

Comment on Zhu Xi's Achievement of Righteousness in "Mencius"

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Abstract

Zhu Xi devoted all his life to the study of Mencius, and has given full play to the thoughts of Mencius and achieved high achievements. It is specifically manifested in the following aspects: one is to construct a unique dualism of sex and to perfect the theory of mind and nature in "Mencius"; the other is to establish a complete view of reason and desire to realize the re-creation of the relationship between reason and desire in "Mencius"; third is to reinterpret the relationship between reason and desire. The theory of knowledge by investigating things integrates "Mencius" into the system of "Four Books". As a master of Neo-Confucianism, Zhu Xi constructed a systematic and complete theory of mind and nature through his interpretation of "Mencius", which was highly respected by scholars of the time and later generations. In the Yuan Dynasty, Cheng-Zhu Neo-Confucianism became the official orthodox doctrine, which is the result of Zhu Xi's efforts on the basis of predecessors. As an official philosophy, Cheng-Zhu Neo-Confucianism continued to be impacted by textual research until the middle and late Ming Dynasty, but it was never abandoned, which shows its profound influence.

Keywords

Zhu Xi; Mencius; Righteousness; Achievement.

1. Introduction

Zhu Xi's work on Mencius was extremely rich throughout his life, including a series of monographs such as Collected Explanations of Mencius, Essence of Mencius, Collected Notes of Mencius, Mencius or Questions, and Synopsis of Mencius, as well as "Zhuxin Shuo", "Benevolence Shuo", and "Guan". In-depth monographs such as Xin Shuo, Ming Dao and Xing Shuo, as well as important works such as "Beard Knows Words and Doubts", "Reading Yu Yin Zhi Zun Meng Bian", "Zhu Zi Yu Lei • Mencius" and other important works. It can be said that Zhu Xi devoted his whole life to the study of Mencius, especially the Collected Notes of Mencius, which is the crystallization of his many years of thinking and exploration of Mencius. Zhu Xi's many years of efforts in Mencius studies made his achievements in Mencius studies particularly prominent in the Song Dynasty, so it is necessary to make an objective evaluation of Zhu Xi's achievements in Mencius studies.

2. "Mencius" Philosophy Achievement

2.1. Construct a Unique Dualism of Sex and Perfect the Theory of Mind and Nature in "Mencius"

The question of mind and nature is the core of the philosophy of Mencius. Mencius was the first Confucian to propose a systematic theory of human nature, the core content of which is the theory of good nature. Mencius's theory of good nature includes the following aspects: First, it is based on the social attributes of people and believes that everyone has moral consciousness such as benevolence, righteousness, courtesy, wisdom, and faith. Gaozi is based on the natural attributes of human beings and believes that food, color, etc. are human nature, so human nature has no good and evil. Although Mencius did not deny the natural attributes of human

