

On the “Sage Meteorology” of the Jinsi Lu

Guo Yi

Baoji University of Arts and Sciences, Baoji, Shaanxi, 721013, China

Abstract: *The “Meteorology of Sages” is the final chapter of Jinsi Lu. The “weather of sages” is the reproduction of the ancient sages’ temperament of Song Confucianism, which shows the absorption and transcendence of the previous Confucianism’s internal saintly work, and is also the way of Song Confucianism’s “Hsi Hsien Hsi Sheng” and learning to be a saint. In “Jinsi Lu - Sage Meteorology”, the “Sage Meteorology” is explained in terms of both external temperament and internal qualities, and a number of historical figures are classified as whether or not they are sages and whether or not they have the “Sage Meteorology”.*

Keywords: The Jinsi Lu, Sage Meteorology.

1. Introductory

Jinsi Lu, compiled by Zhu Xi and Lu Zuqian in the Southern Song Dynasty, “is the first book of philosophical selections in our country, and also the model for the later Zhu Zi Yuzi, the Complete Book of Sexual Principles, the Complete Book of Zhu Zi, and the Essence of Sexual Principles. Jinsi Lu has directly and indirectly dominated the system of thought in China for 500 years, and influenced Korea and Japan for hundreds of years.” Jinsi Lu had an extremely wide influence from the very beginning of its publication, and gradually occupied an increasingly important position in the Confucian classical system, and was regarded by later generations as “the ladder of the holy way”. The titles of the outlines of Jinsi Lu, starting from “The Body of the Way” and ending with “The Meteorology of the Sages”, fully reflect the meticulous and rigorous learning sequence of the Song Confucians, i.e., starting with “The Body of the Way”, which is the unity of the heavenly and the human, and ending with “The Realm of the Heavenly and the Human”, which is the realization of the realm of the heavenly and the human, and then proceeding with the “The Way of the Sage”. The “Sage Meteorology” is the end of achieving the realm of heaven and man. Compared to the “Sage’s Weather”, scholars attach more importance to the “Taoist Body”, which has stronger philosophical meaning, but there is a rigorous internal logical structure for the Jinsi Lu to end with the “Sage’s Weather”. Qian Mu pointed out that “Jinsi Lu” puts forward “the weather of the sages as an overwhelming new invention by the Song philosophers”. The “Sage Meteorology” is a reproduction of the ancient sage temperament of the Song Confucianism, which shows the absorption and transcendence of the previous Confucianism’s internal saintly work.

In China, the worship of sages has existed since ancient times. As early as in the Spring and Autumn and Warring States Periods, all schools of thought expressed their ideals of governance and people’s salvation through sages, “Confucianism honors the sages with benevolence, righteousness, and morality; Taoism honors the sages with natural inaction; Mohism honors the sages with the principle of merit; and Legalism promotes the sages with authoritarian violence”. This Confucian tradition of honoring the sages is especially evident in pre-Qin Confucianism. Confucius greatly respected ancient sages such as Yao, Shun, and Zhou Gong, “The great Yao is also a ruler! The sky is the greatest.” In addition to Yao and Shun, such a wise king, even Confucius did not dare to call himself a saint, ashamed to say,

“If the saints and benevolence, then how dare I?” Mencius, too, “always referred to Yao and Shun in his words” and “dared not present himself in front of the king if he was not of Yao and Shun’s ways”. Since then, Confucian scholars have been following the example of the ancient sages and trying their best to inherit the learning of the sages from the past to the present, and this was also the case with the Song Confucians. Zhou Dunyi summarized this tradition as the “Hsi Hsien Hsi Sheng” tradition, in which “the saints are the heirs to the heavenly law, the sages are the heirs to the holy law, the scholars are the heirs to the heavenly law, and all people should take the example of sages. In other words, the sages are the inheritors of the Way of Heaven, and all people should follow the example of the sages. In the opinion of the scholars, it is extremely important for scholars to familiarize themselves with the books of the sages and practice their behaviors, “If scholars don’t learn from the sages, they must familiarize themselves with the weather of the sages if they want to learn from them”. The “weather of the sages” is considered to be a necessary matter for scholars to “familiarize themselves with”, therefore, recognizing the “weather of the sages” has become a “Hsi Hsien Hsi Sheng”, learning to be a saint. Therefore, recognizing the “weather of the sages” has become a necessary path to learning to be a sage.

