



CHINA STUDIES

AN OUTLINE HISTORY OF CHINESE PHILOSOPHY

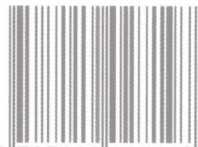
(II)

Xiao Jiefu and Li Jinquan



FOREIGN LANGUAGES PRESS

ISBN 978-7-119-02719-7



9 787119 027197 >

11-E-1611S

An Outline History of Chinese Philosophy

(II)

by

Xiao Jiefu

Professor of Chinese Philosophy, Wuhan University

Li Jinquan

Professor of Chinese Philosophy, Zhongshan University



FOREIGN LANGUAGES PRESS

图书在版编目(CIP)数据

中国哲学史: 英文 / 萧笈父, 李锦全主编; 《中国哲学史》
英译组译.

—北京: 外文出版社, 2008 (学术中国)

ISBN 978-7-119-02719-7

I. 中… II. ①萧…②李…③中… III. 哲学史—中国—英文 IV. B2

中国版本图书馆CIP数据核字(2008)第051713号

英文翻译: 张思齐

英文审定: Paul White 黄友义 丛国玲

责任编辑: 吴灿飞

封面设计: 姚 波

内文制版: 李 耀

印刷监制: 韩少乙

中国哲学史

萧笈父 李锦全 主编

©2008 外文出版社

出版发行:

外文出版社(中国北京百万庄大街24号)

邮政编码 100037

<http://www.flp.com.cn>

制 版: 北京维诺传媒文化有限公司

印 制: 北京外文印刷厂

开 本: 787mm×1092mm 1/16 (精装) 印 张: 62.75

2008年第1版第1次印刷

(英)

ISBN 978-7-119-02719-7

2-E-3303S (国图号)

定 价: 198.00元 (全2卷)

版权所有 侵权必究

First Edition 2008

Translated from the Chinese by: Zhang Siqu
Doctor of Literature (Fudan University)
Professor of Comparative Literature, Wuhan University

ISBN 978-7-119-02719-7

© Foreign Languages Press, Beijing, China, 2008

Published by Foreign Languages Press
24 Baiwanzhuang Road, Beijing 100037, China
<http://www.flp.com.cn>

Distributed by China International Book Trading Corporation
35 Chegongzhuang Xilu, Beijing 100044, China
P.O. Box 399, Beijing, China

Printed in the People's Republic of China

Contents

Part IV

The Emergence and Development of Philosophy in the Age of Slavery

Introduction	435
Chapter Twenty-Two The Rise of Neo-Confucianism	437
I. Zhou Dunyi's Doctrine of the "Great Ultimate"	450
1. Zhou Dunyi's ontology: "The Ultimate Nonbeing and also the Great Ultimate"	451
2. Activity and tranquility: "Things cannot penetrate each other, but spirit works wonders with all things."	454
3. Zhou Dunyi's ethics: "Regarding tranquility as fundamental, he establishes himself as the ultimate standard for man."	456
II. Shao Yong and His Diagram-Number Theory	459
1. Prior diagrams and numbers: "Taken as a unit, it is one; taken as diffused development, it is the myriad."	460
2. Shao Yong's theory of cosmic cycles in terms of "cycle, epoch, evolution and generation," and the theory of historical retrogression in terms of "sovereign, emperor, king and despot"	462
III. Cheng Hao, Cheng Yi, and the "Study of Righteousness and Principle"	465
1. The ontology of the two Chengs: "Only the principle is true."	466
2. The Chengs' theory of knowledge: "Extension of knowledge lies in the investigation of things."	469
3. "Everything has its opposite." "Things will develop in the opposite direction when they become extreme." Dialectical factors contained in these two statements and their meta-physical climax	474
Chapter Twenty-Three Wang Anshi and His Monism of the Way and the Material Force	479

