



六佾舞（右手執翟，左手執籥）

Thirty-six primary school boys perform civil dance in six rows with six in each row.



Musicians playing ancient instruments.





One of the sky pillars over the roof of the main hall.

相傳梟鳥受孔子感召而駐足慕道



The legendary "reformed" birds



# THE TAIPEI CONFUCIUS TEMPLE AND THE MEMORIAL SERVICE



ADMINISTRATIVE COMMITTEE OF TAIPEI CONFUCIUS TEMPLE



## **I .Background of the Taipei Confucius Temple**

The Taipei Confucius Temple was constructed with the huge donation of this city's venerable personalities, Messrs. Ku Hsien-jung and Chen Pei-ken. Additional constructions established from 1927 to 1955 enlarged it to the present scale.

The Temple occupies an area totaling 5,200 ping ( 31,200 square feet ) with buildings taking up 1,400 ping ( 8,400 square feet ). The style of the construction refers to that of the original Confucius Temple in Chufu ( Confucius' native town in Shantung ) while models after that of the temples in the counties of Chang and Chuan. Majestic and magnificent, serene and solemn, it is no less inferior to the Confucius Temple in Tainan.

The temple includes the Ta Cheng Hall, Chung Sheng Shrine, Right and Left Wings, Gate of Rites, Ling Hsing Gate, Road of Righteousness, Gate of Propriety, Pang Kung ( eastern side gate ), Hung Men ( western side gate ), Pan Chih, Ming Len Hall and the surrounding wall. The Ta Cheng Hall, the main hall, houses the tablets of Confucius, the Four Sages and the Twelve Wise Men, mostly disciples of Confucius. The Chung Sheng Hall houses the tablets of Confucius' five-generation ancestors and his brother and of the fathers of the Four Sages and neo-Confucianists. In the Left and Right Wings are the tablets of 79 outstanding Confucian Sages and 75 Confucian scholars.

In 1971, the descendants of the two gentlemen, Messrs. Ku Chen-fu and Chen Hsi-ching, basing on the recognition that the reverence of Confucius and the advocacy of Confucianism was a matter of the country rather than a family, donated the temple to the Government. The Taipei Municipal Government took it over with the approval of the Executive Yuan. In July, 1972, the Taipei Confucius Temple Administration Committee was established under the Civil Affairs Bureau of the Taipei Municipal Government.

## II. Anthology of the Inscriptions of the Taipei Confucius Temple

### 1. An Inscription of the Taipei Confucius Temple

A country must have certain cultural achievements so that ancient teachings can be learned. A country is not soundly established if not based on morality. An ancient Chinese was not a cultured being if he did not study the Book of Odes, the Book of History, the Book of Rites and the Book of Music. Confucius edited the Books of Odes and History and established the propriety and music based on his moral doctrines of benevolence and righteousness. This is why he was considered the greatest teacher of all times. Few civilizations of the ancient world have any scholastic or historical figure comparable to Confucius.

In dynastic China, his temple of magnificent scale was found in every city or country. On his birthday every year, the 28th day of September, from the emperor down to local officials paid homage to him with memorial services. The participants would fast one day before and conduct rites with three consecrations at dawn on the day of solemn services.

After Taipei had been established as the provincial capital, the Temple was constructed with the funds left from the construction of Taipei city walls. Further constructions were made in 1882 with donated funds. The Japanese forces invaded and occupied Taiwan in 1894. They dismantled the Temple and changed it into a school and a law court. However, they maintained a small hall in the school in which the tablet of Confucius was placed.

In January, 1925, local gentlemen Messrs. Chen Pei-ken and Huang Tsan-chun consulted Mr. Ku Hsien-jung on reconstruction of the temple. Being a generous gentleman and a Confucian follower, Mr. Ku approved the project. A construction preparatory office was established and Mr. Ku was recommended to be in charge of this matter. Mr. Chen donated his private lot of more than 2,000 ping (some 12,000 square feet) and purchased another lot of some 1,000 ping for the project. The more than 1,000 ping in short was donated by Mr. Ku. Designing began in June, 1927. By 1939 the Ta Cheng Hall was completed and the construction of the Chung Sheng Shrine ensued. The Shrine and the Left and Right Wings were completed in August, 1930. Construction

was suspended from December that year to 1935 for lack of the source of donations. Work resumed in 1935. The Ling Hsing Gate, Gate of Rites, Road of Righteousness, Hung Men (western side gate), Pang Kung and the surrounding walls were completed in 1939. The total construction cost amounted to some 360,000 silver dollars. Among the numerous donators throughout the island, Mr. Ku contributed the lion's share with 100,000 silver dollars. The next biggest donators were Messrs. Chen Pei-ken and Huang Tsan-chun. From the time of completion of the building until Taiwan retrocession, the expenditure for temple maintenance was borne by Mr. Ku Chen-fu, son of Mr. Ku Hsien-jung.

