

**THE ROOT OF REN, YI, AND LI  
AN INVESTIGATION INTO  
THE PHILOSOPHY OF KONGZI  
IN THE LUNYU**

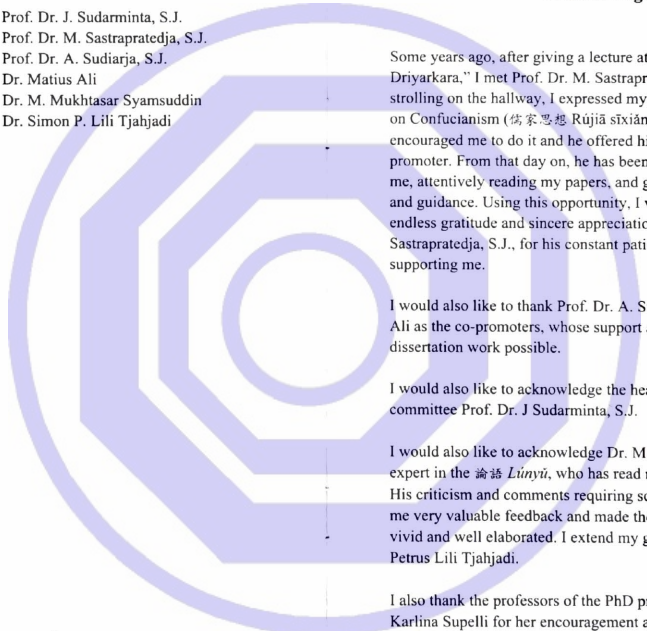
**DISSERTATION  
SYNOPSIS**

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**Sekolah Tinggi Filsafat Driyarkara  
2016**

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## Acknowledgment

Some years ago, after giving a lecture at the “Sekolah Tinggi Filsafat Driyarkara,” I met Prof. Dr. M. Sastrapratedja, S.J. by chance. While strolling on the hallway, I expressed my desire to do some research on Confucianism (儒家思想 Rújiā sīxiǎng). He immediately encouraged me to do it and he offered himself to be my dissertation promoter. From that day on, he has been continuously supporting me, attentively reading my papers, and giving me valuable advices and guidance. Using this opportunity, I would like to express my endless gratitude and sincere appreciation to Prof. Dr. M. Sastrapratedja, S.J., for his constant patience and enthusiasm in supporting me.

I would also like to thank Prof. Dr. A. Sudiarja, S.J., and Dr. Mateus Ali as the co-promoters, whose support and guidance has made my dissertation work possible.

I would also like to acknowledge the head of the promotion committee Prof. Dr. J Sudarminta, S.J.

I would also like to acknowledge Dr. M. Mukhtasar Syamsuddin, an expert in the 論語 *Lúnyǔ*, who has read my dissertation thoroughly. His criticism and comments requiring some clarification have given me very valuable feedback and made the matter I deal with more vivid and well elaborated. I extend my gratitude also to Dr. Simon Petrus Lili Tjahjadi.

I also thank the professors of the PhD programs, especially Dr. Karlina Supelli for her encouragement and support.

I also remember with deep gratitude the late Father F.X. Danuwinata, S.J., the former head of the Yayasan Pendidikan Driyarkara, who, around the year of 1998, asked me to teach Chinese Philosophy in STF Driyarkara. Without his offer, I believe, I would have never had the opportunity to develop my interest in Chinese philosophy.

I remember my calligraphy and Chinese painting teachers; Mr. Peng Tou and Mr. Guo Peng, who have been giving so many inspirations of the Chinese way of thinking through the practice of calligraphy and painting. Many thanks also to my classmates in calligraphy and Chinese painting, especially Mr. Hendro Dharmawan who has always been very generous to help me with information of Chinese phrases and expressions that are difficult to understand.

I am grateful to Dr. Thomas Aquino Deshi Rahmadani, S.J., who read every page of my dissertation and helped me to correct the grammatical errors.

My thanks also go to my friends and colleagues at Mitra Inigo; Rena, Hilly and Maria, and special thanks to Ir. Theresia Rosari, who has been dedicatedly conducting the daily affairs of the office when I was not available.

I must express my very profound gratitude to my brother Ferry Sutedja, and my sister Irna, and to Riki and Wida for providing me a nice and quiet place to do most part of my research, and my in-law's.

Special gratitude to the late Master Kong, for letting me enter into the richness his teaching in the 論語 *lúnyǔ*.

Finally, more than anyone I have mentioned, I am grateful to God

who always guides me through the inspirations and strength in the whole process of my research.

This accomplishment would not have been possible without them. Thank you.

## Abstract

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[B] THE ROOT OF REN, YI, AND LI - AN INVESTIGATION  
INTO THE PHILOSOPHY OF KONGZI IN THE LUNYU.

[C] xvi + 406 pages; Appendix 1, 2, 3, 4; Bibliography.

[D] Keywords: 仁 rén, 義 yì, 禮 lǐ, 德 dé, 學 xué 習 xí, and 天 tiān.

[E] This dissertation deals with three important notions of 孔子 kǒngzǐ's teaching in the 論語 lúnyǔ, namely the 仁 rén, 義 yì, and 禮 lǐ. The fact that 孔子 kǒngzǐ discovered 仁 rén and 義 yì and relating those two notions and the 禮 lǐ, in his attempt to revitalize and therefore perpetuate the 禮 lǐ, demonstrates that the relation of 仁 rén, 義 yì and 禮 lǐ is indeed very important. The objective of this research is related to those notions, namely to discover the root of those three notions and define the philosophical system of the relation of those three notions in performing the 禮 lǐ.

Since the text analyses are not adequate, I apply two other approaches, which are the cultural approach and the analyses of the ancient Chinese script of 德 dé, 學 xué, 習 xí, and 仁 rén. By analyzing the old script of 德 dé, which appears in 孔子 Kǒngzǐ's statement: “天生德於予 tiān shēng dé yú yǔ (Heaven produced the virtue that is in me),” which for me suggesting the necessary relation between 天 tiān and the 德 dé, I have been able to demonstrate the inner-structure or the constitutive elements of the 德 dé and its relations. And simultaneously I have been able to identify the relation of 仁 rén and 義 yì, which is a very important factor of the

inner-system of the moral conduct according to 孔子 kǒngzǐ's teaching. Hence, those uninterrupted inner-heart structure and relations between the 天 tiān, the 仁 rén and 義 yì, become the self-awareness and the inner-energy to perform a genuine action of 禮 lǐ. Through the analyses of the character of 德 dé I arrive into conclusion that the root of the 仁 rén, 義 yì, and 禮 lǐ is the “心 xīn (heart).”

