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He differed from Yang in his understanding of the significance and adequacy of the Essays on Awakening the Faith in Mahayana Buddhism. Thus in Yang's view, the study of mind and consciousness (in the sense of activity-consciousness or yohshi) is of primal importance and can be best accomplished through this type of Buddhist discipline. In this book, Liang attempted a macro-scale analysis of Eastern and Western cultures and divided the development of world cultures into three different stages: (1) the objective, (2) the moderate, and (3) the divine, which correspond to three kinds of life attitude — the outward, the inward, and the backward, respectively. In Ouyang's view, Buddhism does not teach the belief in the existence of God or gods, nor does it maintain any relations coalescing God and man, so it should not be regarded as a "religion" in the Western theistic sense. According to Xiong, reality is in perpetual transformation, consisting of unceasing "closing" and "opening" movements, with everything arising from these movements. The May Fourth New Cultural Movement However he was an advocate of Western learning, Yan Fu rendered his translations of Western works in the archaic classical form of the Chinese language and consistently showed his respect for the traditional culture. Modern Confucianism, however, pursued a combined course, partly following the traditional way and partly transforming itself in response to the challenge of Western culture. In "Three Types of Philosophical Wisdom" (1938), Fang maintained that there are three types of philosophical wisdom, the ancient Greek, the modern European and the classic Chinese, which represent the most significant cultural aspects in the development of human history. g. Chan, Wing-tsit, et. Their criticisms of Neo-Confucianism are still wielded with some force by those who critique Neo-Confucian thought today. London: George Allen and Unwin, 1956. In human history, insisted Sun, no evidence can be found to support Rousseau's views, and it was only through bloodshed that people ever acquired their power, sovereignty, and equality. Yan Fu and Western Learning The importation of Western science into China, prohibited since the early Qing, was renewed after the Opium War and gained tremendous momentum from the military supremacy of Western powers then invading China. Yang advanced the Dashengcixin Lun (Essays on Awakening the Faith in Mahayana Buddhism) as the key work for understanding the essence of Buddha's teaching. He proclaimed that archaic language failed to convey real-life experience and should be replaced by vernacular language in literature, that classical literature handed down from the remote past should be reexamined to determine whether it represented true superiority or scholarly forgery, and that Confucianism had misled the Chinese people by teaching them to subordinate themselves to the authorities of sovereign, father, family, and the state. Thus, Sun urged all Chinese to stand up for their rights, and to fight for their freedom and equality by joining the course of revolution. He argued that philosophy should not be deemed poisonous or useless as it comprises broader scope than politics and jurisprudence that teaches the ideas of freedom and equality, and utility should never be taken as a standard to which philosophy has to meet. Wang Kuowei and Classical Confucianism Although Neo-Confucianism was predominant in modern Chinese philosophy, there was an unpopular strain of thought derived from the tradition of "classical Confucianism" of the early Qing that stood in opposition to Neo-Confucianism. Transformational Trend in Modern Chinese Philosophy a. Neo-Confucianism is but only one of the Confucian schools and Confucianism is but only one of the schools of Chinese philosophy alongside Daoism, Mohism, Legalism, and so forth. Sun, Yat-sen. The totality of ephemeral phenomena and the transient world is called the substance Dao. The arguments between the two can be traced back to Wang Kuowei (1877-1923)'s critique of Zhang Zhidong's denial of the value of philosophy. Liang Shuming and Neo-Confucianism The Buddhist renaissance mentioned above may be regarded as the most insulated quarter of modern Chinese philosophy, insofar as it paid no attention to the prevalence of Western philosophy in China and maintained itself firmly on the traditional track. His response to the impact of Western knowledge is epitomized in the following phrases: "Taking Chinese learning as 'substance,' that is, the foundation of culture, and taking Western learning as 'function,' that is, for the practical purpose and utility," or to state briefly: "Chinese Learning as Substance and Western Learning as Function" (Zhongti Xiyong). Roughly speaking, many parallels to the history of Western philosophy can be discerned in this division. Most notable among these was Liang Shuming, who published *Dongxixuehua jichizhexue* (The Oriental and Occidental Cultures and Their Philosophies) in 1922. One would not going too far in saying that Wang was the first Chinese scholar with such a broad knowledge of Western philosophy. Yan Fu (1853-1921), who studied in England from 1877 to 1879, was the first Chinese scholar to introduce Western philosophy, science, and political theory systematically by translating Thomas Huxley's Evolution and Ethics, Herbert Spencer's Synthetic Philosophy, John Stuart Mill's On Liberty, Montesquieu's L'Esprit des lois, and Adam Smith's Wealth of Nations into Chinese. d. On May 4, 1919, Beijing University students demonstrated in protest against the government and burned the houses of the officials involved. The Qing government then changed its policy of isolation and sent the first group of young children abroad for foreign studies in 1872. Cambridge: Belknap Press of Harvard University Press, 1964. 2. Most of the student leaders in this movement, such as Hu Shi (1891-1962), Cai Yuanpei (1868-1940), Wu Zhihui (1865-1935), Wu Yu (1872-1949), Lu Jialun (1897-1969), Chen Duxiu (1897-1942), and Li Dazhao (1889-1927), later turned to the major figures of an even greater new cultural and political movement that was at first called the "Vernacular Movement" (paihaowen yundong), then the "New Cultural Movement" (xinwenhua yundong). 