

Confucius Now Contemporary Encounters With The Analects

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Confucius Now Contemporary Encounters With The Analects

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Tai on 15 May, they visited Confucius Temple and the Forest of Confucius at Qufu, where he climbed to the top of Confucius' burial mound. Legge returned... 18 KB (2,148 words) - 15:56, 12 March 2024
philosophical dialogue with the Analects of Confucius. Despite this noted importance, the Mencius was not canonized as one of the Chinese Classics until... 20 KB (2,308 words) - 22:57, 15 March 2024
humaneness, and relax in the study of the arts." 7:6 De occurs 40 times in the Confucian Lunyu or Analects. While Confucius extolled de "virtue; morality"... 71 KB (9,993 words) - 21:09, 3 February 2024

their lifetime. The earliest texts that speak of qi give some indications of how the concept developed. In the Analects of Confucius, qi could mean "breath"... 46 KB (5,302 words) - 08:49, 12 March 2024
Confucius's approach in the Analects to "hear much but leave to one side that which is doubtful, and speak with due caution concerning the remainder". Reflecting... 46 KB (6,743 words) - 22:56, 15 March 2024

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representing the Rectification of Names from the Analects of Confucius (the ideogram representing honesty at the end of Canto XLI was added when The Cantos... 89 KB (14,112 words) - 17:16, 5 February 2024

California Press. 3/5, 5/6, 9/14, tr. by Arthur Waley (1938), The Analects of Confucius, Vintage, pp. 94–5, 108, 141. Zhao 17, Waley (1938), p. 108. Creel... 78 KB (10,147 words) - 15:07, 16 March 2024
variety of periodicals in the 1930s, including Lin Yutang's humor magazine The Analects Fortnightly, and corresponded with writers in Japan as well as... 56 KB (7,247 words) - 16:44, 16 March 2024
education began with Chinese classical literature. Mao told Edgar Snow in 1936 that he had started the study of the Confucian Analects and the Four Books at... 217 KB (24,866 words) - 04:26, 20 March 2024

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touted as a masterpiece of hangul-based literature, the 1590 translation of The Analects of Confucius (『Confucius』) by Yi Yulgok (1515) also written entirely... 37 KB (4,085 words) - 10:09, 18 March 2024
mentioned in the historical annal Zuo Zhuan (c. 4th century BC). It is also mentioned in Book XVII of the Analects of Confucius and in two of the books of... 67 KB (8,546 words) - 21:09, 14 March 2024
Arne. Decisive encounters: the Chinese civil war, 1946–1950 (Stanford University Press, 2003). excerpt Archived 8 September 2021 at the Wayback Machine... 160 KB (15,902 words) - 09:17, 21 March 2024

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Introduction

One ceremony is important

Treat our parents with reverence

Obey honourable people

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Intro

ANALECTS CONFUCIUS

Philosophy Toons

GENTLEMEN

THE GOLDEN RULE

negative consequences?

TELL THE TRUTH

DECEPTION?

TRUST

LAST INSIGHT

FOCUS ON YOURSELF FIRST

SOCIETY

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Book Three

Rules of Propriety

Book Five

Book Six

The Man of Virtue

.Book 7

I Will Follow after that Which I Love the Things in Reference to Which the Master Exercised the Greatest Caution Were Fasting War and Sickness When the Master Was in Chi He Heard the Chou and for Three Months Did Not Know the Taste of Flesh I Did Not Think He Said that Music Could Have Been So Excellent as this Yin You Said Is Our Master for the Ruler of Wei Sukoon Said Oh I Will Ask Him He Went in Accordingly and Said What Sort of Men Were Po E and Su Qi

I Did Not Think He Said that Music Could Have Been So Excellent as this Yin You Said Is Our Master for the Ruler of Wei Sukoon Said Oh I Will Ask Him He Went in Accordingly and Said What Sort of Men Were Po E and Su Qi They Were Ancient Were these Said the Master Did They Have any Repinings because of Their Course the Master Again Replied They Sought To Act Virtuously and They Did So What Was There for Them To Repine About on this Sukoon Went Out and Said I Master Is Not for Him the Master Said with Coarse Rice To Eat with Water To Drink in My Bended Arm for a Pillow

And Then I Might Come To Be without Great Faults the Masters Frequent Themes of Discourse Were the Odes the History and the Maintenance of the Rules of Propriety on All these He Frequently Discoursed the Duke of Shae Asked Sulu about Confucius and Sulu Did Not Answer Him the Master Said Why Did You Not Say to Him He Is Simply a Man Who in His Eager Pursuit of Knowledge Forgets His Food Who in the Joy of Its Attainment Forgets His Sorrows and Who Does Not Perceive that Old Age Is Coming on the Master Said I Am Not One Who Was Born in the Possession of Knowledge I Am One Who Was Fond of Antiquity and Earnest in Seeking It There the Subjects on Which the Master Did Not Talk Were Extraordinary Things Feats of Strength Disorder and Spiritual Beings the Master Said When I Walk along with Two Others They May Serve Me as My Teachers I Will Select Their Good Qualities and Follow Them Their Bad Qualities and Avoid Them the Master Said Heaven Produced the Virtue That Is in Me One Two What Can He Do to Me the Master Said Do You Think My Disciples that I Have any Concealments My Conceal Nothing from You There Is Nothing Which I Do that Is Not Shown to You My Disciples

