

COMMITTEE VI

Eastern Approaches to the
Unity of Spirit and Matter:
Qi and Science

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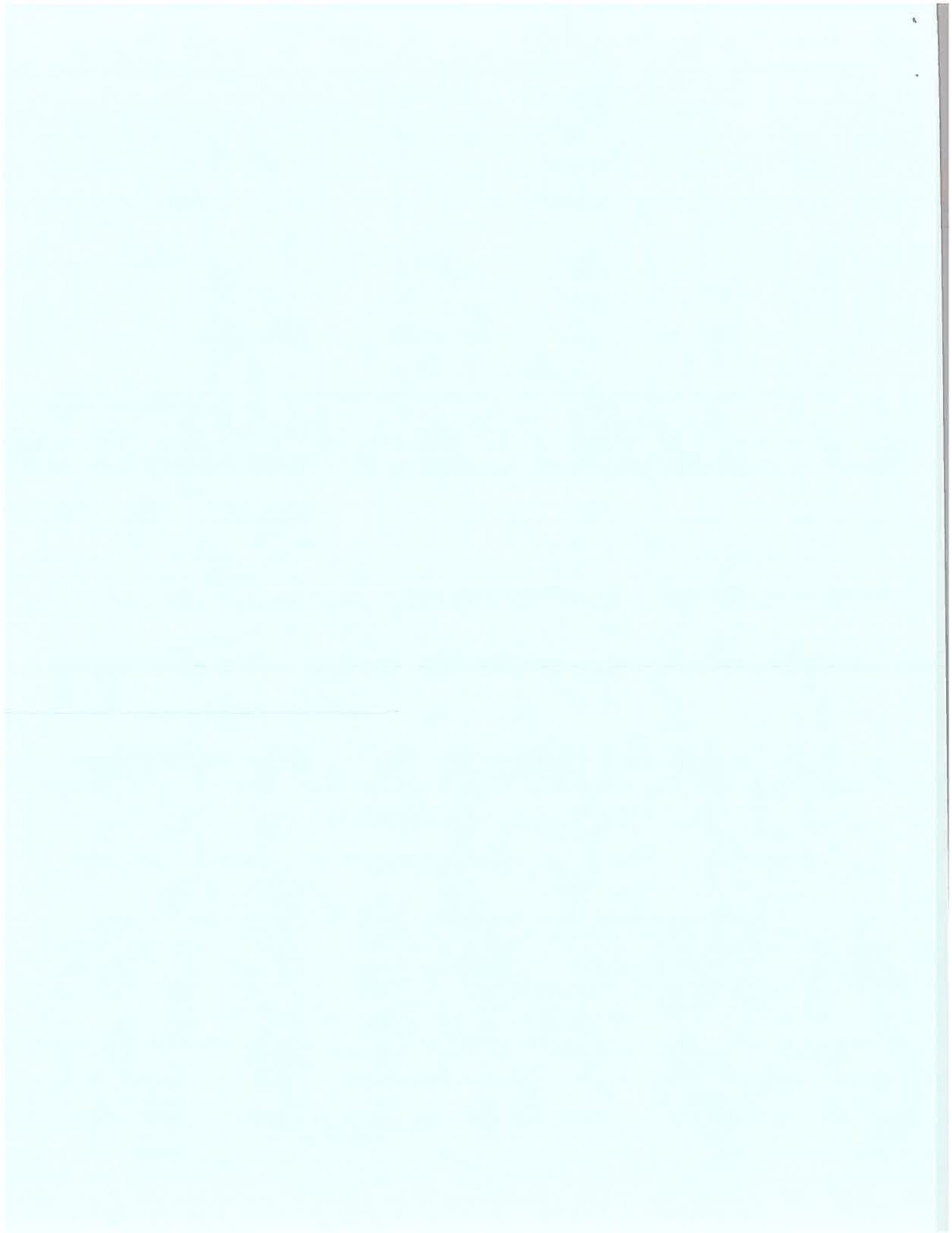
**THE LI-QI THEORY IN QI THOUGHT
AND SOME UNRESOLVED ISSUES**

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I. Concept of Qi(氣) and its Philosophical Development

In ancient China people conceived of 'Qi' (pronounced Ch'i /氣, energy) as the causal power of the universe, with aspects both of spirit and material: "Qi forms every being by itself, and any phenomenon either natural or human comes out when Qi moves or flows."

Down the centuries, in the period of the Han Dynasty (漢, 202 B.C.~220 A.D.), when people began active study of ontology or cosmogony, YuanQi(元氣, original energy) became the subject of their study as the monistic causal being. The 'YiJing' (易經, the Book of Changes), one of the five Chinese classics called 'WuJing' (五經), was the first to name this cosmic noumenon "TaiJi" (太極, the Great Supreme) and explain how all nature was generated and developed through the intercourse of Yin(陰, negative/feminine) and Yang(陽, positive/masculine), both of which originated from TaiJi. Since the Han period people have stressed Qi by understanding that TaiJi was a monistic Qi(一元氣) which originated the two Qi of Yin & Yang.

Later, in the period of the Sung Dynasty (宋, 960~1279 A.D.), this concept of Qi was greatly developed in its philosophical aspect. Stimulation by Buddhism and Taoism both booming at that time, brought the need for an upgraded ontology, which resulted in giving birth to Neo-Confucianism(新儒学).

Zhou Lian-Xi(周濂溪, 1017~1073), author of the 'TaiJi-TuShuo' (太極圖說, The Illustration of the Great Supreme), tried to explain in detail the generating

process of all nature with his view on cosmic noumenon that "It is the Infinite Supreme as well as the Great Supreme" (「無極而太極」). He explained that TaiJi originates Yin & Yang through its movement and stillness, and that this dual Qi of Yin & Yang (陰陽二氣) bears WuXing (五行, five natural elements: ¹wood, ²fire, ³earth, ⁴metal & ⁵water). He considered all things to be generated through the exquisite combinations of YinYang and WuXing.

