



## The Failed History of Confucius Cultural DNA in Asia: Why Confucius Universal Humanitarianism Had Been Rejected by the Ru-(traditional pre-Confucianism)? Confucius Second Coming.

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### Summary

We can set up a biological model as such: Three plants, A, B, and C are planted in the same soil, and the same fertilizer is given to the same soil. Each plant absorbs its own similar elements [A, B, C] out of the fertilizer containing A, B, C, D, E, F, etc. to fit to each and grows in three different ways.

It is possible to apply the same model in the culture as cultural DNA. This model has been devised by the author as the Theory of Cultural DNA as follows: It can be expressed as a formula [ $y = f(x)$ ] of the Cultural DNA and its validity has been proved in Archetypes of the social structures of China, Japan and Korea. The meaning of the formula can be explained in the following illustration:



$x$  = Input [environment and education];  
 $y$  = Output [normal, or addicted behavior];  
 $f$  = DNA, transformer {mind [computer software, program],  
brain [computer hardware] and  
body [action]} to transform  $x$  [Input] to  $y$  [Output].

His study has triple purposes: First, To answer: Why the Chinese, Japanese and Koreans Behaved As They Did in the past? Second, To prove why these three societies had failed to assimilate Confucius humanitarianism, Third, Confucius Second Coming may contribute his humanitarianism to this confused world.

### I. History of Ruism [traditional-, pre-Confucianism, 儒教] in China based on the Cultural DNA

(Note: It may be necessary to correct the serious but overlooked mistakes made by scholars unknowingly. First, since the terms such as “Confucius, Confucian, and Confucianism” began in the earlier part of the 17th century, it is wrong to apply them to the old traditional terms such as Ru, Rujia, and Rujiao in Chinese, Yuga, Yuhak, Yugyo in Korean, and Juka, Jugaku, Jukyo in Japanese. Second, since Zhu Xi’s Principle Study [Xinglixue] began in the later part of the 12th century, it is also a mistake to translate that term into “neo-Confucianism”, which should be “neo-Ruism,” because it is a part of “traditional-, or pre-Confucianism”. So, even they are used in this writing, it should be understood correctly as pre-, or traditional-Confucianism until today. The term for Confucianism should be used from 551 BC until today. Third, Ruism used all Confucian terms not for Confucius but against him as shown in the conclusion.)

In the archetype of the cultural DNA for the Ancient China based on family society at that time there was no concept or term for the ‘religion, original sin, and hell’ in the Orient. However, the Chinese people merely believed the symbol of Tian [天, Heaven, or God] as the creator of the universe. As the main industry was agriculture, so the rain was important and the rulers always



kept weather informers (儒, Ru, a kind of helper or predictor) at their side. This Chinese character was composed of a person [人], rain [雨] and Heaven [天] meaning that a person predicts the rain from Heaven. When severe drought lasted long the ruler consulted the Ru for the time to rain and sometimes got help pray Heaven to give the rain for the people. In other word, in this way the people worshiped Heaven as their source of life, or cultural DNA.

The Chinese people gradually settled with agriculture along the Yellow River under King Yu established Xia, 2205-1766 and then, King Tang established the Yin[Shang] Dynasty [1766-1122, B.C.], near An-yang, and finally the cultural archetype had been changed to the advanced agricultural industry with the family and settled system in peaceful life without natural disasters. The 22nd King Zujia started a religious revolution with his clans adopting xing [surnames] and switched the worship of Heaven to their ancestors. The Ru group quickly created the family rites of the ancestor worship, and became Ru officials. The Yin Dynasty was conquered by the Zhou [1122-256], the worship of Tian was restored, but King Wen and King Wu were not much familiar with the rituals, they depended on the Rujia who changed the character of the Ru from the combination of [人+雨+天] to that of [人+霽] and became Ru scholars and stressed Heaven for the official and the ancestor worship for the people.

