

On Guo Mo-ruo's various ways of life

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Preface

In 1980 years famous essays newly were published,¹ understandably they were picked up to seek some plannings on new criticism according as the periods more than ten years after the Cultural Revolution. Guo Mo-ruo's big weak points of course were known apparently. His agitation from the beginning to the end of severe ages constantly leads the people towards the idealism of them. But Mao Ze-dong's death and Tangshan's large harms of earthquake induced Chinese people to the stopping their movement. Cultural Revolution's influence was rapidly, definitely closed. People's sort of expectation towards sensational orders of Guo Mo-ruo's also was faded out. Now, then, as for Chinese people, was it truly, forgettable? In those days they were absorbed in his leadership partly with joyfully, partly with sympathetically. Why were they attracted by him on a large scale? Could they easily say good-bye to Guo Mo-ruo? In general a recollection is to be told as rather than complicated action among peoples. So, they want to judge essentially concerning great writer's works through his life. Here let's look at his articles. For example, his famous views of life is gathered typically as trilogy <<Piao liu san bu qu>>.² This short piece's name is apparently much similar with Ba Jin's <<Jiliu san bu qu>>. Guo's works in quantity more smaller than Ba Jin's creations. Although Guo Mo-ruo's this nobel in little, but it is fulfilled with rather profound contents under excellent talented style. In short, on criticism, Ba Jin is to be called as a sort of an anarchist. On the other hand Guo Mo-ruo is calssified as a Marxist. Each of them has one's feature. Guo's atmosphere

1 We can learn on the Guo Mo-ruo yanjiu Vol I (1984 Beijing Renmin Chubanshe)

2 <<Piao liu san bu qu>> consists of six articles in it (1987 Renmin Wenxue Chubanshe) In these works is well completed in brief and tight expression of Arthur's. Although can not be easily compared with Ba Jin's trilogy <<Jiliu san bu qu>>,'...'

especially rises in hero's monologue or dialogue in the articles <<Piao liu san bu qu>>. A man of action definitely appears in rejoices, angers, sorrows and enjoys. Guo also is called 'Romantist', all the feelings of his are straightly, always to be shown as like without any cautious calculation. Guo Mo-ruo's sentences, under such outstanding technique, easily attracts every people and leads them to a sort of idea.

In this essay I am going to search his miracle resource of writing and mention on his mysterious capacity, after having examined his typical creative work — Biographical novel —³ which was published after the Cultural Revolution by sympathetic compliers.

All the sentences is given as bellow.

I The Roots

Guo Mo-ruo, how does he select his direction through life?

On what theory, was he depending and resolving his tendency?

<<Piao liu san bu qu>> shows us adequate samples on their collective works. In general this book has shown Guo Mo-ruo's suffering hardships in his younger days without any omission. In his youth, he grasped his way of life after having experienced what is called anxiety. Under any difficulty he manages to seek letter passage, it looks like very fortunate. In fact, he can select his way from some optional cases. Guo Mo-ruo, after all is a generalist, so he does not without coming to a deadlock all the times. He can prepare occasional adaptation in any circumstance before at hand. In this meaning he is to be a sort of talented strategist. He is not at all mere literati. How could he master secret way of life in the midst of his troubles. This process has not been taken up correctly in details. Only through examine his context appeared in his sentences, I look out his method in each important case, in which, generally speaking he rejoices, gets angry, grieves and enjoys, especially he discover the way of life after worry and pain. Through pursuing his course on his sufferings and agonies, we can touch on his comprehensions.

Guo's understandings on life resembles Wang Yang-ming's experiences in the youth.⁴ Naturally Guo Mo-ruo likes Wang Yang-ming's thought in his younger days. He, step by step sought for his best way, not avoiding hardships in his life. Also, naturally, he is a exceptional Romantist. So he could not give up his ideal direction all through his life. All the secret concerning him, exists unseparably in his such atmosphere of his ways, I think.

