



Confucius Temple, Mansion and Family Cemetery

# 孔府孔庙孔林

한국어 한국어판  
孔廟 孔府 孔林

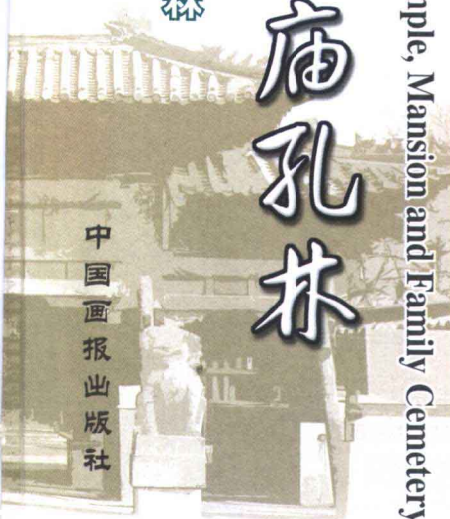


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孔子像  
The Portrait of Confucius  
孔子の像  
공자한거상



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## 前言

在中国,孔子是一位妇孺皆知的历史人物。

孔子生于两千五百年前的春秋时期,是中国历史上一位杰出的思想家、政治家、教育家,儒家学派的创始者。他的思想、学说,不仅对中国传统文化和社会的发展,产生过极为深远的影响,而且超越时空的界限,对世界文明,特别是东方文明的形成和发展产生过很大的影响。他对人类思想文化所作的贡献,使他成为世界公认的历史文化名人。

孔子一生坎坷,生前不过是一个满腹学问,却并不得志的布衣(平民),但死后他的思想、学说影响越来越大,被尊为圣人;历代皇

帝又不断赐给他各种各样的封号,使孔子成为超越帝王将相的“至圣先师”。

山东省的曲阜是孔子的故里。传说远古的三皇五帝中,炎帝、黄帝、少昊都曾以曲阜为都。周代(公元前1046年——前256年)时为鲁国的都城。由于历史悠久,曲阜境内现存文物古迹多达200余处,其中最著名的是与孔子有关的孔庙、孔府、孔林,人们通常称作曲阜“三孔”。早在1982年,曲阜就被列入国家首批公布的历史文化名城。

孔庙是专为祭祀孔子而建造的祠庙。孔庙规模宏大,保存完好,是与北京故宫、承德避暑山庄并列的中国三大古建筑群之一。

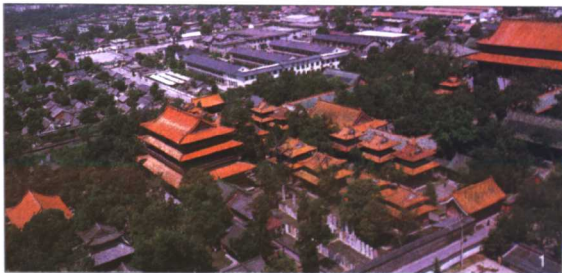
### 1.

位于曲阜古城中心的孔庙,是中国祭祀孔子的最大祠庙。为中国现存三大古建筑群之一。

The Confucius Temple, located in the center of the old Qufu City, the largest temple in China for worshipping Confucius, is one of the three existing old Chinese architectural compounds.

孔廟全景

공자묘 전경



孔林是孔子及其后代的专用墓地,占地200余公顷,是世界上延续时间最长,规模最大的家族墓地。

孔府是孔子嫡长孙世代居住的府第。自宋代封孔子嫡长孙为“衍圣公”后,它又是历代衍圣公府所在地。因此,孔府是中国封建社会典型的官衙与内宅合一的贵族院落。

至今保存完好的曲阜“三孔”,为人们展现了一幅中国传统文化的历史画卷。由于它的文化和历史价值,1994年经联合国教科文组织世界遗产委员会批准,作为文化遗产列入《世界遗产名录》,成为人类共同的文化财富。

本书以图文并茂的形式,对孔子和曲阜“三孔”作了介绍,希望它能有助于读者对孔子和中国传统文化的了解。

## Foreword

In China, Confucius is a universally known historical figure.

Confucius was born in the Spring-Autumn Period two thousand and five hundred years ago. He was an outstanding thinker, statesman, educator and founder of the Confucianism in Chinese history. His thought and doctrine have extremely far-reaching influence not only on traditional Chinese culture and social development in China, but also on civilization of the world, especially on formation and development of civilization in the East, transcending limit of time



and space. For his contribution to human thinking and culture, he is a worldwide-recognized famous figure of historical culture.

