

Research on Xunzi's View of Heaven and Man

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Abstract— Taking a comprehensive view of the history of Chinese philosophy for thousands of years, the most discussed issue by philosophers is the relationship between heaven and man. The report of the 20th National Congress of the Communist Party of China pointed out that "upholding and developing Marxism must be combined with the excellent traditional Chinese culture." Xunzi's view of heaven and man is an important part of learning Xunzi's thought, and the wisdom contained therein is highly consistent with the proposition of scientific socialist values. Xunzi returned the heaven to the nature through the re-decomposition of the heaven, and finally rose to the realm of "the unity of heaven and man" through the dialectical development process of "the separation of heaven and man" and "the integration of heaven and man". In the process of exploring the relationship between heaven and man, Xunzi formed a view of heaven and man with rich wisdom, which is still of reference significance at present.

Keywords— Xunzi, the view of heaven and man, the separation of heaven and man, the unity of heaven and man.

I. THE SUBJECT STATUS OF PEOPLE FROM "HEAVEN IS ALWAYS" TO "HEAVEN AND MAN ARE SEPARATED" IS ELEVATED

1.1 The logical starting point of Xunzi's view of heaven and man

The academic research on the pre-Qin Confucian concept of heaven and man believes that Xunzi, after Confucius and Mencius, eliminated the heaven that Confucius and Mencius left with the color of morality, and raised the subject value of human beings; However, Xunzi's "separation of heaven and man" is not a complete separation of heaven and man, but a dialectical unity of "separation of heaven and man" and "participation with heaven and earth". Wei Zhengtong believes that Xunzi's view of nature is improved by the Taoist view of nature. "As the master of all things, when Xunzi was completely destroyed, he regarded heaven as nature". Liao Mingchun commented: "Xunzi's thought of 'the division of heaven and man' clearly dissects the difference between man and nature, and completely cuts off all emotional ties and emotional connections between man and nature. This is indeed an unprecedented revolution in the relationship between heaven and man. That is to say, it has epoch-making significance in the scientific perspective." Xunzi criticized Confucius and Mencius' slightly mysterious metaphysical nature. It further deepens the spirit of humanistic values. Xunzi's view of heaven and man is discussed in detail in Xunzi's Theory of Heaven. "It can best reflect the ideological characteristics of Xunzi, and the differences between Xunzi and Confucius and Mencius can also be summarized." Edward J. Machel sighed: "Anyone who studies ancient Chinese philosophy and religion cannot pay attention to Xunzi, and anyone who does not study Xunzi's theory of heaven 'can hardly understand Xunzi's thought."

Xunzi's previous view of heaven and man has been very rich. Mr. Tang Yijie summarized the meaning of "heaven" into three kinds: "In Chinese history, 'heaven' has many meanings, which can be summed up to at least three meanings: (1) the dominant heaven (with the meaning of personality and god); (2) the natural heaven (with the meaning of nature); (3) the righteous heaven (with the meaning of transcendence and morality)." Among them, "heaven is always" The proposition of "heaven" differs from the former concept of "heaven and

man". "Heaven has its own way, not for Yao's survival, not for Jie's death", which is different from the "heaven" in the sense of "mystery" of Confucius and Mencius. In Xunzi's eyes, "heaven" is "natural heaven", and the operation and transformation of "heaven" is not based on human will and the change of times, "The weather is neither cold nor cold, and the earth is far and wide." It will only follow its own laws and will not change with people's likes and dislikes. "Heaven has constancy, not for Yao, not for Jie" completely separates heaven from man. In Xunzi's view, man can only adapt to nature by understanding the constancy of heaven, and can't let nature make changes or concessions for man. So the understanding of heaven in Xunzi's eyes seems to coincide with Laozi's "heaven and earth are not benevolent and all things are cud dogs". Since heaven is not benevolent to people, it is not so important for people to worship heaven as if it were a god. "Constant nature" is the logical starting point of Xunzi's view of heaven and man. Mr. Ji Hongtao believes that "constant nature is the logical premise of the relationship between heaven and man". Here, Xunzi undoubtedly eliminates the mysterious color of heaven, but also exalts the subjective value of man. Since human beings can't change the way of heaven, they can only "treat it in a way that is good, and treat it in a way that is disorderly that is bad". So people's unilateral worship of the facial mask of heaven is not so important. The relationship between human beings and heaven has also changed with that before Xunzi. Heaven in Xunzi can't completely control people's destiny, but personal destiny is largely in their own hands. The fate of good or bad depends on whether people should treat it in a way that is good or bad. In Xunzi, people's fate is really controlled by themselves rather than determined by the metaphysical heaven. Mr. Wei Zhengtong believes that this has revolutionized the worship of man to heaven, saved man from the myth of divinity about heaven, and made heaven return to a natural thing independent of man. Xunzi's proposition that "heaven is always" is the first time to really split the fate of heaven and man. Here, heaven is no longer the "metaphysical" heaven with unknowable color, and heaven is no longer the absolute master of man's fate. Instead, it raises the man who once crawled at the foot of heaven to an unprecedented height. Xunzi pointed out in the "Chronicles of Heaven" that "the control of chaos is the same

