

Study on the Relationship between “Gentle and Honest” Poetry Education Concept and “Yao Dian”

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Abstract: Gentle and Honest's view of temperament comes from the pursuit of perfect temperament in Yao Dian. The “Gentle and Honest” temperament is intrinsically unified with Xingguan's poems and is therefore regarded by Confucius. The teaching concept of “Poetry.” Similarly, the aspirations for neutralizing human nature in “Yao Dian” also inspired the pursuit of “Gentle and Honest but not stupidity”, thus enlightening the emergence of the idea of “the golden mean” during the Spring and Autumn Period

1. Introduction

“Gentle and Honest” is the value orientation of Chinese Confucian pursuit of perfect temperament. The word “Gentle and Honest” began in the “Book of Rites · Sutra”:

Confucius said: “Into his country, his teaching is known. He is also a Gentle and Honest,” Poetry “is also taught. Sparse notifications,” Book “is also taught. Guangbo Yiliang,” Le “is taught. “Yi” teaches also. Gongjianzhuangjing, “Li” teaches. It is a rhetoric, “Spring and Autumn” teaches also. Therefore, the stupidity of “Poetry”, the misfortune of “Book”, and the luxury of “Le” The thief in Yi, the frustration in Li, the disorder in Spring and Autumn.

2. The Relationship between “Gentle and Honest” Poetry Education Concept and “Yao Dian”

Only in the view of connection can we grasp the commonness between things; only in the view of comparison can we grasp the difference between things. This evaluation of Shangliuzi on the Six Classics is the result of “teaching”. In comparison with other five classics, the positive effect of the Book of Poetry is to make people “Gentle and Honest”, and its negative is to make people easily “foolish”. Peking University's professor of philosophy, Lou Loulie, said in an interview entitled “Inheriting Culture in Life Practice”:

A very important characteristic of Chinese culture is that everything revolves around people-how should one understand and improve himself. The so-called civilization, “text” is “decorative”; “Ming” means “display, Zhaoming”, and civilization is “using text to clarify.” The reason why mankind embarked on the road of civilization was achieved through the inner and outer “decorations” of the self. “[1]

From Mr. Lou's explanation of “wen” above, we can find that “wen” is related to Confucius' “teaching”, and “wen” is used to make people “ming” with the above-mentioned “Poem” teaching, “Book” teaching, “music” The teaching of “Yi”, “Li”, “Chunqiu” and “Chunqiu” all have the same purpose. They are all running towards perfection. This value orientation has a long history.

The personality traits of “Gentle and Honest” are from the “Shangshu Yaodian” chapter: “The Emperor Yao said Fang Xun, Qingming Wensi An'an, Yun Gong Kerang, the light was surrounded by four tables, distinguished from the top and bottom.” “Wen Si An'an, Yun Gongke “Jean” is the earliest interpretation of “Gentle and Honest”.

Zeng Yungan's “Shangshu Zhengdu” noted “Wensi An'an” as: “Saving respect for the use of matters, according to the Quartet's prestige, Jingwei's world's predicate's essay, thinking deep and sensitive, and tolerating the security of the predicate.” [2] The author thinks that Mr. Zeng's interpretation of “wen”, “thinking” and “an” is slightly inappropriate. As for Yao's merit, Mr. Zeng's explanation is unquestionable; but here is clearly an evaluation of Yao's character. If not, how to

explain “Yong Gong Ke Rong” in the following? “Yun Gong Kerang” is obviously aimed at humanity, not work. A detailed study of “Wen Si An An”:

“Wen Si An An” can be interpreted as the verb meaning:

“Wen”: “Said the text”: “Wen, wrong painting also. Like Jiaowen.” Can be interpreted as Yao emperor's pursuit of personal good conduct.

“Thinking” as “seeking”. The following text reads: “Tao Tao said: 'Du! Shen Jushen, Xiu Yong.' (“ Yu Shu “) once noted: Xiu Yong Yong: Yan Xiu as long as you can think long and long as you think. Diligently “note.

An: “Yu Shu” contains: “Knowing people, in Anmin; if you are not a distant person, you are far away; if you are wise, you are safe; without light civil, but difficult; without Anjue, but dangerous. All point to stability and peace of mind. The character that extends to others can be interpreted as a safe place and not arrogant.

“Wen Si An An” can also be interpreted as an adjective meaning, describing Yao Emperor Yao's temperament and gentleness.

