Chapter Three

Some Important Values in Confucianism
The ethical values of Confucianism differ considerably from that of Islam. There have been fewer values treated by Confucian intellectuals. Those values also lack of detailed theoretical analyses. However they have formed a complete system, which has played a dominant role in at least Chinese intellectual realm for two thousand and more years. Contrasting with Islamic values, which have been discussed in the previous chapter, principal Confucian values are concerned very much with human worldly issues. So as the concept of God, His attributes, His relation to human being; purpose of human life, and religious values as other world religions like Islam, Judaism and Christianity possess, are totally absent from the early Confucian teachings.

However, Confucian scholars, especially modern scholars, claim that Confucius' thought is a complete system of a human thought. It consists of several comprehensive notions, of which are interdependent on or complementary to each other. Notions such as ren (仁) and li (礼) seem occupying central position, and each of these key notions contains a large number of virtues. The completeness of Confucian system lies in that it contains all values that are necessary in dealings with all aspects of human life. It has its unique version of a way of life, pertaining to its political ideal, its view of human nature and ethical dealing in economic activities. It is not only these, but is a perfect mechanism operated by ren (仁) .
3.1 The Core Values of Confucianism System

The views of Confucian scholars, both ancient and present, on the core value of its system are different. One group, led by Mencius (孟子) (4th century BC) regarded ren (仁) as the central point of the system, whereas the other group, led by Xun zi or Xun kuang (荀况) (3rd century BC) regarded li (礼) as the core value of the system. This difference is resulted from the divergent interpretations of ambiguous text of Confucius' Analects elaborating human nature. Mencius (孟子) believed that man possesses by nature certain instincts (love for relatives, shame and hatred, realizing good and bad and so on) which are already good. What need man to do is only to realize them and cultivate them by observing li (礼, rites or rituals) in accordance with different circumstance. Li is a dynamic subordinate in cultivating process of ren, is only a complementary element of ren.

By contrast, Xun zi (荀子) conceived that man is born with desires, like he must eat when he feels hungry; must be warmed up when he feels cool; must take a rest when he gets tired; he likes profits and avoid misfortunes. Man is endowed with ability of distinguishing instinct; he naturally distinguishes his father from mother, man from woman. This instinct distinction leads him to differentiate between things. And being able to differentiate things one must learn li (礼). Li places him in his proper social status. So li (礼) is the utmost goal for man to obtain. Xun zi (荀子) goes an extreme. It seems contradictory to Mencius' theory of man's good nature. In fact, their goal is the same, to achieve Confucian Sagehood through Confucian way. Mencius (孟子) regards self-cultivation as a
full realization of human nature, and stresses on reflection of human natural moral inclination; while Xun zi (荀子) regard self-cultivation as a transformation of man's nature and stresses on the need to learn and let oneself be transformed by the li (礼) rituals. The former is inner to outer cultivation, starting from realizing good natures of man, by the help of li rituals, gradually approaching to ren (仁) perfection, whereas the latter is outer to inner cultivation, by practicing rituals, gradually diminishing bad natures of man, and obtaining the status of profound person (君子).

Though Xun zi's viewpoint on the bad nature of man is not unreasonable, it could not be handed down by Confucian disciples of the later ages. But Mencius' theory was emphasized and became main stream of Confucian philosophy. By this reason, the importance will just be given to ren theory of Confucian system here.

3.1.1. Ren (仁): Central Point of Confucianism.

Ren is an all encompassing ethical ideal of Confucianism. It comprises a wide range of implications. The character appeared in Chinese classical literature long before Confucius, but it did not imply any significant meaning. During the time of Warring States, it simply implies specific meaning of norms such as filial of son to his parents (孝), being loyalty to kings and one's masters (忠), good moral conduct (礼), doing right things (事功), doing good thing to whom he once helped him (报德), and love for other (爱人). As such all are concrete implications. By this time, ren was not given any importance in relations to other
two norms li (礼 rites and rituals) and De (德 virtues). However in the Analects, ren was used in a much broader sense, which embraces all desirable qualities including norms mentioned above, as well as li and de. Still more, ren became a comprehensive and abstract notion, became a central point of entire Confucian ethical system. This may been understood from the following four aspects.

1. Ren (仁) implies humanism or humanitarianism.

The ren of Confucius apparently denotes the idea of benevolence (博爱).

"Fan chi 樊迟 asked (Confucius) about ren, Confucius says: 'Love others'" 3

Others here has a general implication including high-class people and common people. Mencius (孟子) says: “A ren person embraces all in their love.” 4 Dong Zhong-shu (董仲舒) further emphasizes that loving others is the core implication of ren, he says: “A ren person loves all human being.” 5 Latter Confucian scholars imply “love others” to embrace everything of the world including cosmos, animals and all species on earth.

Humanism stresses on the dignity of man, being sympathetic and just to others. So does Confucius when his disciple Zi gong 子贡 asked about one word he could adhere to throughout his life, Confucius said: “Altruism (恕), the things yourself do not want, do not give it to others.” 6 Men are equal, they have the same dignity; one can not impose his will upon others avoiding injury of others' feeling. One should also being altruistic to others, recompense injury with justice, and recompense kindness with kindness. 7
From here it may be understood that the humanism in Confucian teachings is based on man’s natural compositions, such as observing self-esteem, dignity, sense of love, equality to other and innate sympathy, and so on.

2. Ren encompasses all virtues (德)

Before the notion ren was placed as the core value of Confucianism, de (德) was a very general ethical notion, which played a very important role in very classical Chinese ethical system no less than ren (仁) does later. But its importance was deliberately restricted to denote only virtues by Master Kong in his Analects. From then on in Chinese history of literatures, it was only used as a subordinate of ren notion, which encompasses values such as gong (恭), kuan (宽), xin (信), min (敏), hui (惠), yong (勇), jing (敬), zhi (智), zhong (忠), gang (刚), yi (毅), mu (木), na (纳), xiao (孝), shu (恕), yi (义), cheng (诚) etc. All of these will be discussed in the section three: Ethical Values of Confucianism.

3. Ren embraces basic human relations

The basic human relations are very important component of ren system. It includes:

(A) Filial piety (孝) and deference idea (悌)

This idea connotes three aspects: father (父) and son (子) relation, elder brother (昆) and young brother (弟), and husband (夫) and wife (妻). Among three relations, father and son relation occupies a prior position. In which relation son must fulfill these obligations:
Providing sustenance to his parents.

Zi you (子游), One disciple of Confucius asked about the filial piety. the Master said: "When you serve them while they are alive, do so in accordance with the rites (li)," ⁸ and "as far as present-day filial piety is concerned, this means being able to provide sustenance." ⁹

Showing reverence to the parents.

Providing sustenance is not enough, he must do it with reverence. The above quotation continues reading: "but even dogs and horses are all able to receive sustenance. If reverence is not shown (to parents), how dose one tell the difference?" ¹⁰

Obviously, Confucius regarded reverence as prior attitude being held by son towards his parents, yet reverence is still abstract, being actualized it should embrace three things: making all efforts, speaking nice words and being truly pleasant with their presence.

Being worry about or anxious of parents' wellbeing.

Meng Wu-bo (孟武伯), one of the Master's disciples, asked about the filial piety, the Master said: "One is anxious lest his parents are fell ill." ¹¹ The Master said in other occasion: "The years of parents may by no means not be kept in the memory, on the one hand one may rejoice, and on the other one may feel anxiety." ¹²

Sustenance and reverence to one's parents cause to his anxiety of their illness and age. He should be happy when they aged but are still healthily living with him.
at the same time, he must be timely aware of their illness which might cause serious problems that lead to their departure from him.

