

## CONFUCIUS'S VIEW OF RIGHTEOUSNESS AND FORTUNE

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**Abstract:** *Confucius's "Righteousness and fortune" laid the direction of spirit of Confucianism after the date, to promote the spirit of self-standing ancient intellectuals. Confucius to "justice" as the theory of "hub rite" and "benevolence", "righteousness" as a legitimate and fair for people to dominate factors, "life" as the limiting factors of the life consciousness of the helpless, so as to establish a "philosophical argument righteousness life division". Confucius intends to mount "objectivity limit life", improve "spirit consciousness value" to the completion of the first breakthrough in the pre Qin Confucian axis background.*

**Key words:** *Confucius; "Righteousness and fortune"; Ceremony; Benevolence*

Under the comprehensive theoretical relationship of the three concepts of "benevolence", "propriety", and "righteousness", Confucius formed the main thread of Confucian thought in later generations. The formation of Confucius' ideas of "righteousness" and "benevolence" and "propriety" has led to the three major philosophical viewpoints and ultimate philosophical goals of Confucius' ideological system. The transition from "propriety" to "righteousness" and from "righteousness" to "benevolence" in Confucius' ideological system is a "three fold" in Dialectical logic and a typical "three fold" theory. Benevolence "is Confucius' greatest pursuit in political ethics, and" righteousness "is the theoretical hub of Confucius' ideological system.

**1. The "righteousness" as the pivotal value of Confucius' philosophical system**

Confucius' ideology regards "benevolence", "propriety", and "righteousness" as the three major philosophical propositions. The "righteousness" plays a pivotal role in connecting and judging the values of "propriety" and "benevolence". Rites are the highest cultural value of the rulers of the Western Zhou Dynasty and the hierarchical norms that ensure their political legitimacy. In Confucius' thought, the criterion for judging propriety is not an externalized heavenly way, not a political hierarchy, but righteousness. Confucius regarded propriety as a manifestation of righteousness, placing the external proprieties of the Western Zhou Dynasty into the human heart, thereby transforming traditional values and reflecting the significant philosophical breakthrough of Confucius' thought of "entering from the outside". Confucius' main ideas constitute a breakthrough in the tradition of ritual and music. Confucius' breakthrough was essentially a philosophical reinterpretation of the practice of ritual and music at that time. On the basis of criticizing traditional etiquette and music, Confucius made a new practical transformation of etiquette based on the tradition of etiquette and music at that time. Confucius' transformation was inseparable from his grasp of the cultural background of witchcraft at that time, the tradition of ritual and music. The traces of witchcraft culture on general Axis thinkers, especially Confucius, are a living historical witness, because in the Axis era, witchcraft culture was still very influential. The origin of ritual was originally a product of witchcraft culture during the Yin and Shang dynasties, and later gradually extended to political hierarchical rules. With the collapse of the political monarchy of the Western Zhou Dynasty, the ritual and music culture implemented with political power as its guarantee had lost its dominant position. Confucius is a Reformism. The collapse of the Ritual and music system of the Western Zhou Dynasty was bound to be painful for Confucius. Confucius liked to reform the traditional Ritual and music system of the Western Zhou Dynasty, making the society return to the original track. A major philosophical breakthrough made by Confucius at this time was to attribute the rituals under the Western Zhou Dynasty's witchcraft culture to the hearts of the people. In terms of the origin of ritual, Confucius intentionally believed that ritual and music did not arise in the context of

witchcraft culture, but rather because of the inner needs of "kissing" and "respecting the virtuous", which transformed external ritual into the human heart and was a natural extension of "kissing and respecting the virtuous". In terms of the relationship between propriety and righteousness, Confucius proposed the concept of righteousness, so the foundation of propriety belongs to consciousness, and propriety becomes a conscious order, that is, a cultural order. Rites returned to the soul consciousness of people's hearts from the external order of heaven, so that the social practice of rites need not be attached to the natural religion and the external Western Zhou regime. That is, under the background of the collapse of Western Zhou regime, the compulsory basis of rites, rites still need to be practiced, and the Value judgment standard of rites has become righteousness.

