

On Liang Qichao's Theory of "Self"

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Abstract: *Liang Qichao is one of the greatest thinkers in modern times. His theory of "self" mainly consists of three parts: the relationship between body and mind, the relationship between group and self, and freedom. In the relationship between body and mind, he mainly discusses the different connotations of life self and spiritual self, as well as the state of physical and mental unity that Liang Qichao's relationship between body and mind ultimately wants to achieve. In the relationship between group and self, through the discussion of "larger self" and "smaller self", Liang Qichao tries to reconcile "group and self" and achieve the unity of group and self. Finally, after discussing the connotation of freedom, Liang Qichao attached importance to groups, but he believed that group freedom was the goal and individual freedom was the starting point. Therefore, new citizens should achieve freedom by eliminating "heart slaves".*

Keywords: *Self; Body mind relationship; Group self relationship; Free*

Liang Qichao attached great importance to himself. The purpose of Liang Qichao's self theory was to realize human freedom and liberation. From the individual point of view, it is to achieve the unity of body and mind and give play to individual subjective initiative; In terms of groups, it is to make our own groups stand in the forest of nations in the world, to achieve the independence of the country and the liberation of groups.

1. Body mind relationship

Liang Qichao discussed the individual's self mainly from two aspects: the life self and the spiritual self. The spiritual self is more important than the life self. In terms of the spiritual self, Liang Qichao also distinguishes between reason and sensibility. In his view, reason is the more fundamental existence in the spiritual self. In terms of the relationship between body and mind, the ultimate goal is to unify the other by reason and reach the state of true self.

Liang Qichao wrote in "Xinmin Shuo" that "there are two kinds of people: one is to treat me with the sentient beings, and the other is to treat me with seven feet, and the other is to treat me with seven feet. The individual ego mainly includes the individual body treated with all living beings and the soul treated with the body. For Liang Qichao, the two parts of life self and spiritual self are more important.

The soul is composed of two parts: reason and sensibility. He wrote in the "Review of Fice's Life's Duty" that "the so-called I, the rational I, the feeling I. Reason is unique to human beings, and the feeling is the same as other creatures, so it is called the real one, and only this reason". Liang Qichao believed that the rational I is "the real one", is born, and is the basis for human being. "So when we speak from the rational side, its essence is sincere and harmonious. When we speak from the feeling side, it is always complicated and incompatible due to various external influences. Since human beings are characterized by rationality, it is advisable not to destroy the rational self with the feeling I, and the value of human existence may be almost dead if we are indifferent.", We should not be blinded by our feelings.^[1] Feeling that I am not I, people should resist the temptation of emotion, carry forward the innate conscience and ability of reason, and let reason take the leading position. In Liang Qichao's view, if reason is enslaved by the outside world, it will lead to loss of personality. It can be seen that Liang Qichao is influenced by traditional Confucianism and has a tendency of "self-denial". At the same time, he continued to discuss how the life self and the spiritual self can be unified to achieve the state of spiritual freedom.

Liang Qichao said in "Only Heart" that "the state of mind is created by the mind. All physical conditions are illusory, but the state created by the mind is real." The physical conditions are illusory, the mind and knowledge are real, and the physical conditions are the manifestation of the state of mind.

Since the external things are unreal and unreal, only the heart is real, then in terms of physical and mental problems, we should let the false ego of the body return to the true ego of the spirit, break the ego and reach the true ego state. Liang Qichao's discussion of the true ego state is very close to Chuang Tzu's thought of "heaven and earth are born with me and all things are one with me", which is also Chuang Tzu's spiritual state of "unity with the Tao".^[2]The term "true self", borrowed from Buddhism, originally refers to the Buddha nature (such as true, nirvana, and pure Dharma body). Buddhism believes that all dharmas are born from the combination of karma and are born and died, and there is no eternal self-nature. Therefore, they are "without me". Only the eternal and immortal Buddha nature (such as true, nirvana, and pure Dharma body) is "true me". The true self of Buddha nature is "separated from speech, name and fate", so it can only be realized by breaking the ego. The so-called "separation from the state of mind, only the corresponding proof". Liang Qichao's so-called "true self" is also an absolute concern.^[3]It must also be realized through breaking the ego, but it does not mean Buddha nature. Although it is a fictional and eternal absolute spiritual entity like Buddha nature, the true self of Buddha nature is used to govern others and laws, and Liang Qichao's true self is only used to govern others. Therefore, breaking the rules is the key to "fit the true self".

