



CONCEPTS IN THE MIDDLE WAY OF THE CONFUCIAN PHILOSOPHY

Luo Yong,¹ and Sainampung Rattanangam²

China International Language and Culture College, Krirk University,¹
Faculty of Social Development, Mahachulalongkornrajavidyalaya University²
Thailand¹⁻²

Email: luoy53@gmail.com, sainumpung.rat@mcu.ac.th¹

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Abstract

Confucian Middle Way referred to the state which was not leaning to one side, and a state that did not change the feeling and mood. It was a state of mind that was not biased when it created satisfactory and unsatisfactory impact. Therefore, the Middle Way of Confucius meant wise (Chu) and sincere (Chin) intelligence to make people saw all things as they were, not as they have appeared. When people could see all things as they were, our mind would know all things with neutral, not attached to it and left oneself to go on. Conducting of the middle way like returning to the original mind without embellishments as Leonard Chu Luan Chu said the middle way was none other; the fact was that common sense itself. Then, Confucius was importantly born as a religious teacher and as a recipient and transmission of tradition and ancient culture. Born of Truth and Ethics recognizing humans who were the center of development for teaching human faces and solved problems with its patience and intelligence. Confucius declared in Scripture regarding the changes (I-Ching). The five main relationships and responsibilities that a person should follow the five relationships were husband and wife, father, mother, son, daughter, brother to sister's friends and bosses with employees.

Keywords: Middle Way; Confucian Philosophy

Introduction

The word "middle way" in Chinese uses the word "Chung Yung". If the Chinese characters were separated out, the word "Chung" meant fitting, harmonious, neutral, non-biased, unbiased, and not lacking. Yung meant ordinary act according to the normal principle but the general nature did not change (Pracha Silpachai, 2000, p. 75). When combined, it meant impartial practice which was according to the reason not inclined to one side but having enough not lacking, not being inclined, with the power of prejudice or not inclined to the emotions that affect both the good and the bad. It was a state of the balanced mind – to maintain a state of neutrality in the Confucianism. Therefore, directing people to turn their attention to this middle path which had been with them since birth but was overshadowed by external emotions causing the originally neutral mind to be unable to perform their human duties. Human beings had to study themselves in order to understand their own true natures.

The Middle Way of Confucius was a part of the tradition (Li), a part of benevolent or humanitarian principles (ren) in fact Confucius' doctrine emphasized benevolence (ren) as a codified doctrine of all other teachings, including the middle way. As the verse appeared in the middle way scriptures that "Because living in Ren or this love thus creating the impulse to drive towards the action according to the middle path" and "complete self-development to get it, one must rely on Ren." As the most important virtue, the most important virtue that Confucius often mentions is mercy (ren), which gave rise to the power (zhong) in creating peaceful societies. So, it was at when a person possessed wisdom or when wisdom had been developed to the perfect stage enabling to understand or seeing all things honestly which could put the mind in the middle without being inclined in this way Confucius therefore emphasized on the development of the individual to have the highest perfect wisdom.

Definition and Meaning of the Word "Middle Way"

The word "Middle Way" was a word translated from "Chung Yung" separated into 2 syllables, Chung + Yung. It was both the name of the important principle and was the title of the second of the four classic Confucius books. In



the preface to the book (Confucius, 1951, p. 97), Zhu Si referred to Master Ch'eng's explanation of the meaning of the word "Chung Yung".

The word "Jung" meant something not inclined to one side, and the word "Yung" meant an unchanging state (Confucius, 1951, p. 97). This corresponded to the work titled source of Chinese tradition, which contained Wm. Theodore de Bary, as Chamnong Thongprasert has translated into Thai in a book titled "The source of Chinese tradition" that Jung meant "neutral", while the word "Yung" meant nature (Chamnong Thongprasert, 1994, p. 167). In the Chung Yung Scriptures did not directly explain the meaning of the middle path. It only described the implications of morality which persuaded to interpret that associated with a state of mind that was not inclined to both good and evil emotions. The state of mind that was called the "Middle Way", which appeared in the Chung Yung Scriptures. One part said...

