

孔子哲學

孔德懋題

中华本原文化概论

王雅主编



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Confucius Philosophy

Introduction to Chinese Original Culture

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——中华本原文化概论

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序 言

中国正处在中华民族伟大复兴的时代。对于这千载难逢的历史机遇，饱经沧桑的中华民族倍加珍惜。中华民族的伟大复兴凝聚为“中国梦”，以更大的感召力，团结中华各族人民为振兴中华而奋斗。

北京东方大学组织编写出《孔子哲学——中华本原文化概论》，以他们自己的方式打造“中华魂”，首先是作为北京东方大学的校魂，同时和全国人民一道共圆“中国梦”。

“中华魂”来源于中华本原文化。以诗、书、礼、乐、易、春秋为代表的中华早期文明，经由孔子的整理、疏解和传授，成为中华主流文化，延续数千年，濡化了一代又一代的中华儿女，形成了中华民族多元共生的民族精神。作为六经之首的《周易》，其乾、坤两卦的《象传》有云：“天行健，君子以自强不息”，“地势坤，君子以厚德载物”。天地的刚健宽厚，是“中华魂”存立的根本依据。

近现代以来，为了与西学相区分，把中华民族固有文化称为“中学”“中国学”，章太炎认为应该称为“国学”，是“一国固有之学”。而中国是多民族所组成的大家庭，那么，把“一国固有之学”理解为“中华民族固有之学”，理解为中华本原文化，似乎更为妥帖。它属于全球华人。

中华本原文化源远流长，西汉司马谈作《论六家要旨》分析整合先秦百家而为儒、墨、名、法、道德、阴阳六家。直至今日仍然是研究先秦思想史、哲学史不可或缺的珍贵文献来源。汉武帝独尊儒术，并兼采阴阳家、法家和道家“黄老”之学。所谓“汉家自有制度，本以霸王道杂之，奈何纯任德教，用周政乎”（《汉书·元帝纪》）！西汉立五经博士，从此启开了经学时代，儒学以巨大的包容性消化佛道而成宋明理学，清乾嘉汉学则承继两汉经学而发扬之。这就是中华本原文化的路径。都为“中华魂”的打造提供了取之不尽，用之不竭的宝贵资源。

中华民族的伟大复兴是在极其复杂的国际环境下进行的，所以忧患意识

也是“中华魂”的应有之意。司马迁说：“盖西伯拘而演周易，孔子厄而作春秋，屈原放逐，乃赋离骚，左丘失明，阙有国语，孙子膑脚，兵法修列，不韦迁蜀，世传吕览，韩非囚秦，说难、孤愤，诗三百篇大抵圣贤发愤之所为作也”（《报任安书》）。司马迁本人受腐刑，忍辱作《史记》。古代圣贤意有郁结，不通其道，故述往思来，以解思愤。是何等伟大的民族精神啊！这就是中华民族的脊梁。

鲁迅先生说：“唯有民魂是值得宝贵的，唯有他发扬起来，中国才有真进步”（《学界的三魂》）。然而正是鲁迅，在他逝世的时候，上海人民以“民族魂”几个大字覆盖在他的身上。“民魂”也好，“民族魂”也好，都是“中华魂”！

北京东方大学组织编写的《孔子哲学》，正是构铸弘扬“中华魂”的一部分，并以此来共圆“中国梦”。

陈庆坤

2014年6月

Preface

China is in the era of the great rejuvenation of the Chinese nation. After all the vicissitudes, the Chinese nation cherishes such hard-won historic opportunity. The great rejuvenation of the Chinese nation is gathering to become “the Chinese Dream” and unites Chinese people of all ethnic groups to fight for rejuvenating China with a greater appeal.

By organizing the compilation of *Confucius' Philosophy—Introduction to Chinese Primitive Culture*, Beijing Oriental University builds a “Soul of China” in their own way first as the soul of Beijing Oriental University, and then to realize “the Chinese Dream” together with the Chinese people.