The next noteworthy figure is Zhang Heng-Qu (張橫渠, 1020~1077) who regarded the cosmic noumenon as the monistic Qi, naming it the "DaXu" (大虛, the Huge Void), and explained that birth, change and death in all nature is none other than the assembling and dispersing of Qi. The dual Qi of YinYang appears as the attributes of DaXu, the monistic Qi, in its self-activity. According to his view, the difference among all things comes from the difference in the degree of interaction between Yin & Yang, and GuiShen (鬼神, spirits and gods: a general term for spiritual beings) can be grasped as part of the interaction or attributes of the dual Qi. His thoughts on the spirit world influenced Neo-Confucianism so greatly that they became the established theory.

Another Qi philosopher to be mentioned is Cheng Ming-Dao (程明道), the elder brother of Cheng Yi-Chuan (程伊川, 1033~1107) who started the Li-Qi theory (理氣說, dualism of reason and energy). Calling the unified body of Yin & Yang "GanYuan" (乾元, heavenly origin) and holding the concept that all nature in the universe originates from the rise and fall of Yin & Yang, he claimed that the differences in the combinations of the dual Qi not only make human being differ from all other things, but also is the origin of good and bad human nature. He also presented reasons and principles according to which all things in the universe are generated and set into reciprocal relationships, calling it "TianLi" (天理, natural reason/heaven's principle) <1>. His views were noteworthy in the process of the acceptance of the concept Li (理, reason) into Confucianism. The character Li (理), hieroglyphically derived from the refraction lines on the surface of a polished jewel, means "reason" or "principle".

II. Li-Qi Theory (理氣說)

(1) The Li-Qi Theory of Cheng Yi-Chuan(程伊川).

It was Cheng Yi-Chuan who laid the foundation of Li-Qi theory. In interpreting "YiYin-YiYang-ZhiWei-Dao" (「一陰一陽之謂道」, One Yin, one Yang, that is the way) <2>, a famous phrase in the ancient scripture 'YiJing', he argues that Yin-Yang itself is not Dao(道, the way) but something inducing Yin-Yang is Dao. As the basis for this, he quotes another phrase from the 'YiJing': "What is metaphysical is called Dao, while what is material is called Qi(器, implement)" (「是故形而上者謂之道、形而下者謂之器」). He explained that Yin-Yang as material Qi(氣) is in a different dimension from the metaphysical Dao, so Yin-Yang itself is not Dao, although Dao is always accompanied by Yin-Yang.

Understanding the dual Qi of Yin-Yang as the material forming all nature and Dao as the ruling basis lying behind Yin-Yang, Yi-Chuan called this ruling basis Dao "Li"(理) and established his dualism of Li-Qi.

Here, in using the word dualism, attention must be paid to what he mentioned about the relation between Li(理) and Qi(氣). According to him, Li is always accompanied by Qi, namely, they are inseparable from each other ; there is neither Li without Qi nor Qi without Li. Qi is made into the shape of all things while "Li is one but shared by all beings"(理一而分殊) to become the principles of all things or human character. Therefore, understanding Li as the substance of matter and matter as the action of Li, he insists that "Matter and reason are coincident, while substance and action are from one origin." (「事理一致、体用一源」) It is said that in establishing this theory Yi-Chuan was influenced by the Buddhist view expressed in the Avatamska Sutra that "No barrier lies between matter and reason"(事理無礙) <3>.

(2) The Li-Qi Theory of ZhuZi(or ChuHsi/朱子, 1130~1200)

① Ontology

ZhuZi's theory, known as the collective systematization of Confucianism in the Sung period, succeeded the Li-Qi theory of Cheng Yi-Chuan and the TaiJi theory of Zhou Lian-Xi, and established its own Li-Qi theory in which Li was the subject. Dealing with ontology through the dualistic aspects of Li & Qi, ZhuZi reasoned that in the generation of all nature Li was the metaphysical cause while Qi was the substance, <4> and gave Li the two meanings of ¹cause and ²principle. Also he defined TaiJi as being Li.

In order to be the cause of the generation of all nature, TaiJi must be transcendent of all phenomena, so TaiJi should be "WuJi"(無極, the Infinite Supreme) as Zhou Lian-Xi pointed out. Adopting Cheng Yi-Chuan's theory that "Li is one but shared by all beings"(理一而分殊), he also considered the Li of the TaiJi to be inherent in all things, so that TaiJi becomes the total embodiment of the Li of all things in the universe. In this way he concluded that Li inherent in all things is the same as the supreme transcendent Li of TaiJi. <5>

As for Qi(氣), on the basis of theories of Zhang Heng-Qu and Cheng Yi-Chuan, ZhuZi also considered it to be the material source from which all things in the universe take shape.(See→Fig.1) His view of Qi is characteristic for introducing the concept of Zhi(質). Namely, he divides Qi into the two categories of QingQing(輕清, light and clean) and ZhongZhuo(重濁, heavy and foul), and calls the clean Qi of the former category original "Qi"(氣) and the foul Qi of the latter category "Zhi"(質, matter/stuff). According to his understanding, clean Qi became YinYang while foul Zhi became WuXing, so that together YinYang-WuXing (陰陽五行) can be called "QiZhi"(氣質, temperament).

What was ZhuZi's cosmogony, then? The following quotation from his sayings will illustrate it:

" In the beginning of heaven and earth there was only the Qi of YinYang. This

Qi began rotary movement. As the rotation became fast, it threw off all of the dregs. The heavy and foul dregs of Qi made the earth, while the light and clean essence of Qi made heaven.” <6>

He insisted also that the Qi of YinYang interacted with the Zhi of WuXing to bring forth all things in the universe.

Speaking of the coexistence of Li and Qi advocated by Cheng Yi-Chuan, ZhuZi argued that they are separate and never mixed. Although he states that it cannot be determined which comes first, in terms of metaphysics or physics, he does discuss which comes first. He also argues that before the heavens and earth existed, there was Li. It is appropriate to say that ZhuZi's view on substance and existence is a Li-Qi theory emphasizing Li as the subject.

In ZhuZi's theory, Li is said to be without emotion, planning nor action, thus allowing no activity to TaiJi, which is Li. On the other hand, however, he quoted Zhou Lian-Xi's "TaiJi-TuShuo" (太極圖說) to ascribe the real activity of TaiJi to the "providence of Heaven's decree" (天命之流行), which remains an ambiguity in his theory on this point. Later, in the 16th century in Korea, Yee Toe-Gye (李退溪, 1501-1570), known as the ZhuZi of Korea or a small ZhuZi of the East, explained that because there was activity in Li, that activity is also manifested in Qi. <7> (See→Fig.2)

② Ethology

ZhuZi's learning attached importance to ethology and ethics. Its ontology, called "XingLi-Xue" (性理学, study on nature and reason), was aimed at studying what form human being and ethics should take.

