

טין

מקדשים הונג קונג | טיול מסביב לעולם

sovevolam.com/tag/מקדשים-הונג-קונג/ - Translate this page

מעל המנזר משקיפה על האי הבודהה הגדולה (Tian Tan Big Buddha) שגובהה 34 מטר, וכדי ...
Tags: Hong Kong, Tin Hau Temple, אלת הים, הונג קונג, טין האו, מקדשים הונג קונג, ...

קופריט-ניקל : סגסוגות נחשתף יציקה, גלגול חברות לפי מוצרים ...

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קופריט-ניקל, קופל, ברונזה, Monel, טין סגסוגות, מנגן מתכת, קובלט תתרכז, ניקל אבקות ואבקות, אלומיניום, ניקל ... מגעים - shang-hai-tian-qi-he-jin-cai-liao-you-gong-si - ...

חן הואן - עמודים [4] - ידע אנציקלופדי העולם [WML]

iw.swewe.net/wap/word_show.wml/?362163_4&חן_הואן

Tianjing נג (טיין) סיום, אלא גם לחן סיים, המוכר בסוף גואי) | טיאן יי מנג (טיאן ג'י) | טיאן Mengzhuang (טיאן) Tianwu Zai Tian Xi ... | Zhimin בן חן SUN , Zhaozi שו טאן סון

חרושי הלכות מהגאון מהדם שייף על מסכת כתובות עם ת ת ת

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סיל נמס ניפול שווה טין שהיה יסלליזניז נטונטו ט"א מולסול. ד מילין סיס שצא לצווו ולא מיל לנפל ס"ס אנל מצאנו ... ר ורש r•• tian : (י). מ 6«בט 3 « HXfe « 0' ^3 0. nro « 3r9c runt ...

ynet הונג קונג - אתרי חובה - תיירות

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פסל הבודהה היושב ... אחד האתריםTian Tan Buddha & Po Lin Monastery Dec 23, 2012 - הקדושים בהונג קונג נמצא ב"טריטוריות החדשות", בקרבת אזור שא (Sha tin).

[PDF] Liu Yu-xi - אוניברסיטת תל אביב

primage.tau.ac.il/libraries/theses/.../002046645.pdf - Tel Aviv University

yi shu ying tian zhe yue qi yong si shi you jiu אומרים שהפרקטיקה בהם שווה ל , 4 -
טיין. בכל נקודת זמן על. רצף מחזורי זה יש לאינטרקציה בין הדברים משמעויות פיזיות ואתיות ...

تيان

صور سلسلة جبال تيان شان السياحية - اوزبكستان - Tian Shan ...

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التعريف بالمناظر الطبيعية والملاحة القومية المحلية على جانبي سلسلة جبل تيان شان جنوبا وشمالا. Tian Shan mountain ان مساحة منطقة شينجيانغ واسعة جدا وتقع فيها ...

صور سلسلة جبال تيان شان السياحية - اوزبكستان - Tian Shan mountain ...

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التعريف بالمناظر الطبيعية والملاحة القومية المحلية على جانبي سلسلة جبل تيان شان جنوبا وشمالا. Jan 14, 2012. Tian Shan mountain. ان مساحة منطقة شينجيانغ ...

فندق تيان يو بزنس هوتيل جنان, الصين (tian yu business hotel)

www.بوكتنج.com Translate this page

فندق تيان يو بزنس هوتيل في مدينة جنان, الصين, الحجز مجانياً, شاهد الصور والغرف من الداخل وحالة الطقس في جنان مع مقارنة أسعار فنادق Jinan TIAN YU BUSINESS ...

تيان تيان سين - Tian Tian Sun - كوورة

www.kooora.com/?tn=303 Translate this page

الإسم: تيان تيان سين. Tian Tian Sun. الرياضة: تنس. الجنس: إثنى. الدولة: الصين. أخبار - فرق - لاعبون - مباريات - جميع المسابقات - رياضات أخرى - فيديو - صور ...

Reverso Context - في العربية "Tian is"

context.reverso.net/الترجمة/الإنجليزية-العربية/Tian+is

الترجمات في سياق Tian is في الإنجليزية-العربية من | Reverso Context: ... لاو نساو هو في الواقع زعيم تيان لي العشائر, التظاهر ليكون فنانا الذهب مواهب تجنيد في كل ...

Tian - الترجمة إلى العربية - أمثلة الإنجليزية | Reverso Context

context.reverso.net/الترجمة/الإنجليزية-العربية/Tian

الترجمات في سياق Tian في الإنجليزية-العربية من | Reverso Context: Tian Ming's old friend, Da | Hei,has already ... اصدر امر للقبض على هذه السيدة و يأو تيان مينج.

جبال تيان شان - ويكيبيديا، الموسوعة الحرة

ar.wikipedia.org/wiki/جبال_تيان_شان Translate this page Arabic Wikipedia

تيان شان. سلسلة جبال. West Tian Shan mountains.jpg. سلسلة جبال تيان شان على الحدود بين الصين وقرغيزستان مع خان تنغري (7٠10 م) . البلد, أوزبكستان ...

تيان

[TIAN RUI Hotel | هتل تیان روی پکن - آژانس هواپیمایی ساحل آبی](#)

www.sahelabi.com/.../China/HOTEL.asp?...TIAN%20... Translate this page

TIAN RUI Hotel | قیمت هتل تیان روی پکن | درباره هتل [تیان](#) روی پکن | اطلاعات هتل [تیان](#) روی پکن | امکانات هتل [تیان](#) روی پکن.

[نقش مهم امام جماعت زن در زندگی زنان مسلمان - China Radio ...](#)

persian.cri.cn/261/2014/10/09/1s143043.htm Translate this page

در منطقه خودمختار قوم هویی نین شیای چین که بیش از 2 میلیون و 300 هزار مسلمان زندگی می - Oct 9, 2014
کنند، [تیان](#) شین هونگ (28 Tian Xin hong ساله "امام جماعت ...

[توسعه صنایع نساجی منطقه خودمختار قوم اوینور شین جیانگ ...](#)

persian.cri.cn/261/2014/12/26/1s147198.htm Translate this page

جمالی طی بیر تاجر ترکی در مقابل غرفه شرکت با مسئولیت محدود بالیموی منطقه "حه [تیان](#)" (He Tian) شین جیانگ
(Tian) شین جیانگ به خبرنگار سی ار آی گفت: ...

[مسلمانان چین](#)

persian.cri.cn/muslim.htm Translate this page

جمالی طی بیر تاجر ترکی در مقابل غرفه شرکت با مسئولیت محدود بالیموی منطقه "حه [تیان](#)" (He Tian) شین جیانگ
به خبرنگار سی ار آی گفت: ... بیشتر < ...

[Buy China Stamp RN2 Regular Stamp with Design of Tian ...](#)

www.clothing-dropship.com/.../china-stamp-rn2-regul... - Translate this page

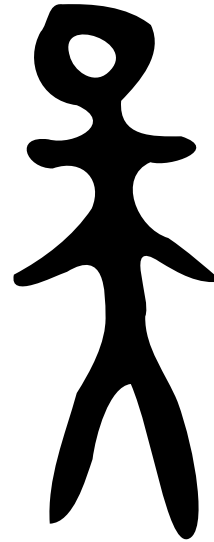
چین RN2 تمیر تمیر منظم با طراحی [تیان](#) مردان برای استفاده در شمال شرقی (2 چاپ)، ...
... Regular Stamp with Design of Tian An Men for Use in the

Tian

For other meanings see [Tian \(disambiguation\)](#).