Confucius underwent his lifetime of frustrations. During his lifetime, Confucius was no more than a civilian though he was a learned man. He could not realize his ideal. But after his death, his thought and doctrine had ever-increasing profound influence and he

was respected as a sage. Emperors of all subsequent dynasties granted him various respected titles, which made Confucius a “supreme sage” just above emperors, premiers and generals.

Qufu in Shandong Province is the hometown of Confucius. As legends say, of the Three Kings and Five Lords in remote antiquity, Lord Yan, Lord Huang and Shao Hao set Qufu as their capital. In the Zhou Dynasty (from 1043 to 256 BC), it was the capital of Lu Kingdom. In long history, Qufu has accumulated more than 200 relic sites, and among them, those related with Confucius are the Confucius Temple, Confucius Mansion and Confucius Family Cemetery—people usually call them “Three Kong’s” (Kong is the surname of Confucius). As early as in 1982, Qufu was listed as the national historic cultural famous city.

Confucius Temple was built exclusively for offering sacrifices to Confucius. It is a large-scale and well-preserved architectural complex, comparable to the Imperial Palace in Beijing and the Summer Mountainous Resort in Chengde, as one of the three ancient architectural complexes.

Confucius Family Cemetery is a final resting place built exclusively for Confucius and his descendants. It occupies more than 200 hectares. It is the largest and the longest-lasting clan cemetery in the world.

Confucius Mansion is the mansion for Confucius’ eldest grandson and his descendants to live in. Starting from the Song Dynasty when Confucius was granted a title of “Sir Hereditary Sage”, this location had been the mansion of all “Sir Hereditary Sages of every generation. Confucius Mansion is the typical



2.

孔子燕居像

The Portrait of Confucius

孔子燕居の像

공자한거상

3.

孔府是孔子嫡系长孙世代居住的府第。图为孔府内宅前上房内景。这里是孔府举行婚丧仪式及家宴的主要场所。

The Confucius Mansion was residence for hereditary lineal eldest grandsons in all generations of Confucian clan. This photo shows the scene of the interior of the Mansion. Here the Confucian clan held wedding ceremonies, funeral rituals and family banquets.

孔子の正統な子孫が代々居住する場所である。

공부는 공자의 직계 장손들이 세대로 거주했던 관저이다.





noble garden that combines office with residential houses.

The well-preserved “Three Kong’s” in Qufu presents a scroll of historical picture of traditional Chinese culture. For its cultural and historical value, the relic was listed in the “World Cultural and Natural Heritage” as a cultural heritage of mankind by UNESCO in 1994.

This album is an introduction of “Three Kong’s” published in a form of both photo and text in the hope that it can help the readers to understand Confucius and Chinese traditional culture.

(The author is the 77<sup>th</sup> generation lineal descendant daughter of Confucius.)

## 前書き

儒家学派の祖として、偉大な思想家、政治家、教育家であった孔子は彼の思想、学説で人類文明、社会発展に大きな影響を与え、举世公認の歴史文化名人である。孔子の郷里——曲阜は昔の三皇五帝が都としていたといわれる所である。歴史の悠久と文物遺跡の多量で、国家歴史文化名城のリストに登録された。

孔子廟は歴代王朝が孔子を祭る廟として、歴史の悠久、規模の宏大、且つ完存されていることで、北京の故宫、承德避暑山莊と合わせて中国三大建群と称されている。

孔府は孔子の正統な子孫が代々居住する場所である。宋代の皇帝に孔子の直系子孫が「衍聖公」と追諡された後、歴代の衍聖公の官署にもなる。官署と私邸を兼ねている宏大な建築群で、「天下第一家（天下第一の家）」の尊称もある。

孔林は孔子とその一族専用の墓地として、現在のところ世界で最も長く継承され、完備に保存されて、規模も最も膨大な家族墓地である。

孔廟、孔府、孔林は孔子と関係がある歴史文化遺産である。1994年『世界遺産リスト』に登録されて、全世界人類の共同の財になる。

## 서 문

공자는 중국의 유가학파의 창시자이며 중국역사상에서의 걸출한 사상가, 정치가와 교육가이다. 그의 사상과 학설은 인류의 문명과 사회의 발전에 있어서 극히 심각하고 거대한 영향을 끼치게 하였으며 전세계에서도 인정하는 역사적 문화명인이다.

