

Exploring the wisdom of Confucius: A comprehensive study of his career, philosophy, religious perspectives, and meditation practices

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Abstract: The purpose of this study is to investigate the many facets of Confucius's wisdom, including his career, philosophy, religious perspectives, and meditation techniques. To provide a full grasp of Confucian thought within the historical and philosophical circumstances in which it was developed is the goal of this project. The life of Confucius is dissected through the use of primary materials such as the Analects, which are analyzed using an approach known as historical analysis. The fundamental principles are clarified through philosophical examination, and the spiritual components are investigated through the lens of religious studies. The research technique of meditation studies exposes practices that involve contemplation. The findings illustrate the intricate web of connections that comprise Confucius's wisdom, illuminating his functions as a philosopher, a moral leader, and a spiritual thinker during his lifetime. His birth year was 550 BC, and he married Kian at the age of 19. He worked as a shepherd and clerk; after that time, he served as a magistrate and was promoted to the rank of minister. His political beliefs were based on self-restraint, and he belonged to the "SHI" class. A number of insights into ethical government, individual growth, and spiritual contemplation are provided by the study, which highlights the enduring relevance of Confucian ideals in tackling modern difficulties. This research not only makes a contribution to academic inquiry, but it also encourages a wider audience to interact with the profound wisdom of Confucius, which resonates across the borders of both time and culture.

Keywords: Confucius, Meditation practices, Philosophy, Religious perspectives, Wisdom

1. Introduction

There have been very few people in the annals of human history who have left an indelible impression that is as profound and long-lasting as that of Confucius. His life and teachings have transcended temporal borders, resonating across generations to form the cultural and intellectual fabric of East Asia and beyond. He was born during the turbulent era of ancient China, but his life and teachings have transcended history. This exhaustive study delves into the various layers of Confucius's career, philosophy, religious beliefs, and meditation practices, embarking on a detailed analysis of the wisdom that Confucius possessed. *Kong Fuzi*, often known as Confucius, was a Chinese philosopher who flourished during the Eastern Zhou dynasty (451–479 BCE), which

was an era of profound change (Xiang, 2023). In his time period, there was a great deal of political unrest, societal breakdown, and moral deterioration. In response to these obstacles, Confucius devoted his whole life to the pursuit of ethical governance, social peace, and the cultivation of individual morality. As we move further with this investigation, it is of the utmost importance to provide a contextualization of the socio-political environment that served as the furnace for the developing of his profound insights. Philosophy is a broad field of study that explores fundamental questions about existence, knowledge, values, reason, the mind, and language (Audi, 2010; Ladyman, 2012; Tantray & Dar, 2016). It seeks to understand the nature of reality, the human experience, and the principles that underlie our understanding of the world (Kivunja & Kuyini, 2017; Schutz, 2017). Religion refers to a complex set of beliefs, practices, rituals, and moral values that center around the existence of a higher power or powers and the spiritual or transcendent aspects of human existence (Ammerman, 2013; Khatun & Islam, 2023). It often involves organized systems of worship and the interpretation of sacred texts or teachings (Rodrigues & Harding, 2008; Meyer, 2012; Newberg, 2016).

Religious thought encompasses the intellectual and philosophical exploration of religious beliefs, concepts, and ideas (Rosmarin & Koenig, 1998). It involves critical analysis, interpretation, and contemplation of religious teachings, scriptures, and traditions (Treier, 2008; Sheldrake, 2010; Fort, 2013). Religion meditation practice refers to the contemplative and spiritual exercises performed within the context of religious traditions (Cobum et al., 2011; Komjathy, 2015; Ding & Yu, 2022). It involves techniques and methods to achieve a heightened state of awareness, inner peace, and connection with the divine or transcendent aspects of one's faith (Johnstone et al., 2016; Trammel, 2017; Captari et al., 2018). Confucianism is a moral and philosophical belief and system in China based on the teachings of the famous Chinese saint Confucius (Liu & Stening, 2016; Jing & Doom, 2020). Confucius is the founder of Confucianism (Wang, 2005; Taylor, 2014). It is essentially a complex system created by combining ethics, society, politics, philosophy, and religious beliefs and thoughts, which has played a special role in the culture and history of East Asia until the 21st century (Sole-Farras, 2013; Rosemont, 2016; Csikszentmihalyi, 2020). According to many, it can be recognized as the state religion of East Asian countries. In these countries, special emphasis is now being placed on the implementation of Confucian ideals. Confucianism is a moral belief and philosophy (Sun, 2013; You et al., 2018).

