

THE CAUSES OF THE “FOUR BOOK”-S FROM THE PERSPECTIVE OF RELATIONSHIP BETWEEN PSYCHOLOGY AND CULTURE

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Key-word: the four books; cause; psychology; culture

The Four Books plays an important role in Chinese cultural history. From the philosophical point of view, Neo-Confucianism transformed Chinese ancient philosophy from ontology and epistemology to cultivation theory. The new content and the new cultural form made the pre Qin philosophy more perfect. The Four Books is the cultural representative of the Neo-Confucianism. From the social influence point of view, The Four Books became the cultural authority instead of the five classics. It had been affected Chinese official ideology for over 800 years. The causes of The Four Books are not only the historical events², but also the dialectical relationship between psychology and culture. In this view, psychology is the reality of human spirit and culture is the reality of human sensibility. Psychology creates culture. Culture would detach from human and exist independently once the culture was formed. The independent cultures constantly occupy psychology in human development. Human have abilities of imagination, emotion, understanding and capacity of will. Those functions of Human psychology determine human must understand the world, beyond the self and constantly turn the theoretical world into the real world. In this view, people must beyond his psychology to create a new culture. Culture was created and developed by the dialectical relationship between psychology and culture. “Culture is not a static existence in essence or an unrepentant hardcore. Culture is a life process.”³ The origin and development of culture always manifests the contradictory movement of culture and psychology. The Four Books is the results of that kind of contradiction movement.

The contradiction between the social culture of morals landslide and the psychology of the Confucian ethics ideas.

The traditional enfeoffment system and the patriarchal clan system were severely damaged in the late of Spring and Autumn period. Some powerful bureaucrats started to strengthen their states in the battle. All kingdoms fight for their dominion. The social order was decent into chaos. Confucius thought that is “the system of rites and music and punitive expedition are carried out by Marquis or bureaucrats”.⁴ The sharp contradiction was aroused between social consciousness and social reality. The contradiction caused scholars to think about the basis of the system of sites and music. Confucius corrected six classic in order to repair the ritual music institutions. He put forward five kinds of ethics those are benevolence, righteousness, courtesy, wisdom and sincerity. He took “the prince is prince, the minister is minister, father is father, son is son”⁵ as the social behavior ethic.

And then, Mencius put forward a five moral ethics that is “father and son have family affections, the monarch and minister have personal loyalties, the couple are different, respect for seniority, friends have sincerities.”⁶

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²Lu Jian-you. Promoting Factors for Bringing about the Theory on the Four Books in the Southern Song Dynasty[J]. Journal of Xi'an Jiao tong(Social Sciences), Mar.2001, Vol.21(Sum No.55), p70—79页.

³Zhang Lianlang. The Inherent Logic and Interpretation of Chinese Philosophy. Chang Bai Journal. NO.5, 2008. Sum No.143

⁴Zhu Xi. The four books[M]. Zhonghua Book Company, Apr 2013.P160.

⁵Zhu Xi. The four books[M]. Zhonghua Book Company, Apr 2013.P129.

⁶Zhu Xi. The four books[M]. Zhonghua Book Company, Apr 2013.P242.

Dong Zhongshu development of the five moral ethics and establishment the three cardinal guides and the five constant virtues according to his “Guiyang Avenue and base Yin” theory. He put forward the “only reveres Confucianism” as the strategy of governing the country to emperor Wu of Han Dynasty. Emperor of Han Dynasty carried out the strategy. From then on, Confucianism was the cultural and political authority and wined support among the people. The Confucian ethics became the social ethics standards of descendants.

The Tang Dynasty especially in Emperor Xuanzong period, that was a period of Economic boom, social stability, culture prosperity and country become stronger. The prosperity of the scene can be described as “around the reservoir band, goods pile up like a mountain, all people are rich and abundance, there are about ten million families, a bag of rice three or four paper money, young people do not know weapon, a peaceful and prosperous time, walker not sac grain”⁷ according to “The legend of Kai Yuan period”. However, the rebellion of An and Shi has happened in such a period of prosperity. The rebellion was last for more than eight years. Tang dynasty from prosperity to decline because of the rebellion. the social situation was described as “after the rebellion of An and Shi, disaster occurred frequently, the soldiers leather not rest, misery life of the people, that situation has lasted more than 200 years”⁸ according to “the history as a mirror”. People began to consciously compare the confusion and poor social reality with the Confucian social ethics. great contradiction between the social culture and the Confucian ethics psychology had been aroused.

