

Research on Ancient Education and Culture along the Taizhou Yunyan River

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Abstract. The ancient Yunyan river that spans Taizhou is “mother river” and has nurtured a charming regional culture. From Dong Zhongshu establishing the Confucian virtue of “Zheng Yi Ming Dao(Act with justice and moral),” to Hu Yuans educational philosophy of “Ming Ti Da Yong(Making practical use of truth),” to Wang Gen, the founder of the Taizhou School, promoting the “People Daily That Ontology”, it has established a thousand years of cultural and educational system along the ancient salt canal. The *Yunyan river* of Taizhou City began as a tributary of Hangou dug by Emperor Liu Bi of Wu State in the early Western Han Dynasty in China. This river has a history of more than two thousand years. This river starts from Zhuyu Bay (in today’s Wantou Town) in the west of Yangzhou, passes through Hailingcang (now named Taizhou City), and ends at the east of Rugao Panxi River. The length of this river is 159 kilometers. The river gradually extends to Nantong Jiuxu Port, with a total length of 191 kilometers. In Taizhou City, the river for transporting salt is 64.5 kilometers long. This salt river can be said to be the “mother river” of Taizhou City. This river has cultivated a charming regional culture and shaped a unique cultural space. The development and prosperity of culture and education along the riverside of Yunyan river is inseparable from the three Confucian masters, Dong Zhongshu, Hu Yuan and Wang Gen..

Keywords: Yunyan River (salt canal); Dong Zhongshu; Hu Yuan; Wang Gen.

1. Dong Zhongshu's “Zheng Yi Ming Dao(Act with justice and moral)”

In 134 B.C., Dong Zhongshu traveled thousands of miles to Jiangdu State. Jiangdu State is now named Yangzhou in Tiantian, and hailing (the ancient name of Taizhou City) is one of its main territories. A generation of Confucian masters met a canal, and formed an indissoluble bond.

Dong Zhongshu's ancestral home is in Guangchuan, which borders Qi and Lu on the southeast, Yan Dynasty on the north, and Jin Dynasty on the west. Since ancient times, there have been many Confucian scholars in Qilu, and there have been many scholars of alchemy and mathematics in the Yan Dynasty. The Three Jins advocated the rule of law. Zhong Shu grew up in the influence of various cultures since he was a child, and he will form a new Confucianism with multiple connotations in the future. Ideology is not irrelevant. Dong Zhongshu was very studious when he was young, and he was established as one of the doctors of the Five Classics because of his good management of "spring and autumn" when he was Emperor Jing of the Han Dynasty. Dong Zhongshu also kept a low profile during this period, and did not have any major political achievements. But he did not adapt to the world negatively, but recruited students widely and taught knowledge carefully. When he was giving lectures, he often hung a curtain in the classroom, he spoke inside the curtain, and the students listened outside the curtain. So many people have studied with him for many years without even meeting him. Through lectures, Dong Zhongshu trained a group of qualified talents who promoted Confucianism for the Han Dynasty. His students were all outstanding. Chu Da became the prime minister of Liang State, Ying Gong became an admonishing doctor, and Lu Bushu became the prime minister. As a historian, the student Sima Qian became an official of Taishiling and wrote "Historical Records".

In the first year of Yuanguang (134 BC), Emperor Wu of the Han Dynasty ordered a series of domestic and foreign policies for the whole country, and Dong Zhongshu took virtuous countermeasures. Emperor Wu of the Han Dynasty asked three strategies in a row, and Dong Zhongshu also answered three chapters in a row, which was called "Three Strategies of Heaven and Man" in history. Dong Zhongshu's arguments and suggestions were adopted by Emperor Wu of the Han Dynasty and implemented gradually. Dong was also selected as an official in Jiangdu to assist and manage government affairs for Liu Fei, who managed the palace, recruited successful people

from all over the world, and often had unreasonable ideas. As a vassal official sent by the imperial court, Dong Zhongshu had to protect the interests of the dynasty, but he could not offend his own emperor. With an upright heart, he always puts benevolence and righteousness first, and tactfully persuaded Liu Fei to lead his subordinate officials with his own integrity, which was respected by Liu Fei.

