

# The Philosophical Core and Methodology of the Confucian-Mexican Controversy in Pre-Qin

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## ABSTRACT

During the Spring and Autumn and Warring States periods, the intervention of the lords and vassals in the sovereign government of the Zhou Tianzi led to a shift in the concept of the Mandate of Heaven away from the Zhou Tianzi as the core and towards morality as the standard. The transferable Mandate of Heaven caused the lords and vassals to reform their taxation and politics in order to compete for supremacy. As a result, a new state order, the concept of Mandate of Heaven, was urgently needed. Both Confucius and Mozi took benevolence as the highest moral standard and devoted themselves to shaping an order that included all social structures. However, Mozi chose to focus on concurrent love, and used the ideas of jiezang, feile, and other cross-liberal ideas as the methodology, and discussed a non-differentiated idea of benevolence. Confucius, on the other hand, took benevolence and love as the core and ritual and music as the methodology to create a morality that values ethics and hierarchy.

**Keywords:** *Spring and Autumn Period and Warring States; Confucian-Mexican Controversy; Concurrent love; Benevolence*

## 1. INTRODUCTION

The Confucian-Mexican Controversy is an important proposition in Chinese philosophical thought. Faced with the situation in the late Spring and Autumn period, when the lords were in strife and the Son of Heaven was in decline, Confucius proposed to restore the hierarchical order of the Western Zhou by means of rites. Mozi originally studied with Confucius, but as his thinking gradually enriched, he broke away from Confucianism and established Moism, proposing to establish a non-discriminatory and loving society by means of mutual benefit. Faced with the differences and contradictions between the two, Mencius was the first to criticize Mozi for being a beast without a ruler or a father. [1] Later, Han Yu put forward the theory of the mutual use of Confucianism and Mohism, trying to bridge the differences between Confucianism and Mohism. In modern academic circles, most of the attention to the Confucian-Mexican Controversy is also focused on the relationship between benevolence and concurrent love, discussing the ideological differences between Confucianism and Mohism. [2] In this paper, based on the core ideas of the Confucian-Mexican Controversy, we analyze the social problems faced by Confucianism and

Mohism and then discuss the methodology in the differences between Confucianism and Mohism.

## 2. KINGSHIP IDEOLOGY AND SOCIAL STRUCTURE IN THE SPRING AND AUTUMN AND WARRING STATES

### 2.1. Changes in the concept of the Mandate of Heaven

If we want to explain and analyze the social problems of the Spring and Autumn period, the study should start from the Western Zhou period. During the Western Zhou period, the worship of heaven was one of the main spiritual pillars in society. The concept of the Mandate of Heaven meant that everything that happened in the world was determined by Heaven (or HaoTian) and that the gods were the absolute and only truth in the world. During the Western Zhou Dynasty, people followed the view of the Mandate of Heaven and followed Heaven. Thus, as the only king appointed by Heaven, the people of Zhou were infinitely praising and respecting him. At the beginning of the Western Zhou Dynasty, after King Wu had conquered Zhou, he set up his own dynasty and divided the blood relatives or meritorious officials, relying on the concept of heavenly destiny. Everyone

believed that Zhou Emperor was the messenger of heaven on earth, and obeyed him unconditionally.

To King Li of Zhou, because he does not want to hear his own faults, the public ministers feared being killed and calamity made. King Li had to flee to the swine land, pandemonium began from the capital, and the republican administration. This later has the ability to deal with, the use of weak and strong, out of the army does not invite the Son of Heaven, the meaning of holding the royal family to crusade for the General Assembly allies, political affairs by the five Bo, the vassals act arbitrarily, extravagant and non-standardized, rebellious ministers are endless.[3]

Sima Qian believed that the republican administration was the goblet of the rise of the vassals during the Spring and Autumn Period. The vassal states grew in strength, and with both land and force they had the initial strength to challenge the kingship of the Zhou Emperor. The concept of morality gradually rose among the lords, who believed that the most moral person should rule the whole country. This view was also put forward by the lords in an attempt to weaken the position of kingship in the minds of the people. Through relentless propaganda, they tried to put morality above the view of the Mandate of Heaven.

