“Do not do to others what you do not want done to yourself.”

-Confucius

Confucianism
Zhou Dynasty (1027-221 BCE)

- Zhou was originally a vassal state of the Shang.
- The Zhou originated the idea of the “mandate of heaven” to legitimize its conquest of the Shang.
- The Zhou king’s took the title of “Son of Heaven” and ruled thru a “feudal-like” structure.
- The Zhou left a remnant to continue sacrifices to the Shang ancestors.

The Zhou ruled as many as 140 petite states.
The Duke of Zhou

• King Wu (Wu Wang) died 3 years after he conquered the Shang, leaving a 13 year old heir, King Cheng.

• King Wu’s younger brother, the Duke of Zhou, declared himself regent and ruled in King Cheng’s place.

• The eastern states gravitated to the Shang remnant and revolted. The Duke fought a lengthy war to defeat the rebels and consolidate the kingdom.

• When King Cheng turned 17, the Duke returned the united kingdom to him and retired.
Declining Power

• Just as the Zhou challenged the more civilized Shang, so other western barbarian groups and emerging states challenged and weakened Zhou. Likewise, the pleasures of the harem corrupt and dynastic decline takes its toll.

• The Western Zhou finally fell when King You sought to replace his Queen with his favorite concubine, Baosi. The queen’s father, Marquess of Shen (a barbarian people) joined forces with Zheng, Lu and Qin to sack the capital and place the Queen’s son, Ji Yijui on the throne. The capital was move to Luoyang in 770 BCE.
Eastern Zhou (770-221 BCE)

• The move to the eastern capital and questions about the legitimacy of the heir accelerated the decline of the Zhou.

• Multiple states vied for power and position. The strongest was granted the title of Ba(Pa) to rule over a confederacy of states on behalf of the King.

• In theory, only the king was absolute monarch, “son of Heaven,” empowered to perform rituals to maintain the harmony of heaven and earth, to invest feudal lords with estates and recognize new states. In fact, he became a figure head.
Shang to Zhou

- [http://depts.washington.edu/chinaciv/1xarshang.htm](http://depts.washington.edu/chinaciv/1xarshang.htm)
- [http://depts.washington.edu/chinaciv/1xarzhou.htm](http://depts.washington.edu/chinaciv/1xarzhou.htm)

Tuesday, October 29, 13
Spring and Autumn Annals

- A history of the state of Lu and one of the 5 classics, the title of which designates the period 770-476 BCE.
- Tradition holds that Confucius edited the annals.
- Prominent states of the period included Qi (Shandong), Jin (Shanxi), Chu (Yangzi River) and Qin (Shaanxi).

Warring States (476-221 BCE)

- The absorption of smaller states accelerated. The struggle narrowed to seven: Qi, Chu, Yan, Han, Zhao, Wei & Qin.
- The size of armies increased from 30,000 to 100,000, largely composed of infantry and cavalry equipped with iron weapons. The dagger-axe pike and cross-bow were among the favored weapons.
- Warlords took the title of king instead of duke, asserting equality with the King of Zhou.
- Walls were built for protection.
- The Hundred Schools of Philosophy emerged.
Confucius and Confucianism

- Confucius lived in the latter part of the Spring and Autumn Period (770-479 BC).
- Confucius was a philosopher, political thinker and educator of ancient China.
Confucian thought

• Natural harmony linking man, nature, cosmos--man within nature (not against nature)
  
  Humaneness (ren or jen) 仁 and the perfectability of man--the “gentleman” (junzi) and “rites” (li)
  – Mencius
  – Xun Zi

Moral role of government
  – Ruler as virtuous exemplar
  – Cultivation of virtue among the people

Filial piety and the Five Relationships

Mandate of Heaven--reference to sage king rule
The foundation of a Good Person

1 仁【rén】 benevolence; humanity
2 孝【xiào】 filial piety;
3 义【yì】 integrity; righteousness;
4 忠【zhōng】 loyalty; constancy
5 信【xìn】 honesty
6 敬【jìng】 reverence; respect;
7 礼【lǐ】 propriety; ritual decorum; courtesy; etiquette;
8 智【zhì】 rightness; knowledge
仁【rén】 benevolence; humanity
孝【xiào】 filial piety
礼【lǐ】 propriety; ritual decorum
清明 qīngmíng

- Around 5 April
- Tomb Sweeping Festival, Tomb Sweeping Day
- Visit, clean, and make offerings at ancestral gravesites, spring outing
The Gentleman Junzi 君子

- Junzi, the gentleman, is the ideal figure for Confucius.
- The gentleman understands the workings of relationships;
- He observes proper ritual;
- He engages in learning both to develop his personal moral character and to gain knowledge that is useful in serving others;
- He seeks to promote the Way of living appropriate to a well-ordered society through both personal example and service in government;
Confucius’ Teaching Methods

- 因材施教
- 【yīncáishījiào】
  teach students in accordance with their aptitude.

