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KSZTAŁTOWANIE I FUNKCJONOWANIE NATURALNYCH OBRAZÓW W STAROŻYTNEJ I WSPÓŁCZESNEJ CHIŃSKIEJ MYŚLI FILOZOFICZNEJ

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Adnotacja. Starożytna historia Chin jest naznaczona pojawieniem się gospodarki niewolniczej podczas dynastii Shang-Yin w drugim tysiącleciu p.n.e. System ten wykorzystywał jeńców jako niewolników, angażując ich w różne zadania, takie jak utrzymanie zwierząt gospodarskich, ograniczone rolnictwo, obowiązki domowe i budownictwo. W tym samym czasie wspólnota pokrewieństwa odgrywała ważną rolę w rolnictwie, wspólnie zajmując się polami należącymi zarówno do władców, jak i społeczności. W chińskiej filozofii ważnym tematem jest tworzenie i funkcjonowanie naturalnych wzorców. Perspektywa ta podkreśla głębokie powiązania ludzkości i świata przyrody. Starożytni filozofowie, tacy jak Konfucjusz i Laozi, podkreślali harmonię natury i jej odzwierciedlenie w życiu człowieka. Dziś, gdy Chiny zmagają się z kwestiami środowiskowymi, ta tradycja filozoficzna pozostaje aktualna. Naukowcy nadal badają złożone relacje między ludźmi a naturą, szukając rozwiązań, które spełniają starożytną mądrość i współczesne potrzeby. Bogata historia i dziedzictwo filozoficzne Chin nadal kształtują ich teraźniejszość i przyszłość.

Słowa kluczowe: chińska kultura, społeczność, historia, filozofia.

THE FORMATION AND OPERATION OF NATURAL IMAGES IN ANCIENT AND MODERN CHINESE PHILOSOPHICAL THOUGHT

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Abstract. China's ancient history is marked by the emergence of a slave-based economy during the Shang-Yin dynasty in the second millennium BC. This system utilized captured prisoners as slaves, engaging them in various tasks like livestock management, limited agriculture, household duties, and construction. Concurrently, the consanguineous community was important in agriculture, collectively tending to fields owned by both rulers and the community. In Chinese philosophy, a significant theme is the formation and operation of natural images. This perspective underscores the deep interconnectedness of humanity and the natural world. Ancient philosophers like Confucius and Laozi emphasized the harmony of nature and its reflection in human life. Today, as China grapples with environmental challenges, this philosophical tradition remains relevant. Scholars continue to explore the intricate relationship between humans and nature, seeking solutions that align with ancient wisdom and modern needs. China's rich history and philosophical heritage continue to shape its present and future.

Key words: Chinese culture, community, history, philosophy.

ФОРМУВАННЯ ТА ФУНКЦІОНУВАННЯ ПРИРОДНИХ ОБРАЗІВ У СТАРОДАВНІЙ ТА НОВІТНІЙ КИТАЙСЬКІЙ ФІЛОСОФСЬКІЙ ДУМЦІ

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Анотація. Стародавня історія Китаю ознаменована появою рабовласницької економіки за часів династії Шан-Інь у другому тисячолітті до нашої ери. Ця система використовувала полонених як рабів, залучаючи їх до виконання різноманітних завдань, таких як утримання худоби, обмежене сільське господарство, домашні обов'язки та будівництво. Водночас кровноспоріднена громада мала важливе значення в сільському господарстві, колективно доглядаючи за полями, якими володіли як правителі, так і громада. У китайській філософії важливою темою є формування та функціонування природних образів. Ця перспектива підкреслює глибокий взаємозв'язок людства та світу природи. Стародавні філософи, такі як Конфуцій і Лаоцзи, наголошували на гармонії природи

та її відображенні в житті людини. Сьогодні, коли Китай бореться з екологічними проблемами, ця філософська традиція залишається актуальною. Вчені продовжують досліджувати складні стосунки між людьми та природою, шукаючи рішення, які відповідають давній мудрості та сучасним потребам. Багата історія та філософська спадщина Китаю продовжують формувати його сьогодення та майбутнє.

Ключові слова: китайська культура, спільнота, історія, філософія.

In the initial period of the existence of the Zhou state, slavery continued to strengthen, and the use of slaves expanded: they are now found not only in agriculture and cattle breeding, households – they are used in digging canals, in government agencies, in handicraft production, etc.

In the era of Shang-Yin and in the initial period of the Zhou dynasty, the religious-mythological worldview was dominant.