**Admonishing parents of their mistakes or shortcomings.**

Admonishing through a nice way, remembering not to offend them, not to hurt their feeling. The Master said:

"In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advise, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur." (A. 4: 18)

事父母几谏，见志不从，又敬不违，劳而不怨。

**Showing no disobedience to parents.**

The Master said:

"While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial" (A. 1: 11)

父在，观其志；父没，观其行；三年无改于父之道，可谓孝矣。

Disobedience meant here that son would not continue to carry on his father profession or mission.

**Bereavement for parents.**

The parents will pass away when they get aged. That is the natural law, no body can avoid of death. When the Master was asked about filial piety by his disciple Fan Chi 樊迟, he replied:

"That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety." (A. 2: 5)
After parents' death, the son should keep mourning for three years, offering sacrifices timely and observing other li rituals.

It is now clear that, in the father and son relation, the son should be filial to his parents through the ways expressed above. But this relation is not one way relation. It is reciprocal. The son treats the parents with filial piety embodied through li rituals; the parents must also react with kindness (慈) towards the son. Such is the case with other relations. The older brother treats the younger brother with gentle manner (良) while the latter should deals with the former with deference (悌); husband treats wife with righteousness (义) while the latter should react with obedience (听).

(B) King and minister relation

This relation is one of the most important Confucian ethical ideas. It implies that the ministers must be loyal (忠) to the king, be dedicated to kings' instructions and orders. The Master said:

"The full observance of the rules of propriety in serving one's king is accounted by people to be flattery." (A. 3: 18)

事君尽礼，人以为谄也。

Zi xia (子夏) said:

"Gives weight to real worth and takes beauty lightly... puts his whole personality into serving his king...I say that he is accomplished." (A. 1: 7)

贤贤易色……事君，能致其身；……吾必谓之学矣。
Confucius emphasized ministers' loyalty to the king.

“The king uses his ministers according to the prescribed ceremonial, ministers serve the king by their sincerity (loyalty)” (A. 3: 19)

君使臣以礼，臣事君以忠。

Ministers' loyalty must be received with right prescribed rites for the king. Later on Mencius (孟子) gave more comprehensive implication to this context. He said:

“When the king regards his ministers as his hands and feet, his ministers regard their king as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as the ground or as grass, they regard him as a robber and an enemy.” (M. 4: B3)

君之视臣如手足，则臣视君如腹心；君之视臣如犬马，则臣视君如国人；君之视臣如土芥，则臣视君如寇仇。

When the king must also be filial to his parents and relatives, and be benevolent to his subjects, he deserves ministers' loyalty to him.

“Ji Kang (季康), one disciple of the Master Kong, asked how to cause people to revere their ruler, to be faithful to him, and to go on to nerve themselves to virtue. The Master said: ‘let him preside over them with gravity; then they will revere him; let him be filial and kind to all, then they will be faithful to him; let him advance the good and teach the incompetent, then they will eagerly seek to be virtuous.” (A. 2: 20)

孝慈，则忠；举善而教不能，则劝。”

The king must keep his words. “If he sincerely keeps his words, the people will not dare not to be sincere.” 13 On the contrary, if the king behaved the reverse, people will treat him in the way that he has treated them, they may tell lies to him.

The king himself must be good sample of conduct, “When the king's personal conduct is correct, his government is effective without the issuing of orders; if his personal conduct is not correct, he may issue orders, but they will not be followed.” 14
The king must adhere to Confucian way of life (dao 道). The Master Kong considered the dao as very basis of corporation between the king and people. He praised Qu Bo-yu 邠伯玉 (an officer of the state of Wei), saying "When a good government prevails in his state, he is to be found in office; when a bad government prevails, he can roll his principles up, and keep them in his breast." 15 If the king is adherent to the dao, he may be served by the ministers; if he is not, the ministers may leave him or live in solitude.

(C) Friends relation

The relationship between friends is highly regarded by the Master Kong as one of the important dimensions of ethical ideal. He gave a considerable importance to this ideal.

Firstly, he looked at the friendship as a precious thing. Man is living in a complex society; friendship is very necessitated to every member of the society. He has senses and propositions. Friendship may bring him happiness. Man "finds enjoyment in having many worthy friends." 16 He said: "Is it not delightful to have friends coming from distant quarters?" 17 Departed each other for long time, suddenly be come to visit you, his inner enjoyment is beyond description and expression.

Secondly, one must be sincere and choosing in finding friends, a chosen friend must have same ideal of life as he has. The Master said: "Those whose way of life are different cannot lay plans for one another." 18 He emphasized making good friends, saying: "There are three friendships, which are advantageous…friendship

111
with the upright; friendship with the sincere; and friendship with the man of much observation, these are advantageous.” 19 And warned of making bad friend.

“There are three friendships which are injurious…Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued.” 20 Further more, he advised that: “not to make friend with those who is inferior to yourself.” 21

Thirdly, the criterion of friendship is trustworthiness or sincere (忠). “In one's intercourse with his friends, his words are sincere.” 22 To Confucius, trustworthiness is the basis of friendship. And for this reason his disciple Zeng shen (曾参) daily examine himself on this point.

“I daily examine myself on three points: whether in transacting business for others, I may have been not faithful; whether in intercourse with friends, I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher.” (A. 1: 4)

吾日三省吾身，为人谋而不忠乎，与朋友交而不信乎，传不习乎？

Fourthly, friendship must be based on the assistance to one another. Friends must not be flatter and toady, blandishments, and double dealing, but being critical and demanding, must give advises to each other, help to correct mistakes of one another. When disciple Zi gong (子贡) asked about friendship, The Master said:

“Faithfully admonish your friend, and skillfully lead him on to the dao. If you find him impracticable, stop. Do not disgrace yourself.” 23

What is the very basement of this friendship? Its directing thought is ren philosophy24.

112
Mencius inherited this ideas of relations, and escalated them to the status of Five basic Human Relationships (臣,伦), namely father and son, king and ministers, husband and wife, elder brother and younger brother, and friends. In these relations, though, one side of the relations -- father, husband and elder brother in family, the king of state -- occupy dominant positions at different levels; the obligations fulfilled by the other side -- son, wife, younger brother and ministers -- are conditioned on the principle of reciprocal relation. Father's kindness (慈) to son should be reciprocated by son's filial piety (孝) to the father, husband righteousness (义) should receive wife's obedience (听); elder brother's gentleness (悌) should be retreated by younger brother's deference (悌), king's propriety should be reciprocated by minister's loyalty (忠). This reciprocal relation, naturally cause to a result, that if one side does not fulfill his obligation, instead insulting or causing harm to the other side, the latter may not fulfill his obligation, yet he may react in the same way he received from the other. This consequence is especially significant in the king and minister's relation, in the sense that if the king is a tyrant, the ministers may not be loyal to him, they may even replace him or break down his reign.  

4. Ren and its ideals of life.

The ideals of life in ren thought are composed of obtaining a high spiritual state of human life and establishing a harmonious society. The former is the basis of the latter, and the latter is the inevitable effect of the former.
(1) He discovered ren notion from mid of li rituals, set the ren as central point of his new system. li becomes only a subordinate notion. He said: “If a man does not adhere to ren, what does he do with li? Does he not adhere to ren, what does he do with music?” He further emphasized: “Ren is to redefine li.” Explicitly li is defined by ren; ren gives meaning to li.

(2) Infused the spirit of humanism into li. Before Confucius, political system was hierarchical system, “the relatives of the royal house were raised to the rule of states, that they might act as fences and screens to Zhou Dynasty 周朝.” The rulers were careless of people's wellbeing, and the ruled were hopeless of having a better life. Confucius explicitly advocated that the rulers and the ruled both should act in accordance with li prospectively. He said:

"The conduct of a profound person (君子 Jun zi) is governed by the rules of propriety. In his benefactions, he prefers to be liberal; in affairs of government, he seeks to observe the right Mean; in his taxation, he tries to be light." (Duke Ai 11th year)

君子之作也，度于礼，施取其厚，举事其中，敛从其薄。

This is to say that the ruler treats his subjects in humanism way, gives them some material profits. Here the humanism is embodied through li observance.

