

A Logical Mechanism of Justifying the Sustainability of Social Networks in the Neo-Confucian School of Cheng-Zhu 程朱學

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Abstract

This paper examines how a system of justice can be established in the Neo-Confucian School of Cheng-Zhu 程朱學 from the perspective of social networks. The keyword is the principle of sustainability, which stems from the ecological concept of “sustainable development.” For Neo-Confucianists, the world, which is represented as myriad things under heaven and on earth, is a coherent whole with a certain origin and unitary processes. This world-view is reflected in the sustainable operations of its social structure. The process of justifying the sustainability within this worldview can be approached from three categories: *tianli* 天理 (Heavenly Principle), *tiyong yiyuan* 體用一源 (one source of substance and function), and *liyi fenshu* 理一分殊 (one Principle and its multiple manifestations). One source of legitimacy in this system is expressed under the concept of the “Heavenly Principle.” In Neo-Confucian thought, it provides the basis for justice in human relations. Its mode of changeability is expressed as “one source of substance and function,” which provides an organic quality of appropriateness to the human social relationships. As a result, the structure in which relationships are sustained is sometimes expressed as “one Principle and its multiple manifestations.” It provides a holistic unity to the orientation of social networks. These three categories reciprocally support one another, but the first two are integrated into the

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third (*liyi fenshu*). In particular, the third works implicitly as the basis for positing a unified total system, in the sense that the same principle is seen as being comprehensively maintained in several complex individual relationships. Here, the ecological concept of sustainability provides several useful suggestions for explicating a logical mechanism of justification within a Neo-Confucian system. The structure of sustainability can be symbolized as a web of social networks, according to which members in a community are suited to play their roles in each field and, on this basis, bring forth their maximal productive activity. Such a model preserves an open horizon of coexistence and cooperation for newly emergent order within a series of integral relationships between person and community, knowledge and practice, ideal and reality, etc. The Neo-Confucian system, therefore, concentrates upon a principle of “reality” rather than upon one of “entity.” Neo-Confucianists, while diverse in their thought, tended to share a common way of thinking within a social network. In a reality characterized by incessantly changing processes, they constructed a sound system for a moral canon of justice oriented toward self-realization (*ziwo shixian* 自我實現). As a consequence, the Neo-Confucian world-view has a logical, sustainable mechanism for both moralizing justice and justicizing morality.

Keywords: sustainability, Heavenly Principle, one source of substance and function, one Principle and its multiple manifestations, justice, modes of change, structure of social networks

1. An Awareness of the Neo-Confucian Issues and Its Arguing Point

One of the main concerns for our shared human future is how well the global village can be integrated with natural environments. Our ability to do so is closely associated with the existence of life, continuous growth, balanced prosperity, a stable way of life, etc. In recent years, many branches relating to this topic have converged under a single rubric, namely, the idea of “sustainable development.”¹⁾ Although “sustainable development” is closely associated with the issue of how economic development can occur within the bounded constraints of ecological environments or made compatible with natural conservation, its implications touch upon all areas of human activities like natural science, economics, sociology, philosophy, and so on.

The essay focuses upon exploring how a system of justice can be established from the perspective of social networks in the Neo-Confucian school of Cheng-Zhu 程朱學.²⁾ The key is the principle of sustainability which stems from the ecological concept of “sustainable development.” Sustainability, whether it is that of economic development or that of an ecosystem’s operations, is an important key to setting up lasting relationships. Our ecological environments themselves have self-control systems, in which the input of elements cannot exceed the capacity of the whole to accommodate these elements. These self-control systems continually adjust (and are adjusted by) the conditions within which various organisms interact, generally seeking to establish both balance in change and change in balance. A similar understanding can be applied to human activities. Human activities are basically constituted into a web of relations, a social network composed of individuals and their surroundings, both natural and social.³⁾ In seeking to

1) The term “sustainable development” has a particular history. In 1970s, a slogan of “Only One Earth” was proposed in the UN Conference on the Human Environment. Early in 1980s, the term of “eco-development” was suggested in the Environmental Plan of UN. The term “sustainable development” derived from the 1987 UN report “Our Common Future.” It seeks to explore the delicate relationship between the natural environment and economic and social growth, and is specifically concerned with whether the community pursues social growth which also seeks to protect and preserve the natural environment. In 1992, the term was expanded to “environmentally sound and sustainable development” in the Rio Conference on the Human Environment in Brazil, though I will use the shorter formulation throughout this essay.

2) This topic provides a new way of thinking about the modernization of Neo-Confucianism. There has been no established study on this topic to date.

explain those social networks within which we conduct our lives within the global village, therefore, such social variations can be expanded into a sustainable regularity, and a mechanism of balance and change can be converted into the principle of sustainability.

The principle of sustainability, though stemming from an ecological field, can be understood as analogous to the organic structure of social networks since it relates both to how individuals live their lives within a social network and conversely how a social network continually supports individuals and their lives.⁴⁾ Therefore, the principle of sustainability can be explored in two dimensions: what it means to seek the value of a human life and how to actualize that value. The two are neither mutually exclusive nor independent but exist in the same line of continuity. As cultural beings with beliefs and values, human beings live their lives in a complicated web of populations, economics, energy, information, structures, etc., a fact which, when considered, greatly widens the belt of consensus. A conceptual application of “sustainability” to human lives, thus, is particularly significant because it orients us toward an open horizon of “globalization,”⁵⁾ which can be expressed as a structural way of coexistence and cooperation in the world. Throughout history, the solidity of human relationships have primarily been based upon such a series of social, economic, political, and cultural interactions. A community, as a specific crystallization of particular human relationships, can be characterized as an integrated system in which parts functionally adjust to the whole, and vice versa. The Neo-Confucian community is not exceptional in this regard. For Neo-Confucianists, how such an integrated system could be maintained in a community was a kind of barometer for its efficiency and soundness. This view is basically inspired by an emphasis on achieving the self-realization that a variety of human activities are secured in other lives and an awareness that all members of the community can cultivate their own unique selves, each capable of orienting itself toward the utopian community called *datong* 大同 (great harmony).

During the Song 宋 dynasty, especially in the course of the eleventh and twelfth centuries, Neo-Confucianists experienced one of the greatest transformations in history. It was a kind of turn within Post-Confucianism (or what is called Neo-Confucianism) and was driven by their laudable

3) De Bary, “Individualism and Humanitarianism in Late Ming Thought,” 145-150.

4) Yang, “Some Characteristics of Chinese Bureaucratic Behavior,” 134-164.