as that of the sun and the moon, the stars, the auspicious calendar, and Jie." Mr. Wang Xianqian believed that the "control of chaos" here is in the absence of people in the world and time. "The time is the same as the governance of the world, and the disaster is different from the governance of the world. You can't complain about the heaven, and the way is the same." Mr. Wang Xianqian's understanding of this sentence is that "the disaster is not caused by heaven, but by man." Xunzi's relationship between man and heaven is no longer the dependency of the former master and subordinate. The status of man is elevated. The world of chaos is no longer determined by heaven, but depends on man.

1.2 Affirmation of the human subject value of "separation between heaven and man"

Xunzi raised the subject value of human beings after putting forward the idea that "Heaven has its own way of doing things", and then put forward the idea of "being enlightened by the difference between heaven and man". "Therefore, being enlightened by the difference between heaven and man can be said to be the best man." Xunzi taught people here that people can only be the best man if they want to be in man rather than in heaven. After that, Xunzi divided the duty between heaven and man and put forward the idea of "not competing for duty with heaven", People do not try to shoulder their duties, but entrust everything to heaven. This is to compete with heaven. "Heaven has its time, the earth has its wealth, and people have its governance, so man is called able to participate. It is puzzling to give up his participation and wish him to participate." Here, Mr. Wang Xianqian believes that only when people govern heaven and earth and use it can they participate in heaven and earth. If people can't perform their duties and instead seek for the sky, they will be confused.

But Xunzi's "separation of heaven and man" is not the complete dichotomy of the two, let alone the opposition between heaven and man. It is to divide the duty of God and the duty of man, to clarify that the governance of chaos is in man rather than in heaven, to emphasize that man can control his own destiny, and to liberate man from the control of destiny from the unknown. Breaking the traditional "determinism" that heaven has a decisive effect on human beings, Mr. Mou Zongsan pointed out that "Xunzi's heaven is not religious, metaphysical, or artistic, but natural, that is, the nature of" what it is "in science." Xunzi eliminated the "moralization" color of Confucius and Mencius' heaven. Liao Mingchun commented on Xunzi's work of removing the deification of heaven: "Xunzi's thought of 'the division of heaven and man' clearly dissects the difference between man and nature, and completely cuts off all the emotional ties and emotional connections between man and nature. This is indeed an unprecedented revolution in the relationship between heaven and man, which is of epoch-making significance in scientific perspective." Although Xunzi stressed that people should not compete with the heaven for their duties, but should seek it from themselves, which is quite different from Mencius' view of heaven and man, which is "pushing the way of heaven to clarify personnel". However, in dealing with the relationship between heaven and man, Xunzi did not completely cut off the relationship between heaven and

man, but changed the one-sided indoctrination relationship between heaven and man into a form of "controlling and using" the way of heaven. Dong Xiangyong believes that the attitude of "not seeking to know the sky" is directed at "knowing the sky". If viewed from the relationship between "knowing" and "doing", as the intermediary of the interaction between the principle of heaven and human behavior, "knowing the sky" itself also contains the necessity of transforming the results of knowledge into "doing", otherwise "knowing the sky" will lose its meaning. Xunzi believed that "not seeking knowledge of heaven and earth" means not to seek to know everything about heaven and earth, but to start with this attitude of not seeking to better "do our best" and not to compete with heaven. At the same time, Xunzi's "not seeking knowledge of heaven" here is not to say that heaven is completely isolated from people, but that only with the attitude of "not seeking knowledge of heaven", can people not compete with heaven and better "know heaven". "Don't worry, don't be able, and don't pay attention to 'don't compete with heaven for duty' is the first meaning, and know it in governance is another meaning." Mr. Mou Zongsan believes that people should follow the law of heaven on the premise of "don't compete with heaven for duty", so as to truly reach the realm of "knowing heaven". Here, Xunzi put forward the idea of "separation between heaven and man" and "not seeking knowledge of heaven" to further divide the duties of heaven and man, emphasizing that people should do their best, while "not seeking knowledge of heaven" means not to compete with heaven for their duties, and no longer regard heaven as a king with uncertain weather, advocating that people should respect the duties of heaven while also raising the subject value of man.