(3) Absorbed De (德 virtues) into li, managing the state with li and de. Confucius said that governing a state must “educate people with de virtues, and keep their action consistent with li proprieties.” De is connected to li. We have discussed that de is one of components of ren system. Thus connecting between de and li is virtually the co-ordinations of ren and li, hence li management of the state is based on and guided by ren ideal. This is the point of what Confucius intended to make.
What is actually the highest spiritual state of ren ideal? We would reply, in one word, it is to love others. Fan chi (樊迟) asked about ren, the Master said: “love others.”

In order to deepen the understanding of actual state of ren, it may connect another important term sheng (圣) of spiritual state, which is mentioned by the Master in one place contrasting one another:

“Zi gong (子贡) said: ‘suppose there were someone who extensively conferred benefits on the people, and was capable of assisting all, what would you think of him? Might he be called ren person?’ The Master said: ‘Why only ren person, he would undoubtedly be a sage. Even Yao (尧) and Shun (舜) were still solicitous about this. Now the ren person, wishing to be established himself, seeks also to establish others; wishing himself to be successful, seeks also that others are successful. To be able to judge of others by what is high in ourselves, this may be called the method of ren ideal.’” (A. 6: 28)

子贡曰：“如有博施于民，而能济众，何如，可谓仁乎？”子曰：“何事于仁，必也圣乎，尧舜，其犹病诸。夫仁者，己欲立而立人，己欲达而达人。能近取譬，可谓仁之方也已。”

Here, it seems that Confucius differentiated ren from sheng (圣 sage), indeed he saw difference from the connection of the two. Ren status is highest state of an individual transformation; where as sheng is the ren person who has attained ren state; yet his ability to confer far and widely, to the multitude of masses. A common man is not able to do this, but he can, through his endeavor, achieve the highest spiritual state of ren ideal. Obviously the wide and depth of love extended to others from the ren person and the sage are varied.

(B) Establishing a harmonious society

Pursuing the highest state of the spiritual life is not the ultimate end of ren ideal, its ultimate end is to establish a harmonious society, in which the principle of ren
ideal -- love others -- may be freely practiced and hence a peaceful, harmonious and stable situation may be maintained for long.

Confucius remarked that man could not survive isolated from human society. He said: “It is impossible for a man to associate with birds and beasts, as if they were the same with us. If I associate not with these people -- with mankind -- with whom shall I associate?” A man can not avoid the relations of king and minister, father and son, elder brother and younger brother, husband and wife, and friends, isolated from a society. In each relation, the former treat the latter with benevolence (慈), kindness (惠), gravity (敬), generosity (宽); the latter retreat the former with loyalty (忠), filial piety (孝), respect (敬) and reverence (听); treat friend with loyalty, altruism, trustworthy and righteousness. Thus this society is filled by love to one another. In addition, these relations are intensified by observing li rituals. “In the practice of the rites harmony is regarded as the most valuable thing.” Lovely relations, observable rites and virtual norms, all these consisted of a perfect and harmonious society. This society is the carrier of love message.

To sum up, ren ethical system is consisted of above said four aspects. These four aspects are closely related. Its humanism is the core and foundation of ren; all virtues encompassed by ren are its ethical standards; and all virtues are manifested through the five human relations, “its ultimate aim is to accomplish his ideal of life and to establish a peaceful and harmonious society. Therefore ren system is a unified mechanism.”
3.1.2 Li (礼): The Criterion of Confucian Conduct

Li is another key notion of Confucian ethical theory. It refers to "certain traditional norms governing human conduct." It is commonly rendered as "rites", "ritual propriety", or "ceremonials". Technically, it focuses on proper behavior, a set of rules of proper conduct pertaining to the manner or style of performance.

Li is originated from primitive mythology. Before Confucius it was referred to rites of sacrifice, its performance and sacrificial activities. It was unwritten norms. Every member of a tribe must automatically follow it. With the development of tribal powers, its scope of application expended to include other things, such as norms governing polite behavior.

The contents of li in Zhou Dynasty (周朝) included the manner of inheriting properties of one's family; the rites of handing kingship of a state to the elder son in blood; three years mourning for deceased parents; meeting rites of a king with his ministers, banquet regulations; reporting manners, rewarding levels; good personal conduct; wearing different clothes in accordance with one's social status; and sacrificial rituals and so on. All these rites were concretely regulated by the state policy or government law.

During the warring state, li was even used in the broader sense, it encompassed following contents:

(A) Rules and regulations:
Which included rituals of visiting a king observed by his ministers. The rituals varied according to the positions of the ministers. So did to banquet and presents or gifts, music used for foreign visitors also varied in consistence with the social status of the visitors; the means used for sacrifice were distinguished according to social positions; so did to the dancing performance during sacrifice. Funeral ceremonial varied in accordance with the deceased position, and even houses built by different positions of persons were apparently distinguished. The similar rules were imposed to military activities.

(B) Loyalty to the king and love of relatives.

Loyalty and love are key components of li. Early history of Chinese literature recorded this text, “who is not bound by king’s law has abandoned li.” Loyalty is not only paid to the king of one's own state, but is paid to the king of other state as well.

Li is filial to ones parents and love of his relatives. “Filial piety is the starting point of li (propriety).”

(C) Man is distinguished from woman

Distinction between man and woman is one of important implication of li.

“The woman has her husband’s house; the man has his wife’s chamber; and there must be no defilement on either side; then is there what is called propriety (li).” (Z. Duke Huan 18th year)

(D) Ritual treatment of guest and ceremonial.
Reception of a guest and its treatment all are different in accordance with social status of the guest. Examples of this kind are full of Chinese classical history. It is initiated from the feudal castle relation, evolved gradually to the general norms of handing relations between man.

(E) Generosity (敬), reverence (敬), thrifty (俭), trustworthy (信), politeness (让)

All these virtues are implications of li. Chinese history records:

"While they (people) do not know the observances of propriety, their respectfulness is not brought out." (Z. Duke Xi: 27th year)

"In regard to the rules of propriety (li), there is nothing like using the greatest respectfulness." (Z. Duke Cheng: 13th year)

"Reverence and economy are seen in the practice of ceremonies." (Z. Duke Cheng 12th year)

"Loyalty and good trustworthiness are vessels containing the principle of propriety" (Z. Duke Zhao 2nd year)

"And that humility and submission are essential things in it." (Z. Duke Zhao 2nd year)

(F) Human relations

Li comprehends human relation.

"That the ruler order and the subject obey, the father being kind and son dutiful, the elder brother loving and the younger brother respectful, the husband being harmonious and the wife gentle, the mother in-law being kind and the daughter in-law obedient, these are things in propriety. That the ruler in giving order nothing against the right, and the subject obey without any duplicity; that the father being kind and at the same time reverent, and the son be dutiful and at the time able to remonstrate; that the elder brother, while loving, being
friendly, and the younger docile, while respectful; that the husband being righteous, while harmonious and the wife correct, while gentle; that the mother-in-law be condescending, while kind, and the daughter-in-law be winning, while obedient: these are excellent things in propriety." (Z: Duke Zhao 26th year)

君令臣共，父慈子孝，兄爱弟敬，夫和妻柔，姑慈妇听，礼也。君令而不违，臣共而不贰，父慈而教，子孝而友，弟敬而顺，夫和而义，妻柔而正，姑慈而从，妇听而婉，礼之善物也。

(G) Ren

Ren was included in li propriety before Confucian escalated it to be the central point of Confucianism.

"The profound person tries to dignify his own person, and then goes on to dignify others; he thereby observes the rules of propriety." (Z: Duke Zhao 25th year).

君子贵其身，而后能及人，是以有礼。

Here, li implies a sort of altruism, which is one of implication of ren ideal.