공자의 고향 산둥성 곡부는 먼 옛날의 삼황오제때 이곳을 수도로 정했다고 한다. 역사가 유구하고 문물고적이 매우 많았으므로 나라에서 첫번째로 공포한 역사문화유명도시에 수록되었다.

공자묘는 역대왕조가 공자의 제사를 지내기 위하여 지은 사당이다. 역사가 멀고 오래됐으며 규모가 거대하며 보존이 완전하므로 북경의 고궁, 성덕의 피서산장과 함께 중국의 삼대 고건축군체로 불리웠다.

공부는 공자의 혈족직계 장손들이 세세대대로 거주하였던 관저이다. 송나라때에 공자의 직계 장손을 “연성공”으로 봉한후 이 관저는 또한 역대로 연성공부(羅加ური)의 소재지였다. 이는 관아와 사저가 결합된 방대한 건축군체로서 “천하제일가”라는

4.

位于曲阜古城北的孔林，是孔子及其后裔族人的专用墓地。它是世界上延续时间最长，保存最完好，规模最大的家族墓地。

The Confucius Family Cemetery is located in the north of the old city. It is a cemetery exclusively for Confucius and his descendants. It is the largest cemetery of a clan and has been well preserved in the world.

孔林は孔子とその一族専用の墓地である。

공림은 공자 및 그의 후손의 가족들의 전용묘지이다.

5.

孔子的故乡曲阜古城鸟瞰

Confucius' hometown-Qufu-a bird's eye view

孔子の故郷の曲阜古城の鳥瞰

공자의 고향인 옛도시 곡부를 조감하다.



존칭을 가지게 되었다.

공림은 공자 및 그의 후손들의 전용묘지이다. 세계에서 지속된 시간이 제일 길며 보존이 제일 완전하고 규모가 제일 거대한 가족의 묘지이다.

공자묘·공부·공림은 공자에 관한 역사적 문화유산이다. 1994 년도에 《세계유산명록》에 임신되었으며 전세계 인류의 공동한 재부가 되었다.

6.

杏坛礼乐——《圣迹之图》之一。明代(1368—1644年)彩绘本《圣迹之图》。是一部反映孔子生平事迹的连环图画。共36幅。“杏坛礼乐”这幅图画表现孔子在杏坛对弟子(学生)进行教学的情景。

This is the Apricot Forum, where Confucius gave lectures of rite and music to his disciples, depicted in the “Map of Sage’s Trace”, a serial pictures depicting Confucius’ career. It contains 36 colored wood block printed pictures, the Apricot Forum is one of them.

『杏壇で礼と楽を教授』——『聖跡の絵』のひとつである。この絵は孔子が杏壇で弟子を教授する情景を表す絵である。

“행단악학”——《성인의 유적도》중의 하나임. 이 그림은 공자가 행단에서 제자들에게 글을 가르치는 정경을 표현하였다.



## 孔子—儒家学派的创始人

孔子(公元前551—前479年)名丘,字仲尼,春秋时期鲁国陬邑昌平乡(今山东曲阜东南尼山附近)人;3岁丧父,家道中衰,青少年时期“贫且贱”,曾做过替贵族看管牛羊的“乘田”、管理仓库的“委吏”之类的差事,自说“吾少也贱,故多能鄙事。”当时的鲁国是春秋时期礼乐文化中心,被誉为“周礼尽在鲁矣!”孔子自幼就受到这种浓厚文化氛围的熏陶,15岁“志于学”,立志要成为以文化学术自立于世的学者。他独辟自学成才之路,勤学好问,学无常师,以至于痴迷到“朝闻道,夕死可矣”的程度。

相传,孔子曾不远千里到周天子的都城去学习,向大学者老聃“问礼”。孔子勤奋刻苦,在30岁便已完全掌握了礼、乐、射、御、书、数等“六艺”,这就是孔子自己所称“三十而立”。

30岁以后,孔子的名望日高,来拜师求学的人也越来越多。此后,他把大半生的时间和精力,都花费在教书育人上。他除了向学生传授“六艺”外,最主要的是教学生懂得做人做事的道理。

在孔子之前,只有贵族才有机会受教

育。孔子主张“有教无类”,意思是人人都应该而且可以接受教育,革新自我。学生无论贫富贵贱,他都乐意教。他倡导教育的目的不仅是教授各种知识和技能,而且要育人,提高人的素质,塑造健全的君子人格。他对那些安于贫而志于学的弟子特别赞赏,其得意门生颜回就是一个“一箪食,一瓢饮,在陋巷,人也不堪



7.