Later Confucius came and considered Heaven to be worshiped as the creator, but the ancestors were merely to be commemorated by their descendants. During the Confucius time the feudalism of the Zhou Dynasty was broken into small states which fought each other to be a warring states period. Watching for chance, barbarians around China began to invade. Thus Confucius stressing both family system and state developed an ideology of unity of loyal subject as well as filial son. Many Ru came to Confucius school, organized Rujia reaching over 1000 members. Confucius lived in the state of Lu, and his study was called in general Rujiao or Ruxue. Ceng-zi, a disciple of Confucius compiled the Canon of Filial Piety in the name of Confucius but by distorting the important contents of it. After Confucius [551-479] death, his disciples began to organize Confucius teaching by compiling the Lun Yu [Analects]. Among them You-zi and Ceng-zi stressed the filial piety to parents and ancestor worship. The Lun Yu began with the phrase "Isn't it pleasant to learn and practice it consistently?" [L, 1:1] What is to learn? You-zi, a disciple of Confucius put his answer as "The filial piety is the basic principle." [1:2] instead of the best answer of his teacher, Confucius, as saying, "The humanity [ren] to love the people of the world was the universal principle." [L, 1:6]. Thus later all Confucians begins and ends their life with this phrase [filial piety] ignoring the humanity of Confucius. In such a way, the Confucians made the world to respect only their family and parents and to worship their ancestors disregarding their state and Heaven. The ideology of filial piety strengthened the family structure, that is, the primary social organization and ruled Chinese mind for over 2000 years. Besides, Ceng-zi compiled the Great Learning [Da Xue] which transformed the morality of the government to the politics against Confucius who moralized the government. Thus Confucius teaching became completely reversed.

Later as soon as the Han Dynasty was united, it began the government with officials by recruiting the filial sons throughout the state. Thus the education of children began to study the Canon of Filial Piety. The Emperor Xiao-hui adopted the filial piety as a national ideology declaring the motto: "The whole world should be ruled with the filial piety," and ordered his officials to establish the Imperial Family ritual. Then the Emperor Wu established the Ru Academy. After the Han the Sui Dynasty adopted the civil examination system to recruit the government officials. During the Tang the civil examination system helped the rise of synthesis of Confucianism, Buddhism, and Daoism.

The rise of Confucian studies gradually had a conflict with Buddhism and Daoism, and soon it turned to be anti-Buddhism. During the Song dynasty finally it became a revolutionary ideology as the Principle Study by synthesizing Confucianism, and Buddhism and Daoism. In this revolution, the Zhu Xi [1120-1200] played a major role, struggled with Wang Yang-ming School. But it finally became monolithic ideology and fell as an armchair argument. However, later Zhu Xi left a great impact on Chinese society by his two works: the Xiao Xue [Elementary Learning, 1187] and Zhu Wen Gong Jia Li [Family Ritual, 1170]. The former replacing the Analects [Lun Yu] became a text of a catechism for Confucian behavior totally based on the familial social order, while the latter replacing Heaven with ancestors' spirits [Shen] became a bible of Confucian



ancestor worship as a religion. After Zhu Xi's death, the Song was conquered by the Yuan. The last king was kidnapped by the enemy, and his empress committed suicide by drawing leaving a will to blame the Confucian officials who were only filial to their parents but disloyal to the state. Under the Yuan rule, the Chinese lost their patriotism. During the Ming ideological disputes among Confucians weakened Chinese society.

On the other hand, the people in Europe during the 16-17 Centuries after having suffered from religion in the Dark Age were looking for a real human life. At the time when Kong-Fu-Zi [Confucius's] teaching of the Ren [Humanity] was introduced from China by the Catholic missionaries it was named by scholars and intellectuals as Humanism meaning that "Confucius God is for the people but not the other around." The pre-Confucians never tried to understand it. Kong Fu-zi was translated for the first time as Confucius and his teaching as Confucianism. The Europeans demanded that as the Europe was sending Missionaries to China, so China should dispatch Confucians to Europe. The Jesuit missionaries translated the Confucian classics into Western languages and disseminated them throughout the world. It was unfortunate for Confucius that Ruism was translated as Confucianism, thus the term of Confucianism became the mixture of Ruism.

