

RENWENXUE YINKUO: An Alternative Interpretation of Western Learning

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Abstract: The Way is consistent with Heaven and Earth, and humanities humanize learning. All beings are of YINKUO, with illusion and reality being inseparable. RENWENXUE YINKUO is harmony of the Way to learning between man and nature. Academic differences complement each other wherever the spirit of YINKUO is regarded as the most appropriate quality in humanities. From the perspective of YINKUO, we have a special journey to the Western learning. “The essence of logos” opens a philosophical door dominated by the Western thinking matrix with the key of YINKUO. “The judgment of modern and contemporary Western learning” has summarized the advantages and disadvantages of humanities since the Modern times. “The Western learning in the spirit of YINKUO” proposes suggestions on the construction of the Western learning in terms of globalization, taking the civilization of the earth in a cosmos, and discipline construction in the spirit of YINKUO. In a word, RENWENXUE YINKUO is an efficient way out of logos-centrism.

Key words: RENWENXUE YINKUO; the essence of logos; evaluation of the Western learning

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内容摘要: 道通天地，人文其学。万类稷栝，虚实相生。人文学稷栝，是学问道的天人合一。古今中外的学术差异在人文学中契合，差差有补，异异得合，稷栝精神是其最得体的思想特质。我们从人文学稷栝的视角，对西方学术做一次特殊的巡礼。“逻各斯要义简说”是借人文学稷栝的钥匙，开启被西方思维基质统辖的文化哲学门户。“现当代西学品鉴”是以稷栝性的思想精神，对西方近代以降人文学学术成败利钝的盘点。“稷栝性西学刍议”是从人文学角度，对西学开放性建设的若干建议，涉及到了人类世界全球化、地球文明宇宙化、学科建设稷栝化等重大问题的思索。质言之，人文学稷栝是走出逻

各斯中心主义的有效途径。

关键词：人文学櫟栝；逻各斯要义；西学品鉴；

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櫟栝 (YINKUO) can be traced back to the three generations of old (Xia, Shang, Zhou Dynasties) , not later than the Spring and Autumn Era, and spread wide in the Warring States period. Thought-provoking is implication of this humble YINKUO with YIN(櫟) being in correctable color and with KUO(栝) having a arrow-shooting shade. The ancients make the word (櫟) with the part of 木 (wood), and the word 栝 with the component of 木 (wood) instead of 扌 (hand), which connotes something of guarding and keeping mountains and Forests. Natural humanity contains humanistic nature, with active advance in retreat.

RENWENXUE (roughly speaking, a holistic study of humanities) has a kind of YINKUO spirit. Why mention RENWENXUE and YINKUO together? There are many reasons for that. It is true that the convergence or continuity of humanities is a rectification of disintegration of liberal arts, the broad pattern of humanities can dissolve today's academic rampart and provide various talents with rooted cultivation. But at the depth, the relationship between RENWENXUE and YINKUO is close to the relation of tree and ground, of star groups and the universe.

For two thousands of years, the basic starting point and ending point of human academic thinking has been the Way (道 in pinyin dào) and the logos. The two thinking mechanisms are the product of axial civilization in high ancient times, that is, the culture by taking the earth as a standpoint. Definitely, the Way originated from the land of China, while the logos were derived from the Mediterranean. Both are the pearl of the earth culture, but cannot be regarded as a measuring standard for the depth of universe.

The expansion of research on RENWENXUE YINKUO is actually cross-cultural refinement of invisible wisdom in Chinese culture, a forging of the premise and reservation of the Way (the Dao) as organizing the opening chaotic and confused world, a reformed integration for college disciplinary system, and a melting solution to the current culture of science and technology and Western academic variables. Here is the discussion on the humanities of the Western learning under the vision of YINKUO.

