



The thought of metaphysics in Wei and Jin Dynasties and the writing of Gao Shi's Biography by Huang Fumi

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Abstract. The historical background of Wei and Jin Dynasties and the rise of metaphysics influenced the creation of Gao Shi's Biography, by Huang Fumi. This paper analyzes the historical background, text content and story standards of the author's selection of Gao Shi's Biography, so as to reflect the metaphysical thoughts of attaching importance to personal development and not cooperating with the ruling class under the social background at that time.

Keywords: metaphysics trend of thought, Gao Shi's Biography, Huang Fumi.

1 Introduction

During the Wei and Jin Dynasties, China was in a state of war for a long time, and the atmosphere of seclusion and excellent scholars' attitude of attaching importance to self-development gradually emerged. At that time, a series of works reflecting excellent scholars' seclusion appeared. The Biography of Gao Shi created by Huang Fumi is a mature and complete work that has a certain influence on later generations. It records the stories of characters from ancient times to the time of Wei and Jin dynasties, and contains a total of 91 stories, which obviously reflects Huang Fumi's understanding of excellent scholars' life consciousness and is of great significance to the spread of excellent scholars' seclusive culture at that time.

2 The Biography of Gao Shi in Wei and Jin Dynasties was Completed

The rise of metaphysics in Wei and Jin Dynasties influenced the creation of "Gao Shi" literature. The word "Gao Shi" first appeared in the book of Zhou Yi, "Don't be a prince, be noble in your affairs"[3], meaning the person with noble character, detached from the world. This kind of people are mostly recorded in various kinds of Gao Shi's Biography, the popularity of Gao Shi's Biography is inseparable from the constant metaphysical trend of thought in the Wei and Jin dynasties. In the Sui Shu, JingJiZhi, it is recorded that the writers who wrote the biographies of excellent scholars include Huang Fumi, Ji Kang, and Yu Panzuo. In Zhang Zongyuan's Sui Shu, JingJiZh, it is recorded

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that Xi Zaochi also wrote the Gao Shi's Biography . The works of Yu Panzuo, Xi Zaochi, and others have all been lost, with representative works such as Huang Fumi's Gao Shi's Biography and Ji Kang's Biographies of Sages and High Scholars.

The existing Ji Kang's Biography of Sages and High Scholars is not complete. In Ji Xi's Biography of Ji Kang, it is recorded that there were One hundred and nineteen people in the Biography of Saints and High Scholars from Hundun to Guanning, with only over sixty people recorded. After the Sima family took power, a political turmoil arose to suppress the scholars of Cao Wei, which directly led to a reduction in the number of famous scholars at that time. Ji Kang, as the head of the "Seven Sages of the Bamboo Grove," also passed away under the coercion of the Sima family. The death of Ji Kang played a driving role in the creation of Huang Fumi's Gao Shi's Biography.

The existing relatively complete is the Wei and Jin period of Huang Fumi's Gao Shi's Biography, Huang Fumi (215-282), the character of Shi An, Anding people (now Qingyang, Gansu Province), wrote Gao Shi's Biography, Biography of Yi Shi, Biography of Da Shi and other monographs, people called " Addicted to books ", is a great Chinese medical scientist and writer. Book of Jin, Biography of Huangfu Mi recorded that " Quiet character, no extravagant hopes, and since then set up a noble ambition, to write a book as his career, he took the title Mr. Xuan Yan "[2]. Although he was the great-grandson of Huangfu Song, the Grand Commandant of the Eastern Han Dynasty, his personal experience was bleak. Huangfu Mi experienced the Eastern Han, Cao Wei, Western Jin three dynasties, and these three dynasties are full of war, Huangfu Mi also formed a " Not in office " mentality, the court has repeatedly called Huangfu Mi into official, not on. Youth is not easy to learn, "Huangfu Mi twenty, beginning by" filial piety ", "the Analects", all eventually become a great scholar, these are all examples of early addiction and later awakening." [4] In his later years, Huang Fumi suffered from a disease of wind, so he was quite profound in medicine, and he wrote the earliest Chinese book of acupuncture and moxibustion, A-B Classic of Acupuncture and Moxibustion. Gao Shi's Biography book time is roughly the creation period of Huang Fumi in his later years, this period is when he was ill, it is his wandering life, coupled with the social atmosphere of extravagance and extravagance and the rise of metaphysics in Wei and Jin Dynasties, promote the writing of this Gao Shi's Biography, aimed at the declaration of excellent scholars thought of "turbid stimulation of greed".

3 The Characters Included in the Biography of Gao Shi by Huang Fumi

The characters included in the Gao Shi's Biography by Huang Fumi are from the ancient Yao Shun Yu period to the Wei and Jin periods, who did not serve as princes. They either let the king, or seclusion, or resignation, each has its own differences. These high officials have strict criteria for selection, in the preface of the Emperor Fumi, it is clearly pointed out: " Even if sticks to integrity like Yi Qi and does not hold an official position like Liang Gong, are not recorded also"[1], it can be seen that even Boyi Shuqi and Lianggong such high officials will not be included because they have served some Kings.