My attempt to define the philosophical system of 仁 rén, 義 yì and 禮 lǐ, and therefore the basic teaching of 孔子 kǒngzǐ, will offer a new contribution to the learning of 孔子 kǒngzǐ's teaching in the 論語 lúnyǔ.

[F] Bibliography 77 (ca 2<sup>nd</sup> century A.D. - 2015)

[G] Promoters: Prof. Dr. M. Sastrapratedja, S.J.;

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## THE ROOT OF REN, YI, AND LI AN INVESTIGATION INTO THE PHILOSOPHY OF KONGZI IN THE LUNYU

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### 1. Introduction

It is evident that 孔子 kǒngzǐ's<sup>1</sup> main concern is perpetuating the 周禮 zhōulǐ (the ritual of the Zhou Dynasty) by transmitting it. He said: “述而不作 shù ér bùzuò,” which means, “I am not creating, I am transmitting” (述而 shù ér, #1), and what he transmitted was the antiquity, the culture of Zhou, which was the 周禮 zhōulǐ. By transmitting it, 孔子 kǒngzǐ eventually discovered 仁 rén and 義 yì as the inner-heart source and its power to drive the action of 禮 lì. (Luo, 2006, 14)

In the 論語 lúnyǔ, 孔子 kǒngzǐ extensively discussed 仁 rén, 義 yì, and 禮 lì, and pointed out the relation of 仁 rén and 禮 lì: “人而不仁 rén ér bù rén (if a man is not humane), 如禮何 rú lì hé (what can he do with rituals)?” 人而不仁 rén ér bù rén (If a man is not humane), 如樂何 rú yuè hé (what can he do with music)?” He also mentioned the relation of 禮 lì and 義 yì: “君子義以為質 jūnzǐ yì yǐwéi zhì (a 君子 jūnzǐ considers righteousness his major principle), 禮以行之 lì yǐ

<sup>1</sup> 孔子 kǒngzǐ is the short form of “孔夫子 kǒng fūzǐ,” means “Master Kong.” Those were actually an honorific appellation, which around the end of the Ming Dynasty was translated by the Jesuits into Latin as “Confucius.” In this dissertation I use the short form in Chinese version. (Rule, 1986, 2)

<sup>2</sup> 君子 jūnzǐ literally means “a king’s son.” Toward the end of the “春秋時代 chūnqiūshídài (Spring and Autumn Period) (722-481 B.C.E.),” is used to call “a man of talent and virtue.” In the 論語 lúnyǔ, 孔子 kǒngzǐ used it in several different meanings: “men of talent and virtue,” “member of nobility or officialdom,” “emperor or the prince of a state.” (Huang, 1997: 33)

xíng zhī (he practices it in accordance with the rituals)."

The relation of 仁 rén, 義 yì and 禮 lǐ, in 孔子 kǒngzǐ's mind is obviously important and it makes the 禮 lǐ he transmitted somehow different to the old "周禮 zhōulǐ."

However, from 孔子 kǒngzǐ did not mention the relationship of 仁 rén and 義 yì, nor did he systematically offer an elaborate meaning of those three terminologies and their relations.

Since 孔子 kǒngzǐ did not say much about the meaning and the relation, some scholars have attempted to explain the meaning of each notion and its relations. In my research, I brought up the study of Luo Hao,<sup>3</sup> Tu Weiming,<sup>4</sup> Kwong-loi Shun,<sup>5</sup> and Lao Siguang.<sup>6</sup>

Luo Hao brought the issue of "德 dé" to the context of the relation of 仁 rén and 禮 lǐ. He pointed out that "仁 rén," in some sense, is related to "德 dé." "德 dé" as "道德 dàodé," or "virtue" is rooted in the "人心 rénxīn" or "human heart." Luo Hao did not elaborate what is "德 dé."

Tu Weiming stated that "仁 rén" is in essence identical with the cosmic mind, which in Cheng Chung Ying's statement is the implicit principle of potential vitality and life-giving powers. (Cheng, 2001: 498) Tu also confirmed that 仁 rén and 義 yì are related in a dynamic

relation; 仁 rén resides within a human being and 禮 lǐ is its outward expression through one's conduct.

Shun attempted to reconcile some passages of the 論語 lúnyǔ in the relation of 仁 rén and 禮 lǐ, which seems contradictory. Shun might be able to bridge the two interpretations that were not able to reconcile the contradictory passages, but his solution remained in describing the relation of 仁 rén and 禮 lǐ in the practical surface. In other words, his research did not answer the radical question, "What is 仁 rén and 禮 lǐ?" and "What is the nature of the relation between 仁 rén and 禮 lǐ?"

Lao perceived that 義 yì is the source of "the "自覺秩序 zìjué zhìxù yìshì," which means the social and political order that was produced and maintained by human consciousness. After defining the meaning of 義 yì as "正當 zhèngdāng" he moved forward to uncover the "公心 gōngxīn" or "universal mind" as the essence of 仁 rén. "公心 gōngxīn" is totally the outcome of the action of pure of human awareness. By indicating the relation of 義 yì and 仁 rén, Lao was able to define the relation of 禮 lǐ, 義 yì and 仁 rén, but his theory remains in the operational level of those notions. He did not enter into the philosophical root of those notions.

Their studies, apparently did not arrive in defining the uninterrupted relation of 仁 rén, 義 yì, and 禮 lǐ, and constructing the philosophical root of those three notions. The reason is because they depend, most of all to the text analyses. By having that approach, they neglected other important factors in their work, namely the cultural context. For me the cultural background of 孔子 kǒngzǐ's teachings is very important. Regarding my approach, I will describe it again later.

## 2. The aim of this research

The objective of this research is to define the philosophical root of 仁 rén, 義 yì, and 禮 lǐ.