The chapter of "Qianfu Theory - Curbing the Profit" says: In the past, King Li of Zhou was good at patenting, and Rui Liangfu advised but did not enter, retiring to give the poem "Sang Rou" to satire. [4] In the late Western Zhou Dynasty, the prestige of vassals and nobles was rising like the rising sun. In the early and middle periods of the Western Zhou Dynasty, the language of worshipping Zhou Emperor as the god of heaven no longer appears in the poems of the late Western Zhou Dynasty. Although some poems praising King Xuan of Zhou appeared after the republican administration, their prestige was far from comparable to those of the kings of the early and middle Western Zhou. For example, the two poems "June" and "Ceba", which were written about King Xuan of Zhou's northern and southern expeditions, the former wrote about Wenwu Jifu, who was the constitution of all states, and the latter wrote about Fang Shu Yuanlao, who was strong in his Judaism, describing the achievements of Yin Jifu and Fang Shu respectively, while King Xuan of Zhou was mentioned in passing.

As the prestige of the vassals grew, Heaven lost its usual dignity in the late Western Zhou. The fact that the poems in Daya and Xiaoya, which denounced heaven, were all produced after the republican administration is an important issue. In the late Western Zhou Dynasty, there were verses that denounced HaoTian, such as "HaoTian is not favored", "descend this great hostility", "Heaven descends to mourning and chaos", "Hungry", "HaoHaoTian", "Not stepping on its virtue", "Heaven is difficult", "Saying that the country is lost", etc., which were very different from the verses that admired HaoTian,

such as "The order of the Heaven" and "In Mu" in the early Western Zhou Dynasty. In the late Western Zhou Dynasty, people changed from reverence for heaven to criticism. However, this also contributed to the collapse of social order, and the formation of moral supremacy prompted anyone to become that one king, while morality was determined by the hard power of a vassal and the degree of brainwashing of his mind.

The change in social attitudes was the strong pulse of our ancient society, which indicated that the development of social history had reached a critical point of change, and that the distinctive hegemony of the lords and the rivalry of the lords was a matter of course after the fall of the Western Zhou Dynasty.

## ***2.2. Land Reform and Social Structure***

As mentioned above, in the late Western Zhou Dynasty, after the republican administration, the former dominant social order of the Mandate of Heaven fell away and the power of the king was challenged by the vassals. Society was no longer as stable and prosperous as it was at that time. The vassals knew that whoever pacified their own internal society first would have the chance to unify the world. In addition to raising the level of arms, the main goal of the lords was to raise their internal economic power.

While the royal court of Zhou had to abolish the system of registration of fields because of the difficulties in recruiting laborers, the nobles in the society were still singing praises of this form of exploitation of labor and land rent. In the late Western Zhou Dynasty, "Xiao Ya - Fu Tian" was written, saying: "If you can't find your field, you can take 10,000 years, I can take my Chen, and eat my peasants, and there have been years since ancient times. [5] The nobles were very satisfied with the bumper crop on the large fields. However, the nobles soon found that it would be counterproductive to simply exploit the peasants. First of all, "Qi Feng - Fu Tian", written in the Spring and Autumn Period, was already saying that there was no Tian Fu Tian, and Wei Rui Jiao Jiao, lamenting that the crops were not as high as the grass, and that the situation of exploiting the large fields cultivated by forced rent was not good. Secondly, the peasants did not have any freely distributable property in their hands, and most of them only received food to feed themselves. The lack of independent, freely distributable property meant that the peasants, who made up a large portion of the population, were unable to participate in the social economy. This made social and economic development stagnant and impossible. The only way to solve these problems was - reform.

With the serious decline of the Zhou royal economy, new factors emerged in the economic concept of the people in the late Western Zhou Dynasty. King Li of Zhou attempted to monopolize the profits of mountains,

forests, rivers and ponds to supplement the royal economy. Rui Liangfu criticized: "Profit, the birth of all things, is also contained in the heaven and earth, but if it is dedicated, it will do much harm. All things in heaven and earth are to be taken, so why should they be specialized? In the late Western Zhou Dynasty, the downward movement of certain economic concepts coincided perfectly with the downward movement of patriarchal concepts and political power. During the Spring and Autumn Period, the vassal states adopted measures such as the initial tax on mu, the initial rent on grain, and the declining levy on the phase of land to change the way of exploitation.

