

Book of Changes: Cosmological and Anthropological Metaphors in Chinese Philosophy

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Abstract

Ancient Chinese history holds a quality which has syncretized traditional thought with its cultural wealth unified of mystical and mythological figures in the background. Such that classical documents, which had begun to be written before Common Era, has directly influenced the political regime, education system and status of society in China. One of the most prominent features of these works is to propound collective knowledge about perception of cosmology, attitudes to earthiness, community standards, policy and morality. Among Five Classics works of these masterpieces of Chinese philosophy, Book of Changes which stands closest to metaphysical narrative, mainly consists of the texts about prophecy. While this piece of work had been referred as a divination guide in Western Zhou Dynasty (1046-771 BC), it turned into a cosmological text that included a range of philosophical commentary during Warring States Period (475-221 BC). The mainstay of this remarkable change is the direct correlation of all the concepts and terms that characterize the worldly beyond along with the relevant text, especially yin-yang dualism, which symbolizes an extraordinary harmony in early Chinese thought. Traditional idea suggests reciprocity in which heaven, earth and man are interconnected to maintain natural order. However, the superiority attributed to human beings also brings compulsive responsibilities to idealize a compatible society. This paper aims to discuss influences of cosmological and anthropological items on human behaviors explained in prescriptive perspective.

Keywords: Chinese philosophy; Book of Changes; harmony; moral principles; self-cultivation; self-identification.

Introduction

Chinese Classics are the works that have detailed descriptions of doctrines which correlate earthly to heavenly, basically known as virtual guide of Confucian teaching. Shedding light on long-established historical development in China, they are politically prioritized and accepted as the standard of social knowledge, are also an important entire corpus which collects the ideas about ritual tradition, daily behavior, communal values and norms of Chinese nation. Among them, Four Books consist of discourses and anecdotes systematized by Confucian principles.¹ We can clearly notice that the texts

¹ Four Books are composed with Analects, Mengzi, Doctrine of the Mean and Great Learning.

ground on codes of ethics necessitate a sociopolitical regime. On the other side, Five Classics involve several arguments such as hierarchical system, historical chronology and ceremonial procedures in ancient ages.² The mutual feature of those works could be to bring a conformist perspective on human relations reposed upon substantial regulation. There is a non-negligible parallelism between metaphysical and physical area due to a set of rules lays down secular humanism. The concept of harmony 和 indicates an ideology appropriate to natural order implicitly or explicitly. Canonical forms of harmonious action place a condition on avoiding from what is out of natural order. Each phenomenon in the universe interacts with one to another regardless of dichotomy.

According to Chinese cosmogony, one of the most fundamental variations is the dualism of yin-yang which characterizes contrary formations into complementary. Notably monumental stars of solar system like the sun and the moon, every celestial and terrestrial dynamics has its contrary formation. Many native dualities such as male and female, birth and death, day and night, summer and winter, true and false, left and right have been symbolized by the positive-negative forces of yin and yang. Being main component of traditional thought, while favorable representatives explained by yang, unfavorable representatives explained by yin. As to the theory all things in nature have two attributes relying on each other to ensure continuity of circular transformation. From this point of view we may draw attention the other duality in heaven and earth³ since Chinese philosophers originally refer an instruction for people's activities. The interaction of heaven and earth connotes a permanent harmony between cosmology and community. As addressed in classical texts, the reason of social order turn upside down a serious chaos was that individuals had lost their virtuousness thereby breaking the laws of nature. Although heaven, earth and man have their own ways, they mutually and indispensably interconnect. On conditional basis, this type of assumption pertains not only identification principles but also generation and realization principles. The way of heaven and earth is the principle of generation; the way of human is the principle of realization. It is believed that three realms maintain consistent harmony in an inseparable whole. In regard of man's virtue is endowed by heaven, moral agency must be perceived as a certain obedience in essence.

² Five Classics are composed with Book of Changes, Book of Documents, Book of Odes, Book of Rites and Spring Autumn Annals. Since Han Wu Di (156-87 BC) sovereignty of Han Dynasty, they had taken part of the political curriculum being a series of collections and abolished with the reforms of 1905.

