which change is made possible. For in regard to any change there must be some fixed point to which the change can be referred; otherwise there can be no definite order and everything is dissolved in chaotic movement. This point of reference must be established, and this always requires a choice and a decision. It makes possible a system of coordinates into which everything else can be fitted. Consequently at the beginning of the world, as at the beginning of thought, there is the decision, the fixing of the point of reference. Theoretically any point of reference is possible, but experience teaches that at the dawn of consciousness one stands already inclosed within definite, prepotent systems of relationships. The problem then is to choose one's point of reference so that it coincides with the point of reference of cosmic events. For only then can the world created by one's decision escape being dashed to pieces against prepotent systems of relationships with which is would otherwise come into conflict. Obviously the premise for such a decision is the belief that in the last analysis the world is a system of homogeneous relationships - that it is a cosmos, not a chaos. This belief is the foundation of Chinese philosophy, as of all philosophy. The ultimate frame of reference for all that changes is the nonchanging.

The Book of Changes takes as the foundation for this system of relationships the distinction between heaven and earth. There is heaven, the upper world of light, which, though incorporeal, firmly regulates and determines everything that happens, and over against heaven there is the earth, the lower, dark world, corporeal, and dependent in its movements upon the phenomena of heaven. With this differentiation of above and below there is posited, in one way or another, a difference in value, so that the one principle, heaven, is the more exalted and honored, while the other, earth, is regarded as lesser and lower. These two cardinal principles of all existence are then symbolized in the two fundamental hexagrams