2. The Specifics of Sage Meteorology

2.1 Outer Temperament of the Sage Meteorology

“Sage Meteorology” is an abstract concept, so ‘Jinsi Lu - Sage Meteorology’ gives a comprehensive description of the external image of a sage figure, making the abstract concept more concrete. First of all, a person’s meteorology can be shown in many ways. For example, the meteorology of Mencius is described from the aspect of speech, “Mencius, and the autumn kills all see”, “Mencius, the meteorology of Taishan Yan Yan is also”, “Mencius is as eloquent as possible”; the meteorology of Zhang Zai is described from the aspect of life deeds. The meteorology of Zhang Zai is shown from the aspect of life deeds, “Zhang Zihou heard the birth of the Emperor’s son, happy; see the starving people, food is not beautiful”; the meteorology of Cheng Hao is even more from the experience of studying, the physical appearance, the reception of people and other aspects of the show, “Ming in the common people, checking on the human nature. Mr. Cheng Hao’s moral character is full of perfection, and his pure and harmonious atmosphere is on the back of his face, and he

is happy and forgiving all the time”, ‘Mr. Cheng Hao sits like a clay figure, and he receives people with a harmonious atmosphere’. Jinsi Lu - Sage Meteorology” expounds on ‘Sage Meteorology’ in many ways, which makes the conceptual connotation more diversified and fuller and more tense.

Secondly, Jinsi Lu - Sage Meteorology provides a deeper interpretation of the specific connotation of “Sage Meteorology”, highlighting its intrinsic virtues and deeper meanings. For example, in describing the weather of Confucius, Yan Zi, and Mencius, “Zhongni, the first breath; Yan Zi, the spring birth; Mencius, and the autumn kill. Zhongni is all-encompassing; Yan Zi demonstrates 'not to disobey as fools' to the future generations, and there is a natural harmony that is transformed without words; Meng Zi reveals his talent, and it is time to move on. Zhongni, the heaven and earth; Yan Zi, the wind and clouds; Meng Zi, the weather of Taishan Yan Yan. Zhongni has no trace. Zhongni has no trace, Yan Zi has a trace, and Meng Zi has a trace.” Here, Confucius is compared to Heaven and Earth, Yan Zi to Wind, and Mencius to Mount Tai, which vividly and aptly describes the three Sage Meteorology's image and moral realm, and the Sage Meteorology's characteristics, inner flavor, and sublime character jump out to the forefront of our eyes.

2.2 Intrinsic Qualities of Sage Meteorology

One of the most fundamental aspects of Sage Meteorology is to seek the Way and to understand it. It is necessary to explore, study and think seriously, not to have a half-understanding or to seem to be clear or dark, and after clarifying the reasoning, to practice it in real life, and to be close to the Way in both speech and behavior, and only in this way can one be called a sage, and the Jinsi Lu uses this as a criterion for judging. In addition to Yao and Shun, who were saints and kings who were able to be “born knowing”, scholars should also be “able to learn”. In other words, Han Yu did not take the initiative to seek the Way, but merely retreated and gained something. Cheng Hao, on the other hand, “flooded in and out of all schools, in and out of the Lao and Shih for decades, and returned to the Six Classics and then got it”, and in the process of continuous learning and seeking the Way, he “became clear on common things and looked into human relationships”, gradually impoverished his reasoning and attained a state of understanding the Way and reasoning, and made a very profound and significant contribution to the School of Reason. The contribution to the science of reasoning is very deep and great, “Since the road is not clear, the evil and demonic sayings compete, coating the ears and eyes of the people and drowning the world in filth. Even though they are highly talented and wise, they are glued to their insights, drunken and dreaming of death, and they are not conscious of it. It is all the right way of the Nco, the Holy Door of the blockage, and can enter the road after the opening of the”. Cheng Hao since his teenage years will be sharp desire to learn the saints, in order to seek the road, the pursuit of truth as the goal, the “two Cheng set” has this description: “Today's scholars have three evils; a drowning in the article, the second is involved in the exegesis, the third confused by the heresy. If there are no such three, what will be the return? Must tend to the road.” [6] most of the five sons of the Northern Song Dynasty have been in

and out of the old, the two schools, confused by the “heresy of learning”, only to retreat to learn the sages of learning, in order to understand through the clear reason.

Song Confucianism in the pursuit and labeling “Sage Meteorology”, but also advocate the heart of the world, with “people and things with” the broad-mindedness and personality spirit. For example, the description of Zhang Zai “heard of the birth of the Emperor's son, happy; see the starving people, food will not be beautiful,” Mr. Mingdao “to identify the heresy seems to be the right and wrong, to open up a hundred generations of undefined confusion. Qin and Han and down, have not reached the reason also”. This is the Song Confucianism is a universal values and personality ideals, that is, “the world's first worry and worry” social aspirations. In addition, most of the famous scholars of the two Song dynasties were in and out of Lao and Shih, pursuing a kind of spiritual transcendence of spontaneity and idleness, and the Confucian scholars of the Song Dynasty have been facing the choice of life between being out of the world and being in the world, and helping the whole world and being good to oneself. This obviously influenced the Song Confucians to reconstruct the “Sage Meteorology”, which is also reflected in “Jinsi Lu - Sage Meteorology”. For example, “Zhou Mao Shu's chest is as open as the light wind and the falling moon” and “Mr. Mingdao's virtue is full of perfection, and his pure and peaceful atmosphere is on the back of his face, and he is happy and forgiving all the time, and he is happy all the time, and he has been with Mr. Lizhi for thirty years, and he has not seen his wrathful and stern face. What is shown here is the combination of social responsibility and personal leisure and open-mindedness of the spirit of the inner sanctity of the weather, the Song Confucian pursuit of this spiritual realm prompted them to promote the theoretical reconstruction of the idea of the inner sanctity.