Once, Liu Bubu asked Dong Zhongshu: "During the spring and Autumn Period, King Goujian of Yue and senior officials Xieyong, Wen Zhong, and Fan Li planned to attack the State of Wu, and finally wiped out the State of Wu. Confucius praised the ancient Yin as Jizi, Weizi, and Bigan. A virtuous minister, I think these three people can be called the virtuous ministers of Yue, so I would like to ask you for advice." Dong Zhongshu taught him, and he said: "For a benevolent person, pay attention to righteousness without considering interests, and stress morality without considering credit." It means: a kind person must be righteous, and will not carelessly seek immediate benefits; he will never leave a career that is not calculated regardless of morality. Benevolent people should pay attention to morality and also give consideration to interests and contributions. "Zheng Yi Ming Dao" can be said to be the Confucian moral ideal proposed by Dong Zhongshu. He put forward the code of action for "benevolent people" from both positive and negative aspects: don't seek one's own self-interest, don't covet a short-term success, it is in line with the interests of justice, so the public This is the farthest benefit; the merit of conforming to the law is the merit of the world, which is the greatest merit.

Dong Zhongshu promoted rites and music in Jiangdu, led to education, and always took it as his responsibility to be good at governing the world. He believes: "People who claimed to be the emperor and ruled the world in ancient times knew this truth. No one did not take education and rules as an important matter. They set up imperial schools to teach people in the capital, set up schools to educate people in counties, influence people with benevolence, hone people with righteousness, and regulate people's behavior with courtesy. Therefore, although the punishment is very light, the people do not break the law, and they all form a beautiful folk custom because of the popularization of education. "Education must be implemented from talents. Dong Zhongshu designed a specific plan: first, "Promote TaiXue (imperial college) and recruit wise teachers. ", that is, the government establishes education to cultivate talents; the second is "the princes and Erqianshi are all dedicated to seeking talents, and people in the world can get them, so they can be appointed by officials", that is, the establishment of a selection system to select talents.

During the ten years of Dong Zhongshu's tenure as Jiangdu Prime Minister, his idea of "Zheng Yi Ming Dao" and the idea of promoting education and emphasizing moral rippled with the waves of the ancient salt canal, radiating the entire canal basin, and opening up the Confucian culture in Yangtai area. The harbinger of education has a profound and far-reaching influence.

2. Hu Yuan's "Ming Ti Da Yong(Making practical use of truth)"

Hu Yuan is called "Anding" by the world. Emperor Taizong of the Northern Song Dynasty was born in the fourth year of Chunhua (993) along the ancient salt canal - Junrugao County, Taizhou City, Huainan Road. His ancestral home was originally Andingbao, Shaanxi Road. Their grandfather Hu Xiu served as a military officer in Taizhou City in the early Song Dynasty. Came to Hailing and settled here. When he was a teenager, he went to Qizhen Temple at the southern foot of Mount Tai alone to seek further studies. Here I met Sun Fu in Pingyang of Jinzhou and Shi Jie of Fengfu in Yanzhou. The three of them were like-minded, devoted themselves to the study of Confucian classics, read a lot of books, studied hard, and stayed up all night. Never came home once.

Hu Yuan returned from Shandong to his hometown, Taizhou, along the Yuyan River. He set up a lecture hall at the Jingwu Temple next to the Huatuo Temple, hoping to pass on what he had learned throughout his life to the students in his hometown. In the days when he first started teaching, Hu Yuan lived a very difficult life. He lived in a thatched hut made of wormwood and ate wild vegetables such as quinoa. Facing such a poor and bitter environment, Hu Yuan was not discouraged. Instead,

we should live in poverty and live in peace, be poor and strong, continue to study hard in the practice of education, strive to explore the methods and art of education and teaching, and persevere. This lecture career gave An Ding a preliminary idea of his own teaching activities, which laid the foundation for the creation of the "Fen Zhai Teaching" which has far-reaching influence in the history of my country's education development.

