

Introduction:

Confucius (551 BCE 479 BCE) was an insightful and rationalist of China whose lessons have profoundly spoiled in East Asia, including China, Korea, and Japan for 2,000 500 years. The connection among Confucianism and Confucius himself, be that as it may, is feeble. Confucius' thoughts were not acknowledged during his lifetime and he oftentimes lamented the way that he stayed jobless by any of the primitive rulers.

In the near numerous other unmistakable figures, for example, Jesus, Socrates and Buddha, Confucius in life didn't leave any works set forward his thoughts. Instead, just messages with memories by his understudies are accessible. This factor was additionally entangled by the 'Consuming of the Books and Bury of the Scholars', a gigantic concealment of disagreeing thought during the Q in Dynasty, over two centuries after Confucius' demise.

Notwithstanding, we can finish up out Confucius' thoughts from the sections that remain. Confucius was a man of letters who stressed over the grieved occasions he lived. He went here and there attempting to spread his political thoughts and impact numerous sorts fighting for amusingness of china. Confucianism is the best case of reality that heavenly strict encounters are not really to key the establishing of an incredible religion.

For Confucius he himself was not in the exacting feeling of the word a strict man by any stretch of the imagination. He was not a prophet, not even, as far as we probably are aware, a spiritualist. He guaranteed no disclosure from Heaven. He was just a decent and astute man. However his sanctuaries exist all through China even today and socialism there will make some hard memories removing his clique. For sure, socialism may yet break on the stone of Confucianism for Confucius isn't so much a statement of faith as it is a lifestyle. Thus profoundly is it imbued in the Chinese mores, morals, customs and convictions, nobody who realizes China can envision it completely extirpated.

Confucius:

The name "CONFUCIUS" is the westerner's attempt to write the Chinese K'ung-fu-tzu. This means Honorable Teacher K'ung, for the Chinese write the family name first. Some eighty generations of K'ungs, including the recent premier of China, have been his descendants.

Confucius birth and his life:



Confucius was conceived in 551 B.C.E in China. He was just a kid when his dad passed on, and he needed to make his own particular manner on the planet. He turned into a renowned

instructor while he was as yet youthful, which was strange in a nation where age was so exceptionally.

Confucius was had a place with medium family in china however they were not think about a privileged yet were think about medium individuals. That is way his lifestyle is unique in relation to others and he says that individuals should to advance based on their abilities, not on their family which they were conceived in it.

Here was no genuine contradiction among Confucius and Lao-tzu. Both were attempting to carry the human spirit into agreement with the heavenly law; however they were going toward a similar objective from various focuses. Lao-tzu believed that the amicability of the spirit should start things out, and afterward great activities would follow. Confucius accepted that just through great activities could the congruity be found or communicated. He instructed as Socrates did, by strolling about and talking. He never constrained his will or assessments upon his understudies; he needed to show them how to learn more than what to realize. He utilized straightforward, concrete, regular guides to show his Doctrines.

Confucius made a significant investigation of human beliefs and conduct. He needed to find the guidelines by which a man could live. As he would like to think, it was ideal to have decides that men could satisfy, instead of to set inconceivably exclusive requirements which would just debilitate the individuals who attempted to contact them.

What's more, at long last, in our method of reasoning, we should make reference to and list the Five Basic Relationships in Life that outline the obligations and duties of to each other vocation as an educator. It isn't known precisely when Confucius started his showing profession; however it doesn't seem to have been much before the age of thirty. In 518 B.C.E. he is said to have met the well known educator Lao Tzu (6th century (B.C.) who apparently obtusely reprimanded Confucius for his stodginess and egotism.

Confucius in the end came back to Lu around 515 B.C.E. For quite a long while after his arrival he doesn't seem to have acknowledged a legislative position. Rather it shows up he invested the greater part of his energy contemplating and educating, gathering countless understudies around him. Albeit ones can just supposition about the school's careful course work, it without a doubt remembered guidance for custom, music, history, and verse.

Around 498(B.C.) Confucius chose to leave his home in Lu and set out on a long excursion all through eastern China. He was joined by a few of his pupils (devotees). They meandered all through the eastern conditions of Wei, Sung, and Chen and at different occasions had their lives undermined. Confucius was nearly killed (murdered) in Sung. On another event he was confused with the globe-trotter Yang Hue and was captured and held until his actual character got known. Confucius was gotten with incredible regard by the leaders of the states he visited, and he even appears to have gotten intermittent installments. He invested quite a bit of his energy building up his thoughts on the specialty of government, just as proceeding.