(H) Bringing peace and being compassion to people:

"The ancient rulers of the people are encouraged themselves in rewarding, and stood in awe of punishing, and their compassion for the people was untiring...These three things are the great points of propriety." (Z: Duke Xiang 26th year)

古之治民者，劝赏而畏刑，恤民不倦……三者礼之大节也

"To settle the affairs of men maybe called the highest exercise of propriety." (Z: Duke Xi 28th year)

定人之为礼

Social peaceful situation and compassion to people are element of li propriety.

Obviously, the li implications in the warring states (战国) has escalated very much compared with that of Zhou (周) period. It embraced human relations and virtues, particularly included compassion and peace. Li was not only concrete
rituals, but was politicized. It was distinguished from Yi (仪) ceremonials, li came to be implied into only important government affairs.

"Practicing li to show the rightness of the government to people, and the government's aim is to rectify the people." (Z: Duke Huan 2nd year)

Here li has already escalated to the realm of politics, became a rational notion.

So far it was discussed the pre-implications of li notion before Confucius has actualized it as the criterion of conduct in ren system. Now it is the time to discuss the implication of li in Confucianism.

Li occupies the most important position after ren notion in ren system. Confucius regarded li as the very foundation of a state, its basic structure, and starting point of one's being. "Without an acquaintance with the rules of propriety, it is impossible for the character to be established." Throughout Analects, the word li appeared 76 times, which manifests the importance of the notion in Confucian system. The li of Confucius includes li regulations, rituals and the code of government enforcement and personal conduct. Confucius particularly emphasized the following dimensions of li:

(A) Distinction.

The Master Kong said: "Without li, there is no distinguish between the emperor and minister; superior and inferior and senior / elder and junior / younger." 37

(B) Respectfulness and reverence.
The Master said:

“When respect is shown according to what is propriety, one keeps far from shame and disgrace.” (A. 1: 13)

“Propriety performed without reverence, where with should I contemplate such ways?” (A. 3: 26)

……为礼不敬……吾何以观之哉。

Obviously, respectfulness and reverence occupy important position in li.

(C) Complaisance.

The Master said:

“Is a prince able to govern his kingdom with the complaisance (让) proper to the rules of propriety, what difficulty will he have? If he can not given it with that complaisance, what he has to do with the rules of propriety.” (A. 4: 13)

能以礼让为国乎，何有；不能以礼让为国，如礼何？

(D) Harmony.

You Zi (有子 a disciple of the Master) said:

“In practicing the rules of propriety, a harmonious situation is to be prized. If one, knowing how such harmony should be prized, manifest it, without regulating it by the rules of propriety, this likewise is not to be done.” (A. 1: 12)

礼之用，和为贵。……有所不行，知和而和，不以礼节之，亦不可行也。

Li here is evaluated as a key value of harmonizing relation between people. Yet this harmonizing can not be without the observance of propriety. In other word, a harmonious situation should be maintained by the observance of proprieties.

(E) Rituals and its code.

Confucius emphasized the performance of rituals. He said:
"That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety." (A. 2: 5)

生，事之以礼；死，葬之以礼，祭之以礼。

But rituals should be performed with sincerity. With parents, observing propriety with reverence, burying them with the mode of mourning and remembrance. To Confucius, li is sacred rituals, it is constitutional code, should not be easily changed. It necessitates for one to cultivate gentle and polite behaviors.

To sum up, Confucius inherited his ancestors' tradition on the one hand, and reformed it on the other. But his major contribution lies not in this, it lies in his reflections on the traditional heritage, especially on li propriety, which resulted in discovering from it a new notion ren, on which his entire system is based.

Confucius lived in the state Lu 鲁国, where all the proprieties of Zhou Dynasty (周朝) were well preserved. He contended to practice li rituals since he was very young, and he was also very much interested in studying. He was already a knowledgeable person when was young. This point can be approved by his saying:

"I can speak of the Xia (夏) ceremonies but it can't be proved it by Qi (杞) data; I can speak of the Yin (殷) ceremonies but Sung (宋) data won't prove it. The inscribed offerings are insufficient to argue from, were they adequate they could bear me out." (A. 3: 9)

夏礼，吾能言之，杞不足证也；殷礼，吾能言之，宋不足证也，文献不足故也。足则吾能证之矣。

He concentrated more on Zhou (周) proprieties:

"Zhou revised the two dynasties, how full and precise was its culture, I follow Zhou (proprieties)." (A. 3: 14)

周监于二代，郁郁乎文哉，吾从周。
He obviously studied Zhou proprieties extensively, and noticed the hidden human relation and the primitive humanism contained in li rituals. He was inspired by this finding and tapped a previously unvalued notion ren, established his ren system.

Thus, ren is stemmed from li rituals. Then how could the two notions relate to each other? Professor Tu Wei-ming has illustrative approach to the question. He says that ren is "a principle of inwardness," which "meant that ren is not a quality acquired from outside." "It is a higher-order concept which gives meaning to li," and "li, accordingly, can be considered as a principle of particularism which signifies how the process of ren self-actualization is to take place." "Man cannot live without li, but when li becomes wholly determinative, he is no longer really man." This subtle distinctions between ren and li suggests a kind of mutual dependability. Ren is a abstract notion, it "needs 'windows' to expose itself to the outside world." Li plays the role of window, it becomes empty formulism if ren is absent." Thus Li Ji 礼记 states that: "Rituals serve to rectify the relation between ruler and minister; to maintain the generous feeling between father and son...to adjust the relation between high and low, to give proper places to husband and wife." 

To Confucius, ren is universal love, is naturalism. How can this abstract ideal be manifested to specific subject? Confucius answered when he was asked about ren by one of his disciple: "Cultivating self and bringing himself to be in line with li is ren." Li is an inevitable condition in achieving ren ideal.

It is mentioned earlier that Confucius inherited traditional li of Zhou, at the same time he reformed it. This reform may be embodied in the following aspects:
(1) He discovered ren notion from mid of li rituals, set the ren as central point of his new system. li becomes only a subordinate notion. He said: "If a man does not adhere to ren, what does he do with li? Does he not adhere to ren, what does he do with music? " 42 He further emphasized: "Ren is to redefine li." 43 Explicitly li is defined by ren; ren gives meaning to li.

(2) Infused the spirit of humanism into li. Before Confucius, political system was hierarchical system, "the relatives of the royal house were raised to the rule of states, that they might act as fences and screens to Zhou Dynasty 周朝." 44 The rulers were careless of people's wellbeing, and the ruled were hopeless of having a better life. Confucius explicitly advocated that the rulers and the ruled both should act in accordance with li prospectively. He said:

"The conduct of a profound person (君子Jun zi) is governed by the rules of propriety. In his benefactions, he prefers to be liberal; in affairs of government, he seeks to observe the right Mean; in his taxation, he tries to be light." 45 (Duke Ai 11th year)

君子之行也，度于礼，施取其厚，举事其中，敛从其薄。

This is to say that the ruler treats his subjects in humanism way, gives them some material profits. Here the humanism is embodied through li observance.

(3) Absorbed De (德 virtues) into li, managing the state with li and de. Confucius said that governing a state must "educate people with de virtues, and keep their action consistent with li proprieties." 46 De is connected to li. We have discussed that de is one of components of ren system. Thus connecting between de and li is virtually the co-ordinations of ren and li, hence li management of the state is based on and guided by ren ideal. This is the point of what Confucius intended to make.
(4) Injection of the concept of harmony (he 和) into hierarchical li system. "In carrying out li, harmony is to be cherished." Li was originally a caste system, it differentiated people from one another. Confucius kept the system, conceived that its most precious value in practice is harmony (和), through which balanced two related sides in given situation. It, for instance, pulled the king and the minister together, put them on the same ground, the two sides fulfill li obligation respectively. Thus in its utmost, an intimacy and harmony achieved in human relations. Through the injection of the harmony into li, a severe distinction between different social classes is, to some degree, sharply reduced.

