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焚書坑儒(fen shu keng ru; 213 BC)

- the burning of books and burying of Confucian scholars (fen shu keng ru) ‘annihilated the Confucian learning’. (Ban Gu, 32-92, 漢書 57)
- 秦始皇(246-213) 焚書坑儒 213 BC.
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- 漢書 57 (12-14): 秦始皇 焚(書)坑(儒), 焚(書)坑(儒) 213 BC 3 年 焚(書)坑(儒), 焚(書)坑(儒), 焚(書)坑(儒), 焚(書)坑(儒) 213 BC; 焚(書)坑(儒) 213 BC, 焚(書)坑(儒) 213 BC 焚(書)坑(儒) 213 BC 焚(書)坑(儒) 213 BC, 焚(書)坑(儒) 213 BC, 焚(書)坑(儒) 213 BC 焚(書)坑(儒) 213 BC, 焚(書)坑(儒) 213 BC 焚(書)坑(儒) 213 BC 焚(書)坑(儒) 213 BC. [焚書坑儒](#)
- 焚書坑儒 c.179 – c.104 BC

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1. Genesis

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6. Theory of omen

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Heaven will judge it for you. Be not judges of others, and you will not be judged; do not condemn others and you will not be condemned. Seek instead to control and correct yourself. Most of all, love others.

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5. Self-interest

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- $\sin(\theta)$ (1.6): $\sin(\theta) = \frac{\text{對邊}}{\text{斜邊}}$
- $\cos(\theta)$ (12.22) : $\cos(\theta) = \frac{\text{鄰邊}}{\text{斜邊}}$
- $\tan(\theta)$ (12.5): $\tan(\theta) = \frac{\text{對邊}}{\text{鄰邊}}$, $\tan(\theta) = \frac{\sin(\theta)}{\cos(\theta)}$
- $\sin^2(\theta) + \cos^2(\theta) = 1$ (2.21)
- $\tan(\theta) = \frac{\sin(\theta)}{\cos(\theta)}$ (2.5)

2. 三角函數 (三角比)

- 三角函數的定義：在直角三角形中， $\sin(\theta)$ 是角 θ 的對邊與斜邊的比值， $\cos(\theta)$ 是鄰邊與斜邊的比值， $\tan(\theta)$ 是對邊與鄰邊的比值。三角函數的定義可以推廣到任意角，此時三角函數的值由終邊與單位圓的交點的坐標決定。例如， $\sin(\theta)$ 是交點的 y 坐標， $\cos(\theta)$ 是交點的 x 坐標。三角函數的週期性： $\sin(\theta + 2\pi) = \sin(\theta)$ ， $\cos(\theta + 2\pi) = \cos(\theta)$ ， $\tan(\theta + \pi) = \tan(\theta)$ 。
- 三角函數的圖像：三角函數的圖像具有週期性。正弦函數和餘弦函數的週期為 2π ，正切函數的週期為 π 。三角函數的圖像在直角坐標系中繪製。
- “三角函數的應用：三角函數在物理學、工程學和天文學中有廣泛的應用。例如，在物理學中，三角函數用於描述振動和波動現象。在天文學中，三角函數用於計算天體的距離和位置。三角函數的應用包括：
 - 三角函數的求導：三角函數的求導公式是微積分學的重要組成部分。例如， $\frac{d}{dx} \sin(x) = \cos(x)$ ， $\frac{d}{dx} \cos(x) = -\sin(x)$ 。
 - 三角函數的積分：三角函數的積分公式是微積分學的重要組成部分。例如， $\int \sin(x) dx = -\cos(x) + C$ ， $\int \cos(x) dx = \sin(x) + C$ 。

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3. 三角函數 (三角比)

- 三角函數的應用：三角函數在物理學、工程學和天文學中有廣泛的應用。例如，在物理學中，三角函數用於描述振動和波動現象。在天文學中，三角函數用於計算天體的距離和位置。三角函數的應用包括：

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However, when the uniformity is achieved all the way up to the Son of Heaven, but not up to the Heaven itself, disasters will strike.

