

Talking about Louyao Poetry Creation

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Abstract: There are many scholars on Lou Yao's poetry research, but the research on Lou Yao Poetry's creation is relatively insufficient. Based on his identity as a Neo-Confucianist, this paper makes an analysis of Lou Yao's Poetry creation. It is mainly analyzed from three aspects, which are the strong color of science in his poetry, the tendency of secularization and the creative ideas of Gu Jianjin.

1. Introduction

In the Southern Song Dynasty, LouYao has a position that is difficult for others to achieve, and its creation of Poetry is different from the others. LouYao's Poetry works are created under the influence of the philosophical thoughts. At the same time, they belong to the science field, and many of them are deeply influenced by him. There are eighteen Poetry's works in the world, including fourteen Lvfu, including four Lvfu of Sao Style. This paper is mainly based on his Poetry works, to analyze his Poetry creation.

2. Colour of Neo-Confucianism

Lou Yao's Poetry has a strong Neo-Confucianism color, which is also in line with his identity as a Neo-Confucianist. It is basically based on the normal way of the imperial examination according to the Confucian classics at that time, "Talented men speak in place of saints". The influence of Lou Yao's identity as a Neo-Confucian on his Poetry creation can not be underestimated, because Lou Yao's identity as a Neo-Confucian naturally has a strong Neo-Confucian color in his Poetry creation, which is recognized by many scholars. In the Southern Song Dynasty, Lou Yao's Poetry works survived the most, and his behavior conception in Poetry's creation was closely related to the situation at that time. And through the perspective of the philosophers, the main focus is on To cultivate oneself and bring peace and the identification of Huayi, which is also an obvious manifestation of the style of science [1]. Unlike poetry, its Poetry has been published in the world for fourteen. According to Poetry's different themes, it can be divided into three categories: "To cultivate oneself and bring peace", "respect for king" and "disdain". These three together reflect the philosophy of LouYao, which can also show the main theme of Poetry in Southern Song Dynasty.

2.1 "To cultivate oneself and bring peace"

In Lou Yao's Poetry creation, the most obvious manifestations of the theme of "To cultivate oneself and bring peace" are "Comparisons between self-cultivation and bow" and "Confucius Hopes Qi Diaokai to Be an Official". In these two Poetries, Neo-Confucianism was carried forward and the content of Neo-Confucianism practice was added with great insight. When appreciating "Comparisons between self-cultivation and bow", we can find that Lou Yao uses rhyme of "taking self-cultivation as a bow, and there will be a good harvest" to elaborate the role of Neo-Confucianism in self-cultivation. "The most important thing in learning is instinct. Only on the basis of self-cultivation can we be like a bow." This sentence can also be used as the first step of "To cultivate oneself and bring peace". It is mainly to cultivate self-cultivation. It can be found that this is also the moderation concept of the identity of his physicist. In "Confucius Hopes Qi Diaokai to Be an Official", "Qi Diaokai is not an official. The sage appointed him as an official" as a rhyme, and according to this, the "outer king" stage is discussed, which is also the doctrine of the mean The

process of “governing the country can calm the world” This Poetry, under the direction of LouYao, does not analyze the practice path of the country and the world, but only describes the principle of the company to be achieved under the guidance of the saint. Poetry's “ambition is different from ZengDian, and his ability is probably as powerful as Ran Qiu, so he should be in power” [2]. This means that LouYao believes that in the pursuit of “ZengDianD's fun”, Must pay attention to the use of the world, this is the idea of most physicists in this historical period, and is also an important point of LouYao.

2.2 “Respect the King”

