

# THEMATIZED CHART

[9/4/09]

## Themes, Traits and Motifs of Neo-Confucian and New Confucian Philosophical Lexicography

### Boston *Daoxue*'s 道學 Chart *Tu* 圖 of 儒 Ru/Confucian Architectonic

**Ti 體 = States/Conditions & Coherent Principles**

**Yong 用 = Functions or Processes**

**He 和 = Civilizing Cultural Manifestations or Patterns**

**De 德 = Axiological Virtues & Normative Outcomes**

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#### ***Ti* 體 Traits of States/Conditions**

1. *Tian* 天 heaven, *tiandao* 天道 or the Dao of Heaven, *tianming* 天命 the Mandate of Heaven, *di* 地 earth, *ren* 人 the person. *Tian*, *di* and *ren* as heaven, earth and human beings form a cosmological triad for the Ru/Confucians—and the inclusion of *di* 地 as earth reminds us that human beings are part of the organic matrix of all objects and events in a unified cosmos. One common saying that demonstrates the relational nature of the cosmos is *tianrenheyi* 天人和一 as the unity of heaven and humanity or *tiandirenheyi* 天地人和一 or the unity of heaven, earth, and humanity.
2. *Qi* 氣 vital energy or material force that functions as the dynamic matrix out of which all object or events emerge and into which they all return when their career is

- completed. The unceasing creative field or matrix of the myriad things and events of the cosmos. Manifested for the person as *zhi* 質 the ‘basic stuff’ of the *shen* 身 body.
3. *Yin* and *Yang* 陰 陽 the negative and positive forces of vital energy and the dual and balances modalities of the *taiji* (see below #8). Complementary dynamics of the vital forces and primal generative traits of the cosmos. Yang as the sunny side of a mountain with yin as the shadow side; yang as male, yin as female, yang as active and firm, yin as passive and yielding; yang as expansive, yin as reactive, yang as penetrating, yin as receptive, etc.
  4. *Li* 理 coherent principle, rationale, pattern, order or coherence of the cosmos; a concept found in the classical Ru/Confucianism of Xunzi and a critical element, even defining element, of Song and post-Song philosophical discourse. The supremely excellent *li* is identified as *tajii* 太極 the Supreme Polarity (Ultimate) of the yin-yang 陰陽 vital energies and also with *dao* 道.
  5. *Xing* 性 or human tendencies, dispositions, or [human] nature. This is the coherent principle/*li* 理 given to each emerging person, thing or event by *tian* 天 as the mandate *ming* 命 for what the person, thing, or event can and ought to be. As set of tendencies and dispositions *xing* needs careful ethical and reflective cultivation for a human being to match the person’s *tianming* 天命.
  6. *Ming* 命 A 命 command, order, mission, mandate or circumstance as a coherent ordering trait. *Tian* 天 mandates [*ming*] that human beings must conform the human mind-heart 人心 to the mind-heart of the Dao 道心. Often also defined as *tianming* 天命.

mandate, plan, command or life mission that heaven provides for the formation for every creature, thing, or event with a coherent principle *li* 理. This *ming* demands that we are committed (intention *zhi* 志) to cultivating the mind-heart so that it can fully appropriate the proper mandate of heaven for each and every person as circumstance or condition of conforming to the supernal way.

7. *Liyi fenshu* 理一分殊 or the teaching that coherent principle is one or unified while its manifestations are many or diverse. Often seen as characteristic of the holistic, organic and yet realistic pluralistic sensibility of Ru/Neo-Confucian thought and cosmology. While there is a unity of moral coherence to the cosmos, there is also a diversity of outcomes based on the dynamics of vital energy, the interaction of yin-yang, and the constant circulation of the five phases *wuxing* 五行.
8. *Taiji* 太極 the Supreme Polarity or Supreme Ultimate as the highest formal and unified trait of the coherent principle, pattern or order of the cosmos and for each particular thing or event. Often discussed in terms of *benti* 本體 or the origin-root or source of all objects and events or the *benxin* 本心 as the fundamental mind-heart of the person.
9. *Dao* 道 the perfect good of all that is, will or can be; the totality of the cosmos as the *shengsheng buxi* 生生不息 [yi (已)] generation without cessation; also usually implies a moral 'more' to the myriad things of the cosmos; the axiological focus of *Dao* 道 as creativity itself for all things and events as *tiandao* 天道 the Dao of Heaven.