During the Spring and Autumn period, the downward shift of land ownership was largely carried out within the noble class, and there was not much land ownership in the hands of direct laborers. As Guo Yan of Jin said about the subordinate farmers, although they were given fertile fields and were diligent, they would not be able to serve the people. During the Spring and Autumn Period, the changes in the land taxation system of the vassal states revolved around the redistribution of power within the noble class. The "Wu Wen" chapter excavated from the bamboo slips of the Yinchishan Han tomb provides valuable materials in this regard. According to the chapter of Wu Question, when Sun Wu discussed with King Helu of Wu about the rise and fall of the six secretaries of Jin, he said:

The [system] field is narrow, and there are many people. Wu tax of, the country is rich. The country is rich. There are many people, proud of my luxury. Liang Ji has merit to fight repeatedly, so it is said to perish first. The [Ji's] system of fields, with ninety paces for the evening, with eighty paces for the mu, and the Wu tax. Its system of field is narrow, in the number of people. The country is rich with the Wu tax.] The country is rich. There are many people, proud of my luxury. Liang Ji has merit repeatedly war, so for Fan's, Zhongxing's second. Han and Wei made the field, with a hundred paces for lan, with two hundred paces for mu, and the Wu tax [of]. He [the] system of fields narrow, he put more people; Wu tax of, the country is rich. The country is rich, in the people are many, proud of my luxury. Liang Ji has merit repeated war, so for Ji's second. Zhao's system of fields, with one hundred and twenty paces for Lan, with two hundred and forty paces for a mu, the public no tax it. Your family is poor, he put Shi less, the Lord gold I collect, to resist the rich people, so said the country. Jin came back.

The system of moral and providential views needed to be changed, and the economic changes in land and popular interests needed to be taken seriously by the lords. The order of the various social classes needed to be taken more seriously. But hierarchy had to exist. The conflict between hierarchy and social order became the main object of debate and resolution between Confucianism and Mohism during the Spring and Autumn Period.

### **3. THE CORE IDEAS OF THE CONFUCIAN-MEXICAN CONTROVERSY**

Both Confucianism and Mohism intend to solve social problems in terms of the most fundamental love. However, the two schools of thought disagree on how love should be treated. Mozi believed that concurrent love was the only central theory to solve social disorders. Although there are as many as ten theories put forward by the Mozi school, the fundamental core idea is that of concurrent love. The ideas of non-attack, use control, burial control, and non-leisure are derived from concurrent love. Because Mozi's so-called love is based on practical benefits. Mozi thought that the ruling class would enjoy luxury at the expense of the producers who had to bear the burden of labor, so Mozi advocated the idea of mutual love and mutual benefit.

However, Confucius believes that benevolence is the only criterion. The benevolence proposed by Confucius is distinguished between internal and external, and between close and distant. Confucius advocates loyalty and forgiveness, with loyalty being to do one's best and forgiveness being to be forgiving. To be forgiving is to treat others as themselves and to be generous to others. Because we love ourselves and our own family and country, we must also love others and their family and country. The first place of benevolence is self, and because there is self, there will naturally be others to correspond. There is a difference between self and others, so Confucianism proposes that benevolence is the same as human beings, and that proximity is the greatest. Righteousness is also appropriate, respect for the virtuous is great. The killing of the kin and the honoring of the virtuous are also born of propriety. [7] And this difference is the source of evil in the world according to Mozi. Because they have very different ideas, the methods they believe can lead society to order are also very different. Confucius believed that the way to achieve benevolence was to return to the rites of the Western Zhou, while Mozi believed that cross-pollination was the way to maintain order in society.

Mozi's view of mutual benefit and love is a theory, and mutual benefit is the methodology to implement this theory. The concept of love is altruism, and the concept of mutual benefit is mutual assistance. According to Mozi, the sage who rules the world must be aware of the origin of chaos. What is the origin of the chaos? The son loves himself but not his father, so he loses his father and benefits himself; the brother loves himself but not his brother, so he loses his brother and benefits himself; the minister loves himself but not his ruler, so he loses his ruler and benefits himself; although the father does not love his son, the brother does not love his brother, and the ruler does not love his minister, they all start from not loving each other; the thief loves his room but not his different room, so he steals the different room to benefit his room; the thief loves his body but not his love, so he

steals people to benefit his body. [8] What Mozi meant by this was that the warring states of the Spring and Autumn Period and the exploitation of the people by the rulers were all due to the lack of love for each other, so it was necessary to get rid of selfishness and self-interest.

