

# The Hexagram of “Meng” and the General Meaning of “Enlightenment”

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**Abstract:** What is Enlightenment? Ancient and modern scholars have different understandings. Grasping the connection and difference between ancient and modern enlightenment thoughts is the work we should do to better understand this problem. This paper attempts to focus on the elucidation of the meaning of the divinatory symbols in Meng, and to explore the enlightenment and its relationship with education in connection with the discussion of “Enlightenment” by ancient and modern scholars.

## 1. Introduction

How to understand enlightenment is an important issue.

Kant's famous article “answer this question:” What is the Enlightenment? “ In response to this. “He said “The enlightenment is that human beings break away from the immature state they have imposed on themselves. The immature state is that they are powerless to use their own reason without the guidance of others. When the reason is not the lack of reason, but the lack of courage and determination to use it without the guidance of others, this immature state is what they have imposed on themselves. Sapere aude! Have the courage to use your own reason! This is the slogan of the Enlightenment Movement “1”. It seems that the problem of “Enlightenment” has been satisfactorily solved.

However, two hundred years later, Foucault, a French thinker, still believed that this issue was pending. In what is enlightenment, Foucault led us through Kant's article, But tell us “This may be a short text. But it seems to me that it marks an appropriate path into the history of thought about a question. This question has never been answered by modern philosophy, but it has never managed to get rid of it. It is a question that has been repeated in various forms for 200 years. From Hegel, Nietzsche or Marx to Horkheimer or Habermas, almost all philosophers Students have failed to face the same problem successfully. Directly or indirectly. So what we call enlightenment and at least partly determines who we are today and what we think about. What do we do? “

Foucault believes that “modern philosophy” cannot answer “this question” (enlightenment question). The reasons may be complex and diverse, and the lack of investigation on the Oriental origin of “Enlightenment” thought may be one of the reasons. As early as 1936, Chinese scholar Zhu Qianzhi devoted a chapter of “Chinese philosophy and Enlightenment Movement” in his masterpiece the influence of Chinese philosophy on Europe to discuss the great influence of Chinese thought, especially Cheng Zhu's Neo Confucianism, on the European enlightenment, It is particularly noteworthy that the “reason” talked about by Neo Confucianism was borrowed by European Enlightenment thinkers to fight against the “God” of Christianity.

In an interview on China's new culture movement, Chinese scholar Ding Yun affirmed Mr. Zhu Qianzhi's pioneering work. Ding Yun believed that “ Transcend authority and use reason arbitrarily “ was the most important feature of the enlightenment. Among them, “Transcend authority “ is reflected in the impact on religious authority (Christianity in Europe and traditional Confucianism in China). “Arbitrary rationality” is relatively complex, because European countries such as France, Scotland and Germany have different rational traditions, while China's Neo Confucianism tradition belongs to “premature enlightenment”, because it attempts to re-establish the Confucian classics on the ‘natural reason’ rather than the authority of saints. Mr. Ding Yun then proposed to take “The way of the great learning”, which involves manifesting virtue, renewing the people, and abiding by the highest good, as three programs to explain enlightenment.

He said that “Ming and enlighten fit together. The difference lies in the difference between the” Ming virtue “and the traditional” rationality “in Europe. If there are differences, they can be communicated, but differences are also retained. Confucian morality can tolerate rationality. In fact, the important ideological source of the European Enlightenment is Neo Confucianism. Therefore, the tradition of Neo Confucianism can be said to contain a more original and grand enlightenment philosophy. It is more brilliant, broad and complete than Kant's so-called “brave use of one's own reason”. The theory of renewing the people that if played properly, it can also include China's enlightenment, conservatism and revolutionary tradition. This undoubtedly opens the way for us to connect classical enlightenment thought with modern enlightenment thought.

## **2. Classical culture, education and Enlightenment**

How does classical thought understand enlightenment? The following only uses the hexagram of “Meng” in The book of Changes, which is most related to the word “Enlightenment”.

“Enlightenment” is closely related to education and teacher's way in classical thought. “Mongolia” means “slight ignorance and darkness” (Kong Yingda explained in the notes in The book of changes). The preface to The book of changes points out that “things are born with ignorance, so they receive enlightenment”. It can be understood as “all things are born with ignorance, so they need enlightenment”. So, how to “enlighten”? Unlike Kant's reliance on “rationality”, classical enlightenment relies on reliable “teachers” and “teachers' Tao”. How can we call it a “teacher”? Mencius's answer is “ People born in heaven, so make the person who knows first realize the person who knows later, so make the person who peccive first realize the person who knows later “ (Mencius · Chapter 1), “sages make people aware with their foresight” (Mencius · Jinxin). Han Yu's answer is “teachers, preachers, teachers and dispellers”, emphasizing the “foresight” of teachers themselves “ Clear-minded “ is the condition for him to become a teacher.

With reliable teachers, education (Enlightenment) is still difficult. It depends on the correct method of enlightenment. The hexagram of Meng in The book of changes is an important text for us to understand enlightenment.

According to the Meng hexagram, the upper Gen is the mountain and the lower Kan is the spring. The divinatory words: “Heng, bandit, I beg for Tongmeng, Tongmeng asks for me. When divination is told, it will be blasphemed again and again, and blasphemy will not be told. Virginity”, “bandit, I beg for Tongmeng, and Tongmeng asks for me”. The “Ci” is interpreted as “will should also”, which reflects the corresponding ambition of teachers and the educated children. In the book of rites · Quli, there is a saying that “ Etiquette rules, come and learn, but not go to teach”. “When the first divination is announced, it will be blasphemed again and again, but the blasphemy will not be reported. Li Zhen” said: “when the first divination is announced, it will be just. When the first divination is blasphemed again and again, it will not be reported, and the blasphemy will be concealed. It will be used to nourish righteousness and holy skill.”, Taking Divination as an example, it reflects the importance of the “sincerity” of the Meng hexagram. If divination is not sincere, the gods should not. People who ask for enlightenment has no sincerity, it is useless to teach. They only increase their enlightenment rather than eliminate it. Teachers should aim at “cultivating integrity through concealment” to achieve holy achievements.

