

An Analysis of Liu Zongzhou's Thought of "Prudence and Independence" and "Zhonghe"

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Abstract—Liu Zongzhou's thought of "Zhonghe" is based on the criticism and inheritance of his predecessors' thoughts. A major feature of this thought is that it implements the method of "melting integration". For a long time, people have conducted a lot of research on the issue of neutralization, and have mainly divided it into two development contexts: "Neo-Confucianism" and "Xinxue". The formation of Liu Zongzhou's "Zhonghe" thought has a unique background and academic foundation. Liu Zongzhou, on the one hand, criticized Cheng Zhu's thoughts; on the other hand, he corrected and absorbed their thoughts by promoting the integration of the thought of "prudence and independence" and the thought of "neutrality", and further put forward the working theory that "to restore harmony is to bring peace", and then constructed the ideological and academic system of "uniqueness". It can be seen that the study of Liu Zongzhou's thoughts of "prudence and independence" and "neutrality" has very important practical significance. Analyzing the forming reasons of Liu Zongzhou's thought of "prudence independence" and "neutrality", the article explores the historical value of Liu Zongzhou's thought of "prudence independence" and "neutrality". The aim of the paper is to provide some ideas on how to promote the effective application of Liu Zongzhou's "cautious independence" and "neutralization" ideas.

Keywords—Liu Zongzhou; Prudence alone; Neutralization; sincerity

I. CAUSE OF LIU ZONGZHOU'S THOUGHT OF "PRUDENCE AND INDEPENDENCE"

Liu zongzhou's thought of "prudence and independence" is not a source of water. It inherits many ideas and methodologies of traditional Confucianism and establishes a systematic ideological and theoretical system through integration. From the ontological point of view, the concept of "prudence and independence" takes the concept of "single body" as the core category, and includes the categories of Song and Ming Confucianism such as heart, reason, gas, sex, love, and Tai Chi. It is a concept with strong integration and abstract characteristics. Liu Zongzhou's thought of "cautious independence" was directly caused by "University" and "The Mean". Through the study of "University" and "The Mean", a new ideological understanding was formed. In a sense, "University" and "The Mean" are interlinked, but Liu Zongzhou has begun a new interpretation of them in his own

ideological understanding. The theory of sincerity of the "University" is elaborated from the perspective of the heart. From the "sincerity" through eight entries, the "meaning" is interpreted as "the existence of the heart." Clarify the rationale of "movement and movement", "unity without hair", and "neutrality". The self-body level expounds the theory of "the golden mean" that has not issued itself, and "alone" is good. It is not an empirical level to discuss good and evil, and it has a certain transcendence. Liu Zongzhou proposed the idea of "prudence and independence" through the integration of "University" and "The Mean", and achieved the full integration of Confucianism with the heart and the mind, not only respecting human nature. It also proposed the possible cultivation direction for the individual's desire and affection to win the recognition of social unity [1] peculiarities. For example, the head margin in this template measures proportionately more than is customary. This measurement and others are deliberate, using specifications that anticipate your paper as one part of the entire proceedings, and not as an independent document. Please do not revise any of the current designations.

II. CAUSE OF LIU ZONGZHOU'S "ZHONGHE" THOUGHT

On the one hand, Liu Zongzhou's academic thoughts are the products of the special era background of that period, and on the other hand, they are also influenced by his teachers and related Confucian backdoors. First of all, Liu Zongzhou put forward that the most important thing in the thought of "Zhonghe" lies in the practice of "cautious independence". This is the important influence of Liu Zongzhou's teacher Xufu's theory on him. Secondly, although Liu Zongzhou criticized Zhu Wang's thoughts, at the same time, he inherited and developed Zhuwangsixiang's ideas. Liu Zongzhou pointed out that Zhu Wang's ideas are interlinked. In order to form his own ideological system, Zhuwangsixiang is indispensable link. In the end, Liu Zongzhou and Liu Taoshiling created the "Witness Society." Even if they often have various conflicts in their ideological understanding, this has not affected Liu Zongzhou's in-depth research on Wang Men's post-school. This also makes Liu Zongzhou's ideological system tend to mature on the basis of criticism.

