

Chapter 1 : Top 10 Confucius Quotes - BrainyQuote

Confucius Motivational, Good, Man, Thoughts, World When it is obvious that the goals cannot be reached, don't adjust the goals, adjust the action steps.

He tried to integrate virtuous living and morality with systems of governance. His goal was to re-unite the nation, which was facing internal division and strife between city-states for the past few centuries, a situation which had degraded ethics and morals over time, in favor of "power makes right". His way of achieving this was to spread moral living to the people through the exemplary lives of virtuous leaders, whom he sought to influence. While this was an enormous goal unto itself for any single man to achieve, and despite the fact that he failed to accomplish it himself, he left behind a philosophical system that endures up to this day and has greatly affected consequent generations and the eastern school of thought as a whole. His influence on the Chinese and Eastern culture can be compared to the influence of Socrates on the West. He was a descendant of the house of Shang, which ruled China between the 17th and the 12th century BC. After the age of the 15 he set his mind on studying and at the age of 17 he employed himself in book-keeping and watch-care of animals, agricultural production and state parks. He got married when he was 20 and had two daughters and one son. His mother died by the time he was 23 and then Confucius retreated from public activities for a three-year period to mourn. At about the age of 30 he began teaching, while always acquiring further knowledge through studying, and by the age of 35, he had a significant number of students. After the age of 50 Confucius became active in politics and was appointed minister of Justice in the State of Lu and later on he served as prime minister. He governed the state in such a way that the community flourished, something that competing neighbouring states viewed with worry, fearing the rise of power of the Lu state. However, Confucius had to resign after 4 years, probably due to differences of opinion in State-management with the nobility in Lu. He then travelled to other States for a period of approximately 13 years where he sought to shift people of authority towards more rightful and virtuous ways of management, in an effort to implement his dominant idea of spreading virtuousness. He seldom achieved his target, as most leaders were not so open to his advice and some were even hostile. Confucius put himself at risk on several occasions during his travel period. At the age of 68 he was called back in the state of Lu, where internal problems were brewing, however he did not assume any governmental position, rather he continued teaching. Confucius died at the age of 72, which was considered a number of great significance in Chinese culture, and his disciples mourned for many years after his death. His tomb was later turned into a great cemetery that has been expanded over time and is in very good condition for almost two and a half millennia. He believed that the ultimate virtue was the love of man and the ultimate wisdom the understanding of man. His general stance was that one should actively pursue learning and studying to become nobler and more virtuous. For him this kind of learning had a broader meaning than just reading textbooks. It included all acts of examination that could lead one to become better, by extracting life lessons from various life events and adopting virtuous life principles from role-model figures. Regarding ethics and morality, while he gave abundant practical "do-good" advice, he knew that this could only be maintained on humans that actually had the tendency to do good by recognizing that they lived in a brotherhood of man. He maintained that all people are fundamentally the same but are differentiated through their life condition and he proposed examination of self and others that would in turn even out perceived differences between humans. Generally, Confucius tried to make people change their approach to the way they saw life. His wish was not to give them a list of regulations for their daily living but to make them realize the benefits of following a virtuous life. He knew that if they acquired a philosophical point of view, then virtue would become part of their lives, resulting in the prosperity of the community without the need of strict laws. Being sincere, having respect and caring for family and people, not doing what one would not want done to them, were a few of those umbrella-ideas. And it was to this end, that he advised leaders with instructions like promoting the worthy, respecting even the lowest of standing and not asking citizens to do things that they themselves would not. Confucius used the "template" of Chinese unity prevalent in previous generations for spreading his vision of a new type of Unity, that could be applied during his time, a time of

severe conflict for domination between states. He believed that when citizens were infused with the value of an ideal leadership, they would react positively to the prospect of the states being united again. Through his code of ethics and the development of Confucianism, he has left an indelible mark, not only on the way of government, on family life and social conduct, but also on literature and art. His teachings acted also as a religion in many Eastern countries, thus influencing the cultures in countries neighbouring to China, like Korea, Vietnam even Japan. Confucius had a deep respect for tradition but sensing his heavenly mission and following the Way Tao of Heaven, he served as a model among men, and he never hesitated to come forward with novel ideas and practices. He professed the equality of men and education for everyone without discrimination. Piety, wisdom, virtue, loyalty, righteousness and love for man were characteristics of the Superior Man, who led a life of jen, the key concept of a loving nature, magnanimity and human-heartedness.

Chapter 2 : Confucius Quotes (Author of The Analects)

It is a reissue of the classic English translation of The Wisdom of Confucius. The collection reflects on subjects ranging from good government to filial piety, philanthropy, human instinct & habit, history, & warfare.

