Study on the Humanistic Thoughts and Spirit of Confucianism in Tang and Song Literature

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Keywords: humanistic thoughts; Confucianism spirit; Tang and Song Literature

Abstract: In today's multi-polarized development of Confucianism and the reciprocity of each other, it is an extremely necessary and extremely meaningful work to explore and establish the ontological morphology of Confucianism, and humanistic Confucianism should become the ontological form of Confucianism today.

1. Introduction

In recent years, the study of scholars in the Tang and Song Dynasties, Confucianism in the Tang and Song Dynasties continued to deepen, and scholars have increasingly focused on the inclusion of scribes in the category of Confucian studies. They realized that to increase the depth of Confucianism research, we should not only focus on the traditional meaning of philosophers and thinkers, but also need to pay attention to the active role of the "Literati" in the construction of Confucianism and cultural transformation. Only in this way, the understanding of the transformation of the Tang and Song dynasties can be called comprehensive, and the excavation of the literati's character and cultural connotation can be deepened. In view of this, the author will sort out the relevant research results in this area in order to benefit from similar research.

Traditional Chinese ideology and culture is essentially a kind of knowledge about "human", and the most important characteristic is to attach importance to the reality of people and life. Confucianism, as the mainstream of Chinese culture, focuses more on exploring the nature of human beings, human nature, human values, human ideals, the realization of ideal personality, and the life and death and freedom of human beings. Confucianism formed its distinctive humanistic spirit of paying attention to the present life in its exploration of these issues. The fundamental purpose of the Chinese people's belief in the spirits is not to leave the world but to seek blessings for the happiness of the world. The immortal life pursued by Taoism seems to be refined and refined. It is actually nothing more than the idealization and infinite extension of the present life. After the Indian Buddhism, which saw life as a sea of misery and detachment of life and death, was spread to China, it was conceived by many men and women as blessings for the peace of this life or the religion of the world's future. It also brought to light the Chinese people's view of life in the real life.

There is a view that traditional culture emphasizes group rather than individuality. Therefore, the lack of subject consciousness in traditional culture and the lack of affirmation of the subject value, especially the philosophy of Confucian life, are also the pursuit of social values at the expense of individual values. Confucianism explored and presented its own answers to problems such as human nature, human values, and human fulfillment through a tortuous path under the specific social and historical conditions of feudal society in China. To explore the revival of Confucianism in the Tang Dynasty, Han Yu, Liu Zongyuan, Li Yu, Bai Juyi, and Yuan Zhen have always been the focus of attention. If the dismissal of Li Bai's ideological ideals of "achievement and retirement" declares the end of personal idealism, then the rise of this group of people behind him means the formation of a collective utilitarian Confucian view. Xu Jiasheng sorted out, explained, and analyzed Han Yu's Taoism and Taoism from two angles: ideological history and religious theory. He believed that Han Yu’s words “Confucian Taoism” were a combination of self-cultivation, aspirational approach, and transcendence. The "Orthodox Pedigree" is a continuation system of the theoretical thinking of pursuing the integration of rationality in concrete time and space [5]. Zhou Jing paid special attention to the systematic study and detailed analysis of Han Yujing’s studies,
which he paid less attention to in the academic world. He believed that Han Yuli’s Taoist Confucianism, approved the old teachings of Buddha, opened the new method of transmitting the Confucian classics, and respected the classics of “University” and “Mencius”. As a way to give birth to the development of the Neo-Confucianism of Song and Ming Dynasties, it provided a direction for thinking; it laid an important foundation for classical selection of the Song and Ming Neo-Confucianism and theoretical construction [6]. Han Lihua believes that Li Zhi’s “Refolding Book” has constructed a philosophical ideology system with “honesty” as the core category, and has thus contributed to the conversion of Confucianism from “Jing Studies” to “Ren Xue” [7]. The duality of the Confucian philosophy of life lays the basic framework in the pre-Qin period of Confucius and Mencius. The founder of Confucius, Confucius, lived in the late spring and autumn period of the great transformation of society. His benevolence and rituals, which were put forward on the basis of his predecessors' thoughts, clearly affirmed the nature and value of man, and discussed the realization of the nature and value of man, laid the basic characteristics of the Confucian humanistic spirit. In the ethic of the group, the Confucian observes the essence, value, and realization of the individual's individual life. On the basis of the affirmative person, it regulates human behavior with love and righteousness, and raises this to the height of realizing the human nature. This is meaningful for improving everyone's character and ensuring the healthy operation of society. This also provides a humanistic value basis for Confucianism in the spirit of WTO entry.