MengZi (or Mencius/孟子, 372-289 B.C.) insisted on the ethical doctrine that "Man's inborn nature is good." (性善說) This was predicated by the concept of destiny in 'ZhongYong' (中庸, the Doctrine of the Mean), a Confucian textbook, which said that "Every man is endowed with character as destiny by heaven's

decreed”(天命之謂性)。Cheng Yi-Chuan said “Xing(性, character/nature) is none other than Li”(性即理), while Zhang Heng-Qu said “Mind controls nature and motion.” Using these concepts as premises or immutable truths, ZhuZi attempted to clearly define the concept of human nature, emotion and mind.

According to Li-Qi theory, the Li and Qi that man receives at birth become his character and form respectively. It also says: Li is the substance of nature, Ming(命, decree/destiny) is the action of Li, and the “character as heaven’s decree”(天命之謂性) that man receives from heaven is Li.

ZhuZi shares MengZi’s view that “inborn human nature is good”(性善說) and defines human character as “original character”(本然之性). He also calls it the “character of QiZhi”(氣質之性) because it dwells in QiZhi(氣質, temperament). Since Qi contains the two aspects of fair and unfair or clean and foul, QiZhi changes to manifest the difference of good and bad character.<8> Consequently, human badness is said to be derived from the unfairness and foulness of QiZhi shadowing over the original character.

Here ZhuZi leaves us some hope by permitting us the possibility of restoring the original character through curing those elements of the character of QiZhi which can be corrected by culture. His insight into the human contradiction, explaining human nature from the two aspects of ideality and reality, should be highly valued.

Agreeing with Zhou Heng-Qu’s view that “Mind controls character and emotion”, ZhuZi defines Xing(性, character) as “Li(reason) of mind”(心之理), and Qing(情, emotion) as “activity of Xing”(性之動). He grasps Xing as reason of mind in “absolute balanced stillness before any emotion starts.”(未發之中)

The elements of Xing are benevolence, righteousness, propriety, wisdom and sincerity(仁義禮智信) which are all good, so the Qing generated from it must also be good. But as far as the “Xing of QiZhi”(氣質性, character of temperament) has both good and bad elements, the generated Qing will also. The four regularities(四端) enumerated by Mencius, ¹pity, ²honor, ³modesty and ⁴prudence,

are counted into the category of good Qing, while excessive or insufficient Qing is defined as bad and called "Yu"(欲, desire). ZhuZi compares Xing to the stillness of water, Qing to the movement of water, and Yu to floods of water. Thus he sees human reality as being the struggle between natural reason(天理) and human desire(人欲).

③ Ethics and the view on practice

According to ZhuZi's Li-Qi theory, the reason and law of man coincide with those of all things and matter, for it is the "Li of TaiJi"(reason of the Great Supreme) that appears in all of them as their individual reason and character. In his works he emphasizes morality and ethics together with natural law by interpreting the Li of TaiJi as the heart of the universe. <9>

From ZhuZi's viewpoint, the heart of the universe has four principles(四理、四德) of ¹sublimeness, ²gentleness, ³instructiveness and ⁴sincerity(元亨利貞), which are transformed into the circulation of Qi to make four seasons. Man is endowed from the heart of the universe with the four mental virtues(四德) of ¹benevolence, ²righteousness, ³propriety and ⁴wisdom(仁義禮智), and when these four virtues are put into motion they become the four regularities of emotion(四端之情). Among the four virtues, he gives the first Ren(仁, benevolence) a special definition as the "virtue of heart"(心之德) or "reason of love"(愛之理).

Confucianists in the Sung period considered the ideal of man to become a sage, which could be achieved by study and culture. ZhuZi's school placed the purpose of culture on restoring man to his original character by polishing his unpolished character (of temperament, in a jumble of wheat and tares), or in other terms, reaching the supremacy of natural reason by casting off selfish human desires.

As their method of culture they introduced "JuJing"(居敬, to remain humble) and "QiongLi"(窮理, to master principle). Containing the character "Jing"(敬),

the meaning of which is to keep the mind concentrated on one subject, JuJing means to keep the original state of mind before any emotion starts(未發之存養), and to observe one's mind and eliminate the buds of impure emotion or desire when they begin(已發之省察). JuJing also means to regulate one's posture by sitting in calmness or rigorously disciplining one's behavior.

In order to achieve this discipline, one should have the wisdom to distinguish between right and wrong, or good and evil, and for this purpose ZhuZi introduces the concept of QiongLi(窮理).

QiongLi is to promote intelligence by researching the reason and principle of all things and matters. If one's mind is covered by unregulated emotion or selfish desire that keeps his intelligence dim, then it becomes difficult for him to master the details of reason. Therefore, there is a necessity for cooperation between QiongLi and JuJing, i.e. study and discipline. By keeping the pace of these two efforts compatible to research the reason of all nature which is originally in oneness, he will surely overcome any obstacle and reach the ultimate point of understanding the supreme reason of TaiJi, where he can clearly grasp by intellect the original substance of mind and its purpose. <10>

This was the way ZhuZi showed to become a sage. He explains that if we invest our intelligence enough to research the reason of things and matters through QiongLi, we will surely achieve the ideal state of "sincere heart and right mind"(誠意正心), and realize the ideal level of "personal discipline, family order, state government and world stability"(修身齊家治國平天下), as predicted in 'DaXue'(大學), one of the primary scriptures of Confucianism.

Of the two methods, JuJing(discipline) and QiongLi(study), both of which ZhuZi advocated to be practiced compatibly like the two wheels of a cart, he himself tended to put emphasis on the latter, i.e. study. This might be not only because he wanted to clearly distinguish his Confucianism from Buddhism or Taoism, but because he put importance on political practice to "rule over the world at peace and save people from poverty"(經世濟民).

III. Unsolved Issues of Li-Qi Theory

Beginning with defining that "Li = Dao" in the concept of Qi, Li-Qi theory considered the cause and reason for dividing Qi into Yin and Yang to be the Dao, as detailed above. Li-Qi theory should be valued for this concept to have been a really bold and epoch-making achievement in the field of Chinese philosophy, which had long been subject to the monism of Qi.

