Introduction

In Neo-Confucianism, moral emotions stand different from the category of psychology. They have seasonal roots, deriving from human nature, which exists in the heart and is reflected in the human mind. The result is that the difference between moral emotions and the mind is not clear, giving rise to a certain kind of emotion. Such types of emotions are compensation, feeling of shame, feeling of modesty (or humbleness), and feeling of justice in moral judgment. (Table 1)

In the table below, the successive elements in every row are cyclical, because the seasons are in cycles. Each column in every row is metaphorically and metonymically related based on the nature of seasons. The last row of the table is the four kinds of emotions from human nature in Confucianism.

There are five domains in the table. In chronological sequence, the first domain presents the order a person should follow to become virtuous. The second domain is the theory of the Five Elements. As a result, five elements come out. In this essay, I follow the theory of the Five Elements because the theory is clearer in philosophical analysis.

We refer to the middle column (seasons, emotions, and nature) as suitable to human nature later, to emphasize that human nature is true, exact, and in the foundation of human nature. The four parts of human nature, together with the seasons, are called five common senses. They correspond with the Five Elements reflecting the Ultimate Truth.

2. The Seasons and the Five Elements (Figure 2)

The Five Elements are wood, fire, earth, metal, and water. They are the astral generations of the four seasons. The Five Elements exist contrary, but they metaphorically and metonymically combine to constitute the Ultimate Truth. They are used as analogies throughout the Four Books and Sunzi's Art of War (Spring and Autumn Annals, 13th century B.C.). According to the teachings of the Ultimate Truth, the five elements are the ultimate means to achieve peace.

Water originally means spring, emergence from under earth, human soul is spring (fire) in summer, earth is spring (water) in winter. Earth is middle-spring. This is an analogy. We understand the center of the world, while mid-spring is the middle of the world. Besides, springtime comes. Lipsap and fire burn earth to rise to tips, and plants harvest as far as the earth as spring. This is the center.

Wood is summer. Spring is an active, positive, active, and energetic season. Ancient Chinese medicine has similar descriptions of the relationship between man and seasons. According to the calendar, the five elements are the ultimate means to achieve peace. This is an analogy. We understand the center of the world, while mid-spring is the middle of the world.