

"Han Shu" Yan Shigu's Note on the Tao Te Ching Research

Xiuli Wang

Sichuan Agricultural University, Ya'an, Sichuan, 625014, China

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Abstract: "Han Shu" Yan Shigu Note is the best and most complete note of "Han Shu", which not only brings together the old notes of the "Hanshu" before the Tang Dynasty, but also cites more than 150 ancient books. An important reference for academic research. Yan Shigu's "Han Shu" cites 13 articles of the Tao Te Ching, which is used as a research object. Through the discovery of the survey, Yan's "Tao Jing" and the present biography of the Tao Te Ching and the "Book of Laozi" Although the individual literary tracts are slightly different, but the content is consistent, the three versions of the Tao Te Ching are consistent in content; from the characterization of the quotation, the style of Laozi's Tao Te Ching in the early Tang Dynasty is divided into the German Classics and The two passages of the Tao Classic are the same as those of the Laozi, which was unearthed from Mawangdui Han Tomb in 1973.

1. Introduction

"Han Shu" is the first work of the ancient history of the ancient Chinese dynasty. It records the history of the past two years from Han Gaozu to the four years of Emperor Wang of the Emperor. "Han Shu" is huge in content, strict in style, and difficult to understand. Yan Shigu brought together twenty-three predecessors' notes, and added his own textual research to achieve the masterpiece of the collection of Han Shu. It is also the most popular note. Yan Shigu's "Han Shu" was cited as a quotation, and more than 150 ancient books were cited. This article compares the 13 essays of Yan Shi Gu Ming's Laozi's Tao Te Ching with the handed down text of the Tao Te Ching and the book "Laozi" to see ancient books. From the name of Yan Shigu's introduction to the Tao Te Ching, in the early Tang Dynasty, the "Dejing" and "Taojing" were separated. This was in 1973, when Ma Wangdui's tomb was unearthed, the book "Laozi" was divided into "Dejing" and "Dejing". The Tao Sutra is the same; from the point of view of the function of reference, Yan Shigu cited the words of Tao Te Ching, or pointed out that the views and views of Han Shu came from Laozi or Laozi's Tao Te Ching, or borrowed Laozi. The words further explain the ideas of self-cultivation, moral education, and governance in the original text of Han Shu.

2. The form of quotation

"Han Shu" Yan Shigu's annotations quoted Laozi's "Tao Jing" for a total of 13 times. From the citations, there are mainly three forms. One is to mark Laozi's "Dejing", counted 7 times, to "Laozi Dejing" / Cloud / The words are also "seeing, such as "this Laozi Dejing's words are also, relying on the sounds in the rebellious."; Second, the Laozi "Taojing", counted 4 times, to see "Laozi Daojing" Said, such as "Laozi Daojing: the country is confusing and loyal." Third, the introduction of Laozi's words, counted 2 times, known as "Laozi 田 / cloud", such as "Lao Ziyun: 'I do nothing, people self-chemical; I am quiet, and the people are right. 'The desire to be based on the road is not to disturb the end.'"

Yan Shi Gu Zhu cited the list of "Tao Jing":

Specific name reference frequency form

"Dejing" 7 Laozi Dejing / cloud / words also

"Dao Jing" 4 Laozi Daojing / words also

Laozi 2 Laozi / Cloud

From the name used by Yan Shigu to quote the "Tao Jing", in the early Tang Dynasty, the book

"Laozi" was divided into two articles, "Dejing" and "Taojing". This is the same as the unearthed document "Laozi". The "Laozi" is divided into two parts, the "Dejing" is in the front, and the "Taojing" is in the back. Different from the example of the ontology of the present, the book is divided into the first chapter and the next chapter, and it is divided into 81 chapters. According to the content, it is inferred that the "Taojing" is in the front and the "Dejing" is in the back.

Judging from the citation position, there are two main types of quotations in the "Han Tao" in the "Han Shu": one is the original text of "Han Shu", which is quoted by Laozi, and the annotation of Yan Shigu is confirmed by Laozi "Dejing" or "Taojing", counted 5 times; one type is the words quoted by Yan Shigu in the annotation of Laozi's "Tao Jing", as the point of view or basis of his interpretation, counted 8 times.

