

摘 要

俗话说“百善孝为先”，孝不仅存在于中华文明中，也存在于西方文化中。但不同的文化背景下，中西方孝道思想也存在着很多差异。文章选择《论语》与《圣经》这两部经典名著作为研究对象，从两书中的孝道思想进行比较分析。得出中西孝道思想对当今社会有何启示。

本文将分为五部分展开阐述，首先引言介绍有关《论语》与《圣经》的相关知识，讲解中西方孝道思想的起源与发展。其次对《论语》和《圣经》中的孝道思想进行对比，探讨其孝道思想在老有所养死有所奉，尊敬父母爱老慈幼和子有所成以此为荣三个方面的相同点。以及在父母与孩子双方关系，对孝道思想的理解，对赡养父母的方式三个方面的不同点，再从文化、政治、经济三个层面分析造成这种差异的原因。最后阐明《论语》与《圣经》中孝道思想在当代对个人、家庭、社会的意义，引导当代人正确看待中西孝道思想。让孝道文化在当今社会发挥更大的作用。

关键词：论语；圣经；孝道思想

ABSTRACT

As the saying goes, “Filial piety is the first good thing.” Filial piety not only exists in Chinese civilization, but also in Western culture. But under different cultural background, there are many differences between Chinese and Western filial piety thought. This paper chooses *The Analects of Confucius* and *The Bible* as the research objects, and makes a comparative analysis of the filial piety thought in the two books. The enlightenment of Chinese and Western filial piety thought to today's society is drawn from the analysis.

This paper will be divided into five parts to expand the elaboration. The first introduction introduces *The Analects of Confucius* and *The Bible* related knowledge, explain the origin and development of Chinese and Western filial piety thought. Secondly, *The Analects of Confucius* and *The Bible* are compared to the thought of filial piety, to explore the similarities of filial piety in three aspects: a sense of security for the elderly and servicing for the dead, respecting the old and loving the young, inheriting parent' ambitions and making them proud. It also analyzes the differences in the relationship between parents and children, the understanding of filial piety and the ways of supporting parents, and analyzes the reasons for such differences in cultural, political and economic aspects. Finally, the author expounds the significance of filial piety in *The Analects of Confucius* and *The Bible* to individuals, families and society. This guides contemporary people to view Chinese and Western filial piety in a correct way. Let the culture of filial piety play a greater role in today's society.

Key words: *The Analects of Confucius*; *The Bible*; Filial Piety

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Chapter One Introduction

The Analects of Confucius was born in the Spring and Autumn Period, more than 2,000 years ago. It has a total of 492 chapters and 20 chapters. *The Analects of Confucius*, as one of the classics of Confucianism, was compiled by the disciples of Confucius and his successors. It records the words and deeds of Confucius and his disciples, and embodies Confucius' political views, ethical thoughts, moral concepts and educational principles. Confucius (551 BC -- 479 BC) whose real name was Qiu and styled Zhong Ni, was born in the late Spring and Autumn Period of the State of Lu in Jiaoyi. (now southeast of Qufu, Shandong Province)

The Bible began about 4,000 years ago and consists of 39 books of *The Old Testament* and 27 books of *The New Testament*. It was not written by one author. It was written by more than 40 authors at different times and places over a long period of about sixteen hundred years. The 46 authors of *The Bible* include David the king, Daniel the statesman, Ezra the priest, Moses the philosopher, Paul the lawyer, Amos the shepherd, Matthew the tax, Fisherman Peter John, Luke the doctor, and the prophets Isaiah and so on. These writers lived in completely different times, They had different positions, learning, temperaments, customs and habits. Therefore, understanding the historical and cultural background of the formation of the two books is of great research significance to further understand and experience the ideological core of the two books.