And Virtue That Would Satisfy Me the Master Said a Good Man It Is Not Mine To See Could I See a Man Possessed of Constancy That Would Satisfy Me Having Not and Yet Affecting To Have Empty and Yet Affecting To Be Full Straightened and Yet Effecting To Be at Ease It Is Difficult with Such Characteristics To Have Constancy the Master Angled but Did Not Use a Net He Shot but Not at Birds Perching the Master Said There May Be those Who Act without Knowing Why I Do Not Do So Hearing Much and Selecting What Is Good and Following It Seeing Much and Keeping It in Memory I See a Man Possessed of Constancy That Would Satisfy Me Having Not and Yet Affecting To Have Empty and Yet Affecting To Be Full Straightened and Yet Effecting To Be at Ease It Is Difficult with Such Characteristics To Have Constancy the Master Angled but Did Not Use a Net He Shot but Not at Birds Perching the Master Said There May Be those Who Act without Knowing Why I Do Not Do So Hearing Much and Selecting What Is Good and Following It Seeing Much and Keeping It in Memory this Is the Second Style of Knowledge

The Master Said There May Be those Who Act without Knowing Why I Do Not Do So Hearing Much and Selecting What Is Good and Following It Seeing Much and Keeping It in Memory this Is the Second Style of Knowledge It Was Difficult To Talk Profitably and Reputably with the People of Who Shing and a Lad of that Place Having Had an Interview with the Master the Disciples Doubted the Master Said I Admit People's Approach to Me without Committing Myself as to What They May Do When They Have Retired Why Must One Be So Severe if a Man Purify Himself To Wait upon Me I Receive Him So Purified without Guaranteeing His Past Conduct

This Is the Second Style of Knowledge It Was Difficult To Talk Profitably and Reputably with the People of Who Shing and a Lad of that Place Having Had an Interview with the Master the Disciples Doubted the Master Said I Admit People's Approach to Me without Committing Myself as to What They May Do When They Have Retired Why Must One Be So Severe if a Man Purify Himself To Wait upon Me I Receive Him So Purified without Guaranteeing His Past Conduct the Master Said His Virtue a Thing Remote I Wish To Be Virtuous

Why Must One Be So Severe if a Man Purify Himself To Wait upon Me I Receive Him So Purified without Guaranteeing His Past Conduct the Master Said His Virtue a Thing Remote I Wish To Be Virtuous and Low Virtue Is at Hand the Minister of Crime of Chan Asked whether the Duke Chao

Knew Propriety and Confucius Said He Knew Propriety Confucius Having Retired the Minister Bowd To Woo Man Chi To Come Forward and Said I Have Heard that the Superior Man Is Not a Partisan May the Superior Man Be a Partisan Also the Prince Married a Daughter of the House of Wu of the Same Surname with Himself

This Is Just What We the Disciples CanNot Imitate You in the Master Being Very Sick Sulu Asked Leave To Pray for Him He Said May Such a Thing Be Done Sulu Replied It May in the Eulogies It Is Said Prayer Has Been Made for Thee to the Spirits of the Upper and Lower Worlds the Master Said My Praying Has Been for a Long Time the Master Said Extravagance Leads to Insubordination and Parsimony to Meanness It Is Better To Be Mean than To Be Insubordinate

The Master Said My Praying Has Been for a Long Time the Master Said Extravagance Leads to Insubordination and Parsimony to Meanness It Is Better To Be Mean than To Be Insubordinate the Master Said the Superior Man Is Satisfied and Composed the Mean Man Is Always Full of Distress the Master Was Mild and Yet Dignified Majestic and Yet Not Fierce Respectful and Yet Easy Book Eight Typos May Be Said To Have Reached the Highest Point of Virtuous Action Thrice He Declined the Kingdom and the People and Ignorance of His Motives Could Not Express Their Approbation of His Conduct

For Them the Philosopher Song Said Gifted with Ability and Yet Putting Questions to those Who Were Not So Possessed of Much and Yet Putting Questions to those Possessed of Little Having as though He Had Not Full and Yet Counting Himself as Empty Offended against and Yet Entering into no Altercation Formerly I Had a Friend Who Pursued this Style of Conduct the Philosopher Song Said Suppose that There Is an Individual Who Can Be Entrusted with the Charge of a Young Orphan Prince and Can Be Commissioned with Authority over a State of a Hundred Lee and Whom no Emergency However Great Can Drive from His Principles Is Such a Man a Superior Man He Is a Superior Man Indeed the Philosopher Song Said the Officer May Not Be with Breath of Mind and Vigorous Endurance His Burden Is Heavy and His Course Is Long Perfect Virtue Is a Burden Which He Considers It Is His To Sustain Is It Not Heavy

