

## Original Paper

# The Study of Zhuism under the Background of Ancient and Modern

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Received: July 12, 2023

Accepted: July 31, 2023

Online Published: August 15, 2023

doi:10.22158/sss.v4n3p179

URL: <http://dx.doi.org/10.22158/sss.v4n3p179>

### Abstract

*In the period of the Republic of China gradually entered, After the baptism of the May Fourth Movement, The collision of Chinese and Western ideas, Western research concepts are deeply rooted in the people, Zhuism is no exception, This paper discusses the study of Zhuism science under different tendencies influenced by Western thought, including the scientific, philosophical and political perspectives, the problems that need to be discussed include the definition of science and the discussion of the relationship between Zhuism science and science; The philosophical aspect is the focus, Including the study of Zhu Zi's study from the perspective of western new realism, metaphysics and dialectics; The study of political perspective is inevitable in the special era background of the Republic of China.*

### Keywords

*The Republic of China, Zhuism, Western and Chinese Ancient and Modern*

## 1. The Academic Tradition of the Qing Dynasty

In the period of the Republic of China, Zhuism also undertook the traditional academic studies of the Qing Dynasty. In the history of Chinese thought, the academic thought of the Qing Dynasty can be said to be a very important period. As for the academic characteristics of the Qing Dynasty, Liang Qichao said: "Without textual study, the Qing study must be strengthened at this time" (Liang Qichao, 1985). In an Introduction to the Qing Dynasty, textual research is the most important feature of the academic thought of the Qing Dynasty. It originated from the intersection of Shunkang to Guangxuan, while the flowing wind and lingering rhyme, although for the Mo, can be described as the end of the previous Qing Dynasty" (Liang Qichao, n.d.). Wang Guowei (n.d.) also said: "at the beginning of the country, the study of the fine, and since the new learning", summarized the academic of the whole Qing Dynasty. Of course, such a summary is not comprehensive, but it accurately reflects the most important

academic characteristics of the Qing Dynasty. It can be said that the Qing Dynasty made a comprehensive arrangement and summary of the previous academic achievements, and made considerable achievements.

On the study of Zhuism, basic in the stagnation of the early Qing dynasty: “the Qing scholar, pull Ming style of study to return to the song, the respect cheng zhu nine out of ten, not cheng zhu ten two...neo-Confucianism in the qing dynasty, and the latent forces of cheng zhu is also, the village school teacher, few have cheng zhu zhang sentence notes, and in the peak of the classics and his books, in addition to the middle stream above characters, cover rare” (Xiao Yishan, 1985). Although Wang Fuzhi and Huang Zongxi criticized and summarized the studies of Zhu Zi, Xia Xin, Tong Lingneng, Wang Maohong, Zhu Ze, and their attention to textual research is their common feature. Wang MaoHong is committed to the research of Zhu Zi’s life and works, its “Zhu Zi spectrum” is an important representative of the study of Zhu Zi in the Qing Dynasty, Qian Mu (2004) said: “and a lifetime of Zhu Zi, can be song and Ming six hundred years of Confucianism as an army, is Bai tian Wang MaoHong to”. Shu Jingnan in “Zhu Xi chronology long compilation” said: “Song, Yuan to fall, Zhu Xi chronology of many....from the Yuan to the Qing, although the chronology, but are not out of the three chronology of the mold...” Wang Mao Hong “Zhu Zi chronology” several kinds, give its very high evaluation. Wang MaoHong’s attitude towards the compilation of Zhu Zi chronology is not superstitious predecessors, but objective and realistic doubt and textual research under the problem consciousness, many of which are further examined and discussed by subsequent scholars. The second volume of Zhu Zi’s Study made a detailed examination of Zhu Zi’s study, and the sixteen volumes of Zhu Question by Xia Xin made a detailed examination of Zhu Zi’s study.

