

The fate of Confucianism

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’. (史記 , 卷六 57)
- Emperor Hui repealed Qin emperor’s radical prohibition of possession of books containing Confucian teachings. (192 BC) 漢書 , 卷八 漢書 (卷八)
- Rulers of Han wished to resuscitate Confucian teachings, but suffered from lack of texts. 史記 , 卷八 73 , 漢書卷八 , 漢書卷八
- Dong Zhong Shu (漢書 179BC – 104BC),
- Wu Ti 漢 (reign 141BC – 87BC),
- Si Ma Qian (漢書 145BC – 86BC), author of 史記
- Jesus (c. 4BC – CE 30)
- Ban Gu (漢書 CE 32 – 92, author of 漢書) describes the cruel punishments practised during the short-lived Qin dynasty: “During the Warring States period, Han (漢) employed Shen Zi and Qin employed Shang Yang. They introduced collective punishments and execution of all related family members of a criminal. They increased bodily mutilation punishments such as boring of cranium, rib-removal and boiling. At the time of Qin Shi Huang (秦始皇), all Warring States were conquered and former king’s laws have been destroyed and officials in charge of Li have been abolished. Governing was done entirely by punishments. The emperor personally scrutinised all the documents. During the day, he presided over trials. At night, he did the paperwork. ... However, crimes multiplied. Criminals in orange suit filled the streets. Prisons became crowded like busy markets. People all over the world had grievances and rebellions started. Han (漢) dynasty was thus born and prospered. When Gao Zu entered the palace for the first time, he promised three

chapters of law, that is, murderers shall be executed, those who cause injuries or commit theft shall be punished appropriately. The complicated and cruel punishments of Qin were thus abolished. Countless people were overjoyed."

- 然而， 國際社會對中國人權問題關注程度遠遠低於對中國經濟發展和環境保護問題關注程度... 國際社會對中國人權問題關注程度遠遠低於對中國經濟發展和環境保護問題關注程度... (見， 附件， 12-14)

1. Suppression of 'false' opinions

In my humble opinion, anything other than the six arts and Confucian subjects should be banned and not be presented. When false and extreme theories are annihilated, the opinions can be unified and the law shall become clear and people will know what to obey.

(, 39)

2. Genesis

'Heaven, earth, and man: they are the root of everything. Heaven creates, the earth nourishes, and man completes. Heaven creates with filial piety (xiao) and fraternal love (ti), the earth nourishes with food and cloth, and man completes with ethics and music.

‘Failure to have filial piety and fraternal love is to lose what you are created with, failure to have food and cloth is to lose what you are to be reared with, failure to have ethics and music is to lose what you are to complete everything with.’ (荀子, 勸學 1)

- Superior position of **xiao** and **ti**
- They became an absolute, ineluctable code of human conduct made in heaven. They are 'baked' in all of us.
- Humans may be made by humans; but filial piety is made in heaven?

Being true (真) means to be true to what Heaven ordained as human nature. Heaven ordained humans to do 善 and to have shame – unlike the wild beasts. 天地之性，人為善，惡者，天地之所不與也 (荀子 , 卷 4)

3. 陽陰 (Yang is noble; Yin is base)

- Ancient tradition: Harmony between Yin and Yang
 - Now Yin, now Yang. This is called Dao. Continuing this is good. Completing this is the nature. A man of integrity would call it integrity. A man of wisdom would call it wisdom. 道 , 德 5 (道德經 , 卷 1 , 第一章 , 道者 , 萬物之宗)
 - Dao brings forth one, one brings forth two, two bring forth three, three bring forth everything. Everything is equipped with yin and contains yang. Mixture of these two energies makes harmony.’ 道生一，一生二，二生三，三生萬物。萬物負陰而抱陽，沖氣之和，莫之能損，莫之能益。 (道德經 42)
 - ‘How great is yang! With yang begins everything. How vast and permeating is yin! With yin is created everything.’
 - Thus, Yin Yang and four seasons are the end and the beginning of everything and the root of death and life. If you go against them, disasters will appear. If you obey them, terrible diseases will not arise. This is called enlightenment. 陰陽者，天地之道也，聖人之道也。此之謂道 (道德經 , 卷 1 , 第二章 3)
- However, Dong Zhong Shu advanced a completely new vision: Cosmic struggle between Yang and Yin and Yang’s suppression of Yin (春秋):
 - Yang is the virtue of the almighty Heaven; Yin is the punishment of the almighty Heaven. 陽者，天之德也，陰者，天之罰也 (春秋 , 卷 1)
 - Everything bad belongs to Yin. Everything good belongs to Yang. Yang is virtue. Yin is punishment. 陽者，天之德也，陰者，天之罰也 (春秋 , 卷 1)

- To control all evils which reside within and to forbid them from manifesting themselves without, that is our mind (xin). That is why mind is called the 'thin branch' (心者身之華也). Just as Heaven forbids yin, so in our body too, emotions and desires must be forbidden. As the dim light of moon (yin) is permanently suppressed by the brilliant light of sun (yang), all that the moon can do is to become full only to lose its fullness. The almighty Heaven thus forbids yin. Likewise, we should forbid desires and stifle emotions. That is to be in tune with Heaven. (喜怒哀樂之未發謂之中). What the almighty Heaven forbids, human body forbids too. That is why it is said that human body is just like Heaven. To forbid what Heaven forbids is not forbidden by Heaven. (天之所禁我亦禁之). (中庸, 第六章)
- Dong's "explanation" for the supremacy of Yang:
 - Days are counted on the basis of daylight rather than night. (日計月計)
 - Years are counted on the basis of Yang, rather than Yin. (陽年陰年)
 - Men, though they may be base, are nevertheless Yang. Women, though they may be noble, are nevertheless Yin. (陽人陰人)
 - The Yang force comes out of the earth in the first month (the 'correct' month); makes all things live and grow; and completes its work in 10 months. Humans also are completed in 10 months. This is in accord with the heavenly number. (陽氣之始於正月, 十月而百物皆成)
 - Therefore, Yang force comes out from North East and returns into North West. It blossoms in early spring and it ends in

early winter. (□□□□□□□□□□□□□□□□□□□□)