“The essence of propriety is righteousness, and righteousness is based on benevolence.”<sup>[1]89</sup>The role of righteousness as a bridge between benevolence and propriety is divided into connected value and judgmental value. Ren has been discussed multiple times in the Analects, but Confucius never gave a certain value definition to Ren. But it can be affirmed that benevolence is the highest value pursuit of Confucius' philosophy, and benevolence is also inseparable from propriety and righteousness. Undoubtedly, it was Confucius and his disciples who exerted the meaning of benevolence, theorized it, and used it as a political moral norm. The concept of benevolence was not invented by Confucius. Confucius gave new value connotations to benevolence, and benevolence is first and foremost linked to propriety. Yan Yuan asked about benevolence. Confucius said, “To overcome oneself and restore propriety is benevolence.”<sup>[4] 125</sup> There is a clear value correlation and goal consistency between benevolence and propriety. In terms of the status of benevolence and propriety, Confucius seems to have strengthened the core position of regulating benevolence, and propriety is only a superficial manifestation of social behavior rules and practices.

Ren is the foundation of righteousness, and righteousness is the manifestation of benevolence. <sup>[1]89</sup>Ren and righteousness are interrelated, Ren is the value foundation of righteousness, and Ren displays practical value through

righteousness. It can be considered that benevolence is undeveloped, while righteousness is already developed. It is unknown whether benevolence can only exist as an "undeveloped" transcendental value, but benevolence belongs entirely to the level of thinking judgment in Confucius' argument. Confucius believed that this is benevolence, and the other is not benevolence, which is the justification of righteousness and the practice of public conscience in specific behavioral practices. Righteousness is the essence of benevolence; benevolence is the foundation of righteousness. "[6]<sup>25</sup>Ren provides value support for righteousness in its essence, and righteousness practices benevolence in practical practice, becoming the conscious extension of benevolence.

## **2. The Suspension of Confucius' Philosophy on the Efficiency of "Life"**

Confucius' discourse on fate has many aspects, and his epistemological views also exhibit a series of contradictions and tendencies towards reconciliation. Confucius was influenced by both the Western Zhou cultural tradition and the awakening of self-worth. From the fragments of the Analects, it can be seen that Confucius' discourse on fate is often contradictory. Confucius believed that heaven has the nature of judgment and punishment. When one sins against heaven, it is too late to pray and pray. The heaven here not only has the will of Personal god, but also seems to have the practical power of punishment. Respecting ghosts and gods and being far away can be said to be knowledge. "[4]<sup>87</sup> Confucius' concept of destiny must have undergone a great leap in the later stage. Confucius' pure theoretical interest gradually strengthened and became great in his later years. "[1]<sup>80</sup> Respecting ghosts and gods, staying away from them rather than getting close to them, is actually a suspension of the traditional concept of destiny represented by ghosts and gods.

Confucius did not deny the traditional thought of 'fate' since the Western Zhou Dynasty, as he believed that 'fate' can determine the success or failure of a matter. Confucius attributed the realization of the Tao to "destiny", which is the same as the action of the Tao. This idea of 'fate' is precisely Confucius' inheritance of Western

Zhou thought. Confucius basically did not break away from the traditional thinking since the Western Zhou Dynasty, still believing that heaven is a god with will, and recognizing the destiny of heaven. Confucius lived in the Axis period, and his acceptance and inheritance of tradition are self-evident. Confucius often talked about his eagerness to learn, and the object of learning cannot be denied that a large part was a review of traditional knowledge. It is worth mentioning that Confucius' suspension of fate is not a suspension of the issue of fate determining success or failure, but a suspension of the effectiveness of fate and the suspension of its conscious value. When a sage is at stake, he does not wait for fate and then remains calm. "[4]148 Although the concept of " fate "exists in Confucius' philosophical thought, it has become a suspended background existence.

Confucius was not unaware that his Tao could not be realized. Confucius clearly knew that the way he pursued could not be achieved, and this was fate, and he was helpless. There is a way in the world, and it is not easy to be humble. "[4]171 Confucius values" going straight "and does not dwell too much on the fate that determines success or failure. Confucius saw that fate was the helplessness of life, the various things that were beyond the control of human consciousness, and thus suspended "fate" in his thoughts.

