

For Perfect Order:

Wang An-Shih And Ssu-Ma Kuang

Generative AI A:

Please give me a detailed summarization of this article in English. Don't use any knowledge outside of this article.

The article discusses Wang An-shih's institutional reforms and policy initiatives known as the "New Policies" (hsin-fa) in the early 1070s. These reforms aimed to realize the ku-wen vision of an integrated socio-political order. Wang came to power with the support of a new emperor, Shen-tsung, who advocated for "activism." Wang promised that his policies would solve the increasing budget deficit without raising taxes and strengthen Sung against the Tanguts' state of Hsia in the northwest. He believed that he could achieve perfect order under heaven by learning from the sages.

Wang An-shih was a fresh voice in politics, having avoided factional disputes at court and had a clear goal in mind. However, the New Policies did not achieve perfect order either before or after Wang's retirement in 1076. The real demise of New Policies government came only with the loss of the north in 1126. Proponents of activism now had the power and will to put their ideas into practice.

Both Wang An-shih and his opponent, Ssu-ma Kuang, saw a connection between their ideas on government operation and their ideas on how and what shih should learn. Wang was part of the ku-wen tradition, and he believed that the basis for change was increasing the pool of talent and revamping the education system. Ssu-ma Kuang, on the other hand, aimed for bureaucratic reform and rationalization.

Wang and Ssu-ma both believed that a moral order in the world depended on perfecting government institutions and that the principles for government could be known. They had different principles and conclusions, resulting in irreconcilably different systems. The article delves into the differences between Ssu-ma's and Wang's visions of institutional order, their intellectual careers, the New Policies, Wang's defense of them, and Ssu-ma's critique.

Please give me a detailed summarization of this article in Chinese. Don't use any knowledge outside of this article.

本文讨论了王安石及其新政策的实施。王安石在 1070 年代早期推行了一系列政策，试图实现统一的社会政治秩序。新政策旨在解决预算赤字问题和加强北宋国家，但最终没有完全实现其目标。

王安石和反对派领袖司马光均关注政府运作方式与士人学问之间的联系。他们虽然共同认为道德秩序取决于完善政府制度，但他们从不同的来源得出结论，并提出截然不同的制度。关于如何实现政治秩序，两者的看法存在很大差异。

司马光关注官僚改革和合理化，认为改变官僚体系的运作方式以实现政府旨在实现的更大目标。王安石则认为，除非重新考虑政府的基本目标，否则改善现有的官僚实践将无济于事。他还认为，要解决人才不足问题，首要任务是彻底改革教育制度。

总体来说，文章重点介绍了王安石和司马光关于政治秩序的不同愿景。在实践中，新政策并未完全实现预期目标。

Generative AI B:

Please give me a detailed summarization of this article in English. Don't use any knowledge outside of this article.

This article is about Wang An-shih's regime promulgated in the early 1070s, known as the "New Policies" (hsin-fa), which was an attempt to realize the ku-wen vision of an integrated socio-political order. Wang came into power with the support of a new emperor who publicly supported "activism," Shen-tsung (r. 1067-1085), then in his twentieth year. On a mundane level Wang promised that his policies would eventually solve the increasing budget deficit without raising taxes and strengthen Sung against the Tanguts' state of Hsia in the northwest. But from the start Wang made a grander promise that he, as one who had learned from the sages, knew how to attain perfect order under heaven. He could answer one of his own examination questions: There were root and branch to the sages' ordering of the age. There was what came first and last in their putting it into practice. The problems of the world have been left uncorrected for a long time now; teaching and policy have yet to be made according to the intentions of the sages. We have lost sight of the root, seeking it in the branch; we have taken what should come last and put it first. And thus the world careens toward disorder. Now if it is so that the world will not be ordered except through the means the sages used to achieve order, then to be considered a true shih one must attend to how the sages achieved order. I want you gentleman to relate in full the root and branch of how the sages achieved order and what they did first and last. Wang supposes an analysis of the sages' ordering of the world will reveal a systematic program of action, to which there was root and branch (pen mo), achievement basic to other actions, and first and last (hsien hou), a sequence of priorities for accomplishing what was basic. The present can thus accord with the sages' intentions. The

previous decade had not been inspiring. When, after long delay, Jen-tsung had adopted a successor, he chose poorly. By all accounts Ying-tsung (r. 1063-1067) was a weak, unstable man, whose reign was marked by an acrimonious debate among officials over whom he should call his "father," his natural father (Prince P'u) or Jen-tsung. The dispute showed that the court was still divided; the Council of State was dominated by men inspired by Fan Chung-yen's vision of a government more responsive to the needs of the populace, but below them were academicians, policy critics, and censors long associated with opponents of institutional change.