beings, because natural attributes are shared by humans and beasts, it cannot demonstrate the essential characteristics of human nature, so it regards social attributes as human nature. It can be seen that sex refers not only to the natural attributes of "food, color", etc., but also to the social attributes of "benevolence, righteousness, courtesy, wisdom, faith", etc., and the fundamental difference between Mencius and Gaozi lies in what the two are the essential attributes of human beings; The second is that human nature is inherently good, which is innate and not formed by nature. Mencius said: "To observe from the truth, the heart without compassion is non-human; the heart without shame or disgust is non-human; the heart without resignation is non-human; the heart without right and wrong is non-human. The heart of compassion, benevolence The end is also; the heart of shame, the end of righteousness; the heart of resignation, the end of courtesy; the heart of right and wrong, the end of wisdom." [1]289 Because everyone has the four ends, everyone has the possibility of doing good." [1]289. Based on this, Mencius believes that human nature is inherently good; the third is that human nature is unkind, and the sin of non-talent is caused by the influence of the acquired environment. Mencius believes that "if a husband is unkind, it is the sin of not talent" [1]399, because "the heart of compassion, everyone has it; the heart of shame, everyone has it; the heart of respect, everyone has it; the heart of right and wrong, Everyone has it. Compassionate heart, benevolence; shame and disgust, righteousness; respectful heart, courtesy; right and wrong heart, wisdom. Benevolence, justice, courtesy and wisdom, not from the outside, I am also inherently, Fusi Ears" [1]399, so being unable to do good is not a crime of not making the best use of one's talents. And people can't "make the best use of their talents" because "the rich are old, the children depend on more; the fierce years, the children are more violent. The talents are not the result of heaven, so it is also for those who fall into their hearts." [1]400. In a word, Mencius's theory of good nature refers to that human nature has good and evil, but because humans are born with four ends, human nature is inherently good. Human nature is evil because it is affected by the objective environment and cannot give full play to the talents that can be good. Therefore, the evil in reality cannot explain that human nature itself is evil. In order to avoid the change of human nature from good to evil, Mencius constructed the theory of xinxing and Gongfu on the basis of the theory of good nature. In Mencius's view, only through "satisfaction and understanding" can we not be cheated by material desires and reach the realm of saints. The methods of "all-hearted knowledge" are "few desires", "seeking peace of mind" and "cultivating awe-inspiring spirit". On the surface, Mencius's theory of goodness of nature is more rigorous, but in fact it has many loopholes. For example, Mencius regards the four ends as the fundamental basis for the inherent goodness of human nature, but the four ends are not something that a person has at birth. For example, a baby child who has not been nurtured by the social environment will naturally not have feelings of compassion, shame, etc., so Mencius uses the four ends. On the inherent goodness of human nature, in fact, the natural attributes of human beings are demonstrated based on their social attributes. Obviously, there is a problem with the argumentation logic. Another example is Mencius's belief that human nature is inherently good as water descends, but it can also be said that human nature is inherently evil as water descends. Mencius's metaphor is obviously variable and is not sufficient to prove that human nature is inherently good. Another example is Mencius's belief that the evil of human nature is that people are affected by the acquired environment and cannot "make the best use of their talents", but this does not touch on the origin of evil. Mencius did not answer where the original evil came from. Liu Jinhui pointed out in the article "The Theory of Human Nature of Mencius Has Inherent Contradictions": "Mencius does not distinguish between the natural and social attributes of human beings, and confuses the inherent goodness of human nature with the goodness of human nature. Whether humans are inherently 'four-terminal' contradictions, contrast with humans and beasts. It is illogical to prove that human beings are good." [2] It can be said to have hit its drawbacks.

On the basis of predecessors, Zhu Xi made further amendments to the theory of human nature in "Mencius" and perfected the theory of xinxing in "Mencius". First of all, Zhu Xi started with the interpretation of "sex" and found the origin for the goodness of human nature. On the basis of Cheng Yi's theory of "sex is reason", Zhu Xi pointed out that "sex, human beings are endowed with the principle of being born by nature, completely good, not evil" [1] 306, and raises "sex" to the noumenon. From the perspective of theory, "heaven" is used to determine "principles", and "principle" is used to determine "nature", because "heavenly principles" are perfectly good, and human nature is born from the laws of heaven, so naturally it is also perfectly good, not evil. Mencius just It is obviously not persuasive to argue that human nature is inherently good based on the social attributes of human beings. Zhu Xi takes sex as the principle of nature and perfectly solves this problem from a metaphysical point of view. To ensure that people can fully understand the goodness of nature, Zhu Xi uses a metaphysical perspective. Develop Mencius's "Four Sides Theory" and endow sex with specific moral connotations, which is also the direct driving force for the implementation of people's moral behavior. Zhu Xiyun: "Compassion, shame, resignation, right and wrong, love also. Benevolence, righteousness, courtesy, wisdom, and sex." [1]289 Zhu Xi's explicit moral connotation is "benevolence, righteousness, courtesy, wisdom", so under the premise of ensuring the inherent goodness of sex, people only need to give full play to the "benevolence, righteousness, courtesy, wisdom" in their hearts and take them. Continuous expansion can return to the original essence of sex--goodness. From a metaphysical and metaphysical perspective, Zhu Xi gave sex as the connotation of "natural law" and "benevolence, righteousness, etiquette, and wisdom" respectively, which improved Mencius to a certain extent. The theory of good sex.

