

The High Adversity of Commerce in Su Shi's Relevant Poems and Its Contemporary Enlightenment

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Abstract: Su Shi, known as the master of Chinese traditional culture, has made outstanding achievements in the fields of poetry, calligraphy, painting and other arts. His attitude toward life with ease of advance and retreat, spoiling and humiliating, persistent life and transcendent and broad-minded realm of life have become a paradigm admired by future generations of literati, which is more suitable for scholars when they suffer frustrations. In today's era full of adversity, the success or failure of people's career and the achievement of life depend not only on people's intelligence quotient and emotional quotient, but also, to a certain extent, on people's adversity quotient (setback quotient). Psychologists believe that in the case of IQ and EQ are similar to others, anti-business (frustration) plays a decisive role in a person's career success. Su Shi's attitude towards life and the high realm of life not only provide reference for ancient scholars, but also give inspiration to the contemporary world. It has become a model for contemporary people to emulate, while cultivating the life of a wise man, thinking about modern life, and seeking a way to place one's own soul in the ever-changing impetuous world.

1. Introduction

Su Shi, a literary leader in the Song Dynasty, was the leader in poetry, calligraphy and painting. His life was full of ups and downs in official life, and he went through hardships and traveled to the end of the world. However, he never stopped writing and made extraordinary achievements in literary and artistic fields. His relegation poems highlight his extremely high adversity quotient.

Negative business, the full name of the adversity quotient, also known as setbacks. Its English is the Adversity Quotient, referred to as AQ. It is the concept put forward by American professional training master Paul Stotts, which refers to the way people react in the face of adversity, that is, the ability to face setbacks, get rid of difficulties and surpass difficulties. It is particularly important in the era of adversity, in which the ever-changing and dangerous images are reborn. The ability to cope with adversity can better reflect the value of a person's life, so that people can cope with the ever-changing adversity with a constant state of mind, thus contributing to the invincible position.

Su Shi was 45 years old and was detained in Huangzhou. He was 59 years old and was married to Huizhou. In his later years, he wrote "The Self-titled Jinshan Portrait", Shi Yun: "The heart is like a gray wood, as if it is not a boat, asks for the life of the Ping, Huizhou, Huangzhou Huizhou." This is the poet returned to the mainland from Hainan. The shortest and most powerful summary of his lifelong career. It is the most sober inner questioning of the poet after suffering, and it is a deep understanding of the experience of self life. Ye Jiaying, an expert in the study of classical poetry, said: "Su Shi is a character who completed himself in suffering[1]. "It can be said that this is the most concise and accurate summary of Su Shi's life. When Dong Qing mentioned Su Shi at the Chinese Poetry Conference, he said that he would live in the highest state in the lowest situation.

2. "Zi'an" in Huangzhou Period

Su Shi's life was bumpy, but he was optimistic and broad-minded. He suffered a lot from his repeated relegation career. However, neither the poverty in Huangzhou nor the pernicious rain in Lingnan could destroy him spiritually. With his broad-minded and optimistic attitude towards life, he was proud of human rights and wrongs and overcame the hardships brought about by

adversity. During his time, he did not sink, but still insisted on literary creation, step by step to the peak of literature, and to the glory of life. His poems show his extremely high anti-business.

In the second year of Yuanfeng, Su Shi was demoted to Huangzhou for “Wutai Poetry Case”. This not only hit him politically, but also made his livelihood difficult. However, no matter what dangers and darkness he faces, no matter how complicated and treacherous the interpersonal relationships around him are, Su Shi can always face everything with sincerity, enthusiasm and tolerance. Although Huangzhou was the low point of his political career, it became the holy land of his literary creation.

Su Shi has a poem “First Arrival in Huangzhou”: “Since the life is busy, the old business is turning ridiculous. The Yangtze River is surrounded by Guozhi fish, and the good bamboo is even the bamboo shoots. Cao Lang. It’s just that there’s nothing to do with it, but it’s still expensive for the official[2].”