It would be an irresistible human desire to reveal the supreme truth in the substantial world that the concept of Li was set up in the metaphysical world. Anyway, ZhuZi's Confucianism based on this Li-Qi dualism later became prevalent not only in China, but also spread to Korea and Japan, and greatly influenced the philosophical world of the whole Orient. It is no exaggeration to say that ZhuZi was one of the greatest philosophers in Chinese history.

There were, however, some remaining unsettled issues in his thought, too. Due to its overemphasis on the side of Li(reason), some of his followers tended to insist on too strict a moralism and intellectualism, even going so far as to deny or reject humanity and human desire.<11> Later in cognizance of the limitations of ZhuZi's theory, Wang Yang-Ming(王陽明, 1472-1528) initiated an ideological reform movement. Many other attempts have been made to revise ZhuZi's thought, or to make a compromise between the views of ZhuZi and Wang(朱王折衷論). But today, these philosophical issues concerning Li-Qi theory still remain unresolved.

Among those who criticize ZhuZi Confucianism, there are some who blame the low development of science in modern China on the followers of the Cheng brothers and ZhuZi, whose ideology has tended to restrict freedom of thought. Anyway, these issues in the Li-Qi theory of Qi thought will have to be solved someday.

In this paper I will briefly point out the unresolved issues of Li-Qi theory, and then offer some proposals to solve them.

(1) Ontology

Li-Qi theory should be highly valued on the following two achievements : ¹it developed the current of thought in which existence was clearly grasped in the reciprocal relationship of both aspects of spiritual and material, and ²it predicated the correspondence of natural law with human morality by introducing the concept of the "Li of TaiJi"(reason of the Great Supreme), endowing Oriental ethics with a philosophical basis.

Some ambiguity has remained in ZhuZi's theory, however, concerning the relationship between Li(reason) and Qi(energy), as well as about the activity of Li. As mentioned, Yee Toe-Gye of Korea in the 16th century insisted that "Li has activity and controls Qi," whereas his contemporary and rival, Yee Ryul-Gok(李栗谷, 1536~1584), argued that "Li and Qi are two from one as well as two in oneness, and Li has neither shape nor action."

In ZhuZi's view, Li has neither emotion nor action, but just the qualities of pureness and cleanness. This view can in no way give a clear enough answer to the question of why the functions of intellect, emotion and will as well as freedom and finality are endowed to human beings, in which Li dwells as their Xing(character).

ZhuZi also argued, on the other hand, that TaiJi became active by the "providence of Heaven's decree"(天命之流行). If he acknowledges TaiJi to have activity, then he must also acknowledge Li to do so, as Yee Toe-Gye insists. And the concept that "Where there is Li there is Qi", leads to the conclusion that "because Li has activity, there is also activity in Qi, which is controlled by Li," thus lending credence to Yee Toe-Gye's point of view.

Li has a couple of meanings; ¹cause or reason of existence, and ²law or principle of being. If one makes a thorough study of the cause of existence, he will inevitably not only acknowledge the activity of Li as well as its activeness to Qi, but seek to understand some causal subject beyond Li and Qi, by

which Li is endowed with activity, as well as Qi. ZhuZi viewed that "Without Li there could be no universe, and before the universe existed there was only Li."

Why then does the Li of TaiJi have activity? Why did Li bring forth the universe? ZhuZi considered TaiJi to have the purpose to bring forth all things, which he called the "heart of heaven and earth"(天地之心). What was the primary motive for the generation of all things, then? This theme has been the biggest issue in the ontology of any philosophy or thought, and of course, Li-Qi is no exception.

What should be remembered in relation with this theme is Mencius' opinion that "Zhi(志, the will) is the commander of Qi." <12> Namely, he recognized the will as the subject motivating Qi. Wang Yang-Ming, who started as an ardent student of ZhuZi's school but finally reached the understanding that "Heart is Li" by experiencing the human correspondence with natural reason, gave us a good hint with his ontological statement that "Heaven the Omniscient is of deepest benevolence, love and sympathy."(「天之良知、真誠惻怛。」) <13>

As for the relation between Li and Qi, Wang interpreted Li as the "reason of Qi" while Qi as the "application of Li". As he advanced in his study, however, he changed his comprehension of Heaven or TaiJi(the Great Supreme) with age, moving from "Li" through "LiangZhi"(良知, the Omniscient) to "Ren"(仁, benevolence) as well as true sincerity(真誠). In Confucianism, "Ren" means "dearness for others" such as love, sincerity and sympathy.

These interpretations suggest that in the supreme substance there must be something more essential, profound and subjective than Li: something that contains not only the primary motive of cosmic formation but the very source of happiness and life dwelling at the bottom of the human heart.

Evidently Confucianists since Confucius and Mencius have generally recognized Heaven(TaiJi) as Ren(benevolence), as declared by Dong Zhong-Shu(董仲舒, 176-104 B.C.), who rendered distinguished service in making Confucianism the

state religion of the Han(漢) Dynasty. Therefore, the ontology of Wang Yang-Ming should be taken as the restoration of the cognizance of Heaven's personality in Confucianist ontology, rather than as his own original theory. Although Wang Yang-Ming's school was once criticized as just opposing ZhuZi's school, in essence its content should be evaluated as the reformation of ZhuZi's thought or the renaissance of ancient Confucianism. The fact that Wang Yang-Ming(1472-1528) was a contemporary of Martin Luther(1483-1546), famous Reformer of the West, is a provocative thought.

A variety of opinions concerning Li-Qi theory have arisen, following the great influence of Wang Yang-Ming's school on Confucianism. I cannot help but wish for an all-around, unifying clarification of the concepts of Tian(天), TaiJi, Li, Qi, RenAi(仁愛, benevolence and love) or LiangZhi(良知) in the research of ontology.

The following proposal by the Rev. Sun Myung Moon in his opening address at the eighth ICUS(International Conference on the Unity of Sciences), aimed at solving current issues in science, seems to be a good proposal also for modern Confucianists or Qi researchers to make headway in solving current issues burdening Li-Qi theory derived from Qi thought :

".....the final challenge that science confronts is this question of the ultimate reason for existence. The unexplored problem in the question, 'What is the true nature of material ?' is that of the reason for its existence, and again, the untouched problem in the question, 'What is the true nature of life ?' is the very reason for life itself.