The philosophy of Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. You will find on this page Confucius quotes on success and anger, on learning and on humility, and quotes on other topics. Confucius Quotes - Insights and Wisdom 1. Choose a job you love, and you will never have to work a day in your life. The man who moves a mountain begins by carrying away small stones. First, by reflection, which is noblest; Second, by imitation, which is easiest; and third by experience, which is the bitterest. With a focused mind your attention and mental powers will improve, and you would do everything better, more efficiently, and in less time. If, on the other hand, one thinks but does not learn from others, one will be in peril. Thought without learning is perilous. Do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished. We take greater pains to persuade others we are happy than in trying to think so ourselves. Humility is the solid foundation of all the virtues. A man who does not think and plan ahead will find trouble right at his door. Ignorance is the night of the mind, but a night without moon or star. It is man that makes truth great, not truth that makes man great. Do not worry about holding high position; worry rather about playing your proper role. When we see men of a contrary character, we should turn inwards and examine ourselves. Stop letting negative thoughts and worries harass you. Learn how to remain calm and poised in everyday life and in stressful and difficult situations. You can turn inner peace into a habit.

Chapter 3 : Confucius - Wikipedia

This book, "Wisdom of Confucius," draws from the five classics (thought to be from Confucius himself) and from four books by his followers. Confucius's worldview is anchored in a cosmos that is ordered and balanced. This harmonious state is the "moral law" of the universe that is "to be.

He is said to have worked in various government jobs during his early 20s, and as a bookkeeper and a caretaker of sheep and horses, using the proceeds to give his mother a proper burial. The Ji family held the position "Minister over the Masses", who was also the "Prime Minister"; the Meng family held the position "Minister of Works"; and the Shu family held the position "Minister of War". In the winter of BC, Yang Hu a retainer of the Ji family rose up in rebellion and seized power from the Ji family. However, by the summer of BC, the three hereditary families had succeeded in expelling Yang Hu from Lu. Thus, that year BC, Confucius came to be appointed to the minor position of governor of a town. Eventually, he rose to the position of Minister of Crime. This way, he could establish a centralized government. However, Confucius relied solely on diplomacy as he had no military authority himself. Although the Meng and Shu families unsuccessfully besieged Hou, a loyalist official rose up with the people of Hou and forced Hou Fan to flee to the Qi state. The situation may have been in favor for Confucius as this likely made it possible for Confucius and his disciples to convince the aristocratic families to dismantle the fortifications of their cities. Eventually, after a year and a half, Confucius and his disciples succeeded in convincing the Shu family to raze the walls of Hou, the Ji family in razing the walls of Bi, and the Meng family in razing the walls of Cheng. First, the Shu family led an army towards their city Hou and tore down its walls in BC. Even though he disapproved the use of a violent revolution, the Ji family dominated the Lu state force for generations and had exiled the previous duke. Although he wanted the opportunity to put his principles into practice, Confucius gave up on this idea in the end. Confucius ordered two officers to lead an assault against the rebels. Immediately after the revolt was defeated, the Ji family razed the Bi city walls to the ground. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. September Learn how and when to remove this template message Map showing the journey of Confucius to various states between BC and BC. The Shiji stated that the neighboring Qi state was worried that Lu was becoming too powerful while Confucius was involved in the government of the Lu state. The duke indulged himself in pleasure and did not attend to official duties for three days. Confucius was disappointed and resolved to leave Lu and seek better opportunities, yet to leave at once would expose the misbehavior of the duke and therefore bring public humiliation to the ruler Confucius was serving. Confucius therefore waited for the duke to make a lesser mistake. Soon after, the duke neglected to send to Confucius a portion of the sacrificial meat that was his due according to custom, and Confucius seized upon this pretext to leave both his post and the Lu state. At the courts of these states, he expounded his political beliefs but did not see them implemented. During his return, Confucius sometimes acted as an advisor to several government officials in Lu, including Ji Kangzi, on matters including governance and crime. He died from natural causes. Confucius was buried in Kong Lin cemetery which lies in the historical part of Qufu in the Shandong Province. In addition, it has a raised brick platform at the front of the memorial for offerings such as sandalwood incense and fruit. Confucianism The Dacheng Hall, the main hall of the Temple of Confucius in Qufu Although Confucianism is often followed in a religious manner by the Chinese, many argue that its values are secular and that it is, therefore, less a religion than a secular morality. However, Confucius is said to have believed in astrology, saying: Ethics One of the deepest teachings of Confucius may have been the superiority of personal exemplification over explicit rules of behavior. His moral teachings emphasized self-cultivation, emulation of moral exemplars, and the attainment of skilled judgment rather than knowledge of rules. Confucian ethics may, therefore, be considered a type of virtue ethics. His teachings rarely rely on reasoned argument, and ethical ideals and methods are conveyed indirectly, through allusion, innuendo, and even tautology. His teachings require examination and context to be understood. A good example is found in this famous anecdote: Waley, 10–13 tr. Legge, or X tr. Confucius serves not as an all-powerful deity or a universally true set of abstract principles, but rather the