I. The Essence of the Logos

The logos has many-sided meanings like language, proportion, regulation, etc. The person who introduces the concept into the philosophy at the first time is Heraclitus. In the *Fragments of his books*, he uses it to illustrate the yardstick of change between the birth and death of all things. Socrates, Plato, Aristotle tacitly use logos which become a philosophical category of language and thinking in the history of Western thought during the very earliest period. It is Philo of Alexander who associates the concept of the logos with the “Way” of Jewish Christianity. Philo thinks the Hebrew Bible speaks of God creating the world by words. Greek philosophy and Jewish thought are interdependent. All-powerful wisdoms of God are internal logos, while God’s words are external logos. Afterwards, universal internal law, the media between man and god, speech rule, formal logic, dialectical logic and psychological mysteries become the pronouns of the logos. Conversely, as a governing speech law, the logos has become the ultimate basis which determines Western rational thinking and religion. As the Westerners’ thinking mechanism of the depth of the soul, the shadow of the logos is everywhere.

For the great role of the logos, Westerners and scholars around the world have no much controversy, and even make positive and complimentary remarks to the greatest extent. It is Derrida who alerts the thought of the logos. As a thoughtful scholar like Nietzsche, he really feels the problem of the logos, and he is classified into postmodernism in accordance with the academic division of domestic and foreign scholars. As to the very problem and limitations of the logos itself, Derrida still confines himself to phono-logocentrism. As for the diagnosis of the chronic illness of Western thought, he has similar views to Nietzsche’s and Heidegger’s, but they all hesitate to move forward in tracing the reasons for logos metaphysics.

In our view, as to chronic handicaps of the Western culture, we should trace its source to the logos mechanism created by ancient Greek thinkers. Metaphysical speculation or phono-logocentrism is in the second place. The metaphysical speculation is the greatest achievement of the logos in association with formal logic and dialectical logic. Metaphysics is the extreme product of the logos; formal logic is the rule and radius of logos in the cultural and educational popularization; dialectical logic is strategic integration of logos in wisdom and thinking. There are close links among them. Concept, judgment and inference of formal logic lay the foundation for the three laws and five dimensions of dialectical logic. The dialectical logic clear up extreme connotation which forms cannot wrap for formal logic. The metaphysics is the extreme product of two logical methods as well as

their gantry crane, and in turn sets the benchmark for the two logics so as to elevate thinking once more. In a sense, both logical methods are production process of metaphysics which is a sign advancing the two formers to the height. However, the logos is Zeus of this three crossed-woven line of thinking and the production line of academic factories. We comment the close relationship between the logos and the above thinking by way of mechanical production, such as description, metaphor and more real perspective. The logos and various methods of Western thinking have mechanism features derived from the same origin. Both logic and metaphysics are thinking weapons forged by the logos. The logos is the “archetypical machine” of thinking weapons.

The logos is the mystery of the Western thinking. Containing language subtlety is where the deep purpose of logos is. As the essence of Western thought and culture, the logos is often regarded as the spiritual thought of Western language, the soul of language and linguistic motivation. This mystery and profundity make the logos the ultimate reason for supporting and demonstrating faith and the philosophy of mind. Simply speaking, being nothing but the nerve center of Western culture, the logos makes speech be speech. No wonder that from the ancient Greek philosophers to modern and contemporary scholars, such as Saussure, Heidegger, Wittgenstein, etc., they all understand tacitly the logos and frequently bring up this magic weapon. Since the linguistic turn in the last century, the meaning of logos has been repetitiously restated — language speaks of men and determines them.

Besides, category, latitude, system are available. All of these symbols can be put in a position of substitution in theology, philosophy, culture, science and even art through the light and shade of the logos. As long as we closely analyze them, it is not difficult to find a tightly interwoven process of theoretical system and logical links, so instrumental rationality plays an important role. The latter secrets are from formal logic, dialectical logic, at the root of which is the “archetypical machine” of the logos. Demystifying the logos, it shows the original source of instrumental rationality which is more than formal logic and dialectical logic.