Tradition is related to inheritance. The definition of tradition here means that the discussion on the discussion topics of Zhu Zi study, under the special background of the Republic of China in the Qing Dynasty, includes not only the inheritance of previous research results, but also the further development of related research topics of Zhu Zi study. The most representative characters and works have thank Zhu Zi school, Tang Wenzhi the Ziyang academic micro and Li Xian Zhu Zi philosophy, including Tang Wenzhi 12 volumes of Ziyang academic micro can reflect the study of the qing dynasty academic and Zhu Zi inheritance, the research method belongs to the traditional method, then the qing Zhu Zi discussion topic, the book after two volumes have nine Xi’an Zhu Tong theory, to the qing dynasty Zhu Zi study made a review. The following two representative questions are selected: Zhu Zi is the second study and Ren theory. By comparing the study on this question in the Qing Dynasty, it reflects the inheritance and development of Zhu Zi in the Republic of China on the academic tradition and research topics in the Qing Dynasty.

## 2. The Order of Zhuism Learning

About Zhu Zi for the second study, which contains many issues have been discussed, the Qing Dynasty Wang MaoHong, Tong Neng, Xia Xin and so on have been discussed and the Republic of China period,

tang Wenzhi as the representative of Zhu Zi researchers also on the basis of predecessors to continue to discuss. Wang MaoHong “Zhu Zi spectrum” on the basis of the old spectrum, To the problem consciousness in “Zhu Zi for the second examination” Zhu Zi for the learning process of detailed textual research; Tong Neng thought in the Examination of Zhu Zi’s Study: “On the scholars of Zhu Zi, When the Renchen Gui after the third said as a lifelong conclusion also”, Therefore, its examination theory ends at Zhu Zi 44 years old (Renchen Guisi); The first five volumes of Xia Xin’s study of Zhu Zi Wei is detailed, Including: Zhu Zi in the academic examination, Zhu Zi in the old interpretation of more than ten years, Zhu Zi in the two theory, Zhu Zi see Mr. Yanping academic examination, Zhu Zi asked Zhang Nanxuan in the examination, Zhu Zi and the old said between the examination, Zhu Zi after the ugly and the old said examination. Tang Wenzhi “Ziyang academic micro” the first volume of “zhu to learn the first micro”, including the content are: Xia Xin Zhu Zi in old interpretation of more than 10 years, Xia Xin Zhu Zi see Mr. Ping after academic examination, Xia Xin Zhu Ding Hai wu from Mr Zhang Nanxuan inspection after conservation test, Xia Xin Zhu Zi ugly distinguish Mr. Zhang Nanxuan after conservation, Xia Xin read Zhu Zi Lin choose book, tong can spirit Zhu Zi after learning second article 2. It can be seen that Tang Wenzhi’s textual research is mainly carried out based on Xia Xin, and is cited with the textual research of Wang Mao usually and Tong Neng. However, Li Xixian’s Philosophy of Zhu Zi studies Zhu Zi’s study with the attitude of “Zhu Xie Zhu” without making subjective judgment, and expounds the order of Zhu Zi’s study on the basis of the construction of Zhu Zi’s philosophy system, which has unique characteristics.

Tang Wenzhi the Ziyang academic micro is inheriting the traditional method and topic of Zhu Zi research, the “Zhu Zi to learn second micro” first praised the qing dynasty Wang Mao antibacterial Zhu Zi spectrum, Zhu Ze Yun Zhu Zi Sheng learning test, tong can Zhu Zi to learn test and Xia Xin “above Zhu question”, think the most research, especially for Xia Xin, on many issues have expressed the approval of Xia Xin, think “Xia Shi language deep facts”. In terms of material selection related to the changes of Zhu Ziwei’s learning process, Tang Wenzhi was streamlined, selected heavy, did not repeat, and summarized the questions and letters, and had “literary rule” for each question to comment and express his own views. As to when Zhu Zi learned to Yanping, Wang Maohong (1998) in the “Zhu Zi chronology” according to Zhao Shixia’s postscript, In the old score, Zhu Zi was 24 years old and “began to learn from Mr. Li Yanping” to “first to see Mr. Li Yu Yanping”, It shows that Zhu Zi did not become a teacher at that time, Tong Nengling (n.d.) in “Zhu Zi for the study examination” that Zhu Zi Gui you 24 years old: “Xia will go to Tongan, Especially to learn from Mr. Li’s Gate”, That Zhu Zi was his teacher, However, Xia Xin pointed out in “Zhu Question”: “Wang Baotian then from Guiyou to Gengchen, Three points are widely recorded, With Gengchen as the beginning of learning, It is three years later than the division summer post.” Therefore, Zhu Zi answered the books of Jiang Yuanshi, Xue Shilong, Xu Shunzhi and He Yujing, That Zhu Zi “in and out of Shi Lao since the age of fifteen, When I saw Yanping at the age of 24, And with the age, Then twenty-four five yi”, so Zhu Zi in and out of the old interpretation for more than ten years is also. Tang Wenzhi (2010) agreed with Xia Xin, saying that “Zhu

