

A Study on Huang Zongxi's People-Oriented Thought from "Waiting for the Dawn"

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Abstract: This paper mainly analyzes Huang Zongxi's *Waiting for the Dawn* in the three chapters of the original ruler, original minister and original law, which contain the people-oriented ideas of ruler, minister and law. From the three chapters, the progressive ideas contained in the text are analyzed step by step, and its characteristic democratic ideas are further shown through the analysis and comparison of some concepts. Since ancient times, Confucianism has upheld the basic principle that "the people are superior to the ruler". The concept of "the world is public" runs through Huang Zongxi's view of the way of the ruler and the way of the subject, and his criticism of monarchical autocracy is deafening.

Keywords: People-oriented; Ruler; Subject

1. Waiting for the Dawn

Huang Zongxi lived in the late Ming and early Qing dynasties, and his father, Huang Zunsu, was killed in prison after participating in the Donglin Party controversy. Perhaps influenced by his father's strong concern and reflection on politics. Of course, this may be one of the reasons why he wrote his masterpiece of political thought, *Waiting for the Dawn*. According to Huang Zongxi's life, it is not difficult to see that the political relationship between the government and the ministers during the Ming Dynasty was also in a state of extreme tension. Huang Zongxi began to reflect on his political failures in the face of the demise of the Ming Dynasty, and eventually wrote the book *Waiting for the Dawn*. The book is rich in people-oriented ideas, and it organizes the politically correct concept of "the world is public: the world is the master and the king is the guest", and outlines the ideal blueprint for the politics of the King's Way. Liang Qichao in the "on the general trend of the change of Chinese academic thought" said "Waiting for the Dawn of the original king, the original ministers, a few of Rousseau's 'people's covenant' of the seat." Huang Zongxi was also known as "Rousseau of Asia". In this paper, we analyze the core concepts of the "original ruler", "original minister" and "original law" in "Mingyi *Waiting for Visitation Records*".

2. The Harakunin and the Harakunin

The opening chapter of *Waiting for the Dawn* is the original monarch, which is dedicated to analyzing the monarch of feudal society, which is enough to see the important position of the monarch and its special characteristics in the eyes of Huang Zongxi in the whole society, so it must be put in the first part of the opening chapter. "The first paragraph of the book reveals that human nature is inherently selfish. Huang Zongxi followed by the holy king, the greedy king to make a comparison. "not to one's own benefit for the benefit, but to make the world by its benefit, not to one's own harm for the harm, but to make the world release its harm." Such are the saintly kings who are also called "ancient human kings". They fought against the selfish nature of human beings, sought benefits for the people of the world, and thought of strategies to avoid disasters. The other kind is "thinking that the power of the world's benefits and harms all come from me, I take all the world's benefits to myself, and all the world's harms to others", similar to this kind of greed of the king is also known as the "human ruler of today", first of all, put their own personal interests in the first place, and all the benefits belong to themselves, and the bad harms are left to the people of the world. The bad things are left to the people of the world. Here also need to put forward is Huang Zongxi affirmed the people's private interests, denying the monarch's interests, he expressed the people's private interests when he used "since" that the people's interests are spontaneous, self-generated; and expressed the monarch's interests when he used "self" that it is self-interested, self-interested. The When Huang Zongxi argued about the ancient human ruler and the present human ruler, he thought that the practice of the ancient human ruler was to compare the world to the master and the ruler to the guest: the practice of the present human ruler is to compare the world to the wrong guest and the ruler to the master. This analogy of host-guest relationship graphically reveals the different behaviors manifested by the different psychological characteristics of the two monarchs. In his opinion, the correct approach is: "the

world is public, the world is the master, the monarch is the guest, ” clearly seen on the feudal society monarchical dictatorship criticism, of course, his request is not to return to the ancient society of the saint-king, but expresses his advocacy of the realization of the need to reflect the democratic monarchical system, which is similar to the constitutional monarchy in the West. It is undeniable that there are still limitations in his thinking. He envisioned that the monarch should work for the benefit of all the people in the world, and his starting point was still the need for a monarch in society, which was inherited from the Confucian tradition of the hierarchical thinking of monarchs and ministers.