In addition to removing other concepts, Mozi also places moral requirements and ethical norms in direct connection with material life. That is, he builds them on the basis of the merits of real life. The most famous Mozi's saying of "love and harmony" is based on real life merits, and cross-phase profit is specifically.

According to common sense, of course, one wants others to love and benefit his two parents. In that case, how can I engage in this? What if I first engage in loving and benefiting someone else's parents, and then they reward me with loving and benefiting my parents? Or do I first engage in hating the parents of others, and then they reward me with loving and favorable parents? You cast me a peach, and I will repay you a plum." This means that he who loves people will be loved, and he who hates people will be hated.

This is precisely the enlargement of the concept of exchange relations of small productive laborers. Although there is a wise ruler, he does not love the unproductive minister; although there is a loving father, he does not love the unproductive hand. In addition to the contradictions about social order, Confucianism and Mohammedanism also have major differences in the interpretation of heaven. Confucius believed that the order of heaven comes from inner cultivation. Therefore, Confucius advocated that there should be teaching to travel around and teach. He believed that the emperor should be the one with the most moral cultivation, a saintly ruler. Mozi, on the other hand, believed that the Mandate of Heaven was to be the most virtuous and the same, and that the most virtuous person would have absolute dominance. However, it is the ghosts and gods that determine this virtuous ruler, so Mozi advocated for a clear understanding of ghosts.

The differences between Confucianism and Mohism lead to different results. First, the love of Confucianism is unconditional and super-utilitarian; the love of Mohism is conditional and rooted in the reality of material gain. It does not come from inner psychological benevolence, but from the external mutual benefit of righteousness. The righteousness based on profit is the standard measure for small productive workers. This, in turn, provided the basis for the later legalists to denounce benevolence as hypocrisy and to base everything on the reality of profit and loss. In this sense, Guo Moruo's statement that the two families of Mo and Fa merged in the Qin state is insightful. Second, because the cowardly family started from the principle of parent-child blood and psychology, they emphasized that there is a difference in love, from near to far; Mozi's concurrent love started from the cross-interest, so they did not advocate or even oppose the

difference in love. The former, however, was a strong pillar of reality because of its patriarchal foundation of realistic clan blood, while the latter's demand for non-discriminatory mutual love to avoid the great merit of war and chaos became an empty dream out of reality.

#### **4. THE METHODOLOGY OF "CONCURRENT LOVE" AND "BENEVOLENCE"**

The ideas of benevolence and concurrent love were both developed to solve the political, economic, and social structure problems that existed in society during the Spring and Autumn and Warring States periods. Both of them aim to re-establish a reasonable social order to solve the political problems of the time, such as the non-existence of the Mandate of Heaven and the multiplicity of government, and based on this, they try to adapt to the great social mobility brought by the social restructuring while including the new class of people and scholars in the new state order. The difference between the two is that Confucius' idea of benevolence and love is based on the ritual order and hierarchy, while the idea of concurrent love emphasizes no hierarchical distinction, but only the virtuous as the basis of order. Methodology is a concrete manifestation of the practice and implementation of both ideas, and an important component of the systematization of philosophical thought.

As the core concept of Confucius' thought, benevolence and love explain Confucius' educational thought to the greatest extent. Benevolence, righteousness, propriety, wisdom and faith are the moral embodiment of several Confucius' ideas that revolve around benevolence. Benevolence is an emotion of loving people. Confucianism considers filial piety as the essence of benevolence, and the idea of benevolence begins with loving one's relatives; benevolence is the expansion of the idea of loving relatives. Ren as the essence of filial piety means emphasizing human relations and filial piety as the source of benevolence. The moral emotion of loving people, Ren, arises and expands from filial piety. Therefore, the filial piety advocated by Confucianism is the embodiment of the source of the idea of benevolence and love, and it is from this that the moral requirements of loyalty, filial piety, and benevolence advocated by Confucianism become the concrete embodiment of the idea of benevolence and love in different aspects.

