

A STUDY ON THE VIEWPOINT OF TIME IN ORIGINAL CONFUCIANISM

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Confucianism is a field of study that integrates Confucius' teachings about the saints of the past. Confucius' teachings are about teaching the ideal man how to live a life, about whom scholastic group of Confucianism already thought of as an ideal man. What Confucius tried to teach was not his own thoughts but the thoughts of what saints of the past found and attained. When his disciples suggested calling him a saint, Confucius said "I cannot be called a saint, but I do not dislike to learn consciousness that the saints of the past told) and am not idle to teach (how the future ideal men should live)." He also said that he was "a transmitter and not a maker." When Confucius mentioned learning and teaching, the one meant learning of the ancients, and the other meant teaching the contents of the learning to the next generation. With respect to Confucius' teachings, the following things should be noted.

First, as Confucius mentioned, he was 'a transmitter and not a maker,' so his teachings were in fact the teachings of the saints of the past.

Second, the contents of this teaching have a long historical authenticity.

Third, Confucius thought that it was his duty to pass down the teachings to next generation.

Fourth, the contents of the teachings should be taught and transmitted for the sake of the next generation.

Fifth, the teachings that were transmitted by Confucius were the same as "the teachings" which were mentioned several times in the Analects

Sixth, Confucius' teachings should be consistent principles that are integrated and systematized by Confucius himself.

If so, what are Confucius' teachings? What did Confucius integrate about the ancients?

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What are the contents of his learning? What is the fundamental principle of Confucius' teachings that is Confucianism? These questions had been studied and written by Confucian philosophers and other various scholars after the Han Dynasty, but their philosophical explanation about the ontological meaning of "time and space" was nothing but a fragmentary or phenomenal and scientific one. None of them clearly interpreted the "temporality," that is the existence principle of 'time,' and therefore, the contents of Confucianism appears to have been regarded as ethics which explains 'Ren' (the virtue of 'Yi') and 'Yi' (the virtue of uprightness) literally.

In other words, for the virtues of 'Ren' and 'Yi', which are original principles of Confucianism integrated by Confucius, the scholars after the Han Dynasty failed to understand them ontologically. They accepted them as a moral code, so that they could not correctly interpret the human existence or the historicity. This lack of knowledge about Confucius' teachings causes problems in understanding Confucius' 'Ren' and 'Yi' and the Spirit of History-Writing, in which 'time' is considered very important. This article tries to think of the viewpoint of time in Confucianism as a key to explaining the Principle of Changes ("Tao") as the explanation of existence and the principle of human beings through 'Ren' and 'Yi', which are the core of Confucianism.

I

Confucius thought that Chinese history started from the time of King Yao and King Shun of the Tang-Yu era. Tang and Yu were the country names in which the most highly respected sage kings of China, King Yao and King Shun ruled. Yao and Shun have been considered as the greatest kings in history. This is partly because the Tang-Yu era was the period in which the ideal democratic system to select a successor was adopted. When King Yao gave Shun the authority to govern the country, that is, when Yao passed down the tradition of truth, he said, "Shun, 'Lishu' (the number of calendar) of the Heaven now rests in your person. Sincerely hold fast the due Mean." In addition, as one of the most important tasks for right ruling, Yao commanded "to calculate and delineate the movement and the appearances of the Sun, the Moon and the stars, so that you can teach your people the importance of time; and respectfully the seasons to people." The concept of 'Lishu' in the first quotation of 'Lishu of Heaven' is closely related the latter one. The former means that the principle of time-

movement of Heaven is inherent in human beings as our mind. 'The concept of icon' means the combination of 'the principle of Lishu' and 'the principle of trigram.' ['Lishu' + trigram = the principle of constant number] Through these two principles, one can make the essence of time clear and finds out the importance of time, so that he can properly use the 'life of a human being' (which is, a period in which a human being is born, or put together with the world, and then leaves the world, or is parted from the world.)