4. Yuan died after failing to restore the imperial regime with himself as emperor, leaving behind a corrupt government that secretly depended upon Japanese financing. "Western Learning" was revived after the Opium War, however, and soon came into vogue among Chinese thinkers who opposed tradition in the name of "modernization." The result has been most vividly described by Wing-tsit Chan, who writes: "At the turn of the [20th] century, ideas of Schopenhauer, Kant, Nietzsche, Rousseau, Tolstoy, and Kropotkin were imported. The first principle, the Principle of Nationalism, which corresponds to Lincoln's idea of "a government for the people," maintains the equality of all ethnic groups in China proper and seeks equal national status for Chinese with all peoples of the world. Before this, in 1921, he gave a lecture entitled "Buddhist Teaching is neither a Religion nor a Philosophy" at Nanjing Normal High School in which he distinguished Buddhism from both religion and philosophy. "Recent Chinese Philosophy." The Journal of Philosophy 35 (1938): 345-355. For instance, the Confucian concepts of "Heavenly Mandate" (tiansheng) "human nature," and "edification" assume many similarities to the "eternal law," "natural law," and "positive law" of scholastic philosophy. In the midst of this cultural, societal, and political turmoil, many intellectuals prescribed various remedies for the country's survival; among them, Zhang Zhidong (1837-1909) was representative. Again, the value of Confucianism can only be properly estimated after one has full knowledge and an overall understanding of all the teachings of Chinese and Western philosophy. In 1934, Fung published the first volume of his History of Chinese Philosophy, which was translated into English in 1937 and became the first book on this subject in English. Fung, Yu-lan. "Chinese Philosophy and a Future World Philosophy." The Philosophical Review 57 (1948): 539-549. When he began his philosophical career in 1926 by teaching at the Central University of Nanjing, he published a series of papers on science, philosophy, and life. Liang argued that the major difference between the two is that Neo-Confucianism places great emphasis on abstractions such as xin (mind), xing (human nature), li (reason), and qi (material-force) and demonstrates little concern for practical affairs such as economic, political, and military knowledge that will strengthen the national defense, benefit the public welfare, and promote people's livelihood. New Haven and London: Yale University Press, 1965. Thus the Jinxue thinkers urged Confucius' genuine followers to turn to the original Confucian teachings through exegesis, not only of the Four Books, but of the Six Classics, which they supposed to be uncontaminated by Buddhism and Daoism. After its defeat in the Boxers' Rebellion of 1900 by the Alliance of Eight Nations, the Qing government finally determined to implement its "New Policy" for constitutional and educational reforms. He then carried out his presidency at the warlord Yan Shihkai (1859-1916), Thompson, Schwab, Benjamin, New York: The Free Press, 1976. Among the traditional Confucianists, the late Qing reformer and mentor of Liang Qichao, Kang Yuwei (1874-1927), might be regarded as the last Confucian who was convinced that China could solve its problems by traditional learning alone. In contrast to the subjective, idealistic approach applied by Wang Yangmng, the Jinxue thinkers advocated what they saw as a more realistic, objective approach to the study of the Classics and the pursuit of practical knowledge, public administration, economic, educational defense, and so forth. f. In 1922, rallying on Yang's career of reprinting Buddhist literature and promoting Buddhist education, Ouyang founded the Chinese Academy of Buddhism (Zhina Neixueyuan) at Nanjing, which soon became the center for Weishi studies. According to Sun, his Nationalism promoted eight kinds of national virtues: loyalty, fidelity, benevolence, love, honesty, justice, harmony, and peace, all of which have their origin in Chinese traditional culture but must be transformed to meet with the urgent needs of modern society. Trans. Modern Chinese philosophy is rooted historically in the traditions of Buddhism, Confucianism, especially Neo-Confucianism, and the Xixue ("Western Learning," that is, mathematics, natural sciences and Christianity) that arose during the late Ming Dynasty (ca. People who live in this culture aim to understand and exploit nature in order to satisfy their mounting needs and desires, and therefore assume an outward life attitude, an attitude of aggression, striving, progression, and competition. Second, everything exists by taking its shape from material force; since the "principle" is eternal, universal, and abstract, there must be something that is temporal, particular, and concrete to make a thing really exist. In addition to Liang Qichao, Liang Shuming (1893-1988) and Zhang Dunsong (1896-1962) sided with Chang, while Hu Shi, Chen Duxiu, Wu Zhihui and many others were in Ding's camp. Although a faithful follower of Yang, Ouyang did not accept all his master's views without reservation. 1723-1735) on the grounds that the Jesuits were interfering in court politics. Dividing Chinese Philosophy into Periods The term "modern Chinese philosophy" is used here to denote various Chinese philosophical schools that emerged in the implementation of the constitutional "new policy" in the late Qing Dynasty and the fall of the Republic of China in mainland China (1911-1949). In the late Qing Dynasty, Daoism and Buddhism, the major currents in Chinese philosophy, when dealing with the modern European philosophy, Wang admitted that he could hardly understand Kant. Xiong' Neo-Confucian thought exercised great influence on his followers, especially Mo Zongsan (1909-1995) and Tang Junyi (1909-1978). For a time, a school of Chinese thought was to be comelred "Westernized." (Chan 1963:743) 3. The movement then divided into two camps: one led by the liberal Hu Shi, the other led by the communist Chen Duxiu. As mentioned before, in the "Debate of 1923," Chang allied himself with Liang Qichao and Liang Shuming in fighting against the torrents of anti-Confucianism and scientism. Yang has been called the "Father of Modern Buddhism" because of his establishment of the "Nanjing Inscription Place for Sutras" (Jinglin Yinkechu) in 1866, which greatly contributed to the maintenance of Buddhist literature and the education of young monks. 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