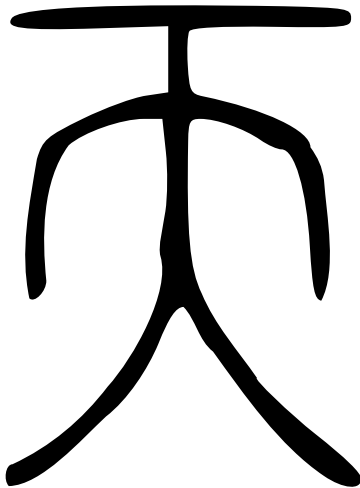
Tiān is one of the oldest Chinese terms for the cosmos and its source, and a key concept in Chinese mythology, philosophy, and religion. During the Shang Dynasty (17–11th centuries BCE), the Chinese called their supreme god *Shàngdì* (上帝, “Lord on High”) or *Dì* (“Lord”); during the Zhou Dynasty, *Tiān* became synonymous with this figure. Heaven worship was, before the 20th century, an orthodox state religion of China.

In Daoism and Confucianism, *Tiān* is often translated as “Heaven” and is mentioned in relationship to its complementary aspect of *Dì* (地), which is most often translated as “Earth”. These two aspects of Daoist cosmology are representative of the dualistic nature of Daoism. They are thought to maintain the two poles of the Three Realms (三界) of reality, with the middle realm occupied by Humanity (人, *Rén*).



Chinese Oracle script for tiān 天 “heaven”

1 Characters



Chinese Seal script for tiān 天 “heaven”

The modern Chinese character 天 and early seal script both combine *dà* 大 “great; large” and *yī* 一 “one”, but some of the original characters in Shāng oracle bone script and Zhōu bronzeware script anthropomorphically portray a large head on a great person. The ancient oracle and bronze ideograms for *dà* 大 depict a stick figure

person with arms stretched out denoting “great; large”. The oracle and bronze characters for *tiān* 天 emphasize the cranium of this “great (person)”, either with a square or round head, or head marked with one or two lines. Schuessler (2007:495) notes the bronze graphs for *tiān*, showing a person with a round head, resemble those for *dīng* 丁 “4th Celestial stem”, and suggests “The anthropomorphic graph may or may not indicate that the original meaning was ‘deity’, rather than ‘sky’.”

Two variant Chinese characters for *tiān* 天 “heaven” are 𠀤 (written with 王 *wáng* “king” and 八 *bā* “8”) and the Daoist coinage 𠀤 (with 青 *qīng* “blue” and 氣 “qì”, i.e., “blue sky”).

2 Interpretation by Western Sinologists

The sinologist Herrlee Creel, who wrote a comprehensive study on “The Origin of the Deity T’ien” (1970:493–506), gives this overview.

For three thousand years it has been believed that from time immemorial all Chinese revered T’ien 天, “Heaven,” as the highest deity, and that this same deity was also known as Ti 帝 or Shang Ti 上帝. But the new materials that have become available in the present

century, and especially the Shang inscriptions, make it evident that this was not the case. It appears rather that T'ien is not named at all in the Shang inscriptions, which instead refer with great frequency to Ti or Shang Ti. T'ien appears only with the Chou, and was apparently a Chou deity. After the conquest the Chou considered T'ien to be identical with the Shang deity Ti (or Shang Ti), much as the Romans identified the Greek *Zeus* with their *Jupiter*. (1970:493)

Creel refers to the historical shift in ancient Chinese names for “god”; from Shang oracles that frequently used *di* and *shangdi* and rarely used *tian* to Zhou bronzes and texts that used *tian* more frequently than its synonym *shangdi*.

First, Creel analyzes all the *tian* and *di* occurrences meaning “god; gods” in Western Zhou era Chinese classic texts and bronze inscriptions. The *Yi Jing* “Classic of Changes” has 2 *tian* and 1 *di*; the *Shi Jing* “Classic of Poetry” has 140 *tian* and 43 *di* or *shangdi*; and the authentic portions of the *Shu Jing* “Classic of Documents” have 116 *tian* and 25 *di* or *shangdi*. His corpus of authenticated Western Zhou bronzes (1970:464–75) mention *tian* 91 times and *di* or *shangdi* only 4 times. Second, Creel contrasts the disparity between 175 occurrences of *di* or *shangdi* on Shang era oracle inscriptions with “at least” 26 occurrences of *tian*. Upon examining these 26 oracle scripts that scholars (like Guo Moruo) have identified as *tian* 天 “heaven; god” (1970:494–5), he rules out 8 cases in fragments where the contextual meaning is unclear. Of the remaining 18, Creel interprets 11 cases as graphic variants for *da* “great; large; big” (e.g., *tian i shang* 天邑商 for *da i shang* 大邑商 “great settlement Shang”), 3 as a place name, and 4 cases of oracles recording sacrifices *yu tian* 于天 “to/at Tian” (which could mean “to Heaven/God” or “at a place called Tian” .)

The *Shu Jing* chapter “*Tang Shi*” (湯誓 “Tang's Speech”) illustrates how early Zhou texts used *tian* “heaven; god” in contexts with *shangdi* “god”. According to tradition, Tang of Shang assembled his subjects to overthrow King Jie of Xia, the infamous last ruler of the Xia Dynasty, but they were reluctant to attack.

The king said, “Come, ye multitudes of the people, listen all to my words. It is not I, the little child [a humble name used by kings], who dare to undertake *what may seem to be a rebellious enterprise*; but for the many crimes of the sovereign of Hsiâ [Xia] Heaven has given the charge [*tianming*, see Compounds below] to destroy him. Now, ye multitudes, you are saying, 'Our prince does not compassionate us, but (is calling us) away from our husbandry to attack and punish *the ruler of Hsiâ*.' I have indeed heard *these* words of you all; *but the*

sovereign of Hsiâ is an offender, and, *as I fear God [shangdi], I dare not but punish him*. Now you are saying, 'What are the crimes of Hsiâ to us?' The king of Hsiâ does nothing but exhaust the strength of his people, and exercise oppression in the cities of Hsiâ. His people have all become idle *in his service*, and will not assist him. They are saying, 'When will this sun expire? We will all perish with thee.' Such is the course of *the sovereign of Hsiâ*, and now I must go *and punish him*. Assist, I pray you, me, the one man, to carry out the punishment appointed by Heaven [*tian*]. I will greatly reward you. On no account disbelieve me; —I will not eat my words. If you do not obey the words which I have spoken to you, I will put your children with you to death; —you shall find no forgiveness.” (tr. James Legge 1865:173–5)

Having established that *Tian* was not a deity of the Shang people, Creel (1970:501–6) proposes a hypothesis for how it originated. Both the Shang and Zhou peoples pictographically represented *da* 大 as “a large or great man”. The Zhou subsequently added a head on him to denote *tian* 天 meaning “king, kings” (cf. *wang* 王 “king; ruler”, which had oracle graphs picturing a line under a “great person” and bronze graphs that added the top line). From “kings”, *tian* was semantically extended to mean “dead kings; ancestral kings”, who controlled “fate; providence”, and ultimately a single omnipotent deity *Tian* “Heaven”. In addition, *tian* named both “the heavens” (where ancestral kings and gods supposedly lived) and the visible “sky” .

Another possibility is that *Tian* may be related to **Tengri** and possibly was a loan word from a prehistoric Central Asian language (Müller 1870).

3 Chinese interpretations

3.1 Confucius

The concept of Heaven (Tian, 天) is pervasive in **Confucianism**. Confucius had a deep trust in Heaven and believed that Heaven overruled human efforts. He also believed that he was carrying out the will of Heaven, and that Heaven would not allow its servant, Confucius, to be killed until his work was done. Many attributes of Heaven were delineated in his *Analects*.

