

# Wang Fu's "Qian Fu Theory" Inheriting and Developing Han Fei's Thought

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**Abstract:** Han Fei is a master of legalist thought, and Wang Fu is one of the most representative thinkers in the Eastern Han Dynasty. Because of the great similarity of the characteristics of the times they lived in, Wang Fu absorbed Han Fei's thoughts of rule of law and the art of governing the officials in order to save the country and the people, enrich the country and strengthen the army, and directly inherited and integrated them into his Confucianism based ideological system. At the same time, it can be seen that in terms of the theory of human nature, the shaping of human nature advocated by Wang Fu is a development of Han Fei's view of human nature seeking benefits and avoiding disadvantages. In the aspect of national education, the combination of morality and punishment is the development of Han Fei's teaching by law. On the economic front, 100 businesses were originally the development of Korea's non-agricultural business philosophy.

## 1. Introduction

Wang Fu is one of the most representative Confucian scholars in the Eastern Han Dynasty. However, Wang Jipei, a scholar in the Qing Dynasty, pointed out: "He learned to compromise confucius, but he also dabbled in the name of Shen Shang, Hanfei, and did not become a pure confucius." It can be found by carefully reading the text of Qian Fu theory that words such as "law", "punishment", "reward" and "punishment" appear frequently, while Wang continues to cultivate and annotate "Qian Fu theory", citing the secondary data of Han Feizi, Mr. Song Hongbing makes more than 41 statistics. This shows that Wang Yan is not empty. This article will discuss Han Fei's legalist thoughts in Qian Fu Theory from two aspects of inheritance and development.

Han Fei was in South Korea at the end of the Warring States Period, and Wang Fu was in the Eastern Han Dynasty, which changed from prosperity to decline. The difference between the two was more than 300 years. However, the country and society faced and had similar internal and external troubles. "Han Feizi "is full of pragmatism and utilitarian color, aiming to enrich the country and strengthen the army. Han Fei's" law "integrates the absorption of Shang Yang, Shen Dao's" skill "and" potential "to avoid harm, forming a set of methods to govern the state's subjects. In Wang Fu's view, to save the Eastern Han Dynasty, it is necessary to formulate strict reward and punishment laws and strictly implement them, so as to plan and rectify the order of the whole country and society. Wang Fu saw the role of "discipline" in the punishment of the law. He said: "therefore, the first king to formulate criminal law is not good at hurting people's skin, the way to judge people's life span, so he punished evil with violence." the purpose of making legal order is to subdue violence with violence, which "encourages good deeds to eliminate evil". Based on rational understanding, Wang Fu proposed that "the reward and punishment by law is really the key to the country's chaos control."

It is the purpose of the rule of law to prohibit the act of adultery, but in reality, the act of adultery can not be completely prohibited, so "punishment" and "warning" are indispensable. At the same time, the rule of law can not only stipulate the bottom line of the society through punishment, but also need to encourage the people to develop in a better direction through rewards and punishments, so the rule of law can form a system. At the same time, to make this system effective, we must grasp the scale of rewards and punishments. From "Qian Fu Shu theory" According to the description of "she", at that time, the imperial court would often issue a policy of pardon for crimes,

that is, “pardon for many times”. Wang Fu strongly opposed this policy. By “frequent pardon and atonement for sins means that the prosperous and good people of the wicked are injured”, the criminal acts of the evil people are continuously pardoned, which greatly reduces the risk of crime, and the bad people are more and more rampant. From the social order suffered and strictly destroyed, the rule of law becomes empty talk, and finally, the bad people are more and more rampant the one who suffered the most was still the kind-hearted person, so Wang Fu advocated a heavy reward and severe punishment.

## 2. Control the Thoughts of the Officials

Under the autocratic monarchy, your power is the core of the political system, and you have the highest power and authority. But at the same time, when the power of the important officials of the court often poses a great threat to your power. Han Fei advocated: “the legend of ancient times,” Chunqiu “Period” records that those who broke the law and became traitors did not follow the honorable ministers. “The empress of the emperor, Waiqi and eunuch were good at power exchange. In this process, your power was constantly weakened, and it gradually lost control of the policy of the DPRK, forming a situation of” ministers do not want to be loyal, officials do not try their best, you and I are tired, and the people are wronged. “.