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[cf. Lun Yu, 13.23 ()]

6. [The will of Heaven]

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... .. “... .. These days, scholars and rulers have produced so many books. Their arguments are inexhaustible. Grand dukes have their theories, small scholars have their theories. As far as moral fortitude and rightness are concerned, however, they are all way off the mark. How do I know? I know because I have obtained the brightest measure of this world and measure them.” (7)

cf.
The Lord spoke to the king Wen,
‘I have bright virtue in me
But my voice is not loud, my appearance is not striking
My whip is not long, my lash is not thick
You won’t see me, you won’t know me
Follow my rule.’

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7. ... [Proving the existence of ghosts]

[Why is the whole world now in a chaos?] This is because everybody is in doubt as to the existence or non-existence of ghosts and spirits. Nobody is clear about the ability of the ghosts and spirits to recompense the talent and punish the violent.

The way to investigate the existence or non-existence of a phenomenon is to see whether many people have actually witnessed or heard it. A mere account that a certain this saw it or a certain that heard it will not be enough.

Those who insist on non-existence of ghosts say, 'So many people claim to have seen or heard the ghosts and spirits. But who exactly have done so?' Mo Zi says, 'In fact, many people saw it together, heard it together. Du Bo is the case in point ...'

Those who insist on non-existence of ghosts say, 'This is no more than many people's account of what they saw or heard. Is it enough to settle the doubt? How can a man who aspires to be a noble man of this world can be so gullible as to believe many people's account of what they saw or heard?' Mo Zi says, 'If many people's account of what they heard or saw is not enough to believe, not enough to settle the doubt, we won't know what the ancient sage kings Yao, Xun, Yu, Tang, Wen, Wu were like. Then, how can you say that they are to be emulated? Those who are above average all agree that the sage kings of the previous three dynasties are good enough to be emulated. [In numerous books which record their deeds, however, we may see that] they all believed in the existence of ghosts and spirits. They all served them well. Those who insist on the non-existence of ghosts go against the practice of the sage kings. Going against the practice of the sage kings is not the way of a noble man.'

Those who insist on non-existence of ghosts say, 'If the intention is not genuine, [offering sacrifice to the ghosts] is merely harming the interest of family members. Would such a practice make a respectful son?' Mo Zi says, '[In most cases, the sacrifice will be for the ghosts of one's deceased parents or relatives.] If these ghosts should be there, it is to offer food and drinks to one's parents and relatives. Is it not a great benefit? Even if these ghosts should not be there, the expenses of offering sacrifices are not wasted

because family members and village people can all eat and drink. Through these occasions, people can get together and rejoice resulting in good bonding of the village people.'

Those who insist on non-existence of ghosts say, 'Ghosts and spirits simply do not exist. That is why you should not offer food, drinks and sacrificial animals. It is not that I cherish the food, drinks and sacrificial animals. I simply do not see what can be gained.' This is against the books of the sage kings, against the deeds of respectful sons.

[cf. *Lun Yu*,

11.12 齊景公問政於孔子。孔子對曰。政者。正也。君君。臣臣。父父。子子。

7.21 君君。臣臣。父父。子子。

2.24 齊景公問政於孔子。孔子對曰。政者。正也。君君。臣臣。父父。子子。

7.35 齊景公問政於孔子。孔子對曰。政者。正也。君君。臣臣。父父。子子。

8. 齊 [No Fate]

[Some say that there is the fate; some say that there is no fate.] If many people saw or heard it, we may know that there is the fate. If not, we may know that there is no fate. As none of the people have ever seen or heard the fate, we may conclude that there is no fate. If the base people are not to be trusted, why not observe the feudal lords' account or sayings? Again, none of the feudal lords have ever heard the sound of the fate, seen the shape of the fate. Let us then observe the affairs of the sage kings.

[Whether there was a good government or a bad government depended on the ability of the ruler. So there was no fate. Only the tyrants had claimed the fate. But the sage kings have all vanquished them. In their good reign, all said that it was due to their effort.]

[Why do people work hard? If they don't, they will lose the benefit of good government, peace, wealth, honour, prosperity, warmth, and a full belly. If they should believe

in the fate, who would work hard?]

Noble men of the world who wish to promote the interest of the world and remove the harm of the world should condemn the theory of fate.