Zi has been spreading the old Buddhism for more than ten years. It is a time to focus on the scriptures and the books of the two families, so we will get rid of the old habits after seeing Mr. Yanping”.

About Zhu Zi when abandon strange, Wang Mao antibacterial “Zhu Zi chronology” think Zhu 24 see Li Yanping, insight, insight, can hit the loss, Xia Xin “ShuZhu question” think Wang Mao antibacterial is not think after 24 years, and straightforward to 24, is can take the beak, but with the answer jiang yuan suitable book called ten years, Tang Wenzhi agree with the textual research, thought Zhu decyl unitary jia xu is clear between Confucianism and Buddhism and no confused. Since zhu when the teacher to abandon the question, the details have no textual research so also formed a different view, but is sure, zhu abandon the change is in the year after decyou, and Xia Xin think zhu in shi and no “from its division” trace, is a partial. Xia Xin thought that “Zhu Zige’s efforts is effective in Yanping”. Tang Wenzhi believes that the principle of “principle” is the key to teach Zhu Zi, and influenced Zhu Zi’s lifelong study of poor theory, Tang Wenzhi’s view is very accurate, Zhu Zi first saw Yanping with Confucianism and Buddhism with “just the principle of the world”, While Yanping guided Zhu Zi to distinguish Confucianism and Buddhism is to emphasize the importance of “every reason”, And judging from the whole thought of Zhu Zi’s life, Yanping’s idea that division is more important than reason is undoubtedly a source of Zhu Zi’s methodology of “poor things”, in fact, “The principle of different principles” is also the basic structure of Zhu Zi’s ideological system, the basic perspective of Zhu Zi to see the world and the basic principles guiding Zhu Zi’s moral practice, Therefore, Tang Wenzhi paid great attention to Yanping’s influence on Zhu Zi’s “different points”, More profound than Xia Xin (Tian Zhizhong, 2008).

Zhu Zi did not see Mr. Yan ping has always uphold the Confucian “learning” for oneself, also the Buddha zen discussed some doubts, and after see Yanping also began step by step firmly by zen and Confucianism transformation process, if zhu asked YanPing is the choice of Buddha and Confucianism, the delay ping answer is zhu thought new way. After the death of Yanping, Zhu Zi gradually embarked on the road of independent exploration, which was mainly reflected in the development process from “old theory” to “new theory”. In fact, Yanping inherits “onan” and discusses the problem of “neutralization” from the perspective of individual cultivation, but Zhu Zi is different. The transformation process from “neutralization old theory” to “neutralization new theory” is also the initial formation process of Zhu Zi’s ideological system. At the age of 43, Zhu Zi wrote “Preface to the Old Theory”, describing the evolution process of his early study of the “Zhonghe theory”, from which we can see that Zhu Zi’s early Zhonghe thoughts have had two important evolution, Wang MaoHong “Zhu Zi Chronicle” to the old theory of enlightenment in the way, so called the enlightenment of Bingxu, the second time called his ugly enlightenment. Wang Mao-Hong “Zhu Zi spectrum” only to Zhu Zi related “neutralization” issues of the letter to do the sorting work, Tong Lingneng “Zhu Zi for the study examination” to Zhu Zi “neutralize the old” said the research process was combing. Wang Maohong to Zhu Zi answer zhang shi four letters (i.e., “corpus” answer Zhang Qinthird, 4,34,35) represents the zhu xi and old said, and test the four books in qian xu two years, zhu xi, 37, Wang Maohong said Zhu Zi “to