<sup>3</sup> "Luo Hao 罗豪" is the name of the chief editor of the book "中国古代哲学史 Zhōngguó gǔdài zhéxuéshǐ (History of Ancient Chinese Philosophy)" published by the "复旦大学哲学系中国哲学教研室 Fudan dàxué zhéxué xì zhōngguó zhéxué jiàoyánshì biān (The research center of the Ancient Chinese Philosophy of the Department of Philosophy of Fudan University)."

<sup>4</sup> "Tu Weiming 杜维明" is a recognized modern 儒家 rújiā scholar (Confucianist scholar). He is trained in the classics of the 儒 rú school (Confucianism). His contribution is to reassess the teaching of the Rū school as a tradition of spiritual development and moral growth with profound meaning for modern man.

<sup>5</sup> Kwong-loi Shun specializes in Chinese philosophy and moral psychology. He published a number of textual and philological studies as well as philosophical discussions of themes in Confucian ethics.

<sup>6</sup> Lao Siguang 劳思光 is a well-known modern Chinese scholar. His publication *The History of Chinese Philosophy*, is recognized by many as masterpiece.



According to me, the relation between 仁 rén, 義 yì and 禮 lǐ should be uninterrupted. The fact that in the 論語 *lúnyǔ* 孔子 kǒngzǐ did not define the relation of 仁 rén and 義 yì, makes such relation interrupted. It is therefore impossible to define a unified structure and system of 孔子 kǒngzǐ's thought in 仁 rén, 義 yì, and 禮 lǐ. In order to define 孔子 kǒngzǐ's philosophical system of the 仁 rén, 義 yì, and 禮 lǐ, I have to clarify first the uninterrupted relation of those notions. Once it is done I will be able to construct the structure of 仁 rén, 義 yì, and 禮 lǐ, and define the meaning of each of those notions.

How can the relation of 仁 rén and 義 yì be defined? In the text of the 論語 *lúnyǔ* 孔子 kǒngzǐ mentioned that 天 tiān gives 德 dé to him (天生德於予 tiānshēng dé yú yǔ). But what is the relation between 德 dé and, 仁 rén and 義 yì? Based on 孔子 kǒngzǐ's statement, I attempt to explore the elements and the inner-structure of the character of 德 dé, and from there I will analyze if there is any relation between 仁 rén and 義 yì.

### 3. My Hypothesis

My assumption is that 仁 rén and 心 xīn (human heart) are actually one, albeit in two different realms. 心 xīn is the only place where the encounter of the 天 tiān and man would most likely take place, because “心 xīn,” in Chinese way of thinking is the center of mind and affection, and is often translated as “heart-mind.” (Lai, 2008: 38). Because of that, according to me, 心 xīn is the root of 仁 rén, 義 yì, and 禮 lǐ.

### 4. The Approach and Method

I will apply three different methods for this research. First, I will analyze the texts of the 論語 *lúnyǔ*, which are related to 仁 rén, 義 yì, and 禮 lǐ. In this part I will use different commentaries from different

eras. However, considering the nature of analects—not a book of systematic teaching, but rather a book of guidelines for the disciples to achieve the stage of a 君子 jūnzǐ, in which the chapters are hardly related to each other—mere text analyses will not be sufficient. Therefore, secondly, I will also apply the cultural approach. With this approach I will use the elements of the “farmer’s culture” to read and to understand the 仁 rén, 義 yì, and 禮 lǐ. Thirdly, related to the second, I will do some dissecting works on the crucial characters of 仁 rén, 德 dé, 學 xué and 習 xí. These dissecting works will all serve as a help to see from within the symbols the anthropological structure of 孔子 kǒngzǐ's 仁 rén, 義 yì, and 禮 lǐ.

### 5. The Structure of the Dissertation

The aim of this research is to unveil the philosophical root of 仁 rén, 義 yì, and 禮 lǐ, and the significant meaning of the relations of the three notions in observing the 禮 lǐ.

I start with the investigation of the 禮 lǐ, and then I move to explore the 仁 rén and the 義 yì.

In chapter two I describe the farmer’s culture as the cultural background for the birth of the 禮 lǐ. In that chapter I elaborate the evolutions of the 禮 lǐ since its emergence until 孔子 kǒngzǐ's time and how 孔子 kǒngzǐ discovered the “inner-heart foundation” of 禮 lǐ, which is the 仁 rén.” This chapter is important, because it not only gives the cultural context of the 禮 lǐ, but it also gives the string of the development of the spirit of 禮 lǐ across the millennia. After giving the cultural background of the 禮 lǐ, I move to investigate the three important notions to this research, 仁 rén, 義 yì, and 禮 lǐ. I shall analyze those notions as far as they are used in the 論語 *lúnyǔ*. In chapter three I analyze the 禮 lǐ. I have to start with the 禮 lǐ, because 禮 lǐ is the starting point of 孔子 kǒngzǐ's movement. He made the responsibility of perpetuating the 周禮 zhōulǐ, his personal

task.

Since 禮 *lǐ* and 仁 *rén* seem to be closely related, in chapter four I investigate the notion of 仁 *rén*, in terms of how 孔子 *kǒngzǐ* used it in the 論語 *lúnyǔ*.

In chapter five, I focus myself to analyze the term 義 *yì*. By analyzing those three notions exhaustively in the respective chapter, I give special attention to the possibility of discovering the implicit elements of the 禮 *lǐ*, 仁 *rén*, and 義 *yì*. This will become the indication of internal relation of the notions, especially the 仁 *rén* and the 義 *yì*, by which I will be able to define the philosophical root of the notions and define the relation of the notions.

In chapter six I analyze each word embedded in the 德 *dé* which 孔子 *kǒngzǐ* used in the 論語 *lúnyǔ*. Further on, in order to dig deeper into the constitutive elements of that particular Chinese character 德 *dé*, I also dissect that long-evolved character of 德 *dé* with the help of the discoveries achieved by Fudan.<sup>7</sup> Unveiling the meaning of the 德 *dé* in that way will lead me further to eventually construct the philosophical root of 仁 *rén*, 義 *yì*, and 禮 *lǐ*.

Chapter seven is my last chapter, and that is the conclusion of my research. In that chapter I prove my hypothesis that 德 *dé* is the root of 仁 *rén*, 義 *yì*, and 禮 *lǐ*. I also define the meaning of 仁 *rén*, 義 *yì*, and 禮 *lǐ*, and the importance of the relations of those three notions in performing the 禮 *lǐ*. Finally, I give my suggestion for further research in the last section of this chapter.