In the second year of Qingli (1042), when Hu Yuan was nearly half a hundred years old, Teng Zongliang, the governor of Huzhou, hired him to preside over the Huzhou Prefecture School, and hundreds of scholars often came to attract him. He regards "intelligence and performance" as the goal of education, proceeds from reality, and according to students' wishes and talents, implements subject teaching, creates "classics and righteousness" and "governance" two classes, pioneering the division of teaching in Chinese education, and is known in the world "Suhu Teaching Method". Hu Yuan's educational thoughts and methods aroused the attention of the imperial court. In the wave of Qingli's establishment of schools, the imperial court established Taixue in Kaifeng, the capital, and sent commissioners to Huzhou to summarize Hu Yuan's teaching experience, and adopted his teaching method as the method of Taixue. In the first year of Jiayou's reign (1056), Hu Yuan was promoted to Prince Zhongyun, serving as a lecturer in Tianzhang Pavilion and in charge of Taixue.

At this time, Hu Yuan's reputation had spread all over the world, and students from all over the country were in the capital. He taught students in accordance with their aptitude, "gathering students according to their categories to study", some of them specialized in Confucian classics, some of them were familiar with military affairs, all of them loved literature, all of them valued moral integrity...he cultivated many useful talents. At that time, nearly half of the officials hired by the Ministry of Officials came from the Hu family. Hu Yuan "advocates Ming Confucianism and leads by example", even in hot weather, he must formally meet with guests, "the etiquette of a strict teacher and disciple". His students not only cultivate both morality and karma, but also develop a "mellow and easy temperament". His disciple Cheng Yi often said to people: "Anyone who learns from An Ding can be seen at a glance that he is simple, honest and easy-going." For more than a thousand years, the world has praised him countless times. In the Song Dynasty alone, there were scholars such as Fan Zhongyan, Ouyang Xiu, Wang Anshi, Su Shi, Sima Guang, Cai Xiang, Cheng Yi, Zhu Xi and other celebrities. Even Emperor Shenzong Zhao Xu personally praised him on his portrait: "It is a model of gentleness, for the admiration of future generations." There are countless people who admired him in all dynasties since the Song Dynasty. In the Ming Dynasty, he was enshrined in Confucius and named "A dead Confucians".

It can be said that Hu Yuan studied at Mount Tai for ten years, which laid the theoretical cornerstone for him to become a pioneer of Neo-Confucianism, and his teaching experience in the riverside of Yunyan River laid the cornerstone for his practice as a generation of educational masters. He brought the Confucian tradition of Qilu and integrated the cultural genes of Jianghuai, and put forward the educational concept of "Fenzhai Teaching Method", which was promoted by Taixue in the Song Dynasty, and also wrote a rich chapter in the history of ancient Chinese education. The Yunyan River participated in his growth, watched his transformation, and witnessed his achievements.

3. Wang Gen's "People Daily That Ontology"

Wang Gen, a commoner Confucianist in the Ming Dynasty who was born on the riverside of Yunyan River, founded the Taizhou School, a truly enlightening school in Chinese history. "Taizhou School has not only become a meaningful symbol of Taizhou culture, but also a business card of Jiangsu culture." Since then, Taizhou has become the center for the dissemination and exchange of ideas of Taizhou School, and the ideas of Taizhou School have also been transported through the city. The water waves of the Yunyan River rippled, radiating and affecting the surrounding cities. The Taizhou School shapes the cultural space of the riverside of Yunyan River.

