



当代易学研究丛刊

教育部人文社会科学重点研究基地基金资助

大易集释

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◎刘大钧 主编



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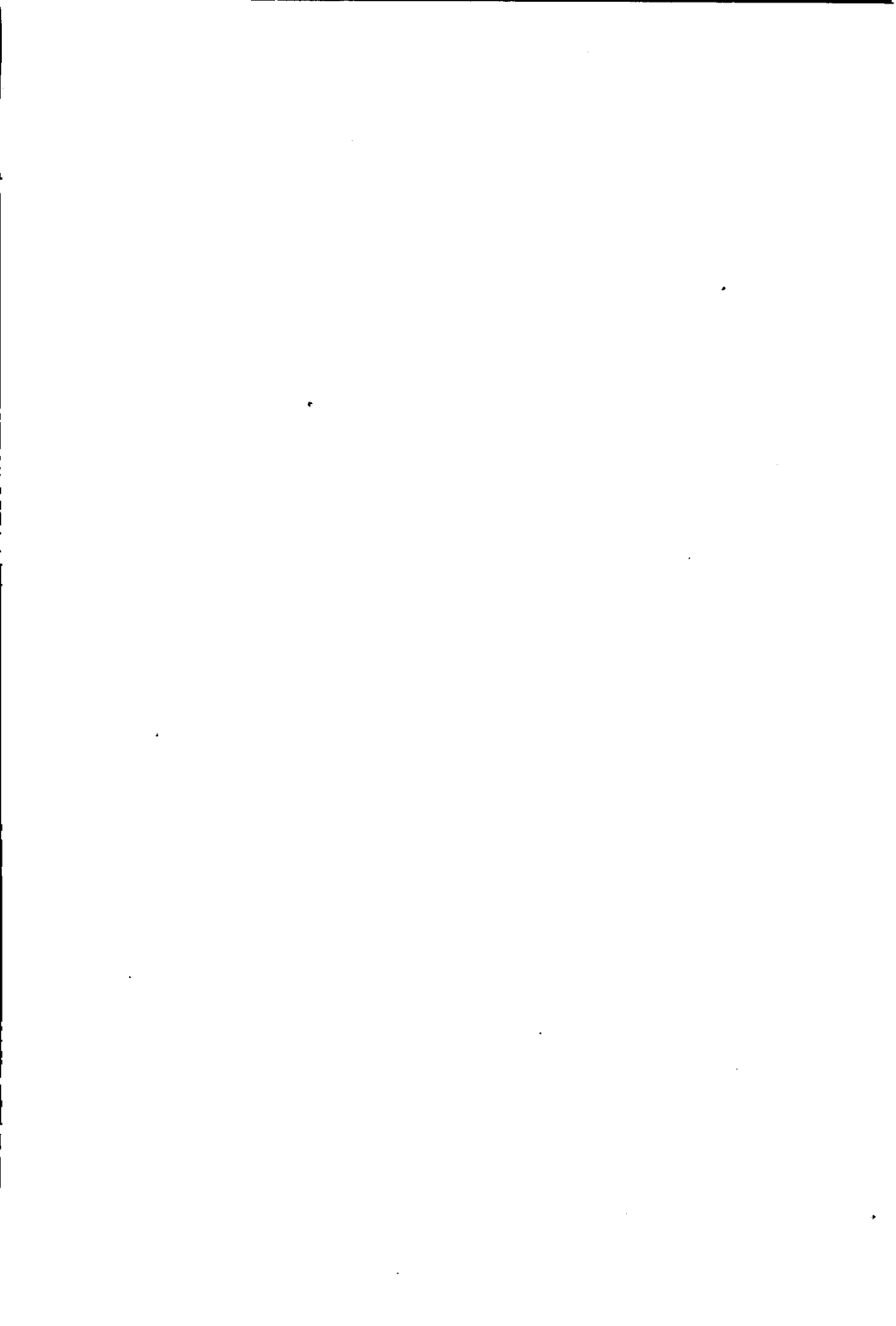
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易学与儒道释



The Yijing, Early Confucian Metaphysics and Evolutiology

Kevin de La Tour and Simone de La Tour^①

"By studying the organic patterns of heaven^② and earth, a fool can become a sage. So by watching the times and seasons of natural phenomena we can become true philosophers."

Li Chuan 李筌, Yin fu jing 阴符经, 735 C.E.^③

Abstract

Some of the first indications of an organized effort to gain an objective understanding of human nature and the interplay between humankind and the workings of the universe are to be found in ancient China. The authors endeavor to illustrate ways in which the *Yijing* 《易经》 (*The Book of Changes*) shaped and influenced not only early Confucian metaphysics, but current areas such as consciousness research, more specifically conscientiology (意识学). The development of the *Yijing* and its introduction to the West is outlined for this purpose. As conscientiology investigates human nature, considering other realms of existence, it presents commonalities with the *Yijing*. Early Chinese thought is compared with the science of conscientiology and it is suggested that its first evi-

dences reside in ancient China, thereby serving, as it were, to return the body of conscientiological knowledge home. Evolutiology (进化学) plays an integral role in the studies of conscientiology and it is posed that the *Yijing* can be utilized as a tool for the evolution of the consciousness.