## 6. The Evolution of the Character of De

The 德 *dé* is translated as “morality,” or “virtue,” or “moral

character,” but the translation does not reveal the rich element of the character 德 *dé*. The character of 德 *dé*, has undergone a long evolution in terms of the meaning and form. “復旦大學出土文獻古文字研究中心 *fúdàn dàxué chūtǔ wénxiàn gǔwénzì yánjiū zhōngxīn* (The Fudan University of the research center of the archeological findings of the ancient Chinese script)” describes the evolution of the meaning and character 德 *dé* in three different stages. From the early Shang Dynasty (1765 B.C.) until the Qin Dynasty (221 B.C.-206 B.C.). This means, from the eighteenth century B.C., until the third century B.C.; more than a millenium of evolution. My search for the meaning of the 德 *dé* is based on the survey done by Fudan University.

“甲骨文 *jiǎgǔwén*” “金文 *jīnwén*” “篆文 *zhuānwén*,” “楷 *kǎishū*”

𠩺<sub>1</sub> 𠩺<sub>2</sub> → 𠩺<sub>3</sub> 德<sub>4</sub> → 德<sub>5</sub> → 德<sub>6</sub>

The first pairs (number 1 and 2) are the “甲骨文 *jiǎgǔwén*,” or “bones (骨 *gǔ*) and tortoise shells (甲 *jiǎ*) script,” the second pairs (number 3 and 4) are the “金文 *jīnwén*,” or “inscriptions on ancient bronze (金 *jīn*) objects,” and the third character (number 5) is the “篆文 *zhuānwén*,” or “seal script.”









The first 德 “𠩺” of the 甲骨文 *jiǎgǔwén* (see: box). It had already been around in the Shang Dynasty (ca. 1765 B.C. - 1123 B.C.). It is constructed by ideogram of “𠩺,” or “行 *xíng*” in today’s script, as the outer part of the character represents a “crossroad.” The second and the third elements, which occupy the inner part of the character is a pictograph of human eye (at the bottom) “目” with a vertical line attach to the eye. The straight line indicates a standard of straightness or uprightness. The eyes are the faculty that makes the decision and are supposed to follow the straight line, and thus to keep the person move straight. Now, in the modern script, the eyes and the straight line is written as the “直 *zhí*

<sup>7</sup> In this study, “Fudan” refers to the ancient character research center at Fudan University in Shanghai.







(straight).” The pictograph suggesting that by fixing his eyes to that straight line, a person moves accordingly through the crossroad.




The 甲骨文 jiǎgǔwén's 德 dé, subsequently, evolved into a less complicated pictograph. It appears in the form of “”. The “” (crossroad), has lost some of its elements. The right part of the character is omitted. Instead of “crossroad” it is depicted as “” or “” in the modern script. In Chinese linguistic, as the “radical” it is called “ 立人 shuāng lì rén” or “double men standing.” As radical “” it denotes “to walk” and “to act.” The right part of the character retains the meaning. Thus, both of the 甲骨文 jiǎgǔwén's 德 dé express the idea of uprightness. The first 甲骨文 jiǎgǔwén's 德 dé (box #1) underlines the ability of a person to discern the straight path to follow, and the second (box #2) highlights the movement, the ability to move forward to follow the straight line. Thus, the 甲骨文 jiǎgǔwén's 德 dé denotes the ability of a man to make decision to walk the “right path” in front of so many possible choices. In negative expression, 德 dé means “to walk not on the path of evil.” That is the idea of the 德 dé in the time of transformation from the Shang Dynasty to the Zhōu Dynasty. This concept of 德 dé, however, does not mention the origin of the ability of making such a decision.



The next modification happened during the Zhōu Dynasty in these forms of compound ideogram “” (pictograph #3) and “” (#4). Those forms of Chinese ancient scripts are known as “ 金文 jīn wén” or “bronze ritual vessels.” 金文 jīn wén is the script of the Zhou people.<sup>8</sup> During that period, the 金文 jīn wén's character of 德 dé underwent a slight but important modification of its form. Under the “eye” is inserted a curved line,

and on top of the “eye,” a short straight line is added. Originally the horizontal straight line appeared more as a dot, but in the course of time, it became a horizontal straight line. The transformation of the form, according to Fudan, expresses the wisdom of the ancient Chinese. The straight and the curved line are symbols of two different things; the curved line is not the straight line, the straight is not the curved, but the curved depends to the straight for existence and vice versa. Without the curved, the straight cannot be apparent, and without the straight, the curved will not exist. On one hand, the curved and the straight are contradictory, but on the other hand, they require each other. That is the law of dynamic contradictory movement, which creates and changes and expands things. That is the “ 辩证法 biànzhèngfǎ,” which, according to modern scholars, is similar to the western “dialectical” thinking.



Another development happened to the 金文 jīn wén's character of 德 dé as the addition of the ideogram of 心 xīn (heart) under the symbol of eye in the 甲骨文 jiǎgǔwén's 德 dé, “”. The insertion of the ideogram 心 xīn has changed not only the form of the script, but has radically changed the meaning of the character. Fudan stated that the 甲骨文 jiǎgǔwén's 德 dé expressed the standard of men's conduct. The standard was the straight line that was attached to the eye, but it does not reveal the reason why the eye would follow the line. Fudan's interpretation of the 金文 jīn wén script answers the question. The 心 xīn, which in Chinese represents human awareness, serves as the rationale of human conduct. For Fudan, the 金文 jīn wén script expressed that the ancient Chinese who lived about the end of Shang and the beginning of Zhou, had begun to understand the relation between thought and action. Human mind is the motivation of action and at the same time controls the action.

<sup>8</sup> Archeology has found a form of inscription in cast inscriptions on Chinese ritual bronzes made during the Western Zhou Dynasty (c 1066-770 BC) and the Spring and Autumn Period (770-476 BC). This kind of writing is called 金文 jīn wén “bronze inscription.”