³ Following yin-yang, the other oldest dualist Tiandi (天地) is the unique concept to determine extraordinary harmony between heaven and earth. Tian is referred to heaven and di is referred to earth. It is believed that both of them directly have effects on natural events and people's activities, so it can often be translated as "the world" and "the universe".

Confucian doctrine holds a utopian society, called great unity where people live in peace before chaos and emphasizes the source level of shared coherence.⁴ However, Confucius mentions the highest significance in harmony rather than uniformity. (*Analects*, 13/23) What needs to be clarified at this point is hierarchical system had been valued above social equality, because of imposing responsibility which resulted in normative harmony. Being a sage ruler practicing the rules of propriety (li 礼), harmony is thought the noblest method. (*Analects*, 1/12) Additionally, when virtues are fulfilled in accordance with mandate of heaven harmony will be achieved. Whereas goodness is the way of humanity, virtuousness is the way of heaven. (Liu, 2003: 69) We can understand this assertion evokes being active in taking initiatives on the purpose of establishing a society in harmony with heavenly ordinances. In this way, it is quite essential to analyze inferences through Book of Changes to sort out the origins of Confucian endeavor both in cosmological and anthropological sense.

Firstly we have to say that Book of Changes comprises of eight trigrams with combination of three divided or undivided lines.⁵ Each line emblemizes questions and answers subject to discuss activities of the sun, the moon and other stars, transformations of seasons, climate changes, appointments of heaven, moral disciplines of human beings, and so on. It is regarded as an emphasis on the notion of “changes” into the name of text owing to varying lines, layers, combinations of trigrams and hexagrams. In Chinese “yi 易” means simple, amiable, change and cycle. Thusly it is totally apart from being named as a guide book of prophecy. The baseline of the content is built on three strokes (sanhua 三劃) which define heaven, earth and man. In short, heaven brings into man; man nourishes civilization on earth. Mutual interaction depends on the parts of entire cosmos produced from one single organic whole. There may be participated three terms of quality and quantity: continuity, integrity and mobility. If we observe over metaethical paradigm, it could be seen that this process is continual because it is always self-renewed, integral because it permeates all vital spheres, dynamical because it generates energy. (Tu, 1985, 35-39) Three realms (sanjie 三界) explained in cosmography where natural and supernatural are not separated; suggest a fusion between time and space. Neither natural realm within earth and man nor supernatural realm within heaven has diversified courses since central idea roots in the symbolic interaction of yin-yang even if things change along with time and space.

Throughout the text, divided lines symbolize yin and undivided lines symbolize yang but trigrams of qian ☰ and kun ☷, represent heaven and earth, derive the remaining trigrams. In last chapters we read: “*active and inactive elements constitute the course*

⁴ “When great Dao prevailed, lands under heaven were common state-owned.” (*Book of Rites*, 9/1) Dao (道) embarks the ultimate postulate inferring actual reference to constant process of existence in Chinese philosophy. Despite etymological differences, almost every movement of thought has developed grand theories that somehow discourse of Dao meaning “the true path to follow”. For more see Sertdemir, 2020.

⁵ Any two of the eight trigrams ☰, ☱, ☲, ☳, ☴, ☵, ☶, ☷ consist of sixty-four hexagrams, which are formed from the union of shapes with six lines each ☰, ☱, ☲, ☳, ☴, ☵, ☶, ☷, and the symbolic meaning depictions of those hexagrams.

*of things, alternate with movements end in goodness, complete the nature of man and creatures.*⁶ Modern Chinese philosopher, writer and historian Feng Youlan says that heaven and earth are the physical representations of yin and yang so the production of things is analogous.⁷ This remark might be acceptable yet already needed to be more expositive. In our opinion, the way of explanation on celestial phenomenon link to yang and terrestrial phenomenon link to yin, reflects an order adaptive to experience individual responsibilities. Starting from this, yin-yang theory could not be a model of nonfigurative as it has been employed a distinct self-identification between male and female. Due to the patriarchal structure of a country ruled by feudalism for centuries, gender apartheid can be regarded as usual. Its standpoint recognizes human efficacy in conceptual superordinate and subordinate.⁸ Each individual has hierarchical liability in earth towards cosmic laws legislated by heaven. Therefore, we can say that Book of Changes engages political identities, roles societal, natural laws and ethical modalities, and can prove more than a text of divination.