5) The term is referred to as an expression of a harmonious unity of globalization and locality, which reflects an ideal oriented toward a larger and higher community.

desire to restore classical Confucianism. These thinkers shared a belief in the possibility of developing an integrated system which would be capable of filling up the large disjunction that had been made between social, political and economical practices on the one hand and cultural identities on the other.⁶⁾ Their system entailed maintaining a hierarchical class structure consisting of the ruling and the ruled, and they consequently emphasized those moral commitments which they believed to be necessary for the functioning of a traditionally hierarchical social network. In doing so, they incessantly sought to institutionalize the moral canon of classical Confucianism on the highest level of universal ultimacy (*gongji* 窮極), which is characteristic of identity, coherence, consistency, interconnectedness, continuity, harmony, wholeness, etc.⁷⁾

With regard to the establishment of Neo-Confucianism, we can raise a few questions: Why should Neo-Confucianists seek new values for their lives? Are there any values which might make their lives happier, and if so, how do they define them for the purpose of reconstructing Confucianism? How might these values enable them to achieve a higher quality of living? How might they constitute a Neo-Confucian system of orthodoxy? These questions are closely associated with thoughtful approaches towards comprehending a Neo-Confucian ideal of social networks and justifying their sustainability.

Against the grave challenge of Buddhism and Taoism, Neo-Confucianists faced the challenging of developing a new world-view capable of overcoming the discrepancy between the ideal and the real. They constructed a foundation upon which was laid the axiological scheme of *daoxue* 道學 (Learning of the Way).⁸⁾ From a cosmological perspective, they posited the existence of virtues shared in common between “*tian dao* 天道” (heavenly way) and “*ren dao* 人道” (humane way), and claimed that these virtues also dwell in the inner essence of human existence, that is, that they are fundamental to human nature. According to their view, human value is legitimated through a holistic integration of the heavenly and the humane way. This integration is a universal ideal referred to by the expression “*tian ren heyi* 天人合一” (unity of heaven and man) and is posited as the final stage of self-realization, namely, the ultimate goal of “*neisheng waiwang* 內聖外王” (inner sagehood and outer kingship). In concretizing *daoxue* 道學, thus, there is no sharp distinction

6) Smith, et al., *Sung Dynasty Uses of the I Ching*, 3-5.

7) Kim, *The Yijing Theories and Moralistic Metaphysics of Neo-Confucian Schools of Lixue and Xinxue in Song-Ming Dynasties*, 2-3.

8) De Bary, *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*, 1-17.

between human existence and its value, between subject and object, between human beings and their environmental conditions, or even between transcendence and immanence, which, until now, has usually been regarded as one of the chief characteristics of East Asian thought and culture.

Neo-Confucianists also attached great importance to the world's ecological unity. They recognized the world as participating in the biological processes of production and transformation, and inquire into the original source of all things and the constitution of nature in an ever-changing world. The world of all creation, which is representative of myriad things under heaven and on earth, is a coherent whole with a certain origin and unitary processes. An unfolding process of production and transformation is reflected in the operation of a hierarchical structure to make the Confucian orthodoxy of *daotong* 道統 (succession of the Way), and is applied to a just and great cause for social networks. And furthermore it is comprehensively categorized into an ideal of unity within which mutually sustaining relationships between the self and the others and the self and the government are maintained and extended in a certain way.⁹⁾ The world-view of the Cheng-Zhu school exhibits a particularly strong tendency towards the idealization and quest for such an identical unity. Crucial to an understanding of this worldview is “*tianli* 天理” (the Heavenly Principle) or “*li* 理” (Principle). For adherents of this school, the Heavenly Principle represented a moral cause of justice which is primarily oriented toward an ideal of sagehood as it was manifest in antiquity. Neo-Confucianists thought that the principle was fully manifest in the antiquity of the Zhou 周 dynasty but was no longer recognizable in their contemporary community. Since their goal was to realize a perfect community of integrated order which resembled the one they identified in “the Rituals of the Zhou (*zhouli* 周禮),” they placed new ideological weight on certain aspects of the thought of Confucius, Mencius, and the sages, and advanced a particular method for transforming the self through learning, and furthermore for transforming government into an effective instrument for serving the common interest. This capacity for transformation can be expressed through the notion of *tiyong yiyuan* 體用一源 (one source of substance and function). As a result, Neo-Confucianists sought to establish a common, sustainable structure for all networks, social and otherwise, namely that *liyi fenshu* 理一分殊 (the Principle is one and its manifestations are many). For these

9) De Bary, *Learning for One's Self: Essays on the Individual in Neo-Confucian Thought*, 71-97.

thinkers, all things, including human beings, have the same unity of principle, even while enjoying particular (and differing) roles in individual relationships. Such a unity is conceptualized as the Supreme Ultimate (*taiji* 太極) and was believed to employ incessant processes of balancing between *yin* 陰 and *yang* 陽, movement (*dong* 動) and stillness (*jing* 靜), etc., which are recognized as the sources of heaven and earth and the fundamentals of the myriad things. It is comprehensively elevated to an organic cosmos ultimately to provide the full endowment of innate coherence for the world.¹⁰⁾ From the perspective of such a universal unity, human community can support social value and its realization, especially as it relates to moral obligations, like one's rights and duties. In this respect, it is possible to say that the concept of sustainability has all manner of implications when one considers a logical mechanism for justifying systems of Neo-Confucianist thought.

2. *Tianli* 天理 as an Ideal of Justice

One of the most crucial concepts for an understanding of the Neo-Confucian system of integrity is that of the "Heavenly Principle." This idea, first presented by Cheng Hao 程顥, is used to prescribe a kind of original and creative order in the heavenly body and thereby to probe into the natures and grounds of myriad things in the world. The notion is not only representative of a turn from cosmology to ontology, as scholars like John Henderson have pointed out,¹¹⁾ it also provides an ideal of justice for a social network which comprises a whole and healthy community.

To begin with, Cheng Hao draws attention to the word "*sheng* 生" (generation), which has a clear biological flavor. *Sheng* is the natural law which creates and transforms all things under heaven and on earth. Cheng writes:

"To generate over and over again, which is called Changes." This is the ground that heaven is the Way. Heaven simply regards generation as the Way. What succeeds to the principle of generation is goodness. Goodness has the implication of origin. "Origin is the head of goodness." Myriad things have all the significance of spring, which is that "what succeeds to it is goodness."¹²⁾

10) In general, a belief in unity was pervaded over the Neo-Confucian society. Bol, *Neo-Confucianism in History*, 194-217.

11) Henderson, *The Development and Decline of Chinese Cosmology*, 119-136.

