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A Letter of Gang Xu to His Readers on Confucius Studies

Every scholar cherishes and protects his ideas, especially those of significant social or historical implications. I am no exception. My thought that connects Confucius to professionalism was conceived about a dozen years ago; it produced its first incarnation in 2009: the name of my business. Over the past decade, however, I have carefully kept the idea to myself, quietly testing alternative interpretations against my hypothesis, often on my way back home from another visit to a New England independent boarding high school. The idea has survived numerous challenges from my own brain exercises and gained support from recent researches in other fields. In my initial plan, I would start to work on a book on Confucius and professionalism when I get into sixties, when I expect my business would run itself.

However, my business services had to be suspended and my life has been endangered. In the past two and a half years, I have been living a semi-hiding life. I relive my early fear back in China thirty years ago, where an individual's life could be easily destroyed, deliberately and tactically, by corrupt governmental officials, only this time in Boston, only worse, but still connected to China.

These two scholarly articles on Confucius and the origin of *Ren* 仁 are produced in such a context, years ahead of their initial schedule, for the following reasons:

First, I believe the work is of critical importance to China and the Sino—U.S. relationship for many decades to come. Confucius has been consecrated and brand managed over the past two and a half millennia to support an institution that Confucius would resist to if he were still alive. Limited by his time, some of Confucius' thoughts are not that great from a modern perspective. What he had impacted, or pre-conditioned, on a major civilization is the notion of professionalism, though spelled in different terminology and barely practiced in China today. Professionalism is not just about manners and attitudes. It is also a humanity. It raises up individuals with a sense of grace and purpose. It is a value that different societies or different people within the same society could share with, regardless their ideologies or partisan affiliations. It would be a common ground for China to work with the Western world in the future.

Second, I am not sure if I will still have time or freedom to work on an academic piece after I start my public accusation against a criminal industry in MA judicial community. I expect that my life would soon enter into a phase of responding to various attacks and smears as well as to investigations and questions. If history is any lesson, I am certain that I will be eventually murdered one way or the other at some point. Given so many uncertainties about my future, I hope to make sure to leave to this world something that might be of value and relevance at this critical moment of human history.

Third, these articles, together with my past essays, will hopefully serve as exhibits about me: where I am from, what kind of person I am, and what I hold so dear to my heart.

The work however took me much longer than I had expected. In the past two and a half years—and it is getting worse in the past one and a half year—I became routinely lost in front of a computer, staring at the screen blankly: that threatening tone, that condescending glance, that sinister smile, that lie again, that sturdy shoulder muscle…, here and there, would suddenly flash into my mind and then stay there and refuse to go. On some days I could not even finish a paragraph of a hundred words. When I revised my manuscript a few days ago, I caught some typos but my attention could last only a few minutes, then I became lost again. I am sure there are many more typos in the articles, but I have exhausted my resources and time allocation for the work, I beg your forgiveness.

I also beg your understanding on my reference section. References is a critical part of any serious scholarly work. I should have cited original publications for all my notes. However I have to resort to some online sources of uncertain academic rigor in some cases, as I was not prepared to finish the articles this early and I had not started to purposefully collect original references yet. I wish I could still have a chance to revise the articles someday, when my conditions improve and when I can have someone help me retrieve those missing original references.

Thank you very much for your interest in my pieces.

Gang Xu, Ph. D.
March 20, 2019

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Defining *Junzi* and *Ren:* Confucius as the Father of Professionalism

定義“君子”和 “仁”：孔子系專業精神之父

Gang Xu
徐罡

ABSTRACT. Confucius (552–479 B.C.) is a symbol of Chinese civilization. Despite his influence in the past two and a half thousand years, many of his ideas remain poorly defined, rendering them vulnerable to exploitation and abuse by Chinese rulers domestically and to misreading and critiques by international communities globally. Among those ambiguities are the notions *Junzi* 君子 and *Ren* 仁, generically referring to a man of perfect virtue and his benevolent quality, respectively. In this article, the author examines the early experience of Confucius, analyzes his affiliation with *Ru* 儒, a social category with their origin from religious practitioners shamans, and sorts through various attributes that are associated with *Junzi* and *Ren*. He concludes that Confucius first and foremost was a private educator and an entrepreneur. Confucius lived in a time when there were market demands for quality education and training on state administration, arising from rivalries among numerous political powers at the time that in turn opened up the opportunity for upward mobility for common people. He started a private school that was accessible to all the people, regardless of their family backgrounds, as long as they could afford his tuition. In his teaching, Confucius developed and refined a set of values that correspond to the modern-day professionalism in the western society; he transformed the notion *Ren*, originally denoting a practice of sacrifice and martyrdom, to a professional quality, rejecting insignificant sacrifice in civil services and politics. His ideal personality, i.e. *Junzi*, was a professional in government administration, matching the very criteria specified by the definitions of profession and professionalism. *Ren*, the founding pillar of his ethics, gained the meaning that represents the ability or action to feel, vicariously, the feeling and needs of another and respond accordingly; it is the concept “empathy” in today’ s terms, a cornerstone of professional conducts. Regrettably, China took a different course from what Confucius would presumably expect after the State of Qin conquered other states and set up China into a centralized empire in 221 B.C. Professions and Professionalism had since lost its social environment to evolve further. Although professionalism as a social norm remain ill appreciated and barely practiced in China even today, Confucianism does potentiate Chinese with the quality and aspiration for a professional life, as evidenced by Chinese immigrants and their descendants in America where many of them unleash their potentials and flourish in professional fields. For his pioneering role in developing the critical concepts of professionalism, as well as for his lifelong pursuit of professionalism, Confucius deserves a position as the father of professionalism. The author projects that professionalism, the true heritage of Confucius, would eventually serve to walk China out of its dynasty cycle and offer a common ground for the nation to merge with the rest of world.

KEYWORDS. Confucius, Confucianism, Confucian, *Junzi* 君子, *Ren* 仁, *De* 德, *Dao* 道, *Shi* 士, *Ru* 儒, professionalism, professional, profession, empathy, self-interest

Introduction

Over the past two and a half millennia, Confucius has evolved into an icon of a major civilization. His thoughts and his personal life have become a source of inspirations to Chinese from all walks of life. Many of his ideas and words have turned into cultural imprints and maxims, some even clichés, in pan-Chinese communities worldwide; yet many of them remain surprisingly poorly defined from a standard of academic rigor. Such a status quo renders Confucius and Confucianism extremely vulnerable to exploitation and abuse by Chinese rulers domestically and to misreading and critiques by international communities globally.

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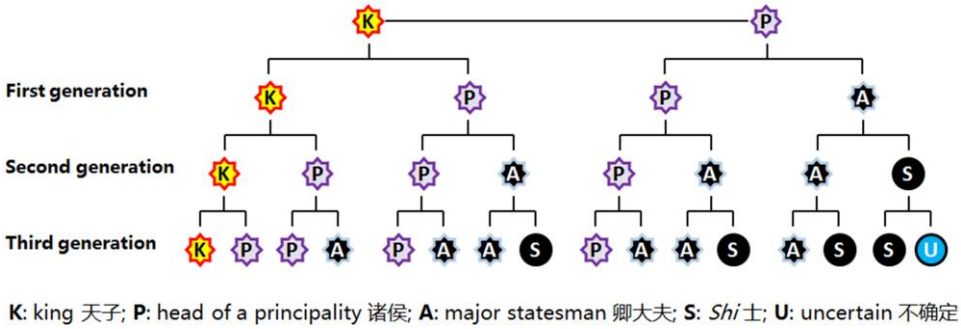

Figure 1. Designation of four major bureaucratic ranks over a period of three generations in the Zhou Dynasty in a hypothetic royal family, starting from two brothers. It is assumed that each male member of the family produces two sons. For simplicity, the rank for those who assist the Kings is not shown. The rank of the younger son of a *Shi* is not specified in the literature, marked as uncertain.

A central notion in Confucianism is a term that Confucius used frequently to refer to a paragon of virtue: *Junzi* 君子. Before his time, it was fairly clear that *Junzi* denoted a lord or a young man of high nobility, such as a prince (1, 2). Throughout his lifetime, Confucius had transformed the term, originally of socioeconomic designation, into an embodiment of ethical perfection, with *Ren* 仁 as his core attribute. Like many great pioneers in religion and philosophy, Confucius himself did not fully elaborate on the words *Junzi* and *Ren*; his successors had come up with some generic interpretations for the two terms. As such, English translators have used the words such as "superior man" for *Junzi* and "benevolence" for *Ren* in their works on *The Analects of Confucius* (3-12), a book ascribed to Confucius but actually compiled and edited by his disciples and followers* after his demise. The book documented his comments or interactions with his contemporaries, many of which were his responses to the questions from his disciples; it is one of a few credible references to the study of Confucius and his thoughts.

In this paper, the author examines the early experience and cultural background of Confucius in the context of his time. The author then analyzes various attributes associated with *Junzi* and *Ren*, as imparted in *The Analects of Confucius*. This research leads to the conclusion that Confucius was a pioneer in the practice of professionalism. Confucius was one of the first, if not the first, who had formulated a complete theory of professionalism, with *Ren* representing the ultimate manifestation of empathy.

1. The Early Experience and Cultural Background of Confucius

Confucius was born in the State of Lu in the Zhou Dynasty (1046–221 B.C.) in 552 B.C. (13) In Chinese history, it was a time when the Zhou Kingdom had lost its control over its principalities (states), of which many had gained de facto independence; those states competed with each other, some looking for people from other states to fill their lands and join their bureaucracies. Confucius' birth also marked the beginning of a period when different philosophies and political ideas could be advocated, as hallmarked by Hundred Schools of Thought, before China became a centralized empire in 221 B.C. when Qin Dynasty declared its reign over the entire China and set up an institution that continues today. China in those days started to see opportunities for upward mobility for common people.

Confucius' father Kong He was a military commandant of nobility (14, 15), with the rank of *Shi* 士. In the Zhou Dynasty, *Shi* was the lowest rank in the bureaucracy (16); it was either inherited or designated to those who were the younger sons of a higher rank holder, as noble families expanded and branched out in their lineages (Fig. 1). Unlike a head of principality or a major statesman, who typically held the title of duke or viscount, a *Shi* was not granted with a land or fief to live upon; instead he was expected to offer services to a duke or viscount to earn his living, typically as a warrior in wartime and a counselor or retainer in peacetime. In the feudal system, *Shi* thus constituted the supply of civil service workforce as well as a military reserve component. They also represented an educated social class

* In this article, the author uses "disciples" to refer to the students taught directly by Confucius, "followers" the indirect students who were taught by his disciples or their students, and "students of Confucianism" the scholars and students who learned and practiced Confucianism after Confucius' thought was adopted as the state doctrine around 134 B.C.

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who had the time and aptitude to attain and refine skills in the fields other than agriculture. As evident from Figure 1, a significant stratum of *Shi* could build up from zero in a society within just a few generations of a royal family, let alone nearly half a millennium into the same dynasty.

Kong He had nine daughters and a son from his earlier marriages. His son however had foot impairment, a condition that would disqualify him from serving in the military and inheriting the title of *Shi.* To beget an heir, Kong He married the young woman Yan Zhengzai when he was already old. The young wife prayed for a son on a hill and later indeed gave birth to a son. The couple honored her prayer by naming the baby boy after the hill (15), though the boy was addressed respectfully as Confucius after he became established. Kong He passed away when Confucius was three years old, leaving the boy and the young mother unsupported.

Zhou Dynasty is believed to have a well-developed education system for the juniors of its noble families (17). Its curriculum included subjects on six arts and six etiquettes: rites, music, archery, charioteering, calligraphy and mathematics for arts and countenances in six different settings for etiquettes. Although there is no reference to Confucius' early education in the literature, this author is inclined to believe that Confucius had taken his privilege as a member of a noble lineage and finished a formal and normal education of his time for his rank, despite the fact that his father had already passed away and the family was not well off financially. Supporting this argument, 1) Viscount Meng Xi, one of the three leading statesmen in the State of Lu, told his sons that Confucius was a descendant of a noble family that had produced some eminent sages (18); 2) when Confucius had his son at the age of twenty (13), the Duke of Lu sent him a fish to congratulate (15). This, together with the previous tale, indicates that Confucius' s lineage was known to the ruler and administrators of his state and he was treated accordingly; 3) Confucius himself was consciously aware of his rank and certainly explored the opportunities that were presented to people of his class. When he was twenty-five years old, the premier of Lu Viscount Ji hosted a banquet for *Shi*, and Confucius went (19). Therefore Confucius could unlikely miss the benefits designated for his rank, including a formal education. Further supporting this argument, Confucius was expert at math, archery and charioteering (20-22), the three subjects on the curriculum of noble education. Of particular interest is his confidence in his mastery of charioteering. In his time in China, a military battle was fought between chariots. Each chariot nucleated an operational unit or squad, consisting of a dozen of soldiers on average, of whom two warriors and a steerer rode the chariot and led the attacks (23, 24). In emergency situations the steerer had to jump off the chariot to push, pull or move the chariot and he had to be physically strong. Confucius' own assessment of his skill in charioteering is consistent with the descriptions about his physical build and strength in the literature (25, 26). Because charioteering was a military-oriented skill involving teamwork and special equipment, i.e. a chariot and horses, it might not be easily acquirable through self-study; Confucius must have received formal training on the subject, which was aimed at preparing young noble descendants for their obligations in wars. Also noticeably, The Analects of Confucius describes his participation in archery contests, in a manner clearly showing the imprints of fine training (21).

However a standard education was apparently not

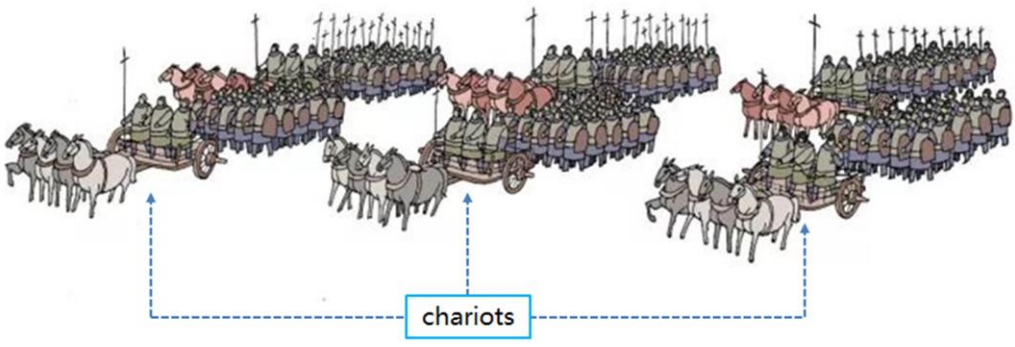

Figure 2. Chariot assembly in preparation for a battle in the Zhou Dynasty. Each chariot carried a steerer (middle) and two warriors, who led the attack; it was followed by a squad of walking soldiers. Only chariots in the front row were identified by arrows. The drawing is adapted from Note 24.

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enough for Confucius to land a decent position. He later told one of his students vaguely that he had failed a "test" so he pursued six arts instead (27). The Chinese word Confucius used for "test" originally means "oral test." So the "test" could be a job interview.

There might be a couple of reasons behind Confucius' career setback. First, from a macroscopic perspective, the setup on passing and designating bureaucratic ranks and obligations in the Zhou Dynasty, as illustrated in Figure 1, seemed to help build a hierarchy of balanced authority and expertise within a noble family initially. As the family expanded after first few generations, however, a class of *Shi* would start to build up and so would come the competitions for available positions in state administration and services. In a family-based feudal system, people from families of waning nobility and dwindling size, such as Confucius, would be understandably disadvantaged in the job market.

Second, Confucius was likely discriminated for his heritage and cultural background.

Confucius was a descendant of a royal family in the Shang Dynasty (c. 1600–1046 B.C.). After the Zhou Dynasty replaced the Shang Dynasty, one of Confucius' ancestors was designated as the duke of the State of Song (15). The State of Song however represented the adherents to the Shang Dynasty, who were different from the tribes that dominated the rest of the Zhou Kingdom. Therefore, the land and titles granted to Confucius' ancestors should be viewed as a show of magnanimity and conciliation that the King of Zhou bestowed on his defeated rival.

People in the Shang Kingdom were known as skilled traders and merchants to the tribes outside their territory. Reflecting this historical perception, "商人," the Chinese word for "businessman," literally means "Shang people." In the Shang Dynasty, there seemed to be quite evolution of trades and specialties. Among them were the divination and diverse rituals performed by shamans. Shang had a culture of animism. Its royal court heavily relied on divination for its operations; the result of each divination was recorded on an oracle shell (28). There are suggestions that some divining shamans might well be members of royal household or kings (29, 30). Such royal shamans, together with shamans on other functions, say, medical healing, formed a body of privileged elites whose authority was based on their knowledge and their claim to the power that enabled them to communicate with deities, natural spirits, and ancestors. After the Shang Kingdom was overthrown, those shamans spread over in different states of the Zhou. They traded their knowledge and services for a living, often involved in rituals and ceremonies. Their successors grew along different specialties and formed a category of servicemen that were collectively known as *Ru* 儒 (31), or "Confucians" in the western literature.

When used as a noun to refer to *Ru*, the term "Confucian" is probably one of the biggest academic blunders ever made in connection with Confucius in the English world. Not only does it mislead readers, but it would also offend Confucius if Confucius were still alive and found out that his name is misrepresented. As readers would conclude from the rest of this article, Confucius had very mixed views, and mixed feelings as well, about *Ru*. In this paper, whenever appropriate, this author will use "Confucius' followers" or "students of Confucianism" to refer to those who learned and practiced Confucius' teachings, while keeping "*Ru*" to denote those who had their roots in the practice of early shamanism. Many *Ru* were Confucius' followers, but not all *Ru* were Confucius' followers, nor all Confucius' followers were *Ru*. Being capable of differentiating Confucius' true followers from different types of *Ru* is critical to critically understand Chinese history in general and Confucius in particular.

In his review on the evolution of *Ru*, Hu Shih in 1934 cited earlier annotations and pointed the origin of the Chinese character *Ru* 儒 to *Xu* 需 (meaning "need") (31). Chinese characters are pictograph at root; they are created first by using simplified yet characteristic drawings to denote physical objects and then by modifying, assembling, or aggregating existing characters to represent abstract concepts. As such, the initial semantic designation of a Chinese character could often be revealed by examining the early versions of the character. The earliest version of the Chinese character *Xu* 需 has been identified in oracle shell inscriptions from the Shang Dynasty, appearing as a man with drops of water on both sides of his body (32). This has

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been interpreted as a shaman taking a shower before performing a ritual. Another early version of the character is found on a bronze vessel, dating back to a time window about 350 years before the birth of Confucius (Fig. 3) (33). This character is composed of two characters "雨 (rain)" and "天 (sky)," joined vertically. The character seemingly specifies the nature of the water drops in the earliest version of *Xu:* they are the drops of rain, as part of the character "雨 (rain)" on the top of *Xu*. Under "雨 (rain)," the character "天 (sky)" appears as a man who is dancing. This composition suggests an alternative interpretation for *Xu: Xu* designates a ritual performed by a shaman who looks up to the sky and prays for rain, which is the "need." Following this inference, it is interesting to note that Paul U. Unschuld made such a description on rainmaking rituals in ancient China (34): "Shamans had to carry out an exhausting dance within a ring of fire until, sweating profusely, the falling drops of perspirations produced the desired rain." He took drops of perspirations from shamans as an incarnation of rain. His narrative could offer another interpretation for the earliest version of the character *Xu* (32). Together, analysis of the earliest versions of the character *Xu* 需 suggests that *Xu* and *Ru* have their very origin in the rainmaking rituals in the antiquity of China, a frequent event of the time (35).

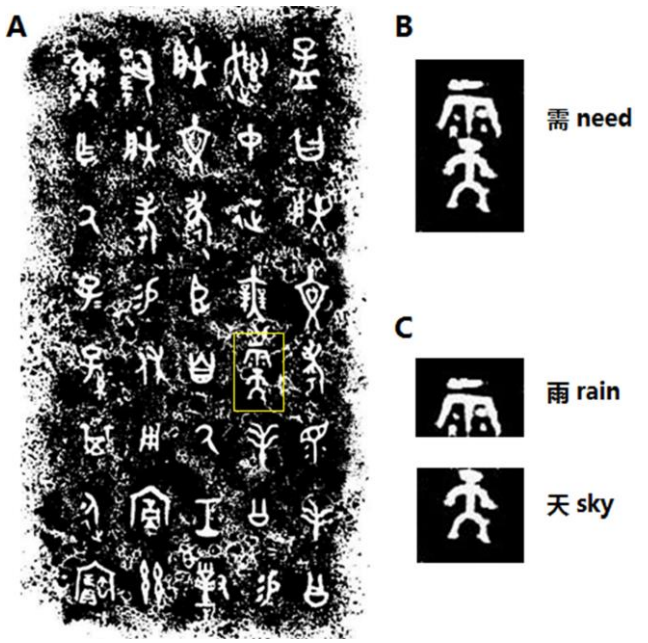

Figure 3. An early version of the Chinese character *Xu* 需 on the bronze vessel MengGui 孟簋 that dates back to circa 900 B.C. A) An ink replica of the inscription on the bronze vessel; the character *Xu* is identified within the yellow box. B) The character *Xu* from the inscription, after background noise is filtrated out. C) The character is dissected into two components, the character for "rain (雨)" on the top and the character for "sky (天)" at the bottom. The character for "rain" is derived from the image of rain drops from sky; the character for "sky" is from the image of an adult with his head emphasized, pointing to the notion "top" or "above."

Half a millennium into the Zhou Dynasty, *Ru* became a very heterogeneous group in terms of their socioeconomic statuses. While some were better off as retainers to prominent families, many others might have to travel from one village to another, just to secure an opportunity for a service such as a funeral ceremony (31). Despite that, *Ru* wore certain attire and hat that distinguished them as practitioners of specialty services. Confucius was a *Ru* too. He took up the practice of rituals since his early childhood (36).

The public perception of *Ru* was quite varied, however. Yan Ying, a contemporary of Confucius and then the prime minister to the State of Qi, remarked, "Those *Ru* are slick at talk and unbound by laws; they are arrogant and self-righteous, not fit to assist. They venerate funerals and prolong mourning, costing a fortune to perform an expensive funeral, not fit to guide custom. They lobby and ask for money, not fit to govern" (37).

In Yan Ying's portrayal, *Ru* were slick and untrustworthy, aloof and pretentious, and crooked and money hungry. He made this comment specifically in reference to Confucius. Earlier, Confucius had met with the Duke of Qi and gained his trust. The Duke had planned to grant Confucius a fief. But Yan Ying applied the stereotype of *Ru* against Confucius. Confucius was denied the offer.

Confucius was 37 years old then and already an established educator and consultant. This incident could not likely be the one that had halted his early career advance and turned him into a field that required in-depth learning (27). Before this, Confucius had already done intensive study in music with Shixiang, consulted with Lao-Tze on rites, and enrolled Viscount Meng Xi's both sons

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(13, 18). Nevertheless, the incident highlights the prejudice that Confucius had to live with.

On the one hand, Confucius was certainly aware of some disturbing realities associated with some *Ru*. Later he encouraged one of his disciples to be a decent *Ru* but not a despicable *Ru* (38). He also distanced himself from anything involving natural spirits and deities (39, 40), which had been intrinsic to the practice of shamans and still constituted the justification for some services performed by *Ru*.

On the other hand, it might well be the pro-business culture among *Ru* that had cultivated Confucius' entrepreneurship. At age 23, Confucius started a private school on state administration and services. The school was open to all, regardless of their family backgrounds, as long as they could afford his tuition (41). His business was well received and there were clear demands for his education. Confucius himself taught or advised numerous students; his students were able to assemble a significant number of students as well. For example, one of his disciples Tantai Mieming enrolled three hundred students after he left Confucius and had his own school (42); after Confucius passed away, another disciple Bu Shang (a.k.a. Zixia or Tzu-hsia) took over a whole state and became the mentor to the ruler of the state (43). The fact that Confucius became an icon of Chinese civilization itself underscores the values of Confucius' education.

In his teaching, Confucius developed a set of standards for his students, some imprinted with the ethos of *Ru* while others countering the stereotype of *Ru*. From a modern perspective, what Confucius had formulated and promoted, once painstakingly sorted through and thoroughly analyzed, is professionalism.

2. *Junzi* as a Professional

When this author uses the phrase "from a modern perspective" in the previous section, he doesn't mean to apply an up-to-date concept of the term professionalism in his analysis. Instead, he merely refers to the facts that professionalism is a relatively young term, first introduced in 1856 in a time window that is recognized as a modern period of our history; before that, the word professionalism was simply nonexistent (44). Since professionalism was adopted into use, the concept has undergone significant evolution in recent decades (45). For the purpose of this study, the author resorts to a somewhat classic definition of professionalism, assuming that it might be more relevant and productive to examine a historical phenomenon with a traditional view (46, 47), while keeping himself aware that incorporation of insights from recent elaborations would offer a more complete picture. With such an understanding, he would base his analysis initially on the comparisons to the attributes of early learned professions, such as medicine and divinity.

