



Research Journal of Education

ISSN(e): 2413-0540, ISSN(p): 2413-8886

Vol. 2, No. 6, pp: 110-115, 2016

URL: <http://arpgweb.com/?ic=journal&journal=15&info=aims>

Confucius: Teacher Supreme

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Abstract: Confucius' education revolutionizes our world future humanistic by provocation in joy, amidst failures continual. So, this essay has six sections: one, being "one" in structuring the bewildering details historical and much more, two, being reverent to history, classics, parents, and fellow beings, three, Confucius "seduces" us to good, four, his provocation of students, five, his looking forward that relies on students, and six, finally, his joy in the very midst of continual failures in his ideal of joys together in world concord as one family.

Keywords: Provocation; Future; Students; Reverence; Failure; joy.

1. Introduction

Confucius' education revolutionizes our world future humanistic, by provocation in joy, in the midst of failures so continuous. So, this essay has six sections: one, being "one" in structuring the bewildering details historical and much more, two, being reverent to history, classics, parents, and fellow beings, three, Confucius "seducing" us toward good, four, his provocation of students, five, his looking forward that relies on students, and six, finally, his joy in the very midst of continual failures toward his ideal of "joys together in world concord."

Confucius stands firm on the conviction that "within the Four Seas, all are brethren" (12/5), while no one within the Four Seas would deign to practice such "silly, idle, and unprofitable ideal," none in world history, ever. Confucius alone remains an eternal stubborn failure, still relentlessly struggling toward such an impossible world ideal of "One Family under Heaven."

"One" threading through details of information:

Confucius' scholarship is less in knowing much than in skewering stuff into one (15/3). His way is to thread all into "one" and hit at it straightly, so as to live it up with faithful self-authenticity 忠 and analogizing other-understanding 恕, to wit, loyalty to self *and* forgiveness to others (4/15), and the "and" here is the "one"-consistency of his daily living. Significantly, all this is revealed not by Confucius himself but by one of his dearly beloved students.

Amazingly scattered bits and pieces that make up the *Analects* gather together no less surprisingly and strangely coherent. Even the six aspects of education of Confucius cited in this essay are somehow mutually applicable one to another, and each point elucidates the others. In addition, this "one"-coherence *naturally* obtains because Confucius is himself spontaneously all of a piece, never contradicting himself. Even his "mistakes" are publicly displayed as eclipses of the sun and the moon (19/21). Publicity and coherence go together tightly and transparently.

Let us go a step further. Confucius penetrates-through all details into "one." His pervasive penetration naturally results in extremely compact expressions. They are poetry, for poetry pierces so many things with a bare minimum of words. In fact, all penetrating insights are poetic. They are always short and sparse, and quite piercing sharp. These poetic words never drone but hit us straightly as lightning, enlightening us, even though they can often be unintelligible, but being unintelligible strangely evokes enlightenment on the part of the reader.

Thus Confucius' words are worded in poetic parsimony, and such poetic pack spreads out in limitless implications and expanded connotations. Nothing is simpler than his poetic "one" so compact in all his sayings, whose common simplicity is yet so fecund, forming a sheer poetry. His packing can be poetic or informative. "Beautiful soft tapestry" informs; "beautiful tapestry so soft" feels. The former piles objectively. The latter expresses poetically. The former surveys at a distance; the latter intimates directly. Confucius does the latter, as mirrored in his *Analects*.

It is in this way, poetic compact, that his simple and straight sayings, always in sparsest one-pack each, are extremely razor-sharp and powerful, as if to gouge our heart out, "halting in words and quick to act" (4/24). Whatever Confucius says *does* things into vigorous living. What Confucius dots on daily living amounts to a performative utterance. For him, to say is to show and to effect, with concrete results in actual living. His sayings express concrete thinking thoroughly actual. His "one" skewers it all in scholarship, in his way to live in poetry parsimonious, and in simplicity that acts and effects concretely.

2. Reverent to Tradition and to All Being

“Now, Confucius’ provocative ‘education’ spreads everywhere, seemingly without any limitation at all. Is he then all over and quite *arbitrary*?” Now this is an important question that goes straight to the heart of Confucius. Arbitrary frivolity does share with provocative creativity quite a wide spread of quite wild ideas all over always, all spontaneous devil may care.

