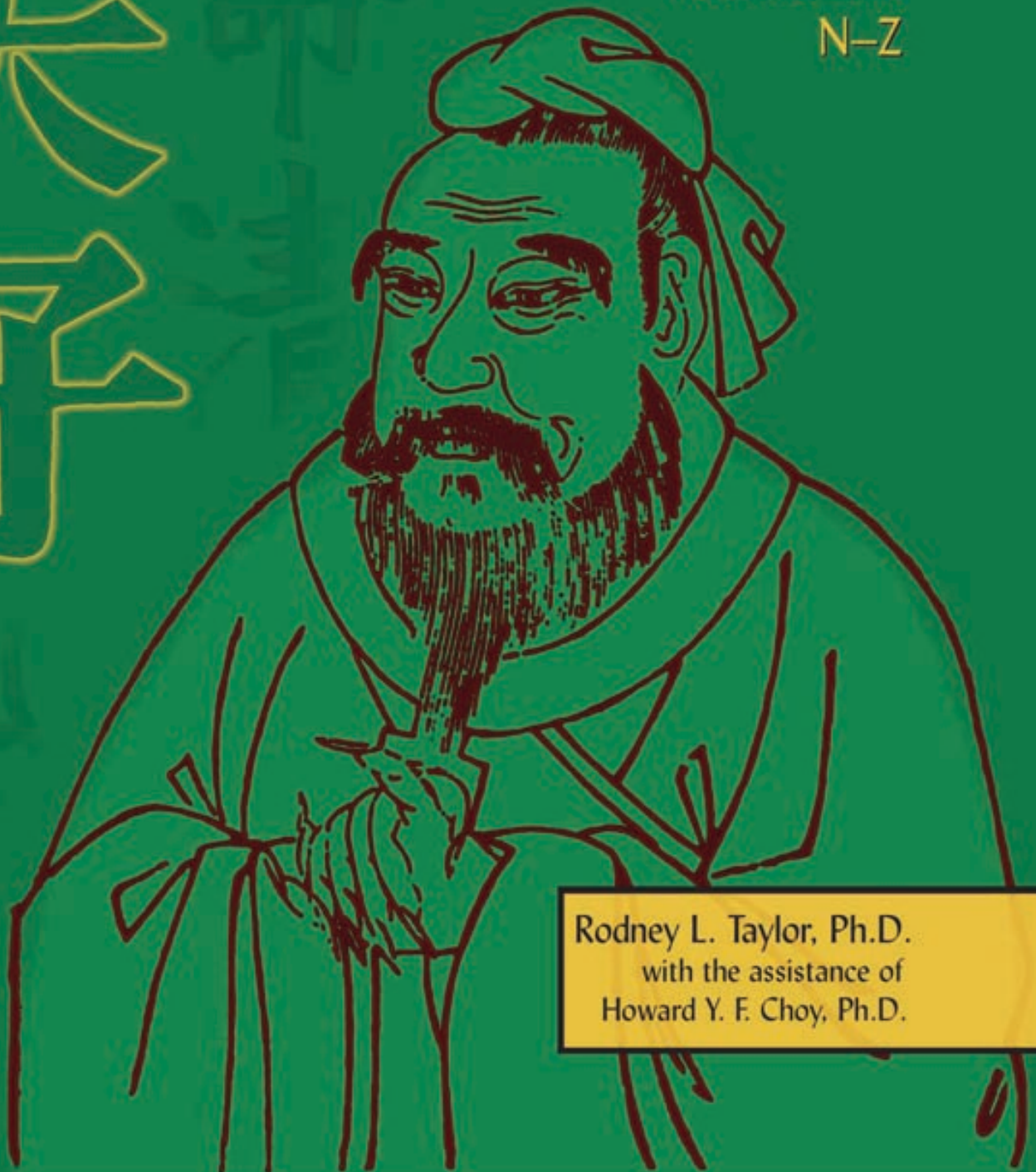


The Illustrated Encyclopedia of Confucianism

Volume Two
N-Z

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Rodney L. Taylor, Ph.D.
with the assistance of
Howard Y. F. Choy, Ph.D.

The Illustrated Encyclopedia of Confucianism



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From Rodney L. Taylor:
To my children
Meghan, Annika, and Dylan

From Howard Y. F. Choy 蔡元豐:
To my parents
Choy Nam 蔡南 and Lo Choy Yip 勞彩葉

Advance the learning that has languished for the past sages;
Commence the great peace for all future generations.

— Chu Hsi and Lü Tsu-ch'ien,
Reflections on Things at Hand 2.95

為去聖繼絕學，
為萬世開太平。

—朱熹、呂祖謙《近思錄》卷二

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Preface

This volume is intended as a reference work on Chinese Confucianism. Confucianism is a tradition encompassing religious, philosophical, political, social, and literary aspects with a rich and varied history not only in China, but in Korea, Japan, and Southeast Asia. The present volume addresses Confucianism as it is formulated and practiced in China, the country of its origin. The focus upon China is because of the extraordinary richness and length of the history of Confucianism there. Chinese Confucianism also represents the scholarly expertise of the author and his assistant.

The volume is composed of individual entries covering a vast range of topics related to, or in some fashion relevant for, the understanding of Confucianism. Entries include cross-references, see also references, and citations. Cross-references appear in boldface type within the text of the entry, indicating titles of other entries that appear in the book. See also references have the same function, only they appear at the end of the entry. These references may be related topics or points of interest for further study and investigation.

The list of citations are limited to English sources. Chinese sources are limited to a listing in the bibliography. These references serve two roles. First, they are references for further reading. Through the use of their full bibliographical information, provided in the bibliography, they provide a guide for sources that might be consulted for further and more detailed knowledge on a particular topic. Second, the references serve as works cited or footnote references. The titles listed under the reference section represent major works used as scholarly references for the entry itself. The reference to the work acknowledges my indebtedness to these various sources in the writing of this volume and should be regarded as a footnote reference for the encyclopedia entry. A number of Chinese sources have also been employed, and these also can be found in the bibliography, though they are not found in the references for each entry.

A volume of this kind can never be the product of a single author, but rather represents the knowledge researched and gathered through the works of numerous scholars. The ability to compose these entries is the product of the countless scholarly contributions of friends and colleagues whose professional lives have been focused upon understanding the Confucian tradition. To all of them I offer my thanks, hoping I have both credited and represented their ideas and work accurately and fully. All shortcomings, and there are many, are my own.

I would like to add a special thank you for the support given me by the Office of the Dean of the Graduate School at the University of Colorado at Boulder. This support provided me with a research assistant for the encyclopedia project. The opportunity to have a research assistant led me to Howard Choy, a person who has contributed immeasurably to this volume. Friend and fellow scholar, Howard has been a wonderful partner in the unfolding development of this project.

My thanks always to my family—Judith, Meghan, Annika, and Dylan—for their patience and support, and to Shelley, Howard's wife, for equal sacrifice along with encouragement.

RLT

Boulder, Colorado

The Religious Character of the Confucian Tradition

The Confucian tradition has stretched across twenty-five hundred years and played a central role as a dominant system of thought and practice in a variety of cultural settings. Originating in China in the sixth century B.C.E., it quickly spread to other cultures of East and Southeast Asia. Integral to the history of the cultures in which it was active, Confucianism has now joined the marketplace of ideas and practices of the world as a whole. Projecting a future in which Confucianism has enlarged its agenda to global concerns, its essential teaching of respect for human life is as timely today as it was when Confucius advocated peace in his own time by seeking to implement a moral relation with Heaven, Earth, and all living things.

Some scholars have argued that Confucianism is dead or has become a mere historical curiosity, put aside by the forces of twentieth-century modernization. During that time, cultures of East Asia struggled to throw off the yoke of historical ideology in their quest for technological, scientific, and political development. A more subtle analysis of the pervasion of Confucian ideology and values in these cultures has suggested that modernization was not so much built upon the funeral pyre of Confucianism as it was fueled by the tradition itself in ways that are still the subject of scholarly study.

Impact of Modernization

Arguably one of the major traditions of East and Southeast Asia in history, Confucianism has seen its traditional dominance in areas of state ideology and educational policy and curriculum eroded with the coming of modernization. The traditional role of Confucianism as the major form of ideology and practice closely affiliated with government and state is now a historical phenomenon. Confucian ideology is no longer an intimate part of the governments of various Asian countries. Confucianism is also no longer at the foundation of the educational systems of various Asian cultures, a role it had played for the past two millennia. Although there has been at least one recent attempt to reinstitute Confucian curriculum, at the present time its role in education across the countries that make up East and Southeast Asia is essentially nonexistent.

With modernization came the ending of many of the rich traditions of ceremony and ritual connected with the state that had been preserved by the Confucian teachings. There is no longer a center for traditional ceremonial and ritual practice. Historically, in the cultures in which Confucianism was activated, this role was played by the Confucian temple and the institutions of state ceremony. Such ceremony was an intimate part of the governance of traditional cultures. The Confucian tradition, as state ideology, played a key role in its preservation and practice. As preservers and interpreters of both state ideology and state ceremony—what we might call orthodoxy and orthopraxy—the Confucian tradition, despite being historically at the center of the cultures in which it was active, had become severely limited in the role it played by the late nineteenth century and the beginning of the twentieth century.

By the beginning of the twentieth century, the Confucian tradition had been all but eliminated from any official role, either as orthodoxy or orthopraxy, within Asian cultures. As country after country throughout East and Southeast Asia adopted itself to the process of modernization, Confucianism as an institution was seen as an encumbrance, confining its people to the weight of historical models. The Chinese sage kings of antiquity, paradigms of virtue from the Confucian perspective, were no longer viewed as relevant. The Confucian quest for a return to the age of the sages was seen by a rapidly changing political leadership as romantic ideas of a traditional and conservative past unwilling to change in the face of a world in transformation. While some argued for the continuation of a Confucian political agenda, few saw such suggestions as anything more than the dwindling power and influence of a

handful of individuals who were out of touch with the times. The fate of the tradition seemed sealed and many historians have concluded that the tradition's demise was complete within the forces of political transformation.

The evidence is now substantial that Confucianism contributed directly to the process of modernization throughout Asia. Yet as a historical institution with its complex of ideology and practice, it was effectively put aside as the forces of modernization became dominant and transformed the cultures of Asia to the societies we know today. In a sense, Confucianism provided the seeds for the transformation of the cultures in which it played a dominant role, and thus, for its own transformation. Transformation in this case has the appearance of radical displacement, but it does not mean disappearance or elimination. This distinction is critical.

The early twentieth century was marked by rapid social and political change, and with this change came a denial of much of what had gone before it. It was a period of throwing away of the old and introducing the new, where the old was largely associated with Confucianism and the new was identified with Western ideology and technology. The revolution that Confucianism brought about resulted in the demise of much of traditional society that was associated with Confucianism, specifically state ideology and practice. However, it did not eliminate the possibility of the persistence of Confucian values and the construction of a Confucian worldview to meet the needs of the late twentieth century and possibly beyond.

Resurgence of Interest in Confucianism

Reports of Confucianism's demise in the twentieth century may be greatly exaggerated. Even if the institutional Confucian tradition, state orthodoxy and orthopraxy, is dead, the tradition as a source of ideas and practices may still be embraced by individual and state alike. With the exception of Singapore, it would be difficult to suggest a great clamoring of interest on the part of various countries of East and Southeast Asia today to embrace their Confucian past in any conscious fashion. There is no reason, however, to exclude the possibility that Confucianism may adopt itself to the particular conditions of modernity and respond with an agenda that could once again become an active component in the societies of East and Southeast Asia, and perhaps even further afield.

In its most pervasive form the Confucian tradition is probably not even thought of as something we call Confucianism. While its role historically has suggested state ideology and ceremonial practice, it also represents a set of values thoroughly permeating the societies in which the tradition has been active. Though the state institutions identified with the tradition are gone, the values persist both as ways in which the culture represents itself and as modes of thought and behavior of the individual.

Confucianism was and is a worldview—one which gave, and continues to give, profound meanings to an individual. It has provided a comprehensive set of such meanings for the cultures in which it has been active. Values of this kind are sweeping in nature and difficult to pinpoint, but they would include the importance of learning and education as a means of transforming both individual and society; the responsibility borne by the individual to the community for self-transformation and community rectification; and the identification and fulfillment of the individual in terms of a community of shared moral responsibilities.

The Japanese Confucian Okada Takehiko, a contemporary spokesperson of the Confucian tradition, suggested that Confucianism's future was linked not to something called Confucianism, but to the persistence of its values. Specifically Okada said that he was not interested in the preservation of something called Confucianism, but in its teachings that call for respect for human life. As long as there continues to be the teaching of respect for human life, then the essence of the Confucian tradition remains alive. For the future only the teaching is necessary. The name it's given does not matter.

While some may not think of such ideals and values as Confucian, but simply part of their cultural heritage, others have begun to articulate such ideals and values as a Confucian perspective for the contemporary age. Tu Wei-ming, a prominent Confucian spokesperson in the West, has taken the perspective that we are moving toward what he calls the Third Epoch of Confucian thought, one which necessitates the tradition's response to global issues rather than merely specific cultural settings. From his point of view, unless Confucianism turns to the issues affecting all of humankind, it has almost no future. On the other hand, if it becomes inclusive of world concerns, it will create a dialogue that points to the future of a Confucian perspective.

An articulation of ideals and values within will continue to keep a Confucian worldview relevant within the marketplace of ideas. The works of Okada Takehiko and Tu Wei-ming exemplify a strong indication of the resurgence of interest in a Confucian worldview, in the same way as the early decades of the twentieth century represented the nadir of interest in the tradition and its institutions.

The Meanings of Confucianism

The Confucian tradition bears the name of its founder, Confucius, a Latinized form of his Chinese name K'ung Fu-tzu, the Great Master K'ung. In Chinese the Confucian tradition represents the *ju-hsüeh*, translated often as the Learning of the Literati and referring to a class of scholar-educators, including Confucius, whose aim was to preserve and teach writings representing the earliest traditions of the Chou dynasty. It was in these writings, known as *ching* (classics), that Confucius found the records of the Chinese ancient sages, a group of rulers of exemplary virtue who brought moral order to their world.

Confucius saw in his own lifetime a world torn by civil strife. He sought to remedy its ills by teaching of a golden age when virtue prevailed. For Confucius, moral order could be brought to the world by emulating the ways of the ancient sage-kings. Fundamentally, his teachings stressed the establishment of proper relations and respect between human beings. Confucius taught that each person had moral responsibilities to those around him. One was to develop one's life, as well as one's society, as a microcosm of the moral order of the universe itself; that is, the Way of Heaven.

Confucianism may be defined in large measure as the teachings and practices associated with the historical teacher Confucius and his followers from the sixth century B.C.E. through the twentieth century. Across this continuum there has been a range of interpretations as to the meaning of Confucian teachings. In addition, practice, both as ritual and ceremony as well as an individual means of learning and self-cultivation, has also seen a wide-ranging spectrum of interpretation. Not only is this range of interpretation representative of the historical development of the tradition within China, but also includes Korea, Japan, and parts of Southeast Asia, and recently the West. This volume will focus upon the development of Confucianism within China.

Confucianism cannot be discussed without taking into account its major role in defining an official state teaching or ideology. Early in its history Confucianism was accepted as the official teaching for the state. This had a number of very practical ramifications. The Confucian tradition was accepted as state ideology and became the interpreter of state ceremony. It also became the basis for the educational system and it was considered authoritative in the interpretation and understanding of the classical literary traditions. Such a role has placed the Confucians in leadership both in terms of educational institutions as well as governmental appointments throughout the majority of Chinese history.

Confucianism has also been central in defining and preserving traditions of ritual or ceremony. There is much ritual associated with the tradition itself— ritual that the

tradition looked upon as a preservation of the ways of the ancient times. Such ritual was institutionalized in the Confucian temple, usually called *wen miao* (Temple of Culture) or *K'ung Tzu miao* (Temple of Confucius) as well as through state ceremony, which was largely overseen by the Confucian school. The Confucian temple was an institution that formed the basis for the ritualistic expression of Confucian teachings and practices from the early centuries of the common era to the early decades of the twentieth century.

Ritual associated with the Confucian temple was seen in its most widely recognized form in the *shih-tien* ceremony (Twice Yearly Confucian Ceremony). While there were numerous other ritual performances, the *shih-tien* ceremony epitomizes the major ceremonial role played by the Confucian temple and the Confucian school. A sacrificial ceremony offered biannually to the memory of Confucius and his disciples, this ceremony authenticated the major role played by the Confucian school for the state and community as well as for the individual.

Ritual and ceremony is an element of Confucianism that traditionally has not been emphasized. Confucianism is usually presented as a set of teachings rather than a set of rituals, and the philosophical understanding of ritual has often taken the place of the performance of ritual. The history of the Confucian temple, and the role of the Confucian school in the enactment of state ritual, serves to rectify an overemphasis on ideas rather than practice. Any full understanding of the nature and scope of Confucianism, however, must include within its purview the major role played by the tradition in the performance of ritual and ceremony and the influence of such ritual performance upon the state, community, and ultimately the individual as well.

In terms of the actual performance of such rituals, no one doubts the importance of *li* (rites), for Confucius and virtually every Confucian teacher after him. There was also a tendency, however, to treat ritual in a more inward and philosophical fashion. We see this tendency within Confucius himself. Ritual is tied to inner feelings as much as it is connected with outer performance. Such a tendency only continues and becomes more abstract as the tradition develops. If one internalizes ritual, one then acts in certain ways that seemed to Confucius appropriate as a fulfillment of one's moral obligations to oneself and society. To act in a ritualistic fashion suggests that one regards the order of things with solemnity, and that one acts out of deep regard and respect for that order. When the term *li* is used in this way it is often translated as propriety, suggesting a reverential respect toward others as well as Heaven and Earth. Ritual thus spread from the very practical performance of a variety of ceremonies to the depths of understanding of the relation among self, Heaven, and Earth. The full spectrum of meaning is central to an understanding of what makes up Confucianism.

In addition to its role in society, Confucianism also has a long history of involvement in the lives of individual people. This is the side of Confucianism that is less well known and less frequently encountered in most presentations of the tradition. Confucianism is still primarily understood as a form of social teaching aimed at the governance of the state and the education of the citizenry for the good of the state. Beyond establishing order in the world, however, it is a teaching focused upon the individual and his or her own moral and spiritual development. This is the side of the tradition that might be described as the private or individual form of Confucian teaching and practice rather than the public dimensions exemplified by institutions of the state.

In its private or individual dimensions Confucianism is a teaching that provides learning and cultivation for the individual to fulfill the teachings of Confucius and other Confucian teachers. The fulfillment of these teachings lay in becoming a fully moral person: a person who, in being truly human, comes into a deep and profound relationship with all other human beings and ultimately Heaven, Earth, and all things.

Confucianism and World Religions

We have identified Confucianism as a worldview that functioned historically as a dominant ideology and practice for the state as well as a means of learning and self-cultivation for the individual. Now, and quite probably into the future, it also continues to provide a source of potential meaning for the individual. But how do we describe this worldview? Is it primarily a form of humanism and ethics, a political theory, or is it a religion? It need not be only one of these, but the question is whether one of these best suits its meaning.

Confucianism has been described in terms of humanism and ethics as well as political theory, but it is also said to be one of the major religions of the world. Under this rubric, Confucianism is included in every encyclopedia and textbook of world religious traditions. How could one account for the religions of Asia without including Confucianism? Yet it is often only with some difficulty placed among the religious traditions of the world. There is a need to explain why it is a religion or not and in what ways. If not a religion per se, it may be viewed as religious or possessing a capacity for spiritual meaning. Though it is included in the classification of the religions of the world, Confucianism is also almost always recognized as being quite unlike the other religions of the world though these other religions themselves are very different from each other. Confucianism is seen as more different from the others than they are from each other.

Within China Confucianism is claimed as one of the three religions or teachings called *san chiao*, which is the classification that includes Taoism, Buddhism, and Confucianism. The use of the term *chiao* in this context is not necessarily an equivalent to what we would normally mean by “religion.” The literal meaning of *chiao* is “teaching.” While teaching may take on religious connotation, it does not necessarily include it by definition. Thus the inclusion of Confucianism as one of the three religions or teachings may speak more to the expansive meaning of the term instead of suggesting something which identifies the tradition as religious in the strict Western sense.

Some would argue that Confucianism’s identification as one of the three religions or teachings only means that the category created is inclusive of both religious and non-religious traditions. The *san chiao* thus refers primarily to the philosophies or ways of thought in China rather than the religions. At times Confucianism, according to the scholar C. K. Yang, has even been regarded as the reason that East Asian cultures cannot be described as fully religious cultures. The argument suggests that since Confucianism has been such a major ideology in China, religion has been taken less seriously in these cultures than in other cultures of the world where a tradition that is clearly religious has been dominant. In other words, precisely because Confucianism has been the dominant tradition of thought, religion has not been a salient feature of the cultures under its influence. The question remains: Why is there such discomfort in referring to Confucianism as a religious tradition?

Is Confucianism a Religion?

There is nothing new about the question of whether Confucianism is a religion. Perhaps what is new is the range of responses and the ways in which more and more serious attempts have been made to suggest some level of religious capacity for the tradition, particularly in the last several decades. Regardless of the outcome of a query into the religious nature of the tradition, one thing is very clear from the outset: Volumes dealing with traditions such as Buddhism, Christianity, Hinduism, or Judaism do not have to begin with an apology, which is being used in the best sense of the term, for the religious nature of the tradition to be studied. It is assumed that Buddhism, Christianity, Hinduism, and Judaism, to name only a few, are religions. They may, and in fact do, have profound differences between them, but no one questions the appropriateness of describing them as religious traditions.

When we turn to Confucianism, the certainty that we are still dealing with a religious tradition seems to change. Why is this? Many reasons have been given. Some scholars, such as Wing-tsit Chan and Fung Yu-lan, suggest that Confucianism seems to be more a social-humanistic and ethical teaching than a religion because it is focused upon the establishment of proper relations between persons as well as the capacity of the individual to develop his or her moral nature. Beyond the role of the individual, it appears to be focused upon societal well-being: little points beyond the individual and society. Does such a focus necessarily exclude religious motivation? Religion certainly has a capacity for social-humanistic and ethical responses to issues. In fact, it may be the case that a particular religious tradition would define itself primarily in terms of these kinds of responses. Why then is the capacity for religious response questioned in the case of Confucianism when a similar response in another tradition would not be questioned as anything other than religious?

A number of issues are associated with this perception of the tradition as focused upon social-humanistic and ethical concerns. If Confucianism is primarily a social-humanistic philosophy, does this mean that it lacks a concept of the transcendent? And if so, does this deny it a basic requirement of what constitutes a religion? According to one view, lacking the element of the transcendent, Confucianism cannot be considered a religion. Such a perspective, however, involves a very narrow definition of religion, one that sees religion as dependent upon a theistic notion of a God transcendent to humanity. The idea of the transcendent is not the only category within which religion can operate. By examining a variety of religious traditions, we know that a transcendent God, while one way of structuring the religious meaning or worldview, is met by a dazzling choice of alternative structures. Yet the religiousness of these other traditions is not questioned as to whether they constitute religious traditions. It is also not at all clear that the Confucian tradition necessarily lacks the presence of a transcendent, and here scholarly opinions differ substantially. Why is it that Confucianism continues to receive such close scrutiny—either to deny its use of the transcendent, or in turn to suggest that without a transcendent it cannot be considered religious?

Part of the answer lies in the commonality of the transcendent as an assumption about the nature of religion, particularly in Western cultural contexts. To a large degree the religious milieu from which the West has arisen presupposes the existence of the transcendent as a basic and defining quality of religion. It is the basis of the Abrahamic traditions that form the foundation of the religious West—Judaism, Christianity, and Islam. The lack of a transcendent has not, however, prevented Eastern traditions such as Buddhism, Hinduism, Taoism, and Shintoism from being recognized as religious traditions. Confucianism remains an outsider to this recognition in part because there is no ready substitute for the transcendent as appears to be present in other traditions.

Take the transcendent away and by the standards of the Confucian tradition, other features of what would appear to normally constitute a religious tradition are still seen as wanting. Some would say, for example, that Confucianism lacks a scripture. Then is scripture to be defined only in terms of a theistic god seen as a lawgiver who reveals scripture through a chosen individual? What of the other religious traditions of the world that are not theistic? In other religions there are traditions of inner wisdom and meditative forms of knowledge. Such forms of knowledge are capable of producing something that the tradition will regard as scripture. And what of the Confucian tradition? There are the *ching* (classics), works that purport to represent records of the sage rulers of the early Chou dynasty. The classics appear to represent a different kind of material, which is not obviously religious. Is there room, however, for the understanding of scripture within a larger arena of religious meanings?

What of the founder of the tradition? Can Confucius be defined in terms of a religious founder? He performed no miracles, he did not talk with god(s), he does not deliver texts revealed from god(s), he did not present himself as one possessed of great or special knowledge. He was simply a human being who attempted to advise the rulers of his day in how to restore moral order to the world based upon his knowledge of the ways of the ancient Chinese sages. Unsuccessful in this attempt at influencing the political events of his day, he became a teacher and for the rest of his life gathered disciples around him to promulgate the teachings of the ancient sages. Are such characteristics of a founder figure necessarily inimical to the nature of religion, or is it simply the need to expand the perimeters of what constitutes the nature of founder figures within religious dimensions? Taking all these factors into account, can Confucianism be called a religion?

