

Date	授課章節/ 授課內容	Readings
5-Dec	1. General Introduction to Classical Scholarship	1. V1, 1-13
12-Dec	1. Intro to Course 2. Confucius life and Analects 3. Five Classics	1. Syllabus 2. V1, 16-34 V1, 75-99 3. V1, chapter 2
13-Dec	1. Four Books 2. Disciples 3. Confucian thought	1. Gardner, Four Books, xii-xxx 2. V1, chapter 7 and chapter 8 3. Confucius, chapter 7 and chapter 8
14-Dec	1. Mencian thought 2. Xunzi thought 3. Qin	1. Mencius, chapter 3 and chapter 4 2. V1, 323-338 3. V2, 9-27
15-Dec	1. Western Han Founding and Canonization 2. Western Han Sima Qian and Grove of Confucians 3. Western Han Oral versus Written Transmission	1. V2, 61-83 2. V2, 83-103 3. V2 chapter 4
16-Dec	1. 4 Student Oral Reports 2. Western Han Liu Xiang Eastern Han Xu Shen 3. Eastern Han Zheng Xuan	2. V2, 143-164 V2, 207-223 3. V2, 250-264
19 Dec	1. 4 Student Oral Reports 2. Wei Wang Su, Du Yu 3. Wei He Yan, Wang Bi	2, 3. V2, 268-81
20-Dec	1. Western Jin: Stone Classics, Imperial Scholarship: Han Stone Classics Imperial Scholarship 4 categories 2. Northern and Southern Dynasties: Orientations Song: Lei Cizong, Qi: Wang Jian 3. Liang: Liang Wudi, Huang Kan	1. V2, 281-295 V2, 297- 311 2. V3, 3-11 V3, 27-42 3. V3, 51-57, 71-85

21-Dec	1. Northern Dynasties: 3 views Xu Zunming, Xiong Ansheng 2. Sui: Lu Deming, Lu Fayan 3. Sui Classicists: Liu Zhuo, Liu Xhuan	1. V3, 115-130 V3, 120-123, 125-130 2. V3, 215-227, 231-243 3. V3, 245-67
22-Dec	1. Early Tang: Yan Shigu and 五經定本 Kong Yingda and 五經正義 2. Mid-Tang and Song: Doubting the Classics 3. Song and Ming Neo-Confucianism	1. V3, 275-82 V3, 282-306 2. Gu Jiming, "Yijing Yu Song Ming dao xue" 3. RoutledgeCurzon Encyclopedia of Confucianism, 1: 56-59, 1: 304-96, 1: 453-59; 2: 639-42, 2:839-431.
23-Dec	1. 4 Student Oral Reports 2. Zhu Xi and Lu Jiuyuan 3. Qing Classical Scholarship: Gu Yanwu, Yan Ruoqu and Hui Dong	2. RoutledgeCurzon Encyclopedia of Confucianism, 1: 56-59, 1: 304-96, 1: 453-59; 2: 639-42, 2:839-431. 3. V4 MS, chapters 2, 5, 7
4-Jan	1. 4 Student Oral Reports 2. Dai Zhen, Qian Daxin, Ruan Yuan, and Wang Niansun 3. Late Qing 1: New Text School: Saving the World	2. V4 MS, chapters 8, 9 3. Elman, Changzhou School, Intro, 214-26
5-Jan	1. Late Qing 2: Reforming Education with Ritual 2. Republican Era: Liang Qichao and Qian Mu 3. Modern Moral Relevance	3. Han Dawei, Xifang jingxueshi gailun, 10-13
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I. Confucius

Readings: Graham, pp. 9-33;

Life of Confucius

for chronology of life of Confucius, see Lau, *Confucius: The Analects*, p. 195. Xerox

-descended from Duke Min of Sung (9th century).

-family fled to Lu in 710 B.C. after intrigue over the beautiful wife of an ancestor led to death of ancestor Kung Fu Chia.

-father reputed to be of great strength (apocryphal story of father and mother having an illicit assignation in the wilds, named Ch'iu because 1) mother prayed for a son at Mt Ni Ch'iu; 2) top of head shaped like a mound sunken in the middle (ch'iu).