The understanding of ministers in *The Original Ministers* can be developed from the following aspects: the essence of the relationship between the ruler and the ministers, the principle of the minister’s career, and the minister’s position.

The reason that the relationship between the ruler and the ministers should be a division of labor is because “the world is too big for one person to rule, but it is divided into groups of workers.” The king and the minister is a common governance of the world, there is no distinction between high and low, the relationship should be “different names, the same” equal relationship. Huang Zongxi also used the analogy of pulling wood to illustrate the relationship between the ruler and the minister, “the ruler of the world is like trailing large wood, the former sing evil, the latter sing Xu. The king and the minister, the common trailing wood of the people also” means that the governance of the world as if it were pulling the big wood, the king and the minister are belonging to the people pulling the wood is just a different division of labor, the king in the former minister in the back of the mutual cooperation in order to pull the wood, and common governance of the world. The two are cooperative relations rather than inferiority and superiority, which breaks the traditional view of the ruler and the minister has a certain progressive significance. “Therefore, I am going out to serve, for the world, not for the king; for the people, not for a name, ” explains the principle and purpose of the ministers to come out to be an official. I came out to be an official for the world, not for the ruler; for the people, not for a certain surname. Such a starting point is what a real minister should do. It can be said that it criticizes the traditional concept of “the king is the principle of the subject”.

Secondly, Huang Zongxi also argued for a reasonable relationship between ruler and subject from the relationship between rationalists and rational qi. “Father and son have the same qi, and the son divides the father’s body into bodies. Therefore, filial piety son although different body, but can day close to its gas, long time no no pass” from the point of view of gas to argue that the relationship between father and son can not be chosen, it is people’s life is destined. The child is the inheritance of the father’s gas, belonging to the same source, the relationship between the two can not be cut off, broken. He said, “I will not be called by the same name as my son, will I? said: not also” here is obviously that the minister and the son is not the same concept, the two are different, the traditional father-son relationship can not be compared with the relationship between the ruler and the minister, which breaks the traditional heaven and earth, the ruler, the ruler, the minister, the father, the father and the son of the relationship between the comparison between the two. “If, however, the name of the minister is tired of changing, the father and the son are unchangeable” The concept of the minister is always changing, while the relationship between the husband and the son is fixed and unchanging.

Finally, in Huang Zongxi’s view, in addition to the need for the king to change his own traditional misconceptions do the ancient human ruler, the subjects also need to change the incorrect treatment of the monarch’s thinking. “but want to get to run away to serve the people”, ‘a moment from the cold and hunger, and then feel in the upper know, ... among the servants and concubines and thought of course’ subjects in the face of the monarch in the heart to be open and natural and can not be because of the interests of the power and wealth for the sovereign! The courtier must be open and natural in the face of the monarch, and not run around for the monarch because of interests, power and wealth, thus becoming the servant of the monarch. He should be a “teacher and friend of the ruler” rather than a “servant and concubine of the ruler”, and he should work for the people rather than for a family name.

3. Original Act

Huang Zongxi in the beginning of the article first point out his own view of the law “three generations above the law, three generations below the law”. That is to say, he believed that the law above three generations is the law of the world, and the law below three generations is the law of the family. To the world for the law and home for the law in fact in Huang Zongxi view is the concept of public and private. Marxism says “superstructure reaction and economic base”, this sentence also argues the reason why Huang Zongxi separate law out into a chapter, explaining the importance of law and uniqueness. The law here not only reflects the political system of the state also implies the concept of “rule of man” and “rule of law”. Huang Zongxi that “there is law” to ensure the good functioning of society as a whole, people’s lives are flourishing. “If there is no law, the society will be in turmoil and chaos, and the people’s life will be miserable. After explaining the importance of the law, the next step is to analyze the difference between the two kinds of law. “The law of the Three Dynasties, which hides the world in the world” and ‘the law of the later generations, which hides the world in baskets and baskets’ are the political systems of public and