During the Qing dynasty by foreign ruler the Practical Learning prevailed and Confucian families were getting stronger, while China as a state was getting weaker and weaker. In other words, China whose people had the strong family system but without nationalism was defeated in the Opium War, 1839-42 by the British and as a result it became colonies of Western countries. China was also suffered by the loss of the Sino-Japanese war, 1894-95. In the beginning of the 20th century the young Chinese intellectual began to look for the answer from whom and why China was lost. They blamed the innocent Confucius and Confucianism and turned to the West for help. In 1911, when China turned to be a Western republic by abolishing the historical imperial dynasty,

The Chinese cultural DNA can be summarized as the Chinese start their life with the family Confucianism, after rising in the world and gaining fame with Confucian studies, when they get old and retire into a nihilistic Daoism, dreaming to be Daoist immortals [仙人]. And finally they die with Buddhism to go into Buddhist paradise.

Chinese society which had been totally inward and familial had never become outward, powerful and nationalistic to react with both of the Challenge and Response. Thus, pre-Confucians and pre-Confucianism have now been dying, almost dead after 2000 years of Chinese history. Now it is the right time for Confucius Second Coming to propagate his Humanitarianism throughout the world.

## II. History of Yugyo [Pre-Confucianism] in Korea

When we talk about the archetype of the cultural DNA in the ancient Korea, there was neither concepts, nor terms of religion, original sin, and hell. The people in general merely worshiped Heaven, that is, Haneunim as the creator of the universe. About 5000 years ago Dangun appeared as the creator of Korean race who propagated the political ideology as 'Hongik Ingan' [Benefit for the whole humanity]. However, it could not find the social structure and society to settle down. Because the Korean race was moving around by the horse tribe in Buyeo and Koguryeo which were not stabilized in a certain region. All were "we" communities. About in 500, when they settled in Silla, the South-east of the Korean Peninsula, three families, Pak, Seok, and Kim who ruled the government in turn. The structure of the government and the society were not fit for practicing the ideology of "Benefit for the whole humanity". Their power struggles among them were so severe that they finally compromised with the system to take power in turn. As a result, each clan strengthened each own power by the intermarriage among the same clan. This means the family system in Korea began with this clan system. Then, the government rewarded its loyal subjects with the family names and land for their services to the country. Thus this policy strengthened the family system all over the country. The family system spread so fast and so wide. However, as same-name families were completely isolated each other, it resulted in an



intermarriage system within same-name families. And it was further strengthened by the land law which allowed women who married with outsiders to take away the land with them, but the people did not like to lose the family land. Confucianism imported from China further strengthened the clan family system by filial piety. When Buddhism was introduced from China, it weakened the family system by becoming monks leaving their families. Thus the people in general accused Buddhists as unfilial to their parent. But they excused saying that they pray in the Buddhist temple for their parents to go to the paradise after their death. Thus three different ideologies co-existed. In the middle of Silla, the Hwarang system prevailed for a while by combining the thought of Hongik Ingan, Confucian humanism, and Buddhist equality unified the members of all isolated and divided families, but it did not last long. Buddhism gradually ruled Silla and Koryo societies, finally it monopolized Koryo society from top to bottom. The intermarriage system of the same-name families had lasted until Yiyo Korea whose monolithic Confucianism opposed the intermarriage system.

