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THE RESEARCH OF CONFUCIUS IDEA “YOU YU YI” (游於藝)

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Synopsis:

1. Introduction

This paper is divided into five parts, would discuss the idea of Confucius' "You Yu Yi" (游於藝), is the modern general education pilot.

2. Explanation of the "You Yu Yi" (游於藝) "

Efforts to learn "Six Yi" (六藝), and relax your mind, which is "You Yu Yi" (游於藝) correct attitude.

3. The meaning of Confucius' "Six Yi" (六藝)

Two versions of the meaning of " Six Yi" (六藝),one refers to the six elements of Li (禮), Yue(樂),She(射),Yu(御), Shu(書),Shu(數), another is the " Six Jin" (六經). The former is the focus of this paper.

4. General education built basic on "You Yu Yi" (游於藝) "

As the example ,Chia Nan University of Pharmacy and Science (Taiwan, ROC), comparing its general education with Confucius' "Six Yi" (六藝), we can confirmed "Six Yi" (六藝) is the foundation of contemporary general education.

5. Conclusion

"Let the will be set on Dao(道), based yourself in De(德), let your mind relied on Ren(仁), and be relaxed and enjoyable in Yi(藝). " Practicing it in the contemporary general education, this is precisely the significance of "You Yu Yi" (游於藝).

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ABSTRACT

In *The Analects* (《論語》), Volume VII (Shu Er) (〈述而〉), Confucius said, "Let the will be set on Dao(道), based yourself in De(德), let your mind relied on Ren(仁), and be relaxed and enjoyable in Yi(藝)." What is the meaning of "Yi" (藝)? In *Shuowen Jiezi Notes* (《說文解字注》) Volume III, the author Hsu, Shen (許慎) described the word "Yi" (藝) is "Yi(藝)", it means cultivation. Tuan, Yu-Tsai (段玉裁) explains, "As Li (禮), Yue(樂), She(射), Yu(御), Shu(書), Shu(數) to the Confucians, the same as the farmers to the crops." In *Confucianism A Modern Interpretation* (《孔學今義》), the author Chang, Chi-Yun (張其昀) further explained, "Yi(藝) means Li(禮), Yue(樂), She(射), Yu(御), Shu(書), Shu(數). Yi(藝) is education and teaching materials. Li(禮) is culture. Yue(樂) is music. She(射), Yu(御) both mean exercise. Shu(書) is character. Shu(數) is science. Such factors become whole contents of Confucian education. Accordingly, Confucius' educational goal is to teach people who both have personalities, talents and humanities. In addition, in *Shuowen Jiezi Notes* (《說文解字注》) Volume VII, Hsu, Shen(許慎) explained that the word "You(游)" in "You Yu Yi"(游於藝) means the flag floating in the sky. "You"(游), whose original definition is the tassel at the end of the flag, extends to the meaning "float". So we can illustrate that Confucius might hope his students who learn through such six ways can not only be more delightful and pleasant but also explore their inexhaustible potentiality in

learning. According to *Li Ji* (《禮記》), we also can prove that for Confucius' students, the highest level of the study is "You" (游). Although, Confucius' idea "You Yu Yi" (游於藝) is more than two thousand years ago, this philosophic viewpoint is still worthy and enlightened now. Confucius' "Six Yi" (六藝) is the basis of contemporary general education, and "You Yu Yi" (游於藝) is the most precious treasure, he is the first general education pioneer in world.

Key words: Confucius, You Yu Yi(游於藝), Education

INTRODUCTION

"You Yu Yi" (游於藝), the idea is from Confucius. In *The Analects* (《論語》), Volume VII "Shu Er" (〈述而〉), the Master says, "Let the will be set on Dao(道), based yourself in De(德), let your mind relied on Ren(仁), and be relaxed and enjoyable in Yi(藝)." (Wei(魏), He, Yan(何晏), etc. notes, the Northern Song Dynasty(北宋), Xing, Bing(邢昺) sparse,(1993). *The Analects Notes* (《論語注疏》), Taipei: Yi Wen(藝文) printing press,p.60) This passage on behalf of Confucius' educational philosophy and goals. From the inside to the outside, from the beginning to the completion of the final line of skills, an educated scholar, must achieve the overall " Dao(道), De(德), Ren(仁), Yi(藝)." "Work out and practice.

In the age of Confucius, " You Yu Yi " (游於藝), mainly refers to " Six Jīng " (六經) and " Six Yi" (六藝), it based on the qualities of the humanities. The aim of this paper is to clarify the differences between ancient and modern educational fields, and to aim at all-round education.