I. Wang Anshi's Cosmogony: the Monism of the Way and the Material Force	480
1. The Great Ultimate and the Way: "The Way is nothing but material force."	481
2. New demonstration of an old proposition: "Yin and yang produced the Five Elements."	482
II. Wang Anshi's View of Dialectical Development: "The Way Stands in the Two."	484
1. The Five Elements "come and go in the world in an endless way."	448
2. The Five Elements: "Each has its own antithesis."	486
3. The Five Elements: "They are always in the process of producing, subduing, changing and transforming."	489
4. Wang Anshi's view of history: "The Heavenly Way likes changes." "The old and the new repel each other."	492
Chapter Twenty-Four Zhang Zai's Theory of the Material Force and Transformation	496
I. Zhang Zai's View of Nature: "The Void Is Material Force."	498
1. Zhang Zai's critique of Metaphysics and the Buddhist world outlook	498
2. Zhang Zai's demonstration of the proposition that "The great void is the universe."	500
3. Zhang Zai's explanation of "heaven, the Way, and deification"	502
II. Zhang Zai's Naive Dialectics: "One Thing Has Two Bodies."	504
1. Theory of internal causes: "If there is movement there must be some subtle cause." "Movements cannot be actuated by any external causes."	504
2. Zhang Zai's view of contradiction: "There is the one; the one works wonderfully." "There is the two; the two may change into each other."	506
III. Zhang Zai's Theory of Knowledge: "True Knowledge Is the Combination of the Outside and the Inside." "Besides Hearing and Seeing, It Is Necessary to Combine the Inside with the Outside."	510
1. "Consciousness and knowledge emerge only when human nature is affected by contact with the external world."	510
2. "Knowledge obtained through one's moral nature does not originate from seeing or hearing."	513

Chapter Twenty-Five	Zhu Xi and Neo-Confucianism	517
I.	Zhu Xi's Ontology: "Principle Is the Fundamental, and the Material Force Is the Incidental."	518
1.	The relationship between the principle and the material force: "Principle is the fundamental," and "Principle plays the lead."	519
2.	The relationship between the one and the many: "Principle is one, but its manifestations are many."	524
II.	Zhu Xi's Dialectics: "Principle Governs Action and Tranquility."	527
1.	Zhu Xi's view of development: "Principle begets the myriad things."	527
2.	Zhu Xi's view of contradiction: "The one begets the two."	528
3.	Zhu Xi's theory of cycles: "The fixed positions are not to be changed."	530
III.	Zhu Xi's Theory of Knowledge: "Investigate Things and Exert Principle to the Utmost."	533
1.	"The myriad principles are all in one mind."	533
2.	The relationship between the end and the means: "Make a thorough inquiry into principle." "Investigate things."	535
3.	The relationship between the first step and the second step: "Practice what one preaches." "Extend you knowledge."	537
IV.	Zhu Xi's View of History: "Principle and Desire Are in Opposition to Each Other."	539
1.	Zhu Xi's view on ranks: "Disharmony is in fact true harmony."	539
2.	Zhu Xi's theory of human nature: "Discard desires so as to restore principle."	541
3.	Zhu Xi's view of history: "Kings are above overlords."	543
Chapter Twenty-Six	Lu Jiuyuan and His Idealism	546
I.	Lu Jiuyuan's World Outlook: "Mind Is Principle."	546
1.	The transformation of the material force into principle	548
2.	The explanation of principle with numbers	549
3.	Putting principle into mind	551
II.	Lu Jiuyuan's Theory of Knowledge: "It Is Necessary to Have Genuine and Personal Concern, and Conduct Self-examination."	554
1.	"Completely developing the original mind!"	554
2.	"Remove the diseases!" "Reduce the burden!"	556

III. Zhu Xi and Lu Jiyuan: Similarities and Differences in Their Philosophies and Their Controversy on Some Philosophical Problems	559
Chapter Twenty-Seven Chen Liang's Theory of Matter, and Ye Shi's Emphasis on Cause and Contribution	563
I. The Philosophical Thought of Chen Liang	564
1. Chen Liang's world outlook: "What fills the universe is nothing but matter."	564
2. Chen Liang's theory of knowledge: "Beware of the historical facts of things and events."	568
3. Chen Liang's utilitarianism: "Endeavor to practice the Way for a great achievement."	571
II. The Philosophical Thought of Ye Shi	574
1. Ye Shi's world outlook: "Where there is matter there is the Way."	574
2. Ye Shi's theory of knowledge: "Bow and arrow depend on the target."	580
Chapter Twenty-Eight Wang Shouren's Development of Lu Jiu-yuan's Idealism	584
I. Wang Shouren's World Outlook: "There Is No Event outside the Mind, and There Is No Principle outside the Mind."	584
1. "Wherever you fix your intention there is an event."	585
2. "The so-called principle is the orderliness of the mind."	589
II. Wang Shouren's Theory of Knowledge: "Extend the Innate Knowledge."	591
1. "There is no knowledge outside the innate knowledge."	592
2. "Innate knowledge is your own norms."	595
3. "Once you know clearly your likes and dislikes, you have already distinguished between right and wrong."	596
III. Wang Shouren's Theory of Motive: "Knowledge and Action Are One."	598
1. "Knowledge is the beginning of action, and action is the completion of knowledge."	598
2. "Whenever a thought or wish arises, there has already been an action."	601
IV. The Historical Position of Wang Shouren's Idealism	603
Chapter Twenty-Nine Wang Tingxiang's Emphasis on Material Force	609