2. Relationship between groups and individuals

Liang Qichao attaches great importance to the relationship between "group and self". His understanding of "group and self" has different connotations in different periods. He reflects the coordination of group and self in the discussion of the greater self, group, public and private, individual and private.

In The Theory Society, Liang Qichao first compared "group" and "independence" as a category of opposites: "Don't be good at group, don't be good at independence. Don't be good at group alone, because you are stupid, because you are stupid, because you are weak; because you are smart, because you are smart, because you are strong". He linked "group" with "pass", "glance", "strong", and so on, and linked "independence" with "pass", "fool", "weak", and so on, which is actually the opposite of "group" and "independence". At this stage, Liang Qichao did not jump out of Kang Youwei's understanding of group-self, and his understanding of group-self was also at an initial stage, mainly around the collection of people to explain "group".

With the need to highly affirm the value of "group", Liang Qichao made a further analysis of the essence of "group". "The way of group is that the form of group is the bottom, and the mind of group is the top. The form of group is the group of locusts, mosquitoes, bees and ants, and the inhuman group is also the group. If the group is endless, it will be stupid, and the death will be made by the people of group mind.... The matter of group mind is perfect. The European people know it, but the three people who do it: the group of countries is called the House of Representatives, the business group is called the Company, and the scholar group is called the Society." Liang Qichao listed the group of countries, the business group The formation of "group", such as learning society, advocates that the establishment of "group" is a group of spirit, because the rational self is the standard to distinguish human beings from animals, and is also the standard of national advancement and backwardness. Liang believes that the group of "mind" is higher than the group of "form". Liang Qichao believed that the main body of human history evolution should be "group".^[4] He wrote that "one person, almost no evolution; the evolutionist, is just one personality above the individual, that is, the crowd." "One personality above one person" is "group", and also "big self", which is Liang Qichao's epistemological summary of "group".

After the 1898 Movement, Liang Qichao traveled to Japan, and his thoughts changed greatly. He gradually formed his own group-self concept and new understanding of group-self relationship.

First, his understanding of the concept of "self" has changed, and he affirmed "independence". He believed that people who are not independent are slaves, and that independence is "the raw material for breeding the world". He raised the significance and value of "independence" to a high level. "What is an independent person? He who does not rely on others, but always stands aloof from the world." "Independence" is not material, but a spirit of "not relying on others," "stands aloof from the world", and is not ungrateful or selfish. Liang Qichao tried to reconcile the relationship between the group and himself. The "independent group" he pursues is linked with the modern axiom of evolution and "natural selection". Independence is also a kind of virtue.^[5] Chinese citizens lack the virtue of independence, so the country cannot become an independent country. Independence also relates to people's self-interest and self-reliance, which is an important link in the establishment of Liang Qichao's new concept of

"self", and also marks the evolution of intellectuals in the transitional era from "human dependence" to "material dependence".^[6] In a word, Liang Qichao's separation and interpretation of "independence" and "dependence" not only helped to reconstruct the concept and relationship between groups and themselves, but also affected modern values to a certain extent.

Secondly, Liang Qichao criticized the traditional concept of "group" based on the reconstruction of the concept of "group". He pointed out that: "What do we call" no group "in China? It is a country of four hundred trillion people, who have lived together for thousands of years. However, its local autonomy is developed very early, and there are numerous small groups in each province; the organization of the industry alliance is very dense, and there are numerous small groups in the four people. However, it is inevitable that the people who are scattered in the sand will have the virtue of no group. The person who is group of people will always be careful to group; the person who is group of people will always be willing to group Small groups and large groups. Then we can combine the inherent group inside and attack the group outside the enemy. "Liang Qichao's so-called "virtue of group" is based on the principle that individuals obey the group and small groups obey the large group. This "group" can "invade from outside the enemy". So for the new "group" with progressive significance that Liang Qichao is trying to build, the old "group" must make innovations.

Third, Liang Qichao proposed his own path to solve the problems faced by the traditional group-self concept, especially the specific problems that the concept of "group-self" could not adapt to the new era. He pointed out: "I don't think China is an independent country, especially because China has no independent people today. So if we want to speak of independence today, we should first speak of individual independence, which is the independence of the whole; first of moral independence, which is the independence of the form." "Independence" is the core of the new concept of "self group". An independent modern individual is the prerequisite for Liang Qichao to achieve the independence, prosperity and strength of the "group".^[7] The new concept of "self group" can not be separated from moral independence. Liang Qichao believed that the solution to the current situation of China's scattered sand at that time had to start with moral revolution. He believed that "the noumenon of morality is only one thing, but if it is published outside, then the name of public and private should be established. Everyone who is good to himself is called private morality, and everyone who is good to others is called public morality, both of which are indispensable to life". Liang Qichao believes that only when everyone can "be kind to others" can he achieve the goal of "benefiting others".