When Confucius spoke to his students, he often referred to *Junzi* as the standard for an ideal personality. Before his time, *Junzi* had been used to identify lords and young generations of royal families and ducal houses. Confucius however reshaped the notion into a measure of ethical implications, which could be applied to anyone regardless of his familial lineage. In his advice to his disciple Bu Shang, he said, "You shall be a Junzi-like *Ru*, not a petty man-like *Ru*" (38).

What constituted a *Junzi* in the mind of Confucius?

Despite countless efforts over the past 2,500 years or so, an unambiguous answer to the question remains missing. *Junzi* is still an intangible Chinese word that could be arbitrarily played either too godlily or too profanely. To approach the question, the author starts with such a consensus: Confucius is a *Junzi*—not only was he regarded as a *Junzi* by his contemporaries (48) but also he himself was comfortable with such a perception and occasionally he even hinted his standing of being a *Junzi* (49).

From this on, the author proceeds to assort various remarks about *Junzi*, from *The Analects of Confucius*, into different categories. This examination leads to the conclusion that the traits of a *Junzi* match with the qualities of a professional, as defined by both dictionaries and attributes of a profession (46).

2.1 *The job performed by a Junzi is not a trade nor a craft but a mission or calling*

Bu Shang is one of the most prominent disciples in Confucius' later years. He is credited for a major role in

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transmission of Confucius' teachings after Confucius passed away (43). He made a clear distinction between trades and a *Junzi*' s work: "Craftsmen of different trades stay in their workshops to finish their jobs; a *Junzi* relies on learning to reach his *Dao*" (50). He also explained that "even in those little crafts, there must be something worthy of attention. A *Junzi* does not take up them because he is afraid of getting too far and becoming mired in them" (51).

In Chinese culture, "*Dao*" is another abstruse term. The root meaning of *Dao* corresponds to the "way," "road," "approach," "avenue," or "path." An observation by this author is that early classic Chinese is quite similar to English in terms of both semantics and grammar. Following semantic derivations, the meanings of *Dao* evolve further into "method," "tactic," or "technique" in one direction—just as in English—and the "aim," "process," or "consequence" of the "way" in another. In the latter case, Dao could be understood as "trek," "long-haul," "destiny," "truth," or, in Bu Shang' s articulation, the "mission."

Confucius also made some similar comment. Apparently in response to a student' s concern over the financial insecurity in pursuing a learned occupation, as opposed to a traditional farmer, Confucius dismissed the implication inherent in the question and said: "A *Junzi* pursues *Dao* but not food. If you farm, you may still run into the occasion of being hungry; if you learn, however, you may end up with the salary of an official. Anyway, a *Junzi* is concerned about the *Dao* but not the poverty" (52).

The pursuit of the mission comes with a sense of religious piety. Confucius said, "There is no way for a man to become a *Junzi* if he doesn' t know his destiny" (53) and "A *Junzi* stands in awe of three things: providence, great men and sages" (54).

2. 2 *Education and continued learning is required to be a Junzi*

The Merriam-Webster dictionary defines a profession as "a calling requiring specialized knowledge and often long and intensive academic preparation." Ernest Greenwood deliberated on the nature of such knowledge and characterized it as "an internally consistent system, called a body of theory," which are "abstract propositions that describe in general terms the classes of phenomena comprising the profession's focus of interest" (46). Learning and continued learning is a must to become and impart a *Junzi*, as elaborated repeatedly by Confucius and his disciples (50, 55). In a succinct way, Confucius outlined his "body of theory" specifically: "committed to the *Dao*, anchored to the virtue, based on the Ren, and steeped in arts" (56); the "arts" here, as in other places, referred to the six subjects on the curriculum of the time: rites, music, archery, charioteering, calligraphy and mathematics.

Despite the importance of education and continued learning, Confucius made it clear that learning in itself was not the purpose. Rather, a *Junzi* learned to practice and apply. The very first verse of *The Analects of the Confucius* reads: "Is it not a pleasure to learn something and practice it at the right time" (57)? In a separate verse, Confucius subtly distanced a *Junzi* from an academic, saying, "When native quality outmatches acquired refinement, it would appear raw; when acquired refinement outmatches native quality, it would appear pedantry. Only when the two match one another gracefully would it become *Junzi*-like" (55). In this respect it is interesting to note that academics in the western society were not regarded as professionals even in 1846, when only divinity, medicine, and law were recognized as three learned professions (58).

2. 3 *A Junzi is careful about his image of authority and words*

Confucius was extremely careful about his interactions, especially his words, with others. When he was in his neighborhood, he was humble and appeared incapable of articulation; when he was with his peers in the court, he was eloquent in the absence of the duke; when the duke was present in the court, he was meticulous and sober (59, 60). He explained to his disciples, "A Junzi, if not appearing serious, would not be authoritative and his learning would not be solid" (61).

From an earlier perspective of professionalism, authoritative air of a professional is important to secure

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clients' confidence in his service, which is based on his specific realm of knowledge. Confucius and his disciples had come to the same realization. One of Confucius' disciples Zigong (a.k.a. Duanmu Ci or Tzu-kung) said, "A *Junzi* could be judged knowledgeable by a single word he speaks; he could also be judged uneducated by a single word he speaks. A Junzi must be careful about what he is going to say" (62). Another disciple Zengzi (a.k.a. Tseng Tzu) also said, "There are three things which a Junzi values most in the *Dao:* putting on a serious countenance so to stay clear from rudeness and slight; setting a proper expression on face so to invite trust; speaking right words in right tones so to stay away from antipathy" (63). "*Dao*" here means "approach" or "methods" of interaction with others.

Such concerns over the potential damages that inappropriate remarks could do to the service of a *Junzi* led Confucius to prescribe a very conservative approach. He repeatedly advised his students that "a *Junzi* would like to be awkward at words but swift at actions" (64) and "a *Junzi* is ashamed of his words outmatching his actions" (65). He set up a standard against nonsense talks, "So to a *Junzi*, what is named by a Junzi must be presentable, what is said by a Junzi must be practicable. A Junzi is not casual on his words" (66).

2.4 *A Junzi maintains appropriate relationship with his colleagues*

The first verse of The Analects of Confucius contains a saying that is typically translated as "Is it not a joy to have friends come from afar" (57)? The word "friends" here, however, corresponds to two Chinese characters that meant "friends of the same aspiration" and "friends from the same school," respectively, or "colleagues" and "peers" in modern language. Confucius encouraged interactions with colleagues. His disciple Zengzi elaborated, "A *Junzi* relies on the learning to interact with colleagues and depends on colleagues to support *Ren*" (67).

Such interactions however were carefully managed, not to get too close and enter into any clique. Confucius said, "A *Junzi* is gregarious but not factional; a petty man is factional but not gregarious "(68). Similarly he remarked, "A *Junzi* is sober but not contentious, and gregarious but not factional" (69).

The professional nature of these interactions is also reflected on the respect for a colleague' s territory of expertise and responsibility. Confucius said, "Do not concern yourself with its matters of administration if you are not holding the office" (70). In this regard, it helps to be reminded that Confucius ran a school that trained students for administration and civil services.

2.5 *A Junzi follows a formal dress code*

Confucius was meticulous with his attire. He carefully matched the type and color of his dress to the season and setting (71). Even when he was sick and stayed on bed, in honor of the Duke who came to visit him, he draped over him the formal court robe and placed the grand sash across over it accordingly (72). His disciple Zilu later was killed in a coup. Before his death, Zilu tied his hat and proclaimed that "when a *Junzi* dies, his hat cannot be off" (73).

2.6 *A Junzi is committed to public good*

As callings, early professions typically promoted their practices as a benevolent concern for the well-being of others. Being a *Junzi* is no exception. Confucius said, "A *Junzi* helps others achieve their good endeavors but not their evil desires. A petty man is just the contrary" (74). He further elaborated, "If a man devotes to the *Ren*, he would stay away from the evil" (75). So what is the *Ren*?

3. *Ren* the ultimate "empathy"

The Analects of Confucius is organized into 20 chapters, or "books" as it was first translated into English by James Legge in 1861 (3). Each chapter is comprised of many separate pieces, of which most are short verses uttered by Confucius or his disciples. A total of 512 verses constitute the entire book. Of them *Ren* are mentioned in 59 verses and the Chinese character *Ren*仁 appears 108 times (Table 1), more frequently than any other character that denotes another attribute of a *Junzi*. In Confucius' teaching, *Ren* is the founding pillar of a *Junzi*.

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In his translation, James Legge treated the noun form of *Ren* equal to "virtue" most of the time. In six occasions he used the "benevolence" for *Ren* and in another two places he translated it to "beneficence" (Table 1). In the two sentences where *Ren* refers to "people of Ren," he translated it to "the good" and simply "a man," respectively. In Chinese the *bona fide* counterpart for "virtue" is the character *De* 德. There are two verses where both *Ren* and *De* appear in the same saying (56, 76). With Verse 7.6, James Legge compromised the *De* and translated it to "every attainment in what is good" while keeping the "virtue" for *Ren* (Table 2). For Verse 14.4, he returned the "virtue" to *De* and, very interestingly, translated the adjective form of *Ren* to "of principle" (3). Clearly he sensed some subtle nuance of the two Chinese characters: *Ren* is not just benevolence; there seems to be a tinge of "discipline" that is associated with the connotation of *Ren*.

Table 2 compares the translations of *De* and *Ren* in the two verses by different translators. Most treated *De* and *Ren* essentially indistinguishable, as some good trait of humanity (3-12, 77). However, Roger T. Ames and Henry Rosemont had a different insight (5); they specified *Ren* as something "authoritative," echoing James Legge's intuition. E. Bruce Brooks and A. Taeko Brooks took a more reserved approach, simply using the pronunciation for *Ren* and leaving the character unmatched in English (12). Tao Liang, a scholar in mainland China, also saw an element of rationality in the notion Ren (78).

In a separate paper (79), this author reviewed the literature and examined early versions of the Chinese character *Ren*. Of particular interest was the earliest preserved Chinese character *Ren* that was identified in 1981 on a bronze vessel (80). This character can be traced back to a time window about 300 years before the birth of Confucius. It is composed of two characters *Shi* 尸 (meaning "a dead boy") and *Er* 二 (meaning "two") (Fig. 4) and used exchangeable with the character *Shi* 尸, indicating that the original notion of *Ren* was associated with death. The author concluded that *Ren* originally denoted a practice in ancient China where a man with respectable social rank sacrificed himself to defend the codes of honor. Such a practice was a common expectation for people on a retinue, such as a *Shi* 士.

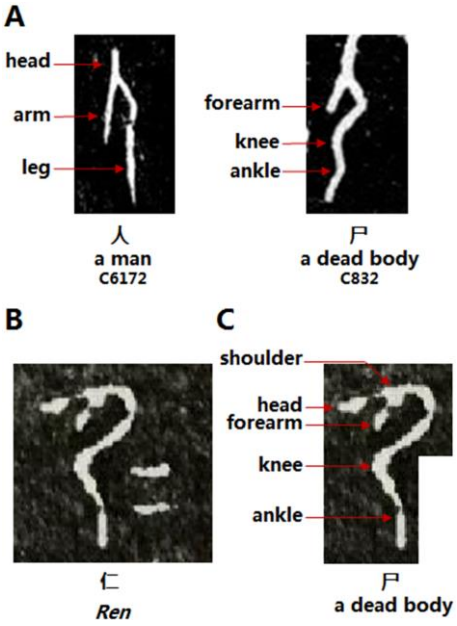

Figure 4. Original association of the notion *Ren* 仁 with death. A) The earliest version of Chinese characters for "人 (a man, left)" and "尸 (a dead boy, right)" in inscriptions on oracle shell from Shang Dynasty. The anatomical details in each character are indicated. Note deliberate twisting and bending in the part corresponding to the leg in the character 尸, to identify knee and ankle in a flaccid state. The C numbers designate the numbers assigned to the inscription collections where the characters are cropped (81). B) The Chinese character *Ren* 仁 on a bronze vessel, showing the character is composed of the characters "尸" and "二 (two, composed of two parallel short strokes). C) The "尸" component in the character *Ren* on the bronze vessel shows a drooping leg, characteristic of a dead body.

In his interactions with his students, Confucius however reshaped the notion *Ren*. The notion went through a semantic evolution and attained the following features:

3.1 *Ren is a quality of benevolence*

This is a well-recognized denotation of the concept. In response to the question from his disciple Fan Chi (a.k.a. Fan Ch'ih), Confucius said that *Ren* was about "loving people" (82). Confucius' another disciple pointed the origin of *Ren* to the interactions and affections among family members, "Being filial as a son and being compliant as a younger brother is where the *Ren* roots" (83).

3.2 *Ren is invoked by the giver, who has the full autonomy to summon and deliver Ren*

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Table 1. Translations of *Ren* in Different Verses by James Legge

Verse*	O**	Translation***	Verse*	O**	Translation***
1.2	1	benevolence	12.3	3	virtue
1.3	1	virtue	12.20	1	virtue
1.6	1	the good	12.22	3	benevolence; virtue; virtue
3.3	2	virtue	12.24	1	virtue
4.1	2	virtue	13.12	1	virtue
4.2	4	virtue	13.19	1	virtue
4.3	1	virtue	13.27	1	virtue
4.4	1	virtue	14.1	2	virtue
4.5	2	virtue	14.4 (14.5)	2	principle
4.6	7	virtue	14.6 (14.7)	2	virtue
4.7	1	virtue	14.16 (14.17)	3	virtue; beneficence; beneficence
5.5 (5.4)	2	virtue	14.17 (14.18)	1	virtue
5.8 (5.7)	4	virtue	14.28 (14.30)	1	virtue
5.19 (5.18)	4	virtue	15.9 (15.8)	3	virtue
6.7 (6.5)	1	virtue	15.10 (15.9)	2	virtue
6.22 (6.20)	2	virtue	15.33 (15.32)	3	virtue
6.23 (6.21)	3	virtue	15.35 (15.34)	2	virtue
6.26 (6.24)	2	benevolence; man	15.36 (15.35)	1	virtue
6.30 (6.28)	4	virtue	17.1	1	benevolence
7.6	1	virtue	17.6	2	virtue
7.15 (7.14)	2	virtue	17.8	1	benevolence
7.30 (7.29)	3	virtue	17.17	1	virtue
7.34 (7.33)	1	virtue	17.21	1	virtue
8.2	1	virtue	18.1	1	virtue
8.7	1	virtue	19.6	1	virtue
8.10	1	virtue	19.15	1	virtue
9.1	1	virtue	19.16	1	virtue
9.29 (9.28)	1	virtue	20.1	1	virtue
12.1	4	virtue	20.2	2	benevolence
12.2	1	virtue			

* Some verses in James Legge' s work are numbered differently from the current consensus; they are indicated in the parentheses following the current designations.

** Occurrence: the number of appearance of the character *Ren* in the verse.

*** The translation for the character *Ren*, corresponding to the noun form of the word. In case that multiple *Ren* appear in the same verse and they are translated differently, the translation of each *Ren* is listed in the order of its appearance in the context. Translations different from "virtue" are shown in blue.

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Table 2. Translations of *De* and *Ren* That Appear in the Same Verse

Verse 7.6 志于道，据于德，依于仁，游于艺。

De 德 (noun)	*Ren* 仁 (noun)	Note
every attainment in what is good	perfect virtue	3
power o f the Way	goodness	4
excellence	authoritative conduct	5
integrity	humaneness	6
moral power	goodness	7
virtue	benevolence	8
virtue	humaneness	9
virtuousness	benevolence	10
integrity	humanity	11
virtue	*rvn*	12
the high-principled	perfect virtue	78

Verse 14.4 有德者必有言；有言者不必有德。仁者必有勇，勇者不必有仁。

De 德 (adjective)	*Ren* 仁 (adjective)	Note
virtuous	of principle	3
of moral power	good	4
of excellent	authoritative	5
having integrity	humane	6
virtuous	good	7
of virtue	benevolent	8
having integrity	humane	9
virtuous	benevolent	10
of integrity	humane	11
with virtue	*rvn*	12
virtuous	of moral principles	78

Confucius once articulated, "Is *Ren* that faraway? Whenever I desire it, here comes *Ren*" (84). In another occasion, Confucius said, "The practice of Ren depends on oneself; how could it depend on others" (85)?

3.3 Ren is manifested in different forms

The last king of the Shang Dynasty is said to be a tyrant, indulged in a licentious lifestyle and neglecting his administration duties. His brother left him. One of his uncles gave up on him and pretended insanity, being degraded to a slave. Another uncle continued to remonstrate with him and ended up being killed by him. Confucius commended all three for being men of *Ren*, despite their different ways of dealing with the capricious king (86).

3.4 Ren is a measure more for job performance than for private life

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Guan Zhong (a.k.a. Kuan Chung or Kwan Chung, c. 720–645 B.C.) was a prime minister of the State of Qi. Before his appointment, he was a retainer of Prince Jiu. Prince Jiu competed with his brother for the title of the State. He failed in the contest and was killed. Instead of sacrificing for his master, or "honoring *Ren*" as his peer, Guan Zhong survived and served the rival of his killed master as the prime minister (87). During his tenure, he successfully devised tax policies and applied economic incentives domestically (88-91), making the State of Qi a prosperous state. In working with other rival states, he preferred trade wars to military operations (92), making the State of Qi the leader among different states of the Zhou Kingdom. He was also instrumental in defending other states against invasions by barbarian tribes. In spite of his achievements, Guan Zhong was a controversial character at the time: He had deserted from his unit three times in his military services during wars; he had treated his business partner unfairly in his early life as a businessman; he had not sacrificed himself for his first master Prince Jiu; and he had lived a luxurious life of regal splendor. In refuting those complaints (93, 94), Confucius said: It was to the credit of Guan Zhong that the State of Qi was able to assemble all other states nine times as the hegemon, without resorting to any war; if it were not for Guan Zhong, Confucius and his disciples would have lived a barbaric life. He praised Guan Zhong as a man of great Ren and dismissed the complaints as petty men's thinking.

On the other hand, Confucius did not have a good opinion of Guan Zhong as a person. He regarded Guan Zhong as a shallow mind and a coarse and conspicuous personality (95, 96).

The paradox suggests that Confucius had distinguished the notion *Ren* from *De* 德, i.e. virtue, a general mark on personal character: Although Ren was a quality that anyone could exercise anytime, it was not the same as virtue; a person who was regarded morally imperfect could still be a man of *Ren* in his public duty. When there were conflicting judgments involving the same person, Confucius preferentially employed *Ren* as a measure for job performance.

3.5 *Ren is discretion but not unconditional benevolence*

Among Confucius' s disciples, Zai Yu (a.k.a. Tsai Wo) is a lively personality, witty and naughty, enjoying testing his teacher' s limit. He posed a dilemma question for Confucius (97): "A man of *Ren* was told that another man of *Ren* had fallen into a well. Would he jump into the well to join the latter?' Confucius responded, "Why should he do that? A *Junzi* can go there to check out but shall not be trapped in the well. He could be deceived but shall not be framed up." (Apparently Confucius alluded that Zai Yu set him up with the question.) Zai Yu 's question was premised with the conception that, to live up to his reputation of being a man of *Ren*, one must be willing to sacrifice himself to save his fellow. Confucius was uncomfortable with the idea and advised discretion. This conversation is interesting in three aspects: First, it supports this author' s conclusion that the notion *Ren* was perceived as a practice of sacrifice at the time (79). Second, it shows how Confucius developed his ideas from interactions with his students. Third, it marks a transition in the definition of *Ren*, as Confucius did not endorse unnecessary sacrifice; instead, he suggested weighing the outcomes of different options and incorporating a sense of discretion in practicing *Ren*.

3.6 Certain manners are expected in connection with practicing Ren

As an attribute of a *Junzi, Ren* is applied in connection with certain manners or qualities. Confucius said, 'firmness, grit, simplicity and reticence are next to *Ren*" (98). Fan Chi was a disciple of a simple mind. Confucius inclined to instruct him on "how" rather than "why" or "what." On how to behave in accordance with *Ren*, Confucius said, "Be humble when staying home, be scrupulous when holding an office, and be faithful when treating others" (99).

3.7 Ren is the ability or action to vicariously feel the needs of another and act accordingly

Perhaps one of the best known quotes from Confucius, if not THE best known, is his comment on *Ren*, "Do not do to others what you would not have them do to you" (100). He advocated putting oneself in other's shoes. In a separate occasion, he defined a man of *Ren* as someone who was

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capable of projecting himself into other's needs and making an analogy, "So, a man of *Ren* helps others become established if he desires to establish himself, and helps others reach their goals if he desires to reach his. Being able to make analogies between his own situations and those of others around him could be called the approach to *Ren*" (101).

With all such characteristics, *Ren* matches the English word "empathy."

As defined by the Merriam-Webster dictionary, empathy is "the action (or the capacity for this action) of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner." In a layman's perception, empathy is the ability or action to feel or understand another person's experiences and emotions, although the word meant quite abstrusely and some differently when it was first introduced in 1909 (102).

Empathy derives its definition from *em-* + *pathos*. The prefix *em-* means "put in or on" and the root *pathos* means "feelings or emotion." Empathy thus denotes the action or ability to project oneself into other's needs and make an analogy. In the past decades, the word has evolved into a cornerstone of professional behaviors; it constitutes a normative expectation for any professional in his interactions with a client.

However, the word also has a connotation that most professionals would rather "empathize" than declare explicitly. In this regard, the prefix *em-* may well represent a doublet that embeds another prefix *e-*, meaning "out" or "away." In the professional world, empathy in reality denotes a process or capability of entering into a client's feeling and then coming out, to maintain certain professional distance. Such detachment would help uphold professional discretion from emotional disturbance when performing a service. The application of empathy places importance on rationality equally as on compassion. Accordingly, a professional is expected to assume certain manners or posture to ensure his control in his interactions with a client, such as avoiding unnecessary talks or jokes that could bring people closer in a private setting but not desirable during a procedure.

This element of professional detachment or "aloofness" is seemingly not well received by the public, many of whom have taken empathy equal to sympathy, the latter designating more on emotion sharing and compassion. However empathy has seen its more and more popular use; it is likely that the word would eventually evolve into a term that incorporates more humane and benevolent consideration while reserving its specific inference to professionalism.

Ren would be a perfect word for such evolution. On the one hand, it is a vicarious quality associated with a *Junzi*, or a professional; it is inherently tinged with a tone of authority, as perceived by Roger T. Ames and Henry Rosemont (5). On the other hand, in the sphere of administration and civil services, *Ren* would direct a *Junzi* to understand the common people in his decision making and help promote social wellbeing and harmony, as contrary to merely entertaining a tyrant in a totalitarian regime. In such a specific context, *Ren* is endowed with a strong sense of humanity that may not be as evident in other professions. The author proposes to designate *Ren* as the ultimate empathy: while it denotes an essential trait of professionalism in everyday practice, it also signifies a sense of mission: to feel the suffering of people and to rise up to the call when the time comes.

It is worth noting that Confucius and his disciples had ascribed the origination of *Ren* to a family value: the respect for parents and siblings (83). The idea offers an interesting direction for future research on the relationship between early family education and workplace job training. The hypothesis might find itself well-founded. A human being is born self-centered, demanding attentions and cares from his surroundings. However an infant would soon learn to read his parents and siblings. Once he starts to show respect and appreciation for his family members, he would have developed the primitive capability of feeling his parents and siblings' emotional needs. That would be the entry to the empathy.

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4. *Junzi, Ren,* and Professionalism: still a Chinese Dream

Confucius is one of the most influential people in human history. In the past century, Confucius in China however has gone through the transitions from a holy man to a reactionary devil, to a role model for disadvantaged youth, and now to an international ambassador for China. As China is exploiting Confucius as a cloak to cover its ambition and calculations worldwide, Confucius and Confucianism understandably start to meet resistance from international communities.

Part of the reason that Confucius is so vulnerable to political remodeling is the lack of sufficient information, credible, about Confucius' life. Scholarly inquiry into historical truth was rarely a tradition of China. Often, narratives of historical events and figures in China were built on claims and assertions, rather than on propositions, debates and evidence; and often, people of bureaucratic prominence had the final say on important topics if there was ever a debate.

With such awareness, the author in his study has relied heavily on the archaeological discoveries in recent decades, on the evolution of early Chinese characters in particular. The author is also cautious to distinguish the hallowed image of Confucius from his secular life, his thoughts and teachings in his later years from his early remarks, and his words, as compiled in *The Analects of Confucius*, from the interpretations and elaborations of his sayings by his successors, which are collectively known as Confucianism but which may deviate sharply from the original intentions of Confucius.