A Religious Dimension of the Tradition

Without a concept of the Absolute or ultimate—that beyond which there is nothing else—according to the scholar of religion Joachim Wach, we are not dealing with the subject matter of religion. On the other hand, when the Absolute is present, the capacity for religion is also present. Notions of the Absolute within religion can appear in different forms, be it transcendent or imminent, theistic or monistic, or any of a variety of other forms. Why is it then that variation in the structure and meaning of the Absolute is allowed without denying the religious foundation of the tradition until Confucianism is discussed? The answer lies in the failure to perceive the Confucian understanding of the Absolute. If there is a Confucian Absolute, is it possible that it expresses itself in ways ordinarily reserved for that which is normally not identified with the Absolute? In other words, are there reasons that the concept of an Absolute in the Confucian tradition has not been obvious? Consider the focus upon social-humanistic and ethical values and the full extent of meaning the tradition ascribes to such issues. Perhaps such issues are not fully understood for their capacity to entertain religious meaning for the Confucian tradition nor do they lend themselves to an identification of a Confucian Absolute.

Without an understanding of its capacity for the Absolute, the Confucian tradition fits only with what seems to be some compromise into a category of world religious traditions. The difficulty of the fit between Confucianism and other religious traditions has produced a variety of ways to describe the tradition as a religious one. In general there has been some discomfort with the idea of representing Confucianism as a whole as a religious tradition; Confucianism as a religion. This difficulty has been met by suggesting that rather than trying to address the issue of Confucianism as a whole as a religion, it is far better to look for a religious or spiritual dimension to the tradition.

Is there a difference between identifying the tradition as religious and simply finding a religious or spiritual dimension? A religion implies a set of beliefs and practices. It also includes an institutional history and community. Such elements can obfuscate an identification of a religious or spiritual dimension, particularly if that element is found only in the personal experience of the individual. There is, however, a danger that in limiting our understanding of the religion of Confucianism to a religious dimension we preclude religious meaning and, therefore, limit our understanding of the full religiousness of the tradition. Since the tradition itself places importance upon its own history and institutions as well as beliefs and practices, its capacity for religion is broadly inclusive and not limited to certain specific features, even those of the inner spiritual life.

There is also a question of whether a definition of the religious of Confucianism that limits the religious capacity to a particular element does not violate the way in which religious faith and belief operate. To suggest that there is a religious dimension

is to suggest that there is also much about the tradition that is not religious. Frequently those who argue for a dimension of the tradition as religious or spiritual also suggest at the same time that any such religious dimension is merely a small aspect of the tradition as a whole. In other words, there may be a religious dimension, but it plays a minor role in an otherwise non-religious tradition. The presupposition remains that the majority of elements of the tradition as a whole are in fact non-religious. The argument is a curious one, for it relegates the element of the religious or spiritual to a singular dimension of Confucianism, not to the tradition as a whole. The argument also treats religious belief as equal with any other belief in terms of its ability to be held to a singular dimension. Is this the manner in which a religious person holds religious belief?

When Joachim Wach described religious experience, he talked in terms of an experience of the Absolute, which by definition was beyond all else. He described the response of the individual to the Absolute as a “total response of the total person.” In other words, when experiencing the Absolute, the experience itself is all encompassing and all-inclusive. There is nothing that is not included. While Wach is referring specifically to the nature of religious experience, he is also describing the basic character of religious belief. It is, as Wach argues, the total response of the total individual.

To the person who is religious, there is no aspect of his or her life that is not in some fashion informed by his or her religious belief. Virtually everything that transpires for a religious person is incorporated into his or her religious belief. The notion of a singular religious dimension does not fit well with the nature of religious belief. If a person is religious, his or her capacity to be religious is more inclusive than a single dimension allows. Various people demonstrate religiosity in degrees, some much more than others, but the difference between religious and non-religious revolves around the establishment of an Absolute as a category for meaning in the life of the individual. Once the Absolute becomes part of the meaning structure of the individual, there is little if anything in one’s life that is not affected.

Whether the Confucian tradition can be defined in terms of a religious tradition or religious dimension, the religious capacity of Confucianism when identified is not an insignificant aspect of the tradition. In fact, one can argue that where religion is present, it is never secondary. In this respect the religious capacity of the tradition is not the same as the political, economic, sociological, or philosophical aspects of the tradition. While all of these factors and many more can be identified and discussed, if and when the religious dimension of the tradition is established, it is primary. It is not one factor among other factors; it is the factor that determines the nature of the tradition.

The religious capacity is primary because of the object of its focus and the resulting relationship between the individual and the religious endpoint. Establishing the Absolute as the endpoint and focus of the tradition provides the basis for describing the tradition in religious terms. As the experience of the Absolute involves the total individual in a total response, the nature of the religious capacity likewise demands the total individual in a total response. Such a response is all encompassing and no longer of single dimension. People who are religious are not religious simply in part of their lives. Religiosity is not merely a single dimension of one’s life.

A Definition of Religion

Religion involves that which is regarded as the Absolute. It is, however, not just the Absolute. The Absolute can exist without being regarded in a religious fashion. One can very well make the case that metaphysics deals with the establishment of an Absolute, but metaphysics is a branch of philosophy, not religion. Certainly there are metaphysicians who may choose to regard the Absolute they have established in a religious way, but religiousness is not a requirement of the meaning and definition of the Absolute. A definition of religion might help to clarify how we can delineate the

essential feature that makes up a religious tradition, and differentiate it from something as close as philosophy.

Something identified as the Absolute is a requirement of religion. This is simply to say that religion must have an endpoint that is regarded as of the nature of the Absolute. This category will be called many different things—God, Spirit, Tao, Earth, Principle, specific designations of deities or forces; the list is almost endless. The point remains that without the Absolute, we are not dealing with religion. When it is present, however, we have the capacity for religion; that is, religion is potentially present to the extent that the Absolute is approached in a religious fashion.

The Absolute of the philosopher need not be a religious Absolute. What is the difference between a religious and a nonreligious Absolute? The difference lies in the one's capacity to approach the Absolute in a religious fashion. This is not a tautology, but the observation that religion is more than the Absolute. To say "more than the Absolute" seems to be a paradox. This means that in addition to the identification of an Absolute, there must also be the clarification of the relationship of the individual to the Absolute. That the philosopher can identify an Absolute yet remain without a religious view says something about the kind of relation he or she has established with the Absolute. A religious person in turn adopts another form of this relationship with the Absolute. It is that relationship that becomes a critical defining element in the meaning of religion. In fact, "religion" was derived from the Latin word *religiô*, signifying a relationship of obligation or bond. *Religiô* in turn was derived from the verb *religâre*, meaning "tie back" or "tie tight." Thus, relation is already in the core sense of religion, where the specialized sense of bond or close relationship between human beings and the Absolute will be developed.

How can we define religion in such a way as to incorporate the Absolute and the relationship established with it? The scholar Frederick Streng defined religion as a means toward ultimate transformation. This is a definition that not only provides a basis for identifying the Absolute, but the nature of the relationship to the Absolute is a critical part of the definition itself. When Streng uses the term "ultimate," he is suggesting what we have referred to as the Absolute. By using the phrase "ultimate transformation," however, it means that it is more than simply the Absolute. It also involves the connection between the individual and that which is regarded as the Absolute in a relationship of transformation. The movement from the philosopher's Absolute to the Absolute of a religious person involves the element of transformation. In the relationship with the Absolute, the individual is transformed in a deep and profound fashion. He or she is transformed, in Streng's words, ultimately. Such a state, be it salvation for a Christian or enlightenment for a Buddhist, defines the goal or endpoint of the tradition. To be a religion, such a goal must be part of its tradition.

Religion thus involves a perception of, knowledge of, or insight into that which constitutes the Absolute. In addition, religion is a means for the individual to engage in an ultimate transformation toward the Absolute, thereby fulfilling the relationship between the individual and the Absolute. Without transformation the capacity for religion remains unrealized. It is as if a religion were to say that it could identify the goal of all life, but was incapable of providing the means for the realization of that goal. Religion, however, is a very practical matter, and being practical it provides the means whereby this ultimate transformation will take place, the perception of the Absolute and the movement toward it.

Nature of the Confucian Religious Tradition

To find what makes the Confucian tradition religious, it is necessary to be able to identify something within the tradition that is regarded as an Absolute, what is regarded as the endpoint and goal, beyond which there is nothing else, and what becomes the source of meaning and motivation for the individual and community

alike. For much of the history of the tradition this element has been T'ien, translated most frequently as Heaven, in the early or classical Confucian tradition (from the 5th century B.C.E. on) or *T'ien-li*, Principle of Heaven, in the later or Neo-Confucian tradition (from the 10th century C.E. on). T'ien or *T'ien-li* as an Absolute does not, however, account for all of Confucian thought. In fact, throughout the history of the tradition there have been several different candidates for the role of Absolute including Tao (Way), *t'ai-chi* (Great Ultimate), and *ch'i* (vitality). There are also times when the role of T'ien or *T'ien-li* has been challenged, an issue I will return to at the end of this Introduction. In general, however, if one were to pick one candidate that has assumed the most central role for the tradition across the greatest amount of its history, it would be T'ien or *T'ien-li*.

The origins of T'ien were lost in the early beginnings of the Chou dynasty, or perhaps even earlier with the formation of the Chou people before their assumption of power in the eleventh century B.C.E. T'ien is first mentioned as a high god of the Chou ruling family and is the recipient of sacrifice and ceremony throughout the Chou dynasty. In the later phases of the Chou dynasty, a period of increasing civil strife and general collapse of the power and authority of the Chou court, China witnessed the arising of a number of different schools of thought, all with their own solution to the travail of their time. In this setting lay the origins of Confucianism as well as other schools such as Taoism, *Yin/yang* cosmology, Legalism, Mohism, and a host of various points of view. These various points of view became known as the Hundred Schools of Thought, the designation of all the major and minor schools of Chinese thought.

Among the Hundred Schools of Thought, it was Confucianism in particular that sought to retain T'ien as the central component of its own thought and practice. As the high god or sky god of the Chou people, T'ien appears to have exercised absolute authority in all matters. Records of sacrifice and divination kept throughout the Chou period attest to this role. Given the importance placed upon the past by the Confucian tradition, in particular the sage-like founders of the Chou dynasty, it is little wonder that T'ien was seen as the very center of the ways of the ancients, a perception that the Confucians felt most important to preserve. That Confucius refers to himself as a transmitter of the ways of the ancients, rather than a creator of something new, is an important dimension of the Confucian preoccupation with preservation of the ways of Chou culture and in particular the concept of T'ien.

According to the records of these early times, the founders of the Chou dynasty were men of extraordinary virtue who had been designated to become rulers by T'ien. They had received what was called *T'ien-ming*, Mandate of Heaven, and they ruled in such a way that T'ien was represented in their rule; that is, they ruled through moral virtue. These records that told of the activities of T'ien in history and of the peace and order that prevailed when T'ien's Way was followed were the texts that the Confucians sought to preserve and teach.

Given the veneration by the Confucians for the ways of the ancients, and in turn, the salient role played by T'ien as an object of emulation by the Confucians, there remained a strong continuing role for T'ien within Confucianism. The principal question that scholars have debated concerns not Heaven's continued role in the tradition, but the meaning Heaven carries for the Confucians. Confucius' statement of his own role as transmitter rather than creator is frequently offered as an explanation for a close connection between Confucianism and the earlier tradition. Confucius, however, radically changed many of the elements of the tradition he was supposedly simply transmitting. How did Confucius and the rest of the Confucian tradition interpret T'ien?

Various attempts have been made to interpret the role of T'ien for Confucius and the Confucian tradition. The scholar Wing-tsit Chan, for example, has sought to differentiate Confucius from the tradition he both inherited and transmitted by maintaining that Confucius' concept of T'ien is not the Chou dynasty concept of T'ien.

Specifically, Confucius is seen as the beginning of the humanistic tradition, which is interpreted as a rejection of the earlier religious worldview. T'ien thus becomes a central defining structure for the moral content of the universe, but not a religious authority. In this interpretation, Confucianism's contribution is the advent of humanism in China, which was seen as freeing humankind from the yoke of religious authority and the remaining elements of a transcendent source of authority.

Much discussion centers around the capacity of T'ien to entertain the quality of transcendence. If T'ien functioned as a high god, then it would appear to have transcendence as part of its nature. The question that remains is not whether transcendence is appropriate for a description of T'ien as a high god, but whether Confucius retained an element of transcendence, while freeing T'ien from any idea of a high god. The argument at times echoes the initial concern of differentiating Confucius' humanism from an earlier religious worldview. T'ien from this point of view may retain transcendence but represents a radical step toward a philosophical absolute, not a religious authority.

Other scholars, such as David L. Hall, Roger T. Ames, and Robert Eno, have sought to eliminate the element of transcendence entirely, arguing that the Confucian meaning of T'ien reinforced Confucian teachings, which remain focused upon the relation of person to person and the formation of community. In other words, T'ien, while borrowed from an earlier age that still attached religious authority to an external high god, is re-translated for the Confucians into the centering principle of the moral nature of the individual and community. In this sense, T'ien is re-created within the context of Confucianism—a Confucianism defined primarily in terms of its humanistic teachings, not a teaching of transcendence.

It is unfortunate that so much attention has been given to the quality of transcendence in T'ien, as if its existence or non-existence was the key to understanding the religious character of the tradition as a whole. Much of this attention is a reaction, however, to former scholars and theologians who claimed early on to find proof that Confucians believed in a transcendent god. Such arguments were based upon a personal theological agenda and did little to clarify the unique religious character of the Confucian tradition. Often those who now want to eliminate the category of transcendence from the discussion of T'ien argue in terms of the cultural misappropriation of Western categories, and ask that the Confucian tradition and its terminology be interpreted through its own context.

A similar issue of nomenclature arises when one turns to later Confucian thought, particularly Neo-Confucianism. In the Neo-Confucian tradition T'ien becomes *T'ien-li*, Principle of Heaven, the underlying moral structure of all things. Imminence rather than transcendence may describe much about the character of *T'ien-li*, but the issue of appropriating Western terminology to describe the character of Chinese religious thought remains. I am not sure it is even particularly important to establish whether T'ien and *T'ien-li* are transcendent or imminent in the determination of the religious character of the tradition. What is lost in such discussions is the centrality of T'ien, not only to Confucius, but also to much of the Confucian tradition in the life and practice of the individual, community, and state. T'ien is functionally an Absolute in its centrality as a defining paradigm of what is right and ordered in the universe, as well as in its capacity to hold the highest aspirations for all segments of humanity as humankind's goal and endpoint.

Sagehood as a Religious Goal

We have identified T'ien or *T'ien-li* as an Absolute. Its establishment as an Absolute is the first critical step in creating a religious tradition, and without this step no further discussion would be necessary. Ultimately, however, the extent to which Confucianism is religious is not merely dependent upon the identification of an

Absolute, but also dependent upon the clarification of the relationship between the individual and the Absolute. We have defined religion as a means toward ultimate transformation. T'ien as the Absolute is that which is regarded as the Ultimate. We must now identify the relationship between T'ien and the individual that allows for the process of transformation toward that which is Ultimate.

Within Confucianism the relationship between humankind and T'ien is seen in terms of a movement of humankind toward T'ien, the Absolute; that is to say, the relationship is a transformation toward that which is Ultimate. The relationship between humankind and T'ien or *T'ien-li* is represented most frequently in Confucian literature through the highest form or ideal type of human being. This ideal type is referred to as the *sheng* (sage), and it occurs as a reference point throughout the history of the tradition.

The sage is seen as the figure who understands T'ien or *T'ien-li* not simply in an intellectual fashion, but also as an embodiment of the full knowledge of the Confucian Absolute. The origin of the word for sage, *sheng*, conveys much of this understanding of the concept. Its definition in the first comprehensive Chinese dictionary, the *Shuo-wen*, suggests that the word means "to penetrate" or "to pass through." From this meaning is derived the sense of thorough understanding. One of the commentaries to the *Shuo-wen* suggests that the word means that the sage's understanding penetrates Heaven, Earth, humanity, and all things.

The Chinese character *sheng* is composed of two parts. Each carries a meaning contributing to the understanding of the word itself. One of the parts, as shown in the character's bone and bronze inscriptions, is a graph of a human with a big ear, suggesting that the sage is the person who hears the Way of T'ien, Heaven. The other part of the character is the pictograph for mouth, denoting the act of telling or manifesting. This suggests that the sage is the one who manifests or discloses something. What is it that he manifests? Again the answer is the Way of Heaven. Taken together, the word for sage means the person who hears the Way of Heaven and manifests it to humankind.

The sage is a figure who has engaged in the relationship between humankind and Heaven and thus progressed toward the goal of realizing the Way of Heaven. This movement toward realizing the Way of Heaven suggests a process of transformation undergone by the sage. Because the goal is the Absolute, the transformation is itself an ultimate transformation. What this suggests is that the sage is a figure of a transformed state of being. He rests in the realization of the ultimate state of being itself. The sage as a transformed figure resting in a realized state of the ultimate is a living proof or verification of the ability of the tradition to offer not just an Absolute, but also the possibility to attain the Absolute as a goal.

Records of the Sages

The living proof of the sage is to be found in the literary records of the early Chinese tradition. The Confucians in origin were principally ritualists who sought to preserve the early traditions. It was in these early traditions that they found evidence for their belief in the Way of Heaven and its exemplars, the sages. The records themselves became known as *ching*, a word usually translated for Confucian canons as "classic." There are a number of such works and these become the textual basis for Confucian learning.

When we refer to something as a classic, we mean a work that withstands the test of time and has appealed to a wide range of audience across a span of generations. Much of the same is meant when referring to the writings that the Confucians sought to preserve as important sources of learning, but there is also a deeper meaning in the use of the term *ching* that may escape our translation of the term as "classic."

The origin of the term is again significant to understanding its full implications. The word is based on terminology from the craft of weaving. The word for thread plays a key role in the construction of the character and its root meaning. Originally *ching* meant “warp,” that is, the threads of a piece of cloth that run lengthwise, as opposed to the weft, or cross-threads. By extension, warp means that which runs throughout or underlies the piece of cloth.

As the warp provides continuity to a piece of cloth, a work designated as a classic provides continuity across time and space. There is an element of structure that the warp provides to the cloth that may be more difficult to translate into the term “classic.” Such structure might best be seen as a form of authority. The problem is that “classic” as a translation of *ching* carries only a very limited sense of authority. This is where an extended meaning of classic may be necessary. It is important to realize that *ching* is not only used in the Confucian tradition to refer to the literary works surviving from the early Chou dynasty, but the term is also employed by other religious traditions in China and East Asia in general to refer to their sacred writings. In the context of other traditions, the same word *ching* is translated as scripture.

Ching is translated as “scripture” in Buddhism and Taoism yet rendered as “classic” for texts the Confucian tradition has sought to preserve. Is there a substantial difference in the nature of these works? The standard response is to suggest that Confucian works lack any pretense of ascribing their origin to the realm of gods and are not viewed as revealed texts. The answer, however, is more complex than dismissing their religious dimension on the basis of a failure to appear as originating with the realm of gods.

For the Confucian tradition, while the works are not ascribed to the realm of gods in origin, they are ascribed to the sages. In fact, they are the records of the sages. The sages as we have determined are religious figures. They are the figures who hear the Way of Heaven and manifest it to humankind. The Confucian *ching* are the records of the sages hearing the Way of Heaven and, quite literally, have become the manifestation of what is heard of Heaven’s Way for humankind. As such their authority is the authority of the sages. If the sages are religious figures, then the records of the sages are religious records. In many respects it may be more appropriate to refer to the Confucian *ching* as Confucian scriptures. By so doing, the ground of the tradition in the sages has been clarified for Confucianism’s religious character and the records may be properly understood as bearing religious authority within the context of the Confucian tradition.

Learning to Become a Sage

With the records of the sages as scriptural authority, the Confucian belief in the goal of sagehood established the sages as models for emulation and the endpoint of the learning process. That sagehood itself could be attained by anyone was not always self-evident within the Confucian tradition. When Confucius talks of sages he is referring to a group of rulers who are purported to have existed at the beginning of the Chinese civilization. These were the figures that, according to early literary records, represented the highest embodiment of virtue and the full manifestation of the Way of Heaven. They ruled with the full embodiment of Heaven’s Way, and according to traditional accounts, they brought order and peace to the world.

That there was a relationship between humankind and T’ien was proved for Confucius by the existence of the sages, but sagehood itself was not viewed as an attainable goal for the individual. The goal of the individual was a more modest one, though still an extremely subtle state of understanding that Confucius called the *chiün-tzu*, noble person. The noble person was a profound human being who deeply comprehended Heaven’s Way, but he was not a sage. The word “sage” was limited to only the rulers of high antiquity.

As the tradition developed, however, the figure of the sage moved out of high antiquity and became a more approachable goal. This movement began with the second Confucian master, Mencius. For Mencius, “sage” still referred to the rulers of high antiquity, but it now also referred to the founders of the Chou dynasty and Confucius himself was viewed as very near the state of sagehood.

More important, because Mencius taught that every human being had the seeds of a nature of goodness, he stressed that everyone had the same nature, which did not differ in kind from the sages. There was a common nature of goodness that defined what it meant to be human. If all humanity had the same basic nature and the sages represented the perfection of human nature, then, Mencius argued, any human being could become a sage. With this simple argument, sagehood moved out of high antiquity and became a realizable goal, the object of learning and self-cultivation as the endpoint and highest fulfillment of the tradition. Any person could become a sage, though not without extraordinary effort and commitment.

As the Confucian tradition developed, the goal of sagehood only became more relevant to the immediate concerns of learning and self-cultivation. This is not to say that there were not differences in the interpretation of the nature of sagehood or the learning and self-cultivation that were necessary to achieve the goal. The sage, however, came to be not only the paradigmatic figure at the root of the tradition, but also a figure who, in representing the highest ideal of the perfection of humankind in understanding the Way of Heaven, could be emulated.

In the later development of Confucianism, called Neo-Confucianism, even more attention was placed upon the ideal of the sage. The sage was seen as the figure who had fully embodied the Confucian Absolute, now referred to as *T'ien-li* (Principle of Heaven), a unifying metaphysical structure found within all things. One of the most popular Confucian works from the Sung dynasty is the *Chin-ssu lu*, or Reflections on Things at Hand, which is essentially a handbook for the learning necessary to become a sage. The *Chin-ssu lu* suggests that the object of all learning is sagehood.

The two major schools of Neo-Confucianism by the Ming period are *li-hsüeh* (School of Principle) and the *hsin-hsüeh* (School of Heart-Mind) both of which focus upon and articulate the goal of sagehood as the endpoint of the learning and self-cultivation process. The School of Principle places emphasis upon a learning and cultivation process that seeks to increase the knowledge of *T'ien-li* by acquiring knowledge from things in the world. By contrast the School of Heart-Mind sees such knowledge as embedded in the inner core of the heart-mind itself. Though both schools differ on the source for the knowledge of *T'ien-li*, they, as well as Confucianism in general, see the learning and cultivation process as providing a means toward the endpoint of sagehood—the point at which the Absolute, *T'ien-li*, is fully realized.

Sagehood demonstrates the existence of a process of transformation within Confucianism from the present human condition to that which is regarded as the Absolute. The process of transformation from the human condition to *T'ien-li* is what we might call the soteriological or the transformative component of Confucianism. This capacity for transformation is at the very heart of the religious nature of the Confucian tradition. What makes the tradition religious is the existence of the Absolute and the capacity for moving toward or transforming into that Absolute state. The tradition's religious roots are thus its Absolute and provide its soteriological or transformative capacity. Both are necessary to be able to define the tradition in terms of religion. The tradition itself thus becomes the means whereby this process of ultimate transformation takes place. The sage becomes the model for the tradition as a whole, proving that the tradition offers a process of ultimate transformation.

The Human Condition

Contemporary scholar of Confucianism Tu Wei-ming has identified the Confucian view of the human condition as forming the backdrop to the identification of the Absolute. Though the roots of the Absolute lie within human nature, there is a major disjunction between the ideal state of realization of one's Heaven-endowed nature of goodness and the present circumstances of the world. The conditions of the world and of the individual are far from what they ought to be. The human condition has produced a world of chaos and travail, and the tradition since Confucius' time has seen its role as a remedy for this present condition of the world.

Religious traditions by definition set out basic understandings of the human condition. Such understandings of the human stand in contrast to the goals and aspirations of the traditions themselves. The ultimate transformation offered by each religious tradition is set against the backdrop of a human condition as a state from which transformation is seen as a desirable end. In Christianity the human condition is defined in terms of sin, and salvation through Jesus Christ is offered as the ultimate transformation from the limitation of the human condition. In Buddhism the human condition is defined in terms of *avidya*, or ignorance, and enlightenment is offered as the ultimate transformation from that condition. Confucianism spells out the human condition as existing in a world out of harmony with the moral state of Heaven, and offers the ideal of the sage as a goal of transformation.