Secondly, after finding the origin of the goodness of nature, it is necessary to find the fundamental basis for the evilness of nature. Zhu Xi inherited Zhang Zai and Cheng Yi's theory, introduced the concept of "qi", believed that sex and qi were inseparable, and on this basis, divided sex into the nature of heaven and earth and the nature of temperament. It goes: "'On the nature, regardless of qi or unpreparedness; on the nature, regardless of the nature, unclear.' Covering the natural nature is only the perfection. However, if you don't talk about the temperament, you don't know that there is faintness and rigidity. Soft and strong, so we are not prepared. Discussing the nature of temperament, and not speaking from the original, although we know that there are differences between faint and open, strong and soft, and not knowing that the source of the best is not different, so The theory is somewhat unclear. It must be the result of conformity and the concept of qi, covering nature is qi, and qi is qi. If Mencius specializes in good nature, some of them are 'on nature regardless of qi', while Han Yu's three-level theory is 'On Qi regardless of nature'." [3] 1889 pointed out that if there is no unkindness based on the principle of the original theory, sex is the nature of heaven and earth; while based on the theory of Qi, sex is the temperament, there are "faint openness, rigidity". The difference between softness and weakness". Zhu Xi believes that "sex is also metaphysical; Qi is also metaphysical" [1] 396, and "sex is not self-reliant, but forms according to the qi, so the form has quality, and the nature is the one who is bound by the qi" [4] 981, so the temperament is good and bad. Although the nature of temperament is unkind, it does not harm the original goodness of nature. It says: "Although the nature of the temperament is inherently unkind, it does not harm the original goodness of nature; although the nature is intrinsically good, it should not be without the merits of introspection and correction. Scholars should Deep play." [1] 399-400 Zhu Xi divided sex into the nature of heaven and earth and the nature of temperament, and emphasized that the nature of temperament does not harm the nature of heaven and earth, which solves the problem of good nature but bad nature.

Once again, Zhu Xi further perfected Mencius' theory of mind and nature, and put forward the theory of "the unity of mind and nature and emotion". In "Mencius", "the official of the heart thinks, thinks gets it, and if you don't think, you can't do it" [1] 407 The heart is the organ of

thinking, but Zhu Xi abstracted the concept of "heart" and connected it with sex. Yun: "He who is the heart is the god of man, so he who has all the principles and responds to all things. Sex is the reason of the heart, and the heavens are also the ones that follow and derive." [1] 425 believes that the heart is human. The gods have all principles, and sex is one of the principles of the mind, which shows that the mind is dominating sex. Regarding "emotion", Mencius said: "If it is affection, then it can be kind. It is so-called kindness." [1] 399 is more vague. Zhu Xi made up for this defect of Mencius, and pointed out that "the one who loves is the movement of sex. Human feelings can be good but not evil, and the goodness of nature can be known." [1] 399 also said: "Compassion. Shame, resignation, right and wrong, love." [1] 289-290 It can be seen that in abstract terms, "emotion" is the movement of sex; in concrete terms, "emotion" means "compassion, shame, resignation, right and wrong". Emotion belongs to sex, and sex belongs to the heart, so "the mind unites nature and emotion". Zhu Xi also summed up his theory of "the heart integrates temperament", saying: "Sex is not moved, love is moved, and the pericardium is moved and not moved. If the heart is not moved, it is sex, and if it is moved, it is affection. The so-called 'The mind integrates nature and emotion'." [3]229 The theory of "the mind integrates nature and emotion" puts the three of "heart", "nature" and "emotion" in a Neo-Confucianism system, which better explains the "general knowledge" in Mencius. And "if it is true, then it can be kind."

In a word, Zhu Xi's most important contribution to the philosophical theory of Mencius is to perfect the theory of "goodness of nature" and "theory of mind and nature" of "Mencius". From the Yuan Dynasty to the middle of the Qing Dynasty, Cheng-Zhu Neo-Confucianism has always been the official philosophy, and Zhu Xi's theory of human nature has influenced tens of thousands of scholars. Regarding Zhu Xi's theory of human nature, no matter whether later scholars criticized it or praised it, this could not obliterate his great contribution to the philosophical ethics of Mencius.

