

## A Exploring of the Naming of Chunqiu Fanlu

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**Abstract:** Dong Zhongshu, a great scholar in the Western Han Dynasty, is one of the important figures in the history of Chunqiu studies, and Chunqiu Fanlu is his work explaining Chunqiu. This book reveals the intention of Confucius in writing Chunqiu, which endows Chunqiu with the heart of a king, whose purpose is to seek happiness for all the people in the world, which is the essence of Chunqiu. “Fanlu” means the polysemy of Chunqiu, and “Yi” means the “Lu” that nourishes and nourishes everything in the world.

### 1. Introduction

Dong Zhongshu, Ph.D. of Chunqiu Gongyang School in Western Han Dynasty, has a book named Chunqiu Fanlu, which is his interpretation of Chunqiu. Therefore, everyone can understand the word “Chunqiu Fanlu” in Chunqiu Fanlu. The word “Fanlu”, in my opinion, refers to Chunqiu's abundance and nourishment, because Chunqiu's principles are flourishing, and these principles nourish and nourish all the people in the world. However, there have been many sayings about the meaning of “Fanlu” since ancient times.

### 2. Meaning of Numerous Dew

#### 2.1 The First Argument Holds That “Numerous Dew” Means “Cohesion” and “Extended”

“Sikuquanshu General Contents” Volume 29 Appendix says: The word “Fan”, or “Fan”, is a common word in ancient and modern times. Therefore, the meaning of naming this book cannot be explained.” Zhongxing Guange bibliography “says: ‘Fanlu, a hanging hat, has a coherent appearance. “Chunqiu” is a composition chronicle book, with titles and so on.’ It may also be a guess.” “Sikuquanshu General Contents” doesn't understand the reason for the name of “Fanlu”, and thinks that the statement in “Zhongxing Guange bibliography” is a conjecture. According to Wang Yinglin's statement in the book “Yi Zhou Shu · Wang Huijie” in Song Dynasty that “numerous dew is a drooping hat with a coherent appearance”, he thinks that “Chunqiu is a book of composition chronicle, so Dong Zhongshu takes the name of this book”. In Song Dynasty, Cheng Dachang thought that Dong Zhongshu used to write one thing and give full play to his own meaning, so he used the word “Fanlu” as the title of the book. Both of them explained the naming meaning of “Fanlu” in writing, but they failed to explain Dong Zhongshu's original intention. Su Yu in Qing Dynasty criticized that all the titles speculated by different schools meant attached meeting, but Cheng Dachang made a big mistake. Lai Yanyuan also criticized Cheng Dachang's statement. However, both scholars just criticized but did not confirm, and failed to further explain the exact meaning of “Fanlu”. Feng Youlan said, “Dong Zhongshu is famous for explaining Chunqiu, and he can quote Chunqiu to prove all aspects of his philosophy. In fact, he just cited Chunqiu as the main source of his authority. This is why his book is entitled Chunqiu Fanlu. “(History of Chinese philosophy) Feng Youlan emphasized on explaining the meaning of “Chunqiu” in Chunqiu Fanlu, but since he said that Chunqiu is the source, relatively speaking, “Fanlu” is the last stream of “source”. Reasonably speaking, Feng Youlan also thinks that “Fanlu” is the extension or afterthought of “Chunqiu”. Until now, there are still people who hold similar statements. According to the statement in “Zhongxing Guangdong bibliography”, Chen Qitai thinks that “Fanlu” is “a hat that is lowered”, which means extension and play (Gongyangxue in Qing Dynasty) The above statements either use the image of the ribbon of the imperial hat as a metaphor for “Fanlu”, or infer

that “Fanlu” is the continuation of Chunqiu. These statements are not convincing.