尼山远眺。尼山本名尼丘山,相传孔子就出生在这里。  
A distant view of Mount Ni. As a legend says, Confucius was born here.

尼山で眺望。孔子はここで生まれたと言われる。  
니산을 멀리 바라보다. 전하는데 따르면 공자가 이곳에서 태어났다고 한다.



其忧，回也不改其乐”的人。孔子可说是中国第一个把教育带给平民的人。

孔子教学，特别鼓励学生独立思考。他常和学生一起讨论问题，他对每一个学生都很了解，能够根据他们的天资和个性，分别给以适当的指导，这就是有名的“因材施教”的方法。孔子自己有“学而不厌，诲人不倦”的精神，同时，他也把这种精神传授给学生。他曾反复教导：“学而时习之，不亦说乎？”（注：说同悦），“学而不思则罔，思而不学则殆”，“不耻下问”等等，既强调正确的学习态度，又重视学习方法。

孔子还对夏商周三代的礼乐文化进行了比较研究，有许多重大发现和收获。他认识到，后代文化是在前代文化基础上“损益”而成，文化的演变是渐进的等等，这为他建构儒家文化体系提供了理论的基础。

孔子的思想学说主要由仁学、礼学、中庸、天命观、文化观、教育观构成，其中“仁”是孔子思想的核心，内容非常丰富，是多种内涵的有机统一。有人作过统计，在记录孔子言行的《论语》一书中，有109处提到“仁”，可见“仁”在孔子的学说中占有多么重要的地位。孔子对“仁”的解释是“仁者，人也”，“仁”是“人之所以为人之理”，使人“成人”之道。“仁者爱人”，“爱人”，就是对人的生命的珍惜和爱护；真诚地把人当人看，尊重人的尊严和人

格；爱护、同情、帮助他人，做到“己欲立而立人，己欲达而达人”，“己所不欲，勿施于人。”爱由亲始，即从父母兄弟起，然后由近及远，推己及人；以至推及“泛爱众”（就是博爱大众），从而达到“四海之内皆兄弟”的理想境界，进而实现“大同”世界。孔子仁爱、敬天爱物等思想中蕴含着的人与天地万物一体之爱的精神，被后儒发展为天人万物一体之爱的思想。

孔子虽以教书为业，但他的愿望并非只是做个教师，而是要看到天下太平，人人过安乐的日子。所以他非常关心政治，很想说服统治者实施他的“仁政”。50



岁之后,他意识到承传文化命脉,拯人救世的历史使命落于其肩,这就是孔子自己所称“五十而知天命”。51岁那年,鲁国请他做官,初任中都宰(中都县长),后任管理工程建筑的“司空”,再任管理司法的“大司寇”,并曾代“相”参与国事。他做官虽很有政绩,却引起一些官员的妒忌,而当时的国君,只爱玩乐,不关心朝政。孔子失望至极,终于弃官,于56岁那年开始周游宋、卫、陈、蔡、齐、楚等国,时间长达14年之久。

孔子所处的时代,是一个“礼崩乐坏”、“社稷无常奉,君臣无常位”,战争频繁的动乱时代。他抱着救世的热忱率弟子周游列国,苦口婆心地劝说各国国君实行“仁政”,但却到处碰壁。59岁那年,孔子在卫国,见卫灵公不用他,决定西去投晋国赵简子。走到大河边,孔子听说赵简子杀了两位贤人,不由临河而叹,重返卫国。后卫灵公问他列军阵之学,他反对战争,便说:“俎豆之事则尝闻之,军旅之事未之学也。”灵公不高兴,再与他谈话时,故意仰观飞雁。后来,孔子只好离开卫国,微服逃到郑国,郑国不接待,又去陈国。在旅途中,孔子常受人嘲笑,说他“知其不可而为之”,意思是说,明知事情不可能成功,还要去做。有一天,孔子的学生去向种田的隐士问路,隐士说“现在到处很乱,与其跟孔子去找贤明的国君,还不如随我们种田好啦!”孔子知道后,非常感慨地说:我们不能躲在山林里跟鸟兽一起生活,如果天下太平,我何必为改变世道而努力。

鲁哀公十一年(前484年)孔子68岁



#### 8.

夫子洞在尼山脚下。相传孔子的母亲赴尼山祈祷。返家途中临产。在此洞中生下孔子。

The Scholar Cave is on the foot of Mount Ni. As a legend says, Confucius' mother gave birth to Confucius in this cave after she worshipped gods in Mount Ni.