3. Yan Shigu cited the classification of Tao Te Ching

This kind of quotation is known as "Laozi Dejing/Cloud/Word". Such as:

(1) "Han Wei · Lei Baotian, Han Xin Biography": "The Heng and Han kings are called the orphans. The Han king is the emperor, and the Heng is the dead, the north is the thing, and its tamping is already very good." It is said: "The king claimed to be alone, and he was a modest. Laozi's "Dejing": You are based on the shackles, and the following is the basis of the high, and it is said that Hou Wang is self-sufficient." [1]

Case: This is the thirty-ninth chapter of the Tao Te Ching, which is handed down to the world. [2] The book "Laozi·Dejing" is made "The reason is that it must be expensive and based on the shackles. It must be high and the following is the basis. The husband is the singer of Hou Wang." [3] Yan Shigu cited The language of the "Dejing" is the same as the text of the present biography, and it is slightly different from the rhetoric of the script, and the meaning is the same. Yan Shigu explained that the king claimed to be "orphan" is self-humiliation, and cited the words of Laozi "Dejing" as his basis for interpretation. The ruler starts from the principle of "Tao" and often has to be "below", "behind", and "humble". That is to say, it is based on high and low, and there is no basis for the people. The noble Hou Wang, therefore, the king claimed to be "orphan", "oligo", "not valley" as a modest.

(2) "Han Chu Chu Yuan Wang Chuan": "German often holds Laozi's contentment. His wife died, the generals wanted to be a woman's wife, and Germany did not dare to take it, but also feared it." Shi Guzhen: "Laozi's "Dejing" cloud: contentment is not insulting." [1]

Case: The forty-four chapters of the Tao Te Ching, the book of the Tao Te Ching, and the book "Laozi·Dejing" are all "there is no disgrace to be satisfied, and it can last for a long time." [2][3] and Yan's Quote the same. Yan Shigu here quoted Laozi's "Desire for Instinct" and explained Liu De's way of doing things. Laozi said that the way to cultivate health is to be content, and it is the character that people should uphold. Liu De holds the plan of Laozi's contentment, knowing that he is not insulting, and that he can stop the virtues. He will not forget the shape because of the moment, leading to consummation and loss.

(3) "Han·Jia Yi Chuan": "The blame is the blessing of the blessings, the blessings of the blessings; the sorrows and joys of the gathering, the good and the bad." Violation." [1]

(4) "Han Shu · Chuan Chuan": "The back of the back is ridiculous, and Beibei knows how to rely on it." Shi Guzhen: "Laozi Dejing: The evil and the blessings, the blessings of the blessings Therefore, I know how to rely on it." [1]

Case: The text of the book of the Eighteenth chapter of the Tao Te Ching is written as "a sin, a blessing, a blessing, a sorrow, and a sorrow." [2] The book "Laozi Dejing" is a "cause, a blessing" The reliance, the blessing, the sorrow of the sorrow." [3] "Han Shu" and Yan Zhuo cited a little difference between the texts of this biography and the essays, and the meaning is the same. Example (3) Yan Shigu pointed out that the original text of "Han Shu" was quoted from Laozi's "Dejing"; (4) Yan Shigu used the "Dejing" to explain the meaning of "reliance". "Blessing and misfortune" is a manifestation of Laozi's simple dialectic thinking. Some people are blessed in disguise, and some people are blessed by blessings. Everything in the world changes in circulation, rotates and flows, and it is profound and subtle. The bane contains blessings, and the blessings hide the bane, and the

blessings and the blessings follow each other. Worrying with the family, the good and the bad are in the same area. "There is a glimpse of the back of the hole, and the North When Ban Gu wrote "King Tong Fu", he encountered family changes, so he tried to write his own thoughts on many aspects of the world through "Yu Tong Fu" and expressed his own feelings of depression.

(5) "Han·Yong Xiong Chuan": "It is the death of the late bells, and the fangs break the strings and refuse to join the drums. If the people die, the craftsmen will not dare to swear." Tune the clock, the Confucius for the "Spring and Autumn", a few gentlemen before the Du also. Laojiao has a last word, you know me." Shi Guzhen: "Lao Zijing: I know who I am, Then I am expensive." [1]

Case: This is the seventy chapters of the Tao Te Ching, which is handed down to the world. "If you know me, then I will be expensive." [2] The book "Laozi Dejing" is made: "I know who I am, then I am noble." "[3] Yan Shigu's introduction and the handing down of this article are slightly different, and the same as the book. Know, know, understand; then, imitate, imitate. There are very few people who can know my thoughts, and those who can imitate me are even more precious. The original text of "Han Shu" recorded four allusions: after the death of the Zhongzi period, Yu Boya smashed the piano; after the death of the monk, the craftsman was squandered; the teacher slammed the bell and waited for the singer to perform; Confucius made "Spring and Autumn Period" "There are few gentlemen to learn from it." Yan Shigu borrowed the words of Laozi's "Dejing" to explain the high and low meanings of the "Han Shu" in the body of the "Han Shu".