What does this kind of thought and culture lack? It is lack of harmony, peace, and republic spirit of complementing and putting differences in agreement in the wisdom of YINKUO, because in the name of the logos everyone can establish the supreme idea(Eidos), Creed (Doxa), logic, subject, even the political mechanism of democracy and liberty.

The culture of YINKUO is the most inclusive and open wisdom of thinking in Chinese culture. It is a kind of universal spirit of humble advance in retreat, of containing success and dissolution in the transition process of primitive culture and

civilized culture, and is also a kind of “otherness” feelings which tends to stay at loneliness and nourish and transform all creatures in history. The spirit of YINKUO is humanistic results in the treasury of Chinese thought created with tenacious efforts and goes beyond the multi-dimension of space–time. It began with myth, stretching in legends, born in the three dynasties (Xia, Shang and Zhou dynasties), scattering like branches in the Spring and Autumn Period, collecting like leave-folding in the period of the Warring States, changing invisible in the Qin and Han dynasties, influencing subtly and quietly in the Wei and Jin dynasties, transforming in the Tang and Song dynasties, hiding deep in the Ming and Qing Dynasties, accumulating glory in the contemporary society. Why can it evolve into an art of thought without any prominence?

It is because it experienced the most difficult conditions over the world — the survival of the most tragic and fierce slavery, feudal system and a semi-feudal and semi-colonial rule. In the early time of YINKUO cultural provenance taking root and sprouting, the social structure of patriarchal kinship makes it know how to develop the sense of suffering and hardship in a brutal environment. Under an advanced technology or improvement of productivity, feudal system keeps the upper hand in long years, while the forest-guarding culture of YINKUO retreats from the world, influencing imperceptibly in the discourse at the bottom of society. Whatever a relatively enlightened peaceful and flourishing Age in history is, the seedlings of YINKUO never “follow the trend and take the opportunity bravely.”

In one sentence, YINKUO thought is the wisdom of cultivating men, like trees tenaciously thriving, like trees treating differences to the utmost extent, like trees taciturnly rooting in the earth, like trees persistently for the benefit of otherness, like trees taking a hundred years to educate Man, and taking a thousand to rear Saint, like trees cherishing dripping patch of land for the cosmos, like trees fruiting for human thought, like trees harmonizing the world without creating any circle of system. Jaspers also attributes the intellectual contributions of the Warring States of China to the “axial” theory, which shows his broad horizon and unique ideas. The extensive and profound Chinese thought and culture discloses the process of YINKUO culture from the explicit to the implicit. The thought and culture of the Spring and Autumn Period and the Warring States is known rather as the reclusive spirit of YINKUO than as the emergence of the “axial” civilization, resolving the cruelty and violence of the “axial” civilization by the ordinariness of the former. It is due to the finale of YINKUO culture that hundreds of schools of thought striving in the Spring and Autumn period and the Warring States make all differences complementary, and subsequently people take up different trades to enhance each

other's radiance.

Of course, it is difficult for YINKUO thinking to free itself from the puncture of the instrumental rationality like the logos. Since the Warring States, the so-called "straightener" meaning repeatedly alleged in the literature told us the penetration of technical rationality. For YINKUO culture, it is the spirit of the non-instrumental implanted with technology thinking, or the idea of cultivating men endowed with instrumental elements. It displays its advance with the times. YINKUO can subsume "axial" civilization, breeding technology, looking to complementing and putting differences in agreement. This is just a kind of realm the logos civilization needs.