尼山下的親子洞。孔子が生まれた所だと言われる。

전하는데 따르면 니산 아래의 부자동은 공자가 탄생한 곳이라고 한다.

#### 9.

当代著名雕刻家石可所作《孔子事迹图》中的“有教无类”。体现了孔子主张人人都有权利受教育的思想。

“Education for all, regardless of genealogy” is mentioned in “Stories about Confucius” by contemporary famous sculptor Shi Ke.

当代有名な彫刻家の石可に作られる『孔子事跡図』中の「教育の平等」で、どんな人でも教育を受ける権利があるという孔子の思想を表す。

당시 저명한 조각사 석가(石可)의 조각품 <공자사적도>중의 “평등교육”은 사람마다 교육을 받을 권리가 있다는 공자의 사상 주장을 체현하였다.

时，他终于回到了思念的“父母之邦”——鲁国，“然鲁终不能用孔子，孔子亦不求仕”，专心投身教育和整理古籍。据说《诗》、《书》、《礼》、《易》、《春秋》等被后人称为中华元典的“五经”就是孔子系统整理的。

孔子在他生命的最后几年，仍然发愤忘食，乐以忘忧，不知老之将至。公元前479年，孔子怀着壮志未酬的遗憾和对后世的忧虑，离开了这个世界，享年73岁。

据《史记·孔子世家》载：孔子以诗书礼乐教“弟子盖三千焉，身通六艺者七十二人。”表现最为突出的有：颜渊、闵子骞、冉伯牛、仲弓、宰予、子贡、冉有、子路、子游、子夏、子张、曾参，樊迟，有若等。孔子去世后，弟子散居各国，儒学成为战国

(前475—前221年)时期的“显学”。自西汉(前206—公元8年)武帝刘彻采纳董仲舒的建议，实行“罢黜百家，独尊儒术”的政策后，儒家思想成为中国封建社会的正统思想，孔子的地位也越来越高，影响也越来越大。西汉平帝元始元年(公元1年)追封孔子为“褒成宣尼公”，唐玄宗开元二十七年(739年)加封为“文宣王”，宋真宗(998—1022年在位)封为“玄圣文宣王”、“至圣文宣王”，元成宗大德十一年(1307年)封为“大成至圣文宣王”，明代(1368—1644年)尊为“大成至圣先师”，后改称为“至圣先师”。

在人类历史上，很少有像孔子这样复杂和影响如此长久的人物。生前，他虽是一个不甚得志的布衣，死后却被推到了超越帝王将相的尊位。在两千多年的时间里，孔子的思想学说一直是中华民族传统思想文化的主流，中华民族共同心理素质的形成和国家的持久统一，都与孔子及儒家思想的影响有着密切关系。多少年来，人们对孔子及其学说或褒或贬，或扬或抑，但他对中国传统文化的影响，是任何人都得承认的。生活在两千多年前的孔子，在认识上不可避免的受到时代的局限，但他那些具有普遍真理的至理名言，却超越了时间和空间，成为全人类宝贵的思想文化财富，至今仍有现实的意义。

孔子创建的儒家思想学说，约从公元前3世纪末起，先后影响到朝鲜半岛、日本、越南，形成了“孔子文化圈”。此外，还影响到缅甸、泰国、印度尼西亚、马来西亚、菲律宾、新





加坡等亚洲国家。自13世纪起,以孔子为代表的儒学逐步影响到意大利、法国、德国、英国、美国等西方国家。其思想文化体系已成为东方文化的象征和世界文化宝库的重要组成部分。美国出版的《人民年鉴手册》曾将孔子列为世界十大思想家之一。1988年世界诺贝尔奖金获得者在巴黎集会的宣言中称:“如果人类要在21世纪生存下去,必须回首两千五百年,去汲取孔子的智慧。”

## Confucius-the Founder of Confucianism

Confucius (551 BC-479 BC) was named Qiu, styled himself Zhongni, and lived in Changpin village of Quyi county during the Spring-Autumn Period-somewhere near Ni Hill in southeast of today's Qufu city. His father died when Confucius was 3 years old. His clan declined. When he was a teenager, he was poor and worked for nobles to tender cattle and sheep and

10.

