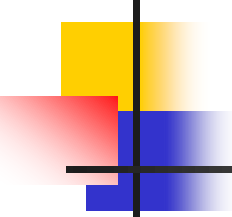


Session 3-2

Introduction to Confucian Classics



Introduction to the *Book of Change* (*Yijing* = *Zhouyi* = I Ying 易经)

- From the Han Dynasty on, the *Book of Change* has been listed as the first of the Five Classics.
- Yi means Change, also refers to 'easy', which indicates the nature of the book: a handbook for divination and for understanding the world.
- Although the book has been highly regarded for its metaphysical and moral implications in the Confucian tradition, it was originally used as a primary manual of divination, being consulted for an oracle message by following a process of manipulating yarrow sticks, and to a great extent it is still used in this way today.



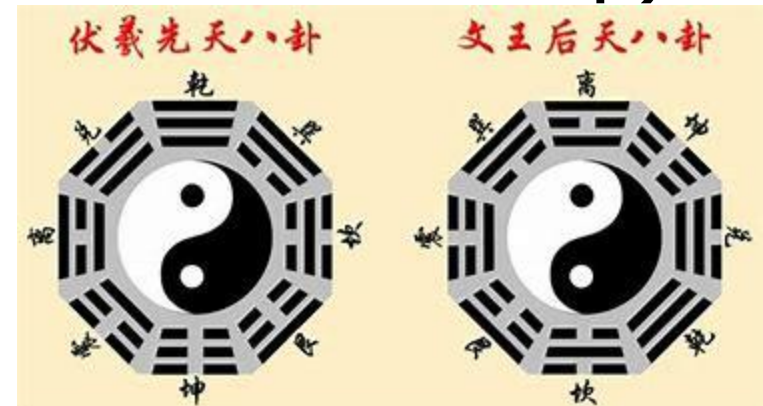
2 Introduction to the *Book of Change*

■ In according to chapter of 'Classics 1' of the *History of Sui* (隋书。经籍一), The *Book of Changes* 易经 is composed by 10 parts 十翼:

- **Original Texts** 易经: 1. Sixty-four images of hexagram 卦, 2. explanations of the hexagram 卦辞 (King Wen of Zhou 周文王), 3. meaning interpretation of each lines 爻辞 (Duke Zhou 周公).
- **Commentaries to the texts** 易传 (Confucius 孔子): 4. tuan 彖 (summary), 5. xiang 象 (image), 6. xici 系辞 (underlying principle), 7. wenyan 文言 (ancient writing), 8. xugua 序卦 (order of hexagram), 9. shuogua 说卦 (rational of hexagram), 10. zagua 杂卦 (combination of hexagram)

Trigram and Hexagram

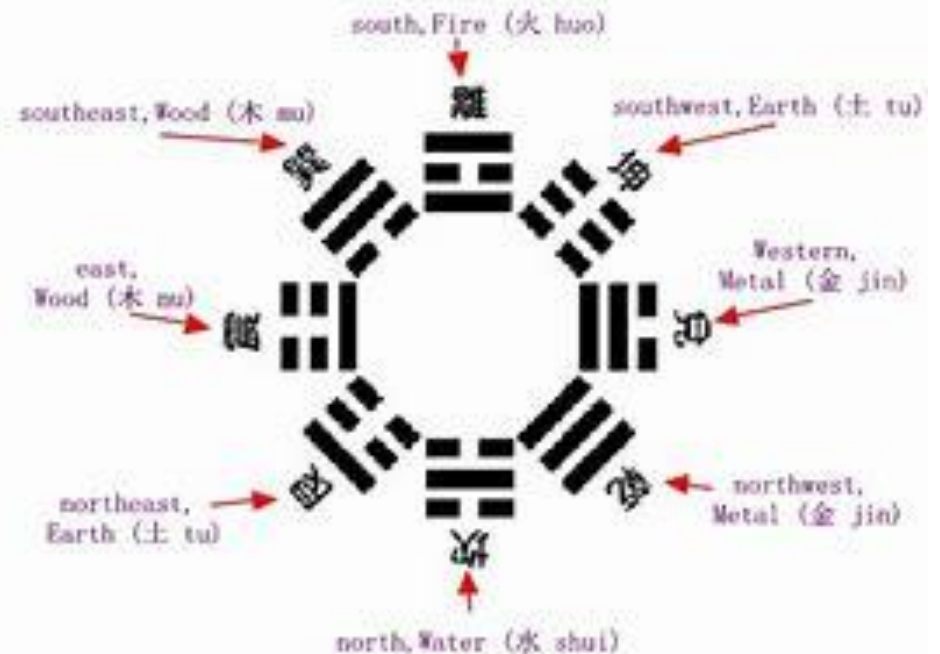
- **Fuxi**伏羲: Eight Trigram 八卦 (Former Heaven Diagram)(Yin-yang transforming order)
- **King Wen of Zhou**周文王: Later Heaven Diagram of the Eight Trigrams (stress the position of male-female human relationship)
- Sixty Four Hexagram 64卦