Experts differ on whether it should be called a religion. Many academics have accepted Confucianism as a philosophy rather than a religion (Sun, 2005; Haung & Brown, 2009; Qing, 2011). Confucianism is based on humanism (Li, 2016; Tan & Ibrahim, 2017; Chou & Cheng, 2020; Peters, 2022). Confucius is the founder of Confucianism in China. For two thousand years in China, Confucianism has influenced not only politics and culture but also Chinese thought and behavior (Hsu et al., 2009; Lin & Ho, 2013). Some foreign scholars consider Confucianism to be Chinese religious thought. In fact, Confucianism is one of the doctrines of ancient China (Van, 2007). This theory is not a religion, but a kind of philosophical thought. Confucian thought was held in high esteem in China's 2,000-year-old feudal society (Rosenlee, 2010; Zhang, 2017; Yao, 2022). Confucius's thought has not only had a great influence in China, but its influence has spread to some Asian countries. Almost all countries in the world have expatriate Chinese. Therefore, Confucius' thought went beyond the boundaries of China and Asia. This comprehensive study on Confucius sheds light on his career, philosophy, religious perspectives, and meditation practices, offering valuable insights into ancient wisdom that can inspire modern understanding and promote cultural appreciation. Several studies have been done in this issue (Table 1).

Table 1: Available studies on Confucianism

Aspect	Category	References
The interplay between Confucian beliefs and practices and their influence on the concept of family.	Philosophy	Slote and De, (1998)
The application of Confucian ethics and its impact on self-regulation within management practices.	Ethics	Woods and Lamond, (2011)
A comparison is made between the philosophies of Confucius and John Dewey, exploring their perspectives on education and moral principles.	Philosophy	Radcliffe, (1989)
The concept of wisdom within the early Confucian and Israelite traditions.	Religious	Yao, (2016)
Confucian psychology is provided, covering its historical background content and proposing a future research agenda.	Philosophy	Liu, (2021)
Focusing on self-cultivation as the foundation for personal development, as demonstrated through a case study of <i>Zeng Guofan</i> .	Ethics	Yongli and Yiping, (2021)
the effectiveness of a second-generation mindfulness-based intervention named Mindfulness-Based Positive Psychology	Philosophy	Zhou et al., (2021)
Neo-Confucian standpoint to Neville's "Boston Confucianism," affirming Confucianism's capacity to be regarded as a global philosophy.	Philosophy	Shu-hsien, (2003)
The concept of Esoteric Confucianism, its implications for moral dilemmas, and its relationship with the traditional value of filial piety.	Ethics	Sin, (2020)
The nature of the self, self-regulation, and moral action, drawing insights from both the Confucian relational self and Buddhist non-self-perspectives and their implications.	Ethics	Chu and Vu, (2022)
Interacts with the Confucian cultural context and investigates the degree of hybridity present in Kim's Confucian-Christian spirituality.	Religious	Park, (2017)
The relationship between Confucius and mediums, exploring the existence of a potential "popular Confucianism" through this lens.	Religious	Clart, (2003)
a diptych-style comparison of ethical virtues between Confucius and Aristotle	Philosophy	Lawrenz, (2021)

Despite extensive research on Confucius, there remains a notable research gap in understanding the intricate connections between his career, philosophy, religious perspectives, and meditation practices. Existing studies often focus on isolated aspects, leaving an opportunity to explore how these elements intertwine and synergize to provide a holistic understanding of Confucian wisdom, thereby enriching our knowledge of ancient thought and its relevance to contemporary societies. The goals of this research are to investigate the historical setting and significant milestones of Confucius's career, as well as to analyze the ways in which his life experiences influenced subsequent philosophical advances and shaped his teachings. The purpose of this study is to investigate the fundamental concepts of Confucian philosophy, focusing on the ethical and moral implications of these principles as well as their relevance to contemporary societies. The purpose of this study is to investigate the religious viewpoints of Confucius, with the goal of illuminating the role that rituals, ancestor veneration, and other spiritual activities play in his teachings, as well as the significance of these practices in promoting societal cohesiveness and cooperation.

