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Values: With an Emphasis on "Qi"

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VIEW OF NATURE AS SEEN FROM ORIENTAL PHILOSOPHY
(Centered on Tradition and Science of Confucianism)

by

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1. Preface

Man comes from nature, then lives in it, and, at last returns to it. He wants to understand nature and himself, which is his intellectual desire. Making his good life by understanding of it, he shapes the view on his life and nature (the universe).

The realm of Oriental Philosophy is mainly limited to three countries: Korea, Japan and China, which belong to the cultural circle of Chinese characters. In this study, I confine my attention to the tradition and science only of Confucianism from among many Oriental Philosophies.

As Confucianism, Taoism, Mo-tzu's Doctrines, the Yin-Yang School, and the Logicians, flourishing in the period of the Ch'un-ch'iu Chan-kuo of China, aimed at unifying China as a whole, all of them had a different tendency from that of Western intellectual philosophy which sets the goals at inquiring to know. Thus, it is true that they neglected the scientific inquiry. However, Taoism and the Yin-Yang School in the period of the Chan-kuo had scientific knowledge for themselves. And Confucianism, in Ch'in-Han Dynasty affected by them, at last, shaped the orthodox viewpoint of Oriental nature, and further could have scientific knowledge.

The aim of this study is to examine the tradition and science of Confucian Philosophy.

2. The Yin-Yang and the Five Substances (陰陽與五行)

It is not too much to say that the main viewpoint of nature in Oriental Philosophy consists of the Yin-Yang and the Five Substances. As primitive faith declined more and more as scientific knowledge progressed, the Yin-Yang and the Five Substances began to appear at the end of Ch'un-ch'iu.

The original meaning of the Yin-Yang was cloudy weather (闇天) and clear weather (照天), and then it changed to the meaning of South and North : the Yin means the South, the Yang North. But the theory on the Energy of Heaven and Earth (天地之氣) came out at the end of Hsi-Chou (西周末, B.C 8 - 9 C); it argued that : if the energy of those lose its order, people become confused. The Ching Ling (精靈) theory, perhaps, seemed to develop into the Ching Ch'i (精氣) theory. It assumed that the combination of Ching Ling and Ching Ch'i, which is regarded as the very Energy of heaven and earth, is the actions of the energy including the spirit actions and the material changes of nature. At the end of Ch'un-ch'iu, there appeared the theory on the Six Ch'i (六氣) - referred to as Heaven's creation of the six Energies - comprised of Yin, Yang, Wind, Rain, Darkness and Brightness, representing the sensible real things. (春秋左傳 昭公25年)

Anyway, such a view of the Yin-Yang as the Energy of Heaven and Earth makes up the important factor of Confucianism owing to the Book of Changes. The Book of Changes is the one of the tools of divination to predict the movement of Ching Ling of nature. It, thus, assumes that the Ching Ch'i of nature is mutually connected with the soul of man. In general, fortunetellers prophesied with the religious shamanism, but the Book of Changes provided the regular law with shape or Hsiang (象) and luck or Shu (數). So the Book of Changes lets us guess the fact that it has the undivided state of shamanism and science. During the Han Dynasty, the undivided state was called the Shu-Shu (數術). Liu-Hsin (劉歆), a Confucianist of the Han Dynasty, enumerated it just as Tien-Wen (天文), Li-P'u (歷譜), the Five Substances, Shih-Kuei (曆象), Tsa-Chan (雜占) and the Law of shapes (形法). 1) It illuminated every thing in the light of the harmony of heaven and human being, T'ien-Wen, Li-P'u and the Five Substances are regarded as scientific things, but they are closely connected with Shih-Kuei and Tsa-Chan and can be found in the Tso-Chuan Book (春秋左傳). Therefore Confucianism is also founded on the theory of the mutual influences between heaven and man. The Book of Change says that if one can know a law of change (of nature and human affairs), he may understand God's doing intention. 2) At one time Pao-Hsi (包犧) observed heaven's shape, geographical features, animals' splendor, earth's suitability, human's body and all things ; he, inferring their common principle from them, made the Eight Signs of Divination (八卦) with it. He, through the Eight Signs of Divination, was well informed about the action

of God of Universe; and he classified the real state of all things.3) As to divide all things into the eight categories (the Eight Signs of Divination) may be called the inductive division in science, and to be well informed about the action of God of Universe may be regarded as the shamanistic inspiration, so these must assume the coincidence of the spirit and the soul. Ch'eng-I-Ch'uan (程伊川, 1033 - 1107) in Sung Dynasty said that "there are only feeling and response; are there any other things?". 4) This means that there may be only the response of the Energy of the Universe.