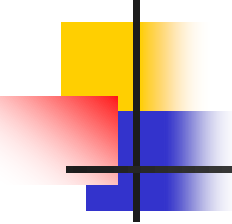
乾father; 震elder son; 坎 middle son ; 艮youngest son
 坤mother; 巽elder daughter; 离middle daughter; 兑 younger daughter



Later Heaven Bagua
 represents the direction and the five elements.

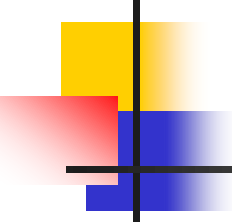


坤(地)	艮(山)	坎(水)	震(風)	巽(風)	離(火)	兌(澤)	乾(天)	上下卦
								乾(天)
								兌(澤)
								離(火)
								震(雷)
								巽(風)
								坎(水)
								艮(山)
								坤(地)



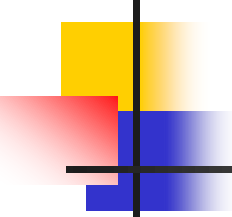
Introduction to Shijing (The *Book of Poetry* = *Book of Songs* = *Book of Odes* 诗经)

- The book of poetry is a collection of poems of 500 years from the beginning of Zhou Dynasty to the middle of the Spring and Autumn period)
-
- It is believed that Confucius selected 305 from more than 3000 pieces and edited them into a book to be used for education.
- Like other Confucian Classics, the *Book of Poetry* suffered dearly during the Qin Dynasty and by the time of the Han it was no longer available.



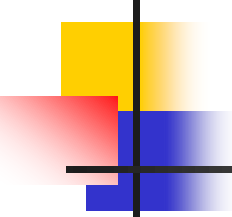
Introduction to the Book of Poetry 2

- Three academicians had to transmit the *Book of Poetry* orally, from which the 'Three Official Versions of the Poetry' become known:
 - ***The poetry of the Han*** (Han Ying version)
 - ***The Poetry of the Qi***
 - ***The Poetry of Lu***
- A scholar with a Surname of **Mao** also taught on the *Book of Poetry* which is called the *Poetry of Mao* that is the only version survived after Han dynasty.



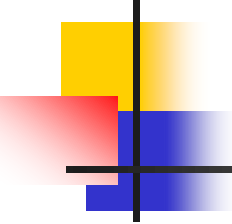
The *Book of History* (*Book of Documents* = *Shang Shu*=*shujing*=*shu* 尚书)

- It is the earliest book of history and has served for more than two thousand years as the foundation of Confucian historiography, politics and philosophy.
- The contents of the book mainly concern historic and political events of the Three Dynasties (Xia, Shang, and Zhou), in the form of address and conversations of the kings and their ministers.