Birth and Youth

-born in 552/551 (two traditions); held minor offices as a youth *Analects* IX.6 "I was of humble station when young. That is why I am skilled in many menial things."

Mencius V.B5: "Confucius was once a minor official in charge of stores. He said, 'All I have to do is to keep correct records.' He was once a minor official in charge of sheep and cattle. He said, 'All I have to do is see to it that the sheep and cattle grow up to be strong and healthy.'"

-517-502 (sometime before 502) visit to Ch'i (*Analects* VII.14; XII.11)

Early Career

-502 return to Lu; stood aloof from government (*Analects* II. 21; XVII.1). Assumed office of governor of small town, latter of Police Commissioner.

-500 at meeting between dukes of Lu and Ch'i he foiled kidnaping attempt of duke of Lu through knowledge and manipulation of rites, recovered lost territory. Position in Lu considerably strengthened.

-498 attempt to disarm Three Families of Lu who were alarmed at failed coup attempts by their stewards who had aggrandized power to themselves. Succeeded in having castle walls dismantled of one family; his sophistry and manipulation of ritual obligations so alarmed the powers that be that he was sent in exile, and refused (major) office in other states.

Travels in Exile

-497 left Lu for travel through Wei, Sung, Ch'en, Ts'ai, back to Wei.

Wei-visit to Nan-tzu (*Analects* VI.28)

Sung-traveled in disguise to escape assassination attempt (*Analects* VII.23)

Ch'en-held office

Later Life

-484 return to Lu, made a counselor of lowest rank

edited *Shih-ching* (*Analects* IX.15)

-479 death

Self assessment:

Analects II.4

The Analects 论语

1. A compilation of the teachings of Confucius often in response to questions from visitors or disciples: 子夏六十四人共撰仲尼微言以事素王，汉《论语崇爵讖》。程颐：论语之书成于有子曾子之门人，故其书独二子以称子。

a. lun 论 = 选，议

b. yu 语 = 论

2. Versions:

-Ancient Lun 古论, 21 chapters, 汉武帝时发现孔壁

-Qi Lun 齐论, 汉宣帝时 (r. 74-49 BC) 出现

-Lu Lun 鲁论。" " " " (original title was lun, turned into Lunyu later)

-Mencius quotes Confucius 28 times, but only eight of these sayings are found in the Analects. Xunzi quotes Confucius numerous times, but never refers to a book called Lunyu. Many sayings from Confucius preserved in Zuo's Commentary, Tales of the States, and Mencius. Wang Chong 王充 (27-97) states that there were several hundred chapters. Conclusion: original collection of the Analects was much larger than 21 chapters.

3. Analects was added to the canon of classics during the Han dynasty, along with the Classic of Filial Piety 孝经, and the Records of Ritualists 礼记. Both the Analects and the Records of Ritualist were considered to be commentaries 注解, the word ji 记 means a commentary.

4. Received version 传本 of the Analects contains 20 chapters.

The Five Classics

1. Originally they were archival materials preserved in the ducal courts (the courts of Dukes), like the court of the Duke of Lu 鲁公 at Qufu 曲阜 of Bo Qin 伯禽, son of the Duke of Zhou. Hence there was a connection between Confucius (from Qufu), and the Duke of Zhou. Some of the materials latter were incorporated into the the Changes, Spring and Autumn Annals, Poems. and Music.

?Questions: 1 What is the significance of the basic materials of the classics being archives in courts? What does the fact that the classics were originally archives demonstrate about the nature of Confucius as author:composer 今文学派 or editor 古文学派?

2. Zhuangzi was the first ancient text to link the term Six Classics with Confucius studying them 治六经.

The Poems 诗

1. Confucius edited 3,000 poems down to 305. Sima Qian described his work as 去其重 and 取可施於礼义。

?Question: What is the significance of this editorial work for understanding the use of the Poems"

2. Confucius claimed in the Analects that he edited the Poems:

子罕:子曰:「吾自衛反魯, 然後樂正, 雅頌各得其所。」

Zi Han: The Master said, "I returned from Wei to Lu, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places."

3. Jiang Fan 江藩 (1761-1831): 各得其所 = 三所, three types of bells with three different intervals 音程: 林钟 a perfect fifth 纯五度, 夷则 a minor sixth, 小六度 and 应钟 a major seventh 大七度.