For Cheng Hao, all changes in the world can be characterized as the Heaven Way. In the world, the processes of “generation” are referred to as a natural course (*ziran* 自然), which can be envisioned as functioning like a circle of life. It has the quality character of producing itself in the sense of having a primordial beginning or source, from which things start to grow up. In the sense of the succession or continuity of organismic process that all things spontaneously unify one another in self-generating lives,¹³⁾ therefore, it is characterized by a virtue of “goodness” and is conceptualized into the law of Nature without any intention or consciousness,¹⁴⁾ Cheng Hao refers to this as “*shengli* 生理” (principle of generation) or “*chunyi* 春意” (generating function of spring). Cheng Hao asserts that there must exist a creative way of naturally producing all things, and prescribes it as the ecological law which justifies the existence of all things and especially supports the legitimacy of human beings. His position provides a basis for conceptualizing the Heavenly Principle.

Where can we find the deductive ground of the Heavenly Principle? Cheng Yi 程頤 answers the question by precisely analyzing the Heavenly Principle into an abstract stratum. He combines a term of the Way with an attribute of heaven, one which has the characteristic of the being strong and vigorous, in maintaining a process of its own creation. The Heavenly Way implies that all things proceed strongly and ceaselessly in their own way. Cheng Yi writes:

Now, there is a series of processes of creating in spring and growing in summer. These all are what results from the generation of the Way, and then there is a process of creation and growth. It is not true that the Way is such that the vital force, firstly, already generated and then there is a process of creation and growth. The Way generates myriad things again and again as naturally as it is in itself and is ceaseless.¹⁵⁾

The paragraph can best be understood within the context of Cheng Hao’s

12) “Er xiansheng yu shang 二先生語二上,” *ErCheng yishu* 2:a: “生生之謂易，是天之所以為道也。天只是以生為道，繼此生理者即是善也。善便有一箇元底意思，元者善之長，萬物皆有春意，便是繼之者善也。”

13) Tu, *Confucian Thought: Selfhood as Creative Transformation*, 37-41.

14) In this sense, he says, “I deal with things by themselves, not by myself, and so it is non-myself. …… The Heavenly Way is like this. How can we go against it?” (“Mingdao xiansheng yuyi 明道先生語一,” *ErCheng yishu* 11: “以物待物，不以己待物，則無我也。… 天理如此，豈可逆哉?”)

15) “Yichuan xiansheng yuyi 伊川先生語一,” *ErCheng yishu* 15: “今夫春夏長了一番。皆是道之生，後來生長，不可道卻將既生之氣，後來卻要生長。道則自然生生不息。”

notion of “generation.” He regards the Way as a universal network which contains the regularity of creation and transformation, according to which all things undergo a process of birth and growth in and by itself, a process that they undertake in themselves in a fashion which is as natural to itself as the Way is to itself. Most importantly, it can be understood as a process of completion that myriad things have their own respective ways, and that each of these different ways are provided for within the larger law of Nature. For example, in Cheng Yi’s view, the Way works as a law of networks by which all things maintain or continue their existences via continual processes of creation and transformation. In explaining the circular process of ䷗ *fugua* 復卦 (Restoration hexagram),¹⁶⁾ he applies a law of “shengsheng zhi li 生生之理” (the principle of generating over and over again) to the heavenly rule of creating and transforming all things. From this, he proposes the deductive inference that “a thing attains at the extremity of changing and then necessarily returns to the beginning. The principle is necessary to be like this.”¹⁷⁾ The principle reflects interchangeable, ongoing processes, like flourishing and decline or the going out and coming in of yin and yang. It entails things generating as naturally as it [the Way] is, and is compared to the phenomenal progress of the year, that is, a just and naturally ordained cycle of birth, growth, exhaustion, and rebirth under heaven and on earth. Therefore, the Heavenly Principle provides an ideal of justice for the observed reality that all things create and transform themselves in their own ways.

Furthermore, Zhu Xi is of the opinion that, in the more advanced level of “generation,” there is a constitutive way of the original substance and its *liuxing* 流行 (stream). He uses the relationship of *taiji* 太極 (Supreme Ultimate) and *yin-yang* to explain one mode of the Heavenly Way:¹⁸⁾

16) In the Fu hexagram, yang returns below five yin lines, which it will gradually supplant. According to the Commentary of Xugua 序卦傳, when yang is stripped to the extreme above, it returns to be born below. This is how Fu hexagram follows Bo Gua 剝卦 (Deterioration hexagram). It is a process of decreasing yin and increasing yang according to a balancing principle of yin and yang, from ䷊ *gugua* 姤卦 (Temptation hexagram) through ䷗ *dungua* 遯卦 (Retreatment hexagram), ䷋ *fougua* 否卦 (Stagnation hexagram), ䷓ *guangua* 觀卦 (Contemplation hexagram), ䷖ *bogua* 剝卦 (Deterioration hexagram), ䷁ *kungua* 坤卦 (Reception hexagram), to ䷗ *fugua* (Restoration hexagram).

17) “Yichuan xiansheng yuyi,” *ErCheng yishu* 15: “物極必返，其理須如此。”

18) Yu, “The Great Ultimate and Heaven in Chu Hsi’s Philosophy,” 79-115.

The original substance of the Way cannot be seen. To observe it, one can see the substance of non-substance. For example, *yin-yang* and *wuxing* 五行 (Five Elements) are the substances of Supreme Ultimate.¹⁹⁾

Substance, as a quality of the Way, has two aspects. One of these aspects is original like the Supreme Ultimate, while the other aspect is unfolded like *yin-yang* and the Five Elements. The former, as the original substance, makes its individual way through the manifestation of the latter as the secondary substance. In particular, the relationship between the invisible original substance and its individual way constitutes the principle of generation that gives existence to all things. Zhu Xi describes the relationship as follows:

Therefore, the ultimacy of the substance of the Way is called the Supreme Ultimate, and the stream of the Supreme Ultimate is called the Way. Although they have two names, their origin does not have two substances.²⁰⁾

The Heavenly Way is described as a stream of *yin* and *yang* or movement and stillness. The most ultimate substance of the Heavenly Way is called the Supreme Ultimate and its individual manifestations are expressed as a stream. Zhu Xi writes, “That the Supreme Ultimate has movement and stillness is the stream of the heavenly mandate and is so-called one *yin* and one *yang* are called the Way.”²¹⁾ The Supreme Ultimate, as the original substance, is also a creative principle, naturally producing all things, and its “stream,” which has the quality of the heavenly mandate, is the law of justifying the existence of all things. And so the Supreme Ultimate is the principle of *yin* and *yang*, and its stream is revealed in the heavenly mandate.²²⁾