3 For instance Guo's anthology contains in his biographical story 'Xinglu nan' [=Difficult way of life] (p96-161) which is abundant of intimate feelings of life.

4 On this incident, Tu Wei-ming's <<New Confucian Thought in action>> (1976 California University press) is for us to be instructive. Guo Mo-ruo also has written preface for <<Wang Wencheng gong quanshu>> (1923)

II Writing as Romantist

"He repeatedly manages to recite, at first only one or two words are used as not ordered as indignant phrase, but after wards, increasingly it becomes a sort of word of songs, this is to be called a usual literati's experience, a writer whenever meets with unendurable pains, suddenly in one's case is to be needed some liberation, it turns into good writing." (<<Piaoliu san bu qu>> <p51-110 ~ 13>)

Another short piece, he mentions indescribable position of a young student on medical science in which Guo Mo-Ruo makes him hero and tells for him, making good use of his professional knowledge and understanding, induces readers into profound sympathy, and it may be more than excellent technique that is not found in Hu Shi's works.

Guo Mo-ruo's dominant position, naturally is to be cultivated in his occupation, physician like as same as in Lu Xun's case. Hu Shi, be he ever so talented pioneer, but he by any means can not dodge Guo's chase in the sphere of Scientific and Social information.

He picks up the young man who "is not at all, because he already had married, so he can not any more love another female, but because he think his blood is spoiled, so he can not accept her pure affection. He to the end for his suspicion, accordingly he refuses nurse's love, but he does not worry about his insufficient capacity. So to speak he sacrifices his life, before his death, wants not to confess his passion of love." (<<Piaoliu san bu qu-Luoye>> <p165-117 ~ 21>)

In general a romantist can represent sympathetically another person's circumstance some how excessively, so we can not easily judge him to be a inconsiderate man. His life is fulfilled with dramatic events. His art of living in Politics, so, will be abundant of mysterious recreates.

III Rhetoric and Logic

Guo Mo-ruo is a literati who has high capacity of expression. As famous American scholar Joseph Levenson had pointed out, Guo's prominency in his essay,⁵ As you know Guo's talent as a dramatist fully was shown in the <<Qu Yuan>> [=Well known Patriot and Poet in Ancient Chinese Country] and then became popularized all over the world. Qu Yuan is taken as a tragic and pure figure historically, so he is to be a hero worshipped by the people. Qu Yuan's mother land, 'Chuguo' tends to be ruined under the oppress of Qin guo's dominant power in the end of the War Lord periods and the other hand, in Main land China they stands on the dangerous position under the Cold War. On the earth, Qu Yuan is to be compared with whom in those days? I suppose, Guo Mo-ruo is willingly to compare himself with the tragic, traditional poet and identify himself with Qu

5 "Schiller's Wallenstein translated long before, in the 1930s, by veteran leftist scholar and litt'erauteur, Kuo Mo-jo, was also prescribed as revolutional medicine for the Chinese body politic." Kuo made both the "Periodization" case for Schiller's relevance to China and the "pattern" case, the universal play of people-versus-anti people. The temporal setting of drama, and Kuo, the thirty years War, was the final phase of European feudalism. (Joseph Levenson <<Revolution and Cosmopolitanism>> [1971 University of California press] <p15-17 ~ 17>)

yuan. Under such cases, his romantic passionate feature is well developed, shown enough. And his power of expression as a dramatist is to be appeared in another case. On the greatest stage of Guo Mo-ruo's, is to be settled under the Cultural Revolution, he plays his role as a top manager of All the arts and Sciences [=Kexue yuan zhang] as a statesman. His ability of Influence, on that time, already might exceed Kang You-wei's power by far, but logically he can not adopt Kang's way of thinking. He is not at all a restorer.

