

On Ye Shi's Ontological Interpretation of Confucian

Lichong Chen

China Jiliang University, Zhejiang, Hangzhou, 310018, China
1551953644@qq.com

Abstract: Based on Ye Shi's thought of Confucian, this paper firstly discusses the theory of Confucian from the perspective of academic development. The development is combed. Secondly, the philosophical basis of Ye's unified view is mainly manifested in the following two aspects: first, Ye Shi elaborated from the Angle of ontology. Ye Shi's Confucian was meant to be a return to Confucius' "consistent Confucian". It involves philosophical speculation on "one" and "many". In addition, Ye Shi distinguishes Confucian as having religious mystery. The heavenly way of color and the humanity which embodies the rational spirit oppose the mystery as the transcendental basis of humanity. It is the Confucian spirit of governance through history to understand and grasp.

Keywords: Ye Shi; Confucian; Confucian orthodoxy

1. Introduction

Ye Shi takes "Confucian" as the highest category of his philosophical system, which is the result of the constant abstraction of the concept of "Confucian" from the common noun of specific meaning. The concept of Confucian has a long history, but its rise from the name of concrete things to the abstract concept of ontology, there is a specific category deduction process. Ye Shi takes "Yi" as the attribute of Confucian, indicating that the concept of Confucian has risen from a simple principle of behavior to a high level of ontology.^[1] Although Ye Shi examined Confucian from an ontological perspective, he did not regard Confucian as an independent entity, but as the unity principle of the world. How could it not be that they are scattered among things, and belong to them all, and that they should be found out by their name, that they should be found out by their deeds?" The rule of the Confucian is embodied in the imperial pole, in the education of the lower as the university, and in the world as the mean. These are the highest principles in their respective fields. "In Ye Shi's view, Confucian is' invisible ', that is, an indirect object of cognition, but it can be seen through the combination of 'imperial pole', 'university' and 'the mean'. He believes that everything is in accordance with the Confucian and is the embodiment of the Confucian." This phenomenon is essentially the difference between the empirical perspective and the transcendental perspective in understanding the Confucian. In essence, on the basis of Confucian classics, Ye Shi took humanity as the fulcrum of constructing Confucian theory, understood Confucian as the spirit of sage governing Confucian, and discussed his own understanding of Confucian in form.

2. Confucian and Emperor pole

In Ye Shi's philosophical system, Confucian is manifested as the highest principle of unity, which is an imperceptible and immaterial existence. Ye Shi also said that "Confucian is not visible", but it can be "seen in the Tang, Yu and three generations".^[2] Ye Shi believed that the rule of three generations is the concentrated embodiment of the Confucian, and the Confucian can be seen in harmony. In three generations, Confucian is represented as imperial pole, university and moderation. On the relationship between the three, Zhou Lanxuan believes: "Based on the Confucian classics and historical experience, Ye Shi built a realistic 'Confucian' with 'imperial pole' as the center, 'university' and 'the mean' as the two wings." With imperial pole as the core of his theory of Confucian, Ye Shi expounded the relationship between Confucian and imperial pole from three dimensions: Imperial pole, construction Imperial pole and all construction Imperial pole, which made his theory of Confucian have a strong ontological color of meritology.^[3]

The concept of Emperor Ji, originally from Shang Shu · Hongfan, is one of Jizi's nine fundamental laws on governing the country. There is a cloud in Hong Fan:

Heaven is Xiyu Hong fan nine domains, Yi Lun Youxu. "The first day of the five elements; Two times

said respect with five things; Three times the eight policies of agricultural use; The four times said with five disciplines; Five times said to build with emperor pole; The six times he uses the three virtues; Seven times Yue Ji doubt; Eight times said reading common sign; Nine times said to use the five blessings, with six poles.