I. Wang's Critical Spirit: "Those Who Follow the Same Way Help Each Other; Those Who Follow Different Ways Isolate Themselves."	609
1. The disclosure of the philosophical essence	609
2. The transformation of the philosophical categories	612
II. Wang Tingxiang's World Outlook: Combination of Material Force Serving as the Foundation and Material Force Being in Transformation	614
1. Material force as the foundation: "Principle is carried by material force."	614
2. Material force in transformation: "In material force there are subordinate and principal aspects."	616
III. Wang Tingxiang's Theory of Knowledge: A Combination of "Information" and "Consideration"	620
1. "The practical situation of things and events must be tested by personal experience."	620
2. "The essence of things and principles should accord with correct thinking."	622
3. "The fine points of things and opportunities can be seen only in action."	623

Part V

New Trends In Philosophical Development in the Period of the Decline of Feudalism and the Emergence of Capitalism	627
Introduction	629
Chapter Thirty Li Zhi's Heterodox Ideas in Opposition to Neo-Confucianism	640
I. Li Zhi's Critical Spirit: "Turn Upside Down the Right and Wrong of the Myriad Generations!"	642
1. Opposition to feudal dogmatism: "There is no fixed standard of right and wrong."	642
2. Opposition to privileges and social ranks: "Everybody is born equal."	645
II. Individual Liberty: "Each Follows His Likes, and Each Shows His Prowess."	648
1. Self-awareness of individuality: "Childlike innocence is sincerity."	648

2. The demand for private property: "Without private property, there would be no mind at all."	650
III. Contradictions in Li Zhi's Thought and His Conversion to Religion	652
Chapter Thirty-One Huang Zongxi's Historical Philosophy of the Enlightenment	658
I. Huang Zongxi's Criticism of the Feudal Historicism	660
1. The discovery of contradictions and retrospection on history	660
2. Social reform and the design for the future	664
II. Huang Zongxi's Critical Summary of Song-Ming Neo-Confucianism	669
1. Huang's philosophical thought: "Outside material force there is no principle."	669
2. Huang's views on academic history: "The foundation is one, but its manifestations are many."	673
Chapter Thirty-Two Fang Yizhi's Natural Philosophy	681
I. Fang Yizhi's Scientific View of Philosophy: "The Substantial Investigations Are the Learning in Which the Penetrating Comprehension of the Essence Dwells."	683
II. Fang Yizhi's Theory of the Unity of the Material Movement: the Monism of "Fire and Material Force"	686
1. "Matter is omnipresent in the space between Heaven and Earth."	687
2. "The vital force of all things is fire"	688
III. Fang Yizhi's Doctrine of Contradiction: "Two Opposites Are Bound to Meet; Everything Is the Unity of Opposites."	692
1. Fang Yizhi's developmental view of contradictions: "One should grasp the law of the constant and the variable." "Things opposite to each other are the causes of each other."	692
2. His view of the transformation of contradictions centered on "combination," "connection" and "subtlety," and the serious shortcomings of such a view	697
IV. Fang's Dialectics of Cognition: "There May Well Be Contradictions."	699
1. Fang's cognitive principle: "There may well be contradictions."	699
2. Fang's cognitive method: It is necessary to unify "versatility" and "consistency."	700
Chapter Thirty-Three Wang Fuzhi's Criticism and Summing up of Neo-Confucianism	705
I. Wang Fuzhi's World Outlook: "Principle Relies on Material Force."	706

1. New formulation of the category of "material force"	706
2. "Outside material force there is no principle; if there is any, it must be fictitious and solitary."	708
3. "The world consists only of concrete things." "If we have a thorough study of the implements, we find that the Way is rightly in the implements."	709
II. Wang Fuzhi's View of Dialectical Development: "The Material Force Is Being Transformed and Altered from Day to Day."	712
1. Wang Fuzhi's view of changes: "The transformations of Heaven and Earth bring about daily renewal."	713
2. Wang Fuzhi's view of contradictions: "In the world there are thousands of changes, but in essence they result in the two ends."	716
3. Wang Fuzhi's view of the constant and the variable: "I cope with the variable by sticking to the constant."	720
III. Wang Fuzhi's Theory: "Action May Include Knowledge."	722
1. Sublimation of idealism on the problem of the relationship between <i>grahya</i> and <i>grahaka</i>	722
2. He sublimates the Neo-Confucianism on the problem of the relationship between mind and principle.	724
3. Attack on the viewpoint of Song-Ming Neo-Confucianism regarding the problem of the relationship between knowledge and action	728
4. A new approach to the problem of the relationship between Heaven and Man	731
IV. Wang Fuzhi's Philosophy of History: "Principle and Situation Combine into a Single Whole."	734
1. "The present is better than the past": Opposing the historical doctrine of "going back to the ancients."	734
2. "Principle and situation combine into one whole": Attack on historical mysticism.	736
3. "From the will of the people you may see the will of Heaven": Attack on the heroic conception of history.	739
4. A new historical explanation concerning the problem of the relationship between principle and desire	740
V. The Historical Position of Wang Fuzhi's Philosophy	742
Chapter Thirty-Four New Ideological Trends in the Philosophies of Yan Yuan and Dai Zhen	746