Heaven and Earth in Cosmological Statements

Book of Changes offers three major patterns on reversibility and transformability of regular order: cosmology of change, ontology of change and metaphysical morality of change. In the most general sense, normativity moves from metaphysical realm to physical realm and extend from physical realm to moral experience of individuals. Known as correlative cosmology, fusion between time and space determines mutual responsiveness of heaven and man. At the first chapters we read a conjecture as follows:

Heaven is the primary, prosperity, efficacy and morality of all things. Great heaven is the beginning of existence, unites and commands each living creature. Clouds pass, rain falls, various things manifold. When great light bring to completion, seasons are fulfilled. The way of heaven is to emergence and alternate. So that everything obtains its nature and fate and ultimately maintenance of great harmony will be retained. When rulers arise from numerous things, whole country will find tranquility. (*Book of Changes, 1/1*)

According to this section, the key point is to draw a correspondence. Heaven is made out creativity, authority and sovereignty having effects upon natural, political and social events on earth. Giving moral identity to human beings, heaven establish regulations

⁶ *Book of Changes, Xi Ci 1/5*. Here we have translated yin-yang as active and inactive elements to underline their functional actions. It is clear in this part that no sooner one yin and one yang come together successively than they embrace Dao which we put into the course of things.

⁷ He further tells that yang gives beginning to things like a father and yin completes them like a mother by means of anthropomorphic interpretations of two principles. (Feng, 2009) In spite of being agree on the estimate ascribed to humane forms, we have to foreground Dao, which is seen the source of all things both in physical and metaphysical realm, has been postulated for the mother model.

⁸ One of the interpretations on duties formed for individuals is modified in similar characteristics with ancestors and sovereigns to emphasize hierarchical discriminations. Social structure is categorized in five classes from nobles to slaves; sovereigns are nobles and other classes bow down to nobles. See Xu, 2006.

for leaders to manage the state. Besides the supreme position attributed to heaven, there is also an empowerment endowed to virtuous ones. A good example of virtuous ruler has been dictating with advancing moral attitudes, cultivating duties. Principles like humaneness (ren 仁) and righteousness (yi 义), transferred as basic standards to behave virtuously by Confucius, are priority to enhance harmony. (*Book of Changes, 1/12*) Cosmology of change notes a legitimization for administrative competence instructed by heaven. Han scholar Dong Zhongshu affirms that political responsibility of a ruler is at utmost degree, supposing has power on being omnipotent and omniscient. As written in *Shuowen Jiezi, 78*; “*three realms are heaven, earth and man, yet the ruler link them each other*”, the legitimized authority lies on hands of sovereign who is honored the son of heaven. Ontology of change, on the other hand, is hidden in the sentences below:

Ten thousand things come into being from the existence of heaven and earth. After ten thousand things come into being, male and female exist, when male and female come into being, husbands and wives exist. By the time husbands and wives come together, fathers and sons exist, with fathers and sons there comes rulers and ministers. When rulers and ministers emerge, hierarchy takes place, after hierarchy takes place, the rules of propriety and righteousness put into practice. (*Book of Changes, Xu Gua/30*)