## **Yong 用 Functions or Processes**

1. *Xin* 心 or the mind-heart. The living center of the human person. Needs to be cultivated by proper ritual in order to realize true virtue *de* 德; this demand for moral self-cultivation requires an elevated level of informed intention *zhi* 志 or commitment to conforming to the *daoxin* 道心 the mind-heart of the Dao or the *benxin* 本心 root mind-heart. This is contrasted to *renxin* 人心 the human (passionate) mind-heart prone to error. One seeks to *zhengxin yangshen* 正心 養神 to correct the mind-heart in order to cultivate spirit.
2. *Ming* 命 as a command, plan, mandate, circumstance, or mission in terms of ethical action. *Tian* 天 mandates that human beings are to be conformed to the mind-heart of the Dao. Often also defined as *tianming* 天命 as the command that heaven provides an axiological mission for the formation of each creature or event. As noted above, *ming* demands that we are committed *zhi* 志 to cultivating the mind-heart so that it can fully appropriate the supernal *dao* for each person in terms of the coherent principle of *ti* 體 state or condition.
3. *Qing* 情 as emotion, feeling, desire *yu* 欲 passion; intimately related to *qi* 氣 vital force as the dynamic side of the cosmos. As a form of consciousness often discussed in terms of *weifa* 未發 as unmanifested good emotions or potential and *yifa* 已發 as the manifested emotions in harmony with the myriad things and events of the cosmos.

4. *Nei/Wai* 內外 as the inner and outer dimensions of any process; often also used for the ‘sage within, king without’ *neisheng waiwang* 內聖外王.as the goal for personal self cultivation. For the magistrate, such appropriate action is *shun* 順 as the proper, even graceful and smooth, outcome of Ru/Confucian governance. Contrasted to *si* 私 selfishness, *bi* 蔽 obsession, and *pian* 偏 partiality, one-sidedness, or *e* 惡 evil and opposed to *gong* 公 or public spirit as a form of *gong* 共 commonality. Another linking term is *zhengtong* 政統 or the unified or centralized system of good government and society
5. *Ti/Yong & Wen* 體 / 用&文 root, substance, function and ‘literary’ manifestation of the substance and function via the balance of *ganying* 感應 stimulus and response describing the reactive movement, generations, productions and emergence of the objects and events of the cosmos.
6. *Jiao* 教 teaching, education, and learning as a prime process by which a person becomes a *junzi* 君子 profound and *xian* 賢 worthy person; with further education and self-cultivation the *junzi* might even become a *sheng* 聖 sage, the highest and most perfect state a person can aspire to achieve. The root to Ru/Confucian self-cultivation is the process of learning, educating, and teaching. See also the section below on *gewu* the investigation of things as the *daoxue* specification of the proper methodology of *jiao*.