Although sages rarely speak of fate, what is said in the Analects of Confucius has no reason for non destiny. When sages speak and do things, there is nothing beyond life. "[7]17 The traditional concept of fate in the Western Zhou Dynasty is based on the heavenly way that is shrouded in witchcraft culture and is beyond life. In Confucius' thought, although fate retained certain Personal god, the result was decisive, but the practical value could not be controlled by fate. The abolition of the Tao is not in line with righteousness. "[1] 101 is not in line with righteousness, and a gentleman will inevitably" make mistakes, and ups and downs will follow "[4] 69, while exerting subjective initiative to establish public will and seek justice. After dealing with "fate" as a suspended issue, Confucius placed greater emphasis on inheriting and exploring the humanistic spirit. It cannot be denied that there is nothing in Confucius' thought that is similar to the "Hengqu Four Character

Teaching". Confucius regarded himself as the successor of King Wen and took restoring the order of etiquette and music in the Zhou Dynasty as his own responsibility. Confucius traveled to various countries and persisted in spreading morality to the death, which fully demonstrates that Confucius had already understood the difference between what should be and what must be. Confucius' greatest contribution to the understanding of fate during the Axis period was the awakening of human cultural self-consciousness. The success or failure of Confucius' suspension of "destiny" carries forward the practical spirit of "righteousness", and creates a resilient and realistic path that "scholars cannot fail to uphold perseverance, with heavy responsibilities and a long way to go" [4] 100, which has a significant impact on future generations of Confucian scholars.

### **3、 The Comprehensive Establishment of Confucius' Philosophy of "Separation of Righteousness and Destiny"**

As an important thinker living in the axial period, Confucius experienced the inheritance of the classical knowledge system of the Western Zhou Dynasty and a major breakthrough in the Zeitgeist. The concept of heaven in Confucius' thought is understood as the highest existence with a purpose, but it is very different from the concept of the Shang and Zhou dynasties. Confucius' view of destiny places greater emphasis on the pursuit of the values of this shore, which is an excellent quality of independent personality that can be observed in one's own heart through reading and erudition. Confucius said, "At fifty, one knows the destiny of heaven. The so-called fate of life and death, as well as the fate of fate, is based on the uneven length, thickness, and distribution of qi. It is the fate of fate that is divided. "[8] 1 This kind of fate with the prevalence of qi is a helpless fate. The Four Disciplines of Confucius include Yan Yuan, Bo Niu, and others as moral disciplines, which are also the first level among the Four Disciplines of Confucius. Virtue: Yan Yuan, Min Ziqian, Ran Boniu, Zhong Gong. "[4] 117 However, in terms of the living conditions of the disciples of the Virtue Department, it was quite difficult, to the point where" the bowl was empty "and ultimately" Yan Yuan died "and" Boniu was sick ". Confucius had to exclaim, "If you die, your destiny is yours! Even the people of this place have

their own illnesses!" [4] 84 Confucius' exclamation about destiny here is his exclamation about destiny as a popular form of qi. In his later years, Confucius encountered successive misfortunes. In addition to Yan Yuan and Bo Niu, "even the carp died." [4] 118, "If it were possible, it would not have happened." [4] 119 The successive deaths of Kong Li and Zi Lu dealt a heavy blow to Confucius' spirit. However, what Confucius and his disciples pursued throughout their lives was not the ultimate result of this fate, but rather the propriety and value consciousness of righteousness in the process of life. Hui also never changes his joy. "[4] 85," Li tends to pass the court, retreats to learn poetry, and retreats to learn etiquette. For this kind of fate, "Confucius said: Do not complain about the heavens, do not blame others." [4] 148 In addition to this narrow sense of fate, there is another fate that is different from the outcome of success or failure. In general, as Mencius said, benevolence is to the father and son, righteousness is to the monarch and his subjects, and destiny is also to be determined. This means whether a person is wise, foolish, or wise. "[9] 2 The" destiny is also to be determined "here is essentially" righteousness ", and Confucius divided" destiny "into two parts.