2.2. Establish a Complete View of Reason and Desire, and Realize the Re-creation of the Relationship between Reason and Desire in Mencius

In "Mencius", the relationship between reason and desire is rarely discussed, but the relationship between "benevolence and justice" and "profit" is much discussed. Zhu Xi advocated that "sex is reason" and "sex is benevolence, righteousness, courtesy and wisdom", so "benevolence and righteousness" has been labeled as "natural law". The opposite of "benevolence and righteousness" is "li", so "li" is labeled with the label corresponding to the principle of heaven-human desire. In this way, Zhu Xi cleverly transformed the distinction between righteousness and benefit into a discussion of the relationship between "natural principles" and "human desires". Also in "Mencius • Full Heart" says: "Nourishing the heart is not good at having few desires. He is also a man with few desires, although there are those who don't have a lot of desires, and he has many desires, although there are those with a lot of desires, and few are few." [1] 455 It can be seen from that Mencius' method of "nourishing the heart" lies in "few desires". Following Mencius's line of thinking, Zhu Xi put forward the point of view of "preserving the principles of nature and curbing human desires" and realized the renewal of the relationship between reason and desire in Mencius create.

First of all, Zhu Xi defines the connotation of "heavenly principles" and "human desires". In Zhu Xi's system of Confucianism, "the law of heaven" is "benevolence, righteousness, etiquette, wisdom". Zhu Xi said in the "Meng Zi Ji Annotation": "The benevolent, selfless and in line with the meaning of heaven." [1] 416 also said: "The righteous, the righteous, it is the righteousness of heaven, the evil song of no one's desire." [1]343 It can be seen that "benevolence" has two characteristics of selfless desire and heavenly principles, while "righteousness" refers to fair and appropriate morality, which is "the rightful behavior of heavenly principles", and there is no "evil song of selfish desire". Zhu Xi also summarized "benevolence and righteousness",

saying: "Benevolence and righteousness are rooted in the human heart, and the principles of heaven are the same." [1] 247 believes that "benevolence and righteousness" are rooted in the hearts of people and are the "justice of heaven." Regarding "the law of heaven", Zhu Xiyun: "Those who have the right of heaven, this truth is even more impoverished. It is not for the Yao to survive, not for the perishing, and everyone gains it. Therefore, the big line does not increase its influence, and the poor will not harm yourself. Yan, it's him who owes nothing, and all principles have." [5] 805-806 believe that "the laws of heaven" exist eternally and will not change because of people or time, so everyone has "the laws of heaven." Zhu Xi gave the moral connotation of "benevolence, righteousness, courtesy, and wisdom" to "the law of heaven", and explained the characteristics of "the law of heaven", which made people believe that no matter whether they are good or evil, they have "benevolence, righteousness, etiquette" in their hearts. ", wisdom", as long as the pursuit of these moral qualities, everyone can be good. Regarding "human desire", Zhu Xiyun: "Desire is like the four-branch desires of the mouth, nose, ears and eyes. Although humans cannot do without, they are numerous and indiscreet. There is no one who does not lose their original intentions. Scholars should also be deeply admonished. Cheng Zi said: 'You don't have to indulge in what you want, only what you want is desire.'" [1]455 It can be seen that Zhu Xi does not deny people's natural desires, but opposes excessive pursuit of natural desires. Because too much pursuit of material desire is greed, which will blind the original mind and lose the principle of nature. As Zhu Xi said: Although the mind of reason is inherent, the concealment of material desire is also easy for people to faint. "[1]404-405 The "desire" mentioned by Zhu Xi not only refers to greed, but also refers to the "selfish desires" that are contrary to "benevolence, righteousness, courtesy, and wisdom." Zhu Xi also quoted Xie Liangzuozhi in "Mengzi's Notes" Said, saying: "A person must know his sincerity. When Fang Zhe saw the Ruzi entering the well, his heart was alarmed, he was sincere. It is not obtained by thinking, not by encouragement, and the natural principle of heaven is also natural. Intercourse, reputation, and evil are just the same, that is, the selfishness of human desires. "[1]289 It can be seen that as long as the desire that violates the principle of justice, it is selfish desire. The harm of selfish desire is the same as greed, and it will make people lose their original heart. The saying goes: "The unkind person hides selfish desires and loses their roots. The heart, so its upside-down and confusion is as such, so it is not to be admonished, and death is also a ruin. "[1]342 It can be seen that whether it is greed or selfish desire, it is Zhu Xi's desire to oppose. By reinterpreting "benevolence and righteousness" and "profit", Zhu Xi has raised the original distinction between "righteousness and profit" to "reason and desire". "Discrimination, this is the creation and development of the relationship between reason and desire in Mencius.