2. Research methodology

2.1. Historical analysis

For the purpose of undertaking a historical analysis of Confucius, this study makes use of a technique that incorporates multiple aspects. A comprehensive investigation into Confucius's life and teachings is made possible by the utilization of primary sources, which include the Analects and historical documents. These primary sources serve as foundational elements. When it comes to the synthesis of historical narratives, secondary sources are quite helpful because they offer context and scholarly opinions. A more comprehensive

understanding of the influence of Confucius can be achieved by comparative comparison with other philosophical and religious developments that occurred when Confucius was alive. In addition, the intricacies of his philosophical discourse are brought to light through the application of textual exegesis and linguistic exploration. A further enrichment of the historical context is achieved by the incorporation of archeological finds. Through the utilization of this all-encompassing methodology, the research endeavors to disentangle the many layers that comprise Confucius's professional life, philosophical outlook, religious leanings, and meditation practices within the context of their historical context.

2.2. Philosophical analysis

An approach to philosophical analysis is utilized in this research project in order to investigate the wisdom of Confucius. Examination of important philosophical writings, such as the Analects, is the primary focus of this course. A thorough textual analysis and hermeneutic interpretation are utilized in order to shed light on the fundamental philosophical principles that Confucius espoused. A more comprehensive understanding can be gained by comparative comparison with other philosophical frameworks. For the purpose of shedding light on Confucius's career, religious perspectives, and meditation practices within the context of a philosophical framework, the emphasis is placed on deciphering the fundamental principles and consequences of Confucius's philosophy.

2.3. Religious perspective

This investigation into the wisdom of Confucius makes use of a methodology that is associated with religion studies. The foundation of the analysis is comprised of primary materials, which may include religious texts and iconic works of Confucianism. The investigation of one's understanding through comparison with different religious traditions is enriching. Consideration is given to both the ethical and ritualistic dimensions in order to uncover the religious underpinnings of Confucius's teachings. In addition to shedding light on Confucius's career and highlighting the spiritual components and meditation practices that are embedded within the larger religious framework, the purpose of this study is to unearth the religious ideas that are inherent in Confucius's philosophy.

2.4. Meditation practices

In order to analyze the wisdom of Confucius, this study conducts its research using a meditation study approach. The investigation is directed by primary sources, with a particular focus on contemplative qualities found within Confucian writings. Obtaining contextual insights can be accomplished through comparative research with broader meditation traditions. Specific meditation practices, the functions that they play, and the philosophical implications that are contained within Confucius's teachings are all something that are taken into consideration. In order to provide a full knowledge of Confucius's career and religious viewpoints within the context of meditation, the study intends to dissect the contemplative aspects of his philosophy. It will also shed light on the ways in which meditation practices contribute to his overall wisdom.

3. Result and Discussion

3.1. Birth

Confucius was born around 550 BC (Chen & Ling, 2010; Friedman et al., 2022). His father's name is *Kong Hee* and mother's name is *Han Zheng* (Lu, 2015). Although he later became known as Confucius, his real name was *Kung Fu Toju* (Backus, 1979). His father was a civil servant in a small province called 'Lu' (Rainey, 2010; Gardner, 2014). Not much is known about his childhood. However, various sources suggest that his childhood was spent in extreme poverty. *Khung-fu-tse* is his Chinese name and In Latin this name became Confucius

(Mitchell, 2001; Lan, 2005; Barkley & Rosser, 2016; Zhang, 2022). Confucius was fatherless as a child and spent his childhood in extreme poverty. He sometimes worked as a shepherd, clerk, or librarian for a living. As a teenager, he first got a job looking after a local market. Later, on a rich neighbor's farm, the youth used to take care of the farm garden, garden plants, and animals all day long. A solitary watch was spent. Originally, Confucius was a shepherd. Many of the luminaries of the world were shepherds. What an intense curiosity young Confucius felt about everything! Even to your own body. Because Confucius grew up saying, 'Everything has beauty, but few see it. Confucius also had an insatiable curiosity, I guess, about women's bodies. Because the mother was wise, she understood the restlessness of her son. The girl was kind of fixed. He arranged for the marriage of his son. Confucius was then married for 19 years to a woman named *Kian* (Nasution, 2009). Within a year of their marriage, their first child, *Kong Li*, was born. The newly minted young man was impressed by the light of the lamp on his wife's soft yellow body. After that, two daughters and a son arrived in their family.