Many people compare the ancient Way (道 , Dao) with the Western logos. In fact, between the Way (道) and the logos there are still great differences. The component "辵" of the character "道" means "go," and "首"(shou) means "head" and "leader" placed in the middle of the character. The meaning and the formation of this character are really similar to the logos. But the premise, foundation and lively spirit of the Way (道) show an archaic virtue of YINKUO. The Way and the logos are the crystallization of ideas in high ancient times. Confucius, Chuang Tzu, Mencius name the fundamental of human scholarship the Way. And the Western thinkers Heraclitus, Plato and early Christian classic regard similar ideas as the Logos. Their similarities show that, China and the West have been developing important concepts with regard to the essence of things and the law. Obviously, between the Way and the determinant, dominant, arbitrary Logos, there are significantly differences. The Way in Chinese culture is endowed with an internal YINKUO spirit, which has more of inclusive and reclusive quality in cultivation of men and more of universal sentiments from the premise than the Logos of conquering the universe.

There are intrinsic links between the Way and YINKUO, but also many differences. In general, both of them refer to false or true situation of the universe. But to think a little deep, the Way and YINKUO are different. What YINKUO conveys is the forest-guarding ancient image, a living wisdom of prehistoric civilization, earlier than the Way and the logos, including the Way without its limitation, and beyond the usual saying of the Way. YINKUO guards and keeps the mountains and forests without acting as a lord, locating in the world without a border demarcation. In contrast to "Metaphysics is called the Way," being the Way of YINKUO is open, thus inclining to comprehend, keeping modesty, affiliating subordinates, seeking nothing in return to help others, conforming to the mighty force of the universe without boasting. YINKUO opens up the mind and

atmosphere for philosophers of pre-Qin days and generations after generations. The Logos does not have these characteristics. Between them, YINKUO conserves the Way, helping the Way, and enduring the Way; but compared with the Way, YINKUO undoubtedly has broad, profound and ordinary characters of not taking the preemptive opportunities, not baring, not sticking to the idea of the One, not worshipping circles, not closing, not following currents, not establishing schools, etc.

II. An Interpretation of Modern and Contemporary Western Learning

What we interpret is to put Modern Western learning on the platform of human thought and culture under the vision of YINKUO. The period of modern and contemporary here refers to the past one hundred years. Reading under the vision of YINKUO means that our insight and understanding should break the limit of time and space. Conventional interpretation often takes us into continuous linear sequence while reading under the YINKUO is beyond one-dimensional space-time, with different points implanted into different nodes. In general, Western contemporary learning has the three of the most commendable aspects.

Firstly, the Western modern and contemporary learning is a rare release of human creativity. In the past hundred years, there are a group of outstanding scholars and symbolic disciplines in major universities or well-known institutions of higher education. In addition, there are some scholars living outside university system, such as Jean-Paul Sartre, Simone de Beauvoir, Malraux, Thoreau, etc.. Their academic influences are also unusual. From Eastern Europe to Western Europe, from Europe to North America, the famous schools of thought spring up with a curious coincidence. In terms of macroscopic range of humanities, it concerns philosophical phenomenology, psychoanalysis, structural linguistics, ultra-racism anthropology, existentialism, generative grammar, the great variety of literary and art criticism, a new cultural and social criticism, feminist, postmodernism, etc..

For hundreds of years before the 20th century, there are at best 3 to 5 important academic figures in each country in each period in Europe or the United States. However, the twentieth century is quite different. Each country has a large group of academic elites and talents of each school of thought are counted by tens. The academic giants in the twentieth century are more than the sum of scholars in the past two thousand years.

Academic prosperity of a hundred years exceeds two thousand years in terms of quality judgment instead of number. The view of outstanding Western

scholars of the 20th century is quite open and broad, mostly involved in a variety of academic areas. The schools of thought created during this period are too numerous to enumerate. So do other disciplines, such as philosophy, history, literature, art, culture, education etc.— all of which produce different schools and famous experts one after another. Entering from one school of thought, readers can benefit from a number of disciplines. If they study schools of thought together instead of a glance from a corner, what the Western learning achieves in the last hundred years is considerable.