Among the Poetry creations of LouYao, there are six most obvious ones for the theme of “Respecting the King”. Specifically, “Gao Zu's Good Plan Can Listen to Fu”, “The Strong Ontology Can Drive the Spiritual Fu”, “Emperor Guangwu is gifted with the ability to ride the dragon and resist the Dragon”, “The world can be handed down to Determine Fu” and “Talented Persons in the Court of Government by the Wise” and “A knowledgeable person is more fortunate in a country”. Among these Poetry, the embodiment of the “King of the Kings” is very obvious. These Poetry's creations include the king of the king, and the “emperor”, the sovereignty of the country as the center. In Poetry, LouYao is also consistent with other philosophers. To ensure the realization of the “outer king”, it is necessary to base on the “Justice of the King”. That is, the monarch who can carry forward the thought of science. In his Poetry “Gao Zu's Good Plan Can Listen to Fu” and “Emperor Guangwu is gifted with the ability to ride the dragon and resist the Dragon”, it can be used as the learning goal that LouYao advertised to the emperor at that time. In Poetry, Han Gaozu Liu Bang “is proficient in strategy and can listen to good words in moderation.” The final result is “the Han Dynasty can be unified”, Han Xiu Wu Di Liu Xiu because “YanDe inheritance, Hanguang get the opportunity.” This kind of behavior makes “the dragon is special, the heavens are promising.” These manifestations in Poetry are not the exhortation of the emperor, but also the hope of the emperor of the time. Such an idea is now shown in Poetry, and it can be found that “the emperor is resurrected by the destiny, and far across the Hanguang, and by the dragon and in the royal family” [3]. In his Poetry “Strong Ontology Can Affect Spiritual Fu” and “Talented Persons in the Court of Government by the Wise”, LouYao made detailed suggestions to the emperor under the government at that time. This suggestion is still still the shackles of his physicist status. It is still the publication of the concept of science. This can be clearly stated in its Poetry “Strong Ontology Can Affect Spiritual Fu”. LouYao writes that “only benevolent is invincible, and should not be used to make people convinced by battle.” This is LouYao's own distinct political concept. In “Talented Persons in the Court of Government by the Wise”, LouYao also through Poetry to carry out in-depth prosperity analysis and analysis, such as “only reduce his identity, can be in power”, this is the suggestion of the then political emperor . I hope it can recruit more talented people, Reuse competent people. In “The world can be handled down to determine Fu” and “A knowledgeable person is more fortunate in a country”, we can find that this is a summary of Lou Yao's views. In Poetry's “The world can be handed down to determine Fu”, Lou Yao wrote “People revere wise rulers and bestow kindness on the people of the world, that is to say, only by conforming to the people's hearts can we stabilize the people's hearts and minds.” In another Poetry, “A knowledgeable person is more fortunate in a country” also says “When the country is old, Xiangsi should meet the time limit. Astrology is where the stars are, and it has blessings to be sincere and appropriate.” Lou Yao believes that it has both time, place, and people. And can make the emperor “the country can be sTable”, must be able to “the country can be lucky”, these are the representatives of Lou Yao “respect the king” theme [4].

2.3 “Resist foreign aggression”

In Lou Yao's Poetry, there are four articles about the theme of “resist foreign aggression”, including “To be subjected to surrender is like being subjected to enemy Fu”, “Jihe Ship Burning Fu”, “Strike the Sun and Swear to Clear up the Central Plains Fu” and “To serve the king with food and pulp in a pot”. When Lou Yao created his works, he only related to the fate of the country, and on this basis he combined with the situation of the Southern Song Dynasty. Lou Yao lived in a

relatively stable era, and the rise in strength also made Lou Yao's creation come true. Because of Xiaozong's great ambition and the principle of "respecting the king resist foreign aggression", Neo-Confucianism was approved by the emperor and developed well. In this environment, Lou Yao expresses his inner thoughts through these four Poetry articles, including the belief of "resist foreign aggression, recover the old land". Through Poetry, he inspires the emperor, and then completes the preparatory work of realizing the "external king", which is to recover the native land and reunify the country. In this kind of Poetry, Lou Yao's thoughts are fully demonstrated, and Lou Yao's historical literacy is also demonstrated. The part about historical literacy is described in detail in the following section, and no further elaboration is made here. In "Strike the Sun and Swear to Clear up the Central Plains Fu", LouYao expressed his belief in the Central Plains based on the description of the ancestral martial arts of the ancestors, and the swearing of the Central Plains, which is reflected in Poetry: In the current situation, Hu Chen, who wants to help the river, burns the boat and looks down on the ancestral career." In the "Jihe Burning Boat", LouYao will "Jihe burn the ship, the purpose is to make meritorious deeds" as a rhyme, and through "swearing to defeat Qin Shi, the class of Zhan Ship. The sadness is not easy to water, small These statements, which are used to express their own emotions, indicate LouYao's solid belief that "swearing to swear even if you die". In the "Wang Yu Shi Fu Wang Shi Fu", LouYao's study of the study has a comprehensive display. And through the "Wang Shizhizhi, the food crowd to welcome" the most rhyme, in order to praise the Wang Shi expedition, and through the "speaking of the "June" teacher" sentence, this is a book in the "Book of Songs". It is mainly the praise of the Minister of Zhou Xuanwang Yin Jizhen. According to LouYao's Poetry, LouYao's "resist foreign aggression" idea can be seen, and at the same time, the common philosophy of the philosophers at the time can be found [5].