For example, conventional perception has imputed the authoritarian nature of Chinese society to Confucius, for he once said, "The ruler acts like a ruler, the subject a subject, the father a father, and the son a son" (37, 103). Confucius made this comment when he was 35 years old (13), in response to a question on government by Duke Jing of Qi, essentially in a job interview. His answer tactfully left the standards for "acting like a ruler" undefined. He was not offered with the job in the end, as the Qi premier Yan Ying hinted to Duke Jing that Confucius could not be trusted and counted on (37). Chinese rulers often cited this saying to justify their repression and exploitation of people. The fact of matter is that Confucius consistently advocated benevolent and responsible government. At age 69, when his disciple Ran Qiu (a.k.a. Ziyou or Ran You), who had served him at the very personal level, worked for a statesman to increase tax, Confucius was so annoyed that he declared to expel Ran Qiu from his disciple list and mobilized his students to wage a public campaign to disgrace Ran Qiu (104).

In this approach, when his life is examined, Confucius first and foremost was a private education provider and a business owner. After he was married and had his son, Confucius started an education business to support his family at age 23 (13). He once said, "If wealth were plain attainable, I would go for it even if I have to be a hostler with a whip in hand. If it is not doable, I would follow my passion" (105, 106). His remark shows that he had quite a mundane desire for fortune as well, and his business was a result of pragmatic assessment. In his business operation, he accepted every student as long as the latter could afford his minimal tuition (41).

But Confucius did not turn his business into an assembly line or a diploma mill. He was serious with his work. A few factors might underpin his attitude and future achievements. First, he was a descendant of a royal family in the previous Shang Dynasty. His ancestors were known for serving the new Kingdom scrupulously and humbly (18). It would be consistent for Confucius to assume the same work ethics to defend his sense of pride and nobility. In his earlier careers as a bookkeeper and a manager of animal husbandry, Confucius had proven himself a competent employee (20). Second, he was a *Ru*. *Ru* had their origin from religious practitioners shamans in the Shang tribes. It has been proposed that shamans represented the first profession in early human societies (107). Indeed, Ru at Confucius' time had already imparted some attributes that would characterize a practitioner of an early profession, such as authoritative air, meticulous attention to procedural details, and specific attire and hat that identified their occupation (31, 37). Private teaching was among *Ru*' s fields of specialty practice. It would come naturally to Confucius to perform his job with a sense of seriousness

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and formality typical of *Ru*. Third, Confucius was financially dependent on the business. Although Confucius held various positions in administration and private management, none of them lasted long or was rewarding enough, financially.

Confucius' school was to prepare students for positions in administration and consulting. In running his business, Confucius was sensitive to market expectations and good at incorporating his reflections into his teachings. As discussed earlier, Confucius had one of his major career setbacks at the age of 37: he was denied the offer from Duke Jing of Qi, apparently because he was a *Ru* and perceived as doing the Duke a lip service (37). In The Analects of Confucius, it was recorded repeatedly that Confucius advised his students to speak less, speak credibly and focus on the delivery (64-66). While it is not clear when Confucius offered those advices, it was definitely after his misfortune at the State of Qi when Confucius exhorted Bu Shang that "You shall be a Junzi-like *Ru*, not a petty man-like *Ru*" (38). Bu Shang was born in or about 508 B.C., the year when Confucius was already 44 years old. He joined Confucius' disciples in Confucius' later years (43).

For his students, Confucius adopted and refined a set of values. Among his efforts, of unparalleled humanitarian magnitude is his redefinition of the notion *Ren*.

In a separate paper, the author submitted that *Ren* initially designated a practice of sacrifice and martyrdom in which a man sacrificed himself to defend the code of honor in a time of crisis (79). Such a practice was common among *Shi* in the antiquity of China and could be easily abused (108). As such, *Ren* would expectedly be a frequent concern for clarification or discussion among Confucius' students, which might explain why the word "*Ren*" appears so many times in *The Analects of Confucius*. Clearly Confucius did not endorse sacrifice for something insignificant or unnecessary. Occasionally he seemingly tried to divert the questions on *Ren* and pointed to something elusive. Through elaboration and exchange with his students (93, 94, 97), Confucius transformed the notion *Ren* into a concept of empathy. He rejected the unwarranted sacrificial implication from the original meaning of *Ren*. This transformation marked a transition in political ethics in China and conceptually stopped the brutality that had been imposed on staff in state administrations and private entourages. Just on this account alone, Confucius is a great humanitarian.

In his last few years when Bu Shang was among his disciples, Confucius apparently had developed his ethics into quite a mature set. When articulating the notion Ren, Bu Shang summarized it as follows (109):

> Learning broadly and holding fast to your aspiration, asking pertinently and reflecting from the surrounding, throughout this resides the Ren.

In this verse, "reflecting from the surrounding" is a paraphrase of "making analogies between his own situations and those of others around him" in verse 6.30, uttered by Confucius in a conversation with his another disciple (101). In a few phrases, Bu Shang essentially recapitulated the major attributes that characterize a professional: 1) "learning broadly," i.e. learning and continued learning that constitute the foundation of a professional; 2) "holding fast to your aspiration," i.e. a sense of commitment to a calling; 3) "asking pertinently," i.e. professional distance and manners; and 4) "reflecting from the surrounding," i.e. vicarious analogy of empathy. In another comment, Bu Shang said that "Craftsmen of different trades stay in their workshops to finish their jobs; a *Junzi* relies on learning to reach his Dao (mission)" (50), unambiguously differentiating a *Junzi* from a skilled worker or craftsmen and defining *Junzi* as a learned career. Overall, Confucius and his disciples had shaped an occupation that was distinguished by a set of normative values which, in modern terms, is professionalism. They had developed a whole set of theory of professionalism around the notions *Junzi* and *Ren*. For his pioneering role in defining the critical concepts of professionalism *Junzi* and *Ren*, corresponding to a "professional" and "empathy," respectively, and for his lifelong pursuit of professionalism, Confucius deserves a position as the father of professionalism.

Yet Confucius and his followers had never been able to make their target occupation—state administration and consulting—into a true lasting profession in China.

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Confucius lived his life in a time when China was a loose coalition of many different states, each typically operated by a ducal house and a few prominent families. In this feudal system, these prominent families were often related to the duke by blood (Figure-1). They lived on their fiefs as statesmen and local lords. They retained an entourage of various functions, including warriors and civilian staff, and looked for people of desired quality to join or replenish their retinues. They and the state bureaucracy constituted the employers for those interested in administration and services. In this job market, a prospective employee, such as a *Shi*, also had choices with respect to who he would like to work for. An established *Shi* might choose to work as a freelance consultant, commuting to different states and meeting with different dukes and local lords, to offer advices, pass on messages, and mediate conflicts. Because of intricate political interplays among statesmen either within a state or across the Zhou Kingdom, there were demands for people with certain particular set of skills or training to fill entourages or to act as political advisors or middlemen. As such, there seemed to be a good market base to support the genesis of a profession in state administration and political consulting. Confucius was prescient in capturing the trend. Within two centuries after his demise, one statesman kept a retinue consisting of as many as 3,000 people (110) and a lobbyist became the prime minister for six states (111). His own disciple Bu Shang gained the status of being a mentor to the ruler of a state (43). There was a conflict, however, intrinsically associated with the "profession." For Confucius and his followers to integrate into bureaucracies or retinues, they would have to surrender much of their independence and discretion, which is a benchmark of any profession. This was especially true after Qin Shi Huang established the first centralized Chinese empire in 221 B.C. From a traditional view of social structure, even though Confucianism was designated as the official ideology of China around 134 B.C. (112) and students of Confucianism had been placed on the bureaucratic track for much of China's history, government was not regarded as a profession; rather it was an occupational sector parallel to business and profession (47). Even today, when government administrators in the U.S. are often referred to as professionals, Chinese officialdom rarely lives up to the implication of such reference, which means the best public services independent of political views or partisanship.

In a broader scope, nor had China seen much evolution of other professions and, as such, nor has professionalism ever become a social norm in China, for China for most of its past history discouraged its people from pursuing self-interest and individual rights; professions and professionalism lost their base of support.

Irrespective of how the connotation of professionalism would continue to evolve, professionalism is the characterization of professions and a profession is built on four conceptual components at bottom: 1) it is a service that often requires long and intensive preparation; 2) It is an individualized commitment to the best; 3) it is a practice trusted with autonomy; 4) it is a full-time job that is financially and socially rewarding in terms of self-interest, such as salary, status and power. Although early professions emphasized the social significance of their work and often presented their members as altruistic practitioners, self-interest is a motivation for most individuals in pursuing and practicing a profession; some even asserts that professionalism serves to promote and protect self-interest (45, 113, and 114). Regarding the last claim, Adam Smith's invisible hand might be the guide, as Ian Maitland elaborated, "there are some surprising affinities between self-interest and morality. Notably the principal force that checks self-interest is self-interest itself. Consequently, self-interest often coincides with and reinforces the commands of morality and promotes civility and consideration for others. Therefore it provides us with resources for constructing a more humane and civil society" (115).

As an educator, Confucius certainly had a rewarding career, even judged only financially. Confucius rarely talked about profit and gain (116). But he ran a business and by default he sought financial interest. He charged a minimal fee of a bundle of dried meat in teaching or advising a student (41). In his time, meat was a precious commodity. When his son was born, the Duke of Lu sent him a carp to congratulate (15). When he was in a job interview with Duke Jing of Qi and presented his view on government as "The

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ruler acts like a ruler ...," Duke Jing's immediate response was "Great! If the ruler is not like a ruler ..., even if there is millet, how could I have it and get fed?" (37) Apparently even a duke in those days mainly lived on high-carbohydrate diets. More than a hundred and fifty years later, one of Confucius' successors Mencius portrayed a well-governed ideal society in which the most respectable elderly could have meat to eat (117), indicating that meat was a symbol of prosperity for an average family at the time. It is claimed that Confucius had taught or advised a total of 3,000 students. Divulging his financial well-offness, Confucius lived a quite comfortable and long life (118): he enjoyed fine foods—only well prepared and presented—and drunk quite capably; he passed away at the age of 73, rare in his time.

Confucius' early followers were also conscious of their self-interests. In the last chapter of *The Analects of Confucius*, it is advocated, in the name of King Wu of Zhou, that "Kings of Zhou gave big and the good became the rich. 'Although I have relatives of my Zhou clan, they are not as good as people of *Ren*. If common people commit a fault, I am the single person to assign the blame to' " (119). This chapter is quite different from the rest of the book in terms of language style; it is more like an addendum of a student's elaboration on Confucius' ideas. It thus reflects the collective appeal of Confucius' early followers to Chinese rulers: to be rich but to be released from fault liability, which should be borne by the decision-making rulers. This expectation, or more appropriately, soft lobbying, is commensurate with the self-perception that Confucius' early followers had for themselves: consultants and good people of *Ren*.

Such awareness of self-interests would expectedly lead to more specific assertions of various rights. *The Analects of Confucius* recorded a conversation between Confucius and one of his favorite disciples Zigong (120), i.e. Duanmu Ci:

> Zigong asked, "Does *Junzi* have abominations also?" (Here Confucius was addressed respectively as *Junzi*.)
>
> Confucius said, "Yes, he has. He abhors those who call good what is evil side of human nature; he abhors those who are subordinates but defame their supervisors; he abhors those who are bold and uncivil; he abhors those who are resolute but not receptive to reason."
>
> Confucius then asked, "Ci, you have your abominations too?" (Ci is Zigong's formal first name.)
>
> Zigong replied, "I abhor those who plagiarize others' work and claim they are smart and knowledgeable; I abhor those who are not humble but claim valor; I abhor those who expose and attack others' privacy and call it integrity."

In this conversation, Zigong clearly touched on the topics of intellectual property right and the right to privacy, apparently pertinent to his background and experience as a successful merchant and politician. His picture of an ideal world was not much different from a healthy modern society. Had Confucius' followers—and students of other thought schools as well—been allowed to continue to explore, discourse and assert their self-interests and individual rights, China would have developed a social segment of various professions very early.

However, China took a totally different course after the State of Qin conquered other states and set up China into a centralized empire in 221 B.C. Earlier, *Shi* as a social stratum had already lost many of their privileges in the State of Qin during its rise, which was built largely on the initiative launched by a statesman Shang Yang (c.390–338 B.C.), who enforced a policy that converted the State essentially into a wartime production line where self-interest must be surrendered to the State and the only jobs permissible to most people were farmer and soldier. Noble families and their entourages were targeted by Shang Yang; many of them were forced to either join the army or cultivate the land (121-124). In the State, learning was discouraged and educating common people was disallowed (125, 126). People occupied with commerce but living in poverty would risk being degraded to slaves (127). Shang Yang's policy undermined a very social component and mechanism that could have served as an incubator for evolution of various professions. After Qin claimed its reign over the entire

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China, the first Chinese emperor Qin Shi Huang seemed to experiment with a peacetime attitude towards scholars and *Ru* in the first eight years. He consulted with *Ru* on a grand ceremony to worship the Heaven and the Earth in 219 B.C. (128) His court was apparently quite accessible to scholars and *Ru*, as revealed in an argument made by his prime minister Li Si in 213 B.C. (129) In the argument, which was aimed at responding to the question about the setup of the new government, Li Si accused scholars and *Ru* of speaking empty rhetoric in front of the emperor for fames, valuing liberal interpretation as brilliant, criticizing current government based on what they had learned from the past, and spreading rumors and causing confusion among people; such situation, if not forbidden, he concluded, would weaken the power of the ruler and brew various cliques. Li Si articulated that times had changed from the old days when scholars had been treated generously for their lobbying and ideas by different states, as those states were competing with each other then. As the nation had been unified under one single emperor, *Shi* should learn government policies and laws only, and from government officials only. He submitted to the emperor that all the books that pertained to no pragmatic application should be collected and burned and those who dared to discuss the classics should be executed in public. He received the assent from Qin Shi Huang.

The next year, two alchemists vanished. Earlier, they had claimed that they were able to communicate with natural spirits and promised to search for longevity and anti-aging medicines for the emperor. They had received generous support, trust and largess from the emperor. Apparently out of the fear that they would get the death penalty if they failed to deliver the medicines, they disappeared. Before they ran, they spread rumors to excuse themselves and blame the emperor. When the emperor learned that, he was infuriated. He ordered an investigation and identified 460 odd people implicated in spreading rumors. He ordered the execution of them by burying alive (130).

Within the same period, there were two other alchemists who had also disappeared, after swindling a tremendous amount of money out of the emperor (130).

These incidents, well known in Chinese history as "the burning of books and burying of scholars," highlighted the first clashes between a Chinese emperor and the educated minds and specialty practitioners. They are the topic of countless discussions and discourses. One popular interpretation of the events is that they show the persecution of "Confucians" by a Chinese dictator. Relevant to this article, the author would like to point out the following observations: 1) at least in the first eight years of the empire, the first emperor appeared quite tolerant of scholars and *Ru*; 2) there were many other thought schools — "think tanks" in today's words—that were active at the time, in addition to Confucianism; 3) the Premier Li Si wanted to ban all the classics from the past, not just those related to Confucius; 4) Li Si specifically targeted those who were interested in government and law, integrating them into the bureaucracy and thus stifling the evolution of an independent early profession, i.e. the practice of law; 5) the acts of those few alchemists, who were clearly a type of *Ru* or "Confucians", and some of Li Si's comments on scholars echoed the stereotypic portrayal that Yan Ying had made three hundred years ago (37), such as "slick at talk" and "lobby and ask for money." As amply discussed and cited earlier, those stereotypes were exactly what Confucius had tried to correct among his students. For example, Confucius had cautioned his students against lip services and formation of any clique (64-66, 68, 69). The author wonders what Confucius might have advised if he were still alive at the onset of the first Chinese empire. Would he have been able to avert the clashes and win the room for professions and professionalism to evolve further? These incidents illustrate one observation of this author: over Chinese history, again and again, Confucius is mistakenly identified in or assigned blame for things or ideas that he would disapprove.

Qin was a very short-lived dynasty. It was replaced by the Han Dynasty in 202 B.C. Soon Confucianism won the endorsement from the imperial house, becoming the state doctrine (112). Since their lobby for the official status of Confucianism, students of Confucianism had aligned themselves with the expectations of the Chinese rulers. Facing the spread and influence of Buddhism in China,

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which promoted austerity, they later surrendered more of their self-interest claims. For example, China in Song Dynasty (960–1276) was a wealthy and pragmatic society; there emerged some signs of professionalism in state administration. Even in such a dynasty, when annotating verse 7.7 of *The Analects of Confucius* (41), Zhu Xi (1130–1200), a scholar of the so-called Neo-Confucianism, spent quite some words trying to come up with an interpretation to trivialize the financial significance of the fee that Confucius charged each of his students: a bundle of dried meat (131).

On another aspect, Chinese rulers since Qin Dynasty had been enforcing a "pro-agriculture and anti-commerce" policy (with Song dynasty as an exception), ideologically discriminating against commerce and officially designating merchants in the lowest social rank. This directed a culture that was antagonistic to pursuing direct financial interest, which in turn discouraged people from investing in lengthy learning and training to gain their expertise and perfect their services. Without a market support, professions were difficult to grow and professionalism hardly able to become a significant social norm.

Such a culture orientated some Chinese into an alternative to seek self-interest, which often turned out to be more lucrative. Instead of committing themselves to long-term learning and practice to offer the best products or services possible, Chinese elites sought to occupy or connect to higher offices in the pecking order of a bureaucracy to gain more control of public resources. Such an approach inevitably led to corruptions and frauds, and eventually to revolution and dynasty changes, or dynasty cycle (132), each time at the cost of the public good in terms of countless lives and fortunes destroyed in civil strife.

On a different note, Confucianism does potentiate Chinese with the quality and aspiration for a professional life. Such a predisposition is evident among Chinese immigrants and their descendants in western society where many of them unleash their potentials and flourish in professional fields. Their success suggests a common ground for China to merge with the rest of world: professionalism and empathy, as experimented and promoted by Confucius two and a half millennia ago.

Notes

1. 《詩經・伐檀》：彼君子兮，不素餐兮!
2. 《詩經・關雎》：窈窕淑女，君子好逑。
3. Legge, J. (Trans.). (1861). Confucian Analects, the Great Learning, and the Doctrine of the Mean. In *The Chinese Classics, Vol. I.* Hong Kong: London Missionary Society.
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11. Hinton, D. (Trans.). (2013). *The Four Chinese Classics*. Berkeley : Counterpoint.
12. Brooks, E.B, and Brooks, A.T. (Trans). (1998). *The Original Analects: Sayings of Confucius and His Successors*. New York: Columbia University Press.
13. Liang, T. 梁濤. (2010, January 28). 孔子行年考. [Online] Available: http://news.ifeng.com/history/zhuanjialunshi/liangtao/detail_2010_01/28/322195_0.shtml. [Accessed 2018, November 26]. (Comment: This series is used as the timeline reference for Confucius.)
14. 《春秋左傳・襄公十七年》：齊人以其未得志於我故，秋，齊侯伐我北鄙，圍桃。高厚圍臧紇於防。師自陽關逆臧孫，至於旅松。郰叔紇、臧疇、臧賈帥甲三百，宵犯齊師，送之而復。齊師去之。
15. 《孔子家語・本姓解》：孔子之先，宋之後也。微子啟、帝乙之元子，紂之庶兄。以圻內諸侯，入為王卿士。微、國名，子爵。初，武王克殷，封紂之子武庚於朝歌，使奉湯祀。武王崩，而與管、蔡、霍三叔作難。周公相成王東

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征之。二年，罪人斯得，乃命微子於殷後，作《微子之命》由之，與國於宋，徙殷之子孫。唯微子先往仕週，故封之賢。其弟曰仲思，名衍，或名洩。嗣微子後，故號微仲。生宋公稽。胄子雖遷爵易位，而班級不及其故者，得以故官為稱。故二微雖為宋公，而猶以微之號自終，至於稽乃稱公焉。宋公生丁公申。申公生緡公共及襄公熙。熙生弗父何及厲公方祀。方祀以下，世為宋卿。弗父何生送父週。週生世子勝。勝生正考甫。考甫生孔父嘉。五世親盡，別為公族。故後以孔為氏焉。一曰：孔父者，生時所賜號也，是以子孫遂以氏族。孔父生子木金父。金父生睪夷。睪夷生防叔，避華氏之禍而犇魯。防叔生伯夏。夏生叔梁紇。曰：“雖有九女，是無子。”其妾生孟皮，孟皮一字伯尼，有足病，於是乃求婚於顏氏。顏氏有三女，其小曰徵在。顏父問三女曰：“陬大夫雖父祖為士，然其先聖王之裔。今其人身長十尺，武力絕倫，吾甚貪之，雖年大性嚴，不足為疑。三子孰能為之妻？” 二女莫對。徵在進曰：“從父所製，將何問焉？”父曰：“即爾能矣。”遂以妻之。徵在既往，廟見，以夫之年大，懼不時有男，而私禱尼丘山以祈焉。生孔子，故名丘字仲尼。孔子三歲而叔梁紇卒，葬於防，至十九，娶於宋之上官氏。生伯魚。魚之生也，魯昭公以鯉魚賜孔子，榮君之貺。故因以名鯉，而字伯魚。魚年五十，先孔子卒。

16. Theobald, U. (2018, October 6). Zhou Period Political System. *ChinaKnowledge.de.* [Online] Available: http://www.chinaknowledge.de/History/Zhou/zhou-admin.html. [Accessed 2018, November 26].
17. 《周禮・地官司徒・保氏》：掌諫王惡，而養國子以道。乃教之六藝：一曰五禮，二曰六樂，三曰五射，四曰五馭，五曰六書，六曰九數。乃教之六儀：一曰祭祀之容，二曰賓客之容，三曰朝廷之容，四曰喪紀之容，五曰軍旅之容，六曰車馬之容。凡祭祀、賓客、會同、喪紀、軍旅，王舉則從；聽治亦如之。使其屬守王闈。
18. 《春秋左傳・昭公七年》：九月，公至自楚，孟僖子病不能相禮，乃講學之，苟能禮者從之，及其將死也，召其大夫曰，禮，人之幹也，無禮無以立，吾聞將有達者，曰孔丘，聖人之後也，而滅於宋，其祖弗父何，以有宋而授厲公，及正考父佐戴，武，宣，三命茲益共，故其鼎銘雲，一命而僂，再命而傴，三命而俯，循牆而走，亦莫餘敢侮，饘於是，鬻於是，以糊餘口，其共也如是，臧孫紇有言曰，聖人有明德者，若不當世，其後必有達人，今其將在孔丘乎，我若獲沒必屬說與何忌於夫子，使事之而學禮焉，以定其位，故孟懿子，與南宮敬叔，師事仲尼，仲尼曰，能補過者，君子也，詩曰，君子是則是效，孟僖子可則效已矣。
19. Sima Qian 司馬遷. *Records of the Grand Historian*《史記・孔子世家》：孔子要絰，季氏饗士，孔子與往。
20. Sima Qian 司馬遷. *Records of the Grand Historian*《史記・孔子世家》：孔子貧且賤。及長，嘗為季氏史，料量平；嘗為司職吏而畜蕃息。由是為司空。
21. Confucius 孔子. *The Analects of Confucius*, 3.7《論語・八佾》：子曰：“君子無所爭。必也射乎！揖讓而升，下而飲。其爭也君子。”
22. Confucius 孔子. *The Analects of Confucius*, 9.2《論語・子罕》：達巷黨人曰:“大哉孔子，博學而無所成名。”子聞之，謂門弟子曰，“吾何執？執禦乎？執射乎？吾執禦矣。”
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25. Sima Qian 司馬遷. *Records of the Grand Historian*《史記・孔子世家》：孔子長九尺有六寸，人皆謂之“長人”而異之。
26. Lu Buwei 呂不韋 *Master Lü's Spring and Autumn Annals*《呂氏春秋・慎大》：孔子之勁，舉國門之關，而不肯以力聞。
27. Confucius 孔子. *The Analects of Confucius*, 9.7《論語・子罕》：牢曰：“子云：‘吾不試，故藝。’” (Comment: “試” originally means oral test.)
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35. 郭宏珍. (2012). 古代官方祈雨考述. 《廣西大學學報》（哲學社會科學版）, 第 1 期.
36. Sima Qian 司馬遷. *Records of the Grand Historian*《史記・孔子世家》：孔子為兒嬉戲，常陳俎豆，設禮容。
37. Sima Qian 司馬遷. *Records of the Grand Historian*《史记・孔子世家》：景公問政孔子，孔子曰：“君君，臣臣，父父，子子。”景公曰：“善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾豈得而食諸！”他日又復問政於孔子，孔子曰：“政在節財。”景公說，將欲以尼谿田封孔子。晏嬰進曰：“夫儒者滑稽而不可軌法；倨傲自順，不可以為下；崇喪遂哀，破產厚葬，不可以為俗；遊說乞貸，不可以為國。自大賢之息，周室既衰，樂缺有間。今孔子盛容飾，繁登降之禮，趨詳之節，累世不能學，當年不能究其禮。君欲用之以移齊俗，非所以先細民也。”
38. Confucius 孔子. The Analects of Confucius, 6.13《論語・雍也》：子謂子夏曰：“女為君子儒！無為小人儒！”
39. Confucius 孔子. The Analects of Confucius, 7.21《論語・述而》: 子不語怪，力，亂，神。
40. Confucius 孔子. The Analects of Confucius, 6.22《論語・雍也》: 樊遲問知。子曰：“務民之義，敬鬼神而遠之，可謂知矣。”
41. Confucius 孔子. *The Analects of Confucius*, 7.7《論語・述而》：子曰：“自行束脩以上，吾未嘗無誨焉。”
42. Sima Qian 司馬遷. *Records of the Grand Historian*《史記・仲尼弟子列傳》：澹臺滅明，武城人，字子羽。少孔子三十九歲。狀貌甚惡。欲事孔子，孔子以為材薄。既已受業，退而修行，行不由徑，非公事不見卿大夫。南遊至江，從弟子三百人，設取予去就，名施乎諸侯。孔子聞之，曰：“吾以言取人，失之宰予；以貌取人，失之子羽。”
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49. Confucius 孔子. *The Analects of Confucius*, 5.3《論語・公冶長》：子謂子賤，“君子哉若人！魯無君子者，斯焉取斯？”
50. Confucius 孔子. *The Analects of Confucius*, 19.7《論語・子張》：子夏曰：“百工居肆以成其事，君子學以致其道。”
51. Confucius 孔子. *The Analects of Confucius*, 19.4《論語・子張》：子夏曰：“雖小道，必有可觀者焉；致遠恐泥，是以君子不為也。”
52. Confucius 孔子. *The Analects of Confucius*, 15.32《論語・衛靈公》：子曰：“君子謀道不謀食。耕也，餒在其中矣；學也，祿在其中矣。君子憂道不憂貧。”
53. Confucius 孔子. *The Analects of Confucius*, 20.3《論語・堯曰》：子曰：“不知命，無以為君子也；不知禮，無以立也；不知言，無以知人也。”
54. Confucius 孔子. *The Analects of Confucius*, 16.8《論語・季氏》：孔子曰：“君子有三畏：畏天命，畏大人，畏聖人之言。”
55. Confucius 孔子. *The Analects of Confucius*, 6.18《論語・雍也》：子曰：“質勝文則野，文勝質則史。文質彬彬，然後君子。”
56. Confucius 孔子. *The Analects of Confucius*, 7.6《論語・述而》：子曰：“志於道，據於德，依於仁，游於藝。”
57. Confucius 孔子. *The Analects of Confucius*, 1.1《論語・學而》：子曰：“學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不慍，不亦君子乎？”
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59. Confucius 孔子. *The Analects of Confucius*, 10.1《論語・鄉黨》：孔子於鄉黨，恂恂如也，似不能言者。其在宗廟朝廷，便便言，唯謹爾。