"One may call the mind, while in a state of being free from joy, anger, sorrow, or pleasure, as (having) "equilibrium", behaved appropriately to the situation, this state of mind may be called as (has) "harmony" (ho=Harmony). This equilibrium is the great foundation upon which all human actions flourish in the world and harmony is the universal way that all human beings should walk" (James Legge, 1960, p. 65.).

The word "Chung Yung" (middle way) scholars also had different opinions, such as James Legge, a professor of Chineseology. He had separated the vocabulary, the word "Jung", that it was formed from the combination of 2 Chinese characters: the first (bottom) meant heart and the second (top) meant middle (Chen Jingpan, 1993, p. 262) and translated scriptures Chung Yung from Chinese to English. He used the word "Doctrine of the Mean", but this translation, it was criticized by Leonard Chilian Shi, who said it didn't quite match the meaning in Chinese because the Chinese word for "jung" was, had a broader meaning than the word "Mean" in English (Leonard Shihlien Hsu, 1975, p.199) was generally accepted.

Leonard Shihlien Hsu commented that the original meaning of "Chung" was actually "Middle", but in Chung Yung scriptures meaning in the following way mental state that did not start when every emotion and feeling, be it joy,

grief, sorrow, or cheerfulness, etc. dominated (Leonard Shihlien Hsu, 1975, p.199). Therefore, he said, "We may call the mind, when there is no current of joy, anger, sorrow, as being in a neutral state" (Leonard Shihlien Hsu, 1975, p. 200). "Neutrality" or "balance" (Leonard Shihlien Hsu, 1975, p. 200) and Archie J. Barm expressed the meaning of the word "Jung Yung" in the introduction to his book. *The heart of Confucius: Interpretation of Genuine Living and Great Wisdom* that "Jung" if connected with the word "Yung" Jung, will mean Yung means "inconsistent behavior" while Yung meant "forever." So, it meant behavior that does not forever deviant (Leonard Shihlien Hsu, 1975, p. 201). The human mind had a natural inclination towards emotions and feelings, which had both good and bad sides. The word behavior that did not deviate here meant a state of mind that did not bow to emotions. It was a balanced state of mind to maintain a neutral state, not inclined to one side.

In addition, Hsun-tzu, a devout believer in Confucianism said that the "Middle Way" (Chung) had the same meaning as "Tradition." Therefore, it was equivalent to following the "middle way". The middle way was the law of conduct and proper justice (Archie J. Bahm, 1969, pp. 50-51). Confucius emphasized the nature of a balanced life or state of mind and actions that would bring satisfaction.

From the foregoing, it could be concluded that the word "middle way" in Chinese used the word "Chung Yung". If the Chinese characters were separated, the word "E" meant perfect fit, harmoniousness, neutrality, non-biased, unbiased, not lacking. Kheng Yung was commonplace, following the principles of reason. Normally, the general nature did not change (Pracha Silpachai, 2000, p. 75). When combined, it meant neutral practice was according to reason not inclined to one side had enough no more than not inclined by the power of prejudice or not inclined to the emotions that affected both the good and the bad. It was a state of mind that had balance to maintain a state of neutrality.

The Origin of the Middle Way

The origin of the Middle Way scriptures: The Doctrine of the Middle Way "The Doctrine of Mean" was considered to be one of the four main scriptures in the group called "Jaturapakorn". The contents of the scriptures were



selected from the book of the rites (Chapter 28). Combined into one set by a Song dynasty scholar named Chu Xi (1673-1743 B.E.) he also interpreted and explained the Scripture "Jaturapakorn" until his death. Therefore, this Scripture was another important teaching of Confucianism, namely (Phra Maha Boonrueang Panyavachiro, 2001, p. 4).

1) Da Sui (The Great Learning) was a moral teaching, considered the foundation for the education of statesmen, especially the rulers and also a textbook about ancient customs as well.

2) The Doctrine of Mean was a teaching about the Middle Way, a scripture about the relationship between morality and human beings.

3) Luan Yue (The Analects) was a scripture that recorded the teachings of Confucius briefly. It looked like a quote or proverb, including a conversation between Confucius and his disciples. Most of which were related to moral principles that led to the goal of being a good person in society.