?Question: What is the implication of editing the Poems for order in an anthology or editing them for musical values?

The Documents 书

1. This classic was formed from a large body of documents produced by historians 史官 attached to various courts or bureaucratic departments or offices.

2. Confucius selected one hundred documents from a mass of over 3,000 documents (3,330 or 3,240) to form this classic. The Hanshu monograph on bibliography 《汉书·艺文志》 records a work called Documents of Zhou in 70 scrolls 周书 70卷 which is probably the work known today as the Yizhou shu 《逸周书》.

?Question: what evidence is there to suggest that the narrative on Confucius editing the Poems influenced the narrative of him editing the Documents?

3. Confucius' editing work is described in Han dynasty sources as 编次其事 and 纂序.

4. Neither Analects nor Mengzi mention Conf. editing the Documents. But there are two passages in the Analects that mention the Documents, and according to Xu Fuguan 徐复观, five other passages indicate that Confucius was familiar with the contents of the Documents.

Changes

1.

Changes

1. Traditional narrative of process of formation:

- a. Fu Xi 伏羲 created the Eight Trigrams 八卦
- b. Fu Xi doubled them 重之 from three line trigrams into six line hexagrams and increased the number to 64.
- c. King Wen composed the Hexagram Statements 卦辭 and called them the Zhou Changes.
- d. The Duke of Zhou composed the line statements 爻辭 .
- e. Confucius composed seven short works: Tuan 彖, Xiang 象, Xici 系辭, Wenyan 文言, Xugua 序卦, Shuogua 說卦, and Zagua 雜卦.
- f. Zixia 子夏 edited them into a commentary, called the Ten Wings 十翼, dividing the first three works into two parts in order to make up the number ten.

?Question: how did the status of these authors lend authority to this classic?

2 Confucius studied the Changes:

- a. 述而:子曰:「加我數年,五十以學易/亦,可以無大過矣。」 "The Master said, 'If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great fault'".
- b. Mawangdui 馬王堆, "Yao" 要:「夫子老,而好易,居則在席,行則在囊」。
- c. implied familiarity with Changes:
公冶長:子貢曰:「夫子之文章,可得而聞也;夫子之言性與天道,不可得而聞也。」

Gong Ye Chang: Zi Gong said, "The Master's personal displays of his principles and ordinary descriptions of them may be heard. His discourses about man's nature, and the way of Heaven, cannot be heard."

3. Modern scholarship concludes that the original Changes was a manual of divination, See Zhao Jianwei 趙建偉, Chutu jianbo Zhouyi shuzheng 《出土簡帛周易疏證》, 臺北: 萬卷樓圖書有限公司, 2000.

?Question: Is it valid to take the traditional story of the formation of the Changes seriously?

Spring and Autumn Annals 春秋

1. Ancient scribes: Liji 禮記 “玉藻” : “The scribe of the left recorded events, the scribe of the right recorded speech" 動則左史書之, 言則右史書之。
2. Chunqiu was a brief chronology of events in the state of Lu between the years of 722

and 481 BC, usually narrated from the point of view of Lu.

3. Meaning is derived from use of specialized terminology, the "praise and blame" 褒贬 approach. Example: 崩 versus 薨, using the latter term to describe the death of a duke was perceived to be insulting him. Mencius was the author of this theory. He composed the work in nine months and transmitted it to his disciples Ziyou 子游 (言偃) and Zixia.

4. Modern scholarship concludes that the events in the Chunqiu were recorded by Confucius based on how available they were to Confucius on his travels around Lu, so it was matter of what information was available.

? Question: Which of the three traditional styles of historiography 史学 represents the historical approach of the Spring and Autumn Annals, Exemplar, Narrative, or Problem Solving?

The Rites 礼

1. Earliest collection of ritual texts called by title of the first chapter: "Capping Rites of Knights" 士冠礼; an alternate early title was "Rites of Knights" 士礼. Today it is the first chapter in the Ceremonials and Rituals 仪礼, one of the Thirteen Classics.

2. Ceremonials and Ritual also known as Classic of Rites 礼经。

3. The Three Rites 三礼 during Han dynasty were the Ceremonials and Rituals, Rites of Zhou 周礼 and Records of Ritualists 礼记, an anthology of commentaries by Han scholars.