As one can see here, human nature, which is the main subject of Confucianism, has the principle of 'Lishu'. "What Heaven has mandated is called Nature," the first line of the Doctrine of Mean also tells us that human beings have the principle of time movement in their body." It is the same meaning as 'Lishu' of "Heaven now rests in your person." The world Ming (命), which is translated into 'to mandate' in the English sentence above means not only 'the command by Heaven,' but also 'life,' or 'the period of life,' which means the period of trigram (divided as a unit) and unification (unified to the Nature). (Ming has two different meanings: command and life)

This means that human nature is given the principle of time movement of Heaven, which is based on time consciousness. Human beings are the only beings, who can realize the time being and the principle of time movement, and the importance of time by the time consciousness which is innate in nature. Therefore, the next sentence in the Doctrine of Mean states, "Accordance with this nature is called Tao. Cultivating the Tao is called education." The contents of the fundamental teachings of Confucianism are intended to let people have their given life by realizing the time characteristics, which is the right meaning of life, through the principle of icon. This also was passed down as the core subject of politics of 'Wangdao', the precedent kings' political philosophy.

What Confucius integrated in his teachings was the principle of 'Lishu' of Heaven, which is the source of human nature, and to teach people to live a life using time independently. It had the traditional political truth of the saints of the past, that is, the love for life. The contents of Confucius' teachings can be narrowed down into 'the principle of time movement' as 'the principle of the number of Heaven,' that is, 'the principle of human beings.' Judging from this, the reason why Confucius did not hate to learn and was not lazy to teach is because of this principle of 'Lishu'. The books that transmit this principle with words are Classic of Poetry and Classic of History, in which Confucius added his words and rearranged and The Book of Change. Of these two, the book which talks about the principle of time and Heaven movement by using 'Lishu' and the trigram is The Book of Change.

Therefore, without studying The Book of Change, one cannot find out Confucius' teachings. Additionally, by studying The Ten Wings which is Confucius' commentary of The Book of Change, one can understand the characteristics of Confucius' teachings as well as the logical structure. Moreover, one can find the viewpoint of time in the crucial points of ontology.

II

As seen above, Confucius is a saint who succeeded to the viewpoint of time by learning of saints of the past and teaching the future ideal men. What Confucius realized about both acts is that Confucius' 'mind and spirit' tracked down the past direction and at the same time faced the future direction. Learning the past means that a learner's consciousness and mind faces the past and teaching to open the future means that the learner's consciousness and mind face the future. What Confucius mentions means that his consciousness meets in the end of the past consciousness and in the beginning of the future consciousness. The characteristics of Confucianism are based on the viewpoint of time that is the end and at the same time the beginning. This idea is described as 'Zhongshi' in Confucian Scriptures including the Book of Changes that clarifies the fundamental truth with the fundamental 'Lishu' and trigram. Through these concepts, the viewpoint of time in original Confucianism can be understood.

The viewpoint of time in original Confucianism is derived from the idea that any physical objects and beings cannot exist outside the category of time. It means every single being is bound up with the restriction of time. That is, the ontology of The Book of Changes takes a category of time as the absolute one. The Book of Changes defines every physical phenomenon as change or alteration. Change which is a concept of The Book of Change generally embraces three concepts; every being changes. The fact that every being changes does not change. The principle of change is not complicated but simple. Time in the physical world is time that advances from the past to the future. The Book of Change explains that time is developed toward the generative direction. However, The Book of Change also presents time as a transcendental truth, that is, the 'principle' of Heaven that makes the change of things in the physical world possible and completes the change. The Book of Change defines this principle of change as a virtue of Heaven. The change that is explained in the Book of Change is defined as a concept that time moves freely in directions such as upward, downward, forward and

backward beyond the progressive direction of the physical world. 'Change' in The Book of Change possesses two concepts; one means change of a physical object and the other means change as a principle that changes.