“Soul of China” originates from Chinese primitive culture. Early Chinese civilization led by *The Book of Poetry*, *The Book of History*, *The Book of Changes*, *The Book of Rites*, *The Book of Music* and *Spring and Autumn Annals* (*Shi*, *Shu*, *Li*, *Yue*, *Yi* and *Chun Qiu*) has become the mainstream culture of China after the collation, interpretation and impartation of Confucius. It has continued for thousands of years, enculturated generations of Chinese people, and formed the national spirit of symbiosis of the Chinese nation. *I Ching* reads, “As Heaven keeps vigor through movement, a gentleman should unremittingly practice self-improvement.” “As the Earth’s capacity is to hold, a gentleman should constantly cultivate virtue in himself to shoulder the world.” The vigor and capacity of the Heaven and the Earth are the fundamental basis for the existence of “Soul of China.”

Since the modern times, in order to be distinguished from the Western learning, the inherent culture of the Chinese nation has been called “science of China”, “Chinese learning”. Zhang Taiyan thought that it should be known as “Chinese national culture” and “the inherent culture of a nation” as well. The Chinese nation is

a multi-national family. It seems more proper to understand “the inherent culture of a nation” as “the inherent culture of the Chinese nation” and “Chinese primitive culture.” It belongs to all the Chinese people around the globe.

Chinese primitive culture is of long standing and well established. Sima Tan in the Western Han Dynasty wrote *On the Six Schools*. In his book, he analyzed and sorted out different pre-Qin schools and integrated them into six schools, namely Confucianism, Mohism, the Debating School, Legalism, Morality, Yin and Yang. Today, it remains an indispensable source of valuable book to study the history of pre-Qin thoughts and the history of philosophy. Emperor Wu of Han Dynasty advocated Confucianism, while accepting the doctrines of the Yellow Emperor and Lao Tsu. As it was once recorded, “Our court has its own system of governance. We rule by force and by benevolent government. How can we use moral enlightenment alone? Are you ready to implement the political system of the Zhou Dynasty?” (*The Book of Han · An Account of Emperor Yuan*) In Western Han Dynasty, an official post was set to teach people the five classics. Since then, the era of classics was started. With its enormous tolerance, Confucianism digested Buddhism and contributed to the formation of the Confucius idealist philosophy of the Song and Ming Dynasties. The Qian-Jia School in the Qing Dynasty inherited and carried forward the Confucian classics. That is the path of the Chinese primitive culture. It provides endless precious sources for building the “Soul of China.”

The great rejuvenation of the Chinese nation is carried out in an extremely complicated international environment. The so-called sense of urgency is also what the “Soul of China” means. Sima Qian said, “Xibo wrote *I Ching* after he was detained; Confucius wrote *Spring and Autumn Annals* after he was stranded; Qu Yuan wrote *Sorrow at Parting* after he was exiled; Zuo Qiuming wrote the *Book of Historical Narrative* after he became blind; Sun Tzu wrote a book on the art of war after he suffered the miserable penalty; Lv Buwei wrote *Mr. Lv's Annals* after he moved to and settled in Sichuan. Han Fei was imprisoned in the Qin Kingdom, lonely and angry, and wrote three hundred poems. Masterpieces seem to be written by the sages and the virtuous only they are pushed hard.” (*A Letter to Ren'an*)

Sima Qian suffered castration and endured all disgrace and insults in order to accomplish his book *Records of the Grand Historian*. When pent up and confused, sages and the virtuous in the ancient times would recall the past and think about the future to pacify their anger. What great national spirit it is! It is the ridge of the Chinese nation.

Lu Xun once said, "Only the soul of the people is valuable. Only when it is carried forward can China make real progresses." (*Three Immortal Souls in the Academic Circle*) It is Lu Xun who was covered by a piece of cloth with "Soul of the Nation" by the Shanghai people when he passed away. No matter it is called "soul of the people" or "soul of the nation", it is the "Soul of China."

Confucius' Philosophy organized and compiled by Beijing Oriental University is exactly a part of casting and carrying forward "Soul of China" and of building "the Chinese Dream."