Man He Is a Superior Man Indeed the Philosopher Song Said the Officer May Not Be with Breath of Mind and Vigorous Endurance His Burden Is Heavy and His Course Is Long Perfect Virtue Is a Burden Which He Considers It Is His To Sustain Is It Not Heavy Only with Death Does His Course Stop Is It Not Long the Master Said It Is by the Odes That the Mind Is Aroused It Is by the Rules of Propriety That the Character Is Established It Is from Music that the Finish Is Received the Master Said the People May Be Made To Follow a Path of Action but They May Not Be Made To Understand It the Master Said the Man Who Is Fond of Daring

It Is from Music that the Finish Is Received the Master Said the People May Be Made To Follow a Path of Action but They May Not Be Made To Understand It the Master Said the Man Who Is Fond of Daring and Is Dissatisfied with Poverty Will Proceed to Insubordination So Will the Man Who Is Not Virtuous When You Carry Your Dislike of Him to an Extreme the Master Said though a Man Have Abilities As Admirable as those of the Duke of Chau Yet if He Be Proud and Niggardly those Other Things Are Really Not Worth Being Looked at the Master Said It Is Not Easy To Find a Man Who Has Learned for Three Years without Coming To Be Good the Master Said with Sincere Faith He Unites the Love of Learning Holding Firm to Death He Is Perfecting the Excellence of His Course

The Master Said though a Man Have Abilities As Admirable as those of the Duke of Chau Yet if He Be Proud and Niggardly those Other Things Are Really Not Worth Being Looked at the Master Said It Is Not Easy To Find a Man Who Has Learned for Three Years without Coming To Be Good the Master Said with Sincere Faith He Unites the Love of Learning Holding Firm to Death He Is Perfecting the Excellence of His Course Such an One Will Not Enter a Tottering State nor Dwell in a Disorganized One When Right Principles of Government Preval in the Kingdom He Will Show Himself When They Are Prostrated He Will Keep Concealed When a Country Is Well Governed Poverty and a Mean Condition Are Things To Be Ashamed of When a Country Is Ill Governed Riches and Honor Are Things To Be Ashamed of the Master Said He Who Is Not in any Particular Office Has Nothing To Do with Plans for the Administration

The Master Said When the Music Mastered She First Entered on His Office the Finish of the Kwang-Soo Was Magnificent How It Filled the Ears the Master Said Ardent and Yet Not Upright Stupid and Yet Not Attentive Simple and Yet Not Sincere Such Persons I Do Not Understand the Master Said Learn as if You Could Not Reach Your Object and Were Always Fearing Also lest You Should Lose

It the Master Said How Majestic Was the Manner in Which Soon and You Held Possession of the Empire as if It Were Nothing to Them the Master Said Great Indeed Was Yao as a Sovereign How Majestic Was He It Is Only Heaven That Is Grand

As if It Were Nothing to Them the Master Said Great Indeed Was Yao as a Sovereign How Majestic Was He It Is Only Heaven That Is Grand and Only Yao Correspondent 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 Soon Had Five Ministers and the Empire Was Well Governed King Wu Said I Have Ten Able Ministers Confucius Said Is Not the Saying that Talents Are Difficult To Find True Only When the Dynasties of Tang and You Met Were They More Abundant than in this Tau

I Can Find Nothing like a Flaw in You Book 9 the Subjects of Which the Master Seldom Spoke Were Profitable'no Sand Also the Appointments of Heaven and Perfect Virtue a Man of the Village of Tosh Young Said Great Indeed Is the Philosopher Kun His Learning Is Extensive and Yet He Does Not Render His Name Famous by any Particular Thing the Master Heard the Observation and Said to His Disciples What Shall I Practice Shall I Practice Chariot Earring or Shall I Practice Archery I Will Practice Chariot Earring the Master Said the Linen Cap Is that Prescribed by the Rules of Ceremony Then Ia 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 Cuong Do to Me a High Officer Asks Sukoon Sing May We Not Say that Your Master Is a Sage How Various His Ability Sukoon Said Certainly Heaven Has Endowed Him and Limitedly He Is about a Sage and Moreover His Ability Is Various the Master Heard of the Conversation and Said Does the High Officer Know Me When I Was Young My Condition Was Low and Therefore I Acquired My Ability in Many Things

And Moreover His Ability Is Various the Master Heard of the Conversation and Said Does the High Officer Know Me When I Was Young My Condition Was Low and Therefore I Acquired My Ability in Many Things but They Were Mean Matters Must the Superior Man Have Such Variety of Ability He Does Not Need Variety of Ability Lao Said the Master Said Having no Official Employment I Acquired Many Arts the Master Said Am I Indeed Possessed of Knowledge I Am Not Knowing but if a Mean Person Who Appears Quite Empty like Ask Anything of Me I Set It Forth from One End to the Other and Exhausted the Master Said the Fong Bird Does Not Come the River Sends Forth no Map But if a Mean Person Who Appears Quite Empty like Ask Anything of Me I Set It Forth from One End to the Other and Exhausted the Master Said the Fong Bird Does Not Come the River Sends Forth no Map It Is All Over with Me When the Master Saw a Person in a Morning Dress or Anyone with the Cap and Upper and Lower Garments a Full Dress or a Blind Person on Observing Them Approaching though They Were Younger than Himself He Would Rise Up and if He Had To Pass by Them He Would Do So Hastily Genuine in Admiration of the Masters Doctrines Sighed and Said I Looked Up to Them and They Seemed To Become More High I Tried To Penetrate Them