In the poem, the poet writes about Huangzhou's environment beautifully, but with a strong subjective color. He integrates the depth of experience with the detachment of the mind. The reason why Huangzhou's scenery is so beautiful is that he gives his relegation career with a poetic flavor and is relieved from worries. The “Wutai Poetry Case” nearly killed Su Shi. Later, he was exiled as Huang Zhou's regimental commander, which was equivalent to wearing a sin. Su Shi shines his life with a stubborn and open-minded personality. The poem Dongpo also clearly shows this aesthetic attitude towards life:

“The rain washes the east slope and the moonlight is clear, and the city is full of wild people. It’s not a slap in the face of the road, and you can't help yourself[3].”

When the poet was smashed in Huangzhou, he was ploughed in Dongpo. Naturally, it was inevitable that he would suffer from the pains of hand and foot. In addition, he would like to be a political sword. If he was replaced by ordinary people, he would inevitably confide in grief. Even if it is pretending to be a language of disappointment, it is difficult to conceal the grievances. Su Shi also appreciates the taste of life. The moonlight is full of the mountain roads of Dongpo, and the poets are solitary, savouring and admiring their own sounds of hustle and bustle, highlighting the image of a lyrical protagonist.

“On the 20th of the first month, when Pan Guo gave birth to Jiao Xunchun, he suddenly remembered that he went to Queen's City on the same day last year to write poems on harmony and rhyme.” This famous poem was also written by Su Shi when he was in Huangzhou.

“Dongfeng is not willing to enter the east gate, the horse is still looking for the old village. People like Qiu Hong come and have a letter. It is like a spring dream without trace. Jiang liquor three cups thick, wild old cang yan a smile. It's been about this year, and the old people don't have to seduce their souls anymore[4]. “

3. “Self-adaptation” in Huizhou Period

The reason why Su Shi has the feeling of “people are like Qiu Hong and things are like spring dreams” is that he suffered a heavy blow from the Wutai Poetry Case and is being exiled. Only by pushing all the past events, nostalgia and worries into the nihilistic state of “no trace left in the spring dream” can we extricate ourselves from the pain that is hard to eliminate in frustration. When Su Shi was in Huangzhou, he expressed his love for mountains and rivers, poems and books, and made new friends with the old and the old. He was also eager to benefit the common people, which was quite different from the frustrated scribes' passive avoidance of the world.

Written in Yuanfeng five years (1082) in the spring, “Cixisha - Youshui Shuiquan Temple” is the creation of Su Shi when he was appointed as the deputy of the Huangzhou regiment:

“Under the mountain orchid bud short dip creek, loose sand road net without mud, drizzly dusk rain rules crow. Who says life cannot return to the juvenile period again? The water in front of the gate can also flow to the west! Don't sing yellow chicken with white hair[5]. “

Before this, the poet once said, “the river has a long history and has a long history with Cangbo. Creations also know that people tend to grow old, so they teach the river to flow westward “[6] (see Chao Wu Jue on August 15, third). The purport of this word is similar to it. At that time, however,

the poet used the title of Dr. Taichang as the official historian for Hangzhou's general sentence, and the Beijing official was appointed as the local official. The feeling of disappointment was not strong. At this time, he was placed in the remote Huangzhou as the official who wore the sin, and the feeling of loneliness and suffering was hard to get rid of. In the next movie of the word, the stream flows westward, which makes him realize: if the stream can flow westward, can there be no shortage of life? Why do you hurt your white hair and bemoan your aging? It shows a call for youthful vitality and a rejection of the old and inactive view. This is especially valuable and has become one of the important reasons why Su Shi is respected by later generations. "In front of the water can still west! Don't sing yellow chicken with white hair. " The individual phenomenon of streams flowing westward is reflected by scenery, expressing feelings through scenery and self-encouragement, which expresses the spirit of the poet who is hale and hearty, optimistic and energetic despite difficulties, and the heroic feelings of obeying adversity.

This word is written from the mountains and rivers, but it aims to explore the philosophy of life and express the author's attitude towards life and optimism. It is like an old man's declaration of ambition and aspirations. It reveals the call for youthful vitality, the yearning for and pursuit of the future, and shows the optimistic spirit of the poet in adversity. It is filled with a spirit of self-improvement. Reading is very exciting and inspiring.