Chen Qingkun

Jun 2014

自序

通常意义上,孔子哲学,是指孔子本人的哲学思想;扩展开来可指孔子及其弟子的哲学思想。而我们这本教材所说的孔子哲学除此意义外,还涵括历史上不同时期的儒家哲学。这样表述并非忽视、抹杀不同时代的不同哲学流派,而是基于孔子作为中国古代哲学和中华本原文化的文化符号,在世界范围内的广泛知名度,此其一。其二,如《易传》所言“天下同归而殊途,一致而百虑”。诸子百家之学在文化精神上既源于“道术为天下裂”之前的“道”,又试图追溯回归这一“道”,即百家有合流的趋势,而这一趋势屡屡在孔子开创的儒家哲学传承中实现。所谓“百家争鸣”亦是百家之间的交融,孟子、荀子先后在“百家争鸣”的主场地“稷下学宫”授徒传播仁政与礼制思想,荀子更是“最为老师”,“三为祭酒”,成就了他综合百家之长的学说;汉儒董仲舒融合儒道墨名阴阳法家而成就汉统治者所独尊的儒术;时至宋明而有融合儒释道而成的宋明理学。从中可见孔子所开创的儒学在中国古代哲学中的主体地位和融会贯通的能力。其三,相较于中国古代其他哲学家和哲学流派,孔子及其哲学思想独具魅力。其特点表现为:连续性——继承上古文明,开创后世哲学流派两三千年绵延不断,祖述尧舜,宪章文武,删诗书,定礼乐,“殷因于夏礼,所损益,可知也;周因于殷礼,所损益,可知也”;正向性——自强不息,盛德大业的精神气度,引导人向善向上,在朝美其政,在乡美其俗;开放性和包容性——孔子主张“勿必、勿固、勿我”,“学无常师”,厚德载物,和而不同,“万物并育而不相害,道并行而不相悖”;自然性与社会性——“食色,性也”,“风乎舞雩,咏而归”,“君子义以为质,礼以行之,逊以出之,信以成之,君子哉!”现实性和超越性——“富而可求也,虽执鞭之士,吾亦为之”,“朝闻道,夕死可也”,“士志于道”等基于人性人情的合理性,超越时代和地域的普遍性。因此,我们可以概括地说:孔子哲学从纵向来看具有历史性、现实性、未来性,从横向来看具有普世性。

正如中国化学的奠基人柳诒徵先生在《中国文化史》中所言：“孔子者，中国文化之中心也；无孔子则无中国文化。自孔子以前数千年之文化，赖孔子而传；自孔子以后数千年之文化，赖孔子而开。”历史学家钱穆先生亦言：“孔子为中国历史上第一位大圣人，在孔子之前，中国文化已有 2500 年以上之积累，而孔子集其大成。在孔子之后，中国历史文化又复有 2500 年以上之演进，而孔子开其新统。在此五千多年，中国历史进程之指示，中国文化理想之建立，具有最深影响最大贡献者，殆无人堪与孔子相比伦。”以“我愿终身为华夏民族社会尽力，并愿使自己成为社会所永久信赖的一个人”的梁漱溟先生在《东西文化及其哲学》中指出：“孔子以前的中国文化差不多都收在孔子手里，孔子以后的中国文化又差不多都从孔子那里出来。”

孔子对他之前的《诗》《书》《礼》《乐》《易》《春秋》等历史文化典籍加以疏理并作为教材，吸收、融合了其中的道德观念、人伦规范、国家政治制度、历史变革社会观等，形成了仁学、德政等人生哲学和政治哲学；而通过研究“易”并作《易传》，不仅进一步丰富、完善了他的人生哲学和政治哲学，更为他的哲学寻找到形而上的依据，形成了系统的孔子哲学体系。