As a being with finitude, the change of a physical object that is generated in physical quantitative time is dominated by scientific rules but this change includes movement to go forward the future, which is generative direction. With temporality as absolute time transcending the physical phenomena, consciousness as time of 'Zhongshi' (the beginning and the end) is going back to the past as well. By conceptualizing this consciousness, temporality of generative direction and temporality of 'Zhongshi' direction are defined. In other words, to define the physical world of generation as temporality, means future direction, and to define transcendental consciousness or thought of metaphysics of 'Zhongshi' as temporality, means the past direction.

This 'change principle as a meaning' is defined as a temporality that comes and goes both ways. However, generative direction faces the future as one of physical phenomena and also is a principle of Tao of Heaven, as a change principle with revealed ideological principle, the will of generation, the expression of 'thought of a being' as well as the scientific rule shown in spatial reality.

Direction that defines the characteristics of time does not mean spatial direction but the direction of consciousness beyond the physical world. Therefore, generative change of a being seen in our vision is not simple physical change but the world expressed with 'operation of meaning,' whereas, a world with the consciousness of Heaven where the operation of transcendental pure thought exists is the world with principle of personality that can be defined as 'Tao of Heaven' by movement principle of the will. The major scripture of original Confucianism, The Book of Change defines the temporality, the principle of change, as the future direction (generation) and the past direction (The principle of 'Zhongshi').

However, the world of thought (consciousness, will, ideas) is the world without forms and it cannot explain the principle of a being with letters and deliver its thought to the future generation. Thus, it must choose the symbolic way of expression.

The Book of Change uses two ways to express this. One is a way to express time symbolically with the basic numbers ('Lishu') and, the other is a way to express time with trigram. To recognize the principle of a being in The Book of Change, Saints established the principle of trigram with principle of time movement, the thought of temporality. The characteristics of an existent object are represented with symbols of yin and yang (--),(—) and by combining

both interactive actions, the principle of 'Sixiang' (四象記號) is expressed. The constitution principle of a single trigram expressing harmony of three factors is to represent the symbol of yin and yang with 'Tao of Heaven,' the world of pure meaning, 'Tao of Earth' where according to the time principle, generation movement of the physical world is developed in the space as a 'process,' and Tao of the humans, which according to principle of time movement of heavenly Tao, states that the center of both 'Tao of Heaven' and 'Tao of Earth' is developed in space. 8 trigram of 'Bokhee' is the symbol of trigram combined with these. With three orders of Heaven, Earth, and Men, to symbolize the generation principle of operation of 'Yin-Yang', 'hardness-softness', and 'humanity-justice' is $8 \times 8 = 64$ trigram. Order of 64 hexagram symbolizes temporality of harmony of the generation of 'Zhongshi' as a principle.

The principle of trigram, and the horizontal lines that symbolize the process principle of generation of 'Zhongshi' in this space, embrace the logic that describes time movement as numbers. This is the principle of Lishu mentioned above. The basic principle of Lishu is 'Picture of He' and 'Book of Luo'. Since detail logics on 'Picture of He' needs too much space to explain, in this paper, I will present the outline of these briefly. 'Book of Luo' is a chart to symbolize generative temporality with separation growth, where time process of generation from 1 to 9 is arranged as this. 'Yang', odd numbers are indicated with a white small circle (), 'Yin', even numbers are indicated with a black dot (). And this chart shows in the center, 5 dots, in the four directions, north 1, south 9, east 3, west 7 dots, in the four corners of directions, north-east 8, east-south 4, south-west 2, west-north 6 dots. 'Picture of He' is a chart that symbolizes the completeness from 1 to 10. Like in 'Book of Luo', black and white dots are used to show yin and yang but the arrangement of the space is different from 'Book of Luo'. In the center, 5 and 10 are arranged, and in the four directions, combined east 3·8, south 2·7, west 4·9, north 1·6 dot are arranged, which means temporality of completeness of 'Zhongshi'. Within the circular time unit of generation and 'Zhongshi', in numerical numbers from 1 to 10, 1 symbolizes 'Tao of Earth', 5, symbolizes Tao of the humans, 10 symbolizes 'Tao of Heaven', which shows symbolism of three extremes of 'Tao of Earth'. Therefore, in the chart, 10 and 5 symbolize a subject who operates time and space and 1 symbolizes the subject of creation of time, which makes the operation logical. The movement of Heaven that has 10 as substance goes down toward 9's direction ('Principle to use number 9). Generative operation of the physical world based on 'Tao of Heaven', which has 5 as substance goes upward to 6's direction. Both are combined with their mind.

