

Research on Zhu Xi's Interpretation of the Analects of Confucius by "Honesty"

—Set "Disease Death" as the Center

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Abstract. "The Analects of Confucius" recorded in the disease of the death of the text shows the Confucian ceremony, filial piety and gentleman of the Road. In the case of disease death, people "honest" will be the most authentic expression. Zhuzi associates the truth of the human being with the Confucian principles embodied in the death of the disease, and analyzes the thought of "sincere and sincere" into the analysis of the ritual, filial piety and gentleman, thus forming his own unique way of interpretation.

Introduction

"Disease is dead", is the "Analects of Confucius" recorded in the important content. Disease and death are two things, but in the Spring and Autumn Period, the level of social health care is low, the patient is easy to die, so people pay special attention to illness. "The" and "articles of the child's mind: Qi, war, disease," the argument [1], the disease as one of the three health of life. In the Spring and Autumn Period, people would like to disease, the real death, so the disease and death of two things can be seen.

The "Disease Died" and Zhuxi's Interpretation

"The Analects of Confucius" contains more than the disease related to death. "Taibo" articles "Zengzi have disease, Meng Jingzi asked" chapter, Zengzi have words "people will die, his words are good", Zhu solution to the "people are poor, then good words" [1] (1) 103), indicating that the person's words are words. What is good for us for the time being, but at this time people have to say, in his view must be very important. Also, "learning and" articles contained Zengzi said, "Shen Jianyuan far", "cautious" the word Zhu Zi as "cover the end of the people are easy to see, and can" (1). People in the dying, for some usually adhere belong to personal accomplishment things easy to ignore, so "cautious" requirements "and would like". Always adhere to and important words and deeds, to reflect the principles of people uphold. "The Analects of Confucius" through the death of the text of the record, emphasizing the Confucianism of the ceremony, filial piety and gentleman of the three principles of the beginning and end.

In addition, the disease in the case of death, but also best reflects the people "honest." "Honest", that is sincere, true feelings, in the face of their loved ones to leave the moment and people tend to reflect this more:

Zengzi said: "I smell the Master: people are not self-made also, will also pro-fun!" ("Sub-Zhang")

"To", Zhu said that "do its best", and that "cover the truth cannot own" [1]. The meaning of this chapter is that people in the face of their loved ones when the death of the most likely to trigger the true feelings of the heart, so Zhu Yin Yin Yin said: "pro-Kuqiang suicide also, do not have their sincerity, (1) Here, Zhu Zizi agree with Yin's argument, that this chapter is to use the pro-mourning "to pass the common sense of things", but also that "with its sincerity" point of view " [2].

Zhuzi in the comprehensive experience of the "The Analects of Confucius", see the disease

described by the death of the text embodied in the principle of Confucianism, while accepting its "honest" concept, in the organic combination of the two, Zhu formed his own unique Interpretation method. The Confucian principles embodied in the text of the "The Analects of Confucius" are mainly composed of "ritual", "filial piety" and "gentleman's way". Zhu Zi digs deep into the connotation of these words and reigns them in the concept of "honesty" Under the overall interpretation.

The Chongli Tendency of Taking "Honest" for the First

Spring and Autumn era ceremony is bad, Confucius life is the persistence and restoration of Zhou Li. "The Analects of Confucius" in the text of the death of the text, there are several direct display of Confucius and his disciples of the "ceremony" to adhere to, even in the treatment of the burial incident, do not tolerate accommodation:

Disease, said: "long carry it! By the fraud also, no minister for the minister" ("child rare")

Yan Yuan dead, Yan Road and the child of the car that coffin Confucius said: "... .. I have not seen from the doctor," ("advanced")

Yan Yuan dead, the door people want to burial, the child said: "No." Door buried buried. "... " ("advanced")

"Son of the rare" articles "sub-disease, sub-road to the door for the minister" chapter, Zheng Xuan said, "Confucius taste for the doctor, the way to make his disciples of his minister's ceremony" [3], Zhu said " Bit, no family "" I say that improperly have a retainer, well known, not bully also "[1]. Zhu Zi pointed out the problem of sub-road, that although Confucius for the doctor, but "when the place has been", it should not enjoy the ceremony of the doctor. "Advanced" article "Yan Yuan dead" two chapters is also on the issue of argument to discuss the above three chapters, we see the Confucian adherence and dedication to the ceremony.

For the ceremony, Confucianism that should be "honest" for the first:

Lin asked the ceremony. Confucius said: "Daqie asked! Ceremony, and its extravagant also, Ning Jian; funeral, and its easy also, Ning Qi."

