Study the Ways of Dealing with the Family Rules and Family Teachings of the Ming and Qing Dynasties

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Abstract: *The genealogy of the Ming and Qing Dynasties pays great attention to teaching some methods of dealing with affairs to descendants, in order to pursue the harmony of the family. Through the analysis of the family rules of the Ming and Qing Dynasties related to the way of doing things, such as being kind, safe life, cautious words and deeds, generous and humble, to explore the way of doing things at that time, to give some enlightenment to people in today's society.*

Keywords: Family tradition, Ming and Qing dynasties, Family discipline and rules.

1. Introduction

Person is a social animal, and sociality is the essential attribute of man. Man has formed a pure family relationship since he came into the world. As we grow older, enter school, and finally go out into the world, various social relationships will be formed. And the Chinese traditional society is very important to educate children to do things some methods, these methods are still very strong educational significance for today's people.

2. Be Honest and Kind

The family rules of Chinese genealogy can be said to be the concentrated embodiment of the popularization and popularization of traditional Chinese Confucian thought. Basically, every point of family rules can be found from the Confucian classic books, its theoretical basis. In the first chapter of "Great University", one of the Confucian classics, the concept of "right heart" is stated as "the ancient desire to make virtue clear in the world should first govern his country; If you want to rule your country, you must first align your home. He who wants to keep his house in order, first cultivate his body; He who wants to cultivate his body must first correct his mind." This actually explains that "right mind" is the foundation of self-cultivation. For this reason, the Chinese genealogy of family rules, the idea of "integrity", popular, popular into its content, and as a method of children's family education.

In the sixth year of Tianqi in the Ming Dynasty (1626), Jiangyin, Jiangsu, The Genealogy of Ji Yang Xu family •Key Words of Chuixun "Heart to Be Right" was written as follows: *"The most important thing is to have a good heart, good and evil, god will know. Confucianism said: psychological good, then peaceful; If there is evil in the mind, there will be trouble."*[1]

In fact, this is the concrete embodiment of the popularization and popularity of "Zhengxin" thought, as well as the concrete embodiment of "Zhengxin" thought in the educational method

of family education. In real life, it also reveals the family's "right heart" education method for children.

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In the Qing Dynasty, with the development of commodity economy and the increase of interpersonal communication, the content of "integrity" in some family rules of genealogy changed with the development of The Times, which is actually a summary of life experience and a further expansion of children's education methods.

For example, in the 26th year of Emperor Kangxi's Reign of qing Dynasty (1678), The Family Instructions of Duke Danji on the Genealogy of the Zhuang Family in Kunling, Wujin, Jiangsu: *"Be honest and honest."*[2]

In the 34th year of Qianlong of qing Dynasty (1769), Feng's Family Tree by Renhe of Zhejiang Province: *"Be generous in heart."*[3] This shows that the content of the traditional Confucian ideology of "integrity" is constantly changing with the change of life and society, but the purpose is to educate children to "integrity", to cultivate a kind heart of the child.

3. Anfen, Shouming and Duty

In Traditional Chinese culture, "HE" is the core concept, and "HE" is reflected in the family discipline and rules of the family tree. One aspect is reflected in the aspect of "peace and order". The ultimate goal of compiling genealogy is the sustainable development of the family, and the security and keeping is actually the pursuit of harmony between people and society, and between people. In the mid and late Ming dynasty, the eunuch dictatorship, social unrest, everyone can be dangerous, but people are longing for peace and happy life dreams never die, people are also exploring ways for human and social harmony, the pursuit of happiness of life, "Ann life points" although there are negative, the fate of the

composition, it may be years the accumulation of life experience summary, At that time, people may think that the best way or path is to write the wish of "peace" into the family tree, which is actually a way to teach children to do things.

During the Reign of Emperor Chongzhen of the Ming Dynasty, the Book "The King of Huai Dynasty read the Ancestor's Words about the World record · The Public Training of Zhongqin (The Family Training of the Duke of Situ (The thirty-second Year of Wanli) said: *"Let every man keep his peace, and peace is bliss."*[4]

On the one hand, the compiler of the genealogy was deeply influenced by the Confucian concept of destiny. In particular, the Confucian thought that "if you do not know life, you have no sense of being a gentleman; I do not know the ceremony, beyond also; As a result of the misunderstanding of "knowing destiny" in "I do not know honesty, I do not know people", I only recognize the negative part of the Confucian "destiny" thought, but not the positive practice part of the Confucian "destiny" thought. In the middle and late Ming Dynasty, social turmoil, frequent disasters, coupled with the clannies, insurrection, people can only "live" in god, people's fate has already been determined by god, people can only be resigned to fate. This understanding of "fatalism" is fully reflected in the rules of genealogy.

After the social turmoil in the late Ming dynasty and early Qing Dynasty, some people still insisted on the view of life. In the 26th year of Emperor Kangxi's Reign (1687), Wujin, Jiangsu province, "The Genealogies of the Extended Family of the Zhuang family in Kunling · Family Instructions of Duke Danji" said: *"Peace and contentment. If you use this character, you will not be moved by the rich."*[5]

In the middle and late Qing Dynasty, the society was in turmoil, and the dream of pursuing harmony between human and society was still alive, but some families still held a pessimistic view of life and fatalism.