Secondly, after clarifying the connotation of "heavenly law" and "human desire", Zhu Xi explained the relationship between "heavenly law" and "human desire". There are two main types of relationship between "natural principles" and "human desires": the first is "natural principles and human desires, and the dissatisfaction of peers"; the second is "the principles of heaven and human desires are not allowed to go hand in hand". The former is Zhu Xi's inheritance of Hu Hongzhi's theory. The Annotation of Mencius says: "The joy of covering the bells and drums, gardening, and watching, being courageous, good-for-good, and lustful with your husband is the possession of the laws of nature, and human affection cannot be without. But the principles of nature and human desires, walk together Alien feelings. Those who are reasonable and open to the world, the reason why the sages do their best; those who indulge in selfishness, the reason why everyone destroys their heavens. Between the two, there can be no hair, but the right and the wrong are the return of gains and losses. The difference is far away. Therefore, Mencius, because of the question of the time and the emperor, analyzes it at a few moments, so that it curbs human desires and preserves the principles of nature. Its law seems to be sparse and dense, and its things seem easy but difficult. Scholars use the body, There is a saying that knows that it is not the word of the world, and knows that it is the end of self-denial

and ritual." [1] 267-268 Here, "coming together" refers to "good courage, good goods, and lustful heart", everyone has "Extraordinary feelings" means that for these selfish desires, the saints can do their best to act in accordance with the laws of nature, but everyone destroys the laws of nature due to indulgence. In other words, "the principles of nature and human desires, and the dissatisfaction of peers" means that there are human desires in the principles of nature, and there are also principles of nature in human desires, but the principles and desires of nature fall on different people and behave differently. Zhu Xi emphasized that "the principles of nature and the desires of others, the dissatisfaction of peers" is because in real life, people have selfish desires, which cannot be denied. Since there are selfish desires, we must try to prevent people from falling into selfish desires. Therefore, Zhu Xi pointed out that if you can get rid of selfish desires, you can become a saint like Yao and Shun; if you can't stand the temptation of selfish desires, you can only become a multitude, and use the idea that everyone can be Yao and Shun to encourage people to get rid of selfish desires. The former emphasizes the unity of "heavenly principles" and "human desires", while the latter emphasizes the opposition of "heavenly principles" and "human desires". This is also the core idea of Zhu Xi's theory of principles and desires. Zhu Xi transferred the antagonism between benevolence, righteousness and profit to the relationship between "the principles of heaven" and "human desires", such as "Benevolence and righteousness are rooted in the inherent nature of the human heart, and the principle of heaven is the public. Benefits are born from the appearance of things and self, and human desires are selfish." Also. According to the laws of nature, there is no disadvantage without seeking profit; according to human desire, seeking profit without gaining harm will follow. The so-called difference is a thousand miles away. This "Mencius" book is the origin of the book. Profound meaning, scholars should be careful and discerning. Cheng Zi said: "A gentleman does not want to profit, but it is harmful to focus on profit. But benevolence and justice do not seek profit without harm. When it is, the world's people Only profit is seeking, but not knowing that there is benevolence and righteousness. Therefore, Mencius speaks of benevolence and righteousness but not profit, so he can save the disadvantages by taking the root from the source. This sage's heart is also." [1]247 Therefore, Zhu Xi emphasized that Desires cannot stand side by side". On the basis of the relationship between these two kinds of principles and desires, Zhu Xi further proposed the theory of "preserving the principles of nature and curbing human desires", which had a huge impact on future generations, and was later transformed by Qing Confucianism into "preserving the principles of nature and destroying human desires". Later generations often used this to criticize Zhu Xi for imprisoning people's freedom, but in fact they ignored the original meaning of this statement. What Zhu Xi wants to contain is human selfish desire or greed, not human natural desire.

To sum up, there was no discussion of the relationship between reason and desire in Mencius, but Zhu Xi explained the "benevolence and righteousness" and "profit" in Mencius as "heavenly principles" and "human desires" on the basis of the theory of human nature. , And based on the contrast between "benevolence" and "profit", put forward a complete view of reason and desire, thus realizing the re-creation of the relationship between reason and desire in Mencius. Because of Zhu Xi's processing and transformation of the relationship between "benevolence" and "profit" in "Mencius", the book "Mencius" has received more attention and admiration, and indirectly expanded the influence of "Mencius".