By stressing moral agency and human activity, this passage indeed enlarge on dualism of yin-yang. Dual realms root the existence of formative and integrative sides. All things consist of compatibility of opposites like male and female. Variety of species continues to reproduce unceasingly by favor of masculine and feminine energies. In certain respects the presence of things living or non-living is possible by the presence their opposites. This assumption verifies two vital forces are moved in resonance supporting mutual functional process. Since myriad beings transform within the movements of heaven and earth then their innate virtues belong to celestial derivation. This passage mentions about family members and government officers because *Book of Changes* tries to claim that hierarchical bonds diverge relationally. In the second chapter of the book we run into an anecdote saying; “*masculine and feminine substances occupy their correct dignities in great righteousness of heaven and earth.*” (*Book of Changes, 2/37*) What is meant here could be responsiveness to comply with the natural laws. Following this anecdote there explained sociopolitical roles of individuals in a normative manner. Family members have to possess virtuous characteristics and so parents ought to behave in reference to parental authority. When father should be a true father, child should be a true child, when brothers and sisters should get true fraternity, husband should be a true husband and wife should be a true wife, then the family will uphold the right course. Being in the right course, all under heaven will arrange harmoniously.

As it explained in detail these texts are not only about the ontology of change, but also are about metaphysical morality of change. It is believed that human beings support the

improvement of heaven and earth. As long as people conform to rules and regulations, continuity of harmony is going to resume. Situated in centrally between heaven and earth, man has the connective eligibility. To nurture moral awareness by heaven is a rule of duty. Having been praised the potential, man might participate exclusive part of cosmological order. (*Doctrine of the Mean*, 23) Earthly conditions are hierarchical but individuals' objectives and obligations are cooperative. Providing a systematical reorganization, social imperative necessitates moral normative. Whether rulers or citizens and whether parents or children need to increase of self-consciousness in turn. So we can find out a retroactive conjecture which embodies dualist yin-yang aligned with continual, integral and dynamical interaction of heaven and earth. Behavioral methods sorted by appropriateness of outer order:

Heaven continues its activity in its own mobility, the superior man⁹, in accordance with heaven, should continue self-improvement earnestly. Earth carries its potency in its own mobility, the superior man, in accordance with earth, should carry self-cultivation profoundly. (*Book of Changes*, 1/1; 2/1)

As can be seen above, it is enable to notice a harmonious activity begins from metaphysical outwardness and reaches to ethical subjectiveness. More important, now that heaven and earth mobilize an outer order both self-generative and self-transformative, human beings have to put in ceaseless effort to attain moral education and cultivation. Of all qualities and virtues of people, conformist identity is the main emphasis. Regarding harmony as the key point, we might expound the saying; *"if heaven and earth were to fail keeping intersection, myriad things discontinue growing and flourishing."* (*Book of Changes*, 54/1) Human being is the connective entity and liable at fulfilling responsibilities conferred by heaven in case to keep pace with perceptible changes. Most probably, heaven suggests man to become conscious and earth advances man to practice virtuous activating spiritual, intellectual and behavioral courses simultaneously. The relational process of three realms conjures up a pattern of personal development based on morally cultivation. To set an example, just as none of the plants can turn green without the transformative change produced by heaven and earth, so none of the potency can get organized without the responsive virtue cultivated by man. In every respect, the role provided to human beings is implied perfective but regulative, either. Self-improvement gives another argument for virtuous acts. Taking into consideration that heaven and earth introduce us an indivisible whole, it would not be a mistake to put into words that anthropocentrism had been theorized instead of dogmatically certainty. Human experience dominates the courses of harmony and perpetuates innate tendencies to reason about social issues. Heaven makes ultimate decision on compliance while earth provide for permanence. No matter how hard the

⁹ Chinese junzi (君子) can be translated to "superior man" indicating an individual has the goods of humaneness, righteousness, humbleness and so on. With a largely Confucian framework, the other descriptions like great man (daren 大人) and wise man (shengren 聖人) are also used to characterize virtuous people.

circumstances are individuals ought to acquire the behavioral pattern corresponds to natural order. The changeable transformation is the principle of harmony. Observing upper heaven astronomy can be seen, observing lower earth geography can be seen. (*Book of Changes, Xi Ci 1/4*) Clear-sighted phenomena contemplate arrangements of cyclical formation happens repeatedly. One of the leading regulations is metaphorical directives which are esteemed to being laid down by heaven. In any event, morality is the fundamental method to organize intercommunity:

