

On the People-oriented Feelings of Salvation in Wang Chuanshan's Shangshu Yinyi

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Abstract

Shangshu is the first ancient historical document in China and a compilation of works tracing ancient deeds, which contains the political wisdom of the ancient Chinese people. Wang Chuanshan's Shangshu Yinyi expounds the people-oriented concept of saving the world and advocates poetry, rites and music to educate the people. His feelings of saving the world are people-oriented and the unity of heaven and man, which is also reflected through his educational thought. Shangshu Yinyi not only contains the concept of saving the world, but also provides some principles and methods for how to save the world and achieve the purpose of building a heart for heaven and earth and a life for the people, and provides reference for the problems encountered in today's era.

Keywords

Wang Chuanshan; Shangshu Yinyi; Salvation feelings.

1. Introduction

Shangshu is the first ancient historical document and a compilation of works tracing ancient deeds in China. It mainly records the speeches and policies of kings and virtuous officials in the times of Yao, Shun and Yu in terms of national governance, war mobilization, sacrificial rites and political publicity. It contains the political wisdom of the ancient Chinese people and is also the source of enlightenment thought. Wang Chuanshan's Shangshu Yinyi is the crystallization of his profound interpretation of Shangshu, which deeply expresses his feelings of people-oriented and the unity of heaven and man, including many creative ideas in the aspect of enlightenment. Analyzing Chuanshan's Shangshu Yinyi can deeply understand the concept of saving the world and helping people in ancient China, which is of great theoretical and practical significance for understanding Chinese traditional enlightenment and enlightening contemporary educational ideas.

2. Expound the People-oriented Concept of Salvation

Benevolence is the core category of Confucianism. The interpretation of benevolence by Confucianism runs through the development history of Confucianism. The interpretation of benevolence by Confucianism in previous dynasties has different purports and dimensions, which makes the connotation and extension of benevolence expand and develop continuously. Wang Fuzhi's philosophical thought highlights the characteristics of humanistic thought, which is actually the foundation of benevolence. People oriented is the main content of Wang Fuzhi's humanistic thought and the key of Wang Fuzhi's benevolence thought.

The unity of heaven and man is an important thought in Chinese traditional culture. This thought is also reflected in the feelings of saving the world and provides the most fundamental guidance for the thought of saving the world and helping people. Chuanshan's thought of the relationship between heaven and man runs through the book of Shang Yin Yi: man and things are born and nurtured by nature. Everything conforms to the laws of nature, and so does man. At the same time, Chuanshan further pointed out that all things are born in heaven. People's

talent, emotion and nature depend on heaven and earth, and people's righteousness is the embodiment of heaven and earth. This is also the basis of Chuanshan's thought of the unity of heaven and man. Living in heaven, helping the world and saving people should naturally be unified with heaven. Therefore, we should make the people understand the thought of the unity of heaven and man, and apply the law of the unity of heaven and man in their life, so as to approach or even reach the realm of successive heaven and man.

Whether saving the world and people can achieve results still needs the help of the rulers, and it needs to be stipulated and implemented by the rulers of previous dynasties. The right of the monarch is given by God. The monarch undertakes the destiny to become the parents of the people and has the responsibility of governing and educating the people. It can be seen that there are conditions for you to undertake the destiny, that is, you should have the ability to govern and educate the people. Chuanshan believes that the unity of heaven and man in the monarchy means that the monarch mainly imitates heaven and earth, performs his duties as the people's parents, governs, educates and raises the people. It is a natural law that heaven and earth produce all things and parents produce children, which cannot be changed. Therefore, the monarch itself undertakes the task of governing the country, educating and raising the people.

In the "Shangshu cited righteousness - Thai oath", Chuanshan concluded, "match heaven and earth with promising virtue and industry, and repay your relatives with sincere loyalty and filial piety." For rulers, their duty is to follow the example of heaven and earth, take themselves as the parents of the people, and assume the responsibility of being the parents of the people. For the people, it is necessary to understand the relationship between heaven and themselves and the due responsibilities of the monarch. Heaven and earth produce all things, and parents produce children, all under the law of heaven. The monarch needs to take the initiative to assume the responsibility of governance and education in order to become the parents of the people. Understanding the truth is the obligation of the people and the mass basis for the sustainable development of the country. In addition, the people should also actively improve their moral cultivation and repay the country with patriotic spirit and action.

Chuanshan's feelings of salvation affirmed the "unity of heaven and man", and analyzed the rights and obligations of the king and the people in the way of heaven. The monarch has the right to rule and must shoulder the obligation of governing and educating the people. People have the right to conform to the development of heaven, and also have the obligation to understand their relationship with heaven and improve their moral cultivation. Secondly, Chuanshan also pointed out that "the unity of heaven and man" refers to the unity of heaven and monarchy. The ruling position of the monarch is determined by its responsibility and ability to "be the parents of the people". If the people cannot govern and nurture the people, the people can change the monarch.

3. Advocating Poetry, Etiquette and Music to Educate the People

China's traditional education involves a wide range of aspects. From official teaching to folk singing, from political agriculture to cultural entertainment, are within the scope of education. Chuanshan believes that the root of enlightenment is the sincerity of "only heaven and only weight", and the rhetoric of enlightenment also plays an important role. Since ancient times, literature and poetry have played a great role in educating the people. Chuanshan analyzes in detail the role of poetry, song, sound and law in the Enlightenment of Shangshu Yinyi.