(6) "Han Shu·Qi Chuan Chuan": "The old man said: 'The virtue is not moral, it is morality; the next virtue is not lost morality, it is no virtue.' The law is nourishing, and there are many thieves." Shigu

Case: The text of the 38th chapter of the Tao Te Ching, and the book "Laozi·Dejing" are all written: "The virtue is not moral, it is virtue; the virtue is not lost, it is no virtue." [3] is quoted in the same way as Han Shu. Shangde is natural, and the people of "Shangde" are not self-righteous, so they are truly "with virtue"; the Germans adhere to the form, and the people of "the next virtue" think that they do not lose their virtues, and actually do not reach "German." Yan Shigu pointed out that the words quoted in "Han Shu" came from Laozi's "Dejing" and explained this sentence in combination with reality: Shangde was appointed as a natural and practical virtue, and Xia De was detained in creating affairs and enacting many laws and regulations. There are more things in the profit and profit, and it is really a virtue.

(7) "Han Shu·Western Biography": "Although the order of the Daxie is Xiqiao, Zhou Gongzhi let the white pipa, Taizongzhi is the horse, and the righteousness and the ambiguity, why is Shangzie!" Shi Guzhen: "Lao Zi De Jing: The world There is a way, but the horse is taking the dung." [1]

Case: The text of the book of the Tao Te Ching, the 46th chapter of the Tao Te Ching, and the book "Laozi Dejing" are all made "the world is well-behaved, but it is taken from the feces." [2] [3] is the same as Yan Shigu. However, returning, riding horses, horses, manure, farming, this sentence means that the country is politically orbiting, and horses should be returned to farmers for farming purposes. Here, Yan Shigu quoted the words of the "Dejing" to explain the measures of the Han Dynasty emperor.

This type of quotation is known as "the old man's verses / words". Such as:

(8) "Han Wei · Lei Baotian, Han Xin Biography": "Wei Di has been down, want to set up Zhou City as Wei Wang. Market: stunned in the world, loyal ministers see." Shi Guzhen: "When the words are chaotic the loyal ministers have to show their loyalty. The Laozi Daojing said: 'The country is faint and loyal.'" [1]

Case: The text of the Eighteenth Chapter of the Book of Morals is written as follows: "The country is faint and loyal." [2] The book "Laozi Daojing" is "the country is faint, and the (case) has loyal ministers." [3] Shi Gu's introduction is the same as that of today's handed down, and although it is slightly different from the script, it has the same meaning. "An" is a related word that indicates the relationship. Wang Yinzhi's "Interpretation of the Words" "An, the case" word cloud: "An is still true, but also, but also. Words or crimes, or as a blasphemy, its righteousness." [4] Yan's here cited Laozi's "Dao Jing" "national coma has loyal ministers" to praise the quality of Wei Yizhongyi. After Zhou City took the soldiers to win Weidi, everyone wanted to hold Zhouzhou as Wei Wang, Zhou

City refused to be Wei Wang, and then went to Chen Guo five times to meet Wei Wei, and Wei Wei could be Wei Wang.

(9) "Han Shu · Shouzhong Wuqiu's father, Xu Yan, Wang Jia Chuan": "This Laozi is called 'the place where the teacher is, the thorns are born.'" Shi Guzhen: "The saying of Lao Tzu 'Dao Jing' Also, the division travels, and will kill the wounded, and invade the field, so it will cause disability and thorns. [1]P2784

Case: The 30th chapter of the Tao Te Ching, which is handed down to the present, is the "teacher's place, thorns and oysters." [2] The book "Laozi Daojing" is written as: "The place where the teacher lives, the Chuan thorns are born." [3] The "Tao Jing" handed down the word "焉", the Taoist book and the Taoist collection are all made "It is a little different from the "Tao Jing" cited in the "Han Shu". It is synonymous. Chu, Jing Tongyi; Department, living in the same sense; 焉,, are also augmentation [4]. The original text of "Han Shu" quotes Laozi's "Tao Jing" as "the place where the teacher is, the thorns are born" to describe the tragic caused by the war. Yan Shigu quoted Laozi's "Dao Jing" as the reason, explaining the reason why "the teacher is in the place, the thorns are born", expressing the harm that the war has brought to people's lives, the internal and external turmoil, the people's life is corrupt, the walker does not return, Those who do not return, the people do not live, the fugitives follow each other, and become a thief.