The great man completes harmony of heaven and earth with morality, regulates attitudes in reference to movements of the sun and the moon with the sequence of four seasons, follows the way of heaven without disobeying and behaves virtuously in conformity with the mandate of heaven. (*Book of Changes, 1/23*)

According to this passage, interactive mutuality is considered to assimilate cosmological guidelines into anthropological coalescence by the agency of moral principles. Another statement quoted from Confucius says; *“the superior man must enhance in virtue and cultivate with adherence, then thereby morality can move forward.”* (*Book of Changes, 1/12*) To advance virtuous acts depends on attitudes of reliable and sincere. Cultivating oneself in high qualified abilities needs to build disciplined and stabilized society. In our opinion this claim is more related to prescriptive standards than affirmative actions simply because individuals are strictly committed to living pursuant to the connective harmony. The ones, who obey the rules of hierarchical system where sociopolitical roles are assigned, also know moral values conferred by heaven. The subject under discussion is to be exposed definite judgements on good and bad deeds. Book of Changes teaches us to be cautious against unforeseen contingencies by following the ways of heaven and earth. Furthermore, there is a suggestion for rulers on changing administrative mentality. Confucian perspective imagines a governor who is better skilled at virtues not at oppressions. (*Analects, 2/1*) Because of that we should examine other anecdotes thoroughly in order to assert our thesis.

Humanity and Society in Anthropological Arguments

When we take metaphysical statements as a reference to moral principles, it can plainly be seen that human actions participate in serving a purpose of communal facilities rather than personal advantages. Self-cultivation commences with awareness that to comprehend the courses of heaven and earth is to learn adaptable experiences. Significant features of Book of Changes embark on duty-consciousness for all people living in harmony. Ethical conducts figure being a participant in creative and transformative activities brought into consonance. Since universal values and policies have an ethical sense of intertwined relevance between heaven and earth, learning moral norms incorporates humane behavior with society. It is helpful to cite the review of Professor Tu Weiming stating to learn is basically moral self-cultivation,

and a gradual process of building up one's character by making oneself receptive to the symbolic resources of one's own culture and responsive to the sharable values of one's own society. (Tu, 1985: 68) From this point of view, we can readily make a remark on core values, which are implicit in the idea of optimal society, assume some pragmatism standards. Individuals are considered not to be isolated, contrary, are actively duty-bound at the center of human relations. Respecting family members, paying court to sovereign rules, defeating poor conditions and providing future prosperities are just some parts of the exercises on responsibilities. Indeed, moral principles appear to enhance innate qualities endowed by heaven due to the fact that harmony lies beneath of ethical phases:

The superior man should rule people practicing humaneness, secure uniformity confirming rules of propriety. It is good enough to exhibit harmony by means of favoring righteousness and managing virtuousness. The superior man should justify these four ethics so that primary, prosperity, efficacy and morality of heaven are achieved. (*Book of Changes, 1/9*)

In the first chapter of our paper, we touched on that heaven is the beginning of existence, uniting all things within its willpower, originating primary, prosperity, efficacy and morality. As referred here, individuals are liable for actualizing norms and standards explained as moral virtues. Actually there is a performative utterance about the essence of learning where each person internalizes secular behaviors along with the mandate of heaven. In any concrete human experience, responsibilities form an interactive mutual relationship signifying a necessary continuum for social well-being. (Gardner, 1986) The motivation of a virtuous ruler, according to this passage, is not to leave possible chaos being through with the state government but is to reorganize people allocating four virtues precisely. If the ruler who leads the country establishes a sociopolitical order associated with ethical attitudes and behaviors, an earthly regularity conformed to heavenly functionality will happen as expected. This hypothesis is confirmed by the paraphrase 27/1; "*heaven and earth cultivate all beings, wise man cultivates virtuous human beings, in this way greatness raises and reaches everyone.*" In other words, a virtuous governor being wise also leads by example to citizens effectively.