- When Yang force begins to come out, things also begin to come out. When Yang force is lush, things are also lush. When Yang force begins to wither, things also begin to wither. Things follow the Yang force's coming and going. Numbers also follow the Yang force's beginning and ending. (☰☷☱☲☳☴☵☶☽☿♂♀)

- Suppression of cruel punishments

- The air of yang is warm but the air of yin is cold. Yang gives but yin takes away. Yang is benevolent, yin is perverse. Yang is generous, yin is harsh. Yang is love, yin is hatred. Yang is life, yin is death. 天地絪縕，萬物化醇；男女媾和，萬物萌生。 ... For these reasons, the method of Heaven is that yang is kept close and yin is kept remote. Virtue must be emphasised, punishment should not be emphasised. Successful accomplishment of the world may not be achieved by relying on punishments. This is just like you may not leave the task of completing the year to yin. Governing through punishments may be called as going against Heaven. That is not the kingly way. 故君子居則貴道，而用刑則小。 (論語, 季氏)
- Yin is the air of punishment. Yang is the air of virtue. ... Spring (春) means happiness (樂). Autumn (秋) means sadness (悲). ... Death is sad. Life is happy. Spring grows to be summer. Autumn diminishes into winter. ... Therefore, love should be offered first before meting out stern punishment. The obvious truth of Heaven is that life should be celebrated and death should be mourned. (詩經, 采芣)

- Permanent submission to the king, to the father and to

the husband

- ‘The ruler is yang; the minister is yin; the father yang, the son yin, husband yang, wife yin.’
 君為陽，臣為陰，父為陽，子為陰，夫為陽，妻為陰。(《周易》，卷一)
- Although Meng Zi already displayed misogyny (‘The way of girls and ladies is to follow. They are right when they follow.’ 婦人之道，唯從而已。 (《孟子》 2)) and submission to the father (If you do not obey your father, you cannot be a son. 不孝，無後也， (《孟子》 28), Dong Zhong Shu marks the beginning of absolutist ideology where the king, the father and the husband can NEVER be disobeyed (because they are yang and because yin must always obey yang)
- The ruler who received the heavenly commandment is approved by the will of Heaven. That’s why he is called the son of Heaven. It means that the ruler must regard Heaven as his father. He must respect and worship Heaven with filial piety. The name ‘feudal lords (侯 hou)’ means that they must seek how (侯 hou) to serve the son of Heaven. their vassals and uphold the son of Heaven. The name ‘great ministers (公 da fu)’ means that their loyalty, trustworthiness, propriety and rightness must be greater (公 da) than ordinary people. The name ‘officers (士 shi)’ means that they must serve (士 shi) their superiors. The name ‘people (民 min)’ means that they are stupid and virtually blind (民 ming). 天子受命於天，天下歸之如水之就下，百姓皆曰：‘吾王也’。此之謂至德。 (《論衡》卷一)
 天子受命於天，天下歸之如水之就下，百姓皆曰：‘吾王也’。此之謂至德。
- compare: 《論衡》卷一 (12.11)

4. ☐, Love thy neighbour

- Love, love, love. Don't fight! No need to fight, no reason to fight.
 - What is \square ? \square is to have the aching and sad

feelings of love, to have the utmost intent to achieve harmony without fighting, to regulate your likes and dislikes in accordance with the code of conduct, not to have the intent to hurt or to hate, not to harbour ill feelings, not to have jealousy, not to have sad desires, not to have sinister schemes and not to do any deviant or evasive action. Therefore, your mind is at ease, your will is serene, your energy is harmonious, your desire is under control, your affairs are effortlessly done, your conduct is in line with the Way. In this way, you achieve peace, ease, harmony and reason and thus have no reason to fight. This is called 仁. (論語 2)

- First take the plank out of your own eye; don't judge your neighbour
 - 仁 (ren) means to give comfort to others (仁 ren). Rightness (義 yi) means to correct myself (義 wo). This is why 仁 sounds like 仁 and 義 sounds like 義. You must realise that 仁 is about others; 義 is about correcting myself. ... The method of 仁 consists in loving others; it does not consist in loving oneself. The method of 義 consists in correcting myself; it does not consist in correcting others.
 - Be not judges of others, and you will not be judged; do not condemn others and you will not be condemned. Seek instead to correct yourself and keep yourself from sin (zheng wo 正我). (論語)

5. Dong Zhong Shu's theory of Omen

- Small scale disasters are the cautions of Heaven. Major catastrophes are the threats sent by Heaven. When the caution does not work, Heaven terrifies men with threats. The root of all disasters and catastrophes lies in misgovernment. When things in government begin to go

can have them as food and clothes. Of old until now, it has always been like this. Now, imagine a person dearly loved his son and did everything to benefit him. If the son grows and does not reciprocate the father's love, all noble men of the world will say that it is immoral and blasphemous. Heaven loves everything on earth and shower benefits on us by providing all these things. Look at even the smallest tip of a hair. There is nothing which is not the work of Heaven. ☐☐ , ☐☐☐ 6

☐☐ : ☐ ☐☐☐☐ ? ☐☐☐☐ , ☐☐☐☐ , ☐☐☐☐ ? (☐☐ 17.19)

The Mater said, "Does Heaven say anything? Four seasons come and go. All sorts of things are born. Does Heaven say anything?"