geng Yin first conservation into learning language, learning purpose”, namely in the ugly and the enlightenment has been established at the same time to establish the “worship of the principle to know into its, poor principle”, Xia Xin “zhu question” in volume three “Zhu Zi and old said between examination” also hold this point of view. Tang Wenzhi “Ziyang academic micro” volume 2 “zhu zi has ugly enlightenment micro” quoted related has not sent the letters and materials, and attached: zhu shi ze bless read and old preface, Tang Wenzhi Zhu Zi said, Tang Wenzhi read Zhu Zi has not said, Tang Wenzhi read Zhu Zi has not hair righteousness in fu said. The transformation process of zhu zi from “neutralization old theory” to “new theory” is explained. It is an important basic theory of Zhu Zi’s learning method, which plays a very important role in the process of the formation of his thoughts, and the relationship between temperament is the basic starting point of the differentiation of temperament in benevolence theory. Therefore, Zhu Zi’s thought of benevolence study is also a very important aspect of Zhu Zi’s study.

### 3. Ren Theory

Benevolence thought is a very important aspect of zhu, in the qing dynasty before no zhu benevolence thought done comprehensive researchers, tong can spirit and Xia Xin involved Zhu Ziren learning theory, just as an aspect of learning process, focus on zhu thought development, or to benevolence said, or in short, the formation of the benevolence said and zhang shi, without in-depth comparison and comprehensive study. Tong Neng “Zhu Zi learning examination” in the process of combing Zhu Zi learning of Zhu Ziren learning thought elaborated, When Zhu Zi was thirty-three, Mr. Yanping and Zhu Zi yanren to make Zhu Zi pay attention to the meaning of different things, This is the beginning of Zhu Zi’s benevolence, While Mr. Yanping and Zhu Zi corrected the fallacy of taking perception as benevolence, After the age of forty, Zhu Zi changed his words, At 43, Ren Ren, If the letter is suspected, Xia Xinyou case: Zhu Zi answered Zhang infu’s “detailed analysis” of the books, Although the two men have divided and repeated opinions, But the final result is that “Zhang Zhu also often follow it”, The result of the discussion was that Zhang accepted “the virtue of the heart, The principle of love”. Volume 5 of Xia Xin’s “On Zhu’s Question” has “Respect Guan and Cheng benevolence”, which holds that “respect does not speak benevolence, but benevolence is comfortable in it”, and discusses the relationship between Zhu Zi’s “Lord respect” and “benevolence”. Zhu benevolence thought is an important link in the process of thought, represents the zhu from big cheng, Hu Hong school thought since a fundamental twist, so it is necessary to further study, during the period of the republic of China of many scholars on the basis of previous research, have further study of Zhu ZiRen thought, generally explore the problem has three: “one is the formation of” benevolence said” and the relationship with Cheng Hao benevolence, the second is zhu to the interpretation of ‘benevolence’, three is the development of Zhu Ziren thought” (Le Aiguo, 2014).