This paper is divided into five parts. First of all, in the "Introduction", that "You Yu Yi" (游於藝) in the source and research program, and the expected research goals. Second, the interpretation of "You Yu Yi" (游於藝), what is "You" (游)? What is "Yi" (藝)? Furthermore, it explores the educational meaning of the "You Yu Yi" (游於藝) in the Confucius era. Then, it shows that contemporary general education

inherited Confucius' "Six Yi" (六藝), mainly in the humanities, art, society, natural science integration of conservation. The final conclusion is that there is no difference in the form of "You Yu Yi" (游於藝), although its ultimate goal is "holistic person" education in which "personality, talent and humanity" are both.

EXPLANATION OF THE "YOU YU YI(游於藝)"

What is the meaning of "You Yu Yi" (游於藝)? Start with the word shape and meaning of the evolution of the word, understand the meaning of these two words from ancient times to the present.

"Yu", *Shuowen Jiezi Notes* (《說文解字注》) Volume VII, "tassels of flag." Tuan, Yu-Tsai (段玉裁) noted, "You" (游) also said "You" (旂),……" You" (游), Zhou Li《周禮》Simplifies into "You" (游).…… but also extended to travel, leisure travel. Folk word is "You" (遊)." (The Eastern Han Dynasty(東漢), Xu Shen(許慎), the Qing Dynasty(清), Duan Yu-Tsai (段玉裁), (1978). *Shuowen Jiezi Notes* (《說文解字注》), Taipei: Li Min(黎明)culture cause company, p314)View from the word, refers to the tassel of the flag or the crown .

Inscriptions on bones or tortoise shells to inscriptions and regular script, some people made a detailed introduction to the characters and the meaning of "You"(游).

甲骨文	金文	篆文	隶书	楷书	行书	草书	标准宋体	简化方案
								用简单字形“游”合并复杂字形“遊”
								

Pictograms Dictionary : <http://www.vividict.com/WordInfo.aspx?id=2353>

From the above can be summed up, "You"(游) of the original word is the "You "(旂), its original mean maybe is, " the ancient students hold up the flag, across the river study tour ".

The word "Yi(藝)" is not found in *Shuowen Jiezi Notes* (《說文解字注》). However, in this book Volume III, Tuan, Yu-Tsai (段玉裁) noted the word "yi" (藝) as Plant, and "Six Yi" (六藝), the word "Yi" (藝) is used as "Yi"(藝). (The Eastern Han Dynasty(東漢), Xu, Shen(許慎), the Qing Dynasty(清), Duan, Yu Cai (段玉裁), (1978). *Shuowen Jiezi Notes* (《說文解字注》), Taipei: Li Min(黎明)culture cause company, p 976)

Let us look for the inscriptions on oracle bone inscriptions, inscriptions on bronze inscriptions, inscriptions on official script, official script, regular script, etc.

甲骨文	金文	篆文	隶书	楷书	行书	草书	繁体标宋	简体标宋	简化方案
									采用俗体楷书字形(依据草书字形局部简化)
前616	毛公鼎	说文解字	史晨碑	颜真卿	颜真卿	陆柬之	明人	印刷字库	

Pictograms Dictionary : <http://www.vividict.com/WordInfo.aspx?id=2534>

"Yi"(藝) is the original meaning of "planting plants".The ancient society planted crops is an important skill in life, therefore,the first official revision of the rhyme *Guang Yun* (《廣韻》)in China, "to sound•Ji Yun(去聲·祭韻)", released "Yi" (藝), "Yi"(藝) including ability, quiet, common sense, guidelines. "Indeed, it is the truth.

Learning skills not to focus on the focus and effort, why Confucius uses the word "You" (游), emphasizing the "Yi" (藝) of learning? This is because in the pursuit of professional skills to develop the process, most people tend to be too focused and nervous and paranoid and arrogance. (Chang, Guo-Liang & Jin, Lin-Xiang & Yu, Zhen(2008). On Confucius' Innovative Thought, *Journal of Chuanshan University*, (3)2, 122)

People in the learning process, should be in the "tight" and "loose" between the parties to seek a balance. *Li Ji*(《禮記》), "Confucianism line articles"(《儒行篇》)records, "Etiquette is the most important to achieve peace, loyalty and trust are the finest things, leisurely approach, election sage and inclusive of dissent, destroy

own principles to meet the secular, Its well-off so ". Is the right way to learn professional skills? Confucius said to Yen Yuan (顏淵) , "A good swimmer will have a lot of skill ,when he swims in the water, he will forget the existence of water." Outside of things and self all beyond state of mind, this is also the correct solution of the "You Yu Yi " (游於藝).

