

Viewing Xue Lingzhi's Life Attitude from His Poems

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Abstract

Xue Lingzhi's poems are unpretentious and easy to understand. The attitude towards life reflected in his poems is worthy of our deep consideration and study. His ideal ambition, political sensitivity, upright and clean, noble sentiment and attitude towards life are vividly reflected in his poems, and he has left a precious spiritual wealth for future generations.

Keywords

Xue Lingzhi; Attitude towards life; Ideals and ambitions; Integrity.

1. Introduction

The official Xue Lingzhi, who was born in Bamin's first jinshi, worshipped Zuobuque and served as the prince. He was an official, and was famous for his integrity and integrity in Eastern Fujian. He became the object of admiration and imitating by the officials of Eastern Fujian. In his poems The ideals, ambitions, attitudes to life, and political consciousness reflected in it have aroused the infinite thinking of our descendants.

Xue Lingzhi's Qingfeng culture has become the spiritual pillar of the entire Mushui Valley and even the hearts of all Mindong people, and has been passed down through generations. Dr. Song Bingyi Miao Gang once warned himself: "The body is like a bamboo leaf and the heart is like water, without a thing in Nanzhou"; Yang Ji of the Southern Song Dynasty was an honest, courageous, loyal and honorable Sinong Temple book; Zhang Yining praised him in "History of the Ming Dynasty", saying that he is a man of noble and proud, not greedy for money, and nothing else except luggage during his official mission; Wude doctor Zhao Wannian desperately defended the city of Xiangyang; he spent all his money for the country. Countless people with lofty ideals such as Xie Ao and others were influenced by Xue Lingzhi's spirit and contributed their strength and wisdom to their loyal cause. "Guangxu Fu'an County Chronicles" recorded: "Most of the officials who entered the official career retired and resigned because they dared to fight and were politically clean. When they were officials, they were not greedy for money and their families were poor. These officials have Xue Lingzhi's legacy." . Xue Lingzhi's hometown, Liancun, has become a base for education on integrity in Fujian Province, and Xue Lingzhi's spirit of integrity continues to be passed on. His poems have also become a model for the construction of a clean government culture and literary creation in the future.

2. Xue Lingzhi's Poems and His Attitude Towards Life

As the first scholar in Kaimin, Xue Lingzhi wrote several poems when he was studying hard when he was young, when he was in Buque, and after he resigned and returned to seclusion. There are impassioned poems, simple and unpretentious narrative poems, and refreshing scenery poems. The poems come from life, and Xue Lingzhi's rich life experience provides unique materials and inspiration for his creation. His poems are a true reflection of his life at different stages, as well as a reflection of his attitude and spirit of life in different periods. Let

us walk into Xue Lingzhi's poems and experience his rich spiritual world and attitude towards life.

2.1. The Ideal Ambition to Benefit the World

The imperial examination system of the Sui and Tang dynasties brought a new way for Xue Lingzhi to become an official in his youth. Xue Lingzhi was married in Linggu Thatched Cottage (now Lingyan Temple), "there are golden seal stones, Diaoyutai, and Shuangjianshui" ②, he was a book reader. Good place. "Book of Rites·Xueji" says: "So the gentleman is good at learning, but the Tibetan can repair it." Xue Lingzhi is here, studying classics and history diligently, and feasting on poetry and books. During this period, Xue Lingzhi wrote "The Caotang Yin" in order to embed the lofty ideals of one day as Jinshi assisting the imperial court and helping the world: Thatched cottage inhabits the valley of spirits, and reads poems and books diligently to Dengzhu.

Chaimen was half silent, and only white clouds stayed with him.

In the spring, when we return from fishing in Xitou, the flowers are green and smiling.

Yuanhe sorrowed from a few sorrows to deep, carrying the piano alone to manage the fairy family song.

Who knows how to complain in the song? The poor and the scholars joked.

Don't you see Su Qin and Han Xin, who knows that they are handsome alone?

Once I met Sheng Mingjun, he wore gold seals on his waist.

The man is determined to live up to the past and never tire of studying before the lamp.

Since ancient times, when the princes did not meet, the depression was long and the households in the mountains were closed.