## *He* 和 **Civilizing Manifestations of Unification**

1. *Zhengming* 正名 or correcting, rectifying names; to adjust the names to be in proper relation to the social and natural world. Names or *ming* 名 are often discussed in terms of the relationship to reality or *shi* 實. While names cannot capture true reality, names can mirror reality for better or worse.
2. *Jian* 諫 remonstrance as the proper duty of a son to a father, minister to ruler, wife to husband, sibling to sibling, and friend to friend. While deference is a strong pattern, and even a virtue in many situations, a person must always have the moral courage to remonstrate with another person when it is clear that the other person is in grave error such that this error will cause grievous harm to the person and/or the family and colleagues. In the case of the ruler, such harm could cause disaster for the state and all of its citizens. Hence prudent and gracious remonstrance is a true Ru/Confucian social virtue.
3. *Daowenxue* 道問學 & *zundexing* 尊德性 the joint practices of serious study and reflection and honoring the moral tendencies or dispositions as designations of two different ways of cultivating the *xin*/心 mind-heart and as contrasting modes of moral epistemology. One stresses cognitive reflection and study and the other the cultivation of moral seeds of morality. *Le* 樂 joy and happiness are concomitant results of true self-cultivation for the person. The Ru/Confucian path is one of joy and not sorrow, pleasure and not ascetic self-denial or pain.
4. *Gewu* 格物 or the investigation or rectification of things was a key [and highly contested] epistemological methodology for the examination of the concrete objects

and events of the world and the mind-heart. *Gewu* is critical in order to *zhujing qiongli* 主敬窮理 reside in reverence in order to exhaust [comprehend] coherent principle or order through *gongfu* 工夫 a structured effort at self-cultivation of the person's mind-heart. See also *jiao* 教.

5. *Daotong* 道統 or the Transmission of the Way or Genealogy of the Way; Zhu Xi's masterful account of the revival of the Ru/Confucian Way by a set of Northern Song philosophical masters. The genealogy of the Way can be constructed in different manners.
6. *Siwen* 斯文 or 'this culture of ours' as the expression of refined self-cultivation and the manifestation of coherent principle from the self, family, community, society and entire cosmos. This cultural goal represents the social outcome of humane flourishing, a world in which the five virtues are manifested in appropriate situations and in a timely fashion. The notion of *wen* 文 is critical here along with *ti* and *yong*. For instance, *wen* would include the domains of *shi* 詩 poetry, *shi* 史 history and *hua* 畫 painting, and *shuhua* 書畫 or calligraphy, etc., representative of the fine arts that make for a fully rounded cultural experience. This culture, of course, is inscribed in the Ru/Confucian *jing* 經 classics.

## ***De* 德**

### **Ethical Virtues, Norms and Outcomes**

1. *Ren* 仁 as the paramount virtue and marker for the other prime virtues such as appropriateness or justice/*yi* 義, ritual action or civility/*li* 禮, knowledge, wisdom or discernment/*zhi* 知 or 智 and faithfulness/*xin* 信. These five constant *chang* 常

- virtues *de* 德 provide the moral and axiological sensibility for the Ru/Neo-Confucian enterprise. These virtues are linked to filial piety *xiao* 孝 as an expression of primordial familial relationships. Also the method of *xiushen* 修身 or cultivation of the person becomes a critical issue for reflection and *praxis*. One set of key elements of the function of *ren* 仁 is manifested as the *iguan* 一貫 one moral thread of *zhong* 忠 determined moral effort and loyalty and *shu* 恕 empathy indeed leads to *ren*.
2. *Li* 禮 as ritual action or civility; the social norms and practices that hold society together and in fact help to constitute the humane person; closely linked to *yi* 義 as the appropriate form of equity in moral interchange with the intent to create a form *wen* 文 of humane flourishing.
  3. *Cheng* 誠 sincerity, genuineness, and the self-actualization of the moral virtues such that one achieves a morally harmonious life via various forms of *xiushen* 修身 self-cultivation by means of such praxis as *jing* 敬 reverent mindfulness or attentiveness. This praxis is the ‘how’ of the moral self-cultivation of the five constant virtues. Moral self cultivation, if it is to be successful, also demands authentic courage *yong* 勇.
  4. *Zhi* 知 or 智 [智藏] as all the arts and dispositions of learning, discernment and as wisdom as the outcome of the faithful and sincere learning or experiential learning as *tizhi* 體知; it is the *zhicang* 智藏 as Wisdom hidden and stored [concealed until manifested] in the Way *dao* 道 itself as the creative rationale of *tian* 天 heaven. It is

wise to remember that wisdom always entails a moral sensibility as well as the cultivation of critical intelligence.