THE MEANING OF CONFUCIUS' "SIX YI" (六藝)

The " Yi " (藝) of "You Yu Yi " (游於藝), usually refers to "Six Yi" (六藝). There are two different versions of the meaning of " Six Yi" (六藝). One refers to the six elements of Li (禮), Yue(樂),She(射),Yu(御), Shu(書),Shu(數), which are the main contents of Zhou's(周) education. "Six Yi" (六藝) in the movement of the body have a greater impact is She(射),Yu(御). (Jiang, Yi-Bin(2004). Intention of " Six Yi" Physical Thought, *Religious philosophy* 29, 69) Another Six kinds of classical and related training in general, is the Han Dynasty after the argument, including Yi (《易》), Shu(《書》), Shi(《詩》), Li(《禮》), Yue (《樂》), *Spring and Autumn* (《春秋》), they are also called " Six Jin" (六經). Which are devoted to the establishment of theoretical foundation. the other " Six Yi" (六藝), skills in general training.

The "Six Yi"(六藝) is the ancient Chinese Confucianism to cultivate the basic character and skills of students, but also the ancient Chinese higher education disciplines. (Zhang,Wei-Bao(2011). The Tentative Study of Confucian Textbooks in Pre – Qin, *New Asia Discussion*,12, P.8)Zhou Li(《周禮》) "Di guan • Bao shi" (〈地官 • 保氏〉) says, "The country 's students would be cultivated on the Dao(道) ,and teach them about the" Six Yi" (六藝),the first called"Five Li" (五禮), the second called "Six Yue " (六樂),the third called" Five She" (五射), the fourth called "Five Yu" (五御), the fifth called" Six Shu " (六書), the sixth called" Nine Calculations " (九數) (The Eastern Han Dynasty(東漢), Zheng, Xuan(鄭玄)Note,, the Tang Dynasty(唐)Jia, Gong-Yan (賈公彥) sparse, (1993). *Zhou Li*(《周禮》), Taipei: Yi Wen(藝文) Printing press, p.212)

The "Five Li" (五禮)

The "Five Li" (五禮), "Ji Li" (吉禮), " Xiong Li" (凶禮), "Jun Li" (軍禮), "Bing Li" (賓禮), " Jia Li " (嘉禮), five rituals. Zhou (周) attaches importance to ritual system, rites refer to various systems, rituals, norms, and customs. It is content through the religious, political, economic, military, education and so on. The five rituals mentioned above are important bases for maintaining the order of the individual and society. Therefore, the five rituals are the priority item of Confucius "Six Yi"(六藝) education.

The "Five Li" (五禮), briefly list in the following table :

"Five Li" (五禮)	
Item	Content
"Ji Li" (吉禮)	The worship of the gods in heaven and on the earth and ghosts : 1. Worship the gods in heaven: the great god, the gods of sun, moon, stars, wind, rain, and the dominate life etc. 2. Worship gods on the earth: the gods of land and grain, the Five Emperors, Five Sacred Mountains, forest, rivers, and in four directions. They are variety of small gods. 3. Worship the ghosts: the dead kings, ancestors, the ritual of worship in spring and autumn, and so on.
" Xiong Li" (凶禮)	The mourning is the funeral system, according to the far or near relationship, there are five kinds of funeral clothing. When the famine, the state will comprehensively put forward countermeasures for disaster relief. When foreign aggression or internal unrest disaster, suffer economic, property, personnel losses, the emperor or allies to rescue goods.
"Jun Li" (軍禮)	Military etiquette is divided into the ceremony of " Da Sh" (大師), "Da Jun" (大均), "Da Tian" (大田), "Da Yi" (大役), "Da Feng" (大封).It includes the convening and reorganization of the army, the correction of the account, regulating the emperor, review the people, hunting, hunting for architectural conquest, repair boundaries, roads, ditches and so on.
"Bing Li" (賓禮)	Diplomatic relations between the states and reception guests etiquette activities. Such as the emperor by princes pilgrimage, the emperor by princes sent to hire,

	emperor dispatched greet the princes, the emperor by vassal state messenger table tribute, banquets or princes messenger. In addition, the following a prince until the literati meet etiquette, is also the "Bing Li" (賓禮).
"Jia Li " (嘉禮)	Content includes the diet, adulthood, wedding, banquet, festival of the ceremony etc. In addition, "Bing She"(賓射) is The princes into the palace to see the king, or princes they each other, or the king with his old friends, after the banquet, they held the archery ceremony. "Xiang Yan "(饗燕), "Shan Fan "(脰膳) of the ceremony. The former is the aristocratic feast of the ceremony; the latter is The former is the aristocratic banquet ritual, the latter is the king or princes to the ancestral temple to the ancestral sacrifice, the sacrifice of the meat will be shared with the surname of the vassal state.