Career as a teacher:

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Political affairs:

This was an unhappy period for Confucius. His only son died about this time; his favorite disciple, Yen Hue, died the very year of his return to Lu; and in 480 B.C.E. another disciple, Tzu-lug, was killed in battle. Confucius felt all of these losses deeply, and his sadness and frustration must have been intensified by the realization that his political ideas had found no support among the rulers of his own state. Confucius died in 479 B.C.E. His disciples conducted his funeral and observed a mourning period for him

His philosophy:

Confucius makes his own philosophy which he taught others. And nowadays his philosophy known as Confucianism his ideas did not become popular until years after his death when they become the basic philosophy in chine's culture for over two thousand years.

Some basic ideas of Confucianism:

- Treat each other kindly
- A good man had the quality of goodness and loyalty
- One should practice moderation in all things
- His believed on strong and central government

His teaching:

The most significant of the schools of Chinese Philosophy, absolutely as far as its unavoidable impact upon Chinese development, is the one established by Confucius (551-479 B.C.). Confucius lived in a period of extraordinary political and social distress, when China was partitioned into various warring states each managed by rulers who controlled forcibly, and whose subjects lived in a steady condition of dread. Confucius committed his life to good and social change, voyaging broadly all through China, offering his social and good lessons to different neighborhood rulers. While these thoughts were not actualized during his lifetime, they have had a broad effect on ensuing Chinese and Asian culture all in all. The essential hotspot for the way of thinking of Confucius is the Analects, an assortment of truisms amassed by his supporters at some point after his demise. The way of thinking of the Analects is set apart by a nonappearance of supernatural hypothesis and a worry, most importantly, for the right social and political requesting of human culture. Confucian way of thinking is likewise recognized by its humanism. Confucius' ethical framework did not depend on extraordinary standards or upon a prize and discipline framework dependent on what occurs in the afterlife. Rather, Confucius contended that social change can't emerge out of above and without yet rather from inside, from inside the human heart. Essentially hopeful about human instinct, Confucius had confidence in the perfectibility of the human character. In the event that every individual could reveal the uprightness inside, at that point society would right step by step.

Confucius said,

“To learn and to practice what is learned time and again is pleasure, is it not? To have friends come from afar happiness, is it not? To be unperturbed when not appreciated by others is gentlemanly, is it not?”

Confucius said,

“To relate and not to invent, to believe in and to be devoted to antiquity .Permit me to compare myself to Lao P ing”

Themes in Confucian Thought

(a) Governance:

In the Confucian idea is that so as to administer others one should initially oversee oneself. At the point when grown adequately, the King's own temperance spreads advantageous impact all through the Kingdom. This thought is grown further in the Great Learning and is firmly connected with the Taoist idea of "vive" (customary Chinese) improved Chinese: pinyin: vive): the less the lord does, the more that is finished. By being the "quiet focus" around which the realm turns, the ruler permits everything to work easily and abstains from messing with the individual pieces of the entirety.

(b) Ritual:

In Confucianism, the expression "custom" (Chinese, pinyin li)" was before long stretched out to incorporate mainstream Ceremonial conduct before being utilized to allude to the legitimacy or neighborliness which hues regular day to day existence. Ceremonies were classified and treated by as an exhaustive arrangement of standards. Confucius himself attempted to resuscitate the decorum of prior traditions. After his passing, individuals viewed him as an incredible expert on ceremonial practices.

It is critical to realize that "custom" has an alternate importance in setting of Confucianism, particularly today, from its setting in numerous religions. In Confucianism, the demonstrations that the individuals will in general do in regular day to day existence are viewed as customs. Customs are not really controlled for discretionary practices, however the schedules that individuals frequently experience intentionally or unwittingly for the duration of their lives forming the ceremonies such that prompts content and sound society, and to content and solid individuals, is one reason for Confucian way of thinking.

(c) Relationship:

One topic key to Confucianism is that of connections, and the varying obligations emerging from the distinctive status one held according to other people. People are held to all the while remain in various degrees of relationship with various individuals, to be specific; as a lesser corresponding to their folks and older folks, and as a senior comparable to their young kin, understudies and others. This topic reliably shows itself in numerous parts of East Asian societies even right up 'til the present time, with broad obedient obligations with respect to youngsters towards guardians and seniors, and extraordinary worries of guardians towards their kids. Social concordance the extraordinary objective of Confucianism in this manner results incompletely from each individual knowing his/her put in the social request and playing his/her part well. At the point when Duke Jing of OI got some information about government, by which he implied appropriate organization in order to bring social congruity, Confucius replied."There is government, when the ruler is sovereign, and the pastor is serving, when he father will be father and the child is child."

(c) Filial pie

"Dutiful devotion" is considered among the best of Excellencies that must be appeared towards both the living and the dead (predecessors). The expression "obedient", signifying "of a youngster", indicates the regard that a kid, or initially a child, should show to his folks. This relationship was reached out by similarity to a progression of five connections.