4) Mencius Scripture (Works of Mencius) was a book that collects the teachings of Mencius. An important disciple of Confucius was the most widespread preacher and disseminator of Confucius' teachings and named after his teacher, Meng Jue, for honor.

In addition, many scholars had commented on the Chung Yung Scripture which had similar implications and reasons that was the view of Leonard Shilien Shi saw that the Chung Yung scripture was a scripture on social psychology and human nature which was in line with Master Cheng's description. (1576-1651 A.D) that the Chung Yung scripture contained the law of the mind, which was handed down from Confucius. Later came the era of Tzu Ssu, who feared that the transmission would be distorted and discrepancy. Therefore, it was written in writing and then entrusted to Meng Zhi as the custodian (Leonard Shihlien Hsu, 1975, p. 198), in accordance with Ssu-ma Ch'ien's viewpoint. Chinese history said the Jung Yung Scripture was written by Zi Shi, a close disciple of Confucius (Chen Jingpan, 1993, p. 32).

Because the Confucius middle way had three chapters: Chapter One has 11 chapters (chapters 1-11), Chapter Two has nine chapters (chapters 11-20), Chapter Three has thirteen chapters (chapters 21-33). Each chapter had another sub-section, some chapters were nonexistent and a lot less was not equal. Therefore, these 33 chapters did not only discuss the middle path, but also covered other ethics as well, which the scholars had divided into 3 parts (Confucius, 1951, p. 97). or metaphysics, part 2 on how to practice or the process (the process) involved applying the principles of truth and part 3 on sincerity, which was the path that would be put into action to produce results if speaking according to philosophy, it could be summarized as follows: (1) Metaphysics: sincerity under the only perfect sky, that can result in any change. (2) Political principles: in cutting wood to make an ax handle, that kind of thing was not far away. In the same way, one person carried the handle of an ax while chopping another. Thus, we used people to rule people. (3) Ethics: when an archer missed his target, he would turn around to look and explore their flaws.

Characteristics of the Middle Way Teaching

The origin of Chu's middle way teaching we started with the question, why did Confucius have to teach the Middle Way? To answer this question, it was necessary to look back at the state of society while Confucius was alive. Social conditions reflected a clearer picture of teachings as some knowledgeable people had noted that “Confucius' teachings were developed as a reaction to the era in which Confucius lived” said:

“The world that you have faced was not a bright world at all. China was divided into many princely states. In which each region was always quarreling and warring with each other or quarreled and waged war with the barbarians who invaded Bien Bien all around and had once bestowed peace and stability on the nation, was weakened and incapable of fighting the might of the rulers who had more power than all, the King was removed from their positions by the ministers or was murdered and the son was able to assassinate his father. All of that was cruel and a lack of order among the ruling class and there seemed to be no higher power than that. Be it temporary power or any spiritual power that people could complain about” (Chamnong Thongprasert, 1994, page 24).



From the aforementioned text, they reflected the social context politics in the Confucian Era was clearly what it looked like. Confucius himself would have seen the disarray. Lawlessness the suffering of the society that was facing at that time which, of course, such social conditions inevitably made. It was possible to look deep into the state of mind of the people in the city as well. What was the condition? Could it be said the era of Confucius was alive? In "a time of moral chaos" people abandoned and ignored virtue. Crime often happened in the remote countryside often plundered and within the capital or in the royal court itself, there was a problem of competing, competing, which affected economic problems. There was a gap between the rich and the poor and the powerful versus the powerless. In addition, political concepts and philosophical concepts in Confucius's era therefore fell into two "extreme" states (Chen Jingpan, 1993, p. 289), namely:

1) The opinion that the government should have absolute power to control or interfere in the administration of the state affairs. This kind of idea was propagated by Kuan Chung, Tzu Ch'an, which later developed into another extreme, the Legalist School was a far-right group.

2) Opinions known as "The policy of indifference" (*laissez-faire* policy) was to let go of fate, ignorance, not leading society. Those who had this idea were Lao-tzu, Chieh Yu, and Zhang. Chu (Chang Chu), Chieh Ni, etc. Later, this idea was developed to another extreme, the Taoist School, which was a far-left group.

