

<<中国儒学史>>

图书基本信息

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### 内容概要

本书充分吸收国内外儒学研究的新理论、新观点，尤其是改革开放后国内外学者在这一领域所取得的新成果。

全书以弘扬和传播中国传统文化为出发点，紧扣儒学的基本精神，对各个时期儒家对儒学的发展和创新给予系统而又充分的论述，并结合时代背景，客观地从正反两方面进行深入剖析。

本书对传播和弘扬中国文化具有积极的现实意义。

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## 章节摘录

版权页：So the master was in fact referring to those sages of ancient times, such as Yao, Shun, Yu, King Tang, King Wen, King Wu, and the Duke of Zhou, when he mentioned the SO-called persons who were born wise. In life, there were no such sages. He said, "Nowadays, I cannot see a sage; I will be satisfied if I can see superior men." Though he once said, "Heaven has endowed me with virtues", on more occasions he remarked, "Neglect of virtue cultivation, disregard for learning, reluctance to move towards righteousness and failure in removing one's fault-these are the things that trouble me very much." (ibid: 116) He particularly stressed learning after one's birth, saying, "I am not a man born with knowledge. I am one who is fond of ancient studies and gains knowledge through diligent and hard work." (ibid: 120) "If one follows faithfully the principle of humanity, but is not fond of learning, he will be easily deceived. If one loves to exercise his wisdom but is not fond of learning, he will have the defect of pretentiousness and inconsistency. If one loves honesty but is not fond of learning, he will be easily controlled and hurt. If one loves straightforwardness but is not fond of learning, he will be biting and offending. If one loves courageousness but is not fond of learning, he cannot help making trouble and inviting disasters. If one loves firmness but is not fond of learning, he will be reckless and extravagant."

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