of the Book of Changes, THE CREATIVE and THE RECEPTIVE. In the last analysis, this cannot be called a dualism. The two principles are united by a relation based on homogeneity; they do not

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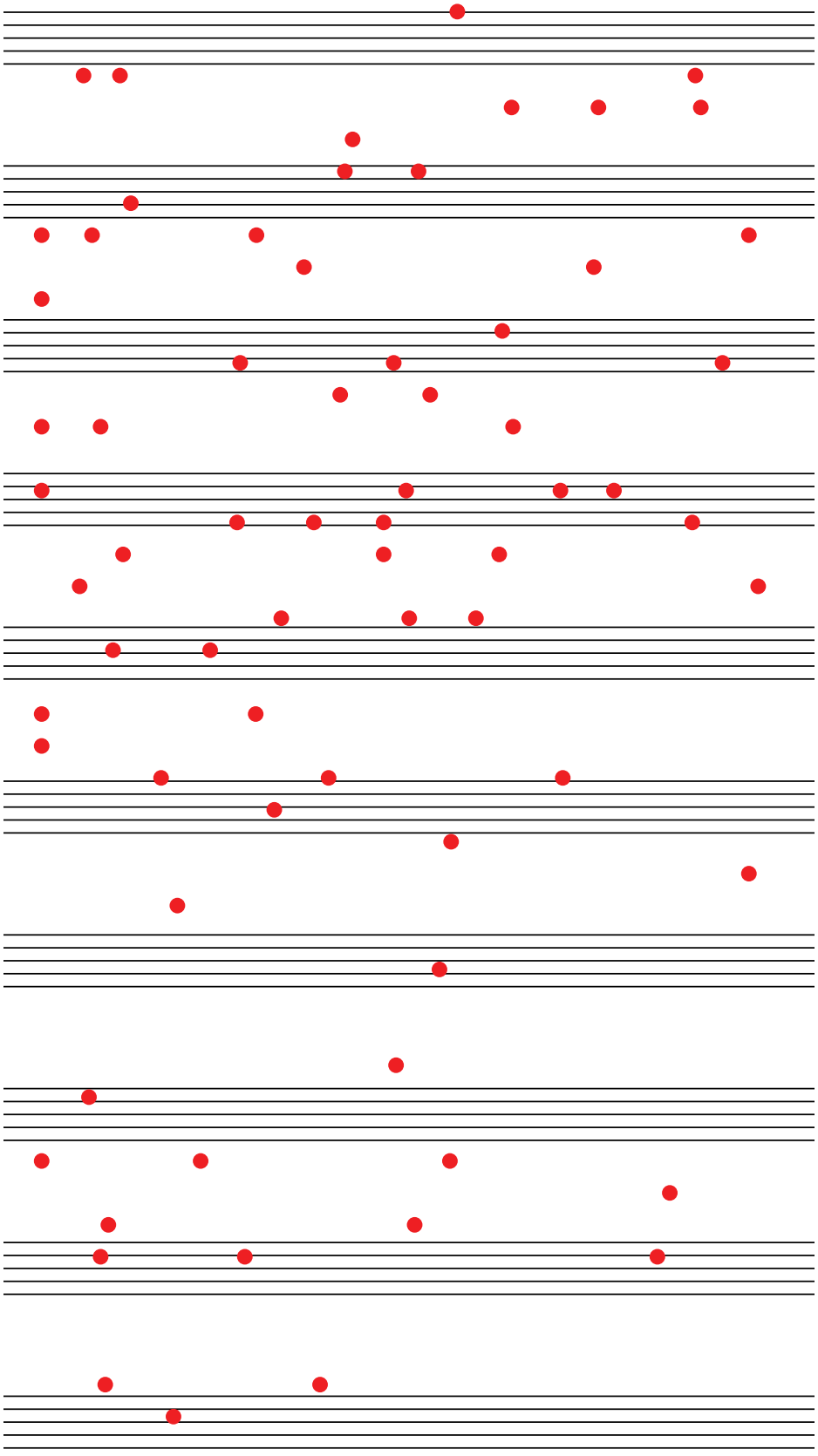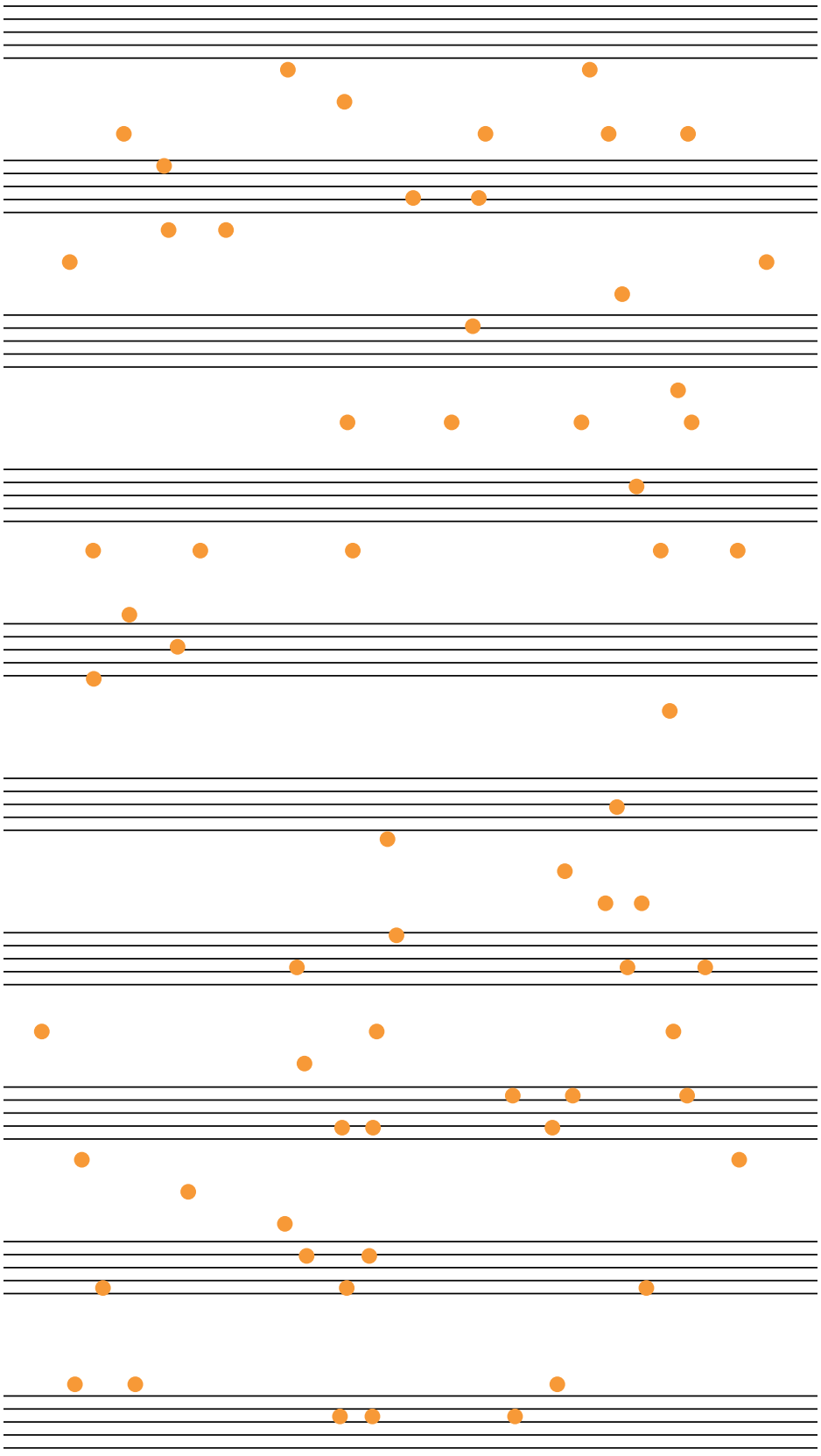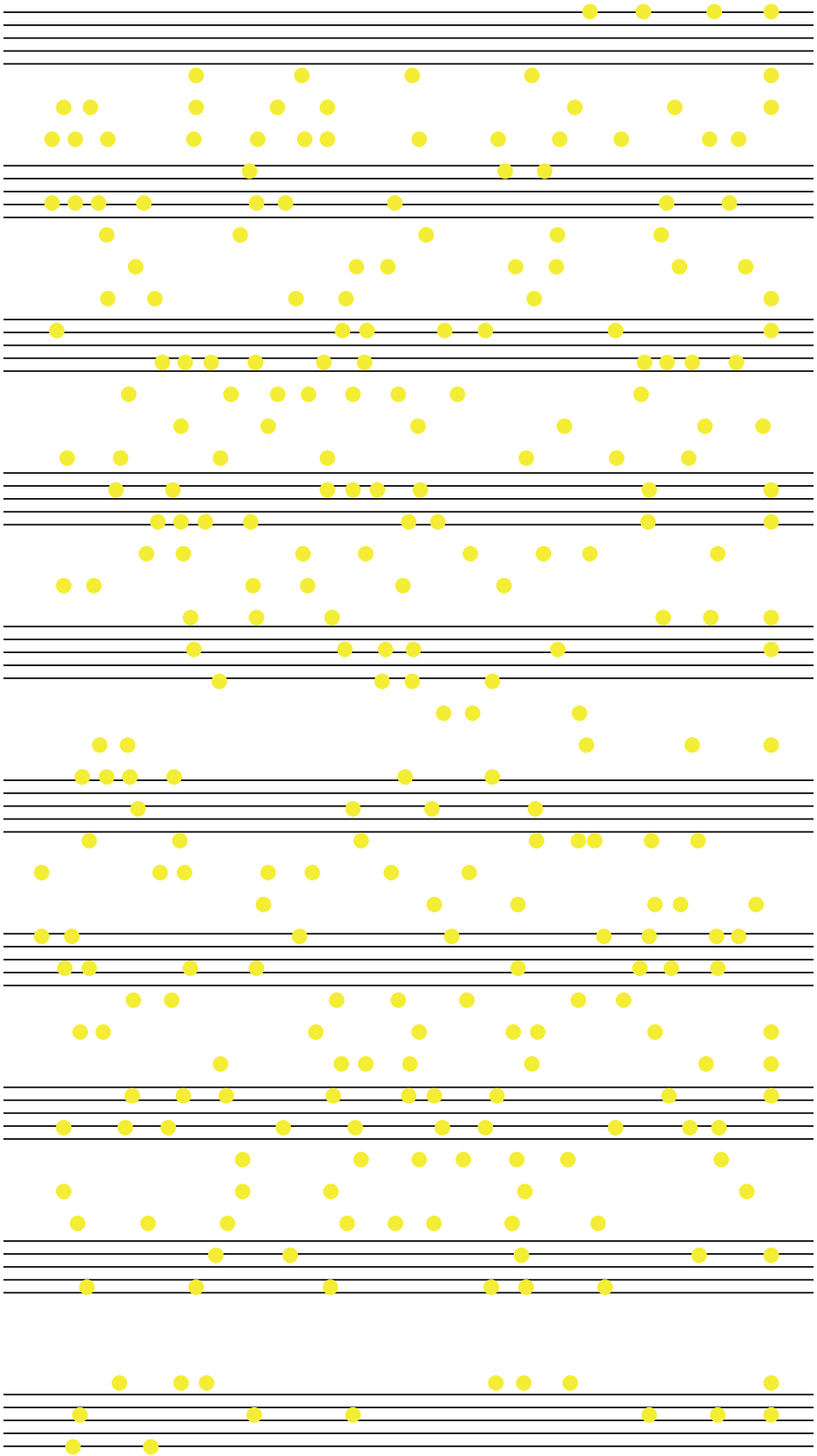