德<sub>5</sub>

德<sub>6</sub>

The last is the “篆文 zhuàn wén” or “the seal script (number 5).”<sup>9</sup> This kind of script appeared after Qin Shi Huangdi unified China; this means during the Qin Dynasty. The 德 dé of 篆文 zhuàn wén is the integration of all the elements of the 甲骨文 jiǎgǔwén and 金文 jīn wén. The shape of the 篆文 zhuàn wén’s shape of 德 dé “德” is very close to the modern script “德 dé (number 6).”

Fudan concludes the analysis work on 德 dé by defining the meaning of 德 dé from the 甲骨文 jiǎgǔwén until the 篆文 zhuàn wén as:

“目不斜視 mù bù xiéshì,  
“the eyes look not to the evil,

心無旁騖 xīnwúpángwù,  
the heart concentrate not to other pursuit,

一心一意 yīxīnyīyì,  
heart and intention totally focus

以往直前 yǐ wǎng zhíqián,”  
and move straight ahead.”

Fudan’s interpretation on the character 德 dé is in line with the evolution of the vision and practice of ancient Chinese moral conduct. The vision of the ancient Chinese about men and their relation to the spirits until the Shang (see chapter two), seems in accord to help shape the 德 dé. In the 甲骨文 jiǎgǔwén the character of 德 dé contains only the symbol of “an eye” and “a straight line” that focuses the eye to upright movement. It is because during the Shang the belief of the people was that the spirit directed their

conducts. That was the unique feature of the “崇拜神權 chóng bài shén quán” way of life. The spirit was dominant; human being followed the guidance of the spirits.

Toward the end of the Shang and at the dawn of the Zhou, a new awareness of the dignity of human being emerged. They perceived that they were not under the domination of the spirits, but they were the subjects of their own affairs. The self-awareness of the dignity and the responsibility, eventually appeared in the character of 德 dé in the 金文 jīn wén. It appears in the symbol of “心 xīn (heart)” under the “eye” of the Shang script. The character 心 xīn indicates the appearance of the self-awareness of the Zhou people.

Eventually, through the socio-political crisis during the Chun Qiu period, the human mind became dominant as the deepest motivation for action. The motivation of human conduct was no longer from the external authority, namely the spirits, but from the self-awareness of values and obligations from within, that is, from the heart. The most apparent echo of this transformation of that basic vision of life was recorded in the 論語 lúnyǔ, where in own his words 孔子 kǒngzǐ said:

“務民之義 wù mín zhī yì,  
To give one’s self earnestly to the duties due to men,  
敬鬼神而遠之 jìng guǐshén ér yuǎn zhī,  
while respecting spiritual beings, to keep aloof from them,  
可謂知矣 kěwèi zhī yī.”  
may be called wisdom.( *Lúnyǔ*, Yong Yuè 樂 #22)

For 孔子 kǒngzǐ man’s conduct is a conscious act of man that emerges from his awareness and not a passive movement guided by the spirits. That is what he called wisdom. In Chinese thinking, wisdom is a matter of heart.

For me, the study of the Fudan highlights some important factor of

<sup>9</sup> 小篆原委始末——中國石 Xǎozhuàn shǐ qīnshuàng tóngyì zhōngguó hòu, 由秦刻石整理之文字, 這種文字 “出於史籀之筆 yóu lìsī déng rén zhěnglǐ de wénzì, zhè zhōng wénzì” jiē qù shǐ zhòu dàzhuàn.

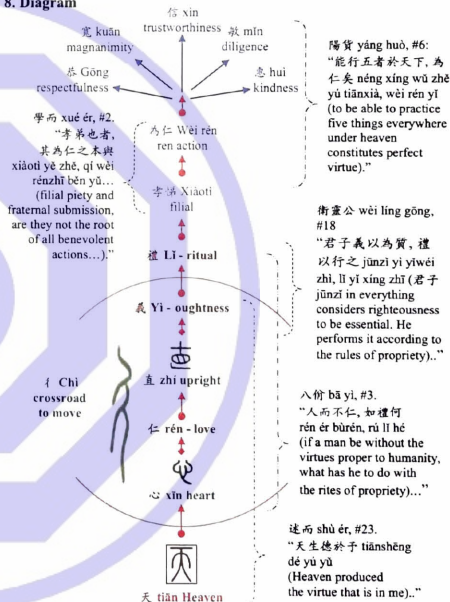
the 德 dé. The result of the study not only sheds light to the meaning of each element of the 德 dé that Fudan described, but also defines the inner structure of the constitutive elements of the 德 dé and its relations.

## 7. The Relation of Ren and Yi.

Based on my observation, “心 xīn,” which is translated to English as “mind-heart,” is the foundation of the concept of 德 dé. And the 心 xīn, according to the internal structure of the character, as the source of the capacity to focus the eye to follow the straight path of life, seems to be related to 仁 rén. The urge of the upright movement seems to be close to the 義 yì, the understanding and the capacity to make the senses judge and move morally right, free from distortions. The analysis on the character of 德 dé shows clearly that the inner-structure of 德 dé contains elements that can motivate and internally guide a man to move upright. 孔子 kǒngzǐ stated that the ability comes from the “天 tiān.” In other words, 孔子 kǒngzǐ stated that 天 tiān that had produced 德 dé in him, can now be understood as the rich and complicated relation between 天 tiān and men in their inner-heart capacities, which are embedded in the 心 xīn (heart). The 心 xīn is the place where the encounter between man and 天 tiān happens. It is also the place where the inspiration of the 天 tiān is received by man, through which process human understanding and knowledge become wisdom and love (仁 rén). The wisdom and love, in turns, will guide the eyes to see and to move according to the light that comes from the heaven. The ability to follow the guidance and to move straight is the 義 yì. The 義 yì, as 孔子 kǒngzǐ said, is expressed through the concrete expressions of the 禮 lǐ. Thus, through the analysis of the inner structure of the character of 德 dé, the missing link of the 仁 rén and 義 yì is identified.

I still have to construct a comprehensive and systematic relation of the 仁 rén, 義 yì, and 禮 lǐ to prove that they are organically related.

## 8. Diagram



## Legends

1. 天 *tiān*, in red, is the agent that according to 孔子 *kǒngzǐ*, produces the 德 *dé* in him.
2. The greens are the elements of the character of 德 *dé*.
3. The browns are the “three teachings of 孔子 *kǒngzǐ*, the 仁 *rén*, 義 *yì*, and 禮 *lǐ*.
4. The blues are the “孝悌 *xiàotì* (filial piety),” and all of the expressions of the “為仁 *wéi rén* (仁 *rén*-actions).”
5. The blacks are the quotes from the 論語 *Lúnyǔ*.
6. All of them are depicting the whole structure and system of 仁 *rén*, 義 *yì*, and 禮 *lǐ*, 孔子 *kǒngzǐ*’s most fundamental teaching.