“Thinking” is an auxiliary word in the language. “Ancient Chinese Dictionary of Function Words”: “think” is used to strengthen the mood before being used in verb predicates in sentences. Not specifically translated. [3] “The Book of Songs, Daya, and Wen Wangshi”) “From the west to the east, from the south to the north, you can't believe without thinking.” Help your ear. “[4]

Before and after the connection, “Wen Si An An, Yun Gong Ke Rong” can be explained as Yao Di's gentle and quiet temperament, able to respectfully and to others. Guo Moruo also said that the personality, dedication, sincerity, righteousness, cultivation, Qi, governance, peace, praise, participation, and match mentioned in the “University” and “The Doctrine of the Mean” are Yao's personality characteristics. [5]

The personality pursuit of “Gentle and Honest” is constantly explained in later Confucian classics. In the Book of Songs:

Eventually gentle and good, Shu Shen himself. Think of the prince first, to widowed. (“National Wind · Fengfeng · Yanyan”)

A gentleman is gentle and gentle. (“National Wind · Qin Feng · Xiao Rong”)

Gracefully, Wade's base. (“Daya · Yi”)

Another example in The Analects:

Zi Ji asked Yu Zigong: “As long as the master is a state, he must hear about his politics. Seek it? Or with it?” Zigong said: “The master Wenliang respectfully saves it. The master asks for it, and it is different from others. What do you want? “

Confucius said: “A gentleman has nine thoughts: Seeing Siming, listening to Sicong, Se Siwen, Maung Si Gong, Yan Si Zhong, Shi Si Jing, questioning and asking, thinking hard, seeing meaning.” (“Ji”)

It can be seen that the primary pursuit of human appearance is to be gentle and respectful. From the temperament of temperament to the gentleness and respect of appearance, it is the unity from the inside out. The Book of Rites said many times that “respectful appearance and gentle color”:

Every sacrifice has the same color as its sacrifice. (“Book of Rites · Yuzao”)

“Justice”: “Every sacrifice means all sacrifice. Those who have the appearance and color as seen from the sacrifice” have respectful looks and mild colors, as those who see the sacrifice as sacrifice. When the filial son recommends blood, his appearance is respectful and the color is mild. Those who recommend it are also respectful of desire. When the filial son is recommended, he is respectful and gentle in color, as if it is natural. “

As mentioned above, harmony, gentleness, pleasure, gracefulness, respect, and gracefulness are all descriptions of a person's temperament, behavior, and gracefulness. In general, they are the emphasis and pursuit of internal qualities and external image. Specifically, Rongse regards reverence as the most important thing; respect is serious and not frivolous; Consistent with the previous “Wen Si An An, Yun Gong Ke Rong”, both are interpretations of Gentle and Honest.

If gentleness, respect, and kindness are a person's external performance, then he should also have his internal psychology to support his external performance. How can internal psychology naturally

radiate external Gentle and Honest? --good. Liu Tao on Yiyun in Eighty-seven "Liu Tao Biography" in "Han Han Book":

The chanting of the "Poem" as for the work of Hongyan in the wild, and the sorrowful work ("Xiaoya · Hongyan": 'The child is in the conquest, and the labor is in the wild'), 'The child is in the yard, and the hundred are made.' Er Changhuai, sighing in the middle of the story. Hearing the sound of hunger for a husband, it was better than Sige.

In an article by Zhu Ziqing's "Poetry Education", Liu Tao commented: "Mourning the ancients and wounding the present, the words of the benevolent benevolent can be a footnote to 'Gentle and Honest'." It is true that goodness and virtue are "the benevolent benevolent". Psychological tone. Because of this, Liu Tao read Gu Sijin today and sighed for recruiting husbands and servants. It can be seen that Liu Tao is a kind-hearted person. Zhu Ziqing said that this is the practice of the poetry teaching of Gentle and Honest. "

So, how does "Gentle and Honest" as a person's temperament pursuit relate to the concept of poetry education?

Kong Yingdayun, "Book of Rites, Justice": "Gentle and Honest," Poet "teaches gentleness, which means gentle color; softness, which means affection and tenderness." Poetry "doesn't mean things according to irony, so Yun'Gentle and Honest 'It is also taught in the Book of Poems.' Therefore, it can be said that instead of speaking eloquently and expressing euphemisms, instead of expressing the bosom and chanting elegance, this is the genre of the poetry of Gentle and Honest and the grievance of the group. Unity of qualitative and emotional tone.

However, "Gentle and Honest" is not just the result of the teaching of "Poetry". The pursuit of perfect personality should also be influenced by etiquette and music. In other words, "Poetry" teaches only sufficient and sufficient conditions for "Gentle and Honest", not necessary and sufficient conditions. In The Analects:

Zi said: "Xing in poetry, stand in ceremony, and become happy." (Taipei)

The carp tended to pass the court. (Confucius) said: "Have you learned poetry?" The pair said: "Not yet." "If you do n't learn poetry, there is no word." The other day (Confucius) became independent again, and the carp tended to go to court, saying: "Almost learning rituals?" He said: "Not yet." "If you don't learn rituals, you can't stand up." ("Ji")

It can be seen that Confucius's emphasis on poems, etiquette and music has great significance in education and cultivation. In Dong Zhongshu's Spring and Autumn Fanlu, he also holds the attitude of emphasizing the Six Classics and ritual education:

The gentleman knows that the incumbent cannot persuade others with evil, so Jianliuyi supports him. The poem and the book are prefaced by their ambitions. All six schools are large and each has its own strengths. ("Jade Cup")

Establishing the preface, repairing filial piety, respecting and admitting, enlightenment by the Ming, and courtesy and pleasure, so serve the people as well.