Most of the stories selected in Huang Fumi's Gao Shi's Biography are from various historical books and sub-books in ancient times. Huang Fumi's Gao Shi's Biography recorded 91 biographies, of which Chang Ju Jie Yi and Lu E Zheng Shi were combined biographies with 2 records each, and Sihao combined biographies with 4 records with 96 records. The stories of excellent scholars recorded by Huang Fumi can be roughly divided into two categories.

3.1 An Excellent Scholar who is not an Official

The first kind of excellent scholars recorded in the Gao Shi's Biography is An excellent scholar who is not an official, which refers to those who refuse the throne, or do not want to accept the official position, or quit the official do not do the character story. For the inclusion of this kind of excellent scholars, the selection standard of Huang Fumi is strict, and the number is more. These high officials from ancient times to the Western Jin Dynasty are typical people with noble reputations.

The characters who were not subject to the abdication of the throne were mostly from a type of high-ranking scholar recorded in Zhuangzi's "The Book of abdication". They were from the period of Yao and Shun, during which abdication was the mainstream way of inheriting the throne. Therefore, Yao and Shun extensively searched for famous scholars in the country, attempting to abdicate their throne to them. There was a total of five such excellent people, namely, Xu you, Shanjuan, Zizhou Zhifu, Shihu Zhinong, and Pu Yizi. These five people are not subject to the abdication of the throne, Xu You and Zizhou Zhifu are not subject to the abdication of Yao, while Shanjuan, Shihu Zhinong, and Pu Yizi are not subject to the abdication of Shun. These character stories are quite similar in the Gao Shi's Biography, where they are all given by demise and not subject to the throne. Except for the dialogue between Zizhou Zhifu and Shun, the other four escape without being subject to the throne. The plot of Xu You's story is quite unique, and there are many records of Xu You's length in the Gao Shi's Biography. This person is not only mentioned in the chapters of "Xu You", but also in the chapters of Pi Yi, Nie Que, Chao Fu, and Zizhou Zhifu. Xu You also mentioned in "Historical Records " that he was a representative figure of ancient Chinese scholars. During the process of writing, Huangfu Mi focused on depicting the story of Xu You. In addition to the common plot of dialogue with the king - expressing an attitude of not accepting the throne - fleeing, it also recorded the dialogue with Nie Que and Chao Fu after fleeing and introduced the storyline of " Xu You doesn't want to become an official ". The story of Xu You is not uncommon in ancient Chinese works, as mentioned in the Zhuangzi · the Book of abdication and Historical Records · Biography of Boyi, but there are very few records. The two texts roughly record that Yao abdicated the throne to Xu You, but Xu You refused to do so and also requested Xu You to become the governor of the JiuZhou region. Xu You also refused, and later washed his ears by the YingHe River. The plot of the story is not specific. However, the story of Xu You washing his ears recorded in Cai Yong's Qin Cao · Ji Shan Cao is more specific, but the conversation is not about the Chao Fu, but about Fan Jian. In later works, Xu You gradually became a representative of the term "hermit", such as in Yang Wanli's Two quatrains on the Diaoyutai, he wrote a poem to satirize Yang Xiong, "Zi Yun never knew things until

he was old, and he didn't believe that there was Xu You in the world". In summary, the more specific refinement and depiction of Xu You's story expresses Huang Fumi's respect for Xu You as a noble scholar, and further reflects Huang Fumi's metaphysical thinking of emphasizing personal development[5-6].

Most of the other excellent scholars did not hold official positions. This part of excellent scholars' story reflects the Wei and Jin Dynasties' attitude of focusing on personal development and not cooperating with the ruling class. The plot of the story is roughly that the ruling class invited excellent scholars to become an official, and they declined the invitation. This kind of refusal is not quite the same, for example, when Niu Lao refused the requisition of First Emperor, he adopted the method of "saying that he was ill and did not come", which is a euphemistic refusal. In the face of the invitation of the governor of Wei County, Tai Tong explained to the official the reason why he did not want to be an official, and then refused, which is quite common. There is also the story of Jiaoshen, although Runan Wu Cang respected him very much, and wrote a large section of letters, Jiaoshen's attitude is "not to answer", is a refusal to ignore the conscription. Or through conversations with others, directly or indirectly express their attitude of not wanting to be an official. For example, the story of Yan Hui, in a conversation with Confucius, Yan Hui said that he did not want to be an official. The above plots are the mainstream narration of this kind of excellent scholar stories, while Yan Chu's story is quite special. Yan Chu's story is also recorded in *Strategies of the Warring States*, but the content is richer than that in Gao Shi's Biography. Huang Fumi chose the content that can reflect the spirit of Gao Shi and reedited it to make the story more concise and the theme more prominent. His story records a conversation between Yan Chu and King Xuan of Qi. The conversation is filled with a strong sense of gunpowder. In the face of King Xuan's obscene power, Yan Chu expressed the attitude of "A capable person is precious, but a king is not precious", reflecting Yan Chu is neither humble nor arrogant, not afraid of the spirit of power. This spirit broke the tradition of the divine right of the emperor in the Han Dynasty and replaced it with the ideological trend of paying attention to personal development in the metaphysics of Wei and Jin Dynasties, which is exactly the role of Huangfumi in the selection of Gao Shi's thoughts[7-9].