3. Self-realization

In Liang Qichao's view, the connotation of freedom includes two major aspects: right and virtue. To realize the right of freedom, the more important is the virtue of freedom. Although group freedom is the purpose, individual freedom is the starting point of realizing freedom. The personal freedom of Xinmin starts from the elimination of "heart slaves".^[8]

Liang Qichao's liberalism thought directly originated from the West. He believed that the essence of human beings lies in life and rights: "Those who claim to be human beings rely on life and rights, and then the responsibility is complete. Those who do not comply with the requirements will lose their qualifications for human beings and stand in the same position as animals." And freedom is the most important content of life and power, "Freedom is the proof of right. There are two important elements for a man to be human. One is life, and the other is right. When one of them is missing, it is not human. Therefore, freedom is also the life of the divine world... The virtue of freedom is not what others can take away, but what I get and enjoy."^[9] Natural human rights also mean the natural freedom of human beings. Human rights are neither given nor deprived by others, which is the essence of freedom.

Liang Qichao was influenced by Rousseau. Rousseau put forward three concepts of freedom in his Social Contract Theory: "natural freedom", "social freedom" and "moral freedom". "Natural freedom" means that what people enjoy in the natural state is "natural freedom limited only by individual power". After human beings enter into the social state, people enter into contracts with each other to protect the person and wealth of each combiner. The freedom of such agreements is social freedom. For social freedom, people must give up natural freedom. Social freedom is bound by public will, but what it gets is the ownership established according to formal rights, that is to say, this freedom is protected by the law formed by contract, so it is more stable and reliable than natural freedom. Rousseau also pointed out that in addition to gaining social freedom, understanding rights and obligations, and having a sense of justice and rationality, people in a social state "should also add moral freedom to the income column of the social state."^[10] Only moral freedom can make human beings truly become their masters; because

only the impulse of lust is the slave state, and only obeying the laws prescribed by people themselves is freedom". So here in Liang Qichao, freedom has not only political significance, but also philosophical and ethical significance. "Freedom is the treatment of slaves." Liang also recognized that freedom is the essence of human beings, the highest attribute of human beings as subjects, and the opposite of slavery. [1]Therefore, the realization only needs not only to protect rights, but also to awaken the independent personality consciousness of the people, make them become independent, self-respect, free new people, and realize the freedom of will and ethics.

Liang Qichao believes that slaves are divided into "body slaves" and "heart slaves". As slaves of others, they can be liberated through struggle, and may also be released or liberated by others. The most frightening thing is to be willing to be slaves, that is, "heart slaves". "If there is a desire for true freedom, it must begin with the removal of the heart slaves." "The removal of heart slaves" is the key to the realization of spiritual freedom.[12] In addition to the four types of "heart slaves", first, do not be slaves of the ancients. He strongly advocated the independence of his own personality and thought. It embodies strong self-consciousness and rational spirit. 2.Don't be a slave to the secular world. 3.Don't be a slave to circumstances. Liang Qichao's "circumstances" mainly refers to the so-called "fate" in ancient philosophy. 4.Don't be a slave to lust. For this reason, he put forward the method of "self-denial" and let the moral mind become the master of the material body. "Self-discipline, self-discipline, and self-discipline means strong." [13]Self-discipline means strong, strong, and free, realizing the grand ideal of governing the country and the world. This shows that Liang Qichao's spirit of freedom is a positive attitude to enter the WTO, in order to enjoy civilized and real freedom; The way to realize freedom is for the subject to make judgments and judgments according to all the authorities and dogmas of reason, so as to realize self-determination. This is from the perspective of ethics and morality. In reality, it is difficult to achieve, but it has the significance of ideological emancipation.

4. Conclusion

To sum up, Liang Qichao's philosophy of self is divided into three aspects: body and mind, group and self, and freedom. In Liang Qichao's opinion, the body and mind will eventually reach the state of "body and mind" integration, and the group and self will eventually coordinate with each other. Their ultimate goal is to obtain freedom. Compared with the body, this freedom is more spiritual and "big self" freedom than the "small self". In Liang Qichao's opinion, to achieve spiritual freedom, we need to eliminate "heart slaves". Liang Qichao's theory of self presents a life purport and value concept different from the ancient philosophy, which revolves around saving the nation from subjugation and striving for survival. This shows the important provisions of the changes of society, the collision of Chinese and Western cultures, and the different themes of the times on the thinkers' personal thoughts and personality.

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