The Analects of Confucius is a record of Confucius' words and deeds, which mentions the theories of filial piety, loyalty and fraternization. *The Analects of Confucius* is the precious spiritual heritage of the Chinese nation, and has a great influence in the history of the ancient and modern world. It can be said that *The Analects of Confucius* was the first *Bible* of Chinese intellectuals since the establishment of Han Dynasty and before the collapse of Qing Dynasty. Even today, the ethical thoughts reflected in *The Analects of Confucius* still influence contemporary Chinese people. As a result, the part of “filial piety” in *The Analects of Confucius* has manifested its great penetrating force in today's real life, and has become an unshakable virtue of filial piety in the consciousness of Chinese people.

As the core of Western religious theology, *The Bible* is one of the sources of religion and literature in Western society. It is the book with the largest number of prints, the largest circulation and the most translations in the world. Its influence on the culture, history, philosophy and art of the Western world is immeasurable. *The Bible* was translated into English

from the 8th century, to the promulgation of the King James Bible by King Jame I in 1611. Since then, the version of *The Bible* has been unified and used today. *The Bible* also has a great influence on the

customs and habits of the Western world. The universally recognized system of A.D. is marked by the birth of Jesus Christ. In short, Western civilization is based on *The Bible*, and its politics, economy, law, literature, values and other aspects are all deeply imprinted by *The Bible*.

Chapter Two Comparison of Filial Piety in *The Analects of Confucius* and *The Bible*

2.1 Similarities of *The Analects of Confucius* and *The Bible*

Some people say that “filial piety” is a fine tradition of Chinese civilization, which does not exist in the West. This is wrong. Just as Hu Shuhui said

“Filial piety is the first spirit of the Chinese traditional culture, Not only filial piety exists in Chinese traditional Confucian ethical thoughts, has the primary, comprehensive, but also in western bible ideas, and always throughout the bible teaching.”^{[1]7}

2.1.1 A Sense of Security for the Elderly and Servicing for the Dead

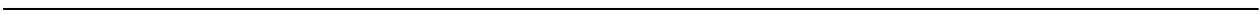
In *The Analects of Confucius*, there are many dialogues about “One should nourish one's old age and one should serve one's death.” As children, it is our duty to honor our parents. We should honor our parents not only while they are alive, but also offer sacrifices to them after they are dead. “filial piety” means that when your parents are alive, you should serve them according to ceremony. After your parents died, We should bury them and worship them according to the rites. This saying emphasizes that parents should be treated with respect, whether they are alive or dead, and should not be violated.

Example : Meng Yizi asked Confucius what filial piety was. Confucius said, “There is no violation.” Fan Chi Yu also asked Confucius what filial piety was. “Meng Sun asked me about filial piety, I asked there is no violation.” Confucius said, “Life is based on ceremony, death is based on pro-ceremony, and sacrifice is based on ceremony.”

When asked about “filial piety” by his disciples, Han Gaoliang pointed out that

“Confucius proposed no violation, understanding parents, maintaining parents with great respect and treating parents with kind and pleasant countenance equivalent to filial piety”.^{[2]92}

The reason why Confucius answered so reflected his characteristics of teaching students according to their aptitude. Meng Yi's father was an outstanding man of virtue and good manners. On his deathbed, he asked Meng Yi to follow Confucius in learning rites. At that time, Mensun, Jisun, and Shusun, all of whom were in power, acted unceremoniously, which made



Confucius very sad. When Meng Yi asked about filial piety, he was preparing to hold a sacrifice at his home temple. Confucius was afraid that Meng Yi might have done something unnatural at the sacrifice, so he answered, "There is no violation. " Children should not violate the rules of rites when performing filial duties for their parents, and should carry out rites until the birth, death, burial and sacrifice of their parents.

