Popular Confucianism

# 大众儒学

邵汉明 刘辉 王永平 著





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#### Introduction /1

1. The earth and the heaven gave birth to human beings, human beings are cherished and materials are humble. /25

The earth and the heaven combined harmoniously, everything can change into living creature. /25

The heaven goes in a regular circle, only the heaven is deemed as the supreme. /27

When everything in the world is evaluated, human being is worthy of the most precious care. /29

### 2. Motion and stationary have regulations, only changing suits everything. /32

The ways of the heaven and the earth would be lasted forever. /32

Every motion of the world has its regular rules. /34

Explore everything's spirits and study its changing rules tirelessly, benevolence from the exploration would bless the posterity. /35

Poverty gives rise to the desire for change, it would be lasted



for a long time. /36

### 3. To investigate things is to attain knowledge, then you will be wise and sensible. /39

Study hard and practice in reality, at the same time, to emphasize the knowledge. /40

Intuitive knowledge and better capability would cultivate the people who want to be capable. /41

The heaven manages consciousness and things, which will be signed by the heart. /43

To be sensible and wise would get the highest state of knowledge. /45

### 4. Knowledge must be cooperated with practice, practice should be stressed and go first. /47

Intellectuals have no puzzles, intellectuals are inclined to the kind. /47

Talking meticulously but doing hard, endeavor to get benevolence. /50

Knowledge and practice should be implemented simultaneously, practice is more important than knowledge. /53

### 5. Right titles would form proper words, titles are correspondent with the reality. /56

To rectify the title is to rectify the reality, all behaviors should have titles. /57

Creating titles infers to reality, which we should distinguish them clear. /59

To trace the title and examine whether it refers to the reality, giving titles should grip the essential. /61

### 6. With law and with pondering, go straightly along the midway. /64

With law and with pondering, pondering is never separated from the law, /64

Go straightly along the mid-way, compromising should dwell in pondering. /67

Go along the straight way, to be honest with no cheating. /69

### 7. Too much is as bad as too little, to cooperate but not to uniform. /73

Too much is as bad as too little, do not lean to the left or to the right. /73

Apprehend two extremes and adopt the medium, just as standing at the appropriate line. /76

Holding the medium is heading for conciliation, cooperate but differentiate from each other /78

### 8. There are two kinds of nature, kind and evil. Get rid of the evil nature for kind nature. /82

The heaven endowed the "four initiatives", human nature is virtue from birth. /82

Nature has two elements, kind nature is the foundation of it. /85

Inclining to benefits from birth that stands for evil nature and hypocrisy. /87

To delete the evil in order to get kindness, to accept good advices readily as running water. /88

#### One prospers in worries and hardship, and perishes in ease and comfort. /92

- One country will be prosperous by farsighted and hardworking people, and it will be subjugated in sooth and peace situation. /92
- Being worried with doctrines and learning. Being considerate with ones' country and its people. /95
- Working too hard to remember meals, being too happy to remember the sorrow. /98

### 10. Being sympathy with the heaven and feeling pity for the people. /101

- The heart of pity and sympathy is what everyone has in common, /101
- Kindhearted people love the living creature. All people are created by natural creatures. /103
- The fortune of the world should be shared by all of the people dwelling in this world. /106

### 11. Self-discipline is to survive from the trouble, and embrace the world through broad character by cultivation. /110

Being strong and robust to do some valuable things, keep selfdiscipline in incessant way. /110

- To treat the moral as the supreme, to cultivate the breadth of virtue to get the eternal. /113
- Accommodating all things in the world, cultivating the broad mind and patience. /115
- The mutual complements of Yin and Yang, coupling hardness with softness. /118

### 12. Setting willingness then insist it forever, to cultivate oneself to the moral way. /120

- It is precious for person who has the aspiration, which lasted forever in an exalted situation. /120
- To cultivate oneself and train his character, pursue the moral doctrine and get it after endeavors. /122
- Let ones' heart and aspiration suffer from troubles in order to train his insistency. /124

### 13. To cultivate heart and convert the external is the basic rule of forming the moral way. /127

Whether be in kindness or not is determined by yourself, you request it then you'll get it. /127

Preserve and cultivate your heart and character, keep on reflecting yourself in detail. /130

Arrangement of the people and the customs are used for informing people's character and nature. /134

### 14. To die for the just cause. Cultivate and train the justice and integrity. /137

Being in "to be or not to be" dilemma, only justice is the first choice. /137

The spirit of noble and righteousness should be companied with the morality and justice. /140

Whom we called real man should have dignity and honor all the time. /142

### 15. Control your own desire, but to satisfy the common desire, /146

We should not get rid of our desire, in addition, never let it be indulged. /146

Suppress the desire with rationality control and guide the desire