Despite irreplaceable value of the harmony in li system, it is a manifestation of the main path of Confucianism, which is discussed in the next section.

(5) Before Confucius, minister's obedience to a king was absolute. Li proprieties were completely defined for that purpose. After whom, the principle explicitly changed. The condition of the ministers' obedience to the king was set as whether the king acts with dao 道, the Confucian way of life. He advocates:

"Serving the king with dao. If it can not be practiced, stop it." He said in another occasion that if the state has dao, one may get a post enjoying its salary; it has not, it is shame to enjoy its salary. Obviously. He regarded dao as a criterion of one's service to the state.
Li was the higher social class priority before Confucius. He changed the situation, made li equally practicable for every one of a society. He said “This li, is practicable to minister and officers, and common people as well.”

Li was body ritual conducted in the circumstances of sacrifice, marriage ceremonial, burial rites, banquet norms, before ren ideal was discovered by Confucius. It was outer code without inner stimuli. Since Confucius’ introduction of ren into li, the outerness of li gradually transformed to inner self-perception. Confucius said:

“This business of ren sprouts from oneself, how can it sprout from others?” (A. 12: 1)

为仁由己，而由人乎哉？

“I wish to be human, and Lo! The humanity is at hand.” (A. 7: 29)

我欲仁，斯仁至矣。

Mencius (孟子) went further, regarded li as an instinct nature of man. He said:

“Ren (仁), righteousness (义), propriety (礼), and wisdom (智) are all rooted in the heart.” (M. 7: A21).

仁、义、礼、智根于心。

"It is not infused into within from without.” (M. 6: A6).

仁、义、礼、智，非由外铄我也。

Li is no longer a subject of outer social enforcement, but an inner provocative perception. Man himself is the creative entity subject of li.
3.1.3 Relationship between Ren and Li

It has been touched upon the subtle relationship between ren and li. It is important to pay much more attention on the topic since keeping the balance between ren and li is "extremely important" to Confucianism. Confucian scholars treat the question very carefully. Extensive discussions as well as arguments have been presented in both historical and contemporary time. A meaningful argument was made on the central point of Confucianism. After immediate death of Confucius, Xun zi (荀子) advocated that li is the central point of Confucius discourse. He said: "Li is utmost state of humanity." "Li, is what a man stand on, whenever that stand is lost, the man is surely imbalanced." His viewpoint though is derived from Confucius' teaching, but deviated from the master's point of view, which stressed on ren ideal, and which is held by another group of Confucians who advocated ren as very core of the Confucianism. Here, it is intended to discuss the viewpoint of the latter group on the subtle relationship or to use Dr. Tu Wei-ming's phrase, the creative tension between ren and li.

Confucian scholars agreed on one point of that ren is the central point of entire Confucius system, is an internal spirit, whilst li is a subordinate notion and external. But, on how they are related to each other scholars hold interpretations.

Prof. Antonio S. Cua observed that "the concept of li is, in its general sense, intimately related to the concept jen (ren). The one can not do without the other." "If li is the outward expression of inner feeling, ren is the inward and
moral dimension of li-performance." Ren is an abstract general notion, without li it is nearly impossible to understand human disposition, like respectfulness, carefulness, bravery, straightforwardness and so on, which are unconceivable without rituals and body-gestures. The Master said:

"Respectfulness without the rules of propriety becomes laborious bustle; carefulness without the rules of propriety becomes timidity, boldness without the rules of propriety becomes insubordination, straightforwardness without the rules of propriety becomes rudeness." (A. 8. 2)

安而无礼则劳，慎而无礼则怠，勇而无礼则乱，直而无礼则绞。

An interesting point on the relationship between ren and li is suggested by Prof. Cua that ren is understood "as internal criterion of Confucian morality in the sense of that its emphasis is on the personal aspect of moral agency," and "li as an external criterion of the morality of ren in the sense that it is a criterion that governs the concrete expression of ren." 54

Perceiving the intrinsic relationship between ren and li is a very crucial point in understanding the whole Confucian discourse. On the one hand if ren is over emphasized, the doctrine becomes an illusive ideas consisted of a cluster of abstract values; on the other hand, if li is over stressed, the discourse degraded to meaningless rules of propriety. Ren and li, so to understand, are two inseparable notions. The former is the spirit of the Confucian doctrine and the latter is the structure and fleshes of the doctrine. If one separates from the other, its existence is problematic. Confucian scholars, both ancient and contemporary, normally quote the following paragraph from the Analects for perceiving this subtle point:

129
“Yan yuan (颜渊) asked about ren, the Master said: ‘cultivate oneself and act in accordance with the rules of proprieties. That is ren. If a man cultivates himself and acts in accordance with li rituals one day, every one can achieve ren ideal. This business of ren sprout from oneself, how can it sprout from others?’ Yan yuan said: ‘please tell me its details.’ The Master said: ‘if something is contrary to the rule proprieties, don't look at it, don't listen to it, don't discuss it. If it is contrary to the rules don't spend energy on it.’” (A. 12; 1)

颜渊问仁，子曰：‘克己复礼为仁。一日克己复礼，天下归仁焉。为仁由己，而由人乎哉？’颜渊曰：‘请问其目。’子曰：‘非礼勿视，非礼勿听，非礼勿言，非礼勿动。’

One's vision, listening, speech and actions all must be consistent with the propriety. That is self-cultivation and acting propriety. He is on the right trend of obtaining ren ideal. Ren is a spiritual demand whilst li is very specific ritual rules acting in different contexts of life situation. Li is not only the external expression of ren ideal, but also the criterion of judgement of ren's contexts. 

130
3.2. The mean path (中庸之道)

The doctrine of the Mean as a normal translation for Zhong Yong (中庸), is the philosophical methodology of Confucianism founded by Confucius. It permeates all dimensions of Confucian discourse. Therefore, to study Confucius thought, it is inevitable from looking through the Mean Doctrine.

The Mean doctrine is normally translated as "The Doctrine of the Mean" by James Legge, "The Mean-in-Action" by E. R. Hughes, "Central Harmony" by Ku Hung-ming, "The Unwobbling Pivot" by Ezra Pound, and "Centrality and Commonality" by Prof. Tu Wei-ming. Although Confucian scholars have no much argument on rendering of the term zhong (中) as "centrality", when they come to the concept of Yong (庸), raise many puzzling questions. Yong was defined by the ancient Confucian scholars as "practice", "unchangeable", "ordinary" and "common". Prof. Tu, however, based on all those connotations, rendered it as "commonality". This rendering will be taken for the purpose of this thesis here.

The idea of Zhong Yong like Ren and Li, was also pre-existing. When the Confucianism was founded, it came to imply the meaning of "moderate", "middle way". It was interconnected with virtues (德) and punishment (刑). In the sense of virtue, zhong (中) and De (德) were normally used together, connoting virtually good common conducts; while in the latter sense, zhong (中) and Fa (罰) were always connected, expressing an appropriate punishment imposed
on criminals. In both senses, the character zhong (中) presents moderate implication.

Confucius absorbed the idea of “moderate,” developed and escalated it to a philosophical notion, hence established his philosophy of mean path, founded the basic principle and methodology of resolving contradictory objective matters. Its major implications as follows:

(1) Opposing unity.