Confucius honored Heaven as the supreme source of goodness:

The Master said, “Great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yao corresponded to it. How vast was his virtue! The

people could find no name for it. How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!" (VIII, xix, tr. Legge 1893:214)

Confucius felt himself personally dependent upon Heaven (VI, xxviii, tr. Legge 1893:193): "Wherein I have done improperly, may Heaven reject me! may Heaven reject me!"

Confucius believed that Heaven cannot be deceived:

The Master being very ill, Zi Lu wished the disciples to act as ministers to him. During a remission of his illness, he said, "Long has the conduct of You been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven? Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I die upon the road?" (IX, xi, tr. Legge 1893:220-221)

Confucius believed that Heaven gives people tasks to perform to teach them of virtues and morality:

The Master said, "At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right." (II, iv, tr. Legge 1893:146)

He believed that Heaven knew what he was doing and approved of him, even though none of the rulers on earth might want him as a guide:

The Master said, "Alas! there is no one that knows me." Zi Gong said, "What do you mean by thus saying - that no one knows you?" The Master replied, "I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven - that knows me!" (XIV, xxxv, tr. Legge 1893:288-9)

Perhaps the most remarkable saying, recorded twice, is one in which Confucius expresses complete trust in the overruling providence of Heaven:

The Master was put in fear in Kuang. He said, "After the death of King Wen, was not the cause of truth lodged here in me? If Heaven

had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of Kuang do to me?" (IX, v and VII, xxii, tr. Legge 1893:217-8)

3.2 *Mozi*

For *Mozi*, Heaven is the divine ruler, just as the *Son of Heaven* is the earthly ruler. *Mozi* believed that spirits and minor demons and spirits exist or at least rituals should be performed as if they did for social reasons, but their function is to carry out the will of Heaven, watching for evildoers and punishing them. *Mozi* taught that Heaven loves all people equally and that each person should similarly love all human beings without distinguishing between his own relatives and those of others (Dubs, 1959-1960:163-172). *Mozi* criticized the Confucians of his own time for not following the teachings of Confucius. In *Mozi's Will of Heaven* (天志), he writes:

Moreover, I know Heaven loves men dearly not without reason. Heaven ordered the sun, the moon, and the stars to enlighten and guide them. Heaven ordained the four seasons, Spring, Autumn, Winter, and Summer, to regulate them. Heaven sent down snow, frost, rain, and dew to grow the five grains and flax and silk that so the people could use and enjoy them. Heaven established the hills and rivers, ravines and valleys, and arranged many things to minister to man's good or bring him evil. He appointed the dukes and lords to reward the virtuous and punish the wicked, and to gather metal and wood, birds and beasts, and to engage in cultivating the five grains and flax and silk to provide for the people's food and clothing. This has been so from antiquity to the present." (tr. Mei 1929:145)

3.3 Schools of cosmology

There are three major schools on cosmology. Most other hypothesis were developed from them.

Gatian shuo (蓋天說) "Canopy-Heavens hypothesis" originated from the text *Zhou Bi Suan Jing*. The earth is covered by a material tian.

Huntian shuo (渾天說) "Egg-like hypothesis". The earth surrounded by a tian sphere rotating over it. The celestial bodies are attached to the tian sphere. A summary is in Zhang Heng's article *Armillary sphere*.

Xuanye shuo (宣夜說) "Firmament hypothesis". The tian is an infinite space. The celestial bodies were light matters floating on it moved by *Qi*. A summary by Ji

Meng (稊萌) is in the astronomical chapters of the *Book of Jin*.

Sometimes the sky is divided into *Jiutian* (九天) “the nine sky divisions”, the middle sky and the eight directions.

3.4 Buddhism

The Tian are the heaven worlds and pure lands in Buddhist cosmology. Some devas are also called Tian.

3.5 Taoism

The number of vertical heaven layers in Taoism is different, the most common saying is the 36 Tian developed from Durenjing (度人經).

3.6 I-Kuan Tao

In I-Kuan Tao, Tian are divided into 3 vertical worlds. **Li Tian** (理天) “heaven of truth”, **Qi Tian** (氣天) “heaven of spirit” and **Xiang Tian** (象天) “heaven of matter”.

4 Meanings

The semantics of *tian* developed diachronically. The *Hanyu daizidian*, an historical dictionary of Chinese characters, lists 17 meanings of *tian* 天, translated below.

1. Human forehead; head, cranium. 人的額部; 腦袋.
2. Anciently, to tattoo/brand the forehead as a kind of punishment. 古代一種在額頭上刺字的刑罰.
3. The heavens, the sky, the firmament. 天空.
4. Celestial bodies; celestial phenomena, meteorological phenomena. 天體; 天象.
5. Nature, natural. A general reference to objective inevitability beyond human will. 自然. 泛指不以人意志為轉移的客觀必然性.
6. Natural, innate; instinctive, inborn. 自然的; 天性的.
7. Natural character/quality of a person or thing; natural instinct, inborn nature, disposition. 人或物的自然形質; 天性.
8. A reference to a particular sky/space. 特指某一空間.
9. Season; seasons. Like: winter; the three hot 10-day periods [following the summer solstice]. 時令; 季節. 如: 冬天; 三伏天.
10. Weather; climate. 天氣; 氣候.
11. Day, time of one day and night, or especially the time from sunrise to sunset. Like: today; yesterday; busy all day; go fishing for three days and dry the nets for two [a *xiehouyu* simile for “unable to finish anything”]. 一晝夜的時間, 或專指日出到日落的時間. 如: 今天; 昨天; 忙了一天; 三天打魚, 兩天曬網.
12. God, heaven, celestial spirit, of the natural world. 天神, 上帝, 自然界的主宰者.
13. Heaven, heavenly, a superstitious person's reference to the gods, Buddhas, or immortals; or to the worlds where they live. Like: go to heaven [“die”]; heavenly troops and heavenly generals [“invincible army”]; heavenly goddesses scatter blossoms [a *Vimalakirti Sutra* reference to “Buddha's arrival”]. 迷信的人指神佛仙人或他們生活的那個世界. 如: 歸天; 天兵天將; 天女散花.
14. Anciently, the king, monarch, sovereign; also referring to elders in human relationships. 古代指君王; 也指人倫中的尊者.
15. Object upon which one depends or relies. 所依存或依靠的對象.
16. Dialect. A measure of land [*shang*, about 15 acres]. 方言. 垧.
17. A family name, surname. 姓.

The Chinese philosopher Feng Youlan differentiates five different meanings of *tian* in early Chinese writings:

(1) A material or physical *T'ien* or sky, that is, the *T'ien* often spoken of in apposition to earth, as in the common phrase which refers to the physical universe as 'Heaven and Earth' (*T'ien Ti* 天地).

(2) A ruling or presiding *T'ien*, that is, one such as is meant in the phrase, 'Imperial Heaven Supreme Emperor' (*Huang T'ien Shang Ti*), in which anthropomorphic *T'ien* and *Ti* are signified.

(3) A fatalistic *T'ien*, equivalent to the concept of Fate (*ming* 命), a term applied to all those events in human life over which man himself has no control. This is the *T'ien* Mencius refers to when he says: “As to the accomplishment of a great deed, that is with *T'ien*” ([*Mencius*], Ib, 14).

(4) A naturalistic *T'ien*, that is, one equivalent to the English word Nature. This is the sort of *T'ien* described in the 'Discussion on *T'ien*' in the [*Hsiün Tzǔ*] (ch. 17).

(5) An ethical *T'ien*, that is, one having a moral principle and which is the highest primordial principle of the universe. This is the

sort of *T'ien* which the [*Chung Yung*] (Doctrine of the Mean) refers to in its opening sentence when it says: “What *T'ien* confers (on man) is called his nature.” (1952:31)

The *Oxford English Dictionary* enters the English loanword *t'ien* (also *tayn*, *tyen*, *tien*, and *tiān*) “Chinese thought: Heaven; the Deity.” The earliest recorded usages for these spelling variants are: 1613 *Tayn*, 1710 *Tien*, 1747 *Tyen*, and 1878 *T'ien*.