Lao, Si-Guang(勞思光) said, "The thought of Confucius is from the Ren (仁) into the Li (禮), Yi (義). Therefore, the basic theory of the words, Ren (仁), Li (禮), Yi (義), the three concepts for the Confucius theory of the main pulse." (Lao, Si-Guang (2010), *New History of Chinese Philosophy*, Book I, Taipei: San Min Book Company, P.111) Although the Ren (仁) is the core of Confucius thought, but the Li (禮), the ceremony is an important standard of life, an important philosopher inheritance of Confucian thought Xun Zi(荀子), is to Li (禮)for the ideological center. So we can read the importance of Li (禮) in Confucianism.

The "Six Yue " (六樂)

The "Six Yue " (六樂), refers to poetry, music and dance. Confucius had a strong interest in music. According to *Han shi wai zhuan*,(《韓詩外傳》) and *Shi Ji*,(《史記》), Confucius had "hit chime in Wei (衛)", and "adopted the song of Joseph." He had "visited Chang Hong(萇弘)" Learning drum and zither from Shi Xiang Zi(師襄子)".The legendary "Six Yue " (六樂) are all made for the ancient emperor, Zhou(周) inherited and be applied.

What is "Six Yue " (六樂)? "Clouds" (雲門)for the Yellow Emperor(黃帝)of the music, also known as "Cloud Gate large volume" (雲門大卷); "Salt Lake " (咸

池)for the Yao(堯) music, also known as " Great Salty" (大咸); "Great Shao "(大韶) for the Shun(舜) music; "Great Summer"(大夏) for Yu(禹) music; "Great Huo"(大濩) for Tangle(湯); " Great Wu "(大武)for King Wu of Zhou(周武王) music. The "Six Yue " (六樂) are great dance, also known as dance music.



Fig.A- "Jiahu Bone Flute"



Fig.B- "Tao Xun"



Fig.C-"Music tomb figure

Fig. A.B.C, House of Expert : <http://sns.91ddcc.com/t/79323>

Music education in the "Six Yi"(六藝) education of Confucius, is a very important part. The origins of Chinese music are very early. In terms of musical instruments, the "Jiahu Bone Flute" (Fig.A) unearthed in Jiahu Village, Beiwudu Town, Wuyang County, Luohe City, Henan Province in 1986, originated in the

Neolithic Age, Year to 7700 years. Zhengzhou City Museum of the Shang Dynasty "Tao Xun" (Fig.B), is one of the most primitive Han wind instruments, according to archaeologists, Xun produced in prehistoric times, 7,000 years ago. The "Music tomb figure" in Hunan Museum (Fig.C), is the 1972 Mawangdui unearthed in Changsha Mawangdui. Music from the above-related unearthed, visible music and the lives of our ancestors are closely related. Therefore, "Six Yi"(六藝) education of Confucius, in particular, the Yellow Emperor to King Wu of Zhou, the famous six music, as a music textbooks, this is because the Confucian emphasis on "harmony is" educational purposes.

The " Five She" (五射)

The " Five She" (五射), Ancient archery is an important physical and etiquette training. Archery in addition to a skill, but also is the performance to be a gentleman style. *Zhou Li*(《周禮》) "Di guan · Bao shi" (〈地官·保氏〉) Zheng, Xuan(鄭玄) note cited Zheng, Si-Nong(鄭司農)said, "Five Shot"(五射): "White Vector"(白矢), "Three Continuous" (參連), "Yan Note" (剡注), " Xiang Feet" (襄尺), "Well Instrument" (井儀).

The "White Vector"(白矢), arrow pass through the target and arrows white, indicating that the hair is accurate and powerful; "Three Continuous" (參連), before the release of a vector, after three consecutive arrows away, like the connected beads ; "Yan Note" (剡注), the arrows fly very quickly ;Xiang feet"(襄尺), minister and King shot, minister and King side by side, so King one foot and retreat; "Well Instrument" (井儀), four arrows coherent, are the middle of the target.