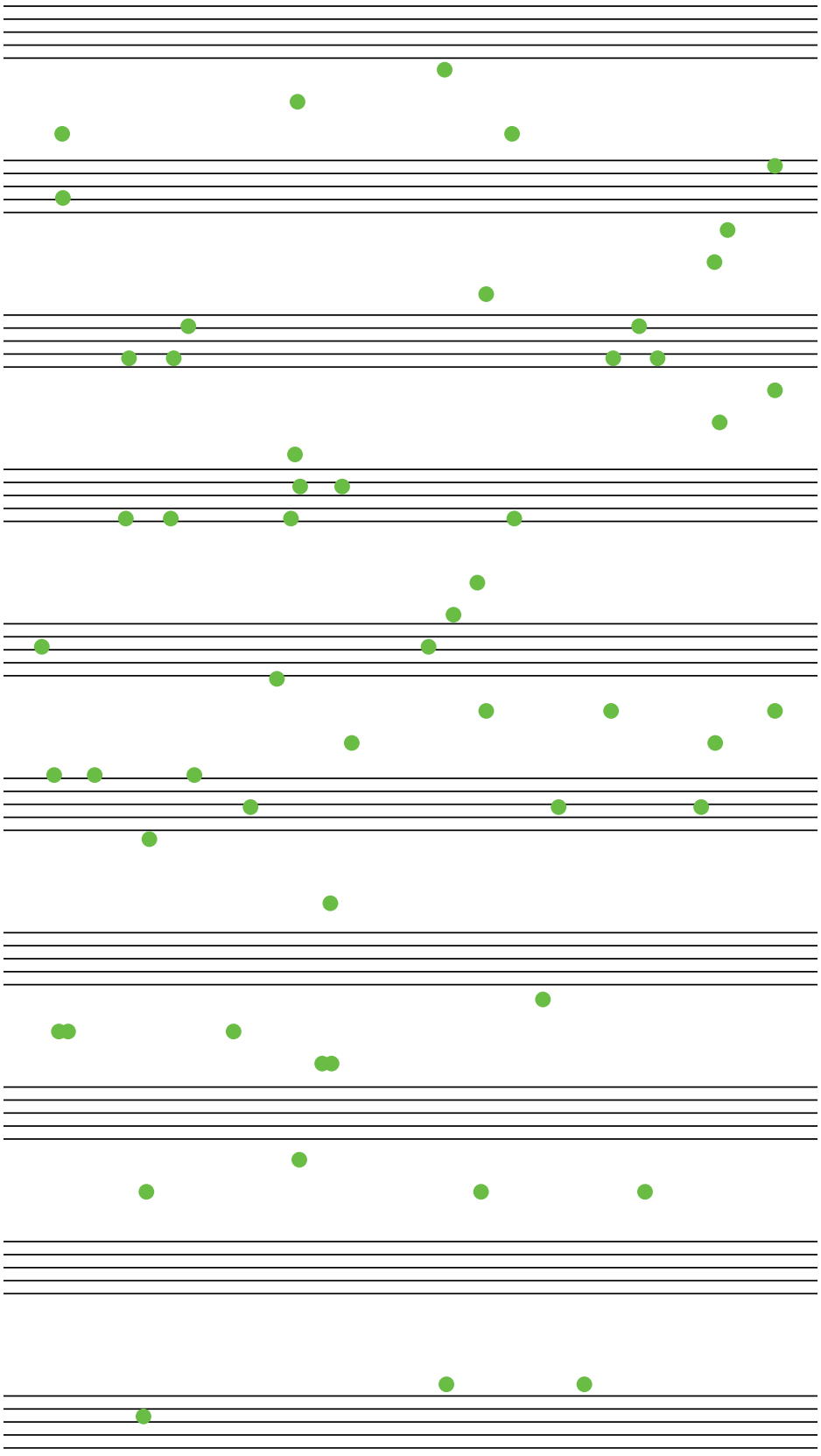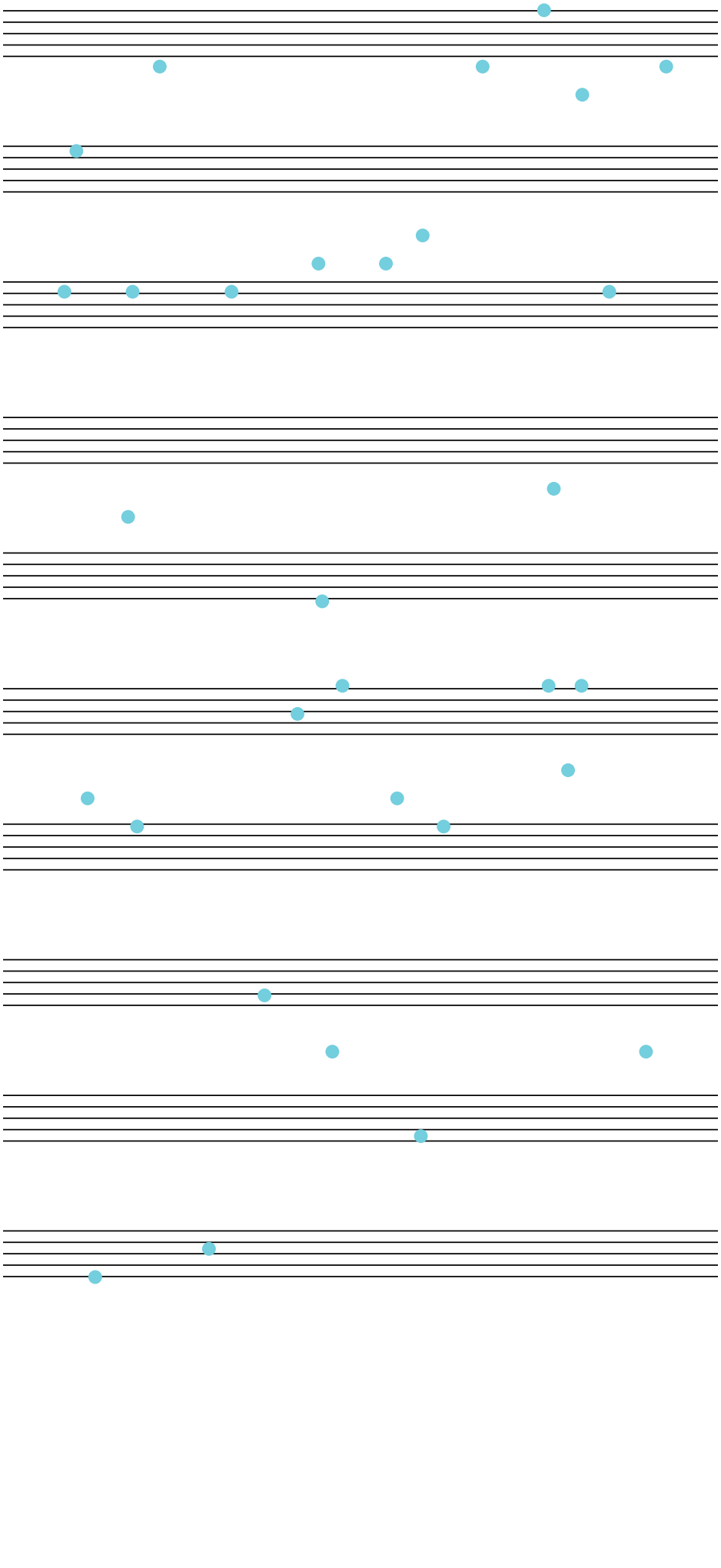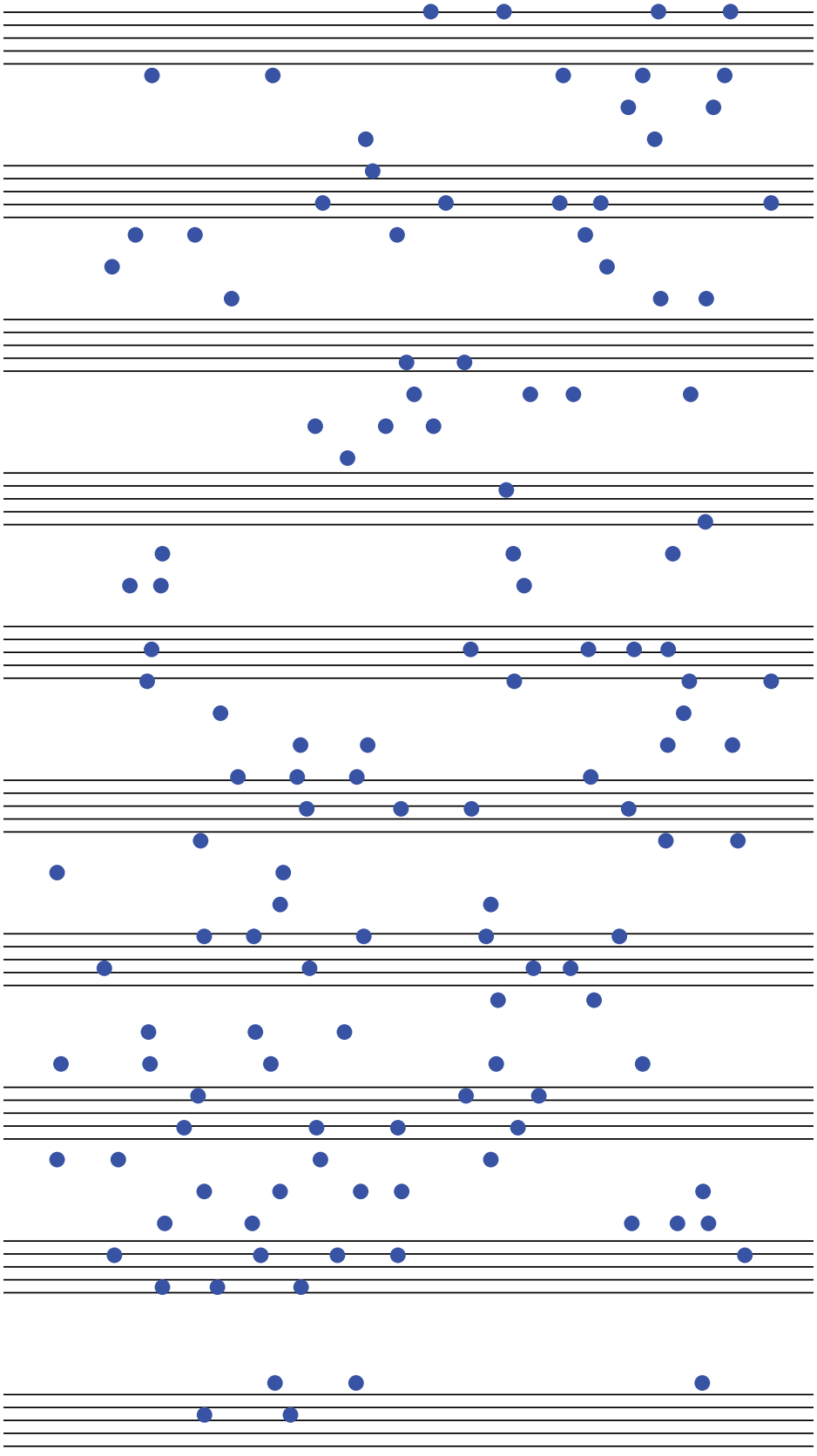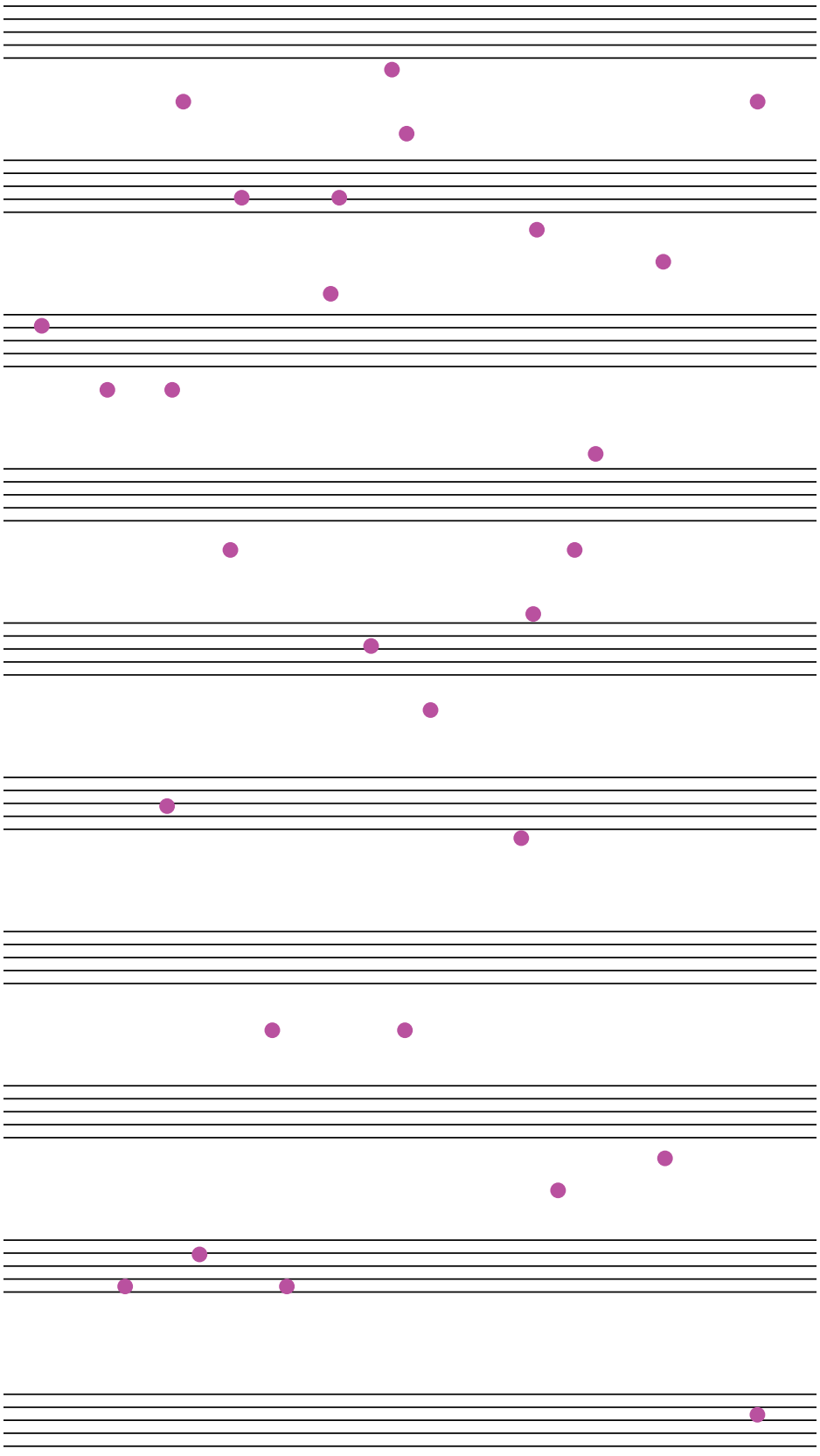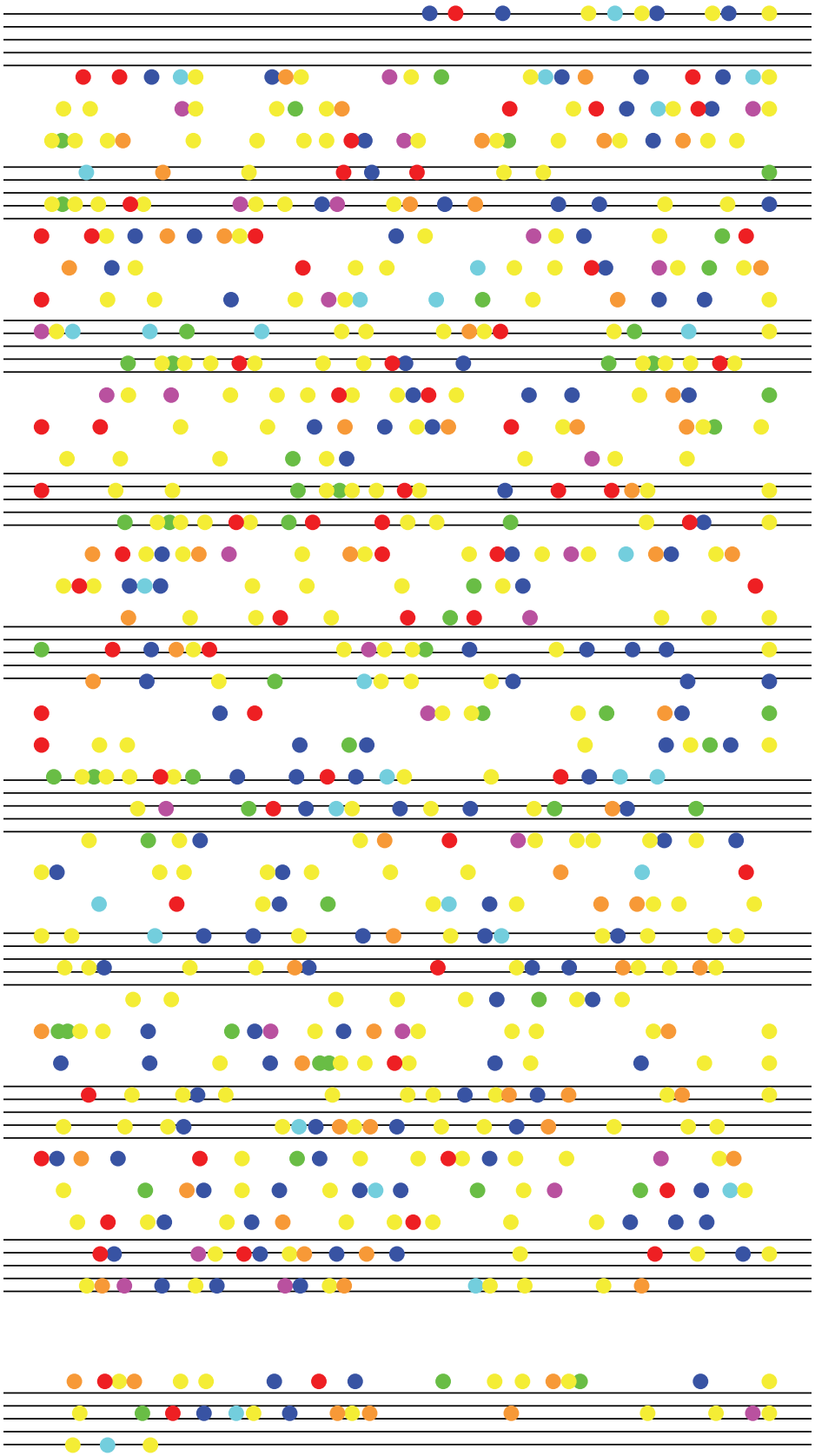
troduced here in anticipation of these definitions, as the types of change alluded to would not otherwise be intelligible.]