Still, the arbitrary is careless, casual, in all its spontaneity, always hits and runs. It is *reverence* that is conscientious, sensitive, and at the same time persistent, never casually hits and then runs away. Confucius pierces through things everywhere with daring insights, but always in reverence for whatever there is, including Confucius himself. He has three cautions (16/7); he is in awe at those who were born later (9/23). He is so much in awe at the legacy of ancient tradition that he said he only elucidates the awesome legacy, not craft things anew (7/1).

Specifically, it is such caring reverence for others that gives birth to the world-renowned Golden Rule. Jesus gives it in positive terms, “Whatever you want men to do to you, do also to them” (Matthew 7:12). Confucius is more cautious, giving it in negative terms, “What you do not desire, never give it to people” (12/3, 15/24), perhaps because we would never know what others really want. What I want may not be what he or she wants at all. But what I do not want is often what others resent as well. Caring reverence for others brings about caring refraining from giving them what I do not want.

It is reverence described as such that separates the impiety of the careless arbitrary from the provocative creative that is no less daring wild and widespread. All sayings of Confucius are all uttered in reverence. He was deeply in awe at the young later-born and later-comers (9/23). Of course he would occasionally encounter some people who are too arrogant, self-assured, and too set in themselves, to care to listen to his gentle persuasions. Thus he may resent those beyond educative persuasions no matter how much and how skillfully he tries.

Still, even while meeting such recalcitrant persons, Confucius never stopped revering *all* people without discrimination. His *Analects* are pervaded with the air of gentle reverence all over. Reverence is at the very center of Confucius. Confucius’ reverence thus implies sensitive caring reverence always for all others and for all of what he himself does, and, to repeat, never casually hits and then runs away.

His reverence is quite dynamic, so much so that it literally spreads throughout heaven and earth. His reverence is expressed in filial reverence 孝 and reverence to his elders 悌 (1/2), his dreamed about ancient days of history (7/5), and his favorite classics, all to establish the “tradition,” and even meticulously goes through each fellow existence to pervade all over to penetrate them all through.

Such is education. Education in Chinese ideographic character has many diverse meanings quite confusing, and worse, they make no sense. My private interpretation of education in China is this, all-coherent and significant. Education as it appears in Chinese ideographic character 教 indicates inculcating and nurturing 父 “filial love of the elders,” to wit, filial reverence 孝 (in reverence to the elder 悌). Since such family love in reverence is the root of humanity (1/2), education in China nurtures the basics of humanity as such.

Now, if China says that education nurtures our root humanity, then the West says that education educes—draws out—our innate best by appealing to our innermost nature. Confucius nurtures us by educating us with utmost care and sensitivity, in utter reverence to cherish us all. Reverence is the core of education, going through both teachers and students to educe and promote humanity-life further on and on. Reverence is the educative power to bring about life and to continue life human, all too human. Reverence is the life-power of education. Our admired teacher throughout all ages is Confucius, because he is the man of ultimate reverence.

All these reverential activities of education reach the *natural* flow of the river of things. Confucius chanted heartfelt, “Water! O, water! Going so unceasing, day and night!” as he stood awestruck at the river bank (9/17). He sighs and heartily chimes in with his favorite student desiring to do ritual celebration of the coming of spring season in Mother Nature (11/25). He sighs to desire to be one with the silence of the heaven that is constantly giving birth to hundreds of things (17/17). Reverence turns us into one with Mother Nature.

His reverence says it all, pervading all to penetrate into one throughout heaven and earth, including every existence whatever in Mother Nature, what keeps embracing the skies and the fields, the hills, the plants, and the insects with all animals, together with the pebbles and the boulders. Awesome indeed is his reverence for *all* beings whatever, far beyond Schweitzer’s “reverence for life” and including it.

3. Confucius’ “Seduction” to Good

Confucius was absolutely impressed with the river of nature, flowing day in and night out without ceasing (9/17), and of course the natural river flows human nature from old to new. It is such natural flow that Confucius followed along, “warming the old to know the new” (2/11). Confucius trailed such human nature to mold it, sighing, “Nature alike, practice apart!” (17/2).

Never set and automatic as a mechanical implement (2/12), Confucius was all-alive and meticulously sensitive to his beloved awesome students, each of whom could differ widely from the other. Confucius deeply cares for *each* of them so much, so that he would restrain one and forward the other, when asked the same question whether to follow some truth upon hearing it (11/21).