5 Pronunciations

The Modern Standard Chinese pronunciation of 天 “sky, heaven; heavenly deity, god” is *tiān* in level first tone. The character is read as Cantonese *tin1*; Taiwanese *thiN1* or *thian1*; Vietnamese *yêu* or *thiên*; Korean *cheon* or *ch'ŏn* (천); and Japanese *ten* in *On'yomi* (borrowed Chinese reading) and *ame* or *sora* in *Kun'yomi* (native Japanese reading).

Tiān 天 reconstructions in Middle Chinese (ca. 6th–10th centuries CE) include *t'ien* (Bernhard Karlgren), *t'ien* (Zhou Fagao), *t'En* > *t'ian* (Edwin G. Pulleyblank), and *then* (William H. Baxter, Baxter & Sagart). Reconstructions in Old Chinese (ca. 6th–3rd centuries BCE) include **t'ien* (Karlgren), **t'en* (Zhou), **hlin* (Baxter), **thîn* (Schuessler), and **tʰim* (Baxter & Sagart).

6 Etymologies

For the etymology of *tiān*, Schuessler (2007:495) links it with the Mongolian word *tengri* “sky, heaven, heavenly deity” or the Tibeto-Burman words *talen* (Adi) and *tā-lyan* (Lepcha), both meaning “sky”. Schuessler (2007:211) also suggests a likely connection between Chinese *tiān* 天, *diān* 顛 “summit, mountaintop”, and *diān* 顛 “summit, top of the head, forehead”, which have cognates such as Naga *tij* “sky”.

7 Compounds

Tiān is one of the components in hundreds of Chinese compounds. Some significant ones include:

- *tiānmìng* (天命 "Mandate of Heaven") “divine mandate, God's will; fate, destiny; one's lifespan”
- *Tiānwèn* (traditional Chinese: 天問; simplified Chinese: 天问; pinyin: *Tiānwèn*), the *Heavenly Questions* section of the *Chǔ Cí*.
- *tiānzǐ* (天子 "Son of Heaven"), an honorific designation for the “Emperor; Chinese sovereign” (*Tiānzǐ*

accounts for 28 of the 140 *tiān* occurrences in the *Shī Jīng* above.)

- *tiānxià* (天下, lit. "all under heaven") “the world, earth; China”
- *tiāndì* (天地, lit. “heaven and earth”) “the world; the universe.” (These *Hànzì* are pronounced *Ten'chi* in Japanese.)
- *Xíngtiān* (刑天) An early mythological hero who fought against Heaven, despite being decapitated.
- *Tiānfáng* (天房) Chinese name for Mecca, the Islamic holy city. (*Tiān* is used as translation of Allah)

8 See also

- Amenominakanushi
- Chinese folk religion
- Chinese Rites controversy
- Chinese terms for God
- Half the Sky Foundation
- Haneullim
- Hongjun Laozu
- Names of God
- Religion in China
- Shen
- Taiyi Tianzun
- Tao
- Tiananmen
- Tianzhu
- Tianzhu jiaotu

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10 External links

- Oracle, Bronze, and Seal characters for 天, Richard Sears

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11.1 Text

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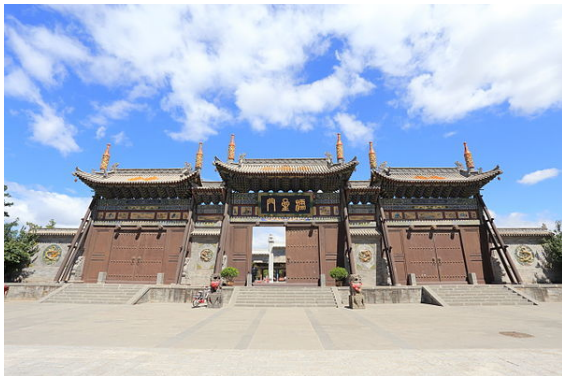
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Confucianism



Temple of Confucius of Jiangyin, Wuxi, Jiangsu. This is a wén-miào (文廟), that is to say a temple where Confucius is worshiped as Wéndì (文帝), “Culture Emperor”, “God Making Culture Thrive” .



Gates of the wenmiao of Datong, Shanxi.

Confucianism, also known as **Ruism**,^{[1][2]} is an ethical and philosophical system, on occasion described as a religion,^[note 1] developed from the teachings of the Chinese philosopher Confucius (551–479 BCE). Confucianism originated as an “ethical-sociopolitical teaching” during the Spring and Autumn Period, but later developed metaphysical and cosmological elements in the Han Dynasty.^[5] Following the official abandonment of Legalism in China after the Qin Dynasty, Confucianism became the official state ideology of the Han. Nonetheless, from the Han period onwards, most Chinese emperors have used a mix of Legalism and Confucianism as their ruling doctrine. The disintegration of the Han in the second century CE opened the way for the soteriological doctrines of Buddhism and Taoism to dominate intellectual life at that time.

A Confucian revival began during the Tang dynasty. In the late Tang, Confucianism developed aspects on the

model of Buddhism and Taoism and was reformulated as Neo-Confucianism. This reinvigorated form was adopted as the basis of the imperial exams and the core philosophy of the scholar official class in the Song dynasty. The abolition of the examination system in 1905 marked the end of official Confucianism. The New Culture intellectuals of the early twentieth century blamed Confucianism for China's weaknesses. They searched for new doctrines to replace Confucian teachings, some of these new ideologies include the "Three Principles of the People" with the establishment of the Republic of China, and then Maoism under the People's Republic of China. In the late twentieth century, some people credited Confucianism with the rise of the East Asian economy and it enjoyed a rise in popularity both in China and abroad.

The core of Confucianism is humanistic,^[6] or what the philosopher Herbert Fingarette calls “the secular as sacred” . Confucianism focuses on the practical order inscribed in a this-worldly awareness of the *Tian* and a proper respect of the gods (*shen*),^[7] with particular emphasis on the importance of the family, rather than on a transcendent divine or a soteriology.^[8] This stance rests on the belief that human beings are teachable, improvable, and perfectible through personal and communal endeavor especially self-cultivation and self-creation. Confucian thought focuses on the cultivation of virtue and maintenance of ethics. Some of the basic Confucian ethical concepts and practices include *ren*, *yì*, and *lǐ*, and *zhì*. *Ren* is an obligation of altruism and humaneness for other individuals. *Yi* is the upholding of righteousness and the moral disposition to do good. *Li* is a system of ritual norms and propriety that determines how a person should properly act in everyday life. *Zhi* is the ability to see what is right and fair, or the converse, in the behaviors exhibited by others. Confucianism holds one in contempt, either passively or actively, for the failure of upholding the cardinal moral values of *ren* and *yi*.

Historically, cultures and countries strongly influenced by Confucianism include mainland China, Taiwan, Hong Kong, Macau, Korea, Japan, and Vietnam, as well as various territories settled predominantly by Chinese people, such as Singapore. In the 20th century, Confucianism's influence has been greatly reduced. More recently, there have been talks of a “Confucian Revival” in the academia and the scholarly community.^{[9][10]}



Confucius, circa 1770.