According to Confucianism, the human condition is most frequently marked by selfishness. From the outset of the tradition in the sayings of Confucius, there has been a distinction drawn between the person who acts in accord with the Way of Heaven and the one who acts out of petty and selfish concerns. Confucius himself makes the distinction between the *chün-tzu* (noble person), and the *hsiao-jen* (petty person), suggesting that it is the noble person who has realized the human capacity for moral development as an emulation of the Way of Heaven. The petty person by contrast represents the human condition without benefit of the development of the Way of Heaven. Mencius focuses his articulation of the human condition around the existence of human desires. Neither he nor any other Confucian ever suggested that desires by nature created the human condition, but only that one must strive to overcome selfish desires. From the Confucian perspective, the failure to recognize one's moral obligations to both oneself and others—obligations that force one to transcend self-centered activity—creates the basis for the problems we all encounter in the world.

As the tradition developed into Neo-Confucianism the description of the human condition continued in similar terms. The Neo-Confucians engaged in elaborate discussions of the nature of this distinction in terms of the specific aspects of the *hsing* (human nature) and *hsin* (heart-mind) responsible for the arising of the human condition. Though there were a number of ways used to explain the human situation, the distinction was often drawn in terms of *jen-hsin* (human heart-mind) and *tao-hsin* (heart-mind of the Way). Each person was seen as possessing both facets of the heart-mind: The *jen-hsin*, which tied one to the human condition, and the *Tao-hsin*, which represented the Way of Heaven as inherent within the individual. The *jen-hsin* was largely interpreted as the result of environmental influence, such as the roles of the parents, relatives, and friends and the nature of one's learning, rather than an inherent feature of one's own self that led one away from the realization of his Heaven-endowed nature. The transformation demanded was from *jen-hsin* to *Tao-hsin*, and the degree to which one was focused upon the learning and cultivation necessary to become a sage was the degree to which the *jen-hsin* would play a decreasing role in the determination of one's nature and character.

For the vast majority of Confucians, sagehood was seen as a completed transformation from the human condition to the ideal human state, the state in which human nature is fully realized and acted upon for the individual, the family, the community, and the world. Human nature fully realized and acted upon is the human way, which is also the full embodiment of the Way of Heaven.

The Human Way and the Way of Heaven

For a major segment of the tradition, the Confucian Way is defined in terms of the fulfillment of the Way of Heaven, T'ien or *T'ien-li*. Heaven identifies the nature of what is absolute within the tradition and thus establishes the nature of the religious within the tradition. The unfoldment and fulfillment of the Way of Heaven is identified as the process of the unfolding of human nature and the process of entering a state of being what Tu Wei-ming calls "to be fully human." Salvation within the Confucian context is identified with the fulfillment of the Way of Heaven, a process involving movement from the human condition to the roots of ultimacy of T'ien itself; the roots that are found within the nature of being fully human. In the end the Confucian idea of religion defined as a means toward ultimate transformation is to be found in the fulfillment of the way of being fully human.

"To be fully human" from a Confucian perspective is to realize the seeds of ultimacy within one's self as well as those around one; that is, to see that the Way of Heaven is the endpoint for one's actions toward oneself as well as others. Being fully human within the Confucian context means that one fulfills the capacity for goodness inherent within the nature and acts upon this goodness in terms of the relationships to self, family, community, state, and in the end the entirety of the world.

The short Confucian writing called the "Great Learning" (*Ta-hsüeh*) exemplifies what is meant by the fulfillment of the human way. In the eight steps of learning described in the text, one's concern begins with self-learning and moves in the end to the world at large. Learning begins with the individual; that is, it begins within the self. The majority of the steps are internal procedures of learning. They involve the acquisition of knowledge and the transformation of the individual into a fully moral person. The individual's focus then moves outward to others' concerns as the learning of the self is fulfilled.

From the Confucian perspective, self-learning is the root and foundation for addressing the problems of the human condition in general. Wherever those problems lie in the world, they depend upon the necessity of the individual's self-learning for their rectification. Peace in the world ultimately depends upon the initial act of self-learning; that is, the fulfillment of the seeds of Heaven within one's own nature.

A text such as the "Great Learning" sets out the entire Confucian agenda. It is an agenda that begins with the learning of the self, followed by an extension to the family, to the state, and in the end to the entire world. It is based upon the belief that one follows the Way of Heaven by fulfilling the way of being human. Thus to follow the Way of Heaven begins with learning for oneself. One must come to fully develop the capacity for goodness within one's nature, thereby being fully human and following the Way of Heaven.

Such learning for oneself is not so much a given as it is a potential. The capacity for the fulfillment of the human way has been implanted within human nature, but the dominance of the human condition over the capacity for the realization of the human nature requires for the majority of the Confucian tradition that learning for the self be pursued with arduous effort and tenacity. Fulfilling the potential for goodness is seen as the result of extraordinary effort. Confucius in this regard referred to himself as one who was not born wise but had to acquire knowledge painfully.

By fulfilling the cultivation of the self, one can then begin to extend the human way, or the capacity for being fully human, to others, starting with one's own family

and extending outward to the community and ever enlarging circles, eventually encompassing the world and all things within it. Probably one of the most inclusive statements of this vision of being fully human was that one made by the Sung dynasty Confucian thinker Chang Tsai. In a short piece known as the “*Hsi-ming*,” or “Western Inscription,” Chang Tsai refers to Heaven and Earth as his mother and father and identifies his own nature with a common substratum of moral nature which is found throughout the entire universe. Because of this identification of his nature with the nature of the universe, he goes on to suggest that all people are his brothers and sisters and all things are his companions. The recognition of all people as brothers and sisters and all things as companions places one in community with all living and non-living things.

“To Be Fully Human”

Regardless of the particular way in which the Absolute is identified, Confucianism throughout its vast array of different developments and branches comes back to the necessity of the development of the moral nature of being human. The judgment of such morality is the standard upheld by the nature of what is identified as Absolute. “To be fully human,” in Tu Wei-ming’s terms, is the goal and endpoint of the tradition. The path is a community of relationships with all things, a religious vision of the unity of all beings, each bearing moral responsibility to the other. The groundwork sets out a fresh perspective on human ethics and even environmental ethics, suggesting that all things share in a common nature.

The majority of Confucian teachings may be seen as ways of describing one’s relationship with all things. Such a relationship is an inherent part of human nature and is described directly in the reference to a “single thread” running through Confucius’ teachings. When asked to describe the “single thread,” one of Confucius’ disciples responds by saying that the teachings revolve around *chung*, loyalty, and *shu*, reciprocity or empathy. Both *chung* and *shu* address the ability of the individual to engage in a deep and profound relation with others. *Chung* suggests, as David L. Hall and Roger T. Ames have argued, the ability of an individual to give of himself or herself completely in the assistance of another person. *Shu* directs itself to a caring relation with others. The word itself means literally to be of like mind or to reach an understanding of another person’s heart, thus to be able to empathize with that person’s situation. The “single thread” suggests that the tradition is rooted in the expectation of the individual to develop his or her moral nature in relation to others.

The “single thread” may be seen in an even more basic Confucian virtue, one found at the core of the tradition throughout its history. This is the virtue of *jen*, humaneness. A very broad and general virtue, *jen* describes the depth of the relation established between the individual and all things. The word is composed of two parts, one meaning person and the other the number two. Together it suggests the concept of the relation of one person to another. For many Confucians, *jen* has been the most central way of articulating the inherent goodness of human nature, a goodness defined in terms of the moral relation established between oneself and others.

For later Neo-Confucians, *jen* became not just a way of describing human nature, but also a way of depicting the inherent unity of all things, each grounded in a common moral nature. The Sung dynasty Neo-Confucian Ch’eng Hao speaks of *jen* as the unifying element of humankind with the universe, saying that the person of *jen* forms a single body with all things. The Ming dynasty Neo-Confucian Wang Yang-ming also suggests that the person of *jen* forms a unity with Heaven, Earth, and all things. For each, the reference is to the person who has fully realized this state of *jen*; that is, a person who has developed his or her sagelike nature, which is the nature of goodness.

Jen, as the inherent capacity of the human spirit to express itself in goodness, is fulfilled not just in the relationship of one person to another, but also in the relationship of the individual with the universe. Emanating from the person of goodness, virtues such as *jen*, *chung*, and *shu* demonstrate the depth of interaction with all things. This is the sense of being fully human. Self as fully human is a self in community with others, forming, as Ch'eng Hao has suggested, a single body with all things. *Jen* then becomes a symbol of human as well as environmental ethics, which is the capacity of the human spirit to reach beyond itself in moral relations to establish goodness for not just oneself, not merely one's species, but also all things. Such a vision is religious and the goal of the tradition is the realization of this vision. The means employed to reach this goal are nothing other than being human—fully human.

The Confucian soteriological transformation occurs within the context of becoming fully human. Fulfillment of being human is a final act of salvation that in the end involves all things. Self-learning expresses itself outward in the act of caring for others. In the end the movement toward ultimate transformation is being fully human with all other things inseparable from the self. Transformation is then the point at which the self is most in relation with all other things.

Transformation as the moment of deep and profound relation with others brings us back to the understanding of the Absolute. However that absolute is identified, it is at once within the individual as the seeds of being fully human, and is also more than the individual. To be fully human is to be in relation with others. The Absolute represents that convergent point at which the self is in relation with all other things. The Confucian religious tradition offers a means toward this ultimate relationship and provides a way through which the human condition may be transformed. To be fully human for the Confucian is to be fully religious.

The Challenge of Later Confucian Thought

The argument for the religious nature of the Confucian tradition has been based upon the identification of an Absolute with *T'ien* or *T'ien-li*, and of a process of transformation with the self-cultivation toward sagehood. As indicated earlier, while the majority of the tradition may be seen as embracing these ideals, it is not so with all of the tradition. Probably the most obvious example is in late Confucian thought, particularly during the Ch'ing dynasty and into the modern period. It is in these periods that Confucian thought evolves in a way that challenges the concept of *T'ien-li*.

In *T'ien-li's* place is a form of Confucianism called *shih-hsüeh* or practical learning, which developed into the *k'ao-cheng hsüeh*, or evidential learning. The names suggest a shift from abstract thinking to concrete research, or, in intellectual historian Benjamin Elman's words, "from philosophy to philology." What this transition suggests is a critique of the Neo-Confucian abstraction of much of Confucian thought and an attempt to return to the teachings of the founding figures of the tradition through close textual criticism of the Confucian classics.

The question that late Confucian thought poses for a religious understanding of the tradition is whether what is criticized is exactly what we have identified as the religious nature of the tradition or rather what makes the tradition religious can encompass this new development as well. The focus of the Ch'ing Confucians' critique seems to be the issue of abstraction in philosophy that they perceived as drawing attention away from the pressing problems of the real world. They advocated a refocusing upon the fundamental moral teachings of classical Confucianism. The late Ch'ing and early Republican Confucians attempted to reform China on the basis of Confucian moral teachings. The newfound interest was the material substance of *ch'i* rather than the abstract principle *li*. In the light of the "Great Learning" (*Ta-hsüeh*) it is as if the initial steps for self-cultivation and learning are replaced in importance by the last steps that direct reform efforts toward the state and the world.

Does late Confucian thought deny the religious capacity of the tradition? Certainly there is a different focus, but it is not an elimination of the Absolute: Rather, there is a re-envisioning of what can constitute the Absolute, including *ch'i* as material force, or even *ch'i* as utensils. Such material force and utensils are recognized as the embodiments of the Tao (Way). This emphasis on the material form as the real nature of the world is not materialism, however, because material for the Confucians is infused with ultimate meaning and is thus paradoxically spiritual.

For the late Confucians the universe is still a place of meaning and teleology. Even when the abstraction is rejected, it is not an abandonment of the fundamental teachings of the tradition, nor of the goal of becoming a moral person or making a moral world. It may not be expressed in the Neo-Confucian terminology, but the realization of the ultimate moral character of humankind and the world remains at the root of the tradition. And this material capacity reveals the religiousness of Confucianism in the twentieth century.

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How to Use This Book

- The Contents by Subject lists related entries in the following categories: Arts, Architecture, and Iconography; Astrology, Cosmology, and Mythology; Biographical Entries; Ceremonies, Practices, and Rituals; Concepts; Dynasties, Official Titles, and Rulers; Geography and Historical Events; Groups and Schools; Literature, Language, and Symbols; and Texts.
- Cross-referenced terms within entries are in boldface type.
- Relevant bibliographic citations appear at the end of some entries. All sources are grouped together in the Bibliography.
- A Chronology of Chinese Dynasties appears on p. 740.
- Romanization Conversion Tables appear on p. 741, comparing the leading transliterations of Chinese.
- A Glossary of Chinese Characters is included on p. 751, matching Romanized Chinese terms with their appropriate Chinese character(s).
- Fl. is a short form of the Latin word “floruit.” It is commonly used to refer to a period of flourishing of a person whose dates are unknown: Han Ying (fl. 150 B.C.E.)
- Likewise, a designation of r. indicates reign: Huang Ti (r. 2697–2599 B.C.E.)
- The standard for citing Chinese Classical references is as follows: “*Analects* 11.3” refers to *Analects* chapter 11, verse 3.

Contents by Subject

Arts, Architecture, and Iconography

Anthropomorphism	<i>Hsien-shih</i> (Teacher of Antiquity)	<i>Se-zither</i>
Bat	<i>Hsien-shih ni-fu</i> (Father Ni the Teacher of Antiquity)	<i>Shen-wei</i> (tablet)
Bronze Bell Rack	<i>Hsing-t'an</i> (apricot platform)	<i>Shou</i> (longevity)
Calligraphy	<i>Hsüeh-kung</i> (Pavilion of Learning)	Six Arts
<i>Chai-kung</i> (Fasting Palace)	<i>Hsün-ocarina</i>	Stone Chime Rack (pien-ch'ing)
<i>Che</i> altars (altars of the philosophers)	<i>Hu</i> (tablet)	<i>Ta-ch'eng tien</i> (Hall of Great Accomplishments)
<i>Chia-miao</i> (family temple)	Idolatry	T'ai-ho yüan-ch'i (primordial vitality of the supreme harmony)
<i>Ch'i-nien Tien</i> (Hall of Prayer for the Year)	<i>K'ung-fu</i>	Tandem drum (<i>ling-ku</i>)
<i>Ch'in-zither</i>	<i>K'ung-tzu miao</i> (Temple of Confucius)	Tiger instrument (<i>yü</i>)
<i>Ch'ung-sheng Tz'u</i> (Hall of Illustrious Sages)	<i>Ling-hsing men</i> (Gate of the Lattice Asterism)	<i>Tsu-miao</i> (ancestral shrine)
Church	Mandala	<i>Tsung-tz'u</i>
Confucian Iconography	<i>Miao</i> (temple or shrine)	<i>Tz'u-t'ang</i>
Confucian Temple	<i>Ming-t'ang</i> (hall of light)	<i>Wen-hsüan Wang miao</i> (Temple of the Comprehensive King)
Dragon	<i>Mu</i> (tomb)	<i>Wen miao</i> (Temple of Culture)
<i>Feng-shui</i>	Music	Worship
Gingko tree	<i>P'an-kung</i> (Pavilion of the Pond)	<i>Wu</i> (cloisters)
<i>Hsiang</i> (image)	Panpipes (<i>su</i> or <i>liü</i>)	<i>Ying-t'ang</i> (image hall)
<i>Hsiang</i> (portrait or statue)	<i>P'ei</i> altars (altars of the worthies)	<i>Yüan-ch'iu t'an</i> (Circular Mound Altar)
<i>Hsien-hsien</i> (former worthies)	Pillar drum (<i>ying-ku</i> or <i>chien-ku</i>)	<i>Yüeh-chang</i> (liturgical verse)
<i>Hsien-ju</i> (former Confucians)	Reed organ (<i>sheng</i>)	"Yüeh chi"
<i>Hsien-sheng</i> (Sage of Antiquity)	Resounding box (<i>chu</i>)	<i>Yüeh-flute</i>
<i>Hsien-sheng miao</i> (Temple of the Sage of Antiquity)	Sanctuary	

Astrology, Cosmology, and Mythology

Absolute	<i>Hun/p'o</i>	Rebirth
Ancestors (tsu)	Immortality	Serpent
Anthropomorphism	<i>Kuei/shen</i>	Shang-ti (Lord upon High)
Astrology	<i>Kylin</i> -unicorn	Shen Nung
Confucian folklore	<i>Ling-hsing men</i> (Gate of the Lattice Asterism)	<i>Shu</i> (number)
Creation myth	Magic	Soul
Determinism	<i>Ming</i> (destiny or fate)	Sun
Divination	Miracle	Supernaturalism
Dragon	Moon	<i>T'ai-chi</i> (Great Ultimate)
Exorcism	Mysticism	Tao (Way)
Flood	Occult	Three Culture Heroes
Fu hsi	Omen	T'ien (Heaven)
Hell	Phoenix	Tree symbolism
Huang Ti		<i>Wu-chi</i> (Non-Ultimate)

Biographical Entries

Chang Ping-lin	Chi Yün	Hsü Heng
Chang Chih-tung	Chou Ju-teng	Hsün-tzu
Chang Chü-cheng	Chou Tun-i	Hsün Yüeh
Chang Chün-mai	Chuang Shu-tsu	Hsü Pi
Chang Er-ch'i	Chuang Ts'un-yü	Hsü Yüeh
Chang Hsüeh-ch'eng	Ch'üan Te-yü	Huang Kan
Chang I	Ch'üan Tsu-wang	Huang Tao-chou
Chang Li-hsiang	Chu Hsi	Huang Ti
Chang Po-hsing	Chung-kung	Huang Tsung-hsi
Chang Shih (Ch'ih)	Ch'ung Yü	Huang Tsun-su
Chang Tsai	Chu Shih	Hu An-kuo
Chan Jo-shui	Chu Shu	Huan T'an
Chao Ch'i	Chu Yün	Hu Chih
Chao Fu	Confucius	Hu Chih-yü
Ch'en Ch'ang-fang	Duke of Chou	Hu Chü-jen
Ch'en Chen	Fan Ch'ih	Hu Hsien
Ch'en Chih	Fan Chung-yen	Hu Hung (Jen-chung)
Ch'en Ch'üeh	Fang Hsiao-ju	Hu Hung (Ying-ch'i)
Ch'en Ch'un	Fang I-chih	Hui Chou-t'i
Ch'en Fu-liang	Fang Pao	Hui Shih-ch'i
Ch'eng brothers	Fang Tung-mei	Hui Tung
Ch'eng Chü-fu	Fang Tung-shu	Hu Kuang
Cheng Chung	Fan Tsu-yü	Hu Shih
Ch'eng Hao	Fei Mi	Hu Wei
Cheng Hsing	Fu Kuang	Hu Yin
Cheng Hsüan	Fung Yu-lan	Hu Yüan
Ch'eng I	Han Chen	Jan Po-niu
Ch'eng Jo-yung	Han Fei-tzu	Jan Yu
Cheng Ssu-hsiao	Han Kao Tsu	Jao Lu
Cheng Yü	Han T'o-chou	Jen Chi-yü
Ch'en Hsien-chang	Han Wu Ti	Juan Yüan
Ch'en Liang	Han Ying	K'ang Yu-wei
Ch'en Tai	Han Yü	Kao P'an-lung
Chen Te-hsiu	Hao Ching	Kao-tzu (disciple)
Ch'en Tu-hsiu	Ho Chi	Kao-tzu (thinker)
Chia I	Ho Ch'o	Keng ting-hsiang
Chia K'uei	Ho Hsin-yin	Keng Ting-li
Chiang Fan	Ho Hsiu	Ku Hsien-ch'eng
Chiang Hsin	Ho Lin	K'ung An-kuo
Chiang Sheng	Hsieh Fang-te	Kung-hsi Hua
Chiang Yung	Hsieh Liang-tso	K'ung Kuang-sen
Chiao Hsün	Hsien-ch'iu Meng	Kung-sun Ch'ou
Chiao Hung	Hsiung Shih-li	Kung-tu-tzu
Chia Ssu-tao	Hsiung Tz'u-li	Kung Tzu-chen
Ch'ien I-pen	Hsü Ai	Kung-yeh Ch'ang
Ch'ien Mu	Hsü Ch'ien	K'ung Ying-ta
Ch'ien Ta-hsin	Hsü Ch'ien-hsüeh	Ku Yen-wu
Ch'ien Te-hung	Hsüeh Chi-hsüan	Liang Ch'i-ch'ao
Ch'in Hui-t'ien	Hsüeh Hsüan	Liang Shu-ming
Chin Lü-hsiang	Hsüeh K'an	Liang Su
Ch'i-tiao K'ai	Hsü Fu-yüan	Li Ao

Liao P'ing	Po-chu-lu Ch'ung	Tzu-ssu
Li Chih	Po-i and Shu-ch'i	Tzu-yu
Li Fu	Shao Chin-han	Wan Chang
Li Hua	Shao Po-wen	Wang An-shih
Li Kuang-ti	Shao Yung	Wang Chi
Li Kung	Shih Chieh	Wang Chung
Lin Chao-en	Shu Lin	Wang Ch'ung
Ling T'ing-k'an	Shun	Wang Fu-chih
Li Ssu	Ssu-ma Kuang	Wang Huang
Li ts'ai	Ssu-ma Niu	Wang Ken
Li T'ung	Ssu-ma T'an	Wang Ming-sheng
Liu Ch'ing-chih	Sun Ch'i-feng	Wang Nien-sun
Liu Feng-lu	Sun Fu	Wang Pi
Liu Hsiang	Sung Hsiang-feng	Wang Po
Liu Hsin	Sung Lien	Wang Shu
Liu Tsung-chou	Sung Sisters (Sung Jo-hua and Sung Jo-chao)	Wang Su
Liu Yin	Sun Hsing-yen	Wang T'ung
Li Yung	Sun Shen-hsing	Wan Ssu-ta
Lo Ch'in-shun	Sun Yat-sen	Wan Ssu-t'ung
Lo Hung-hsien	Su Shih	Wei I-chieh
Lo Ju-fang	Tai Chen	Wei Liao-weng
Lou Liang	T'ang Chün-i	Wei Yüan
Lu brothers	T'ang Pin	Weng Fang-kang
Lu Chiu-ling	T'ang Po-yüan	Wen T'ien-hsiang
Lu Chiu-shao	T'ang Shu	Wu Ch'eng
Lu Chiu-yüan	T'ang Shun-chih	Wu-ma Ch'i
Lü K'un	Tan-kuo fu-jen	Wu-lu-tzu
Lu-kuo fu-jen	T'an Ssu-t'ung	Wu Yü-pi
Lu Lung-ch'i	T'ao Ying	Yang Chien
Lu Shih-i	Three Sage Kings	Yang Shih
Lü Ta-lin	Three Teachers of Early Sung	Yao
Lü Tsu-ch'ien	Ts'ai Ch'en	Yao Nai
Lu Wen-ch'ao	Tsai Wo	Yao Shu
Mao Ch'i-i-ling	Ts'ai Yüan-ting	Yeh-lü Ch'u-ts'ai
Mao Tse-tung	Ts'ao Tuan	Yeh Shih
Ma Tuan-lin	Tseng Hsi	Yen Chün
Mencius	Tseng-tzu	Yen Fu
Mencius' mother	Tsou Shou-i	Yen Jo-ch'ü
Min Tzu-ch'ien	Ts'ui Shu	Yen Yüan (Hsi-chai)
Mou Tsung-san	Tuan Yü-ts'ai	Yi Yin
Mu K'ung-hui	Tu-ku Chi	Yü (king)
Nan Jung	Tung Chung-shu	Yüan Huang
Nieh Pao	Tu Yu	Yüan Ssu
Ou-yang Hsiu	Tzu-chang	Yü Chi
Ou-yang Hsüan	Tzu-chien	Yüeh-cheng-tzu
Ou-yang Te	Tzu-hsia	Yü Hsiao-k'o
<i>Pan Chao</i>	Tzu-kao	Yu Tso
Pan Ku	Tzu-kung	Yu-tzu
Pan Piao	Tzu-lu	Yü Yüeh
P'eng Keng	Tzu-shu I	
P'i Hsi-jui		
Pi Yüan		

Ceremonies, Practices, and Rituals

Agriculture	Fertility rites	Persecution
Aceticism	Funeral	Purification
Authority	<i>Hsiang-yin-chiu</i> (community libation)	Quietism
Birthday of Confucius	<i>Hsiang-yüeh</i> (community compact)	Sacrifice
Calligraphy	<i>Hsiao-lao</i> offering	<i>San chiao chien-hsiu</i>
Capping	<i>Hsing</i> (punishment or criminal law)	<i>San kang</i>
Ceremonial Center	<i>Hsiu-shen</i>	<i>San-ts'ung ssu-te</i>
<i>Chai-kung</i> (Fasting Palace)	<i>Hsüan-chü</i> system	Sex or Sexuality
<i>Chao Hun</i>	<i>Hu</i> (tablet)	<i>Shen-tu</i>
<i>Chia-li</i> (Family Rituals)	Initiation rites	<i>Shen-wei</i> (tablet)
<i>Chia-miao</i> (family temple)	Ju	<i>Shih-tien</i> ceremony (Twice Yearly Confucian Ceremony)
<i>Chiang hsüeh</i>	<i>K'ai-pao t'ung-li</i>	Six Arts
<i>Ching</i> (reverence or seriousness)	<i>K'ai-yüan li</i>	State cult
<i>Ch'ing-t'an</i> (pure conversation)	<i>Ko-wu</i> (investigation of things)	State religion
<i>Ching-tso</i> (quiet-sitting)	<i>Ko-wu ch'iung-li</i>	Suffering
<i>Ching-yen</i>	<i>Li chi</i>	Superstition
<i>Ch'iung-li</i> (exhausting Principle)	<i>Li ching</i>	<i>T'ai-chi</i> (Great Ultimate)
<i>Chu</i> (prayer-master)	Mandala	Tao (Way)
<i>Chü-ching</i> (abiding in reverence or seriousness)	Martial dance (<i>wu-wu</i>)	Teleology
<i>Chu-ching</i> (regarding quietude as fundamental)	<i>Ming-t'ang</i> (hall of light)	<i>Tso-ch'an</i>
Church	Moral training	Wedding
<i>Chu-wen</i> (ritual address)	<i>Mu</i> (tomb)	Well-field system
Civil Dance (<i>wen-wu</i>)	Music	Worship
Confucian temple	Mysticism	<i>Wu ch'ang</i>
Divination	Ordeal	<i>Wu te</i> (Five Virtues)
Eight steps	Organic Holism	<i>Yüeh-chang</i> (liturgical verse)
Exorcism	Organismic process	
<i>Feng</i> and <i>shan</i> sacrifices	<i>Pa hsing</i>	
<i>Feng-shui</i>	<i>Pan-jih ching-tso</i>	
	<i>pan-jih tu-shu</i>	