For ancient students, archery training is a very heavy kind of thing. They are both pay attention to both civil and military, not only in standing can be archery, even in the dynamic riding also can do it. (Liao, Chong-Fei (2014).From the Perspective of "Gentlemen's Archery" to View the Modern Archery Learning, *Contemporary Confucian Studies*14,P.23).By the following pictures featured excerpts from the Ming Dynasty(明) Cheng, Zi-Yi (程子頤) *Armaments Slightly*(《武備略要》)to have evidence.



Shuo Xue Hang : http://ethanyet.blogspot.tw/2016/03/blog-post_80.html

Yi Li (《儀禮》) "Ritual archery in township" (〈鄉射禮〉) Zheng, Xuan (鄭玄) noted, "Ritual archery," That is rituals and musical rituals to present archery, "Da She" (大射), "Bin She" (賓射), "Yan She" (燕射). Through the different ritual, it is a traditional ritual culture, archery skills. Pay attention to external repair their own physique, within the repair of moral self-examination and character. Shooters are in the process of archery, to achieve the purpose of self-cultivation.

The "Five Yu" (五御)

The "Five Yu" (五御), five basic driving skills. : "Ming and Luan" (鳴和鸞), "Along gulf of the ditch" (逐水曲), "Through the king table" (過君表), "Pass thoroughfare like dance" (舞交衢), "Drive to catch the animals to the left" (逐禽左).

Zhou Li (《周禮》) "Di guan • Bao shi" (〈地官 • 保氏〉) Zheng, Xuan (鄭玄) noted, roughly as the following table:

"Five Yu" (五御)	
Item	Content
"Ming and Luan" (鳴和鸞)	They are decorated with the bell on the car. Dealers, they issued a rhythm to be uniform, this is to train the driver's sense of rhythm control.
"Along gulf of the ditch" (逐水曲)	Refers to the twists and turns along the ditch drive forward, training the drivers in the control of the road surface of the carriage.
	The king table " refers to the flag of the Yuan door, the door placed a

<p>"Through the king table" (過君表)</p>	<p>number of stone pier as an obstacle, the car into the Yuan Men, the front and stone pier on both sides of the gap is only five inches, the driver to just right from. Obviously this is to train the driver's focus and accurate ability to estimate.</p>
<p>"Pass thoroughfare like Dance" (舞交衢)</p>	<p>The carriage in the crossroads, between the Chi drive, rotating moderate, it seems that with the dance in general, very rhythmic. This is probably with the taste of mature driving skills, it should be to show the comprehensive ability of the course.</p>
<p>"Drive to catch the animals to the left" (逐禽左)</p>	<p>Drive to catch up with animals, the beast to the left to the fence to facilitate hunting.</p>

The car is a tool for people to travel, the ancient training of a person's ability to control the car is handed over to the school to be responsible for education, so there will be the birth "Five Yu" (五御) education. But today, a person wants to learn to drive, sail, fly aircraft, it is everyone looking for specialized training institutions. Ancient and modern education in this area is very different.

The "Six Shu " (六書)

The "Six Shu " (六書), *Han Shu* " Yi Wen Zhi "《漢書》〈藝文志〉recorded: " The ancient eight-year-old into primary school, the ancient six-year-old child into primary school, Bao shi (保氏) used to teach them Six Shu " (六書). " Which including " Pictographs " (象形), " Ideographic " (象事), "Compound ideographs" (會意), "Pictograph sound compounds " (形聲). Phonetic characters (段借) and "Derivative cognates" (轉注). The purpose is to impart the phonetic and phonological meaning of the text.



The "Six Shu " (六書)

Jinjiang Library : <http://www.jjlib.net/zhanlan/ArticleShow.asp?ArticleID=810>

Recognize the glyph structure, pronunciation and meaning is the foundation of education. First understand the single character then to study fit words. In addition to improving reading ability, students can strengthen their ability to think, reason, coordinate and judge. Therefore, the "Six Shu " (六書) is an important part of education

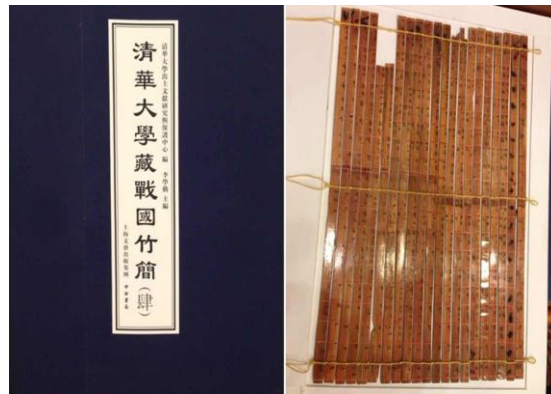
The "Nine Calculations " (九數)