My son's traitors and sages can't rely entirely on their subjective assumptions. Wang Fu proposed that the state should include “clear mastery of magic” and “from the control of power.” the so-called people of magic can't deceive; the so-called people of power can't mess up the situation. “Power and use that” technology really understands that even if it's thousands of miles away, in the dark, you can't help it; If the right of use, then close relatives, noble and humble, virtuous and foolish, there is no no no disobedience. “ But how to distinguish between the loyal and the traitors? “If the sword doesn't try, it will be bad for the darkness. If the bow doesn't try, it will be strong to obstruct deception. If the eagle doesn't try, it will be clever and stupid to confuse. If the horse doesn't try, it will be good to doubt.” if the sword is blunt, the bow is strong to obstruct, the eagle is clever and clumsy, and the horse's good bow doesn't consider the examination, it can't be clear. Therefore, Wang Fu said, “don't be eager to know the virtuous for the big task facing south; don't be eager to test your merit for the shortcut to know the virtuous.” According to the achievements, this is the most effective way to distinguish the officials from the traitors. If we do not consider the achievements and believe in the boasting of the officials and the praises of his party members, we can think of peace in the world, just like “giving up the rules and doing things in a round way, but trying to cross the river without a boat”.

The understanding of the origin of human nature is the basis and foundation for the establishment of various schools of thought. “Mencius. Gaozi Shang” summarized several main views of human nature at that time: first, the theory of “no good, no bad”, second, the theory of “sex can be good, can not be done well”, third, the theory of “good character, bad nature”. Mencius believed that people have the heart of compassion, shame and evil, the heart of resignation and the heart of right and wrong, which proves that everyone is good. Xunzi thought that human nature is evil, and we must cultivate good moral quality through moral education. Han Fei thought that human nature is evil, he said: “good profit and evil harm, all the wives like profit and fear crime... No one is not like this.” This kind of evil can't be improved by moral education. It can only be forbidden by law.

Wang Fu's views on human nature are inherited by both Confucianism and France, but there are some places where they can be combined.

First of all, Wang Fu realized that the problem of good and evil in human nature can not be generalized. Confucius said, “only the upper and the lower are stupid.” Confucius divided people into two levels: “upper knowledge” and “stupid”. It is difficult to change the feelings of very good and very annoying people, but the part between them should be changeable. Therefore, in the previous sentence, “those with similar sex and those far away from learning” emphasizes the importance of living environment and learning for the transformation of human nature. On this basis, Wang Fu points out that “the most intelligent and stupid people are few, while the average

people are many. The birth of the Chinese people is just like the melting metal in the melting furnace. From a serious change, only the research institute is responsible for it. The square is thick and thin, and it melts you with it. “the middle man “has the largest number in the society, and the most unstable human nature. Therefore, the” middle man “should be the main target of governance and education.

Secondly, by observing the folk customs and the actual situation of the society at that time, Wang Fu realized the characteristics of human nature's advantages and disadvantages. “Qian Fu theory. Quan Jiang” said: “The reason why people are willing to die is not to pursue interests, but to avoid harm. There is no such thing as good, bad, stupid and intelligent people, and they have different interests. If they don't covet fame, they will get rich rewards; if they don't fear shame, they will avoid disaster. In addition to these four aspects, even a sage king can't judge his son because he wants me.” Wang Fu's understanding is similar to Han Fei's, but it does not continue the one-sided and extreme nature of Han Fei's understanding. Wang Fu said: “the so-called people with compassion all have it, so they hear the voice of crying, and there is no one who is sad and sad; the eyes see dangerous things, and there is no one who is shocked and rescued.” It's impossible for human beings to seek benefits and avoid harm, but compassion is the trend of the majority of the “people of the mean” to be good. Through the analysis of Wang Fu's nature, we find that there is a trend of being good. The reason why in Wang Fu's thought, apart from advocating the measures of severe punishment, is that he obviously embodies the idea of Wang Fu's character shaping, he said: “The most intelligent and stupid people are few, but the middle way people are many. The life of the middle people is like the melting metal in the furnace. From serious changes, only research institutes do it. The square is thick and thin, and it melts with you.” Most people's nature is open, right or wrong, good or bad, good or bad, will largely accept the influence of ruling words and deeds and policy implementation.