## **2.2 The Second Argument Holds That “Fanlu” is the Symbol of Emperors, and the Representative Figure is Xu Fuguan**

Xu Fuguan divided the contents of Chunqiu Fanlu into three parts: “Chunqiu Theory”, “Heaven Philosophy” and “Essays with Sacrifice as the main body”. Chunqiu Fanlu sums up the contents of the first part with the word “Chunqiu” and the second part with the word “Fanlu”, which is called Chunqiu Fanlu. Why use “Fanlu” to name the second part? Xu Fuguan, according to the relevant expositions in “Yi Zhou Shu · Wang Huijie” and “Bowu Zhi”, said that the word “Fanlu” probably refers to the contents of many chapters written by Dong Zhongshu, which is actually the imperial art, so it is symbolized by “Fanlu”. (Eastern Han Dynasty and Western Han Dynasty Thought History) According to Chunqiu Fanlu, there are many discussions about the way to govern the country. Compared with the previous explanation of “Fanlu” in written form, Xu Fuguan's statement is more reasonable, but it is still a little abrupt.

## **2.3 The Third Argument is That “Fanlu” Means Nourishing a Lot.**

In the annotation of “Zhou Li·Da Si Yue”, Jia Gongyan said: “the former Han dong Zhongshu Chunqiu Fanlu. “Fan” means more; “lu” is moistening. To annotate Chunqiu, the meaning of moistening is more appropriate. “ In my opinion, this statement is most suitable for Dong Zhongshu. Wang Yinglin of the Song Dynasty said in Volume 40 of Yu Hai: “The history of Suo Yin said: “Fanlu, Dong Zhongshu notes: “The theory of the five emperors of Chengjun is annotated as Fanlu.” It thinks there are many dew embellish. “ “ many dew embellish”, In contrast, intertextual annotation, “fan” means “more” and “Lu” means moistening, which can be said to be a penetrating insight. “Fan”, “Kangxi dictionary”: “More also” “Grand”. The idioms “flowers blooming like a piece of brocade”, “Numerous and famous quotations” and “unnecessary and over elaborate formulas” all mean “Fan”. “Lu”, Xu Shen's “Shuowen Jiezi” in the eastern Han dynasty noted: “Lu: It means moistening. “ Zhang Taiyan also said in “Notes on the Teaching of Shuo Wen Jiezi”: Lu: It means moistening. “

## **3. Dong Zhongshu's Intention**

Observing the meaning of “Fanlu” from Dong Zhongshu's own views on Chunqiu. In Chunqiu Fanlu, Dong Zhongshu said: Chunqiu means grand. He also said that “what a saint wants to say is to say benevolence and righteousness”; “If we try to point out the meaning, what Chunqiu dislikes is to try our best to drive the people to evil without virtue.” That is to say, Chunqiu has a heart to love the people, and Chunqiu is a book about benevolence and justice, and it is a book that asks kings to execute benevolent policies and govern the country by virtue. He added: “Confucius clarified the gains and losses, which were high and low respectively, opposed to the foundation of kingcraft, and criticized Zhou Tianzi for leading to peace. Blame ugly things, don't miss big things or small things, and do good things, no matter how small; No matter how small, mistakes should be corrected. It's enough to go into the good and put an end to the evil ... Chunqiu described the subtle gains and losses, and expounded the general plan of governing the country. “That is to say, Confucius ridiculed and killed evil in Chunqiu. All Chunqiu's purpose is to promote kingcraft and reveal Chunqiu's benevolent heart. The word “Lu” appears nine times in Chunqiu Fanlu, and three times is the revealed meaning in the modern sense. Obviously, the revealed meaning has nothing to do with Fanlu, and the other “Lu” is either nectar or “Shu”. Dong Zhongshu said when he talked about the five emperors and three kings governing the world, the harmony between the people and the people, and the well-being of the world.” Therefore, if heaven puts nectar on it, the auspicious grass will grow, the sweet spring water will appear, the rice will be harvested, and the phoenix unicorn will roam in the wild”. It is said that if God wants to nourish everything, he needs “less frost and more dew”, and that from birth to growth, the date of dew is far more than the date of first frost. Comparing with frost, we can see that dew is beneficial to the formation and growth of all things.”Tian Ren San Ce” is also Dong Zhongshu's masterpiece handed down from ancient times. It