4. Most important is the Rites of Zhou, which describes an idealized bureaucracy of the Zhou court. The Duke of Zhou composed both the Zhouli and the Yili, which were described by Lu Deming 陆德明 (550-630), author of Jingdian shiwen 经典释文, as the root and the branches 本末.

Summary of Purpose of Five Classics:

According to Tu Wei-ming 杜维明 the classics provided five types of visions that must be learned:

-The poetic vision provides the study of the language of the heart, the commonality of the human feelings.

-The political vision was based on the ideal of a benevolent government. Morality and politics could not be separated, and self-cultivation on the part of rulers is correlated by the governability of the people. Personal virtue, above and below, was key.

-The social vision is based on the rites, which are not rules but standards for public and private conduct to create a cohesive community. Confucius set the example of ideal behavior.

-The historical vision brings the remote past to relevancy with the present. History teaches us why things did not turn out the way things should have. The moralized historian is the conscious of the community and of collective memory.

-The metaphysical vision taught the importance of heaven, and formed the foundation of the triad between heaven, earth, and man. Learning to be human meant transcending anthropomorphism by self-cultivation and continuous learning.

Tu Wei-ming, *Way, Learning, and Politics* (Albany, NY: State University of New York, 1993), 5-8.

?Question: Which classics matched which types of visions?

December 13

Four Books

1. Cheng Yi and Cheng Hao first assembled these four works into an anthology as an introduction, and indeed, a shortcut and summation to the Way. Two chapters were extracted from the Records of Ritualists 礼记, "The Great Learning" and the "Doctrine of the Mean" 中庸, and were joined with the Analects and the Mencius. The "Great Learning" was the "Gateway to Virtue" 入德之门。The Analects and the Mencius were the foundation of a sound understanding of the Six Classics.
2. Zhu Xi 朱熹(1130-1200) endorsed this compilation and promulgated 推广 it. His most famous commentary on any classics was the Collected Annotations on the Sections and Lines of the Four Books 四书章句集注. The order of the books reflects the order to follow in reading them, starting with the simplest work and ending with the most complex.
3. Zhu Xi edited the "Great Learning" to isolate the text, supposedly composed by Confucius, with ten sections of commentaries, supposedly composed by Zengzi.
4. In 1313, it became the focus of the civil service exams 科举 which resulted in a neglect of the Five Classics, which emphasis did not end until 1905, when the traditional examination system was abolished.

Daniel K. Gardner asserts that: "No texts had greater presence or power in later imperial China than the Four Books. Just as knowledge of the Bible among literate people was assumed in Europe in medieval and early modern times, so was knowledge of the Four Books assumed in China. These books were considered sacred texts, for they were the words and teachings of the great sages of antiquity, men whose exemplary wisdom and virtue served as an eternal model for the ages. Similarly--as the Bible in the West--passages, paragraphs, lines, and terms from these books became part of the lingua franca in China, used referentially in speech and writing by literati who could be confident that there existed a shared cultural inheritance." Four Books, p. XV.

Disciples

1. Confucius had 72 disciples, among them the most important for the transmission and interpretation of the classics are three: Zengzi, Zisi, and Zixia.

2. Zengzi 曾子, Zeng Shen 曾参 (505-436 BC), known for his embodiment of the principle of filial piety 孝顺. Mentioned 16 times in the Analects. 大戴礼记:

孔子曰: 孝, 德之始; 弟 (悌), 德之序; 信, 德之厚; 忠, 德之正。参也, 中夫四德者矣哉。可以此称之。 Read Analects 1:4 (find at ctext.org under "Confucianism" for bilingual text of Analects).

Now read Analects 8:3-7.

a. Zengzi in two scrolls 曾子二卷 preserved in Da Dai Liji, perhaps part of a work titled Zengzi in 18 sections 曾子十八篇, mentioned in 汉书艺文志. See Vol. 1, pp.