## 9. The Relation of Ren and Li

In this section, I will highlight some evidences of the relation of 仁 *rén* and 禮 *lǐ*.

As I have already mentioned in some different sections of this dissertation, for 孔子 *kǒngzǐ*, 仁 *rén* is the sine-qua-non condition for observing and practicing the 禮 *lǐ* and 樂 *yuè*. It is evident from his own expression: “人而不仁 *Rén ér bùrén*, 如禮何 *rú lǐ hé?*” and “人而不仁 *Rén ér bùrén*, 如樂何 *rú lè hé?*” (八佾 *bā yì*, #3) In that phrase, it is apparent that 仁 *rén* is related to 禮 *lǐ* and 樂 *yuè*. How are they exactly related? I approach the issue through the meaning of 仁 *rén*, 禮 *lǐ* and 樂 *yuè* which I have already elaborated in chapter four.

朱熹 *zhū xī* stated that the verse “不仁 *bùrén* (without 仁 *rén*)” means “losing the heart (亡心 *wáng xīn*),” and “without heart” a person loses its capacity to acquire wisdom (人的心智失去了功能 *rén de xīnzhì shīqùle gōngnéng*). “Wisdom,” according to 程子 *chéngzǐ*, is “the capacity of living the correct principle of the world (天下之正理

*tiānxià zhī zhènglǐ*).” Whereas, “禮 *lǐ* (ritual)” and “樂 *yuè* (music), in 孔子 *kǒngzǐ*’s statement are the means to maintain “the correct principle of heaven and earth(天下之正理 *tiānxià zhī zhènglǐ*).” The relation between 仁 *rén*, and 禮 *lǐ* and 樂 *yuè* lays in the “correct principle of heaven and earth.” On one hand it means wisdom, or the 仁 *rén*, and on the other hand, 禮 *lǐ* and 樂 *yuè* are the concrete expressions of the “correct principle of heaven and earth.

## 10. The Relation of Ren, Yi, and Li and its Root

In this part I elaborate the relation of 仁 *rén*, 義 *yì* and 禮 *lǐ*, and its root. As my point of departure, I verify the terms 仁 *rén* and 禮 *lǐ*. According to the 論語 *Lúnyǔ*,

“孝弟也者 *xiàotì yě zhě*

Filial piety and fraternal submission,

其為仁之本 *qí wéi rénzhī běn yǔ*

are they not the root of all benevolent actions?” (Xue Er #2)

It says that “孝弟 *xiàotì*” is “the root of all benevolent actions (仁 *rén*).” “孝弟 *xiàotì*,” is obviously the concrete expression of the filial piety and fraternal submission, which is some of the 禮 *lǐ*. 禮 *lǐ* as, 孔子 *kǒngzǐ* said is rooted in the 仁 *rén*. On the other hand, also according to 孔子 *kǒngzǐ*, 仁 *rén* is the root of 禮 *lǐ*. How must that phrase be understood? In order to understand that phrase, I used 程子 *chéngzǐ* interpretation. 程子 *chéngzǐ* approached the issue from the “本 *běn* (the root of a tree)” - “末 *mò* (the tip of a tree),” and the “體 *tǐ* (the essence of a thing)” and the “用 *yòng* (the role/function of a thing).” For him, the 孝弟 *xiàotì* is the first 禮 *lǐ* that a child learns at home. Gradually he cares about things, and eventually “人民 *rénmín*,” “gets close and loves the people.” All of those actions are the 仁 *rén* action, and thus the 仁 *rén* action takes the 孝弟 *xiàotì* as its root. But speaking of human nature (性 *xìng*), according to 程子 *chéngzǐ*, there are four of them, namely, the 仁 *rén*, 義 *yì*, 禮 *lǐ*, and 智 *zhì*, and

among them, 仁 rén is the root of the 孝弟 xiàoti. Therefore, 仁 rén is the root of the 孝弟 xiàoti. Thus, according to 程子 chéngzi the “仁 rén” in the passage of “孝弟 xiàoti, 為仁之本 wèi rénzhī běn” has to be understood as “為仁 wèi rén,” “benevolent action,” which is the function of 仁 rén, as one of the four capacities of human nature and not as the běn 本.

By the elaboration of 程子 chéngzi, it is apparent that the 仁 rén, as the result of the encounter of 天 tiān and man in man’s heart, permeates all the 禮 lǐ, and the “孝弟 xiàoti,” and all the virtues, with its power and inspiration.

That is the structure of the relations and the system of 仁 rén, 義 yì, 禮 lǐ and all its concrete expressions. In the next part I elaborate the philosophical root of 仁 rén, 義 yì, and 禮 lǐ.

I have already mentioned in chapter one as my hypothesis, that “心 xīn” is most likely is the root of the 仁 rén, 義 yì and 禮 lǐ. In this part of my last chapter I verify that 心 xīn is the root of those three notions.

Based on the elaboration I have done, there are at least two different possibilities to be the philosophical root of the 仁 rén, 義 yì, and 禮 lǐ. One is the 仁 rén, because in the 論語 lúnyǔ, there is an expression that indicates it, that is, the verse: “人而不仁 rén ér bùrén (if a man in not 仁 rén), 如禮何 rú lǐ hé (how can he perform genuine 禮 lǐ)?” 仁 rén seems to be the root of the 禮 lǐ. Without 仁 rén, 禮 lǐ cannot be properly performed. The other is the 心 xīn. The reason for that is that in the analysis of the character of 德 dé, the 心 xīn appears to be the root of the 德 dé, and 心 xīn is the inner capacity of a human being that relates to the 天 tiān.

As I have already mentioned earlier, though it is the foundation that makes the 禮 lǐ possible, the 仁 rén is the result of the encounter of 天

tiān and man. In the silent encounter between the “benign power of the mover of the nature,” the “天地之心 tiān dì zhī xīn” and the man’s mind and heart (心 xīn), the 仁 rén emerges. 仁 rén is the outcome of that encounter, and 仁 rén is the part of the moral action. Then 仁 rén is not the ultimate source of the moral conduct. Therefore, I assume that the 心 xīn should be the root.