Ssu-ma Ch'ien (司馬遷) gives a fairly detailed account of Tsou-Yen (騶衍, B.C 350 - 270) in his Shih-Chi (Historical Records). According to his work: Tsou-Yen examining the phenomenon of the Yin-Yang-Hsiao-Hsi (陰陽消息:消長) very profoundly written essays totaling more than a hundred-thousand words on the changes in strange and bend, the end and beginning of the great sages; his point of argument was boundless and not usual; his method was to examine small objects, and to extend this to large ones until he reached what was without limit; he, whose reviewing reached till Huang-ti (黃帝), examined the ups and downs of each epoch so that he verified the omen and institution of them, and at last he inquired about the things which could hardly be examined easily, such as pre-outbreak of heaven and earth 5); Tsou-Yen examined the changes of successive kings by the utilizing the theory of the Five Virtue (activity of the Five Substance) of End and Beginning (五德終始說); and his followers combined

the Taoist hermit with supernatural power, who sought for bodies escaping, dissolving and being transformed.

The Five Substances appears in Hung-Fan of Shu-Ching (書經, 洪範篇). Owing to this work, the nature of Water is to moisten and descend ; of Fire, to flame and ascend ; of Wood, to be crooked and straightened ; of Metal, to yield and to be modified ; of Soil, to provide for sowing and reaping. The Five Substances divide not only the necessary things for human being into 5 kinds, but the activity of Primary Energy of Universe into 5 kinds.

But Liu-Hsiang (劉向) living in the age of the Han Dynasty, advocated the theory of combination of the Five Substances in contrast to Tsou-Yen's theory which contradicted them. The one is to show the creation of each other : Water creates Wood, Wood creates Fire, Fire creates Earth, Earth creates Metal, and Metal creates Water. The other is to show destruction of them : Wood destroys Earth, Earth destroys Water, Water destroys Fire, Fire destroys Metal, and Metal destroys Wood. Judging from such viewpoints, since the Five Substances classify the Yin - the Yang Ch'i into five kinds of Ch'i, and the substance indicated by the Five Substance means the activity, they are not the Five Primary Elements (五元氣) as the Substances but the Five Ch'i (the Five Energies ; 五氣) as a changeable activity of the Energy. Above I have explained the Yin-Yang and the Five Substances roughly, which have made clear the theory of Ch'i in Oriental Philosophy through the Yin-Yang and the Five Substances, and could be called as the sciencification of the Ch'i Philosophy.

(A) On the Theory of The Yin-Yang in the Book of Change

The Book of Change has the most profound principle on view of nature among the Confucian Canonical books. It has one of the highest place and value, together with Ta-Hsueh (大學) and Chung-Yung (中庸), in establishing and systematizing the philosophy of the Sung Dynasty. As is generally known, The Book of Change explains the changeable situations of the Yin-Yang and the hardness - softness (剛柔), and also the principle of the Energy's response. Ch'i-Tzu-Chuan (繫辭傳) in the Book of Change says that: "to become the Yin one time, and alternately also to become the Yang is called Tao. ; that the changes of the Yin-Yang is unfathomable is called Shen." (陰陽不測之謂神) If we confirm such points, Shen (神) is identified with the Energy's response which becomes the Yin-Yang. 6) The Book of Change also proposes four aims of the Change's Tao, i.e., language, activity, ware and divination (卜筮). The language is one guiding and teaching human beings, and one being accord with the principle of the fact. The activity obtain the suitable time owing to the changeable movements of the principle of the fact. The ware, manufacturing the instruments, is the product of science. The divination is to prophesy a fortune of future. If the ware which manufactures the ordinary tools or instruments for human life, develops continually, it will make, artificially, the scientific products of civilization for human being. 7)

The view of nature which appeared in the Book of Change is understood as the spontaneous generation and growth, and the great harmony of all things.