In *The Bible*, it mentions that it is natural for parents to endure hardships to bring up their children and for children to take care of their parents is granted. This is not only to repay the parents to raise the grace, more importantly, parents are God's representatives on earth, so they support their parents is to offer God. Especially when parents encounter difficulties or are old weak and incapacitated, they should be supported. *The Bible* also has a lot to say about filial piety. In the Gospel of Matthew, Jesus rebuts the Pharisees who refuse to support their parents, Wheeler Penny believed that

“If anyone says to his parents, What I should support you has made a dedication, he may not honor his parents. This is how you have broken the commandment of God by inheritance.” [3]⁵²⁸

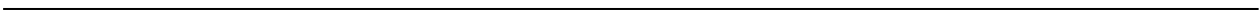
That should be severely punished. And Joseph had to support his father's family in the famine. because there are five years of famine left, so that you and your household and all that you have will not come to ruin. And he gave his father and his brothers possession in the best part of the land of Egypt, in the land of Rameses. Joseph provided food for his father and his brothers and all his father's household, according to the population of each family. He became prime minister of Egypt at the age of 30, gaining the trust of the Pharaohs. He lived 110 years.

2.1.2 Respecting the Old and Loving the Young

Filial piety can be reflected in a person's cultivation, which requires him to respecting the old and loving the young. Confucius said, “The people of this day consider filial piety is respect the old and love the young. If there is no filial respect for parents and not friendly to the children.” This sentence fully embodies the idea of Confucius advocating respect for parents and love the young.

Example : Ji Kang Zi asked, “What should be done to make the people respectful, loyal and diligent?” Confucius said, “If a ruler is solemn before the people, the people will respect him; If the ruler is filial to his parents and loving to the young, the people will be loyal; The rulers promote the good and educate the weak, and the common people will be diligent.”

The Bible has long been regarded as the source of Western literature and artistic creation.



The moral norms of many Western societies stem from this. Christian filial piety has a long history. In *The Book of Exodus*, the “Ten Commandments of Moses” were promulgated, and “one should honor one's father and mother” was put forward as a legal provision. The Ten Commandments of Moses in *The Bible* are the first time God made his intentions known to man.

The first four commandments of the Ten Commandments deal with the relationship between God and man, and the last six with the relationship between man and man. When it comes to the relationship between people, it begins with filial piety: “Honor your father and mother, so that you may live long in the land which the Lord your God is giving you.” In this passage, starting with the fifth, it talks about honoring one's father and mother. If we look at the Ten Commandments from this perspective, we know that in God's mind, honoring parents is actually a very important thing. This one commandment is the pivot of the relationship between man and God, and between man and man. The fifth commandment was inscribed on the same tablet that Moses brought back from Mount Sinai with the first four commandments, that is, on the tablets of the commandments concerning God. Therefore, honoring parents is a very important thing in the eyes of God, because the fifth commandment is right in the middle of the relationship between man and God and between man and man. It plays a role of connecting the past and the future, which is similar to the traditional moral concept of "filial piety is the first of all virtues" in China.

2.1.3 Inheriting Parents' Ambitions and Making Them Proud

The Analects of Confucius mentioned many times, “When his father is alive, look at his own ambition, after his father’ death, it was time to examine his own specific conduct. He would have been filial if he had long adhered to the correct principles of his father’s life.” Confucius believed that children should act according to their parents' wishes during their lifetime, and carry on their legacy after their death to complete their unfinished business.

Example : King Wu and Duke Dan of Zhou carried on King Wen's legacy and destroyed King Zhou of Shang. Therefore, Confucius praised: “King Wu and the Duke of Zhou, they may be considered to have attained the highest standards of filial piety. The standard of filial piety is to be like King Wu and Duke of Zhou, good at inheriting the legacy of the predecessors and good at accomplishing the unfinished business of the predecessors.”

It is often said that one should carry on one's will and wishes. In other words, filial piety as a child lies in carrying on the legacy of their ancestors and carrying forward the cause of their ancestors. Parents all hope that their children can get ahead. “Blue is extracted from the indigo plant, but is bluer than it.” The real filial piety is more important to carry forward the aspirations

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