I propose that, in clarifying reason, one must first admit purpose, and before admitting purpose one must first recognize the will that made the purpose, namely, the cosmic and universal will that transcends all things.

When you call this cosmic will "God", then the initial step in clarifying unsolved questions is first to apprehend God's purpose of creation, and

second to perceive that along with the physical or chemical factors in all material and life phenomena there exists a causal motive directing each thing towards a certain purpose.....”

In the Divine Principle advocated by the Rev. Moon, the essence of God is considered to be “heart and zeal”(心情) as the source of love, while the purpose of cosmic creation is made clear by regarding this “heart and zeal” as its motive(心情動機説). The attributes of God are well detailed in the ontology of Unification Thought, which will clarify the pending questions about the relationship among Ren(仁), LiangZhi(良知) and TianLi(天理) in Confucianist ontology, and between Li, Qi, Yin and Yang in the Li-Qi theory, further replenishing and completing Confucianism itself.<14> (See→Fig.3~6)

(2) Ethology

The ethology of the Li-Qi theory can be characterized by the following three points: ¹it aims at a correspondence of the original mind derived from Li with the body derived from Qi, ²as a matter of course, it makes much of the harmony of Yin and Yang, and ³as for human contradiction and conflict in reality, it explains them by separating original nature(本然性) from real temperament(氣質性). Though this is a commendable philosophical effort, there still remain some unsolved issues.

According to ZhuZi, since the original nature of good comes out through QiZhi(temperament), in which Qi contains both aspects of clean and foul or fair and unfair, the real nature of QiZhi comes to contain both good and bad. Why then does Qi contain such a duplicity? Why does only Qi do so whereas Li is just clean and fair, despite the point that Qi is said to be coexistent with and inseparable from Li?

Regarding not Qi but Li as subject in his Li-Qi theory, ZhuZi considered man in reality to have weak Li and strong Qi, which meant a turnover of subject and

object had taken place. Why did such a turnover take place ?

For those in pursuit of such questions, it seems unpersuasive to explain the root of evil simply through the unfairness and foulness of Qi. Yee Toe-Gye of Korea, the so-called rearranger of ZhuZi Confucianism, ascribed the activity of Qi to that of Li. Isn't it possible to ascribe the duplicity of Qi to Li in like manner ? It may be impossible, however, to attribute the duplicity to Li, because Li is defined in advance to be clean and fair.

The result is to question the human character derived from Li : whether it could not receive enough Li, or whether something wrong happened to disturb the original endowed character in its manifestation after Li had duly flowed in. However good the original character endowed from heaven may be, it remains a sad fact that man is so prone to evil that human history has been long since overwhelmed by innumerable atrocities of villains and scoundrels. This evidence is likely to suggest to us that some evil nature is contained in the very depths of the human mind even before any emotion starts.

Wang Yang-Ming noteworthy declared his own experience of being led by a certain "heavenly spirit" to attain the enlightenment of "heart is Li." <15> This "heavenly spirit" has been interpreted in several ways, however, it remains evident that a certain spiritual factor caused him to associate heart with TianLi(天理, heavenly reason). In pursuing what causes the discrepancy of human heart from TianLi or what shadows original nature, I would like to propose by extension to ascribe these evils also to some spiritual problem.

"It is easy to beat the enemy on a mountain path, but it is not easy to beat the enemy in our mind." <16> This saying was bequeathed as a lesson by Wang Yang-Ming, who warned us that the devil within would surely defeat us unless we kept practicing discipline. <17> What in the world is this "devil ? " Buddhism also teaches us to fight against the devil that murmurs in the human heart, while Christianity teaches us to overcome Satan's trials from the spirit world.

Adopting Zhang Heng-Qu's view on GuiShen(鬼神, spirits and gods), ZhuZi also

considered spirit as just a form of Qi in self-motion or interaction. Spirits of the dead were regarded as such Qi, which would gradually disperse and vanish after death. However, this view offers no persuasive explanation of the reason for practicing rites. The sayings of Confucius :

“While you do not know life, how can you know about death ? ”

(「未知生、焉知死。」)

“Spirits or gods should be kept a respectful distance from us.”

(「敬鬼神而遠之。」)

“The subjects on which the Master did not talk were extraordinary things, feats of strength, and spiritual beings.”

(「子、不語怪力乱神。」)

from ‘LunYu’ (論語, the Analects of Confucius)

may have kept his followers from carrying out much research into the spirit world, although it was not specially prohibited in Confucianism.

On a biblical basis, Christianity explains that the first human ancestors, disobeying God’s commandment, fell <18> and inherited evil nature from Satan, the traitor to God and Heaven <19>, so that man in reality has suffered from the contradiction between good and evil. <20> Also in Buddhist scriptures it is written that the devil, who brings man mental confusion, destruction of life, as well as bad fortune, ²¹ lives in the spirit world as a spiritual accuser. <22> With an insight into the close connection between the devil and man, Buddhism inevitably interpreted the nature of human beings in the duplicate aspects of good and evil. <23>

Li-Qi theory ascribes the passions and lust of selfishness that man conceals in his mind simply to temperament. It cannot be denied, however, that fallen man has enough devilish passion and lust to degrade human beings to a level inferior to all other things. The cause of the duplicity of good and evil in human nature should be pursued further into inner nature, even to spirituality, rather than to just attribute it to the duplicity of QiZhi(temperament). <24>

Each religion and philosophy, both Oriental and Occidental, differs in its view of the problem concerning original human nature, the root of sin and the spirit world, down to the present day. I cannot but hope that an all-around, unifying clarification will be achieved, not only for ontology, but for all of these issues in the near future.

(3) Ethics and views on practice

Since the unique Li is set up as the ultimate of existence in ZhuZi's Li-Qi theory, it follows that natural law corresponds with human principles of value. When Li is made the absolute and supreme standard of value, however, there may be a tendency to make little of emotion or will, leading to excessive rationalism. As a matter of fact, ZhuZi Confucianism, once blamed for falling into too strict a moralism and excessive disciplinarity, is now looked upon as a kind of feudal morality.