I. Yan Yuan's Philosophical Theories: "Exercise and Action" and "Practical Learning"	747
1. Foundation accords with function, and that the Buddhist Chan sect is the root of idealistic Neo-Confucianism.	748
2. A new explanation of the proposition that "When things are investigated, true knowledge is extended."	752
3. Advocacy of practical learning, valuing utility and publicizing a new style: One should pay attention to the studies of managing state affairs	755
II. Dai Zhen's Rational Spirit: He Values "Mental Knowledge" and Examines "Differentiated Principles."	760
1. Attacking the evil essence of Neo-Confucianism: "Principle kills people."	761
2. "The material force is the Way."	766
3. "Bright spirit mirrors things."	770

Part VI

The Tortuous Development of Philosophy in the Course of Social Changes in Modern Times	775
Introduction	777
Chapter Thirty-Five Rapid Changes in Chinese Society Following The Opium Wars	790
I. Gong Zizhen and Wei Yuan: How Should State Affairs Be Managed?	791
1. Gong Zizhen: "reforming the ways" and the theory of "mental power"	791
2. Wei Yuan and "changing the ancient ways": view of knowledge and action	796
II. Hong Xiuquan and Hong Ren'gan: Their Thought on Peasant Revolution	799
1. Hong Xiuquan and peasant revolution	800
2. Hong Ren'gan and his masterpiece <i>New Guide to Government</i>	803
III. The Reformist Thought of Wang Tao and Zheng Guanying	805
1. Wang Tao and his thought: "Change the ancient in order to have a better understanding of the present."	806
2. Zheng Guanying and his masterpiece <i>Frightening Words for a Prosperous Age</i>	808

Chapter Thirty-Six The Philosophy of Enlightenment in the Reform Movement of 1898	812
I. Kang Youwei and His Philosophical Thought	813
1. Doctrine of the "material force of origination" characterized by early modern times	814
2. Kang's theory of evolution with stress on "comprehensive reform"	816
3. Kang's historical view of the evolution of the three ages	819
II. Tan Sitong and His Philosophical Thought	822
1. Tan's concept of nature: "ether" is "humanity."	823
2. The contradiction between the theory of perception and the theory of immediate attainment of enlightenment	825
3. Tan's view of history: "Break through all snares and traps."	827
III. Yan Fu and His Philosophical Thought	831
1. Yan's scientific concept of nature: "Matter and force work upon each other."	832
2. Yan's empiricist theory of knowledge: "The mind is a blank tablet."	834
3. Yan's view of historical evolution: "The fittest survives in the course of natural selection."	838
Chapter Thirty-Seven Philosophical Banners in the Revolution of 1911	843
I. Social Trends Leading to the Revolution of 1911	843
II. Zhang Taiyan and His Philosophical Thought	848
1. Zhang's early concept of nature and theory of knowledge	849
2. From scientific evolution to the evolution of both sides	854
3. Zhang's religion of atheism: "Value one's own mind."	857
III. Sun Yat-sen and His Philosophical Thought	860
1. Theory of the evolution of the universe	862
2. "To know is difficult, but to do is easy."	866
3. Sun's historical view of the people's livelihood	870
4. The historical influence of Sun's philosophy	874
Chapter Thirty-Eight The Fusion of Chinese and Western Philosophies After the May Fourth Movement	876
I. Philosophical Controversies in the May Fourth Movement	876
1. Rise and development of the New Culture Movement	876
2. Hu Shi and his pragmatic philosophy	880
3. Liang Shuming and his philosophy of life	885