Although organizational characteristics stratify by reason of hierarchy, unity and dignity of the country require systematizing a political order in which sovereign sets radical standards for adjusting cosmological changes. It must be known that absolute authority in feudal regime of ancient China is pertain to the ruler who represents the mandate of heaven on earth. The connective eligibility between heaven and earth therefore appears as a correlative entity between rulers and people. The stability of power is promoted by generosity of rulers and loyalty of people. Just as good and bad deeds will reciprocate in heaven's judgement, so true and false policies will result

in heaven' enforcement. If ever the state were apart from directives of heaven, the country would encounter natural disasters such as flood, drought, famine and so forth. (Bai, 1993) As long as the rulers are responsive to the requests and needs of society, individuals observantly follow the rules and faithfully serve to the leaders. This perspective is evaluated duties pragmatically, but nevertheless, unquestionable objective is falling in line with natural laws legislated by heaven. Professor Wing-Tsit Chan expands on this perspective saying; *"from the point of view of heaven, one's moral conduct consists in fulfilling his universal duty, in doing something moral, one is serving heaven."* (Chan, 1963: 761-762) The acquisition by individuals of moral principles to be favorable in the social sphere not only includes a worldly advantage but also heavenly expedience. As it is pointed out in two different chapters of Book of Documents *"only heaven can bless morality, only morality can touch heaven."*¹⁰ *Moral awareness which is imposed among social identities is the unconditional acceptance to the chain of rules laid down by heaven. Unlike environmental inequality or differential sovereignty, there is behavioral intention draws an analogy to imperative conjectures. What really matter is to carry out the self-cultivation which partakes of virtuousness and obtain to sagesness. Regarding this argument "only the sage knows how to move forward and back, how to survive and die without losing righteousness"* might be a key passage. Here we can highlight the idea of responsibility is shared by being equipped with accommodation of knowledge before motivating inner virtues. Human beings have the capacity to cognize the laws of nature since man is postulated one of the three realms of cosmos. Hence, accumulative knowledge must save on following the instructions of heaven. Subjective desires, habits and needs are not able to meet in deriving personal benefits and interests. Wide knowledge sets measures to experience achievements except moral values.¹¹

The competence of knowledge is thought to deploy moral principles restore coordinative acts which are closely link to wisdom. Normative appeals of virtuous actions exclude destructive desires in consequence of heavenly responsiveness. Either rulers or citizens are represented as the superior man who is an example of responsible human being, diminishes excessive needs and increases submissive duties. There is a method to behave for common interest bringing about unity, equality and harmony. In recognizing the shared life of things, responsibility extends from the individual toward the other and to society and nature. (Nelson, 2011: 337) First of all, determined stages of self-cultivation sustain wisdom to put into practice with a comprehensive awareness on cosmological and anthropological essences:

¹⁰ Book of Documents, Shangshu, 8/1; Yushu, 3/20.

¹¹ Book of Changes mentions that there is an illusion where people take an eager interest in sensual beauties and melodies ended in self-centered motives. Instinctive and manipulative tendencies are incompatible with the norms of virtuous actions. To nurture moral character does not mean satisfying sensual needs. When good and bad deeds are listed through the text, we can see instinctive and manipulative tendencies are explained as bad deeds. Various anecdotes imply self-cultivation (xiushen 修身) through which responsibilities of individuals are elaborated altruistic personality for society. (Book of Changes, 1:24/2; 39/1)

In earlier times, the method wise men used on change was based upon the obedience to the mandate of heaven in conformity with the natures of living creatures. As to this change, the way to organize heaven with yin and yang, the way to organize earth with soft and hard, the way to organize man with humaneness and righteousness had been built. (*Book of Changes, Shuo Gua/2*)