III. THE HISTORICAL VALUE OF LIU ZONGZHOU'S THOUGHT OF "PRUDENCE AND INDEPENDENCE"

Liu Zongzhou's "cautious and independent" work theory aimed at the positive cultivation of the Lord "respect" and "quiet" and the negative defensive work of "changing the good" are all studied at the heart level. The study of Liu Zongzhou's thought of "prudence and independence" in the political field is also a traditional Confucian context that has always inherited the "governance of the heart to cure the world" and "the original and Taoist". It still emphasizes everything from the heart. Therefore, Liu Zongzhou's thought of "prudence and independence" was attributed to the psychology of the Neo-Confucianism of the Song and Ming Dynasties.

The purpose of the formation of psychology is to correct the deficiencies in science. The Neo-Confucianism emphasizes the objectivity and authority of "natural reason" and largely ignores the subjectivity and consciousness of the mind, so it is easy to make it develop in the direction of "shackling the human mind". The formation of psychology is to correct the lack of consciousness and subject of concern in Neo-Confucianism. Wang Yangming's thought of "conscience" has promoted the effective integration of "natural theory" and the human heart, and promoted the connection between heart and reason. It has realized the internalization of the moral nature of "heaven" to the human heart. "Conscience" can show the characteristics of consciousness, legitimacy, universality and so on. Yangming Houxue further adheres to the idea of emphasizing the manifestation of the heart and the consciousness of "conscience". However, because he pays too much attention to the consciousness of the heart and neglects the objectivity and authority of the moral nature, he enters the unbridled and naturalist humanity [2].

Liu zongzhou put forward a more comprehensive thought of "prudence and independence" by combing out the development path and framework of comprehensive Confucianism in the song and Ming dynasties and using the method of "melting integration". Liu Zongzhou's "cautious independence" thought established a very Zhouxiang and exquisite mind learning system through the systematic summary of the Neo-Confucianism of the Song and Ming Dynasties. In Liu Zongzhou's thought of "prudence and independence," he unified the overall ideological system with "prudence and independence," and at the same time included categories such as heart, reason, Qi, sex, love, and Tai Chi. The full integration of ontology and Gongfu theory made the construction of mind science reach its peak. Therefore, Liu Zongzhou's thought of "prudence and independence" plays a very important role in the development of Neo-Confucianism in the Song and Ming Dynasties, and has very important historical value in the history of Confucianism. However, Liu Zongzhou's thought of "prudence and independence" also has some shortcomings. Although Liu Zongzhou emphasizes the practical application of daily use theory, he advocates connecting the development directions from inside and outside, from shape to shape. However, Liu Zongzhou completely incorporated the business of Wang Shigong into the ideological construction means of governing the heart and the world, and directly developed the construction of the theory of

mind theory to the peak. The system of mind studies has achieved a systematic summary and formed a particularly complete structure of mind studies. However, to a large extent, it has caused negligence in the industry of foreign kings [3].

In general, Liu Zongzhou agrees with the natural nature of human beings and inherits the traditional Confucianism of "governing the heart to govern the world" and "self-cultivation and Taoism", and pays attention to self-cultivation. In his theory of thought, "prudent independence" is the most fundamental content, fully realizing human moral nature, realizing ideal personality, constantly in line with the saints, and governing the country and the world is second. Therefore, combined with the ideological construction of Liu zongzhou's thought theory and the pursuit of his ideal personality, the thought of "prudence and independence" has transcending the background of his times and modern values, not just pedantic ideas that grow in the soil of feudal system. From the perspective of modern meaning, the cultivation of self-cultivation, ideal personality and noble moral character is an important content of the cultivation of modern humanistic spirit.

IV. THE HISTORICAL VALUE OF LIU ZONGZHOU'S THOUGHT OF "ZHONGHE"

As a product of social development, Liu Zongzhou's "neutralization" thought has produced very important historical value through the use of "melting integration" and the digestion and absorption of other scholars' ideological theories. Authors and Affiliations