One of the distinctive features of Chinese myths was the zoomorphic nature of the gods and spirits acting in them. Many of the ancient Chinese deities had a clear resemblance to animals, birds or fish, and were half-animal, half-human. The main deity in the pantheon of gods was Shang Di. All gods and spirits obeyed his orders and respected his will. The spirits of wind and rain, clouds and thunder obeyed him. But Shang Di was not only the supreme deity; in the minds of the ancient Chinese, he was also their ancestor and patron. According to myths, he was the ancestor of the Yin tribe (Zhang, 2002).

Very often, the personified divine power of heaven appeared in the image of Shan-di. The ancient Chinese believed that everything in the world depended on the predestination of heaven and that the “will of heaven” was comprehended through fortune telling, as well as omens. Religious and mythological ideas sanctified the system of domination of the tribal nobility. The sovereign, the ruler spoke before his subjects as the son of heaven.

The most important element of ancient Chinese religion was the cult of ancestors, which was based on the recognition of the influence of the dead (or rather, their spirits) on the life and fate of their descendants. This cult also included the veneration of the mythical heroes of antiquity – the wise rulers Yao and Shun, the tamer of the rivers Yu, etc. Myths portrayed them as great benefactors of humanity. The veneration of ancestors was also adapted to strengthen the position and authority of the clan nobility. The ancient Chinese religion was characterized by sacrifices to the spirits of nature and ancestors. “Relations” between people and spirits and ancestors were strictly regulated. The supreme mediator between them was the sovereign. Only he could make sacrifices to the spirits of heaven and earth; sacrifices to the ancestors were left to noble people (Reynolds, 2009).

Myths, the cult of ancestors, and totemism expressed the connections that existed in the tribal organization of society. The religious world is only a reflex of the real world. “With ancient Asian, ancient, etc. methods of production, the transformation of a product into a commodity, and consequently, the existence of people as commodity producers, plays a subordinate role, which, however, becomes all the more significant the further the decline of the communal way of life goes... These ancient social -productive organisms are incomparably simpler and clearer than the bourgeois one, but they rest either on the immaturity of the individual person, who has not yet severed himself from the umbilical cord of natural ties with other people, or on direct relations of domination and subordination. The condition for their existence is a low level of development of the productive forces of labor and the corresponding limitation of people’s relations within the framework of the material process of life production, and therefore the limitation of all their relations to each other and to nature. This actual limitation is reflected ideally in ancient religions that deify nature and folk beliefs.”

Mythology also had its own explanation of the origin of the world and nature. In ancient times, when there was neither heaven nor earth, the Universe was a dark, formless chaos. According to one myth, two spirits (or gods) were born in the formless darkness – yin and yang, who set about ordering the world. Subsequently, these spirits separated: the yang spirit began to rule the sky, and the yin spirit began to rule the earth⁴.

According to another myth, the mythical first man Pan-gu hit the darkness with an ax, as a result of which everything light and pure immediately rose up and formed the sky, and everything heavy and dirty fell down and formed the earth.

In the myths about the origin of the Universe there are very vague, timid beginnings of natural philosophy.

The mythological form of thinking, as the dominant one, existed until the first millennium BCE.

The decomposition of primitive communal society and the emergence of a new system of social production did not lead to the disappearance of myths. Some myths, in particular those that dealt with the origin of the world, become components of ancient Chinese cosmogonic concepts. First of all, this applies to the myths about the spirits of yin and yang. Yin and yang turn into forces with the help of which the formation and development of the Universe occurs.

Many mythological images turn into later philosophical treatises. Philosophers who lived in the 5th–3rd centuries. BC e., often turn to myths in order to substantiate their concepts of true government and their standards of correct human behavior. At the same time, Confucians carry out the historicization of myths, demythologizing the plots and images of ancient myths. “The historicization of myths, which consisted in the desire to humanize the actions of all mythical characters, was the main task of the Confucians. In an effort to bring mythical legends into line with the dogmas of their teaching, the Confucians worked hard to turn spirits into people and to find a rational explanation for the myths and legends themselves. Thus, myths became part of traditional history.”⁵ Rationalized myths become part of philosophical ideas, teachings, and the characters of myths become historical figures used to preach Confucian teachings. In particular, the mythical rulers Yao, Shun, Yu were turned into ideal rulers of antiquity who had to be imitated; the period of their reign was declared the “golden age” in the history of China⁶. All this was done in order to adapt the national traditions recorded in myths to the class interests of the ruling circles.

The history of all the philosophies of antiquity indicates that the mythological views of the tribal society influenced the process of formation of the foundations of scientific knowledge. Philosophy arose in the depths of mythological ideas and used their material. The history of ancient Chinese philosophy was no exception in this regard.