Concepts

Absolute	Benevolence	<i>Ch'i-chih chih hsing</i>
Aesthetics	<i>Ch'eng</i> (sincerity)	<i>Ch'i ch'ing</i> (seven emotions)
Agape	<i>Cheng</i> (governing or regimen)	<i>Chien-ai</i>
Agnosticism	<i>Cheng-hsin</i>	<i>Chih</i> (knowledge or knowing)
All things are complete in oneself	<i>Ch'eng-i</i> (sincerity of will)	<i>Chih</i> (upright)
Altruism	<i>Cheng-ming</i> (rectification of names)	<i>Chih</i> (wisdom)
Anima/Animus	<i>Chi</i> (subtlety)	<i>Chih-chih</i> (extension of knowledge)
Asceticism	<i>Ch'i</i> (utensils)	<i>Chih hsing ho-i</i>
Atonement	<i>Chiao</i> (teaching or religion)	<i>Chih liang-chih</i>
Authenticity		<i>Chin ch'i hsin</i> (fully)
Awe		
Axis mundi		

realize the heart-mind)	Holy person	<i>Jen-tao</i>
<i>Ch'ing</i> (emotions	Homo religiousus	<i>Ju</i>
or feelings)	<i>Hsi</i> (happiness)	<i>Ju-chia</i>
<i>Ching</i> (quietude)	Hsiang-shu (image number)	<i>Ju-tao</i>
<i>Ching</i> (reverence	<i>Hsiao</i> (filial piety)	Kindness
or seriousness)	<i>Hsiao-jen</i> (petty person)	<i>K'o-chi fu-li</i>
<i>Ch'ing-i</i> (pure criticism)	<i>Hsin</i> (faithfulness)	<i>Ko-chih</i>
<i>Ching i chih nei</i>	<i>Hsin</i> (heart-mind)	<i>Ko-jen chu-i</i>
<i>Chin-hsing</i> (fully developing	<i>Hsin-chih-t'i</i>	<i>Ko-wu</i> (investigation
the nature)	<i>Hsin-fa</i>	of things)
<i>Chi-ssu</i>	<i>Hsing</i> (nature)	<i>Ko-wu chih-chih</i>
<i>Ch'iung-li</i> (exhausting prin-	<i>Hsing</i> (punishment or crim-	Ko-wu ch'iung-li
ciple)	inal law)	<i>K'uang Ch'an</i>
<i>Chi-wu ch'iung-li</i>	<i>Hsing-erh-shang/hsing-erh-</i>	<i>Kua-yü</i> (reducing desires)
<i>Ch'uan</i> (transmission)	<i>hsia</i>	<i>Kuei/shen</i>
Ch'uan-hsin	<i>Hsing-li hsüeh</i>	<i>Kung-ch'i</i> (public vessel)
(transmission of	<i>Hsin hsin-hsüeh</i>	<i>K'ung-chiao</i>
the heart-mind)	<i>Hsin-hsüeh</i> (new	<i>Kung-fu</i> (moral effort)
<i>Chü-ching ch'iung-li</i>	learning)	<i>K'ung-tzu chu-i</i>
<i>Chung</i> (loyalty)	<i>Hsiu-shen</i>	Learning of principle
<i>Chung</i> (mean)	<i>Hsü</i> (vacuity)	<i>Li</i> (profit)
<i>Chung</i> (people)	<i>Hsüan-hsüeh</i>	<i>Li</i> (propriety or rites)
<i>Chun-tzu</i> (noble person)	(mysterious learning)	Liang-chih
Confucian ecology	Humaneness	<i>Liang-hsin</i>
Conscience	Human-heartedness	<i>Liang-neng</i>
Design	Humanism	<i>Li hsüeh</i> (School of
Determinism	Humanity	Principle or learning of
Disciple	<i>Hun-jan i-t'i</i>	Principle)
Divination	<i>I</i> (change)	Li-i fen-shu
Dualism	<i>I</i> (righteousness	<i>Li jen chih chi</i> (taking
Eight Steps	or rightness)	the highest stand
Empiricism	Idolatry	of humanity)
Escapism	<i>I-fa</i>	Lordson
Eschatology	Ignorance	Love
Esoteric/exoteric	<i>I i fang wai</i>	Macrocosm/microcosm
Essence	<i>I-kuan</i>	Metaphysics
Ethics	Illusion	<i>Min</i> (masses)
Evangelicalism	Immanent	<i>Ming</i> (destiny or fate)
Exemplary person	Immersion	Miracle
Fear	Immortality	Modernization
<i>Fu-ku</i>	Individualism	Monism
Fundamentalism	Instinct	Monotheism
Gentleman	Intellectualism	Moral law
Giving of oneself completely	Intuition	Moral origin
Gnosis	Is/ought	Mysticism
Guilt (<i>tsui</i>)	<i>Jen</i> (human)	<i>Nei-sheng wai-wang</i> (sage
<i>Hao-jan chih ch'i</i> (flood-like	<i>Jen</i> (humaneness)	within, king without)
vitality)	<i>Jen che hun-jan yü wu t'ung</i>	Neo-Confucianism
Hell	<i>t'i</i>	New Confucianism
Henotheism	<i>Jen-chu hsin-fa</i>	Numinous
History	<i>Jen-hsin</i> (heart-mind	Omen
Holiday	of humanity)	One
Holiness	<i>Jen-hsing</i>	Oneness, experience of

Otherworldliness	<i>Ssu-i</i>	Transcendent
<i>Pen-hsin</i> (original heart-mind)	<i>Ssu-tuan</i> (Four Beginnings)	<i>Ts'un ch'i hsin</i> (preserving the heart-mind)
<i>Pen-t'i</i>	<i>Ssu-wu</i>	<i>Ts'ung hsin</i> (following the heart-mind)
Pessimism	<i>Sui generis</i>	<i>Tu-shu jen</i>
Philosophy	Supernaturalism	<i>Tzu-jan</i>
Polytheism	Syncretism	<i>Tzu-jen yü Tao</i>
Positivism	Synthesis	<i>Tzu-te</i>
Primitivism	<i>Ta chang-fu</i>	Unity, state of
Principle (<i>li</i>)	<i>T'ai-chi</i> (Great Ultimate)	Universal
Prophet	<i>T'ai-i</i>	Universe
Purpose	Tao (Way)	Urmonotheism
<i>Pu tung hsin</i>	<i>Tao-hsin</i> (heart-mind of the Way)	<i>Via negativa</i>
Quietism	<i>Tao-hsüeh</i>	<i>Wan-wu</i>
Rationality	<i>Tao-te</i>	<i>Wei</i> (artificial action)
<i>Religionswissenschaft</i>	<i>Tao-t'ung</i>	<i>Wei chi</i>
Religious tolerance	<i>Ta-te</i>	<i>Wei chi chih hsüeh</i>
Sacred/profane	<i>Ta-t'ung</i>	<i>Wei-fa</i>
Sacred time	<i>Te</i> (virtue)	<i>Wei-hsüeh</i>
Salvational history	<i>Te-hsing</i> (virtuous nature)	<i>Wo</i> (self)
<i>San chiao</i> (three religions or teachings)	Teleology	Women in Confucianism
<i>San chiao ho-i</i>	Telepathy	<i>Wu</i> (enlightenment)
<i>San chiao i yüan</i>	Theism	<i>Wu-chi</i> (Non-Ultimate)
<i>San kang</i>	Theocracy	<i>Wu hsing</i>
Savior	Theology	<i>Wu lun</i>
Scientific method	Three Items	<i>Wu-shan wu-eh</i>
Secularism	T'ien (Heaven)	<i>Wu-wei</i> (non-action)
Self-denial	<i>T'ien-jen kan-ying</i>	<i>Wu te</i> (Five Virtues)
Shame (<i>ch'ih</i>)	<i>T'ien-li</i> (Principle of Heaven)	<i>Wu-yü</i> (no desire)
<i>Shan</i> (goodness)	<i>T'ien-ming</i> (Mandate of Heaven)	<i>Yang ch'i hsing</i> (nourishing the nature)
<i>Sheng-hsüeh</i>	<i>T'ien-ming chih hsin</i>	<i>Yin/yang</i>
<i>Sheng</i> or <i>sheng-jen</i> (sage)	<i>T'ien-tao</i>	<i>Yü</i> (desire)
<i>Sheng-sheng</i>	<i>T'ien-te</i>	
<i>Shih-fei chih hsin</i>	T'ien-ti wan-wu wei i-t'i	
<i>Shu</i> (reciprocity or empathy)	<i>T'ien-tzu</i> (Son of Heaven)	
Sin	<i>T'i-jen</i>	
Social order	Time	
<i>Ssu</i> (thinking)	<i>T'i/yung</i> (substance/function)	

Dynasties, Official Titles, and Rulers

<i>Ch'a-chü</i> system	<i>Wang</i> (Highest Sage and Comprehensive King)	Chou-hsüeh
<i>Chieh-shih</i> examination	<i>Chi-hsien yüan</i> (Academy of Assembled Worthies)	<i>Chü-jen</i>
<i>Chih-chiang</i>	<i>Ch'i-kuo Kung</i>	<i>Chu-k'o</i> examinations
<i>Chih-hsin chih shu</i>	Ch'ing dynasty	<i>Ch'ung-wen kuan</i> (Institute for the Veneration of Literature)
<i>Chih-sheng</i> (highest sageliness)	<i>Chin-shih</i> examination	Civil service examinations
<i>Chih-sheng Hsien-shih</i>	Chou dynasty	Duke of Chou
<i>Chih-sheng Wen-hsüan</i>		

Han dynasty	King Ch'eng	Master K'ung of Great Accomplishments and Highest Sageliness)
<i>Han Kao Tsu</i>	King Chieh	
<i>Han-lin yüan</i> (Academy of Assembled Brushes)	King Chou	<i>T'ai-hsüeh</i> (National University)
<i>Han Wu Ti</i>	King T'ang	T'ang dynasty
Hsia dynasty	King Wen	T'an-kuo fu-jen
<i>Hsiang-shih</i> examination	King Wu	<i>Te-chieh chü-jen</i>
<i>Hsien-hsüeh</i>	<i>Kuo-tzu</i>	Three Colleges System
<i>Hsien-sheng</i> (Sage of Antiquity)	<i>Kuo-tzu chien</i>	<i>Tien-shih</i> examination
<i>Hsien-shih</i> (Teacher of Antiquity)	<i>Kuo-tzu hsüeh</i>	<i>Wang</i> (king) title for Confucius
<i>Hsien-shih Ni-fu</i> (Father Ni the Teacher of Antiquity)	<i>Lu-kuo fu-jen</i>	Wen-hsüan Wang (Comprehensive King)
<i>Hsüan-chü</i> system	Ming dynasty	<i>Wu-ching po-shih</i> (Erudites of the Five Classics)
<i>Hsüan-fu</i> (comprehensive father)	<i>Po-shih</i>	Yüan dynasty
<i>Hsüan-sheng Wen-hsüan Wang</i> (Profound Sage and Comprehensive King)	Republican period	
<i>Hsüeh-cheng</i>	Shang dynasty	
<i>Hsüeh-lu</i>	<i>Sheng-shih</i> examination	
<i>Huang Ti</i>	Shen Nung	
Hui-shih examination	Shun	
Hung-wen kuan (Institute for the Advancement of Literature)	Six Dynasties	
	Sung dynasty	
	Ta-ch'eng Chih-sheng	
	Hsien-shih K'ung-tzu (Master K'ung, the teacher of Antiquity of Great Accomplishments and Highest Sageliness)	
	Ta-ch'eng Chih-sheng	
	K'ung-tzu Hsien-shih (Teacher of Antiquity,	

Geography and Historical Events

Burning of the books	<i>K'ung-fu</i>	T'ien-t'an
Burying of the Confucians	Literary inquisition	Well-field system
Confucius' Gravesite	May Fourth movement	
Cultural Revolution	Mound Ni-chi'u	
Goose Lake debate	T'ai-shan	
Hundred Days of Reform	T'ien-ch'üan Bridge debate	

Groups and Schools

Che-chung Wang School	<i>Chi-hsien yüan</i> (Academy of Assembled Worthies)	Confucius' Diciples
Chekiang Schools	<i>Chin-wen chia</i> (New Text School)	Five Early Sung Masters
<i>Cheng-hsüeh</i>	Chi-shan School	Four Masters of the Ch'eng School
Ch'eng-Chu School	Ch'u-chung Wang School	<i>Han-hsüeh</i>
Ch'en Hsien-chang	Chu Hsi School	Heng-ch'ü School
Chiang Hsin	<i>Chu-ju</i> (miscellaneous scholars)	<i>Hsien-hsien</i> (former worthies)
Chiang-yu Wang School	Ch'ung-jen School	<i>Hsien-ju</i> (former Confucians)
<i>Chiao-k'an hsüeh</i>		
Chih-hsiu School		
Chi-hsia Academy		

<i>Hsing-li hsüeh</i>	Ku-ching ching-she	Scholar class (<i>shih</i>)
<i>Hsing-ming</i> group	<i>K'ung-chiao</i>	Southern School
<i>Hsin hsin-hsüeh</i>	<i>K'ung-men</i>	<i>Sung-hsüeh</i>
<i>Hsin-hsüeh</i> (new learning)	<i>Ku-wen chia</i> (Old Text School)	T'ai-chi shu-yüan
<i>Hsin-hsüeh</i> (School of Heart-Mind)	<i>Li-hsüeh</i> (School of Principle or Learning of Principle)	T'ai-chou School
<i>Hsüan-hsüeh</i> (mysterious learning)	Lu-Wang School	Tung-lin Academy
Hsüeh-hai t'ang	May Fourth movement	Tung-lin Party
Hsüeh heng School	Nan-chung Wang School	Tung-lin School
Hu-Hsiang School	<i>Nei-hsüeh</i> (Inner School)	<i>Wai-hsüeh</i> (Outer School)
Hundred Days of Reform	Neo-Confucianism	White Deer Grotto Academy
Hundred schools of thought	New Confucianism	Yen-Li School
<i>Ju-chia</i>	Northern School	Yüeh-lu shu-yüan
<i>Ju-hsüeh</i>	Northern Wang School	Yüeh-Min Wang School
<i>K'ao-cheng hsüeh</i>	Pai-sha School	Yung-chia School
<i>K'uang Ch'an</i>	<i>P'u-hsüeh</i>	Yung-k'ang School
Kuan school	San-yüan School	

Literature, Language, and Symbols

Apophatic/kataphatic discourse	Five classics	Kylin-unicorn
Bat	Four Books (<i>ssu-shu</i>)	<i>Lei-shu</i>
Bible	<i>Fu</i> hexagram	<i>Li jen chih chi</i> (taking the highest stand for humanity)
Burden of culture	<i>Fu-ku</i>	Literary inquisition
<i>Cha-chi</i>	Gingko tree	Metaphysics
<i>Ch'en-shu</i> (prognostication text)	History	<i>Min</i> (masses)
<i>Chia-hsün</i>	<i>Hsiang-yüeh</i> (community compact)	Moon
<i>Chieh-shih</i> (posted notice)	<i>Hsiao-hsüeh</i>	Mountain
Ch'ien hexagram	<i>Hsien-sheng</i> (teacher)	New Text/Old Text (<i>chin-wen/ku-wen</i>)
Child about to fall into the well	<i>Hsin hsin-hsüeh</i>	Nine Classics
<i>Ching</i> (classic)	<i>Hsin-hsüeh</i> (new learning)	<i>Pai-hsing</i> (hundred cognomina)
<i>Ching-hsüeh</i> (study of classics)	<i>Hsin li-hsüeh</i>	Phoenix
<i>Ching i chih nei</i>	<i>Hsüeh-an</i> (records of learning)	<i>Pieh-kua</i>
<i>Ching-kua</i> academy	<i>Hsüeh-kuei</i> (articles for learning)	<i>Ppu jen jen chih cheng</i> (government that cannot bear to see the suffering of people)
<i>Ch'ing-t'an</i> (pure conversation)	<i>Hu</i> (tablet)	<i>Pu jen jen chih hsin</i> (the heart-mind that cannot bear to see the suffering of people)
<i>Chin-hsing</i> (fully developing the nature)	<i>Hun-jan i-t'i</i>	Pulling up the seedlings
<i>Chin-sheng yü-chen</i>	<i>Huo-jan kuan-t'ung</i>	<i>San chuan</i>
<i>Ch'uan-t'i ta-yung</i>	<i>I i fang wai</i>	<i>San li</i>
<i>Ch'ung-wen kuan</i> (Institute for the Veneration of Literature)	<i>Ju-tao</i>	<i>San shih</i>
Crane	<i>K'ao-cheng hsüeh</i>	<i>San t'ung</i>
Doctrine	<i>Kung-an</i> (<i>kôan</i>)	Serpent
Dragon	<i>Kung-ch'i</i> (public vessel)	
Eight trigrams	<i>Kung-kuo ko</i> (ledger of merit and demerit)	
	<i>K'ung-men</i>	
	<i>Kung-yang hsüeh</i>	
	<i>K'un</i> hexagram	
	<i>Ku-wen</i>	

Shan-shu (morality book)
Sheng-wang chih Tao
Shih-hsüeh
 “Shih i” (“Ten Wings”)
Shih-liu tzu hsin-ch'uan
Shou (longevity)
Shu (number)
Shu-i (etiquette book)
Shu-jen (common people)
Shu-yüan academy
Shu t'u t'ung kuei
 Six Arts
 Six Classics
 Six Teachings

Sixty-four hexagrams
Ssu chü chiao
 Stone classics
 Sun
 Symbol
Ti (earth)
T'ien-ti chih se wu ch'i t'i
Ti-wang chih hsüeh
 Tree symbolism
Tsa-tzu
Tsun te-hsing erh Tao wen-
hsüeh
 Twelve Classics
 Water

Wei (apocrypha)
Wen (culture)
Wu-chi erh t'ai-ch
Yin/yang
Yüeh-chang (liturgical
 verse)
Yü-fu yü-fu
Yü-lu

Texts

Book of Mencius
Chang-tzu ch'üan-shu
Chang-tzu yü-lu
Cheng-ho wu-li hsin-i
Cheng-meng
Ch'en-shu (prognostication
 text)
Chia fan
Chia-li (Family Rituals)
Chiang Tao-lin wen-ts'ui
Chieh-tzu t'ung-lu
 Ching-chieh
Ching-chi tsuan-ku
Ching-hsüeh (study
 of classics)
Chin-hsi-tzu chi
Chin-hsi-tzu wen-chi
 Ch'in Hui-t'ien
 Chin Lü-hsiang
Chin-ssu Lu
Chin-tai wei-hsin-lun
chien-shih
Chou kuan hsin-i
Chou li
Chou-tzu ch'uan-shu
Chou Yuan-kung chi
Ch'uan-hsi lu
 Ch'uan-hsin mi-chih
Ch'uan-hsüeh p'ien
Ch'uan-shan i-shu
 Ch'uan Tao cheng-t'ung
 Ch'uan Tao t'u
 Chu Hsi
Ch'un ch'iu
Ch'un ch'iu fan-lu
(Luxuriant Dew of the

Spring and Autumn
Annals
 Chung yung (“Doctrine of
 the Mean”)
Chung yung chang-chü
 Chung yung chih-chieh
Chung yung huo-wen
Chu-tzu ch'uan-shu
Chu-tzu i-shu
Chu-tzu wen-chi
Chu-tzu yü-lei
Chu-tzu yü-lei chi-lüeh
 Doctrine
Erh Ch'eng ch'üan-shu
Erh Ch'eng hsin-sheng lei-
yü
Fang chi
Fa yen (Model Sayings)
 Five classics
 Four books (*ssu shu*)
Fu hsing shu (Discourse on
Returning to the Nature)
 Great Learning (Ta-hsüeh)
Han-hsüeh shang-tui
Han-shih wai-chuan
Han shu
Heng-ch'ü wen-chi
Honan Ch'eng shih i-shu
Honan Ch'eng shih
wai-shu
 Ho t'u (River Chart)
Hsiang-shan (hsien-sheng)
ch'üan-chi
Hsiao ching (Book of Filial
 Piety)
 Hsiao-hsüeh ta-i

Hsien T'ien t'u
 Hsi-ming
 Hsi-ming chieh-i
 Hsin-chai Wang hsien-
 sheng ch'üan-chi
 Hsin-chai yü-lu
Hsin ching
Hsing-li ching-i
Hsing-li ta-ch'üan
 Hsing-ming ku-hsün
Hsin li-hsüeh
Hsin lun (New Treatises)
Hsin-t'i yü hsing-ti
Hsin wei-shih lun
 Hsi-tz'u chuan
 Hsüeh chi
Hsüeh-shu pien
Huai-nan-tzu
Huang-chi ching-shih (shu)
Huang-ch'ing ching-chieh
I ching
I-ch'uan (hsien-sheng) wen-
chi
I li
I-Lo fa-hui
I-t'u ming-pien
Jen-hsüeh
Jih-chih lu
 Ju-chia ssu-hsiang te hsin
 k'ai-chan
 Ju hsing
K'ai-ch'eng shih-ching (K'ai-
 cheng Stone Classics)
K'ai-pao t'ung-li
K'ai-yüan li
K'ang-chai wen-chi

<i>K'ao hsin lu</i>	Chinese Culture	<i>Historian</i>
<i>Kao-tzu ch'üan-shu</i>	Memorial to the emperor	<i>Shih ching</i>
<i>Kao-tzu i-shu</i>	Jen Tsung (Ch'eng I)	"Shih i" ("Ten Wings")
King Hui of Liang	Memorial to the emperor	<i>Shih t'ung</i> (<i>Understanding of History</i>)
<i>Ku-chin wen-yüan chü-yeh ching-hua</i>	Jen Tsung (Fan Chung-yen)	<i>Shu ching</i>
<i>Kuei chieh</i>	Memorial to the emperor	<i>Shu-i</i> (etiquette book)
<i>Kuei fan</i>	Shen Tsung	Shuo ju
<i>Ku-liang chuan</i>	<i>Meng-tzu chi-chu</i>	"Shuo kua" commentary
<i>K'un-chih chi</i>	<i>Meng-tzu ching-i</i>	Six Classics
<i>K'ung-ts'ung-tzu</i> (<i>The K'ung Family Masters' Anthology</i>)	<i>Ming-i tai-fang lu</i>	<i>Ssu-shu chang-chü chi-chu</i>
<i>K'ung-tzu chia-yü</i> (<i>Confucius' Family Sayings</i>)	<i>Ming-ju hsüeh-an</i>	<i>Ssu-shu chi-chu</i>
<i>Kung-yang chuan</i>	<i>Ming-ju Wang Hsin-chai hsien-sheng i-chi</i>	<i>Ssu-shu hsün-erh su-shuo</i>
<i>K'un-hsüeh chi</i>	<i>Ming-tao</i> (<i>hsien-sheng wen-chi</i>)	<i>Ssu-shu hsün-i</i>
<i>K'un-pien lu</i>	<i>Nei hsün</i> (<i>Instructions for the Inner Quarters</i>)	<i>Ssu-shu shan-chen</i>
<i>Kuo-ch'ao Han-hsüeh shih-ch'eng chi</i>	New Text/Old Text (<i>chin-wen/ku-wen</i>)	<i>Ssu-shu shih-ti</i>
<i>Kuo-ch'ao Sung-hsüeh yüan-yüan chi</i>	Nine Classics	<i>Ssu-shu ta-ch'üan</i>
Kuo Ch'in lun (On the Faults of Ch'in)	<i>Nü chieh</i> (<i>Commandments for Women</i>)	<i>Ssu-shu t'u-shuo</i>
<i>Li chi</i>	<i>Nü hsiao-ching</i> (<i>Book of Filial Piety for Women</i>)	Stone classics
<i>Li chi chang-chü</i>	<i>Nü lun-yü</i> (<i>Analects for Women</i>)	Sun Ch'i-feng
<i>Li ching</i>	<i>Pai chia hsing</i>	Sung Hsiang-feng
<i>Lieh nü chuan</i> (<i>Biographies of Women</i>)	<i>Pai-sha hsien-sheng ch'üan-chi</i>	<i>Sung Yüan hsüeh-an</i>
<i>Li-hsüeh tsung-ch'uan</i>	Pa-pen se-yüan	<i>Ta-hsüeh chang-chü</i>
Li huo lun (On Dispelling Doubts)	<i>Pei-hsi tzu-i</i>	"Ta-hsüeh chih-chieh"
<i>Lin-tzu ch'üan-chi</i>	Pen lun (On Fundamentals)	<i>Ta-hsüeh huo-wen</i>
<i>Liu-shih chia-hsün</i>	<i>Po-hu t'ung</i> (<i>White Tiger Discussions</i>)	<i>Ta-hsüeh wen</i>
<i>Li Wen-kung chi</i> (<i>Collected Works of Li Ao</i>)	<i>San chuan</i>	"Ta-hsüeh yao-lüeh"
<i>Li yün</i>	<i>San li</i>	<i>Ta-hsüeh yen-i</i>
Lo shu (Lo Writing)	<i>San shih</i>	<i>T'ai-ch'ang yin-ko li</i>
<i>Lun-heng</i> (<i>Balanced Inquiries</i>)	<i>San t'ung</i>	T'ai-chi t'u (Diagram of the Great Ultimate)
Lun hsin t'ung hsing ch'ing	<i>San tzu ching</i>	"T'ai-chi t'u shuo"
<i>Lun yü</i> (<i>Analects</i>)	<i>Shang shu ku-wen shu-cheng</i>	<i>T'ai-hsüan ching</i> (<i>Classic of Supreme Mystery</i>)
<i>Lun yü ching-i</i>	<i>Shan-shu</i> (morality book)	<i>T'ai-kung chia-chiao</i>
<i>Lun yü huo-wen</i>	<i>Shen-chien</i> (Extended Reflections)	T'ai-shang kan-ying p'ien
<i>Lü-shih ch'un-ch'iu</i> (<i>Spring and Autumn Annals of Mr. Lü</i>)	Sheng-hsien lun hsin chih yao	<i>Tang-tai Chung-kuo che-hsüeh</i>
Lü-shih hsiang-yüeh	<i>Sheng-hsüeh hsin-fa</i>	<i>Ta Tai Li chi</i>
A Manifesto for a Re-appraisal of Sinology and Reconstruction of	<i>Sheng-hsüeh tsung-ch'uan</i>	<i>Ta-t'ung shu</i>
	<i>Sheng-hsüeh tsung-yao</i>	<i>Ta Yüan t'ung-chih</i>
	<i>Sheng-men shih-yeh t'u</i>	<i>Ta Yüan t'ung-chih t'iao-li kang-mu</i>
	<i>Shen-yin yü</i>	Thirteen Classics
	<i>Shih chi</i> (<i>Records of the</i>	<i>Ti-hsüeh</i>
		"Ti-hsüeh lun"
		<i>Ts'ang-shu</i>
		"Tseng-sun Lü-shih hsiang-yüeh"
		<i>Tso chuan</i>
		"Ts'un-hsin yao-fa"