As a disciple of Wang Yangming, Wang Gen's thought theory is very close to Yangming's philosophy of mind. After assiduously studying Confucian classics and "Wang Xue" works,

combined with his own practical experience, he created the "common people's daily use" study. Many students from all over the country have voted to study under him. At the age of 40, he wrote "Ode on Loach and Eel" to express his ambition, and wanted to save the people from suffering; at the age of 43, he gave lectures at Fuchu Academy in Kuaiji and wrote "Fuchu Shuo"; at the age of 44, he gave lectures at Taizhou Anding Academy and wrote "An Ding Academy Lecture Farewell", "Mingzhe BaoShen" and "Le Xuege"; at the age of forty-five, he gave lectures at Jinling Xinquan Academy and wrote "Theory of Heavenly Principles and Conscience". Although these works are inevitably influenced by traditional ideas, especially "Wang Xue", their content emphasizes human nature, enlightens consciousness, breaks old traditions, spreads new ideas, and brings light and hope to people who are still in darkness. The welcome of the people from the lower classes of society has the significance of enlightenment. At the age of forty-seven, Wang Gen returned to his hometown of Taizhou, Anfengchang, to recruit disciples. He put common people and saints on an equal footing, and advocated that "everyone can be a Yao and Shun" and "everyone can be a saint". Students from all over the country are growing with the sun. When he was 54 years old, his student Ogaki paid for the construction of "Dongtao Jingshe" for him, in order to facilitate more students to study. Wang Gen called his academic thought the "Great Learning" of Confucius' descendants that "will be lost for two thousand years". In teaching, there are actually general and special points for students. Scholar Hou Wailu pointed out: "The teacher-student inheritance relationship of the Taizhou School has a general relationship and a relatively special relationship. The teaching of Dacheng can only be carried out in a relatively special relationship. What is passed on is among the classmates. The status is different from that of ordinary students, which is the so-called 'biography to Taizhou'". Wang Gen believes that Xu Zizhi "has a lot of faith, so people with lofty ideals all over the world, ancient and modern, are beyond the reach of ordinary people" and pass on his "great learning". Wang Gen replied that the teaching of "Dacheng Xue" can be taught, and we still need to study it. But from this, we can know that being able to receive Wang Gen's teachings should be something to be proud of at the time. After Yan Jun went to Anfengchang to get the true biography of Wang Gen's "Da Cheng Xue", he composed a "Happy Song", expressing his joyful mood after attaining Taoism. Singing: "Happy song, oh happy song, it's so much happier to come back from the army. Sit down with benevolence, righteousness, propriety, and wisdom, with a green face and a protruding back, Yang Chunhe. Raise your hands and bow to the scholars Tang Yao and Yu Shun, and don't use them in all battles. Shang Tang, Zhou Wu Wang Ge." Wang Gen wrote "The Song of Dacheng" at the age of fifty-seven, and finally completed his own academic thought construction, becoming the founder of the unique civilian Confucianism in the history of Chinese philosophy. Wang Gen's efforts have cultivated batch after batch of talents. Among the other students are not only bureaucrats and bureaucrats, but also ordinary people, including salt residents, farmers, businessmen, woodcutters, etc., making the civilian education of Taizhou School The characteristics are not very obvious.

Another expression or popular expression advocated by Wang Gen that "the success of a secular person lies in giving full play to one's own initiative after comprehending the way of a sage is the core essence of the Taizhou School, which spreads Confucianism to the people, or aims at the fundamental way for civilian audiences to realize the civilianization of Confucianism, rather than heresy ideas representing common people's consciousness. Wang Gen paid attention to the status of "common people" and "sages" together, and believed that "common people's daily use" was "Tao", and even put "Common people's daily use" is regarded as the standard for testing whether it is "Tao" or "heretical".

4. Conclusion

As far as cultural geography is concerned, every personal name and place name is actually a cultural symbol, symbolizing or implying a certain regional cultural characteristic, which jointly shapes the cultural space of this region. For more than 2,000 years since the early Han Dynasty, the Yunyan River has been a golden waterway excavated through the land of central Jiangsu. It has

established the cultural pattern of Taizhou, carried the context of Taizhou, and represented the regional cultural characteristics of Taizhou. , is one of the most iconic cultural symbols of Taizhou City.

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