Koryo succeeding Silla was ruled continually by Buddhist power, while it became a tributary state to Mongol from 1258 to 1366. In order to suppress the Buddhist political power, Mongol utilized Chinese scholars to introduce the anti-Buddhist Neo-Confucianism to Koryo. A Hyang was dispatched to the Mongol capital and introduced a copy of the Neo-Confucian text and stimulated a new anti-Buddhist neo-Confucian intellectuals which became the motivation of cultural coup against the Koryo government. As Professor Yi Ki-baek indicated, Yi Seong-gye with the support of Neo-Confucian intellectuals by burning of 72 Koryo loyalists in the Tumun Village started a revolution against the Koryo government and ascended the throne of the Yi dynasty. Externally his government dispatched envoys to China to get approval of authority and strengthened the flunkeyism, and internationally his subjects enforced their family system to pass the civil examinations based on the Confucian Hyogyong [Canon of the Filial Piety] to rise in the world and also by memorizing the Confucian classics including the Four Books and Five Canons government official to practice the filial to parents and to worship ancestors of the family. The overproduction of Confucian officials resulted in the power struggles among factions with neo-Confucian disputes and could not develop a strong ruling class. They gave up to be government officials, nevertheless they, first, studied and mastered the *Sohak* [Elementary Learning], a catechism of feudalistic behavior and then practiced it to be a model Confucian puppet by distorting Confucius reciprocity, second, they practiced Zhu Xi's Family Rituals day in day out for ancestor worship as a religion. Women's daily works in the families were to prepare the feasts for the dead ancestors. This became a competitive show of the model among the Yangban class. The society was not of unit but of pieces of factions. Third, the Neo-Confucian ideological struggles began to build the powerful Seoweon [Family academies], a center for disputes of factions to show their scholarly achievements which did not allow any heresy to reject the pure Neo-Confucian authority. The empty armchair argument thus continued forever. Thus, it was Zhu Xi who completely destroyed Korean nationalistic spirituality to unite as a nation, but only strengthened the monolithic egoistic family system as sand dune.

The ideal description of the archetype of the Korean cultural DNA can be expressed in the following folksong:

Moon, moon, the bright moon,  
Where Yi Taebaek [Chinese poet] lives,  
Chop and trim the cinnamon trees,  
With jade ax and golden ax,  
Build a three room thatched house,  
To support our father and mother  
To live there thousand and 10 thousands years.

As a result, Korean society was divided into three layers, the ruler and his subject in the government, the Yangban class in the middle, which block communication between the government and the lowest class paying tax and labor service to the government. Thus, no communication existed among three levels from the top to the bottom, from the bottom to the top in the society.



In 1592 when Japan invaded Korea, the Yijo government did not trust its own people, so invited Chinese help. Thus, the relationship between Ming China and Korea was intensified as the ruler-subject based on obligation. Not only Zhu Xi's ideology of Neo-Confucianism became its mantra, but also it imported to Korea all kinds of things related with Zhu Xi, like his village rules and the method of agriculture in his native village. When Qing replaced Ming, Korean society was divided into two: pro-Ming and pro-Qing. The former still worshiped the ghost of dead Ming, while King Yeongjo and King Jeongjo set up a dual government in the palace by adopting the Qing's Practical Learning including even Christianity and science from the West. Finally the monolithic Neo-Confucian Yi Korea was broken down, and even the heretic Wang Yang-ming was allowed to be introduced. In this way as soon as the modernization began, Korea was opened to many foreign countries, divided into many parties of pro-England, pro-France, pro-Russia, pro-Germany, and even pro-Japan.

As soon as Japan achieved a new education system in 1868 by adopting Confucian unity of loyalty and filial piety began to imitate the Western imperialism to invade the neighbor nations, first China in 1894-95, Russia in 1904. The Japanese imperialism began to colonize Korea. The aim of the colonialism is to exploit Korea by revolutionizing Korean familial cultural DNA to Japanese national cultural DNA. The first Governor-general Terauchi forced to cut the hairstyle of Korean ruling class Yangban symbol, second, to transfer their ancestors' tombs from their private lands to the public cemeteries, third, to prohibit the white clothes which were unfit for labor and force colored clothes to fit for labor. Against the Japanese revolution, Korean Yangban began an independent movement by mobilizing the lower class to die for them, first allowing Yangban hairstyle to them, second, also allowing them to worship their ancestors which was prohibited by the Canon of Filial Piety. Finally, they were nationally mobilized as the Independent Movement on March 3<sup>rd</sup> 1919 for the King Kojong's state funeral. By this independent movement, the Japanese colonial policy was completely failed and ended.