Finally, Ye Shi pointed out that the key to grasp the relationship between Emperor Ji and Confucian is to understand the reason why the Emperor Ji was built, that is, the sage built the Emperor Ji. He said:

The ancient sages, their analysis of things, very discernible and detailed, as for the foundation of morality, the meeting of all the reasons, specifically refers to its name and often blame its meaning, slightly open its end without investigating its extremity. Husband is not that emperor, but then also, said: very in the world, all have also. Fresh and bright, for the sake of peace food habits, can the old zhuang, a suit of also; Filial piety and kind brother, not disease complaints, pension word solitary, not hungry, not cold, a very also; The penalty fades, the thief does not do, time and age abundant, wealth not want, a country's extreme also; The more not barren Qin, Yi do not seek summer, war leather sleeping Fu, big education is not good, the world's very also; This is very common. As for the scholars, farmers and workers, they are of different families, and they regard themselves as poles, but cannot be connected with each other. It is the saint to do how, take the road to risk, make it think different without harm, is the emperor pole. ... A man is not a thing, but he who is built is a thing. The gentleman is bound to be so the builder of its own fit, and then the emperor can be said.

Ye Shi believes that, at the beginning, it runs through self-cultivation, family harmony, governance and world peace. But the polarity of each group and the hostility of each other caused the polarity of the original not to stand up. The reason for the sage to build emperor pole is to make people in the world and different, and then the way can be done in the world.^[4] Finally, Ye Shi pointed out that the imperial pole itself is equivalent to Confucian, which is abstract and imperceptible, but the things used to build the imperial Pole are tangible and perceptible. For example, Yu built a pole with water conservancy, Bo Yi built a pole with ritual system, Gao Confucian built a pole with prison, these are specific things used to build imperial pole. This idea is Ye Shi's "self-sufficiency". "Ye Shi realizes abstract social harmony through the construction of concrete institutions and objects, which is' adapting to the existence of nothing ', but opposes' adapting to the existence of nothing to the existence of nothing ', and tries to establish abstract imperial ideal in the discussion of abstract mental issues.

Ye Shi believed that the imperial pole was the highest category of the former king's way in the political field. When a king rules, he is expected to do so for the whole world. Therefore, the emperor pole that embodies the governance of the upper must run through the teaching of the lower. The university is the highest category of Confucianism. The imperial Pole and the University are connected and unified in the Confucian, and the Confucian can then be practiced in the world.^[5] In essence, the university has become the next problem that Ye Shi needs to solve in the construction of social ontology after Huangji.

3. Confucian and Daxue

Ye Shi believed that only by combining upper governance with lower education, can Confucian be enlightened in the world. The upper government is based on the emperor, and the lower education is based on the university. Confucian takes university as its name in virtue education, and university is the highest principle of education. Regarding the establishment of the category of university, Ye Shi believes that the following problems need to be solved: first, the difference and connection between university and University. The so-called university of Ye Shi has something in common with Zeng Zi's University, but it is not completely consistent, and the scope of the former concept is larger than the latter. The second is the reason and conditions for carrying out university education. ^[6]Ye Shi believes that "different Confucian" is the external reason for carrying out university education, and the internal condition for carrying out university education is that human virtue can be restored to the Confucian through acquired learning. The third is the internal logic of university practice time, there is a logical sequence of knowledge and sincerity, to clarify this logic is the inevitable requirement of university teaching.

Ye Shi believes that the key to understanding the way of university is to experience the essence of the sage's way. There is an inherent reason that sage takes university as the highest category of moral education. Ye Shi pointed out that:

The way has not been the same for a long time. Wang Zheng Que and rites and music is bad, rites and music is bad and people's nature is lost, the eye is not the color of sight, the ear is not the sound of listening. From the outside in, it is not Yi Di geometry! But the heart cannot be changed, the nature cannot

be forgotten, from the middle out, still can be restored to the old sage.

Just as the imperial pole theory has three progressive dimensions, namely, understanding the imperial pole, building the imperial pole and understanding the imperial pole, so does Ye Shi's university theory.^[7]Ye Shi believes that there are three dimensions of university Confucian: knowing, doer and knowing all the doers, and knowing all the doers is the most difficult. Ye Shi pointed out that it is necessary to re-examine the connotation of time such as attaining knowledge and sincerity. He said:

However, in this article, it is the most important thing for a university to know, and the first thing is sincerity and sincerity. Le Ji said, "know in the outside, like and dislike no section in the inside, the thing to the human compound", know and the thing is the harm of nature, Yu solid thought not. In this article, sincerity must be known first, then the teacher of the mind of the person who knows is not harm. If so, then where should things go? Think material desire to harm the way, should be given up? If you make a way for things, you should make a way for them. However, the right and wrong of things can not be determined, and although a university scholar can not know also.