1 Names and terminology

Strictly speaking, there is no term in Chinese which directly corresponds to “Confucianism”. In the Chinese language, the character *rú* 儒 meaning “scholar” is generally used both in the past and the present to refer to things related to Confucianism. The word *ru* in ancient China has diverse meanings. Some examples include, “weak”, “soft”, “to tame”, “to comfort” and “to educate”. [11] Several different terms are used in different situations, several of which are of modern origin:

- “School of the scholars” (Chinese: 儒家; pinyin: *Rújiā*)
- “Teaching of the scholars” (Chinese: 儒教; pinyin: *Rújiào*)
- “Study of the scholars” (simplified Chinese: 儒学; traditional Chinese: 儒學; pinyin: *Rúxué*)
- “Teaching of Confucius” (Chinese: 孔教; pinyin: *Kǒngjiào*)
- “Kong Family's Business” (Chinese: 孔家店; pinyin: *Kǒngjiādiàn*)* [note 2]

Three of these use *rú*. These names do not use the name “Confucius” at all, but instead center on the figure or ideal of the Confucian scholar; however, the suffixes *jiā*, *jiào*

and *xué* carry different implications as to the nature of Confucianism itself.

Rújiā contains the character *jiā*, which literally means “house” or “family”. In this context, it is more readily construed as meaning “school of thought”, since it is also used to construct the names of philosophical schools contemporary with Confucianism: for example, the Chinese names for Legalism and Mohism end in *jiā*.

Rújiào and *Kǒngjiào* contain the Chinese character *jiào*, the noun “teach”, used in such terms as “education”, or “educator”. The term, however, is notably used to construct the names of religions in Chinese: the terms for Islam, Judaism, Christianity, and other religions in Chinese all end with *jiào*.

Rúxué contains *xué*, “study”. The term is parallel to “-ology” in English, being used to construct the names of academic fields: the Chinese names of fields such as physics, chemistry, biology, political science, economics, and sociology all end in *xué*.

The use of the term Confucianism has been avoided by some modern scholars, who favor *Ruism* or *Ruists* in lieu of Confucianism. Robert Eno argues that the term has been “burdened... with the ambiguities and irrelevant traditional associations”. *Ruism*, as he states, is more faithful to the original Chinese name for the school. [12]

1.1 The Five Classics and the Confucian vision

Traditionally, Confucius was thought to be the author or editor of the Five Classics which were the basic texts of Confucianism. The scholar Yao Xinzhong allows that there are good reasons to believe that Confucian classics took shape in the hands of Confucius, but that “nothing can be taken for granted in the matter of the early versions of the classics.” Yao reports that perhaps most scholars today hold the “pragmatic” view that Confucius and his followers, although they did not intend to create a system of classics, “contributed to their formation.” In any case, it is undisputed that for most of the last 2,000 years, Confucius was believed to have either written or edited these texts. [13]

The scholar Tu Wei-ming explains these classics as embodying “five visions” which underlie the development of Confucianism:

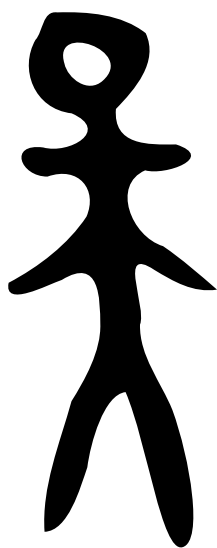
- I Ching or Classic of Change or *Book of Changes*, generally held to be the earliest of the classics, shows a metaphysical vision which combines divinatory art with numerological technique and ethical insight; philosophy of change sees cosmos as interaction between the two energies yin and yang, universe always shows organismic unity and dynamism.
- Classic of Poetry or *Book of Songs* is the earliest anthology of Chinese poems and songs. It shows the

poetic vision in the belief that poetry and music convey common human feelings and mutual responsiveness.

- **Book of Documents** or *Book of History* Compilation of speeches of major figures and records of events in ancient times embodies the political vision and addresses the kingly way in terms of the ethical foundation for humane government. The documents show the sagacity, filial piety, and work ethic of Yao, Shun, and Yu. They established a political culture which was based on responsibility and trust. Their virtue formed a covenant of social harmony which did not depend on punishment or coercion.
- **Book of Rites** describes the social forms, administration, and ceremonial rites of the Zhou Dynasty. This social vision defined society not as an adversarial system based on contractual relations but as a community of trust based on social responsibility. The four functional occupations are cooperative (farmer, scholar, artisan, merchant).
- **Spring and Autumn Annals** chronicles the period to which it gives its name, Spring and Autumn Period (771–476 BCE) and these events emphasize the significance of collective memory for communal self-identification, for reanimating the old is the best way to attain the new. * [14]

2 Central doctrines

2.1 Tian and gods



Zhou period oracle bone script for Tian.

Main article: Tian

Tian (天), commonly translated as "Heaven" or "Sky", but philologically meaning the "Great One", "Great Whole", is a key concept in Confucianism. * [15] * [16] It denotes the source of reality, the cosmos, and nature in Chinese religions and philosophies. * [16] The Confucians mean by *Tian* what the Taoists mean by *Tao*. * [17]

In *Analects* 9.5 Confucius says that a person can know the movement of the Tian, and speaks about his own sense of having a special place in the universe. * [16] In 7.19 he says that he is able to understand the order of Tian. * [18]

Zigong, a disciple of Confucius, said that Tian had set the master on the path to become a wise man (*Analects* 9.6). * [16] In *Analects* 7.23 Confucius says that he has no doubt left that the Tian gave him life, and from it he had developed the virtue (*de*). * [16] In *Analects* 8.19 he says that the lives of the sages and their communion with Tian are interwoven. * [16]

Regarding gods (*shen*) enlivening nature, in *Analects* 6.22 Confucius says that it is appropriate (*yi*) for people to worship (*jing*) them, * [18] though through proper rites (*li*), implying respect of positions and discretion. * [18] Confucius himself was a ritual and sacrificial master. * [19] In *Analects* 3.12 he explains that religious rituals produce meaningful experiences. * [20] Rites and sacrifices to the gods have an ethical importance: they generate good life, benevolence (*jen*), given that taking part in them implies an overcoming of the self. * [note 3] *Analects* 10.11 tells that Confucius always took a small part of his food and placed it on the sacrificial bowls as an offering to his ancestors. * [19]

In Confucianism the concept of Tian expresses a form of pantheism. Other philosophical currents, like Mohism, developed a more theistic idea of the Tian. * [22]

2.2 Ethics



Confucius and disciples, statues of the Ashikaga Gakko, a Confucian school and oldest academy of Japan.

Confucian ethics are described as humanistic. * [6] This ethical philosophy can be practiced by all the members

of a society. * [23] Confucian ethics is characterized by the promotion of virtues, encompassed by the Five Constants, or the *Wuchang* (五常), extrapolated by Confucian scholars during the Han Dynasty. * [24] The Five Constants are: * [24]

- *Rén* (仁, humaneness);
- *Yì* (義, righteousness or justice);
- *Lǐ* (禮, proper rite);
- *Zhì* (智, knowledge);
- *Xìn* (信, integrity).

These are accompanied by the classical *Sìzì* (四字), that singles out four virtues, one of which is included among the Five Constants:

- *Zhōng* (忠, loyalty);
- *Xiào* (孝, filial piety);
- *Jié* (節, continency);
- *Yì* (義, righteousness).

There are still many other elements, such as *chéng* (誠, honesty), *shù* (恕, kindness and forgiveness), *lián* (廉, honesty and cleanness), *chǐ* (恥, shame, judge and sense of right and wrong), *yǒng* (勇, bravery), *wēn* (溫, kind and gentle), *liáng* (良, good, kindhearted), *gōng* (恭, respectful, reverent), *jiǎn* (儉, frugal), *ràng* (讓, modestly, self-effacing).

2.2.1 Humaneness

Main article: [Ren \(Confucianism\)](#)

Ren (Chinese: 仁, *rén*) is the Confucian virtue denoting the good feeling a virtuous human experiences when being altruistic. It is exemplified by a normal adult's protective feelings for children. It is considered the outward expression of Confucian ideals.