Taoists, arguing the Tao's being spontaneous without any artificial action, advocate the spontaneous generation and growth and the great harmony of all things. According to The Book of Change, when all beings obtain the Energy and the result of the Change of Heaven's Tao, they preserve their essence. That is, The Book of Change says that "As Heaven's Tao changes, one preserve his essence correctly and keeps the great harmony with the all things." 8)

(B) The T'ai-Chi and the T'ai-Hus (太極與太虛)

The T'ai-Chi can first be found as a special term from the Ch'i-Tz'u-Chuan in the Book of Change among the Confucian Canonical books, which says that : " while the Yin-Yang changes alternately, there occurs Ta'i-Chi, which creates also the Yin-Yang. " 9) If Ta'i-Chi is analyzed into monism of the Ch'i, it means one Ch'i of the universe. Therefore T'ai-Chi may be identical with " Sh'en which can be unfathomable owing to the Yin-Yang's changing alternately. " 10) Namely, the one Energy (the noumenon's Ch'i) is divided into two Ch'i, i.e., Yin and Yang (the phenomenon of Ch'i). And Ch'i-Tz'u-Chuan says that "everything that does not have some shape is called Tao (the Way), and everything that have some shape is called Ch'i (the instrument). " 11) Explaining from the light of the monism of Ch'i, everything that does not have some shape is identical with the shapless Tao as the noumena of Ch'i and everything that have some shape is identical with the shapable Ch'i as the phenomenon of Ch'i.

Chou-Ryum-Hsi (周濂溪 , 1017 - 1073) in the Sung Dynasty, consolidated the thought of Taoism and Buddhism (centered on Ch'an School), and then affirmed Confucian Philosophy by means of the Explanation of the Diagram of T'ai-Chi. The point which is emphasized is that the Ting-Ching (動靜) is prior to the Yin-Yang. As Ch'i-Tz'u-Chuan says that, "The Yin-Yang changes alternately is called Tao," the noumenon of Universe is classified into the Yin-Yang; however, as the Explanation of the Diagram of T'ai-Chi says that "T'ai-Chi, if moving, creates the Yang and if nonmoving, creates the Yin." T'ai-Chi, if moving, becomes the Yin and if nonmoving, the Yang. 12) Then, what is the difference between Ting-Ching and Yin-Yang? Generally the activity of Ting-Ching is thought of an attribute of reality from the view point of reality. However, the theory of Ch'i, regarding substances as the phenomenal thing, says that the quality of the Yin-Yang is produced by the function of the Ting-Ching of T'ai-Chi. Chang-Heng-Chu's (張橫渠 , 1020 - 1077) philosophy which develops T'ai-Hsi (the Supreme Void), shows us those processes very well. He says that "The great Harmony (T'ai-Ho, 太和) is known as the Tao ; because in it there are interacting qualities of floating and sinking, rising and falling, Ting and Ching, therefore there are engendered in it the beginnings of the emanating forces which agitate one another, overcome by one another, and reduce or expand." 13) That is, from the activities of Ting and Ching the quality of the Yin-Yang is produced. He also says that "the drifting Ch'i, in its multitudinous activities, unites to form concrete matter, which produce all Beings

such as human and things." 14) That is, the Ch'i of T'ai-Hsu (Energy), if materialized, becomes matter, which produces human and all things.

Again return to the theory of T'ai-Chi. As the one Ch'i of T'ai-Chi has the function of Ting and Ching, it is divided into the Ying-Yang ; when the Ching has reached its limits, there is a return to the Ting, and when the Ting has reached its limits, there is a return to the Ching. Therefore the Ting and Ching, alternately, become the root of each other. Chou-Ryum-Hsi argues that " 'when moving, it yet lacks Ting, and when quiescent, it yet lacks Ching' is called Sh'en ; and the Ting without movement and Ching without quiescence are not meant to be non-movement and non-quiescence." 15) In reflection on this, Chu-Tzu (朱子 , 1130 - 1200) points out : "Ching is in the midst of Ting, and Ting is in the midst of Ching." 16) That is, the Ting and the Ching are not opposite but successive. Being successive means that the Ting and Ching do not exist as the real substance separately, but they are the very dual aspects of the one whole body. About this, Cheng-I-Chuan says that : " the Ting and the Ching don't have an end, and the Yin-Yang don't have a beginning. " (動靜無端, 陰陽無始)