ultimate model for others. One of his teachings was a variant of the Golden Rule , sometimes called the " Silver Rule " owing to its negative form: Never impose on others what you would not choose for yourself. David Hinton Often overlooked in Confucian ethics are the virtues to the self: Virtuous action towards others begins with virtuous and sincere thought, which begins with knowledge. A virtuous disposition without knowledge is susceptible to corruption, and virtuous action without sincerity is not true righteousness. The term contrasts with action done out of self-interest. Confucius asserts that virtue is a mean between extremes. For example, the properly generous person gives the right amountâ€”not too much and not too little. He explained that this is one of the most important analects: If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of the shame, and moreover will become good. This "sense of shame" is an internalisation of duty , where the punishment precedes the evil action, instead of following it in the form of laws as in Legalism. Confucius looked nostalgically upon earlier days, and urged the Chinese, particularly those with political power, to model themselves on earlier examples. Because his vision of personal and social perfections was framed as a revival of the ordered society of earlier times, Confucius is often considered a great proponent of conservatism , but a closer look at what he proposes often shows that he used and perhaps twisted past institutions and rites to push a new political agenda of his own: These would be rulers devoted to their people, striving for personal and social perfection , and such a ruler would spread his own virtues to the people instead of imposing proper behavior with laws and rules. He expressed fears that the masses lacked the intellect to make decisions for themselves, and that, in his view, since not everyone is created equal, not everyone has a right of self-government. He argued for representing truth in language, and honesty was of paramount importance. Even in facial expression , truth must always be represented. Confucius believed that if a ruler is to lead correctly, by action, that orders would be unnecessary in that others will follow the proper actions of their ruler. In discussing the relationship between a king and his subject or a father and his son , he underlined the need to give due respect to superiors. This demanded that the subordinates must advise their superiors if the superiors are considered to be taking a course of action that is wrong. Confucius believed in ruling by example, if you lead correctly, orders by force or punishment are not necessary. Please help improve this article by adding citations to reliable sources. In time, their writings, together with the Analects and other core texts came to constitute the philosophical corpus of Confucianism. This realignment in Confucian thought was parallel to the development of Legalism , which saw filial piety as self-interest and not a useful tool for a ruler to create an effective state. A disagreement between these two political philosophies came to a head in BC when the Qin state conquered all of China. When the Confucian advisers pressed their point, Li Si had many Confucian scholars killed and their books burnedâ€”considered a huge blow to the philosophy and Chinese scholarship. Under the succeeding Han and Tang dynasties, Confucian ideas gained even more widespread prominence. Under Wudi , the works of Confucius were made the official imperial philosophy and required reading for civil service examinations in BC which was continued nearly unbroken until the end of the 19th century. As Mohism lost support by the time of the Han, the main philosophical contenders were Legalism, which Confucian thought somewhat absorbed, the teachings of Laozi , whose focus on more spiritual ideas kept it from direct conflict with Confucianism, and the new Buddhist religion, which gained acceptance during the Southern and Northern Dynasties era. Both Confucian ideas and Confucian-trained officials were relied upon in the Ming Dynasty and even the Yuan Dynasty , although Kublai Khan distrusted handing over provincial control to them. In his life, Zhu Xi was largely ignored, but not long after his death, his ideas became the new orthodox view of what Confucian texts actually meant. Modern historians view Zhu Xi as having created something rather different and call his way of thinking Neo-Confucianism. Confucius, Philosopher of the Chinese, published by Jesuit missionaries at Paris in The works of Confucius were first translated into European languages by Jesuit missionaries in the 16th century during the late Ming dynasty. The first known effort was by Michele Ruggieri , who returned to Italy in and carried on his translations while residing in Salerno. Matteo Ricci started to report on the thoughts of Confucius, and a team of Jesuitsâ€” Prospero Intorcetta , Philippe Couplet , and two othersâ€”published a translation of several Confucian works and an overview of Chinese history in Paris in This was partially a continuation of the condemnations of Confucianism by intellectuals and activists in the early 20th century as a