Before the "Wutai Poetry", he was "official" Su Shi, after which he became a descendant of Su Dongpo. During his stay in Huangzhou, he ploughed on Dongpo, and the "Dongpo" came here. After experiencing the ups and downs of destiny and taste the ups and downs of the world, Su Shi knows the idyllic meaning of the countryside, the land is calm and calm. It's rare, it's precious. In "Water Melody · Huangzhou Express Pavilion"

"Sunset embroidered curtain roll, pavilion water even empty. In order for me to come, you specially paint the window with the red lacquer, fresh in color. This reminds me of the time when I was in Pingshan House, relying on pillow mat, appreciate the misty rain in the south, and look into the distant horizon. Recognize drunkard's words: "where the colour of mountains both is and is not." The vast expanse of water was clear, and the green shadows of the mountains were reflected. Suddenly the river is rough, a fisherman driving a boat in the wind and waves. See this can not help thinking of song Yu's "song Yu", such as the ridiculous person like song Yu, it is impossible to understand Chuang Tzu's wind is the voice of nature, say what the wind has the female. In fact, a person as long as he has the noble spirit of zhidazhigang, can be in any situation in the poised, enjoy the infinite comfort of thousands of Li[7]. "

This Ci was one of the representative works of Su Shi's bold and unconstrained Ci in his fourth year of demotion to Huangzhou. The whole word expresses the author's broad-minded and heroic spirit of life by depicting the magnificent mountains, light and water around the kuaizhai pavilion. The first four sentences depict a beautiful picture of the river below the pavilion connecting with the blue sky and the setting sun setting against the pavilion in the distance. It is full of boundless emotion. The two sentences "Know Your Majesty for My New Work" explain the creation of the new pavilion, and point out the close relationship between the pavilion owner and himself. The anti-guest-oriented, witty and humorous version of the Kuaidanzaiting pavilion built by Zhang Ji034 is said to have been specially made for himself, and the green and red paint applied to the pavilion windows is fresh in color. The five sentences "Chang Ji ping shan Tang" are a scene in memory and an imaginary side description of the scene in front of us. The word "Chang Ji" evokes the beautiful memories of the mountains in the south of the Yangtze River that poets once experienced in Yangzhou's Pingshan Hall, such as "misty rain in the south of the Yangtze River" and "no lonely place". In order to compare with the scenery he saw on the "kuaiyuai pavilion", the "kuaiyuai pavilion" and "pingshan hall" are integrated to form a unique artistic conception. The above five sentences convey the joy of today's quick victory in front of the pavilion through the poet's stirring interest in the past.

The next film uses superb artistic techniques to show the spectacular scenes of the vast river changing suddenly and surging billows in front of the pavilion, from which the poet's exuberance and pursuit of life are expressed. "A thousand hectares, all mirrors are clean, and the blue peak is

inverted” is a static description of the water, color and mountain light, which is written on the broad, clear and clear river front. “Suddenly” two sentences, write a gust of wind, the river suddenly changes, wind and cloud open and close, a fisherman driving a small boat, lift dance in the wind and waves. At this point, the situation changed from static to the focus of the whole word: a white-haired old man struggling to fight against the wind and waves. The image of Pulsatilla is actually a symbol of Su Shi's own personality. Then, the old man who made the boat from the tip of the wind wave led him to talk about the “Feng Fu” made by Song Yu of the Chu State of Taiwan during the Warring States Period. In his view, Song Yu divides the wind into “the glory of the king” and “the female wind of the monk” is ridiculous, is the blunt preaching of the unsolved nature, and the stalwart Fengshen of the Baitou Weng fights the storm. He used the slogan of “a little arrogance, a thousand miles of hurricane” to tell the world: as long as a person has the utmost arrogance, he will be extraordinary, straightforward and self-sufficient. In any situation, you can be calm and enjoy the glory of making people feel infinitely happy. Su Shi's frank life attitude, which is still in a state of adversity, has a positive social significance.