3.2. Livelihood

He had to go out in search of a livelihood before reaching puberty. Sometimes he worked as a shepherd on the animal farm; sometimes he worked as a clerk or librarian; and sometimes he also did the work of maintaining and looking after the city parks. But he never stopped studying. He started teaching students at a young age. Confucius was married to one of them. Confucius lost his mother when he was only 23 years old. In the royal court at that time, people were classified according to their position in the social system of China. Because of Confucius's social position and knowledge, he belonged to the *SRI* class, and as a gentry-middle-class scholar, he had the opportunity to mingle with the nobility and ruling classes of society (Ho, 2020). *Chi Chi* was the ruler of *Lu* province at this time. After learning of Confucius' knowledge and erudition, the king invited Confucius to his meeting. The first meeting's learning of Confucius impressed the king. Hearing of the poverty, he appointed Confucius as an accountant. Pleased with Confucius' performance, the king promoted him to a higher position. At the age of twenty, the mother said, you have become the father of a boy and a girl. Find a good job now. Will you be a shepherd for life or listen? Why did I teach you so much? Consciousness dawned on the young man's mind. An official in *Lu* Province got a job as a secretary after a little lobbying. It was a happy day. In 527 BC, his Mother died (Ward, 2008). A deeper grief engulfed Confucius. No one knew that my mom had died. Days spent in mourning leave it with many questions in its head. I don't like the caress of my wife. I don't like the job. He quit his job and started teaching. He loved his mother deeply. Mother has never left the Loo or gone anywhere else. He decided to go on a trip. What happened to his wife and three children, Chinese historians did not write about.

3.3. Political life

The removal of central authority in China in the sixth century BC greatly influenced Confucius's life. The ruler of Confucius' kingdom was a duke. Under which were three noble families: *Meng*, *Ji*, and *Shu* (Burgan, 2009). In 501 BC, these three families united to depose Duke *Yang Hu*. Soon after, *Gongshan Fura*, an employee of the *Ji* family, took over the capital of *Lu* State. In the same year, the philosopher entered politics under a legitimate government. After serving as a magistrate, he was promoted to the rank of minister. According to researchers, Confucius wanted to break down the walls of power between the three families. He succeeds in getting promises from the three families, but ultimately the plan fails as the *Mong* family changes their minds.

3.4. The exile of Confucius

Confucius went into self-imposed exile in 497 BC after failing politically (Sit, 2010). When he returned to old age in 483 BC, everyone welcomed him. But he could not live happily in his last years. He lost his son and beloved

disciple, *Yen Hu*. Confucius died in 479 BC, possibly due to grief over the loss of a beloved disciple and beloved son and his failure to establish his own political ideals (Stumpfeldt, 2010).

3.5. Law administrator

At the age of 52, Confucius became the chief lawman of *Lu* Province. Confucius believed that if people do not develop moral character, it is not possible to control them by law alone. Moreover, it is not possible to maintain peace and order in the state for a long time. Therefore, Confucius himself continued to give various advice to inculcate ethics among legislative officers and employees. In a few days, its benefits were seen in the state. *Lu* State was the only state in the whole of China where there was no theft, robbery, or murder. Everyone could keep their belongings safe and secure. Tourists could walk safely, even late at night. As a reward for performing his law enforcement duties so well, within a few years he was given the premiership of *Loo* Province. In fact, apart from conducting one's activities in such a way that the natural balance of mutual relations is not disturbed, the most important goal of man should be to keep his feelings, thoughts, and activities in harmony with cosmic harmony. This view is based on the philosophical doctrines of Confucius, and it tells us why people in the Far East are averse to recourse to institutional law and courts in settling disputes. A look at the legal systems of the Far East shows that adversarial justice is not the only method of dispute resolution. There are other alternative methods of dispute resolution outside the formal judicial system. It is true that even in the Western world, disputes arise that cannot normally be settled in the light of court-ordered judicial decisions. There are examples of this even in international law, labor law, and in cases where disputing parties are more interested in settling existing disputes through conciliation and arbitration than through court mediation.

