

Study on the “Qing” of the Han Dynasty People's Evaluation

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Abstract: “Qing” originally refers to a state of water, which is opposite to turbidity. In the pre-Qin Confucian classics, “Qing” has been used as a character of algae. The Han Dynasty's human algae and the ruler's selection and employment system are closely integrated. Together, “Qing” is more of a request by the Great Unification Empire for the officials and a norm for the words and deeds of the scholars.

1. Introduction

“Qing” refers to the pure appearance of water, such as “Said Wen·Water Department”: “Qing, The mao of Chenshui.” In the pre-Qin classics, “Qing” was used to character algae, such as “The Analects of Confucius · Gongyechang” said: “Zi Zhang asked: 'Cui Ziqi Qi Jun, Chen Wenzhi has a horse ten times, abandoned and violated. As for his state, then he said: 'Jude my husband Cui Zi also.' Violation One of the states, then swears: 'The Jewish doctor Cui Zi also.' Violation. What is it? 'Subtitle: 'Qing. 'said: 'Ren ? said: 'Unknown. Can get kindness?' After years of scuffle, the economy at the beginning of the Han Dynasty was severely damaged. The rulers needed to restore the economy to promote social prosperity and stability. The war-torn people were extremely hard. They longed for peace and quiet, and the rulers of the early Han Dynasty. In line with the needs of public opinion and development, we adopt a policy of “resting and restoring” with the people. “The world is vying for the Warring States, Confucianism is both awkward, and the scholars between Qilu are ruined.” [1]

2. Analysis

In the Warring States period, the world was divided, and Confucianism was not taken seriously, but Qilu still maintained a strong Confucian tradition. The ceremony of the township drink. Uncle Sun is a Han etiquette, because of the regularity, the disciples have a certain set of people, salty is the first choice, and then they are eager to learn. However, there are still some peace, peace, and the prelude. When Xiao Hui and Gao Hou, the Qing dynasty was a forceful hero. When filial piety was used, the filial piety was a good sentence. As for filial piety, not for Confucianism, Dou Taihou was a good old man, so the doctors were asked to ask questions. Progressive.” [2] The Han Dynasty classics has been revived, listed as official school, but Xiaowen is good “criminal words”, Xiaojing does not reuse Confucianism, and “Shou Taihou is good Huang Laoshu”, Confucianism has not been reused. At the beginning of the Han Dynasty, there was no unified ideological understanding. Confucianism, law, Taoism and many other ideas coexisted. With the increasingly strong dynasty of the Great Unification dynasty, the Emperor Wu of the Han Dynasty adopted the opinion of Dong Zhongshu to “dismiss 100 schools and honor the Confucianism.” “, determined the orthodox status of Confucianism. Since then, the Han dynasty of the Great Unification has adopted Confucianism as the sole criterion for the selection of talents. In order to excel, the scholars used the standards of the empire to select scholars as their own words and deeds, and were influenced by the atmosphere of the times. In the first period, the category of “Qing” of the character of the evaluation has a strong ethical meaning. “Spring and Autumn Fanlu · Tongguo Body”: “The person who is qi is fine, the person who is clear is the sage, the person who manages is the treasure of the essence, and the

person who governs the country takes the sage as the Tao.” [3] “Qing” is better than “the clearness of the people”. The importance of the essence to the body is used to explain the importance of the sage to the country, and the “clear” is used to evaluate the sage. The same book “Execution”: “Yu Zhiqing does not cover its evil, there are flaws inside, must see it outside, so the gentleman does not hide its short, do not know then ask, can not learn, take the jade also. The gentleman is better than the jade, the jade is not dirty, it is the benevolence and the cleanliness; the honesty does not kill, it is righteous and harmless.” [4] Yu Jingying is thorough, does not cover up, and the gentleman does not hide his own The shortcomings have the same quality as jade. With the virtue of jade, the gentleman not only has a heart of love, but also has a high quality. For example, “The Trip to Heaven and Earth” said: “The sergeant of his official, the high-definition turbidity in the high-definition” [5] and the “Allies will be” said: “The world is not suffering, then the sex can be good, the sex can be good, then clean The flow of incorruption; the flow of incorruption, then Wang Daoju. Li Lexing, whose heart is here.” [6] The “Qing” in these cases is based on the selection of people in the dynasty and the requirements of the officials. Use “clear” to regulate the words and deeds of the scholars.

