

Discussion on Chen Ziang's Political Thought from the Perspective of "Wang Zheng"

Richeng Xi

College of Humanities, Shanghai Normal University, Shanghai 200234, China

Abstract: "King governance" corresponds to "hegemonic governance", which is one of the core thoughts of Confucian governance, and also the ideal form of politics in the Tang Dynasty. On how to achieve the "royal government", Chen Ziang of the Empress Wu Dynasty put forward his own views: The idea of royal government proposed by Chen Ziang had its uniqueness, on the one hand, it came from the joint shaping of the family tradition of attaching equal importance to Confucianism and ink and the imperial examination system, on the other hand, it came from the collision between the pure use of the world and the shock of the political situation of the Empress Wu Dynasty. The study of Chen Ziang's thought of "Wang Zheng" has a unique significance for understanding his time of Wu Zetian.

Keywords: Politics in the Tang Dynasty; The government of a king; Chen Ziang

1. "Wang Zheng" definition

In the first year of Yongchang (689), Chen Ziang put forward "the rule of Kings" and "the rule of hegemons" in Empress Wuzetian's "Remongizing a Criminal Book", pointing out that the king should calm the world with benevolence, while the hegemon should rule the world with strength.

"Wang Zheng" its meaning has two: one is the king's decree, "the record of Rites · Mourning" "Wang Zheng into the country. " Kong Yingda sparse: "That the royal decree of the matter into their own country. " The second is the rule of Kings and benevolent governance. In Mencius · Gongsun Chou, there is a saying that "he who pretends to be virtuous is the ruler" and "he who is virtuous is the king". It is not as good as the implementation of "Wang Zheng" to persuade people with benevolence, so that people will be convinced, and ultimately can achieve the effect of "benevolent government and king, Mo can royal also". It is not difficult to see from Chen Ziang's complaint that the ideal model of Chen Ziang's "royal government" is the industry of three emperors and the government of peace. On the basis of absorbing the thoughts of Mencius and Xunzi, Chen Ziang put forward a series of policy propositions of "royal administration" based on the program of "noble benevolence and cheap punishment".

2. The actual embodiment of Chen Ziang's thought of "Royal Administration"

2.1 Punishment measures

Chen Ziang in the "Remonstrance book" put forward "the beauty of peace, lies in punishment measures". "Punishment Cuo" is also called "punishment cuo", which means "setting aside the criminal law without using it". Chen Ziang, in his book "Please Punish", pointed out that "when saints use torture, it is important to change at the right time, to be useful and to give up, not to take charge". Although at the beginning of the sage's career, he would also use torture and murder to quell violent chaos, but when the world is big, the sage would adapt to the changes and punish to improve people's livelihood. If in a peaceful world and the prosperity of prison, the consequences are "to kill a person is a thousand fear, abuse a crime is a hundred fu sorrow", "a man will be miserable", "great end of human" harm benevolence and virtue, therefore, Chen Ziang suggested Wu Zetian can save punishment, change the status quo of the prison.

2.2 Use talents

The appointment of meritocracy is another important measure of Chen Ziang's thought of "royal administration". Chen

Ziang was extremely dissatisfied with the social status quo of prison and abuse of crimes. The reason was that although Wu Zetian had the heart of benevolence and morality, she still appointed cruel officials, which led to the constant punishment of prison in the world. Therefore, he believed that in order to achieve the benevolent and virtuous government of "punishment", the selection of officials was extremely important, that is, "the officials only need to be competent, and the government should be rational". Therefore, it is necessary to appoint virtuous men as officials who are "fair and honest, righteous and courageous."

2.3 Raising the people and disarming the troops

The thought of raising the people can be said to run through Chen Zi Ang's political views.^{[4]1322} Chen Ziang wrote several times to propose the idea of dismissing the army. One of the premises of dismissing the army was to "appoint talents". In order to have to send troops, do "soldiers not empty line", save the service. Otherwise, if mediocre generals were sent to war, they would merely increase the number of soldiers, increase corvee labor, and weaken the labor force, leaving millions of people unable to live and work safely. Of course, Chen Ziang's so-called demobilization is not to support the people and peace of the people, the people and peace of the people can improve the national strength, feed the army, provide necessary material support.

2.4 Follow the "will of God" to know the "Heaven police"

The appearance of disaster and auspiciousness is one of the important criteria for Chen Zi 'ang to judge whether the government is reasonable or not. In the simple world view of the ancients, the emperor was ordered by heaven to govern the people, and the government should conform to heaven's virtue. If Yin and Yang were reconciled, there would be good luck; otherwise, there would be a warning of disasters. This is the "Heaven and man sensing" theory built by Dong Zhongshu. In the "Remonkeying", Chen Ziang also repeatedly will Wu Zetian administration results and weather rain changes, auspicious looming and other links, "Your Majesty the law of the day to be fresh, the day to help your Majesty benevolence: warders urgent law, miserable and rainy; If Your Majesty forgives crimes, then you will be happy and happy ",^{[3]1362} And take this as the basis of whether political morality conforms to the will of God and whether the administration is reasonable. It is hoped that Wu Zetian will comply with the will of God and punish Chongde.