The above extreme ideas, the first emphasized social order and social control. The second section focused on personal freedom making it visible conflict of ideas and practice without ways of compatibility. Confucius saw such extremes. Therefore, Confucian philosophical concepts were not extreme in any way that was, Confucius did not abandon society. At the same time, the importance of personal freedom was also emphasized. On the social side, Confucian emphasis was placed on social traditions (Li), while on the individual Confucius emphasized on refining the inner virtues to have desirable traits such as sincerity, honesty, respect, and wisdom, etc. The teachings of the Moderate Way in the Scriptures of the Moderate Way held important doctrines that reflected the efforts to harmonize such extremes.

Elements of the Middle Way

The Metaphysical Beliefs of the Middle Way: The basic metaphysical beliefs were inseparable between the moderate doctrines which was believed, it was the only one of the 33 chapters that were truly Confucius' work. "What is provided by nature is called one's personal nature" (Tian Ming Zi Wei Xing), the development in accordance with one's own nature was called the path of self-fulfillment (Su). Wei Xing Zi Wei Tao) Living the way of achieving one's self appropriately was called capacity building (Xiu Tao Zi Wei Jiao)."

Therefore, the two words that should be considered in the first place were the words "Tian" and the word "Tao". They were important that "everything" in the universe, whether living beings inanimate since the sun, moon, stars, clouds, light, plants, animals, humans, trees, mountains, and everything else, all of them were given from above, which was considered the basic belief of the Chinese people since before the era of Confucius because Confucius accepted such beliefs as could be seen in the analects. Confucius mentioned heaven many times, for example, that a superior man must know three things: (1) Heavenly Will, (2) Heavenly Order, and (3). Divine Destiny "The four seasons proceed according to their rules. All things continued to be born continuously. Thus, what did the heavens say?" "At the age of 50, I know the Heavenly Will." "Life and death have their own rules. Wealth and Honor depended on heaven." "Not knowing the ordinances of heaven enabled one to become a superior man".

As for the word "Tao", it referred to the way, which Fung Yu-lan classified the way into two types: (1) Way of Heaven (2) Way of Man (Fung Yu-lan, 1944, p.104). The Tao that was the way of the sky reflected the concept of cosmic order which operated according to its rules that the universe followed such rules inevitably resulted in the creation of all things that followed regulations. These rules were also given to mankind as a human way. Human beings must be aware of the Tao. When humans had insight into the Tao that was the way of human beings. One would also understand the Tao that was the way of the sky because both the Tao that was the way of human beings and the Tao that was the way of heaven arising from the same principles. Confucius attached great importance to this matter. Even said "Morning was heard" (the



word “listening” here was an expression meaning to understand or discern. Some translated “In the morning, I understand the truth. It's not cool to die. (Birth)” (Tao) I'm satisfied when I die in the evening.”

The Principle of the Middle Way

Confucius believed that how the great universe could run well, there must be rules or regulations. Rules called neutrality (Jung) that was the foundation of all things under the sky without neutrality, all things in the universe were in chaos. Neutrality was like a cosmic order because of this neutrality that caused all things as we saw each other as the message that he said in the middle way scriptures that "When neutrality and harmony had reached perfection, peace would spread throughout the heavens and the earth. All things would be nourished and prospered." For clarity in the principle of the middle path the researcher would like to classify the details about the middle way by linking it to two issues: 1) the nature of the mind and 2) the nature of action. This implication would be described in details in the following order.

Nature of Mind

The mind was an important part to measure neutrality. As one of the texts in the middle way, the Bible said in a way that outwardly expressed behavior was nothing more than what was hidden within the mind or all external manifestations equaling to reveal what was inside (Somparn Promta, 1997, p. 185) when considering the above metaphysical beliefs. The mind was a part of human beings sent from heaven. The nature of the mind that came from the heavens was related to the nature of the heavens that was neutral and had the potential to express implicitly, the original nature of the mind was neutral. Neutrality was considered an inherent quality of humanity that cannot be separated. That was when the original nature of the mind was neutral, why? The behavior shown was therefore neutral which was in conflict with the original human nature.