II. "USE IT TO CONTROL THE DESTINY" IS EQUAL TO "THE UNITY OF HEAVEN AND MAN"

2.1 Use it to control the destiny

In the process of "emphasizing the difference between heaven and man", Xunzi also stressed that people can understand the way of heaven to understand human affairs. "Water and fire have gas but not life, plants and plants have knowledge but ignorance, animals and animals have knowledge but not righteousness, people have gas, have knowledge and have righteousness, so they are the most valuable in the world, Heaven and earth are the same to people as parents are to their favorite children.

Although Xunzi raised the subject status of human beings to an unprecedented level compared with the former. But what he emphasizes here is not a kind of "anthropocentrism" thought. Although Xunzi emphasizes "eulogizing it from heaven, which is used to control the destiny of heaven?", he also opposes the unlimited expansion of human desire and the inevitable conflict with the law of heaven, such as "cultivating human desire, giving people's demand, making desire not be limited to things, and things will not yield to desire." Here Xunzi emphasizes that when people meet their own subjective needs and attach importance to their own value, We should also achieve a delicate balance between "desire" and "things". Xunzi's "system" here is not man's control and mastery of the destiny. Zhang Zhiqiang believes that the control meaning of "system"

of "controlling the destiny" cannot be placed in the same context with words such as "natural law" and "destiny", but can only be understood as "control". From this point of view, Yang Jing's annotation of "tailoring" is also more literal. Xunzi put forward "heaven and earth are born, and saints are born" in the "King System", so we can conclude that Xunzi's "saints are born" is the primary premise of "heaven and earth are born". At the same time, Xunzi said in "The Theory of Rites" that "heaven can distinguish things, but it can't distinguish things; the earth can carry people, but it can't rule people; everything in the universe and the nature of living people should be divided after the saints." Although Xunzi believed that "everything in the universe" is "divided after the saints", it still needs to be "heaven and earth can carry people" before the saints can distinguish things and rule people. Therefore, Xunzi's "making the destiny of heaven and using it" can not be simply understood as people's complete mastery or even control of the way of heaven, but the creation and development of initiative within the scope of people's control under the premise of conforming to and respecting the way of heaven.

2.2 "Participation in heaven and earth" to achieve "unity of heaven and man"

Since Xunzi emphasized that the two had their respective duties in dealing with the relationship between man and nature, and man should comply with the law of nature and use it with respect, so as to achieve a delicate balance between the two. So how to achieve such a balance?

Xunzi believes that the state of "harmony between heaven and earth" can be truly achieved through "people and heaven". In the Confucian classic "The Book of Changes - Shuogua", "the former sage's work of change will also be based on the principle of conforming to life. It is based on the principle of setting up the heaven as yin and yang, the way of setting up the earth as soft and hard, and the way of setting up people as benevolence and righteousness." The meaning of this sentence is that benevolence and righteousness are the virtue of human beings, and benevolence and righteousness correspond to the yin and yang of the way of heaven. Benevolence and righteousness are to people as yin and yang are to the sky, and both complement each other. "Yi Ben Zhuan" said: "The hardness and softness of the sky are intertwined; the civilization is stopped, the humanity is also observed, the astronomy is observed, the time changes are observed; the humanity is observed, the world is formed." "The hardness and softness" refers to the yin and yang in the way of heaven, and the yin and yang in the Ben Diagrams alternate, so it is called "hardness and softness". Just like the rigidity of the trunk and the softness of the branches of a tree, the intersection of the trunk and the branches forms a "natural text" that is, "astronomy". Just as in the "Rizhili", "the theory of the past is like the wind and the water, and the nature is written. If it is not out of nature, but is intentionally simplified, it will be lost." The emphasis here is on the simple form of everything, which is both rigid and soft "astronomy". The Legend of Divination: "If you leave, you will see everything, and the divination in the south will be the same. The sage will listen to the world in the south, govern the country in the light of the light, and take all of them." The civilization