This chapter explores the "ritual" by the funeral. Zhu said that "the gift is expensive, the luxury is too text, frugal and less than the quality of" "where the matter of reason, we must first qualitative and then text, the quality of the ceremony is also" [1]. Zhu Zi called the quality, in fact, is the "funeral, and its easy also, Ning Qi" means, Zhu said that "in the funeral, the festival is cooked, and no grief dismay of the real also" [1], visible Section of the unfamiliar, but there are sorrowful dismemberment is Zhu's "quality", that is, "Qi", can be seen in Chong Li, the real requirements or "sincere", true feelings of the most important, followed by specific etiquette.

The above chapters Zhu Zizuo said before, and in the "Yong also" articles "Bo cattle disease" chapter, Zhu's note is different from the predecessors. In the literature which embodies the "ritual" factors, Zhu Zifa predecessors did not send, and will be included in the "honest" under the concept of interpretation. The original said:

Bo cattle have disease, the child asked, since the implementation of its hand, said: "death, life husband! Sri Lanka people also have Sri Lanka also Sri Lanka also Sri Lanka also have Sri Lanka also disease!" ("Yong also")

"Since the implementation of their hands," a word, attracted a lot of attention from the injection of Confucius, "why from their own hands"? (3) that is Ran Bo cattle suffering from evil, do not want to see people, the Northern Song Dynasty Xing sparse with the package that the people of the North Song Dynasty [4], near Cheng Shude also said that the disease is different from the Han Ru said [5] (495-496). Xiao Liang Huang Kan from another point of view of this chapter to explain, he said: "gentleman has disease, sleep in the north wall under the first east of this division, so moved out of the south window, also east, Confucius fear of its evil disease do not want to see people, it is not home, but in the window and its hands also." [3] Huang Kan though not clear, but is from "Ritual" point of view to explain the behavior of Confucius, but still adopted the evil of Han Ru said, is a harmonic argument. Zhu continued this point of view and further in-depth, its unique is to completely abandon the evil said. Zhu said:

There is disease, the first Confucianism that the skin, South also. Li: the patient was under the North. Jun look, then moved to the South, so that the king to the south as their own. When the Bo cattle home in this ceremony Confucius, Confucius dare not when, so not into the room, and since the implementation of its hand, cover with the tactics also. [1]

Boys are suffering from the disease, which is the beginning of this chapter will explain things, but Zhu does not think this is Confucius "since its hand" reasons. Zhu Zi believes that Confucius "since the implementation of its hand" is the result of the treatment of Confucius Birch home, he inherited the imperial McCain's argument, and then clearly raised to the height of the ceremony, that this is a " " Confucius is the reason why "since the implementation of their hands," Zhu said that this is the practice of mutual courtesy, "Confucius dare not, so not into the room", the face of the worship of Bo cattle, Confucius did not dare, And "from their own hands."

Whether Zhu's explanation is exact, we can see for the time being, but from the interpretation of Zhuzi, Zhu Zi put aside the prejudices of the former Yin, intends to lead the issue to the "ritual" point of view, and in the "honest" concept the contents of the whole chapter for a unified interpretation. Zhu Zi from the "ceremony" from the perspective of this chapter to explain, reflecting his "ceremony" respect. Not only that, Zhu also believes that Confucius "since the implementation of its hand" is the Birch home and Confucius "mutual courtesy" results. "Mutual courtesy" premise is treated with each other, intentions is "sincere." Here, Zhu Zi is not clear, but has its own interpretation into the "honest" concept, it is because the Birch home and Confucius uphold the "sincere" attitude of each other, Confucius will "self its hands " .

Zhu Zi know the meaning of what he said at the time of his death, and his words and deeds reflect the principles of his life. Zhu Zi from the "ritual" point of view of this chapter to read, intended to highlight the Confucian "Chong Li" color, and Zhu will be included in the "honest" concept, embodies its "honest" for the first Chongli tendency.

The Interpretation of Filial Piety from the "Sincerity" Starting

Chong Li, the "The Analects of Confucius" in the death of the text also reflects the Confucian emphasis on filial piety:

"(Now and now, I know that husband, kid!" ("Taber"), and so on,

When this chapter is written, the disciples are asked to examine their bodies. Zhu Zi in the interpretation of this chapter inherited the front of the argument, that "Zeng Zong weekdays that the body by the parents, not to damage, so that the disciples to open its quilt and see the" Zengzi to protect the full door, and So that it is so difficult to protect it; as will die, and then know that it is immune from damage "[1].