Why the Western learning in the 20th century shows the sight of academic eruption? There are some reasons available. To begin with, Humanistic ideas under the long dominion of Christianity reach the stage of the eruption as a volcano of long hibernation. Since “God is dead” (as Nietzsche said) made earthly energy unleash in the 20th century, the desire of research, the reserve of knowledge and the passion of exploration of scholars have been full-ignited. The changes of Western society and the advancement of scientific and technological level is another aspect of the academic development. The capitalist production and trade formed in the 16th century achieved the aggressive expansion at the end of the 19th century. Huge international markets, the burgeoning of new universities, the idea of freedom and independent spirit, especially the two world wars of the last century with the baptism of blood and fire — All of these conditions help academic creativity burst out. Once an academic strength becomes a long-ready volcanic magma, it will save up and start out as a Chinese proverb says, “fly high if flying, sing to the people’s surprise if singing.”

Secondly, the Western modern and contemporary learning is considered to be a reflection of the history of human civilization. The history of civilization records the origins and brilliance of humans, progress and prosperity. Since modern times, this thinking of Westerners has many problems to be solved. At least the following three aspects will be excluded. The first aspect is that Western historians have obstructed by time and space for long; The second one is that the western historiography has long been influenced by the impact of racial discrimination and bias; The third one is that the Western historiography has long been bound by the shackles of linear thinking. The second aspect is embodied by racial discrimination of some Western historians, determined by some wrong national ideas like skin color or race in designating closeness by geographical delineation, thus making significant errors in historic writings. This is also one of Western historiography defects. As for the third aspect, the limitation of linear thinking which historiographers commonly encounter is often ignored by most of them.

However, the Western historical researches have greatly improved in the twentieth century.

There is a significant change in terms of space and time in the twentieth century. The rapid development of land, sea and air transport, unprecedented enriched cultural historical data of each country, frequent cultural exchanges, especially the rapid progress of electronic communication technology, and the shortening of the distance of time-space — all of these remind us that the earth seems like a small village. While some scholars do not change their bad habits as cultural politicians like Huntington, but generally speaking, Western historians tend to openness and peace. However, especially in the late twentieth century, the shadow of the Cold War mentality gradually disappears.

Historians like Arnold Joseph Toynbee, Joseph Needham, Léon Vandermeersch, Jacques Gernet have been gone out of the bad habits and prejudice of holding the alien culture in contempt. In overcoming the linear thinking over the past century, some trials of Western historians have characteristics of their own. The efforts of New History School are very successful. Their common feature is to vigorously explore the field of historical research, cooperating with the branch of the social sciences, humanities, emphasizing the depth of explaining things by historians, paying attention to the relationship between history and reality (namely, historians functions). Since the mid-twentieth century, “*histoire totale*” and “*Longue durée*” (Fernand Braudel) have had a great impact on the international historians. Micro-history research also has developed considerably since the past twenty years.

The new historians of the *Annales* meet the challenges of the micro-historians. Although the macro-view of the overall history and micro-view of history vary, even in sharp opposition in historiography, historical theory, the practice of writing history, etc., they are consistent in what the discipline of history is and what a serious attitude is. Both arrive at the same end by different means, overcoming the linear view of history and the way of linear writing programs. Like most of the twentieth century historians, all of them conduct unconventional reflection on human civilizations and unconventional exploration into the history of human civilization and historical methodology.

Thirdly, the Western contemporary learning is the multi-dimensional breakthrough of the circle of human axis. The “axial” civilization of Jaspers reveals the regularity of cultural trend in the history of civilization. Two thousand years of civilization is indeed subjected to the radiation effects of the “axis,” and the posterity indeed often returns to this axis to draw wisdom. “Axis,” as the center of civilization in the navigation, makes the historical evolution with its criterion.

However, the “axis” is the hollow parts of joint of civilization too; with the “axis” orbiting, all primates sheltered in captivity. As a result, human being has norms; meanwhile, lose creativity. With the attraction of centripetal conception, human civilization is like a kite without broken line.