The "Nine Calculations " (九數), refers to nine mathematical algorithms. Jia, Gong Yan (賈公彥) *Zhou Li Shu* (《周禮疏》) said, " Nine Calculations " (九數), of those……"Fang Tian " (方田), " Shu Mi " (粟米), " Cha Fen"(差分), "Shau Guan"(少廣), " Shang Gong "(商功), " Jung Shu"(均輸), " Fang Cheng"(方程), " Ying Bu Zu"(盈不足), " Pang Yao"(旁要), such as nine categories. "(The Eastern Han Dynasty(東漢), Zheng, Xuan(鄭玄)Note, the Tang Dynasty(唐) Jia, Gong Yan (賈公彥)Sparse, (1993). *Zhou Li*(《周禮》), Taipei: Yi Wen(藝文) Printing press,p213)

Collection of the Zhou Dynasty (周),since the ancient mathematical knowledge, *Nine-chapter Arithmetic* (《九章算術》) is one of China's oldest mathematics books. (Western Zhou period(西周) "Nine Calculations " (九數) : http://tc.wangchao.net.cn/xinxi/detail_2061671.html) The book described the "Nine Calculations " (九數) as follows:

"Nine Calculations " (九數)	
Item	Content
"Fang Tian " (方田)	area calculation
" Shu Mi " (粟米)	accounting for grain transactions
" Cha Fen"(差分)	proportion allocation
"Shau Guan"(少廣)	square root and cube root
"Shang Gong "(商功)	volume-based engineering calculations
"Jung Shu"(均輸)	tax, proportional, inverse proportion
"Ying Bu Zu"(盈不足)	double hypothesis, linear interpolation, nonlinear interpolation method
"Fang Cheng"(方程)	linear system of equations
"Pang Yao"(旁要)	pythagorean theorem

Math is also the one of "Six Yi" (六藝), we can see the importance of math in the minds of the Confucian scholars. (Hong, Wan-Sheng(2010),How the Literati Family Perceived Mathematics in Ancient China? *Journal of the Chinese Society for the History of Science and Technology*15, 25) 2014, Tsinghua University published *Tsinghua University, the Warring States bamboo slips (IV)* research resulted, *Computing table* (《算表》) is considered to be the earliest practical computing found. Li, Xue-Qin said that the *Computing table* (《算表》) can not only complex multiplication, transformed into a simple addition, can also be used for division and it is the prescription of mathematics. Its computational function surpasses the ancient multiplication table such as "Liye Qinjian Multiplication table"(里耶秦簡九九乘法表) and "Zhangjiajie Hanjian Multiplication table" (張家界漢簡九九乘法表)found in China in the past.(as shown below) These ancient Chinese astonishing mathematical achievements, which are based on the Shu(數) of "Six Yi" (六藝) developed from the basis.



Computing table (《算表》)

Renaissance of Chinese Culture : <http://www.gxfxwh.com/thread-34215-1-1.html>

From the brief introduction of the above, we can see that Confucius' "Six Yi" (六藝) education connotation, in order to broaden the mind, horizons and fields of knowledge through a wide range, teaching students to live in the knowledge required by society, to nurture a vision that is fully visible and accessible to the community.

GENERAL EDUCATION BUILT BASIC ON "YOU YU YI(游於藝)"

The core spirit of general education lies in cultivating students' appropriate cultural literacy, life wisdom, analytical ability, communication skills and lifelong learning growth motivation. A student with an ideal general education personality will not only have the basic knowledge of the humanities and natural sciences, but also be able to critically think and understand the meaning of self-existence, respect the values of different life and civilization, curiosity about the universe and know how to explore. This is also the educational goal of Confucius "Six Yi" (六藝).

Which can be traced back to the pre - Qin times(先秦)in China, and In the West can be traced back to the ancient Greek period of liberal education ideas. The 19th century, many European and American scholars feel that the academic sub-division of modern university is too specialized, knowledge is seriously fragmented, so to create general education, the purpose is to train students to think independently, and the understanding of different disciplines, able to integrate different knowledge. (Dai,Wen-Jing (2006). Confucius' Teaching Theory and Its Practical Value, *Journal of Zhaotong Teacher 's College* (28) 3, 52) The ultimate goal is to develop a complete

person.