Therefore, 'Picture of He' and 'Book of Luo' that symbolize the generation of a main axle

and the operation of 'Zhongshi' as a mathematical principle is the principle of 'Lishu'. Order of 64 hexagram structure that is principle of 'Lishu', the principle of a main axle and operation of generative program of time symbolize the principle of trigram.

In The Book of Change, solid horizontal lines (—) have the number 9 and, broken horizontal lines (— —) have the number 6 and generation and 'Zhongshi' of the operation and a main axle are presented as a principle (Temporality=the principle of operation=the principle of existence). The relationship between generation and 'Zhongshi' is compared with this: The process in which a seed grows, it blossoms and it bears fruits is like the principle of 'Book of Luo' and the process in which a fruit becomes a seed embracing the past process of growth and the future program to grow is like 'Picture of He'. Therefore, 'Zhongshi' which is the relationship between a main axle and the operation of generation of 'Picture of He'/'Book of Luo' is the relationship between the inside and outside, yin and yang, and the top and the bottom and both cannot be separated in reality becoming one with ontological logic.

In conclusion, the main theme the scripture of original Confucianism, The Book of Change, asserts is 'the problem of time, the basic category of a being'. This book defines a person who realizes the thought of time that is temporality and teaches the next generation as a 'saint' and a person who believes saints' teachings and practices them as 'ideal man'. The Book of Change is a scripture that asserts the principle of 'Lishu' and the logic of 'Lishu' as logic to make symbols at the same time. The Book of Change integrates the trigram principle of 'Lishu', which is an original thought of 'Lishu' and 'icon' mentioned in Classic of History and "Book 20th" in Analects.

III

The viewpoint of time in original Confucianism analyzes the ontological interpretation of time with temporality of generation, which means change of the physical world and temporality of 'Zhongshi' which means the direction from a fruit to a seed. Although the progress of physical time flows from the past to the future, the principle of time operation is based on pure consciousness beyond the physical world.

Time consciousness is recognized by humans as comparative completeness. And since humans think that they can know the will of Heaven, the subject that operates time, they consider Heaven as a being with a humanistic nature. This nature of Heaven is ontologically

defined as Tao of Heaven, which is existence of time operation. Human nature is a thing that receives temporality, which is a principle of operation of Tao with moral nature. The ones who realize the nature of Heaven are saints. Confucius integrated learning of these saints who succeeded from generation to generation.

The principle of 'Picture of He'/'Book of Luo' and the principle of 'Lishu' is the logic that symbolizes the principle of time operation with a number of units of time progress. Trigram is a logic that expresses the principle of time operation with a spatial chart. Therefore, to understand the principle through trigram and icon is to realize the original way of the humans with the Tao of Heaven.