He Would Rise Up and if He Had To Pass by Them He Would Do So Hastily Genuine in Admiration of the Masters Doctrines Sighed and Said I Looked Up to Them and They Seemed To Become More High I Tried To Penetrate Them and They Seemed To Become More Firm I Looked at Them before Me and Suddenly They Seemed To Be behind the Master by Orderly Method Skillfully Leads Men on He Enlarged My Mind with Learning and Taught Me the Restraints of Propriety When I Wished To Give Over the Study of His Doctrines I CanNot Do So and Having Exerted All My Ability

I Looked at Them before Me and Suddenly They Seemed To Be behind the Master by Orderly Method Skillfully Leads Men on He Enlarged My Mind with Learning and Taught Me the Restraints of Propriety When I Wished To Give Over the Study of His Doctrines I CanNot Do So and Having Exerted All My Ability There Seems Something To Stand Right Up before Me but though I Wish To Follow and Lay Hold of It I Really Find no Way To Do So the Master Being Very Ill Sulu 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 Wished To Give Over the Study of His Doctrines I CanNot Do So and Having Exerted All My Ability There Seems Something To Stand Right Up before Me but though I Wish To Follow and Lay Hold of It I Really Find no Way To Do So the Master Being Very Ill Sulu 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 What I Have Them Not Whom

And though I May Not Get a Great Burial Shall I Die upon the Road Sukoon Said There Is a Beautiful Gem Here Should I Lay It Up in a Case and Keep It or Should I Seek for a Good Price and Sell It the Master Said Sell It Sell It but I Would Wait for One To Offer the Price the Master Was Wishing To Go and Live among the Nine Wild Tribes of the East some One Said They Are Rude How Can You Do Such a Thing the Master Said if a Superior Man Dwelt among Them What Rudeness Would There

Be the Master Said I Returned from Way to Loo

Should I Lay It Up in a Case and Keep It or Should I Seek for a Good Price and Sell It the Master Said Sell It Sell It but I Would Wait for One To Offer the Price the Master Was Wishing To Go and Live among the Nine Wild Tribes of the East some One Said They Are Rude How Can You Do Such a Thing the Master Said if a Superior Man Dwelt among Them What Rudeness Would There Be the Master Said I Returned from Way to Loo and Then the Music Was Reformed and the Pieces and the Royal Songs and Praise Songs all Found Their Proper

Some One Said They Are Rude How Can You Do Such a Thing the Master Said if a Superior Man Dwelt among Them What Rudeness Would There Be the Master Said I Returned from Way to Loo and Then the Music Was Reformed and the Pieces and the Royal Songs and Praise Songs all Found Their Proper Places the Master Said Abroad To Serve the High Ministers and Nobles at Home To Serve Ones Father and Elder Brothers in all Duties to the Dead Not To Dare Not To Exert Oneself and Not To Be Overcome of Wine Which One of these Things Do I Attain to the Master Standing by a Stream Said It Passes On Just like this Not Ceasing Day or Night the Master Said I Have Not Seen One Who Loves Virtue as He Loves Beauty

Which One of these Things Do I Attain to the Master Standing by a Stream Said It Passes On Just like this Not Ceasing Day or Night the Master Said I Have Not Seen One Who Loves Virtue as He Loves Beauty the Master Said the Prosecution of Learning May Be Compared to What May Happen in Raising a Mound if Their Want but One Basket of Earth To Complete the Work and I Stopped the Stopping Is My Own Work It May Be Compared to Throwing Down the Earth on the Level Ground though but One Basket Full Is Thrown at a Time the Advancing with It Is My Own Going Forward the Master Said Never Flagging When I Set Forth Anything to Him Ah

But One Basket Full Is Thrown at a Time the Advancing with It Is My Own Going Forward the Master Said Never Flagging When I Set Forth Anything to Him Ah that Is Way the Master Said of Yin Yan Alas I Saw His Constant Advance I Never Saw Him Stop in His Progress the Master Said There Are Cases in Which the Blade Springs but the Plant Does Not Go on to Flower There Are Cases Where It Flowers but no Fruit Is Subsequently Produced the Master Said a Youth Is To Be Regarded with Respect How Do We Know that His Future Will Not Be Equal to Our Present if He Reached the Age of 40 or 50

Then We Know How the Pine and the Cypress Are the Last To Lose Their Leaves the Master Said the Wise Are Free from Perplexities the Virtuous from Anxiety and the Bold from Fear the Master Said There Are some with Whom We May Study in Common but We Shall Find Them Unable To Go Along with Us to Principles Perhaps We May Go On with Them to Principles but We Shall Find Them Unable To Get Established and those along with Us or if We May Get So Established along with Them When He Was Waiting at Court in Speaking with the Great Officers of the Lower Grade He Spoke Freely but in a Straightforward Manner in Speaking with those of the Higher Grade He Did So Blandly but Precisely When the Ruler Was Present His Manner Displayed Respectful Uneasiness It Was Grave but Self-Possessed When the Prince Called Him To Employ Him in the Reception of a Visitor His Countenance Appeared To Change in His Legs To Move Forward with Difficulty He Inclined Himself to the Other Officers among Whom He Stood