3.2 An Excellent Scholar who Admires Nature

Huangfu Mi's Gao Shi's Biography is a work that reflects the social reality and metaphysical thought of the time, and its advocacy of Taoist "birth" ideology also reflects the spiritual essence of Taoist "nature". Therefore, there are also a group of excellent scholars in the Gao Shi's Biography who are pure minded, have few desires, and do not compete with the secular world. In the Gao Shi's Biography, the natural excellent scholars can be roughly divided into two types.

One is the excellent scholars who has no desire or desire, and there are many records of such excellent scholars. Some excellent scholars who helped others and retired, such as Xian Gao who helped Zheng without receiving a penny, and Huang Shigong who helped Zhang Liang without seeking repayment. In addition, there are characters such as Piyi, Pi Qiu Gong, and Rong Qiqi, whose stories are roughly based on the fact that they reveal their own attitude of no desire or desire during conversations with others.

In the story of Pi yi, Nieque fell asleep while listening to Pi yi's sermon. Pi yi not only get angry, but also became very happy, indicating that Nieque was " Shaped like a haggard skeleton, heart like a deathly gray ". It is precisely in line with the ignorance and purity of Taoist thought, indicating that Nieque is also an excellent scholar who has no desires or desires. In the story of Pi Qiu Gong, Ji Zi saw unowned gold on the roadside and asked Pi Qiu Gong to pick it up. Pi Qiu Gong said, "Why do you think people are inferior when you are high? If you wear fur in May and have a negative salary, how can you take gold?" This passage not only demonstrates Pi Qiu Gong 's attitude of no desire and no desire, but also reflects the metaphysical idea of valuing personal development and equality for all, and money is not the standard for measuring the status of people. There are also some contented scholars, among whom Rong Qiqi is a representative figure. The story of Rong Qiqi recorded in the "Biography of Gao Shi" is a dialogue between him and Confucius. Confucius asked Rong Qiqi, " why are you happy. There are three pleasures in Rong Qiqi 's answer, one is "to be a person ", the other is "to be a man", and the third is "to be a man for ninety years". These three pleasures are not the pursuit of external things, nor the yearning for high officials and dignitaries, but are all possessed by people themselves. This is exactly the same as Du Wai's idea of nurturing the middle and advocating for nature in "The Scripture of Ethics". At the end of the story, Rong Qiqi points out that "the poor are the constant of the scholar; the deceased are the ultimate of the people. Dwelling in the constant and waiting for the end, why not be happy?" This sentence further expresses Rong Qiqi's lack of desire and desire, which is a typical example of this type of excellent scholars. The second excellent scholars who is independent of the world and yearns for nature, among which the most representative is the Rang Fu. The story of him is quite classic. During the reign of Emperor Yao, Rang Fu faced praise from others for the emperor and said, "I work at sunrise, rest at sunset, dig a well to drink, and cultivate and eat. How virtuous the emperor is to me!" This story reflects his disregard for power and his longing for nature. The Song of Ji Rang sung by Rang Fu is mentioned in many works, such as in Wang Chong's " on balance " of the Eastern Han Dynasty. The difference is that in Gao Shi's Biography, it is recorded that Rang Fu was over 80 years old, while in " on balance ", he was 50 years old; Huangfu Mi also recorded the Song of Ji Rang in Imperial Century; In the Song Dynasty's Taiping Imperial Encyclopedia, there is also mention of the Song of Ji Rang; Later, it was also included as the first selection in Shen Deqian's The Source of Ancient Poetry in the Qing Dynasty. The number of versions and the duration of circulation indicate that the influence of The Song of Ji Rang was profound, and it once became a model for yearning for nature.

4 Conclusions

In the Gao Shi's Biography by Huang Fumi, the stories of excellent scholars in the past dynasties are collected and the images of excellent scholars are sorted out, which reflects the pursuit of The Times and the attitude of the noble class in the Wei and Jin dynasties. As a frustrated person at that time, Huang Fumi propagated this metaphysical thought in the Gao Shi's Biography by writing stories of excellent scholars in the past

dynasties. Focusing on the creation of the famous excellent scholars in the past dynasties, the story plot is vivid and concrete, so as to more intuitively show the Huang Fumi pays attention to personal development and does not admire the excellent scholars thought, but also reflects the bleak status quo of the noble class at that time, the attitude of non-cooperation with the ruling class and their thoughts and emotions. The exposition of nature in the text reflects the importance of the excellent scholars at that time to realize the spiritual freedom, the importance of nature, the importance of self, the importance of inner spiritual cultivation, not the external attitude. Whether it is collected from the story of Gao Shi's Biography or Huangfumi from the lines of writing, it can reveal the Wei and Jin dynasties pay attention to personal development and do not yield to the metaphysical thought.

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