In the Explanation of the Diagram of the T'ai-Chi, Chou-Ryum-Hsi writes : "by the transformation of the Yang and the union therewith of the Yin, Water, Fire, Wood, Metal and Soil, i.e., the Five Substances are produced. " 17) There are produced, by the transformation of the Yang and the union therewith of the Yin, the matters which are divided into five kinds. So the substance signified by the Five Substances means

the movement. Also, Chu-Tzu argues that "according to the view point of cosmogony, Water is the first created thing, then Fire, Wood, Metal and Soil is the last ; and from the view point of Ch'i's activity in phenomena, Wood is the first created thing, then Fire, Soil, Metal and Water is the last." 18)

Chou-Ryum-Hsi claims that : "the true substance of the Ultimateless and the essence the Yin-Yang and the Five Substances join in mysterious union - so that consolidation ensues - to produce all beings ; in other words, the Yin-Yang by their interaction operate to produce all things. " 19) Generally, it is called the activity of Ch'i as the product of heaven and earth.

In this theory of T'ai-Hsu, Chang-Heng-Chu does not make mention of the Five Substances but only the Yin-Yang. While he regards the material and the spiritual as the product of Ch'i of T'ai-Hsu, he says that : "when the Ch'i condenses, its visibility becomes apparent so that there are some shapes (Ch'i of matters) ; when it disperses, its visibility is no longer apparent so that there are no shapes, which is called Sh'en (Ch'i of mind)." 20) As his T'ai-Hsu means the noumenon of mind and thing, his theory of T'ai-Hsu becomes the monism of mind and thing. Thus, the mind and thing is not the noumenon but only the phenomenon as materialization of T'ai-Hsu Ch'i.

3. On the Theory of Li-Ch'i

(A) Chu-Tzu's Dualism of Li-Ch'i

Before Cheng-I-Chuan, it was common to explain nature with the monism of Ch'i. The philosophy of Hundred Schools of Pre-Ch'in Dynasty (先秦諸子百家), of course, referred to Li very often, but they used it to mean the logical sequence, the norm, and the grammar of sentence. 21)

Cheng-I-Chuan, at last, established the Dualism of Li-Ch'i.

In his elucidation of "the alternation of the Yin-Yang is called the Tao" in Ch'i-Tz'u-Chuan, he makes clear that the Yin-Yang is the Ch'i, and the Tao is not the Yin-Yang but the cause of becoming the alternation of the Yin-Yang. " 22) In other words, he replaces the Tao and Ch'i (instrument) in the Book of Change with Li and Ch'i. Hereupon he writes that "Everything that has some shape is the Ch'i and everything that does not have some shape is the Tao ; there is not the Tao without the Yin-Yang, and the Yin-Yang exists 'within shapes' and Tao, T'ai-Hus, subsists 'above shapes'." 23) However, 'above shapes' and 'within shapes' in the monism of Ch'i are different from those of the dualism of Li-Ch'i. In the monism of Ch'i 'above shapes' is the noumenon of Ch'i and 'within shapes' is the phenomenon as product of Ch'i ; but in the dualism of Li-Ch'i 'above shapes' becomes Li as the principle (cause) or Law and 'within shapes' becomes Ch'i as the material (matters).

Chu-Tzu's philosophy explains Chou-Ryum-Hsi's the Explanation of the Diagram of T'ai-Chi by the means of Gheng-I-Chuan's theory of

Li-Ch'i. That is, Chu-Tzu systemizes the Dualism of Li-Ch'i, which regards the T'ai-Chi as the Li, and the Yin-Yang as the Ch'i. He thinks that the Ch'i is the instrument which produces all things and Li becomes the principle of producing all things. Moreover he claims: "within the Universe there are the Li and the Ch'i. The Li constitutes the Tao that exists 'above shapes'; it is the principle from which all things are produced. The Ch'i constitutes the instrument that subsists within shapes'; it is the means whereby all things are produced. Hence human or things, at the moment of their production, must receive this Li in order to have a nature of their own; they must receive this Ch'i in order to have form. Though man's nature and form do not exist outside man's body, the Tao (Li) is clearly separated from the instrument (Ch'i). "24) That is, all things in the universe are produced by condensation of Ch'i (instrument) under the supervision of Li (principle); and the Li is contained within Ch'i to shape all things (the Nature, 性). Therefore the Li must not be confused with Ch'i; Li and Ch'i have the relationship of being not separated and mixed with each other. (不雜不離)