Although in a time of unprevalent Confucianism and classics, and during foreign occupation, the Taipei local gentlemen donated money and exerted themselves to build the magnificent temple for everlasting veneration of Confucius. The Task would be impossible without their enthusiasm in advocating Confucianism. Consequently, a stream of people including the students could come from near and afar on his birthday to pay homage to the Sage. This was not the situation on the mainland before Communist occupation when only officials performed the rites. How marvelous it is! This Inscription was written 20 years after the completion of the Temple at the request of the Taipei Confucius Temple Administration Committee. It was not to be anticipated that the sponsors could have followed their fathers' fine tradition.

Written by Chia Ching-te,  
Former Senior Advisor to the President and  
President of the Examination Yuan August, 1959.

## 2. An Inscription On the Ming Len Hall of the Taipei Confucius Temple

A country must be established with discipline and principles whereas a man must be established in life by observing the ethical principles. If the discipline is lax, the country will be in chaos; if the ethical principles are not observed, proper human relations will no longer exist. The primary ethical principles are the affections between father and son, righteousness between the ruler and his subordinates, harmony between husband and wife, priority between the senior and the junior, and faithfulness among friends. Mencius said that the common educational aim of Hsia, Shang and Chou dynasties was to attain prevailing ethical principles at the ruling class and their



observance by the common people.

To consummate the ethical prevalence, Confucius established the moral principles and in schooling set himself as an example for the teachers of later generations to follow.

In ancient China, there was supposed to be a Ming Len (Ethical Prevalence) Hall at the side of a Confucius temple where teachers would teach the classics. Those who enter the hall would be reminded of its significance.

Reconstruction of the Taipei Confucius Temple was once suspended because of the Japanese invasion. The Ming Len Hall was then planned but not yet materialized.

While the Communists were destroying the traditional Chinese culture, the late President Chiang Kai-shek ardently advocated Confucianism and stressed ethics particularly with a view to boosting morale for mainland recovery. This would not only deter the counter-current of the evil Communism, but lay the foundation of national reconstruction.

Taipei was formerly the provincial capital and is now the national capital. The appearance of the city is a matter of great concern. Building of the Hall must meet the requirements of the ancient institutions as well as the need of the times.

Local gentlemen jointly sponsored the project and donations were made available. The Hall was designed in the shape of a bell and a musical stone. This implies Confucius' generalization of all theories, which was represented by the expression "chin sheng yu cheng" (sound of metallic bell which begins the harmony of the orchestra, and the musical stone gives signal to cease.) A tablet with an inscription was awarded to it by President Chiang. Construction of the building was started on July 23, 1955 and completed on the eve of Confucius birthday in 1956.

Mindful of what its name implies, visitors to this Hall will realize the common educational aim of the three dynasties and the everlasting Confucian influence on education. Inspired by President Chiang's advocacy of Confucianism and ethics, they will make concerted efforts to support the country's counterattack for mainland recovery and help restore the traditional Chinese morality and seek for perpetual well-being of humankind.

Written by Chia Ching-te, former President of the Examination Yuan

December, 1956.

### 3. An Inscription on the Maintenance of the Taipei Confucius Temple for Advocating Confucianism

The Taipei Confucius Temple was reconstructed twice with large expenditures. Many people throughout Taiwan donated money, and Messrs. Ku Hsien-jung and Chen Pei-ken made the greatest contributions. Mr. Huang Tsan-chun exerted himself in this matter. Other details are included in the Inscription of the Taipei Confucius Temple written by the late Chia Ching-te, former President of the Examination Yuan. This Inscription is to show the past endeavors of the Taiwanese people who expressed their longing for the fatherland and attempted to maintain the traditional Chinese culture by paying homage to Confucius under Japanese rule.

The old temple was destroyed by the Japanese. The Taipei gentry of Confucian scholars organized the Chung Sheng ( Venerating Saint ) Association which conducted memorial services for Confucius yearly. The Association also became the center of concerted efforts for rebuilding the temple because the expenses of repairing and maintenance during the Japanese rule was an enormous amount.

A part of its funds was subsidized by the Taipei Municipal Government in 1946 when the mayor of Taipei, Yu Mi-chien became the Association's chairman.