We can truly feel Xue Lingzhi's vigor and lofty ideals in his youth in his poems, and he has lofty political ambitions in his heart. The development of Fujian in the Tang Dynasty was insufficient, its economy and culture were relatively backward, and the imperial examination system was not as widely accepted as later generations. The notion of "learning and excellence, then acting as an official" has not reached a consensus among the people in society. In the common people's understanding, people with poor backgrounds should be pragmatic in farming or doing small business. For people who have been studying hard day and night for a long time, they are humble and studious, but they can't understand and think this is a waste of effort. "People joking" is not the usual laughter of a few people, it is a common social expression. In the minds of the people at the time, entering official careers and becoming officials were all men and women, and it was the treatment that the privileged class could enjoy. Ordinary people should work in agriculture and keep their own lives. At least in Fujian, there is no one who can change his destiny by entering an official career by studying and taking a test. Xue Lingzhi is a descendant of the Zhongzhou clan. He insisted on focusing on his studies, inherited the ancestors' "learning and agile" culture, and had full confidence in the imperial examination system. "Huaxiaoyingying sings fragrant grass and green", on the surface, is describing the resurgence and vitality of all things in the spring. In fact, it symbolizes Xue Lingzhi's infinite vision for the bright future of his jinshi.

"You don't see Su Qin and Han Xin, who knows how handsome alone is." This sentence all permeates Xue Lingzhi's infinite admiration for Su Qin and Han Xin who have outstanding military talents. Xue Lingzhi expressed himself as a courageous and strategic military strategist. Aspirations and lofty ambitions must be made for the imperial court.

"I had to meet Saint Mingjun once, and each wear a gold seal on his waist." He knew that long before his birth, Emperor Taizong advocated no matter where he came from, appointing talents and talents, and successively appointed Wei Zheng, Li Ji, Fang Xuanling, Du Ruhui, etc. Competent talents have created brilliant achievements in the "rule of Zhen Guan". Such a court

situation made him yearn for, and the news of Wu Zetian's first palace examination and the wide selection of poor students spread to Fujian along with the returnees of the geese, which made Xue Lingzhi even more encouraged. Perhaps this is an important reason why he can study hard in countless lonely nights. He hoped that one day he would also be able to wear a gold seal on his waist to become a prince and general, to see Mingjun, and to assist the imperial court by the emperor's side.

At the end of the poem, Xue Lingzhi once again emphasized that "men are determined to stay in the past, and don't hate studying hard before the lamp." This means that those who have aspirations should set their minds and examine previous deeds to distinguish right from wrong and summarize knowledge and experience for use today. Do not tire of studying hard in front of the lamp, year after year, day after day, perseverance, and study hard. Here, it is not difficult to see Xue Lingzhi's spirit of not being afraid of hard work, facing difficulties, and aspirations to become a talent.

Xue Lingzhi expressed his determination to be admitted as a jinshi in "When he hadn't met the prince since ancient times, when he was in the middle of the mountain in the depression": before he became a prince, he could only be in depression for a long time before he could help the court. Retreat in the mountains and forests to study the history of scriptures. As the saying goes, "I don't hear things outside the window, and I only read the sage books." Xue Lingzhi worked hard since he was a child, and his lofty ideals and ambitions of helping the world laid a solid foundation for him to assist the court in his later career.

2.2. Honest and Clean Quality of Being An Official

Became the servant lecturer of the prince of Donggong (also known as the servant reading, mainly teaching classics and history, "Tang Zhiyan" was written as "Zuo Shuzi") in July 26th (738) of Kaiyuan. This is the last time he was appointed, and he was 56 years old this year. Because of this appointment, he was ruthlessly involved in a political struggle, and was squeezed out and left out by Li Linfu in the officialdom.

But there was a problem related to the distribution of power in the Tang Dynasty: the struggle of the prince to abolish the establishment. This fierce struggle that lasted for 24 years did not end until May 26 of Kaiyuan. In the months after the very favored Concubine Wu Hui passed away, Tang Xuanzong often lamented himself: At the age of fifty-four, his three sons were killed on the same day, and he could not decide who inherited the rule in the future. He was depressed, sleeping and eating. Uneasy. Which of his 27 sons is the most suitable one to choose? Concubine Wu Hui's longevity king Li Hao (eighteen son of Xuanzong) and Zhong Wang Liyu (later renamed Li Heng, third son of Xuanzong) both liked them very much, and had good virtues, so it was difficult for them to choose. The Prime Minister Li Linfu strongly recommended the King of Life, Li Hao. However, Gao Lishi suggested that Emperor Xuanzong of Tang Dynasty should follow the principle of "pushing for the longest." At that time, the eldest son of Xuanzong was disabled and the second son had passed away. The loyal king Li Yu was the eldest son. In June of this year, Li Yu (Heng) was registered as the prince. , Namely Tang Suzong. Xue Lingzhi was promoted to serve as the prince in this year. Although he was also serving as a supplementary to the fault, he no longer had the opportunity to speak up for the emperor. Although the official rank of the East Palace is not high, the future is boundless. Since the Tang Dynasty, the officials in the East Palace are all talented and virtuous. In fact, this also shows Tang Xuanzong's trust in Xue Lingzhi.