Chu-Tzu regards the Ch'i as the activity of condensing and creating, and says that "the Ch'i has the possibility of condensing and thus creating." Whereas he regards the Li as the principle of Ch'i's creating, i.e., the existence Law (所以然之故; 存在法則) or the oughtness Law (所當然之則; 當為法則) and says that "There are the existence Law and the oughtness Law, which are called the Li. "25)

That is, the Ch'i is, in itself, the activity of condensing, and has the capacity of creating, on the other hand, the Li is the principle of Ch'i's creating, and lacks the capacity of creating. Thus, while the human mind (consciousness, spirit) which is the product of Ch'i's condensing, has the capacity to know, to feel, and to will, the Li is the principle of those processes. By the way, the oughtness Law exists not only in human being but also in all thing in the universe. Chu-Tzu argues : "from the Law of human affairs as the virtues of body, mind, nature and feeling to the change of heaven-earth and a departed soul (the Yin -Yang), and the right oneness of animals or plants, must there be the oughtness law which can never be changed. "26) The invariable existence principle, and the endless oughtness law are all involved in the Li. However, the oughtness law represents the aspect of concrete fact of phenomenon, and the existence principle represents the upper level upon it, i.e., the original principle of the Li. 27) Owing to this view, there is the possibility to unite heaven (the nature) and human as a unity, and further, to think that heaven-earth and all things make a whole, i.e., the harmony of whole Universe, in Oriental Philosophy. It is the Chu-Tzu's theory of Li-i1 Bun-su (理一分殊) that systemizes such a view.

(B) On the Problems of Chu-Li and Chu-Ch'i

I explained, above, Chu-Tzu's view of nature in the point of his Li-Ch'i ----- Li as 'above shapes', Ch'i as 'within shapes' ; Li as

inactive, Ch'i as active ; and Li as non-creative, Ch'i as creative. However Chu-Tzu refers, occasionally, Li as active in all his works, so that there are frequent cases where he says Li - as - active. Besides, discussing human's nature and feeling, Chu-Tzu makes use of the terms such as theory of the monism of Ch'i ; therefore, according to cases, the Li may be understood as the reason or the spirit and Ch'i as the sense or the matter.

Since Chu-Tzu School had been introduced into an ancient Korea State, the zeal for studying it gradually grew larger every year. In the middle period of Korea, 16 century, as the dispute on the Four Origins and the Seven Feelings (四端七情) between Yi T'oegye (李退溪, 1501 - 1570) and Ki Kobong (奇高峯, 1527 - 1572) took place the problem of Li-active (理發) or Li-moving (理動) cropped up prominently.

T'oegye's philosophy, expounding the theory of 'Li and Ch'i being alternately active' (理氣互發說) declares that the Four Origins (sympathy, shame, concession, and right and wrong) is 'Li - active and then Ch'i - following Li' (理發而氣隨之) and the Seven Feelings (joy, anger, sorrow, fear, love, hate, and lust) is 'Ch'i - active and then Li - ride upon Ch'i' (氣發而理乘之). That is, it regards the feelings of the Four Origins and those of the Seven Feelings as separate. Yet Ki Kobong asserts that: because the Four Origins (the good feeling) indicates the good feeling among the Seven Feeling, the Seven Feeling comprises the Four Origins.

And he thinks that the Li and the Ch'i don't separate from each other, and change alternately one by one, but change as a unit simultaneously. Whereupon, following Ki Kobong's thought of ' Li-Ch'i do not separate from each other', (理氣不離) T'oegye claims : as though Li and Ch'i do not separate from each other, the Four Origins, consisted of mainly the Li - active, is called the Chu-Li (主理), and the Seven Feelings, consisted of mainly Ch'i - active, is called the Chu-Ch'i (主氣). 28) In my opinion, as T'oegye's philosophy regards the Li as the reason and the Ch'i as the sense, it corresponds to the dualism of mind and body which considers the Li as the spirit matter and the Ch'i as the material matter. Thus, the Four Origins as the active of pure moral nature (reason) is different from the Seven Feelings as the active of the emotional-bodical Ch'i (sense). Also, though the Li and the Ch'i do not separate from each other, the Four Origins consists mainly of Li - active, and the Seven Feeling consists mainly of Ch'i - active, so that the Li and the Ch'i don't change simultaneously, but change alternately. This is T'oegye's theory of ' Li and Ch'i being alternately active '.29) But Ki Kobong says that: the Feeling is only one, the Seven Feelings, and the Seven Feelings includes the Four Origins, and the Li-Ch'i don't change alternately but do simultaneously. Their disputes on the Li-Ch'i had continued by

means of the exchange of letters for 8 years; after all they ended in Ki Kobong's affirming T'oegye's thought.