Ye Shi does not approve of the idea that the second Cheng equates form and matter with reason. Ye Shi believed that the second Cheng, with "University" as the gateway to morality, and the work of the objects as the effort, was far from the realm of poor reason. If you take things as the standard of poor reason, and ignore the sincerity of the heart and the cultivation of knowledge, this practice is far from reaching the road. Therefore, Ye Shi thinks that the university theory of Second Cheng needs to be discussed.

Ye Shi took the university as the principle of teaching, echoing the Emperor pole, thus connecting the Confucian to the upper and lower levels. So far, Ye Shi solved the problem of self-cultivation and the way of governing the country. Confucian in self-cultivation and governance, ultimately need to do in the world. As he put it, "The water stops at peace, and the road stops at moderation." The discussion of the way of leveling the world with the mean as the core became the last link of Ye Shi's theory of Confucianism.

4. Confucian and moderation

Mr. Zhang Dainian once pointed out, "After the Han Dynasty, there are three people who put forward more specific opinions on the doctrine of the mean, namely Liu Shao in The Three Kingdoms, Ye Shi in the Southern Song Dynasty, and Wang Fuzhi in the Ming and Qing Dynasties." It can be seen that Ye Shi's thought of "the mean" has its special status in the history of Chinese philosophy. Moreover, Ye Shi himself takes the mean as the end point of Confucian theory, which shows that the mean has the significance of aggregation in Ye Shi's Confucian theory. Just as Ye Shi took "University" as a reference, he finally constructed a way of university beyond "University". When Ye Shi discusses the doctrine of the mean, he reconstructs the doctrine of the mean with "one of the two ways of supplying goods and one of the ways of understanding", thus realizing the sublation of the Doctrine of the Mean. "The Doctrine of the Mean of Song Confucianists interprets' rites' and 'Zhong' with 'Confucian', so that the Doctrine of the Mean of Song Confucianists can not only inherit the early Confucianism, but also realize the ideological transcendence of the Confucian tradition."^[8]

To understand Ye Shi's doctrine of the mean, we should start from his definition of the meaning of the mean. As for the definition of the mean, Ye Shi elaborated in this way: "However, the mean is the middle, so the two things of virtue and the one of understanding can be relied on, but not the two can be in. When the water is at peace, the road is at moderation." The mean of the mean is the internal basis of "Confucian one" and "two things". Ye Shi believes that the mean does not interpret the relationship between Confucian and things as a cognitive method or principle, but shows the original state of things. "Two things" is actually formed according to the original state of things, which is the so-called "for the two can depend on". However, the "two things" do not constitute the real opposition, but the opposite and complementary unity of opposition, so the contradiction and conflict in the sense of "two things" will not actually be shown in the original state of the mean, which is the so-called "what is not in the two", just like the water will stop naturally if it is laid flat. Confucian in the state of the mean will naturally make "things" appear as an internal unity, and any different or even conflicting "things" can achieve the unity of "Confucian" at the level. In essence, from the point of view of things, Ye Shi believes that the mean is the state of unity of opposites inside things.

Ye Shi believes that for individual people, the state of the mean is manifested as "honesty". He said:

Sun and moon, heat, rain and dew, is far and can wait to push, this day of the mean, wait, is not sincere.

Art and will be born, chisel and spring, with the mountains, people and animals without dumping also, here is the mean. So the day is sincere and sincere load. But the same is true of man, so born, so dead, king and minister, benevolence, righteousness and enlightenment, there is also the so-called true. Is the heart and things or false Yan, things should not; The high will be wounded, the low will take advantage of buildings; insincerity will take advantage of them.

