

Liu Zongyuan's Buddhist Thought on the World and the Construction of a Clean Government

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Abstract: Due to the times and personal circumstances, Liu Zongyuan believes in Buddhism and is proficient in Buddhism. His poems are mostly related to Buddhism and belong to the disciples of Tiantai. On the basis of "being born", Chinese Zen has incorporated more "accession to the WTO" concept, until the late Qing Dynasty and the Republic of China, through the promotion of the masters of Taixu, Yinshun and Nebula, has become "human Buddhism". Liu Zongyuan's thought of human Buddhism fits in with a series of theories of governing the country, such as anti-corruption, building a service-oriented people's government, fighting iron and so on.

1. Introduction

Liu Zongyuan, a Tang Dynasty writer and thinker, has made outstanding achievements in literary career and theoretical exploration. In his teenage years, he worked as Jixian Dian Zhengzi, Lantian County Lieutenant and Ritual Officer, Wai Lang and so on. With the prosperity of Buddhism in the Tang Dynasty, the emperors who Liu Zongyuan experienced believed in Buddhism, and the number of folk monks and temples was large, the trend of worshipping Buddhism in the court and the field was full. In this context, Liu Zongyuan's mother, wife and father-in-law all believe in Buddhism. Liu Zongyuan kept close contact with Buddhist monks whether he was an official in the dynasty or demoted to the south. A large number of monks exchanged with him, and his works of singing and harmony came out successively. And for the people of Buddhism writing a gift order, the monks wrote an inscription for them after the death, "Buddha General" listed it as a disciple of the Tiantai ancestral customs [1]. The "Birth of the World" of Chinese Buddhism has been promoted by the masters of the late Qing Dynasty, Taixu, Yinshun and Nebula, and has become today's "human Buddhism". The world has been modernized, economical, and informationized. Thus, the Orthodox Church and the Faculty Should keep up with the times. Buddhism has the right to meet current events and integrates the essence of the current society. It has become an integral part of the current harmonious society. In the same way, Liu Zongyuan's human Buddhist thought has similarities with our current series of policies for governing the country.

2. Avoiding Corruption and Corruption

Liu Zongyuan's Biography of the Bat depicts an insatiable image of a small insect: "When you encounter something, hold it high and take it first." The heavier the back is, the more difficult the drama is. Its back is very astringent, because the accumulation of things does not disperse, pawns and servants can not rise. People or pity, to go to its negative. If you can do it, you can always do it. It's so high, so strong that it crashes to the ground. Because of greed, "although the drama is endless", even if "people or pity, to go to its negative", it is still "take as it is", and ultimately came to a tragic end of "falling to the ground". In the twelve-cause theory of primitive Indian Buddhism, "take" means all greed, "love" means all enjoyment, and "foolishness" means ignorance. Early Buddhism regarded these as shackles of life and society. After the formation of human Buddhism, "love", "take" and "foolishness" became the necessity of understanding society, but still need to be abstained. In the Yuanjue Jing, there are "the evil spirits of hell are born again because of desire, disobedience, love and hatred, and creation of all kinds of undertakings" [2]. The abstinence from "greed", "voice" and "idiocy" in Buddhist sutras had a far-reaching impact on later Buddhist schools,

which was reflected in Zen official cases and quotations. Later generations of Zen masters have been well aware of the influence of "greed", "voice" and "insanity" on the refinement of Buddhism and its negative effect on practice. Therefore, the Zen Lamp Record repeatedly wants to arouse people to stay away from persistence and warn people to practice with Buddhist principles. Liu Zongyuan is well versed in Buddhist doctrine. He warned the world by falling to the ground of "bat": "Days think highly of their position, great wealth, and greed is very nourishing, so close to the danger of falling, watching the death before, do not know the precepts. Although its shape is big, its celebrities, and wisdom is small insects. Sad husband! "

In 2006, the CPC Central Committee put forward the idea of anti-corruption and honesty. The 17th and 18th National Congresses of the CPC included anti-corruption and honesty in the overall layout of Party building. Xi Jinping put forward a series of ideas, such as strictly punishing corruption, according to the prominent problems of "Four Winds" construction. Since the Eighteenth National Congress, he has warned many times that if the cancer of corruption is not removed, the Party will surely perish and the country will perish. This shows that at present we have put anti-corruption and advocating honesty into the strategic position of the Party, which fully demonstrates our Party's determination to fight corruption and advocate honesty. Corruption has always been a "cancer" eroding national construction. If it is not eliminated, it will inevitably damage the Party's benignity and purity. The "drowning" people and "bats" in "Drowning Essays" are inevitably doomed to extinction. The fundamental reason is that they can not control their own corruption and allow the flow of desire to develop wantonly. Corruption is the crux of their tragic fate. At present, in the face of severe corruption and extravagant winds, we must fight against this unhealthy phenomenon in a clear-cut manner and form a good political and ecological environment. Only in this way can we "strengthen the perseverance and perseverance of anti-corruption on the road, deepen the treatment of both the symptoms and the root causes, ensure the cadre is clean, the government is clean, and the politics are clear, and then we can jump out of the historical cycle and ensure the long-term stability of the party and the country."