Six years after this dispute ended, denying T'oegye's thought of the Li - active and the Li - moving, Yi Yulgok (李栗谷, 1536 - 1584) insists that only the Ch'i is active and moving, and the good of the Four Origins indicates that of the Seven Feelings. That is, he argues that the Four Origins and the Seven Feelings are all ' the Ch'i-active and then the Li - ride upon it'; and he does not recognize ' the Li - active and the Ch'i - active alternately '. After all he negates T'oegye's thought entirely. While T'oegye considers the Li as the reason and the Ch'i (as especially the bodical Ch'i) as the sense, Yi Yulgok considers the reason and the sense as being the activity of Ch'i ; and he argues that the mind activity (i.e. the Four Origins and The Seven Feelings) is the activity of Ch'i , and the principle of supervising activity of Ch'i is equal to the Li. Therefore in Yi Yulgok's philosophy, as the thought of ' the Li and the Ch'i change alternately' is denied entirely, terms such as Ch'i - Li and Chu-Ch'i are not used. This is Yi Yulgok's view of ' one way by Ch'i-active and then Li-ride upon it '(氣發理乘一途說) 30) in contrast to T'oegye's view of two way by the Li and the Ch'i-active alternately. (理氣互發二歧說)

(C) On the Problems of fundamental similarities and dissimilarities
in the Nature of Human and non-Human Things

There again occurred the dispute upon the Chu-Li and the Chu-Ch'i within Ki-Ho School (畿湖學派) among Yulgok's descendants. Kyun Suam (權遂庵, 1641 - 1721) 's disciples suggest the problems of the fundamental similarities and dissimilarities in the nature of human being and non-human things. Thus, based on Yi Yulgok's famous philosophical thesis, 'the Li embraces and penetrates all but Ch'i is limited (理通氣局)', they argued very different thoughts. Among them, Yi Waeam (李巍巖, 1677 - 1727), emphasizing 'Li's embracing and penetrating all', argues that as the nature itself is the very Li (性即理), the nature of human is the same as that of non-human things. Therefore, he considers that there is the true nature. On the other hand, Han Namdang (韓南塘, 1682 - 1752) emphasizing, 'the Ch'i is limited', claims that as the condensation nature signifies the Li within the condense of the Ch'i, the disposition of Ch'i's condensing to be human different from that of Ch'i's condensing to be non-human things, so that the Li of different Ch'i, i.e., the nature of disposition also are distinct from each other. Therein he considers the nature of disposition to become the true nature of human and non-human things.

In general this dispute is called 'Ho-Rak Dispute' (湖谷論爭), which continued for 5 years but didn't come to any agreement they

wanted. Also, the scholars of that day had been divided into two parts, and discussed each other critically. And further, their fellows, continuing that problems, continued argue for 200 years.

But two theories were stated which, dening Yi Yulgok's theory of 'Li embrace and penetrate all but Ch'i is limits', sublating the parties of Ho and Rak, and putting them together. The one is the Yu-Ch'i theory expounded by Im Nongmun (任鹿門, 1711 - 1788), and the other Yu-Li theory expounded by Ki Rosa (奇蘆沙, 1789- 1875).

Im Nongmun, arguing the cause of the Ho-Rak dispute is that each part regards the Li and the Ch'i as the separated two things, considers the Li and the Ch'i to be a whole thing. So that, it is thought that he had been mainly influenced by Lo Ch'in-shun (羅欽順, 1465 - 1547)'s theory of viewing the Li-Ch'i as one thing, Chang Heng-chu's monism of the Ch'i, and Ch'eng Ming-tao's (程明道, 1032 - 1085) theory of "the instrument is the very Tao, and the Tao is the very instrument." That is, he reduce the Li to the attribute of Ch'i. He says it as follows : " all Lis are all things (all Ch'is); the Five Cardinal Virtues (the Five Lis of benevolene, justice, politness, wisdom and , fidelity) are the Five Substances (the Five Ch'is); Chien-Shun (健順, the nature of Yin and the nature of Yang) are the Yin-Yang; T'ai Chi (the one Li) is the true Ch'i : the former are named from the partners of the latters." 31) That is, the Li of all things in the universe is in the midst of all things in heaven and earth, and the Li is nothing but the attribute or law of Ch'i. Thus he, opposing Chu-Tzu's view