Yan Hui, Confucius's most outstanding student, once asked his master to describe the rules of *ren* and Confucius replied, “one should see nothing improper, hear nothing improper, say nothing improper, do nothing improper” . * [25] Confucius also defined *ren* in the following way: “wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others” . * [26]

Another meaning of *ren* is “not to do to others as you would not wish done to yourself” . * [27] Confucius also said, “*ren* is not far off; he who seeks it has already found it” . *Ren* is close to man and never leaves him.



Korean Confucian rite in Jeju.

2.2.2 Rite

Main article: [Li \(Confucianism\)](#)

Li (禮) is a classical Chinese word which finds its most extensive use in Confucian and post-Confucian Chinese philosophy. *Li* encompasses not a definitive object but rather a somewhat abstract idea; as such, it is translated in a number of different ways. Most often, *li* is described using some form of the word “rite” or “reason”, “ratio” in the pure sense of Vedic *ṛta*, but it has also been translated as “custom”, “mores”, and “rules of proper behavior”, among other terms.

Li embodies the entire web of interaction between humanity, human objects, and nature. 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... rice and millet, fish and meat...the wearing of ceremonial caps, embroidered robes, and patterned silks, or of fasting clothes and mourning clothes... spacious rooms and secluded halls, soft mats, couches and benches” as vital parts of the fabric of *li*.

Confucius envisioned proper government being guided by the principles of *li*. Some Confucians proposed the perfectibility of all human beings with learning *li* as an important part of that process. Overall, Confucians believed governments should place more emphasis on *li* and rely much less on penal punishment when they govern. In Neo-Confucianism *li* is discussed explicitly as underlying reason and order of nature as reflected in its organic forms.

2.2.3 Loyalty

Loyalty (Chinese: 忠, *zhōng*) is particularly relevant for the social class to which most of Confucius' students belonged, because the most important way for an ambitious young scholar to become a prominent official was to enter a ruler's civil service.

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)”. * [28]

Similarly, Mencius also said that “when the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as another man; when he regards them as the ground or as grass, they regard him as a robber and an enemy”. * [29] Moreover, Mencius indicated that if the ruler is incompetent, he should be replaced. If the ruler is evil, then the people have the right to overthrow him. * [30] A good Confucian is also expected to remonstrate with his superiors when necessary. * [31] At the same time, a proper Confucian ruler should also accept his ministers' advice, as this will help him govern the realm better.

In later ages, however, emphasis was often placed more on the obligations of the ruled to the ruler, and less on the ruler's obligations to the ruled. 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. * [32] During the Ming-Qing era, prominent Confucians such as Wang Yangming promoted individuality and independent thinking as a counterweight to subservience to authority. * [33] The famous thinker Huang Zongxi also strongly criticized the autocratic nature of the imperial system and wanted to keep imperial power in check. * [34]

Many Confucians also realized that loyalty and filial piety have the potential of coming into conflict with one another. This can be true especially in times of social chaos, such as during the period of the Ming-Qing transition. * [35]

2.2.4 Filial piety

Main article: [Filial piety](#)

In Confucian philosophy, filial piety (Chinese: 孝, *xào*) is a virtue of respect for one's parents and ancestors. The Confucian classic *Xiao Jing* or *Classic of Xiào*, thought to be written around the Qin-Han period, has historically been the authoritative source on the Confucian tenet of *xào* / “filial piety”. The book, a conversation between Confucius and his student Zeng Shen (曾參, also known as *Zengzi* 曾子), is about how to set up a good society using the principle of *xào* (filial piety). The term can also be applied to general obedience, and is used in religious titles in Christian Churches, like “filial priest” or



Fourteenth of The Twenty-four Filial Exemplars

“filial vicar” for a cleric whose church is subordinate to a larger parish. Filial piety is central to Confucian role ethics. * [36]

In more general terms, filial piety means to be good to one's parents; to take care of one's parents; to engage in good conduct not just towards parents but also outside the home so as to bring a good name to one's parents and ancestors; to perform the duties of one's job well so as to obtain the material means to support parents as well as carry out sacrifices to the ancestors; not be rebellious; show love, respect and support; display courtesy; ensure male heirs, uphold fraternity among brothers; wisely advise one's parents, including dissuading them from moral unrighteousness, for blindly following the parents' wishes is not considered to be *xiao*; display sorrow for their sickness and death; and carry out sacrifices after their death.

Filial piety is considered a key virtue in Chinese culture, and it is the main concern of a large number of stories. One of the most famous collections of such stories is *The Twenty-four Filial Exemplars* (*Ershi-si xiao* 二十四孝). 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.R. Baker calls respect for the family the only element common to almost all Chinese believers. * [37]

2.3 Relationships

Social harmony results in part from every individual knowing his or her place in the natural order, and playing his or her part well. When Duke Jing of Qi asked about government, by which he meant proper administration so as to bring social harmony, Confucius replied:

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, trans. Legge)

Particular duties arise from one's particular situation in relation to others. The individual stands simultaneously in several different relationships with different people: as a junior in relation to parents and elders, and as a senior in relation to younger siblings, students, and others. 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: ruler to ruled, father to son, husband to wife, elder brother to younger brother, friend to friend. 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. The only relationship where respect for elders isn't stressed was the friend to friend relationship, where mutual equal respect is emphasized instead. In all other relationships, high reverence is usually held for elders.

2.4 Junzi

Main article: Junzi

The *junzi* (Chinese: 君子, *jūnzǐ*, "lord's son") is a Chinese philosophical term often translated as "gentleman" or "superior person" [38] and employed by Confucius in his works to describe the ideal man. 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 can be achieved by any individual. Later, Zhu Xi defined *junzi* as second only to the sage. There are many characteristics of the *junzi*: he can live in poverty, he does more and speaks less, he is loyal, obedient and knowledgeable. The *junzi* disciplines himself. *Ren* is fundamental to become a *junzi*. [39]

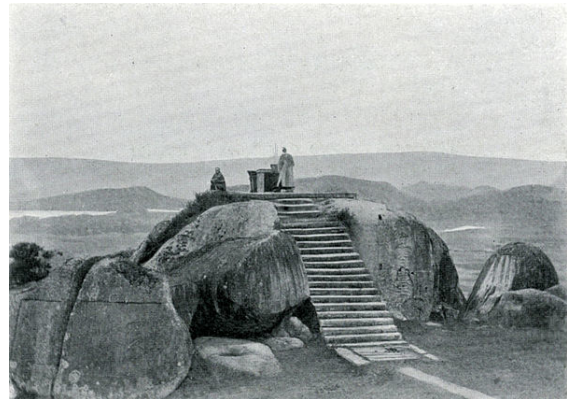
As the potential leader of a nation, a son of the ruler is raised to have a superior ethical and moral position while

gaining inner peace through his virtue. 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 can become a *junzi*.

On the contrary, the *xiaoren* (小人, *xiǎorén*, "small or petty person") does not grasp the value of virtues and seeks only immediate gains. 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 can 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.

2.5 Rectification of names



Priest paying homage to Confucius' tablet, circa 1900.

Main article: Rectification of names

Confucius believed that social disorder often stemmed from failure to perceive, understand, and deal with reality. Fundamentally, then, social disorder can stem from the failure to call things by their proper names, and his solution to this was *zhèngmíng* (Chinese: [正名]; pinyin: *zhèngmíng*; literally: "rectification of terms"). He gave an explanation of *zhèngmíng* 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?"

The Master replied, "What is necessary to rectify names."

“So! indeed!” said Zi-lu. “You are wide off the mark! Why must there be such rectification?”