For example, the general Education in Chia Nan University of Pharmacy and Science (Taiwan, ROC), the university the writers teach at present, there are 32 required credits for general education, cataloged as core curriculum and extensive curriculum as follows:

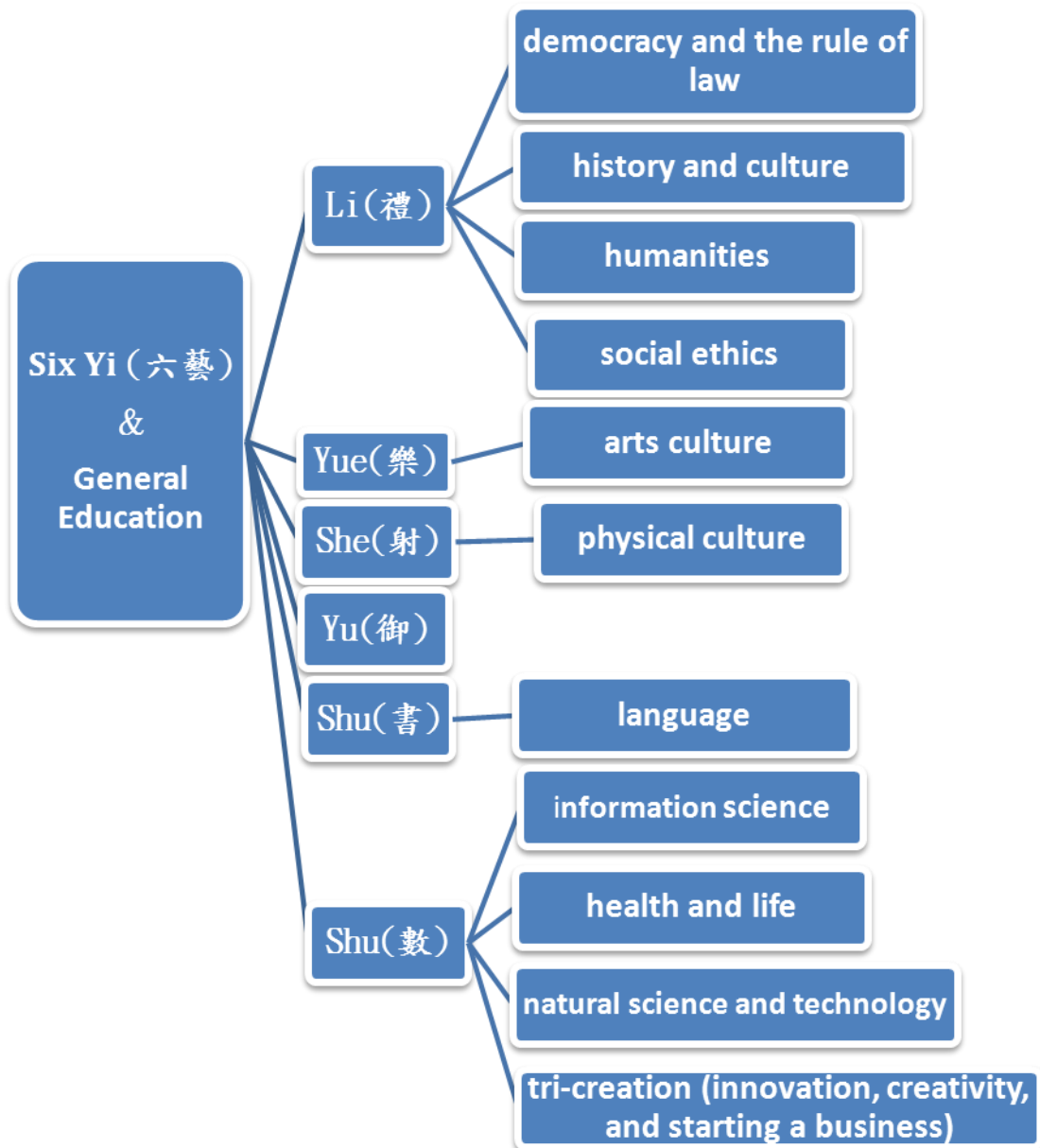
The General Education		
Course	Credit	Category Course
Core Courses	20	language information science democracy and the rule of law in Taiwan Taiwanese history and culture
Extensive Courses	12	Humanities Arts and Culture Social Ethics Health and Life Natural Science and Technology Tri-creation (innovation, creativity, and starting a business)

Chia Nan University of Pharmacy and Science ,Taiwan, ROC :

<http://www.cnu.edu.tw/en/content-dept.asp?fid=159&id=1038&funcname=Center%20of%20General%20Education>

The general education aims at holistic education, it refers to the student as the main body, and fully develop the potential of students and the cultivation of a complete individual as the goal. It is necessary to integrate the thinking and operation, the concept and practice, the division of labor and cooperation, creative learning process, the appreciation and cooperation of the students.