As for how to shape people's character, Wang Fu pointed out: “The root of the people is neutralization. When he was born, cube was growing. Therefore, he was a man of benevolence and righteousness, a man of integrity, a man of integrity, who lived with his body. He had no rough and dirty spirit, and no desire for evil and obscenity. Even outside the great disaster, he paid attention to the darkness, and finally did not violate the etiquette. In the place of peril, he put them into the blade of the sword, and finally did not have the heart to survive.” Carry forward the seeds of good, so that people do not violate the etiquette and morality in any case. When life is not fully formed, they start to cultivate their bodies with the spirit of neutralization, and then instill the Confucian concept of benevolence, righteousness and shame after birth. Only in this way can the Confucian concept of benevolence, righteousness and shame penetrate into his blood and marrow, and completely eliminate the vulgar and filthy breath and the hope of evil and obscenity.

The premise of the unity and stability of political power is the stability of the common people, which is inseparable from the political education of the country. Confucian education mainly focuses on etiquette education and moral education, and does not advocate punishment. Legalists do not care about the good and evil in the hearts of the common people, which is the result of preventing the common people from violating the legal orders through external punishment, so as to achieve social stability.

Wang Fu thinks that it is difficult to achieve the social state of “rejuvenation and peace” only by virtue of laws and punishments, so Wang Fu puts forward: “the governance of the monarch is no better than the way, no more than virtue, no better than education, no God. The method is used to control the method, morality, is used to contain, the educator knows, and the change is caused.” Wang Fu inherits the Confucian tradition of “persuading learning” and “attaching importance to learning”. No matter what level he is in, he should learn from the sage's classic and accessible way. However, the status of the common people, officials and monarchs is not the same, and there are great differences in all aspects. Therefore, according to the different characteristics of different levels, Wang Fu's moral education thoughts are biased.

The moral cultivation level of the common people represents the overall moral education level of the country. In order to improve the people's incorrect style, Wang Fu believes that the

implementation of moral education is the fundamental way, and he puts forward the “four elements theory”：“There are four major difficulties in the world, but no one can do it. One is forgiveness, the other is peace, the third is courtesy, and the fourth is persistence.” the “four elements” is closely related to the morality and conduct advocated by Confucianism, which is the program to correct the unhealthy trend of valuing interests but neglecting justice, and following the trend of the people and reshaping the ideal social order of Confucianism at that time.

What are the virtues and responsibilities of officials? Wang Fu said: “According to the book of history,” Heaven workers build officials for it. “The king's law of heaven, since he was under Gongqing, is not the official position arranged by heaven for a minor case?” what kind of moral behavior is in line with the heaven? Wang Fu said: “the emperor respects, the heaven loves, the people's. Now the minister accepts your important position and is loved by the shepherd. Can he be restless and helpful and raise and succeed? Therefore, when a gentleman holds a post, he thinks that the common people are beneficial, and when he reaches the highest level, he wants to advance, and his achievements are no more than that! So it doesn't matter whether he is up or down, and it's not dangerous before or after. “It is the duty and responsibility of officials to be loyal to the monarch and stabilize the people. The reason is that they must have moral character. Therefore, officials at all levels want to pay attention to life and take the people as the foundation while performing their duties, being loyal to heaven and the monarch.

In Wang Fu's view, the society may face unprecedented new problems at any time in the process of development, so the strategy of governing the country must be adjusted and changed accordingly with the development of the society. If we insist on the rule of law, people will continue to walk on the edge of the law in order to obtain greater interests, the way of benevolence and justice Virtue is hard to get; If we only pay attention to moral education and abandon the punishment of rule of law, the weakness of moral education is still difficult to make the society stable. Wang Fu is in the stage of the Dynasty's going to fall, the social atmosphere is thin, the political situation is turbulent, in this case, Wang Fu does not stick to the theory of one family, and this is in reality, he advocates that while advocating the morality of etiquette and righteousness, we should also strictly enforce the rule of law, use both morality and punishment, and talents It is possible to rejuvenate the country.