Sometimes he would of course meet those people quite recalcitrant, and then he would skillfully coax and induce them on, so much so that people would say that he was “good” at “step by step *seducing*” them toward “good” (9/10); he was not at all above seduction. Can you imagine the awesome Confucius being the seductive

teacher sighing that he was yet to see anyone “loving virtue as loving sex”? It will also soon be cited as a powerful example of his metaphor. His saying so was totally opposed to our usual impression of Confucius the solemn the commanding.

To Confucius, virtue is as natural as our innate sexual drive. Confucius saying such was totally enticing, significant, and seductive, so much so that this saying was recorded twice in the brief *Analects* (9/18, 15/13). Can we imagine how Confucius is recorded no less than twice that he mumbled casually, “loving virtue as loving sex”? Wow! Confucius insinuates that virtue is never a dreary practice of legalism commanding “Do this! Do not that!” On the contrary, virtue is as innate, enjoyable, desirable, and preferable as our sexuality so usual so common.

Isn’t this insinuation of Confucius an actual “seduction” so skillful so enticing? Isn’t this seductive view of virtue a surprising revolution of morality unheard of anywhere in the world? Unlike usual ethicists, teachers, Buddha, Jesus, and even Socrates who at most compares knowledge to sex (in the dialogue of *Symposium*), Confucius avidly promotes virtue together *with* promoting sex! His approval of sex lustily advocates virtue as innate as our sexuality.

To Confucius, virtue is joy of nature as sex is. Such is humanity whose root is love of parents and love of siblings (1/2), and both these loves are harvested by sexual acts so joyous. Such seductive joy is precisely the *education* of Confucius. Who said education is no fun? Who said Confucius is just a dull trite traditionalist absolutely dead, not *the* teacher of all times so alive and attractive, even seductive?

The virtuous ruler who rules by our natural bent, as our bent to sex is, is then the natural wind to which people the grass spontaneously bend (12/19). Such is the education of Confucius ever seducing us with our own innate nature. His skillful seductive practice is entirely opposed to Socrates who, despite professing to practice midwifery, stoutly denied “seducing the young” at his defense against public accusation.

Now let us tarry in this fabulous sex-virtue unity a while, this time looking at it from the side of virtue. Incredibly, to sow the seed of virtue is itself already to harvest joy. To do virtue to others is already to reward one’s own self. In virtue, to initiate is to result, to both you and me. Such a good deal is nowhere to be seen except in sex, in which to give joy is already to receive joy, as Confucius astutely discerned and showed, although strangely no one else has ever realized this strange and incredible coupling, much less routinely practice virtue *as* routinely practicing sex.

Since sex in mutual joy is ubiquitously known as innate, let us stare at virtue as inherently joy to you done as it is to me doing. As Japan says rather dramatically, “Kindness is not for other people.” Virtue is innate joy all around, elated and enchanting. Virtue throbs in our hearts pumping our blood of joy to infuse vigor quite exhilarating into you as soon as I begin to do virtuous acts. Virtue is vigor invigorating joy over fellow beings *all* around. Virtue has no failure. Virtue is forever 21 as unconquerable success, ever, those firms up the lifeworld, ever.

Rewards of joy immediately spread all around when I but do virtue. I do not even need always to harbor goodwill. I just do good deeds, one at a time to benefit you, and you, and you, one at a time, in silence, unbeknown to you all. And, lo and behold, unbeknown to you and to me, joy oozes all by itself all around all at once. We smile at ourselves if not one to another. In virtue, what goes around comes around at once. An ode to joy emerges all over all by itself.

All this is how and why virtue belongs to our innate nature in Mother Nature who silently does virtues all the time, so much so that we all take her for granted, without learning how to follow her to act out as she does our natal virtuous acts naturally, as we do sex naturally. We must try virtue to initiate a win-win deal; here in virtue everyone, doer and done alike, is the winner, of joy of various benefits.

Such win-win deal is in sharp contrast to the zero-sum game, where I lose if you win, to result in mutual cutthroats, to mutually destroy. Incredibly, we always try the latter suicidal acts and shy away from the former virtuous acts that let everyone thrive without even trying, as we always give joys all around without even trying, in sex. Again, we must learn from sex to practice virtue—routinely, in joys all around.

We simply must love virtue as we love sex, as fish takes to water Mother Nature gives. In virtue, to repeat, we harvest *as* we sow. The result is immediate, self-assured, and innate. Virtue is our very hearts pumping blood of vigorous joys together. Such is virtue so incredible but inevitable and inherent within our very nature.