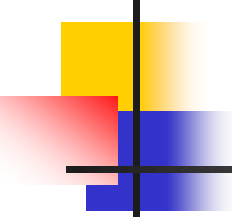
Introduction to the *Book of History* 2

- The *Book of History* was for a long time considered as the most important classic for Confucians,
- not only because it was believed that Confucius arranged the texts chronologically and added prefaces to each chapter, but also because many of its ideas were regarded as the original source of Confucian philosophy, ethics, religion and politics.
- Confucians took it as the mirror of their own times and derived moral or religious teachings from the historical records.



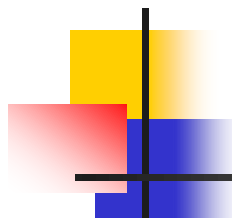
Li Ji (the Book of Rites 礼记)

- *The* original version was probably lost in the fire of the Qin Emperor. During the Former Han Dynasty, two versions of the book became available, edited respectively by two Confucian scholars, Dai de (大戴礼记) and his nephew Dai Sheng (小戴礼记).
- The first version is composed of 85 chapters but most of them are lost, and the latter is of 49 chapters and has become the standard version of the book



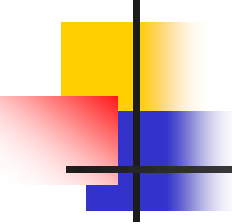
Li Ji (the Book of Rites) 2

- For convenience, its contents can be divided into five categories:
 - 1. Comprehensive discourses on ritual,
 - 2. Rites and Learning, such as **Da Xue** (the *Great Learning*), **Zhong Yong** (The *Doctrine of Mean*), and *Li Yun* (the *Evolution of Rites*).
 - 3. Interpretations on ancient rites recorded in **Yi Li** (The *Rites of Etiquette and Ceremonial*).
 - 4. Recording of the sayings and affairs attributed to Confucius and his disciples.
 - 5. Ancient ritual or ceremonies, and Ancient Proverbs, maxims and aphorisms.



5 *Chun Qiu*= the *Spring and Autumn Annals* 春秋

- A historical work recording political, economic, natural and diplomatic events for a period of 242 years, from 722 BCE to 481 BCE.
- It follows the chronicle of the State of Lu, the home state of Confucius.
- This name of this book reflects the tradition of giving the year, month, day and season before each recorded event.
- Since spring then included summer, and autumn included winter, the entries are all preceded by one of the two terms, with a resulting profusion of 'Spring and Autumn'.



Who is the author of the *Annals*?

- Since the time of Mengzi, the Confucian tradition has considered Confucius to be the author of the *Annals*, this traditional belief was not much challenged until the beginning of the twentieth century, when a number of critical scholars gave evidence to prove that Confucius was not possibly involved in writing up the *Annals*
- (Chunqiu Zuo zhuan, Zhu, 1981:8-16)



Confucian Classics: Four Books四书

- ***Analects of Confucius*** 论语
 - ***The Great Learning*** 大学
 - ***The Doctrine of the Mean*** 中庸
 - ***The Book of Mengzi*** 孟子
-
- From Han to Tang dynasty, Five Classics were used as Confucian classics, however, during Song Dynasty, great Neo-Confucians, especially Zhu Xi (1130-1200) paid more attention to the *Analects of Confucius*, the two chapters from the *Book of Rites*, the *Great Learning* and the *Doctrine of the Mean*, and the *Book of Mengzi*.
 - Zhu's annotations and commentaries on them were published as a book entitled *Sishu jizhu* 四书集注, the *Collected Annotations on the Four Books*

The Status of the *Four Books* in Chinese History



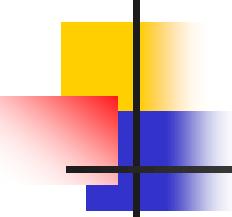
Zhu believed that the Four Books were a necessary ladder for scholars who wanted to learn the Way of Sages, and that a scholar would only be able to read other classics, investigate fundamental principles and deal with social and personal affairs, if he had thoroughly studied the Four Books.