“易”在中华本原文化中占有特殊的地位，早在中国历史上第一个王朝夏朝就有了“夏易”，名为《连山》；商朝的易为《归藏》，因商朝又称殷，所以通常称商代的易为“殷易”。“夏易”“殷易”连同“周易”称为古代“三易”。在孔子的时代，《连山》《归藏》已失传。周代的“易经”是周文王囚于羑(yǒu)里(今河南汤阴县)，在《连山》和《归藏》的基础上，将伏羲八卦演绎成六十四卦而成。其中六十四卦分为上经三十卦、下经三十四卦，共三百八十四爻。每一卦都有卦名、卦象、卦辞和爻辞。

孔子在对“易经”进行深入研究的基础上，对“周易”的卦爻辞、卦象及排列顺序做出哲学性的解释，形成“易传”，亦称“十翼”。把原本“周易”演化为现在包括“经”和“传”两部分组成的《周易》，在此过程中使孔子哲学更加理论化、体系化。

孔子把《周易》概括为：“易有太极，是生两仪，两仪生四象，四象生八卦”（《周易·系辞传上》）的宇宙生成模式。其意思为太极是天地还没有产生之前的混沌元气，名为太极，又叫太初、太一。两仪是太极中分化出的阴阳二气，也可以用来指称任何一种对立关系，如男女、天地、日月、南北、上下、左右、前

后、昼夜、奇偶等；阴阳两仪演变出四象，代表少阳（春）、老阳（夏）、少阴（秋）、老阴（冬）四时；四象产生出乾（qián 可指代：天、父）、坤（kūn 可指代：地、母）、震（zhèn 可指代：雷、长男）、巽（xùn 可指代：风、长女）、坎（kǎn 可指代：水、中男）、离（lí 可指代：火、中女）、艮（gèn 可指代：山、少男）、兑（duì 可指代：泽、少女）八卦。八卦是中国古代先贤通过对自然的观察与思考，形成的关于宇宙、社会与人生的哲学概念。如《周易·系辞传下》：“古者伏羲氏之王天下也，仰则观象于天，俯则观法于地，观鸟兽之文于与地之宜，近取诸身，远取诸物，于是始作八卦。”用来象征各种自然现象和人事现象。这样“天地设位，圣人成能”，天地人“三才之道”交互作用，构成天人相通的有机整体的宇宙观，也可以称为孔子哲学的世界观。

孔子从一介布衣的先秦诸子之一到千古素王万世师表，其思想不仅影响中国数千年，亦远播东亚、东南亚等，形成“儒家文化圈”。时至今日，孔子及其思想仍是中国乃至世界文化研究中的重要课题，孔子所倡导的价值理念与当代社会的主流价值观仍相契合。就像曾任联合国教科文组织干事泰勒博士在 1989 年纪念孔子诞辰 2540 周年时所言：“如果思索一下孔子的思想对当今世界的意义，人们很快就会发现，人类社会的基本需要在过去 2500 多年里，其变化之小是令人惊奇的。不管我们取得进步也好，或者缺少进步也好，当今一个昌盛、成功的社会，在很大程度上仍然是立足于孔子所确立和阐述的许多价值观念。这些价值观念是超越国界和超越时代的，它属于中国也属于世界，属于过去并照耀着今天和未来。”

周华起博士对“孔子哲学”领悟为：“孔子思想的真谛是为《周易》作传形成的孔子哲学体系。就是客观的世界观、集大成的人生观、科学的方法论，即脚踏实地、老老实实做人、认认真真做事并精益求精。换言之，‘脚踏实地’就是客观的世界观；‘老老实实做人’就是集大成的人生观；‘认认真真做事并精益求精’就是科学的方法论，即时时更新最先进的技术手段认识客观世界、改造客观世界。”

对“中华本原文化”的领悟为：这是孔子对中华本原文化的高度凝练。我们之所以把中国固有文化称为中华本原文化而不是“国学”或“中国学”“中学”，是因为“国”有疆界，按章太炎先生的说法是“一国固有之学”，世界上任何一个国家都有自己固有的学说，都可以称为国学，所以指称不明确；而用