private oppositions. Huang Zongxi described the two opposing political systems, also detailed the source of the two law that “the law of the three generations and above, the solid end of the taste for one’s own also” and “both the world, fearing that the life of the throne is not long, the descendants can not be preserved, and think of the end of the trouble in the end of the thought of the law! “. One is the law created by the dedication of sacrificing one’s own self for the sake of the greater self and sacrificing one’s small family for the sake of the greater one, and the other is the law created by the selfishness of considering only one’s own interests or considering only one’s own family’s interests for fear of losing the rights and material things that one has gained. At the same time, cited the Qin Dynasty county system, the Han Dynasty feudal lords, the Song Dynasty, the lifting of the military power of the square towns, these are the so-called “law of the family” only consider their own interests and ignore the people’s practices. In addition, Huang Zongxi also distinguished the difference between the “law of lawlessness” and the “law of illegality”. “The law of the three generations, ... do not see the evil of the next, the more sparse the law, the more chaos does not make, the so-called law of law also” shows that the law created by the great public can achieve the effect that even if the law is not harsh or simple, it will not cause the whole society turbulence and turmoil, thus making the people’s life difficult, which is the ‘law of law’. “This is the Law of Lawlessness. This realm of law is a supreme and sublime realm that cannot be compared to the “law of lawlessness”. This realm is somewhat similar to what Laozi said, “the great sound, the elephant is invisible,” a state of “lawlessness” over all the law. “The law of the later generations, ... the more dense the law and the world’s chaos is born in the law, the so-called illegal law also.” This is the “unlawful law” in which the tighter the law is, the more turmoil there will be in the world. Because the starting point of the “illegal” law was the monarch’s self-interest, the final “illegal law” would be unpopular and cause resentment among the people. From the final result of “lawlessness” and “illegality”, it is not difficult to see that Huang Zongxi’s ideas originated from Mencius. Drawing on the ideas of the king’s politics and hegemony politics, “unable” corresponds to the king’s way to win the hearts of the people, “illegal” corresponds to the hegemony is to lose the hearts of the people.

Then we will sort out the conceptual division of “rule of man” and “rule of law” in this paper. From “Xunzi” “law, the end of the rule; gentleman, the original law.” “Therefore, there is a good law and chaos, there is a gentleman and chaos, since ancient times and now, have not heard also.” “Rule of law“ that is ‘good law, specifically is the Huang Zongxi Le Dao ’law of the world” “three generations of the law”, and the “Ruler” that is, the gentleman, or the person who has the virtue and ability to have a position. “That is to say, the commentators say that there are rulers without the law, but I say that there is the law and then there are rulers.” Those commentators believe that there are people (monarchs) who are able to govern the world, and there is no law to govern the world. Huang Zongxi, on the other hand, believes that there is a person (monarch) who can govern the world only if there is a law that can govern the world. If there is a law of justice, the behavior of those who govern the world in real politics will be restrained and limited by the law, the people will live in peace and work with contentment, and the society will be prosperous. In the “rule of man” and “rule of law”, Huang Zongxi emphasized the “rule of law” more, first there is “rule of law” and then there are “Rule of man,” ‘rule of law’ for the ‘law of the world,’ the idea is embedded in the spirit of the law of the people-oriented, Huang Zongxi is called a prescient thinker, there is a good order before the emergence of people with the ability to govern.

Although Huang Zongxi that the Qin Dynasty began to implement the county, as well as the Han Dynasty, Song Dynasty, is the implementation of the “family for the law”. The pre-Qin period was a good time in the ancient world, while the post-Qin period was a regression, upholding the theory of historical retrogression. However, he discovered the shortcomings of the feudal society at that time, and analyzed and pointed out the solutions. Enough to prove that Huang Zongxi’s deep understanding of the history of feudal society, with a new kind of democratic color to criticize the feudal monarchy, which in history is also considered a milestone of progress.

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