243-253. P. 245 records oral transmission across four generations: 孔子传于曾子, 曾子传于乐正子春, 乐正子春传于弟子. An annotation 训诂 by Zheng Xuan states: 乐正子春, 曾子弟子。曾子闻诸夫子, 述曾子所闻於孔子之言。

b. Classic of Filial Piety. Shiji 67.2205: 孔子以为能通孝道, 故授之业, 作孝经。

c. Great Learning Zhu Xi, based on Cheng Hao, describes the original format of the Great Learning as follows: "右经一章盖孔子之言而曾子述之。其传十章则曾子之意而门人记之。"

3. Zisi 子思. Grandson of Confucius, son of Kong Li 孔鲤, also known as Boyu 伯鱼.

Zisi's name was Kong Ji 孔伋 (480-402). Because of his importance to the transmission of Confucius' Way, he was given the title of "Transmitting Sage" 述圣 in 1330. His works, called Master Zisi 子思子, are no longer integrally extant 完整的传下, but several chapters in the Liji are attributed to him.

a. According to tradition, his master was Zengzi; but most likely his master was Ziyou 子游. Supposedly Confucius' teachings on the mind 心 were transmitted through Zisi to Mencius.

a. One tradition is that Zisi composed the Great Learning, not Confucius.

b. He is credited by Sima Qian as composing the Zhongyong while in straits in Song 困於宋.

c. Zisi chapters in the Liji: "Application of the Inner" 中庸, "Record of Sign Posts" 表记, "Record of Dams" 坊记, and "Black Robe" 缁衣. The heavy use of quotations from the Poems in the four Zisi chapters plus the Great Learning count for 80% of all uses of the

formula 诗云 "The Poems states..." This feature definitely groups these five chapters together stylistically. The Xiaojing also quotes the poems 14 times, and should be regarded as being among the works composed by Zisi.

4. Zixia 子夏, name of Bu Shang 卜商 (b. 507).

See Analects 3.8, 6.13, 11.15.

a. Contributions to classical scholarship:

i. commentary on the Changes

ii. preface to the Poems

iii. his teachings on the poems transmitted to Greater and Lesser Mao 大小毛。

iv. "Mourning Vestments" 丧服 chapter of the Yili.

v. Commentary of the Spring and Autumn Annals

vi. Gongyang Gao 公养高 and Guliang Chi 谷梁赤 were among his students, so his learning influence Gongyangzhuan and Guliang zhuan.

b. Originated the Sections and Lines 章句 traditions of commentaries

Confucian thought

8

Philosophy

Mode of teaching in the *Analects* is catechism, questions and answers, especially with regard to terminology and important concepts (*XII.1, 2, 3, 4, 6, 7, 10). We will follow same procedure in this course, focusing on terminology).

Confucius is regarded in China, and indeed much of Asia, as the dominant culture hero, a teacher and transmitter of the Tao, and as the first private teacher. Yet his unique position took centuries to solidify. His Confucian *tao* is described by Schwartz as follows:

....the total normative sociopolitical order with its networks of proper familial and proper sociopolitical roles, statuses, and ranks, as well as to the "objective" prescriptions of proper behavior—ritual, ceremonial, and ethical—that govern the relationships among these roles. On the other side, it obviously and emphatically also embraces the "inner" moral life of the living individual. One might indeed say that a central problematic of the *Analects* involves the relations between the two. (p. 62)

A shorter definition is: "The *tao* is the *tao* of an achieved universal, all-embracing ethicopolitical order" (p. 65), or "all-embracing normative human order" (p. 63). All Confucius did and taught was geared toward restoring the *tao* of the Chou kings, which was even higher than the *tao* of the Hsia and Shang (*Analects*, III.14).

-basic concepts of Confucius' Confucianism that led toward reestablishing the *tao* are *jen* "humaneness" and *i* "fealty, dutifulness" (later "benevolence and righteousness"). But these were developed by Mencius as the cornerstone of Confucian moral philosophy, and, as a binom *jen-i* appears to mean simply "morality." They are not linked in the *Analects* but are nevertheless important terms. For instance, *jen* is used some 60 times in the *Analects*. According to Confucius, *i* is what one ought morally to do, and *jen* is the sum qualities of an ideally good man.