When the Ruler Was Present His Manner Displayed Respectful Uneasiness It Was Grave but Self-Possessed When the Prince Called Him To Employ Him in the Reception of a Visitor His Countenance Appeared To Change in His Legs To Move Forward with Difficulty He Inclined Himself to the Other Officers among Whom He Stood Moving His Left or Right Arm as Their Position Required but Keeping the Skirts of His Robe before and behind Evenly Adjusted He Hastened Forward with His Arms like the Wings of a Bird When the Guests Had Retired He Would Report to the Prince the Visitor Is Not Turning Round Anymore When He Entered the Palace Gate He Seemed To Bend His Body as if It Were Not Sufficient To Admit Him

The Visitor Is Not Turning Round Anymore When He Entered the Palace Gate He Seemed To Bend His Body as if It Were Not Sufficient To Admit Him When He Was Standing He Did Not Occupy the Middle of the Gateway When He Passed in or out He Did Not Tread upon the Threshold When He Was Passing the Vacant Place of the Prince His Countenance Appeared To Change and His Legs To Bend under Him and His Words Came as if He Hardly Had Breath To Utter Them

He Did Not Tread upon the Threshold When He Was Passing the Vacant Place of the Prince His Countenance Appeared To Change and His Legs To Bend under Him and His Words Came as if He Hardly Had Breath To Utter Them He Ascended the Reception Hall Holding Up His Robe with both His Hands and His Body Bent Holding in His Breath Also as if He Dared Not Grieve

His Countenance Appeared To Change and His Legs To Bend under Him and His Words Came as if He Hardly Had Breath To Utter Them He Ascended the Reception Hall Holding Up His Robe with

both His Hands and His Body Bent Holding in His Breath Also as if He Dared Not Grieve When He Came Out from the Audience As Soon as He Had Descended One Step He Began To Relax His Countenance and Had a Satisfied Look When He Had Got to the Bottom of the Steps He Advanced Rapidly to His Place with His Arms like Wings

When He Came Out from the Audience As Soon as He Had Descended One Step He Began To Relax His Countenance and Had a Satisfied Look When He Had Got to the Bottom of the Steps He Advanced Rapidly to His Place with His Arms like Wings and on Occupying It His Manner Still Showed Respectful Uneasiness When He Was Carrying the Scepter of His Ruler He Seemed To Bend His Body as if He Were Not Able To Bear Its Weight He Did Not Hold It Higher than the Position of the Hands and Making a Bow nor

He Seemed To Bend His Body as if He Were Not Able To Bear Its Weight He Did Not Hold It Higher than the Position of the Hands and Making a Bow nor Lower than Their Position in Giving Anything to another His Countenance Seemed To Change and Looked at Prehensile and He Dragged His Feet along as if They Were Held by Something to the Ground in Presenting the Presence with Which He Was Charged He Wore a Placid Appearance at His Private Audience He Looked Highly Pleased the Superior Man Did Not Use a Deep Purple or a Puce Color in the Ornaments of His Dress Even in His Undress

At His Private Audience He Looked Highly Pleased the Superior Man Did Not Use a Deep Purple or a Puce Color in the Ornaments of His Dress Even in His Undress He Did Not Wear Anything of a Red or Reddish Color in Warm Weather He Had a Single Garment either of Coarse or Fine Texture but He Wore a Displayed over an Inner Garment over Lamb's Fur He Wore a Garment of Black over fons Fur One of White and over Fox's Fur One of Yellow the Fur Robe of His Undress Was Long with the Right Sleeve Short He Required His Sleeping Dress To Be Half As Long Again as His Body When Staying at Home

The Fur Robe of His Undress Was Long with the Right Sleeve Short He Required His Sleeping Dress To Be Half As Long Again as His Body When Staying at Home He Used Thick Furs of the Fox or the Badger When He Put Off Mourning He Wore All the Appendages of the Girdle His Undergarment except When It Was Required To Be of the Curtain Shape Was Made of Silk Cut Narrow above and Wide below He Did Not Wear Lambs Fur or a Black Cap on a Visit of Condolence on the First Day of the Month He Put on His Court Robes and Presented Himself at Court

When Fasting He Thought It Necessary To Have His Clothes Brightly Clean and Made of Linen Cloth When Fasting He Thought It Necessary To Change His Food and Also To Change the Place Where He Commonly Sat in the Apartment He Did Not Dislike To Have His Rice Finally Cleaned nor To Have His Minced Meat Cut Quite Small He Did Not Eat Rice Which Had Been Injured by Heat or Damp and Turned Sour nor Fish or Flesh Which Was Gone He Did Not Eat What Was Discolored or What Was of a Bad Flavor nor Anything Which Was Ill Cooked or Was Not in Season