(10) "Han·Wei Xiang Bing Ji Chuan": "After the military, there must be a fierce year." The people who use their sorrows and hurt the yin and yang are also the same. Although the soldiers are successful, there are still worries, fears The change is therefore born." Shi Guzhen: "This is the introduction of Laozi's "Taojing"." [1]

Case: The 30th chapter of the Tao Te Ching, which is handed down to the present, is written: "After the army, there must be a fierce year." [2] The book "Laozi Daojing" has no such sentence. Chen Guying's "Ideas and Comments" said: "Jing Longben, the second solution, and the Tang Dynasty's ruined book are all missing these two sentences. Ma Xulun and Yan Lingfeng believe that these two sentences are the ancient notes into the text." [5] The original text of "Han Shu" is quoted as "After the military, there must be a fierce year", and the text of the "After the Great Army, there must be a fierce year" is slightly different, and the meaning is the same. "Han Shu" introduces this statement to show the consequences after the war: the people will have grievances and will destroy the peace between yin and yang. Even if you win the army, there are still troubles. I am afraid that disasters will happen.

(11) "Han·Cool Biography": "The old saying: 'Listen to the law, I will also make the lawless!'" "The corporal smells the big laugh." Shi Guzhen: "The Laozi "Taojing" Also. The avenues of Xuan Shen are beyond their reach, so they laugh. "[1]

Case: The text of the 41st chapter of the Tao Te Ching, and the book "Laozi" are all written: "The corporal is a big laugh." [2] [3] From the division of the Tao Te Ching This statement should be from the "Dejing", and the test book "Laozi", also found that this statement comes from the "Dejing", here is the name of Yan Shigu cited the wrong name. Wang Xianqian's "Hanshu Supplement" cloud: "Wang Nian Sun Quoted from Laozi's words, and explained: the esoteric depth is difficult to understand, not ordinary people can understand, so it will be laughed by the corporal.

This kind of recruitment is known as "Lao Zi/Cloud". Such as:

(12) "Han·Gao Di Ji": "Tian Ronggui, Pei Gong, Xiang Yu chasing the north, to Chengyang, attacking the city." Shi Guzhen: "North, the gloom, so the retreat is north. Laozi ☐ 'everything is sunny and negative yin.'" [1]

Case: The 42nd chapter of the Tao Te Ching, the book of the Tao Te Ching, and the book "Laozi Dejing" are all "all things negative and yang" [2][3], and the words of the old words of Yan Shigu Upside down, but the same meaning. Yan Shigu pointed out that the north is a secluded place, or an army that fled to escape, and quoted Laozi's "Tao Jing" as saying that "everything is turning to the sun and negative" is saying that "north" refers to the army that has resigned. For Yan's saying, Wang Niansun thinks that there is a disappointment. In the "Reading Magazine", he said: "(Nian Sun case) "Said the text" North, Yan also, from the two people; "Guang Ya" It is said: back, North is also. The north is the ancient back word Ming.... "Wu Yu" 'Wu Shi Dabei', Wei Zhaoxuan: "The army lost to

the north.' North, the ancient back word, is the north of the defeat, ancient reading For the back, it is the meaning of taking the back. "Said the text" is the training of the North, is in harmony with this meaning, and the teacher Gu Naiyun: North, secluded place, so the retreat is north, its loss Also chiseled." [7]

(13) "Han Shu Xiao Cao Biography": "The prisoner of the city, so the capacity is also, today the king disturbs, the traitor is safe? I am the first." Shi Guzhen: "Laozi Yun: 'I am inaction, the people are self-improvement; I am quiet, the people are self-righteous. 'The desire to be based on the Tao, not to disturb the end.'" [1]

Case: The text of the Book of Morals is written in the fifty-seventh chapter, and the book "Laozi·Dejing" is used as "I am inaction and self-improvement. I am quiet and the people are self-right." [2][3] and Yan Shigu's words quoted by Laozi are slightly different and have the same meaning. Here, Yan's interpretation of Cao Shen's ideology is based on the words of Laozi, and the thought of governing the country is quiet and inaction.

There are 7 cases in which the above 13 essays are the same as those in the essays of the Tao Te Ching, and there are 6 cases with different grammars and similar meanings. There are 5 cases with the same essays in the book "Laozi". There are 7 cases of the same meaning, and there is no written sentence in the book "Laozi". This shows from one level that from the Han Dynasty to the early Tang Dynasty until today, Laozi's Tao Te Ching was passed down through the world. Although individual words have changed, the meaning is the same. Among the 13 articles, 1 case was wrong, and the other 12 cases were correct. It also shows that Yan Shigu's primary school is solid and the literature is rigorous. Judging from the purpose of citation, Yan Shi Gu Zheng cited Laozi's Tao Te Ching, 11 cases were used to explain the original content of Han Shu, and the words of Tao Te Ching were used as the basis for their own annotations. Two cases simply pointed out that the original sentence quoted in "Han Shu" was written by Laozi's "Tao Jing".

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