



‘Man can enlarge the Way. It is not the Way that enlarges man’ .. (柯蔼蓝)
(2005-7-22 10:40:00)

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interests. Inevitably they compromise the idea of the politicians’ verbal and actual responsibilities to their people. Here they surely do not concord with Confucius words in ch.XII.7, when asked what he would dispense with out of three means of government: weapons, food or the confidence of the people. To which he answers, he would dispense with the two first, since ‘ a people that no longer trusts its rulers is lost indeed’ (Waley).

In times of turmoil, what appears as negligence in wording, is more often a calculated minting of words, which leads to alarming manipulations of language. In the country I come from, every day we experience an expansion of vocabulary in a way very different from the Confucian concept of unfolding meaning.

In Israel, we daily encounter new words produced to express or mask evolving political needs. They rapidly follow changing conditions, and correspond to instant ad-hoc ‘ solutions’ to immediate problems. Since they are created on the spot they are never adequately explained, absorbed or critically considered. [They certainly fall short of Confucius’ demand of thinking and learning: ‘ Learning without thinking leads to deception; thinking without learning leads to danger’ (Huang). Or indeed, the strange paragraph [mentioned above] as to beclouding, where the various good qualities denoted by terms like benevolence, trustworthiness, courage, etc.22 are beclouded or become faulty because of the lack of love of learning.

Foolishness implies being easily trapped or duped].

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