The opposing aspects of one matter interrelate and coexist. The ancient Chinese philosophers normally used “he (和)” and “tong (同)” to elucidate the relationship between two opposing elements of one matter. He (和) indicates that the opposing elements coexist together in harmony situation, while tong (同) indicates eliminating opposing elements and connecting the similar elements. The Master Kong inherited the idea, he said:

“"The profound person (君子) harmonize things but do not similarize it; where as the mean person similarize it but do not harmonize it.” (A. 13: 23)

君子和而不同，小人同而不和。

Confucius criticized the deliberate disposition of eliminating different element and strengthening sameness; but put emphasis on harmonizing two opposing elements, yet he stressed that this contradictory factor can transform under certain circumstances. This contradictory idea was expressed in another paragraph:

“"If one can not grasp the moderate way and practice it, he can do it excessively/ardently or restrain himself from doing so. Ardently doer may progress while the restrainer do not do anything.” (A. 13: 12)
Excessive practice is overdone, while restraining from the practice is underdone. The both have a distance from the moderate way. But under certain circumstances, for example education, the both may transform to the moderate way.

This inter-transformation of the contradictory factors is embodied in other places of the Analects:

“If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.”  (A. 2: 11)

温故而知新，可以为师矣。

The old knowledge and the new knowledge are two contradictory factors in learning process. They may transform.

From above, one can see that the doctrine of mean of Confucius embraces the idea of opposing unity.

(2) Moderate (适度)

The doctrine of mean implies the meaning of moderate. This idea is embodied everywhere throughout the Analects.

“The profound person is dignified, but does not wrangle. He is sociable, but not a partisan.”  (A. 15: 21)

君子矜而不争，群而不党。

“The profound person is correctly firm, and not firm merely.”  
(A. 15: 36)

君子贞而不谅。
“The profound person honors the talented and virtuous, and bears with all. He praises the good, and pities the incompetent.” (A. 19: 3)

君子尊贤而容众，嘉善而矜不能。

The profound person must keep balance between the two extremes of every situation. He does not go right or left. But goes the middle way right between. The moderate implication is more explicitly elucidated by this passage:

“Zi gong (子貢) asked which of the two, Shi (師) Shang (商) was the superior. The Master said: ‘Shi (師) goes beyond the due mean, and Shang (商) does not come up to it!’ ‘Then,’ Zi gong said: ‘the superiority is with Shi (師), I suppose.’ The Master said: ‘to go beyond is as wrong as to fall short.’” (A. 11: 15)

子贡问师与商也孰贤，子曰：‘师也过，商也不及。’曰：‘然则，师愈与？’子曰：‘过犹不及。’

Shi (師) and Shang (商) were disciples of the Master, Shi was the name of Zipang (子张), and Shang (商), that of Zi xia (子夏). Basically it says that excess and defect are equally wrong. It is measured by a certain criteria, that exceed it is excessive and that fall short is defect, which does not meet the criteria. Virtually here raises another philosophical notion du (度) (measurement), which symbolized the union of quantity and quality of one subject. It is a peripheral state wherein no increase and decrease, excess is over-measured and defect is fall short of the measurement. This is the moderate dimension of the doctrine of mean. Confucius has firmly enforced this idea in every sphere of his teachings. In politics he emphasized observing oneself with reverence and acting in economic way59; in economics, advocating beneficent without great expenditure;60 in art, pointing out expressing enjoyment without being licentious;61 in morality asserting recompense injury with justice and recompense kindness with kindness;62 and in education, he
encourages "learning without thought is labor lost; thought without learning is perilous." 63

(3) Handling problems in situational context (审时度势)

The Master said: "The profound person's embodying the course of the mean is because of that he is profound person, and so always maintains the mean." 64 Maintenance of the mean is an important point here. The great synthesizer Zhu xi 朱熹 explains: "Always adhere to the moderate with the changes of time."

"The moderate is not a stagnant entity, rather changes with the changes of time." 65 The explanation is basically correct. The time is changing, the criterion of the mean must also adhere to the changing situation, but criterion is always the measurement of changed context. In one word, it is to handle problems in accordance with changing situation. The instances in the Analects are many. Several disciples asked about the filial piety. The Master answered Meng Yi zi (孟懿子), no disobedience to his parents; answered Meng Wu bo (孟武伯), taking care of sickness of his parents; and to Zi you (子游), reverence to the parents; to Zi xia (子夏), observing parents attitude. Answers are all not the same to the same question.

Having noted some of the implications of Zhong Yong 中庸, we should state its context. The text is normally divided into thirty-three chapters. 66 The first nineteen chapters deal mainly with the character and duties of the Jun zi (君子 profound person, gentleman, and superior man). The twentieth chapter especially its first fifteen sections deals mainly with the idea of zheng (政 politics), including the moral responsibilities and the ideal institutions of the sage-kings. And the last

135
thirteen chapters deal mainly with the metaphysical concept of cheng (誠) (sincerity, reality, and truth). Its contexts can be analyzed as an integrated series of reflections on personality, society, and metaphysics.\textsuperscript{67}

It is important to note here that the authorship of Zhong Yong is uncertain. Traditional scholars accepted that Confucius' grandson Zi si 子思 (492-431 BC) was the author. This point, however, is challenged by other critical scholars, who believed that the text was compiled by more than one person over a long period of time. Prof. Tu is on this opinion.\textsuperscript{68}

It is said that the idea first appeared as a chapter in the Book of Rites (禮記). Confucius mentioned it in the Analects, but did not give explicit account. It is traditionally accepted that Zi si 子思 understood the very essence of Zhong Yong (中庸) taught by the Master Kong, and developed it to an independent thought, being afraid of lost of it, wrote it down and handed it down to Mencius (孟子). But this explanation is also criticized by some Confucian scholars who believe that the context of Zhong Yong is not inherited from the Master Kong, rather from "moderate practice” of Yi jing 易经 (the Book of Change).\textsuperscript{69}
3.3. Other Ethical Values of Confucianism

It is already discussed that the Confucianism is an ethical system, with ren as its central point, and li as its criterion of conduct. And it also has been touched on several Confucian philosophical notions like zhong (中), he (和), tong (通), du (度) and zhong yong (中庸). It is the time now to take other ethical values of the system into account. Though the system is claimed to be complete by Confucian scholars, it is found difficult to prove its completeness. Apart from aforementioned notions, there is no systematic exposition of the important Confucian values, and yet lack explanatory interconnection. However, some comparatively independent values are available presenting simple interpretation. Among those, de (德) appears to be a general embracing notion, while others such as zhong (忠), xiao (孝), xin (信), yi (义), zhi (智), shu (恕), cheng (诚), yong (勇) and so on, present very specific ethical meanings.

3.3.1. De 德 as an embracing general notion of the Confucian virtues

De as an ethical notion appeared in Yin殷商 (1600-1100 BC) period comprehending the meaning of "straightforwardness". In other words, man must treat one another honestly and righteously. Zhou周 rulers realized the significance of de values and enlarged the implications of de 德, which meanly connoted
political interest, including protecting the rights of people (understanding people's hardships, admonishing rulers of hankering after over-enjoyment, taking care of people's wellbeing); employing prominent personage; and human relations. In the warring period, its implications were further expanded, to comprise a compound of all kinds of good ideas opposing self desires, evils and tyrant. Taking some instances, as modesty, altruism, respect, reverence, righteousness, honesty, trustworthiness, proprieties, virtues, thrifty, kindness, good personality and protecting people's rights, all are included into de (德) implications. De became a mean of obtaining political interest.

The time turned to Confucius, who developed it to a proper place, wherein it served to accomplish the Confucian ren system. De was exposed in the Analects 38 times, it generally implied the following contents:

(1) Loving others. The Master said: "knowledge, magnanimity, and bravery, these three, are the virtues universally binding." 71 De here includes magnanimity (仁), which implies love of others.

(2) Unselfishness. When Zi gong 子贡 asked about how to understand the three sage kings' virtue pervading heaven and earth, the master answered: "Pursuing three unselfishness so as to serve people." He further explained: "heaven does not selfishly cover every thing, earth does not selfishly hear every thing, and the sun and moon do not selfishly shine.72

(3) Loyalty, trustworthiness and righteousness. "Zi zhang 子张 have asked how virtue was to be exalted, the Master said: 'Hold faithfulness and
trustworthiness as first principles, and be moving continually to what is right. This is the way to exalt one's virtue.’” 73 Obviously, de 德 includes loyalty, trustworthiness and righteousness.