It's just a waste of money; rather, it does not prevent but builds a foundation of trust to protect people's future relationships. These types of alternative dispute resolution strategies are replacing the conventional court system day by day to reduce the suffering of the litigants, the lengthy process of adjudication, and the cost of litigation. Alternative Dispute Resolution, or *Ouz*, takes its root spirit from Confucianism, and various legal systems have adopted this *Ouz* as the best method of dispute resolution. Thus, Confucianism continues to play an important and meaningful role as a regulator in the progress of Comparative Law. This is the argument given by the scholars that the *Ouz* techniques are the practical expression of Confucianism, or the tone. Regardless of ideological differences, every legal system in the world has seen these strategies as catalysts for establishing greater peace and harmony in their respective societies. With their inherent qualities and as a reservoir of unique advantages, *Ouz* strategies have been able to occupy a position of fundamental significance in dispute resolution. And so we are deeply indebted to Confucius, whose philosophy is the philosophical foundation of all alternative dispute resolution techniques, or *Ouz* techniques (Dan, 2009).

3.6. Philosophy of Confucius

Soon after his death, followers began to collect Confucius's theories and study his thoughts. The theories were based mainly on conversations between Confucius and his followers and some rulers. He established several ideas on social, political, and educational issues. At the core of his social philosophy was the practice of temperance with mutual love. In this regard, he said, what you do not want for yourself, do not expect for others. Political Philosophy: Confucius's political beliefs were largely based on self-restraint. He believed that a public leader should practice self-restraint so that he can remain unassuming and be kind to his followers. In this way, a leader will be able to take his nation forward in a positive way. Confucius education philosophy emphasizes six issues: Archery, Calligraphy, Numeracy, Music, Chariot driving, and Rituals (Wong et al., 2015; Jiang, 2016; Gu et al., 2017; Ringmar, 2019; Ji, 2022). Confucius believed that the main purpose of a teacher was to lead people to the path of righteousness. Through education, he reawakened China's traditional values, morals, and rituals, so Confucianism can be defined as a religion combining tradition, philosophy, logic, and

humanism, a way of governing the state, or simply a way of living humbly. Confucianism is not an established religion; it has certain rules centered on love for people, respect for ancestors, and respect for elders. According to Chinese tradition, Confucius (551–479 BC) was both a thinker, a political figure, a teacher, and a proponent of Chinese-style Zen doctrine. His teaching is a moral and philosophical system. As a system of ethical, social, political, philosophical, and semi-religious thought, Confucianism has had a profound influence on the culture and history of East Asia. Confucianism is considered the state religion in some East Asian states due to the government's promotion of Confucian philosophy.

In addition to mainland China, Korea, and Taiwan, Singapore is also heavily influenced by Confucianism, with a majority Chinese population (Pillai et al., 2011; Kim et al., 2015; Zhou & Hu, 2020). But Japan assimilated Confucianism in a slightly different way. The basic initiation of Confucianism emphasized the moral excellence of the individual, so that is not a mandatory law imposed. Rather, the state can be run on the basis of the moral virtues of the individual. Confucianism is humanism in another sense; it is a philosophy or vision that speaks of humanity itself, human achievement, and human well-being, not the problem of theology and adorable abstract entities. According to Confucianism, the entire universe revolves around man. Man is not alone; he lives with other people. The ultimate goal for man is personal happiness. And naturally, happiness can only be achieved through the process of achieving peace. The teachings of Confucius, preserved as the Poems and Analects, later formed the foundation of Chinese thought about the education and manners of an ideal man. It also provides theories on how an ideal man should live, interact with others, and how society and government should be structured to fit the ideal man. Fung Yu-lan, the most influential twentieth-century historian of the history of Chinese thought, has compared the influence of Confucius on Chinese history to that of Socrates in the West.

3.7. Confucius and his religion

When Confucius was 23, his mother died. He mourned for three years, according to traditional Chinese customs. This three-year period of mourning is determined by the idea that the parents spontaneously nurture the child with filial affection for at least three years after its birth. At that time, according to the custom in Chinese society, during this mourning period, there were provisions to wear mourning clothes made of sackcloth, not to style hair, to eat and drink in moderation, and many more.