2.3. Reinterpret the Theory of "Gewuzhizhi" and Integrate "Mencius" into the System of "Four Books"

The term "gewuzhizhi" originated from the "University", so Zhu Xi's "gewuzhizhi theory" is mainly reflected in the "University Chapters". However, Zhu Xi's discussion of "getting knowledge through the study of things" is not only limited to "The Daxue", but also has new interpretations in the related works of Mencius.

First, redefine the connotation of "gewuzhizhi". In "University Chapters", Zhu Xi explained the term "gewuzhizhi", saying: "zhi, push the extreme. Know, still know. Push the best of my knowledge, if you want to know it is endless. The lattice, the most. Things are still things. The truth of things is so poor that it is omnipresent in the extremes of things. The person of the character is omnipresent in the extremes of physics. The one who knows the most, the knowledge of my heart is endless." [6]17 He also said: "The so-called knowledge is in the study of things, and the desire to understand my knowledge is the thing but the reason. The soul that covers the human heart is not knowledgeable, and the things under the world are not rational, but the reason is inexhaustible, so it is knowledgeable. There is no limit. Starting from a university, it will make scholars that are all things in the world, and they will be poor because of the known principles, so as to reach the extreme. As for the long-term effort, and once it is suddenly penetrated, then All things are exquisite and rough, and the whole of my mind is of great use. This is called the matter, and this is the most knowledgeable." [6]17 It can be seen that "attack" refers to the principle of exhausting all things, "Zhizhi" refers to the truth of the heart. Therefore, "ge things to know" refers to the study of the truth of things, leading to the ultimate intellect. From the explanation in "The Chapter of the University", it can be seen that Zhu Xi deliberately introduced the "gewuzhizhi" into the xinxing theory of "Mencius". When Zhu Xi interprets the chapter "All Your Heart" in "Mencius", he said: "He who has the heart is the god of man, so he has all the principles and responds to all things. Sex is the reason of the heart, and the sky follows the principle of the heart. It is also the one who comes out. People have the heart, can it be the whole, but if you don't understand it, it will be concealed and not able to cover the amount of this heart. Therefore, the person who can exceed the whole of the heart without inexhaustibility, must be able to reason without reason. The one who doesn't know is also. Knowing the reason, then what it came out of is nothing more than that. According to the preface of "The Great Learning", the knowledge is the meaning of the matter, and the dedication is the knowledge." [1]425 All principles naturally include the principles of sex, so "with all your heart" can be "intellectual." If it is said in the "University•Preface", "intellectual" means "things", and "conscientious" means "knowledge". In order to further correspond to the "knowledge in the study of things" in "Da Xue", Zhu Xi has repeatedly emphasized the sequence of "full heart" and "intellectual", saying: "The one who does his best will know his nature. The word "zhe" must be detailed. Look. People who can do their best are only to know their nature, but the knowledge comes first." [3] 1931 also said: "People often say that they do their heart first and then their knowledge, no. Heart and nature are inseparable. Linguistic context is 'the one who does his heart's heart knows his nature', the heart is just wrapped in this truth, knowing the truth of his nature is to do his heart. If you only care about your heart, you don't know how to do it." [3]1931 —1932 believes that in "Mencius", "the one who does his heart, knows his nature", because the word "zhe" is a pronoun here, and the preceding "do his heart" form the structure of "zhe", so "knowledge" is in Before "with all my heart". Zhu Xi uses the grammar of words to interpret the "all-hearted" and "intellectual" in Mencius, deliberately highlighting that "intelligence" comes before "all-hearted". He also said that those who do their best will know their nature.' Therefore, those who can do their best will know their nature by prophecy, and their knowledge will know the nature. The knowledge knows the sky, and they can do their heart. I don't know nature. It is not possible to do everything with one's heart,'things and then to know.'" [3]1931-1932 more clearly shows that Zhu Xi's adjustment of the order of "hearts" and "intellectual" is to be consistent with the "things and personality" in the "University". "Corresponds to the order. In addition to interpreting "conscientiously" and "intellectual" as "knowledge" and "gewu", Zhu Xi also gave another explanation, that is, "knowing words" or "mingshan" means "knowing through things." Zhu Xiyun: "Mencius's discussion of Haoran Qi is all about 'knowledge and language', so much of Daxue's work is focused on understanding things." [3]1708 "Knowledge and nourishment of energy are two