Thanks to the buckle of the “axis,” thought and culture seem to be worn with the necklace. From the opposite angle of positive and negative poles of the “axis,” Western civilization is not merely subjected to the center in the operation, but is also wrapped into an inward-folded “umbrella.” In the above we discuss advantages and disadvantages of the logos, logic and dialectics; it also originally elucidates the strength and weakness of the “axis.” When the positive value of the “axial” civilization reaches its saturation point, its negative effects also will get out-of-control. At this juncture the changes of the “axial” civilization come to the point of breakthrough in a new direction.

In our view, the twentieth century is the breakthrough of “axial” civilization. In the first half of the twentieth century, two world wars are the obvious marks that indicate the problems of the mechanism of human civilization. Two unprecedented wars show that the Western “axial” civilization finally creates machines to destroy human beings, and also show that other two “axial” civilizations, ancient Chinese civilization and ancient Indian civilization, almost have no power to constrain human demons. In the latter half of the twentieth century, the trend of European and American thought and culture formally initiate the total reflection and various clean-up of Western “axial” civilized machine, thus achieving multi-faceted breakthrough. The repeatedly stated postmodernism is such concentrated expression. Observed from the surface and the directed impact point, postmodernism is naturally to set out revolt to the illness of modernity. From the perspective of integrated check and connected poles, it can be seen that the greatest contribution and the most positive significance of post-modernism do not lie in impacting and deconstructing the modernity, but in launching a “general offensive” to the Western “axial” civilization.

Here the “general offensive” is a noun with quotation marks, which means attack in the style of game-playing, of simulation or of demonstration. Of course, the meaning shown in quotation marks is not without force, sense and risk; on the contrary, significant meaning contains quite harsh risk. To take “digging graves” as game, how can I say it does not matter? From this perspective, such a rare thought trend as this dubbed by “post-modernism” is that a big problem has been undoubtedly given a small name, in other words, postmodernism after all makes a big sound as if atomic bombs seem to be taken as firecrackers. With in

View the overall blasting of Postmodernism and the shock wave of its result, this unprecedented upheaval of thought should be said to realize multi-dimensional breakthrough of the “axial” civilization. Although postmodernists do not understand the significance of the movement and its consequences, yet “players can’t see most of the game clearly” does not mean that the bursting point of their ideas is just confined to modernity. Here, we briefly illustrate the great significance of multi-dimensional breakthrough by three big clues of passing through time and space. They are language concept, objective thinking and historical dimension.

III. The Western Learning in a YINKUO Perspective

The cultivation of Western learning under the vision of YINKUO is a hope and a prospect. The generation of biological nature on the earth depends on water and fire; and the development of civilized human nature lives by blood and fire; and the preservation of cross-culture rests on wood and fire. Primordial Qi, Two (Yin and Yang), Four images, five elements (metal, wood, water, fire, earth), six directions, eight trigrams, logos, mythos, science, democracy, and philosophy and doctrine of all the world, can have some truth; but whether people live on the earth or emigrate to other planet today or in the future world, humans must have trees shielding, oxygen surrounding, and appropriate temperature. Man on the earth cannot live without oxygen, thus must obtain oxygen by planting trees. There is a concentration of YINKUO wisdom on the cultural and ecological conditions that vegetation of the earth and human reproduction maintain and nourish each other for ten millions of years. Regarding Western thought and culture of the twentieth century, we borrow YINKUO wisdom mainly from the following aspects.

The transition of language needs the wisdom of YINKUO. Language is the home of being and the carrier of cultural vitality. For the Logos dominates Western languages, including its negative impact on the languages of the world, it urgently needs to borrow stones from other hills which may serve to polish this jade. Heidegger takes efforts to explore the poetic philosophy of Western culture from ancient Greek language and old High German. Derrida asks help from Chinese written characters quite different from the Western phonetic logo-centrism. But in the final analysis, regardless of the flowering of his pen, he cannot fundamentally change the linear characteristics of spelling language. Despite double meanings in his exposition of the words logos, physis, being, this language is after all not essentially of multi-facultative quality across time and space; whereas, Chinese written characters include such feature as YINKUO. Chinese characters show readers sound, form and meaning, with the open history of continuity; the evolution