The reason is that 心 xīn is the source of 仁 rén. In many instances it is quite obvious that 仁 rén is rooted in the 心 xīn, as I have already mentioned earlier that 心 xīn is the locus of the encounter of 天 tiān and man. I present some evidences that 心 xīn is the root of 仁 rén. The script of the ancient character of “志 rén,” is the “古文 gǔwén” of the “仁 rén,” and as I have presented, it depicts the “the thousand hearts.” From the structure and the idea of the script “志 rén,” it is apparent that 仁 rén is rooted in the 心 xīn. 心 xīn is the source of the benevolent action. Beside that, some verses of the 論語 lúnyǔ, also verify that 心 xīn is the root of the 仁 rén.

In the 論語 lúnyǔ, Shu Er #30, 孔子 kǒngzǐ stated: “我欲仁 wǒ yù rén, 斯仁至矣 sī rén zhì yǐ (I desire humanity, there comes humanity).”<sup>10</sup> The 仁 rén in that passage, according to 朱熹 zhū xī means “the force of the heart (心之德 xīn zhī dé).” (2005, 100) It means that the 仁 rén is the embodiment of the force of the heart. Meanwhile, 心 xīn is internal to human, “非在外也 fēi zài wài yě (it is not external).” What is significant from 朱熹 zhū xī’s comment is that he confirmed that 仁 rén is rooted in the human heart.

The other is the verse in the 論語 lúnyǔ, Tai Bo #7, where 程子 chéngzi said:

士不可以不弘毅 shì bù kěyǐ bù hóngyì  
A shi cannot do without strength and stamina,

任重而道遠 rèn zhòng ér dào yuǎn

<sup>10</sup> English translation is from Huang, 1997: 95.



for the burden is heavy and the journey is long.

仁以為己任 rén yǐwéi jǐrèn,  
He takes up humanity as his burden,

不亦重乎 bù yì zhòng hū  
is it not heavy?

死而後已 sǐ ér hòu yǐ, 不亦遠乎 bù yì yuǎn hū  
he will not stop until death, is it not long.<sup>11</sup>

Regarding the “仁 rén,” in the verse, “仁以為己任 rén yǐwéi jǐrèn (He takes up humanity as his burden),” 朱熹 zhū xī interprets that the “仁 rén is the “人心之全德 rénxīn zhī quán dé,” “the complete expression of the power of human heart,” and it requires the wholeness of the person, who exerting his strength puts it into practice (而必欲以身體而力行之 ér bì yù yǐ shēntǐ ér lìxíng zhī it),” 可謂重矣 kěwèi zhòng yǐ? (is it not heavy?).” What is important for me in 朱熹 zhū xī’s comment is that he affirmed that 仁 rén is the manifestation of the power of the heart, and it is expressed through the concrete action. It is then apparent that 心 xīn, once again, is the source of 仁 rén. The third is in the chapter of the 論語 lúnyǔ, the 子張 zǐ zhāng, #6, 子夏 zǐ xià said that:

“博學而篤志 Bóxué ér dǔzhì  
to learn extensively and memorize tenaciously,  
切問而近思 qiè wèn ér jìn sī  
to inquire specifically and think closely,  
仁在其中矣 rén zài qízhōng yǐ  
仁 rén lies therein.”<sup>12</sup>

In that verses of 子張 zǐ zhāng, #6, 程子 chéngzǐ underlined the relation between “學 xué (to learn),” “思 sī (to reflect)” and “仁 rén

(benevolence).” He stated “學者要思得之 xuézhě yào sī dé zhī (the disciple has to use his mind to acquire the 仁 rén).” (Zhu Xi, 2005: 188) 仁 rén is acquired through the long process of learning and continuous reflection. All those activities are the works of 心 xīn. 孔子 kǒngzǐ did not mention the psychological process of the 心 xīn to digest the inspiration of the 天 tiān. But it is obvious that the outcome of the inner-heart process is 仁 rén, as it is recorded in the text, “仁在其中矣 rén zài qízhōng yǐ (仁 rén is in the center.)”<sup>13</sup> The vision of 程子 chéngzǐ that 仁 rén is closely related to the activities of the 心 xīn, and 仁 rén is, therefore in the midst of the heart, verifies that 仁 rén emerges from the 心 xīn.

Those interpretation presents the fact of the necessary relation between the 仁 rén and the 心 xīn, and also reveals that the 心 xīn is the root of the 仁 rén.

I conclude this part by stating that 心 xīn is the root of 仁 rén, 義 yì, and 禮 lǐ. The inspiration and the acquired moral power emerges within the 心 xīn and emerges in human awareness as the 仁 rén.

## 11. The Relation of Ren, Yi, and Li and its Meaning

The last point I want to elaborate is the overall view of the relation of 仁 rén, 義 yì, and 禮 lǐ. 禮 lǐ in Chinese culture and tradition, which is evolving along the thousand years of its history, embodies many different meanings. Just to name some of them, it covers the meaning of religious and social ceremonials, customary morality, religious rites, rules of good manners, proper conduct, rules of propriety and many more. As my remark in this conclusion I want to highlight the fundamental movement of 禮 lǐ. For that, I bring up the chapter of 先進 xiān jìn, #26, of the 論語 lúnyǔ. In the discussion between 孔子 kǒngzǐ and three of his disciples, 孔子 kǒngzǐ praised 點 diǎn for the

<sup>11</sup> English translation is from Huang, 1997: 97.

<sup>12</sup> English translation is from Huang, 1997: 179.

<sup>13</sup> English translation is mine.



description he gave about the way of serving a country based on the teaching of 禮 li. His discourse is,

“曰 yuē:

Dian then said:

莫春者 mò chūn zhě,

In this, the last month of spring,

春服既成 chūn fú jì chéng

with the dress of the season all complete,

冠者五六人 guān zhě wù liú rén,

along with five or six young men who have assumed the cap,

童子六七八 tóng zǐ liù qī rén,

and six or seven boys,

浴乎沂 yù hū yí,

I would wash in the Yí,

風乎舞兮,

enjoy the breeze and dance among the rain altars,

詠而歸 fēng hū wú yú, yǒng ér guī.

and return home singing.”