He can not help understanding on the position - anti Confucian, because in those times Anti Confucius Campaign [=Pi Lin Pi Kong Movement] is to be begun. But naturally Guo's position is to be defined continually on Confucian. So, on the other side he deseparately remains in the sphere of Confucian. Now, how could he carry out his role at once as Confucian and as Quasi Legalist. For instance, Xun zi, in those days is categorized as Fa jia, Legalist. In this time could he identify with whom? That key point is to be concealed in the midst of his study on Ancient China. Conclusively, he compares himself with Shusun Tong whom had dramatically lived a life of many changes in politics. What is the logics of Shusun Tong's self vindication? His vindicate speech is to be developed under the way of supporting his students of Confucians. He had to defend their powers of continuity in the sphere of Confucian. So he mentioned on his mission despite of his handicap. His rival strictly criticized him, "you casually changed your lord and maintained your lives of Confucian, that is a coward manner of life, is not it?" Shusun Tong stressed his unchangeable self preservational position, and answers "You can not understand great scholar's situation. (I am going to protect Confucian's power even under the different dimension's even if by means of lord's right.) His great concern is on the preservation of Confucian's arts. See Guo's <<Qingtong Shidai>> (1962)

IV His Rival ——Hu Shi

Guo Mo-ruo is also a typical Marxist in China. And his feature after having disputed with Hu Shi increasingly became more visible than before. If there was not struggle with him, Guo's characteristic can't be effectively appeared. From Contemporary New Confucian's point of view, in which insists Ontological position, at once Guo and Hu stand on the Anti Ontology's situation.⁶ Naturally Hu Shi was a one side's star player between the discussion on "the Science and Philosophy of life" [1923 years Kexue yu Xian xue Lun Zheng]. As you know, Hu fought with Zhang Jun-mai [the representative of Xian xue] as a fighter of the party on Anti-science. Zhang's position is made importance of Ontology, on the other hand, Hu does not admit such way of thinking. Although Guo and Hu bitterly argue each other, but they equally select anti ontology's direction, both belong to the party on Science. Guo is originally a sort of physician and Hu is from the first to the end a student of Pragmatist [=John Dewy's student]. Of course Hu did not study natural Science thouroughly. Guo from the beginning to the end attacks Hu's this weak point. Hu's vast cultural

6 Hu (Liberalist) and Guo (Socialist) naturally are to be categorized into anti Ontological position, on the other hand Zhang Jun-mai strictly stands on Ontological view of life.

knowledge can't resist Guo's ability on Science. Never the less, Hu Shi is a distinguished star in the periods of May-Fourth Movement, so, even Guo has accepted his influence and grown up to be somebody. In short Guo's position does not come into existence without Hu's dignity and fame. So to speak, Guo's growth rely on Hu's action. Guo Mo-ruo under these circumstances proceeds on his way of Marxism. In our lives we can grown up through the struggle with rivals, if we did not have any strong and able opponent, how we can successfully accomplish our purpose?

Under Mao's authority, Guo Mo-ruo comparatively obtains Championship among Intellectuals and monopolize leadership of Scholar Society in main land China.⁷ And at the same time Guo's grow up to be forced stopped in the midst of another Intellectual's moans. Then, Guo's power of judgement really is to be ended eternally? The answer, is "No!" Chinese Strong figure of Intelligence is not so cheap at all. He naturally remains to hold strong responsibility to the end towards nowadays's people. Why could he be like as this?

We know the Spring and Autumn Annals as a Text of Confucianism. And we can understand each times translation gazing at the hero and heroines in <<Chun qin>>, so to speak, relying on the Symbolism in this document. How do we forecast life in future of human beings? According to the methodology of the Writing of this Confucian Text, Guo Mo-ruo, as like Hu Shi, already became an main as symbol in the important Text. Both is at present time not at all abbreviated from the great text of Human beings. Because Both, is not perfectly forgotten by Chinese people. We Japanese must not make fun of this point of view now.