of characters can even be a time tunnel of reversibility into the past society. Chinese characters are not just “text trees” as Rao Zongyi said, but “the forest of YINKUO” conserving humanity. From ancient ancestors “walking in the mountains and cutting down the trees” (in Shangshu • Yugong), “Bamboo Annals,” “driving shabby carts and wearing rags to open up mountains and forests,” to the scholars of pre-Qin and Two Hans Dynasties being excellent in both character and learning, to the mutual change between poetry and ci poems in the literary development of the Tang and Song dynasties, all of which form a broad realm of YINKUO culture. People today can demonstrate fully the advantages of Chinese characters, complementing the Western postmodernism by the contained spirit of humanity.

Fragmented personality is in need of the care of YINKUO. In a sense, the anxiety of postmodernism can be summarized in one sentence, that is, the state of brokenness in man. Modernity is crushing human by the giant integrated mechanism. The components of integrated heavy punch are startling: a complete civilization system is framed up to forge men as if being genuine beings, the extravagantly colorful ideology intoxicates people, the sulfuric acid of ubiquitous capital corrupts people, political mechanism like seamless heavenly robe minces people, and the future promise of technocracy empties people. YINKUO of Humanities is naturally not a panacea for salvation, but it can unleash the various bounds of people in the civilized butchery. If we say that “the whole is false” (Adorno), YINKUO is a wide range of open space, with the humanistic inseparability of truth and illusion, so people of today can be liberated from baited hooks of realistic law to live a new living, free from being a ontological or subjective being, legal body, broker, patent holder, etc.. Therefore, it is possible to conserve the fragmented personality.

If humans of today are being stranded by civilization, then YINKUO may be a way of correction. It is possible to achieve looseness in tightness and success in allowing errors. In the system of organization lies the practice of transcending the secular world and of comprehending humanities in nature. It dredges the overall mechanism for the disadvantaged, dissolving the supremacy of power discourses. What the person of YINKUO means is one who is developed like being in the forests of YINKUO, fighting against violence in natural humanity, eliminating the vices in human nature, with a close affinity at the broken points and liberality in the debris. The broad outlook of YINKUO exists in the fragmented personality, and has no lack of the big pattern. There is a fresh spirit along with the small modification of fragmented personality. Integrity can produce fragments, but cannot prevent the treatment of YINKUO in fragment.

The linear dilemma of time and space can be solved by YINKUO. Since the “axial” civilization, the cognition of time and space has been governed by linear thinking. The name of postmodernism will illustrate that postmodernists cannot escape the linear reins.

These contributions can be regarded as the academic initiation of RENWENXUE YINKUO. The attempt to break the established time-space have been fiercely opposed, such as Derrida’s deconstruction and Hayden White’s metaphorical historiography, but it is very inspiring in terms of innovative idea and methods. Measured in the full sense, they indeed step forwards along the line of RENWENXUE YINKUO. But what they lack of? They lack the acts of both advance and retreat, of both de-axialization and practical effect, of inclusiveness and unconventional thinking, and of tacit affinity between YINKUO and the theories by Brian Greene, Schwarcz, Hawking and others. The latter point is very important. Western cosmologists have many high-end thoughts, while European and American scholars in humanity do not keep up with the pace of the former scholars, despite the good work done by such scholars such as Foucault, Deleuze, etc..

Out-of-bound thinking of civilization on the earth is expecting the wisdom of YINKUO. The civilizations of the present development have their own course. So far all of the humanistic studies and some natural sciences have been exploring to solve the plight of the present and to find outlet of the next step. This vision is quite good, yet has its limitations. It cannot be counted as a true cosmic consciousness and cosmic thinking to consider the present only. Without considering cosmic and ultimate question, humanistic research cannot go beyond the thought of horizon. Such questions may be regarded as pedantic or groundless by some realistic thinkers. However, this is human critical consciousness with the sense of urgency. It is a kind of crisis consciousness. Deeper than the critical consciousness is the zero-bound thinking which is an out-of-bound thinking on the earth.