Sivaka-sutta: One day ... Moliya-Sivaka asked Buddha, Oh! Venerable Gautama, there are the religious and the bramans who hold this view, "All feelings joyful, sorrowful and neutral of an individual are the result of the actions which the person committed in the past." What say you, Venerable Gautama?' Buddha said, Oh! Sivaka, there are also feelings which arise because of the physical condition (three kinds of humour – pitta semha, vata – and their combination). The existence of these feelings is generally recognised by people as truthful. The religious and the bramans who say "All feelings joyful, sorrowful and neutral of an individual are the result of the actions which the person committed in the past" go too far from the facts recognisable by personal experience and from the facts generally admitted by people. There are also feelings which arise because of the seasonal changes. ... There are also feelings which arise because of irregular events. ... There are also feelings which arise because of sudden accidents. ... There are also feelings which arise because of maturation of actions.'

9. 𑀓𑀢 [Against Confucians]

Throughout summer, they beg barley and rice. When five grains have all been harvested, they go after big funerals. They bring along their children and relatives to the funeral and bloat out. A few funerals will be enough to get them going. At the expense of other's family, they fatten themselves. Relying on other's field, they promote themselves. If a rich man has a funeral, they go crazy with joy and say, 'This is the beginning of good food and good clothes!'

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It is said, the virtuous man is not afraid of death, but he is afraid of the loss of his integrity. He would rather die than live with a compromised conscience. He would rather die than live with a reputation that is stained. He would rather die than live with a soul that is burdened. He would rather die than live with a heart that is filled with doubt. He would rather die than live with a mind that is clouded. He would rather die than live with a spirit that is lost.

The virtuous man is not afraid of death, but he is afraid of the loss of his integrity. He would rather die than live with a compromised conscience. He would rather die than live with a reputation that is stained. He would rather die than live with a soul that is burdened. He would rather die than live with a heart that is filled with doubt. He would rather die than live with a mind that is clouded. He would rather die than live with a spirit that is lost.

[An Ying continues,] The virtuous man, the virtuous man is not afraid of death, but he is afraid of the loss of his integrity. He would rather die than live with a compromised conscience. He would rather die than live with a reputation that is stained. He would rather die than live with a soul that is burdened. He would rather die than live with a heart that is filled with doubt. He would rather die than live with a mind that is clouded. He would rather die than live with a spirit that is lost.

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The virtuous man is not afraid of death, but he is afraid of the loss of his integrity. (Zi, 11)

10. 義[Endearing rightness] – yi (rightness) or li (benefit)?

Suppose a man offers you a hat and shoes. In return he proposes to chop your hands off. Would you agree? You wouldn't. Because a hat and shoes are not as dear as your own limbs. Suppose a man offers you the whole world. In return, he proposes to take your life. Would you agree? You wouldn't because the whole world is not as dear as your life. Over one word, however, people kill each other. This shows that

rightness is dearer than one's own life. Nothing, therefore, is dearer than rightness.

Noble men of the world treat rightful scholars with even less esteem than they treat a coolie carrying cereal. Imagine this. A coolie has rested on the roadside. Now he wants to stand up again with his load of cereal. But he is having difficulty. A noble man sees this. Without any regard to the age, low or high status of the person, he will help him to stand up. Why? 'Because it is right', he says. These days, noble men who [supposedly] practice rightness transmit the Way of ancient kings only to preach; they do not do what they expound. Rather, they deny and defile it. This is why I say noble men of the world treat rightful scholars with even less esteem than they treat a coolie carrying cereal.

Mo Zi said, 'Merchants go to all corners. To sell their wares in markets, they move about with passport. In spite of the difficulties of crossing the check-points and toll-gates, in spite of the danger of thieves and robbers, they do it. Scholars, however, can remain seated and discuss rightness. There is no difficulty of crossing the check-points and toll-gates, no danger of thieves and robbers. [The comfort] is incomparable to the discomfort of having to move about with passport. Still, they don't do it. That is, scholars cannot calculate the benefit while merchants even investigate it.

When I say a blind man does not know black and white, I do not mean that he does not know the name. I mean he does not know what the name refers to. ... I say noble men of the world do not know ethical integrity. They do know the name but they do not know what it refers to.

Refuting my argument with your argument is just like hitting a boulder with an egg. Use all the eggs in the world. The boulder will still be right [there]. You cannot even make a dent.

Fundamentalist fanatics?

... (177) ...