建于公元1594年的曲阜古城正南门。在圆形城墙上上有“万仞宫墙”四个大字。以表示孔子学问之高深。现在看到的题字为清代乾隆皇帝(1736—1795年在位)手书。

This is the South Gate of Qufu Old City, built in 1594. The four characters 万仞宫墙 implying "Confucius' prominent knowledge" were written by Emperor Qianlong (1736-1795 on his throne).

曲阜古城の正南門に「万仞宮牆」四字が書いてあった。孔子の学問の広くて深いことを示す。

극부 옛도시의 정남문에 <만인궁벽>이란 네글자가 쓰여져 있는데 이는 공자의 학문이 깊고 심오하다는 것을 나타내고있다고 한다.

11.

明代(1368—1644年)彩绘《圣迹之图》中的“退休诗书”。曾定公(前509—495年)时,大臣们恃越公室,掌握了祭祀、征伐等大权。孔子看不惯这种礼崩乐坏的局面,不求做官,专心修诗书,定礼乐。

"Confucius retired and wrote works" is one piece of the "Map of Sage's Trace". Confucius was discontent with ambitious ministers seizing power in the court and disregarding patrarchal system, so that he retired and engaged in writing books about ritual system and music.

「退職して詩書に専心」——「聖蹟の絵」の一部分である。孔子は朝廷が礼を重視していないことに不満だったので、官に当たる気持ちもなく、詩の整備と礼の音楽を作ることに力を尽くすようになった。この「聖蹟の絵」の「退職して詩書に専心」の部分は、孔子が「礼崩楽坏」の局面の中で、官を辞して詩書に専心したことを描いている。この部分の背景には、孔子が「礼」の復興のために、政治的な権力を握ることを断念し、文化の復興に専心したという事がある。

공자가 예의와 윤리가 상실되는 국에서 은에 거슬러서 관직을 바라지않고 전심으로 시,서,악을 익히며 예악(禮법과 음악)을 만들다.



took care of warehouses. He said: "When I was young, I was poor, and took humble jobs." During that period, Lu Kingdom was a cultural center of rite and music, as the then people said, "Zhou rite is prosperous all in Lu Kingdom." As a child, Confucius was nurtured in such a cultural atmosphere. When Confucius was 15, he was determined to study to become an independent scholar of culture and learning. He sought a way to become a talent by self-study, studying diligently and was keen on consulting others. He did not confine his study to fixed teachers and was so crazy as to say: "If I learn some true doctrine in the morning, I would be willing to die in the evening."

As legends said, Confucius traveled thousands of miles to the capital of Zhou Dynasty to learn from the then great scholar, Mr. Li Er (Lao Zi), "consulting Mr. Li about rites". By his diligence and hard study, Confucius became adept at "rite, music, archery, charioteering, reading and writing and arithmetic" commonly known as the "six arts", when he was 30. This is what Confucius summed up as "At thirty I took my stand."

Since then, Confucian reputation grew. More and more people came to visit Confucius to study under his instruction. From then onward, Confucius spent his time and energy on teaching his students. Besides "six arts", his instruction was mainly in the way to understand how to be a human being and how to behave oneself.

Before Confucius taught students, only the nobles had an opportunity to receive education. Confucius advocated education for all members of

society; that is, "Education is available to all, regardless of their genealogy." He taught students who came from either rich or poor families, of either noble or humble origin. He advocated the purpose of education was not merely confined to teaching knowledge and skill but also cultivation of persons featured by high quality and sound gentlemanship and perfect personality. He particularly appreciated students who were content with their poor status but remained determined to study. Yan Hui was one of his most favorite students. He praised Yan Hui, saying "Yan Hui does not withdraw his determination to study even when he is living a very poor and hard life that most people cannot endure." It is proper to say that Confucius was the first educator in China who brought education to civilians.

In his teaching, Confucius particularly emphasized that students must think independently. Often, he discussed together with his students and gave them proper instruction in accordance with individual gift and personality, as he knew each of his students very well. This is now well known as a teaching method: "teach students in accordance with their aptitude". Confucius himself was insatiable in learning and taught his students tirelessly. He handed down such a spirit to his students and repeatedly encouraged them, saying "Study and frequently use your knowledge in practice, and you will feel utmost happiness" and admonished them, saying: "Learning without thinking will lead to void mind, while thinking without learning will lead to danger" and guided them "never feel ashamed to learn from your subordinates and even humble persons." All