••• PREFACE •••

CHINA has changed more in the twentieth century than in any period in her history. She has overthrown a 3,000-year-old monarchic system. She has replaced the 1,300-year-old examination institution with modern education. Men and women are for the first time equal. And she has embraced Communism. These radical transformations and many more have forced Westerners to ask why they have taken place. The search is no longer one for information but for explanation. Realizing that neither contemporary factors nor external influences alone can provide the answer, they have begun to probe into Chinese thought. And since Chinese thought is predominantly Confucian, they have looked into Confucian teachings with great seriousness.

The study of Confucianism in the West is not new. James Legge's translation of the Confucian Classics began a century ago. Unfortunately, Western studies of Chinese philosophy have been largely confined to ancient Confucianism and its rival systems, as if Chinese Buddhism were not Chinese, Neo-Taoism did not exist, and later Confucianism but a footnote to the Confucian Classics or at best a de luxe edition of them. But the fact is that Chinese thought and the Chinese way of life in the last several hundred years have, generally speaking, been the product of Neo-Confucianism, which thrived from the twelfth to the sixteenth century, and Neo-Confucianism is itself an outgrowth of ancient Confucianism, modified by Taoism and Buddhism. Therefore, in order to understand the mind of China, it is absolutely necessary to understand Chinese thought, especially Neo-Confucianism, in its entire historical development. The present book has been prepared primarily to meet this urgent need.

In attempting to maintain an historical perspective, I have throughout this work tried to strike a balance between the modern, medieval, and ancient periods as well as between Confucianism, Taoism, and Buddhism. The selections presented herein have been chosen with this balance and perspective in view. In the chapters from the *Analects*, for example, special attention has been given to sayings on knowledge, human nature, human destiny, Heaven, and the like—perennial problems in Chinese philosophy—but only to the extent that such selectivity does not distort the total teaching of Confucius. Moreover, my choice of philosophers and schools has been guided by their relative influence on the development of Chinese thought, not by the temporary interest of non-Chinese scholars. Many Western scholars, for example, have been much interested in Wang Ch'ung (27-100?), evidently because of his skepticism and naturalism, but have been little interested in Wang Pi

(226-249). In terms of philosophical influence, however, Wang Ch'ung is almost insignificant whereas Wang Pi is of tremendous importance. I have therefore given much more space to Wang Pi than to Wang Ch'ung in proportion to the amount of their writing. Finally, my introductions to the translations and comments on specific selections were written not only to make the passages more meaningful and stimulating to the reader, but also to show the interconnections between the various periods and between the different schools of Chinese philosophy.

Wherever practicable, I have translated whole pieces. The present work includes four books (the *Great Learning*, the *Doctrine of the Mean*, the *Lao Tzu*, and the *T'ung-shu* [Penetrating the *Book of Changes*]) by Chou Tun-i and thirty-seven chapters or treatises in their entirety[1] besides many chapters almost complete.

I have chosen to translate the entire material myself instead of using existing materials for several reasons. One reason is to achieve consistency in translation, which is absolutely necessary for an adequate understanding of either an individual work or the historical development of Chinese philosophy. Take, for example, the concept of *chung-hsin* (loyalty and faithfulness), a basic concept in the *Analects*.[2] It is clear and definite, and no variation in translation is justified. Translations by Waley, Legge, and Lin Yutang are admirable in many respects but they are not consistent.

The second reason for a fresh translation is that much research has been done and many commentaries have been published since most of the existing translations appeared. Not many existing translations have made use of research scholarship and commentaries in the first place. In any case, recent materials cannot be ignored, for they have thrown much light on various subjects. There are about 350 existing commentaries on the *Lao Tzu* and over a hundred on the *Chuang Tzu*. I have not consulted all of them but have seen a good number although only the most important ones have been mentioned. It is the consultation of commentaries and recent studies that has made me differ from other translations in many places. In cases where alternate interpretations offered by different commentators seem to be of equal merit, I have indicated them in the footnotes.

[1] These are: one from *Mencius* (ch. 3); one from the *Hsün Tzu* (ch. 6); two from the *Chuang Tzu* (ch. 8); three from the *Mo Tzu* (ch. 9); five from the *Kung-sun Lung Tzu* (ch. 10); four by Tung Chung-shu (ch. 14); one by Wang Pi (ch. 19); two by Seng-chao (ch. 21); the *Thirty Verses* of Vasubandhu (ch. 23); three by Chi-tsang (ch. 25); two by Han Yü (ch. 27); one by Chou Tun-i (ch. 28); three by Chang Tsai (ch. 30); two by Ch'eng Hao (ch. 31); two by Ch'eng I (ch. 32); four by Chu Hsi (ch. 34); and one by Wang Yang-ming (ch. 35).