In short, the life attitude of peace and order is also a concrete reflection of Confucianism, and also reflects people's life attitude at that time, and life attitude also reflects people's outlook on life and world outlook at that time.

4. Be Cautious in Words and Deeds

Cautious attitude is also the accumulation of life experience, is an attitude of dealing with people, but the purpose is the same, the pursuit of a harmonious value. The content of "be careful in words and deeds" is also the concrete embodiment of the popularization and popularity of Confucianism in actual life at that time.

Confucius said: *"The ruler of the state is right; When a country has no way, it is in danger to speak."*

The concept of "Shen Yan" was fully reflected in the genealogy of the Ming and Qing Dynasties, which also

reflected the family's view of life in educating children at that time.

Ming Wanli forty-sixth year (1618), Gansu Jingchuan Zhang genealogy on Family rules "carefully words" contained in the article: *"In a family, words are precious."*[6]

This fully emphasized in the family, "careful words" the importance.

With the development of society, people's accumulation of life experience, in the "curse out of the mouth" life, further realize the importance of "careful words".

In the fifty-eighth year of Qianlong reign (1793), it was once said in The Genealogy of Wu in Xiaoshan · Luan Public Home (Luan) in Zhejiang: Proverb: *"Woe comes from the mouth, and he who speaks much will come undone."*[7]

The purpose of this article is to teach our children to be careful with what they say and to regard it as a virtue of human beings.

In the 24th Year of Daoguang of Qing Dynasty (1844), Family Instructions of the Gurun Kaeshading Family: *"Words and deeds are the core of a gentleman's wisdom."*

Through the Ming and Qing dynasties family rules and teachings about being careful in speaking and speaking, we can know that some provisions of the Ming and Qing dynasties family tree to be careful in speaking and doing things are actually emphasizing some truths that speak too much, and educating children and grandchildren to take "being careful in speaking and speaking" as a virtue in communication with people, and to practice this behavior as a moral cultivation method for children and grandchildren.

5. Leniency, Modesty and Forbearance

In fact, generosity and modesty pursue harmony between people and emphasize harmony between people.

This, together with "keeping order and keeping order" and "speaking carefully", can be said to be the basic view of life at that time, and is also the way of family education for children.

In fact, in the genealogy of the Ming and Qing Dynasties, another manifestation of generosity and humility is "tolerance", "tolerance" can be said to be the concrete embodiment of "humility" view of life, but also reflects the attitude of people at that time and a way of doing things to educate children.

In the forty-fourth year of the Reign of Emperor Jiajing of Ming Dynasty (1565), The Book "The Genealogy of Ge's Family Reconstructing in Jixi Jiqing Square" said: *"In the way of family, harmony is most valuable, and harmony is born of patience."*

The purpose of family genealogy and family discipline is to achieve the sustainable development of the family. The

premise of development is the harmony between the clansman and the people outside the family and the people inside the family. Without harmony, there will be no stable and orderly development of the family, while modesty and tolerance are only ways and methods. The contents of “leniency, modesty and forbearance” in the Genealogy of the Ming and Qing Dynasties are relatively rich. In essence, they are all in pursuit of harmony and sustainable development of the family.

In the 46th year of Wanli of Ming Dynasty (1618), Genealogy of Jingchuan Zhang in Gansu province, *“You bear with me. There must be room, and virtue is great; There must be patience, but jida. A man is a gentleman. Great schemes in disorder all start from small intolerances.”* From this, we can know that the family rules of the Ming and Qing dynasties family genealogy put the content of dealing with people on the side of morality, and regarded “tolerance” as an important aspect of personal cultivation.

Obviously, “forbearance” is an important way to do things harmoniously. For the harmonious development of the family, a little tolerance is necessary to prevent chaos.

6. Generous Modest Retreat

People can not be separated from the society, people must deal with people, interpersonal communication, in the process of communication, to be generous to others, to the interests of modest retreat. On the one hand reflects their self-cultivation, on the other hand, also into the harmony between people. And generous modest retreat is the first law of health, is also an important condition of harmonious work.

In the third year of Qianlong (1738), Zichuan, Shandong province, “A compilation of Prayang Gaos family model · Summary of Sikou Gongting Training” said: *“Be humble to others, be generous in your intentions, and be careful in your dealings.”*

From this we can understand that the purpose of being generous to others is to protect oneself and make the family sustainable development. Some families for the sustainable development of the family, the concept of generosity into the family discipline.

It can be seen from the above literature that although the concept of self-cultivation and life contained in the Family rules of Ming and Qing Dynasties is based on Confucianism, it is also compatible with many negative concepts of karma and virtue. But after all, the practice of virtue has a positive role in promoting social goodness at that time, which is also the mainstream and strongly advocated by our society today.

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