He Did Not Dislike To Have His Rice Finally Cleaned nor To Have His Minced Meat Cut Quite Small He Did Not Eat Rice Which Had Been Injured by Heat or Damp and Turned Sour nor Fish or Flesh Which Was Gone He Did Not Eat What Was Discolored or What Was of a Bad Flavor nor Anything Which Was Ill Cooked or Was Not in Season He Did Not Eat Meat Which Was Not Cut Properly nor What Was Served without Its Proper Sauce though There Might Be a Large Quantity of Meat He Would Not Allow What He Took To Exceed the Due Proportion for the Rice He Did Not Partake of Wine and Dried Meat Bought in the Market He Was Never without Ginger When He Ate He Did Not Eat Much When He Had Been Assisting at the Princes Sacrifice

He Did Not Keep the Flesh Which He Received Overnight the Flesh of His Family Sacrificed He Did Not Keep over Three Days if Kept over Three Days People Could Not Eat It When Eating He Did Not Converse When in Bed He Did Not Speak although His Food Might Be Coarse Rice and Vegetable Soup He Would Offer a Little of It in Sacrifice with the Grave Respectful Air if His Mat Was Not Straight He Did Not Sit on It When the Villagers Were Drinking Together on those Who Carried Staffs Going Out He Went Out Immediately after When the Villagers Were Going through Their Ceremonies To Drive Away Pestilential Influences He Put on His Court Robes and Stood on the Eastern

When the Villagers Were Drinking Together on those Who Carried Staffs Going Out He Went Out Immediately after When the Villagers Were Going through Their Ceremonies To Drive Away Pestilential Influences He Put on His Court Robes and Stood on the Eastern Steps When He Was Sending Complimentary Enquiries to Anyone in another State He Bowed Twice as He Escorted the Messenger Away Chi Cong Having Sent Him a Present of Physic He Bowed and Received It Saying I Do Not Know It I Dare Not Taste It the Stable Being Burned Down When He Was at Court on His Return He Said Has any Man Been Hurt

When the Prince Sent Him a Gift of a Living Animal He Would Keep It Alive When He Was in

Attendance on the Prince and Joining in the Entertainment the Prints Only Sacrificed He First Tasted Everything When He Was Ill and the Prince Came To Visit Him He Had His Head to the East Made His Court Robes Be Spread over Him and Drew His Girdle across Them When the Princes Order Called Him without Waiting for His Carriage To Be Yoked He Went at Once When He Entered the Ancestral Temple of the State He Asks about Everything When any of His Friends Died if He Had no Relations Who Could Be Depended On for the Necessary Offices

He Asks about Everything When any of His Friends Died if He Had no Relations Who Could Be Depended On for the Necessary Offices He Would Say I Will Bury Him When a Friend Sent Him a Present though It Might Be a Carriage and Horses He Did Not Bow the Only Present for Which He Bowed Was that of the Flesh of Sacrifice in Bed He Did Not Lie like a Corpse at Home He Did Not Put on any Formal Deportment When He Saw Anyone in a Mourning Dress though It Might Be an Acquaintance

He Would Salute Them in a Ceremonious Manner to any Person in Mourning He Bowed Forward to the Crossbar of His Carriage He Bowed in the Same Way to Anyone Bearing the Tables of Population When He Was at an Entertainment When There Was an Abundance of Provision Set before Him He Would Change Countenance and Rise Up on a Sudden Clap of Thunder or a Violent Wind He Would Change Countenance When He Was About To Mount His Carriage He Would Stand Straight Holding the Cord When He Was in the Carriage

And Rise Up on a Sudden Clap of Thunder or a Violent Wind He Would Change Countenance When He Was About To Mount His Carriage He Would Stand Straight Holding the Cord When He Was in the Carriage He Did Not Turn His Head Quite round He Did Not Talk Hastily He Did Not Point with His Hands Seeing the Countenance in Instantly Rises It Flies Round and By-and-By Settles the Master Said There Is a Hen Pheasant on the Hill Bridge at Its Season at Its Season Sulu Made a Motion to It Thrice It Smelt Him and Then Rose Book Eleven the Master Said the Men of Former Times in the Matters of Ceremonies

Seeing the Countenance in Instantly Rises It Flies Round and By-and-By Settles the Master Said There Is a Hen Pheasant on the Hill Bridge at Its Season at Its Season Sulu Made a Motion to It Thrice It Smelt Him and Then Rose Book Eleven the Master Said the Men of Former Times in the Matters of Ceremonies and Music Were Rustics It Is Said while the Men of these Latter Times in Ceremonies and Music Are Accomplished Gentlemen if I Have Occasion To Use those Things I Follow the Men of Former Times the Master Said of those Who Were with Me in Chan and Sai There Are None To Be Found To Enter My Door Distinguished for Their Virtuous Principles

There Was Lee When He Died He Had a Coffin but no Outer Shell I Would Not Walk on Foot Get a Shell for Him because Having Followed in the Rear of the Great Officers It Was Not Proper that I Should Walk on Foot When Yan Yan Died the Master Said Alas Heaven Is Destroying Me Heaven Is Destroying Me When Yan Yan Died the Master Bewailed Him Exceedingly and the Disciples Who Were with Him Said Master Your Grief Is Excessive Is It Excessive Said He if I Am Not To Mourn Bitterly for this Man for Whom Should I Mourn When Yan Yan Died