For Zhu Xi, all things under the heaven and on earth should be considered to be expressions of the Supreme Ultimate in the sense of their ultimate origin, and as *yin-yang* and the Five Elements in the sense of their unfolding type. While the Supreme Ultimate, *yin-yang*, and the Five Elements are all different aspects of the original substance, Zhi Xi

19) *Zhuzi yulei* 36: “道之本然之體不可見，觀此則可見無體之體，如陰陽五行爲太極之體。”

20) “Da luzijing 答陸子靜,” *Zhu Xi ji* 36: “故語道體之至極則謂之太極，語太極之流行則謂之道，雖有二名初無二體。”

21) Zhu, *Taiji tushuo jie*: “太極之有動靜，是天命之流行也，所謂一陰一陽之謂道。”

22) Concerning the philosophical methodology of Cheng-zhu school, refer to Kim, *The Yijing Theories and Moralistic Metaphysics of Neo-Confucian Schools of Lixue and Xinxue in Song-Ming Dynasties*, 124-135.

claims that they do not just share the simple genetic relationship of production or creation like physically timely order. He emphasizes a reality of originality, creativity and transformation, and conceptualized it into a metaphysical rule through his notion of the original substance and its unfolding stream.

For the Neo-Confucian school of Cheng-Zhu, thus, the Heavenly Principle is the law by which all existing things in the real world operate. We can even say that it provides the foundational idea of justice necessary to make a sustainable ruling system in the Neo-Confucian world-view.

3. *Tiyong yiyuan* 體用一源 as a Holistic Mode of Change

Cheng Yi generalizes the idea of the Heavenly Principle into a mode of change. The mode of change is none other than the famous proposition that “*tiyong yiyuan xianwei wujian* 體用一源，顯微無間” (substance and function are of one source, and there is no difference between the manifest and the hidden). The proposition that “one source of substance and function are of one source” is a kind of deductive rule drawn from a holistic understanding of the world, and thus provides a ground for prescribing the unitary nature of all existences in a network of reality. Cheng Yi concretizes this proposition into more applied relationships, as when he writes:

The most manifest is no other than the affair, and the most hidden is no other than the Principle. Therefore, the Principle and the affair are identical, and the manifest and the hidden are of one source.²³⁾

According to Cheng’s deductive logic, all things possess the doubled aspect of both *li* 理 (Principle) and *shi* 事 (affair). The Principle is the ground of all existence, while the affair is their specific type, that is, the exterior form assumed by the general principle. It is the relationship between the two, between the general and the specific, which constitutes the living reality of existence. Cheng Yi further writes:

“They are calm and unmoved, and respond and finally penetrate as a whole.” This implies that one already differentiates the affair from the

23) “Yichuan xiansheng yushi,” *ErCheng yishu* 25: “伊川先生語十一，至顯者莫如事，至微者莫如理，而事理一致，微顯一源。”

Principle. If one mentions the Way, myriad Principles are already equipped in it, and so one does not discuss the distinction of the responded (*gan* 感) and the unresponded (*weigān* 未感) anymore.²⁴⁾

A single affair is characteristic of the creation and transformation of all things, and as the general principle takes its operation within it, there is no distinction or separation as there is in the dichotomy of the responded and the unresponded. The principle and the affair, therefore, have such a unitary relationship that they are distinct but inseparable, like a pairing of “*ben* 本” (the main) and “*mo* 末” (the subsidiary). From such a relationship, he draws a significant conclusion:

It doesn't need to be necessary that Changes are the affair. If one, in doing an affair, does the Heavenly Principle to the fullest, it is none other than Changes.²⁵⁾

Here, the affair, which is characterized as the content of human activities, participates in the larger general category of human nature. The specific activity can be thought as an ontological type of which exists in accordance with the Heavenly Principle, in that the Heavenly Principle is concretized or manifest in all things, including human nature. Thus, since it is the case that the Heavenly Principle is prevalent in the existences of all things in the world, the unity of the Principle and the affair necessarily exist in human activities. This is the key foundation necessary for establishing “*libenlun* 理本論” (Doctrine of Principle as the substance), which the Neo-Confucian school of Cheng-Zhu advocates as the great Golden Rule.

How then does Zhu Xi explain the deductive relationship of the Principle and the affair? Commencing with Cheng Yi's standpoint of “*yiyuan* 一源” (one source) and “*wujian* 無間” (no difference), Zhu Xi analyzes how and on what ground the Supreme Ultimate reveals itself. He contends that while the Supreme Ultimate reveals itself as the Principle prevalent in the unfolding course such that one *yin* and one *yang* or one movement and one stillness wholly correspond to each other, it itself is not *yin* and *yang* or movement and stillness. This has a purpose of mentioning a relationship of the substance and its stream through the paired terms “substance-function” or “*xingershang zhi dao* 形

24) “Yichuan xiansheng yuyi,” *ErCheng yishu* 15: “寂然不動，感而遂通，此已言人分上事，若論道，則萬理皆具，更不說感與未感。”

25) “Er xiansheng yu shang,” *ErCheng yishu* 2:a: “不要將易又是一個事，卽事盡天理，便是易也。”

而上之道” (the way above the physical realm) and “*xingerxia zhi qi* 形而下之器” (things with physical shapes). From the standpoint of “*tiyong* 體用” (substance and function), the Supreme Ultimate is the ultimate principle of making no distinction between movement and stillness, whereas, from the standpoint of “*xianwei* 顯微” (the manifest and the hidden), it is the unfolded affair of making a distinction between movement and stillness.²⁶⁾ Therefore, the relationship between the general principle and the specific affair has a kind of organic type in the relationship of “one source” or “no difference.” Furthermore, he explains the character of such a type comprehensively:

It is right that the Supreme Ultimate includes movement and stillness (according to the comment, it is called the original substance). It is right that the Supreme Ultimate has movement and stillness (according to the comment, it is called stream). However, if the Supreme Ultimate is said to be movement and stillness, then, it makes no distinction of what is above shapes and what is within shapes. In that case, the phrase that “there is the Supreme Ultimate in Changes” is not necessary.²⁷⁾

The Supreme Ultimate itself is characteristic of the principle of movement and stillness, not the specific instance of movement and stillness, and the specific instance wholly rests on the principle. The Supreme Ultimate itself cannot be moving or still, but encompasses the Principle which makes its own way of being wholly moving and still. Zhu Xi refers to a “stream” of the Heavenly Way as the characteristic method by which the Supreme Ultimate reveals its own substance. The Supreme Ultimate, as the original substance, can make its own revelation of stream. Thus, the view of the original substance of Supreme Ultimate and its stream are conceptualized into the organic mode of the one source of substance and function and no difference of the manifest and the hidden.