2 1:8; 5:27; 7:24; 9:24; 12:10; 15:5.

The third reason for a new translation is that many Chinese technical philosophical terms, especially those of Neo-Confucianism and Buddhism, require a new rendering. Until recently, there had not been sufficient tools to help the translator. Chinese dictionaries and encyclopedias are geared to Chinese literature, not philosophy, and many technical philosophical terms are not included. The publication of the monumental *Daikanwa jiten* (Great Chinese-Japanese Dictonary) in 1955-1960 has been a tremendous help to scholars. But even this great dictionary, with more than half a million terms, leaves some important philosophical terms out.[8] Without adequate tools to help them, many translators have rendered technical terms in their popular meanings. Thus *ching* is often translated as "reverence," which will do so far as its popular sense is concerned but not as a technical term in Neo-Confucianism.[4] Unfortunately there are very few tools to help the translator on Neo-Confucian terms. The situation is much better in Buddhism, for excellent dictionaries do exist. But even these dictionaries are not complete. The entry *cheng-chü*, does not appear in them, for example. This term ordinarily means "proof," but when one looks into commentaries on Buddhist texts, one finds it to have a special meaning "to show" or "to demonstrate."

Some Chinese terms are so complicated in meaning that there are no English equivalents for them and they therefore have to be transliterated. I have, however, kept these transliterations to a minimum. I prefer to have a term translated even though the translation may not be entirely satisfactory. More about these difficult translations will be said in the Appendix.

I have used what I believe to be the best texts. In almost every text there are variations of individual words. These are noted only when the sense is seriously affected. And I have not noted obvious misprints or misplaced phrases. All titles have been translated. With the exception of some twelve cases, the sources of the 900-odd quotations have been given. Some sources are indicated in the original texts, but in most cases they had to be traced. Since for many of these there is no indication at all that they are quotations, and since indexes for most works are nonexistent, to find their origin is often like "fishing up a needle from the bottom of a sea," as the common Chinese saying goes. But the identification of sources is necessary to show the reader the historical and philosophical connections between Chinese thinkers. It also enables him to check the context if he so desires. Those sayings or phrases that have already become established expressions are ordinarily no longer under-

[3] For example, *chih-ming*, or until destiny is fulfilled.
[4] See Appendix.

stood as quotations and there is therefore no need to trace their sources. In most cases where an English translation is available, a specific page reference is given to enable a comparison if desired.

The order of chapters is not strictly chronological but grouped by schools within major periods, so as to give a better picture of the relation of schools. The translated materials in each chapter are, for the most part, arranged in their original order, with the original section or chapter numbers retained. Wherever the original order does not give a logical or well-rounded picture, however, selections are grouped under topics, with consecutive numbers assigned for easy reference.

In many chapters a list of topics and references is given at the end of the introduction. These chapters are indicated by an asterisk at the end of their titles in the Table of Contents. Unless otherwise indicated, all footnotes and insertions in parentheses and brackets are mine. Brackets are intended for extraneous material while parentheses are for explanation and identification. But it is not always easy to draw the line.

Except for some contemporaries who put their personal names before their family names (as I do), Chinese and Japanese names are given in the Chinese order, that is, with the family name first. Chinese and Japanese scholars are not consistent in using the various names of Chinese writers. Here the private names of philosophers, rather than their courtesy or literary names, are used, except in the cases of Lu Hsiang-shan and Wang Yang-ming, who are generally known in China, Japan, and the West by their honorific names. Wherever desirable, courtesy, literary, and other alternate names are given in parentheses to help identification. Chinese words and names are romanized according to the modified Wade-Giles system, save for well-known geographical and personal names which do not conform to it. Unnecessary diacritical marks, however, have been omitted. Dates of persons, if known, are provided in all cases except for those who are mentioned purely incidentally and for Western and contemporary Asian writers. The dates of Confucius, Mencius, Lao Tzu, and Chuang Tzu are given only in the chapters on them. The traditional Chinese calendar year is equated with its corresponding Western year, though the two do not exactly coincide. Thus 1525, for example, refers to the fourth year of the Chia-ching period. In China when a person is said to be fifty, for instance, it means he is in his fiftieth calendar year. I have followed this custom in referring to age.