Either the Way (Tao) or the logos has been very limited in the reference value of out-of-bound thinking. Zero-bound spirit reminds humans of leading thought. The realm of leading thought is to open up territories and to plant forests in extraterrestrial fields, guarding and developing the “nowhere” instead of taking hegemonic mentality. This is what we call the thinking of “Three Realms,” namely, the so-called idea of RENWENXUE YINKUO.¹ In the twentieth-century, the Western world contributed a series of technological inventions like nuclear reaction,

1 Luan Dong, “YI-Dialectics: The Methodology of Humanities,” *Philosophical Enquiry* 8 (2003): 52-57, 95-96.

gene chain, space exploration, etc., while the corresponding humanistic studies lagged behind, without assimilating cosmology and astrophysics into synchronized exploration. We advocate the thinking of “Three Realms” which involves the exploration of astral objects outside of the Earth, to find a new path in nebulae, to plant forests in the fields of universe and to inflate and condense time-space. Just at this time, studies in humanities will change, so will vision, methods and terms, but where will they change? They will move towards the big construction of YINKUO wisdom.

All of humanities call for the wisdom of YINKUO. Why European humanities present a splendid and spectacular sight in the past hundred years? Because higher education has a profound heritage, and so far there are a number of academic forest guards. Why humanities and science of UK universities also have outstanding performance? Despite following the footsteps of the United States, there are groups of elites in this field and a true spirit of academic study. Why are the British Isles and European Continent restless in the construction of disciplines, with “where-to” being the obsession of discipline planning? France and Germany always disagree with cultural and educational institutions of the United States, but facing the encroachment of American education being like enterprises; they suffer from being crowded out and marginalized, but cannot find any way out.

We believe that the European higher education can flower in full bloom, like the luxuriance of millions of trees in the global higher education. It is of necessity to implement discipline planning, design of educational system, layout of language in the spirit of YINKUO. The disciplines of science, technology, medicine and agriculture have become the objects of national policies and social resources, while humanities have been reduced into the condition of embellishment. With a view of standing on the high-end of the world, a country or nation not only needs high technology, but also disciplines of humanities and social sciences at the international forefront. Simply speaking, humanities should lead the world, not letting instrumental rationality govern humans. Humanities have spirit and soul while Science and technology should be tools and means. Science and technology have a significant role of incentive and promotion to the development of humanities, but high-tech without the guide of humanities will lead to a serious deviation.

In the first half of the last century, the rapid expansion and scourging mankind of Germany and Japan are obvious cases. RENWENXUE YINKUO proposes the complex of body and soul between humanistic culture and technology. The YINKUO character is actually a convergent spirit of humanities. The “convergence”

requires open constructions of creating an academic occasion of complementing each other between humanistic nature and natural human. Any one university which would like to make a difference should not underestimate the wisdom of YINKUO and the convergent spirit of humanities.

From the perspective of RENWENXUE YINKUO, we made a special journey to the Western scholarship. We call it an alternative explanation, it means some unique interpretation. The brief description of the essence of the logos makes an explanation of the relationship between the logos and the postmodern concisely, illustrating that RENWENXUE YINKUO is an effective way out of the wholesale center of the logos. The judgment of contemporary Western learning is the measurement and appreciation of the failure and success of Western humanistic scholarship, displaying the outstanding contributions and the various limitations of Western learning for one hundred years. The preliminary study of the Western learning in a YINKUO perspective concerns some suggestions of open construction in regard to globalization, taking the civilization of the earth in cosmos, and discipline construction in the spirit of YINKUO. My viewpoint may not be entirely correct, but must seriously concern the way out of human predicament and future prospects.