Here Japan began a cultural revolution of Korean society by dividing Korean society into two: the ruling Yangban class, 10% of the society was confined in the traditional Confucian society, and the young children of the lower class, the remaining 90% of the society were admitted to the public schools allowing them all Confucian symbols and activities in the Japanese style. The Japanese officials and polices visited the teachers of the Yangban private schools and expressed their respects for them. Those teachers were surprised and impressed by the Japanese attitude toward them saying "The Korean government officials never visited us throughout the history, now the Japanese respect us like this," and began to send their children to the public schools. The government adopted a new law of the united movement of Japanese-Korean to change their family names from Korean to Japanese. The old ones are of course opposed while the young ones preferred Japanese name to Korean name. Soon, the government set up the training schools for young men and women in the public schools. The young Koreans became more or less a new generation based on a new cultural DNA believing, "at home to be filial to parents and at school to respect the Japanese Emperor and love the state." This is for the first time that the spirit of "Dangun's Hongik Ingan" and Confucian humanism began to prevail. When Japan began to start the Great Asian War, the young Koreans were gradually forced to volunteer military services. In this way, the Korean society became modernized to satisfy the Japanese colonial exploitation.

### III. History of Jukyo [儒教, Pre-Confucianism] in Japan

The family-oriented Ru-Confucianism [儒教] was not fit, so not accepted to the vertical feudal society of Japan throughout her history, but Confucianism, Confucius humanitarianism at the last moment became the backbone of modernization of Japan.

Japanese cultural DNA archetype:

Even though the Japanese culture is a part of the Confucian cultural zone, but it had developed a history of different characters from China and Korea. According to some Japanese scholars, an agricultural culture of the Southeast Asia was imported into Japan in early period, but it could not build the basic society to fit for the agricultural life, because there were too many mountain



valleys. In such an unstable life in the agricultural society, the equestrian (horse) tribes which poured into Japan through the Korean peninsula could not find a place to settle down, wandered from place to place, finally spread over Japan and began to fight each other, and established a flowing social structure over Japan.

These flowing horse tribes at the top of the society had a kind of primitive families without any concept of a centripetal family organization with surname, human relations like parents, brothers, sisters in it. However these family members of each horse tribe belonged to authorities over the families. In other words, there were the common protectors of the families, which were called tutelary gods. Their human relationships were extrovert, and centrifugal to attract others to organize strong communities, contrary to the introvert and centripetal families. All the families get together around the chief of the tribe followed his order. When this hierarchical social system of those tribes gradually developed typically a national authority like an emperor at the top, they claimed they belonged to him, not only being proud of it, but also had a superior feeling. Japan looked like a pyramid of communities, in which the power of the authority was absolute. The society was as whole, a model of the militaristic, feudalistic style with ultra-nationalism.

Confucianism of China was transmitted to Japan through Korea which first opened a door for Confucianism to Japan exporting the Book of Thousand Chinese Characters and the Analects to the Japanese court. However, only the court had three authorities for Confucianism, Shintoism, and Buddhism. The essence of Confucius, the unity of loyalty and filial piety was deeply rooted in the court as a model story: When the Prime Minister plotted against the Emperor, the conflict between the father and son was solved by his son declaring to his father, "If I want to be filial to you, I am disloyal to the Emperor. If I want to be loyal to the Emperor, I am impiety to you; please cut my head first."