In the light of this passage, we might that metaphysical functionalities form effective interference over human behaviors. Heaven and earth, with their respective movements, guide people to explore moral dispositions keeping tremendous harmony. Sociopolitical roles thus are judged necessary to differentiate which traits are morally relevant and which are not. Human relations surround each behavioral pattern on changeable environmental conditions. In addition to physiological activities like eating, sleeping, clothing, working, people also require mental activities lay a bridge to learn. A template, which applies some virtues such as humaneness and righteousness, correspond to interpersonal interaction exemplifying humanly agencies by heavenly dictates. The immanence of moral principles focuses on kindness, tenderness, faithfulness and trustworthiness. Unless emotional dispositions give way to behavioral intentions, it is impossible to achieve social unity and dignity. Confucius reminds us the golden rule saying; “*don’t do unto others what you don’t want done unto you.*” (*Analects, 15/24*) The reciprocity of virtuous acts generalizes feeling empathy with others being purified from haughtiness and selfishness. Sensual desires and needs conflict to compassion wherefore the tendency to satisfy personal interests leans on. Another passage indicates that human beings have endowments to be helpful and faithful so long as they are observant to heaven:

The blessing comes from heaven so there will be favorable responsiveness if people intend to be helpful and trustful. To carry out trustworthiness is considered as submissiveness. This is what virtuous men go for the fences. (*Book of Changes, Xi Ci 1/12*)

As it is understood from this passage, heaven is the main source of all moral agencies provided by people having sincerity, generosity, reliability to fulfill humaneness and righteousness. Virtues are peculiar to versatility as far as human relations are concerned. To know right from wrong meets the requirements of welfare policy. Both rulers and citizens should follow heavenly rules and regulations to establish a sociopolitical base in whatsoever direction movement is made, there comes the idea of harmony. This theoretical idea entails characteristics of men to facilitate social imperative through moral normative. Heaven actively has the authority and earth passively has the conformity, that is to say, man ought to feel compelled to enact virtuous behaviors without manipulating mutual harmony. Despite masculine-feminine divergences and hierarchical ranges, this ancient text teaches us moral principles to complete mutuality in a hermeneutical manner. In terms of the significant features of early Chinese thought, Book of Changes identifies two major themes in which cosmological

and anthropological items are integrated for ethical human behaviors: normative self-cultivation and responsive self-identification.

Conclusion

In this paper we examined how integrative mutuality designates obligated norms and standards on human actions in an attempt to retain extraordinary harmony between cosmology and community. We have noticed that on the basis of moral achievements there is a metaphysical postulate can be changeable under certain circumstances but cannot be unceasing in all possibilities as part of the movements of heaven and earth. In parallel with this metaphorical postulate we have also found out that three realms supposed to heaven, earth and man, are explained into a process where continuity, integrity and mobility takes place. As dualist yin-yang elements lead to the balanced harmony grounding a coexistence of all things with their opposites, human beings are saddled with some duties just as the functional courses of celestial and terrestrial phenomenon. Heaven is dominative side whereas earth is submissive side and consequently man has to obey the laws and rules imposed by heaven. This assumption has allowed us to analyze what kind of social responsibilities are elucidated in Book of Changes which is entirely beyond the suspicion of being referred to as a divination text.

Our findings show that this earliest document of Chinese philosophy subsumes a comprehension integrates heavenly regulations into humanly behaviors in a conditional estimation which clues a quietly different theory from the methodology of prophecy. In today's world empirical or unempirical theories usually assign unconnected behaviors and dissociated tendencies except for the religious practices. But then, as detailed in the classical texts taught Confucian doctrine, human actions are committed to the mandate of heaven on account of the fact that man is identified as the moral agency both being adaptive and connective between heaven and earth. More specifically, heaven dictates people to establish uniformity of politics which emerges hierarchically but not autocratically and earth conduces people to improve moral awareness. Taking as principle, self-cultivation is the conclusive method to fulfill duties. Likewise, individuals are confined to freely attitudes as a result of submissive self-identification. Even though humaneness and righteousness evidence an array of emotional dispositions such as affectionate sincerity, normative measures are settled for unity and dignity of the country where all people live complying with heavenly regulations. Since knowledge and virtue must be acquired in order to maintain mutual harmony, it is likely to be read that statements and arguments on ethical perceptions do not denote humanism but pragmatism.

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