In the view of Confucius our mind was constantly receiving external emotions. In receiving that emotion, the mind then thought or manipulated emotions. According to the Meng Tzu scripture, “the function of the mind is to

think” and manipulates emotions all the time, causing the mind in general to be "driven" by emotions as well, lack of independence or unable to perform to the current situation appropriately.” As Confucius often mentioned in an analogy: “too smart to go wild, I'm so stupid, I can't get there”. The state of mind in general was therefore often fabricated with positive emotions or negative, all the time. The mind therefore cannot maintain its normal state (common sense) or may not be neutral. The mind by the characteristics of ordinary people tended to be "distracted" by emotions, such as the following comparison:

Once, the Master along with three disciples lived on a mountain, practicing asceticism in order to release the state of mind from the attachment of the six senses.

Drinking water was used up on the office. Therefore, it was necessary to go down from the mountain to fetch water at the foothills of the streams.

The newest disciple was the one who walked down to fetch water as soon as he emerged from the stream, he was shocked and froze because in the clear stream, there was a young naked woman swimming happily (New disciples could not do their duty).

The Master waited a long time. Therefore, using the old middle disciple and the new middle disciple down from the mountain to follow the eyes, So he closed his eyes, but thought about it again; it was very disappointing. He couldn't help but opened his eyes. But when he came to his senses, he remembered that it was an image that was not worth seeing. (The old middle disciple, the new middle, therefore stood with his eyes closed and opened his eyes like that).

While the teacher still had not got water. Therefore, using the old disciples to go down the mountain to follow. Seeing the two disciples' symptoms like this, so he went down to follow his eyes and took a deep breath. (Alumni saw that it was disgraceful, unable to see, so he sat down to meditate and closed his eyes.) The cultivating teacher saw that he was unable to do so and decided to go down to follow the three disciples. So, he grabbed a bucket and drew water



into the stream and walked up the mountain (Anatta (pseudonym), 1996, pp. 13–14).

From this parable, it can be clearly seen that the behavior of these three disciples was not in the middle way. But under the influence of the environment that came to cook only the mind. Causing the mind to be distracted according to the original instinct but unable to work. The old disciple even sat with his eyes closed. It was only to control one's own emotions. As for the teacher, you can leave it but never get attached to positive or negative emotions and walk normally to fetch water in the stream as if nothing had happened. It was implied and called that the mind existed in the state of the true middle path (Anatta (pseudonym), 1996, pp. 14–15). In moments when emotions such as joy, anger, sorrow, or pleasure did not arise. The mind was known to exist in a neutral state and when being stimulated by these emotions can still be consistent with the situation that would be called harmony.

In the middle way scriptures, the mind that existed in the middle path, it was a state of mind in which emotions were perceived as normal without manipulation. It was the pure mind still nothing to disturb not called good not called evil because it was released from both sides of the situation which was positive and negative and this was what Confucius often called “Neutral” and it was true nature.

Nature of Action

Actions were the consequences of the deepest mind, as mentioned above when the nature of the mind was influenced by positive emotions. Therefore, actions cannot be carried out according to the middle path which was said to be (1) human beings were biased whenever an affectionate feeling arose in his heart, (2) Human beings were prejudiced whenever he had a feeling of dislike (3) Humans would have bias. (4) Frightened or fearful when he was born including when there was a feeling of respect as well (5) Humans will have bias whenever he was born, he had feelings of sorrow and pity. (6) Human beings were prejudiced when he was born to feel arrogant and rude.

Thus, it turned out that there were very few people in this world that when there was love in anything, one can at the same time know the depravity of what he loved. There were very few people as well. When you hated something, it would still be able to know the good qualities of the things that they hated" (Detailed Stone Noi, 1992, p. 52) that reflected the characteristics of the inner mind that was not based on the middle path. Due to being overwhelmed by various emotions, such as love, hate, sadness, pity, fear etc., causing the mind disabled to maintain its normal state. Therefore, manifested to external behavior in a manner that was not correct or appropriate. Too intimate, and too solemn was broken. Implications of the middle way stayed at the "right" level, not walking to the extreme in both directions. It had been shown that there were 4 characteristics as follows: (1) Extreme to either side, either in a positive way or in a negative way; (2) act with emotion or a feeling of inducement or persuasion; (3) not due to reason or intellect; or lack of appropriateness to the current situation and (4) lack of independence because it was determined by the conditions or external factors.