<i>Tu Li t'ung-k'ao</i>	<i>Wang Wen-ch'eng Kung</i>	<i>Yin-hsüeh wu-shu</i>
<i>T'ung-chien chi-shih pen-</i> <i>mo</i>	<i>ch'üan-shu</i>	<i>Yüan ju</i>
<i>T'ung chih (General</i> <i>Treatises)</i>	<i>“Wan yen shu”</i>	<i>“Yüan Tao”</i>
<i>T'ung-chih t'ang ching-</i> <i>chieh</i>	<i>Wen-hsien t'ung-k'ao</i>	<i>“Yüeh chi”</i>
<i>T'ung-shu (Penetrating the</i> <i>Book of Changes)</i>	<i>Wen-hua yü jen-sheng</i>	
<i>T'ung tien (General</i> <i>Institutions)</i>	<i>Wen-shih t'ung-i</i>	
<i>Tu T'ung-chien lun</i>	<i>“Wen-yen” commentary</i>	
<i>Twelve Classics</i>	<i>Wu-ching cheng-i (Standard</i> <i>Expositions of the Five</i> <i>Classics</i>	
<i>Tzu-chih t'ung-chien</i>	<i>Wu-ching ta-ch'üan</i>	
<i>Tzu-chih t'ung-chien kang-</i> <i>mu</i>	<i>Wu-li t'ung-k'ao</i>	
	<i>Yang-shih i-chuan</i>	
	<i>Yen-shih chia-hsün</i>	
	<i>Yen-t'ieh lun (Discourses on</i> <i>Salt and Iron)</i>	

A

Abiding in Reverence

See *chü-ching* (abiding in reverence or seriousness).

Abiding in Reverence and Exhausting Principle

See *chü-ching ch'iung-li*.

Abiding in Seriousness

See *chü-ching* (abiding in reverence or seriousness).

Above Form/Below Form

See *hsing-erh-shang/hsing-erh-hsia*.

Abridged Reader of the Four Books

See *Ssu-shu shan-cheng*.

Absence of Good and Evil

See *wu-shan wu-eh*.

Absolute

A characteristic of ultimate reality that occupies the center of any religious worldview. It can be described as that which is ultimately real, omnipotent, omniscient, true, or possessing purpose and meaning. When used in religious systems, the concept of the Absolute not only identifies that which is ultimately real or true, but also the state that should be the ultimate goal to achieve. At the center of any religious system or religious point of view is the clear perception of an Absolute and the express desire to move into relation with this Absolute. In the context of

Confucianism and **Neo-Confucianism**, a number of concepts have been identified with this Absolute, for example, **T'ien (Heaven)**, **T'ien-li (Principle of Heaven)**, **T'ien-ming (Mandate of Heaven)**, **t'ai-chi (Great Ultimate)**, **wu-chi (Non-Ultimate)**, or **Tao (Way)**. Each reflects different traditions, times, or persons.

Wach, Joachim. *The Comparative Study of Religions*. New York: Columbia University Press, 1958.

Absolute Heart-Mind

See *hsin-chih-t'i*.

Academy

Shu-yüan is the major term employed for academy. See **ching-she academy** and **shu-yüan academy**.

Academy at the Hall of Assembled Worthies

English translation of *chi-hsien tien shu-yüan*. See **chi-hsien yüan (Academy of Assembled Worthies)**.

Academy of Assembled Brushes

See **han-lin yüan (Academy of Assembled Brushes)**.

Academy of Assembled Brushes Academicians

English translation of *han-lin hsüeh-shih yüan*. See **han-lin yüan (Academy of Assembled Brushes)**.

Academy of Assembled Worthies

See **chi-hsien yüan (Academy of Assembled Worthies)**.

Additional Works of the Ch'engs of Honan

See *Honan Ch'eng-shih wai-shu*.

Additional Works of the Two Ch'engs

English translation of the *Erh Ch'eng wai-shu*, the alternative title of the **Honan Ch'eng-shih wai-shu**, or *Additional Works of the Ch'engs of Honan*. See **Honan Ch'eng-shih wai-shu**.

Aesthetics

A branch of philosophy dealing with the creation and appreciation of beauty. In the context of a religious meaning within the Confucian tradition, **Confucius** regards **jen (humaneness)** as beauty, while **Mencius** defines beauty as possessing **shan (goodness)** fully in oneself. This moral aesthetic has been largely followed by later Confucians from **Han Yü** to **Wang Fu-chih**. For the Neo-Confucians in general, the world itself is considered to be a repository of **Principle (li)**, with no radical separation between the sacred and the profane. Within this framework, beauty becomes a manifestation of the quintessential form of Principle within all things, carrying ultimate meaning. Expressions of beauty involve not only the arts of literature, painting, and **calligraphy**, but also natural beauty, which represents the sublimity of the **T'ien-li (Principle of Heaven)**. See also **sacred/profane**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

———. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Afterlife

See **funeral**; **hun/p'o**; **kuei/shen**.

Agape

Christian or spiritual love. Agape represents an ideal religious virtue in Western culture. A comparable Confucian term is the classical notion of **jen**. See **jen (humaneness)**.

Agnosticism

A term frequently used to describe the position of **Confucius** and the Confucian tradition of questioning the existence of a deity. Several passages of the **Lun yü (Analects)** are thought to illuminate the issue of agnosticism. In one passage, **Tzu-lu** asks Confucius how to serve **kuei** (ghosts) and **shen** (spirits). The Master replies that one should solve the problem of serving human beings before one is able to be concerned about ghosts. In another passage, when asked by **Fan Ch'ih** about **chih (wisdom)**, Confucius suggests that one work for the people and keep a distance from ghosts and spirits while showing them **ching (reverence or seriousness)**. In still another passage, it is said that one should **sacrifice** to the spirits as if the spirits were present.

According to the traditional argument, if the spirits don't exist, then the supernatural does not exist. The Confucian point of view is really focused upon events in the physical world only. If this is the case, then Confucianism is not a religion and Confucius is agnostic.

There is a danger in characterizing this tradition as a form of agnosticism, however, for it potentially implies a lack of religious dimension. The aforementioned passages are most frequently cited to show this Confucian attitude and refer only to the issue of ghosts and spirits, saying nothing about the nature of the **Absolute, T'ien (Heaven)**, or **T'ien-li (Principle of Heaven)**. A more accurate interpretation would suggest that the realm of ghosts and spirits are to be secondary to the world of people and society, but this does not exclude the dimension of religion. See also **kuei/shen**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Agrarianism

See **well-field system**.

Agriculture

That agriculture is related to the Confucian tradition may be seen by the prominence given to **Shen Nung**, the mythical creator of agriculture. Tying agriculture to a culture hero elevates the practice of agriculture to a fulfillment of what has been given to humankind by the *sheng* or sages of antiquity. The **well-field system**, for example, represents the Confucian ideal of a socioeconomic order. See also *sheng* or *sheng-jen* (sage).

All Things

See *wan-wu*.

All Things Are Complete in Oneself

Found in the *Book of Mencius*, the statement "all things are complete in oneself" suggests an interior focus in the learning and self-cultivation recommended by **Mencius**. The use of this statement grows out of Mencius' focus upon the capacity of the individual to hold within oneself the seeds of one's own sageliness. It begins with Mencius' argument for the *shan* (goodness) of human nature, in which the capacity for the full realization of the nature is already contained. Furthermore, everyone possesses this same nature, making the ordinary person and the sage fundamentally the same.

Also in the *Book of Mencius*, in the discussion of learning and self-cultivation, there is an emphasis upon the processes of inward reflection. Phrases such as *tsun ch'i hsin* (preserving the heart-mind) and *yang ch'i hsing* (nourishing the nature) suggest that while external sources of learning are included, the dominant focus remains for Mencius on an interior process. This interior process brings the person to *chin ch'i hsin* (fully realize the heart-mind) through the knowledge of *hsing* (nature).

Not only does everyone share in the same nature, but this is the same nature shared by **T'ien (Heaven)** as well. In the discussion of knowing Heaven, rather than suggesting that Heaven can be known through a certain form of external knowledge, Mencius suggests that it is by coming to know human nature that one will in turn know the nature of Heaven.

This focus does not suggest that there was any less emphasis in Mencius upon the commitment to moral relations and the serving of society as general goals of the Confucian tradition, but it does point to a stress upon the acquisition of knowledge as an interior process. Mencius is the first Confucian thinker to suggest anyone can become a sage, and while for practical purposes the goal of sagehood remains distant, the philosophical foundation has been laid for the identification of human nature with the nature of the sage and Heaven itself. In this identification self-knowledge leads to knowledge of all things. Thus all things are complete within one because all things exist within the possibilities posed by the breadth and depth of human nature, a nature shared by all things. This has led to the rise of the *hsin-hsüeh* (School of Heart-Mind), and the polemics of *ko-wu* (investigation of things), a crucial term from the "Great Learning" ("Ta-hsüeh"), among the Neo-Confucians one millennium later. See also *sheng* or *sheng-jen* (sage).

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Altar

See *che altars* (altars of the philosophers); *p'ei altars* (altars of the worthies); *yüan-ch'iu t'an* (Circular Mound Altar).

Altars of the Philosophers

See *che altars* (altars of the philosophers).

Altars of the Worthies

See *p'ei* altars (altars of the worthies).

Altruism

One of several translations of the central Confucian virtue *jen*. Other translations include humaneness, benevolence, compassion, human-heartedness, humanity, love, kindness, and co-humanity. See *jen* (humaneness).

Amended Community Compact of the Lü Family

See “Tseng-sun Lü-shih hsiang-yüeh.”

Analects

See *Lun yü* (*Analects*).

Analects for Women

See *Nü lun-yü*.

Analysis of the Place Names in the Four Books

See *Ssu-shu shih-ti*.

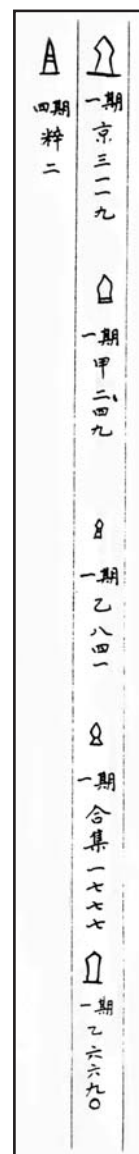
Ancestors (tsu)

Forefathers and foremothers. Probably no practice characterizes Chinese religion more than that of ancestor worship. Ancestor worship has dominated religious practice throughout Chinese history from the earliest historical records to contemporary life. The high gods identified with the **Shang dynasty** and **Chou dynasty**, **Shang-ti (Lord Upon High)** and **T'ien (Heaven)** respectively, appear to have begun as ancestral spirits of the ruling families. As the various religious traditions arose, the practice of ancestor worship continued regardless of whether an individual considered oneself Confucian, Taoist, Buddhist, or all three. The term has been used to refer to a cluster of activities centered around departed relatives, the source of the term *tsu*. Such activities are composed of **funeral** rites, mourning ceremonies and customs,

and a continuing schedule of **sacrifice** and ritual observance.

The term *tsu* is closely tied to lineage, specifically a patrilineal line, and thus in the practice of ancestor worship, it is the male lineage that is the object of the worship practice. According to one theory, the origin of the term *tsu* demonstrates the restriction of lineage to a patrilineal line. The word is composed of the element for spirit and what in its earliest form appears to be, as Sinologist Bernhard Karlgren observes, a pictograph of a phallus. The graph means the spiritual phallus, and thus the ancestral male line. This means that the wife in entering the husband's lineage is expected to participate fully in the ritual associated with the worship of his lineage, but has virtually no continuation of involvement in the lineage from which she originated. Other interpretations suggest that the character is actually a pictograph of a tablet or a chopping block used as a sacrificial utensil.

In its early use, the term also refers to the *tsu-miao* (**ancestral shrine**). The ancestral shrine or temple is the location where the ancestors are worshiped. Wooden tablets placed in rows in the ancestral temples mark the departed. The tablets are displayed in hierarchical form with the first ancestor of the family line at the head of the table. There has been a long discussion in Chinese tradition of whether the souls of the departed inhabit their tablets. In traditional Chinese religion, **soul** is



Pictured are the oracle bone inscriptions of ancestors (*tsu*): A pictograph that could be a phallus, a tablet, or even a chopping block.

thought of as being two-fold: the *hun*, or spirit-like (*shen*) soul, which is the part of the soul thought be able to respond to the family's needs, and the *p'o* or ghost-like (*kuei*) part of the soul, usually associated with the grave and thought capable of evil deeds if not properly cared for. In this interpretation the tablet is considered the abode of the *hun* or *shen* aspect of the ancestral spirit and, therefore, that is the part most venerated. For many, there is no debate that the tablets are the abodes of the spirits of the departed. A room full of tablets is a room filled with the souls of ancestors from many generations. For others, being in the presence of the tablets is a time to display propriety and reverence to the memory of their ancestors, not to honor their continued existence. Because of what appears to be its long-standing agnostic stance on the question of the existence of the spirits, the Confucian tradition has tended to focus upon only the importance of the ritual and propriety associated with serving the departed, not the question of their actual existence. See also *hun/p'o*; *kuei/shen*; *shen-wei* (tablet); *worship*.

Hsü Chung-shu. *Chia-ku-wen tzu-tien*.

Ch'eng-tu: Ssu-ch'uan tz'u-shu
ch'u-pan-she, 1990.

Karlgren, Bernhard. *Grammata Serica Recensa*. Göteborg, Sweden: Elanders Boktryckeri Aktiebolag, 1972.

Thompson, Laurence G. *Chinese Religion: An Introduction*. Belmont, CA: Wadsworth Publishing Company, 1995.

Ancestral Cult

See *ancestors* (*tsu*) and *tsu-miao* (ancestral shrine).

Ancestral Shrine

See *tsu-miao* (ancestral shrine).

Ancestral Tablet

See *shen-wei* (tablet).

Ancestral Temple

See *tsu-miao* (ancestral shrine).

Ancient Glosses on Nature and Fate

See "Hsing-ming ku-hsün."

Anima/Animus

Characteristics of the deepest layers of the human soul or self utilized in Swiss psychoanalyst Carl Jung's theory of personality. Anima refers to the feminine component of the male personality, while animus refers to the masculine component of the female personality. Sinologist Richard Wilhelm incorporates anima/animus into his understanding of Chinese philosophy. In Wilhelm's translation of the *I ching* or *Book of Changes*, anima/animus is used to render the concept of *yin/yang*, since he considers the concepts synonymous.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Anthropomorphism

The assignment of human attributes to non-human entities and the portrayal of supernatural beings in human form. Historically, Taoists have accused Confucians of anthropomorphism since they believe that human virtues are part of the nature of **T'ien (Heaven)**. According to Confucianism, human virtues are not uniquely human but represent universal morals that are embedded in the very nature of all things. The Neo-Confucian notion of **T'ien-li (Principle of Heaven)** is more explicit in this respect. The **Ch'eng brothers** and **Chu Hsi** regard *wan-wu*, or myriads of things, as embodiments of the ethical **Principle (li)**. The portrayal of supernatural beings in human form, however, has not been a characteristic of Confucianism. While there are paintings and statues of the *sheng*, or sages, in the

tradition, these sages are revered as historical figures, not supernatural beings. See also *sheng* or *sheng-jen* (sage).

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Anti-Confucianism

See **May Fourth Movement** and **Cultural Revolution**.

Apocrypha

See *wei* (apocrypha).

Apophatic/Kataphatic Discourse

Two types of religious language used to characterize the **Absolute**. A kataphatic discourse refers to the Absolute that can be defined by a variety of characteristics, such as omnipotence, love, and **moral law**; whereas an apophatic discourse reveals the Absolute that is beyond description. According to the latter point of view, describing the Absolute transforms what is infinite into that which is finite and is thus a logical contradiction. Similar to *via negativa*, the use of negative language to describe the indescribable, apophatic discourse is favored by such religions as Taoism and Buddhism. In general, Confucianism sides with the use of kataphatic discourse while recognizing the role of apophatic discourse. Although the term *t'ai-chi* describes the Absolute as the Great Ultimate, the Neo-Confucian term *wu-chi* (**Non-Ultimate**) says only that the Absolute cannot be described. See also *t'ai-chi* (**Great Ultimate**).

Applied Learning

See *shih-hsüeh*.

Apricot Platform

See *hsing-t'an* (apricot platform).

Aristocracy

See *chiün-tzu* (noble person).

Articles for Learning

See *hsüeh-kuei* (articles for learning).

Artificial Action

See *wei* (artificial action).

Art of Governing the Heart-Mind

See *chih-hsin chih shu*.

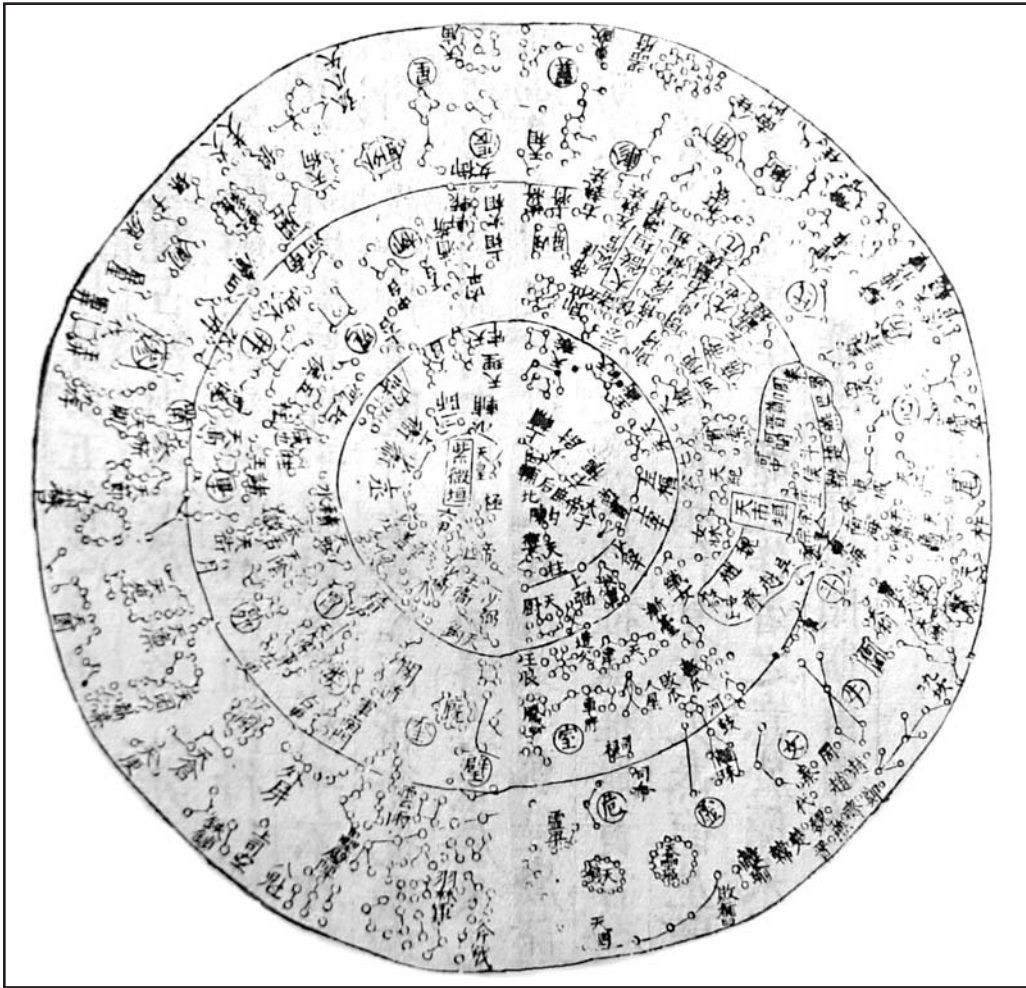
Asceticism

A type of religious practice that emphasizes an austere life of physical and mental deprivation. Asceticism is founded on the belief that the **soul** is inadequate to unite itself with the **Absolute** unless it is released from bondage to the body through the renouncement of material comforts. Such practices are undertaken with a variety of religious goals, especially moral improvement. In Buddhism and Taoism, the tendency toward self-discipline and **self-denial** can often take on the characteristic of asceticism. There is no real equivalent to such practices in Confucianism. One can claim that study and learning take on extensive effort, but they are not at the cost of basic physical or mental deprivation. The Neo-Confucian forms of self-cultivation can be ascetic in that the devotion to preserving the *T'ien-li* (**Principle of Heaven**) is done by eliminating human desires. Such self-cultivation, however, is only carried out with moderation and not to the extreme of rejecting normal bodily needs. See also *k'o-chi fu-li* and *yü* (desire).

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Assessment of the Han Learning

See *Han-hsüeh shang-tui*.



This is a traditional Chinese star atlas from 1607 on which the Mandate of Heaven was mapped.

Astrology

The Chinese system of astrology, like its Western counterpart, is based upon the belief that all activities and things of the universe are interconnected; the macrocosm and microcosm are intimately linked and mutually influenced. While Western astrology focuses on the influence of the stars on human society, the Chinese system focuses on the correlation between the two spheres. For Chinese astrology it is not that the stars influence human society, but rather that they are indications of the natural coursing of things. The purpose of the astrologer is to recommend ways to bring humankind into alignment with

these natural processes. As with its Western counterpart, early Chinese astrology focused upon the rise and fall of the destinies of society as a whole rather than the individual per se. It seems to be only much later that thought of the fortunes of the individual come to play a role.

In addition to the circumpolar constellations, the Chinese identify twenty-eight constellations of the zodiac, and Chinese astrology principally concerns itself with the risings, settings, and movement of the **sun, moon**, and planets through these constellations. The constellations themselves are not identical to those identified in the West and

therefore carry very different meanings.

The concept of *T'ien-ming* (**Mandate of Heaven**) confers a ruler's divine authority and is an example of the interconnection of human society with the ways of Heaven. The rise or fall of the Mandate is accompanied by astrological signs. For example, the decline of the **Shang dynasty** and the rise of the **Chou dynasty** were said to have been predicted by eclipses and star conjunction. *Yin/yang* and *wu hsing* are examples of the same mode of thinking—seeing the interconnections between human activities and the coursing of natural processes. If one can read the astrological signs, then it is possible to know the course of human activity itself.

Little discussion of astrology is found in the Confucian classics. However, astrology has long been used in **state cult**, which is the religious ritual and ideology associated with rulership in China, and has thus become part of the Confucian worldview. Some **Han dynasty** works, such as **Ssu-ma Ch'ien's *Shih chi* (Records of the Historian)** and **Tung Chung-shu's *Ch'un ch'iu fan-lu* (Luxuriant Dew of the Spring and Autumn Annals)**, reflect the belief in the correlation between Heaven, earth, and humankind.