The importance of loyalty to benevolence is reflected in both the three years without changing one's father's ways, which can be called filial piety, and the relationship of absolute loyalty between ruler and subject. In fact, loyalty is also the way and method for Confucius to implement his core idea of benevolence and love. Zhu Xi proposed: to do one's best is called loyalty, and to push oneself is called forgiveness. [10] Loyalty is what the

Analects of Confucius-Yongye calls "to establish oneself and to establish others, to attain oneself and to attain others. It is also said in "Da Dai Li Ji - Zeng Zi Li Shu" that a gentleman who is good to himself is also happy with the goodness of others; and he who is able to himself is also happy with the ability of others. This shows that loyalty is a kind of thinking from oneself to others. In this way, loving people is because of loving oneself. Therefore, there is a sequence of love. As for forgiveness, it is also true. The Analects of Confucius - Wei Ling Gong: Its forgiveness! Do not do unto others what you do not want. Forgiveness requires people to put themselves in the shoes of others. The Chinese saying: If you do unto others what you do not want, do not do it to them. Therefore, loyalty and forgiveness is the way and means to practice benevolence, and it is also the way and requirement to consciously cultivate oneself.

Confucius believed that benevolence is the inherent foundation of ritual, and ritual is the code of conduct, the expression of benevolence. If people possess the virtue of benevolence, they will naturally abide by the ritual system. Benevolence makes people have a subtle sense of compliance with the social order. Benevolence is the fundamental requirement to strengthen and restore social order. In the troubled times when kingship was declining and people were living in chaos, Confucius always believed that benevolence could reshape the ethical and hierarchical order with rites as the core order and moral ethics such as benevolence, filial piety, loyalty and forgiveness as the specific methodology.

Mozi, on the other hand, presents the ten theories that revolve around concurrent love. Mozi's doctrine of concurrent love is also based on a specific methodology of Shangxian non-attack burial. Because Mozi's part-time love is based on the criterion of real benefits, if some people enjoy extravagant pleasures, it will be detrimental to the real benefits of the rest. Therefore, Mozi said in the "burial section": This is the existence of the king and adults who have a funeral, said that the coffin must be heavy, burial must be thick, clothing and burial must be more, embroidery must be complicated, The grave must be huge; existence of the dead man and bitch, almost exhausted family; about the vassal dead, the virtual car, then gold, jade and pearl than the body, spandex group saving, The carriage and horses are hidden in the tomb, and must be more for the house curtain. The tripod drums a few lengths pot abuse, the sword, feather banner and tooth leather, hold and buried, satisfied. If sent from, said the son of heaven to kill martyrdom, the crowd of hundreds, the few dozens. General Dafu killed martyrdom, the many dozens, the few dozens. This kind of costly funeral not only cannot make the world's interests increase, but on the contrary, it will consume a lot of national and popular interests. This kind of heavy burial is not good for the world, so Mozi opposed it. Similarly, the idea of non-attack and burial was born because attack and extravagance are not beneficial to the

world's interests and the interests of others, so Mozi was always against such things that harm the world's interests.

Contrary to Confucius, Mozi believed that rituals were instead a manifestation of corruption. Mozi - non-leisure": the benevolent person must seek to promote the world's benefit, remove the world's harm, will be thought of as the law of the world, the benefit of the people that is to do, unfavorable to the people that is to stop. And the benevolent person for the world degree is not for the beauty of their eyes, ears, mouth of the sweet, the body of the peace, this loss of the people's food and clothing for wealth, the benevolent person is not. Therefore, the reason why Zi Mozi is not a musician is not the sound of the bell, the drum, the piano and the cassowary, and the sound of the yu and the pith, which is not thought to be unpleasant; not the color of the engraving and the article of Hua, which is thought to be unattractive. [11] Mozi thought that the rituals and music would cost a lot of money and money, and it would be useless to pursue such extravagant hierarchies, which would only increase the exploitation of the lower class people and make the top rulers indulge in extravagance, affecting the benevolent love and even lead to the emergence of tyrants.

## 5. CONCLUSION

In addition to these rituals and music systems, Mozi believed that the hierarchy should be divided according to virtue and ability, and that the person with the highest virtue and ability would have the highest status and could become the monarch, that is, Shang Xian. After the hierarchy is divided by virtuousness and ability, people at each level should be shang tong. That is, they should revere and support people who are more virtuous and able than you, so that society will restore the order that is beneficial to the world and can effectively solve social problems.

By comparing the thought and doctrine of Mozi and Confucius, we can find that ren is the core of their pursuit, but the nature of ren and its methodology are different. The debate between Confucianism and Mozi on benevolence and love is ultimately a debate on the nature and methodology of benevolence.

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