Yang Wan, one of the ministers, considered that “from then on, the abuses have become the custom. the children all reading contemporary poetry. When he grows up, the knowledge also did not go beyond. Even he become an official, there is no real knowledge. The six classics had not been read, three histories has been hung. Where would be the real Confucian?”⁹

Jia Zhi, the other minister, respond to Yang Wan pointed that “today, the scholars only versed in filling the blanks, but do not understand the intention. They don’t know the truth of “no vent” and “do not make the mistakes of the past”. The literature knowledge became standardization and the practical skills were ignored. The academic atmosphere is flashy, how to know the thing that changes prevailing habits and customs to genesis in the world? People don’t know how to end the unrest and carry out the way of Tian because the higher people loss the source and the lower people inherit the drawback”¹⁰. Yang Wan and Jia Zhi summarized the lessons of the rebellion of An and Shi. They considered that the imperial examination system brought the social moral landslide and the social unrest.

However, Han Yu considered that “the Buddhism is one method of barbarians.....The mouth doesn’t read the truth of ancient times and refuses to accept the canonic. They don’t know the personal loyalty of emperor and officials and the family affection of father and son”¹¹ that made people “abandon the monarch, lost the relationship between father and son, forget of mutual support.....That destroyed the ethic and the custom. It is that the son doesn’t support his father, the minister did not serve monarchs and the people don’t know what they should do.”¹² In Han Yu’s view, the ethical value of Buddhist destroyed China social ethics order.

Although the result of the reflection is different, their thinks made a common choice is to change the social reality. They thought only of Confucian ethics is the fundamental guarantee of the good social order. Han Yu believed people can create a prosperous and peaceful world by

⁷ Zhu Xu. The legend of Kai Yuan period.vol7.

⁸ Sima Guang. the history as a mirror[M], Zhonghua Book Company, 2007, P2718.

⁹ Liu Xun. Old Tang[M]. Zhonghua Book Company, 1986, P3431.

¹⁰ Liu Xun. Old Tang[M]. Zhonghua Book Company, 1986, P3431.

¹¹ Han YU. The Colleted Works of Han Yu[M]. Zhongzhou ancient books publishing house, 2012, P14.

¹² Han YU. The Colleted Works of Han Yu[M]. Zhongzhou ancient books publishing house, 2012, P21.

personal self-cultivation. ¹³The way of the personal self-cultivation is come from positive and sincerity ideal in “University”.

Li Ao advocated the sincerity theory in “Golden Mean”. He said that “sincerity is the nature of saint. It is quiescence, vastness, sober and calm. It can shine all over the world. It cans harmony with all things and ones.Sage has been constantly striving to follow the renaturation principle. Renaturation is the only way to make people return to the way of Tian. ” ¹⁴he believed that sincerity can solve the contradiction between nature and affection. People would have the perfect personality and the world would have a good social order when the contradiction between the nature and the affection was solved.

In the early Song Dynasty period, thinkers inherited the former. Hu Yuan promoted “Mencius” And made a profound theoretical discussion. At the same time, “The Analects of Confucius” has been inherited as classics since the Han period. Since then □ “University”, “Golden Mean” was divorced from “The Book of Rites” as a separate text. The four books began to be a gradually scale.

二、 the contradiction between the conception culture about human nature and the transcendental psychology of human.

There is a fundamental difference between human and animals. Human and animals are all obey the universal law of nature and life movement in their natural physiological level. But in psychologically, human have the imagination, on which human put the object into concept. Human have the emotional that make human close to or away from the object. Human also have the judgment to judge the reasonableness of the phenomenon. Human can understand of the world, transcendent themselves and constantly change the theoretical world into the real world. It is what Karl Marx pointed that “people are not of reproduce themselves in a certain provisions, but produce their comprehensive. People are not trying to stay in that had turned into something, but in the absolute motion variation.”¹⁵ Culture was developed because of this law. People constantly breakthrough the former culture and create a new culture in the transcendence of the psychological role.

The new contradiction emerges that is between the reality of “falling of ceremony” and psychology of “the ritual music system” in the late spring and autumn period. The contradiction awakens scholars to reflection the foundation of the ritual music system and the origin of the world. Confucius specially emphasized on the ethical significance of ancient culture from the perspective of social ethics system and unity of content and form of life. He regarded the human ethics as the highest form of the way of Tian. Ethics is human nature. The way of the Tian is human provisions. Lao Tzu specially emphasized on the unity of human and all the other things from the perspective of the original meaning and the objective law of the way of Tian. Confucianism and Taoism all acknowledge that the way of Tian is human nature and human is a kind existence of ethics. ¹⁶This concept has been very authority until Buddhism afferent.

Buddhism quickly attracts countless devotees to the Buddha by its theory of human nature with the introduction of Buddhism. Obviously, the human self is more important than human ethics for most people. Chinese thinkers have to break through the traditional concept of the human and try to prove that the traditional is reasonable. They began to look for the Chinese theory of human nature and its basis.

¹³ Li Kehe. The Famous Ancient Articles 1000. Yuelu Publishing House. Vol 3. P27.