Marshall, S. J. *The Mandate of Heaven: Hidden History in the I Ching*. New York: Columbia University Press, 2001.

Needham, Joseph. *History of Scientific Thought* Vol. 2, *Science and Civilization in China*. Cambridge, England: Cambridge University Press, 1956.

Pankenier, David W. "The Cosmo-Political Background of Heaven's Mandate;" *Early China* 20 (1995): 121–76.

Atonement

An attempt to reconcile the relation between God and humankind. This notion is absent in the Confucian

tradition. A similar concept in Confucianism is **guilt** (*tsui*). *Tsui*, however, is synonymous with guilt in a legal sense, rather than **sin** in a moral and religious sense. Instead of sin, Confucianism utilizes the concept of **shame** (*ch'ih*) with little or no theological elaboration, indicating that people are not thought of as being shamed before a higher power.

Eberhard, Wolfram. *Guilt and Sin in Traditional China*. Berkeley, CA: University of California Press, 1967.

Authenticity

One of several translations for the central Confucian concept of *ch'eng*. Other translations include sincerity and integrity. See *ch'eng* (**sincerity**).

Authority

Authority takes several forms in the Confucian tradition. There is the authority of the ancient *sheng* or sages as the model of morality. Ultimately, the sages draw upon the authority of **T'ien (Heaven)** as the source of their wisdom. Authority is also established through a lineage of teachers and teachings known as *Tao-t'ung*, or tradition of the Way, which represents the authentic message of the sages of antiquity. For the individual, there are moral relations to those who hold positions of authority, namely, father, ruler, husband, and the elderly. Each of these represents a form of authority that is supported by the tradition as a source for authentic teaching and instruction. See also *sheng* or *sheng-jen* (**sage**) and *wu lun*.

Awakening

See *wu* (**enlightenment**).

Awe

The concept of awe is found in the *Lun yü* (*Analects*). In this text, **Confucius** contrasts the *chiin-tzu* (**noble person**)

with the *hsiao-jen* (petty person). The *chün-tzu* stands in awe of three things: the *T'ien-ming* (Mandate of Heaven), the great person (either a ruler of great moral capacity or a sage), and the words of the *sheng* or sages. One should fear the *T'ien-ming* because, according to **Chu Hsi**, it bears the correct **Principle** (*li*) of **T'ien** (Heaven). One should also be in awe of people who are morally great. Finally, the sages' words should be heeded since they reveal the truth of the **Absolute**. For the Neo-Confucians, to keep oneself in awe of the above three things is to cultivate one's *ch'eng* (sincerity). See also *sheng* or *sheng-jen* (sage).

Lau, D. C., trans. *The Analects* (*Lun yü*). New York: Penguin Books, 1979.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Waley, Arthur, trans. *The Analects of Confucius*. New York: Vintage Books, 1938.

Axis Mundi

Something that connects the sacred and the profane. Coined by the historian of religion Mircea Eliade, the term *axis mundi* is used in comparative religion to identify a symbolic form that acts as a vertical axis connecting Heaven and earth. The axis mundi in the Chinese tradition, and specifically Confucianism, is the ruler, known as *T'ien-tzu* (Son of Heaven). This person acts as the joining point of **T'ien** (Heaven), earth, and humankind. See also **sacred/profane**.

Eliade, Mircea, ed. *The Sacred and the Profane: The Nature of Religion*. Translated by Willard R. Trask. New York: Harcourt Brace Jovanovich, 1959.

B

Balanced Inquiries

See *Lun-heng*.

Banishment

The Confucian tradition does not use banishment as a religious action, but banishment has played a significant role in the lives of numerous Confucian officials who were banished to some distant spot as a form of punishment, often for challenging the morality of their rulers. As a moral arbiter, an upright Confucian who serves in the imperial government will sooner endure banishment than a compromise of his beliefs. As a result, banishment becomes a sign of moral strength in the face of adversity and its endurance is an important quality of the Confucian **civil servant**, a quality that both *chiün-tzu* (**noble person**) and *sheng* (sage) could emulate. See also *sheng* or *sheng-jen* (sage).

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Bat

Contrary to its negative connotations in Western culture, the bat is positively received in the Chinese religious tradition. In Chinese, the character for bat and the character for blessing or good fortune have the same pronunciation, *fu*. For this reason, the bat frequently symbolizes blessing and happiness. Bat motifs are often found in architectural design, including the **Confucian**

temple, where one might find roof tiles with bat ornaments. Bat symbols are associated with Confucian temples in both Korea and China, but not Japan because there is no similar or common pronunciation.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Before Form/After Form

See *hsing-erh-shang/hsing-erh-hsia*.

Begetter of all Begetting

See *sheng-sheng*.

Benevolence

One of several translations of the central Confucian virtue *jen*. Other translations include altruism, co-humanity, compassion, humaneness, human-heartedness, humanity, kindness, and love. See *jen* (**humaneness**).

Be Oneself

See *tzu-te*.

Beyond

See **transcendent**.

Beyond Good and Evil

See *wu-shan wu-eh*.

Bible

The Chinese equivalent of the Judeo-Christian Bible is *sheng ching*, literally “classic of the sages,” which originally refers to the Confucian canon and later included the scriptures of Buddhism as well as other religions. Such strategic rendering suggests similarities between the Bible as a category of sacred writings and the notion of *ching* (**classic**) in the Confucian tradition. See also **sacred/profane** and *sheng* or *sheng-jen* (sage).



In China, bats symbolize good fortune because the Chinese words for 'bat' and 'blessing' are homonyms.

Biographies of Women

See *Lieh nü chuan (Biographies of Women)*.

Birthday of Confucius

The date of **Confucius**' birth is converted to September 28th, 551 or 552 B.C.E. of the Western calendar. In Taiwan, where Confucianism remains state orthodoxy, the birthday of Confucius is commemorated together with Teacher's Day as a national holiday. Teacher's Day in mainland China is September 10th, which is not a Confucian holiday. However, ceremony in Ch'ü-fu, the birthplace of Confucius, has now resumed on Confucius' birthday. Celebration is held at **Confucian temples** all over Taiwan and the mainland.

Book of Changes

See *I ching*.

Book of Documents

See *Shu ching*.

Book of Filial Piety

See *Hsiao ching (Book of Filial Piety)*.

Book of Filial Piety for Women

See *Nü hsiao-ching (Book of Filial Piety for Women)*.

Book of Great Unity

See *Ta-t'ung shu*.

A Book to Hide

See *Ts'ang shu*.

Book of History

See *Shu ching*.

Book of Mencius

The *Book of Mencius* is the most complete textual record of the Confucian thinker **Mencius**. Mencius is the second

major figure of the Confucian tradition and the thinker who eventually is elevated to the position as the major interpreter of **Confucius** himself. The *Book of Mencius* is composed primarily of dialogues between Mencius and his disciples as well as various rulers of the day on political, educational, philosophical, and ethical issues.

The record left by Mencius is a more fully expanded text than that left by Confucius in the *Lun yü (Analects)*. Offering longer narrative than the terse style of the *Analects*, the *Book of Mencius* appears to offer some presentation of argument around selected issues. It is not as consistently issue-oriented as the work of the later Confucian thinker **Hsün-tzu**, but there are sections that present at some length various philosophical arguments made by Mencius. His discussions, for example, of human nature occur in unison, involving the extended debates with the philosopher **Kao-tzu**.

There seems to be little in the way of overarching organization across the work. The one exception to this is in Book I where there is a chronological structure placed upon the sections. The rest of the work simply records Mencius in conversations in various settings. The work as a whole is composed of seven books, each of which is divided into two parts. The first extant commentary to the work was written by **Chao Ch'i** who is also responsible for transmitting the book. Chao Ch'i records that the *Book of Mencius* originally contained in total eleven books, seven inner books and four outer books. He claims that the four outer books were not of the same worth and authenticity and therefore were eliminated, essentially leaving the work as we have it today.

The book's authorship remains unclear. According to traditional accounts, the *Book of Mencius* was compiled by Mencius' disciples, mainly by **Wan Chang** and **Kung-sun Ch'ou**. Translator D. C. Lau comments that the work is in all likelihood not the work of Mencius himself. He bases this

conclusion on internal evidence. The rulers with whom Mencius conversed are given posthumous names, suggesting a date later than Mencius' own lifetime. In addition, Mencius' disciples are referred to with honorific titles, something that would seem to be the product of a later disciple or group of disciples. Generally it is felt that the work was probably created from disciples' notes and memories of the teachings of Mencius. There has been little question as to the reliability of the text in representing the teachings accurately.

It may seem surprising that a work of such prominence as the *Book of Mencius* would have so little information about its date and origin. In fact, most of the early Confucian writings have little in the way of detailed information about their origins. This is due in part to the age of the materials themselves, as well as to the fact that such writings were at best not immensely popular in their own day except in a small circle of disciples. Until Confucianism became officially established as state orthodoxy during the **Han dynasty**, it was a minority point of view competing with a number of other schools of thought as represented by the term **hundred schools of thought**.

Probably the major factor in the lack of information about the *Book of Mencius* and, for that matter, the thinker Mencius himself, is that Mencius was regarded for many centuries as a minor player in the formation of the tradition and its initial development. By contrast Hsün-tzu is given much of the acclaim as the major interpreter of the Confucian teachings. Although the post of *po-shih*, Erudite or scholar, for the book was already established in the second century B.C.E., Mencius' name and the name of his writing were barely mentioned until **Han Yü** and **Li Ao** of the **T'ang dynasty** elevated Mencius' role. They found the *Book of Mencius* to be a source of Confucian teachings directed toward personal learning and cultivation, and began to group the work with other

texts representing the fundamental learning of the Confucian tradition. Thus in the Neo-Confucian movement of the twelfth and thirteenth centuries, Mencius appears in the foreground as not only a major interpreter of the early Confucian tradition, but also the interpreter of Confucius himself.

Chu Hsi, the principal synthesizer of **Neo-Confucianism** during the **Sung dynasty**, was responsible for including the *Book of Mencius* in his collection called the **Four Books** (*ssu-shu*). The *ssu-shu*, composed of the "**Great Learning**" ("**Ta-hsüeh**"), the "**Chung yung**" ("**Doctrine of the Mean**"), the *Analects*, and the *Book of Mencius*, became the single most important collection of Confucian writings. They replaced the **Five Classics** as the primary focus of education and became the basis of the **civil service examinations** system from the fourteenth into the twentieth century, thus assuming a position of extraordinary priority in the Confucian curriculum of the last seven hundred years.

When it comes to the principles of learning, Chu Hsi suggests a set order that begins with the "Great Learning" because this sets the groundwork for learning and offers a grand scheme of the scope of Confucian learning. The second work to be studied should be the *Analects* because it is regarded as the foundational writing of the tradition, the roots from which the tradition springs. Third is the *Book of Mencius* because it is to serve as the interpretative tool of the *Analects* preceding it. In other words, from Chu Hsi's point of view, the *Book of Mencius* provides the orthodox interpretation of the Confucian teachings. The process of learning ends with the "Doctrine of the Mean," an abstract work that provides the greatest philosophical subtlety of the early Confucian writings.

By being included in the Four Books, the *Book of Mencius* became immediately a work of extraordinary importance. By being given the role as the orthodox interpretation of the *Analects*, the *Book of Mencius* assumed a level of



The 16 bells in a bronze bell rack either are identical in size but differ in thickness, or are of different sizes (as pictured here), thereby producing different tones.

authority that matched the *Analects* itself. If there was any question about the *Analects* functioning as scripture for the Confucian tradition, such authority would be passed on to the *Book of Mencius* at the point that it appeared as one of the Four Books.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Lau, D.C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Book of Music
See *Yüeh ching*.

Book of Poetry
See *Shih ching*.

Book of Rites
See *Li chi*.

Book of Songs
See *Shih ching*.

Boudoir Commandments
See *Kuei chieh*.

Boudoir Four Books
The *Boudoir Four Books*, or *Kuei-ko ssu-shu*, is the alternative title of the *Nü ssu-shu* (*Four Books for Women*). See *Nü ssu-shu* (*Four Books for Women*).

Brief Explanation of Contemporary Idealism
See *Chin-tai wei-hsin-lun chien-shih*.

Bronze Bell Rack (*pien-chung*)

One of the musical instruments used in the performance of Confucian ritual, principally found in the performance of the *shih-tien* ceremony (**Twice Yearly Confucian Ceremony**). Bronze bell racks are composed of a set of sixteen bells, matching the number of stone chimes. Like the stone chimes, the bronze bells can all be of the same size with differences in tone produced by the differences in thickness of each bell. There are, however, bells that are themselves different sizes in order to produce the different tones. The bells are suspended from a highly decorated wooden frame or rack with cords. See also *chin-sheng yü-chen*; **music**; **stone chime rack** (*pien-ch'ing*).

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Burning of the Books

Destruction of early Chinese texts on two occasions during the Ch'in dynasty. According to the *Shih chi* (**Records of the Historian**), the first *fen-shu* or "burning of the books" was ordered by the First Emperor of Ch'in in 213 B.C.E., and was followed by the "**burying of the Confucians**" in the next year. It was proposed by **Li Ssu**, the Legalist prime minister. As historian Jens Østergarad Petersen observes, Li Ssu eliminated a corpus of literature to control public opinion and monopolize learning by the state. Consequently, all books except the Ch'in historical records and treatises on medicine, **divination**, and **agriculture** were burned in thirty days. The *Shih ching*, or *Book of Poetry*, and the *Shu ching*, or *Book of History*, were allowed to be kept only by the *po-shih*, Erudites officially charged with the transmission of the Confucian classics.

Copies of the burned books were preserved, however, in the imperial library and academy at Hsien-yang, both of which, unfortunately, were razed to the ground by the general Hsiang Yü in the battle of 207 B.C.E. To restore the pre-Ch'in classics, two distinct versions of a number of the same works appeared during the **Han dynasty**, resulting in the rivalry between the Old Text and the New Text schools. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Nienhauser, William H., Jr, ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Petersen, Jens Østergarad. "Which Books *Did* the First Emperor of Ch'in Burn? On the Meaning of *pai chia* in Early Chinese Sources." *Monumenta Serica* 43 (1995): 1–52.

Burden of Culture

A description of the **Ming dynasty** Neo-Confucian predicament, the phrase "burden of culture" suggests the weight of culture in terms of its breadth that confronted the Ming Neo-Confucians if they were to exercise and achieve the goal of broad education and learning. The phrase, coined by intellectual historian Wm. Theodore de Bary, points to a dilemma faced by the Ming Confucians who sought to fulfill the ideal of the tradition.

The Neo-Confucians of the **Sung dynasty** had looked to the tradition and promulgated a broad-based learning of the classical teachings. They spoke of *ko-wu* (**investigation of things**), *chih-chih* (**extension of knowledge**), and *ch'ung-li* (**exhausting Principle**), all seeking to broaden the base of study and mandating that little be excluded from the process of learning. For the Sung masters, learning was an almost endless process of investigation across the breadth of traditional culture.

By the Ming period, however, the completion of such a process was

virtually impossible. In addition to the already broad base of traditional culture, there was now the mammoth outpourings of the Sung masters themselves. The magnitude of the problem is suggested by the large-scale efforts made to compile encyclopedias as repositories of knowledge. Yet even here the amount of learning available was beyond the capacity of teams of compilers to properly synthesize.

It is de Bary's contention that this burden of culture may explain some of the characteristics of Ming Neo-Confucian thought. This point goes potentially into the very center of the greatest thinker of the Ming period, **Wang Yang-ming**, and his challenge to the teachings of **Ch'eng I** and **Chu Hsi**. Wang Yang-ming argues that learning must return to the self and that one must recognize the **Principle (li)** within one's **hsin (heart-mind)**, not by any outward investigation. He objects to the breadth and intensity of external searching in a never-ending process of the gradual accumulation of knowledge.

de Bary, Wm. Theodore, and the Conference on Ming Thought, eds. *Self and Society in Ming Thought*. New York: Columbia University Press, 1970.

Burying of the Confucians

The slaughter of over 460 scholars in 212 B.C.E. at Hsien-yang, the capital of the Ch'in dynasty. The scholars' deaths were ordered by the First Emperor of Ch'in as a result of two magic practitioners' slander of the emperor's cruelty and greediness.

Often mentioned in the same breath of the previous year's "**burning of the books**," the notorious "burying of the Confucians" is first found in the *Shih chi (Records of the Historian)*. The *Han shu*, or *History of the Han Dynasty*, refers to the event as *k'eng-ju*, which has traditionally been read as "burying the Confucians alive." Western Sinologists since Timoteus Pokora and Édouard

Chavannes argue that *k'eng* means only "to execute" or "to trap," not necessarily "to bury alive," and that *ju* refers to various groups of scholars, not limited to Confucians. Historian Ulrich Neininger even goes so far as to doubt that the event ever happened, considering it legendary rather than historical.

It may be uncertain whether the scholars were buried alive or dead, but so far there is not sufficient evidence to disprove the account of the burial event. As for determining who was buried, one can turn to the *Shih chi*, where it is clearly stated that the eldest son of the emperor had admonished against the burial punishment because these scholars "all recited and modeled themselves on Confucius." Being followers of **Confucius** and opponents of the tyranny, the scholars became victims of the Legalist regime of the Ch'in dynasty.

Neininger, Ulrich. "Burying the Scholars Alive: On the Origin of a Confucian Martyr's Legend." *East Asian Civilizations*. Edited by Wolfram Eberhard, Krzysztof Gawlikowski, and Carl-Albrecht Seyschab. Bremen, Germany: Simon & Magiera, 1983.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

C

Calligraphy

One of the **Six Arts** since the **Chou dynasty**, calligraphy as a form of **aesthetics** can take on religious meaning when performed in the context of Confucianism. The act of writing or copying from the Confucian classics, particularly when they are seen as the products of the *sheng* or sages, is in itself a religious activity of self-cultivation and learning. Thus to engage in calligraphy was to engage in a form of religious practice. As a subject of the **civil service examinations**, calligraphy is also a symbol of personality, intellect, and social status. See also **ching (classic)** and **sheng or sheng-jen (sage)**.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Calling Back the Soul

See **chao hun**.

Calmness

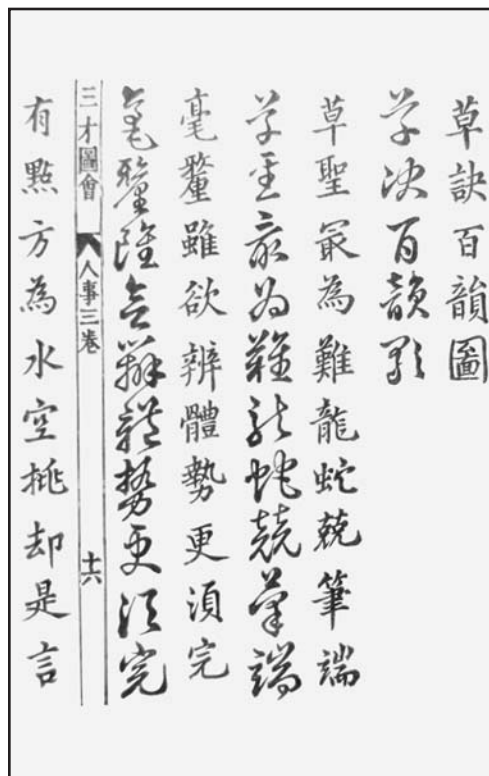
See **ching (quietude)**.

Capacity of the Good

See **liang-neng**.

Capping

A set of rituals for adulthood in which, on an auspicious day, a boy is fitted with adult clothes and formally presented in the ancestral hall. The ceremony ends after the boy has made a pledge to his **ancestors (tsu)** and is given an adult name. The ancient custom of capping is



Chinese calligraphy represents many styles of writing. Each character in this example is written in two differing styles.

found in the **Li chi**, or *Records of Rites*; the **I li**, or *Ceremonies and Rites*; the **Hsiüntzu**; and **Chu Hsi's Chia-li (Family Rituals)**. The *Li chi* points out that it is the beginning of all **li (propriety or rites)**. It signifies the recognition of manhood for a boy between ages nineteen and twenty, or, in the case of an imperial family, when he becomes twelve years old. According to social historian Patricia Buckley Ebrey, it is part of the ancestral cult, suggesting a male is mature enough to offer **sacrifice** to his ancestors.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

Carsun Chang

See **Chang Chün-mai**.

Celebration

See **capping; funeral; *shih-tien* ceremony (Twice Yearly Confucian Ceremony)**.

Celestial Deity

See **T'ien (Heaven)**.

Centrality

See ***chung* (mean)**.

Ceremonial Center

The ceremonial center of the **state religion** in premodern China was the **T'ien-t'an**, or Temple of Heaven. There the emperor exercised his ritual authority, establishing an **axis mundi** or link among Heaven, earth and humankind through himself.

Ceremonial or Ceremony

See **capping; funeral; *I li*; *shih-tien* ceremony (Twice Yearly Confucian Ceremony)**.

Cha-chi

A genre of literary works specially related to the ***chiao-k'an hsüeh***, textual criticism, or ***k'ao-cheng hsüeh***, evidential research, carried out during the **Ch'ing dynasty**. The ***cha-chi***, or reading notes, are variants and comments jotted down by scholars in collating ancient books. Intellectual historian Benjamin A. Elman has observed that these writings largely replace the ***yü-lu***, or recorded conversations, as the style of Confucian learning. Remarkable attention is devoted to details. The reading notes often appear as an appendix in a book and are sometimes developed into a notation book. A prime example of a notation book is **Ku Yen-wu's *Jih-chih lu***, or *Record of Daily Knowledge*. However, **Yen Jo-ch'ü's *Ch'ien-ch'iu cha-chi*** or *Ch'ien-ch'iu's Reading Notes* is the first book entitled ***cha-chi***.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social*

Aspects of Change in Late Imperial China. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Ch'a-chü System

The name given to the selection of people of talent for service in official positions in the government during the Former **Han dynasty**. The talent might be of Confucian virtues or of academic achievements in a Confucian classic. Under the increasing influence of the Confucian school, the Han emperors initiated a number of policies that effectively brought Confucianism to the forefront as an official state ideology. The opening of the ***t'ai-hsüeh* (National University)** in 124 B.C.E. was a way of beginning the education of those who were to be appointed for official positions with a Confucian curriculum.

The ***ch'a-chü*** system began a practice of selecting people recognized for their talent by local and then central officials, a practice that was also overseen by the steadily increasing role of the Confucian advisors. Reference to the ***ch'a-chü*** system continued into the Sui dynasty until a system of **civil service examinations**, which steadily increased in importance from the **T'ang dynasty** on, began to be utilized as the basis for the selection process. This system eventually was included as an important part of the ***hsüan-chü*** system after the T'ang dynasty.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Chai-kung (Fasting Palace)

A large building located within the ceremonial complex **T'ien-t'an**, or Temple of Heaven, in Peking. The ***chai-kung***, or Fasting Palace, was the location to which the emperor had to retreat before carrying out his ceremonial tasks in the temple. A very extensive building of some sixty rooms, it provided a setting

for ritual isolation of the emperor prior to prayer and **sacrifice**. According to the **Ch'ing dynasty** system, the emperor was required to stay in the imperial palace for two days and then in the Fasting Palace for one day. During this period he was to abstain from meat eating, wine, women, or the adjudication of criminal cases, as he prepared himself for the presentation to Heaven on behalf of his people. Because of the role of Confucianism as official state ideology, a role of no small significance in terms of the determination of the nature of **state cult** and practice, the procedures governing such ceremony were under the guidance of the Confucian advisors. See also *ch'i-nien tien* (**Hall of Prayer for the Year**) and *yüan-ch'iu t'an* (**Circular Mound Altar**).

Wheatley, Paul. *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origins and Character of the Ancient Chinese City*. Chicago, IL: Aldine, 1971.

Chang Ch'ih

See **Chang Shih (Ch'ih)**.

Chang Chih-tung

(1837–1909) A major figure in the tumultuous period of **modernization** of China in the late **Ch'ing dynasty**; also known as Chang Hsiao-ta and Chang Hsiang-t'ao. Chang Chih-tung was a native of Hopeh province. He passed the *chin-shih* examination, or Metropolitan Graduate examination, in 1863 and was appointed Academician Expositor-in-waiting of the Hanlin Academy. Throughout his career he held a series of official positions, including Academician of the Grand Secretariat, Provincial Education Commissioner, Director of Studies of the *kuo-tzu chien* or Directorate of Education, Vice Minister of Rites, Governor-general, Grand Secretary, and Grand Minister of State.

Chang's reputation grew rapidly because of his strong stance to defend China from the encroachments of foreign powers, specifically Russia, France, and Japan. He established several *shu-yüan* academies and worked for the industrialization of his country, seeking reforms that would permit China to match the West. Responding to the proposed **Hundred Days of Reform**, a broad sweep of changes to counteract the intrusion of foreign powers, in 1898 he recommended **Liang Ch'i-ch'ao** to the emperor Kuang-hsü to implement the reforms and wrote the *Ch'üan-hsüeh p'ien*, or *Exhortation to Learn*. The work is a statement of Chang's belief in the capacity of Confucianism to provide for the transformation of China into a modern state.