First of all, Zengzi with their disease when the death of personal filial piety to teach disciples, I hope the disciples can inherit their own beliefs. Secondly, Zengzi cited "The Book of Songs and Xiao Min" to express his feelings. "Xiao Min" This is the poet to express the cautious of the villain and the political concerns of the situation, Zengzi but the verse "trembling, as the abyss, walking on thin ice," the literal meaning to express the usual peace of mind. Kong Anguo said: "This poet, Yu has been often caution, fear of damage also." [3] Zengzi weekdays is worried about their own body, afraid of its damage so that filial piety, so Zhu It is difficult to do so, and its preservation is so difficult, it is reflected that this is a child's life to adhere to.

Zhu Zi believes that in filial piety, the Son of Man should also have enough sincerity:

Confucius said: "Parents of the year do not know also." ("In the benevolence")

Why is the human being mixed? Before the virtuous that is like its longevity, fear of its aging, so always filial piety [3]. Zhu Zi inherited the predecessors of the argument, but in the interpretation of this chapter and clearly pointed out that the Son of man to be sincere. Zhu said that "in love days of sincerity, their own cannot have" [1] point out the usual filial piety must always maintain a sincere, true love parents.

In discussing why the Son of Man filial piety, Zhu interpret also from the "honest" point of view. In the "political" articles "Meng Wu Bo asked filial piety" chapter, Zhuzi in-depth analysis of this, the original said:

Meng Wu Bo asked filial piety Child said: "parents only the disease of their worries." ("For the government")

The interpretation of the contents of this chapter, Ma Rong that "filial piety is not reckless, only the disease, and then make parents worried" [3], Huang Kan, Xing continued. Huang Kan said, "its, its son also" [3], can be seen from the perspective of the Son of Man to explain the meaning of the text. Zhu Zi does not agree with the view of the former Yin, that "if the meaning of the words, then the husband in the Wu Bo asked, why not tell the saying 'not for injustice, to worry about their parents, can be described as filial piety', and Gu as And the words "[2]." Zhu Zi believes that Confucius is intended to let the people understand the parents of the son of the heart of the child, so carelessly, to really love their parents, "If you can love the body, will know so love their parents" [6]. So the son of the solution of this chapter as follows: "words parents love son of the heart, nothing, for fear of its disease, often thought that worry also, the human body of this, and the heart of the parents for the heart, then where the defenders, Do not like to carry on, would not it be filial piety?" [1] Comparison of the interpretation of Zhu and the previous Yin can be found, the former Yin only from the perspective of the Son of Confucius to explain the words and deeds of Confucius, and Zhu from the parents, the son of two aspects of the start from the "sincere" start, first talk about parents love son, then Speakers do filial piety. This is not only a new way of interpretation, in fact, also reflects Zhu's "filial piety" in-depth understanding. Zhu said that "filial piety" is the obligation of the Son of Man, but this obligation is not imposed, and has its deep reason, this reason comes from the love of parents. Parents always love the Son of man, so the Son of man will care, should also love their parents, and love their parents is filial piety. Of course, Zhu in the "four chapters of the set of Notes" on the previous "four books or ask" to amend the argument, to retain the former Yin's argument, that the old saying that this, which reflects the prudence of Zhuzi scholarship.

Although this chapter does not occur at the time of death, it reflects the relationship between disease and filial piety. Huang Kan's interpretation of the point that is right, "if the body has a disease, only this when a non-human", when people control the disease is very weak, sick is not easy to cure, so will make parents worried, And Zhu Zi caught the parents worried about the outside of the human range of this point, that other parents can "do nothing" to "fear of its disease, often thought that worry", so as to "honest" point of view dig deep love and filial piety Relationship, and the contents of this chapter to do a more in-depth interpretation.

The Road of the Gentleman with the "Honest" Practice

"The Analects of Confucius" about the death of the text of the disease, but also reflects the emphasis on the gentleman's way. When the disease was dead when the gentleman's statement is still a child:

Zengzi have disease, Meng Jingzi asked. Zengzi said: "... ... gentleman of the Taoist Road, three: moving looks, Sri Lanka storm slow carry on; is the color, Sri Lanka letter close; out of gas, Sri Lanka despicable times. (" Taber ")