¹⁴ Li Ao. Renaturation.

¹⁵ Marx Engels collection[M]. Peoples publishing house, 1995 edition, vol 30, p.480.

¹⁶ Lingmu zhangbo□Inquiry into Internal Identity Confucianism and Taoism[D]. Jilin university. Jun 4, 2009, P81.

“The analects of Confucius” “Golden Mean”, “Mencius” and “University” become important theoretical documents because their humanity theories come down in one continuous line.

Confucius regarded the human ethics as the highest form of the way of Tian and the way of the Tian is human provisions. Confucius experienced the way of Tian, but not to say. That is what Zi Gong said that “the nature and the way of the Tian can not be heard in what Confucius said”¹⁷. The relationship of man and nature is a necessary condition for the human nature, but not be a logical argument. The logical argument was expressed by “Godden Mean”.

“Godden Mean” opening with “what tian commands is called natural tendencies; drawing out these natural tendencies is called the proper way; improving upon this way is called education”¹⁸.that explains the relationships between Tian command human nature、 the proper way and the education. The relationship between the way of Tian and the human nature was cleared. Human is a product of the way of the Tian. Nature gives its own rules to its creation. The human nature is the nature of the way of Tian. “Golden Mean” established a clear relationship between human and the way of Tian. It is possible that turn the humanity to the way of Tian.

“Mencius” further deepening the theory of human nature. It proved that the way of Tian is knowable with the human specific provisions. First of all, “Mencius” proved the differences and relations between animal and human. That was said that “people from different little difference between human and animal”¹⁹. Nature attribute is the similarities between animals and human, while the difference is human’s social attribute. Human social attribute is the special. It is reflected in social ethics. Human nature action is affection. Affection is the expression of human nature. Human can achieve “knew the heart” by “the appropriate action”. “Mencius” closely integrated the political and the ethics. He emphasized the importance of moral cultivation and thought that is the fundamental of politics. He said “the foundation of world is country, the foundation of country is home, the foundation of home is self.”²⁰ The idea of self-cultivation, family, country and world in “University” is based on the idea of “Mencius”.

The Neo-Confucianism scholars have discussed the Chinese theory of human nature and prove the consistency of the thoughts in “the Analects of Confucius”, “Golden mean”, “Mencius” and “University”. They not only discusses human nature, but also demonstrated the “possibility” of way of heaven. “The Four Books” were become the new academic field.

三、 the contradiction between the life culture of Buddhism and the entering world psychology of Confucianism.

The exact time of Buddhism was introduced into China has not been test. Generally, the Chinese people had already known the Buddhism in the middle of Eastern Han Dynasty at least. According to Yuan Hong recorded in “Han Ji” that “the Borobudur is Buddha. Buddhism originated in western. The Buddha is the single male. Buddhist practice charity, not to kill, stay with quiet. The excellent Buddhist was called Salmonella. Salmonella was called get rid of sundry ideas by Chinese. They destroy the desire in order to be inaction. They thought the spirits never die with human body and there would be karma to what human do. They cultivate virtue and accumulate blessing in order to

¹⁷ Zhu Xi. The four books[M]. Zhonghua Book Company, Apr 2013.P77.

¹⁸ Roger T. Ames and David L. Hall, Focusing the Familiar: A Translation and Philosophical Interpretation of Zhongyong. University of Hawai'i Press, 2001, p89.

¹⁹ Zhu Xi. The four books[M]. Zhonghua Book Company, Apr 2013.P274.

²⁰ Zhu Xi. The four books[M]. Zhonghua Book Company, Apr 2013.P260.

make human spirit immortality and to be a Buddha.”²¹

Buddhism had caused almost subversive influence in Chinese cultural beliefs by its life theory. It had once stirs up dissension in the Wei and Jin Dynasties, particularly in the Sui Dynasty. Emperor Wen and Emperor Yang of Sui Dynasty know that “the Sui Dynasty flourished because of Buddhism” in their bones. They had given more support to financial Buddhism. The position of Buddhist was more than Confucianism and Taoism. Some evidence about that was recorded in “Sui Shu • biographies”. Someone asked Li Shiqian, one scholar of Sui Dynasty, the rand order of Confucianism, Buddhism and Taoism. Shiqian said that “the Buddhism as the sun; Taoism as the mouth; Confucianism as the five-star”²². It is enough to see that Buddhism’s position is very high. There was a movement that was called “the Buddha bone was Tribute in palace” in Emperor Dezong period. In this movement, more temples were opened to the public and attracted numerous people to visit. Monks enjoyed special treatment and more people leave home to choose a monk. Government was spending heavily for temples and Buddha. Buddhism reached the golden state. The decrease of the human resource and the great expenditure had affected the social order. Confucian scholars extremely are amiss to the worship of Buddhist.