is Dong Zhongshu's work when answering the policy questions of Emperor Wu of the Han Dynasty. It records a lot of Dong Zhongshu's views on Chunqiu, revealing that Chunqiu's benevolence is the main theme of "Tian Ren San Ce". He said: "Confucius wrote Chunqiu, one is to spy on heaven, the other is to investigate people's feelings and refer to ancient times and present times. Therefore, Chunqiu ridiculed the increase of disasters and hated the implementation of tyranny. This paper expounds the mistakes of national administration and the changes of disasters, and reflects the behavior of the administrators. "That is to say, the ultimate meaning given to Chunqiu by Confucius is "in view of the past, in order to govern the way". All disasters and evils in Chunqiu are the language of heaven, and the language of heaven points to human behavior. See also "I would like to report Chunqiu, according to what our predecessors have done, in order to observe the relationship between heaven and man, it is terrible. The country will have the failure to lose the right path, and the sky will first report the disaster. If you don't know how to reflect on yourself, you will be weird to warn against fear. You don't know the change, but damage even. "In Dong Zhongshu's eyes, disaster is not only the language of heaven, but also the benevolence of heaven. It is the evaluation and warning of human behavior by heaven. Only when chaos occurs in the country will disaster occur. The purpose of Chunqiu's writing of disasters is to remind kings to be benevolent. The disasters, strangeness and injuries in Chunqiu are the condemnation and warning of heaven to the world, so as to remind the rulers to introspect and be benevolent. Dong Zhongshu's statement about Chunqiu disaster in "Hanshu Wuxingzhi" can be confirmed with "Tian Ren San Ce". In Lu Chenggong's third year, Chunqiu wrote, "The new palace is in trouble, and he cries for three days." Dong Zhongshu thought that the cause of the fire was that Chenggong did not have the heart of sorrow and sorrow during the mourning period, but he fought many times and devastated the people, so the fire from heaven burned into the temple of his father. In the autumn of Zhuang Gong's eleventh year, the Song Kingdom flooded, and Dong Zhongshu said that it was because Lu and Song had been fighting each other for years, and the people were worried and complaining, and their worries and grievances were yin qi, so floods occurred in the two countries. Dong Zhongshu thinks that the origin of disasters is due to the improper behavior of kings, and Chunqiu records all disasters with the purpose of asking kings to govern for the people, which shows Chunqiu's benevolence. These statements show from both positive and negative aspects that Dong Zhongshu thinks Chunqiu is Confucius' work for the happiness of all people.

Chunqiu Fanlu refers to the variety and dew of chunqiu, and predecessors have a similar understanding. There is an article in Chunqiu Fanlu called Bamboo Forest. About the meaning of the title, Su Yu said: "Sima Xiangru's" Shanglin Fu "has" the forest of Chunqiu "and" Wen Yuan "Ruchun notes: "Chunqiu's theory is rich, so it's better than woods." It seems that there is a good meaning. "(The proof of Chunqiu Fanlu) The author believes that "Chunqiu's lush righteousness" mentioned by Ruchun is just used to explain the name of Chunqiu Fanlu. The righteousness in Chunqiu is used to nourish the dew of all the people in the world. "Flourishing righteousness" means "abundance and dew." Chunqiu's principle is to seek happiness for all people in the world, which is consistent with the emotional tone of "Lu", which generally nourishes and nourishes everything. Chunqiu Fanlu reveals the meaning of Chunqiu, Dong Zhongshu advises kings to be benevolent, and contacts Mencius' "Confucius said: I wrote Chunqiu by drawing lessons from the method of praising good and belittling evil. "Zhuangzi said," Chunqiu is the knowledge of saving the world and saving people. "Chunqiu in these statements is consistent in the orientation of meaning: Chunqiu is the book of teaching principles, and these principles are for the benefit of the world. Confucius gave Chunqiu the heart of king, with the purpose of seeking happiness for all people, which is what we usually call Chunqiu's great sense of justice. Chunqiu Fanlu means the polysemy of chunqiu, and "Yi" means the "Lu" that nourishes all the people in the world. Therefore, the naming meaning of Chunqiu Fanlu lies in the polysemy of Chunqiu, and "Lu" is Confucius' "Yi" hidden in Chunqiu for the benefit of the whole people. Similarly, this "Yi" is the "Lu" that nourishes and grows everything in the world.

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