of 'the Li and the Ch'i being two separate things' (理氣決是二物), considers the Ch'i to be the absolute thing. Also he says that; all thing in the universe are the product of the ch'i; the noumenon of Ch'i, the true Ch'i is 'the only one of Ch'i (氣之一)'; and the only one Ch'i in the universe, moving by itself, concretes the phenomena of all things, that is called the Ch'i's distributing over all things (氣之分殊). And as the noumenon and phenomenon are not separated from each other, if the only one of Ch'i (the noumenon) and the distributing over all things of Ch'i (the phenomenon) are united, the Ch'i is the only one thing as well as the distributing over. This is his theory of the one of Ch'i and its distributing over all things. (Ch'i -il Bun-su)

So he seeks for the basis of the One of Li and its distributing over all things (Li-il Bun-su), as the whole structure of Li-Ch'i theory, in the Ch'i's distributing over all things. So to speak, the only one of Li roots in the only one of Ch'i and the Li's distributing over underlies the Ch'i. He points out, therefore that : Yulgok's theory of ' Li embraces and penetrates all but Ch'i is limited ' makes the mistake in viewing the Li as embracing and penetrating all, and Ch'i as being limited. Also he criticizes that : the fundermental reason of the Ho - Rak dispute lies in it's considering the Li and the Ch'i as ' the Li embraces and penetrates all' and ' the Ch'i is limited ' ; since it regards the Li and the Ch'i as two separate things, it had not been united into one. Hereupon, about the relation of the Li and Ch'i, attaching importance to the inartificial nature of Ch'i prior to the supervision of Li, he takes seriously the inartificial

activity (creation) of Ch'i. 32) Thus as the Li is applicable correspond to the inartificial nature of the Ch'i, it degrades the character of Ch'i. It is so that such a view is called Yu-Ch'i theory.

Now examine Ki Rosa's theory of Yu-Li which is the very opposite to that of Im Nongmun. According to Im Nongmun's Yu-Ch'i theory, the Li corresponds to the inartificial nature of Ch'i, so that, the Li is nothing but the attribute of Ch'i. But Ki Rosa turns his attention to the supervision of Li, and says that : the Ch'i is changing accordancing to the supervision and order of the Li ; and therefore, the Ch'i is in the midst of the Li; the Ch'i which moves due to the supervision of Li is no more than the hands and feet of the Li's activity. 33) He defines the Li and Ch'i as follows : "as the thing of Ting(moving) and Ching(quiesscencing) is the very Ch'i and the thing of forcing to move and quiescent is the very Li, it is the Li that drives the Ch'i." 34) That is, as Ch'i's movement and quiescence occurs by the virtue of Li's force, the Li supervises the Ch'i. Thus, he regards the Li as the absolute thing and says that " no other things are not opposited to the nobility of Li." So to speak, he had reached the view of regarding the Li and the Ch'i to be united as one whole. He futher argues that : "if we know that the Li and the Ch'i are one united thing, and the ununiformity of Ch'i is the product of Li's order, is there the Ch'i outside of the Li in the universe ? " 35) That is, he attributes the principle and reason of the Ch'i's being limited to the Li. Also pointing out that all things are contained in the Li, he say that "as the Ch'i's distributing over

is the sub-principle in the Li (One Li), there are not the upper and lower relation between the Li and the Ch'i's distributing over. So the Ch'i's distributing over is not contrasted to the Li(One Li). As the word 'the Ch'i's distributing over' corresponds to Li, the Li contains all things in heaven and earth. So that, to speak 'one' is the same as to speak the real fact to be one thing. " 36)

We examined, above, that Im Nongmun advocated the theory of one Ch'i's distributing over all things, while Ki Rosa advances that of one Li's distributing over. By virtue of them, they, each other, could get over the two parties of Ho and Rak. Generally the scholars of Ho-Rak's aim of disputing the similarities and dissimilarities in human and non-human thing were to elucidate the nature of human and non-human things, in order to keep their lives in harmony with them. They, thus, did not inquire in to the similarities and dissimilarities in human and non-human thing in the light of epistemology but inquired to accomplish the ends of Confucianism, which, examining the true nature of life, discover the nobility of human from view of moral, and the nature of thing in order to participate in creation of heaven and earth. Therefore, it may be said that the aim of Im Nongmun and Ki Rosa's philosophy, after all, is to be great harmonis with the heaven and earth.