Morality and ethics must be based on benevolence and love. Without love, rule and discipline falls into formalism. Given peaceful surroundings, pedagogues of deep love can successfully teach students rule and discipline. For what else should rule and discipline exist than the realization of true love?

In order to correct and complete the traditional ethics of the Orient, much influenced by ZhuZi Confucianism, it will be indispensable not only to clarify the relation between Ren(benevolence) and Li(reason) in heaven, and that between heavenly love and family ethics, but to systematically explain in detail the ethical view based on heavenly love. <25>

The view of life centered on reason(Li) is necessary to establish a harmonious social life and maintain its order. However, it is apt to lack activeness and positiveness when society is in disorder. Furthermore, as a consequence of putting stress on living in harmony with natural law, it tends to slow the growth of activeness and positiveness needed to open the natural world. Though

some scientific discoveries and inventions were achieved in China, the Orient has been outstripped by the Occident in terms of the development of the natural sciences, due to the lack of a concept of ruling over all things with a creativity endowed by the Creator, as found in Judaism or Christianity.

The issue of discipline(JuJing) and study(QiongLi) in the practice of culture depends for its solution upon further research and clarification of the root of sin, which overshadowed human original nature, as I pointed out in the ethology part of this paper. The true and right view on practice would be established only on that basis.

Based on his belief in the original oneness of the Li of all beings, ZhuZi advocated "If you go on with study in correspondence with discipline, you will attain the enlightenment of the supreme reason(Li of TaiJi), where you can clearly grasp by intellect the substance of mind as well as its activity as a whole." Without clearly revealing the very cause of the human fall, which took us out of heavenly reason into the realm of ignorance, how can we dare to assure ourselves of reaching the supreme reason through study and discipline ?

If there is something more essential and profound than reason, as mentioned, it is likely to be the source of love called Ren(仁, benevolence). Then the supreme way of discipline should be sought out in the practice of Ren.

Mencius stated that "Zhi(志, the will) is the commander of Qi, and Qi is the Chong(充, replenisher) of the body", while Confucius stated in the Analects that "An aspirant for Ren should not spare his life to fulfill the way of Ren"(「志士仁人、無求生以害仁、有殺身以成仁。」). The basic concept of Confucianism is, therefore, that the supreme aspiration is to fulfill the way of Ren, and that one's body is replenished with Qi most when he aspires to fulfill the way of Ren.

Jesus Christ also predicated the practice of true love as a core of the Law of Moses. He showed this true love and spirit himself on the Cross in such an impressive way as to decisively influence human history ever since.

Li-Qi theory emphasized continuing study in its view on practice. In the

Analects, Confucius suggested his method to win victory in the way of Ren:

“Neither will I resent Heaven nor accuse man, and I dare to learn even from my juniors to improve myself, for it is Heaven who knows me ”(「不怨天、不尤人。下学而上達。知我者其天乎。」). What else can we seek after as the ultimate way of discipline, than the practical way to promote the realization of true love from the individual level through family, society, and nation level up to the world level ?

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- ※ NOTE : (1) The Pinyin alphabet currently used in China is applied in this paper for the spelling of the Chinese words.
- (2) Although there is no perfect correspondence in the meanings of words between Chinese and English, for the convenience of those unfamiliar with Chinese characters, the English word most closely corresponding in the author's eyes is added in parentheses to each Chinese word, and listed again below:

TABLE: Chinese Terms' Correspondence (漢字語対応一覽)

(1)	(2)	(3)	(1)	(2)	(3)
Dào	道	way	DàXū	大虛	the Huge Void
Lǐ	理	reason/principle	GuǐShén	鬼神	spirits and gods
Mìng	命	decree/destiny	JūJìng	居敬	to remain humble
Qì	氣	energy/essence	LiángZhī	良知	the Omniscient
Qì	器	implement/vessel	QīngQīng	輕清	light and clean
Qíng	情	emotion	QióngLǐ	窮理	to master principle
Rén	仁	benevolence/love	QìZhì	氣質	temperament
Tiān	天	heaven	RénÀi	仁愛	benevolence and love
Xìng	性	character/nature	TàiJí	太極	the Great Supreme
Yáng	陽	positive/masculine	TiānLǐ	天理	natural laws/heaven's rule
Yīn	陰	negative/feminine	TiānMìng	天命	heaven's decree/destiny
Yù	欲	desire/lust	WúJí	無極	the Infinite Supreme
Zhī	知	intellect	WúXíng	五行	five natural elements
Zhì	質	matter/stuff	ZhòngZhuó	重濁	heavy and foul
Zhì	志	will			

(1:Pinyin writing, 2:Chinese character, 3:the nearest correspondence)