("Liyuan Gods")

Poetry, etiquette, and music are all three aspects that together shape and cultivate perfect temperament and personality. In "Book of Rites · Jingjie", Confucius combined the six classics with teaching; in "Language", Confucius combined poems, rites, and music together, saying that the teaching of "Poetry" should be supplemented by ritual and music. Zhu Ziqing also said in the article "Poetry Education" that "Confucius regarded" Poem "," Li "and" Le "as a trinity, so the Confucian teachings recorded in the" Jing Jie "felt kind and based The so-called "Gentle and Honest" can only be understood by reading the poems and music together. "[7] This is the view.

As for the strength of "Poetry" lies in Gentle and Honest, which is lost in ignorance, which means that "Gentle and Honest" develops to the extreme and gives birth to "food". The reason lies in obedient obedience without any thought. Mr. Hu Shi said in the article "Talking Confucianism": "Gentle and Honest" to a certain extreme produces partial disadvantages, and its manifestation will only be too tender and obedient ... excessive softness and obedience will become The cowardly of the cowardly, there is no independent right and wrong. This kind of person has become the 'xiangyuan' that Confucius hates most. 'Yuan' is a wish, and 'Xiaoyuan' is a town that is called a

wishing good person. [8] This is exactly the same as treating “good people” as “stupid” in our modern society.

How can it be “Gentle and Honest without being stupid”? Our ancestors put forward propositional requirements for perfect temperament while also giving us a way to understand the questions. “Yao Dian” said that Emperor Yao “was calm and peaceful, allowed Christine to obey”; in “Tao Tao Mo” there were “teachers, straight and warm, broad and chestnut, just without abuse, simple without arrogance”. How do the two antonyms appear at the same time, and what should ordinary people do? In fact, it is to guide people to grasp the appropriate scale and proportion, which has developed the later golden mean.

Mr. Guo Moruo's Political Thought Cloud in “Examination of Traditional Thoughts in Zhou Yiming”:

The siege is Wei Siyi, the punishment is Wei Nai, if it is too high, the people will be in danger, so they will use tyranny as a ring, restrain the people, and use the middle way as a ring. ... The way of the heart is to be modest, to be contaminated, to be reverent, and to be determined, and it is to be gained by the inner ones. Its gains are in worship of ghosts and gods, handsome ancestors, Dundu filial piety, respectful things, and benefit from it. [9]

Bian Jiazhen also said:

“Gentle and Honest but not stupidity” is an embodiment of the idea of neutrality and moderation in the Zhou Dynasty. It is related to “flexibility” (“Shang Shu · Tao Mo”), “warm and powerful” (“The Analects of Confucius · Shu Er”), “The meaning of ‘harmony and difference’” (“The Analects of Confucius · Zilu”) has similar and similar meanings. The concept of “Gentle and Honest but not stupidity” was promoted through Confucian representatives such as Mencius, Xunzi, Dong Zhongshu, and expressed as a certain adherence to “Tao Tong”. [10]

The purpose of the Weisiyiwei people is to make them “middle way”. This is in line with Dong Zhongshu's “the ruling of the saints, making them want, not holiday; make them simple, not want. No desire, no desire “Everyone is satisfied, and the monarchy succeeds” means the same, and they are willing to make the people neutral. The modestness and contamination in Guo's “German Saying” is also to make people come slowly, modestly, without abruptness, arrogance, irritation, or anger, and then be religious and respectful. Zhu Ziqing said that the meaning of the monarchs and ministers mentioned in this paragraph, “Middle Road”, and “Qian Chong”, “Dan Ran”, “Dundu Filial Friends, Honesty” and so on, the meaning of the phrase “Gentle and Honest” Both. Zhou people's culture is inherited from Yin people; this kind of thinking has a long history. [11]

It can be said that the source of this thinking is “Shangshu Yaodian”.

3. Conclusion

To sum up: The pursuit of the perfect personality of “Gentle and Honest” not emphasized by Confucianism first appeared in the ancient times. After the interpretation and refinement of the Spring and Autumn and Warring States Periods, the “mood, anger, sorrow and joy” have been formed. They all mean the mediocrity of “the sum of the verses” and “harmony without flow, neutral without reliance”. Therefore, it is said that “Shang Shu Yao Dian” stands at the forefront of history and has a qualitative unity with the teaching concept of “Gentle and Honest” in “Poetry”, which has important enlightening significance for shaping the personality and spiritual world of the Chinese people.

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