4. The controversy between science and metaphysics	890
II. Philosophical Systems of the Non-Marxist Scholars in the 1930s to 1940s	895
1. Xiong Shili and New Theory of Consciousness-Only	896
2. Feng Youlan and A New Treatise on Neo-Confucianism	902
3. Jin Yuelin and <i>A Treatise on the Way</i>	908
4. He Lin and A Simple Explanation of Idealism in Modern Times	915
Chapter Thirty-Nine The Dissemination and Development of Marxist Philosophy in China	923
I. The Early Dissemination of Marxist Philosophy	923
1. Li Dazhao, China's earliest Marxist thinker	925
2. Chen Duxiu's spreading of the materialist concept of history	929
3. Qu Qiubai's advocacy of the materialist concept of history	931
II. Materialist Dialectics in the 1930s	934
III. Li Da, Spreader of Marxist Philosophy	942
1. <i>Modern Sociology</i> and the dissemination of the materialist concept of history	944
2. <i>An Outline of Sociology</i> and its contribution to materialist dialectics	947
IV. The Formation of Mao Zedong's Philosophical Thought	953
Postscript	962
A Brief Chronology of Chinese History	963
Index	964

Introduction

In 960, Zhao Kuangyin overthrew the Later Zhou Dynasty, and founded the Song Dynasty (960-1279). Reunifying China once more, Zhao ushered in the later stage of feudal society, which lasted until the middle of the Ming Dynasty (1368-1644).

This stage is marked by stagnation in the system of land ownership and class forces, little affected by the introduction of a money economy.

The great peasant uprisings in the years which saw the downfall of the Sui Dynasty (581-618) and the rise of the Tang Dynasty (618-907) marked a new stage in the system of feudal production, with advances made in farming technology. During the Northern Song Dynasty (960-1279), a series of economic policies promoting the development of private land ownership were introduced. Rents were fixed in accordance with output, and by the Ming Dynasty (1368-1644) rents were paid entirely in money, and no longer in kind. Moreover, the farmers came to be recognized as individuals in their own right, and no longer as the “private property” of the landlords; they were now on the census register as “tenant farmers.”

As time went by, more and more tenant farmers became owners of the land they tilled. This led to increasing general prosperity, which was accompanied by a rapid development of science and culture. All this in turn created conditions for a great advance in the field of philosophy in the period spanning the Song and Ming dynasties. In the Northern Song Dynasty appeared three great scientific inventions, namely, gunpowder, the compass and movable-type printing, which proved of great significance for advances in military science, long-distance navigation and the dissemination of thought and culture, respectively. From the point of view of philosophy, these inventions were partly the result of an advance in speculative thought, which probed the internal relations hidden in phenomena such as gunpowder explosions and the way a magnet attracts pieces of iron. In turn, they stimulated scientific curiosity. Examples of this new trend of thought are three major Ming Dynasty scientific

works, namely, *Compendium of Materia Medica*, written by Li Shizhen (1518-1593), *A Complete Treatise on Agriculture* compiled by Xu Guangqi (1562-1633), and *Exploitation of the Works of Nature*, written by Song Yingxing (1587-?). These works eschewed all the previously fashionable impractical and empty talk about Nature and “principles.” As Xu Guangqi says, “All branches of learning must be founded on facts, and all comments must convey true insights.” These works are possessed of very important methodological significance for the development of philosophical thinking, enabling philosophers to discuss the principles of yin, yang, motion and stillness, opposition and non-opposition, etc., on the new basis of examination of the objective world. From Song times, the Neo-Confucian philosophers began to discard esoteric doctrines such as “the profound examination of names and appellations” and “the impossibility of speech to fully express ideas” held by the Metaphysicians, “the unsayable correct dogma” preached by the Chan Sect of Buddhism, and so on. The Neo-Confucians advocate two routes of cognition to reach unification of the “original mind” and the “objective principles,” namely, the unification of the subjective cognition and the objective reality. One is the route of the Principle Learning, which is summed up in the statement “Extension of knowledge lies in the investigation of things”; the other is the route of the Mind Learning, which is summed up in the statement: “The search for the principles depends on the original mind.” These are the profound historical roots of philosophy in the Song through the Ming dynasties, which was able to reject superstitious approaches and develop in the direction of rational speculation.

Another feature of this period is the then classical structure.

In the earlier stage of Chinese feudalism two types of land ownership dominated the system of production — large estates owned by landlords, and state plantations. In that stage the commodity economy was underdeveloped and the buying and selling of land was infrequent. So the economic position of the feudal serf-owners was stable, and the aristocratic hierarchy rested on a solid economic foundation. Later, private land ownership came to predominate, the commodity economy started to develop, and the buying and selling of land became comparatively frequent. This situation was encapsulated in the saying “To be poor or rich is not a fixed matter, and neither land nor house belongs to a fixed master.” (*Admonitions of the Yuan Family • Book 3: Household Management*)