Furthermore, Zhu Xi explains the significance of such a unity by exploring the relationship between the Principle and the vital force. The Principle and the vital force are different, in that one is “*xingershang* 形而上” (metaphysical) and the other “*xingerxia* 形而下” (physical); but, Zhu Xi claims they are not temporally ordered in terms of their production:

26) Chan, *Chu Hsi: New Studies*, 222-234.

27) “Da Yangzishi 答楊子直,” *Zhu Xi ji* 45: “蓋謂太極含動靜則可(自注:以本體而言也), 謂太極有動靜則可(自注:以流行而言也), 若謂太極便是動靜, 則是形而上下者不分, 而易有太極之言亦贅矣。”

It is possible to say that the Principle and the vital force originally have no distinction of before and after. But, from an inference, it seems that the Principle is before and the vital force is after.²⁸⁾

While simple inference seems to suggest that the Principle is prior to the vital force, Zhu Xi insists that from the standpoint of a unity of original substance, no simple distinction in terms of production time can be made between them. He says in a metaphorical way:

The Supreme Ultimate is the Principle, and movement and stillness are the vital forces. The vital force is on going, and so is the Principle, too. Both of them are dependent on each other and are never divided respectively. The Supreme Ultimate is like a man, and movement and stillness are like a horse.²⁹⁾

This paragraph means that, for Zhu Xi, the Principle and the vital force have a relationship of undividable necessity. The Principle and the vital force are necessarily mentioned together and exist in a relationship of reciprocity, with the Principle, as the original substance of Supreme Ultimate, revealing itself in an unfolding way through the manifestations of the vital force. In their relationship, it is important to note Zhu Xi's insistence that the vital force manifests itself only according to the Principle. For this reason, Zhu says,

It is possible to say that this originally has no distinction of before and after. However, if we infer from their belonging, it should be said that there is this Principle firstly. Nevertheless, the Principle is not something different, but something which exists in this vital force. If this vital force did not exist, then this Principle would not have a dependent place.³⁰⁾

While it is possible to say that the Principle is prior to the vital force, they both are wholly necessary to each other and depend on each other for their existence, or as Zhu Xi claims, "In the world, there is no vital force without the Principle, and there also is no Principle without the vital force."³¹⁾ This is because the relationship of the two is based upon an organic relationship of the original substance of Supreme Ultimate and its unfolding way. Both have their origin in each other: the Principle

28) *Zhuzi yulei* 1: "理與氣本無先後之可言。但推上去時，如理在先，氣在後相似。"

29) *Zhuzi yulei* 94: "太極，理也。動靜，氣也。氣行則理亦行，二者常相依而未嘗相離也。太極猶人，動靜猶馬。"

30) *Zhuzi yulei* 1: "此本無先後之可言。然必欲推其所從，則須說先有是理。然理又非別為一物，即存乎是氣之中。無是氣，則是理亦無掛搭處。"

31) *Zhuzi yulei* 1: "天下未有無理之氣，亦未有無氣之理。"

serves as the ground of the vital force, and, as for the unfolding way, the vital force serves as the revelation of the Principle. As the original substance of Supreme Ultimate, the Principle must serve as the prior ground of the vital force, meaning that in one sense the vital force falls into a subsidiary function subordinate to the Principle. But Zhu's main interest is showing how their mutual dependence establishes fundamental principles, as he concludes: "If there is this principle, there should be this vital force. But the Principle is fundamental."³²⁾ From this we see that his larger aim is applying the view of the original substance of the Supreme Ultimate and its unfolding way to the essential and unitary relationship of the principle and the vital force.³³⁾

Consequently, the Neo-Confucian idea of "one source of substance and function" has all kinds of implications which flow from the way it understands the reality of the world: implications which touch on the unification of community as well as the particularity of its members and the ideal shape of their relationships. The Cheng-Zhu School positively accepts holistic modes of changeability in order to justify the necessity of an absolute canon in the organized unity of the Neo-Confucian system.

4. *Liyi fenshu* 理一分殊 as a Sustainable Structure of Network

Using the doctrine of *liyi fenshu* 理一分殊 (one Principle and its multiple manifestations) to construct a theory of unity of identity and difference, Cheng Yi gives an explanation for self-evident facts about the world. For him, everything is composed of the two vital forces of yin and yang and the existence of things requires a continual balancing of the forces. In Cheng's worldview, opposite phenomena, like male and female, are naturally drawn together into one unity. Therefore, all the things of the world naturally form types with each other according to their apportionment of yin and yang. Such types are not merely a means for classifying things by groups. More fundamentally, they manifest the orderliness that naturally occurs within the network of heaven and earth. For Cheng, this orderliness is characteristic of the harmonious unity of differences. In their concrete manifestations, things may have multiple distinctions and perform many different roles, but the Principle remains

32) *Zhuzi yulei* 1: "有是理便是氣，但理是本。"

33) Lokuang, "Chu Hsi's Theory of Metaphysical Structure," 58-78.

unitary in that their differences are subtle and related within a unifying system. This unified system constitutes a kind of network under heaven and on earth, in human relations, and among all living things.

Cheng Yi argues that the true functioning of society is similar to the functioning of *yin* and *yang*. Indeed, he viewed the sage's actions as identical to such physical processes as natural cycles of growth and decline. He felt that human beings should have imperatives to act according to the Principle that the physical world is structured in a natural hierarchy. For him, this principle also explains the basis of social solidarity and the efficiency of its organic system. For Cheng Yi, how human relationships are going on for a community of higher class implicitly includes a way to accomplish the harmonious unification and distinctive difference of all things in a universal network. Concerning the understanding of *Tuan-zhuan* 象傳³⁴⁾ of 睽卦 *kuigua* 睽卦 (Opposition hexagram), he says:

Extend the sameness in the Principle of things to illuminate the timely use of Kui. This is the way the sage unites differences. It is commonly known how sameness is the same. A sage, however, illuminates the fundamental sameness in the Principle of things. Thereby he can take the world as being the same, and harmonize and unite the myriad types.³⁵⁾

This shows how to understand the world from the implied meaning of Kui Gua. The world is a dynamic system in which we can observe great diversity in unity and great unity in diversity. Therefore, he says:

Living things have myriad differences that set them apart. But in attaining the harmony of heaven and earth and in receiving the vital forces of *yin* and *yang*, they form corresponding types. Therefore, though the vast of the world and groups of things are differently set apart, a sage can unite them.³⁶⁾

Here Cheng Yi claims that while things appear to be disparate and unconnected by virtue of their differences, these differences are actually fundamentally connected and united by type. Distinctions between things are both real and fundamentally ordered by type; in other words, the

34) "Heaven and earth are set apart but their affairs are the same. Male and female are set apart, but their aspirations comprehend each other's. The myriad things are set apart, but their affairs are ordered by types. The timely uses of Kui are great indeed!"