(4) Filial piety and fraternal duty. The Master said: “Filial piety is the starting point of virtue; fraternal duty is the sequence of virtue.” 74 He said in another occasion: “filial piety is the most exalted virtue of human being.”

(5) Persistently practice what is consistent to ren. “Fan chi 樊迟 asked about how to exalt virtue, the Master said: ‘if doing what is to be done be made the first business, and success a secondary consideration is not this the way to exalt virtue?’” 75

(6) Modest abdication. The Master praised Tai bo 泰伯 said: “Tai Bo may be said to have reached the highest point of virtuous action. Thrice he abdicated the kingship, and people did not know how to praise their approbation of his conduct.” 77

(7) Centrality and Commonality. “Perfect is the virtue which is according to the central mean.” 78 Virtue here implies centrality and commonality 中庸.

Thus it is clear that de 德, to Confucius, has many implications, its key point is delightful ideas advantageous to common people. Confucius’ political ideal: “governing state by virtuous principle” is established on the base of virtues. That is the topic falls out of the research.
It is mentioned earlier that, from perspective of ethics, de 德 is a general embracing notion. It implies many specific values of ethics. It is a notion comparable to ren and li. Actually, before Confucius rose to the scene of Chinese history, it played a role in political sphere as well as ethical domain as ren played a role in Confucius teachings. Confucius shrank its wide range of implications, laid it to a subordinate of ren ideal, but still is a general notion of virtue. It is a composite entity of all other abstract virtues. It is important to point out that some Sinologists insist that de 德 should be construed as "power", "force", or "potency", however, Confucius seemed have not given a clue to such interpretations.

3. 3. 2. Other ordinary virtues

Ordinary virtues are concrete values, which help one, in the process of his self-cultivation, to achieve the highest status of a personal character, the profound person (jun zi 君子). The ordinary virtues are various, but what are normally discussed in the Confucian literatures are as that follow.

Zhong 忠 and Shu 忍

Zhong is normally translated as "loyalty" by many Confucian scholars and Sinologists as well, and "conscientiousness" by Prof. Tu Wei-ming and "doing one's best" by D. C. Lau or "faithfulness" by James Legge. Actually all these
translatory interpretations are different dimension of Zhong's implications. It is a contextual value. Its implication varies in one's different social relations. It is generally implied into two kinds of social relationships in the Analects.

Firstly, one's relationship with his king, in which context zhong implication is much inclined to loyalty.

"The king should employ his ministers according to the rules of propriety, ministers should serve their king with loyalty." (A. 3: 19)

君使臣以礼，臣事君以忠。

The loyalty of minister to the king is not blind, rather it is conditioned by king's reaction with specific rules of propriety prescribed for a given context. Once this relationship is violated by any one side, the other side would withdraw from it. Mencius explained the relationship well.

"When the king regards his ministers as his hands and feet, his ministers regard the king as their belly and heart; when he regards them as his dog and horses, they regard him as any other man, when he regards them as the ground or as grass, they regard him as a robber and an enemy." (M. 4: B3)

君之视臣如手足，則臣视君如腹心；君之视臣如犬马，則臣视君如国人；君之视臣如土芥，则臣视君如寇仇。

Secondly, one's relationship with other people, in which zhong connotes doing one's best to favor others. "In intercourse with others, to be strictly sincere." Being sincere in one's words spoken to his friends and others, and sincere in his actions expressing his self-cultivation, and further being sincere in doing his very best to help others. Because of this significance of zhong, Zeng zi
Zhong is frequently associated with xin 信 describing a person who is reliable and worthy of trust. Such a person must "hold loyalty and trustworthiness as first principles." Zhu xi 朱熹 further advocates that zhong 忠 and xin 信 are the first principles of one's personal conduct in regard to one's social equals or superiors.

Shu 厚 literally implies two basic meaning: "forgiving other's mistakes 怒过" or understanding other's bad-doings, and understanding other's situation by placing imaginatively oneself in the position of the other. Of the two the latter sense is applicable to the Confucian ethical context, and because of very nature of this sense shu is sometimes translated into altruism. In this sense the shu is interrelated to zhong. When the two graphs are combined, they indicate a very important Confucian philosophical concept: The Golden Rule or One Thread. The concept is derived from one saying of Confucius:

"The Master said: 'Shen (参)! My way has one thread passing throug it' ... Zeng zi 曾子 explained: 'our master's way is zhong (忠) and shu (恕), nothing more.'" (A. 4: 15)

参乎，吾道一以贯之。......曾子曰： "夫子之道，忠恕而已矣。"

Since then, the concept has raised many arguments around it throughout Confucian history. In the present Confucians scholastic sphere the argument is still going on so often that almost every Confucian scholars, Chinese as well as Sinologists, has his own interpretations. To present all of interesting arguments is quite beyond our concern here, but proposing one or two interpretations is necessary. Philip J. Ivanhoe suggests that: "The Golden Rule is usually described
as consisting of two notions: zhong (忠) and shu (恕).” "Zhong is one's loyalty to the way (Confucian way); it is the personal virtue which assures others that one will do one's duty as prescribed by the li in service to others.” Human beings are social being, one must “take one's place and participate in society” in which he is living. "One must learn to do his duty in service to others”, zhong is one's commitment to do his duty, as prescribed by the li, in service to others. Ivanhoe sees that there is a sense of hierarchical nature in the concept of zhong. In service to others, zhong is conditioned by observing li. Moreover, a superior can never be zhong to an inferior. The king does not react with loyalty 忠 to his ministers when he is served by the latter with loyalty. This is may be one of reason why some scholars regard Confucian ren system as a hierarchical system.

Notwithstanding zhong is one's sincere performance in carrying out his social duty, yet it is not enough to attaining ren ideal. What is missing? It is the other strand of Confucius' "one thread" -- shu 慎, which was defined by Confucius as "do not bestow upon others what you do not want for yourself". Shu consists of imaginatively placing oneself in the position of those who will be affected by one's proposed actions and considering whether or not the one would accept such treatment oneself.” Only through the sensitivity gained by one's connecting into such exercise "can one keep before one the ultimate goal of ritual -- the harmonious, humane society.” "This is why Confucius regarded shu as ‘the method of ren.’"

It has already been discussed that the way of Confucian is centered on ren ideal and judged by li rituals. Nevertheless this way is running through one thread zhong
and shu 惜. It is necessary now to see how zhong and shu are woven together to form the one thread. Ivanhoe explains that "zhong urges one to be a strict rule follower. It helps one to do what is right, according to li," "it helps one cultivate a sense of 'loyalty' and 'integrity', a virtue which insures others that one can be relied upon to fulfill one's rule -- specific duties." But one cannot fulfill the way by being zhong alone. One must also be shu. Shu urges one to be a benevolent rule enforcer." By the practice of shu one may "learn something critically important about being human (ren ideal)".