Like the philosophies of other peoples, it is closely connected with mythology. However, this connection had some features arising from the specifics of mythology in China. Chinese myths appear primarily as historical legends about past dynasties, about the “golden age,” etc. Such monuments as “I Ching” (“Book of Changes”), “Shi Jing” (“Book of Songs”), “Shu Jing” (“Book of History”) contain a large number of references to ancient myths. Moreover, these references are considered as the most authoritative arguments in favor of those provisions that are supported by such references. Chinese myths contain relatively little material reflecting the views of the Chinese on the formation of the world and its interaction, relationship with man. Therefore, natural philosophical ideas did not occupy a central place in Chinese philosophy. However, all natural philosophical teachings of Ancient China, such as the doctrine of the “five primary elements”, the “great limit” – taiji, the forces of yin and yang, and even the doctrine of Tao, originate from the mythological and primitive religious constructions of the ancient Chinese about heaven and the earth, about the “eight elements”, etc.

Along with the emergence of cosmogonic concepts, which were based on the forces of yang and yin, naive materialist concepts emerged, which were primarily associated with the “five primary elements.” Living contemplation of natural phenomena led the ancient Chinese thinkers to the acceptance of such interconnected principles as water, fire, metal, earth, and wood. “Heaven created five principles, and the people use them all. If one thing is abolished, life will become impossible.”⁷

In the book “Shu Jing”, in the chapter “Hong Fan” (“Great Plan”), it says: “The first principle is water, the second is fire, the third is wood, the fourth is metal and the fifth is earth. The [permanent nature] of water is to be wet and flow down; fire – burn and rise up; wood – [succumb to] bending and straightening; metal – to obey [external influences] and change; The [nature] of the earth is manifested in the fact that it receives sowing and produces a harvest. What is wet and flows down creates saltiness; that which burns and rises creates bitterness; that which can be bent and straightened creates sourness; that which submits and changes creates the acute; that which receives the sowing and produces the harvest creates the sweet.”

Initially, the forces of yin and yang and the five principles are still associated with heaven (spirits), but much later, Zou Yan breaks this natural philosophical scheme with religious ideas.

The struggle for dominance between the kingdoms led in the second half of the 3rd century. BC e. to the destruction of the “Warring States” and the unification of China into a centralized state under the auspices of the strongest kingdom of Qin.

Deep political upheavals – the collapse of the ancient unified state and the strengthening of individual kingdoms, an intense struggle between large kingdoms for hegemony – were reflected in the stormy ideological struggle of various philosophical, political and ethical schools. This period is characterized by the flourishing of culture and philosophy.

The hereditary slave-owning clan nobility still clung to the religious ideas of “heaven” and “fate”, although somewhat modifying them in relation to the peculiarities of the struggle of that time. New social groups that were in opposition to the tribal aristocracy put forward their views, opposing the belief in “heaven” or investing in the concept of heavenly destiny has a completely different meaning. In these teachings, attempts were made to comprehend historical experience, to find the “ideal law” of governing the country, to develop new rules of relationships between various social groups of the population, to determine the place of an individual person, a country in the surrounding world, to determine the relationship of a person with nature (the sky), the state and other people (Waley, 1939).

Already in such literary and historical monuments as “Shi Jing”, “Shu Jing”, we encounter certain philosophical ideas that arose on the basis of a generalization of the direct labor and socio-historical practices of people. However, the true flowering of ancient Chinese philosophy occurred precisely in the period of the 6th–3rd centuries. BC e., which is rightly called the golden age of Chinese philosophy. It was during this period that such works of philosophical and sociological thought appeared as “Tao Te Ching”, “Lun Yu”, “Mo Tzu”, “Mengzi”, “Zhuang Tzu”, “Guanzi”, “Li ji” and others. It was during this period that the great thinkers Lao Tzu, Confucius, Mo Tzu, Zhuang Tzu, Mencius, Xun Tzu, Shang Yang and Han Fei Tzu came forward with their concepts and ideas (Schipper, 1993).

It was during this period that the formation of Chinese philosophical schools took place – Taoism, Confucianism, Mohism, Legalism, and natural philosophers, who then had a tremendous influence on the entire subsequent development of Chinese philosophy. It was during this period that those problems, those concepts and categories arose, which then became traditional for the entire subsequent history of Chinese philosophy, right up to modern times.

The “Anthology of Ancient Chinese Philosophy” offered to readers contains monuments of thought related to two main stages in the development of philosophical thought in Ancient China: the stage of the emergence of philosophical views, which covers the period of the 8th–6th centuries. BC e., and the stage of the flowering of philosophical thought – the stage of rivalry between the “hundred schools,” which traditionally dates back to the 6th–3rd centuries. BC e.