things, but they are actually related, just like Zhizhi. Knowledge of things, righteousness, sincerity and the like. If you know what you say, you can see right and wrong. The righteousness is clear, then the awe-inspiring will be born." [3] 1708 also said: "It must be the prophet. Knowing the words is the righteousness and the rationality. Therefore, it can cultivate the aura of awe-inspiring. Knowing words is to know things and to know. If you don't know words, you can't distinguish many lewdness, evil, slander, and evasion in the world. If you think of benevolence, you don't know what is not benevolence; Why gather righteousness to give birth to this awe-inspiring Qi. Qi is only the Qi that fills the body, and the yuan flows with the heaven and the earth. It's just that you don't feel ashamed, you don't bow down, naturally there is no fear and no fear, and it fills the heavens and the earth. There is apology in the hearts of people today, so this Qi is naturally discouraged, and it is even more courageous to say things. Those who are "worthy and Tao" are compatible and helpful." [3]1732 "Zhiyan" was originally the premise of "qi nourishment", Zhu Xi compared it with the "University" "Gewu Zhizhi" corresponds to "Sincere and Righteousness". It is believed that "zhiyan" means "knowledge and knowledge," and "nourishing qi" means "right heart and sincerity". He also pointed out that Mencius' efforts to "nourish qi" mainly lie in "Knowing words", so the work of "University" is also "studying things to learn." It can be seen that Zhu Xi deliberately combined the cultivation skills in Mencius with the cultivation skills in Daxue. Regarding "Ming Shan", Zhu Xiyun: "Ming Shan is self-seen, and Si Cheng is self-satisfied. Ming Shan is to learn from things, and Sising is not to be deceived and be independent. It is good to be honest, and Si Cheng has its own time. . Sincere people are all truthful, and those who think sincerely fear that there is something wrong, so they think about realizing it. "Sincerity, the way of heaven", the sky is nothing wrong, cold is cold, summer is heat, let alone make it Sage. Ren is benevolence, righteousness is righteousness, and there is nothing wrong with it, so he thinks and starts to obtain with truth." [3] 1817 believes that "brightness" means "knowing through things" and "knowing through things." Only after "Sicheng" can we "Sicheng". It also links the cultivation skills in "Mencius" with "gewuzhizhi" and "sincerity".

Secondly, extend the theory of "ge things to know" and construct the "view of knowing and doing". The theory of "ge things to know" belongs to epistemology, and the main task of epistemology is to solve the problems of knowledge and practice. Therefore, in the works of Mencius, Zhu Xi further extends the theory of "ge things to know", emphasizing the relationship between knowledge and action, thus forming a unique view of "knowledge and action" ", complements and invents each other with the theory of "ge things to know". In Mengxue's works, Zhu Xi discussed the relationship between knowing and acting as follows: One is the unity of knowing and acting. The Annotation of Mencius says: "Virtue is obtained from the heart and seen by the person who does it. The three sons who are good at words and morals have their bodies, so they are kind and tasteful. Gongsun ugly has its own advantages, and Confucius has both of them. , Of course, it still claims that I cannot resign. Mencius now claims that I can know words and cultivate my spirit. It is a combination of words and virtues, but is it not only holy?"[1] 284 Ran Niu, Min Zi and Yan Yuan are not only good at speaking and virtuous, but also practicing by themselves. Mencius said, "I can know words and be good at nurturing my spirit", which is also a manifestation of the unity of knowledge and behavior. He also said: "Speaking by learning is orderly, it is like learning things to know and then sincere and sincere. From the words of the sage, you will know and act safely. You can't say things one after the other. The two masters also use their consistent method to speak. I don't really think that there is a sequence." [4] 964-965 It can be seen that in Zhu Xi's epistemology, "knowing and doing things go together" is the highest state, and only sages can do it. Therefore, although Zhu Xi advocates the simultaneous advancement of knowledge and action, in real life, it is difficult to do so. The second is to know before going. In terms of the order of learning, Zhu Xi believes that knowing should be done first, and he said: "The first order is to know, and the final order is to practice.