(ca. 720BC-645BC)

“...” (2003)
“...”, (2012)

1. ...

“...”

2. ...!

“...” “...” “...” “...” “...”

... (3.22)

3. ...

“... ..”
“... ..”
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(... 14.9)

“... ..” (14.16)

“... ..”

(... 14.17)

“... ..?”

(... 14.18)

... (...)

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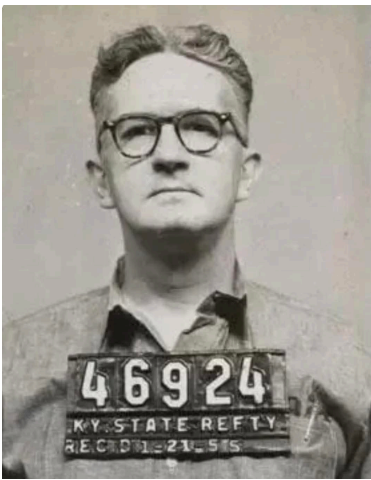
000(Kim Jae Kyu)



Majid Kavousifar



三子(三子)(Yoo Gwan Soon)



Carl Braden



2010.3.25

“... .” (5.1)

“... , ... ? ... , ... ?”

(... , 17.11)

(... , ... , ... 4) ... , ...

“... , ... ,” (8.2)

“... .” (6.25, 12.15)

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“子曰。吾日三省吾身，為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？”
子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？
子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？
(論語, 1.15)

Confucius said, 'Some people just understand. They are the top class. Those who learn and then understand are in the next class. Some people are dim and yet they learn. They are in the next class. Those who are dim and yet do not learn; they are in the lowest class.'

子曰

子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ (1.5) (論語 第一 第一 第一 第一 第一)
子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ (10.18)
子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ ... (論語 第一 第一 第一 第一 第一)
(14.13) (論語 第一 第一 第一 第一 第一)
子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ (15.11)
子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ (16.7)
子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ (論語 第一 第一 第一 第一 第一)
(17.1)
子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ (論語 第一 第一 第一 第一 第一)
(17.19)

子曰

子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ (1.4)

子曰。吾日三省吾身。為人謀而不忠乎？與朋友交而不信乎？未學而能，苟亦知。其不也？ (論語, 17.2)

子曰

이 될.”

판례집(2000, 7.30)

정원만 지급하였다고 주장하는 원고가 받아들여지지 않음. “... ”

정원만 지급하였다고 주장하는 원고가 받아들여지지 않음. “... ”

판례집(2000, 7.33)

판례집(2000, 9.1)

판례집(2000, 12.3)

판례집(2000, 12.3)

판례집(2000, 12.3)

판례집(2000, 12.3)

... ..
... ..
... ..
... (17.8)

... ..

1. ...

... ..
... ..
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... .. (17.8)

... .. “!”

... .. (11.9)

... .. “... ..
..” “... ..?,
... ..?”

... .. (11.10)
... ..

... .. “... ..
... ..!!” ... [... ..]
... ..

... .. (10.18)

[In preparing ceremonial offerings] The dishes are not fully
cooked, the elaborately piled meat is not to be tasted. They
are to be sniffed three times and not eaten. (Xun Zi, Li Lun)

... .. (=) (10.18)

... .. (c. 563-483BC):

... ..,,
...

... (=black) ... (=...) ... (..., 10.6)

...
...
... (10.6)

...
...
...
... (=over-cooked) ... (..., 10.8)

... (10.9)

...
... (10.8)

...
... “... .. . ,
...
...”

...
... (..., 11.8)

...
... : “... .. . ;)
... !”
... (..., 11.11)

5.

... “... .. .
... .. . ?”

... .. . (Lunyu, 10.12)

6.

... “...
... .. . ?
... ?
...

“... ”
(, 9.24)

7. ?

... , ...
(, 8)

34(213): ()

...

() () ...
(, , 38 (34))

7.

... , ...
(, 9.4)

(, ,)

“... ” (15.27)

“... .. !”
(14.33)

“... ..” (15.22)

“... ..” (5.9)

“... ..” (1.8)

... .. “... .. ? ?” “... .. , (...)” (14.34)

... .. , (...) , ? (...) , (...)

... .. (...) (... , 18.8)

... .. , , (...) , (...) , (...) (...) , 5