In general, the legalist King Zhang stressed agriculture and restrained commerce. Han Fei advocated that “the essence of granary is the fundamental cause of agriculture, while the rich brocade rust is carved into wealth that can be obtained without labor.” It can be seen that Han Fei's answer to the question of agriculture as the foundation and industry and commerce as the end is very clear. Therefore, Han Fei pointed out that “the policy of Emperor Ming governing the country makes them have a small number of people engaged in industrial and commercial life and a humble reputation, because they rarely go to the root and end of their business.”

Wang Fu stressed that the general policy of governing the country should be committed to the end of this year. What do you mean by this weekend? Wang Fu said, “to serve the people of our country is based on the prosperity of the people, based on Confucianism.” at the level of governing the country, this work is the rich.

Wang Fu said: “those who have money take agriculture as the foundation and tourism as the end.” in terms of the positioning of agriculture and industry and commerce, Wang Fu has continued the traditional concept of farmers as the foundation of business. The prosperity of the country still depends on the development of agriculture. However, Wang Fu's original and final thoughts are not limited to the tradition. He further proposed that all kinds of undertakings have their own original and final Views: “people who are engaged in hundreds of industries should be based on their use, disguised as the end with their clever disguises; people who are engaged in business should be based on their trade, and sold strange things as the end.” handicraft industry should be based on practical utensils, end with their clever and fake decorations, and industry and commerce should take circulating goods as the end, and store strange things as the end.

Of course, whether living at the end of Ben Zhuo or staying at the end of Ben Lio, Wang Fu thinks it doesn't depend on the talents of a large population, which is the result of the human nature of seeking advantages and avoiding disadvantages. When people suffer from cold and hunger, they

have to engage in business, and when the environment is superior, they will also be safe in their own business. It can be seen from this that whether to be engaged in this major or in business depends largely on the guidance of the monarch. Wang Fu said: “so business is the return of hypocritical people, and even those who are revered in the end will come to the end.” therefore, in order to achieve the ideal business of Wang Fu, the monarch must respect the essence and restrain the end, and create a good production and living environment for the people.

Han Fei and Wang Fu both discussed the idea of the end of the book and advocated advocating the end of the book. But what's the difference between them? What Han Fei said is that agriculture is different from agriculture, commerce and other people are in industry and Commerce together, and Wang Fu's idea of the end of the book covers a wider range. In elaborating this idea, Wang Fu progressed step by step, from general to specific, with a distinct sense of hierarchy. At the same time, Wang Fu realized that advocating the essence and suppressing the end is not to eliminate commerce, but to plan the positive and negative wind, so that commerce can go on the road of healthy development. Therefore, Wang Fu's concept of the essence and the end does not float on the surface, which penetrates into specific industries and further clarifies the essence and the end of each.

Since Emperor Wu of Han Dynasty “deposed hundreds of schools and respected Confucianism alone”, Han Fei's thought of rule of law has been severely criticized by Yang Xiong and Wang Chong. After the Eastern Han Dynasty, Wang Fu's thought was mainly Confucianism, but when he faced Han Fei's thought, he showed the same understanding, even the acceptance attitude of understanding, which was quite different from those of the Han Dynasty. Maybe this is similar to Han Fei's life, maybe the hermit's lonely life gives Wang Fu a quiet environment to think deeply, so in Wang Fu's thought, we see the integration of morality and punishment, the integration of scholars and law, and the integration of ideal and reality. From the back of Wang Fu, Cui Shi's “Zheng theory”, zhongchangtong's “Changyan”, XunYue's “Shenjian”, Liu Yi's “Zheng theory” and huanfan's “Shiyao Lun” all inherited Han Fei's thoughts more or less, and had relatively distinct characteristics of jurists. By the time of the Three Kingdoms, Zhugeliang, Cao Cao and other people had strengthened their own strength and acted on Han Fei's legal thoughts. It can be said that in the process of Han Dynasty Scholars' attitude towards Han Fei's thought from critical reflection to inheritance practice, Wang Fu did not doubt that he had made great contribution to this turning point, and was also the most important scholar.

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