(e)Loyalty

Reliability (Chinese) is what could be compared to filial devotion on an alternate plane. It was especially applicable for the social class to which the majority of Confucius' understudies had a place, in light of the fact that the main path for a

yearning researcher to advance in the Confucian Chinese world was to enter a ruler's affable help. Like Filial devotion, anyway dedication was frequently undermined by the imperious system of China. Confucius had upheld affectability to the genuine politick of the class relations that existed in his time; he didn't suggest that "may make right", however that an unrivaled would had gotten the "order of paradise" ought to be obeyed due to his ethical integrity. In later ages, in any case, accentuation was set on the commitments of the managed to the ruler and the less on the ruler's commitments to the dominated. Dependability was likewise an augmentation of one's obligations to companions, family and life partner. Steadfastness to one's pioneer started things out at that point to one's family, at that point to one's life partner and in conclusion to one's companion. Unwaveringness was viewed as one of the best human Excellencies.

Kindness:

Confucius was worried about individuals' individual turn of events, which he kept up occurred inside the setting of human connections. Custom and Filial devotion are the manner by which one should act towards other from a fundamental mentality of humanness. Confucius' idea of humanness (Chinese; pinyin ren) is most likely best communicated in the Confucian rendition of the (Ethic of correspondence) Golden Rule: "what you don't want for yourself, don't to other people;" Ren likewise has a specific measurement. In the event that the ruler needs Ren, Confucianism holds, it will be troublesome if certainly feasible for his subjects to carry on humanly. Ren is the premise of Confucian political hypothesis: it surmises an absolutist ruler, urged to abstain from acting heartlessly towards his subjects. A harsh ruler risks losing the "Order of Heaven", the option to administer, such a command less ruler need not to be complied. However, a ruler who rules sympathetically and deals with the individuals is to be obeyed carefully, for the generosity of his domain shows that he has been commanded by paradise. Confucius himself wanted to sit quiet on the desire of the individuals, yet his driving adherent Mencius stated on one event that the individuals' supposition on certain profound issues ought to be surveyed.

Latter life:

Confucius resign his government job at the age of fifty one .he was disheartens that leaders were not following his teaching .he then moved overall china for many year for teaching his philosophy and after that his followers wrote down his ideas in a shape of book that would later be called 'the analects of Confucius. Confucius died in 479 B.C and was buried in chi fun. Today the site of his resting place has become the breathtakingly beautiful K'ung forest said to have grown to its present eight kilometers perimeter, from a few tress first planted by his disciples in memory of Confucius.

Confucianism:

Confucianism implies the intricate arrangement of good, social, political, and strict lessons developed by Confucius on the antiquated Chinese conventions, and sustained as the State

religion down to the current day. Confucianism targets making not just the man of goodness however the man of information and of good habits. The ideal man must join the characteristics of holy person, researcher, and refined man. Confucianism is a religion without positive disclosure, with at least obdurate educating, and its well known love is focused in contributions to the dead, in which the thought of obligation is reached out past the circle of ethics legitimate in order to grasp pretty much everything about day by day life. Names for Confucianism a few names for Confucianism exist in Chinese. These include: "School of the Scholars" (Chinese; pinyin; rujian)"Teaching of the Scholars" (Chinese; pinyin; rupiah) "Investigation of the Scholars" (conventional Chinese; disentangled Chinese; pinyin; Ruxue) "Educating of Confucius".

Three of these four uses the Chinese character Ru, signifying "researcher" These names don't utilize "Confucius" by any stretch of the imagination, however rather focuses on the figure or thought of the Confucian researcher in any case, the postfixes of jia, jiao, and xue convey various ramifications on the idea of the Confucianism itself.

Rujian contains the character jia, which truly signifies "house" or "family" in this unique situation; it is all the more promptly interpreted as signifying "way of thinking", since it is additionally used to develop the names of philosophical schools contemporary to Confucianism. For instance, the Chinese names for Legalism and Monism end in jia.

Rujiao and Kongjiao contain the Chinese character Jiao, genuine action word "instruct", utilized in school as term like "training" or "teacher". The term, nonetheless, is strikingly used to develop the names of religions in Chinese: the terms for Islam, Judaism, Christianity, Shinto and different religions in Chinese all end with Jiao.

Rebel contains xue, which means truly "study" The term is corresponding to "logy" in English, being utilized to develop the names of scholarly fields: the Chinese names of fields, for example, material science, science, science, political theory, financial matters and human science all end in xues.

The Confucian Texts:

As Confucianism in its expansive sense grasps the quick educating of Confucius, yet in addition the conventional records, customs, and rituals to which he gave the assent of his endorsement, and which to days rests to a great extent upon his position, there are figured among the Confucian messages severally, that even in his day was worshiped as sacrosanct treasures of the past. The writings are isolated into two classifications, known as the "Lord" (Classic), and the "Shuh" (Books). The writings of the "Lord", which stand first in significance, are usually figured as five, yet here and there as six.