Confucius' philosophy believes that 'righteousness' is the legitimacy and value choice of practical behavior in the world. Righteousness is the pursuit of justice and the determination of justice in the conduct and affairs of a gentleman. Righteousness is the value criterion for a scholar's conduct and affairs. In the process of handling affairs and dealing with people, Confucius believed that "the righteousness of a gentleman is paramount." [4] 169 This is the rise of a conscious consciousness of value, and righteousness is not innate in the human heart, but requires the self cultivation and realization of a gentleman. When there is benevolence in the heart, behavior comes from etiquette, and righteousness is manifested in etiquette, practicing the three also distinguishes between a gentleman and a villain. Confucius said: A gentleman's righteousness is the quality, and etiquette is the conduct. "[4] 155 In Confucius' view, righteousness is the essential content of etiquette, and etiquette is only the surface of behavior. In Li, it is still a synonym, similar to the Neo Confucianism theory of Li in Qi. The essence of propriety is righteousness, and

righteousness is based on benevolence. "[1] 89 The study of benevolence is the most important thought of Confucius in his life, and benevolence is the value foundation of righteousness and propriety. Only benevolence that originates from the goodness of nature and the four ends can fully expand into the four bodies, thus forming the philosophical main line of Confucius' thought. 'righteousness' is the value hub and judgment standard of Confucius' philosophy of 'propriety 'and' benevolence '. "Rite is the criterion of righteousness, and righteousness gives benevolence moderation." [6]32 Righteous benevolence and propriety, which spread out all the extended systems, spread out Confucius' theory of name rectification from the extension of propriety, extended Confucius' concept of "straightness" and Value judgment from the extension of righteousness, "benevolence leads to loyalty and forgiveness in the extension of theory." [1] 96 Confucius focused on the three concepts of benevolence, propriety and righteousness, and took righteousness as the connection hub, The outline of the entire ideological system that emanates from the concepts of "correct name", "straight path", and "loyalty and forgiveness" has been formed. In summary, the three concepts of benevolence, righteousness, and propriety merge into one theoretical main thread, which not only runs through Confucius' theory, but also serves as the overall thread of Confucianism in later generations.

The Confucian ideology established a complete philosophy of "separation of righteousness and destiny", which was a significant breakthrough in the Axis period. At least in old age, Confucius was well aware of the separation of righteousness and destiny. Confucius said, "People can promote the Tao, but not the Tao." [4] 156 Confucius maintained a Confucian scholar's spiritual standing and self-awareness even though he knew that the Tao was not feasible. Years are cold, and then the pine and cypress wither. "[4] 110 Also said," Ji does not weigh its strength, but its virtue. "[4] 147 Confucius, on the basis of inheriting the Western Zhou concept of destiny, greatly expanded the spiritual value of being an individual. Before the breakthrough of Confucius' axis, the entire culture of ancient China was shrouded in the control of witchcraft culture and personality. Here, people existed as a whole, and their spiritual values and conscious consciousness were buried within the group,



becoming a typical "human learning void". Confucius' understanding of the distinction between heaven and man can be described as the ultimate human being. [9] 176 Confucius' theoretical exploration and practical behavior of traveling around various countries have also set a value example for future scholars and gentlemen.

#### **4、 Summary**

The value pursued by Confucius' separation of righteousness and destiny lies in the upright spirit and personality of scholars and gentlemen. Confucius' theory of "destiny" in the Western Zhou Dynasty has a significant inheritance component, but there are also significant differences from the "Heavenly Destiny View" in the context of the Shang and Zhou witchcraft culture. Confucius created the first of Hundred Schools of Thought, and initiated the axial breakthrough in the spirit of ancient Chinese culture. Confucius took "righteousness" as the value hub and judgment standard of "propriety" and "benevolence", and then extended the theory of "name rectification", "straightforwardness", "loyalty and forgiveness", which laid the overall framework of Confucius' philosophy system. Confucius suspended the "fate" that determines the outcome of success or failure, and upheld the conscious value of a person who seeks justice and public will with "righteousness" as the core, shaping the spiritual qualities of scholars and gentlemen, forming the main vein of Chinese cultural thought.

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