First of all, about the formation of Zhu Zi’s “Ren Shuo”, Zhu Ziyu explained: “Our sick man scholar recited Cheng Zi’s words without seeking his meaning, So as for the judgment from love and

benevolence, so especially on this to invent its will” ([Song] Zhu Xi, 2010). Chen Chun also explained: “Since the hole door, there is no benevolence ([Qing Dynasty] Huang Zongxi & Quan Zuwang, 1968). The Han people only said benevolence by love, but Han Zi then took love for benevolence, and said: benevolence, sex, love, love; and love as benevolence, and love for sex. To zai, the words! However, since Cheng Zi’s words, the gatekeeper has always been away from love and sought benevolence...the gate has always taught the essence of the heart. To the beginning of Wen to “the heart of the virtue, the principle of love” six words to describe, and the beginning of benevolence kind. And Tang Wenzhi quoted Huang Shisan, a scholar in the Qing Dynasty, in “Zhu Zi’s benevolence and good state”: “What is Zhu Zi’s benevolence? Zhu Ziren is Zen Meng, scholars can not know benevolence, why by the ren, had to write “benevolence said”, expressed his agreement with this statement. Zhu zi “benevolence said” is in Cheng Hao under the influence of the benevolence, the purpose is to correct the misunderstanding, Tang Wenzhi thinks Zhu Zi benevolence is different from the cheng hao, but also have different views of scholars, such as JiWen just in the exposition of cheng Zhu Lun Ren benevolence of zhu and the kernel of the comparison, think although zhu and the starting point of benevolence, cheng hao is different, but is the same way, should not distinguish the two.

About the explanation of “benevolence”, Tang Wenzhi has many explanations: “benevolence, love also, also justice”. Zhu Zi said: “the benevolence of the principle, from love can not say benevolence, speak out, and the love of the world is not devoid...the reason why heaven and earth is not heavy, the heart of love...but the grand Duke, benevolence is the body; people or injustice, in the love, and love, but the public regards the heaven and earth as one and no love”. It can be seen that Tang Wenzhi opposed to love and agreed with Zhu Zi to the principle of love, and said: “The reason why the world did not destroy the world is that although the Song Dynasty died, and Zhu Zi’s theory did not die, through the ages, also did not die”. It can be seen that Zhu Zi’s benevolence is respected. Tang Wenzhi from ethics and ontology of nature of the rich connotation of interpretation, including “benevolence” and four virtue and benevolence and love, forgiveness, public and private, etc., the material including four related letters and “yushan notes”, after each material have “press” to see, finally attached “Tang WenZhi read zhu” “benevolence”, as Tang Wenzhi (n.d.) said: “my invention benevolence, deep wish the world can read the book and get salvation medicine also”. Its main purpose is to seek the way to save the country from the study of Zhu Zixue.

Li Xixian’s Philosophy of Zhu Zi’s thought of benevolence from the perspective of mind theory, it is divided into four aspects: “Wuchang and Yin and Yang and five Elements”, “Wuchang and man”, “benevolence is the heart of heaven and earth creatures” and “benevolence bao four virtues”, On the process of the formation of his thoughts, for example, “benevolence is the heart of heaven and earth”, Li Xian quotation class Chinese, That this thought began at the age of 41, At the age of 43, Zhu Zi’s Book of KeZhai stated this idea, At the age of 48, as cited in the notes on Mencius, Mencius or Q and the Original meaning of the Book of Changes, When Zhu Zi was 50 years old, Cheng Duan’s family and Zhou Mo, Thought: “The theory that Zhu Zi-diren is the heart of the creatures of heaven and earth

has now matured, Zhu Zi later said that this speech can not exceed this, They are all expanded on this basis". It can be seen that Li Xixian's dynamic construction of Zhu Ziren's ideological system, which was not previously described in the past, is more helpful to understand Zhu Zi's thoughts as a whole.

#### 4. Conclusion

In addition to the above topic, during the period of the republic of China to discuss Zhu Zi topic also including political issues and Zhu Zi Zhejiang, etc., embodies the traditional Zhu Zi research topic of inheritance, but more important is developmental, on the one hand, reflected in the traditional topic of further discussion to achieve new results, on the other hand is the study of some new topics, such as Tang Wenzhi selection very comprehensive material of Zhu Zi heart sex, summary of thoughts and review of the qing dynasty, and under the problem consciousness of Zhu Zi into the system of research method innovation.

#### Project

Special Scientific Research Plan of Shaanxi Provincial Department of Education: Research on the Inheritance and Development of Yangming Studies; Project number: 19JK0603.

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