The Master said, “How uncultivated you are, Yu! 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.”

(*Analects* XIII, 3, tr. Legge)

Xun Zi chapter (22) “On the Rectification of Names” claims the ancient sage-kings chose names (Chinese: [名]; pinyin: *míng*) that directly corresponded with actualities (Chinese: [實]; pinyin: *shí*), but later generations confused terminology, coined new nomenclature, and thus could no longer distinguish right from wrong. Since social harmony is of utmost importance, without the proper rectification of names, society would essentially crumble and “undertakings [would] not [be] completed.” *^[40]

3 Governance



Yushima Seidō in Bunkyo, Tokyo, Japan.

To govern by virtue, let us compare it to

the North Star: it stays in its place, while the myriad stars wait upon it. (*Analects* 2.1)

A key Confucian concept is that in order to govern others one must first govern oneself according to the universal order. When actual, the king's personal virtue (*de*) spreads beneficent influence throughout the kingdom. This idea is developed further in the *Great Learning*, and is tightly linked with the Taoist concept of *wu wei* (simplified Chinese: 无为; traditional Chinese: 無為; pinyin: *wú wéi*): the less the king does, the more gets done. By being the “calm center” around which the kingdom turns, the king allows everything to function smoothly and avoids having to tamper with the individual parts of the whole.

This idea may be traced back to the ancient shamanic beliefs of the king being the axle between the sky, human beings, and the Earth, reflected in the Chinese idea of the Mandate of Heaven.

4 Meritocracy

In teaching, there should be no distinction of classes. (*Analects* 15.39)

Although Confucius claimed that he never invented anything but was only transmitting ancient knowledge (*Analects* 7.1), he did produce a number of new ideas. Many European and American admirers such as *Voltaire* and *H. G. Creel* point to the revolutionary idea of replacing nobility of blood with nobility of virtue. *Jūnzǐ* (君子, lit. “lord's child”), which originally signified the younger, non-inheriting, offspring of a noble, became, in Confucius' work, an epithet having much the same meaning and evolution as the English “gentleman” .

A virtuous plebeian who cultivates his qualities can be a “gentleman”, while a shameless son of the king is only a “small man”. That he admitted students of different classes as disciples is a clear demonstration that he fought against the feudal structures that defined pre-imperial Chinese society.

Another new idea, that of meritocracy, led to the introduction of the imperial examination system in China. This system allowed anyone who passed an examination to become a government officer, a position which would bring wealth and honour to the whole family. The Chinese imperial examination system started in the Sui dynasty. Over the following centuries the system grew until finally almost anyone who wished to become an official had to prove his worth by passing written government examinations. The practice of meritocracy still exists today in the Chinese cultural sphere, including China, Taiwan, Singapore and so forth.

5 Influence

5.1 In 17th-century Europe



“Life and works of Confucius, by Prospero Intorcetta, 1687

The works of Confucius were translated into European languages through the agency of Jesuit scholars stationed in China. [note 4] Matteo Ricci was among the very earliest to report on the thoughts of Confucius, and father Prospero Intorcetta wrote about the life and works of Confucius in Latin in 1687. [41]

Translations of Confucian texts influenced European thinkers of the period, [42] particularly among the Deists and other philosophical groups of the Enlightenment who were interested by the integration of the system of morality of Confucius into Western civilization. [41] [43]

Confucianism influenced Gottfried Leibniz, who was attracted to the philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy, such as “simple substance” and “preestablished harmony” , were borrowed from his interactions with Confucianism. [42] The French philosopher Voltaire was also influenced by Confucius, seeing the concept of Confucian rationalism as an alternative to Christian dogma. [44] He praised Confucian ethics and politics, portraying the sociopolitical hierarchy of China as a model for Europe. [44]

Confucius has no interest in falsehood; he did not pretend to be prophet; he claimed no inspiration; he taught no new religion; he used no delusions; flattered not the emperor under whom he lived...
—Voltaire [44]

5.2 On Islamic thought

From the late 17th century onwards a whole body of literature known as the Han Kitab developed amongst the Hui Muslims of China who infused Islamic thought with Confucianism. Especially the works of Liu Zhi such as *Tiānfāng Diǎnlǐ* (天方典禮) sought to harmonize Islam with not only Confucianism but also with Daoism and is considered to be one of the crowning achievements of the Chinese Islamic culture. [45]

5.3 In modern times

Important military and political figures in modern Chinese history continued to be influenced by Confucianism, like the Muslim warlord Ma Fuxiang. [46] The New Life Movement in the early 20th century was also influenced by Confucianism.

Referred to variously as the Confucian hypothesis and as a debated component of the more all-encompassing Asian Development Model, there exists among political scientists and economists a theory that Confucianism plays a large latent role in the ostensibly non-Confucian cultures of modern-day East Asia, in the form of the rigorous work ethic it endowed those cultures with. These scholars have held that, if not for Confucianism's influence on these cultures, many of the people of the East Asia region would not have been able to modernize and industrialize as quickly as Singapore, Malaysia, Hong Kong, Taiwan, Japan, South Korea and even China has done.

For example the impact of the Vietnam War on Vietnam was devastating, however over the last few decades Vietnam has been re-developing in a very fast pace. Most scholars attribute the origins of this idea to futurologist Herman Kahn's *World Economic Development: 1979 and Beyond*. [47] [48]

Other studies, for example Cristobal Kay's *Why East Asia Overtook Latin America: Agrarian Reform, Industrialization, and Development*, have attributed the Asian growth to other factors, for example the character of agrarian reforms, “state-craft” (state capacity), and interaction between agriculture and industry. [49]

5.4 On Chinese Martial Arts

After Confucianism had become the official 'state religion' in China, its influence penetrated all walks of life and all streams of thought in Chinese society for the generations to come. This did not exclude martial arts culture. Though in his own day, Confucius had rejected the practice of Martial Arts (with the exception of Archery), he did serve under rulers who used military power extensively to achieve their goals. In later centuries, Confucianism heavily influenced many educated martial artists of great influence, such as Sun Lutang, [50] especially

from the 19th century onwards, when empty-handed martial arts in China became more widespread and had begun to more readily absorb philosophical influences from Confucianism, Buddhism and Daoism. Some argue therefore that despite Confucius' disdain with martial culture, his teachings became of much relevance to it.* [51]

6 Criticism

For many years since the era of Confucius, various critiques of Confucianism have arisen, including Laozi's philosophy and Mozi's critique. Lu Xun also criticised Confucianism heavily for shaping Chinese people into the condition they had reached by the late Qing Dynasty: his criticisms are well portrayed in two of his works, "A Madman's Diary" and *The True Story of Ah Q*.

In modern times, waves of critique along with vilification against Confucianism arose. The Taiping Rebellion, May Fourth Movement and Cultural Revolution are some upsurges of those waves in China. Taiping rebels described many sages in Confucianism as well as gods in Taoism and Buddhism as mere legends. Marxists during the Cultural Revolution described Confucius as the general representative of the class of slave owners. Numerous opinions and interpretations of Confucianism (of which many are actually opposed by Confucianism) were invented.