2. Tortuous Development of Humanistic Spirit of Confucianism

Confucius created the dual nature of Confucianism’s emphasis on human beings and emphasis on the relationship between human beings, which made the development of Confucianism always show a dynamic swing between the two, leading to this kind of swinging Confucianism and humanism. The internal requirements for the development of the spirit itself also have the external impacts of social changes, zeitgeist ideological trends and various other ideological doctrines. When the ethical norms of coordinating society, up and down, and all kinds of interpersonal relations are not only described as the nature of human beings, but also strengthened into the moral guidelines of the "Three Programs and Five Normals" and the intricacies with the authoritarian centralized rule, the realization of Confucianism about human beings. The ideal has become a kind of paper talk. Since the Han Dynasty, the emphasis on Confucianism on human beings has gradually been submerged in a strong political relationship of human relations. Dong Zhongshu's proposal of "abandoning 100 families and exclusively advocating Confucianism" was adopted by Han Wudi. "Bai Hutong" was specifically designated as the "three principles and six disciplines" as the eternal ethical norms and the highest political norms. The Confucian ethics began to be theological It is a well-known moral education, and it has become a code of conduct that everyone in society must follow. Although the construction of this guideline is based on the realization of human needs, it has been bound to human nature. Individuals are required to absolutely obey the needs of society, and the needs of society are actually the stability of a certain feudal dynasty. The need for an orderly hierarchy of feudalism essentially becomes the political will of the ruler. Confucianism pays attention to the humanistic spirit of the present-day life, on the one hand, it shows its emphasis on human value and human relations, and on the other hand, it also shows through its emphasis on positive entry into the world and the philosophical discussion on human nature. The typical Chinese Buddhist sect Zen Buddhism destroys the worship of external authority such as Buddha and emphasizes the autonomy of everyone. On the other hand, it melts and dissolves the ideals in the current real life. Between dressing and eating, he advocated "the Dharma in the world, not depart from the world," "Altar Scriptures", and further thought that "who cares to keep their peace, why do they use the practice of meditation; grace will filial their parents, righteousness up and down Compassion, letting you be respectful and humble, and tolerating evil, ""Altar Suspects", and even that "worldly rule of Dharma, Dharma is the worldly method", "Dahui Pujue Chan Master Quotations," vol.27, "Sandism Nothing to Stand Dharma ”"The Complete Works of Master Lushan Tour" volume 45. The reason why Buddhism, which was born after the birth, finally turned to China after entering the WTO and facing life, is inseparable from the influence of Confucianism.
从探索人类价值和追求人际关系实现的视角来看，儒家在几千年的理论演变中逐步发展成一个封建社会。其独立、青年、有序的关系强化成为道德教条，最终成为统治者维护专制统治和灭绝人性的侵略者。当中国人民在反对帝国主义和封建主义的斗争中时，他们自然地将儒家看作封建意识形态的代表。他们希望通过综合废除儒家传统旧政治和道德来表达对传统旧政治的否定和批判。20世纪儒家的兴衰很大程度上取决于社会政治的发展对儒家的影响，以及人们对儒家二重性的理解。辛亥革命推翻了帝制，建立中华民国实际上否定了儒家作为指导思想的地位。但袁世凯想恢复帝制，也打着尊儒的旗号。康有为等人也打着尊孔的旗号，甚至建立了所谓的“孔教”，主张“以儒家为国教”。这些行为导致了五四新文化运动的蓬勃发展。儒家虽然长期作为中国传统文化的主流，但也包含着对人类有价值的东西。儒家的理论学说具有创新性。但在哲学上重构儒家体系，缺乏与现实环境结合和对快速发展的现代政治和经济的回应，缺乏儒家生活的哲学。二元论思维应对如何在现代社会中重建人际关系和关心每个人的生活。因此，虽然他们构建了一个广泛而深刻、抽象而神秘的新儒家体系，但在学术界传播并不广泛，未能对整个社会文化产生伟大的影响。儒家的人文精神的活力和现代价值也需要我们的发掘、改造和创新活动。儒家在封建专制的束缚下探讨和解决生活问题，很难避免个人价值和社会礼俗的矛盾。它追求个人理想在社会人际关系中的实现，最终导致人们被束缚。只有彻底推翻封建主义，才能真正结束这种悲剧，拯救儒家在现代社会和生活中的意义和价值。

近年来，儒家在唐代逐渐成为研究的焦点。研究者在这一转型期中不仅发现了新的问题，也从改变视角和调整观念的角度对旧问题进行了深入讨论。蓝 crédy等学者重审了唐代儒家学说的发展。他认为，唐代儒家学说的主要特征是吸收了荀子理论；到了宋代，儒家学说形成了精神传承和实践的陈氏学说；注意增加孟、荀的立场，进行了专题讨论；而到了北宋，继承了中唐和汉阳学派，推动了宋代儒家的发展。北宋时期，林希逸的“续孟子”丰富了儒家的学术思想。在形式上，儒家经传文献和儒家学说也进行了修订，表明儒家的无限教学。程颐认为，唐代文化的理想主义形成了开放和雄心勃勃的特征，这与唐代儒家学说的弱化有很大关系。但佛教和道教需要与现实隔离，呼唤一个家，这构成了封建统治经济基础的巨大威胁。这也是注定儒家和佛教无法取代儒家，承担社会责任的。到中晚唐，三家开始协调和整合，以适应政治系统和考虑自己的生存和发展。这为儒家学说和唐代儒家学说奠定了良好的思想基础。
integration of the three religions (50). Liu Guangyu discussed the development and characteristics of Confucianism in Sui and Tang dynasties from the evolution of the study of Confucian classics in the Sui and Tang dynasties, the development of Confucianism and the relationship between the three religions and academic thought. He believed that Confucianism in Tang dynasty was a transition between Sinology and Song Studies. It was during this period that the major turn of events began.

3. Conclusion

Our transformation of society today is to create better conditions for solving people's problems and realizing people's freedom and liberation. At the same time, it is also the end of the historical tragedy of Confucianism and the restoration and development of the humanistic spirit of Confucianism.

References


