

Research on Humanistic Spirit of Classical Literature

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Abstract: The humanistic spirit is a kind of concern for people's living conditions. It is the thinking and exploration of the relationship between human beings, people and people, people and nature, and people and society. It belongs to the ultimate concern of human beings. The theme of ancient Chinese literature has always revolved around the revealing of the value of life, the emergence of human self-value, or especially the care of people's livelihood. The idea of unity between man and nature greatly enriches and develops the humanistic color of ancient literature. Neutralization is the foundation of the spirit of Chinese classical literature. It is both an art dialectical method and an artistic harmony concept. Chinese classical literature has always emitted the brilliance of the humanistic spirit.

1. Introduction

At present, under the influence of the knowledge economy and the wave of globalization, under the influence of the digital revolution characterized by information technology and network technology, the way of life and thinking of the Chinese people in the transition period has undergone profound changes. China's higher education is clearly showing a trend of popularization. This situation has impacted the original university humanistic elite. Students are keen on fashion culture, consumer culture and Western culture. In contrast, our traditional culture has been increasingly indifferent, obviously desertified and marginalized, and considered "Tang poetry and Song poetry" flowers and plants. The current popular electronic culture is also increasingly dissolving and weakening the rational thinking and reflective critical ability that human beings have been most proud of for thousands of years, resulting in the lack of humanistic spirit of students. Therefore, in the process of modernization, introducing the outstanding literary works of the Chinese nation, carrying forward the excellent cultural traditions, and filling the gaps in the humanistic spirit of contemporary college students has become a very urgent issue.

2. Significance of literary works in the inheritance of humanistic spirit

Excellent literary works have a unique contribution to human history in the inheritance of humanistic spirit. Mr. Qian Mu believes that "culture is also the 'life' of this nation in this country. If a nation has no culture, it means that there is no life. Therefore, all so-called cultures must have a long-lasting spirit. In other words, culture, it must have its traditional historical significance. Therefore, we say that culture is not a plane, but a three-dimensional one. In this plane, a large space, all kinds of life in various aspects, after the passage of time, that is the whole life of the nation is the culture of that nation." It can be seen that classical literature is not only the literary heritage we usually call, but also contains a rich national spirit. It is the most typical carrier of the national spirit. It reflects people's life and death in a specific historical environment, cultural atmosphere, joys and sorrows, and the tremors experienced in life. It can be said that it is a vivid history of national culture and history of national philosophy.

In the process of inheritance of thousands of years, Chinese classical literature is dominated by scholars who are deeply influenced by humanities education. It has historically assumed the important mission of the cultural spirit and fully condensed the inexhaustible value resources. For example, Chinese literature is long enough to express the spirit of warmth and goodwill that exists in the vast majority of human beings. No matter how the world is poured, how difficult life is, and

the warmth and goodwill are successive and continuous. "Poetry of the Poetry": "The north wind is cool, the rain is snowy, and it is good for me, and I walk hand in hand." "Nineteen Ancient Poems": "After more than a thousand miles, the heart is still good." Tao Yuanming, "Poetry": "Life is rootless, floating like a dust. Landing for a brother, why bother?" Du Fu ": "Please be an old song for the father, hard and affectionate." Bai Juyi "Minhang": "The same is the end of the world Fallen people, why have you met each other?" Li Bai "Midnight Wu Ge": "Changan a month, thousands of households screaming, autumn wind blowing, always jade customs." Here is a kind and warm heart of Bodhisattva, there is strong health The heroic spirit of the heroic spirit, the spirit of life, the unyielding gentleman personality, the positive and promising life orientation, the quality of the will that cannot be done for it, "the worry of the world, the joy of the world." The sense of urgency of "le", "the world is rising and falling, and the husband is responsible" is still the cultural quality of Chinese millennial literature, and has become the dominant of Chinese traditional culture. Its value pursuit is embedded in the history of the survival and development, prosperity and ups and downs of the Chinese nation.

More importantly, it provides a set of survival development concepts and life value creeds that are trusted by the Chinese nation and have universal practical significance. They have profoundly influenced and shaped the face of Chinese traditional cultural spirit. For example, the idea of "harmony between man and nature" advocates a high degree of self-consciousness based on the universal laws of heaven and earth, and thus applies its application to the coordination of man and nature, the adjustment of social relations, the establishment of political and ethical order, and the principle of doing things for others, moral understanding and cultivation, ideal positioning of life values. In addition, in the individual body, the broad mass of the mind, the richness and purity of the emotion, the peace and health of the mentality, the elegant and decent manner of the manner, and the deep and profound movement of the scholarship are reflected. Another example is that Jianjian is a basic principle advocated in dealing with various interpersonal relationships in traditional culture. It is also the theoretical summary and value refinement of the Chinese people's positive attitude towards life. Closely related to self-improvement is the Confucian idea of insisting on independent personality. Confucius said: "The people who are loyal to the people of the sages are not motivated to be benevolent, and they have to kill themselves to become sinful". He insisted: "There is no way to be seen in the world, no way is hidden", and the rules of life are never ruled by the darkness, tyrants, and confession. Mencius advocated the scholar-officials of "respecting and taking the righteousness". "The rich and the poor can't be lascivious, the poor can't move, the mighty can't bend". "Historical Records Taishigong Preface" said: "Xi Bo debuted "Zhou Yi"; Zhong Nie made "Spring and Autumn"; Qu Yuan exiled, is the "Li Sao"; Zuo Qiuming, "Mandarin"; "Armed Law" is revised; not Wei moved, the world biography "Lv View"; Han Fei prisoner Qin. "Difficult to say", "Lonely Indignation". "Poetry" three hundred, the sin of the sage of the sage is also done." In fact, this is precisely the fact that the more the Chinese nation is suffering, the more it is healthy and promising. The more it is frustrated, the more it is the vivid portrayal of the spirit of endeavor. It is with such a spirit that the Chinese nation will not suffer from the hardships and will not decline, and will move toward a great national rejuvenation.