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60. Confucius 孔子. *The Analects of Confucius*, 10.2《論語・鄉黨》：朝，與下大夫言，侃侃如也；與上大夫言，闇闇如也。君在，踧踖如也， 與與如也。
61. Confucius 孔子. *The Analects of Confucius*, 1.8《論語・學而》：子曰：“君子不重，則不威；學則不固。”
62. Confucius 孔子. *The Analects of Confucius*, 19.25《論語・子張》：子貢曰：“君子一言以為知，一言以為不知，言不可不慎也！”
63. Confucius 孔子. *The Analects of Confucius*, 8.4《論語・泰伯》：曾子言曰：“...君子所貴乎道者三：動容貌，斯遠暴慢矣；正顏色，斯近信矣；出辭氣，斯遠鄙倍矣。”
64. Confucius 孔子. The Analects of Confucius, 4.24《論語・里仁》：子曰：“君子欲訥於言，而敏於行。”
65. Confucius 孔子. The Analects of Confucius, 14.27《論語・憲問》：子曰：“君子恥其言而過其行。
66. Confucius 孔子. *The Analects of Confucius*, 13.3《論語・子路》：子曰：“...故君子名之必可言也，言之必可行也。君子於其言，無所苟而已矣！”
67. Confucius 孔子. *The Analects of Confucius*, 12.24《論語・顏淵》：曾子曰：“君子以文會友，以友輔仁。”
68. Confucius 孔子. *The Analects of Confucius*, 2.14《論語・為政》：子曰：“君子周而不比，小人比而不周。”
69. Confucius 孔子. *The Analects of Confucius*, 15.22《論語・衛靈公》：子曰：“君子矜而不爭，群而不黨。”
70. Confucius 孔子. *The Analects of Confucius*, 14.26《論語・憲問》：子曰：“不在其位，不謀其政。” 曾子曰：“君子思不出其位。”
71. Confucius 孔子. *The Analects of Confucius*, 10.6《論語・鄉黨》：君子不以紺緅飾，紅紫不以為褻服。當暑，袗絺綌，必表而出之。緇衣，羔裘；素衣，麑裘；黃衣，狐裘。褻裘長，短右袂。必有寢衣，長一身有半。狐貉之厚以居。去喪，無所不佩。非帷裳，必殺之。羔裘玄冠不以吊。吉月，必朝服而朝。
72. Confucius 孔子. *The Analects of Confucius*, 10.19《論語・鄉黨》：疾，君視之，東首，加朝服拖紳。
73. Sima Qian 司馬遷. Records of the Grand Historian《史記・衛康叔世家》：仲由將入，遇子羔將出，曰：“門已閉矣。”子路曰：“吾姑至矣。”子羔曰：“不及，莫踐其難。”子路曰：“食焉不辟其難。”子羔遂出。子路入，及門，公孫敢闔門，曰：“毋入為也！”子路曰：“是公孫也？求利而逃其難。由不然，利其祿，必救其患。”有使者出，子路乃得入。曰：“太子焉用孔悝？雖殺之，必或繼之。”且曰：“太子無勇。若燔台，必舍孔叔。”太子聞之，懼，下石乞、盂黶敵子路，以戈擊之，割纓。子路曰：“君子死，冠不免。”結纓而死。
74. Confucius 孔子. *The Analects of Confucius*, 12.16《論語・顏淵》：子曰：“君子成人之美，不成人之惡。小人反是。”
75. Confucius 孔子. *The Analects of Confucius*, 4.4《論語・里仁》：子曰：“苟志於仁矣，無惡也。”
76. Confucius 孔子. The Analects of Confucius, 14.4《論語・憲問》子曰：“有德者必有言；有言者不必有德。仁者必有勇，勇者不必有仁。”
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83. Confucius 孔子. *The Analects of Confucius*, 1.2《論語・學而》：有子曰：“其為人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其為仁之本與！”
84. Confucius 孔子. *The Analects of Confucius*, 7.30《論語・述而》：子曰：“仁遠乎哉？我欲仁，斯仁至矣。”
85. Confucius 孔子. *The Analects of Confucius*, 12.1《論語・顏淵》：顏淵問仁。子曰：“...為仁由己，而由人乎哉？”
86. Confucius 孔子. *The Analects of Confucius*, 18.1《論語・微子》：微子去之，箕子為之奴，比干諫而死。孔子曰：“殷有三仁焉！”
87. Sima Qian 司馬遷. Records of the Grand Historian《史記・管晏列傳》： 管仲夷吾者，潁上人也。少時常與鮑叔牙游，鮑叔知其賢。管仲貧困，常欺鮑叔，鮑叔終善遇之，

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不以為言。已而鮑叔事齊公子小白，管仲事公子糾。及小白立為桓公，公子糾死，管仲囚焉。鮑叔遂進管仲。管仲既用，任政於齊，齊桓公以霸，九合諸侯，一匡天下，管仲之謀也。管仲曰：“吾始困時，嘗與鮑叔賈，分財利多自與，鮑叔不以我為貪，知我貧也。吾嘗為鮑叔謀事而更窮困，鮑叔不以我為愚，知時有利不利也。吾嘗三仕三見逐於君，鮑叔不以我為不肖，知我不遭時也。吾嘗三戰三走，鮑叔不以我怯，知我有老母也。公子糾敗，召忽死之，吾幽囚受辱，鮑叔不以我為無恥，知我不羞小賜而恥功名不顯於天下也。生我者父母，知我者鮑子也。”

88. Sima Qian 司馬遷. Records of the Grand Historian《史記・齊太公世家》：桓公既得管仲，與鮑叔、隰朋、高傒修齊國政，連五家之兵，設輕重魚鹽之利，以贍貧窮，祿賢能，齊人皆說。
89. Sima Qian 司馬遷. Records of the Grand Historian《史記・平準書》： 齊桓公用管仲之謀，通輕重之權，徼山海之業，以朝諸侯，用區區之齊顯成霸名。
90. 《管子・五辅》：薄稅斂，毋苟於民，待以忠愛，而民可使親。
91. 《管子・大匡》：桓公踐位十九年，弛關市之徵，五十而取一，賦祿以粟，案田而稅，二歲而稅一，上年什取三，中年什取二，下年什取一，歲飢不稅。
92. 《管子・輕重戊》：桓公問於管子曰：“魯梁之於齊也，千谷也，蜂螫也，齒之有脣也。今吾欲下魯梁，何行而可？”管子對曰：“魯梁之民俗為綈，公服綈，令左右服之，民從而服之，公因令齊勿敢為，必仰於魯梁，則是魯梁釋其農事而作綈矣。”桓公曰：“諾。”即為服於泰山之陽，十日而服之。管子告魯梁之賈人曰：“子為我致綈千匹，賜子金三百斤，什至而金三千斤，則是魯梁不賦於民而財用足也。”魯梁之君聞之，則教其民為綈，十三月而管子令人之魯梁，魯梁郭中之民，道路揚塵，十灸不相見，紲縞而踵相隨，車轂齾騎，連伍而行。管子曰：“魯梁可下矣。”公曰：“奈何？”管子對曰：“公宜服帛，率民去綈閉關，毋與魯梁通使。”公曰：“諾。”後十月，管子令人之魯梁，魯梁之民，餓餒相及，應聲之正，無以給上。魯梁之君，即令其民去綈修農谷，不可以三月而得，魯梁之人，糴十百，齊糶十錢。二十四月，魯梁之民歸齊者十分之六，三年，魯梁之君請服。. . . 桓公問於管子曰：“萊莒與柴田相併，為之奈何？”管子對曰：“萊莒之山生柴，君其率白徒之卒，鑄庄山之金以為幣，重萊莒之柴賈。”萊莒之君聞之，告左右曰：“金幣者，人之所重也。柴者，吾國之奇出也。以吾國之奇出，盡齊之重寶，則齊可並也。”萊莒即釋其耕農而治柴，管子即令隰朋反農。二年，桓公止柴，萊莒之糴三百七十，齊糶十錢，萊莒之民降齊者十分之七，二十八月，萊莒之君請服。. . . 桓公問於管子曰：“楚者，山東之強國也，其人民習戰鬥之道，舉兵伐之，恐力不能過，兵弊於楚，功不成於周，為之奈何？”管子對曰：“即以戰鬥之道與之矣。”公曰：“何謂也？”管子對曰：“公貴買其鹿。”桓公即為百里之城，使人之楚買生鹿，楚生鹿當一而八萬，管子即令桓公與民通輕重，藏谷什之六，令左司馬伯公將白徒而鑄錢於庄山，令中大夫王邑載錢二千萬求生鹿於楚。楚王聞之，告其相曰：“彼金錢，人之所重也，國之所以存，明王之所以賞有功也。禽獸者，群害也，明王之所棄逐也，今齊以其重寶貴買吾群害，則是楚之福也，天且以齊私楚也，子告吾民，急求生鹿，以盡齊之寶”，楚民即釋其耕農而田鹿。管子告楚之賈人曰：“子為我致生鹿二十，賜子金百斤，什至而金千斤也，則是楚不賦於民而財用足也。”楚之男子居外，女子居塗，隰朋教民藏粟五倍。楚以生鹿藏錢五倍。管子曰：“楚可下矣。”公曰：“奈何？”管子對曰：“楚錢五倍，其君且自得，而修谷，錢五倍，是楚強也。”桓公曰：“諾。”因令人閉關不與楚通使，楚王果自得而修谷，谷不可三月而得也，楚糴四百，齊因令人載粟處芊之南，楚人降齊者十分之四，三年而楚服。. . . 桓公問於管子曰：“代國之出何有？”管子對曰：“代之出，狐白之皮，公其貴買之。”管子曰：“狐白應陰陽之變，六月而壹見，公貴買之，代人忘其難得，喜其貴買，必相率而求之，則是齊金錢不必出，代民必去其本而居山林之中；離枝聞之，必侵其北；離枝侵其北，代必歸於齊，公因令齊載金錢而往。”桓公曰：“諾。”即令中大夫王師北將人徒，載金錢，之代谷之上，求狐白之皮。代王聞之，即告其相曰：“代之所以弱於離枝者，以無金錢也；今齊乃以金錢求狐白之皮，是代之福也，子急令民求狐白之皮，以致齊之幣，寡人將以來離枝之民。”代人果去其本，處山林之中，求狐白之皮，二十四月而不得一；離枝聞之，則侵其北，代王聞大恐，則將其士卒葆於代谷之上。離枝遂侵其北，王即將其士卒願以下齊。齊未亡一錢幣，修使三年而代服。. . . 桓公問於管子曰：“吾欲制衡山之術，為之奈何？”管子對曰：“公其令人貴買衡山之械器而賣之，燕代必從公而買之，秦趙聞之，必與公爭之，衡山之械器，必倍其賈，天下爭之，衡山械器，必什倍以上。”公曰：“諾”。因令人之衡山求買械器，不敢辨其貴賈。齊修械器于衡山十月，燕代聞之，果令人之衡山求買械器。燕代修三月，秦國聞之，果令人之衡山求買械器。衡山之君告

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其相曰：“天下爭吾械器，令其買再什以上”，衡山之民，釋其本而修械器之巧。齊即令隰朋漕粟於趙，趙糴十五，隰朋取之石五十，天下聞之，載粟而之齊；齊修械器十七月，修糴五月，即閉關不與衡山通使，燕代秦趙即引其使而歸；衡山械器盡，魯削衡山之南，齊削衡山之北，內自量無械器以應二敵，即奉國而歸齊

93. Confucius 孔子. *The Analects of Confucius*, 14.16《論語・憲問》：子路曰：“桓公殺公子糾，召忽死之，管仲不死。”曰：“未仁乎！”子曰：“桓公九合諸侯，不以兵車，管仲之力也。如其仁，如其仁。”
94. Confucius 孔子. *The Analects of Confucius*, 14.17《論語・憲問》：子貢曰：“管仲非仁者與？桓公殺公子糾，不能死，又相之。”子曰：“管仲相桓公，霸諸侯，一匡天下，民到於今受其賜。微管仲，吾其被髮左衽矣。豈若匹夫匹婦之為諒也，自經於溝瀆，而莫之知也？”
95. Confucius 孔子. *The Analects of Confucius*, 3.22《論語・八佾》：子曰：“管仲之器小哉。” 或曰：“管仲儉乎？”曰：“管氏有三歸，官事不攝，焉得儉？” “然則管仲知禮乎？”曰：“邦君樹塞門，管氏亦樹塞門。邦君為兩君之好，有反坫，管氏亦有反坫。管氏而知禮，孰不知禮？”
96. Sima Qian 司馬遷. *Records of the Grand Historian*《史記・管晏列傳》：管仲世所謂賢臣，然孔子小之。
97. Confucius 孔子. *The Analects of Confucius*, 6.26《論語・雍也》：宰我問曰：“仁者，雖告之曰，‘井有仁焉。’其從之也？”子曰：“何為其然也？君子可逝也，不可陷也；可欺也，不可罔也。”
98. Confucius 孔子. *The Analects of Confucius*, 13.27《論語・子路》：子曰：“剛、毅、木、訥近仁。”
99. Confucius 孔子. *The Analects of Confucius*, 13.19《論語・子路》：樊遲問仁。子曰：“居處恭，執事敬，與人忠；雖之夷狄，不可棄也。”
100. Confucius 孔子. *The Analects of Confucius*, 12.2《論語・顏淵》：仲弓問仁。子曰：“出門如見大賓，使民如承大祭。己所不欲，勿施於人....”
101. Confucius 孔子. *The Analects of Confucius*, 6.30《論語・雍也》：子貢曰：“如有博施於民而能濟眾，何如？可謂仁乎？”子曰：“...夫仁者，己欲立而立人，己欲達而達人。能近取譬，可謂仁之方也已。”
102. Merriam-Webster dictionary. [Online] Available from: https://www.merriam-webster.com/dictionary/empathy. [Accessed 2018, November 26].
103. Confucius 孔子. *The Analects of Confucius*, 12.11《論語・顏淵》：齊景公問政於孔子。孔子對曰：“君君，臣臣，父父，子子。”公曰：“善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？”
104. Confucius 孔子. *The Analects of Confucius*, 11.17《論語・先進》：季氏富於周公，而求也為之聚斂而附益之。子曰：“非吾徒也，小子鳴鼓而攻之可也！”
105. Confucius 孔子. *The Analects of Confucius*, 7.12《論語・述而》：子曰：“富而可求也，雖執鞭之士，吾亦為之。如不可求，從吾所好。”
106. Sima Qian 司馬遷. *Records of the Grand Historian*《史記・伯夷列傳》：子曰“道不同不相為謀”，亦各從其志也。故曰“富貴如可求，雖執鞭之士，吾亦為之。如不可求，從吾所好”。(Comment: “富而可求也” in the previous note is quoted here as “富貴如可求” by Sima Qian, suggesting typos in passing, compiling or editing *The Analects of Confucius.* The “執鞭之士,” literally meaning “a man who holds a whip,” likely refers to a hostler, as Confucius was experienced in tending and managing horses as a charioteer.)
107. Singh, M. (2018). The cultural evolution of shamanism. *Behavioral and Brain Sciences* 41:e66.
108. 《晏子春秋・內篇・諫下第二》：公孫接、田開疆、古冶子事景公，以勇力搏虎聞。晏子過而趨，三子者不起。晏子入見公曰：“臣聞明君之蓄勇力之士也，上有君臣之義，下有長率之倫，內可以禁暴，外可以威敵，上利其功，下服其勇，故尊其位，重其祿。今君之蓄勇力之士也，上無君臣之義，下無長率之倫，內不以禁暴，外不可威敵，此危國之器也，不若去之。”公曰：“三子者，搏之恐不得，刺之恐不中也。”晏子曰：“此皆力攻勍敵之人也，無長幼之禮。”因請公使人少饋之二桃，曰：“三子何不計功而食桃？”公孫接仰天而歎曰：“晏子，智人也！夫使公之計吾功者，不受桃，是無勇也，士眾而桃寡，何不計功而食桃矣。接一搏狷而再搏乳虎，若接之功，可以食桃而無與人同矣。”援桃而起。田開疆曰：“吾仗兵而卻三軍者再，若開疆之功，亦可以食桃，而無與人同矣。”援桃而起。古冶子曰：“吾嘗從君濟於河，黿銜左驂以入砥柱之流。當是時也，冶少不能遊，潛行逆流百步，順流九里，得黿而殺之，左操驂尾，右挈黿頭，鶴躍而出。津人皆曰：

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'河伯也！'若冶視之，則大黿之首。若冶之功，亦可以食桃而無與人同矣。二子何不反桃！”抽劍而起。公孫接、田開疆曰：“吾勇不子若，功不子逮，取桃不讓，是貪也；然而不死，無勇也。”皆反其桃，挈領而死。古冶子曰：“二子死之，冶獨生之，不仁；恥人以言，而夸其聲，不義；恨乎所行，不死，無勇。雖然，二子同桃而節，冶專其桃而宜。”亦反其桃，挈領而死。使者復曰：“已死矣。”公殮之以服，葬之以士禮焉。

109. Confucius 孔子. *The Analects of Confucius*, 19.6《论语·子张》：子夏曰：“博学而笃志，切问而近思，仁在其中矣。”
110. Sima Qian 司馬遷. *Records of the Grand Historian*《史記·孟嘗君列傳》：孟嘗君時相齊，封萬戶於薛。其食客三千人。
111. Sima Qian 司馬遷. *Records of the Grand Historian*《史记·苏秦列传》：於是六国从合而并力焉。苏秦为从约长，并相六国。
112. Ban, Gu 班固. *Book of Han*《漢書·董仲舒傳·舉賢良對策》：臣愚以為諸不在六藝之科孔子之術者，皆絕其道，勿使並進。
113. Larson, M. S. (1977). *The Rise of Professionalism: A Sociological Analysis*. Berkeley: University of California Press.
114. Abbott, A. (1988). *The System of Professions: An Essay on the Division of Expert Labor*. Chicago: University of Chicago Press.
115. Maitland, I. (2002). The Human Face of Self-Interest. *Journal of Business Ethics*, 38, 3-17.
116. Confucius 孔子. *The Analects of Confucius,* 9.1《論語·子罕》：子罕言利與命與仁。
117. Mencius 孟子.《孟子·梁惠王上》：“五畝之宅，樹之以桑，五十者，可以衣帛矣；雞豚狗彘之畜，無失其時，七十者，可以食肉矣。”
118. Confucius 孔子. *The Analects of Confucius,* 10.8《論語·鄉黨》：食不厭精，膾不厭細。食饐而餲，魚餒而肉敗，不食。色惡，不食。臭惡，不食。失飪，不食。不時，不食。割不正，不食。不得其醬，不食。肉雖多，不使勝食氣。唯酒無量，不及亂。沽酒市脯不食。不撤姜食，不多食。
119. Confucius 孔子. *The Analects of Confucius*, 20.1《論語·堯曰》：周有大賚，善人是富。“雖有周親，不如仁人；百姓有過，在予一人。”
120. Confucius 孔子. *The Analects of Confucius*, 17.24《論語·陽貨》：子貢曰：“君子亦有惡乎？”子曰：“有惡。惡稱人之惡者，惡居下流而訕上者，惡勇而無禮者，惡果敢而窒者。” 曰：“賜也亦有惡乎？”“惡徼以為知者，惡不孫以為勇者，惡訐以為直者。”
121. Sima Qian 司馬遷. Records of the Grand Historian《史記•卷六十八•商君列傳》：宗室非有軍功論，不得為屬籍。明尊卑爵秩等級，各以差次名田宅，臣妾衣服以家次。有功者顯榮，無功者雖富無所芬華。
122. Shang Yang 商鞅.《商君書•墾令》：無得取庸，則大夫家長不建繕。愛子不惰食，惰民不窳，而庸民無所於食，是必農。
123. Shang Yang 商鞅.《商君書•墾令》：均出餘子之使令，以世使之，又高其解舍，令有甬，官食概，不可以辟役。
124. Shang Yang 商鞅.《商君書•墾令》：祿厚而稅多，食口眾者，敗農者也；則以其食口之數，賦而重使之，則辟淫游惰之民無所於食。
125. Shang Yang 商鞅.《商君書•墾令》：無以外權任爵與官，則民不貴學問，又不賤農。
126. Shang Yang 商鞅.《商君書•墾令》：國之大臣諸大夫，博聞、辯慧、游居之事，皆無得為；無得居游於百縣，則農民無所聞變見方。農民無所聞變見方，則知農無從離其故事，而愚農不知，不好學問。愚農不知，不好學問，則務疾農。知農不離其故事，則草必墾矣。
127. Sima Qian 司馬遷. Records of the Grand Historian《史記•卷六十八•商君列傳》：事末利及怠而貧者，舉以為收孥。
128. Sima Qian 司馬遷. Records of the Grand Historian《史記·秦始皇本紀》：二十八年，始皇東行郡縣，上鄒嶧山。立石，與魯諸儒生議，刻石頌秦德，議封禪望祭山川之事。
129. Sima Qian 司馬遷. Records of the Grand Historian《史記·秦始皇本紀》：丞相李斯曰：“五帝不相復，三代不相襲，各以治，非其相反，時變異也。今陛下創大業，建萬世之功，固非愚儒所知，且越言乃三代之事，何足法也？異時諸侯並爭，厚招遊學。今天下已定，法令出一，百姓當家則力農工，士則學習法令辟禁。今諸生不師今而學古，以非當世，惑亂黔首。丞相臣斯昧死言：古者天下散亂，莫之能一，是以諸侯並作，語皆道古以害今，飾虛言以亂實，人善其所私學，以非上之所建立。今皇帝並有天下，別黑白而定一尊。私學而相與非法教，人聞令下，則各以其學議之，入則心非，出則巷議，誇主以為名，異取以為高，率群下以造謗。如此弗禁，則主勢降乎上，黨與成乎

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下。禁之便。臣請史官非秦記皆燒之。非博士官所職，天下敢有藏《詩》、《書》、百家語者，悉詣守、尉雜燒之。有敢偶語《詩》《書》者棄市。以古非今者族。吏見知不舉者與同罪。令下三十日不燒，黥為城旦。所不去者，醫藥卜筮種樹之書。若欲有學法令，以吏為師。”制曰：“可。”

130. Sima Qian 司馬遷. Records of the Grand Historian《史記・秦始皇本紀》：盧生說始皇曰：“臣等求芝奇藥仙者常弗遇，類物有害之者。方中，人主時為微行以辟惡鬼，惡鬼辟，真人至。人主所居而人臣知之，則害於神。真人者，入水不濡，入火不濡，陵雲氣，與天地久長。今上治天下，未能恬倓。願上所居宮毋令人知，然後不死之藥殆可得也。”於是始皇曰：“吾慕真人，自謂‘真人’，不稱‘朕’。”乃令咸陽之旁二百里內宮觀二百七十復道甬道相連，帷帳鐘鼓美人充之，各案署不移徙。行所幸，有言其處者，罪死。始皇帝幸梁山宮，從山上見丞相車騎眾，弗善也。中人或告丞相，丞相後損車騎。始皇怒曰：“此中人泄吾語。”案問莫服。當是時，詔捕諸時在旁者，皆殺之。自是後莫知行之所在。聽事，群臣受決事，悉於咸陽宮。侯生、盧生相與謀曰：始皇為人，天性剛戾自用，起諸侯，並天下，意得欲從，以為自古莫及己。專任獄吏，獄吏得親幸。博士雖七十人，特備員弗用。丞相諸大臣皆受成事，倚辦於上。上樂以刑殺為威，天下畏罪持祿，莫敢盡忠。上不聞過而日驕，下懾伏謾欺以取容。秦法，不得兼方，不驗，輒死。然候星氣者至三百人，皆良士，畏忌諱諛，不敢端言其過。天下之事無小大皆決於上，上至以衡石量書，日夜有呈，不中呈不得休息。貪於權勢至如此，未可為求仙藥。”於是乃亡去。始皇聞亡，乃大怒曰：“吾前收天下書不中用者盡去之。悉召文學方術士甚眾，欲以興太平，方士欲練以求奇藥。今聞韓眾去不報，徐市等費以巨萬計，終不得藥，徒奸利相告日聞。盧生等吾尊賜之甚厚，今乃誹謗我，以重吾不德也。諸生在咸陽者，吾使人廉問，或為訞言以亂黔首。”於是使御史悉案問諸生，諸生傳相告引，乃自除犯禁者四百六十餘人，皆坑之咸陽，使天下知之，以懲後。

131. Zhu Xi 朱熹.《四書章句集注》：脩，脯也。十脡為束。古者相見，必執贄以為禮，束脩其至薄者。蓋人之有生，同具此理，故聖人之於人，無不欲其入於善。但不知來學，則無往教之禮，故苟以禮來，則無不有以教之也。

132. Reischauer, E. O. (1965). The Dynastic Cycle. In J. Meskill (Ed.), *The Pattern of Chinese History*, pp. 31-33. Boston: D. C. Heath and Co.