(4) On the Problems of Nature and Human

The correspondence of heaven, earth and human is one of thoughts in Confucianism. That is, the Book of Change says that "to divide the creation of heaven and earth into categories (the Sign of Eight Divinations) is so as to deliver the heaven-earth by virtue of Tao of human. " 37) As the Heaven's order, namely, lets all things produce lively, the human nature, too, lets all things and every human produce lively. Any other words, it is the human nature that helps all thing and every human to comprehend the nature and life of himself. That seems to in accord with Lao-Tzu's saying: "the Tao models itself on the nature." (道法自然) The nature in Taoism doesn't refer to the heaven-earth as the objective being but refers to adopt itself to the inartificial state which is contains no artificial power. The Book of Change remarks that as such: "The method of Khien (乾道, the Heaven's Tao) is to change and transform, so that everything obtains its correct nature as appointed (by the mind of Heaven); and (there-after the conditions of) great harmony are preserved in union. The result is 'what is advantageous, and correct and firm.'" (乾道变化, 各正性命, 乃利贞) If it applied to human, "adopts to the principle of human nature and life, he adjusts oneself to morality very harmoniously."

Kuo-Hsiang (郭象), commenting on Chuang-Tzu's Tsai-Yu (在宥, 'Letting Be, and Exercising Forbearance'), observes that " 'Exercising

Forbearance' is ruled over when it is free, but it is disordered when it may be ruled over artificially. Human nature, originally, has the quality of upright (直). If it is not disordered, there will be any defects in human nature and life." 38) By the way, the statement of "the human nature, originally, has the quality of upright" 39) is that of Confucius (B.C 551- 479), which is founded in the Analects of Confucius. So it is sure that the Lao-Chuang's thought of non-activity and inartificial nature (無為自然) regards human nature as to be upright, which is identical with the theory on human nature as fundamentally good in Confucian tradition. Therefore, may human, considering the fundamental good of human nature, be in accord with nature?

Kuo-Hsiang, moreover, explains the nature by the virtue of Li. And Wang-Pi (王弼), comments, 'the models itself on' signified 'Tao models itself on the nature as the law. Lao-Chuang's schools's view of nature is applicable to Li which is expounded in Chu-Tzu's Li-Ch'i theory.

Chu-Tzu writes in the comment of 1th chapter of 'Doctrine of the Mean' (中庸): "if human and thing, respectively, adjust themselves to the original nature, in each time and place must there be the proper way of conduct, which is what we called the Tao." 40) Accordingly, in Confucianism, the nature of heaven's way consists of the Four Virtues of Originating-Penetrating-Fitting-Correct (元亨利貞), and human's way, following the heaven's way, is arranged the Four Virtues of Humanity-Rightness-Propriety-Wisdom. That is, Confucianism,

which identifying the principle of heaven (Heaven's order) with human's nature, is entirely different from the western thought which thinks of the world of nature against human. In Oriental Philosophy, so, the conquest of nature could not occur. Human, in oriental philosophy could damage nature only as was necessary for the minimum requirement of human life, which is quite unlike the purpose of natural science aiming at the conquest of nature and universe at the present day. The purpose of natural science, of course, discovers every truth required for humankind's lives. But while it wanted to satisfy, limitlessly, all human's material desires, at last, it created the fearable crisis which could mean the ruin all humans. The future of humankind, therefore, looks only gloomy.

In these days, there are some believers of mauntain and drag on King which are disregarded as the primitive ones. They consider the nature as the animated things, which they regard to be equal to the human's spirit. It is sure that they prefer the view of Ch'i's theory espounding on the Ch'i of Universe. Therefore they think that to damage the mountain and river is, in itself, to injure human. Judging from such a view, the very difficult problem occurs : what is the way which higher religions, accepting the conquest of nature, must go forward ?

Finally, it may be given as conclusion that the way to deliver humankind from the crisis of ruin can be found in Ch'i's philosophy in Orient, which aims at the great harmonis of nature and human.