點 diǎn's discourse was his answer to 孔子 kǒngzǐ's question, on how to manage a country. With no military and political strategy, he described instead, the way of dressing the dress of the Spring time, and with young children and some youth, playing with the water of the “沂 yí river,” enjoying the breeze and dancing near the rain altars, and then returning home singing. Surprisingly, 孔子 kǒngzǐ said, “I give my approval to 點 diǎn (吾與點也 wú yǔ diǎn yě)” “Why?”

The nature of the discourse of 點 diǎn, which expressed a freedom of movement as if there is something blowing him away, so light without burden of heavy image of governing a country, managing the army, confronting the enemies, presenting a beautiful images of dancing, playing with water of the Yí River, enjoying the breeze and

singing song while running home, matched exactly the insight of 孔子 kǒngzǐ about li as the expression of ‘天道 tiāndào.’ Participation in the movement of ‘天道 tiān dào’ is the 禮 li. (For complete presentation about this matter, see pp. 121-139). The movement that 點 diǎn described is the movement that expressed the 仁 rén, the state of mind that is free from any selfishness.

Other chapters of the 論語 lúnyǔ even express that the free movement is the action of 禮 li.

禮之用 li zhī yòng,

‘In practicing the rules of propriety,

和為貴 hé wéi guì,

a natural ease is to be prized. (Xue Er #12)

朱熹 zhū xī interpreted the word “和” in the passage of “和為貴 hé wéi guì (a natural ease is to be prized),” as “從容 不迫 cóngróng bùpò” (2005, 51) which means “calm” in terms of “not impetuous.” It is a description of action or movement that is marked not by force and violence. Chen Puqing, the twentieth century scholar, interpreted it as “和順適中 heshùn shìzhōng.” The expression of “和順 heshùn” means “溫和柔順 wēn hé róu shùn,” or “warm and gentle,” and “適中 shì zhōng” means “appropriate.” Thus according to Chen Puqing, the meaning of “he (和 hé)” is ‘warm, gentle and proper.’ (2007, 5) (Cf. p. 82) “和 hé” also embodies the creative, ordered, and dynamic movement of the well-structured universe. Thus it is “貴 guì” that is more than “valuable.” It has to be understood as “majestic” because “和 hé” expresses the majestic movement of the universe (大自然 dà zìrán), based on a certain principle of the nature. It also becomes the principles of human relation and conduct. Thus, “禮 li” denotes the creative, ordered, and dynamic movement of the well structured of the universe. (Cf. p. 88) Through the teaching of 禮 li, 孔子 kǒngzǐ preserved the social and political order, not by external force but by teaching people by the way of “學習 xuéxi,” to discover the moral

charisma within, and to master the way to execute it in daily activities, which is the 禮 li.

## 12. Conclusion

Through the elaboration, I have proven that 心 xīn is the root of 仁 rén, 義 yì, and 禮 lǐ. And through the diagram and its explanation, I have defined the structure and the system of 孔子 kǒngzǐ's 仁 rén, 義 yì, and 禮 lǐ. I have also defined the meaning of 仁 rén, 義 yì and 禮 lǐ and the relations between those three notions.

The discovery of 仁 rén and 義 yì as the internal elements of the 禮 lǐ, the formulation of the 仁 rén, 義 yì, and 禮 lǐ as triune moral conduct, and the unveiling of 仁 rén, 義 yì, and 禮 lǐ as the conscious and rational expression of the benign and creative power of the universe, I am convinced, render 孔子 kǒngzǐ as the “至聖 zhì shèng,” “the first true sage” in Chinese history. With all these contributions, he opened the metaphysical dimension of the Chinese ethical teaching. It is not only a practical teaching of ethics. 孔子 kǒngzǐ exemplified the principles of the universe and manufactured it as metaphysical principles of moral teaching.

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## Curriculum Vitae

Johannes Adrianus Hendra Sutedja, S.J., lahir di Jakarta pada tanggal 23 Agustus 1953. Masuk Serikat Yesus pada tanggal 31 Desember 1973.

Pada tahun 1976 mulai belajar filsafat di Sekolah Tinggi Filsafat Driyarkara, Jakarta. Setelah selesai, dia melanjutkan pendidikannya di Taiwan, di *Fujen Catholic University. Chinese Language Institute* di kota *Hsinchu, Taiwan. Republic of China*. Disana dia mempelajari bahasa, budaya dan alam fikiran Tionghoa.

Tahun 1981 dia kembali ke Jakarta dan memulai "Tahun Orientasi Karya" di STF Driyarkara sebagai dosen dan staf Sekretariat STF.

Tahun 1982 dia kembali ke Taiwan untuk belajar theologi di *Faculty of Theology, Fujen Catholic University, Taipei, Taiwan*. 15 Agustus 1985 Ditahbiskan Imam di Paroki St. Stephanus, Cilandak – Jakarta. Setelah tahbisan, sampai 1988 dia bekerja di Novisiat Serikat Yesus di Girisonta.

Tahun 1988 dia melanjutkan studinya di *Institute of Spirituality of the Gregorian University, Roma, Italy*. mengambil bidang Teologi Hidup Rohani dengan pengkhususan 'Discernment menurut cara Santo Ignatius'. Skripsi untuk lisensiat berjudul: *Ignatian Discernment on the Spiritual Illusions*. Di sana dia mendapatkan *Licentiate of Theology*.

Tahun 1995 sampai tahun 1997, dia menjadi wakil provinsi Provinsi Serikat Yesus Indonesia.

Dari tahun 1997 sampai sekarang, dia ditugaskan mengawali pelayanan baru Serikat Yesus. Badan pelayanan itu bernama Perkumpulan Mitra Inigo, dengan kegiatan pembinaan rohani umat

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Tahun 1998 sampai tahun 1999 bekerja sebagai *Country Director* dari *Jesuit Refugee Service Indonesia* (lembaga internasional Serikat Yesus yang menangani pengungsi).

Tahun 1999 sampai sekarang bekerja di Sekolah Tinggi Filsafat Driyarkara sebagai dosen Filsafat Tionghoa. Disamping itu dia banyak memberi pembinaan dan pendampingan rohani untuk religius dan awam.

--- 20 September 2016 ---