As mentioned above, the common principle of 'Picture of He' and 'Book of Luo' and trigram presents the practical way in which humans participate in the principle of Heaven and Earth running through three extremes of Heaven, Earth, and humans. Here, the human principle of life can be established. More specifically, the logic of 'Picture of He' and 'Book of Luo' and trigram and icon have the heaven and the earth as substance and consists of the relationship between a main axle and the operation that takes the operation of 'Sixiang' as the operation. Because the principle of 'Picture of He' and 'Book of Luo' has a logical structure that regards 10th as a main axle operating 'Sixiang' of 9th, 8th, 7th, 6th and the principle of 'Book of Luo' has a logical structure that regards 5 as a main axle passing 1st, 2nd, 3rd, 4th operating 6th meeting Tao of Heaven, these principles are actually the structure of 'Sixiang'. Also, since in the logic of trigram, there is a logical structure in which the 3rd line of the single trigram is worked as the 6th line of the middle trigram, actually the 2nd line of the center of the bottom trigram and the 5th line of the top trigram becomes the criterion and the 1st, 3rd, 4th, and 6th lines become the logical structure of operation of Sixiang. Therefore, the part that explains the principle of the existence as Tao of heaven, the earth, and the humans, through words of lines, asserts the humanistic concepts of Heaven and Earth, as writing the trigram of Heaven and Earth. That is the operation of Sixiang that explains Heaven and Earth and this is the principle of a being. If this is compared with the physical world, spring, summer, fall, and winter are arranged in four seasons and there are four steps such as outgrowth of a seed, growth, blooming, and fruit in the physical world. The Tao of Heaven, which is a logical structure of abstraction called 'Yuan'/'Heng'/'Li'/'Zhen' exists in the nature of humans as time consciousness. It is called 'Ren', 'Li', 'Yi', and 'Zhi' by Confucius in The Book of Change.

Considering human nature with the structure of four virtues, 'Yuan' is Ren, 'Heng' is 'Li', 'Li' is 'Yi', and 'Zhen' is 'Zhi'. The sprouting of a seed in the spring is humanity ('Ren'),

the growing of leaves in the summer is 'Li', fruit bearing in the fall is 'Yi', and fruit in the winter is 'Zhi'/'Heng'/'Li'/'Li'/'Yi' is the symbolic expression of the generative principle and 'Zhenyuan'/'Zhiren' is the symbolic expression of the principle of 'Zhongshi'. Li is originated from the human's merciful mind ('Ren'); 'Yi' is based on wisdom, the basis of right judgment, which is also the right direction of practice. Humanity ('Ren') and 'Zhi' are the shapeless mind. The first is the starting point of speaking and behavior and the latter is the consequent condition judging that the result of speaking and behavior is right or wrong ('Yi'). The gentle way of speaking and behavior is the virtue of 'Li' and 'Yi'. Thus, human nature based on the future direction is 'Ren' and the one based on the past direction is Li as a goal of life. When his disciples suggested calling him a saint, Confucius said "I cannot be called a saint, but I do not dislike to learn and am not idle to teach." However, despite his statement, his disciples called him a saint because the first thing that he mentions is the virtue of 'Zhi' and the latter is the virtue of 'Ren'. This means that Confucius is a saint who completed the principle of 'Zhongshi', Tao of Heaven. 'Ren', as a seed of love, is an origin of moral consciousness such as parents' love for their children, and children's piety to their parents. 'Yi', based on 'Zhi' and judgment in injustice, is an origin of historic consciousness. The first, moral consciousness, and the latter, the historic consciousness, both originate from the temporality that Heaven mandates the humans.

After all, time consciousness given to humans originated from the principle of the operation of Tao is in human nature and become fundamental principle of moral consciousness and historic consciousness. 'Ren' and 'Yi' among human nature are an important part of the mentality of Confucianism. Comparing this with seasons, 'Ren' is love in the spring and Yi is judgment in the fall, which is the original spirit of Confucius who wrote 'Chun qiu.' The historic consciousness of Confucius and the mandates of Heaven are based on 'Ren', 'Yi', and the spirit of 'Chun qiu' and the sprite of 'Ren' and 'Yi.' Also, the foundation of Confucianism is the operation principle of the time of Tao.

Since the original theme of Confucianism is recognition of human nature and moral practice as an ideal man and it is also realization of politics of 'Wangdao' based on the spirit of 'Chun qiu', to know the right temporality is to understand Confucianism ontologically.