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繁體中文文摘, 見下頁 Abstract in traditional Chinese on the next page

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Defining *Junzi* and *Ren:* Confucius as the Father of Professionalism

定义“君子”和 “仁”：孔子系专业精神之父

作者：徐罡

摘要：孔子(前 552 年–前 479 年)是中华文明的象征 。尽管过去二千五百年里他产生了巨大的影响，他的许多想法至今仍然只被粗略定义。这使得它们在中国极易受到统治者利用和滥用、在世界范围极易招致国际社会误读和批评。 “君子”和“仁”就属于这类含糊定义的概念；它们分别泛指道德完人极其善良的品格。在本文中，作者研究了孔子的早年经历，分析了他和源自神职人员巫师的社会群体“儒”的关系，并对与“君子”及“仁”有关的特征做了梳理，得出一个结论：孔子首先是个私人教育家和企业家。孔子生活在这样的一个时代：由于当时各种政治势力的竞争，形成了对政府管理方面的优质教育和培训的市场需求，同时也促成了普通平民向上流动的机会。他创办了一所私立学校，无论学生家庭背景如何，只要他们缴得起他的学费，他一律接收。 在他的教学中，他开发完善了一套价值标准，相当于现代西方社会的“专业精神（或专业主义）”。他将原义为牺牲和殉道的“仁”， 转换成一个专业品质的概念，拒绝了从政及文职人员的无谓牺牲。他理想中的完人暨君子，是行政管理的专业人士，与“专业”及“专业精神”的定义所设定的标准吻合。作为其价值体系支柱的 “仁” ，获得了新的含义，变成了替入式体会别人的感受及需求并作出相应回应的能力或行为，按当代术语，即英文的 “empathy” ，而 empathy 是专业行为的基石。遗憾的是，自秦国征服其它诸侯并于公元前 221 年创立中央集权的中华帝国之后，中国走上了一条不同于孔子应该期望的道路，专业与专业精神失去了向前进化的社会环境。时至今日，虽然专业精神作为一种社会规范在中国仍然几无重视且很少实践，但儒学确实给中国人赋予了追求专业生活的渴望和潜能，这点明显反映在美国的中国移民和他们的后代身上：他们中的很多人在美国释放了他们的潜力并活跃在专业领域。鉴于孔子一生追求专业精神，并且开创性地提出了专业精神的关键概念，孔子应该享有“专业精神之父”的地位。本文作者预测，专业精神作为孔子的真正遗产，将最终帮助中国走出其朝代循环，并为其和世界其它国家融合提供一个共同基础。

关键词：孔子, 儒学, 儒，君子, 仁, 德, 道, 士, 专业精神, 专业, 专业人士, empathy, 自身利益

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關鍵詞：孔子, 儒學, 儒, 君子, 仁, 德, 道, 士, 專業精神, 專業, 專業人士, empathy, 自身利益

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On the Origin of *Ren* 仁:
A Practice of Human Sacrifice and Martyrdom in Early Chinese History

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"仁"字探源："仁"系中國早期歷史人祭與殉道的一種習俗

ABSTRACT. *Ren* 仁 is the founding pillar of Confucianism. In spite of its popularity in Chinese culture, the notion has only been grossly, and vaguely as well, defined as a virtue of benevolence and altruism. The concept remains to be specified in terms of its denotation, connotation and semantic evolution. In this communication, the author analyzes an early remark by Confucius, examines the earliest Chinese characters for *Ren* from archaeological discoveries in the past decades, and reviews the literature that has been rediscovered by scholars in the field. He concludes that *Ren* originally denotes a practice of sacrifice and martyrdom where a man of respectable social standing sacrificed himself to defend the societal expectations or code of honor, often in a time of social crisis, to honor the heaven and the earth. His finding also posits a link between Confucianism and Christianity in the early evolution of humanity. While Jesus made the final sacrifice once-for-all and called an end to the savage human sacrifice in the West, Confucius redefined the early notion of *Ren* to a vicarious experience of empathy and rejected the expectation of insignificant sacrifice in politics and civil services in China.

KEYWORDS. *Ren* 仁, Confucianism, 克己復禮, *DongYi* 東夷, martyrdom, human sacrifice, Bushido, Christianity, humanity

Ren 仁 * is a fundamental concept in Chinese civilization. In spite of abundant references to the concept in Chinese literature and official recognition of the notion as a high social value for much of China's history, the past decades continue to see the debates and discussions on the meaning and origin of the term (1-7). Such elaborations have yielded some consensus and interesting developments: First, *Ren* is a notion that predated Confucius (552–479 B.C.) (8). Second, the notion is derived from a custom that was practiced among a group of tribes that were collectively dubbed as *Dongyi* 東夷 in early Chinese history. Third, it is Confucius and his followers who had been instrumental in developing and reshaping the notion into a core value of Chinese culture.

Confucius was a descendent of a noble family from Shang Dynasty (c. 1600–1046 B.C.). He had been asked about *Ren* over his entire career. It has been noticed that Confucius referred to the same word *Ren* with different interpretations or remarks (9). This has been attributed to different contexts of dialogues with students of different learning aptitudes. It might also reflect the fact that the concept itself was in a process of evolution as Confucius was redefining it as the foundation of his ethics. It' s thus of great interest to examine what Confucius had said about *Ren* when he was young and less sophisticated, if one hopes to trace the notion to its original denotation.

An early remark on *Ren* was made by Confucius when he was 23 years old (8), in response to the demise of King Ling of the State of Chu in 529 B.C. King Ling was perceived as an extravagant and tyrannical ruler, apt to use force in treating his people and other states. In the winter of 530 B.C. he led his troop away from his capital and set his headquarter in Qianxi, a place close to the State of Xu, in preparation for a military campaign against Xu (10). On a snowy evening he met Zige (a.k.a. Ran Dan), one of his statesmen. In the next spring, a coup back in his palace killed his two sons and a mutiny deserted him in the place, overthrowing his throne (11). The eldest of his three brothers took over the throne in the capital. He ended up committing suicide by hanging himself at Qianxi. Zige then had left him and gone to work for the new government. Three years later it was the same Zige who framed and

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* *Ren* is the pronunciation for two Chinese characters of interest in this paper: 仁 and 人 (a man). To avoid any confusion, this paper uses *Ren* to designate 仁 only.

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murdered a tribe head under the order of King Ping of Chu (12). King Ping was the youngest of the three brothers who toppled King Ling and soon succeeded to the throne after he tricked his two elder brothers, including the new king, into suicide.

The meeting between King Ling and Zige on the snowy evening in 530 B.C. was described in The Zuo Zhuan (10). It seemed to happen in a front room in the headquarter complex. It appeared that Zige tried to persuade King Ling to recall his military operation and stop his abuse of power. The narrative of the event however was elusive and suggestive. After some review on the relationships with the royal house of the Zhou Kingdom, King Ling was interpreted by his craftsman and left for a moment, during which the King's servant questioned Zige, "Sir, you are the person our State is looking to. When you talked to the King today, you were like just echoing him. Where would our State head for [if you continue doing so]?" Zige replied, "My knife has been sharpened and ready. When the King shows up again, my knife will cut." Zige's reply is conventionally interpreted as a figurative expression that refers to his sharp persuasion skill.

When King Ling came out and resumed the conversation, Zige made some comments, alluding to King's profligacy. He mentioned a legendary figure King Mu of Zhou, who had aspired to conquer the world and leave his ruts everywhere: King Mu of Zhou was able to die in his own palace after he took the suggestion from his counselor and restrained his license. As the narrative continued, what followed became dramatic:

> The King made a bow and went back to his room. For several days, the King did not eat when presented with food, and did not fall asleep when putting himself on the bed. He could not *Ke* 克 himself, so leading to his disaster.
>
> Confucius said, "It was documented in antiquity: to *Ke* 克 oneself and return to the rituals is what is *Ren*."
>
> Indeed what a great comment! If King Ling of Chu had acted in such a way, how could he become humiliated at Qianxi?

Here Confucius cited a recordation and offered an early definition of *Ren:* to *Ke* 克 oneself and return to the rituals. Orthodoxly the Chinese character *Ke* 克 in this sentence is interpreted as "subdue," as translated by James Legge who produced the first English translation of *The Analects of Confucius* in 1861 (13). In Chinese linguistics, the character *Ke* 克 however means "kill" initially. The Zuo Zhuan is a narrative annotation of the ancient Chinese chronicle *Spring and Autumn Annals*, which Confucius is credited for its compiling and editing. In the *Spring and Autumn Annals*, *Ke* 克 is used to describe the ending of a rebellion: the Duke of Zheng "*Ke* 克" his brother Gongshu Duan who revolted against him for the title of the principality; *Ke* 克 means "kill" (14). Therefore an alternative and plain reading of Confucius' citation above would be: *Ren* is to kill oneself and return to the rituals.

This reading seems to make sense given the mystery surrounding the meeting between King Ling and Zige and the subsequent developments. It is likely that Zige had somehow suggested King Ling sacrifice himself in the best interest of the State of Chu, and King Ling indeed gave it some serious consideration and struggled with the idea, as suggested by the description that "For several days, the King did not eat when presented with food, and did not fall asleep when putting himself on the bed. He could not *Ke* 克 himself…" Such interpretation would make it easier to understand the lament by the author of The Zuo Zhuan: over the two options of his death, King Ling could have died gracefully in his own place.

It sounds unbelievable today that a life could be expected in such a way, especially a king's life. But some Chinese in antiquity did believe that honor and nobility outweighed the mere physical existence of a life. After being overthrown, King Ling was taken in by a local whose father had been saved from death penalty by the King. But King still committed a suicide. When King Ling's two brothers, one having assumed his throne after the coup, heard the tumult and rumor that King Ling was coming

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back to the capital, both killed themselves. More than three hundred years later, Xiang Yu (a.k.a. Xiang Ji) (232–202 B.C.), a descendant of a noble family from the same land of Chu, offered a perfect illustration of such a conviction (15). Xiang Yu is one of the two final contenders for the empire of China after the fall of the Qin dynasty, the other being Liu Bang. In 202 B.C., his army was defeated and retreated to the bank of Wu River. Across the river was his home base and a ferryman was there to rescue him. He could have crossed the river and rebuilt his army in his territory. Instead, he felt deeply guilty: he had brought with him 8,000 soldiers from his homeland but none of them had survived then; he could not face the families of those lost young men. He gave his horse to the ferryman, to save his beloved companion in his past five years of military life. He led his remaining men fighting until he was the only one alive. Then he recognized a familiar face among Liu Bang's warriors who was his early friend. Because anyone who killed him would be rewarded handsomely by Liu Bang, he told his friend that he would kill himself for his friend and asked his friend to claim the reward. He then killed himself with his sword.

Such veneration for honor and nobility is also demonstrated in another incident (16) in Confucius' time in the State of Qi, a neighboring state of Confucius's State of Lu. Yan Ying was a minister to Duke Jing of Qi and a contemporary of Confucius and King Ling of Chu; he was known for his zingers and tactics. There were three warriors in the State of Qi by whom Yan Ying felt slighted, so he wanted to remove them. These three warriors were of great physical feat and valor; it was impossible to kill or assassinate them. Yan Ying suggested a design and asked Duke Jing to send two peaches to the three: only two warriors with the most significant services deserved the perches. After two warriors each cited his credits and took a peach, the third warrior recounted his services and claimed the best. The first two agreed to his claim and returned the peaches; they felt so humiliated and killed themselves. The third warrior responded: "Two warriors died the peaches. If I am the only one alive, it is not of *Ren*." He returned the peaches and committed suicide as well. This is the origin of the Chinese idiom "two peaches to kill three warriors."

This case is elucidative from two aspects. First, it offers an example of the time when manipulation of the sense of honor and nobility in certain people could serve as a tool of murder. This would help understand the words by Zige, quoted earlier in this paper: "My knife has been sharpened and ready. When the King shows up again, my knife will cut." Second, the third warrior clearly took his suicide as an act of *Ren*.

The association of death with the concept of Ren is identified in other occasions involving Confucius. *The Analects of Confucius* records a Confucius' comment, "Gentlemen of devotion and men of *Ren* will not seek to live at the expense of *Ren*. Instead, they will sacrifice their lives to honor *Ren*" (17), directly linking *Ren* to sacrifice. Even in Chinese language today, "honoring *Ren* 成仁" is still a synonym for "sacrificing one's life for a cause."

The association of death with the concept of *Ren* is indirectly inferred as well in *The Analects of Confucius*. Verse 14.16 starts with Zilu's question for Confucius: When Duke Huan killed Prince Jiu, Zhao Hu died for the Prince but Guan Zhong failed to do so. Did Guan Zhong fall short of *Ren* (18)? In the next verse of the same chapter, Zigong posed a similar question (19). Both questions imply that it was of *Ren* for a retainer to die if his prince was killed.

Together, early Chinese literature offers ample contexts that associate *Ren* with death, supporting an alternative reading of Confucius' early definition of *Ren*: to sacrifice oneself and return to the rituals.

In another direction, archaeological discoveries in the past decades give compelling evidence to the idea that *Ren*

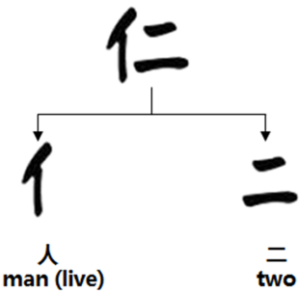

Figure 1. The Chinese character *Ren* 仁 in modern regular script, composed of two components: the left one is the character "人", meaning "a man", and the right one is the character *Er* 二, meaning "two."

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originates from a practice involving death.

Chinese characters originate from pictograms that denote objects in simplified yet characteristic drawings. Characters for abstract concepts are created by assembling or modifying earlier pictograms, or further, by aggregating existing characters. A good approach to study the origination of an abstract Chinese notion is to follow the evolution of ancient Chinese characters for the notion. In current regular Chinese script, *Ren* 仁 is written as composed of two pictograms that stand for "人 (man)" and "二 (two)," respectively (Fig. 1). Such composition has been cited to argue that *Ren* 仁 represents something involving two people, or benevolence. In 1977, a bronze vessel is unearthed that dates back to 314 B.C. (20, 21). In its inscription, a character *Ren* 仁 is identified but composed of a character for "two" and the other for "a dead body," or *Shi* 尸 (Fig. 2).

"人 (man)" is among the earliest Chinese characters present in the oracle bone inscriptions from Shang Dynasty. It is depicted as a standing man, often slightly bending over, with major body parts recognizable (Fig. 3). *Shi* 尸 is among the oldest Chinese characters as well; it is modified from the character "人 (man)." Figure 3A-(b) shows a character *Shi* 尸 on an oracle bone inscription, as compared to the character for a live "人 (man)." The differences between *Shi* 尸 and "人 (man)" are twofold: First, more anatomical details are introduced in the leg of *Shi* 尸, including knee and ankle. Second, the lower limb part of *Shi* 尸 is drooping, capturing the flaccid state of a dead body that has lost its muscle tone. The second difference is especially important. In the oracle bone inscription for Figure 3A-(b), every character stroke is sharp, firm, and powerful, characteristic of the technique used in producing the inscription, i.e. carving, except the one designating the lower limb of *Shi* 尸, which is floppy. This indicates deliberate efforts to distinguish a dead boy from a live man. Thus, there might be occasions in which a character for "人 (man)" on an oracle bone inscription actually designates a *Shi* 尸, for the shaman who carved the inscription failed to produce the desired visual effects. Whenever a *Shi* 尸 is identified on an inscription, however, it should not be mistaken as the

Figure 2. Inscription from a bronze vessel dating back to 314 B.C. The character *Ren* 仁 is boxed in blue, composed of the characters *Shi* 尸 and *Er* 二, the latter is embraced under the *Shi* 尸. "人 (a man)" is boxed in solid yellow line when appearing independently or in dotted yellow line when integrated as a component for another character.

character for a live "人 (man)," as extra emphasis is placed on in producing the character *Shi* 尸.

Figure 4 shows the characters *Shi* 尸 and "人 (man)" from inscriptions on bronze vessels, produced after the Shang Dynasty. On DuoYou Ding 多友鼎 (c. 850 B.C.), "人 (man)" is shown as a standing man (23), already very close to its current form in regular script. *Shi* 尸 on the other vessel XiaoChenChi Gui 小臣謎簋 (c. 1000 B.C.) appears as a crouching limp body (24). Again the difference between the two characters is unmistakable.

The bronze vessel in Figure 2 is produced much later, after the demise of Confucius. Its inscription represents a very advanced stage in the evolution of Chinese characters: signs of deliberate twisting and folding of character strokes are obvious and attention to produce aesthetic effects of symmetry and elegance is evident. The inscription contains several "人 (man)," appearing either independently, meaning "a man," or as a part of another character; they are all written as a firmly standing man, clearly different from the *Shi* 尸 that constitutes a half of the character *Ren* 仁. Certainly the *Shi* 尸 component in the character *Ren* 仁 is painstakingly specified, not a casual typo.

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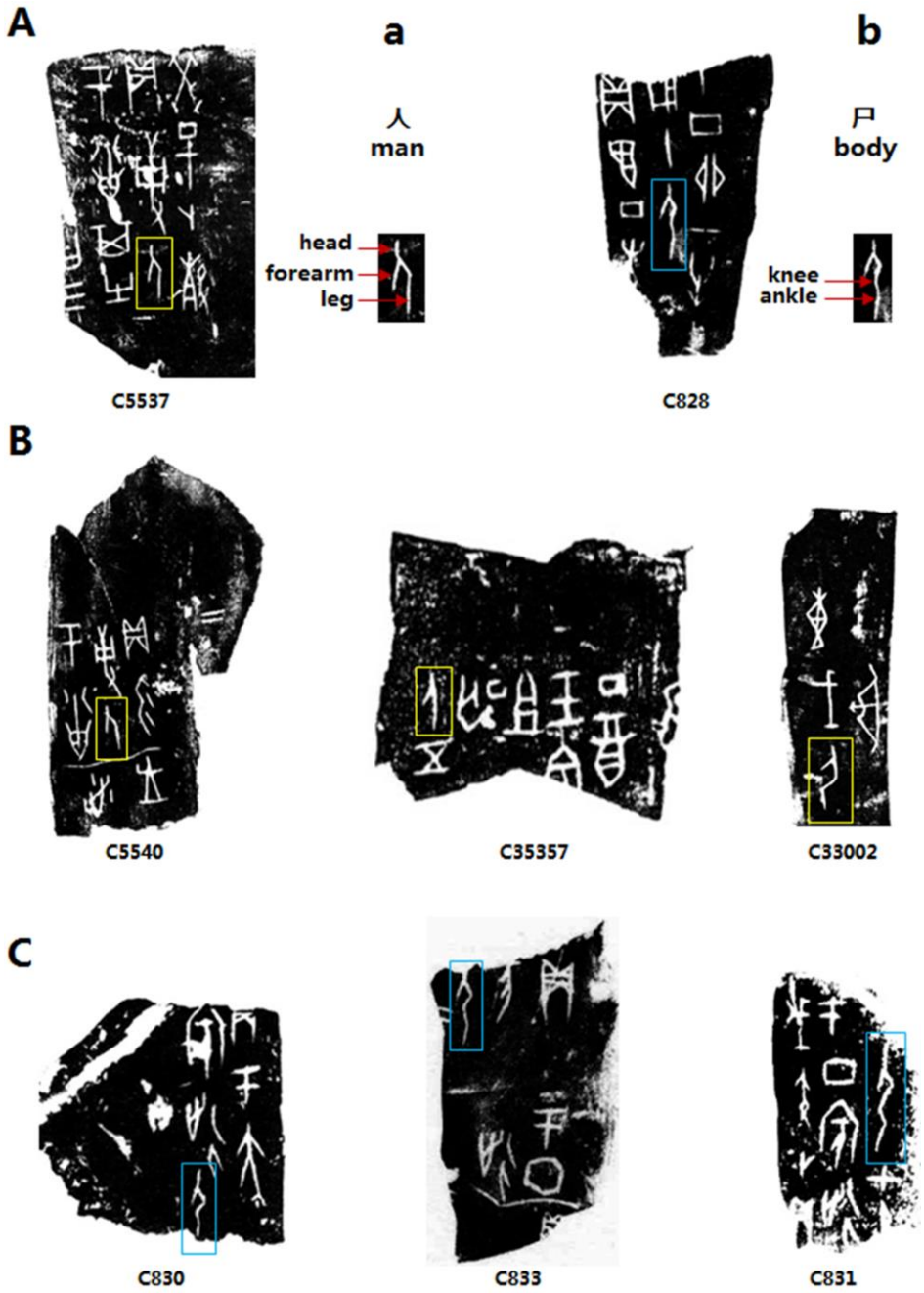

Figure 3. Chinese characters "人 (a man)" and *Shi* 尸 (a dead body) in China's earliest script on oracle bones. A) (a) A typical character "人 (a man)" cropped from an inscription and the major anatomical parts represented in the character; (b) a typical character *Shi* 尸 that is differentiated from the character "人 (a man)," with additional anatomical details introduced to specify a dead boy in a flaccid state. B) Variants of the character "人 (a man)" in oracle bone inscriptions (each identified in a yellow box). C) Variants of the character *Shi* 尸 in oracle bone inscriptions (each identified in a blue box). The C numbers designate the numbers assigned to the inscription collections (22).

In another bronze vessel that is unearthed in 1981 and dates back to around 850 B.C. (25), the character *Ren* 仁 is identified on its body inscription (Fig. 5), again consisting of *Shi* 尸 and "二 (two)." In this artifact, an inscription is found on its cover as well; the content of the cover inscription is identical to that on the body, except that it has four more characters that specify the time and a character *Shi* 尸 in place of *Ren* 仁 in the body inscription.

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This indicates that the character *Shi* 尸 could be used to convey the notion of *Ren* 仁, or the latter is derived from *Shi* 尸. This early vessel thus represents a landmark in the evolution of the character *Ren* 仁. It lends the most cogent support that links the notion of *Ren* 仁 to death. Further substantiating this linkage, the *Ren* 仁 in the inscription is present in a sentence that tentatively reads: "Earl *Ren* died in the west palace," describing an event associated with death in a royal court.