3. Secularization Tendency

Lou Yao lived in a relatively stable period of the Southern Sect. During this period, every Poetry writer was inseparable from the tendency of secularization. In the process of Lou Yao's creation, he also expressed secularization heartily, which is the same as Zhu Xi's and others. Lou Yao's Poetry works are full of Sao Style Fu. In Lou Yao's Sao style Fu creation, the tendency of secularization is mainly embodied in three sacrificial articles, including "Sacrifice to Guan Wen Yan Yuwen", "Sacrifice to Uncle Deleted Argument" and "Sacrifice to King Shi Boyi Wen". In his preface, Lou Yao also expresses his "sorrow for what he said after asking for it, and to recruit it for Chu Ci", which is about the tendency of secularization. In Poetry of LouYao, the tendency to secularization is based on secular thinking, combined with the point of view of science, and the situation in the secular [6]. In these secularized Poetry, it is still possible to rely on the secular to show the beauty of Poetry. LouYao also shows more thoroughly, which belongs to the beauty of Chinese style. The LouYao Poetry works of this period belong to the important historical course of Chinese rhyme literature, and the embodiment of secularization is not only the deliberate effect of LouYao, but also the condition.

In Poetry of LouYao, "Shangyu Youyi Park in July" and "And Dongpo Zuo Wenfu Rhythm", both of which are LouYao singing and Su wiping "Drunk Run". The creation of the works, the beauty of the words and the rhyme, are very similar to the creation of Su Shi, which shows the level of Poetry creation of LouYao, but different from this, it can be found that LouYao expresses the secular tendency of Poetry through Poetry.

4. Learn from the past and the present

Lou Yao's citation of historical facts has been briefly analyzed in the foregoing. This paper will make a more detailed analysis of Lou Yao's citation of historical facts. In Lou Yao's Poetry, especially in his poems on history, Lou Yao's experience and sophistication in history can be embodied, which can integrate the past and the present, and learn from the past.

LouYao's real career path began in the first year of Song Xiaozong's Longxing. This is an emperor with certain ambitions and ambitions. When he was in the throne, he already had the

determination to prepare for the Northern Expedition. During this period, LouYao's patriotic emotions can be truly expressed. For the regaining of lost ground, Poetry can be expressed. LouYao's sorrowful history is a reference to historical facts, and draws on historical facts, and carries out his own ideas under the national conditions at that time. Publicity.

In LouYao's Poetry creation, there are seven articles on the history, including "To be au to surrender is like hom", this is the "Han Han Shu" in the post-Han Bing. s story. In "Strike the Sun and Swear to Clear up the Central Plains Fu", the story of Yongjia Nandu's ancestral martial arts is described. In "Wheyeng Pot Pulp Ying Wang Shi Fu", the description of Wei Wang's Yan Yan is described. In the "Guangwu multi-time dragon to the royal talent", the description of Guangwu Zhongxing. In Jihe Ship Burning Fu, this paper describes the Revenge of Qin Mengming in Zuozhuan. In Gao Zu's Good Plan Can Listen to Fu, the story of Liu Bangguang's talent is described. In "The world can be handed down to determine Fu", the story of Han Xinyu's biography of the Han King to determine the Three Qin Dynasty is described [7]. Lou Yao's Poetry of Chanting History, while chanting ancient times, is more a reference to the dynasty's politics at that time, mainly through its Poetry at the end of the "how to do today" related sentences are discussed.

In Lou Yao's Poetry's creation, it is not only the singing of history, but also the application of experience in the world through historical facts, which belongs to the works of chanting the past and learning from the present. His works from the past to the present can embody the two main themes of "respecting the king" and "resisting foreign aggression" analyzed above, which can also reveal Lou Yao's own beliefs and aspirations [8].

5. Conclusion

All in all, LouYao belongs to the Poetry family, which was the leader of the Southern Song Dynasty. Through the appreciation of its 18 poems, it can be found that PoYry of LouYao is deeply influenced by his thoughts. And it can be found that its Poetry creative ability is higher than other Poetry homes in the same period. Many people think that their level can be the same as that of Su Shi and other Poetry families in the Northern Song Dynasty. The theme of "To cultivate oneself and bring peace", "Respecting king" and "resist foreign aggression" is obvious in Poetry's creation. Moreover, it has a certain tendency of secularization, and is more willing to integrate the past and the present, so as to learn from the past. Among Lou Yao's Poetry, his prose represented the highest level of prose creation at that time, and his prose of Sao Ti also had a strong Neo-Confucianism thought, showing Poetry's development in the early and mid-Southern Song Dynasty and integrating the history of Confucianism. It brought the development of Poetry to a new height and had an important influence on the creation of Poetry in later generations.

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