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Comparative study of the thought of "Inside the saint and outside the king" between Zhuangzi and Mencius

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Abstract: *"Inside the saint and outside the king" is an ideal personality in the Chinese traditional thought, but also a spiritual pursuit and cultural pursuit. The word "Inside the saint and outside the king" first appeared in Zhuangzi · The World ", but Confucianism developed the main idea of" Inside the saint and outside the king " from different angles. Through the comparative study of Zhuangzi and Mencius' "Inside the saint and outside the king", this paper analyzes their origin, main content and ideological differences, deeply understands the internal meaning of Inside the saint and outside the king based on the new era and transforms it into modern ideological power to promote the harmonious development of society.*

Key words: *Inside the saint and outside the king; Zhuangzi; Mencius*

"Inside the saint and outside the king" throughout the main schools of Chinese philosophy, never absent, and has always been Confucianism as an important proposition of Confucianism, but its origin, the thought and noun first appeared in "Zhuangzi·The World":"The way of Inside the saint and outside the king, The reason is not clear, the thinking block is not smooth, and many people in the world pursue what they like, and take paranoid views as perfect methods and discussions."Due to the different social backgrounds, Zhuangzi and Confucianism advocated the idea of"Inside the saint and outside the king" is not the same. But generally speaking, the "inside the saint" means that people should cultivate their own Inside the virtue and personality, and achieve the ideal moral personality, even if they cannot be sanctified, they should always demand themselves by the standards of the saints, and should not slack off."Outside the king" means that on the basis of the achievements of the "inside the saint", we will generalize the Inside the standards of virtue, benefit the society, and establish the ideal "king way" rule.For example, Confucius said, "Improve yourself to secure the people" (The Analects of Confucius · Constitutional Question). Mencius and Zhuangzi "Inside the saint and outside the king" are in different historical stages, and the main ideological direction is slightly different.

The basic content of Zhuangzi's thought of "Inside the saint and outside the king"

Zhuangzi lived in the middle of the Warring States Period. In that war-torn era, all nobles to civilians fought for power for his own gain. Seeing this, Zhuangzi mercilessly exposed the weaknesses and defects of human nature, attempted to realize the return of human nature and the reconstruction of personality, and tried to create an ideal personality of Inside the free and unrestrained, abandoning private desires and surpassing himself.

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The word "Inside the saint and outside the king" comes from "Zhuangzi · The World", "the way of the Inside the saint and outside the king,The reason is not clear, the thinking block is not smooth, and many people in the world pursue what they like, and take paranoid views as perfect methods and discussions."And:" The saint of life, the king of success, all original in one."This is the way of the Inside the saint and outside the king. Zhuangzi believes that "Inside the saint" is the prerequisite for the realization of "outside the king", which is embodied in: " People who do not break away from the essence of Tao are called heaven and man; People who don't break away from the subtlety of Tao are called gods and men; People who don't break away from Tao's true nature are called supreme people. People who take nature as the master, morality as the foundation, Tao as the doorway, and can predict the signs of change are called saints; A gentle and kind man is called a gentleman who practices kindness with kindness, distinguishes reason with justice, regulates behavior with etiquette, and reconciles temperament with music".("Zhuangzi · world") "man", "god", "supreme" these three types of people have something in common, different from The World of mortals, they "do not eat grain, wind drink dew", in the material survival level beyond the man, and "saint" is " not engaged in things, not trace profit, not trace harm, not trace happy, irrelevant; Not talking is like talking, talking is like not talking, swim beyond dirt."("Zhuangzi · Qi") Saints do not seek advantages and avoid disadvantages, and are indifferent to fame and wealth, not burdened by fame and fortune, seeking nothing, nothing or nothing. Therefore, the spirit of these four types of people can be detached from traveling outside the world and obtain spiritual freedom.
Zhuangzi believed that in order to be an "Inside the saint" and become a "saint" or "supreme", we must give up miscellaneous thoughts, mind, without listening to understand, not to understand and use the artistic conception of silence to feel, when the body and mind are quiet, it is the “xin zhai”. If you want to do it, you have to "“Zuo Wang”". "Zhuangzi · Grand Master" explains "“Zuo Wang”"is mainly from the physical "body", "appearance" and artificial "smart" and "knowledge", to remove the burden of these physical objects, so as to maintain the Inside the quiet and peace. Through such kung fu and methods, to eliminate the opposition between things and me, the Inside the life can reach the spiritual realm of freedom and transcendence, so as to have the foundation of reaching the "out side the king".

With the method and foundation of "Inside the saint", the personality cultivation has reached the "Inside the saint environment", and when the heart is not tired by everything in the world, there is the condition of "out side the king". In Zhuangzi, the out side the king was a political pursuit, and the political ideal he wanted to achieve was "holy governance". The book Zhuangzi · Heaven and earth said, The rule of the sage is to set up the official order but everywhere appropriate appropriate; without forgetting a good person, so that everyone can see the truth of the things to do what they should do, behavior and speech everyone can consciously automatically and natural, waving, the people of no one do not gather. This requires the ruler to self-cultivate to meet the standard of "Inside the saint", by setting an example, let everyone do their own things, do not disturb each other, so that the whole society will enter an orderly state. As a ruler, to make this state last, one has to "let nature take its course". "Zhuangzi· Answer Emperor" tells the fable of "inaction".This fable illustrates a very important point that the best way for a ruler is to "do nothing" and conform to the natural development of all things. When people enter this state of harmony, the" sage " does it.