“中国学”“中学”“中国传统文化”来指称,又会遗落海外华人文化。而用“中华本原文化”统称“中华民族固有之学”,似乎更为妥帖,可以涵盖全球华人文化。

同时,对“孔子哲学”与“中华本原文化”的关系领悟为:“由于孔子哲学是立足于现世人生的同时探寻人的终极意义即形上之道,所以孔子哲学不离人伦日用,可以说,孔子哲学对传统中国社会的影响是广泛而深刻的,从衣服冠履、饮食器皿、建筑格局的基本生活方式和揖让交接、射御燕饮的人际交往方式,再到语言文字、诗画歌赋、琴韵乐舞的艺术风格,再到中医养生、工艺设计、科技发明直至道德观念、伦理原则、社会制度等,都程度不同地与孔子哲学有千丝万缕的关联。这也是孔子哲学生命力之所在,既蕴育于深厚的中华本原文化土壤之中,又凝炼、提升出中华本原文化的精髓。”

教材由引论、世界观、人生观、方法论四编构成。第一编引论主要分析中华民族本原文化与孔子哲学的关系,主要阐述孔子以集大成的人生观科学认识世界的过程及能力水平;第二编主要阐述孔子哲学的天人有机整体的世界观;第三编主要阐述完善自身、友爱他人、和谐社会及自然的人生观,第四编主要阐述中庸的方法论。

第一编 引论部分由中华早期哲学思想萌芽、六经与孔子两章构成。

第二编 世界观部分由明德、敬畏两章构成,主要从宇宙观和人的心灵世界两方面阐述孔子哲学的世界观。

第三编 人生观部分由仁爱、忠义、礼和、智勇、诚信、廉耻六章构成,主要阐述孔子哲学的人生观。

第四编 方法论部分由孝慈、勤敏、中庸三章构成,主要阐述孔子哲学的方法论。

本教材的编写,我们本着三个原则:一要概念明晰,简单易懂;二要原典准确,今译流畅;三要哲理平实,启迪心灵。目的是使读过这本教材的人对以孔子哲学为代表的中国古代哲学主要问题和基本概念范畴有一清晰的基本认识 and 了解,对自己的人生有所反思,对自己身心修养有所提升。

本教材的编写体例在中国哲学史教材编写中尚属首次,现有的问题的提出和结构主要以儒家人生哲学脉络为主,遗漏与不足之处敬请大家批评指正。

编写过程中受益先圣时贤之处多有,我们尽量在参考书目中予以标明,让

大家的明珠闪光,思想传扬。

现在呈现在大家面前的《孔子哲学》,是以孔子作为中华本源文化的集大成者和开拓者的代表,作为文化符号,以孔子哲学体系为核心,融合历史上的儒家思想而成。

现有书名和书中的主要问题都是北京东方大学校长周华起博士经过多年研究思考,并广泛征求专家学者意见的基础上提出的。在这部教材的整个编写过程中,周华起博士从创意、策划、组织、审读、修改等方方面面都是全力以赴,可以说,这部教材凝聚着周华起博士的极大心力。

多年来,他认真思考自晚清以来的中国变局,并与世界经济社会发展相比较,发现原因虽然是多方面的,但其中文化是一个重要因素。他认为以孔子哲学为代表的中华本原文化原本是一个开放、多元、与时俱进的思想体系,清朝入主中原之后为了强化专制统治,将具有开放性、现实批判性的孔子哲学强行转变为章句训诂之学,消磨孔子哲学的现实批判精神,强化其等级秩序,致使官方提倡的孔子思想成为“封建礼教”的代名词,所谓的“三纲五常”成为束缚人们思想的枷锁,也制约了清政府自身的发展,致使晚清政府面对西方列强的坚船利炮卑躬屈膝,丧权辱国。这也是新文化运动把矛头指向被“历代君王所雕塑之偶像的权威”(李大钊语)的孔子的原因之一。而事实上,清王朝所提倡的孔子思想和新文化运动所批判的孔子思想都只是意识形态化的孔子思想。这些不否认是孔子思想的一部分,但只是其中被统治阶层所接受并奉为官方哲学的部分,而不是孔子哲学的核心和完整的孔子哲学体系。孔子哲学继承了中华本原文化“究天人之际,穷古今之辩”的精神,对天人关系、人与人的关系、人与自身的关系进行思考,主张天人和谐共存、人与人仁爱共处、人与自身身心协调。这对当代人为地破坏自然环境,造成人与自然的紧张;人与人之间缺少诚信友爱,假冒伪劣产品和坑蒙拐骗行为造成人际关系紧张;过度的物质追求造成身心的疲惫等现象的反思,具有启示意义。