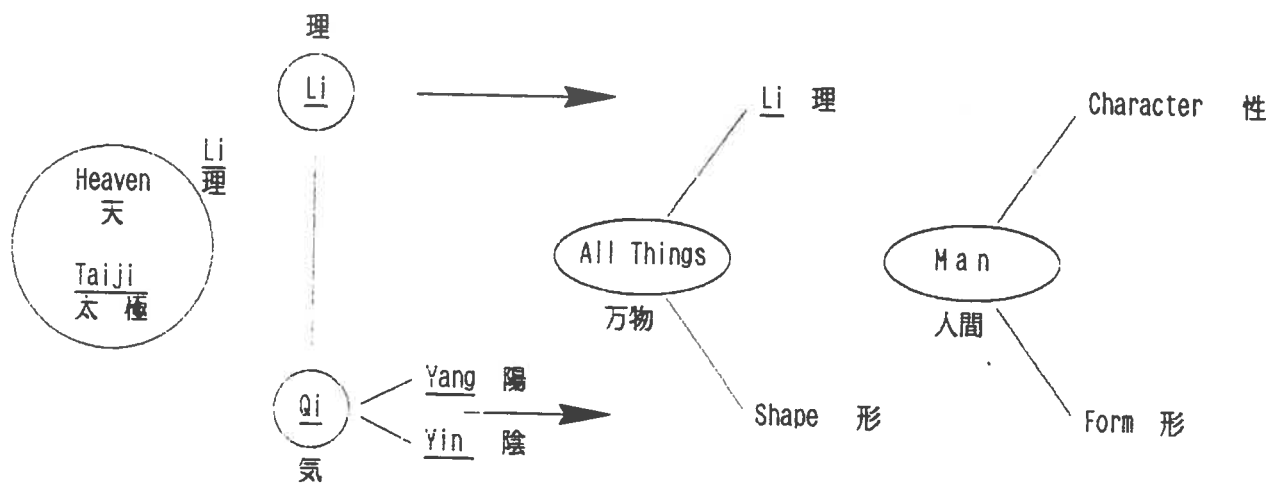


図 Fig-1: ZhuZi's Li-Qi theory 朱子の理気説

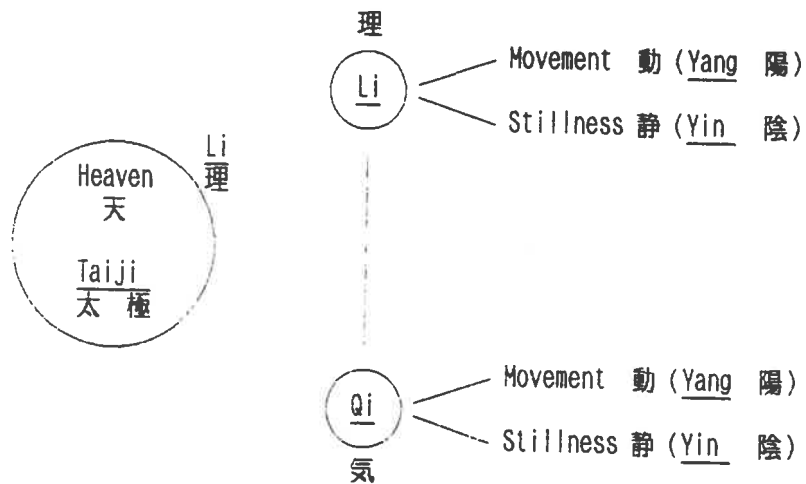
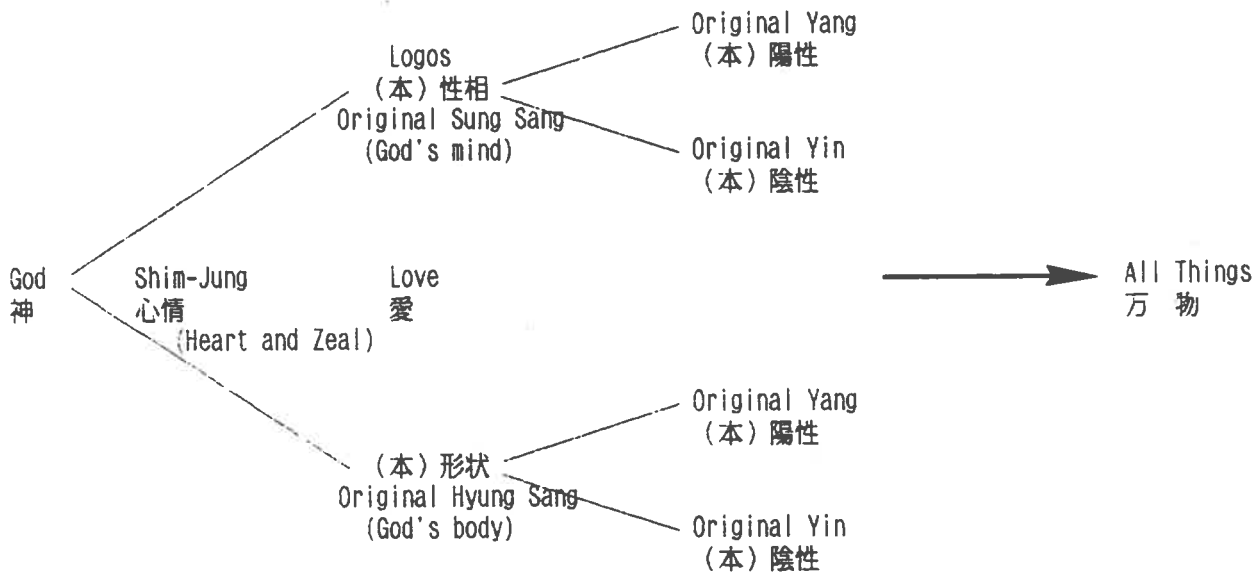
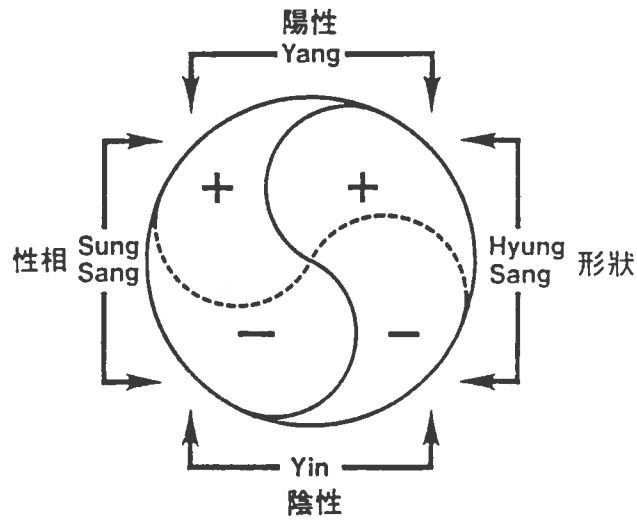