For example, "The Doctrine of the Mean" says 'learned', 'interrogation', 'deliberate', and 'clear discernment'. And "The Great Learning", this is the initial order; for example, the following are the principles of "practice" and "sincerity", "righteousness", and "cultivation of the body". [3] can be seen in 1886., Zhu Xi's "knowledge" is very rich in connotation, including the "erudition", "interrogation", "thinking", "clear discernment" in "The Doctrine of the Mean" and the "things" and "knowledge" in "The Great Learning". "Xing" refers to the "dedication" of "The Doctrine of the Mean" and the "sincerity", "righteousness" and "cultivation" in "The Daxue". The former is the "beginning order" and the latter is the "final ordering". That is, the prophet goes after. Zhu Xi's connection of "Mencius" with "The Doctrine of the Mean" and "The Great Learning" undoubtedly wanted to integrate the ideas in "Mencius" into the "Four Books" system. The third is to focus on knowing but not lightly. In terms of the relationship between weight and weight, Zhu Xi emphasized the importance of "Xing", as he said: "'Xi is not observant', the word 'Xi' is heavy, and the word 'chao' is light." [3] 1952 In order to further highlight "Xing" The importance of, and said: "'Xi does not observe, does not perform.' Now people are not like this. If you haven't learned, you have to talk about inspection; if you haven't done it, you have to talk.' You can learn together, never Can be with the right way.' People today don't care about the 'can learn together', they need to be right." [3] 1952 It can be seen that the importance of knowing and doing is relative. In this sentence, Zhu Xi believes that people of the time were contrary to this. If they did not "practice" and "act", they would say "observation" and "zhe", that is, if they did not "act", they would want to know "knowing". of. Therefore, if you want to "know", you must achieve it through "acting", that is, emphasizing "knowing by acting".

3. Conclusion

In a word, Zhu Xi gave new connotations to "getting knowledge by studying things" by interpreting Mencius. In this process, he deliberately established a relationship between Mencius, Daxue, and the Doctrine of the Mean, so that the thinking of Mencius became the "Four Books". Part of the "learning" system. "Mencius" was able to superzi enter the classics, mainly thanks to Zhu Xi's "Four Books, Chapters and Annotations". This is because the writing of "Four Books, Chapters and Annotations" represents that Zhu Xi has formed a rigorous and systematic "Four Books" system. In the process of construction, the theory of "gewuzhizhi" is no longer exclusive to "University Chapters", and there are many discussions in related Mengxue works. This caused later generations to pay attention to Zhu Xi's works of Mencius when studying the theory of "gewuzhizhi", which undoubtedly strengthened scholars' research on Mencius.

In summary, Zhu Xi made a huge contribution to the philosophy of Mencius, far surpassing the contemporary Neo-Confucianists. Zhu Xi was a master of Neo-Confucianism, and throughout his life, he established a systematic and complete Neo-Confucianism system, and the interpretation of the "Mencius" thought, the dualism of sex, the theory of mind and nature, the theory of reason and desire, and the theory of knowledge-deriving from things are precisely his philosophy. The main part of the system. Although in the works of Mencius, Zhu Xi has little discussion on the views of Li and Qi, dynamics and statics, he only used one work "Mencius" to construct his Neo-Confucian framework. The importance of the book "Mencius" can be seen. Zhu Xi used "Mencius" to apply the principles of justice, which in turn will encourage scholars to continue to study "Mencius", so that the status and influence of "Mencius" have reached unprecedented heights. Zhu Xi's "Mencius" achievement of philosophical science is difficult to comment on its shortcomings. One is that his theory of justice, especially the theory of mind and nature, is profound and profound; the other is that later generations have both admired and criticized his philosophical thought, or in its theory. On the basis, it is revised and perfected. Every family has different opinions, and it is difficult to distinguish which is better. However, even if it is a criticism, it also shows to a certain extent that many scholars have conducted in-

depth research on Zhu Xi's "Mencius" philosophies. At the same time, this shows that Zhu Xi's contribution to the philosophy of Mencius was huge, and it had a great influence on scholars of later generations.

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