First of all, Liu Zongzhou has made great contributions to the summary of science. Many of his ideas in his theoretical system are interconnected and coherent, and he is based on criticism of his predecessors' ideas and combined with his own unique ideological understanding. This kind of scholarship spirit has a very important learning value for modern people. As the temple army of the Neo-Confucianism (psychology) of the Song and Ming Dynasties, Liu Zongzhou even inherited the Neo-Confucianism theory of Cheng Zhu. However, what is more critical is the criticism of them. Liu Zongzhou also put forward a series of extremely creative ideas. In the process of criticizing the later studies of the king's gate, Liu Zongzhou launched a full attack on the shortcomings of the latter's studies, and further proposed his own unique "cautious and independent theory" and "sincerity theory". This is also in Liu Zongzhou's ideological achievements. Sprinkle down the heavy ink [4]. Secondly, Liu Zongzhou's thought of "Zhonghe" is also of profound significance to the development of contemporary society. Liu zongzhou's thought of "harmony" aims to lead people to remodel their best nature, and his thought of "unity of heaven and man" is highly recommended, that is, the pursuit of harmony and unity between all things in the world. The theory of caution and independence of "Zhi Zhonghe" develops the traditional Confucian path of becoming a saint, and it has a certain reference value for the realization of personal cultivation and personal value. Liu Zongzhou put forward the idea of "sincerity" in the later period. This idea can promote the improvement of personal cultivation, feel the process of self-cultivation, and devote himself to mobilizing

personal subjective initiative. The realization of personal moral level and spiritual level understanding and breakthrough. In addition, the self-discipline of Liu Zongzhou's thought of "prudence and independence" can play a certain role in the orderly and healthy development of contemporary society. However, Liu Zongzhou's work theory advocates inner "sincerity". "Yi" has the cultivation characteristics that belong to the heart in a certain sense. It is precisely because Liu Zongzhou conducted an in-depth study of the "sincerity" thought. However, he talked about the work of the foreign King's work, and then decided that Liu Zongzhou's thoughts had corresponding deficiencies. Thirdly, on the actual personality issue, Liu Zongzhou's "neutralization" thought can be seen everywhere in his cultivation. In his opinion, everyone can be a saint. However, not everyone can become a saint. If you want to become a saint, you must constantly improve yourself and correct your mistakes. After continuous efforts and perseverance, you can become a saint. In addition, Liu Zongzhou emphasized that the gentleman should put life and death aside, always put justice first, and establish a lofty sense of moral responsibility. Liu Zongzhou believes that only in this way can he truly become a gentleman. Moreover, Liu Zongzhou pointed out that the gentleman should make "benevolence" an important criterion for self-cultivation, and use it in the face of difficulties and obstacles, always bearing in mind the "benevolence" criterion. In the era of thorns, Liu Zongzhou's lofty spirit of taking life and death out of the world as his duty is worth learning from later generations. Finally, in terms of personal character cultivation, Liuzongzhouyanyulvj, and always adhering to the "self-denial" work, always adhere to a rigorous style of work, such as Liu Zongzhou pointed out: "The establishment of a teaching is mainly serious, the summer heat did not go to the crown, there are simple people outside the door walls, About the size of Ding is not more expansive cloud ". [5]

In general, even if Liu Zongzhou's "neutralization" thought is the result of criticism and correction of the predecessor's thought theory, but because he failed to get rid of the shackles of traditional Neo-Confucianism, this thought has not been truly separated from the basic characteristics of Neo-Confucianism. Moreover, because of the strong criticism of the Buddhist old school, it also decided that Liu Zongzhou's "Zhonghe" thought had a certain individualism. Liu Zongzhou advocated the "cautious independence" theory, which aims to promote personal self-cultivation by relying on righteousness and reason, and further realize the ultimate goal of becoming a saint. Even if this kind of cultivation can play a certain role in the healthy development of social atmosphere and personal cultivation, Liu Zongzhou's negligence on personality cultivation is the inadequacy of his thoughts. It is worth mentioning that the formation of Liu Zongzhou's "Zhonghe" thought has played a crucial role in the development of comprehensive Confucianism. Even if there are certain deficiencies in this kind of thought, it still does not affect the effective role it plays.

V. CONCLUSION

In summary, Liu Zongzhou criticized Cheng Zhu's thoughts on the one hand, corrected and absorbed their thoughts on the other, and further put forward the theory that "the restoration of the middle is the result of peace" by promoting the integration of the thought of "prudence and independence" and the thought of "neutrality". And then construct the ideological and academic system of "uniqueness". Liu Zongzhou's academic thoughts are obviously a process of continuous development and transformation. In view of this, relevant personnel must intensify their research efforts and strengthen the comprehensive analysis of the causes of Liu Zongzhou's "cautious independence" and "Zhonghe" ideas. Improve the clear understanding of the historical value of Liu zongzhou's "cautious independence" and "neutralization" thoughts, and further promote the effective application of Liu zongzhou's "cautious independence" and "neutralization" thoughts.

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