図 Fig-2: Yee Toe-Gye's Li-Qi theory 李退溪の理気説



☒ Fig-3: Ontology of Unification Thought 統一思想の本体論



☒ Fig-4: Ontology of Unification Thought 統一思想の本体論

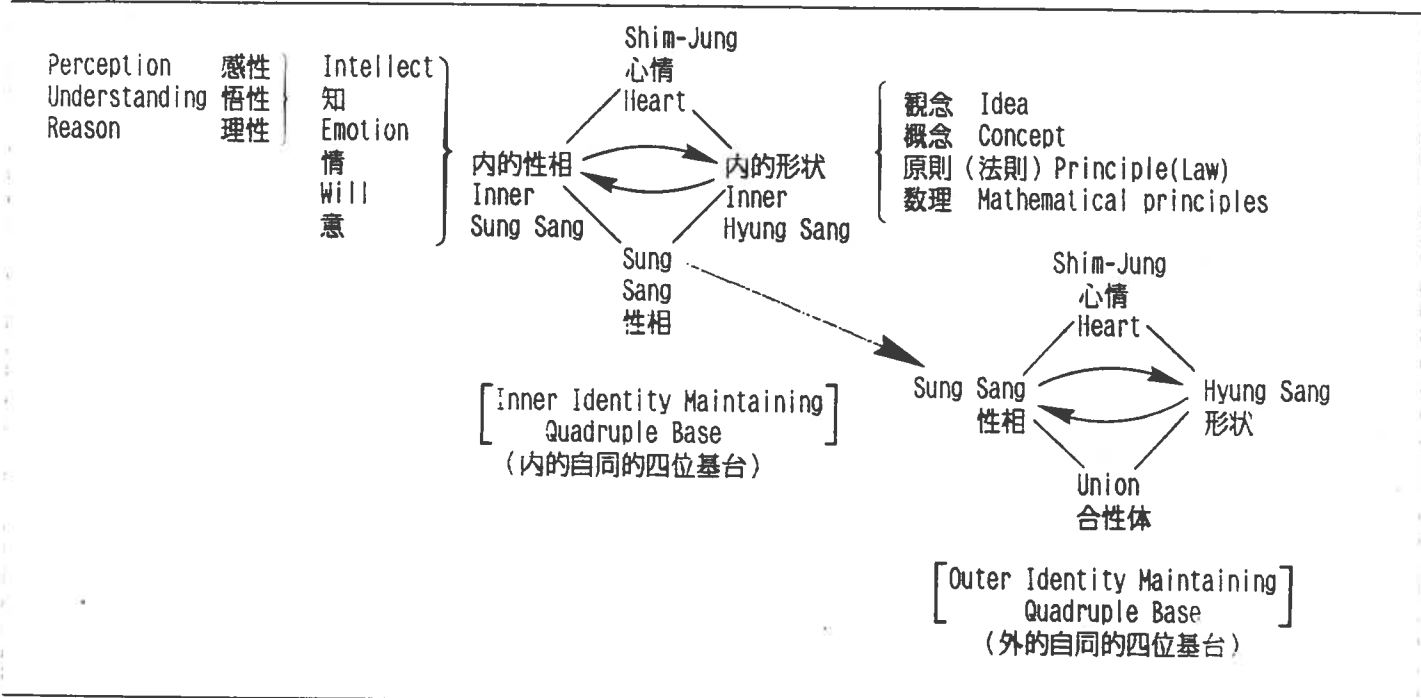


図 Fig-5: The Two-Stage Structure of Original Image 原相の二段構造

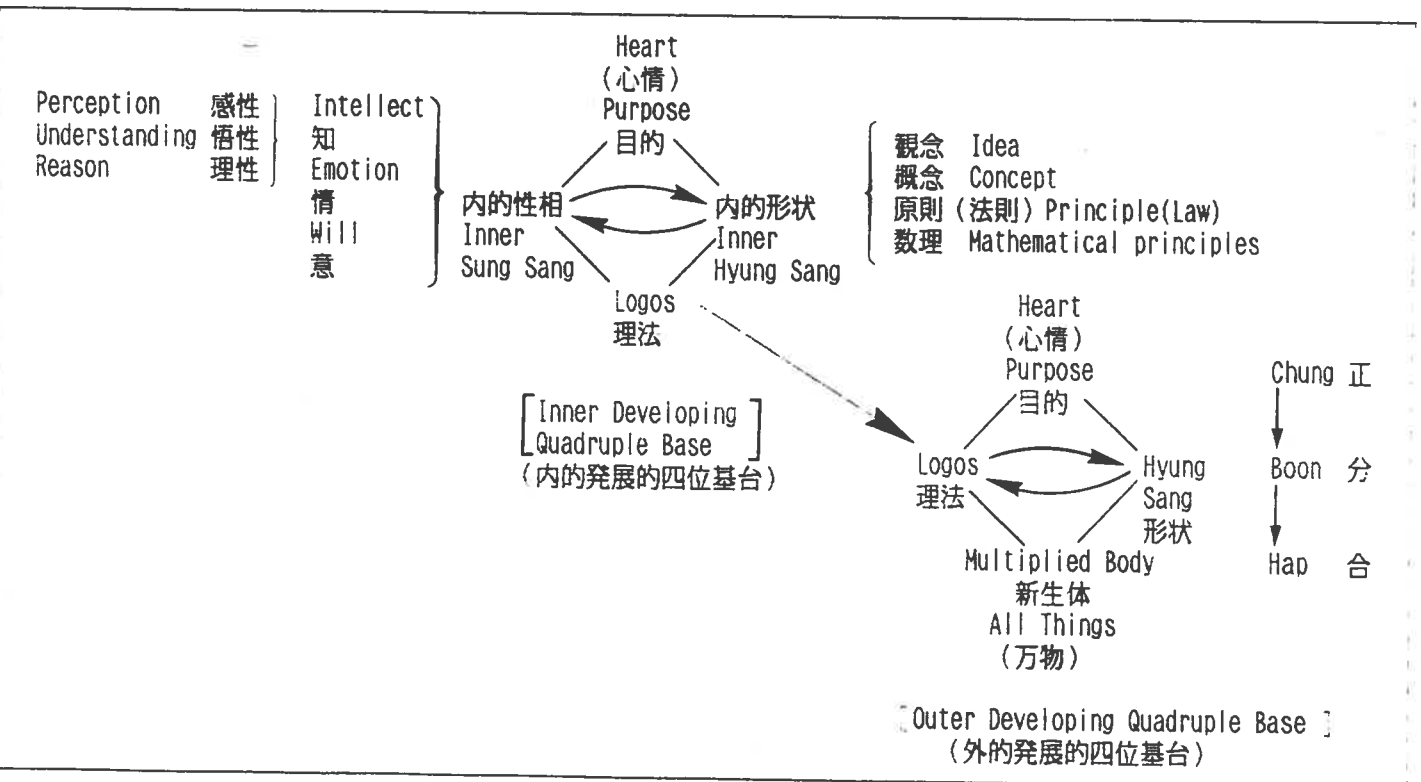


図 Fig-6: The Two-Stage Structure of Creation 創造の二段構造