- In 1313 the Imperial court of the Yuan Dynasty (1260-1370) decreed that the questions of the state civil examinations had to be taken from the Four Books and all the answers had to be based on Zhu Xi's annotations and commentaries. This decree effectively promoted the Four Books to a position above the Five Classics.
- From then until the beginning of the twentieth century, a majority of Confucian scholars concentrated on the Four Book rather than the Five Classics, and every schoolboy had to learn them by heart before he reached adolescence.



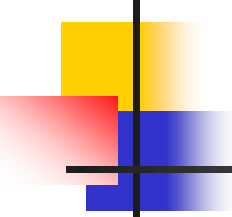
Great Learning (Da Xue大学)

- The *Great Learning* is believed to be a work of one of Confucius' disciples, Zengzi (Zengshen, 505-432BCE).
- It supports to teach people how to learn and practice 'the Great Way'.
- In this book, the author explains what a person should do if he wants to govern the whole world well.
- The goal cannot be achieved by arms, nor by the power or law, but only by moral strength and moral virtues.



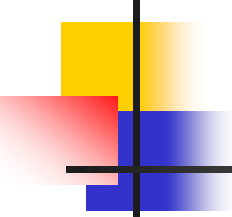
The Core of *Great Learning*

- The core of the Great Learning is to concern how to cultivate moral virtues within and how to exert moral influence without: manifesting the illustrious virtues, loving the people and abiding in the highest good.
- To this end, the book provides the so-called Eight Items or Steps for the beginner to follow, namely, investigating things, extending knowledge, making the will sincere, rectifying the heart/mind, cultivating the character, regulating the family, governing the state, and bring peace to the world. 格物，致知，诚意，正心，修身，齐家，治国，平天下



The *Doctrine of the Mean* (*Zhong Yong*)

- It is believed to have been composed around the fifth century BCE, and re-edited during the time of the Qin and Han Dynasties.
- It is probably the first Confucian writing that introduces the idea of the Five Elements into Confucianism and extends in to explain moral and social affairs.
- If the *great Learning* is a search for the way of governing the world, the *Doctrine of the Mean* is an exploration of the Way of cultivating one's character and being a sage.
-
- This way is called the **Middle Way**, the way of centrality and harmony.



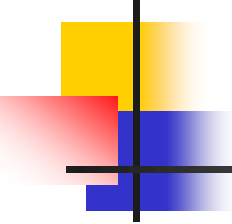
Core of the Book of the Mean

- In order to follow the 'Way of the Mean', one has to keep one's mind sincere.
- Sincerity (Cheng) enables people to extend and develop their nature: those who possess sincerity achieve what is right without effort, understanding without thinking, and can naturally and easily embody the Way.
- Sages are those who, by their sincerity, stand between Heaven and Earth and with them form a triad.
- This theory was later accepted as orthodox Confucianism, and the goal of the 'triad' became the supreme ideal for many Confucians.



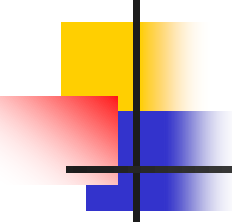
Analects = Lun Yu

- *Lun Yu* is literally meaning ‘discussion or conversations and sayings’, and implying ‘a compilation of the words’ by Confucius and his students.
- This is the primary source by which we know Confucius and his teaching.
- This book comprises 20 sections or books around 500 chapters or paragraphs. It took about one hundred years after the death of Confucius to compile the records of his disciples as a book.



Mengzi (The Book of Mengzi)

- Mengzi (Meng ke, 371-289BCE) was a great Confucian thinker during the Warring States period.
- The book bearing his name possibly edited by his disciples and it was not listed among the Confucian classics until the Song Dynasty.
- Only then was Mengzi himself regarded as the second sage in Confucianism next to Confucius himself.



Introduction to the Book of Mencius

- The book comprises seven sections, each of which has two parts.
- In this book, Mengzi, by arguing with representative of other schools, expounds his own theories,
- such as the original goodness of human nature, the unity of humans with Heaven, the possibility for everybody to become a sage, the humane government and so on.