The Fault Is Not Mine It Belongs to You O Disciples Qi Liu Asked about Serving the Spirits of the Dead the Master Said while You Are Not Able To Serve Men How Can You Serve Their Spirits Qi Liu Added I Ventured To Ask about Death He Was Answered Why You Do Not Know Life How Can You Know about Death the Disciple Min Was Standing by His Side Looking Bland and Precise See Loo Looking Bold and Soldierly Zhong You and Si Koon with the Free in Straightforward Manner the Master Was Pleased You There He Will Not Die a Natural Death some Parties in Lu Were Going To Take Down and Rebuild the Long Treasury Mint Si Jin Said Suppose

Especially You Is Course the Master Said There Is We He Has Nearly Attained to Perfect Virtue He Is Often in Want C Does Not Acquiesce in the Appointments of Heaven and His Goods Are Increased by Him yet His Judgments Are Often Correct See Ching Asked What Were the Characteristics of the Good Man the Master Said He Does Not Tread in the Footsteps of Others but Moreover He Does Not Enter the Chamber of the Sage the Master Said if because a Man's Discourse Appears Solid and Sincere We Allow Him To Be a Good Man Is He Really a Superior Man or Is His Gravity Only in Appearance C Lu Asked whether He Should Immediately Carry

Of the Good Man the Master Said He Does Not Tread in the Footsteps of Others but Moreover He Does Not Enter the Chamber of the Sage the Master Said if because a Man's Discourse Appears Solid and Sincere We Allow Him To Be a Good Man Is He Really a Superior Man or Is His Gravity Only in Appearance C Lu Asked whether He Should Immediately Carry into Practice What He Heard the Master Said There Are Your Father and Elder Brothers To Be Consulted

We Allow Him To Be a Good Man Is He Really a Superior Man or Is His Gravity Only in Appearance C Lu Asked whether He Should Immediately Carry into Practice What He Heard the Master Said

There Are Your Father and Elder Brothers To Be Consulted Why Should You Act on that Principle of Immediately Carrying into Practice What You Hear Zhan You Asks the Same whether He Should Immediately Carry into Practice What He Heard and the Master Answered Immediately Carry and To Practice What You Hear Come See Wasps Said You Asked whether He Should Carry Immediately into Practice What He Heard and You Said There Are Your Father's Whether He Should Immediately Carry into Practice What He Heard and the Master Answered Immediately Carry and To Practice What You Hear Come See Wasps Said You Asked whether He Should Carry Immediately into Practice What He Heard and You Said There Are Your Father's and Elder Brothers To Be Consulted to Ask whether He Should Immediately Carry into Practice What He Heard and You Said Carry It Immediately into Practice I Chi and Perplexed and Venture To Ask You for an Explanation the Master Said Chui Is Retiring and Slow Therefore I Urged Him Forward You Has More than His Own Share of Energy Therefore I Kept Him Back the Master Was Put in Fear and Quang and Yen You and Fell behind the Master on His Rejoining Him Said I Thought You Had Died

Though I Am a Day or So Older than You Do Not Think of that from Day to Day You Are Saying We Are Not Known if some Ruler Were To Know You What Would You Like To Do See Loo Hastily and Lightly Replied Suppose the Case of a State of Ten Thousand Chariots Let It Be Straightened between Other Large States Let It Be Suffering from Invading Armies and to this Let There Be Added a Famine in Corn and in all Vegetables if I Were Entrusted with the Government of It in Three Years Time I Could Make the People To Be Bold and To Recognize

I Should Like Dressed in the Dark Square Maid Robe in the Black Linen Cap To Act as a Small Assistant Last of All the Master Asks Saying She Ten What Are Your Wishes Tien Pausing as He Was Playing on His Lute while It Was Yet Twanging Laid the Instrument Aside and Rose My Wishes He Said Are Different from the Cherished Purposes of these Three Gentlemen What Harm Is There in that Said the Master Do You Also As Well as They Speak Out Your Wishes Tien Then Said in this the Last Month of Spring with a Dress of the Season all Complete along with Five or Six Young Men Who Have Assumed the Cap

Then Said in this the Last Month of Spring with a Dress of the Season all Complete along with Five or Six Young Men Who Have Assumed the Cap and Six or Seven Boys I Could Wash in the Eye Enjoy the Breeze among the Rain and Return Home Singing the Master Heaved a Sigh and Said I Give My Approval to Ten the Three Others Having Gone Out Saying She Remained Behind and Said What Do You Think of the Words of these Three Friends the Master Replied They Simply Told each One His Wishes She Pursued Master Why Did You Smile at You He Was Answered the Management of a State Demands the Rules of Propriety

Book Twelve Yan Yan Asked about Perfect Virtue

Perfect Virtue

Government

Book 30

Book 14

The Great Officers Shan

Book 15 the Dukling of Way

Who Was Confucius? And What Did He Really Say? - Who Was Confucius? And What Did He Really Say? by Bryan Van Norden 17,140 views 2 years ago 1 hour, 1 minute - Who Was **Confucius**,? And What Did He Really Say? A talk given at One Day University online on 11 September 2020 by ...