Chang Chih-tung's moderate reforms are summed up in his slogan "Chinese learning for substance, Western learning for function." Invoking a very old distinction in Chinese thought between *t'i*, or substance, and *yung*, or function, Chang emphasized the primacy of Confucian **ethics** and the supplementarity of Western technology.

Chang called for educational, governmental, and military reforms, bringing to an end the **civil service examinations**, a system that reflected the institutionalization of Confucianism as the state ideology. This reform was not intended as a repudiation of the Confucian classics, but rather a recognition of the importance of reform to make China competitive with Western nations. In fact, in the final years of his life Chang sought to deify **Confucius** by placing **sacrifice** to him on an equal with a sacrifice to Heaven and earth. See also *han-lin yüan* (**Academy of Assembled Brushes**); *sheng* or *sheng- jen* (**sage**); *shu-yüan academy*; *t'ihyung* (**substance/function**).

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ch'ang-chou New Text School

See *Kung-yang hsüeh*.

Ch'ang-chou School

See *Kung-yang hsüeh*.

Chang Chü-cheng

(1525–1582) Major statesman of the **Ming dynasty**; also known as Chang Shu-ta and Chang T'ai-yüeh. Chang Chü-cheng served in a number of increasingly important posts before becoming Grand Secretary. A native of Hupeh province, Chang took the *chin-shih* examination and received his Metropolitan Graduate degree in 1547 and was immediately assigned to the Hanlin Academy. In 1567 he entered the Grand Secretariat and was made Minister of Rites. Five years later, he was promoted to Senior Grand Secretary. He held the position for a decade, during which he carried out a series of reforms on taxes, personnel, frontier defense, and water conservancy.

Chang Chü-cheng is a controversial and complex figure. He was impeached after his death, and his official title was suspended for forty years. Institutional historian Robert Crawford refers to him as a Confucian Legalist. His belief in the power of law for social transformation certainly reveals his Legalist stance. He also believed that *wen* (culture) was potentially harmful. Furthermore, he advocated consideration of the present as the measure for action rather than invoking historical models. He insists that it is only by understanding our own generation that we will be able to solve its problems.

Chang's edicts of 1568 for general reform reinforce his Legalist stand. The edicts suggested policies that emphasize rewards and punishments, univer-

sal application of law, as well as elimination of individual viewpoints. Chang saw the government as an appropriate means of exercising complete authority to the exclusion of individual pursuits. In his quest for a better society for the majority of people, he saw little benefit to the interests of the few. For example, he advocated banning all private *shu-yüan* academies, which he regarded as perpetuating mere empty philosophy, or worse yet, conducting political challenges to the government.

Crawford has argued, however, that any Legalist tendency must be set against a larger Confucian perspective, one that emphasizes government as a vehicle for moral transformation. This Confucian ideal will be realized by applying learning or knowledge to real issues. But Chang Chü-cheng was also influenced by the *hsin-hsüeh* (School of Heart-Mind) of Wang Yang-ming. He admits that there exists a bright and clean *hsin* (heart-mind) and when one studies the classics, one should understand their meanings by following the heart-mind, not by doing textual research. See also *han-lin yüan* (Academy of Assembled Brushes); **hundred schools of thought**; *shu-yüan academy*.

Crawford, Robert. "Chang Chü-cheng's Confucian Legalism." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Chang Chün-mai

(1886–1969) Modern Confucian scholar; also known as Carsun Chang. Chang Chün-mai was a native of Shanghai. He became a *hsiu-ts'ai*, or Cultivated Talent, in 1902 and studied for four years at Waseda University in Japan, where he met **Liang Ch'i-ch'ao** and was

influenced by the latter's reformism. After his return to China in 1910, he was appointed a Hanlin Bachelor. He continued his study in Germany from 1913 to 1915 and again from 1918 to 1921. In Europe he studied under Rudolf Eucken and the French philosopher Henri Bergson. Chang founded the National Socialist Party in 1932 and was a professor of several institutions of higher education, including Peking University. He left China for India in 1949, then moved to the United States in 1951, where he spent his remaining years.

To establish a stronger philosophical backing to the heritage of Confucian teachings, Chang Chün-mai sought a synthesis of Eastern and Western ideas. He found Bergson's philosophy of life compatible with the *hsin-hsüeh* (**School of Heart-Mind**) of **Wang Yang-ming**, and saw Confucianism as the foundation for a new Chinese spirit of modernity. This point of view is expressed in Chang's English work, entitled *The Development of Neo-Confucian Thought*. In the book, Chang argues that Confucianism represents the core of Chinese culture and that **Neo-Confucianism** has been the dominant ideology for the past thousand years.

In the preface, Chang Chün-mai points out that the tendency at that time was to minimize the role of Confucianism for China's future. For him, the correct path was to revitalize Confucianism by creating a new Confucian school of the twentieth century. Appended to the second volume is "A Manifesto for a Re-appraisal of Sinology and Reconstruction of Chinese Culture" by T'ang Chün-i, Mou Tsung-san, Hsü Fu-kuan, and Chang himself. Chang asserts that Confucian moral education and moral relations as well as an appreciation of the wholeness of the universe are the key elements that China can use not only for its own **modernization**, but also for a unified world consciousness. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967-79.

Brière, O. *Fifty Years of Chinese Philosophy, 1898-1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Chang, Carsun. *The Development of Neo-Confucian Thought*. 2 vols. New York: Bookman Associates, 1957-62.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Chang Er-ch'i

(1612-1678) Classical scholar of the late **Ming dynasty** and early **Ch'ing dynasty**; also named Chang Chi-jo and Chang Hao-an. Chang Er-ch'i was a native of Shantung province. He lived a life of reclusive scholarship, holding no official position. He is known for his writings on the *I li*, or *Ceremonies and Rites*; the *I ching*, or *Book of Changes*; the *Ch'un ch'iu*, or *Spring and Autumn Annals*; and the "Chung yung" (**"Doctrine of the Mean"**). Because of his commentary to **Cheng Hsüan's** annotation of the *I li*, Chang is praised by his friend **Ku Yen-wu** as a master of the *ching-hsüeh* (**study of classics**).

Chang Er-ch'i expressed interest not only in the *Han-hsüeh* or Han learning, but also in **Neo-Confucianism**. Philosophically, he was an adherent of the **Ch'eng-Chu School**, opposing the tradition of **Wang Yang-ming**. From his perspective, Wang's *hsin-hsüeh* (**School of Heart-Mind**) was based upon a subjective means of gaining knowledge and did not place sufficient emphasis on detailed scholarship as the important avenue toward a recovery of the teachings of the sages contained in the classics. Chang also focused on the theory of the *T'ien-tao*, or Way of Heaven, writing a treatise on the concept.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chang Heng-ch'ü

See **Chang Tsai**.

Chang Hsüeh-ch'eng

(1738–1801) Confucian thinker and historian of the **Ch'ing dynasty**; also known as Chang Shih-chai and Chang Shao-yen. Chang Hsüeh-ch'eng was a native of K'uai-chi, Chekiang. Historian Hiromu Momose identifies him as the last scholar of **Huang Tsung-hsi's** Eastern Chekiang School. Chang took the **chin-shih examination**, received his Metropolitan Graduate degree in 1778, and was appointed Archivist in the **kuo-tzu chien**, or Directorate of Education. His career, however, is largely marked by continual employment in private *shu-yüan* academies, where he devoted his life to teaching, writing, and compiling gazetteers. He also helped **Pi Yüan** in compiling a sequel to the **Tzu-chih t'ung-chien**, or *General Mirror for the Aid of Government*.

Chang Hsüeh-ch'eng's best-known works are the **Wen-shih t'ung-i**, or *General Meaning of Literature and History*, and its companion the **Chiao-ch'ou t'ung-i**, or *General Meaning of Proofreading*. These texts represent a different approach from that of the **Han-hsüeh p'ai**, or School of Han Learning. Chang pointed out that traditional methods of the **ching-hsüeh (study of classics)** were too confined by sectarian bias. To transform the old styles, he suggested combining textual research on historical materials with abstract interpretation.

For Chang, **Principle (li)** must be derived from daily events. As it is stated in his essay “**Yüan Tao**” or “Tracing the Way,” the **Tao (Way)** is scattered among and embodied through the **ch'i (utensils)** or concrete things. In order to understand the Tao, one must deal with concrete things. Therefore, **hsüeh (learning)** is based on practice. Unlike many

other scholars of the Ch'ien-Chia period (1736–1820), Chang inherited the early Ch'ing belief in the practical use of the classical legacy. Furthermore, as historian David S. Nivison has argued, Chang was concerned with the transformation of the literary world according to his own present day and political order. Thus he opposed the separation of learning from politics. See also **Chekiang Schools**; **Han-hsüeh**; and **shu-yüan academy**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Nivison, David S. *The Life and Thought of Chang Hsüeh-ch'eng (1738–1801)*. Stanford, CA: Stanford University Press, 1966.

Chang I

(d. 783) A **T'ang dynasty** scholar of Confucian classics and history. Chang I was appointed to be an academician of the **chi-hsien tien**, or Hall of Assembled Worthies. He was known as an expert on the three Confucian ritual texts of the **I li**, or *Ceremonies and Rites*; the **Chou li**, or *Rites of Zhou*; the **Li chi**, or *Records of Rites*; as well as the **Book of Mencius**.

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Chang Li-hsiang

(1611–1674) Neo-Confucian scholar of the late **Ming dynasty** and early **Ch'ing dynasty**; also known as Chang K'ao-fu, Chang Nien-chih, and Master of Yang-yüan. Chang Li-hsiang was a major supporter of the **Ch'eng-Chu School** of the **Sung dynasty**. A native of Chekiang province, he spent his life teaching in seclusion after the conquest of China by

the Manchus. He was a student of **Liu Tsung-chou**. In his writings, Chang criticizes the **Lu-Wang School**, specifically **Wang Yang-ming's** theory of *liang-chih*, or knowledge of the good, for abandoning the Confucian code and classics. He suggests *ch'iung-li* (**exhausting Principle**) through learning and thinking. According to his explanation, *ko-wu* means not only investigation of things, but also recognition of human relations. See also *ko-wu* (**investigation of things**).

Chan, Wing-tsit. "The *Hsing-li ching-i* and the Ch'eng-Chu School of the Seventeenth Century." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chang Ping-lin

(1868–1936) Scholar and thinker of the late **Ch'ing dynasty** and early **republican period**; also named Chang Mei-shu and Chang T'ai-yen. Chang Ping-lin was a native of Chekiang province. He admired the late **Ming dynasty** and early Ch'ing dynasty scholar **Ku Yen-wu** so much that he renamed himself T'ai-yen. A student of **Yü Yüeh**, Chang is known for his extensive knowledge and voluminous writings covering the *ching-hsüeh* (**study of classics**), Eastern and Western philosophy, philology, phonology, and historiography as well as literature. In fact, he is known as the Master of Chinese Scholarship in his times.

Chang Ping-lin's early life was marked by his participation in both the 1898 **Hundred Days of Reform** and the 1911 revolution. He promoted the constitutional reform in Shanghai and in June 1900 cut off his pigtail to protest against the Manchu sovereignty. The wearing of the pigtail was imposed by the Manchus in 1645, with the threat of decapitation to

those who failed to comply. In 1903, he published a refutation of **K'ang Yu-wei's** conservative political views, suggesting that revolution was the remedy for China. He then founded a secret society with other revolutionaries. Because of these radical measures, Chang was imprisoned for three years. After the prison term he was escorted to Japan, where he joined the alliance under **Sun Yat-sen's** leadership. He served in the new republican government as Sun's confidential adviser in 1912. Chang was active in political circles until his old age, which he spent in teaching.

Though an advocate of Western ideas such as evolutionism, Chang opposed the New Culture Movement during the May Fourth era. He defended the Confucian tradition and classics. Relating Confucianism to revolution, he put forth a teaching on the morals of revolution. To him, those who are immoral are not qualified for revolution. It is morality that distinguishes humankind from other animals. He ascribed the failure of the **Hundred Days of Reform** to moral degeneration. Unlike conventional Confucianism, however, Chang's definition of moral involves the impetus of *li* (**profit**). Therefore, moral standards should be set on the integration of self-interests and social interests. Moreover, he believed that contemporary morality is determined by social status: the higher status and power one enjoys, and the more knowledge one acquires, the farther one is distanced from morality. See also **May Fourth movement**.

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967–79.

Chang Po-hsing

(1652–1725) Neo-Confucian scholar of the **Ch'ing dynasty**; also known as Chang Hsiao-hsien, Chang Ching-an, and Chang Shu-chai. Chang Po-hsing

was a strong supporter of the **Ch'eng-Chu School** of the **Sung dynasty**. A native of Honan province, he took the **chin-shih examination**, attained the Metropolitan Graduate degree in 1685 and held a number of official positions up to Minister of Rites. He denounced the teachings of Buddhism, Taoism, **Li Chih**, and **Yen Yüan** as heretical. He is remembered for establishing two *shu-yüan* academies and collecting two major works of the **li-hsüeh (School of Principle or learning of Principle)**. His teachings emphasize **ching (reverence or seriousness)**, connecting **ch'ung-li (exhausting Principle)** to **chih-chih**

(**extension of knowledge**). In his opinion, the most important **kung-fu (moral effort)** for a student is to preserve the **T'ien-li (Principle of Heaven)** by restraining human desires. See also **shu-yüan academy** and **yü (desire)**.

Chan, Wing-tsit. "The *Hsing-li ching-i* and the Ch'eng-Chu School of the Seventeenth Century." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644-1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.



For Chang Shih, a student of Hu Jen-chung, *chü-ching chiung-li*, or "abiding in reverence and exhausting Principle," is the primary method of self-cultivation.

Chang Shih (Ch'ih)

(1133–1180) Scholar of the Southern **Sung dynasty**; also known as Chang Ching-fu and Chang Lo-chai. Chang Shih or Chang Ch'ih was a student of **Hu Hung (Jen-chung)** and a friend of **Chu Hsi** and **Lü Tsu-ch'ien**. A commentator of the *Lun yü* (*Analects*) and **Mencius**, Chang panegyricizes **Chou Tun-i's** "T'ai-chi t'u shuo," or "Explanation of the Diagram of the Great Ultimate," and advocates the Neo-Confucian theory of *T'ien-li* (**Principle of Heaven**). For him, *li* (**propriety or rites**) is the Principle of Heaven.

Hu Jen-chung taught Chang Shih the **Ch'eng brothers'** school of thought. Chang tended more toward **Ch'eng Hao's** teachings, which emphasized the *hsin* (**heart-mind**), than **Ch'eng I's**. In a letter to Chu Hsi, Chang Shih explains that *chih* (**knowledge or knowing**) should be given priority above *hsing* (action); that is to say, action is to be guided by knowledge. Chang's method of learning and self-cultivation is *chü-ching ch'iung-li*, abiding in reverence or seriousness and exhausting Principle, which is the basic pedagogy of the **Ch'eng-Chu School**. See also *chih hsing ho-i*.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Chang Shih-chai

See **Chang Hsüeh-ch'eng**.

Chang T'ai-yen

See **Chang Ping-lin**.

Chang Tsai

(1020–1078) One of the major formative figures in the Neo-Confucian movement of the Northern **Sung dynasty**; also known as Chang Tzu-hou and Master Heng-ch'ü. Chang Tsai is a native of Honan province. He is grouped together with **Shao Yung**, **Chou Tun-i**, **Ch'eng Hao**, and **Ch'eng I** as the **Five Early Sung Masters**, and was seen

by the later **Chu Hsi** as the key element in the transmission of the Confucian teachings from Shao and Chou to the **Ch'eng brothers**.

An editing clerk of the *ch'ung-wen kuan* (**Institute for the Veneration of Literature**), Chang Tsai developed his philosophy from the *I ching*, or *Book of Changes*, and the "Chung yung" (**Doctrine of the Mean**). He was a student of Buddhism and Taoism but eventually returned to Confucianism. His return to the Confucian classics seemed to have been hastened by his contact with his two nephews, the Ch'eng brothers, whose Confucian perspective he found impressive and persuasive.

Chang Tsai's thought is articulated in his major work *Cheng-meng*, or *Correcting Youthful Ignorance*, which includes the "Hsi-ming" or "Western Inscription," one of the best known Neo-Confucian writings. His teachings stress the primacy of the *t'ai-chi* (**Great Ultimate**). However, instead of formulating a complex cosmological scheme with numbers as Shao Yung did, or with *yin/yang* and *wu hsing* (Five Elements) as Chou Tun-i did, Chang Tsai equates the Great Ultimate with *ch'i* (**vitality**), and suggests that all things are composed of this unitary and unifying element called *ch'i*. This position may be a response to his own background in Buddhism and Taoism. By stating that the world is composed of something as solid and real as the permanent *ch'i*, Chang strongly criticizes the Buddhist notion of emptiness and the Taoist view of nothingness, both of which negate that the void is also a state of *ch'i*. He does not put a *wu-chi* (**Non-Ultimate**) before the Great Ultimate, as Chou Tun-i did under Taoist influence. Thus, Chang's view discards the dyad of being and non-being.

To Chang Tsai, the Great Ultimate is simply *ch'i*, the eternal substance that fills up the **universe**. This view is an affirmation of the single unifying nature of reality in something real and concrete. He does see the two different and complementary phases of this

single reality—what he refers to as *t'ai-hsü* or the Great Vacuity, the original and shapeless state of *ch'i*; and *t'ai-ho* or the Great Harmony, the functioning of *ch'i*—but ultimately neither of them differs from *ch'i* itself. Thus, there is no ground for positing a state of reality other than that of *ch'i*. For this reason, the Great Ultimate is itself nothing other than *ch'i*. To recognize the single reality of *ch'i* is to recognize the unity of all things. All things come together in one great unity because ultimately they are of one common substance. This means that an individual is related not only to all other individuals, but also to all things in the world.

Since metaphysical speculation is never removed from **ethics** in Confucian thought, the ethical ramification of a **metaphysic** that sees the unity of all things in a single reality becomes a principal point of departure for Chang Tsai. Chang Tsai's ethical thought is probably best summarized in his "Western Inscription." There he acknowledges the unity of all things by suggesting that Heaven and earth are his parents, all people are his brothers and sisters, and all things are his companions. Given the unitary nature of all things, his body is identified with all things in the universe. This identification is expressed in Chang's statement "**T'ien-ti chih se wu ch'i t'i**," "what fills up Heaven and earth becomes my body." He then goes on to comment upon the moral responsibility of caring for all things, since they are interrelated. Chang's Confucianism reaches its fulfillment in its ethical implications for humankind and all other things. Although his view may seem reminiscent of the Buddhist view that all living things possess the nature of Buddha, Chang's teachings follow the traditional Confucian belief in the reality of all things in the world. This is the foundation for one's responsibility to cultivate moral relations.

In his **ethics**, Chang Tsai distinguishes perceptual knowledge from moral

knowledge. While the former is a result of humankind's contact with objective things through sensory organs, the latter is a kind of **liang-chih** or innate knowledge related to the **T'ien-te**, virtue of Heaven. Accordingly, human nature can be differentiated into the *T'ien-ti chih hsing*, or nature of Heaven and earth, and the **ch'i-chih chih hsing**, the nature of temperament. The nature of Heaven and earth is the common goodness found in everybody, whereas the nature of temperament can be either good or evil, depending on the individual.

The way to recover one's nature of Heaven and earth is through self-cultivation, which means the learning of **li (propriety or rites)** and **i (righteousness or rightness)**. Such is Chang Tsai's understanding of the classical phrase *ch'iung-li chin-hsing*, exhaustion of Principle and full realization of the nature. Although Chang proposes that one must regulate one's emotions and desires by the nature and Principle of Heaven, he does not set emotions and desires in opposition to the Principle of Heaven, as the later **Ch'eng-Chu School** does. As for the foundation of Principle of Heaven and propriety, Chang relies upon early Confucian moral notions such as filial piety and respect for one's elder brother.

As with other Neo-Confucian scholars, Chang Tsai's ideal individual is exemplified by the *sheng* or sage, a person who is able to perfect his or her understanding of the unifying state of reality and act morally toward others. Everybody is involved in the pursuit of sagehood. Modern Confucian scholar Wing-tsit Chan has argued that Chang's vision is the most important contribution to Confucian ethics since **Mencius**. This echoes Chu Hsi's inclusion of Chang Tsai as one of the transmitters of the Confucian Way. Chang's contribution to **Neo-Confucianism** can be seen in the Ch'eng-Chu School's theory of human nature and **Wang Fu-chih's** thought of the unitary *ch'i*. His major writings are collected in the **Chang-tzu**

ch'üan-shu, or *Complete Works of Master Chang*. See also *ch'ing* (emotions or feelings); *chin-hsing* (fully developing the nature); *ch'iung-li* (exhausting Principle); *hsiao* (filial piety); *sheng* or *sheng-jen* (sage); *T'ien-li* (Principle of Heaven); *T'ien-ming chih hsing; yü* (desire).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Fung Yu-lan. *A History of Chinese*



Chang Tsai, one of the Five Early Sung Masters, developed his philosophy from the *I ching* and the "Chung Yung."

Philosophy. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Chang-tzu ch'üan-shu

Complete Works of Master Chang, a compilation of **Chang Tsai's** major writings. Though far from complete, the extant late **Ming dynasty** edition of the *Chang-tzu ch'üan-shu* includes the **Cheng-meng**, or *Correcting Youthful Ignorance*, and its celebrated passage "**Hsi-ming**" or "Western Inscription"; the *I shuo*, or *Discourse on the Book of Changes*; and the *Yü-lu ch'ao*, or *Collection of Recorded Conversations*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969

Chang-tzu yü-lu

Different from the *Yü-lu ch'ao*, or *Collection of Recorded Conversations* in the *Chang-tzu ch'üan-shu*, or *Complete Works of Master Chang*, the *Chang-tzu yü-lu*, or *Recorded Conversations of Master Chang*, is a separate text that contains the discussions between **Chang Tsai** and his disciples.

Chan Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Chan Jo-shui

(1466–1560) Neo-Confucian of the **Ming dynasty**. Chan Jo-shui, also known as Chan Yüan-ming and Chan Kan-ch'üan, was a native of Kwangtung province. He studied under **Ch'en Hsien-chang** in his youth. Though Chan developed his philosophy from Ch'en's teachings, **Huang Tsung-hsi** classifies him as constituting his own school of thought, the **Kan-ch'üan School**. Chan passed the Metropolitan Graduate or *chin-shih*

examination in 1505 and was appointed to the Hanlin Academy as Junior Compiler. He attended **Wang Yang-ming's** lectures in the Ministry of Personnel. Between 1533 and 1540, he was successively promoted to Minister of Rites of Personnel, and of War in Nanking.

According to biographer Chaoying Fang, Chan Jo-shui tried to influence the emperor in moral rulership, but the result was unsatisfactory. Chan's greatest influence was in the area of education. He came from a rich family and used his wealth to open a number of academies with shrines in honor of Ch'en Hsien-chang that attracted many disciples. Chan became so influential that his school was put on a par with that of Wang Yang-ming.

Chan Jo-shui was highly influenced by Ch'en's idea of the *tzü-jan*, spontaneity and naturalness, which, as Confucian scholar Julia Ching suggests, was brought into his understanding of **T'ien-li (Principle of Heaven)**. To Chan, **T'ien-li** is to be found in everybody as well as all things in daily life. Therefore, it is both internal and external. Such a characteristic is shared by the **hsin (heart-mind)**. This draws a distinction between Chan's concept of the heart-mind and Wang Yang-ming's **hsin-hsüeh (School of the Heart-Mind)**. Because the heart-mind, like **T'ien-li**, is everywhere, there is nothing excluded from the search for its realization. Chan pointed out that he did not limit the heart-mind to the body, the interior locus of Wang Yang-ming's **liang-chih**, knowledge of the good. For Chan, if one's heart-mind was obscured by habits, its brightness could be restored by cultivating its **T'ien-li** through the method of **shen-tu**, vigilance in solitude.

In order to illustrate the interrelation of the heart-mind, **hsing (nature)**, **ch'ing (emotions or feelings)**, and all matters and things between Heaven and earth, Chan Jo-shui composed a diagram with a treatise on the heart-mind and nature. Other writings of

his include a commentary on the *Ch'un ch'iu*, or *Spring and Autumn Annals*, and a re-creation of the ritual texts *Li chi*, or *Records of Rites*, and *I li*, or *Ceremonies and Rites*. In fact, Chan is known for having his students learn *li* (**propriety or rites**) before anything else. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chan Kan-ch'üan

See **Chan Jo-shui**.

Chao Ch'i

(c. 108–201) A **Han dynasty** scholar of *ching-hsüeh* (**study of classics**). Originally named Chao Chia, Chao Ch'i is responsible for transmitting the *Book of Mencius*. His text, *Meng-tzu chang-chü*, or *Mencius in Chapter and Verse*, is the first extant commentary to the work. It is known that a few of his contemporaries, such as **Cheng Hsüan** and Kao Yu, also wrote commentaries on the *Book of Mencius*, but only fragments of their texts have survived in the form of quotations. Chao Ch'i commented that the *Book of Mencius* contained in total eleven books, seven inner books and four outer books. He claimed that the four outer books were not authentic and therefore were eliminated, leaving the work as we essentially have it today. He also identified fifteen disciples of **Mencius** in the book.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Chao Fu

(c. 1206–c.1299) A Confucian scholar who played a key role in the introduction of Neo-Confucian teachings into the **Yüan dynasty**; also known as Chao Jen-fu or Master of Chiang-han. Chao Fu was convinced by **Yao Shu** to serve the Mongols in their capital Yen-ching (modern Peking). He brought a large corpus of writings of **Chou Tun-i**, the **Ch'eng brothers**, and **Chu Hsi** with him to the north and was one of the founder-scholars at the **T'ai-chi shu-yüan**, or Great Ultimate Academy, the first Confucian institute established under Mongol rule.