Zengzi have a disease and predicted that he will die, in the face of Miao Jingzi good greetings, Zengzi want to warn it, the admonition is the "gentleman of the Taoist three." Zheng Xuan said, "this Road, that ritual also" [3], Huang Kan, Xing also said, "Tao You Li also, the gentleman of the gift of three things also" [3] [4]. Zhu does not agree with this. Zhu Zi did not think Zengzi in the time of death, only to warn Meng Jinzi some specific etiquette, "gentleman of the Taoist three" should have a deeper meaning. In fact, the interpretation of the emperor's interpretation of Miao Association has revealed some clues, Miao Association believes that Zengzi "often language" (3), "often words" is the key word, out of the Zengzi warned the content is the usual thing. Zhu Zi believes that Zengzi stressed here, "are all self-cultivation, for the government of the" [1] and said, "said the child was said so, not to move the appearance, is the color, "[6]" held for a long time and cooked, face ong back, do not wait for the construction and since the Seoul also "is not the same time[2]. Zhu Zi mostly stressed that the practice on weekdays, emphasizing the cultivation of self-cultivation in the daily life, so Zhu said, "the gentleman of the heavy, in this three things only" [1], because these three things is normal Be able to do, and must always keep things.

(675), but we think that the interpretation of Zhu Zi, but we think that Zhu Zi's interpretation of

the son of the son of the way, Not unreasonable, because Zengzi in another passage also reflects a similar reason to:

Zengzi said: "people cannot not Hony, long way to go. Ren thought that responsibility, do not have to rely on the dead and has not far away!" ("Taber")

This passage was a clear expression of the people to the Ren as their own responsibility to the death of the meaning of the rest. Emphasizing the importance of "line benevolence", Zhu also asked to "experience the body" [6], he said, "he said, Benevolent, the heart of the whole German, and will want to force the body, can be described as heavy. Surprise survived, this Chi cannot be less, can be described as far "[1]. Here, Zhu understand the meaning of Zengzi speech, so the requirements of the "benevolence" as a general practice guideline, always keep.

In fact, "benevolence" is one of the gentlemen's way. [1]. Since the heart of love is the reason, the heart of Germany, then the line is the line of justice, virtue. Zhu Zizhe once said, "rational also, metaphysical also" [2], so the line is also the road, so Zhu said that "the gentleman in all things dedicated to the fundamental, the fundamental stand, then its own" [1] point out the "benevolence" is one of the gentleman's way. Zhuzi has a "rational distinction" thinking, reason is the shape of the Road, the gentleman is the rationalization of reason, but also because the "rational distinction", so the gentleman of the road reflected in the life of the week there are different performance , That is, "The Analects of Confucius," said "Xiao Di also, its benevolence and the" truth. In fact, filial piety, Ti and benevolence, and even justice, letters, and so Confucianism respected the principle of the gentleman is a side of the road, these side, these principles, need a gentleman in the usual time always keep, often practice. In this way, it is reasonable for Zhu to understand the practice of Zengzi's gentleman's practice in plain practice, or it is in line with the interpretation of Zhu's own thought and logic.

"Gentleman's Road" refers to the Confucian advocacy of a series of words and deeds of the standard. At the time of the death of the disease, Confucian scholars on the gentleman's special emphasis on that this is the fundamental principle of its adherence. Zhuzi in the gentleman of the road to read, there is a tendency to lead to practice on weekdays, in the practice of gentleman on the day, the most needed is always keep. Support a person always practice the gentleman's power is not external forcing, but out of their own heart. Zengzi said, "trembling, such as the abyss, walking on thin ice", which reflects his trace of filial piety, Zengzi able to keep filial piety to the end of the reason is out of "sincere". By Zeng Zi filial piety of this point, but also to see Zeng Zong on the practice of gentleman's attitude, so Zhu Zi cited Zu Yu said: "the body still cannot afford, the situation of the line to disgrace their own?" [1] Zhu Zi from the "sincerity", the Confucian emphasis on the gentleman's way to the usual practice, this interpretation reflects the deep thinking and insight Zhuzi.

Conclusion

"The Analects of Confucius" recorded in the disease of the death of the text reflects the Confucianism of the ceremony, filial piety and gentleman of the Road. At the same time, in the face of their loved ones left, people "honest" will be the most authentic expression. Zhu Zi unambiguously linked the truth of the truth, sincerity and disease to death, through the in-depth analysis of the ceremony, filial piety and gentleman's way, and strive to explore the predecessors of the place, and will be sincere "The idea of which, in order to form their own unique way of interpretation. Zhu Zi to "sincerity" to the "Analects of Confucius" to interpret, come to many valuable conclusions, such as Bo cattle home and Confucius is sincere hospitality, filial piety is the heart of the heart, gentleman's way to practice on weekdays and so on, these interpretations not only meet the thoughts of Zhuzi himself, but also for the development of the Analects of Confucius provides valuable wealth. And this is from the "disease of death" perspective to study Zhuzi to "honest" consistent "The Analects of Confucius" interpretation of the meaning of the way.

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