-etymology. *Jen* is phonetically cognate with *jen*, "man." (Graham cites a pre-Confucian use of the word *jen* as a stative verb "to be noble"). The connection was made by early philosophers, who made puns like "he is human but not humane" (cf. Graham's translation of *Analects* III.3 "A noble who is ignoble, what has he to do with ceremony? A noble who is ignoble, what has he to do with music"). As a moral term, it was used to mean the ideal qualities of man as such, and how one should treat mankind in general; hence I like the translation of "humanness." Schwartz applies the term to the inner moral life of the individual person that includes a capacity of self-awareness and reflection. *I* on the other hand, is better treated graphologically. It is made up of two elements, the sheep element on top and the graph for "I, me" below. (Cf. other words descriptive of good qualities such as *shan*, "good, fine," or *mei* "beautiful," *hsiang*, "auspicious", deriving probably from the basis of the economy in pastoralism in archaic times). The element of "me" leads us to limit the moral sense of the term to the "me" or "we" group, not to humanity in general. In other words, while *jen* is what we owe humanity in general, *i* is what we owe to specific social groups connected to us (the *wu-lun*). Hence, "fealty" means the loyalty and duty that we owe to our own in-groups.

-I.2 And surely proper behavior towards parents and elder brothers is the trunk of Goodness.

-I.3

-I.4 illustration of *jen*

-I.6

-I.8, 10 illustration of *i*

-more on *jen*:

XII.24, "The Gentleman by his culture collects friends about him, and through these friends promotes Goodness." (*Cf. XV.9)

VI.28, "....the ability to take one's own feelings as a guide—that is the sort of thing that lies in the

direction of Goodness.”

VII.6, “The Master said, Set your heart upon the Way, support yourself by its power, lean upon Goodness, seek distraction in the arts.”

XII.1, “Yen Hui asked about Goodness. The Master said, ‘He who can himself submit to ritual is Good. If (a ruler) could for one day ‘himself submit to ritual,’ everyone under Heaven would respond to his Goodness. For Goodness is something that must have its source in the ruler himself; it cannot be got from others.”

XII.2, “Jan Jung asked about Goodness. The Master said, Behave when away from home as though you were in the presence of an important guest. Deal with the common people as though you were officiating at an important sacrifice. Do not do to others what you would not like yourself....”

This last passage leads to the summation of his philosophy that Confucius announced at various points: IV.15, “The Master said, Shen! My way has one (thread) that runs right through it. Master Tseng said, Yes. When the master had gone out, the disciples asked, saying What did he mean? Master Tseng said, Our Master’s Way is simply this: Loyalty, consideration” (cf. *XV.2, 23; Graham 20-21, defines *chung* and *shu* as “doing-one’s best-for-others” and “likening-to-oneself”) *chung* is the duty we owe our superiors, a moral virtue, and *shu* is how we would like to be treated by superiors, or how we should treat inferiors, putting ourselves in their positions, a mode of analogic thinking. David Nivison sees *chung* and *shu* as the two sides of the Golden Rule (or “Silver Rule,” as the negative aspect of it is sometimes called): *chung* is how I should treat my superior, the way I would hope my superior treats me; *shu* is how I treat an inferior, the way I would want to be treated. “Loyalty” and “consideration, reciprocity, altruism.”

*Read two quotes from *Chung-yung* and *Ta-hsueh* translated by Nivison, pp. 63, 64.

(*Chung-yung*) Chung and shu are not far from the tao. If you would not be willing to have something done to yourself, then don’t do it to others. The ways of the noble person are four, and I [Confucius] have not yet mastered even one of them: What would you require of your son, use in serving your father...what you would require of your subordinate, use in serving your prince...what you would require of your younger brother, use in serving your elder brother...what you would require of your friend, first apply in your treatment of your friend.

(*Ta-hsueh*) What you would dislike in your superior, do not use in employing your inferior; what you would dislike in your inferior, do not use in serving your superior; what you would dislike in the one who precedes you, do not use in dealing with the one who comes after you; what you would dislike in the one who comes after you, do not use in the one who precedes you.