Li Linfu stood in the wrong team during this turmoil, and his future was very worrisome. He was worried that he would have a catastrophe in the future, and often wanted to change the establishment of the East Palace. ③ So he took advantage of Tang Xuanzong's favor and took sole control of the court in an attempt to change the prince on his own. He deliberately framed the prince and fabricated the prince's brother-in-law Wei Jian to rebel, causing the prince Xiu

and the concubine Wei to express his sincere heart to his father. The occurrence of such bizarre cases of attempting to put the prince to death made Xue Lingzhi feel the prince's danger. Due to Li Linfu's restraint on the East Palace, the life of the officials of the East Palace was very difficult. The Old Book of Tang Dynasty described Li Linfu's wealth as saying: "The idyllic water in the capital of the residence is full of water", which means that his share of farm property is extremely large and it belongs to it. Etc. "Xin Tang Shu" also said that he was "extravagant clothes" and "accumulated" the random expenses, so that the jade in the mansion was scattered randomly. But Xue Lingzhi was obviously very poor. Take a look at his poem "Self-Mourning":
Asahi goes up and down and sees Mr. Pan.

What's in the plate? Alfalfa grows long.

It's hard to mix rice with a bitter spoon, but the soup is thin and easy to widen.

We can only plan for the day and night, so why not protect the years?

First of all, from "what's on the plate? Alfalfa is long and dry." It can be seen that even alfalfa, the fodder for horses, is put on the table as a vegetable, which shows that the teaching career of the Eastern Palace is bland. Secondly, "It is difficult to mix rice with a spoon, but it is easy to widen the soup." From the poems "strained rice", "difficult to mix", "sweet soup", and "easy to wide", it can be seen that Xue Lingzhi's life at that time was poor and poor. Depressed. Xue Lingzhi, who was in the court, had the opportunity to live a life of arrogance and luxury, but he did not. Under Lin Fu's oppression and restraint, Xue Lingzhi lived a life of misery with other officials of the Eastern Palace. Political integrity.

Xue Lingzhi's life in the imperial court was impoverished, and similarly, his life after he resigned and returned to seclusion was also clean.

In the mid-Kaiyuan period, Xue Lingzhi was discouraged and unwilling to apologize to Fuque and request to stay in office. He resolutely chose to bid farewell to Chang'an and return to the mountains and forests. He has a breeze in his sleeves and nothing else. Still "on foot" as an official for decades is the best interpretation of his integrity. Everyone is drunk and I am alone, not flattering, but likable. His spirit was finally freed. Xue Lingzhi, who returned to his hometown, lived in poverty and embarrassment. Tang Xuanzong was very regretful about this situation and asked about Xue Lingzhi's current situation. Hearing that he was impoverished, he decreed to give Xue Lingzhi a gift every year. Although Xue Lingzhi is grateful for the care of the court, he has always been living a light life, but he only accepts it according to his own circumstances, with a respectful and modest attitude, and never privately take a couple of money.

Xue Lingzhi was born clean and upright. He did not covet prosperity and wealth when he was in the court. After resigning, he was still a breeze. When Xue Lingzhi passed away, his family was on the fence and he had no property.

2.3. A Keen and Clear Political Consciousness

The so-called political consciousness is a person's own comprehension and acquired characteristics and abilities. This characteristic enables people to have a correct understanding and grasp of the policies of the party and the country at different times, and combine them with their own actual conditions. , Apply to one's own work and life. At that time, Xue Lingzhi had the emotion of loving the court, his own political consciousness, the summary of the experience of the ancestors in managing the court, and the ability of assisting the court with his hard work and learning. The principles and policies of the company have a correct understanding and grasp. The "Tang Ming Emperor Ming Qu Yi Cao" made during his tenure can show that Xue Lingzhi's correct understanding and grasp of the imperial government's policies and policies enabled him to display his talents in the imperial court and was reused by Li Longji. Xue Lingzhi supported the employment system based on meritocracy, and at the same time suggested that

Li Longji stick to the wise move of wide openness, admonition, and eradication of traitors. The poem wrote:

Tuo Yinsheng Feng Ting was shocked.

The head is high, the holy lord, the heart is loyal to the minister.

Jieyi returns to the city, Nie Xiong escapes to the seashore.

Lunyan is grass and mustard, and ministers are national treasures.

This poem was widely circulated in later generations. This is a true portrayal of Xue Lingzhi's desire to speak out and show his grand plans in the Jinshi and the second generations. The appointment of officials in the Tang Dynasty was unique. Jinshi would not immediately become an official. They had to go through the court's experience and assessment before they could enter the official career. In the "Fu'an County Chronicles," there is a passage about Xue Lingzhi: Xue Lingzhi is of outstanding quality and passed the official experience smoothly. During the eight years of Xue Lingzhi's Jinshi and the eighth year, this brilliant Tang Dynasty has experienced six court coups.