The second step of import of Confucianism into Japan was the ZhuXi study. When Zhu Xi study prevailed in Sung China, the interests of the Japanese court were divided among Samurai for commerce, Buddhists for Zen Buddhism, Confucians for Zhu Xi study. Among the three, the best qualifiers were Buddhists, who alone represented intellectuals, diplomats, and also religion. Thus the Buddhists were dispatched first, in 1167, second, in 1168 and 1189, third, in 1241. Those Buddhists brought from China two gifts, Zhu Xi's spirit of neo-Confucianism, and the Chinese Zen Buddhism, new Buddhism, and approached to the Japanese court, but the traditional Confucians and the traditional Buddhists flatly rejected them. Those Buddhists approached the Samurai in the East. They transmitted instead anti-foreign patriotism and obligation of suicidal courage to the Samurai. On the other hand, they also approached to the Buddhist temple with Zen Buddhism which turned the temple to be the center of Buddhist culture. However the Zhu Xi's the Elementary Learning, a family catechism was not accepted to the feudalistic society.

Later, in 1274 and in 1281 Mongol invaded Japan twice. As the court in Kyoto was not ready to handle this national crisis, so the Samurai in the Kamakura Bakufu who were well trained with patriotism and courage mobilized to attack and defeat the Mongols. The Kamakura Samurai authority took over the power over the Imperial court. However after one century long civil war between 1477 and 1572 the Samurai power declined, local Samurai rose to power against the Kamakura and the Imperial Court in Kyoto and began to fight among themselves. Toyotomi Hideyoshi took control and unified Japan, and he invaded twice Korea from 1592 to 1598 but withdrew from Korea and eventually fell by the internal disintegration caused by Buddhists and Christians. However at the end of the Korean War many Korean Zhuxi scholars were kidnapped and caused a cultural revolution in Japanese Confucianism, especially on Buddhist scholars who were converted to neo-Confucianism.

In 1603 Tokugawa Iyayasu finally united Japan and restored the feudalism again. As he was deeply impressed by the attitudes of the Korean Zhu Xi scholars kidnapped during the Korean War, he decided to adopt it as the ideology of the Tokugawa system to suppress Buddhism and Christianity. He first summoned Fujiwara Seika, a Buddhist covert to Xhuxi study and requested his opinion regarding that King Wu subjugated King Chu. He replied by questing Mencius' words that King Wu did not subjugated King Chu, but merely attacked a small man who lost the people's support, that is, Heaven's will. This indirectly meant his position toward the Emperor. Then he was resigned to adopt Zhuxi study as his political ideology. Next he



summoned Tenkai, archbishop of Buddhism and asked what he thinks about Christians. He quickly answered by saying, "No problem! The best policy would be to force all the people to register at their Buddhist temples otherwise they are all considered Christians who will be eliminated]." Ieyasu originally wanted to terminate Buddhism, but he changed his mind and kept it. This Buddhism prevailed not only as a monolithic religion in the Japanese society but also indirectly suppressed the Imperial power until the Meiji Restoration in 1868.

Ieyasu appointed Hayashi Razan to the position for responsibility for Zhuxi study as he monolithic system but the feudalistic society was not fit for Zhuxi's family system. First, the Tokugawa Bakufu's leading figure, his brother Mitsukuni revolted against him and loyal to the Emperor. Second, in the feudalist system, the people were loyal to their own feudal lords rather than the Tokugawa authority, resulted a conflict of loyalty with their own authorities and struggles persisted. Third, Yamazaki Ansai, who swallowed the Yi Taegye's Koean Zhuxi study but converted Shintoism to support the Emperor. Fourth, since the Japanese society was basically Buddhist against ZhuXu study which was anti-Buddhism, many pro-Buddhist Wang Yang-ming's Confucianism prevailed over the Zhuxi study. Fifth, Zhuxi's the Elementary Learning, the Confucian family system did not fit for the Tokugawa feudalist society at all which was loyal to feudal lords rather than parents in the family. Sixth, the Tokugawa government attempted to adopt the civil examination system, but it contradicted to the feudal hereditary system.