In South Korea, there has long been criticism of Confucianism. Many Koreans believe Confucianism has not contributed to the modernization of Korea. For example, South Korean writer Kim Kyong-il wrote an essay entitled "Confucius Must Die For the Nation to Live" (공자죽여 나라살라, *gongjaga jug-eoya naraga sanda*). Kim said that filial piety is one-sided and blind, and if it continues social problems will continue as government keeps forcing Confucian filial obligations onto families.* [52]* [53]

6.1 Women in Confucian thought

Confucianism "largely defined the mainstream discourse on gender in China from the Han dynasty onward."* [54] The often strict, obligatory gender roles based on Confucian teachings became a cornerstone of the family, and thus, societal stability. Starting from the Han period onward, Confucians in general began to gradually teach that a virtuous woman was supposed to follow the lead of the males in her family, especially the father before her marriage and the husband after she marries. In the later dynasties, more emphasis was placed on women to uphold the virtue of chastity when they lost their husbands. Chaste widows were revered as heroes during the Ming and Qing periods. This "cult of chastity" accordingly, "condemned many widows to poverty and loneliness by placing a social stigma on remarriage by women."* [54] However, recent reexaminations of Chinese gender roles

suggest that many women flourished within Confucianism.* [54] During the Han dynasty period, the important Confucian text *Lessons for Women* (*Nüjie*), was written by Ban Zhao (45–114 CE): by a woman, for women.

She wrote the *Nüjie* ostensibly for her daughters, instructing them on how to live proper Confucian lives as wives and mothers. Although this is a relatively rare instance of a female Confucian voice, Ban Zhao almost entirely accepts the prevailing views concerning women's proper roles; they should be silent, hard-working, and compliant. She stresses the complementarity and equal importance of the male and female roles according to yin-yang theory, but she clearly accepts the dominance of the yang-male. Her only departure from the standard male versions of this orthodoxy is that she insists on the necessity of educating girls and women. We should not underestimate the significance of this point, as education was the bottom line qualification for being a junzi or "noble person," ...her example suggests that the Confucian prescription for a meaningful life as a woman was apparently not stifling for all women. Even some women of the literate elite, for whom Confucianism was quite explicitly the norm, were able to flourish by living their lives according to that model.* [54]

Joseph A. Adler has also indicated that even with the Neo-Confucians who have the reputation of discriminating against women, the actual situation was in fact quite complicated. As he writes, "Neo-Confucian writings do not necessarily reflect either the prevailing social practices or the scholars' own attitudes and practices in regard to actual women."* [54] There had been a difference between textual teaching and the actual social practice by the Confucians and society in general throughout all of China's dynasties.

Matthew Sommers has also indicated that during the Qing dynasty, the imperial government began to realize the utopian nature of enforcing the "cult of chastity." As a result, by the late Qing period, Qing officials became more tolerant and allowed practices such as widow remarrying to stand.* [55] Finally, some Confucian texts like the *Chunqiu Fanlu* 春秋繁露 also has passages which suggest a more equal relationship between a husband and his wife. All of these things add to the complexity of the issue of women in Confucian teaching.* [56]

In 2009, for the first time women (and ethnic minorities and people living overseas) were officially recognized as being descendants of Confucius.* [57] These additions more than tripled the number of officially recognized descendants of Confucius.* [57]

7 Catholic controversy over Chinese rites

Main article: Chinese Rites controversy

Ever since Europeans first encountered Confucianism, the issue of how Confucianism should be classified has been subject to debate. In the 16th and the 17th centuries, the earliest European arrivals in China, the Christian Jesuits, considered Confucianism to be an ethical system, not a religion, and one that was compatible with Christianity.*[58] The Jesuits, including Matteo Ricci, saw Chinese rituals as “civil rituals” that could co-exist alongside the spiritual rituals of Catholicism.*[58]

By the early 18th century, this initial portrayal was rejected by the Dominicans and Franciscans, creating a dispute among Catholics in East Asia that was known as the “Rites Controversy”.*[59] The Dominicans and Franciscans argued that ancestral worship was a form of idolatry that was contradictory to the tenets of Christianity. This view was reinforced by Pope Benedict XIV, who ordered a ban on Chinese rituals.*[59]

Confucianism is definitively pantheistic, nontheistic and humanistic, and does not involve a belief in the supernatural or in a personal god.*[60] On spirituality, Confucius said to Chi Lu, one of his students, that “You are not yet able to serve men, how can you serve spirits?”*[61] Attributes such as ancestor worship, ritual, and sacrifice were advocated by Confucius as necessary for social harmony; however, these attributes can be traced to the traditional non-Confucian Chinese folk religion.

Scholars recognize that classification ultimately depends on how one defines religion. Using stricter definitions of religion, Confucianism has been described as a moral science or philosophy.*[62] But using a broader definition, such as Frederick Streng's characterization of religion as “a means of ultimate transformation”,*[63] Confucianism could be described as a “sociopolitical doctrine having religious qualities.”*[60] With the latter definition, Confucianism is religious, even if non-theistic, in the sense that it “performs some of the basic psycho-social functions of full-fledged religions”.*[60]

8 See also

- Chinese folk religion
- Vietnamese folk religion—Vietnamese philosophy
- Confucian church
- Confucian art
- Confucian view of marriage
- Confucianism in Indonesia

- Edo Neo-Confucianism
- Korean Confucianism
- Neo-Confucianism
- Temple of Confucius
- Family as a model for the state

9 Notes

- [1] There is no consensus on whether Confucianism is a religion or not. Yong Chen opens his book on this very topic thus: “The question of whether Confucianism is a religion is probably one of the most controversial issues in both Confucian scholarship and the discipline of religious studies.”*[3] In another work on this topic the authors observe that “There have been, and are still, those scholars who have understood Confucianism as a religion; others have argued that Confucianism is not a religion but something else, often, a philosophy.”*[4]
- [2] This phrase of a certain negative context became popular after its usage in many Anti-Confucianism movements in China, most notably the May Fourth Movement and the Cultural Revolution.
- [3] Quote: «Confucius placed strong emphasis on the importance of rites for the individual who wishes to live the good life. He maintains that “benevolence (*jen*) is constituted by returning to the observance of the rites through overcoming of the self” (*Analects* 12:1, Lau: 112). [...] Confucius holds that these rites have an ethical dimension [...] But in order to live as one should, it is not enough to follow or perform these rites—rather these rites should be lived out. Confucius holds that, when one sacrifices to the gods, one must sacrifice as if the gods are present (*Analects* 3:12, Lau: 69). It is not enough to perform the sacrifice, one must take part in it.»*[21]
- [4] The first was Michele Ruggieri who had returned from China to Italy in 1588, and carried on translating in Latin Chinese classics, while residing in Salerno.

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- [4] Steven Engler; Gregory Price Grieve (1 January 2005). *Historicizing “Tradition” in the Study of Religion*. Walter de Gruyter. p. 23. ISBN 978-3-11-090140-5.

- [5] Craig 1998, p. 550.
- [6] Juergensmeyer, Mark (2005). *Religion in global civil society*. Oxford University Press. p. 70. ISBN 978-0-19-518835-6. ...humanist philosophies such as Confucianism, which do not share a belief in divine law and do not exalt faithfulness to a higher law as a manifestation of divine will
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- [18] Littlejohn, 2010. p. 36
- [19] Littlejohn, 2010. p. 37
- [20] Littlejohn, 2010. pp. 36-37
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- [25] *Analects* 12:1
- [26] *Analects* 6:30
- [27] *Analects* 12:2
- [28] *Analects* 3:19
- [29] *Mencius* 4b:31
- [30] *Mencius* 1b:13, 15
- [31] *Analects* 14:22 and *Mencius* 5b:18
- [32] Example: Hai Rui 海瑞 in the Ming dynasty, Yuan Chang 袁昶 in the Qing and so forth.
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13 External links

- Confucius entry in the *Internet Encyclopedia of Philosophy*
- Neo-Confucian Philosophy entry in the *Internet Encyclopedia of Philosophy*
- Stanford Encyclopedia of Philosophy Entry: Confucius
- Interfaith Online: Confucianism
- Confucian Documents at the Internet Sacred Texts Archive.
- Oriental Philosophy, "Topic:Confucianism"

Institutional

- China Confucianism Network
- Chinese Confucianism
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