- 温故知新
- 【wēngùzhīxīn】 gain new insights through restudying old material;
  reviewing past helps one to understand the present.
Content of Confucius’ Teaching

- Four branches & best students:
  - Moral conduct: Yan Yuan/Min Ziqian/Ran Boniu/Zhong Gong;
  - Speech: Zai Wo/Zi Gong;
  - Government affairs: Ran You/Ji Lu;
  - Literature (Culture and Learning): Zi You/Zi Xia
- Confucius’ teachings are related to the Six Branches of Learning/Six Skills 六艺 in ancient times (since the Zhou Dynasty):
  - Rites/Rituals
  - Music
  - Archery
  - Chariot Driving
  - Literature/Poetry
  - Arithmetic

page 97 in the Analects
《论语》Analects of Confucius

Lun Yu, or the Analects of Confucius, records the words and deeds of Confucius as well as those of his disciples. The book was compiled by the disciples of Confucius after their Master’s death. It covers a wide variety of subjects, ranging from politics, philosophy, literature and art to education and moral cultivation. It is indispensable material for the study of the Master’s thought.

In a conversational style, the book, rich in content but laconic and clear in language, is profound and understandable.
Confucius said, “Is it not a pleasure after all to practice in due time what one has learnt? Is it not a delight after all to have friends come from afar? Is it not a gentleman after all who will not take offence when others fail to appreciate him?”
孔子曰：“吾十有五而志于学，三十而立，四十而不惑，五十而知天命，六十而耳顺，七十而从心所欲，不逾矩。”

Confucius said, “Since the age of 15, I have devoted myself to learning; Since 30, I have been well established; Since 40, I have understood many things and have no longer been confused; since 50, I have known my heaven-sent duty; since 60, I have been able to distinguish right and wrong in other people’s words; and since 70, I have been able to do what I intend freely without breaking the rules.”
子贡曰：“如有博施于民而能济众，何如？可谓仁乎？”子曰：“夫仁者，己欲立而立人；己欲达而达人。”

Zi Gong asked, “What do you think of one who can bring bountiful benefits and a better life to all the people? Is he benevolent?

Confucius answered, “A benevolent man is one who helps others establish what he himself wishes to achieve. To be capable of treating others as one would be treated oneself is the best way to be benevolent.”
Confucius said, “A gentleman concentrates on the following nine things: seeing clearly when he uses his eyes; hearing acutely when he uses his ears; looking mild when it comes to facial expression; appearing sedate when it comes to demeanor; being sincere when he speaks; being conscientious when it comes to his office responsibility; seeking advice when he is in the face of difficulty; foreseeing the consequences when he gets angry; asking himself whether it is right when he wants to gain something.”
Lao Zi

- Lao Zi, founder of Taoism, was a great philosopher in the latter years of the Spring and Autumn Period. He was appointed as an official historian in the Zhou Dynasty; later he retired from public life.
- Lao Zi broaches the thought of Tao, which means the movement and law of the universe. This thought is reflected in his book Lao Zi (or Moral Doctrines).
- The basic nature of Tao is to let things take their own course naturally.
- He put forward to a mode of reverse thinking, thus making Taoism and Confucianism exist simultaneously and complementarily and grow into the two main schools of China’s traditional thoughts.
Seeking Harmony and Maintaining Balance, Peace and Contentment

In terms of world outlook, China’s traditional society, based on the civilization of agriculture, advocated the theory that “man is an integral part of nature” and the notion of “the golden mean.”

As the early agricultural production depended on the blessings of nature, it was a basic requirement for the social economy to comply with natural laws; hence the emergence of the theory that “man is an integral part of nature,” which emphasized the harmony and the inseparable relationship between man and nature.
Both the two ideological systems of Confucianism and Taoism maintained the same theory. It reads in Lao Zi that “man should adapt himself to nature.”

The theory that “man is an integral part of nature” implies the sublimation of moral quality. When Confucianism refers to it, it means the moralization of personality, while in Taoism it means the naturalization of personality.

The former talks about moral cultivation, while the latter, about returning to nature.
The theory was adapted to enable people not only to harmonize the relationship between man and nature, but also to harmonize the interpersonal relationship, and physical and mental health.

Confucius was in favor of “the golden mean” stressing the unity of opposites. The so-called “unity” refers to the attempt at balance between the two opposite sides. Therefore, there is a famous saying of “holding the two ends but using the middle part.” The golden mean, by seeking balance, aims at stability.
Contributions of Confucius

- As the founder of Confucianism, he contributed greatly to the development and success of traditional Chinese culture.

1. He compiled six books, which are called the Six Classics, including The Book of Songs 《诗》, Collection of Ancient Texts 《书》, The rites 《礼》, The Music 《乐》, The Book of Changes 《易》, and The Spring and Autumn Annals 《春秋》.

2. He established benevolence (仁) and rites as the core of his theory. Benevolence is an ethical system as well as a moral realm, the core of which is the advocacy of love for humans.
Thoughts of Confucius

- But, this love for humans is divided into many levels—a feature of a patriarchal social system.
- Rites refer to the etiquette system, the core of which is social strata.
- Since benevolence refers to moral and rites to politics, Confucian doctrines are thoughts of political ethics, which stand for a policy of benevolence and opposition of tyrannical rule.

(3) Confucius established private schools, advocating his learning strategies, that is, the combination of learning and thinking, reviewing and teaching.
The End
Thank you!