We owe it to ourselves to rally to practice virtuous acts. We owe this insight, incredible but natural inevitable, to our seductive Teacher of all teachers, Confucius, one and only in all the world all through world history. Even to think and write on all such virtue in all joys is itself joy unconquerable, for no one, absolutely no one, can resist joy, not to speak of joys all around, through virtue as through sex.

4. Confucius’ Provocation of Students

Inviting and accepting all folks as students without discrimination (15/39), Confucius was following their innate propensities, each differing from all others. Still, we must keep in mind that his “following” is actually *provocation*. Having accepted them as his student, Confucius would raise “one,” to wait for their returns of “three” (7/8) of their own, and if they fail to return with their three, he would then stop teaching them.

Confucius’ provocations were quite diverse. For instance, he would say, “Who can out, not through door?” (6/17) Such trite common sense purposely cited to confront us would shock us into thinking deeply, on our own. And then, following our innate nature to point at what we think as high above our natural desires, such as “virtue,” as

actually as lovable as our sexual desire, as cited above (9/18, 15/13), amounts to another shocker. Following us itself provokes us!

As chaos provokes our indignation to create some order for ourselves and for the world, Confucius expressed chaotic instances in actuality to provoke our own indignant reactions. In general, a way for Confucius to provoke us is through metaphors and ironies, this way. “As (I cite one) A, so (for you to produce) Bs (that I do not know)” — such is metaphor at work. “As (I cite one) A, so (for you to produce) not-Bs (that are unpredictable by me)” — such is irony performing. In these chain-reactions of metaphors and ironies, Bs and not-Bs are for you to produce.

In these operations, I must be sensitively creative enough to choose the right A to enable, provoke, and empower you, inducing you to be interested in A, for you thereby to produce many Bs and many not-Bs, unsuspected and unpredictable hitherto. It is thus that creativity of Confucius alludes to let create. Metaphors and ironies dot and jot down, continually and repeatedly, just the beginning “one” so as to provoke further developments in the “many” unexpected and unpredictable directions. Such is Confucius in tirelessly creative education.

Confucius is a superb teacher because he masterfully uses metaphors and ironies so attractively that his student says he “step by step seduces us into good” (9/11); “step by step” describes how skillfully drives around metaphors and ironies. An obvious example of irony is when Confucius fumes, “If this can be tolerated, what cannot be tolerated?” (3/1)

A powerful example of metaphor is when Confucius casually mumbles, “I am yet to see a person loving virtue as loving sex” (9/18, 15/13). It is such a seductive inducement of “virtue as joy” (never a bore) of nature, as enticing as innate joy of sex. Natal sex is an irresistible metaphor toward virtue as no less irresistibly innate, and there is no better one than that, to wit, virtue as productive of continual joys as sex is joyfully productive of posterity. Confucius has just used sex as a metaphor superbly seductive toward “virtue as joy innate.”

Confucius cited so numerous concrete cases, which raise essential points to sharply penetrate the concrete, to abound in the *Analects*. These concrete cases he cited are all metaphors and ironies powerfully effective, constantly driven around by him. They famously feature Confucius as Teacher Supreme, so seductive so attractive for all ages, overwhelming all people throughout China and beyond. Thanks to his skillful uses of metaphors and ironies, he is quite persuasive in poetic parsimony.

Such poetic parsimony of provocations rhymes with concrete actuality that suddenly comes and suddenly goes, dotting and jotting our days. If “well begun, half done,” then Confucius begins “well” and leaves his students to do the rest of the “half.” If behind Einstein is his teacher his mother, then behind today’s science stands Confucius’ education provoking us forward.

Confucius the teacher is a provocateur supreme, alive to let create alive, never an Aristotle droning out dead information. All this amounts to saying that Confucius was a provocative revolutionary. Revolution happens oftener than we think, as revolution begins. Since all beginnings are spanking new, and anything new upsets all old things, all beginnings are revolutions that upset all the status quo of things.

Each revolution begins anew. This is more common and usual than we think. Since each dawn begins all over, every morning we welcome is a revolution. And there is no *small* revolution; all revolutions are big ones. In addition, education of a true sort actually *begins* all of us involved, students and teachers alike, into our new lifeworld dawning, ever.

Thus the education of Confucius is precisely such world-upsetting revolution ever continuous, ever at dawn of the world of each one of us. Confucius’ education cannot be escaped without ruining our very humanity ever looking forward, ever at dawn, every 24 hours of our living days. This awesome point leads us immediately to the next aspect of Confucius’ education.