The Taipei Chung Sheng Association was disbanded in 1950. In March, 1951, Mayor Wu San-lien and City Council Speaker Huang Chi-jui sponsored the organization of the Taipei Confucius Temple Administration Committee. With Wu as its chairman and Messrs. Huang Chi-jui and Ku Chen-fu as the vice chairmen, the Committee took over the matters of management and services from the Association. On Dr. Sun Yat-sen's centennial birthday, President Chiang Kai-shek advocated the Chinese Cultural Renaissance Movement and instructed adoption of the rites and music for Confucius' memorial services used in the Ming dynasty. Improvement was made after careful study by the experts invited by the Bureau of Cultural Affairs, Ministry of Education and resulted in more magnificent ceremony. In July, 1971, the Taipei Confucius Temple was donated to the government and was taken over by the Taipei Municipal Government. Since its construction in 1879, the Temple had encountered the ravages of war. Reconstruction and maintenance during the Japanese occupation were difficult. This would be impossible without the consistent efforts on the part of the gentlemen in charge of this matter, who attempted to promote the doctrine of the Sage. These gentlemen deserve



admiration for their past laborious deeds.

A stone inscription is hereby made to show the later generations the history of the Temple with a view to enforcing its maintenance and protection.

Author : Kao Yu-Shu, Chairman, Taipei Confucius Temple Administration Committee.

Calligrapher : Huang Hsueh-tsun, Deputy Secretary-General, Planning Commission for Recovery of the Mainland.

April, 1972.

### III. Memorial Service for Confucius on His Birthday

#### Foreword

Confucius is the Latinized name of Kung-futzu — his surname being “Kung” and “futzu” meaning master. He came from the state of Lu, in today’s Shantung province. Born on the 27th day of the Tenth Moon in the 21st year of Emperor Ling of the Chou dynasty or September 28 in the year 551 B.C., he was given the name of Chiu. His literary name was Chung-ni. He died in the 41st year of Emperor Ching (479 B.C.).

Confucius was not only a scholar and thinker but also a pragmatist and statesman. In 502 B.C. he was made “Ssu Kou”, the Secretary of Justice in the state of Lu. Later he was promoted to be the Prime Minister. His administration of several months already showed brilliant results. However, seeing that his political viewpoints could not be realized, he quit and started on travels which took him and his disciples to many states for the next 13 years. At the age of 68, he returned to Lu and devoted himself to teaching and editing classics.

He had some 3,000 pupils, of whom 72 had mastered the “six arts” — ritual, music, archery, driving of chariot, history and mathematics.

Before Confucius’ time, education was a privilege of the aristocracy. Advocating that “where education took root, class distinction would not exist,” Confucius was the first person to bring knowledge previously reserved for the temples of the ruling class to the market place of the common men.

Confucius lived during the waning years of the Chou dynasty when moral chaos deepened. He endeavored to advocate “Jen”: humanity, benevolence, perfect virtue, or “the moral sense.” “Jen” is the central tenet of Confucian teaching. He insisted on “loving men” and “rectification of names,” i.e., calling a spade a spade. The other tenet is “Shu”: tolerance or reciprocity. On administration, he stressed political rule by “Li” or a sense of propriety. He said: “If the people are led by laws, and uniformity attained by punishments, they will try to avoid the punishment, but have no sense of shame. If they are led by virtue, and uniformity attained by the rules of propriety, they will have the sense of shame, and moreover will become



good."

Confucius' disciples collected his sayings and compiled them into classics. Since the Han dynasty, Confucianism has been revered as the orthodox doctrine for political rule and Confucius as the "supremely sagacious late master." He has been consecrated with ancient rites and music.

### **The History of Memorial Service**

In the 42nd year of Emperor Ching of the Chou dynasty (478 B.C.), Duke Ai of the state of Lu built a temple to consecrate Confucius at his native town Chufu in Shantung province. Twelve years after the inception of the Han dynasty (478 B.C.) Emperor Kao Tsu passed through the state of Lu and offered animal sacrifices at his temple. By the reign of Emperor Wu Confucianism had been revered as the orthodox doctrine and posthumous titles of Duke and King were successively conferred on Confucius. During the Tang and Sung dynasties memorial services were held with the rites for Emperors. By the Ming and Ching dynasties they were held twice in the Second Moon and Eighth Moon each year at dawn. In the 14th year of Emperor Chang of the Ching dynasty (1657), Confucius was conferred with the posthumous title "Ta Cheng Chih Sheng Hsien Shih" "the all-encompassing, supremely sagacious late master." Thereafter, a Confucius temple was established in almost every country throughout China.