35) *Zhouyi chengzhi zhuan* 2: "推物理之同，以明睽之時用，乃聖人合睽之道也。見同之為同者，世俗之知也。聖人則明物理之本同，所以能同天下而和合萬類也。"

36) *Zhouyi chengzhi zhuan* 2: "生物萬殊，睽也，然而得天地之和，稟陰陽之氣，則相類也。物雖異而理本同，故天下之大，群生之衆，睽散萬殊，而聖人爲能同之。"

sage is able to perceive differences which really (and naturally) exist between high and low, father and son, ruler and minister, etc. Here, the Principle is regarded as an authentic type for prescribing the particular nature of all things. He would later apply it, in particular, to the moral standard of human nature which manifests itself as the inherent consciousness of goodness. Thus, he can present the significance of humanity as being that it manifests “human nature in Principle.” It imputes such value to morality that a human being can elevate his good nature to the fullest according to the orientation of his own life. Such an orientation, Cheng Yi, insists can only result from recognition of commonality shared between the Heavenly Way and the humane way. The sage’s human nature (which is shared and united with the nature of heaven) provides the basis for making a community sustainable.

On the other hand, in Cheng Yi’s system, a Principle’s conceptualization is used not just to explain the existence of things in the world of reality, but also to explain how moral actions are natural and obvious. For an example, he endeavors to show how the whole of the principle can be seen within the particular principle of filial piety. The principle of filial piety is representative of the structured, hierarchical system of the ideal Neo-Confucian community and was theorized as operating equally on two levels. It is both one and many: it orders the whole in the sense of offering some unitary control over the country, while it also arranges the specific particulars in the case of the myriad individual parent-child relationships. He explains how social networks are constantly sustained through the relationship of whole to parts. Since the Principle is present everywhere and is complete in every instance, and the relationship of all things makes up one body with heaven and earth, he concludes that there is no separate repository where the Principle could reside apart from in all things. The whole of the Principle then is fully present, available and complete in anything and everything. It is possible to say that the nature of all living things, including human nature, is identical with the nature of heaven and earth. In this respect, the inner character of human beings is provided with a real and unshakable basis. It, by its nature, justifies their actions, and this justification is based upon the reality of heaven and earth.

From an organic perspective, we can infer a generalization of ethical morality as follows: if we realize the Heavenly Principle exists and is manifest in such a relationship as that enjoyed between the ruler and the ruled or a father and his son, we also can realize morality’s basis in

human nature in our ordinary lives. And if we recognize morality's basis in human nature, we can understand the orientation of the Heavenly Mandate to ultimately attain sagehood, that is, the ultimate achievement of self-realization in a Confucian community.

According to the generalization, the principle of the ruler and the ruled or father and son, which is equivalent to the Heavenly Principle, reveals itself in the human nature through the specific instance of the ruler and the ruled or father and son. That is why the Principle is the "main" and the affair is the "subsidiary." In the implied meaning of *qiangua* 乾卦 (heaven hexagram), the Principle, which is revealed in the hexagram of heaven, has the nature of being strong, ceaseless and everlasting, and heaven, the ruler, and fathers all regard such a nature as their principle. In such a way, a justification of hierarchical order can be made in any Confucian community. The Principle, the substance of the particular instances of moral life, is unchangeable in an organic unity, regardless of where the particular conditions take place within a human's life cycle. This is the ideological significance of ethical morality drawn from the organic unity of the Principle and the particular instance, and its logical foundation is the holistic mode of "one source" or "no difference."

Furthermore, Zhu Xi combines the Supreme Ultimate and its unfolding way, which is characterized by "*tiyong yiyuan* 體用一源" (one source of substance and function), with his conception of human nature. In particular, he claims that there is a law in such a combination, and calls it the law that "*liyi fenshu* 理一分殊" (the Principle is one but its manifestations are multiple). "*liyi* 理一" (the Principle is one) refers to his belief that the Supreme Ultimate, as the Principle of one *yin* and one *yang* or one movement and one stillness, is universally inherent in all things. And "*fenshu* 分殊" (its manifestations are multiple) makes reference to his belief that this one Principle streams within the inherent nature of all things (including human beings). It implies that human nature accords with the principle of the Supreme Ultimate. It is through the view of the original substance of the Supreme Ultimate that he establishes an organic network built upon the notion that "Principle is one and its manifestations are many," and thereby attempts to explain the contents of morality or the ground in which human beings have their moral nature. He writes:

This, in the unification of myriad things, reveals itself as one Supreme Ultimate to be one unity. All that are from the main to the subsidiary are really one Principle, but multiple things differentiate it into their original

substances. Therefore, myriad things all have one Supreme Ultimate respectively, and there is nothing small or large that has no certain kind of differentiation respectively.³⁷⁾

The paragraph explains his view of the law of all existences in accordance with the identification and differentiation of the Supreme Ultimate. All things have the same original substance in their individual natures, and any distinctions and differences between them are also conferred by one Supreme Ultimate in a way that constitutes their own unique natures. More importantly, he extends this idea to explain the nature of all things and their significance:

In terms of unification, myriad things all embody one Supreme Ultimate as a whole, while, in terms of division, each thing has one Supreme Ultimate respectively. What is called that there is nothing that has no nature in the world and there is no nature that does not exist can, here more apparently, reveal the entire whole.³⁸⁾

As the principle of the heavenly mandate and the nature of all things, the Supreme Ultimate plays the vital role of original substance in the existence of all things. All things are constituted through the combination of the Principle and the vital force. As the original substance of Supreme Ultimate makes its unfolding way of stream, the Principle reveals itself as the unfolding way of the vital force. This structure is conceptualized into a network of “one Principle but its multiple manifestations.” From this conceptualization he makes implicative descriptions as follows:

Everything has the Principle, which is always the same and one Principle.³⁹⁾

Every man has one Supreme Ultimate, and everything has one Supreme Ultimate.⁴⁰⁾

All real things in heaven and earth are existentially based upon the Principle of the Supreme Ultimate and its manner of unfolding. All the natures of things are a kind of fractal in which the original substance of Supreme Ultimate plays a vital role in the Principle of the Mandate and natures.