Comparing the general education core and extensive courses in Chia Nan University of Pharmacy and Science (Taiwan, ROC), with Confucius' "Six Yi" (六藝) education, the two are as follows:



See the chart above, Confucius' "Six Yi" (六藝) more than two thousand years ago, is still the foundation of contemporary general education in collage the present. Although, in today's general education and no Confucius' "Five Yu" (五御), but will control the means of transport is the necessary skills of modern people, do not need to receive training in schools. Therefore, the "Five Yu" (五御) has not been arranged in

general education is understandable.

General education is inclined to life, practicality, holistic education, lifelong learning, which cultivated students' attitude towards life and understood of multicultural fields. In the globalization, we should cultivate students' understanding of self, interpersonal relationship, interpersonal relationship, and then produce the knowledge of different ethnic groups and respect, in order to avoid self-subjective awareness of the misunderstanding of others.

Contemporary general education is focusing on the health and life, natural science and technology. On the surface, Confucius' "Six Yi" (六藝) seems to have nothing to do with them, in fact, mathematics is the mother of natural science, so the "Nine Calculations" (九數) of "Six Yi" (六藝) with the health and life, natural science and technology are closely related. In particular, tri-creation, including innovation, creativity and starting a business, are also in harmony with all the "Six Yi" (六藝), especially the "Nine Calculations" (九數), it covers business factors. Therefore, Confucius' "Six Yi" (六藝) in ancient China is the foundation of contemporary general education is the truth. Confucius is the first general education educator on the world. (Lin, An-Wu (2005). Confucius' "Six Yi" (六藝) is the general education - the world's first general education educator, *General Knowledge Online* 1, 7)

CONCLUSION

"Six Yi" (六藝) is the ancient Chinese Confucianism to cultivate the basic character and skills of students, but also the ancient Chinese higher education disciplines. Confucius' "Six Yi" (六藝), in theory, the hexagram contains the Yi (《易》), Shu(《書》), Shi(《詩》), Li(《禮》), Yue(《樂》), *Spring and Autumn* (《春秋》); in terms of technology cultivation is Li(禮), Yue(樂), She(射), Yu(御), Shu(書), Shu(數). With regard to the latter, Confucius focuses on the training of the "Five Li" (五禮), the "Six Yue" (六樂), the "Five She" (五射), the "Five Yu" (五御), the "Six Shu" (六書), the "Nine Calculations" (九數).

Whether it is the exclusive theoretical study of the " Six Yi" (六藝), that is, later known as the " Six Jin" (六經), or technical aspects of the training the " Six Yi" (六藝), Confucius attention is to be able to "You" (游) them. Do not be overly nervous, paranoid or arrogant in the process of learning the " Six Yi" (六藝). In the learning process, should be in the "tight" and "loose" to find a balance between. That is, in a comfortable way, adhere to the right path inclusive of different views, focus on learning, and finally outside of things and self all beyond state of mind, this is the right way about learning, It is also the true meaning of “You Yu Yi” (游於藝).

Contemporary general education has a wide variety of courses, whether it is language, history, society, democracy, the law, culture, humanities, arts, science, natural science and technology, health and Life, education, business, innovation, they all based on Confucius' the " Six Yi" (六藝). Modern society is competitive, even learning this thing is full of tension and appraisal. How can we achieve the goal of the whole-person education through the process of learning, to peace, mutual aid, but not tricky, nervous attitude? Perhaps we can find a way from the education rules of Confucius' “You Yu Yi” (游於藝).

Learning the " Six Yi" (六藝) is not a painful thing, but like spring breeze blowing face, as if birds flying in the sky, and like the fish in the water of freedom. Confucius' " Six Yi" (六藝) have practical value, learning the skills to be skilled, and then applied freely. From the inside to the outside, from the beginning to the completion of the final line of skills, an educated scholar, must achieve the overall " Dao(道), De(德), Ren(仁), Yi(藝)."Work out and practice, in the contemporary general education, this is precisely the significance of “You Yu Yi” (游於藝).

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Fig.A-"Jiahu Bone Flute", Fig.B-"Tao Xun", Fig.C-"Music tomb figure "

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Chia Nan University of Pharmacy and Science ,Taiwan, ROC :

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