V Response to Cultural Revolution

Joseph Levenson (1920-1969)'s <<The Revolution and Cosmopolitanism>> had mentioned how Chinese leaders adopting the Revolution's idea from Europe into modern China.⁸ Guo Mo-ruo's case, which was made importance by Joe, is as in European thought of Citizen, introduced in those days China. Levenson, naturally does not criticize the Cultural Revolution as a mere thought of Chinese Peasants, but rather selects famous dramatical and learn it's meaning-ful democracy. Italy's and Russian's mode is taken up into Chinese Revolutionary plan by Guo Mo-ruo and Zheng Zhen-duo, and he define their action, after May Forth Movement, as as sort of Renaissance. Picking up Jerome Grieder's <<Hu Shi and Chinese Renaissance>>, Levenson points out this age's liberal thought was introduced as Chinese Citizenship.⁹ His great work <<The Confucian China and it's Modern

7 Not only in the midst of the Cultural Revolution but also is the pre-the Cultural Revolution-ages, Guo carries out Chinese main star statesman's action in the inner or outer important cases.

8 Guo Mo-ruo also criticized on Ibsen's <<A Doll House>> — "Kuo Mo-jo preached from A Doll's House that the problem of women's freedom was part of the over-all problem of women's freedom was part of the over all problem of attaining social freedom. (abbreviation) Whether the cure would work in China or not, the diagnosis was widely accepted." (from Levenson's book above mentioned p44-48 ~ 15)

9 Levenson cites Grieder's sentences [p40-49 ~17] and shows Chinese, what is called, 'Renaissance' (=May Forth movement) had occurred a sort of complicated condition among Chinese thosedays's intellectuals — Hu Shi, Mao Ze-dong and Chen Du-xiu on the theme of Nationalism and Cosmopolitanism. Jerome Grieder's Theory is representative in his Famous work <<Hu Shi and Chinese Renaissance >>

fate>> uses the main perception — ‘museumize’ [=The Confucianism is already ruined with Confucian state and it is only remained in the museum.] In short, the Confucianism loses its vivid action towards people, now only let people take to memorial goods one by one in the non enclosed area. According to his theory Communist China only makes people gaze at Confucians Legacy as only goods. Of course only arranged articles and documents can not influence at all. Under such people’s conditions Levenson criticizes a manner of Communist China’s cultural policy in those days.

In the beginning of The Cultural Revolution, Guo Mo-ruo cries, “Burn out my books that I had written in the past days.” This declaration is accepted with great surprise even in Japan. This time even Guo’s works is going to be excluded in Chinese Society. By the way, why Guo Mo-ruo did such a declaration?

It is likely unsolved secret till now.

VI The Intellectual

What is an Intellectual toward us? This problem especially is offered nowadays constantly. Today anyone freely can select useful and important knowledge from the system of Information and Technology and everybody is able to create more splendid goods [=a sort of cultural resource] behind the what is called Intellectuals. So the Intellectuals role, as the resource of Intelligence already looks like to be lost in this world. But effective and generalized knowledge is still wanted in every area, especially even in modern society. Sensible actions of Intellectual is expected in all the sphere of importance and decision constantly. Only because of in the midst of minimized studies, everyone feels the difficulties of reconstruction of the great knowledge.

Accordingly, not only in the past literatis but also in now often their symbolized abilities attracts us. For example, a famous writer naturally is not a mere man of living a successful life, sometimes, unexpectedly he is at once a man of living a tragic life and a man of living a unfortunate life. In the modern times super hero is not only a figure worshipped by the people.