In both passages we have the same socio-politico-familial hierarchies that so exasperated Immanuel Kant when he lectured on Confucianism in his course on Physical Geography—it led him to dismiss Confucius as having no concept of genuine morality. The central thread being person-to-person oriented, whether superior or inferior, marks the Chinese Golden Rule much more person-centered than the otherworldly Golden Rule of the New Testament: “Matthew 22:35-40: “Love thy Lord your God, with all your soul, and with all your mind.’ It comes first. The second is like it: ‘Love your neighbor as yourself.’ Everything in the Law and the Prophets hangs on these two commandments.”

li "rite, ritual, manners, social observations" Schwartz:

...refers to all those "objective" prescriptions of behavior, whether involving rite, ceremony, manners, or general deportment, that bind human beings and the spirits together in networks of interacting roles within the family, within human society, and with the numinous realm beyond. (p. 67)

Often takes on denotation of "holy rite" or "sacred ceremony." It is the cement of the social *tao* because it involves the behavior of persons as they interact with each other in terms of role, rank, status, and position within a structured society (Schwartz). *Li* thus supported and reinforced the proper networks of authority and hierarchy, whether between heaven/man, ruler/ruled, state/family, or family/individual.

-model of the family. This family model unique to Chinese: Plato, the *Republic* is similarly elitist, but draws no moral lessons from the family; to Confucius, it is within the family that we find the root of public virtue.

-reciprocal as well as hierarchical aspects of *li*, yet in *Analects* more stress on behavior of subordinates than those above—given social conditions, he was understandably more concerned with usurpation of authority by subordinates than abuse of authority from above. But main issue: universal violation of the spirit of *li* that gave way to unbridled lust, arbitrariness, caprice, cruelty, ambition, and greed—all violates the harmony and justness thought to be engendered and regulated by adherence to *li*.

-*li* are magical rites that by virtue of their performance bring about certain results (harmony, spiritual power, etc.). Derived from a picture of a ritual vessel, *li* first meant "to arrange the ritual vessels," Confucius innovative in that he stressed the inner qualities and mental disposition of the performer of the rites; in fact, an ancient ritual text said that one had to hit the inner target (of self-control and virtue) before one could hit the outer target in the ritual archery contest. For Confucius, the magical potency of *li* only worked for the Son of Heaven, *li* were basically outer manifestations of inner virtue that insured social order. **Analects*, III.1, 3, 26. (Skim chapter III). Chapter X describes many of the nit-picking details of *li* that Confucius was supposed to have observed.

Te "virtue, moral force," conceived as the moral-making property of a person that gave the person psychic power or influence over others, and sometimes even over one's nonhuman surroundings (Nivison). Graham defines it as 'potency,' "the power, whether benign or beneficial, to move others without exerting physical force. Confucius uses it in the sense of the charisma of Chou which won it universal allegiance, but moralizes and widens the concept, so that it becomes the capacity to act according to and bring others to the Way" (p. 13). Cf. *Analects* II.1, 3, 5. The *te* of the king automatically produces a complementary response within his own field of "moral force." *Te* "virtue" was cognate with *te* "gettings," so by the power of word magic virtue must be a metaphysical "getting."

-in Shang, diviner-king increases his *te* because he is willing to put himself in danger by offering himself as a scapegoat for the person who is ill. By a subordinate, *te* was increased by one who was willing to sacrifice himself for the sake of the sovereign, it gave one moral independence and the right to be heeded with respect. It was acquired or generated by any act of generosity, self-restraint, or self-sacrifice, and for an attitude of humility. **Analects* VIII.1. Sacrificing to the ancestors increased the *te* of the king. Ancient formula in Western bronze inscriptions says "A has merit with B," "A has favor with B," and "A has *te* with B," perhaps meaning "A has gratitude credit with B."

-Chou, *te* is an energy in the ruler that enables him to found or continue a dynasty: the mandate is conferred on the one with greatest virtue. He can lose the mandate by failing to cultivate his virtue. One of his chiefly duties was to *ching-te*, "reverently cultivate his virtue." From being the essential character of anything, effective in its causal interactions with other things, *te* came to be moral character, either good or bad: the notion of *te* as "moral force," then developed out of the more mundane concept of "character" or "prestige" (all translations of Waley). For instance, In the *Tso-chuan*, a girl's sexual attractiveness is her *te* (*Tso* Hsi 24.2). It came to mean her general character that embodied all feminine virtues.

*Analects *XII.19., XIX.2; VII.6; II.1;