Su Shi has been repeatedly scolded and difficult. But always treat the hard-working life with a poetic, aesthetic attitude. He exalts the light of the soul, poeticizes the real life, infinitely expands the role of his own soul, dilutes the pain of reality, and frees himself from himself and beyond. In the body of the body, beyond the object. The reluctance of the personality to cover life, beyond the dust, not to the rich and poor.

When he was demoted to Huizhou, the poet wrote a unique piece of “Longitudinal Pen”: “White-headed Xiao is full of frost and wind, and small pavilion cany beds send sick looks. It is reported that Mr. Wang slept well in spring and the Taoist knocked lightly for five more minutes[8]. “The poet is now an old man in decline and disease. He has been banished from the desert, but he is still at ease. The sentence “beauty of spring sleep” highlights the poet's stubborn and philosophical personality.

When inhabiting Lingnan, he wrote a poem “Dongting”: “Xianshan Buddhism is the same as the return of the country, and the world road is secluded. There are no more places to be idle, and the flow of the year can be counted from a few years. There must be a new pine long spine. Who is ruined by the knees, and the sea and the wind are watching[9].”

This poem aims to express the poet's life attitude of adapting to the circumstances and being proud of the wind and rain. Although the thatched eaves are poor and can only accommodate knees, the poet turns a blind eye to them and smiles at the wind and rain in the sea and sky, which has a profound life experience and is full of personality color.

Su Shi's life has been ups and downs, first Huangzhou, then Huizhou, and finally to the remote Hainan Luzhou, the farther and farther away, the farther and farther the living and the more transparent. His creations during the embarrassing period often flowed with a kind of leisurely temperament. No matter how far-reaching the environment is, the life is poor and the poet always gives him a cordial and far-reaching poetry, which makes the work full of aesthetics and reflects its extremely high adversity quotient.

Balzac, a great French writer, said: “Suffering is a stepping stone for genius, a fortune for capable people, and an abyss for the weak[10].” Socrates said: “Adversity is the highest institution of learning for training people[11].” Behind the many great figures in Chinese and foreign history are many unknown bitter tears and strong efforts. Su Shi is an optimistic person. He has a broad-minded, tolerant and confident heart. No matter what kind of difficulties and frustrations you encounter, you can still smile at adversity and walk forward with a positive attitude towards joining the WTO, thus making adversity the cornerstone of success. Su Shi has a saying in “Jia Yi's Theory”: “If the husband and the gentleman are far away, they will have to wait; if they are big, they will have some tolerance[12].” is that people want to accomplish great things, inevitably Need to wait for the opportunity, even in the predicament, it will inevitably need to be patient and bear. Some people say that Su Shi is a contradiction. The reason for the contradiction is that in him, there is both Confucianism and the birth of the Tao. Su Shi's greatness lies in his ability to integrate the two together and not to be in the same league. In this fusion, it shows its extremely high inverse

quotient.

“Refine and display the spiritual symbol of excellent traditional culture, and refine and display the cultural essence of excellent traditional culture with contemporary value and world significance.” This is an important speech made by General Secretary Xi at the National Conference on Propaganda and Ideological Work. It points out the direction for us to study the excellent traditional Chinese culture. Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has repeatedly stressed the historical influence and significance of Chinese traditional culture, endowing it with new era connotation.

The reason why we still study excellent traditional culture today is because many ideas are ancient and modern. As a master of Chinese traditional culture, Su Shi’s experience of encountering embarrassment and the high anti-business reflected in his literary creation during the period is the spiritual identity in excellent traditional culture. We explore its contemporary value and find out from it. Is it the inspiration for contemporary people, is it not the effective inheritance of excellent traditional culture?

In today's peaceful era, the ability to cope with adversity can make people more invincible. I have often heard of IQ or EQ. In fact, AQ (adversity quotient) is the most important. It determines whether you will not give up easily in adversity, but will be able to break through pressure, overcome difficulties and turn bad luck into good. It also emphasizes one's perseverance, courage and endurance. Otherwise, even if the IQ and EQ are higher, there will be no room for exertion as willpower weakens.

