowledge. A virtuous disposition without knowledge is susceptible to corruption, and virtuous action without sincerity is not true righteousness. The term contrasts with action done out of self-interest. Confucius asserts that virtue is a mean between extremes. For example, the properly generous person gives the right amountâ€”not too much and not too little. He explained that this is one of the most important analects: If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of the shame, and moreover will become good. This "sense of shame" is an internalisation of duty , where the punishment precedes the evil action, instead of following it in the form of laws as in Legalism. Confucius looked nostalgically upon earlier days, and urged the Chinese, particularly those with political power, to model themselves on earlier examples. Because his vision of personal and social perfections was framed as a revival of the ordered society of earlier times, Confucius is often considered a great proponent of conservatism , but a closer look at what he proposes often shows that he used and perhaps twisted past institutions and rites to push a new political agenda of his own: These would be rulers devoted to their people, striving for personal and social perfection , and such a ruler would spread his own virtues to the people instead of imposing proper behavior with laws and rules. He expressed fears that the masses lacked the intellect to make decisions for themselves, and that, in his view, since not everyone is created equal, not everyone has a right of self-government. He argued for representing truth in language, and honesty was of paramount importance. Even in facial expression , truth must always be represented. Confucius believed that if a ruler is to lead correctly, by action, that orders would be unnecessary in that others will follow the proper actions of their ruler. In discussing the relationship between a king and his subject or a father and his son , he underlined the need to give due respect to superiors. This demanded that the subordinates must advise their superiors if the superiors are considered to be taking a course of action that is wrong. Confucius believed in ruling by example, if you lead correctly, orders by force or punishment are not necessary. Please help improve this article by adding citations to reliable sources. In time, their writings, together with the Analects and other core texts came to constitute the philosophical corpus of Confucianism. This realignment in Confucian thought was parallel to the development of Legalism , which saw filial piety as self-interest and not a useful tool for a ruler to create an effective state. A disagreement between these two political philosophies came to a head in BC when the Qin state conquered all of China. When the Confucian advisers pressed their point, Li Si had many Confucian scholars killed and their books burnedâ€”considered a huge blow to the philosophy and Chinese scholarship. Under the succeeding Han and Tang dynasties, Confucian ideas gained even more widespread prominence. Under Wudi , the works of Confucius were made the official imperial philosophy and required reading for civil service examinations in BC which was continued nearly unbroken until the end of the 19th century. As Mohism lost support by the time of the Han, the main philosophical contenders were Legalism, which Confucian thought somewhat absorbed, the teachings of Laozi , whose focus on more spiritual ideas kept it from direct conflict with Confucianism, and the new Buddhist religion, which gained acceptance during the Southern and Northern Dynasties era. Both Confucian ideas and Confucian-trained officials were relied upon in the Ming Dynasty and even the Yuan Dynasty , although Kublai Khan distrusted handing over provincial control to them. In his life, Zhu Xi was largely ignored, but not long after his death, his ideas became the new orthodox view of what Confucian texts actually meant. Modern historians view Zhu Xi as having created something rather different and call his way of thinking Neo-Confucianism. Confucius, Philosopher of the Chinese, published by Jesuit missionaries at Paris in The works of Confucius were first translated into European languages by Jesuit missionaries in the 16th century during the late Ming dynasty. The first known effort was by Michele Ruggieri , who returned to Italy in and carried on his translations while residing in Salerno. Matteo Ricci started to report on the thoughts of Confucius, and a team of Jesuitsâ€” Prospero Intorcetta , Philippe Couplet , and two othersâ€”published a translation of several Confucian works and an overview of Chinese history in Paris in This was partially a continuation of the condemnations of Confucianism by intellectuals and activists in the early 20th century as a

cause of the ethnocentric close-mindedness and refusal of the Qing Dynasty to modernize that led to the tragedies that befell China in the 19th century. Many of those countries still hold the traditional memorial ceremony every year. Carvings often depict his legendary meeting with Laozi. Since that time there have been many portraits of Confucius as the ideal philosopher. The oldest known portrait of Confucius has been unearthed in the tomb of the Han dynasty ruler Marquis of Haihun died 59 BC. The picture was painted on the wooden frame to a polished bronze mirror. In other temples, Confucius is represented by a memorial tablet. The Han dynasty Records of the Grand Historian records that it had already become a place of pilgrimage for ministers. It is still a major destination for cultural tourism, and many people visit his grave and the surrounding temples. In Sinic cultures, there are many temples where representations of the Buddha , Laozi , and Confucius are found together. There are also many temples dedicated to him, which have been used for Confucian ceremonies. In the twentieth century, this tradition was interrupted for several decades in mainland China, where the official stance of the Communist Party and the State was that Confucius and Confucianism represented reactionary feudalism beliefs which held that the subservience of the people to the aristocracy is a part of the natural order. All such ceremonies and rites were therefore banned. Only after the s did the ceremony resume. As it is now considered a veneration of Chinese history and tradition, even Communist Party members may be found in attendance. They were honored with the rank of a marquis thirty-five times since Gaozu of the Han dynasty , and they were promoted to the rank of duke forty-two times from the Tang dynasty to the Qing dynasty. The title was taken away from the southern branch after Kong Zhu rejected the invitation, [66] so the northern branch of the family kept the title of Duke Yansheng. The southern branch remained in Quzhou where they live to this day. The clan then received an aristocratic rank during the succeeding Joseon Dynasty. Gokbu , Shandong Province.

9: The Main Concepts of Confucianism

Confucianism and Taoism are both ancient Chinese styles of living. Confucianism believes in setting good examples for others to follow, primarily in 5 key relationships: ruler and subject, wife and husband, older and younger sibling, friend and friend, and father and son.

Confucianism, a religion of optimistic humanism, has had a monumental impact upon the life, social structure, and political philosophy of China. The founding of the religion goes back to one man, known as Confucius, born years before Christ. Confucianism deals primarily with moral conduct and ethical living and is often categorized as an ethical system, rather than a religion. It emphasizes the earthly, not the heavenly. The doctrines of Confucianism center upon: Ancestor worship – veneration of the deceased ancestors whose spirits are believed to control the fortunes of the descendants. Filial piety – devotion and obedience to and reverence of the elders of the family by the younger members. Jen – the golden rule 2. Chun-tai – the gentlemanly man of virtue 3. Te – the power of virtue 5. Li – ideal standards of conduct 6. Wen – the peaceful arts music, poetry, etc. The ethical system of Confucianism has much to commend it because virtue is always something highly desirable, both in an individual and a society. However, the ethical philosophy Confucius espoused was one of self-effort, leaving no room or need for God. Confucius taught that man is capable of doing all that is necessary to improve his life and his culture, relying on the virtue within himself to accomplish it. Biblical Christianity, however, teaches exactly the opposite. The Bible teaches that man is inherently sinful from birth Jeremiah Man is, simply put, in desperate need of a Savior to do that for him. God has provided that Savior in His Son, Jesus Christ, who died on the cross to pay the penalty for our sin and make us acceptable to God. He exchanged His perfect life for our sinful ones: Confucianism, like all false religions, relies on the works and abilities of man.

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