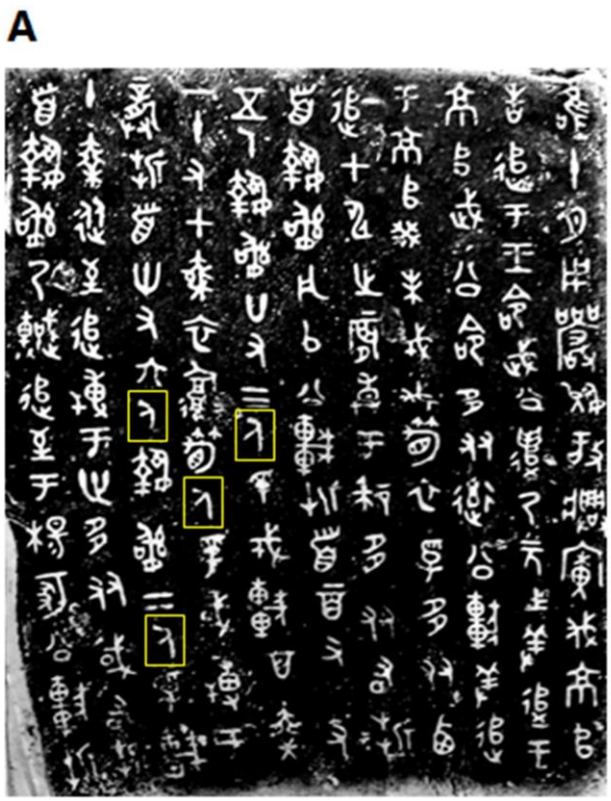

Figure 4.
Chinese characters "人 (a man)" and *Shi* 尸 (a dead body) on bronze vessels. A) "人" (boxed in yellow) on DuoYou Ding 多友鼎 (c. 850 B.C.). B) *Shi* 尸 (boxed in blue) on XiaoChenChi Gui 小臣謎簋 (c. 1000 B.C.).

It could be concluded quite convincingly that *Ren* 仁 is a concept associated with death, from examining evolution of early Chinese characters for *Ren* 仁.

In search for the origin of the concept, some have pointed to a group of early Chinese tribes *DonYi* 东夷 as the source (1, 2, 6, and 7). Indeed, *Ren* is noted as a custom in the tribes in the literature (26, 27). There are some claims that trace *Ren* to a specific custom in ancient China, known as *XiangRenOu* 相人耦. But it is not clear how *XiangRenOu* was truly practiced, if *XiangRenOu* was also practiced in *DonYi*, and if it was the only custom that was practiced in the tribes. The evidence for those claims remains fragmental and elusive. Also the claims don't reconcile

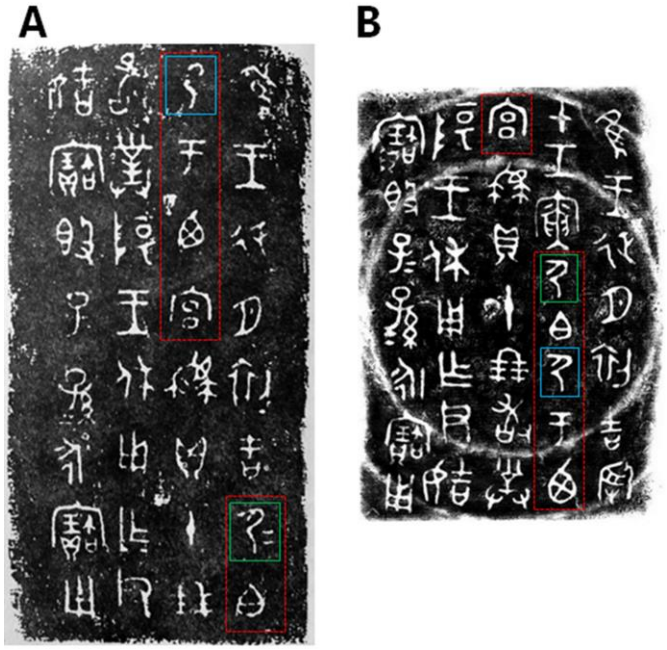

Figure 5. The earliest preserved Chinese character *Ren* 仁 from a bronze vessel that dates back to c. 850 B.C. A) The inscription on the vessel body. B) The inscription on the vessel cover. In the body inscription the character *Ren* 仁 (boxed in green) corresponds to *Shi* 尸 in the cover inscription (boxed in green) within the same sentence (boxed in red) that tentatively reads: Earl *Ren* died in the west palace. The second *Shi* 尸 within the sentence is boxed in blue.

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well with the notion that *Ren* is a practice inherently associated with death if *XiangRenOu* is a custom between "live" people. Some have argued that, because the character *Shi* 尸 derives from "人 (man)," the two characters could be treated as the same, and so *Ren* could designate a custom between "live" people as well. As elaborated earlier, when *Shi* 尸 evolves into a distinct character from "人 (man)," it gains its specification. There might be occasions when "人 (man)" actually refers to a *Shi* 尸, but not vice versa.

DonYi people seemed quite civil and humble, according to the description by Fan Ye (398 - 445) in his *Book of the Later Han* (26):

> People in the East are called *Yi*. The character *Yi* represents roots. They talk on *Ren* but cherish life. Everything roots in the earth and grows from there. So their predispositions are tender and compliant, easy to manage with rationality, so as to have an immortal world for *Junzi*. There are nine kinds of *Yi*, i.e. Quan *Yi*, Yu *Yi*, Square *Yi*, Yellow *Yi*, White *Yi*, Red *Yi*, Black *Yi*, Wind *Yi*, Sun *Yi*. That is why Confucius wants to reside in Nine-*Yis*.

In ShuoWen JieZi, the first comprehensive dictionary of Chinese characters, Xu Shen (c.58-c.148) noted (27):

> Only *DonYi* takes "大 (big)" as their totem. The character "big" represents a man. The *Yi* takes *Ren* as a custom. A man of *Ren* lives a longer life, having an immortal world for *Junzi*. The heaven is big, the earth is big, and so is a man. The character "大 (big)" takes the form of a man.

It is interesting that both referred to an immortal world for *Junzi*, the embodiment of *Ren*. It is also interesting that, in Fan Ye's *Book of the Later Han*, "talking on *Ren*" was noted in a context in contrast to "cherishing life," supporting the earlier conclusion that Ren is a practice associated with death.

In human history one common observation among different religions and cultures is that people often believe they would enter into an immortal world if they sacrifice

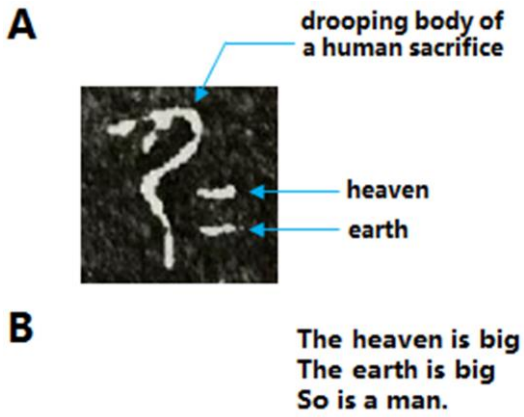

Figure 6. Interpretation of the ancient Chinese character *Ren* 仁 as a pictogram for a practice of martyrdom and sacrifice. A) The earliest preserved Chinese character *Ren* 仁 (c. 850 B.C.) that is composed of the two characters *Shi* 尸 (a dead body) and *Er* 二 (two). The two strokes of the character *Er* 二 designate the heaven and the earth, respectively, in early Chinese philosophy. B) The note in the first Chinese dictionary *ShuoWen JieZi* 說文解字, on the early Chinese tribes who practiced *Ren* 仁 .

themselves for a cause or belief. The immortal world for *Junzi* might fall into the same category of eternality.

One aspect that made Shang Dynasty a very distinguishable one in Chinese history was its religious practices, including divination and human sacrifice (28-30). Human sacrifice had served as a critical mechanism in promoting and sustaining social order and stratification in early human cultures (31). There seemed to be three types of sacrifice. The first type used slaves or captives from tribe strife. The second involved people who were tribe members, such as concubines of a deceased prince, people with desirable attributes to a deity, or even shamans who performed religious ceremonies. Such human sacrifice continued, though winding down, in Zhou Dynasty (1046-221 B.C.) and afterwards, as illustrated in the aftermath of King Ling's suicide when his host killed his two daughters to honor King Ling (11), as well as in other incidents (32, 33). The third type could be characterized as self-sacrifice or martyrdom, volunteered by noted tribe members often in times of adversity, such as power struggles and natural disasters. Such practice had been refined to its extreme in Japan, known as Bushido. In this regard, it is worth mentioning that Hu Shih in 1934 had already implied a

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linkage between *Ren* and Chinese "Bushido" (34), though he somehow just stopped short of calling it out explicitly.

The "二 (two)" component in the character *Ren* is also an interesting topic of discussion. In early Chinese philosophy, the two stokes in the character "二 (two)" designate the heaven and the earth, respectively. Following this line of thinking, and integrating all the evidence examined so far, this author submits that Ren originally denoted a practice of sacrifice and martyrdom where a man of respectable social standing sacrificed himself to defend the societal expectations or code of honor, often in a time of social crisis, to honor the Heaven and the Earth.

A closer look at the early Chinese character *Ren* 仁 would leave many in stunned silence (Fig. 6): the character in essence is no different than the image of Jesus on cross. In its iconic notion, Chinese civilization sees itself once cross paths with the West in the very earliest and deepest of humanity. While Jesus made the final sacrifice once-for-all and called an end to the savage human sacrifice in the West, Confucius transformed the early notion of *Ren* 仁 to a vicarious experience of empathy (35), rejecting the expectation of insignificant sacrifice and martyrdom in civil services and politics in China.

Notes

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10. 《左傳・昭公十二年》：楚子狩于州來，次于潁尾，使蕩侯、潘子、司馬督、囂尹午、陵尹喜帥師圍徐以懼吳。楚子次于乾谿，以為之援。雨雪，王皮冠，秦復陶，翠被，豹舄，執鞭以出，僕析父從。右尹子革夕，王見之。去冠被，舍鞭，與之語曰："昔我先王熊繹與呂級、王孫牟、燮父、禽父，並事康王，四國皆有分，我獨無有，今吾使人於周，求鼎以為分，王其與我乎？"對曰："與君王哉! 昔我先王熊繹，辟在荊山，篳路藍縷，以處草莽，跋涉山林，以事天子，唯是桃弧、棘矢，以共禦王事。齊，王舅也，晉及魯、衛，王母弟也。楚是以無分，而彼皆有。今周與四國，服事君王，將唯命是從，豈其愛鼎？"王曰："昔我皇祖伯父昆吾，舊許是宅。今鄭人貪賴其田，而不我與我。若求之，其與我乎？"對曰："與君王哉！周不愛鼎，鄭敢愛田？"王曰："昔諸侯遠我而畏晉，今我大城陳、蔡、不羹，賦皆千乘，子與有勞焉。諸侯其畏我乎？"對曰："畏君王哉，是四國者，專足畏也，又加之以楚，敢不畏君王哉？"工尹路請曰："君王命剥圭以為鑱柲，敢請命。"王入視之。析父謂子革："吾子，楚國之望也！今與王言如響，國其若之何？"子革曰："摩厲以須，王出，吾刃將斬矣。"王出，復語。左史倚相趨過。王曰："是良史也，子善視之。是能讀《三墳》、《五典》、《八索》、《九丘》。"對曰："臣嘗問焉，昔穆王欲肆其心，周行天下，將皆必有車轍馬跡焉。祭公謀父作《祈招》之詩，以止王心，王是以獲沒於祗宮。臣問其詩而不知也；若問遠焉，其焉能知之？"王曰："子能乎？"對曰："能。其《詩》曰：'祈招之愔愔，式昭德音。思我王度，式如玉，式如金。形民之力，而無醉飽之心。"王揖而入，饋不食，寢不寐，數日，不能自克，以及於難。仲尼曰："古也有志：'克己復禮，仁也。'信善哉！楚靈王若能如是，豈其辱於乾谿。？"
11. 《左傳・昭公十三年》：觀起之死也，其子從在蔡，事朝吳，曰："今不封蔡，蔡不封矣。我請試之。"以蔡公之命召子乾、子晳，及郊，而告之情，強與之盟，入襲蔡。蔡公將食，見之而逃。觀從使子乾食，坎，用牲，加書，而速行。己徇於蔡曰："蔡公召二子，將納之，與之盟而遣之矣，將師而從之。"蔡人聚，將執之。辭曰："失賊成軍，而殺餘，何益？"乃釋之。朝吳曰："二三子若能死亡，則如違之，以待所濟。若求安定，則如與之，以濟所欲。且違上，何適而可？"眾曰："與之。"乃奉蔡公，召二子而盟於鄧，依陳、蔡人以國。楚公子比、公子黑肱、公子棄疾、蔓成然、蔡朝吳帥陳、蔡、不羹、許、葉之師，因四族之徒，以入楚。及郊，陳、蔡欲為名，故請為武軍。蔡公知之曰："欲速。且役病矣，請藩而已。"乃藩為軍。

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蔡公使須務牟與史皐先入，因正僕人殺大子祿及公子罷敵。公子比為王，公子黑肱為令尹，次於魚陂。公子棄疾為司馬，先除王宮。使觀從從師於乾溪，而遂告之，且曰：“先歸复所，後者劓。”師及訾梁而潰。王聞群公子之死也，自投於車下，曰：“人之愛其子也，亦如餘乎？”侍者曰：“甚焉。小人老而無子，知擠於溝壑矣。”王曰：“餘殺人子多矣，能無及此乎？”右尹子革曰：“請待於郊，以聽國人。”王曰：“眾怒不可犯也。”曰：“若入於大都而乞師於諸侯。”王曰：“皆叛矣。”曰：“若亡於諸侯，以聽大國之圖君也。”王曰：“大福不再，只取辱焉。”然丹乃歸於楚。王沿夏，將欲入鄢。芋尹無宇之子申亥曰：“吾父再姦王命，王弗誅，惠孰大焉？君不可忍，惠不可棄，吾其從王。”乃求王，遇諸棘圍以歸。夏五月癸亥，王縊於芋尹申亥氏。申亥以其二女殉而葬之。觀從謂子乾曰：“不殺棄疾，雖得國，猶受禍也。”子乾曰：“餘不忍也。”子玉曰：“人將忍子，吾不忍俟也。”乃行。國每夜駭曰：“王入矣！”乙卯夜，棄疾使周走而呼曰：“王至矣！”國人大驚。使蔓成然走告子乾、子晳曰：“王至矣！國人殺君司馬，將來矣！君若早自圖也，可以無辱。眾怒如水火焉，不可為謀。”又有呼而走至者曰：“眾至矣！”二子皆自殺。

12. 《左傳・昭公十六年》：楚子聞蠻氏之亂也，與蠻子之無質也，使然丹誘戎蠻子嘉，殺之，遂取蠻氏，既而復立其子焉。
13. Legge, J. (Trans.). (1861). Confucian Analects, the Great Learning, and the Doctrine of the Mean. In *The Chinese Classics, Vol. I.* Hong Kong: London Missionary Society.
14. 《春秋・隱公元年》：夏，五月，鄭伯克段於鄢。
15. Sima Qian 司馬遷. *Records of the Grand Historian*《史記・項羽本紀》：於是項王乃欲東渡烏江。烏江亭長檥船待，謂項王曰：「江東雖小，地方千里，眾數十萬人，亦足王也。願大王急渡。今獨臣有船，漢軍至，無以渡。」項王笑曰：「天之亡我，我何渡為！且籍與江東子弟八千人渡江而西，今無一人還，縱江東父兄憐而王我，我何面目見之？縱彼不言，籍獨不愧於心乎？」乃謂亭長曰：「吾知公長者。吾騎此馬五歲，所當無敵，嘗一日行千里，不忍殺之，以賜公。」乃令騎皆下馬步行，持短兵接戰。獨籍所殺漢軍數百人。項王身亦被十餘創。顧見漢騎司馬呂馬童，曰：「若非吾故人乎？」馬童面之，指王翳曰：「此項王也。」項王乃曰：「吾聞漢購我頭千金，邑萬戶，吾為若德。」乃自刎而死。王翳取其頭，餘騎相蹂踐爭項王，相殺者數十人。最其後，郎中騎楊喜，騎司馬呂馬童，郎中呂勝、楊武各得其一體。五人共會其體，皆是。故分其地為五：封呂馬童為中水侯，封王翳為杜衍侯，封楊喜為赤泉侯，封楊武為吳防侯，封呂勝為涅陽侯。
16. 《晏子春秋・內篇》：公孫接、田開疆、古冶子事景公，以勇力搏虎聞。晏子過而趨，三子者不起。晏子入見公曰：“臣聞明君之蓄勇力之士也，上有君臣之義，下有長率之倫，內可以禁暴，外可以威敵，上利其功，下服其勇，故尊其位，重其祿。今君之蓄勇力之士也，上無君臣之義，下無長率之倫，內不以禁暴，外不可威敵，此危國之器也，不若去之。”公曰：“三子者，搏之恐不得，刺之恐不中也。”晏子曰：“此皆力攻勍敵之人也，無長幼之禮。”因請公使人少饋之二桃，曰：“三子何不計功而食桃？”公孫接仰天而歎曰：“晏子，智人也！夫使公之計吾功者，不受桃，是無勇也，士眾而桃寡，何不計功而食桃矣。接一搏猏而再搏乳虎，若接之功，可以食桃而無與人同矣。”援桃而起。田開疆曰：“吾仗兵而卻三軍者再，若開疆之功，亦可以食桃，而無與人同矣。”援桃而起。古冶子曰：“吾嘗從君濟於河，黿銜左驂以入砥柱之流。當是時也，冶少不能遊，潛行逆流百步，順流九里，得黿而殺之，左操驂尾，右挈黿頭，鶴躍而出。津人皆曰：'河伯也！'若冶視之，則大黿之首。若冶之功，亦可以食桃而無與人同矣。二子何不反桃！”抽劍而起。公孫接、田開疆曰：“吾勇不子若，功不子逮，取桃不讓，是貪也；然而不死，無勇也。”皆反其桃，挈領而死。古冶子曰：“二子死之，冶獨生之，不仁；恥人以言，而夸其聲，不義；恨乎所行，不死，無勇。雖然，二子同桃而節，冶專其桃而宜。”亦反其桃，挈領而死。使者復曰：“已死矣。”公殮之以服，葬之以士禮焉。
17. Confucius 孔子. *The Analects of Confucius*, 15.9.《論語・衛靈公篇》：子曰：“志士仁人，無求生以害仁，有殺身以成仁。”
18. Confucius 孔子. *The Analects of Confucius*, 14.16.《論語・憲問篇》：子路曰：“桓公殺公子糾，召忽死之，管仲不死。”曰：“未仁乎！”子曰：“桓公九合諸侯，不以兵車，管仲之力也。如其仁，如其仁。”
19. Confucius 孔子. *The Analects of Confucius*, 14.17.《論語・憲問篇》：子貢曰：“管仲非仁者與？桓公殺公子糾，不能死，又相之。”子曰：“管仲相桓公，霸諸侯，一匡天下，民到於今受其賜。微管仲，吾其被發左衽矣。豈若匹夫匹婦之為諒也，自經於溝瀆，而莫之知也？”
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27. Xu Shen 許慎. *ShuoWen JieZi*.《說文解字》：南方蠻閩從蟲。北方狄從犬。東方貉從豸。西方羌從羊。西南棘人、焦僥從人。蓋在坤地頗有順理之性。惟東夷從大。大、人也。夷俗仁。仁者壽, 有君子不死之國。按天大、地大、人亦大。大像人形。而夷篆從大。則與夏不殊。夏者、中國之人也。
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简体中文文摘, 见下页 Abstract in simplified Chinese on the next page
繁體中文文摘, 見下頁 Abstract in traditional Chinese on the next page

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On the Origin of *Ren* 仁:
A Practice of Human Sacrifice and Martyrdom in Early Chinese History
“仁”字探源：“仁”系中國早期歷史人祭與殉道的一種習俗

作者：徐罡

摘要：“仁”是儒學的核心支柱概念。儘管其在中國文化中眾所周知，“仁”的概念僅僅泛泛且模糊地被定義為善良與無私的美德，其內涵、外延及字義演化尚待明確說明。在本文中，作者分析了孔子的早期論述，研究了最近幾十年考古發現的最早“仁”字，並且回顧了該領域學者重新發現的一些文獻，得出結論：“仁”原指人祭與殉道的一種習俗，即一個有令人尊敬的社會地位的人，往往在社會出現危機時，為了捍衛社會期望及榮譽準則而犧牲自己，以敬天祭地。作者在儒學與基督教在人道主義的早期演化中也提出了一個共同點：在西方，耶穌為眾人一次性作出犧牲、叫停了野蠻的人祭；在中國，孔子將“仁”的早期概念重新定義為替入式體會別人感受的經歷，暨英文的“empathy”，拒絕了在政治及文官體制中讓別人作出無意義生命犧牲的期望。

關鍵詞：Confucius 孔子, Confucianism 儒學, *Ren* 仁, 克己復禮, *Dong Yi* 東夷, martyrdom 殉道, human sacrifice 人祭, Bushido 武士道, Christianity 基督教, humanity 人道

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“仁”字探源：“仁”系中国早期历史人祭与殉道的一种习俗

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关键词：Confucius 孔子, Confucianism 儒学, *Ren* 仁, 克己復禮, *Dong Yi* 東夷, martyrdom 殉道, human sacrifice 人祭, Bushido 武士道, Christianity 基督教, humanity 人道

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On English Translation of *Yi* 義, an Important Value of Confucianism

儒家重要觀念“義”的英語翻譯之提議

Short Note

Gang Xu
徐罡

Yi is one of the five core virtues of Confucianism; other core virtues include *Ren* 仁, *Li* 禮, *Zhi* 智, and *Xin* 信. Unlike *Ren* 仁, which denotes a vicarious experience that everyone can invoke and exercise on one's own, often between two individuals, or unidirectional empathy in essence,[1] *Yi* represents a sense of duty for an individual to act in accordance with societal expectations; it deals with the relationship between an individual and his community. It is a quality that must be recognized and endorsed by other members of a society. It is often used to characterize events of significant social impacts, such as “義舉 (an act of *Yi*)” and “起義 (revolution against a tyrannical ruler, literally ‘activation of *Yi*’)”. As such, *Yi* is commonly translated as “righteousness,” with a connotation of meeting and defending the standards and expectations of a society.[2]

While this translation is academically correct, it suffers three deficiencies: 1) “righteous” is a word that could occasionally imply hypocrisy; 2) it doesn’t distinguish acts of different social significance, while *Yi* is usually reserved for those deeds of higher purpose; 3) it is pedantry, not commensurate with the degree of popularity that the word *Yi* is used by people from all walks of life in pan-Chinese communities.

There is a word in English that corresponds to *Yi* perfectly in terms of both popularity and semantic precision (plasticity as well): “honor.” Honor, when used to characterize an act or a person, is traditionally defined as a quality of “nobleness of mind, scorn of meanness, magnanimity” that earns “reputation” and “fame” in a society.[3] It is a value highly venerated in the spheres such as the military. In its current use, honor is defined among its many meanings by Merriam-Webster Dictionary as “a keen sense of ethical conduct: INTEGRITY.” Integrity has also been seen as a translation for *Yi*.

This author submits that “honor” is adopted as the translation for *Yi* in lieu of “righteousness.

“義”是儒家五個核心美德之一，其它美德为“仁”、“禮”、“智”、“信”。“义”與“仁”不同：仁是一種每個人都可以自己喚起和實行的替入式體驗，往往發生在兩個人之間，本質上系單方向的替入感受（empathy）。[1] 而“義”代表的是個人按照社會預期規範其行為的責任感，涉及的是個人和其社區的關係。義是一種必須被社會其他成員認可讚同的品質，經常用於描述有重大社會影響的事件，如“義舉”和“起義”。鑒於此，“義”通常翻譯成“righteousness”，[2] 含有符合維護社會標準及預期的涵義。

雖然這個翻譯在學術上準確，但它卻患有三個不足：1）“righteous”一詞，偶爾會暗示“虛偽”；2 對不同社會影響力的行為不加區別，而“義”通常只指那些目標崇高的行為）；3)迂腐，與“義”這個字在泛中華社區被社會各階層廣泛使用的程度不相稱。

英語中有一個詞，在流行程度及語義的準確性及弹性上和“義”完全對應，即“honor”。“Honor”當用於評價一個行為或個人時，傳統上定義為“心靈高貴、蔑視卑鄙、宽宏大量”、從而在社會上贏得“聲譽”和“名望”的品質。[3] 在一些行業如軍隊，這是一種非常受到崇敬的價值觀。目前，在其多個含義里，《韦氏词典》對“honor”的定義之一是“一種強烈的道德行為的意識，暨‘integrity’”。“Integrity”一詞亦被看到作為“義”的翻譯。

本文作者提議，使用“honor”作為“義”的翻譯，替代“righteousness”。

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Confucius Institute, NO! Confucius, YES!