- (a) The first of these is the "Shao-king" (Book of History), a religious and moral work, tracing the hand of providence in a series of great events of past history,

and inculcating the lesson that the Heaven-god gives prosperity and length of days only to the virtuous ruler who has the true welfare of the people at heart.

- (b) The second “King” is the so-called “She-King” (Book of Songs), often spoken of as the “Odes”. And of its 305 short lyric poems some belong to the time of the Shang dynasty (1766-1123 B.C), the remaining and perhaps larger, part to the first five centuries of the dynasty of Chow, that is, down to about 600 B.C.
- (c) The third “King” is the so-called “Y-king” (Book of Changes), an enigmatic treatise on the art of diving with the stalks of a native plant, which after being thrown give different indications accordingly as they conform to one or another of the sixty-four hexagrams made up of three broken and three unbroken lines. The short explanations which accompany them, in large measure arbitrary and fantastic, are assigned to the time of Wan and his illustrious son Wu, founders of the Chow dynasty (1122B.C) Since the time of Confucius, the work has been more than doubled by a series of appendixes, ten in number, out of which eight are attributed to Confucius. Only a small portion of these, however are probably authentic.
- (d) The fourth “King” is the “Li-Ki” (Book of Rites). In its present form it dates from the second century of our era, being a compilation from a vast number of documents, most of which date from the earlier part or the Chow dynasty. It gives rules of conduct down to the minute details for religious acts of worship, court functions, social and family relations, dress-in short, for every sphere of human action. It remains today the authoritative guide of correct conduct for every cultivated Chinese. In the “Li-Ki” are many of Confucius’s reputed sayings and two long treatises composed by disciples, which may be said to reflect with substantial accuracy the sayings and teachings of the master. One of these is the treatise known as the “Chung-yung” (Doctrine of the Mean). It forms Book XXVIII of the “Li-Ki”, and is one its most valuable treatises.

To these five “Kings” belongs, the sixth so-called “Hiao-king” (Book of Filial Piety). The Chinese attributes its composition to Confucius, but in the opinion of critical scholars, it is the product of the school of his disciples T sang-tze. Mention has just been made of the two treatises, the “Doctrine of the Mean” and the “Great Learning”, embodied in the “Li-Ki”. In the eleventh century of our era, these two works were united with other Confucian texts, constituting what is

Known as the “Sze-shuh”(Four Books). First of these is the “Lun yu” (Analects). It is a work in twenty short chapters, showing what manner of man Confucius was in his a daily life, and recording many of his sticking sayings on moral and historical topics.

- (e) The second place in the “Shuh” is given to the “Book of Mencius”. Mencius (Meng-tze) was not an immediate disciple of the master. He lived a century later. He acquired great fame as an exponent of Confucian teaching. His sayings chiefly, on moral topics, were treasured up by disciples, and published in his name. Third and fourth order in the “shuh” come the “Great Learning” and t

Festivals of Confucianism:

- The Birth Day of Confucius which is September 28.
- Chinese New Year which is on January 31.
- Qing Ming is festival of Confucianism.
- Chongmyo Taje is a ceremony that Chinese celebrate and this ceremony is to honor the kings and Queens of the Yi dynasty this takes place on the first Sunday in May.



CONCLUSION:

Taking everything into account we reason that Confucius was a shrewd and scholar of China whose lessons profoundly impacted East Asia for 2,000 500 years. Confucianism is an old custom of China and changed to the state religion down to the current day Confucianism is a religion without positive disclosure, with at least narrow minded educating. Its well known love is focused in contributions to the dead. A few names for Confucianism exist in Chinese, for example, School of the Scholars, Teachings of the Scholars, Study of the Scholars, and Teachings of Confucius.

There are explicit subjects in Confucian musings which shed more lights on the precepts and goal of Confucianism. Confucian books are isolated into two vastest faculties, the Classics and the Books. Confucianism is regularly viewed as a mainstream moral convention and not a ""religion" yet its impact on Chinese and other East Asian social orders and societies has been inundated and matches the impacts of strict developments seen in different societies.

In conclusion we conclude that Confucius was a wise and philosopher of China whose teachings very deeply influenced East Asia for two thousand five hundred years. Confucianism is an old tradition of China and transformed to the state religion down to the present day Confucianism is a religion without positive revelation, with a minimum of dogmatic teaching. Its popular worship is centered in offerings to the dead. Several names for Confucianism exist in Chinese, such as, School of the Scholars, Teachings of the Scholars, Study of the Scholars, and Teachings of Confucius.

There are specific themes in Confucian thoughts which shed more lights on the tenets and aspiration of Confucianism. Confucian books are divided into two vastest senses, the Classics and the Books. Confucianism is often considered a secular ethical tradition and not a religion” but its effect on Chinese and other East Asian societies and cultures has been immersed and parallels the effects of religious movements seen in other cultures.