As a result, Zhuxi study failed to be a monolithic ideology, while many new ideas for creative thinking, and practical studies to solve basic problems for modernizing Japan against the Western imperialism. The Meiji Restoration facing the world problem: Modernization as soon as possible was based on the real Confucianism: Unity of family and state is unity of filial piety and loyalty, which strengthened the ultra-nationalism. Japan adopted the new cultural DNA, archetype. Not the old Zhuxi's family system but a new (Form) of cultural DNA [1] to build the social structure for the unity of the family and the state; in other words, the unity of the loyalty and filial piety; [2] political ideology to mobilize the whole state with one order like military; [3] to develop family organization with surnames; [4] to do all these three needed one: that is, family register of the whole people for taxation, military conscription, and education. What is the one to achieve all of the three? It was the True Confucianism, but not the Zhuxi study. In 1890, the Education Edict was set up the unity of loyalty and filial piety. This Edict was applied to educate the whole people as soldiers by the Japanese military clique government which was crystallized as the following folksong:

Momotarō, Momotarō, Mr. Momotaro,  
Those millet dumplings on your waist,  
Won't you give me one,  
I'll give you one, I'll give you one,  
From now, on a quest to conquer the ogres,  
If you come with me, I'll give one to you.

Japan began to test her imperial power in 1894-95 to defeat China, and next in 1904-5 to Russia. Japan build the first imperialist in Asia, and it became the first class of the world Imperialism. After the fall of Qing China, she adopted the first republican state in Asia which threatened Japanese Imperial system. Japan declared that China is not qualified to defense the Sage Confucius, and she will protect Confucius as a Sage. Japan began to expand her imperial power to Korea, Manchuria and finally China. Then to set up the Great Asian co-Prosperity Zone, then the Great Asian War followed from 1940 to 1945 and the Japanese Confucianism had lasted until the Japanese military clique ended the war in the fall of Japan.

The Japanese unity of the family and state was dead by the loss of the Second World War. The unity of filial piety and loyalty against the Japanese ultra-nationalism took a new direction from the Emperor of the state to the peaceful reconstruction of Japanese economy to achieve the Japan Number One during 1960s.

In a word, Confucianism through Japanese history took many different shapes and various roles to build Japanese society unlike Confucianism in China and Korea.



The model of Japanese cultural DNA can be summarized as a snow ball which contains the Japanese Shinto in the center, then Confucianism on the top of it, and Buddhism another layer on the top of it something else a new ... one after another pile after pile on them.....without discarding any of them, everything in one.

Contrary to China and Korea, Japanese society which was totally outward and nationalistic not inward had a strong instinct to react with both of Challenge and Response against any situation, it survived in any circumstances, i.e. facing the Western Imperial invasions.

#### IV. Conclusion

It is necessary to rewrite the history of Confucianism by Confucius Second Coming through the globalization of Humanitarianism to open the people's eyes blinded by Ruists (pre-Confucians). How Confucius original teachings were distorted by Ruists will be explained in some examples out of hundreds:

1. In the very beginning of the Lun Yu, Confucius said, "Is it not pleasant to learn with a constant perseverance and application?" [1:1]. The question is what to learn? There are many proper answers by Confucius, for example, Confucius said, "A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies." [1:6]. This means that the Ren [Love, Humanity] is the basic principle of the world. However, the compilers, instead of Confucius quoted from Youzi, who said, "There are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion. The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission! -- are they not the root of all benevolent actions?" [1:2] By this, Confucius teaching of the Humanitarianism was reversed to his disciple Youzi's Filial piety of the family.
2. Confucius declared the basic human rights meaning that there should not be discrimination in education [15:38], but this kind of Humanitarianism was denied by Ruists (pre-Confucianists), who claimed that in education there should be discrimination because if everybody equally studies, too much competition for civil examinations. Only 5 % of the population should have the right to be educated.
3. "By nature, men are nearly alike; by education they get to be wide apart." Ruists denied this and insisted that the human nature is different by birth, therefore there should be different classes in a society. How Confucius Humanitarian Terms were misused?
4. The change of everything is a universal rule just like the flow of the river day and night according Confucius [9:17], however, Ruists oppose this rule. When they get a position once, they stick to it without giving up it until they die.
5. Confucius disciple, Zixia quoted his teacher saying, "All within the four seas will be his brothers." [12:5], However, the Ruists said, that Confucius is wrong. The brothers are only limited to the family members but not other people outside the family. The ideal persons can live among the barbarians. Confucius said, "Wherever the ideal persons live, the people are all equal. Why the barbarians are discriminated?" [9:14]
6. Confucius said, "The principles of the Li are universal, but practices are various. That is the Li." The Ruists insist the Li is the same everywhere and anytime. [3:15]