我為孔子申請美國移民

Essay

Gang Xu
徐罡

Confucius and Confucianism is just one of those many great things that, once of interest to China, would be fully exploited, maximally twisted, and, in the end, fundamentally ruined.

While Confucianism is touted only as an ideology on paper in the real world of current China or tailored as a cloak for Chinese government to flex its influence worldwide, many of what it has been promoting are the daily practices in America. As a set of social values that aim at community harmony and long-term social wellbeing, Confucianism aligns well with American values.

(**NOTE:** In this essay the word Confucianism is used to refer to the traditional core values that have evolved from Confucius' s original teachings, not the propaganda taught and marketed in China today.)

On Confucius and Confucianism, I have something unique to share.

I spent most of my primary school years and all my secondary school time in Quzhou, a city in the western Zhenjiang Province, China. Historically the city used to be the transportation hub of four neighboring provinces and is so named, in Chinese, for its reach to every destination. Two things made my life there a very transforming experience: the Temple of Confucius and my secondary school Quzhou No.1 Secondary School.

To people meticulously knowledgeable about Confucius and Confucianism, Quzhou holds a very special and uncontestable place. In 1128, the second year after the Song Dynasty retreated to Zhejiang Province and declared its new capital in current Hangzhou City, following its defeat by the Jin army and loss of its control over China north of the Yangtze River (including Confucius' hometown Qufu), the 48th-generation eldest grandson of Confucius moved to Quzhou. In Chinese culture the eldest sons are the orthodox descendants when a family tree is examined from a particular ancestor. The relocation to Quzhou of Confucius' s orthodox descendants, who had been serving as the official embodiment of Chinese civilization over much of Chinese history, established Quzhou as a sacred place for Confucianism. A hundred and twenty-five years later in 1253, Confucius' descendants in Quzhou started to build a Temple of Confucius, a replica of the original temple in their hometown Qufu, apparently out of the hopelessness that they would never be able to return to their home place. (In 1279, Song Dynasty was replaced by Mongol-ruled Yuan Dynasty.) In 1520, Quzhou Temple of Confucius was relocated to its current site and had since functioned as a center for cultural events and education.

Quzhou Temple of Confucius and the giant ginkgo trees in its yard

Although Quzhou Temple of Confucius is a local landmark, I had visited the Temple only once before college, in an ironical context and for a ridiculous purpose. When I was attending primary school, China was in a period known as the Cultural Revolution. Confucius and Confucianism, among other traditional Chinese heritages, were the targets of ideological purge. However I had a group tour to the Temple one day, organized by my primary school, to visit the exhibition of "Rent Collection Courtyard" that was hosted in the two side aisles of the Temple. The exhibition was a clay sculpture show that portrayed the devilish nature of a landlord and the miserable lives of farmers working on his land, of course, before the communists took over the

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China. The whole visit was quite an eerie experience. As I reached the far end of the gallery, I stopped in front of an ancient house, which was towering over loftily on an elevated platform of weathered rock slates. One pupil whispered to me in awe: the house kept the most precious treasure of the Temple, a wood carving of Confucius and his wife; the work was crafted by one of his disciples and passed only along the orthodox descendants of Confucius; it was a well-guarded national treasure. It had survived the search by Japanese soldiers during the second Sino-Japanese War when numerous Chinese treasures were looted and lost.

Because we were forbidden to explore the Temple in our visit there for the exhibition, I did not venture to get a closer feel of the sacred house, Dacheng Hall or the Hall of Great Accomplishment as I learned later. A decade later, I also learned that the wood carving was not supposed to be kept in Dacheng Hall and the treasure was actually surrendered to Confucius' s Temple in his hometown Qufu under the directive of the government. Anyway, it was just a talk between two boys.

The visit stirred my curiosity about the Temple of Confucius. Yet it was not open to public then; its heavy door was closed almost all the time. One day I passed by the Temple and accidently looked up into the canopy of a giant ginkgo tree, I become electrified: the tree defiantly announced its endurance in the Temple; over its top, ginkgo fruits scattered over against the blue sky, as shining as red gem stones, beaming, twinkling and inviting.

Chinese martial arts fictions by Louis Cha in Boston Public Library

I had never seen a ginkgo fruit that red that translucent!

In 1977 I advanced to Quzhou No.1 Secondary School, a school whose origin could be traced to 1788. The School had been the best school in the region; it was one of the nine key secondary schools in the Province when the Communists took power and produced its first list of best schools in 1953. For its prestige, the school during the Cultural Revolution was targeted as an exemplar of all the evil in the old education system, unacceptable in a communist new China; many of its experienced teachers were cleansed. At the conclusion of the Cultural Revolution in 1976, the school was hurt badly and ill-prepared for resumption of its glorious past. It failed to produce a single college admission for three consecutive years. The slipping came to a halt when Mr. Zishan Zhu came to take on the principal position. We became his first graduation class and, thanks to his leadership and all the hard work of our teachers, my class produced a shining college matriculation list and the school recouped its lost title as a KEY secondary school in the Province, a recognition that was officially accredited by the Department of Education. That was the year 1982.

Paradoxically, in retrospect, I actually benefited from the easy load of school work in my first three years there. After the Cultural Revolution, those once-banned works of Chinese literature and world literature started to flood book stores. I read broadly and voraciously. My favorites were classic Chinese poetry and prose. In the summer before college, I became addicted to Chinese martial arts fictions written by Louis Cha. A year earlier, I had learned that Louis Cha was also a graduate of my secondary school. I had heard the story that Mr. Zishan Zhu was so joyful when he dug out Louis Cha' s enrollment card, forty years old, soon after he took office.

Louis Cha is probably the most read Chinese author in the world. I always feel related to when the settings of his fictions are examined. First, his stories never seem to

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happen before Song Dynasty and his most popular fictions involve the history when Song Dynasty battled with the Jin and Liao armies, the period that has a profound impact on Zhejiang Province as a whole and on Quzhou City in particular. Second, although his stories take place often in exotic terrains and proverbial mountains, many scenes in his descriptions appear so familiar to me. Given that Louis Cha grew up in Hangzhou Plain where the geography is rarely that aberrant and arresting, I once presumed that many of his stories were actually set at Quzhou. Indeed Louis later acknowledged that he used Quzhou as the background for some of his stories. Well, not just some, if you had ever walked along the rock-fortified high steep bank of the Quzhou River outside the Great West Gate before 1990's, watched the Sun setting into that faint ridge beyond a vast expansion of the wild beach across a river that gurgled one hundred feet right below, and then seen, when you turned to leave, a single tiny flower of wild mum squeezing out between two eroded heavy bricks of the old city wall, flickering in the evening breeze and glistening in the fall twilight, trying to relate a story of the past.

What was truly relevant, which I had never bothered to reflect on when I was young, however, is the values that his fictions had instilled in me. Cha's works are steeped with Confucianism, echoing so well with the classic Chinese poetry and prose. I felt so comfortable with his stories while being enchanted in his literary narrations.

I breathed Confucianism, just like many other Chinese, just like we breathe the air, even though most of the time most of us are not consciously aware of the element that we have breathed in, not cognizant of the oxygen molecule and its formula when our lungs exercise their functions.

Then I spent the next two decades studying and working as a scientist, of which a majority in America. Confucius and Confucianism were only a subconscious existence of mine during the period of time. A dozen years ago I switched my career to the field of private education and consulting. In my visits to New England independent schools, in my stops at those small town riverside cafes, and in my interactions with individual students and parents, I realized, strongly and consciously, what Confucius had been pursuing for his entire life, what he had wanted so badly but failed to accomplish, of his ideas what had been altered to accommodate the political reality over Chinese history, and what Confucius could bring to walk China out from its dynasty cycle and become a responsible and respected member of international community. I started to be careful with the word Confucianism when it was used by different speakers. I wrote and posted a lot but planned the best for my sixties: hopefully an overhaul of Confucius and his original thoughts.

It was in such a context that I came to understand Confucius as a person. I felt his despair when he uttered that well-cited phrase "rotten wood is not craftable," referring to a witty and naughty student who truanted and slept during the day. I could not help but burst into a grimace when he had already started to, almost two and a half thousand years ago, elaborate on students' concerns over "following your passion" verse earning a living. To me, Confucius is no longer a hazy and sacred icon anymore; rather, he is a career changer, a private educator and consultant, and a colleague and mentor.

In my imagination, I plucked those gingko fruits from his Temple at Quzhou each year; I infused each batch of the fruits in the fine liquor and labeled them carefully. I invited Confucius over for a drink, regularly, and taste the home-made vintages of different years. Most of the time, we just sit, relished the liquor, occasionally exchanged a few words, and then enjoyed our silence together. If he was in the mood, the old man would again recall his last fishing trip and the big fish he lost. At that moment, Ernest Hemingway would jump in and pour himself a shot.

But there were a few occasions when Confucius just sits there, staring at the dark outside blankly, fixed, wordless and motionless. In a recent get-together, when he turned to me, glistening on his wrinkled cheeks are drops of tears, dripping.

I felt his pains.

He had been wronged too many times, and for too long! In China, practice of his true teachings has been trashed; what is left is only a cloak in his name, which could be exploited by Chinese government to label anything for any purpose, such as Confucius Institute.

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In a 2017 site visit to Sichuan University, Yandong Liu, then a Vice Premier of China and the ultimate boss of all the Confucius Institutes across the world, largessed a photo op to a group of preeminent scientists, including two members of China's National Academy of Engineering. In the photo, Yandong Liu and her retinue occupied the first row, sitting. In the second row, from left to right, the first was 80-year-old Professor Benhe Zhong, the fourth 89-year-old Professor Mingjing Tu, and the fifth 80-year-old Professor Jie Gao, all standing; Professor Mingjing Tu managed a shaky stand-up but could fall any time. In Confucianism, elders and teachers are held in high esteem, could someone just offer Professor Mingjing Tu a chair so he could save his dignity? The photo documented how those highly respectable elders and teachers were treated by the very person who oversaw the entire operations of Confucius Institutes. If Confucius were still alive, would he have to entertain Chinese government officials just like Professor Mingjing Tu, though "honored" with a position in the center of the second row and just behind the Vice Premier?

In this photo, all the male government officials wore a fine dress shirt but no tie, while most, if not all, male faculty members--including Professor Jie Gao--were in formal dress with a tie. (I am not sure if the third person from the left in the second row is a school administrator or a professor, but his position in the photo indicates he is an important person in the university.) I have discussed the phenomena in an earlier piece posted in 2015: *中国教育：李白危害何时了?* (*On Chinese education, when will we see the end of Li Bai mentality?*). In the U.S., politicians, statesmen and many successful people frequently remove their ties and put on sneakers to connect to average Joes, a posture to show their sensitivity to social equality. In China, wearing a blazer without a tie sends precisely an opposite message: it is a privilege reserved for elites, who are entitled to defying social code that bind ordinary bread earners; it is a blatant and conspicuous display of power and arrogance. What a show is this photo! Is this the message that the very boss of all the Confucius Institutes would like to convey to interpret the "neo-neo-neo…-Confucianism?"

Yandong Liu, in the center of the first row, with faculty members at Sichuan University in 2017; behind her was 89-year-old Professor Mingjing Tu. Yandong Liu was the Vice Premier of China in charge of operations of Confucius Institutes across the world. Photo: internet.

suffered dearly in the Chinese Cultural Revolution, Liu is an advocate for rule of law and social responsibility. As a successful businessman in China, he is a person of insight and sophistication. I often found some of his comments, though apparently casual and soft, quite enlightening and worth serious pondering. However I became stunned by one of his public talks early this year. In a China Entrepreneurs Forum in February, Liu complained about his experience at Mayo Clinic, pitying Americans for falling behind in adopting and applying new technologies. According to him, he had gone to there for medical services. He wanted to set up a chat group on Webchat to facilitate communication between his Mayo physicians and his entourage, on his medical condition and treatment. But he had only been told that people at Mayo Clinic did not use Webchat.

A hospital like Mayo Clinic could definitely be trusted to have a well-established mechanism for efficient and effective communication between patients and physicians. What had made Liu feel that he needed an instant channel of communication specific for him? Would Liu feel comfortable if his doctor, when seeing him or studying his case, had to pick up the cell phone to answer a voice message, to please the family or assistant of one of his/her other 1000 patients?

Confucius said, "Do not do to others what you would not have them do to you." (*The Analects of Confucius* 12.2)

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What is more disturbing, however, is that Liu had never seemed to come to an understanding that it was the humanity, not the technology, that held Mayo physicians to skillfully decline his advance. It is weird that none of Liu's staff had ever felt the need to respect a different culture in a different country and to save Liu from any further embarrassment. It is incredible that some Chinese media even tried to spin something out of this, out of proportion. Something is terribly wrong with China as a whole of society!

Enough name calling. How about something big and current, something on the heated contention between China and the U.S., say, intellectual property? What would Confucius and his disciples say about that?

The Analects of Confucius recorded a conversation between Confucius and one of his favorite disciples Zi Gong (a.k.a. Duanmu Ci or Tzu-kung), a successful merchant as well as a shrewd politician who is venerated as the father of commerce in traditional Chinese culture:

> Zi Gong asked, "Does *Junzi* have abominations also?" (*Junzi* is a central notion of Confucianism; it represents a paragon of virtue. Both Confucius and Zi Gong are regarded as *Junzi*. Here Confucius was addressed as *Junzi* by his disciple.)
>
> Confucius said, "Yes, he has. He abhors those who call good what is evil side of human nature; he abhors those who are subordinates but defame their supervisors; he abhors those who are bold and uncivil; he abhors those who are resolute but not receptive to reason."
>
> Confucius then asked, "Ci, you have your abominations also?"
>
> Zi Gong replied, "**I abhor those who plagiarize others' work and claim they are smart and knowledgeable**; I abhor those who are not humble but claim valor; **I abhor those who expose and attack others' privacy and call it integrity**." (*The Analects of Confucius* 17.24)

Gone the words and teachings from Confucius and his disciples, "like the river going down there, sparing no day or night!" (*The Analects of Confucius* 9.17)

Confucius and Confucianism is just one of those many great things that, once of interest to China, would be fully exploited, maximally twisted, and, in the end, fundamentally ruined. Another illustration is the United Nations Human Rights Council, from which the US had to withdraw in June. An ongoing target is the America's rule of law, which has already become a cheap joke to many wealthy Chinese.

While Confucianism is touted only as an ideology on paper in the real world of current China or tailored as a cloak for Chinese government to flex its influence worldwide, many of what it has been promoting are the daily practices in America. As a set of social values that aim at community harmony and long-term social wellbeing, Confucianism aligns well with American values. Many Chinese, with Confucianism imprinted on them, find America a great place to breathe and a desired society to integrate into. And many Chinese-Americans have honored those shared values on this land; one of them is a 15-year-old boy in Florida.

Peter Wang was a student at Marjory Stoneman Douglas High School; he was also a cadet in the U.S. Army Junior Reserve Officers' Training Corps. On February 14, 2018, a gunman walked into his school and started a shooting rampage. Peter, in his JROTC uniform, was killed when he held the door open for his classmates to escape. Across the

Peter Wang in his JROTC uniform. Photo: internet.

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street from his high school was a Chinese restaurant owned by his family. His parents immigrated to America from China and did not speak English. But they presented a son that exemplifies the highest standard of two core virtues of Confucianism: "*Ren*" and "*Yi*," 2 or sacrifice and honor.

If Confucius were still alive, he would immigrate to America as well, and he would find himself cordially received in the U.S. His thoughts are not parochial codes patented to China. Rather they are the crystallization of human civilizations and many of them are the very existence of the everyday American life. My questions for those from Confucius Institute always are: Do they really understand Confucius and Confucianism? Have they ever practiced Confucianism? Would they like to take an internship in the U.S. on Confucianism?

Maybe it is time for Chinese to come to America to learn Confucius and Confucianism, of authentic taste and original flavor. And I, for one, would be happy to offer them an entry level course in Boston: A Comparative Perspective of Confucius and His teachings 101.

And I would also like to bring Confucius to Boston and file an immigration petition on his behalf. Would U.S. Citizenship and Immigration Services please honor my sponsorship?

Confucius Institute, NO! Confucius, YES!

我為孔子申請美國移民

Essay

Gang Xu
徐罡

孔子和儒學只是很多好東西中的一樣，它們一旦被中國看上了，就會被充分利用，最大扭曲，最後根本摧毀。

在當今中國的現實社會，儒學只被當著紙上的理念在吆喝；在世界範圍，儒學只是中國政府施行其影響的外衣。但儒學所促進的東西，許多在美國卻是日常慣例。作為一套以社區和諧和社會長期健康為目標的價值體系，儒學與美國的價值觀非常吻合。

【註：本文提及儒學，旨在尊重現實，接受西方學界所犯的一個已經約定成俗的錯誤：將儒學和孔子思想混為一談，統稱為 Confucianism。這裡談到儒學，應按英文 Confucianism 顧名思義，指基於孔子原意的一套傳統核心價值，而非目前中國所注水、包裝和營銷的宣傳。】

關於孔子和儒學，我有一些獨特的東西可供分享。

我在浙江西部的衢州度過了小學的大部分時光以及整個中學歲月。歷史上，衢州是周圍幾個省的交通樞紐，因而得名"衢"，即"四通八達"之意。我在衢州的經歷，有兩樣東西對我影響很大：一為孔廟，二為我的母校衢州一中。

衢州孔廟及院內的老銀杏樹

對於那些對孔子及儒學了解很細的人，衢州有一個無可爭辯的特殊地位。公元 1128 年，暨宋朝被金兵打敗、失去了長江以北的大多數土地（包括孔子的故鄉曲阜）、退到浙江、在杭州建都的次年，孔子的 48 代長孫帶領一支族人遷到衢州。在中國文化里，家族延沿，長子是嫡傳。 作為中國文化象徵的孔子，他的嫡系子孫遷到衢州，衢州就成了一個儒學聖地。125 年後暨公元 1253 年，孔子後代似乎對回歸故里不再抱有希望，便在衢州按照家鄉曲阜孔廟的原樣，在衢州建造孔廟。 公元 1520 年，衢州孔廟搬到現今的位置，成為一個文化教育中心。

儘管孔廟是當地的一個地標，上大學前，我只參觀過一次，而且是在一個非常荒誕可笑的背景下。我上小學時，中國處於文化大革命，孔子和儒學，就像其它的中國傳統遺產，屬於意識形態清理的對象。有一天，小學安排我們集體到孔廟，參觀陳列於孔廟兩側廊道的"泥塑收租院"。展覽刻畫了解放前地主的邪惡和長工的凄慘生活，整個展覽怪怪的。當我走到展覽的盡頭，我在一座閣樓前止步了。這座閣樓位於久經風雨侵蝕的石板平台上，

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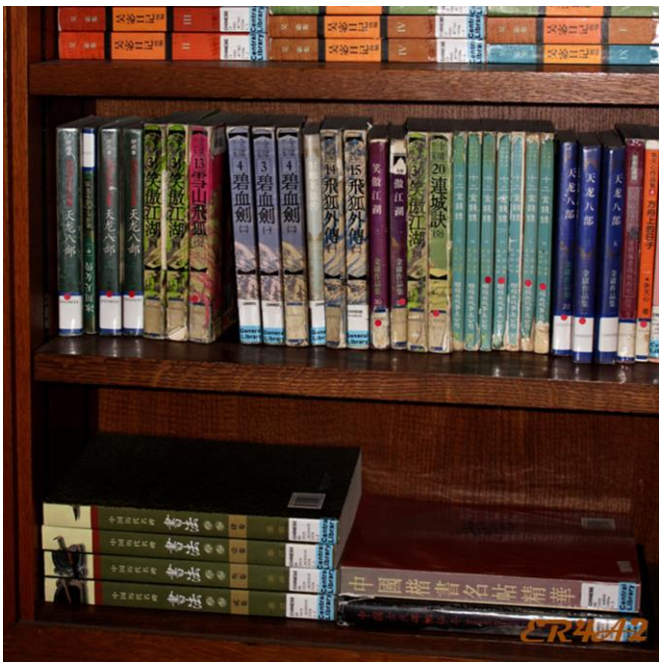
巍峨氣派。一位同學敬畏地小聲告訴我：這座閣樓里藏有孔廟的鎮廟之寶—孔子夫婦的楷木雕像；這個雕像是孔子的一個弟子刻的，只傳孔家嫡系，是件嚴密保護的國寶。抗日戰爭中，這個雕像逃過了日本士兵的搜索，雖然那時很多中國國寶被掠奪，丟了。

因為不允許我們在參觀展覽時在孔廟自由活動，我沒敢靠近這座神聖的閣樓近距離感受一下。以後得知，這座聖殿叫大成殿。十年後，我也知道了，孔子夫婦的楷木雕像不該放在大成殿，而且受政府指示，已經交給了孔子家鄉的曲阜孔廟。但當時是兩個孩子間的對話，不能太較真了。

這次參觀激起了我對孔廟的好奇。但那時孔廟並不對公眾開放，大多數時候它那厚重的大門緊緊關着。有一天我經過孔廟，偶爾抬頭朝廟裡一顆老銀杏樹枝頭望去，我就像被電擊一般：這棵大樹傲然展示它的耐力，枝頭錯落點綴着一些銀杏果，在藍天的襯托下，如紅寶石般明亮、璀璨、閃爍、誘人。

我從來沒有見過這麼紅這麼透明的銀杏果！

1977 年，我升入衢州一中，這是一所可以追溯至 1788 年的老學校。學校曾經一直是該地區的最好中學；中共奪取政權後 1953 年第一次評最好中學，它是九所省級重點中學之一。因為其聲譽，學校在文革期間被當作舊教育系統一切流毒的典型，許多資深老教師被清除了。1976 年文革結束時，學校受到嚴重摧殘，根本沒有恢復昔日榮耀的實力和準備，以致後來連續三年高考剃光頭。這種情況，直到朱子善先生接任校長後才遏制住，而我們是他的第一屆畢業生。多謝他的領導和各位老師的努力，1982 年，我們這屆學生拿出了一份漂亮的高考錄取榜，學校也恢復了省級重點中學的稱號，雖然學校已經元氣大傷。



波士頓公共圖書館裡金庸的武俠小說

說起來似乎不合理，但回頭看，實際上我很受益於前三年的輕鬆學業。文革後，那些一度被禁止的中外文學作品開始充斥書店。我讀得很雜很猛。我最喜歡的是中國古詩和散文。上大學前的暑假，我又迷上了金庸的武打小說，如痴如醉；前一年，我聽說金庸也是我們中學畢業的；聽人談起，朱子善校長就任不久，翻出了金庸四十年前的學籍卡，把他高興壞了。

金庸可能是全世界擁有讀者最多的中文作家。讀他的小說，當注意到故事背景時，我總覺得感同身受。首先，他的小說似乎沒有發生在宋朝之前的；他最受歡迎的小說涉及的是宋朝和金遼戰爭的歷史。這是對整個浙江或僅就衢州而言都是很重要的一段時期。其次，雖然他的故事常常發生在奇幻的地貌和著名的大山，他筆下的許多景色我卻覺得很熟悉。金庸在杭州平原長大，那裡沒有什麼不尋常和震撼的地貌，我曾經假設，他的故事實際上很多是以衢州為背景的。的確，金庸後來承認，他有一些小說發生在衢州。呵呵，恐怕不止有一些了：如果 1990 年前你曾經到過衢州大西門，在石塊加固的又高又陡的衢江邊走過，腳下三十米處江水汩汩流過，那一邊巨大的野河灘外，你看着太陽一點一點從那道模糊的山脊落下；當你轉身要走的時候，一朵野菊花從老城牆兩塊風化的厚重磚頭間擠出，在傍晚的微風和秋天的暮色里閃爍搖曳，想告訴你一個過去的故事。

和本文真正相關的（這點我年輕時從未想到過），是金庸小說對我的影響。金庸的小說充滿了儒學，和中國古詩和散文很呼應。當我沉迷於他的文學描述時，我覺得很舒服。

我呼吸儒學，就像很多其他中國人，就像呼吸空氣，儘管大多數時候，我們並沒有意識到我們所吸入的元素，或者說當我們的肺在執行其功能時，我們並沒有想到氧分子和其分子式。

接着，隨後的二十年里，我從事科學工作，大多數時候在美國。這段時期，孔子及儒學對我只是下意識的存在。十多年前，我轉換職業跑道，進入了私人教育和諮詢的行業。在我走訪新英格蘭私立學校的途中，在我在那些小鎮的河邊小店停下來略作休息的時候，在我和單個學生和家長互動的過程里，我強烈和有意識地認識到，孔子終其一生在追求什麼？什麼是孔子熱切想要卻沒有實現的？歷史上他的哪些想法被改動包裝了以適應中國的政治現實？在中國走出皇朝循環成為國際社會一個負責任和受尊敬的成員過程中，孔子又能起什麼作用？我對不同人使用儒學一詞的不同含義開始警惕了。我寫了很多文章，卻把最好的想法留着：我原打算在我 60 歲的時候開始，將孔子及其真正的思想做個全面梳理。