Ye Shi takes the sincerity of things as the starting point of his discussion, and holds that the state of the mean is the state of "sincerity", that is, the original state of things. And this original state is a regular state of change, this is the law of nature.^[9] According to the mean, is according to the law of nature. Grasp the laws of nature, you can infer the outcome of things. Climate change, such as the sun, the moon, the cold, the heat, the wind and the rain, frost and dew, can be deduced from the law of the four seasons, which is the "mean" of heaven, and the "sincerity" of heaven. If the occurrence of a certain climate does not appear, that is the day appeared not sincere situation.

Ye Shi believes that the mean is the ultimate way. If you want to achieve the state of the mean, you need to undergo a process of self-cultivation. He said:

Before the hair is not nothing also, and get its so-called Yan, is its branches and leaves know prepared; That is, there is no matter after the hair, and get its so-called and Yan, is the way also quiet sense lattice; Not hair and miss, that is, hair and discord, the universe, I see its wrong Chen only. The ancient people, make the neutral for me to use, then heaven and earth from the position, all things self-education, and I shun also, Yao, Shun, Yu, Tang, Wen, Wu of the king is also. If so, the false cannot afford. Therefore, the neutralizer, so raise its sincerity. Neutralization is enough to raise honesty, honesty is enough for the mean, the mean is enough to aid the two and one of the way, the so-called Confucius.

People's emotions in the state of unhair, like "two things", is both the root and the end, this is unhair. In the stated state, as "one of Confucian", is unified in Confucian, which is the stated sum.^[10] If one cannot maintain the state of unfired and unfired, one cannot understand the external things correctly. Taking the ancient sages as an example, Ye Shi pointed out that the method of neutralization is the entry point for people to cultivate their mind. And performance for raising honesty time, raising honesty can achieve the state of the mean. The doctrine of the mean deals with the relationship between Confucian and things with the attitude of unity of opposites, which is what Confucius called the supreme Confucian.

5. Conclusion

Ye Shi regards the mean as one of the two ways to benefit things and one of the ways to understand them, which shows that the mean is not only the harmonious state that people or things should be in. In this chapter, Ye Shi completed the ontological construction of Confucian.

References

- [1] Qie Bingliang, *On the Principal Inclination of Ye Shi's Poetic Thought—From the Difference between Ye Shi's Political Tradition and Zhu Xi's Moral Tradition*, *Journal of Anshun University*, 2014, 16(05): 9-10+95.
- [2] Rong Mo, *Discussion on the Inheritance and New Change of Ye Shi to Han Yu's and Ou Yang Xiu's Epitaph*, *Journal of Wenzhou University (Social Sciences)*, 2014, 27(04): 45-50.
- [3] Chen Rui, *Ye Shi's Critical Analysis of Doctrine of The Mean and Explanation of Confucianism*, *Journal of Hangzhou Normal University (Humanities and Social Sciences)*, 2012, 34(02): 21-28.
- [4] Jin Feng, *The Simple Exploration of the Edition of Mr. Shuixin's Collected Works in Heilongjiang Library*, *Library Work and Study*, 2012(01): 76-79.
- [5] Hu Caijuan, *On Ye-shi's Theory of Talent Environment and its Modernity*, *Journal of Fujian Administration Institute*, 2011(06): 98-102.
- [6] Ren Feng, *Ye Shi and the Eastern Zhejiang School: On the Political thinking of Song Confucians of Practice and Achievements*, *Journal of the History of Political Thought*, 2011, 2(02): 60-81.
- [7] Chen Zengjie, *Research on Four Issues of Yongjia Siling*, *Journal of Wenzhou University (Social Sciences)*, 2011, 24(03): 13-17.
- [8] Yang Zhucui, *On YE Shi's Academic Principle*, *Journal of Shangrao Normal University*, 2011, 31(02): 9-14.
- [9] Jiang Guobao, *A Study of Ye Shi's thought on Yi-ology*, *Journal of Hangzhou Normal University (Humanities and Social Sciences)*, 2011, 33(01): 32-40.
- [10] Geng Zhendong, *On Guanzi in Xixuejiyan written by Ye Shi*, *Journal of Central South University (Social Science)*, 2010, 16(05): 30-34.