Coca-cola president guzi vita is a Cuban who fled Cuba with his family 40 years ago and came to the United States with only 40 us dollars and 100 shares of coca-cola. Forty years later, he was able to lead Coca-Cola, allowing the company's stock to grow sevenfold when he retired. The entire Coca-Cola value has increased 30 times! In summing up his own success story, he said, “even if a person has reached an impasse, as long as you have a firm belief and a determination to win, you still have the possibility of success.” Guzi Vita is a representative of high-risk business. He has experienced countless bumps in his life, but he has been surpassed by him again and again. When he was imprisoned, he joined the “Orange Orange” and was already in his 70s. When the average person arrived at this age, he would think of raising a good year, and he chose to plant oranges. As we all know, agriculture is not an industry that has achieved rapid results. It often takes several years of investment. In today's business environment of pursuing rapid returns, it is indeed a great courage to start a business choice in the opposite direction. As a “giant” who has climbed from adversity, Shi Yuzhu's investment landscape spans many fields of health care products, online games, banking, insurance, and internet finance. In his many speeches, he repeatedly mentioned the experience of summing up success from failure. He should calmly reflect on the causes of each failure, sum up the shortcomings, mistakes, and mistakes of the past, and then correct and persist.

From the above cases, we can easily find that adversity quotient never gave up but grew up in failure. People often lose the courage to try again after failure, and give up the pursuit of success for fear of failure again. However, the high-ranking people in adversity quotient can still maintain confidence and courage after failure. And began the next charge.

With the rapid development of the social economy and the steady improvement of the overall national strength, the competition among the high IQ groups of college students is more important than the contest between the qualities of the heart. AQ (anti-business) is a theory of successful psychology that affects the world after IQ (IQ) and EQ (Emotional Intelligence). After “90”, it is the mainstream group of contemporary university campuses. They are full of vitality and innovation, and have a unique background in life: the great improvement of living standards meets their material needs, and the good family environment and social conditions make them grow. The road is flat and smooth. However, in recent years, suicides among college students have been frequent. Relevant research shows that there are currently 250,000 people committing suicide every year in China, which has become the first cause of death for young people. According to relevant investigations, there are about 30 million adolescents in China who have different psychological problems, among which there are 16%-25.4% of college students with psychological disorders, and

it is on the rise.

4. Conclusion

All kinds of phenomena show that college students are facing many pressures, impacts and challenges in today's rapidly changing era of diversity. A considerable number of them show immature, strong dependence, weak will and other characteristics in their study and life, resulting in various psychological problems such as depression, anxiety and even psychological diseases. In the face of difficulties and setbacks, they are often at a loss and generally have poor self-control and adjustment capabilities. Therefore, the improvement of college students' ability to resist setbacks, that is, the ability of adversity quotient, has extremely important practical significance.

Unlike IQ and EQ, AQ has stronger acquired and cultivated nature. In view of the problems existing in current college students, it is necessary to carry out targeted business training. It is a practical and effective way to draw the essence from the excellent traditional culture of the motherland and inherit the noble spirit of the sages. The bumpy experience of Su Shi's life and his ability to cope with adversity have great enlightenment to our contemporary youth. Through reading the poems of the Su Shi period, we can perceive the attitude of the great writers to retreat and detach themselves, to achieve the spirit of the literary, to achieve the spirit of shun, and to inspire the contemporary college students: in the face of adversity Form a good way of thinking, enhance willpower, and improve the ability to face setbacks, get rid of difficulties and surpass difficulties.

In life, there are sunshine, rainbows, and lightning and thunder. Just like Su Shi, he once held a high position and was often relegated. Rainbow may not be seen after wind and rain, but there must be wind and rain in life. Also like Su Shi, 62 years old was exiled to the wild Hainan Island. But he explained "heaviness" with his wisdom and magnanimity. Su Shi, an old man, finally expressed his oath with practical actions: "Who is afraid of a rain and smoke?" The contemporary youth must have the ability to resist beating. Tagore, an Indian poet, once chanted, "Only after experiencing hell-like sharpening can we practice the power to create heaven; Only fingers that have shed blood can pop up the world's greatest sound. " There is no eternal failure, only temporary failure. Contemporary youth should cultivate and improve adversity quotient and learn to use adversity quotient to "fight" against adverse injuries.

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