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这篇文章讲述了王安石和司马光的不同政治制度的愿景。王安石的新政策是在 1070 年代初期颁布的，旨在实现一个整合的社会政治秩序。他承诺，他的政策最终将解决日益增长的预算赤字，而不会提高税收，并加强宋朝对西北夏国的抵抗。但从一开始，王就做出了更大的承诺，他作为一个从圣人那里学到东西的人，知道如何在天下实现完美秩序。他可以回答自己的考试问题：圣人对时代的排序有根有枝。他们在实践中先后做了什么。世界上的问题已经长时间未得到纠正；教学和政策还没有按照圣人的意愿制定。我们已经看不到根了，在枝上寻找它；我们把应该最后出现的東西放在了第一位。因此，世界向混乱而行。现在，如果世界除了圣人用来实现秩序的手段外别无他法，那么要被认为是真正的士，就必须注意圣人如何实现秩序。我希望你们先生们能充分阐述圣人如何实现秩序以及他们先后做了什么。王认为，对世界秩序进行分析将揭示一项系统性行动计划，其中有根有枝（pen mo），成就基本于其他行动，并且先后（hsien hou）是基本事项的优先顺序。因此，现在可以符合圣人的意愿。新政策并没有在王于 1076 年退休前或之后实现完美秩序。他的支持者主导了神宗、德宗（r. 1085-1100）和徽宗（r. 1100-1125）的统治，除了 1085-1093 年间由太皇太后担任摄政时期外，在这个时期内带来了司马光和其他反对派。新政府真正衰落是在 1126 年失去北方之后才发生的。在 1043-1044 年间，人们争论士与政府之间以及机构与社会之间适当关系的问题是相同的，但现在活跃分子拥有权力和意愿将其想法付诸实践。司马光作为 1070 年代反对派领袖和王安石一样，都认为政府运作方式与士应该学习什么和如何学习什么之间存在联系。王来自古文传统。虽然司马光指责王让文人掌管政策，但王在 1069 年向皇帝解释说：“我当然希望协助陛下完成某些事情（yu-wei），但今天风俗和制度都已经破败……如果陛下真正希望使用我……我们应该首先讨论学习问题，以便您相信我

Generative AI C:

In this chat, I learned about the debate between Ssu-ma Kuang, Wang An-shih, Su Shih, and Ch'eng I about the role of government in society and the relationship between tradition and change.

Ssu-ma Kuang was a conservative who believed in the importance of tradition and social stability. He argued that the government should play a limited role in the economy and society. He believed that the New Policies were too radical and would disrupt the social order.

Wang An-shih was a reformist who believed that the government could and should play a more active role in the economy and society. He believed that the New Policies would help to improve the lives of the people and make the country stronger. He also believed that the New Policies would help to prevent the decline of the Song dynasty.

Su Shih was a poet and government official who believed that the best way to govern was to use persuasion and education, rather than force. He believed that the government should focus on helping the people, rather than trying to control them.

Ch'eng I was a philosopher who believed that the best way to understand the world was to study the classics and to learn from the wisdom of the past. He believed that the government should be based on the principles of morality and justice.

The debate between Ssu-ma Kuang, Wang An-shih, Su Shih, and Ch'eng I was a major turning point in Chinese history. It marked the end of the era of Confucian orthodoxy and the beginning of a new era of political and intellectual ferment.

The debate between these four thinkers is still relevant today. It is a debate about the role of government in society and the relationship between tradition and change. It is a debate that is being waged in countries all over the world.