作为具体编写者,每次与周博士的讨论,都能感受到他拳拳的爱国心,浓浓的家国天下情怀,汲汲的为中华民族崛起而奋发努力的干劲。这些深深感染着我们,促使我们尽心尽力地认真对待这项工作,经过近一年的研究写作,形成了现在这本《孔子哲学》,虽然还远未达到周博士的理想,尚存在许多不足,但我们会继续研究,修改完善。

而作为我们作者和周博士之间的桥梁和纽带的是我的导师陈庆坤教授，一直以来给我把关，给我指导。在这段时间内，有重回学生时代的感觉，可以随时聆听老师的教诲，可以少去许多困惑。30年前，老师带我走进中国哲学史研究的大门，岁月增添的是老师智慧的光芒和思想的厚重而不是年纪，今天看老师，亦如当年风华正茂时，顺便觉得自己也年轻了。这就是孔子哲学的魅力。

可以说，《孔子哲学》是一本因缘际会的作品，当此中华民族复兴之际，孔子思想重新被认识之时，周华起博士本着文化自明、文化自觉、文化自信、文化自强的精神，不惜财力和心力推动孔子哲学的研究，才有了现在这本中华本原文化视域下的《孔子哲学》。

《孔子哲学》可以滋养人类的高尚灵魂，培育人类的真、善、美。是海内外华人文化认同与传承的理想读本，也是外国人了解中国文化的可靠读本，更是个人修养、家风涵蕴和企业文化建设的有益读本。

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Author's Preface

Generally speaking, Confucius philosophy refers to the philosophical thoughts of Confucius; broadly speaking, it refers to the philosophical thoughts of Confucius and his disciples. Nevertheless, Confucius philosophy stated in this textbook includes Confucian philosophy of different historical periods. This statement does not disregard or erase different schools of philosophy at different times, but bases on the broad popularity of Confucius as the cultural symbol of Chinese ancient philosophy and Chinese original culture in the world. Besides, as described in *Yizhuan*, many different approaches and considerations can accomplish the same goal. In spirit and culture, the knowledge of hundred schools of thought derives from the "Tao" before "Tao as technique fell apart because the country fell into chaos" and attempts to return to the "Tao", i. e. the trend of unity of hundred schools of thought, which is repeatedly realized in the inheritance of Confucian philosophy founded by Confucius. The so-called "contention of hundred schools of thoughts" is the integration of hundred schools of thought. Mencius and Xunzi successively taught disciples and spread policy of benevolence and etiquette thoughts at Jixia Academy, the main venue of "contention of hundred schools of thought", and Xunzi was affectionately known as the best teacher and appointed as the principal of Jixia Academy three times, which contributed to Confucianism which soaked up the advantages of hundred schools of thoughts. Dong Zhongshu, a Confucian scholar of Han Dynasty, integrated Confucianism, Taoism, Mohism, the School of Names, the School of Yin and Yang, and Legalism and created the overwhelming Confucianism of rulers of Han Dynasty. In the period from Song Dynasty to Ming Dynasty, Neo-Confucianism integrating Confucianism, Buddhism and Taoism emerged. From these conditions, we can see the dominant role of Confucianism inaugurated by Confucius

in Chinese ancient philosophy as well as the integration ability of Confucianism. Furthermore, in comparison with other philosophers and schools of philosophy in ancient China, Confucius and his philosophical thoughts have unique charm. The characteristics are shown below.