3. Heaven and Man in Classical Literature

The relationship between man and nature in Chinese philosophy involves both the Taoist concept and the values. Confucianism does not neglect the natural principle, but pays more attention to the latter. Confucianism requires transcendence of nature, and gives nature the meaning of humanity, the nobleness of Confucianism, and the importance of human beings. It is the specific content of pursuing natural humanization. It is manifested in the principle of benevolence that respects people, and is based on filial piety: "The filial piety is also the foundation of benevolence!" Parent-child relationship and brotherhood are first linked to blood, and thus have a natural nature. However, once this relationship develops in the form of filial piety, it is a kind of social relationship. And to extend this love to the society, the later Mencius "old and old, old, young and young, and young" advocated the promotion of the spirit of humanity to the extraordinary people. With me, the

difference between things and me is the "harmony between man and nature." From the transcendence of nature to the construction of the human world, "they are all based on self-cultivation", social ideals and ideals of life are finally unified in the realm of personality. In Confucius, the setting of personality is always related to benevolence. The basic requirement of benevolence is to love someone. As an ideal character, a lover is not only generally expressed as respect and concern for others, but also emotionally with others. Communicate, that is, treat others with sincerity. In "The Analects of Confucius", Zi Zhang asked Ren in Confucius. Confucius said: "You can do five things in the world for Ren." Zi Zhang asked Confucius which five. Confucius replied: "Kong, Kuan, Shin, Min, Hui." Gong Kuanmin reflects the understanding of others, and the letter and benefit are mainly expressed as a sincere emotion. Confucian sincerity and personality ideals are both intrinsic to morality and externalized in the process of moral practice reflected as the pursuit of goodness, and at the same time in the aesthetic activities, "the ritual of music".

Obviously, the Confucian humanistic ideal of "Heaven and Man are one" is mainly to shape the heavens according to the ideals of humanity. Of course, the efforts to regulate humanity through the heavens are not ruled out. Mencius said that "the person who knows his or her heart knows the nature, and the person who knows his nature knows the heavens". With the heart and mind of the human heart, the humanity and the humanity, and thus the people and the heavens, the heavens and the humanity are one.

This kind of thinking is reflected in literary criticism and must be a serious moral criticism. It advocates the poetry of "gentle and honest", taking feudal ethics and moral norms as the literary criticism criterion, emphasizing that literary creation lies in "the couple, the filial piety, the thick man, the aesthetic education, and the customs." Emphasizes the role of aesthetic activities in the cultivation of personality: "Prospering in poetry, standing in ritual, and becoming happy in music.", believes in spiritual resonance, emotional resonance, communication by rendering, people can be promoted to a higher level of personality. The art is attributed to "people's heart" and "human feelings." It will inevitably lead to poetry and ambition. Due to the emphasis on the utilitarian role of literary and artistic beauty, ancient Chinese literary criticism pays special attention to the writer's character and personality. Liu Xizai's "Poetry" puts forward the saying that "poetry is out of character", Shen Deqian "speaking poetry and proverbs", "there is a first-class cuddle, first-class knowledge, and first-class true poetry." The unity of poetry, literature and character is the expression of the unique national cultural character of Chinese literature. Just because poetry is the true embodiment of personality, "poetry and speech" has become a literary tradition. "Poetry and ambition" is nothing more than a poem expressing the political consciousness and ethical consciousness of the poet. The literati who pay attention to the "skilled Qijiaping national rule the world" are often good at seeing their hearts and minds from everyday life. Therefore, the ancient Chinese literature shows that there are countless literary masterpieces. For example, Cao Zhi's "Send White Horse Wang Shuo", Li Mi's "Chenqing Table", Pan Yue's "Death Poems", Yuan Zhen's "Rescuing Sadness", Wang Wei's, Han Yu's "Sacrifice 12 Lang" and Ming Qing's world novels and so on, and China's most outstanding novel "Dream of Red Mansions" is based on the expression of family life.

4. Conclusion

The history of science is the footprint of human beings in the understanding of the objective world. It belongs to the past and not to the present. The history of the human spirit is a thing of the past, but it still affects the present. In this sense, the history of the human spirit is the "present style" of the human spirit. In this way, studying the humanistic spirit of classical literature is not only necessary, but also requires a more sensitive, meticulous and rich mind to feel and discover.

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