The "Confucius Statue Incident" of 2011

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China in the Time of Confucius

Youth of Confucius (Analects 9.6)

Confucius's Brief Political Career (Analects 9.18)

The Years of Wandering (Analects 15.2)

Confucius as Teacher (Analects 7.7)

The Analects

Overview of the Six Themes

A Contrast with Plato's View

Happiness in the Everyday World (Analects 11.26)

Virtue Instead of Force (Analects 2.3, 2.1)

Ritual and "The Secular as Sacred" (Analects 12.1, 12.2)

Learning to Be Virtuous (Analects 2.15, 7.8)

Tradition as the Source of Wisdom (Analects 7.1, 9.3, 2.11)

The Family as the Nursery of Virtue (Analects 1.2)
The Family and Special Obligations (Analects 13.18)
Review of the Six Themes of Confucianism
The Qing Dynasty Background
The Opium Wars and Its Aftermath
Mao and Communist Suppression of Confucianism
Mao vs. Confucius
The Confucian Revival after Mao
Concluding Reflections: Whither Confucianism?
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Leadership
Love for Learning
Book 12
Relationships
Filial Piety
The Single Thread
Virtuous Beliefs
Follow the Three Stages of Learning
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Spring and Autumn Annals (Chunqiu)
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civil service exam
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otherworldly
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Union Gap - Yakama Nation Traditional Story - Union Gap - Yakama Nation Traditional Story by Nick Zentner 4,456 views 1 day ago 13 minutes, 46 seconds - Jon Olney Shellenberger | March 24, 2024
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Intro
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Focusing on change
The power of ritual
Self-cultivation
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History Bros 117,556 views 2 years ago 13 minutes, 50 seconds - Confucianism,, Buddhism & Taoism, the three teachings are the philosophical bedrock of ancient Chinese society. In this video, I ...

Introduction

Malleability of Confucianism

Malleability of Taoism

Malleability of Buddhism

Early interactions

Buddhism vs Taoism

Three Teaching Synthesized

Monotheism vs Polytheism

10 Life Lessons From Confucius (Confucianism) - 10 Life Lessons From Confucius (Confucianism) by Philosophies for Life 1,148,987 views 4 years ago 18 minutes - In this video, we will be talking about 10 life lessons that we can learn from **Confucius**,. **Confucius**, was one of the greatest Eastern ...

Intro

LEARN TO SEE BEAUTY IN EVERYTHING

MORAL VALUES START AT HOME

NEVER DO ANYTHING HALF-HEARTEDLY

NEVER GIVE UP

WHEN WE'RE OPEN TO LEARNING FROM OTHERS, WE BENEFIT FROM THEIR EXPERIENCE AND WE CAN INHERIT THEIR WISDOM AND KNOWLEDGE

IGNORE GOSSIPS

THINK OF THE CONSEQUENCES

PRACTICE THE ART OF SILENCE

YOU CAN LISTEN TO THE DEEPEST WISDOM OF YOUR SOUL

PRACTICE FILIAL PIETY

FILIAL PIETY IS FOR CHILDREN TO SHOW THEIR GRATITUDE BY REPAYING THEIR PARENTS FOR THEIR KINDNESS, LOVE AND CARING

CHILDREN SHOULD TAKE CARE OF THEIR AGING PARENTS FOR SEVERAL REASONS

EMBRACE GETTING OLDER

THE ALTERNATIVE TO AGEING IS DYING YOUNG

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CONFUCIUS' HOMETOWN "LU"

Book of Odes

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The Life of Confucius

Zhou's Archive

Minister of Crime

Confucius goes on a Journey

Principle of REN

Lao Zi and Taoism

Lao Zi and Confucianism

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Taoism and Politics

Art of War

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Intro

Who is Herodotus

Hometown

The Persian Wars

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Summary

About the Author

Outro

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<http://librivox.org/the-analects,-of-confucius/> The **Analects**,, or Lunyu, also ...

EASTERN PHILOSOPHY - CONFUCIUS | THE ANALECTS - EASTERN PHILOSOPHY - CONFUCIUS | THE ANALECTS by The Journey 21,190 views 7 years ago 7 minutes, 9 seconds - The Journey's NEW Facebook Group - PEAK Transformation! *Check it HERE* : <http://bit.do/PK-TRANSFORM-ON-THIS-GROUP> ...

History-Makers: Confucius - History-Makers: Confucius by Overly Sarcastic Productions 506,216 views 3 years ago 9 minutes, 37 seconds - Welcome to the challenge run of History-Makers, where I attempt to give insightful historical context to someone whose backstory ...

The Analects

The Mandate of Heaven

The Han Dynasty

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ancient Chinese philosopher, teacher and political personality Sources: ...

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Panel discussion with Herb Fingarette, Henry Rosemont, Mark Csikszentmihalyi, Michael Nylan,

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O'Connor 1,748 views 8 years ago 1 minute, 20 seconds - Peter Bol talks about the **Analects**,.

PNTV: The Analects of Confucius by Confucius (#66) - PNTV: The Analects of Confucius by Confucius

(#66) by Brian Johnson 36,821 views 13 years ago 9 minutes, 59 seconds - Time for some more Old

School love in this PN TV episode where we'll take a look at some of my favorite Big Ideas from ...

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