

STUDIA ORIENTALIA  
EDITED BY THE FINNISH ORIENTAL SOCIETY  
68

---

EARLY CONFUCIANISM  
AND INHERITED THOUGHT  
IN THE LIGHT OF SOME KEY TERMS  
OF THE CONFUCIAN ANALECTS

II. THE TERMS IN THE CONFUCIAN ANALECTS

by  
PERTTI NIKKILÄ



HELSINKI 1992

**Pertti Nikkilä**

Early Confucianism and inherited thought in the light of some key terms  
of the Confucian Analects. II. The terms in the Confucian Analects.

**Studia Orientalia**, Vol. 68.

Copyright © 1992 by the Finnish Oriental Society,  
Societas Orientalis Fennica,  
Snellmaninkatu 9-11, SF-00170 Helsinki, Finland

Publication Secretary: Harry Halén

ISSN 0039-3282

ISBN 951-9380-17-5

PunaMusta  
Helsinki 1992

## CONTENTS

ACKNOWLEDGMENTS	4
I. INTRODUCTION	5
1. The Aim	5
2. The Approach	7
3. The Primary Sources	8
a. The Confucian Analects	8
b. Lao Tzu	13
c. Mo Tzu	15
4. The Literature Used	18
II. TIEN, HEAVEN	20
1. Confucius and Agnosticism	20
2. Confucius and Heaven	22
3. Early Confucian Heaven and Heaven in Shu Ching	31
a. Common Characteristics with Differences	32
b. The Heavenly Mandate of the Minister	33
c. Heavenly Favor and Learning	34
d. Heavenly Disfavor	35
e. Continuing and Discontinuing Ideas	36
f. Ideology and Reason	36
4. Early Confucian Heaven and Heaven in Shih Ching	37
a. The Heavenly Mandate	37
b. Favorable Heaven	38
c. Heavenly Disfavor	39
d. Pattern of Thought	40
e. Themes in Shih Ching which were Overlooked by Confucius	40
f. Confucius's Own Standpoint and Heaven	41
5. A Comparison with Lao Tzu's Concept of Heaven	42
6. A Comparison with Mo Tzu's Concept of Heaven	45
III. TE, VIRTUE	50
1. Te of a Ruler	50
2. Te of the People	54
3. Te of Confucius	54
4. The Definitive Characteristics of Te	56
5. Early Confucian Te and Te in Shu Ching	57
a. Te of Ruling	57
b. Te of the People	59
c. Te and Other Concepts	59
7. Early Confucian Te and Te in Shih Ching	60
a. The Characteristics of Te	60
b. General Assessment	61
8. A Comparison with Lao Tzu's Concept of Te	61
a. Tao Superior to Te in Lao Tzu	61
b. Non Action of Lao Tzu and the Heavenly Virtue of Confucius	63
c. Attitude to Malice	64
d. Te in Governing and in Life	64
9. A Comparison with Mo Tzu's Concept of Te	65
a. Rare Te in the Mohist System	65
b. Te of Confucius and of Mo Tzu	68

IV. TAO, WAY	69
1. General Tao	69
2. Universal Tao	73
3. Tao of Ruling	75
4. Tao of the Gentleman	77
5. Early Confucian Tao and Tao in Shu Ching	79
6. Early Confucian Tao and Tao in Shih Ching	80
7. A Comparison with Lao Tzu's Concept of Tao	81
a. Different Conceptions of Tao	81
b. Non Action	83
c. The Quality of Tao	86
d. The Usage of Tao	89
e. Tao, Lao Tzu and Confucius	90
8. A Comparison with Mo Tzu's Concept of Tao	91
a. Tao of Mo Tzu	91
b. Tao, Mo Tzu and Confucius	95
V. LI, RITES	97
1. Li in Governing	97
2. Li of the Ruler and the Gentleman	98
3. Li and Choice	100
4. Li and Historical Continuity	102
5. Li, Music and Harmony	105
6. Li and Other Key Terms	108
7. Early Confucian Li and Li in Shu Ching	109
8. Early Confucian Li and Li in Shih Ching	111
9. Philosophy of Li	112
10. A Comparison with Lao Tzu's Concept of Li	113
11. A Comparison with Mo Tzu's Concept of Li	114
VI. YI, RIGHTEOUSNESS	116
1. Yi and the Gentleman	116
2. Yi and Profit	119
3. Yi and Other Concepts	121
4. Early Confucian Yi and Yi in Shu Ching	122
5. Early Confucian Yi and in Yi Shih Ching	122
6. A Comparison with Lao Tzu's Concept of Yi	123
7. A Comparison with Mo Tzu's Concept of Yi	124
VII. JEN, GOODNESS	127
1. The Ethical Agents of Jen	127
2. Identification of Jen with Other Concepts	130
3. Inclusive and Exclusive Jen	136
4. The Attitude towards Jen	139
5. The Implications of Jen	141
6. Obtaining Jen	143
7. Jen in Practice	146
8. Early Confucian Jen and Jen in Shu Ching	149
9. Early Confucian Jen and Jen in Shih Ching	152
10. The Confucian Innovations of Jen	154
11. A Comparison with Lao Tzu's Concept of Jen	156
12. A Comparison with Mo Tzu's Concept of Jen	158
VIII. THE CROSSROAD OF TRADITIONS	164
1. T'ien, Heaven	164
a. Confucian Heaven	164
b. The Distribution of Characteristics of T'ien in the Analects	165
c. T'ien of Confucius and of Shu Ching	167