Xin 心 and Yi 义

In the context of human relations, xin and yi are cardinal principles of human conduct. In ren system xin plays a very important rule in the process of self-cultivation. At same time it is a basic principle of establishing a state and governing it. Xin means honest, factual. To be xin is to be reliable in both word and action. Xin is also applied as not to tell lies, what one says must be factual. An important part of this has to do with promise keeping. This implication is more manifest in self-cultivation. Confucius advocated: "A youth, when at home, should be filial, and abroad, respectful to his elders. He should be earnest and truthful." ⁸⁴ His famous disciple Zeng zi 曾子 set the truthfulness in his dealings with friend as one of three contents he reflects every day. Confucius gave even more emphasis on truthfulness. "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the crossbar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?" ⁸⁵ A man without
truthfulness resembles a car without a crucial part. Another disciple You zi 有子 said: “To be truthful in word is close to being righteous in that it enables one's words to be repeated.” 86

To be xin is to match one's word with his deed. “The profound person is ashamed of his word outstripping his deed.” 87 Confucius advised that the profound person “puts his words into action before allowing his words to follow his action.” 88 Indeed, Confucius gave priority to action over words, suggested that “the profound person should be quick to act but slow to speak.” 89

Not only this, xin is a cardinal principle in managing governmental affairs. It is particularly emphasized in the governor's conduct, that the governors necessarily practice the principle xin in both his words and action. “If the governor's love to be truthful, the people will not dare not to be sincere.” 90 “If people have no truthfulness, there is no standing for the state.” 91 “If the governors are truthful, the people will repose trust in them.” 92

Yi 义 also occupies a very important position in Confucian ren system. It is almost tantamount to ren notion. It can be rendered various meanings in different context. It means “right” in the case of being used of an act; or “duty” in the case of being used of an act an agent ought to perform; or “righteous” or “dutiful” in the case of being used of an agent. But above all, when it is used in a general sense, it implies “moral” or “morality” 93. Though yi has so many renderings, its most important usage is association with ren. When Confucius was asked by Lao Dan 老聃, the founder of Daoism, about the core context of his teaching, he replied: “Its core content is ren and yi.” Notwithstanding its close
relation with ren their connotation is different. "Ren is the characteristic element of humanity, and the great exercise of it is in loving relatives. Yi is the accordance of actions with what is right, and the great exercise of it is in honoring the worthy." The former is more stressed on consanguinity whilst the latter is more concerned with ethic. Generally, yi constitutes doing what is right or proper, as specified by li. Doing what is right is often contradicted to self-interest. In which case, Confucius admonishes people of not to make self-interest priority. "The mind of the profound person is conversant with righteousness; the mind of the mean man is conversant with gain." He suggests "Who in the view of gaining profit must think of righteousness."

Zhi 智 Yong 勇

These two virtues are often mentioned together with benevolence 仁, and are often rendered as wisdom or intelligence (知 zhi) and courage (勇 yong). For instance, Confucius said: "The man of wisdom is free from perplexities, The man of ren from anxiety, and the man of courage from fear." The man of wisdom is free from perplexities about right and wrong. "A man who lacks wisdom, however, can easily mistake the specious for the genuine."

The man of wisdom has knowledge of men. In other words, he is a good judge of character. One explicit example for this is, when Fan chi 樊迟 asked about what wisdom is, the Master said: "to know your fellow men."
How can wisdom be acquired? It is through acquiring knowledge, and knowledge is acquired through learning. "Hearing much, and selecting what is good and following it, seeing much and keeping it in memory." 100 Learning is, to the Master, a process that can never be completed. The most important thing in regard to knowledge is being honest with ourselves. "To say you know when you know, and to say you do not when you do not, that is knowledge." 101

Yong 勇 is normally rendered as courage, firmness or determination; it is counted one of the cardinal virtues. It is indispensable in a profound person, if he is to see his moral cultivation through, because he has to pursue that purpose through courage, and only "the man of courage is never afraid." 102 "To see what is right and not to do it is the want of courage." 103 Hence Confucius said: "A ren person is sure to possess courage," 104 but he went on immediately to add: "A courageous man does not necessarily possess ren." 105 Obviously, possessing courage in the process of self-cultivation is not enough. Confucius said: "I dislike those who, while possessing courage, lack the spirit of the rites." 106 Yong is not only bounded by li. It is also circumscribed by yi. Hence, when asked whether the profound person esteems courage, Confucius answered: "The profound person holds righteousness to be of highest importance. The profound person having courage without righteousness, will be guilty of insubordination; the mean man 小人 having courage without righteousness, will commit robbery." 107

Cheng 诚
Cheng 诚 literally means "sincere", "true" or "real" or "honest". It does not, except being adjective to other word, connote any significant meaning before, even in Analects. In Confucianism, it comes to occupy an important position when Zhong Yong 中庸 was compiled by Confucius' grand son Zi si 子思, in which the word was escalated to an ethical philosophical notion. Zhong Yong discussed in the last thirteen chapters that cheng is not only as a "personal quality" which could be rendered as "honesty" in this sense, but also as the way of heaven in which sense it could be rendered as "reality" or "truth". How can a man relate himself to heaven? It is through Cheng 诚. Zhong Yong asserts that human nature is imparted by Heaven. "To follow human nature is called the way. Cultivating the way is called teaching." 108 "Cultivating the way" is actually a process of education. The primary concern of this education is to discover human nature, which comprise moral qualities. The human nature can not be fully realized unless those moral qualities are sincerely or truly obtained by the learner. Obviously, the realization of human nature is closely related to the realization of Heaven, because the former is endowed by the latter. That is why Mencius 晏子 described "a man who knows his own nature will know Heaven." 109 In this process of realization, sincerity 诚 plays a vital role, with which "a person become true and 'sincere' to himself, in so doing, he can also form a unity with Heaven." 110

Gong 恭, Kuan 宽, Min 敏, Hui 惠
Zi zhang 子张 asked Confucius about ren, Confucius said: "To be able to practice five things everywhere under heaven constitutes ren." He begged to ask what they were, and was told: "Gravity, generosity, trustworthy, acuteness, and kindness." 111

Obviously, gravity 恭 is an ethical virtue, it also can be rendered as "seriousness", "solemnity", "humbleness". A Confucian is requested to love in sedate gravity; act with humbleness, 112 he is respectful in his demeanor 113 and kind in treating others. But he must avoid of hypocrisy and counterfeit. Confucius said: "Fine words, an insinuating appearance, and excessive respect... I am ashamed of them." 114 With all this gravity must be consistent with Li proprieties in all kinds of situation. "When respect is shown according to what is prescribed by li, one keeps far from shame and disgrace." 115 Moreover, "gravity, without the rules of propriety, becomes laborious bustle." 116

Kuan 宽, which normally rendered as "generosity", connotes also "magnanimity", "leniency" and "tolerance". It applies to human relation wherein one must treat others magnanimously, must be tolerant with others. Confucius advocated: "He who requires much from himself and little from others, will keep himself from being the object of resentment." 117 "The profound person honors the talented and virtuous, and bears with all." 118 On contrary, he criticized severity and intolerance, especially that of those who are in superior social position, he execrates them most. "High station filled without indulgent generosity...where shall I contemplate such ways?" 119
Min 敏 literally implies “quick”, “nimble”, “agile” and “acute”. As an ethical norm it connotes acting acutely and working diligently. Confucius emphasized it. “The profound person is acute in what he is doing, and careful in his speech.” 120 From Confucian emphasis a learned man must “be an nimble nature and yet fond of learning.” 121 Why should a man being nimble or quick? “If you are nimble your work will be efficient,” 122 and you contribute more to others.

Hui 惠 implies “favor” or “kindness”, giving benefits to others. This is a virtue mostly applied to a person in superior position. Confucius extolled the ablest chief minister of Zheng 郑 state, Zi Chan 子-binary: saying: that he was giving favors to the people, hence he possessed the characteristic of the profound person.” 123 Actually he set Zi chan as a sample to governors, who should be beneficent and kind to his people. However, the beneficent is also conditioned by avoiding of excessive expenditure. The authority ought to make more beneficial to the people the things from which they actually derive benefit. 124

So far the most important ethical values of Confucianism have been introduced. And it is believed that an outline of Confucian ren system has been given. It suffices to draw a general view of Confucian teachings. They are, of course, not whole Confucian values. Other values such as the firmness 刚 the fortitude 毅, the simplicity 木, the modesty 纳, the benignity 溫, clemency or blandness 良, frugality or thrifty 俭, relinquishment or conceding 让 and so on, are also momentous values. But, because of the restriction of the research scheme, they could not be contained in the discussion here.