5. *He* 和 or harmony, *zhong* 中 or centrality and *renxing* 忍性 (*nai* 耐) or patience as designations of the goals or outcomes of the successful cultivation of all the virtues necessary for humane flourishing; the goal of *de* 德 or virtue. One seeks harmony but not compete uniformity *tong* 同 or as the famous phrase from Kongzi puts it, *he er bu tong* 和而不同 as the teaching of “harmony without uniformity.” Moreover, one needs patience 忍性 to achieve these noble ends.
  
6. *Zhishan* 至善 or the highest good as the realization of harmony and centrality; the ideal would be to become a *sheng* 聖 sage (theoretically possible but in practice very, very difficult to achieve) or perhaps more realistically, a *junzi* 君子 as a *xian* 賢 worthy or noble person who seeks harmony with *tiandao* 天道 the supernal Way of Heaven. The person who achieves such a lofty goal finds *le* 樂 as the quality of true happiness or joy, the reward of virtue for a Ru/Confucian.

# Architectonic of *Ti* 體 *Yong* 用 *He* 和 *De* 德 Form, Dynamics, Unification & Moral Outcome

*Li* 理 as coherent principle, pattern, order

*Qi* 氣 as vital force, matter-energy

*Dao* 道 as the Way or Path

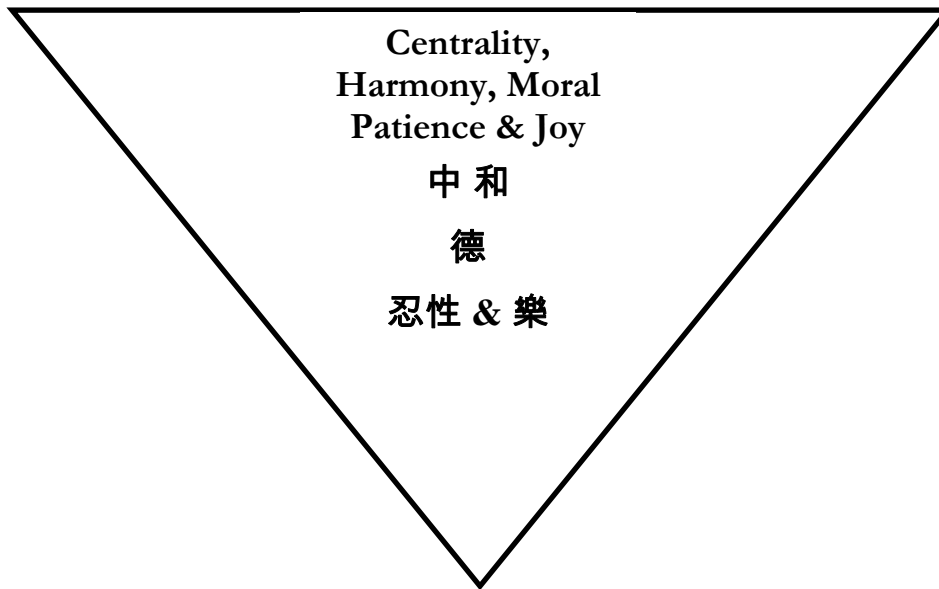
*Shen* 神 as spirit & feeling

*Xing* 性 as nature, dispositions, tendencies

*Qing* 情 as emotion, desire, passion

## FORMAL ROOTS 體

## DYNAMIC TRAITS 用



### UNIFYING TRAITS:

和

*Xin* 心 as mind-heart unifying human nature 性 *xing* and emotion 情 *qing*

*Yi* 易 change/transformation as *xin*/mind-heart

*Taiji* 太極 as Supreme Ultimate/Polarity

*He* 和 Cultural Manifestations for Humane Flourishing

### The Praxis of 德 Normative Outcomes

Self-Actualization/*cheng* 誠 as harmonious unification/*he* 和, centrality/*zhong* 中,  
patience/*renxing* 忍性 & joy/*le* 樂