3. Discuss

The methods of selecting scholars in the Han Dynasty mainly include two types of investigations and acquisitions. They are based on the “clear discussion” of the countryside, but the assessment and assessment are mainly based on the behavior of the characters. “This combines the evaluation of human objects with the actual needs of society. Thereby greatly enhancing the social significance of human objects and algae, and also directly restricting and influencing the social and political life and the behavior of intellectuals” [7]. Scholars who want to obtain official positions must pass the evaluation of famous scholars, so that they may have the opportunity to enter the official. Therefore, the Han Dynasty people's goods are popular, and there are already experts in the evaluation of the characters, but among them, there are inevitably those who are famous. “When Han Zhongjing, Liang Guo Huang Ziai, and his talents, showing off on Beijing, lying on the sick, nowhere to pass. Luo Zhongshi doctor good deed, according to his statement, sitting on the door to ask illness, still cannot see.

The founder of the Sangong Office, who asked for it, did not think about it. “[8] At that time, Jin Wenjing of the Hanzhong and Huang Ziai of Liang Guo, who had shown off their talents in Luoyang, had obtained the reputation of the experts of the algae, but they did not have real talents, so they had to stay in their homes, the scholar-officials.” Admire their reputation, and they will not be able to visit before. Even the national selection and appointment of talents will be judged by their judges and decided not to be used. The famous alchemy Fu Rong believes that their names do not match, and Li Wei agrees that these two are “The path is broken, the reputation is untrue” [9]. After the evaluation of Fu Rong, the two men’s statements fell sharply and finally escaped from Luoyang, and Fu Rong’s reputation rose. At the end of the Eastern Han Dynasty, the land annexation was serious, the class contradictions were sharp, the politics were extremely corrupt, the foreign aggression and the eunuch struggle fiercely, and the eunuch gradually took advantage of the “existing with the help of Wu, the husband is anti-angry, and the priests are arguing, and they are fascinating their reputations, arguing with each other, arranging the dictatorship, discretionary ruling, and straightforward, and swearing.” [10] The eunuch controls the political affairs, and the society is darker. In the choice of court talents, they are crony, use the rights in their hands to influence the selection and employment of the court, expand their power, and seek personal gain. The scholars who have been immersed in the Confucian culture for a long time are high-ranking, and they are responsible for maintaining the feudal empire. They are ashamed to be with the eunuchs. They are consciously united against the various inferiorities of the eunuchs, using human beings as weapons and eunuchs. The irrational factors in the line and the political affairs have been violently attacked, and there has been a large-scale “clearing” movement of the scholars.

After the long-term intrusion of Confucian culture, the Confucianists’ ethical principles and ethical concepts have taken root in their hearts. They have severely resisted and attacked the phenomenon of social norms and unfavorable feudal and unified regimes. The influence of the trend

of the times, there are many words in the literature that are composed of “Qing”. For example, “The Customs of the Customs and the Ten Commandments”: “The old man is respectful, and he is desperate for the world; he is also in the Qing Dynasty. When the road is not one.” [11] and “Han Han Shu Xiao Di” “There is a clean and filial piety in the hometown.” It is said that “[12], “Guangluxun and Zhonglang will choose Xiaolian Langkuo to have a plan, and the innocent is high, fifty people” [13]. “Han Han Shu Xiao Ling Emperor” “The history of the thorns, the two thousand stone Qing Gao has a beneficiary, for the public to return, are all buses” [14], etc., in addition, in the other chapters of “Han Han Shu” repeated Use words such as cleaning, cleaning, cleaning, and clearing to judge people. According to Chen Congfa’s statistics, the text of “Qing’ has appeared dozens of times, and the words Qing, Jie, Qing, Qing, Qing, Qing Qing have appeared repeatedly, involving talents. Conduct, etc.” [15] It can be seen that in the late Eastern Han Dynasty, the politics of dark corruption was linked to the spirit of the Confucian family of the scholars. The purpose of the “clearing” movement of the scholars is to curb the situation of the eunuch and his party members as a crony, so that the selection of talents is determined according to the public opinion. This makes the 'clear discussion' a major political activity that interferes with the political affairs. The algae also have a wide and important significance.”[16]

4. Conclusion

The “clear discussion” movement is an important political activity in which the scholars voted for weapons to intervene in politics, and the failure of the leader was declared, but its The influence on the political life of the scholars is enormous, resulting in the “separation of scholars and political power, treating the political power with a critical attitude” [17], “the political human object evaluation since the end of the Han Dynasty, thus achieving two Differentiation: the aesthetic evaluation of the characters turned to the people of the Wei and Jin Dynasties; the philosophical thinking of the value of life, resulting in metaphysics.”[18].

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