3. The reason why Chen Zi 'ang put forward "Wang Zheng"

3.1 The cultivation of "Confucianism and ink" family tradition

The family of Chen Zi 'ang has a profound origin of Confucianism and ink. On the one hand, Confucianism promoted his family to show their enthusiasm for fame and the feeling of taking the world as their own duty; on the other hand, Mo-ology promoted his family to have chivalry. The combination of the two formed the family tradition of attaching equal importance to Confucianism and ink also influenced the perfection of Chen Zi 'ang's personality and the emergence of the thought of "royal government".

Chen Zi Ang's grandfather Chen Ji with dry Lu talent, but life is not official, and finally chose to "avoid people to raise morality, give up farming for ambition. "

Zi Ang's father, Chen Yuanjing, was also a scholar who paid equal attention to Confucianism and ink. At the age of 22, he taught Wen Linlang the Confucian classics. At the same time he and Chen Ji quite Mohist Chongyi Renxia of the ancient road hot, "Fang Yu Sheng LAN" recorded him "magnificent magnificent, weak champion hero. Belongs to the villagers to prevent hunger, scattered millet million Dendrobium to benefit the people. " It can be said that Chen Ziang's family tradition of both Confucianism and ink has shaped his character of being bold, loving his relatives and daring to be the first in the world.

3.2 Shaping of the imperial examination system

Another source of the thought of "royal administration" put forward by Chen Ziang lies in the imperial examination system of the Tang Dynasty. After the age of 18, Chen Zi Ang studied in Jinhua Mountain "Fine poor tomb", opened the first year of Yao (681) to go to the first year, Yongchun two years (683) Jin Shi. The political spirit and the imperial examination of the Tang Dynasty were extremely important to the shaping of Chen Zi 'ang's personal track and thought. The so-called "political ruling group with the political quality and ideal of Wende chose and established the Wende politics, and then acted on the society and its main members through the imperial examination system and the corresponding Confucian literature, thus creating a large number of 'literati' personalities that met the requirements. Then the literati with such personality will devote themselves to the literary political life and make literary works, so as to promote the existence and development of Wende politics, its system and literature. " That is to say, the political spirit of the Tang Dynasty took "the rule of three generations" as the ideal goal. Through the imperial examination, a group of people with "Confucianized (politicized)" personality were shaped and selected

to serve and promote the development of the political society in the Tang Dynasty.

3.3 Pure use of the world's mind and shock the political situation

Song Zhiwen once called Chen Ziang "know your heart Xu, not love Feng Hou. " Chen Zi Ang's poem also has "This is your child, life real love talent. Feel when thinking of serving the country, sword up Artemisia Lai. " The heart of serving the country and helping the people. The so-called "gentleman stash, waiting for time to move", "poor is only good to Chui wen, the time to Cheng performance. " When he entered the official service, Chen Zi Ang's pure heart with the world and the shock of the political collision, his "Wang Zheng" thought is thus born.

In Chen Ziang's "Wang Zheng" thought, punishment, using talents, raising people, dissolving soldiers, following the "will of heaven" to know the "heaven police" are all realistic. "Please punish section", "Remonstrance" and so on for Wu Zetian prison repeatedly xing, making false and wrong cases, killing the innocent, "important Xian section" "Ming will win Xian section" and so on for Wu Zetian did not know Xian section, the villain got the right to the dynasty bureau shock. The Book of Advice to the Government and the Section of Please Stop the Soldiers were aimed at the situation of frequent wars, frequent floods and droughts during Wu Zetian's reign, which resulted in the displacement of the people. The way to judge the rationality of administration by "providence" and "heaven police" is to comply with the superstition of auspicious and unusual in Wu Zetian period, so as to achieve the purpose of remonstrance.

4. The significance of Chen Ziang's thought of "King Administration".

Chen Ziang's thought of "royal administration" was not fully adopted by Wu Zetian, but it still had its significance. In the early stage, Wu Zetian practiced "hegemonic governance", while Chen Zi 'ang gave advice by saying "royal governance". On the one hand, it reflected the common yearning of the people and officials for the peaceful and benevolent governance, on the other hand, it provided guidance for Wu Zetian's relatively enlightened policy measures in the middle and later stage. In the second year of Long Live Tongtian (697), Wu Zetian killed Lai Junchen and put an end to the cruel government politics. It shows that Chen Ziang's thought of "royal administration" conforms to the requirements of Wu Zetian's later political construction.

5. Conclusion

"King's government" corresponds to "hegemonic government", which is the core thought of Confucian governance and the ideal form of politics in the Tang Dynasty. On how to achieve the "reign of the king", Chen Ziang of the Empress Wu Dynasty put forward his own views: punishment, the use of virtue, raising people and dissolving soldiers, following the "will of heaven" to know the "heaven police". The reason why Chen Zi 'ang put forward the idea of royal government is firstly derived from the family tradition of Chen Zi 'ang which attaches equal importance to Confucianism and ink. The second is the shaping of the imperial examination system, which makes its personality and thought more "Confucian"; The third is the shock political situation in the post-military period, which provided Chen Zi 'ang with realistic power. Chen Zi 'ang's thought of "royal administration" not only had a guiding effect on the political environment at that time, but also left valuable experience and wealth for the later generations.

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