37) “Lixingming 理性命,” *Tongshu jie*: “是合萬物而言之，為一太極而一也。自本而之末，則一理之實，而萬物分之以為體。故萬物之中各有一太極，而小大之物，莫不各有一定之分也。”

38) *Zhu, Taiji tushuo jie*: “蓋合而言之，萬物統體一太極也，分而言之，一物各具一太極也。所謂天下無性外之物，而性無不在者，於此尤可以見其全矣。”

39) *Zhuzi yulei* 94: “物物各有理，總是一個理。”

40) *Zhuzi yulei* 94: “人人有一太極，物物有一太極。”

What significance does the Principle of the Mandate and natures have in relation to human nature? For Zhu Xi, the Supreme Ultimate, as the Principle of the Mandate and natures, reveals itself in human beings through the five virtues of benevolence, righteousness, courtesy, knowledge and sincerity. Thus, his understanding of human nature is fundamentally based such a universal network as an unfolding process of generation. The key point here is in the effort to explicate what human nature is and its grounding in moral value, which is characteristic of “one Principle and its multiple manifestations.” The effort to do so is what enables Confucianism to construct the ideal of a sustainable network represented by the holistic unity in which the humane and Heavenly Way are identical.

Given the premise that human nature is based upon the constitutive way of the Principle of Supreme Ultimate, Zhu understands Mengzi’s claim that “human nature is good” as being founded upon its ontological similarity with the Heavenly Way. Zhu Xi writes,

“What succeeds to it is goodness, what it is constituted into is nature.” This Principle, when being between the heaven and the earth, is goodness itself, and there is nothing that is not good. Things are born, and then their names are called natures. There is only this Principle. It in the heaven is called the Mandate, and it in a human being is called the nature.⁴¹⁾

The key point in the passage above is that it posits a relationship between the Principle and the natures of all things: identification and differentiation. The principle of one *yin* and one *yang* in total correspondence cannot be regarded as the natures of all things, but as the heavenly mandate or the Heavenly Principle, and, on the other hand, the natures with which things and human beings are endowed have an ontological network with the Principle. So, things and human beings are good in the sense that their natures are endowed upon them by the Heavenly Principle, and there is no axiological distinction of good and evil in their natures.⁴²⁾

41) *Zhuzi yulei* 5: “繼之者善，成之者性，這個理在天地間時，只是善，無有不善者。生物得來，方始名曰性。只是這理，在天則曰命，在人則曰性。”

42) Apart from arguments in the *Mengzi* 孟子 and *Zhongyong* 中庸, Zhu Xi 朱熹 mentions the issue of human nature on the ground of the Heavenly Way. He emphasizes that Mengzi’s doctrine of the goodness of human nature should be based upon the ontological relationship of the natures and the Heavenly Way. In his view, what Mengzi calls the goodness of human nature is only the fact that human beings have already been endowed with their natures. And so he argues that human natures depend upon explicating such a primordial relationship. Human nature is not good until a human being obtains such an original nature that is in accordance with the Heavenly

For Zhu Xi, then, all existences coexist in a unified network, one that is united by the identity of “*liyi* 理一” (the Principle is one) and the difference of “*fenshu* 分殊” (its manifestations are multiple). Because the Heavenly Way is the ground which constitutes human nature, a human being has the original character of goodness, and thereby human nature, that which makes up the essential quality of a human being, is constituted into a higher quality of personality. It is possible to say that the original nature of a human being, thus, is a reality of network that is based upon the original substance of the Heavenly Way and, at the same time, determines the particular existence of a human being.⁴³⁾

Furthermore, Zhu Xi analyzes “the nature of original substance,” “the nature of physical quality” and their relationship as part of his reconstruction of the Mencian doctrine of human nature. He says:

The physical quality is what *yin-yang* and Five Elements make up, and the nature is the entire substance of Supreme Ultimate. But when one mentions the nature of physical quality, there is the entire substance in the physical quality, but there is no independent nature separated from the physical quality.⁴⁴⁾

The relationship of the Supreme Ultimate, *yin-yang* and Five Elements is expressed as that of “the original substance” and “the physical quality” in human nature. The principle of the Supreme Ultimate as a whole takes part in the original substance in a human being, but, on the other hand, the original substance exists in a physical form. For Zhu Xi, neither the principle nor the vital force can be absent from human nature. Therefore, the nature of original substance is included in that of physical quality, and, it is in this vein that he writes: “The nature is the entire substance of Supreme Ultimate.” According to the rule of “one Principle and its multiple manifestations,” there is a unity of distinction but no differentiation between the original substance and the specific physical qualities manifest in human nature. This is because, Zhu Xi thinks, the nature of original substance is equivalent to “one Principle” and the

Way. Only through this manner of thinking are Mengzi’s claims that “the Heavenly Mandate is called the nature” in the *Zhongyong* and that “human nature is good” comprehensible. One consequence of this is that while Mengzi’s view that “human nature is good” is basically a kind of value judgment, Zhu Xi makes an existential or ontological argument prior to such a value judgment.

43) Hsu, “A Comparative Study of Chu His and the Ch’eng Brothers,” 43-57.

44) “Da Yanshiheng 答嚴時亨,” *Zhuxi ji* 61: “氣質是陰陽五行所爲，性即太極之全體。但論氣質之性，則此全體隨在氣質之中耳，非別有一性也。”

nature of physical qualities to “its multiple manifestations.” For this reason, he argues that the nature of original substance, being more fundamental in a human being, is not influenced by any factor of physical quality. The nature of the heavenly mandate, as the original substance of human nature, is combined with the physical form to make up and sustain a unity of human nature. He admits that while such a combined nature cannot be the same as the nature of the original substance, he continues to assert that the combination does not lose a kind of fractal nature, that is, the essential character of its own original substance. He asserts that “human nature is the Principle,” in the sense that human nature is in accordance with a sustainable system of original substance and its unfolding way, independent of the nature of its physical qualities.⁴⁵⁾

Consequently, for Neo-Confucianists, human nature can be traced to the ultimate ground of the original substance of the Heavenly Way. It is ontologically based upon the principle of Supreme Ultimate, and thereby comes to have the quality of goodness by virtue of the fact that human beings share a portion of that principle. A network of sustainability can be applied to “one Principle and its multiple manifestations” and, thus, extends it to the theory of human nature. In this respect, it can be said that human existence is conceived of as taking place within a sustainable structure of “one principle but its many manifestations.”