在這樣的背景下，我開始把孔子當著一個人來理解。當他對那位聰明但頑皮、白天曠課睡覺的學生，說出那句著名的“朽木不可雕”時，我能感受到他的那份絕望。當想到他在兩千五百年前，

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關於“追求你的激情”和賺錢謀生間的選擇，他已經開始要做學生的思想工作時，我不禁作出一個鬼臉。對我，孔子不再是個神聖模糊的偶像；相反，他是一個轉換職業跑道的人，一個私人教育工作者和諮詢師，他是我的同事和導師。

在我的想象中，我每年都會從他的衢州孔廟採集那些銀杏果，我把它們浸泡在上好的酒里，小心做好標籤。我會常常請孔子過來喝一杯，品嘗不同年份自製的佳釀。大多數時候，我們只是坐着，品酒，偶爾交換幾句話，然後享受我們一起的那份安靜。如果他興緻好，他會又一次回憶起他上一次的釣魚經歷以及跑掉的那條大魚。每當這個時候，海明威就會冒出來，給自己倒上一杯。

但也有幾次，孔子就坐在那裡，茫然盯着黑漆漆的外面，沒有表情，沒有一句話，一動不動。在最近的一次小聚，當他轉過頭來，他充滿皺紋的臉上閃爍着淚珠，一滴一滴落下。

我能感受他的痛苦。

他已經被錯怪太多次了、太久了。在中國，遵循他的教誨的做法早已被扔進垃圾箱，剩下的只是貼着他名字的外套，被中國政府為它的任何借口任何目的所利用，比如孔子學院。

2017 年，在視察四川大學的過程中，當年的副總理及全世界孔子學院的總老闆劉延東向一群著名的科學家（包括兩位工程院院士），賞賜合影。照片里，劉延東和她的隨從佔了第一排，全部坐着。第二排從左到右，第一位是 80 歲的鐘本和教授，第四位是 89 歲的塗銘旌院士，第五位是 80 歲的高潔院士，全部站着。塗銘旌教授強撐着站着，隨時可能倒下。在儒學，長者和老師理應受到高度尊敬，難道就沒有人給塗銘旌院士一張椅子，讓他保留一點尊嚴？這張照片表明，那些受人高度尊敬的長輩和老師是如何被統管孔子學院的那個人對待的。如果孔子還活着，他是否也要像塗銘旌院士一樣，不得不取悅官員，儘管他會被安排站在第二排的中央，在副總理的正後方。

在這張照片里，所有男性政府官員都穿着精緻的正裝襯衫但卻不系領帶，而大多數男性教師，包括高潔教授，都穿着西裝帶着領帶（我不確定第二排第三位是學校領導還是教授）。我在 2015 的一篇博客文章“中國教育：李白危害何時了”里討論過這個現象：在美國，政客、政府主要官員和一些成功人士，為了拉近和一般老百姓的關係，表明對社會正義的敏感，常常會拿掉領帶穿上運動鞋。在中國，穿西裝不帶領帶恰恰傳達一個完全不同的信號：這是精英的特權，他們有資格藐視那些束縛一般打工仔的社會習俗；這是一個權力和傲慢的赤裸裸和炫耀性宣示。這是一張什麼樣的照片啊！這就是所有孔子學院的最大老闆想詮釋的“新新新...--儒學”嗎？

對那些對中國政府官員的原型持有偏見的人，這張照片一點不令人吃驚。對許多在美國生活了二十年以上的曾經中國人，令人不解和悲哀的是：在當今中國，一些曾經的社會榜樣，一些曾經的朋友同事和導師，他們身上失去了曾經的得體和禮節(decency and civility)。

劉延東（第一排中）及隨從與四川大學教師合影。她身後是 89 歲的塗銘旌院士。劉延東系主管全世界孔子學院運作的副總理。（照片來源：互聯網）

正視這樣的現實令人痛苦，點出一個這樣的人物實在冒犯和粗魯，但如果能夠從中學到什麼，這樣的莽撞還是有意義的。

聯想創始人柳傳志是一位精明的商人，我很敬仰他。當我看到他的名字出現在新聞條目里，我就會點擊閱讀新聞。作為在文革中受過傷害的人，柳傳志擁護法治和社會責任。作為一個在中國的成功商人，他很世故有洞察力。 我發現他的很多言論，儘管看起來很不經意很溫和，卻常常很有啟發性、值得認真對待。然而今年早些時候，他的一個公開談話卻讓我目瞪口呆。在 2 月召開的中國企業家論壇上，他抱怨在梅奧診所的經歷，可憐美國人在接受和使用新技術上落後。按照他的說法，他到梅奧就診，他想讓梅奧的醫生和他的助手建個微信群，就他的診斷和治療以便溝通。但他卻被告知梅奧診所不用微信。

梅奧診所這樣的醫院，有一套有效溝通的成熟機制，完全可以放心的。憑什麼柳傳志覺得他需要一個專門為他的即時溝通渠道？如果他的醫生在給他看病的時候，抓起手機去回復一個留言或者去討好他的 1000 個病人中的某位病人的家屬或助理，柳傳志會高興嗎？

孔子說：“己所不欲，勿施於人。”

更讓人不安的是，柳傳志似乎從來沒有意識到，讓梅奧醫生婉拒他的要求的，不是技術，而是人文考慮。很奇怪，他的助理竟然沒有人覺得需要入鄉隨俗，讓柳傳志免遭尷尬。更不可信的是，竟然有中國媒體試圖小題大做，拿這種事做文章。只能說中國作為一個社會整體，有些事太不對勁了。

不再指名道姓了，說點正在進行的大事吧，中美之間激烈交鋒的事，比如說知識產權，孔子和他的追隨者又是如何看的？

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《論語．陽貨篇》記載了孔子和他最喜歡的弟子之一子貢（即端木賜）的一次談話。子貢是個成功商人及政客，被尊為儒商之父。

子貢問：“老師也有討厭的人嗎（君子亦有惡乎）？”

孔子回答：“有。討厭把人性之惡當作好東西稱頌的，即‘我是流氓我怕誰’者；討厭位居人下卻說老闆壞話的，即‘吃飯砸鍋’者；討厭逞勇沒禮貌的；討厭果斷卻不通情理的（有惡。惡稱人之惡者，惡居下流而訕上者，惡勇而無禮者，惡果敢而窒者）。”

孔子接着問：“賜，你也有討厭的人嗎（賜也亦有惡乎）？”

子貢回答：“**討厭剽竊別人的東西還以為自己聰明有學問的，即侵犯知識產權者**；討厭不謙和卻以為自己勇敢的；**討厭揭發別人隱私還以為自己正直的，即侵犯隱私者**（惡徼以為知者，惡不孫以為勇者，惡訐以為直者）。”

俱往矣，孔子和他的弟子的那些言語和想法，“逝者如斯夫！不舍晝夜。”

孔子和儒學只是很多好東西中的一樣，它們一旦被中國看上了，就會被充分利用，最大扭曲，最後根本摧毀。另一個例子是聯合國人權委員會，美國在六月只好退出。目前中國正在瞄準的一個目標是美國法治，對很多中國富豪而言，美國的法治已成為一個廉價的笑話。

在當今中國的現實社會，儒學只被當著紙上的理念在吆喝；在世界範圍，儒學只是中國政府施行其影響的外衣。但儒學所促進的東西，許多在美國卻是日常慣例。作為一套以社區和諧和社會長期健康為目標的價值體系，儒學與美國的價值觀非常吻合。許多中國人，身上帶着儒學的印記，發現美國是個了不起的地方去呼吸，是個嚮往中的社會去融入。 許多華裔美國人也在這片土地上榮耀這些共同的價值。他們中的一位，是個 15 歲的男孩。

Peter Wang 生前照片 （照片來源：互聯網）

Peter Wang 是佛羅里達州 Marjory Stoneman Douglas 高中的一位學生，他也是“美國預備軍官少年訓練團”（JROTC）的一員。2018 年 2 月 14 日，一位搶手闖入他的學校瘋狂掃射，Pater Wang 身着 JROTC 的制服，頂住教室門讓同學逃出，自己卻中彈犧牲。與他的學校隔街相望的是他父母開的一家中餐館。他父母從中國移民美國，不通英語，但他們卻向美國奉獻了一個兒子 ，他代表着儒學兩個核心價值的最高標準：“仁”和“義”。

如果孔子還活着，他也會移民美國，他會發現自己會受到美國的熱情歡迎。他的思想不是中國擁有專利的狹窄標準；相反，它們是人類文明的結晶，它們中的很多是美國日常生活的一部分。對那些孔子學院的人，我總想問幾個問題：他們真的理解孔子和儒學嗎？他們按照孔子的教誨去做嗎？他們想不想在美國做個實習，見識一下真正的已經實現的孔子的願望？

或許，是中國人到美國研習孔子和儒學的時候了。我，很樂於在波士頓給他們開一門大學入門課程：《孔子及其教誨的比較分析 101》。

我也想把孔子接到波士頓，為他申請移民。請美國移民局批准我的申請。

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Confucius Institute, NO! Confucius, YES!

我为孔子申请美国移民

Essay

Gang Xu
徐罡

孔子和儒学只是很多好东西中的一样，它们一旦被中国看上了，就会被充分利用，最大扭曲，最后根本摧毁。

在当今中国的现实社会，儒学只被当着纸上的理念在吆喝；在世界范围，儒学只是中国政府施行其影响的外衣。但儒学所促进的东西，许多在美国却是日常惯例。作为一套以社区和谐和社会长期健康为目标的价值体系，儒学与美国的价值观非常吻合。”

【注：本文提及儒学，旨在尊重现实，接受西方学界所犯的一个已经约定成俗的错误：将儒学和孔子思想混为一谈，统称为 Confucianism。这里谈到儒学，应按英文 Confucianism 顾名思义，指基于孔子原意的一套传统核心价值，而非目前中国所注水、包装和营销的宣传。】

关于孔子和儒学，我有一些独特的东西可供分享。

我在浙江西部的衢州度过了小学的大部分时光以及整个中学岁月。历史上，衢州是周围几个省的交通枢纽，因而得名“衢”，即“四通八达”之意。我在衢州的经历，有两样东西对我影响很大：一为孔庙，二为我的母校衢州一中。

对于那些对孔子及儒学了解很细的人，衢州有一个无可争辩的特殊地位。公元 1128 年，暨宋朝被金兵打败、失去了长江以北的大多数土地（包括孔子的故乡曲阜）、退到浙江、在杭州建都的次年，孔子的 48 代长孙带领一支族人迁到衢州。在中国文化里，家族延沿，长子是嫡传。 作为中国文化象征的孔子，他的嫡系子孙迁到衢州，衢州就成了一个儒学圣地。125 年后暨公元 1253 年，孔子后代似乎对回归故里不再抱有希望，便在衢州按照家乡曲阜孔庙的原样，在衢州建造孔庙。 公元 1520 年，衢州孔庙搬到现今的位置，成为一个文化教育中心。

尽管孔庙是当地的一个地标，上大学前，我只参观过一次，而且是在一个非常荒诞可笑的背景下。我上小学时，中国处于文化大革命，孔子和儒学，就像其它的中国传统遗产，属于意识形态清理的对象。有一天，小学安排我们集体到孔庙，参观陈列于孔庙两侧廊道的“泥塑收租院”。展览刻画了解放前地主的邪恶和长工的凄惨生活，整个展览怪怪的。当我走到展览的尽头，我在一座阁楼前止步了。这座阁楼位于久经风雨侵蚀的石板平台上，巍峨气派。一位同学敬畏地小声告诉我：这座阁楼里藏有孔庙的镇庙之宝—孔子夫妇的楷木雕像；这个雕像是孔子的一个弟子刻的，只传孔家嫡系，是件严密保护的国宝。抗日战争中，这个雕像逃过了日本士兵的搜索，虽然那时很多中国国宝被掠夺，丢了。

衢州孔庙及院内的老银杏树

因为不允许我们在参观展览时在孔庙自由活动，我没敢靠近这座神圣的阁楼近距离感受一下。以后得知，这座圣殿叫大成殿。十年后，我也知道了，孔子夫妇的楷木雕像不该放在大成殿，而且受政府指示，已经交给了孔子家乡的曲阜孔庙。但当时是两个孩子间的对话，不能太较真了。

这次参观激起了我对孔庙的好奇。但那时孔庙并不对公众开放，大多数时候它那厚重的大门紧紧关着。有一天我经过孔庙，偶尔抬头朝庙里一颗老银杏树枝头望去，我就像被电击一般：这棵大树傲然展示它的耐力，枝头错落点缀着一些银杏果，在蓝天的衬托下，如红宝石般明亮、璀璨、闪烁、诱人。

我从来没有见过这么红这么透明的银杏果！

1977 年，我升入衢州一中，这是一所可以追溯至 1788 年的老学校。学校曾经一直是该地区的最好中学；中共夺取政权后 1953 年第一次评最好中学，它是九所省级重点中学之一。因为其声誉，学校在文革期间被当作旧教育系统一切流毒的典型，许多资深老教师被清除了。1976 年文革结束时，学校受到严重摧残，根本没有恢复昔日荣耀的实力和准备，以致后来连续三年高考剃光头。这种情况，直到朱子善先生接任校长后才遏制住，而我们是他的第一届毕业生。多谢他的领导和各位老师的努力，1982 年，我们这届学生拿出了一份漂亮的高考录取榜，学校也恢复了省级重点中学的称号，虽然学校已经元气大伤。

说起来似乎不合理，但回头看，实际上我很受益于前三年的轻松学业。文革后，那些一度被禁止的中外文学作品开始充斥书店。我读得很杂很猛。我最喜欢的是中国古诗和散文。上大学前的暑假，我又迷上了金庸的武打小说，如痴如醉；前一年，我听说金

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庸也是我们中学毕业的；听人谈起，朱子善校长就任不久，翻出了金庸四十年前的学籍卡，把他高兴坏了。

金庸可能是全世界拥有读者最多的中文作家。读他的小说，当注意到故事背景时，我总觉得感同身受。首先，他的小说似乎没有发生在宋朝之前的；他最受欢迎的小说涉及的是宋朝和金辽战争的历史。这是对整个浙江或仅就衢州而言都是很重要的一段时期。其次，虽然他的故事常常发生在奇幻的地貌和著名的大山，他笔下的许多景色我却觉得很熟悉。金庸在杭州平原长大，那里没有什么不寻常和震撼的地貌，我曾经假设，他的故事实际上很多是以衢州为背景的。的确，金庸后来承认，他有一些小说发生在衢州。呵呵，恐怕不止有一些了：如果 1990 年前你曾经到过衢州大西门，在石块加固的又高又陡的衢江边走过，脚下三十米处江水汩汩流过，那一边巨大的野河滩外，你看着太阳一点一点从那道模糊的山脊落下；当你转身要走的时候，一朵野菊花从老城墙两块风化的厚重砖头间挤出，在傍晚的微风和秋天的暮色里闪烁摇曳，想告诉你一个过去的故事。

和本文真正相关的（这点我年轻时从未想到过），是金庸小说对我的影响。金庸的小说充满了儒学，和中国古诗和散文很呼应。当我沉迷于他的文学描述时，我觉得很舒服。

我呼吸儒学，就像很多其他中国人，就像呼吸空气，尽管大多数时候，我们并没有意识到我们所吸入的元素，或者说当我们的肺在执行其功能时，我们并没有想到氧分子和其分子式。

接着，随后的二十年里，我从事科学工作，大多数时候在美国。这段时期，孔子及儒学对我只是下意识的存在。十多年前，我转

波士顿公共图书馆里金庸的武侠小说

换职业跑道，进入了私人教育和咨询的行业。在我走访新英格兰私立学校的途中，在我在那些小镇的河边小店停下来略作休息的时候，在我和单个学生和家长互动的过程里，我强烈和有意识地认识到，孔子终其一生在追求什么？什么是孔子热切想要却没有实现的？历史上他的哪些想法被改动包装了以适应中国的政治现实？在中国走出皇朝循环成为国际社会一个负责任和受尊敬的成员过程中，孔子又能起什么作用？我对不同人使用儒学一词的不同含义开始警惕了。我写了很多文章，却把最好的想法留着：我原打算在我 60 岁的时候开始，将孔子及其真正的思想做个全面梳理。

在这样的背景下，我开始把孔子当着一个人来理解。当他对那位聪明但顽皮、白天旷课睡觉的学生，说出那句著名的“朽木不可雕”时，我能感受到他的那份绝望。当想到他在两千五百年前，关于“追求你的激情”和赚钱谋生间的选择，他已经开始要做学生的思想工作时，我不禁作出一个鬼脸。对我，孔子不再是个神圣模糊的偶像；相反，他是一个转换职业跑道的人，一个私人教育工作者和咨询师，他是我的同事和导师。

在我的想象中，我每年都会从他的衢州孔庙采集那些银杏果，我把它们浸泡在上好的酒里，小心做好标签。我会常常请孔子过来喝一杯，品尝不同年份自制的佳酿。大多数时候，我们只是坐着，品酒，偶尔交换几句话，然后享受我们一起的那份安静。如果他兴致好，他会又一次回忆起他上一次的钓鱼经历以及跑掉的那条大鱼。每当这个时候，海明威就会冒出来，给自己倒上一杯。

但也有几次，孔子就坐在那里，茫然盯着黑漆漆的外面，没有表情，没有一句话，一动不动。在最近的一次小聚，当他转过头来，他充满皱纹的脸上闪烁着泪珠，一滴一滴落下。

我能感受他的痛苦。

他已经被错怪太多次了、太久了。在中国，遵循他的教诲的做法早已被扔进垃圾箱，剩下的只是贴着他名字的外套，被中国政府为它的任何借口任何目的所利用，比如孔子学院。

2017 年，在视察四川大学的过程中，当年的副总理及全世界孔子学院的总老板刘延东向一群著名的科学家（包括两位工程院院士），赏赐合影。照片里，刘延东和她的随从占了第一排，全部坐着。第二排从左到右，第一位是 80 岁的钟本和教授，第四位是 89 岁的涂铭旌院士，第五位是 80 岁的高洁院士，全部站着。涂铭旌教授强撑着站着，随时可能倒下。在儒学，长者和老师理应受到高度尊敬，难道就没有人给涂铭旌院士一张椅子，让他保留一点尊严？这张照片表明，那些受人高度尊敬的长辈和老师是如何被统管孔子学院的那个人对待的。如果孔子还活着，他是否也要像涂铭旌院士一样，不得不取悦官员，尽管他会被安排站在第二排的中央，在副总理的正后方。

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在这张照片里，所有男性政府官员都穿着精致的正装衬衫但却不系领带，而大多数男性教师，包括高洁教授，都穿着西装带着领带（我不确定第二排第三位是学校领导还是教授）。我在 2015 的一篇博客文章“中国教育：李白危害何时了”里讨论过这个现象：在美国，政客、政府主要官员和一些成功人士，为了拉近和一般老百姓的关系，表明对社会正义的敏感，常常会拿掉领带穿上运动鞋。在中国，穿西装不带领带恰恰传达一个完全不同的信号：这是精英的特权，他们有资格藐视那些束缚一般打工仔的社会习俗；这是一个权力和傲慢的赤裸裸和炫耀性宣示。这是一张什么样的照片啊！这就是所有孔子学院的最大老板想诠释的“新新新...--儒学”吗？

对那些对中国政府官员的原型持有偏见的人，这张照片一点不令人吃惊。对许多在美国生活了二十年以上的曾经中国人，令人不解和悲哀的是：在当今中国，一些曾经的社会榜样，一些曾经的朋友同事和导师，他们身上失去了曾经的得体和礼节(decency and civility)。

正视这样的现实令人痛苦，点出一个这样的人物实在冒犯和粗鲁，但如果能够从中学到什么，这样的莽撞还是有意义的。

联想创始人柳传志是一位精明的商人，我很敬仰他。当我看到他的名字出现在新闻条目里，我就会点击阅读新闻。作为在文革中受过伤害的人，柳传志拥护法治和社会责任。作为一个在中国的成功商人，他很世故有洞察力。 我发现他的很多言论，尽管看起来很不经意很温和，却常常很有启发性、值得认真对待。然而今年早些时候，他的一个公开谈话却让我目瞪口呆。在 2 月召开的中国企业家论坛上，他抱怨在梅奥诊所的经历，可怜美国人在接受和使用新技术上落后。按照他的说法，他到梅奥就诊，他想让梅奥的医生和他的助手建个微信群，就他的诊断和治疗以便沟通。但他却被告知梅奥诊所不用微信。

梅奥诊所这样的医院，有一套有效沟通的成熟机制，完全可以放心的。凭什么柳传志觉得他需要一个专门为他的即时沟通渠道？如果他的医生在给他看病的时候，抓起手机去回复一个留言或者去讨好他的 1000 个病人中的某位病人的家属或助理，柳传志会高兴吗？

孔子说：“己所不欲，勿施于人。”

更让人不安的是，柳传志似乎从来没有意识到，让梅奥医生婉拒他的要求的，不是技术，而是人文考虑。很奇怪，他的助理竟然没有人觉得需要入乡随俗，让柳传志免遭尴尬。更不可信的是，竟然有中国媒体试图小题大做，拿这种事做文章。只能说中国作为一个社会整体，有些事太不对劲了。

不再指名道姓了，说点正在进行的大事吧，中美之间激烈交锋的事，比如说知识产权，孔子和他的追随者又是如何看的？

刘延东（第一排中）及随从与四川大学教师合影。她身后是 89 岁的涂铭旌院士。刘延东系主管全世界孔子学院运作的副总理。（照片来源：互联网）

《论语·阳货篇》记载了孔子和他最喜欢的弟子之一子贡（即端木赐）的一次谈话。子贡是个成功商人及政客，被尊为儒商之父。

子贡问：“老师也有讨厌的人吗（君子亦有恶乎）？”

孔子回答：“有。讨厌把人性之恶当作好东西称颂的，即‘我是流氓我怕谁’者；讨厌位居人下却说老板坏话的，即‘吃饭砸锅’者；讨厌逞勇没礼貌的；讨厌果断却不通情理的（有恶。恶称人之恶者，恶居下流而讪上者，恶勇而无礼者，恶果敢而窒者）。”

孔子接着问：“赐，你也有讨厌的人吗（赐也亦有恶乎）？”

子贡回答：“**讨厌剽窃别人的东西还以为自己聪明有学问的，即侵犯知识产权者**；讨厌不谦和却以为自己勇敢的；**讨厌揭发别人隐私还以为自己正直的，即侵犯隐私者**（恶徼以为知者，恶不孙以为勇者，恶讦以为直者）。”

俱往矣，孔子和他的弟子的那些言语和想法，“逝者如斯夫！不舍昼夜。”

孔子和儒学只是很多好东西中的一样，它们一旦被中国看上了，就会被充分利用，最大扭曲，最后根本摧毁。另一个例子是联合国人权委员会，美国在六月只好退出。目前中国正在瞄准的一个目标是美国法治，对很多中国富豪而言，美国的法治已成为一个廉价的笑话。

在当今中国的现实社会，儒学只被当着纸上的理念在吆喝；在世界范围，儒学只是中国政府施行其影响的外衣。但儒学所促进

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Peter Wang 生前照片（照片来源：互联网）

的东西，许多在美国却是日常惯例。作为一套以社区和谐和社会长期健康为目标的价值体系，儒学与美国的价值观非常吻合。许多中国人，身上带着儒学的印记，发现美国是个了不起的地方去呼吸，是个向往中的社会去融入。 许多华裔美国人也在这片土地上荣耀这些共同的价值。他们中的一位，是个 15 岁的男孩。

Peter Wang 是佛罗里达州 Marjory Stoneman Douglas 高中的一位学生，他也是“美国预备军官少年训练团”（JROTC）的一员。2018 年 2 月 14 日，一位抢手闯入他的学校疯狂扫射，Pater Wang 身着 JROTC 的制服，顶住教室门让同学逃出，自己却中弹牺牲。与他的学校隔街相望的是他父母开的一家中餐馆。他父母从中国移民美国，不通英语，但他们却向美国奉献了一个儿子 ，他代表着儒学两个核心价值的最高标准：“仁”和“义”。

如果孔子还活着，他也会移民美国，他会发现自己会受到美国的热情欢迎。他的思想不是中国拥有专利的狭窄标准；相反，它们是人类文明的结晶，它们中的很多是美国日常生活的一部分。对那些孔子学院的人，我总想问几个问题：他们真的理解孔子和儒学吗？他们按照孔子的教诲去做吗？他们想不想在美国做个实习，见识一下真正的已经实现的孔子的愿望？

或许，是中国人到美国研习孔子和儒学的时候了。我，很乐于在波士顿给他们开一门大学入门课程：《孔子及其教诲的比较分析 101》。

我也想把孔子接到波士顿，为他申请移民。请美国移民局批准我的申请。

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