1. Continuity. Confucius inherited ancient civilization, inaugurated later schools of philosophy having been handed down over two or three thousand years, followed the rules of emperors Yao and Shun, imitated the rules of Emperors Wen and Wu of Zhou Dynasty, compiled "*The Book of Songs*" (*Shijing*) and "*The Spring and Autumn Annals*" (*Chunqiu*), and established the etiquette system. "Shang Dynasty inherited the etiquette system of Xia Dynasty and the added and deleted content was knowable. Zhou Dynasty inherited the etiquette system of Shang Dynasty and the added and deleted content was knowable".
2. Positive significance. The spirit of self-reliance and perseverance, great virtues and magnificent achievements of Confucius guide people to do good turns and make progress, i.e. to pursue excellent achievements when they're in power and to pursue ordinary life when they're forced to relinquish power.
3. Openness and inclusiveness. Confucius advocated "don't take things for granted, don't be stubborn, don't be extremely conceited", "there are no certain teacher in the course of study", "great virtue can carry all the things", "harmony in diversity", and "all living creatures grow together without harming one another".
4. Naturality and sociality. "The desire for food and sex is part of human nature." "Take a bath in the riverside, dance in the wind, and sing a song while walking home." "A gentleman should regard righteousness as his nature, put it into practice according to formal standards, show it through humble words and actions, and accomplish it in good faith. This is what so-called gentleman."
5. Reality and transcendence. "If wealth and rank is morally acceptable, I'll be willing to do everything, including menial jobs, e. g. cart drivers." "One is even willing to die in the evening if he could hear the truth in the morning." "A scholar should be determined to seek the truth." Rationality based on human nature and human relationship and universality going beyond time and place. Thus, to sum up, longitudinally, Confucius philosophy has historicity, reality and future, and horizontally, it has universality.

Just as Mr. Liu Yizhi, the founder of Chinese culturology, said in *A History of Chinese Culture*, “Confucius is the center of Chinese culture. Without Confucius, Chinese culture will not exist. Thousands of years of culture before Confucius was handed down via Confucius; thousands of years of culture after Confucius was derived from Confucius.” Mr. Qian Mu, a historian, also said, “Confucius is the first saint in the history of China. Prior to Confucius, Chinese culture had accumulated for more than 2500 years. Confucius assembled the essence of such culture. After Confucius, Chinese culture has evolved for more than 2500 years. Confucius opened a new era for such culture. The historical course of China during the period of more than 5000 years indicates that the most influential contributor to the establishment of the ideal of Chinese culture is none but Confucius.” Mr. Liang Shuming, who would like to make contributions to the Chinese nation all his life and would like to make himself become the one always trusted by the society, pointed out, “Almost all of Chinese culture prior to Confucius was assembled by Confucius while almost all of Chinese culture after Confucius was derived from Confucius.”

Confucius combed previous Chinese culture books, such as “*The Book of Songs*” (*Shijing*), “*The Book of History*” (*Shangshu*), “*The Book of Rites*” (*Liji*), “*The Book of Music*” (*Yuejing*), “*The Book of Changes*” (*Zhouyi*), and “*The Spring and Autumn Annals*” (*Chunqiu*), used them as teaching materials, absorbed and integrated moral ideas, ethnical norms, national political systems, and social outlook on historic changes contained in such books, and formed philosophy of life and philosophy of politics such as belief of kindness and benevolent government. Besides, through researching “Yi” and compiling “*Yizhuan*”, Confucius did not only further enrich and improve his philosophy of life and philosophy of politics, but also find metaphysical basis for his philosophy, accordingly forming systematic Confucius philosophy.

“Yi” has a special place in Chinese original culture. Early in Xia Dynasty, the first dynasty in Chinese history, there was “Xiayi”, which was called “*Lianshan*”. The “Yi” of Shang Dynasty is called “*Guizang*”. However, since Shang Dynasty is also called Yin Dynasty, the “Yi” of Shang Dynasty is generally called “*Yinyi*”.