5. Confucius Looking Forward that Relies on Students

Education educes—draws out—the future hitherto unknown. The educator looks forward to the unknown tomorrow by citing the yesterday, the tradition, to provoke forth our tomorrow. This is what Confucius constantly does, “telling of what is gone” to provoke his students into “knowing what is coming” (1/15). Confucius is an incorrigible Socratic midwife more constantly more radically than Socrates himself practiced. Confucius’ midwifery involves forwarding future that depends wholesale on what he brought about into the light of the world.

Confucius the great midwife constantly relies on the awesome later-comers to advance to the spanking new tomorrow. His future completely depends on his beloved students whom he helped bring about alive and creative. This is why the later-comers are awesome (9/23). All this while, Confucius in all his transparent purity knows how to love people and how to resent people (4/3). He did not daunt at people being old, for if they are unworthy, they are unworthy. Confucius even dared once to hit an old fellow on his knees, scolding him still having not learned decent propriety (14/43 or 46).

Such is the dynamics of Confucius’ education thoroughly human, constantly forward-looking, constantly provoking students toward the future with the past tradition. It is thus that he totally relies on his revered students he teaches. The result is sheer joy, one educative step at a time. Joy of the future is helped brought about by provocative midwifery of Confucius’ education.

6. Confucius in Joy amidst Continual Failures in His Ideals

Joy of Confucius culminates the totality of his activities in all his life, his education included. We must take care to look into *his* joy. Strangely, the future of Confucius through his midwife-births of dearest students was mere one step at a time here now, never finally attaining his ideal of ubiquitous joy-together of world concord as one cosmic family that Confucius constantly and eagerly dreamed about. Confucius was a person of lifelong failures.

And he clearly knew that his ideal is all-impossible to attain in his lifetime. Later, after his life, his ideal sadly proved to be impossible in all periods of history, without exception. Still, Confucius doggedly struggled after its attainment, and he was well-known for such persistent struggles after the ideal he clearly knew to be impossible (4/38). His dogged persistence is already quite an amazing miracle. Confucius is a sort of hero of failures in failures.

In addition to such amazing struggles, Confucius was amazingly never soured in the midst of lifelong failures. On the contrary, he was an impossible Pollyanna in constant joy. One thing that makes Confucius different from usual Pollyanna is that the latter ignores all sorrows and despairs of life, irrationally staying in pleasant days imagined and dreamed about.

In contrast, Confucius was in full knowledge of all negativities of living, including his lifelong failures and disappointments in all his lifelong struggles fully known as impossible to succeed, and still struggling all through his life all through his lifelong failures—in all *joy* unflagging! Such joy is a twofold miracle, one, dogged struggles despite failures, two, all struggles in joy—all he fully knew to be the case.

Such joy in the very midst of failures, fully aware, is a sheer impossible miracle. Confucius did pull off such miracle in his daily ongoing. He was so happy that he was even unaware that the old is about to arrive (7/19). Each moment of his life was as young and fresh as any other he went through and was going to undergo. He was “forever 21” as advertised by a dress shop. That dress shop uses such flippant attraction among ladies to sell its dresses. Confucius in contrast fully *lived* such life of forever-21, fully aware of all failures and fully undergoing the desperate struggles of living days.

Such amazing joy deserves carefully looking into. What is such extraordinary joy? Joy singing is heartfelt; joy is total and totally authentic. Joy singing is all of a piece. Singing joy has no room for *half*-hearted insincerity, much less cheating or lying or trickery. And its converse is also valid. Insincere persons cannot sing, for they cannot enjoy themselves. Only sincerity sings joy madly all over the hills and running brooks, echoing the vast fields across the no less vast oceans.

In joy, everyone shouts, “Hey, look at us! We are so happy! Join us and clap our hands together, shall we?” Joy cannot shut its many mouths, as we in joy laugh on and on! We are in joy even when our laughing stops. Our hearts are heated so warm and our souls are filled up so full, ever ready to break out giggling with shouting kids jumping alive. Joy is being alive, ever, as being alive cannot help but enjoy life in sheer joy.

After all, joy *is* alive full and can never allow half-hearted hesitation. Being alive never hesitates. “Hesitatingly alive” makes no sense. “Hesitatingly joyous” turns us off, even though we can be cautiously optimistic, as we are helplessly drawn to joy all-attractive. Joy is all of a piece so solid so real, and so full and so powerful overwhelming everything. No one can ever want even to stop the oncoming of joy. This is because joy is satisfaction, and no one is dissatisfied with satisfaction in joy.