Figure 1: Confucius statue and worship

Moreover, it was customary to build a hut next to the main house and stay there several times a day to mourn for the parents. Confucius placed special emphasis on paying respect to parents and ancestors. A parent who loves will never think of harming another; a person who respects his parents will never be rude to others. Such was the hierarchy in the Chinese social system during Confucius's time, with the royal family and royal officials being the highest class of honor. Their position was above this hierarchy. The gentle middle-class learned class (*shi*) is made up of middle-class scholars and educated persons who belong to this class. They wore long, loose silk dresses for class recognition (Kim, 1997). They were engaged in civil service and other intellectual professions. The small rural peasant class (*nong*); after the 'Shi' class, this class had a position in society. They were respected because of the production of food grains. Some of them were both landowners and food producers. They also paid high taxes. Its utility was respected in society as it provided food security by

producing food grains. Artisan (*gong*): This class had a social position below the 'Nang' class. They were also involved in some kind of production, but its utility in society was not great. Merchant and merchant class (*shang*), This class was the least respected of the four classes in society.

A merchant or businessman was not involved in production in any way but earned money by exchanging the products of others. Moreover, they were characterized as greedy and opportunistic. People outside of these four classes, such as the military class, were considered by scholars to be oppressive to society and to spread fear among the people, which was inimical to intellectual pursuits. So they were kept out of this classification. Confucian philosophy refrained from discussing theology (Figure 1) but he did not exclude ritual practice. He respected religious rituals and established politics. On a certain day every year, the king would go to the top of the mountain and worship the Supreme Personality of the Godhead in solitude. Sang is the only golden son, i.e., the emperor, who is entitled to worship (Young, 1983). Temples will be an eternal system of ancestral worship for all. Confucius was in favor of maintaining these ancient rites in their entirety. He said, 'Just as everyone has a duty to their ancestors, so a king has a duty to God. The King will show respect to God. God will be honored only if the king nurtures the people, preserves peace, and excels in the character of the subjects. And if he fails in the great "duty" given by God and is not loyal and respectful to his God-given duty, then he will be deprived of the shelter and love of God, and God will bring him down.

3.8. Religious entertainment and duties

The outlook for entertainers and royals was also not positive. Their activities were regarded as a means of entertainment for the rich through unscrupulous flattery and a kind of school erotica. Religious leaders were also not given much importance, so they could not become prestigious in society. Because of Confucius' social standing and knowledge, he belonged to the 'Shi' class. This position gave him an opportunity to mingle with the nobility and the ruling class. He was able to attract the attention of the ruling class with his knowledge and wisdom. And at the age of fifty-three years, he got the post of King Minister. At that time, China was divided into many small states, and there was a fishery. That is, the big states were swallowing up the small states. The livelihood of the common people was under great threat due to the war. Their suffering knew no bounds. These things made Confucius very worried. Due to the peculiar behavior of the king at that time, he left the post of Minister of Lu State, traveled to many states, and propagated his political ideology. He understood that the root of all human suffering is the failure of national governance. His main aim was to end the war and change the social system. He did not think of God, nor did he try to gain spiritual knowledge through penance. In his life experience, he understood that in order to remove the misery of the people, unnecessary wars and conflicts must be abandoned. The people should be freed from huge taxes by reducing war expenditures. The cruel system of punishment in the country should be ended. He understood that the first thing to do to alleviate the sufferings of the people was to build their moral character. For this, he said, duty to all and love to all depend on the progress of society. He again divided these two virtues into five parts: Duties of king and subjects; duties of husband and wife; duties of elder and younger; duties of father, mother, and children; and Duties of friend to friend.

3.9. Theology thoughts

We do not find God in Confucian thought. There is no place for the supernatural in his thinking. He thought only of people and tried to use education for social reform. According to him, no one is qualified to be a complete person if ethics are not born. In his own life experience, he understood that people are everything.

Giving knowledge to people and loving people is a virtue. Religion is meant to remove human suffering. Besides, he did not believe in any other theory. He wrote a pragmatist ethics exclusively about men. And he considered politics its field of application. All the people of the world should be considered one family, and when they can do that, then all the people of the world will be happy. According to him (Confucius), the ultimate achievement of life can be found in this world. And it can be found in these people. There is no need to resort to heaven or any other fantasy for this. He compiled these thoughts in five books like 'Yu-king', 'Shu-king', 'Shi-king', 'Li-ki', 'Hing-king' etc. His words are recorded in a book called 'Ta-Hasio'. Confucius, the elder 'Tao, had a meeting with the philosopher 'Lao-Tsu' (Hong et al., 1993). It is assumed that Confucius died at the age of 71 or 72 in the city of Qufu. She was buried in *Kulu* Women's 'Kong-Pee Cemetery'. The main memorial was built in his memory on the banks of the *Sischai* River.