Even in these contexts modern criticism, sometimes he is to be settled a man of failure. In fact we can select our theme and object freely and casually. Once, I was asked in Japan, who is compared with Guo Mo-ruo? I soon replied that he was Mori Ogai. Guo and Mori has two same and common points. Both a doctor and a sort of politician [=a man of policy]. And they have special and outstanding features, that they are supported eagerly by contemporary writers respectively. Famous individualist and writer, Nagai Kafu always recollects Ogai in his Diary <<Danchotei nichijo>>. Chinese famous tragic writer, Yu Da-fu had belonged to Guo’s literally salon ‘Chuangzao she’ and writes well. In short, Guo and Mori are readers of intellectuals in those days so they commonly take a sort of responsibility on their shoulders. Necessarily they stand on the position in which is one time praised and the other time blamed. Mori Ogai is a symbolical, talented writer. He published memorial articles in the Endo of Meiji era cautiously. But his position always is isolated above common writers levels. So against his popularity was not accused in those days at all. His group is categorized into a group of abundance [=Yoyû ha]. He is free from severe social criticism such as

Guo has received. But I can not understand whether he had truly forgotten carrying out his duty towards all the contemporary people. Guo Mo-ruo's position mostly different from Mori Ogai's. His position in the great parts relied on Mao Ze-dong's great politician's power and Mao Ze-dong's reputation, is to be based on *All the people in China*. Of course, *Mao is the national symbol in China*, and Guo's strong points is to be developed under Mao's hegemony. And naturally Mao's power was supported by the main, excellent talents of intellectuals understand him. In general there is no hero whom has no supporter of intelligence.

And the most important and the greatest supporter of Mao's is undoubtedly Chinese people in direct meaning. Of course Mori's talents was not carried out at all as in the Peoples Republics of China. Two person's difference mainly lied on political condition in their ages.

Instead of Conclusion

Is is hard for us estimate the worth of somebody in the important age correctly. Of course I am indeed not a true advocator. But I am willing to support Guo Mo-ruo in some respects. We Japanese, especially, from 1950 years to 1970 years, for almost about two decades often would meet him in the official reception after visiting China. We can not forget his gentle smile in our memory. Many of us may keep, till now, souvenir picture with him carefully. How do we tell for his political action in the age of Cultural Revolution? For instance, today Gao Xing-jian reproaches on Guo Mo-ruo's responsibility on the process of these days.¹⁰ How can we entirely protect Guo's behaviour? Definitely may be not able to do such a thing. But on the recollection on Guo's thought, we still need appreciate on some sphere, to some extent. As a dramatist, Guo Mo-ruo drew his sketches on Cultural Revolution, before at hand and apologized for his position in the Great Drama is to be begun. He pursued the ground on the foretelling coming case in the historical events. He declares and asks those day's people to burn his books and documents that he had written up. He supposes the result of the Great Drama related with Qin dynastie's records and shows his opinion toward those days people. Who burnt Confucian's precious books and dug them into the holes? But it is done, not by Qin Shi-huangdi, but by Quasi Legalist. Guo's worriance is not easily understandable and unmentionable, even on his parts of thought. He prepares for legalist's huge calamity with remarkable sign previously. He foresee revolution complicated, confused condition under non hero and non drama's dried and desert circumstances and results. Let them not criticize his works forever. So, none of even present age's people can not judge his achievements correctly. Naturally none of common people can not touch with his core part, his heart. I can't easily conclude, but, a

10 "In the end of pre century, Chinese Famous two writer, Lu Xun and Guo Mo-ruo had shown their responses towards this era, Lu Xun creates <<Na han>> <<Pang huang>> and <<Ye cao>>, Guo Mo-ruo writes <<Nü Shen>>, all articles is published under the name of their hand writing, till now can be read again. But to our regrettable, they after wards involved into the Revolutional 'Melting Pot', so can not continue their creation. One of them [In fact is shown Guo Mo-ruo] exhausts his great energy, become a great bureaucrat, carry outs embellish, is respected excessively and loses his inspilation."

(Gao Xing-jian <<Meiyou zhuyi>> 2001 Taipei Lianjing Chuban Shiye Gongsi <p125-12 ~ 5>)

sort of Jenius has position of course, difficult to think out. If this essay is to some extent helpful or a little useful for you to understand his thought, it is also to be thought my grateful rejoice.