The period of formation of the philosophical views of the ancient peoples who lived in the basins of the Yellow, Huaihe, Hanshui rivers (VIII–VI centuries BC) and laid the foundations of Chinese civilization coincides in time with a similar process in India and Ancient Greece. Using the example of the emergence of philosophy in these three regions, one can trace the common patterns that followed the formation and development of human society and world civilization. The extensive material that is included in this publication and which is presented in chronological order, in our opinion, convincingly demonstrates the above-mentioned commonality, the unity of the internal laws

of the emergence and development of philosophy.

The history of philosophy clearly reveals the process of man's exploration of nature, his attempts to comprehend his place and role in the universe, and reveals the multifaceted aspects of the creative human genius. At the same time, the history of the formation and development of philosophy, be it Chinese, or Indian, or Greek, is inextricably linked with the class struggle in society and reflects this struggle. The confrontation of philosophical ideas reflected the struggle of different classes in society, the struggle between the forces of progress and reaction, which clung to everything old, sanctifying the inviolability and eternity of its dominance with the authority of tradition. Ultimately, clashes of views and points of view resulted in a struggle between two main directions in philosophy – materialistic and idealistic – with varying degrees of awareness and depth of expression of these directions.

At the same time, the study of the history of Chinese philosophy shows that in its development, both from the point of view of problems and from the point of view of the social role and forms of struggle between materialism and idealism, a number of features are observed. The specificity of Chinese philosophy is directly related to its special role in the acute socio-political struggle that took place in numerous states of Ancient China during the “Spring and Autumn” and “Warring States” periods. The development of social relations in China did not lead to a clear division of spheres of activity within the ruling classes, as was the case, for example, in Ancient Greece. In China, the peculiar division of labor between politicians and philosophers was not clearly expressed, which led to the direct, immediate subordination of philosophy to political practice. Philosophers, founders and propagators of various schools, traveling Confucian preachers, representing a very influential social stratum, often served as ministers, dignitaries, and ambassadors. This led to the fact that issues of governing the country, relations between different classes and social groups of the population in society, regulation of relations between the “upper” and “lower”, as well as within the ruling class, issues of ethics, ritual took a dominant place in Chinese philosophy and determined a purely practical, one might say, utilitarian approach to the life of society. Issues of managing society, relations between different social groups, between kingdoms – this is what primarily interested the philosophers of Ancient China. Therefore, Chinese thinkers of both antiquity and the Middle Ages paid a lot of attention to the problems of state management, the construction of various social utopias, the development of plans for an ideal society, and these utopias, as a rule, were based on the idealization of ancient times, on calls for a return to the “golden age” of the perfectly wise rulers – Yao, Shun and Wen-wan.

Another feature of the development of Chinese philosophy is related to the fact that the natural science observations of Chinese scientists did not find, with a few exceptions, more or less adequate expression in philosophy, since philosophers, as a rule, did not consider it necessary to turn to natural science materials. Perhaps the only exception in this regard is the Mohist school and the school of natural philosophers, which, however, ceased to exist after the Zhou era. The traditions of combining philosophical reflection and natural science observations, data from specific sciences established by the Mohists to confirm general philosophical conclusions, were not further developed (Chen, 2003).

Canonization of Confucianism, which from the very beginning, in the person of Confucius, expressed its extremely disdainful attitude towards all natural scientific observations and applied knowledge, which considered the main task of self-improvement of human morality, education and mastery of the complex ritual of relations between superiors and inferiors, between father and children, between elders and juniors, etc., created an ideological barrier to attract data from the natural sciences into philosophical and political reasoning, and downgraded the social status of natural science observations and applied knowledge. They were tacitly recognized as the lot of inferior people, devoid of sublime ideas. Philosophy and natural science existed in China, as if fenced off from each other by an impenetrable wall, which caused them irreparable damage. Thus, Chinese philosophy deprived itself of a reliable source for the formation of a coherent and comprehensive worldview, and natural science, despised by the official ideology, experiencing difficulties in development, remained the lot of loners and seekers of the elixir of immortality. The only methodological compass of Chinese natural scientists remained the ancient naive materialistic ideas of natural philosophers about the five primary elements, the division of all things into the opposing dark, feminine principle (yin) and the light, masculine principle (yang), as well as about the ether (qi), which, when condensed, forms heavy, female particles (yin-qi), and soaring and purifying – light, male particles (yang-qi), their interaction first generates the five primary elements, and then all that exists.

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