Confucianism has a positive feeling of entering the world from it come being. Zi Xia said that “a good scholar will make an official”²³. Official is the biggest target of Confucian learning. Confucian entering world is not pursuit for power, fame or money. The ultimate pursuit is to govern the country and the world. The entering world concept was advocated by Confucian scholars in each dynasty. That is the most significant feature of the Confucian culture. However, Buddhism publicized that life is bitter and the real world is all empty and bitter. Buddhism advocates are cynical, away from home, and vows to become a monk. These ideas are not accepted by Confucian scholars. There was a contradiction between the life theory of Buddhism and the human ethics of Confucianism.

Buddhism affected the Chinese cultural beliefs with its life theory. The best method is to overcome the Buddhism is to establish Chinese life theory. In Han Yu’s view, the life theory of Buddhism is “only to cure their hearts, and not to government the country and the world. It extinct human social ethics, and if so on, the son will not his son, father is not the father, minister do not serve to his empire and people do not do what should do.”²⁴ Buddhism just asks for personal “quiescence”, that is no sense of social responsibility. Confucianism is different with Buddhism in those areas. The Confucian “University” not only emphasis on self-cultivation, but also achieve the social purpose with improving heart and sincerity. The Confucian theory is more reasonable than the Buddhist.

Li Ao is extremely respected “Mencius” that is one of the Confucian classics. He said that “sincerity is the saint nature. It is quiescence, vastness, sober and calm. It can shine all over the world. It cans harmony with all things and ones. Its action □suspend□speech and silence can do the most appropriate. Sage has constantly striving to follow Renaturation principle. Renaturation constantly is the only way to make people return to nature.”²⁵ In his view, “sincerity” in “Golden Mean “ is the best way to resolve the conflict between human nature and affection. “People can return to the human nature through sincerity. The proper way is the tracking source makes people return to human nature. The proper way is sincerity. Sincerity is the way of Tian. Sincerity is not change and not moving. Improving upon this way is called education. What is education? The answer is that

²¹ Xue Ying. Han Ji. Vol42.

²² Wei Zheng. Sui Shu • biographies.

²³ Zhu Xi. The Four Books[M]. Zhonghua Book Company, Apr 2013.P177.

²⁴ Han YU. The Colleted Works of Han Yu[M]. Zhongzhou ancient books publishing house, 2012, P189..

²⁵ Li Ao. Renaturation.

the human way is Be Sincerity. Be Sincerity is choosing the great good and insisting to do it. Making Improving Road return to nature is Ming. Education is to change the world.”²⁶ At this point, Li Ao proved that everyone can be a saint who is like Yao and Shun based on the theory of original goodness of human. His theory provides a theoretical foundation to rival the Buddha life theory that is “everyone can be a Buddha”.

Han Yu and Li Ao opened the Confucian orthodoxy reconstruction work during the confrontation of Buddhism. The scholars of Song Dynasty inherited academic atmosphere from The Tang Dynasty that is rejection Buddhism. The Song Dynasty continues to improve the Confucian theory and raise the social status of the Confucianism. Hu Yuan advocated “Mencius”, he sure that “everyone can be saint and the saint have feelings and desire”. Therefore, he proposed a theory of cultivation that is called Clear Nature TO Use. The Clear Nature is the Confucian ethics. TO Use is the practice of Confucian ethics in the social life.

The two brothers Cheng Yi and Cheng Hao explored the theoretical resources from “University”, “Golden Mean”, “The Analects of Confucius” and “Mencius”. They thought human nature and the way of Tian is the same. they construct a set of huge science system that included the universe □ life □ social and all the aspects on that basis. They illustrate the value system of Confucianism from the other perspective on the basis of life theory □ That made the two-way interaction between the classic of Confucianism and neo-Confucianism. They enhanced the academic status of the “Analects of Confucius”, “Golden Mean”, “Mencius” and “University”.

Later, Zhu Xi inherited the viewpoints and methods of Cheng Hao and Cheng Yi. Zhu Xi interpreted “University” and “Golden Mean” and put the “Analects of Confucius” and “Mencius” notes together. He scripted and published them in a book in his later years. The book name is “four classics”. From then on, “the Analects of Confucius”, “University”, “Golden Mean” and “Mencius” was formally called The Four Books.

Abstract: The Four Books plays an important role In Chinese cultural history. The causes of the four books are not only the history events, but also a result of some contradictions that between psychology and culture. These contradictions are show in the following aspects: The contradiction between the social culture of morals landslide and the psychology of the Confucian ethics ideas; the contradiction between the conception culture about human nature and the transcendental psychology of human; the contradiction between the life culture of Buddhism and the entering world psychology of Confucianism.

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²⁶ Li Ao. Renaturation.

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