By the same token, no failure, no disappointment, and no disaster, ever, can stop joy coming over us anytime anywhere. Aristophanes joyously quipped, “Whirl is King, having driven out Zeus.” The whirlwind of joy blows everywhere, more “devastating” than any devastation, overcoming all disaster into vigorous living by joy for everyone everywhere throughout the world.

Confucius is precisely such incredibly overwhelming person in joy all-powerful and so invincible. That is why all people through all ages have been applauding and adoring Confucius as Teacher Supreme, ever unconquerable as a person of joy is unconquerable, as joy is. Confucius-in-joy is our adored teacher for this reason of sheer joy no matter what.

Such joy cannot help but spread, for no one can resist joy. Joy is a contagion more infectious than any disease. We are helplessly drawn into a tiny tender infant smiling at us. Such contagion in such spread of joy is none other than *education* itself drawing-out our basic inherence of joy, enabling and invigorating our daily ongoing. After all, we live for joys so as to live joy; we cannot live without joy. Pull out joy from our days, and we simply die. Thus education is indispensable to our very life itself.

Education of Confucius amounts to incessant inducement of joy in any and all situations, as Confucius personally lived joy no matter what, so much so that his joy irresistibly spread to us. Joy is of course incorrigibly personal, and at the same time, such personal joy irresistibly spreads all over to everyone in touch. If Confucius lives in joy in the very midst of constant failures and disappointments, his joy is solid and absolutely invincible, and so his very living is so solid and invincible as to draw us into our own solid and invincible living in joy, ours and his.

Thus Confucius’ living in joy *is* itself education jumping alive, comparable to that infant in smile all so powerful as to draw us into our joy of living as she lives her joy in her living. Confucius is an all-out infant in joy so irresistible. Public unity in personal diversities is “university” universal and personal, totally cosmic, where we learn to live our joy, each in her way. That is music induced, educed, and provoked forth by joy of Confucius chanting an ode to the universe all so happy. That is *education* of Confucius that draws out our personal joys all over the universe, kid-jumping, ever.

7. Conclusion

Now, all the above description of Confucius' education would supply a unique base and rationale to Chan's extraordinary claim for Confucius sparkling ubiquitously worldwide, as follows. "Confucius (551-470 BC) can truly be said to have molded Chinese civilization in general. It may seem far-fetched, however, to say that he molded Chinese philosophy in particular—that he determined the direction or established the pattern of later Chinese philosophical development—yet there is more truth to the statement than is usually realized." Such unprecedented all-out praise is quite unusual for usually reserved and careful Chan. He was unusually silent on his evidence to make such an all-out praise, but it is clearly here. It is Confucius' unprecedented *education*.

Education of Confucius is packed with provocative metaphors and ironies to induce to educe the hearer-students—that is all of us—to come up with our own ideas. His terse provocations amount to poetic packs so parsimonious so razor-sharp as to penetrate our souls and our minds—never to kill us but always to enliven us to inspire us into tomorrows hitherto unknown. Confucius' provocations are always reverent toward the later-comers with his reverent citations of the past tradition to evoke us to educe us toward what is to come. Such is the revolutionary education of Confucius the Teacher Supreme worldwide, through history worldwide.

No educator anywhere anytime in the world would dare to compare herself to Confucius and parallel Confucius the Teacher Supreme sui generis in history worldwide. Confucius by education molds China into "China" as it properly is, as his education radically educes us and brings us back to our innate humanity, as no other pedagogue has ever succeeded in doing. It is thus that Confucius' education so uniquely effects a revolution from bottom up into our essence our humanity.

Thus we simply owe it to ourselves to study ancient Confucius with extreme care. We simply must pattern ourselves to this global standard of Confucius the Teacher Supreme. Still, we would be worried about the historic distance between us today and the ancient Confucius tens of centuries away from us. How could we approach him? Fortunately, the only reliable and authentic record of Confucius is bequeathed to us. It is his brief, punchy and spunky *Analects* quite poetic quite powerful and educative.

And we have plenty of translations in many contemporary Chinese and various European languages, to bring us into the various implications and connotations of the *Analects*. We can then, by delving deeply into the *Analects*, breathe in Confucius' educative atmosphere, forever fresh, and forever at the beginning of living. Confucius is ever smiling in joy at our side, with his ready helping hand, which is his joyful education ever at the beginning of our life, ever educating our joy ineffable.

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