From all the behaviors as mentioned can be regarded as not following the middle path because of the implications of the middle way, it must be an action based on the primordial spirit sent down by the heavens. Despite being affected by various emotions, it can maintain the condition of the original mind can live and can be expressed as coordinating behaviors.

How to Follow the Middle Way

In the middle way scriptures Confucius mentioned; Way of Heaven and Way of Man. Confucius used the word "What is invisible to the eye" (unseen) and "what is not heard by the ear" (unheard), which meant nature that cannot be perceived by the senses but can be realized through study, i.e. spiritual practice. So, that human beings can recognize the principles of neutrality that existed in themselves. When you knew the state of neutrality in yourself, you would understand the state of neutrality that the way of heaven was the universe as a whole. Training must be inevitably practiced according to the 3 virtues (wisdom, love and strength).



Following the middle path will not be fruitful, progressive, and the three virtues are (Leonard Shihlien., 1975, p. 205) (1) Chih means wisdom (2) Ren (Jen) means love (3) Zhong (Yong) means strength. In addition, in the middle way scriptures, "King Shun" was mentioned as the esteemed and ideal person of Chu a philosopher king who followed the middle path because he had great wisdom, he loved interrogation and studied the various views expressed, even though they were commonplace fleeing what was evil and behaved with good deeds. He ignored both extremes followed the middle path and brought the middle way to rule the people of the sky. For this reason, he was Shun! Which referred to the great king. It can be seen that the 3 virtues as principles of practice that will lead to the middle path as will be stated as follows:

Chu (Wisdom)

In Confucian philosophy, wisdom played a very important role. Whether it was general wisdom known as various fields of arts or wisdom for living a proper life as a human being in relation to people in society, which was the truth of nature, especially human nature. For this reason, the Confucian teachings were full of teachings that emphasized people's self-improvement in order to achieve wisdom at any level as shown in the following message:

The faithful must study and learn extensively and use ethics to control oneself. Thus, avoiding wrongdoing that went out of the way, having a strong determination to understand all things adhered to virtue follow mercy. Studying and practicing the 6 academic arts, intellectuals would be interested. Researching the system of thinking rather than inventing food. Farmers often starved to poverty. But education will bring fortune and rank. Therefore, what the intellectuals worry about was fear of having no knowledge not worried about being poor.

"In the morning, I understand the truth (Tao); in the evening, I die without regret." Stories in this world were not fixed whether they had to do this and must not do that. The faithful only looked at the reality and decided what to do.

In the Middle Way scriptures, the wisdom that led to the practice of the middle path, there will be 4 important elements: (Archie J. Bahm, MPC, p. 57) (1) Understanding meant understanding that natural action without any improvements it was the best way to do things; (2) having good intentions, filled with sincerity without pretense; (3) knowing and consciously performing such actions that expressed an internal attitude that was always appropriate and (4) formation of perfect intentions manifested in internal attitudes and habitual actions with knowledge and understanding (yi), good intentions (ren), appropriate to the situation (li) and they were the fundamentals.

When considering the characteristics of wisdom above, it can be seen that wisdom in Confucius' view. It was not just knowledge alone also the cornerstone. This would enable wisdom to lead to the objectives of the middle path as well. The key element was goodwill or compassion (ren) that showed appropriate internal and external behavior. In accordance with the situation, it was not just pretending that was normal for that person that was knowing or not knowing, with wisdom or not with wisdom, it must be measured or assessed from many ways.

Therefore, the duty of a person who followed the middle path, the process of wisdom must be developed to complete. "Wisdom was meant to make wisdom or perception complete with complete information to revive and improve morals for the people including the attainment of the highest good" (Archie J. Bahm, M.P., p. 155). The wise saw things as they really were able to put his mind to be neutral without leaning in any way.