The basic content of Mencius's thought of "Inside the saint and outside the king"

Mencius's thought of "Inside the saint outside the king" was based on the theory of good nature. His good theory derived from "heart" ("Mencius · Gongsun Chou") and "Si Xin", namely: "compassion", "shame", "heart" and "heart", they are benevolence, righteousness, propriety, wisdom four moral source and origin, the four kinds of virtue is also known as the "four virtues".Mencius thought,Benevolence, righteousness, propriety and wisdom, do not need to seek outside, but everyone itself inherent, born with. He believed that people are born good, and man's heart itself has the "Si Xin", and man's virtue has the "four virtues". These innate moral consciousness and behavior consciousness distinguish people from animals.The so-called "the reason why man is different from the beast" ("Mencius · Li Lou II").There is not much difference between people and animals, the most important thing is the innate moral consciousness and the original root of "goodness", it is like a seed planted in people's subconscious, whenever there is a crisis situation, will appear. But what happened to the "evil" in society? He believes that although "good" is the seed, but we need to constantly expand it and protect it, otherwise we will lose back or develop in the opposite direction. The main way to expand and protect these Si Xin is to be knowledgeable, you must constantly expand your conscience and heart through the moral practice of keeping your mind, so as to know its goodness, and finally realize the "destiny of heaven". When people have this "Si Xin" and "four virtue", and cherish it, and expand it, they will have the possibility to become a "gentleman" and a "saint". Mencius said, "Everyone can be Yao and Shun". As long as everyone obeys the trend of "Si Xin", follows the moral consciousness of his Inside the "good", and pays attention to whether his words and deeds conform to the moral norms and "rites" from the inside out, he can achieve the "Inside the saint".

Outside the king, Mencius thinks, when the good of the "Si Xin" development for "the ritual wisdom" after the four kinds of virtue, Inside the moral consciousness into concrete behavior, political is "benevolence", the warring states period, frequent, people want to turn to end as soon as possible, if can implement the "benevolence", make people have "constant" as soon as possible, "perseverance, no perseverance" without constant property, the people have a certain material basis, will not uneasy for the means of production. Through the implementation of the "unbearable government" to protect the people, raise the people, enrich the people, teach the people, develop production, The World peace.This "unbearable government" has a moral basis. If the government can recognize their own heart, thus expand to their own management. Not the government" has the moral basis and the basis of reality, can talk about the implementation of benevolent government, so that the king all over The World.

Zhuangzi and Mencius "Inside the saint outside the king" thought comparison

"Inside the saint outside the king" was first proposed by Zhuangzi, and later absorbed and respected by Confucianism. Although the noun is the same, its connotation and development perspective are different.

From the "Inside the saint" level, Zhuangzi's Inside the saint thought, Mainly through the "Xin Zhai", "“Zuo Wang”, Not burdened by external things, To achieve the Inside the emptiness and tranquility, Become "real people" and "great people", Eliminate the idea of things between right and wrong and me, Not clinging to everything in the world, Not "persistent" or " not persistent, So as to achieve the self of the free and beyond,

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To achieve a spiritual realm of "communicating alone with the spirit of heaven and earth"; The Inside the saint thought of Mencius, Starting from the theory of good nature, Based on the "Si Xin", Think that "people are people" because people have "Si Xin", Through the cultivation of the mind, By morality as the standards, You can reach the realm of human sages, Can do the "Inside the saint". This Inside the saint, is mainly for the implementation of the "benevolent government" service, only the cultivation of the heart, make the heart has "love", can have the foundation of "the out side the king".

From the perspective of "out side the king", both are to provide a governance idea for the ruling class, but the direction is different and different. Zhuangzi's king of heaven conforms to the natural development of all things by "doing nothing", making the people autonomous, quiet and peaceful, which is more free and easy and casual. The out side the king of Mencius realized The World of peace through implementing the "unbearable government" and "benevolent government".

Zhuangzi believed that to achieve the "Inside the saint", can not adhere to everything in the world, everything is negative tired; Mencius believed that to realize the "Inside the saint", there must be a "constant production", with a certain material basis to support as a prerequisite. One disdains all things, and the other thinks that all things are the foundation and condition. Although they were both in the relatively war period of the Warring States Period, they are very different in the view of the means of production. Compared with the two, Zhuangzi looked more negative, and Mencius was more active in entering the world, but from the perspective of the realm, Zhuangzi was superior. Although the two have different angles, their thought of "internal holy and out side the kings" has had a profound influence on the major Chinese schools of philosophy. In today's complex social premise, we should take the strengths of hundreds of schools of thought, in different times, different mood, adopt different methods. In order to make the society stable, the active wto method is indispensable, and it is also indispensable to conform to the natural development of things.

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