cause of the ethnocentric close-mindedness and refusal of the Qing Dynasty to modernize that led to the tragedies that befell China in the 19th century. Many of those countries still hold the traditional memorial ceremony every year. Carvings often depict his legendary meeting with Laozi. Since that time there have been many portraits of Confucius as the ideal philosopher. The oldest known portrait of Confucius has been unearthed in the tomb of the Han dynasty ruler Marquis of Haihun died 59 BC. The picture was painted on the wooden frame to a polished bronze mirror. In other temples, Confucius is represented by a memorial tablet. The Han dynasty Records of the Grand Historian records that it had already become a place of pilgrimage for ministers. It is still a major destination for cultural tourism, and many people visit his grave and the surrounding temples. In Sinic cultures, there are many temples where representations of the Buddha , Laozi , and Confucius are found together. There are also many temples dedicated to him, which have been used for Confucian ceremonies. In the twentieth century, this tradition was interrupted for several decades in mainland China, where the official stance of the Communist Party and the State was that Confucius and Confucianism represented reactionary feudalist beliefs which held that the subservience of the people to the aristocracy is a part of the natural order. All such ceremonies and rites were therefore banned. Only after the s did the ceremony resume. As it is now considered a veneration of Chinese history and tradition, even Communist Party members may be found in attendance. They were honored with the rank of a marquis thirty-five times since Gaozu of the Han dynasty , and they were promoted to the rank of duke forty-two times from the Tang dynasty to the Qing dynasty. The title was taken away from the southern branch after Kong Zhu rejected the invitation, [67] so the northern branch of the family kept the title of Duke Yansheng. The southern branch remained in Quzhou where they live to this day. The clan then received an aristocratic rank during the succeeding Joseon Dynasty. Gokbu , Shandong Province. Despite repeated dynastic change in China, the title of Duke Yansheng was bestowed upon successive generations of descendants until it was abolished by the Nationalist Government in . The last holder of the title, Kung Te-cheng of the 77th generation, was appointed Sacrificial Official to Confucius. Kung Te-cheng died in October , and his son, Kung Wei-yi, the 78th lineal descendant, had died in

Chapter 4 : 68 Confucius Quotes - Inspirational Words of Wisdom

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Likewise, on behalf of order and harmony, the golden rule requires his subjects who model the ruler to respect the freedom of others by restricting their own freedom. Harmony is temporary only. Cosmic freedom energy and matter moves in a universe of action and reaction; resolution creates a balance of forces until it is disrupted again as cosmic freedom is perpetual motion. In the earthly realm, the same dynamics play out. Self-interest is a natural source of tension and conflict, creating negative reactions in others. The only way to obtain and maintain order lies in reciprocity and mutual respect. This is the single formula that allows the freedom of all because it restricts the freedom of each in deference to the freedom of the other. Confucianism minimizes the tension and conflict because that is the prerequisite condition for order and harmony. But an alternative perspective to what Confucius puts forward is that this condition is temporary and never permanent. Confucius refers to the seven natural instincts, which in effect, tells us about the nature of human freedom and what underlies humans as actors in and their reaction to the world, and why tension and conflict are its permanent features. These could be seen as global instincts about who we are. Therefore we may say: From this arise rebellion, disobedience, cunning and deceit, and general immorality. We have then a picture of the strong bullying the weak, the majority persecuting the minority, the clever ones deceiving the simple-minded, the physically strong going for violence, the sick and crippled not being taken care of, and of the aged and the young and helpless not cared for. This is the way of chaos. Being indestructible, it is eternal. Being eternal, it is self-existent. Being self-existent, it is infinite. Being infinite, it is vast and deep. Being vast and deep, it is transcendental and intelligent. It is because it is vast and deep that it contains all existence. It is because it is transcendental and intelligent that it embraces all existence. It is because it is infinite and eternal that it fulfils or perfects all existence. In vastness and depth it is like the Earth. In transcendental intelligence it is like Heaven. Infinite and eternal, it is the Infinite itself. Yet even here there are misunderstandings that create tension, even with good intent. Therefore desires and fear or greed and hatred are the great motive forces of the human heart.

Chapter 5 : Confucius » Wisdom of the Ancient Sages

The Wisdom of Confucius: 6 Sayings for Modern Times Confucius's teaching are not just for fortune cookies. Posted Feb 05,

Chapter 6 : The Wisdom of Confucius by Lin Yutang

Confucius' thoughts have been developed into a system of philosophy known as Confucianism (孔教). It was introduced to Europe by the Italian Jesuit Matteo Ricci, who was the first to Latinise.

Chapter 7 : Confucius Quotes About Wisdom | A-Z Quotes

Our latest collection of Confucius quotes for everyday wisdom! Kong Qui or K'ung Fu-tzu, but more commonly known as Confucius, was a Chinese philosopher and political figure. He is best remembered for his teachings, which served to create admirable interactions and standards within society.

Chapter 8 : Wisdom of Confucius (Audiobook) by The Wisdom Series | blog.quintoapp.com

Confucius (). "Confucian Analects, The Great Learning & The Doctrine of the Mean", p, Courier Corporation The man who asks a question is a fool for a minute, the man who does not ask is a fool for life.

Chapter 9 : 67+ Confucius Quotes to Unlock the Wisdom [NEW & EXCLUSIVE] - BayArt

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