here refers to the divination, and the Divination of Divination: if you leave in the light of the light, you will succeed. It shines brightly in all directions. The end of civilization is that saints participate in the dawn of heaven to promote humanity, and do not use force to enlighten the world, so as to achieve the role of leading people to the good and shining everywhere. The Book of Changes: "Civilization, separation, and ending with the root. With this way of civilization, it is the education of man's culture and morality." Here, the education of man's culture and morality is involved in the heaven, while the Book of Changes: The Book of Changes says: "A man should combine his virtue with heaven and earth, his brightness with the sun and the moon, his order with the four seasons, and his good or bad luck with ghosts and gods." It also fully expounds that man should combine his virtue with the virtue of heaven and earth through his own efforts, So as to truly achieve the state of harmony between man and nature.

"Xunzi King's System", "observing the sky above and the earth below, blocking the space between heaven and earth, and adding all things above, is small and bright, short and long, narrow and broad, and the gods are broad and broad." Although Xunzi emphasizes "the division of heaven and man", its theoretical purpose is still "the unity of heaven and man". Xunzi is more inclined to regard heaven, earth, and man as a whole of co-prosperity and symbiosis, and people have only positive deployment and the development relationship between heaven and earth, Only then can we achieve substantial and stable development. The biggest difference between Xunzi and other scholars in the "unity of heaven and man" is that he first put forward the "separation of heaven and man" and then regarded the two as a unified whole on this basis, and further reconciled the relationship between heaven and man with the "integration of heaven and man". In Xunzi, he downplayed the contradiction between heaven and man, that is, the dispute between heaven and man who is the main body. In order to downplay this contradiction, Xunzi stressed that the separation of heaven and man's duty is "natural man," and that heaven and earth follow the normal way to produce all things, while man can do it. While raising the status of human subject, it also emphasizes that "if you double the Tao and act recklessly, heaven will not make it lucky." It is also to reconcile the contradictions between heaven and man, pointing out that people should move with the sky, and should not put the conflicts between heaven and man in the first place. In "Xunzi Zhishi", "without soil, people will not live in peace, and no one will not keep the soil", which fully reflects the good vision of pre-Qin Confucianism for the comprehensive coordination between human and nature. This unity in the negative sense contains the budding factor of the unity of opposites in dialectics, and therefore has more theoretical depth than the thought of the unity of heaven and man that the philosophers of the pre-Qin period imagined subjectively.

III. INSPIRATION OF XUNZI'S VIEW OF HEAVEN AND MAN ON ECOLOGICAL CIVILIZATION

Xunzi absorbed and borrowed the Taoist views on man and nature, Tao and all things, and more actively demonstrated the ability of man. This thought cannot be called "man conquers

nature", but should be placed in the overall perspective of the Tao. Xunzi's view of heaven and man emphasizes that the relationship between man and nature is not a broken confrontation, but a harmonious and unified relationship of harmony and unity, which provides a strong ideological basis for the construction of our current thinking mode of ecological civilization. The relationship between man and nature is a convergence of harmony rather than separation and opposition. In the continuous deepening of the construction of ecological civilization, we should not consider the problem of separation and opposition between man and nature, The two should be considered together. Human civilization was born in nature, so on the moral level, human beings should respect nature more. Human beings cannot only consider their own survival needs and ignore the needs and affordability of nature. All practical activities should be carried out within the scope of natural acceptance. In the process of the unity of man and nature, the mode of thinking of the inheritance, connection and harmony between man and nature plays an important role in promoting the construction of ecological civilization in China. From recognizing the objectivity of heaven to making clear that heaven and man have different duties, and then "making use of the destiny of heaven" under the premise of following the law of the law of heaven, Xunzi completed the ideological process from the division of heaven and man to the unity of heaven and man, and also explained to people the value of "being able to participate in" heaven and earth and the feasibility of "the reason why man is". Xunzi's thought of "the unity of heaven

and man" contains valuable ecological value. For mankind in the 21st century, it is necessary to learn from the ancients the wisdom of communicating the way of heaven and humanity. This is not only the internal requirement of academic development, but also the "spiritual power" of human long-term progress.

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