Key words: cosmoethics, evolutiology, metaphysics, multidimensionality, parapsychism, self - knowledge, tian - human - earth triad.

Introduction

As the *Yijing*《易经》(*The Book of Changes*) is considered to represent the universe in miniature, it is not surprising that it has provided much of the foundation for two of the most important lines of thought of ancient China: Taoism and Confucianism. It is mentioned by some that, due to the great reciprocity between the *Dao De Jing*《道德经》(*The Classic of the Way and its Power*), the *Zhongyong*《中庸》(*The Doctrine of the Mean*), and the *Yijing*《易经》, the former two works should be read side by side with the latter (I Ching 1978: xxxix). The interrelationship between the *Yijing* and Confucian metaphysics (儒学的形而上学) is clear, as the Confucian "Ten Wings" and the *Zhongyong*, the latter being a natural development from the "Ten Wings," represent the metaphysical development of ancient Confucianism.

The *Yijing* is an early attempt to bring to light the broad - gauged workings of the mechanism of the cosmos, based on the observation of facts, that is to say, an understanding of the universe according to the "flow of facts." The authors point out the importance of a broader perspective for the investigation of the human reality. Metaphysics, with its multidimensional implications, gives new meaning to who and what we are. According to conscientiology, "the inner universe of the conscious-

ness is much more instigating and 'involving than *all* of the objects in the external world." (Vieira 1994b: 9) Thus, the more open - minded researcher will inevitably bear in mind the *Yijing* as a rich resource in the complex undertaking of researching the consciousness.

The authors consider the primordial beginnings of modern consciousness research (意识研究), more precisely conscientiology (意识学), to be found in ancient Chinese thought. The science of conscientiology studies the human consciousness - also referred to as one's essence or the intelligent principle - and all of its multidimensional (metaphysical) manifestations. Can "the consciousness" be expressed in Chinese as 存在 (being), 心 (heart/mind), 神魂 (mind), 自我、自身 (self), or 灵魂、心灵 (soul)? In this regard, James Legge, in a commentary on the *Daxue* (Great Learning 1971: 358) states that:

Chû Hsi [Zhu Xi] defines 心 as 身之所主, 'what the body has for its lord,' and 意 as 身之所发, 'what the 心 sends forth.' Ying - tâ says: 总包万虑谓之心, 'that which comprehends and embraces all considerings is called the 心;' 为情所意念谓之意, 'the thoughts under emotion are what is called 意.' 心 is then the metaphysical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is conceived of as quiescent, and when its activity is aroused, then we have thoughts and purposes relative to what affects it.

Through the prism of conscientiology, what Zhu Xi 朱熹 (1130—1200) is representing as 心 or "what the body has for its lord" - the principle that pilots the body - would seem to be equivalent to "the conscious-

ness.” This is also in alignment with Legge’s observation that 心 is the metaphysical part of our nature, i.e., mind, soul, spirit. The term 意 or “what the 心 sends forth” would then represent the manifestations of the consciousness. In conscientiology, these manifestations of the individual are referred to as “thosene” (*thought + sentiment + energy*) or “思 - 感 - 能”(思维 + 情感 + 能量). In other words, every manifestation of the individual simultaneously involves thoughts which are inextricably tied to emotions and energy.

Given the possibility that the roots of conscientiology are to be found in ancient Chinese thought, as it will be argued, the presence of this science in China serves to bring an intellectual heritage full circle, returning it home. The term “roots” here refers to the appreciation of the essence of humanity, or what it truly is to be a thinking, insightful, lucid, and creative human being. One of the commonalities between conscientiology and Chinese philosophy is China’s abstention from a religious explanation of its understanding of life and the dynamics thereof. Whereas other cultures have found it convenient to place a *religious* label on beingness, China has chosen to place a more *scientific* label on beingness.

The authors thus endeavor to present: (1) the importance of the *Yijing* as one of the first works that considered the multidimensional nature of the consciousness and the intelligent mechanism of the interplay between *tian* 天 (cosmos) and *di* 地 (physicality); (2) its application as a tool for evolution; (3) the interrelationship between the *Yijing*, Confucian metaphysics (儒学的形而上学) and conscientiology (意识学). This paper is divided into seven parts: (1) the *Yijing* in the West; (2) the development of the *Yijing*; (3) interdimensional relationships; (4) cosmoethics; (5) evolutiology; (6) evolutionary scale; (7) consciential

reeducation and assistance.