In the Middle Way scriptures, there were two reasons for wisdom to arise: (1) Education that was, "loving learning was said to be close to wisdom." (2) Sincerity, that was, "intuition came from knowledge Sincerity... Sincerity that came from enlightenment was called education. If sincerity was intuition, if prudent then sincerity." can develop their own potential." "Sincerity was the beginning and the end of everything." Without truth, there was no value. Therefore, the noble sages placed importance on creating sincerity." "Sincerity was the way of heaven. Making oneself sincere was the way of man." Therefore, even wisdom can arise in many ways. But no matter how it happened, they all had the same characteristics: intuition.



Ren (Love or Good Intentions)

Ren's role: the love in Confucian philosophy was considered very important because it was considered the basic virtue because "Ren was a virtue that was inherent in each person's heart from birth and can be recognized birth can recognize Ren also arose in the form of a state of relationship between children and parents. After that it was gradually developed. ...With this process, other virtues will be developed as well" (Bunruang Panyavachiro), 1998, p. 60). Thus, Ren played an important role. In the Middle Way scriptures, it said that because of living or this love. Therefore, it created an impulse to drive towards the action according to the middle way, and "complete self-development was based on Ren" here meant self-development according to the middle way. Because the middle way was considered a virtue that made people complete. Because I came to understand the true nature of the principle of neutrality that existed in myself. In the nature of the whole universe that was the same principle from the same source, heaven.

Zhong (Yong) Means Power

What did power or strength mean? How did it happen? When it happened? How did it affect or be a factor in following the middle path? The word power, as mentioned above, referred to the ability to stand up to principles without allowing the mind to be inclined in a certain way but had the ability to maintain a middle path which was the true foundation of the mind. The middle way it was a way that was not easy to practice. Only those who truly adhered to the principles will be able to do this, which must mean that person must be powerful. In the Bible, there was a passage that says, "Unfortunately, no one has ever traveled this road." Power or strength then became important.

If you were training yourself in sincerity. You must find your goodness and hold on to it. You must study clearly, investigate in detail discuss carefully, see clearly and act thoroughly when you lack understanding or you have not yet studied to make it effective and never abandon it when there was something that you were investigating or investigating, but still did not understand but never abandon it, whenever there was something which you had not seen or already seen but it was still unclear. Never abandon it whenever there was something

that you had not done yet or already practiced but not yet thorough then abandoned it, if one achieved it with just one effort, I would make 100 attempts. If someone achieved it with 10 efforts, I would make 1000 attempts. If you could do this. Even though you were foolish and ignorant you would become enlightened. Even if you were tired you would become strong.

Thus, the last question left was power or this strength. How would it happen? This point needed to be reconsidered with the Middle Way scriptures. In the Middle Path scriptures, it was briefly mentioned that knowing shame would lead to attaining power.” For humans, the feeling of shame was extremely important. If even without shame, he would have nothing like a normal person. In following the middle path, shame helped people to be wary of doing the wrong thing which was regarded as the basic foundation that advanced in practice. According to the Middle Way scriptures, “A noble sage, even if alone, was always vigilant.” Based on these 3 core virtues, these were considered very important, could not lack any one digit. If any principle was missing, the practice of the middle path was unable to advance. Those who followed the principles of the road must accumulate wisdom, Love or good intentions and power or strength to flourishment

Conclusions

Confucian Middle Path is considered an important principle that is derived from the principles of the universe according to Confucius. The entire universe that can be possible in an orderly way exists. Because there is a universal order is neutral and because the universe is neutral. All things in the universe can therefore proceed in harmony. Harmonize does not cause chaos or confusion.

Man is a part of the universe. Human beings are composed of these principles as well because human beings are neutral. Therefore, human society is orderly and not confused or messy full of chaos. The reason is because people have abandoned the middle path. Confucius therefore taught people to turn their attention to this middle path which has been with him since birth but was overshadowed by external emotions causing the originally neutral mind to be



unable to perform its duties. Human beings must study themselves to understand their true nature.

The guidelines presented for the Middle Path are wisdom, love, and will power. Wisdom will make people know their true nature. There is a principle of neutrality with the universe. Love enables people to tirelessly follow the middle path. Meanwhile, having strong energy allows one to follow the principles of the Middle Way without deviating from the Middle Way. These three virtues are included in the principle of sincerity, that is, sincerity manifests itself in wisdom, love, and the willpower to follow the middle path in the right way and lead to the true happiness of living.

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