2.3 Sages as Definer in the Jinsi Lu

In “Jinsi Lu - Sage Meteorology”, there are several sages and sages: Yao, Shun, Tang and Wu, King Wen, Yu, Confucius, Yan Hui, Mencius, Zeng Zi, Zi Si, Zhou Dunyi, Zhang Zai and Er Cheng. In the long period from Zi Si, Mencius to Zhou Dunyi, there was not a single sage, and even in “Jinsi Lu - Sage Meteorology”, it is directly stated that “if the sages are only a hundred years after, the transmission is already poor. Sage learning, if not Zi Si, Mengzi, is almost rested. In other words, the Wei and Jin masters, Tang and Song Buddhists are not enough to discuss the “Sage Meteorology”, which is not unrelated to the Song Confucian reconstruction of the “Taoist” needs. In the Tang and Song dynasties, Buddhism and Buddhism were prevalent in the ideological world. Although Jinsi Lu - Sage Meteorology describes them as “evil and strange sayings”, Er Cheng and Zhang Zai could not help but be influenced by them, and even went in and out of them for several decades, so the Song Confucians needed to draw a strict line with them. Jinsi Lu ends the book with “Sage Meteorology”, indicating that the Song Confucians had already condensed the complete Way of the Inner Sage and the Outer Sage into the Inner Sage Way, which they regarded as the more crucial one, and the rich thoughts of the Inner Sage Way were coalesced into a kind of internal and external integration of the spiritual realm, namely, “Sage Meteorology”, so “Jinsi Lu” is a book of the Song Confucians.

“Therefore, Jinsi Lu puts “Discerning Heresy” and “Sage Meteorology” at the end of the book and evaluates a number of historical figures.

3. The Contemporary Value of Sage Meteorology

After the book Jinsi Lu came out, it had a significant impact at that time, and scholars were keen to explore and study Sage Meteorology and made it their lifelong pursuit. They took the sages recognized in Jinsi Lu as their role models and hoped that they could eventually attain the state of sages. In the situation of the decline of Buddhism and Confucianism at that time, the rationalists actively explored and pursued the Sage Meteorology, which played an important role in the revival and development of Confucianism, and the Sage Meteorology was the first important proposition put forward by the Song Confucians, which made a significant contribution to the value system of the Song Dynasty rationalism. Sage Meteorology is both an external manifestation and an internal realm of life, which reveals that people should follow the example of ancient and modern sages in their daily life, learn from them, look up to them, and constantly transcend upward, get rid of the influence of external utility and selfishness, and constantly improve themselves so that they don't fall downward, achieve the moral realm, and pursue the realm of heaven and earth. Therefore, it can be said that Sage Meteorology is an external manifestation of the ideal personality of an inner sage and an outer king. Confucianists with Sage Meteorology not only have very high moral cultivation themselves, but also can make corresponding achievements.

Sage Meteorology, as the external manifestation of the ideal personality pursued by Song Dynasty Confucians, embodies the lofty moral pursuit of the Chinese nation and is an important part of the Chinese national spirit. In contemporary China, Xi Jinping proposed that we should realize the great rejuvenation of the Chinese nation. The great rejuvenation of the Chinese nation requires a great personality, and only a great personality can turn the great rejuvenation of the Chinese nation from an ideal into a reality. Therefore, Sage Meteorology is not for the ancients, but for the present. We should apply the reasonable core of Sage Meteorology to the era we are living in, and forge a “Sage Meteorology” for the new era. Specifically, the first is the pursuit of noble character, strengthen their own cultivation, the ancients believe that, “too on the establishment of morality, followed by the establishment of speech, followed by the establishment of the work, although not abolished for a long time, which is called the three imperishable.” In the first place is precisely to establish virtue, a person wants to have a noble personality, it is necessary to constantly strengthen the moral cultivation. Secondly, one should be concerned about the whole world, not just one's own selfishness. Confucianism especially emphasizes the harmony and unity of the relationship between the group and oneself, “the rise and fall of the world, the responsibility of the man”, we must shoulder the unshirkable social responsibility and the consciousness of the world, and on this basis the pursuit of personal happiness, the two organically combined together, and must not be biased. Finally, the pursuit of an ideal personality of both virtue and talent, a person who wants to develop comprehensively, must

not only pursue the internal or external, only to exercise the ideal personality of both virtue and talent, in order to better promote the development of society.

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