I. The *Yijing* in the West

The *Yijing* 《易经》, one of the oldest works in the world, is an ancient Chinese system of symbols considered to explain the metaphysical principles by which the universe functions. It is also known in English as: (1) *Canon of Change*; (2) *Changes of Zhou*; (3) *Classic of Change*; (4) *Book of Change*; (5) *I Ching* 《易经》; (6) *Zhou Book of Change*; (7) *Zhou Yi* 《周易》. This work represents the cornerstone of Chinese philosophy and has continued to attract the attention of thinkers over time, both in China and abroad. According to Chung-ying Cheng, “[T]he tradition of *Yijing* is not only an origin of Chinese philosophy but the very ground of Confucianism and neo-Confucianism.” (Cheng 2003: 523) Fortunately, this classic of Chinese thought survived the “burning of the books” ordered by Qin Shi Huang Di 秦始皇帝 (r. 221–206 B.C.E.) in 213 B.C.E., thereby maintaining its transmission basically uninterrupted. (I Ching 1978: xxxiii).

The nineteenth and twentieth centuries witnessed a proliferation of versions of the *Yijing* in Western languages, such as: (1) translation into Latin by the Roman Catholic missionaries P. Regis, Joseph de Mailla and Peter du Tarte in the early 18th century, although published by Jules Mohl only in 1834^④; (2) an English version by the Rev. Canon McClatchie, M.A., published in 1876 in Shanghai^⑤; (3) an English interpretation by James Legge, published in 1882; (4) the German version by Richard Wilhelm published in 1929; (5) the subsequent English version translated from the German by Cary F. Baynes, published in 1950.

In Carl Jung's (易雍, 1875–1961) foreword to this English edition^⑥ of the *Yijing*, he exhibits a fascination with the work, having spent

more than 30 years of his life investigating its dynamics. Despite his noteworthy academic and professional profile as a Swiss psychiatrist and founder of the neopsychoanalytic school of psychology, Jung argues in favor of the knowledge provided by the *Yijing*. He also expresses, in his later years, indifference toward public opinion and the prejudice of the intellectual community of his day regarding *transcendent* matters in the following passage:

One cannot easily disregard such great minds as Confucius and Lao - tse, if one is at all able to appreciate the quality of the thoughts they represent; much less can one overlook the fact that the *I Ching* was their main source of inspiration. I know that previously I would not have dared to express myself so explicitly about so uncertain a matter. I can take this risk because I am now in my eighth decade, and the changing opinions of men scarcely impress me any more; the thoughts of the old masters are of greater value to me than the philosophical prejudices of the Western mind. (*I Ching* 1967: xxxv)

Not only was Jung impressed by the results achieved through the use of the *Yijing* but, as a result of his experimentation with this work, he coined his well - known term “synchronicity” (同步性), as defined here:

[S]ynchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar interdependence of objective events among themselves as well as

with the subjective (psychic) states of the observer or observers. (I Ching 1967: xxiv)

Upon the English version by Baynes being published in 1950, the book gained new popularity in the West. While Jung emphasized the relevance of the *Yijing* as a tool for individual self-knowledge, the 1970's witnessed an upsurge in "things occult" including divination, with many passionately using means such as the *Yijing*, tarot, palm reading and channeling to divine regarding a myriad of both greater and lesser issues. What can explain this interest?

Given the chaotic reality of ancient China, the use of the *Yijing* as a divinatory tool is understandable as it would give people hope and direction. However, in the 20th century – which many referred to as the "century of the mind" – a period in which the capacities of the human mind were developing as never before, a dependence upon timeworn technology was unjustified. Conscientiology considers one's own capacities to be the best "equipment" for getting in tune with the "flow of the universe," the movement and changes of things. The optimal tool is the consciousness itself. The self-discerning individual serves as his or her own pointer of the consciousness, as reflected in the "principle of disbelief," which serves as a backdrop in the studies of conscientiology: "Don't believe in anything. Experiment. Have your own experience." (什么都别相信。试验。去拥有自己的经验。)

One explanation for mystical tendencies is that most individuals are insecure, lacking reasonable emotional self-control, and continue to unnecessarily reenact dispensable past experiences. Mysticism is not the ideal path for one who wishes to be free from myths and illusions, move

forward on his or her own legs and dynamize self – evolution. This is embodied in the following phrase:

“Those who discard belief arrive at knowledge by knowing him or herself.” Waldo Vieira^⑦

In spite of the faddish nature in which the *Yijing* was embraced by many in the West, it served as an unperceived but highly influential conceptual “undertow” in the field of psychology. Since psychology has provided some of the precursory beginnings to contemporary consciousness research, it can be argued that some of the “roots” of conscientiology are to be found in some of the most ancient aspects of Chinese philosophy. This being the case, it is of interest to review some of the points of the development of this ancient work and some of the ways in which it relates to aspects of conscientiology.

II. The Development of the *Yijing*

Originally a divinatory work, the *Yijing* was used to foretell the future and indicate wise courses of action by interpreting the signs (omens) of the changes which are constantly occurring in nature. Little effort is required to imagine the desperate situation in which humankind found itself in ancient times. Perception of impending events could mean the difference between life and death. Ancient diviners needed to understand the workings of their world. Natural events were unexplainable. A scientific understanding of the functioning of the universe was unavailable. Divination would be an understandably welcome ray of hope to a desperate humanity. The context of the times is portrayed in the Bai Hu Tong 白虎通, written by the Han scholar Ban Gu 班固 (32—92 C.E.):