d. T'ien of Confucius and of Shih Ching	168
e. T'ien of Confucius and of Lao Tzu	169
f. T'ien of Confucius and of Mo Tzu	169
2. Te, Virtue	170
a. Te of Confucius	170
b. The Distribution of the Characteristics of Te in the Analects	170
c. Te of Confucius and of Shu Ching	172
d. Te of Confucius and of Shih Ching	173
e. Te of Confucius and of Lao Tzu	174
f. Te of Confucius and of Mo Tzu	175
3. Tao, Way	175
a. Tao of Confucius	175
b. The Distribution of the Characteristics of Tao in the Analects	176
c. Tao of Confucius and of Shu Ching	178
d. Tao of Confucius and of Shih Ching	178
e. Tao of Confucius and of Lao Tzu	179
f. Tao of Confucius and of Mo Tzu	179
4. Li, Rites	180
a. Li of Confucius	180
b. The Distribution of the Characteristics of Li in the Analects	181
c. Li of Confucius and of Shu Ching	183
d. Li of Confucius and of Shih Ching	183
e. Philosophy of Li	184
f. Li of Confucius and of Lao Tzu	184
g. Li of Confucius and of Mo Tzu	184
5. Yi, Righteousness	185
a. Yi of Confucius	185
b. The Distribution of the Characteristics of Yi in the Analects	185
c. Yi of Confucius, of Shu Ching and of Shih Ching	186
e. Yi of Confucius, of Lao Tzu and of Mo Tzu	187
6. Jen, Goodness	187
a. Jen of Confucius	187
b. The Distribution of the Characteristics of Jen in the Analects	189
c. Jen of Confucius, of Shu Ching and of Shih Ching	191
d. Jen of Confucius and Te of Shu Ching and Shih Ching	192
e. Jen of Confucius and of Lao Tzu	193
f. Jen of Confucius and of Mo Tzu	193
IX. THE ANSWERS TO THE QUESTIONS	195
1. The Differences between Confucian Thought and the Traditional Thinking	195
2. How did the Philosophy of Confucius begin?	196
3. The Philosophy of Confucius	197
4. Taoist and Mohist Criticism	199
5. The Whole Summarized	200
PRIMARY SOURCES	201
LITERATURE	201
ABBREVIATIONS	218
INDEX	219

## ACKNOWLEDGMENTS

As in the first part of the project, I would like to express my deepest gratitude to Professor Søren Egerod who originally suggested the topic and has supervised the study by giving valuable advice.

Thanks are due to the Nordic Sinologists who have provided me with a good example of the right attitude towards research projects.

I extend my gratitude especially to David Robertson for the onerous task of correcting the English language of the present study and also for making other critical suggestions. My thanks also to Jouko Seppänen and Markku Vesterinen who have kindly assisted me in solving the problems with the computer.

I should like to express my thanks to The Research Council of the Humanities of the Academy of Finland for giving me the position of Junior Research Fellow and thus making this study financially possible.

My thanks are also due to the Finnish Oriental Society for accepting this study for inclusion in their series.

I am also deeply grateful to my family for their patience in putting up with the many inconveniences this project has caused them.