5. Neo-Confucian Problems Awaiting Solution

For Neo-Confucianists, the world of all creation, represented as myriad things under heaven and on earth, is a coherent whole with an origin and unitary processes. This world-view is reflected in the operation of its sustainable social structures. The process of justifying sustainability can be approached from three categories: “The Heavenly Principle,” “one source of substance and function” and “one Principle and its multiple manifestations.” The underlying idea which is used to legitimize the system itself is expressed as “the Heavenly Principle,” which provides a kind of justice to human relations. Its mode of changeability is explained through the idea of “one source of substance and function,” which

45) Concerning Zhu Xi’s human nature, refer to Cheng, *New Dimensions of Confucian and Neo-Confucian Philosophy*, 375-395.

provides an organic quality of appropriateness to the relationships of human lives and society. As a result, its structure for sustaining the relationships between differing types of beings is expressed as “one principle but its many manifestations.” The idea provides a holistic unity for orientation within social networks. These three points are reciprocally supportive, but the first two are integrated into the third. In particular, this final category provides a theoretical unity for the entire system in that it proposes that a certain principle is comprehensively maintained in myriad complex individual relationships. Here, the concept of sustainability is full of suggestions in a logical mechanism of justifying a Neo-Confucian system. The structure of sustainability is closely associated with a web of social network. According to a web of social network, members in a community are inherently suited to play the roles assigned to them within each field and, on this basis, are able to bring forth their maximum possible production.

From the perspective of the integrated Neo-Confucian system, it seems to me that human existence and human value are in the same line for an open horizon of sustainability. By examining the scholarly tradition of the Cheng brothers and Zhu Xi, we find that a system of Neo-Confucian world-view has a basis of universality and identity called the Heavenly Principle for a reality of life. This Neo-Confucian system can be characterized as a sustainable network of “one Principle and its multiple manifestations,” on the one hand, and its mode of “one source of substance and function,” on the other. It reflects the open horizon of coexistence and cooperation for newly emergent orderliness in a series of integral relationship between person and community, knowledge and practice, ideal and reality, etc.

In this system, moral value and its realization are considered compatible with a system of social solidity. What is sometimes called “social justice” is done on a horizon of unifying the two, which is oriented toward the Golden Rule of Confucianism, namely, achieving a unification between the Heavenly Way and the humane way. In this respect, the Neo-Confucian world-view also contains an idealized web of social networks. According to this idealization, each member of the community is suited and equipped to play their assigned roles and, if properly placed and arranged, are capable of bringing forth their maximal production. In this sense, The Neo-Confucian integral system focuses upon a principle of “reality” rather than upon that of “entity.”⁴⁶⁾ It provides a logical mechanism of sustainability for both moralizing justice

(正義的道德化) and justicizing morality (道德的正義化).

To reconstruct an integrated society and prescribe rules for its political practices, Neo-Confucianists emphasized constant, inevitable historical change. It clings to a tradition of *daotong* 道統 (succession of the Way) in the sense of a continuity between past and present practices. Neo-Confucian commentaries are full of suggestions that literati should be given frequent opportunities to advance into positions of real political power and stimulate an increasingly vigorous economy. They portrayed their real community as filled with ambitious and greedy men making an unending series of wrong decisions. To solve this problem, they argued that one must choose righteousness over personal benefit, and further claimed that this path leads to sagehood, that is, the ultimate stage of the superior man. For Neo-Confucianists, righteous behavior essentially means acting without selfishness, since selfishness is characterized by the absence of self-consciousness and is considered an inappropriate state of mind. As a result, Neo-Confucianists demanded a severe and constant vigilance of self. What is called morality is based upon the vigilant way of life required to sustain their ideal social network.

Finally and most significantly, the Neo-Confucian system of sustainability greatly helps us understand some general traits of East Asian identity. From the Han dynasty through the Song and Ming dynasties and even into the present, a Neo-Confucian ideal of sustainability has pervaded East Asian thought and culture. It had a particularly significant status in the academic circle called *Songxue* 宋學 (School of the Song dynasty), which was enormously influential on the thought and culture of its time and place. While they disagreed about some particulars, in the larger picture Neo-Confucianists shared a fairly common way of thinking about social networks. In a world they saw as being marked by incessantly changing processes, they continued to articulate a shared vision for the reestablishment of a sustainable social network oriented toward self-realization.

46) Kim, "The Idea of Sustainability and New Horizon of Korean Society: Focused upon the Reality of Change-penetrating Process," 211-244.

A Scheme of Sustainability in Neo-Confucianism

Category	Conception	Horizon
idea	<i>tianli</i> 天理 (Heavenly Principle)	justice
mode	<i>tiyong yiyuan</i> 體用一源 (one source of substance and function)	change
structure	<i>liyi fenshu</i> 理一分殊 (one Principle and its multiple manifestations)	network
orientation	<i>tianren heyi</i> 天人合一 (unity of heaven and man)	sustainability

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程朱學的思維方式與社會網的可持續性的正當化之邏輯機制

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中文摘要

本論文集集中闡明從社會網的眺望上如何能夠確立關於社會體系的程朱學的邏輯正當化。其論點就是“可持續性”的原理。可持續性的原理來自現代社會所爭論的“可持續發展”的生態學觀念。儒家從人的存在上揭示整個世界的觀點，即在一個創造的世界上有某種本原，從中進行一系列派生的統一過程。這個世界觀反映於社會的構造和可持續的體系。據此，本論文從三重的範疇上揭示一個正當化程朱學的可持續性原理的過程。三重的範疇就是天理、體用一源及理一分殊。它們具有互相密切的關係。首先，天理作為一個體系的規律性理念，成為從人的關係上發現的正義的名分。天理發揮的變動性方式就是體用一源。體用一源表現為某種人生及社會上存續的適合性的關係。這種適合性的關係在現實上作動的構造就是理一分殊。理一分殊為社會網的指向性提供某種統一的原理。這種原理想是從複雜多變的個體的、集團的關係上發揮的，具有有機性的、整體性的、繼續性的。所以，從邏輯的次元來看，天理和體用一源最終歸結到理一分殊。這裏，理一分殊能夠發揮一個正當化可持續性體系的程朱學的邏輯機制。它提供一個共存和協調的開放地平，即從個體和集團、理論和實踐、理想和現實等的統合關係上不斷創發的秩序意識的境界。這個地平，與其說是“實體”的原理作動的，毋寧說是“實在”的原理作動的。在不斷變化的實在世界上能夠繼續維持一個走向自我實現的道德規範的健全性體系。可以說，這個可持續的世界才能發揮一個“正義的道德化”和“道德的正義化”的原則。

關鍵詞：可持續性的原理，天理，體用一源，理一分殊，正義的名分，適合性的關係，社會網的構造