3.10. Humanistic philosophy

The principles of Confucius are consistent with Chinese traditions and beliefs. He advocated strong family loyalty, ancestor worship, and respect by their wives and husbands, recommending families based on ideals of ideal government. He extolled the well-known principle, the "Golden Rule which says, Do unto others what you would not do unto yourself. He is also a traditional deity of Daoism (Clart, 2003; Overmyer, 2003; Meulenbeld, 2019). Throughout history, Confucius has been widely regarded as one of the most important and influential figures to influence the lives of humanity. His teachings and philosophy have greatly influenced people around the world and still continue in today's society.

3.11. Motion is nature

What a vision he had in his walk! Maybe because it is enlightened. Serious, steady, immovable everywhere he went, people flocked. He used to advise people. Many people talk about him. I was impressed. Only the suffering princes did not listen to his words. They thought it was for them to take the girls to the garden house. Sometimes they got into a dispute over the sole ownership of the girls. Confucius used to tell them, "Dig two graves before you go to take revenge". Consumer princes snorted. Confucius told them to analyze the past to grasp the future. Consumer princes snorted. He traveled here and there for thirteen years to radically change China. Consumer princes do not listen to him. Yet he said to them, "If you governed your province well and treated your people kindly, your kingdom shall not lose any war." If you governed selfishly to your people, your kingdom will not only lose a war, but your people will break away from your kingdom." He spoke his views on life, law, and government to the people. He used to talk about people's behavior. He also talked about how to be successful. He used to say, "Those who are not thrifty – they will suffer today and tomorrow." Confucius also talked about what reforms would make the government popular. In fact, his speech was more like a moral. A kind of moral ideal, which Confucius told like a story, attracted people. He also used to tell stories about how the emperor would run the kingdom. Confucius's favorite subject was reforming the law and government systems of ancient China in the light of contemporary reality (Rozman, 2014). Gradually, his name spread as a wise man. During his time, China was ruled by the kings of the Chou Dynasty (1027 BC–256 BC) (Alexander, 1980). Feudalism was on the decline. Feudal ideology was collapsing. Strong moral decay in government circles; Bribery crooks were talking all around. Strongly criticized the prevailing decadence of Confucius. His point was that only by following the simple life and ideals of the ancient sages can one be saved from sin and depravity. For this reason, Confucius began to read various sermons from the written books in ancient times. This Chinese philosopher is believed to have died in 479 BC at the age of 71 (Feng, 1983). He is buried at Kang Lee Cemetery in Kufu City. People from different parts of the world still visit that grave. Stands in silence. Remembering the greatest teacher of mankind in solitude. Who used to say, "A man should practice what he preaches, but a man should also preach what he practices".

4. Conclusion

In this regard, this all-encompassing study dives into the many of facets that the wisdom of Confucius encompasses. These facets include his career, philosophy, religious beliefs, and meditation techniques. Through the use of primary materials and comparative assessments, the historical study was able to unveil the many layers of his life and teachings, thereby offering a contextual perspective. Through the use of philosophical analysis, the profound concepts that are contained within the Analects were brought to light, and the interaction of Confucian philosophy with other philosophical traditions was investigated. The spiritual qualities that are implicit in Confucius's teachings were revealed through an examination of his religious ideas, with a particular emphasis on the ceremonial and ethical components. The investigation of meditation methods brought to light the contemplative features, shedding light on the roles that these practices play within his more comprehensive philosophical framework. The results of this investigation, taken as a whole, not only contributed to a more comprehensive comprehension of the intellectual legacy that Confucius left behind, but they also shed light on the interconnectivity of his various lines of inquiry. The teachings that he imparts are like a dynamic tapestry that weaves together historical, philosophical, theological, and spiritual threads. As we go deeper into the teachings of Confucius, it becomes abundantly clear that his vast knowledge transcends both time and culture, providing lessons that are timeless and applicable to the growth of the individual, the administration of ethical governance, and the contemplation of spiritual matters. This study advocates continuous scholarly engagement with Confucian thought and its significance in tackling modern difficulties for the sake of overcoming such challenges.

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