3. The Development Thought of Loving the People as Sons and Centering on the People

Liu Zongyuan's compassionate and loving heart towards the people of Limin is precisely the concrete manifestation of Buddhism and compassion. Because: "Compassion and sorrow are the foundation of Buddhism and Taoism". In Liu Zongyuan's works, the meaning of "living people" is available, "Heart is born to the people", "I am a sage of the sages, Mo Ruyi Yin" "For the deaf, the human service is also." As Mr. Zhang Shizhao commented: "The sub-thickness of the people is based on the politicalism, all the light and the people are important" [3]. Based on his enthusiasm for the people's livelihood, he put forward the theory of people-centeredness and demonstrated the important role of "people" and "people's heart" in Confucian political thought. In the traditional theory, the relationship between the official and the people generally thinks that "吏" is the driver of power, and "the people" is the object that is added when "power" exercises power. In view of this, Confucianism advocates honesty and integrity for officials. Treat the people to love the people as children. On this basis, Liu Zongyuan put forward a new concept of the relationship between the government and the people. In the "Preface to Ningguo Fanming Prefecture", Narrative Fan was sent to Xuanzhou Ningguo as a magistrate in the "first life Jingzhao Wushu". "Those transferred from the state capital to the East and West Guo Lieutenant were ordered to think that they were good officials", but Fan Fax believed that the key was whether they were good for people or not. Then it puts forward the motto which is praised by later generations and regarded as the official guide: "The husband is an official, and the serviceman is also a serviceman." Is there no reward for serving others? Being an official is the servant of the people and needs to serve the people. That is to say, only thinking about the people is the real "official". Like the Buddha's compassion for all living beings, bear the suffering of all living beings, "diligent and unremitting, dedicated, greedy and anxious to eradicate the world" [4], "Huo Sheng, worry about the leak of the sky, extremely compassionate words of heaven and people" [5]. Faced with the impermanence of the world and the

fragility of life, Fan Fax, with a just and compassionate heart, proposed that being an official means "benefiting others". He also said, "Send what I have learned, give what I have learned". Such compassion and responsibility for the suffering of others are the worries of the people's livelihood of the world in our hearts. [6] Such heroism can only be achieved by "benefiting all living beings without expecting rewards and suffering on behalf of all living beings" [6] and compassion for the unity of heaven and earth and all things. This article is a farewell memorial to Fan by Liu Zongyuan's fax, which undoubtedly reflects Liu Zongyuan's way of being an official. That is to say, the official is the servant of the people, and the people are the foundation of the official. Officials should repay the people's support for me, rather than "people" being serviced by "officials", which deserves to be praised as "official motto".

Chinese traditional people-oriented thought began in the pre-Qin period. The thought of respecting the heaven and protecting the people in Shangshu, Confucius' benevolence and loving people, Mencius' nobility and gentleness, and the people who win the hearts and minds of the people win the world. By Jia Yi in the Han Dynasty and Zhengguan Zhengyao in the Tang Dynasty, the people-oriented thought was improving day by day. Standing at the height of the development of the times, Xi Jinping profoundly expounded the people-oriented thought, that is, "the prosperity of government lies in complying with the people's hearts, and the abolition of government lies in opposing the people's hearts" [7]. No matter the size of power, it is given by the people. We must always uphold the tenet of serving the people wholeheartedly. "Building the party for the public and governing for the people reflects the purpose of our party's wholehearted service to the people." All development must rely on people, especially The subjectivity of human beings, all development must be aimed at people, especially the people." [8] The current anti-corruption work must adhere to the mass line, let the people know the national conditions and actively participate, strictly supervise and conscientiously improve the various systems. In order to win the full trust of the masses and achieve a decisive victory in the fight against corruption.

4. It's not good, but it's hard to fight itself

Liu Zongyuan's fables are influenced by the Buddhist metaphors. The significance of the exegesis is very obvious. For example, "Yu Shuo", through the animal images of deer, scorpion, tiger, and scorpion, satirizes "not good inside and outsiders." Those who have their own appearances, they do not perfect their own inner, but instead seek out, gradually get rid of their spiritual home, and thus lose themselves. Only by returning to the heart can you be clear-minded. "Whipping Jia" also has the same admonitory significance, "Whipping" interior "empty". It can be seen that its quality is low and it can not stand the use in real life. In fact, it satirizes the phenomena of "besides gold and jade, flogging among them". The ultimate concern of Zen Buddhism is to pursue the original heart and see the true face thoroughly. The flashiness of the real world often induces people to pursue fame and fortune, to pursue fame and fortune, and gradually deviate from their own hearts, away from the spiritual home they should guard. "Zen Buddhism will seek more than one heart from outside, which is called stealing one's heart from others" [9]. Only when we are at peace with our hearts and never forget our first thoughts, can we find the true belonging of our hearts, that is, "never forget our first hearts, never forget them", so as to achieve the goal of being clear-minded and insightful.

According to the current political situation, General Secretary Xi Jinping put forward the viewpoint that "beating iron still needs to be hard by oneself", which requires Party members and cadres to attach great importance to and strengthen their own construction, to be honest and honest, to work steadfastly, and to be clean and honest as officials. If the self-construction is not complete and the position is not firm enough, it is easy to corrupt and defect, forget the original intention, such as Liu Zongyuan's "Qi" and "whip". If you cultivate yourself sufficiently, you can stand any test from the outside world. Because only under the condition of "self-hardness", can we bravely bear the hardships, face the big and small problems, dare to shine the sword, face the difficulties, and dare to fight against the evil spirits. Only by properly managing and utilizing power can we dispel evil spirits, create a clean and healthy social environment and establish a perfect and

complete ruling party.

Liu Zongyuan's works of human Buddhism, admonishing greed and infatuation, have the same heart of grief for the people's livelihood, especially the working people living in the bottom society. At the same time, his fable works also satirize the deviation from the original intention of "not being good at the inside but relying on the outside", which coincides with our series of ideas of governing the country today. It can be seen that the necessity and importance of our current clean government construction has a long history and rich cultural heritage.

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