The Image biography of the book of changes says, “a spring comes out from the foot of the mountain, and a gentleman cultivates virtue by decisive behavior “. This can be connected with the self-report of Confucius, who is an educator, who is “tireless in learning and tireless in teaching”.

Next, the six trigrams and Ci poems reflect the superb “enlightenment way” of the ancients, among which the “Fa Meng” of the first six, the “Bao Meng “ of the ninth two, the “trapped Meng” of the fourth six, and the “attack Meng” of the upper ninth, can be paid special attention to. Mr. Pan Yuting said “If a child is enlightened, he will come, and if he is enlightened, he will seek enlightenment. The teacher will teach him according to the time. When he is wrapped, he will be trapped, when he is trapped, when he is knocked, he will send it. When he is wrapped, he will nourish his yuan, when he is trapped, he will refine his yuan, when he is attacked, he will show his yuan. When he is told, he will not lose righteousness, and teaching will not violate the Tao. It is in

the actions of the monk. Or when he is wrapped, he will lose his upbringing, because he does not know how to refine, and when he is knocked, he will fail. If it is right, it can be found that if it is not right, it will do great harm to misinform the bandits. It is even more harmful to despise the religion. This is the right and wrong of yin and Yang, the heaven principle of education, and the law of prosperity. The foundation is based on the right law, the law is based on the right law, the Enli is based on the right and nourishes the right, and the holy skill is achieved “.

“Tell in the appropriate time and teach it”, which means that education should grasp the opportunity. Mencius called Confucius “The one who is holy at the time”, which includes this meaning, seize the opportune moment to enlighten, train, put oneself through the mill and knock to wake up.

The following only takes the Analects of Confucius as an example to outline the general meaning of enlightenment.

Zai Yu” used to sleep during the day. The Master said, “Rotten wood cannot be carved, nor a wall of dried dung be trowelled. What use is there in my scolding him any more?”

The Master said, “There was a time when I merely listened attentively to what people said, and took for granted that they would carry out, their words. Now I am obliged not only to give ear to what they say, but also to keep an eye on what they do. It was my dealings with Zai Yu that brought about the change?” (Analects of Confucius · Gongyechang, No. 5)

Zai Yu belongs to the speech Department of Confucius and was good at speaking. Confucius denounced it when he saw he sleeping during the day. This is the meaning of knocking to wake up (Ji Meng).

Zigong said, “Our Master's views concerning culture<sup>13</sup> and the outward insignia<sup>14</sup> of goodness, we are permitted to hear; but about Man's nature<sup>15</sup> and the ways of Heaven he will not tell us anything at all.” (Analects of Confucius · Gongyechang No. 5)

Zigong also belongs to the speech department in Confucius. Zigong's self-esteem is not low. Confucius thought that he did not reach his territory and did not recognize his self statement, which is also the meaning of knocking to wake up (Ji Meng).

Confucius said, “Only one who bursts with eagerness do I instruct; only one who bubbles with excitement do I enlighten. If hold up one corner and a man cannot come back to me with the other three, I do not continue the lesson.” (Analects of Confucius · Shuer No. 7)

In this section, “Only one who bursts with eagerness do I instruct; only one who bubbles with excitement do I enlighten” is also the meaning of trapped Meng and Fa Meng. “If hold up one corner and a man cannot come back to me with the other three, I do not continue the lesson.”, which is the meaning of trapped Meng (Kun Meng).

Yan Hui said with a deep sigh, “The more I strain my gaze up towards it, the higher it soars. The deeper I bore down into it, the harder it becomes. I see it in front; but suddenly it is behind. Step by step the Master skilfully lures one on. He has broadened me with culture, restrained me with ritual. Even if I wanted to stop, I could not. Just when I feel that I have exhausted every resource, something seems to rise up, standing out sharp and clear<sup>10</sup>. Yet though I long to pursue it, I can find no way of getting to it at all “ (the Analects of Confucius, the ninth chapter of Zihan)

Yan Hui belongs to the discipline of virtue in Confucius. In this section, Yan Hui laments that Confucius' way is “to look up to the higher, to drill to the firmer. To look ahead, to be absent-minded”. Next, he describes Confucius's way of “Enlightenment”, and “the master is good and attractive”, which is the meaning of enlightenment; “Bo Yi Wen” is the meaning of Bao Meng; “Ask me to be polite”, which is the meaning of being trapped. “Want to stop” to “the end has also been”, are the meaning of trapped Meng which means that an ignorant man in trouble.

### 3. Summary

Based on the above discussion, we can roughly understand the classical enlightenment as the enlightenment that pays attention to the cultivation of virtue (the gentleman cultivates virtue by decisive behavior), the opportunity of Enlightenment, and the way of Enlightenment (FA Meng, Bao Meng, trapped Meng, and knock Meng). Today, when modern western philosophy has been

unable to solve the problem of “Enlightenment”, I am afraid it is our due meaning to revisit the ancient sayings of the sages of “clarifying virtue” and “cultivating integrity through enlightenment”.

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