"Poetry is the expression of thoughts and feelings, song is the language of singing, the five tones are formulated according to the singing, and the six laws are harmonious and five tones", which means that poetry expresses aspiration, high song chants speech, sound depends on chanting, and law is performed in harmony. Poetry can express aspirations, songs can enhance the effect

of poetry expressing aspirations, and sound and law can make songs more moving. No matter elegant or vulgar, all people in the world will express their ideas in this way. Therefore, Chuanshan said, "A man's ambition must be expressed, and there are all kinds of chastity and lust in the world." although people all over the world can express their ideals and feelings through poetry, song, sound and law, only ancient sages and sages saw the two keys inside and outside. From the inside, it is to distinguish the ambition of poetry. The ambition of poetry is not only people's belief, but also the recognition from the heart; From the outside, it is to investigate the harmony of sound law. Sound law is the expression of emotion, which can be supplemented by expressing ambition. Chuanshan emphasizes the importance of poetry, song, sound and law, which not only points out the relationship between the four, but also reveals that ceremony is the essence of music. Ritual music has always been an integral part of ancient Chinese culture. In ancient education, "rites and music" representing poetry, song, sound and law is the cultivation of group morality and the basic way to improve people's moral cultivation. Chuanshan reveals the Chinese Enlightenment form of ritual, music and expression through the internal and external differentiation of poetry, song, sound and law. Music plays an important role in Chinese traditional education. Together with ritual and punishment, it constitutes the main way of education. Chuanshan believes that: " The teachings of the former king were used to correct the aspirations of people all over the world, which is morality. If morality has been stipulated and those villains are still not bound by morality, they can be assisted by criminal law, while those with morality are bound by morality, then morality can be used to regulate them."

The education of ancient virtuous kings was composed of ritual, punishment and music. Ceremony, in the leading position, is the main way to regulate the aspirations of people all over the world. However, some people are not educated by courtesy and have no integrity. Criminal law can regulate people's behavior and play a role of auxiliary rites. Ritual and punishment complement each other, which is the main way of traditional education. However, it is not easy for people all over the world to know etiquette. The function of music is to make people know etiquette. Music is a traditional way of culture and entertainment in ancient China. It is simple, direct and effective to educate the people in such a lively way. Chuanshan quoted the "book of Rites" to explain the educational mechanism of music: " Music is generated by sound. Its origin lies in that people are moved by foreign things. Music expresses emotion. Different music is the expression form of different emotion. The moving power of music comes from the emotion it expresses."

That is to say, the reason why music can educate the people is that its source is man himself. Music comes from sound. People are born with the ability to make and perceive sound. Therefore, music essentially has the function of communicating people's hearts. People can perceive others and other things through music rules. Ritual, punishment and music have become the ideal educational system of Chuanshan. In Chuanshan's educational system, the content of music should be very rich. Poetry is only one major aspect of music. Zhu Zi regarded poetry as the only content of music. Chuanshan criticized this view and believed that this statement greatly compressed the cultural and artistic space of the ancients. Chuanshan believes that the connotation of music is extremely rich and should not have only four character flat tone, as Zhu Zi said. Chuanshan then lamented that the music forms of later generations withered and did not return to the prosperity of the sage king. It can be seen that Chuanshan attaches great importance to the diversity of education methods and advocates using rich and colorful cultural and entertainment methods for education.

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using rich and colorful cultural and entertainment methods for education. The education in Chinese traditional culture is mainly based on etiquette and supplemented by music. Whether music is used correctly or not will have a great impact on the effect of education. Chuanshan pointed out: "the debauchery of vulgar music, with the feeling of class, is enough to make people feel swept; its near elegance is also enough to move the songs of people with lofty ideals and quiet people to cry." If music leaves the guidance of ceremony and speaks only to entertain the people, it will make people indulge in vocal music and don't want to make progress. The music of expressing one's will by voice is a noble way of education, which can really move people's hearts and stimulate people's enterprising spirit. Therefore, Chuanshan believes that: "those who want to be happy, seek the yuan sound, the law is the same, so that the sound follows the law, and so is the sound of eternal leaves." To correct the music sound, we should go back to the source of rites and learn the yuan sound from the ancient sages and sages, so that the cultural forms such as poetry, song, sound and law uphold the lofty ambition of inheriting the ancient sages and sages. From the past to the present, contemporary ideological and political education should pay attention to the role of culture and art, take Marxist theory as the guiding ideology, and vigorously develop cultural undertakings beneficial to the people. Chinese contemporary education should uphold the thought of "harmony" in traditional culture and strive to enrich the forms of expression of culture and art. At the same time, ideological and political education should also pay attention to the identification of cultural forms harmful to the people. Therefore, ideological and political education should "seek the yuan voice" and find the most original truth from Marxist theory and Chinese excellent traditional culture, so as to impress the people, make the people feel the power of truth and consciously eliminate the influence of negative public opinion.

4. Research Results and Discussion

To sum up, Wang Chuanshan's salvation feelings are people-oriented and the unity of heaven and man. His Shangshu Yinyi expounds the salvation concept of humanistic benevolence, attaches importance to the salvation principle of the teaching of five qualities, and advocates poetry, etiquette and music to educate the people. The salvation feelings contained in the book of Shang Yin Yi is not only an idea of his concern for the people's livelihood, but also a path discussion he made to achieve the purpose of salvation. That is, it not only expresses a concept of saving the world, but also provides some principles and methods for how to save the world and achieve the purpose of building a heart for heaven and earth and a life for the people. These principles and methods also provide reference for the problems we encounter in the new journey of socialist construction in today's era.

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