In the early years of Kaiyuan, the emperor admired Xue Lingzhi very much. Xue Lingzhi made his poems for sex. One day, Tang Xuanzong asked him to make a poem about "Yin Qu Yi Cao". The emperor seemed to have hinted. Xue Lingzhi knew that this was because he wanted him to use poetry to speak out with the spirit of admonition. Qu Yicao is also called "Zing Ning Cao", which is a symbol of a veritable admonisher. As a result, Xue Lingzhi wrote "Lunyan is grass and mustard, ministers are treasures of the country", which has been famous for generations. The profound meaning of this poem reflects that Emperor Xuanzong of Tang Dynasty adopted the advice of his loyal ministers at that time. Officials like Xue Lingzhi could be tried as national treasures. The officialdom was clean and upright, and the court and the country were all in harmony.

Xue Lingzhi was sensitively aware of the importance of "getting more help while failing to help" and suggested that Emperor Xuanzong of Tang Dynasty could follow his advice, which would be beneficial to the future prosperity of the imperial court. It can be seen from this that his keen political consciousness, based on summing up the successes and failures of his ancestors, suggested that the emperor should accept advice, avoid partiality and partiality, and prevent the villain from taking advantage of it.

Xue Lingzhi's poems do not cater to treacherous people, so they angered Li Linfu, who was in power, and the two have been grudges for a long time. One day, Xue Lingzhi wrote the poem "Self-Mourning" on the wall of the East Palace. This poem shows the impoverished life of the East Palace. They are all imperial court officials, but Xue Lingzhi is a world apart from Li Linfu and the like. On the surface, this poem is complaining about the food in the East Palace, and its deep meaning is to satirize the insatiable greed of Li Linfu and his like. As an admonisher, Xue Lingzhi used his straightforward style to treat Emperor Xuanzong's negligence in political affairs at the end of the Kaiyuan period. The behavior is distressed, and I feel that I must give my last remonstrance. Because of this blunt admonition, Xue Lingzhi made Tang Xuanzong feel unhappy, and finally ordered him to chase away guests.

Xue Lingzhi was disappointed with such a move by the prince of a country. He resigned from office after sickness and returned to the mountains and forests without asking political affairs. Through Xue Lingzhi's move, it is not difficult to see his political sensitivity. In response to Tang Xuanzong's disobedience and aggressive reaction, Xue Lingzhi can be said to have completely abandoned his lofty ambition to assist the imperial court. He has clearly realized that if the traitor is in charge and Xuanzong is fainted, if he does not take the initiative to withdraw, he will definitely lead to a murderous disaster. Such a court is no longer suitable for survival. This was his overall understanding of the corrupt state of the court at that time. He knew well that

if this continued, the court could only decline day by day. Between going and staying, he didn't hesitate, and resolutely chose to stay away completely.

3. Conclusion

The Chinese nation's culture has a long history and profoundness. Xue Lingzhi carried the lofty ambition to benefit the world from his youth, to the daring to see during the political period, and his loyalty to the imperial court. Finally, he returned to the east on foot and lived in seclusion in the mountains and forests. He used ancient poems to express himself at different stages of life. Attitudes and emotions. From the aspirational "Caotang Yin" to the "Tang Ming Emperor Ming Qu Yi Cao" who dared to display his political talents to the indignant "Self Mourning", he finally wrote "Tai Mu Shan" in his later years."To express his thoughts of retreating into the empty door and the taste of peace and happiness, both reflect Xue Lingzhi's different life attitudes and pursuits in different periods. Xue Lingzhi's attitude towards life in his poems at different stages of life is based on Confucianism.

The idea of clean government embodied in Xue Lingzhi's poems has had a broad and far-reaching influence on the study of clean government culture for later generations, and at the same time provides a prototype and basis for later generations' literary creation.

4. Note text

- ① (Qing Dynasty) Zhang Suqi, Huang Jincan. Guangxu Fu'an County Chronicles. Shanghai Bookstore, the tenth year of Guangxu (1884) printed edition: 12.
- ② Edited by Gutian County Local Chronicles Editing Committee. Gutian County Chronicles. Beijing: Published by Zhonghua Book Company, 1997: 10.
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- ④ Fuding Local Chronicles Compilation Committee. Fuding County Chronicles. Fuzhou: Haifeng Publishing House, 2003:122.
- ⑤ (Qing Dynasty) Zhang Suqi, Huang Jincan. Guangxu Fu'an County Chronicles. Shanghai Bookstore, Ten Years of Guangxu (1884), printed edition: 15.
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