Dr. Sun Yat-sen, Founding Father of the Republic of China, said that he inherited the ideas for his Three Principles of the People from the orthodox doctrines handed down from Emperors Yao, Shun, Wen and Wu, Duke of Chou and Confucius. After the National Government was established in Nanking, memorial services have been held on Confucius' birthday by national and local governments. However, the ceremony was simple and consecration utensils incomplete.

On February 22, 1968, President Chiang Kai-shek instructed the Ministries of Interior and Education to study and improve the rites and music for the service. It was decided in 1970 to use rites and music of the Ming dynasty. However, consecration officers who are government officials wear the contemporary national dress of blue gown with black jacket.

### **The Program of Memorial Service**

The master of ceremony will chant each item.

1. Beginning of ceremony

2. First drumming:  
Lighting all the candles and burning incense.
3. Second drumming:  
Musicians dancers and ceremonial attendants are ready to enter the stage.
4. Third drumming:  
Consecration officers are now led to positions.
5. Ceremonial attendants in position:  
They enter according to the tempo of drumming.
6. Ceremony Inspector in position:  
The Guiding Man leads him to the position.
7. Accompanying consecration officers in position:  
Two Guiding Men lead them to the position.
8. Secondary consecration officers (paying homage to Confucius' disciples) in position:  
Eight secondary consecration officers for the shrines of Confucius' disciples are led to the position after washing their hands.
9. Principle consecration officer (Taipei Mayor) in position:  
Following two Guiding Men, he takes his position after washing hands.
10. Opening the main gate:
11. Burying the blood and hair of sacrificial animals:  
A consecration officer takes a bit of blood and hair of the sacrificial animals outside for burial.
12. Welcoming the spirit of the Sage:  
Music is played and the tune of Shengho is chanted. Attendants carrying axe-shaped weapons, fans and umbrellas leave through the main gate to welcome the spirit of Confucius. When they return, everyone stands respectfully and bows three times to the tablet of the Sage.
13. Offering dainties:  
Shengho is played. An attendant will move the bronze food utensils on the table as a gesture of consecration.
14. Offering burning incense:  
As the Ningho melody is played, the principal consecration officer and the secondary consecration officers burn incense to honor Confucius and his disciples with three bowings.
15. Bowings:  
Everyone stands respectfully and bows three times.
16. The first Consecration for Confucius:  
The tune Ningho is chanted and ancient musical instruments are played for



the first consecration. Thirty-six dancers will dance in six rows with six in each row. While the music and the dancing are going on, the principal consecration officer first offers silk and wine to the tablet of Confucius and then bows three times.

17. The first consecration for disciples :

The secondary consecration officers are led to the shrines of Confucius' disciples and practise consecration ceremonies.

18. Chanting the eulogy :

The music stops. Everyone stands respectfully. One of the ceremonial officers chants the eulogy.

19. Bowings :

Everyone stands respectfully and bows three times.

20. The second consecration for Confucius :

The second consecration begins with the drumming and playing of the bell and is followed by chanting of the tune of Anho. Then the principal consecration officer is led to make offerings and bowings.

21. The second consecration for disciples :

The ceremony is the same as the first consecration for disciples.

22. The final consecration for Confucius :

The ceremony begins with the tune of Chingho and dancing. The principal consecration officer is led again to do the bowings.

23. The final consecration for disciples :

The secondary consecration officers are paying final homage to Confucius disciples.

24. President offering the burning incense :

The Ningho melody is played.

25. Chanting the Presidential Eulogy :

Everyone stands respectfully.

26. Bowings :

Everyone stands respectfully and bows three times.

27. The Consecration Man offering the burning incense :

The Ningho melody is played.

28. Receiving wine for blessings :

The principal consecration officer goes to the hall to receive wine and meat. Everyone stands respectfully.

29. Withdrawing the offered dainties :

The tune of Shengho is again played. Attendants move utensils to gesture

withdrawal.

30. Farewell to the Sage :

With the playing of Shengho, everyone bows three times. Ceremonial officers go outside to bid farewell to the spirit of Confucius.

31. Burning the message of eulogy and silk :

The eulogy and the silk used in the consecration are brought outside for burning.

32. Observing the burning :

Shengho is played with all the bells and drums sounding. The principal consecration officer observes the rite.

33. Returning to position :

The principal consecration officer returns to his position.

34. Closing the gates :

35. Withdrawal :

The principal consecration officer, the secondary consecration officers and accompanying consecration officers withdraw successively.

36. Conclusion :

The receptionist announces the end of the ceremony.

