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Literature



Literature Assignment Is Confucius stressing on the importance of actual ritual or the inner attitude (P. 1334) No, Confucius fails to address on the importance of actual ritual or the inner attitude by multiple justifications. First and foremost, Mozi one of the Confucious critic justify the failure by stating that Confucious is a helplessly outdated or old-fashion that stress only on the importance of rituals only when there are benefits attributed to it. For example, in the presence of a good meal obtained from sacrificial occasions Confucius may intend to stress on actual ritual or inner attitude (P. 1334, paragraph 2 line 8-16). In addition, the Chinese government regards Confucius as evil and blames it for the loss of humanistic values and goals (P. 1334, paragraph 3).

2) Are the qualities attributed to Confucius in the Analects essential trait for the junzi? Why would this be important in a philosophy centered honoring parents, ancestors, traditional and rituals.

The qualities attributed to Confucius in the Analects illustrate the essential traits of Junzi even though in a narrow way. For example, Confucius has an extraordinarily influential vision who put emphasis human life to be constituted mainly by rituals. Junzi and confucious share qualities that build self-cultivation and continuous practice in applying for the social norms such as being a gentleman or superior individual even through Junzi qualities are above the Confucius qualities (P. 1332, paragraph 1-2).

The would be importance in philosophy centered honoring the parents, ancestors and traditions and rituals in understanding the social hierarchy as the philosophy advocates for discipleship while integrating the humanity and social roles that results to social harmony, goodness and happiness (P. ! 332, paragraph 2).

3) Mythical and less practical elements of Daodejing contribution to work and the role played

Mythical and the less practical element contribute in unfolding the gateway of the manifolded secrets (P. 1346, Line, 16). However, the roles played are ingratitude completing task, giving life and assists in claim recovery. The origin of the book as a philosophical work employs poetic style to build the teams and response (P. 1346, paragraph 2, line 2).

4) Laozi belief confirmation in Daodejing, how he uncover the truth and the problem of the strategy used

Laozi confirms his beliefs when he find a clear rejection of corruption, productive passiveness and promises of an expected success (P. 1344 paragraph one). Laozi uncovers the truth by exploring on different sea virtues and ways of growth and development that sees individual reach a full potential. However, to be as persuasive as possible, Laozi employed praise of weakness and nonaction to provide counterintuitive concepts that allows functionalism and confirming the existence of the text before the finished form (P. 1345 paragraph 2-3). The problem with the strategy is that, the strategy cannot be named or explained as it relies on the universal natural image and power (P. 1345, paragraph 2).

5) Confucius and Daodejing philosophy expression comparison

Confucius philosophical expression claims that political and social problems can be resolved by the initiation of social reforms and moral values (P. 1331, last paragraph) while the Daodejing philosophy applies persuasive and functionalism to solve its related problems. There is a central point in which the two philosophies differ; Daodejing philosophy applies ways and virtues while the Confucius philosophical base its argument on social role and ritual

consider in solving out related issues. However, the most disagreements are the implication of social hierarchy in expressing a successful activity though most of the expressions are similar (P. 133, paragraph 2).