7. In order to achieve Humanity, one must sacrifice one's own body. Ruists oppose this rule, because the filial sons should not sacrifice themselves for any reason. [5;18]
8. If you experience Dao in the morning; even if you might die in the evening, you would not regret. Ruists did not approve Dao Experience, and wanted to live as long as they can with their parents.
9. "Now the perfect person, wishing to be established oneself, seeks also to establish others; wishing to be enlarged oneself, seeks also to enlarge others. [6:28] In other words, help others who help you.
- 10 My doctrine is that of an all-pervading unity, the principles of reciprocity [恕], -- this and nothing more." For Confucius the human relationships are the same even between the parents and their children. The Ruists insists the existence of hierarchical order between the parents and their children. [4:15]
- 11 When Confucius heard the Shao music in Qi, he said," For three months I did not know the taste of meat. I did not think that music could have been made so excellent as this." The Ruists denied the appreciate music as a kind of entertainment for the common people but not for a sage. Thus they excluded the music as art from Confucian culture. [7:13]
- 12 Confucius said, "Do not do to others as you would not wish done to yourself," but the Ruists said the other way around: "Do unto others as you would have them do unto you." [12:2]
- 13 "Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?", said Confucius who compared himself with Heaven, no Ruists understood him. [17:19]
- 14 "To attack or exclude other people's doctrines is indeed to hurt oneself," was misinterpreted by Ruists as "To study the heresies is harmful to oneself." [2:16]
- 15 As the border of warden at Yi interviewed Confucius said, "Long indeed the world has lost Dao; Heaven shall use Confucius as a wooden bell!", Confucius became the prophet of Heaven to propagate Heaven's Dao to the world as follows: [ 3:24]



NO DISCRIMINATION IN EDUCATION.

--- Confucius ---



Confucius Second Coming with the Lun Yu in his right hand  
the Muduo in the left hand,  
to wake up the sleeping people and to save the world!!!



Now, the Ruism is dying and almost dead,  
Communism is declining; Capitalism is in Crisis

Declaration of Confucius Humanitarian Utopia [大同世界]:

Confucius did not wish to look for a paradise in the next world; he rather wanted to have a Utopia on earth such as: "When Dao prevails, the world will become common to all. The people will elect virtuous and talented persons for the government; and they will promote good faith and friendship. Thus men will not consider only their own parents as their parents, nor treat only their own children as their children. The aged will find a meaningful life till their death; the able persons are fully employed; and the young are provided with upbringing; and the forlorn and helpless people, the disabled and the sick, will all be supported by the state. Every man will have his own rights and every woman her own belongings. They hate to see goods lying about in waste, yet they do not hoard them for themselves. They dislike the thought that their energies are not fully used, yet they use them not for egoistic ends. Therefore, all evil plotting is prevented in advance and rebels do not arise. Thus, perfect security will prevail everywhere; people can leave their outer gates unchecked. This is called the Great Unity".

As these quotations of Confucius were too ideal, creative, progressive and revolutionary for the society of the Ruists (pre-Confucians) over 2500 years of Chinese history, so Confucius has been misunderstood and lost. In other words, Confucius universal Humanitarianism had been flatly rejected for 2500 years by the pre-Confucian family structure. Now, this world on the ruins of the pre-Confucian family structure may be suitable to Confucius humanitarianism with Confucius Second Coming.