One of Chao Fu's major contributions was the "**Ch'uan Tao t'u**," or "Diagram of the Transmission of the Way," which established the Sung dynasty Neo-Confucians as the legitimate inheritors of the *Tao-t'ung*, or tradition of the Way, after **Mencius**. He also wrote the *I-Lo fa-hui*, or *Exposition of the Doctrines of the Ch'engs and Chu Hsi*, to disseminate the teachings of the **Ch'eng-Chu School**, and the *Hsi-hsien lu*, or *Records of Aspiring to Become a Worthy*, to exemplify the method of self-cultivation. Under the efforts of Chao and his followers such as **Hsü Heng** and **Liu Yin**, **Neo-Confucianism** flourished in the north.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Chao hun

Summons or recalling of the **soul**; a practice of attempting to bring back the life of one who was very sick, had breathed his or her last, or just died. Intellectual historian Yu Ying-shih traces *chao hun* to the people of the **Shang dynasty**, who "fed" the dead with **sacrifices** offered by a male descendant. The Confucian classic *I li* gives details of the ritual. In it, the summoner mounts a rooftop and calls the name of

the departed to restore the *hun* soul of the departed to his or her body.

It was believed that each person possesses two souls: a spiritual (*hun*) soul and a bodily (*p'o*) soul. In the moment of death, the two souls split from the body—the *hun* soul ascends to **T'ien (Heaven)** while the *p'o* soul descends into the earth. In the *chao hun* ritual the *hun* soul is called to reunite with its *p'o* soul so the dead can be resuscitated. According to Yu's study of the belief in the afterlife in pre-Buddhist China, it was believed that a departed soul gradually shrinks with the passing of time and can only survive for a limited time. It lasts longer if it belongs to the rich or noble, or if the body is well preserved. Thus, a person from the royal house would be offered sacrifices for seven generations after his or her death, while the common people only two generations.

Two soul-summoning poems of early Chinese literature are preserved in the *Ch'u tz'u*, or *Songs of the South*. They were entitled "Chao hun" and "Ta chao" ("Great Summons") respectively, and were both addressed to a king. In his introductions to his translations of the poems, literary scholar David Hawkes points out that the summonses contain threats to outside dangers and blandishments of royal luxuries. Though few of the later Confucians believed in the existence of souls, the practice was formalized into standard **funeral** rites. See also *hun/p'o*.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

Hawkes, David, trans. *The Songs of the South: An Ancient Chinese Anthology of Poems by Qu Yuan and Other Poets*. New York: Penguin Books, 1985.

Steele, John, trans. *The I-li, or Book of Etiquette and Ceremonial*. 2 vols. London, England: Probsthain & Co., 1917.

Yu, Ying-shih. "O Soul, Come Back!" A Study in the Changing Conceptions

of the Soul and Afterlife in Pre-Buddhist China." *Harvard Journal of Asiatic Studies* 47.2 (Dec. 1987): 363–95.

Charity

See *jen* (humaneness) and *shu* (reciprocity or empathy).

Che Altars (Altars of the Philosophers)

A series of altars within the *ta-ch'eng tien* (**Hall of Great Accomplishments**), the main building of a **Confucian temple**. In the center of the northernmost location is the altar to **Confucius**. The *p'ei* altars (**altars of the worthies**) are on the east and west sides, close to the main altar to Confucius. Next are the altars of the philosophers, also designated as east and west. The number of figures on the *che* altars varies from ten to twelve. In contemporary Confucian temples there are twelve figures on the *che* altars, evenly divided between the east and west altars. The *che* figures are entirely composed of Confucius' direct disciples with one exception. The exception is **Chu Hsi**, often regarded as the most important figure involved in the creation of **Neo-Confucianism** during the **Sung dynasty**. While figures have been added and removed from the rank of the *che*, or philosophers, the importance of the figure of Chu Hsi to the tradition as a whole is represented by his placement among the *che*.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Wilson, Thomas A. *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*. Stanford, CA: Stanford University Press, 1995.

Che-chung Wang School

A **Ming dynasty** Neo-Confucian school originating in the central region of

Chekiang, **Wang Yang-ming's** native province. The Che-chung Wang School, or Shao-hsing Wang School, was formed by Wang's followers. It is represented by **Hsü Ai, Ch'ien Te-hung, and Wang Chi**, the latter two being the only famous students from Wang's native place. In his *Ming-ju hsüeh-an*, or *The Records of Ming Scholars*, **Huang Tsung-hsi** also lists a number of scholars associated with the school, though they are largely unknown.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chekiang Schools

Schools from Chekiang province that were founded by Confucians. There are two waves of Chekiang Schools in the history of Confucianism: one during the Southern **Sung dynasty** and the other during the **Ch'ing dynasty**. The first wave consisted of three schools of thought, with centers of activities that were all located in eastern Chekiang. These schools were represented by **Lü Tsu-ch'ien, Yeh Shih, and Ch'en Liang**. The Chekiang School lead by Lü Tsu-ch'ien, also known as the Che-tung or Eastern Chekiang School, was a Neo-Confucian school. Lü attempted to create a middle-ground position between the opposing beliefs of **Chu Hsi** and Chu's rival **Lu Chiu-yüan**. Where Chu Hsi distinguished the ideal world from everyday life, Lu and his followers maintained that the universality of the heart-mind present in all things did not allow for such separation. Despite Lü's attempt to reconcile the conflict, he tended toward Lu Chiu-yüan's *hsin-hsüeh* (**School of Heart-Mind**). His school emphasized textual study and was influenced by Yeh Shih's thought of applied scholarship.

The criticism of **Mencius'** stress on the inborn goodness of human nature launched by Yeh Shih's **Yung-chia**

School challenged Chu Hsi's *li-hsüeh* (**School of Principle or learning of Principle**). Yeh Shih advocated the scrutiny of all things under Heaven in a pragmatic manner. Ch'en Liang also suggested that what filled up the universe are only things. Both Yeh's Yung-chia School and Ch'en Liang's **Yung-k'ang School** attached importance to practical studies, regarding the Neo-Confucian discussions of the *hsin* (**heart-mind**), *hsing* (**nature**), *ming* (**destiny or fate**), and **Principle** (*li*) as empty talk.

The Chekiang School of the early Ch'ing dynasty was represented by **Huang Tsung-hsi, Wan Ssu-t'ung, Ch'üan Tsu-wang, and Chang Hsüeh-ch'eng**. They laid emphasis on the study of historical materials and the use of the Confucian classics in daily concerns. Chang Hsüeh-ch'eng even considered the Confucian texts that make up the **Six Classics** to be histories. This had led the Ch'ing scholarship to return to the **Han dynasty** tradition of Confucianism.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Ch'en Ch'ang-fang

(1108–1148) Neo-Confucian of the Southern **Sung dynasty**. Ch'en Ch'ang-fang, also named Ch'en Ch'i-chih and Master Wei-shih, was a native of Fukien province. He was appointed Instructor of a military prefecture upon passing the *chin-shih* examination, or Metropolitan Graduate examination. Nevertheless, he retired early and spent the rest of his life in teaching and studying classics and history. Ch'en was a follower of the **Ch'eng brothers** and is best known for his "**Ti-hsüeh lun**," or "On the Learning of the Emperors."

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Ch'en Chen

One of fifteen disciples of **Mencius** identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*. Ch'en Chen is presented as engaging in conversation with Mencius in four passages. One passage refers to an episode in which Mencius accepts 1,400 taels of gold in Sung and 1,000 taels in Hsüeh, but refused the 2,000 taels offered by the king of Ch'i. Ch'en Chen asks Mencius why he accepted less gold from two rulers, but refused more from another, suggesting that he must either accept such gifts or deny them all. Mencius responds by suggesting that it is correct to accept gifts in some cases and turn them down in others. If the gifts have the appearance of seeking a special favor then they are morally wrong and Mencius refuses to accept them. Apart from asking several questions of Mencius, no saying is recorded representing a point of view of Ch'en Chen.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Ch'en Chih

(fl. 1230) One of the seven major disciples of **Chu Hsi**. Ch'en Chih was a Neo-Confucian scholar of the Southern **Sung dynasty**. He followed **Yeh Shih** when he was young and later followed Chu Hsi. His thought, however, tended toward **Ch'eng Hao's** teachings. He suggested that a sage was the one who possessed all principles, bridging the boundaries between the *hsin* (**heart-mind**) and things. For Ch'en, to preserve the heart-mind meant to preserve the *T'ien-li* (**Principle of Heaven**). And the way to preserve the heart-mind was the practice of *ching* (**reverence or seriousness**). Ch'en saw every thing, be it animal or plant, having its own *hsing* (**nature**), which defined the individuality of each thing. See also *sheng* or *sheng-jen* (**sage**).

Ch'en Ch'üeh

(1604–1677) Confucian scholar of the late **Ming dynasty** and early **Ch'ing dynasty**. Also known as Ch'en Tao-yung and Ch'en Ch'ien-ch'u, Ch'en Ch'üeh was a native of Chekiang province. Refusing to serve the Manchu regime, he spent his whole life writing. He was a friend of **Huang Tsung-hsi**, with whom he studied under **Liu Tsung-chou**. From classical Confucianism he derived his criticism of **Neo-Confucianism**, Buddhism, and *feng-shui* geomancy. Ch'en had little interest in Heaven as a metaphysical structure, believing instead in T'ien as natural process.

Among the collected works of Ch'en Ch'üeh are his treatises on such ideas as *hsing* (**nature**), and the canonical text "**Great Learning**" ("**Ta-hsüeh**"). Ch'en suggested that the goodness or evilness of human nature is acquired, and that the nature is inseparable from the *ch'i* (**vitality**). Thus he refuted the Neo-Confucian differentiation of the *ch'i-chih chih hsing* or nature of temperament from the *T'ien-ti chih hsing*, the nature of Heaven and earth, as well as the opposition between human desires and *T'ien-li* (**Principle of Heaven**). For him, Heavenly Principle is to be seen through human desires; in other words, without human desires, Heavenly Principle could not exist. Therefore, one is unable to preserve Principle by eliminating desires.

Similarly, knowledge is also acquired, not innate. Ch'en Ch'üeh argued that the individual's *hsin* (**heart-mind**) is limited, whereas principles are diverse and inexhaustible, though there is only one single **Tao** (**Way**). A student should work hard to seek knowledge and, at the same time, put knowledge into action. Obviously, Ch'en had no bias toward either the *li-hsüeh* (**School of Principle or learning of Principle**) of Chu Hsi or the *hsin-hsüeh* (**School of Heart-Mind**) of Wang Yang-ming. As Huang Tsung-hsi has pointed out in his epitaph in memory of Ch'en, Ch'en was an out-and-out independent thinker. See also *T'ien-ming chih hsin* and *yü* (**desire**).

Cheng, Chung-ying. "Reason, Substance, and Human Desires in Seventeenth-Century Neo-Confucianism." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Ch'en Ch'un

(1159–1223) One of the seven major disciples of **Chu Hsi**. Ch'en Ch'un, also known as Ch'en An-ch'ing and Master of Pei-hsi, was a major Confucian scholar of the Southern **Sung dynasty**. Ch'en is the author of the *Pei-hsi tzu-i*, or *Neo-Confucian Terms Explained*, the only summary of Chu Hsi's philosophy and a work of immense importance for the development of **Neo-Confucianism** in China, Korea, and Japan.

Ch'en Ch'un sought to become a disciple of Chu Hsi by studying his *Chin-ssu lu*, or *Reflections on Things at Hand*. Though unsuccessful in the state examination, he continued to work in prefectural schools and steadily gained in reputation as a teacher and scholar. He was then able to follow Chu Hsi in Chu's later years and, according to modern Confucian scholar Wing-tsit Chan, their relation was a close one. In the *Chu-tzu yü-lei*, or *Conversations of Master Chu*, the dialogues recorded between Chu Hsi and Ch'en Ch'un are considered the most extensive among Chu Hsi's disciples.

Ch'en Ch'un's role as the author of the *Pei-hsi tzu-i* has left him with a very high status as one of the major interpreters of Chu Hsi. While Chu Hsi himself had compiled the *Chin-ssu lu* and written several works, particularly commentaries to a number of the Confucian classics, there was no one work that was seen as an attempt to summarize his teachings. Ch'en Ch'un regarded such a work as his job.

A question that has remained central to the understanding of Ch'en Ch'un is whether he can be viewed as original and creative or as accurately representing Chu Hsi's thought with little input of his own. Chan tends to believe that while he

represented Chu Hsi's thought with extraordinary accuracy, he also brought his personal perspective into play. In general there is a different emphasis in the *Pei-hsi tzu-i* when compared with Chu Hsi's own works. Ch'en focused more than Chu Hsi upon learning and self-cultivation rather than philosophical issues.

Insofar as learning and self-cultivation is concerned, Ch'en Ch'un considered *chih* (**knowledge or knowing**) and *hsing*, action, to be one thing. While *chih* refers to **Principle (li)**, *hsing* means the practice of goodness in oneself. A student of Chu Hsi's *li-hsüeh* (**School of Principle or learning of Principle**), Ch'en stressed that *li* was the master of *ch'i* (**vitality**), and maintained that *li* or *t'ai-chi* (**Great Ultimate**) was the essential reality of the universe as well as the origin of all things. To be a sage is to be unified with the Great Ultimate. The moral practice, however, begins in everyday life, not in mysterious pursuits. See also *Chih hsing ho-i*.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

Chang, Carsun. *The Development of Neo-Confucian Thought*. 2 vols. New York: Bookman Associates, 1957–62.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Ch'en Ch'un's Explanation of Terms

See *Pei-hsi tzu-i*.

Ch'en Fu-liang

(1137–1203) Scholar of the **Yung-chia School** of the Southern **Sung dynasty**. Ch'en Fu-liang, also known as Ch'en Chün-chü and Ch'en Chih-chai, was a native of Chekiang province. He devoted himself to the study of history under the pragmatist **Hsüeh Chi-hsüan** before completing his Metropolitan Graduate

degree in 1172. He held a number of official positions throughout his career. An advocate of practical learning, Ch'en was interested in the agricultural **well-field** and military systems. He had a famous discussion with **Ch'en Liang** on the latter's utilitarianism, concluding that virtue and **Principle (li)** are to be measured by success or achievement in work.

Ch'en Fu-liang opposed what he saw as the Neo-Confucian empty philosophical discussions of **hsing (nature)** and Principle. However, when the powerful official **Han T'o-chou** conducted a general purge of the **li-hsüeh (School of Principle or learning of Principle)** of **Chu Hsi** in 1194 because of Chu's affiliation with Han's political opponent, Ch'en fu-liang defended Chu since both of them were Neo-Confucians. As a result, he was removed from the central government. Ch'en's training in history led him to two Confucian classics, namely the **Chou li**, or *Rites of Chou*, and the **Ch'un ch'iu**, or *Spring and Autumn Annals*. He wrote commentaries to both texts, but the one to the *Chou li* is no longer extant. We know only from the **Sung Yüan hsüeh-an**, or *Records of Learning in Sung and Yüan*, that he was not satisfied with **Cheng Hsüan's** annotations.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Cheng (Governing or Regimen)

The Confucian school, like most of the **hundred schools of thought** during the waning years of the **Chou dynasty**, sought to establish peace and order in its society. The Confucian school idealized the order of society as it purportedly had existed during the early Chou period. The Confucians attempted to reestablish the governmental institutions and personal moral behaviors that they felt to be the key elements of that period. The Confucian school believed that the sage rulers of the early Chou period embodied moral virtue and thus they were able to create moral governmental institutions.

Confucianism always connects the elements of personal moral behavior with the morality of governing institutions. **Confucius** speaks to the relation between the individual and the state as he discusses the nature of governing. In what is now a famous passage from the *Analects*, Confucius is asked by Chi K'ang-tzu, a Senior Minister in the state of Lu, to discuss the nature of governing, *cheng*. Confucius responds by suggesting that *cheng*, 'regimen,' is *cheng*, 'rectitude.' The Chinese character for the term *cheng*, meaning regimen, is composed of its graphic and phonetic cognate *cheng*, meaning to rectify or to correct, and another component meaning "hand" or "to hand" as in "to push into effect." The word for governing literally means, then, "pushing into effect rectification" or simply "bringing about correctness." Philologist Peter A. Boodberg's neologist translation of the word *cheng* is 'corregimen.' The underlying meaning of governing is thus to bring about order or moral order, or to rectify things so as to create moral order.

For Confucius the connection between an individual's moral virtue and the principle of corrective governing is very close. After Confucius suggests that regimen is rectitude, he goes on to say that such governing is based upon the capacity of the individual to lead by personal example of rectification. Moral virtue of the ruler is the key for order in society according to Confucius. This is where Confucius distinguishes his ideal rule from **hsing (punishment or criminal law)**. One can achieve order through the practice of law and punishments, but one will not gain the support of the people. But one who rules by virtue and ritual, from the Confucian perspective, will attract the attention of the empire. In one passage, Confucius says that if the ruler is **chih (upright)**, there will be no need for orders and commands.

To Confucius, governing is first and foremost a matter of personal rectification. When one has rectified oneself, then one may rectify others. To govern is

an extension of the process of rectification for the self. Confucius regards the founders of the Chou dynasty as the models of those who had rectified themselves and thus were capable of governing not only themselves, but others as well. Needless to say, the act of rectifying must be in accord with virtue; otherwise, governing will become a mere compulsory standard of, as Confucius suggests, laws and punishments.

Although the comments about governing have been confined to Confucius himself, the model established by Confucius remains central to the tradition through generations of individual thinkers up to and including the twentieth century. In the Confucian tradition, the principle of government is always seen as closely connected to the establishment of moral order, and the process of effective governing is seen as a form of moral rectification.

Boodberg, Peter A. "The Semasiology of Some Primary Confucian Concepts." *Philosophy East and West* 2.4 (January, 1953): 317–32.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Ch'eng (Sincerity)

A term usually translated as sincerity or integrity. The term *ch'eng* is widely used in Confucian writings and is suggestive of a subtle and abstract state similar to the use of **Tao (Way)**. Though found in various writings, its more abstract use is most pronounced in the *Book of Mencius* and the "**Chung yung**" ("**Doctrine of the Mean**"), texts that consciously pursue a more philosophical agenda.

In the language of philosophy, *ch'eng* suggests a Confucian metaphysical

state representing the structure shared by all things. It is that which is at the base of the individual—that is, one's true nature—and at the same time, it is at the base of the universe itself, the true ontological state of the universe. It is difficult to grasp the term *sincerity* or *integrity* as adequate representation for a concept of such profound consequences. *Ch'eng* has also been rendered by philosophers David L. Hall and Roger T. Ames as "realize that which is spoken," or "being true for oneself." Confucian scholar Tu Wei-ming has rendered the term as "authenticity," which means "the state of representing oneself in one's true nature." The idea of being authentic or true comes closer to the meaning of the character, which is composed of two meaningful units: one that means "words" or "to speak," the other which means "to complete" or "to bring to fruition." Thus *ch'eng* means "the act of bringing what has been spoken to fruition." To bring to fruition, or to realize that which has been spoken, suggests realizing the ground of human nature in its identity with the ground of all nature—that is, the universe itself.

Thus far *ch'eng* has been introduced in its philosophical usage pointing to the construction of a Confucian **metaphysics** that identifies a common nature underlying the universe and humankind. In religious terms, *ch'eng* poses a basis for understanding the religious foundation of the Confucian tradition through the articulation of an **Absolute** that acts as a catalyst for transformation. In *ch'eng* all things are in harmony and unity. The universe and the individual are one through the identification of a single core nature, which is seen at the point where things are sincere or authentic, or true to their own natures, and thus all reflect the same nature.

Being authentic or true to oneself is what moves the discussion from a philosophical abstract to a religious process. The person is transformed from individual identity to identity with the universe, and the universe is the same as the individual. Both directions

are important because for the Confucian, the end of learning is not a transformation into a state disconnected from life. Transformation is rather measured, in the terms of *ch'eng*, by unity with the universe and the unity of the universe working through the individual in the continuation of solving the practical problems of everyday life.

The **T'ang dynasty** scholar **Li Ao** borrows the Buddhist notion of stillness to expound the term *ch'eng* in "Chung yung." His theory of "return to nature" has a great influence on **Neo-Confucianism**. Neo-Confucians employ and discuss the term *ch'eng* from a new perspective. **Ch'en Ch'un** in his *Pei-hsi tzu-i*, or *Neo-Confucian Terms Explained*, describes *ch'eng* in terms of the **Principle (li)** of all things. Since in many respects Principle has taken the place of the term *Tao* for the Neo-Confucians, the meaning of *ch'eng* remains very similar. *Ch'eng* is a description of that which is regarded as Absolute. Ch'en Ch'un also inherits the idea in "Chung yung" that *ch'eng* is the Way of Heaven, and describes it as that which is real and absolute. Following **Hsün-tzu's** analogy, Ch'en Ch'un uses the progression of the seasons as an example of the Way of Heaven, suggesting in Neo-Confucian terminology that it is because of the Principle of things that ordered change occurs. The same Principle is said to be within the individual. It is this Principle, or the Way of Heaven, which can best be described as *ch'eng*, authentic and true to itself. Within the Neo-Confucian context, as **Chou Tun-i** avers, the person who has realized this Principle is he who has become a sage. *Ch'eng* can be employed to describe such sageliness for it is the sage who is truly authentic to himself and thus to others, and in his authenticity, sincerity, or integrity, he forms a union with all others. See also **sheng or sheng-jen (sage)**.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Tu Wei-ming. *Centrality and Commonality: An Essay on Confucian Religiousness*. Albany, NY: State University of New York Press, 1989.

Ch'eng Brothers

A reference to Ch'eng Hao and Ch'eng I, the Ch'eng brothers were two of the most prominent founders of the Neo-Confucian movement during the Northern **Sung dynasty**. See also **Ch'eng Hao** and **Ch'eng I**.

Ch'eng Chü-fu

(1249–1318) A prominent Neo-Confucian of the **Yüan dynasty**. Ch'eng Chü-fu, also called Ch'eng Wen-hai, was a strong advocate for **Chu Hsi's** teachings and the *Tao-hsiieh*, learning of the Way, in the Yüan court. Along with **Hsü Heng**, he worked for the education of the ruler in the tradition of *Ti-hsiieh*, learning of the emperors. He was supportive of Hsü's attempt to reform the **civil service examinations** though in the end did not agree to everything in the new system. He also supported the establishment of the Imperial College in the capital as a training center for educational leadership. Ch'eng was originally from the south and was very successful in recruiting men of talent to serve the new court.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.



Ch'eng Chü-fu advocated learning of the emperors in the Yüan court.

Cheng Chung

(d. 83) Classical scholar and general of the Later **Han dynasty**; also known as Cheng Chung-shih and Cheng Ssu-nung. Cheng Chung was a native of K'ai-feng, Honan. His name Ssu-nung was derived from the official title "Chamberlain for the National Treasury" bestowed upon him in 81 C.E.

According to the *Hou Han shu*, or *History of the Later Han Dynasty*, Cheng Chung studied the *Tso chuan* commentary to the *Ch'un ch'iu*, or *Spring and Autumn Annals*, under his father, **Cheng Hsing**. He was also a scholar of the *I ching*, or *Book of Changes*, and the *Shih ching*, or *Book of Poetry*. As a commentator of the Confucian classics, he is often put on a par with the major commentator

Cheng Hsüan. Unfortunately, his works are lost except for some fragments of annotations to the *Ch'un ch'iu* and the *Chou li*, or *Rites of Chou*.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Ch'eng-Chu School

A combination of the **Ch'eng brothers'** and **Chu Hsi's** schools of thought, the Ch'eng-Chu School is a designation for the *li-hsüeh* (**School of Principle or learning of Principle**) in contrast to the *hsin-hsüeh* (**School of Heart-Mind**). The term was also used during the **Sung dynasty** in a general sense to refer to the major trends of the Neo-Confucian movement. Since the rise of the School of Heart-Mind in the **Ming dynasty**, the Ch'eng-Chu School has been set up in opposition to the **Lu-Wang School**. The term indicates a common ground shared by the Ch'eng brothers and Chu Hsi: in particular, their affirmation that **Principle** (*li*) is the origin of the universe from which all things are derived. Their methods of self-cultivation and learning lie mainly in *chü-ching* (**abiding in reverence or seriousness**), *ch'i-ung-li* (**exhausting Principle**), and *chih-chih* (**extension of knowledge**).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Ch'eng Hao

(1032–1085) One of the founders of the Neo-Confucian movement. Ch'eng Hao, also known as Ch'eng Po-ch'un and Ch'eng Ming-tao, was a philosopher and educator of the Northern **Sung dynasty**. He studied together with his younger brother **Ch'eng I** under **Chou Tun-i**—all three became the major figures in shaping and defining the initial

teachings of **Neo-Confucianism**. Raised in a family of scholars and officials, the **Ch'eng brothers** also had the opportunity to learn from other pivotal Neo-Confucians such as **Chang Tsai**.

Ch'eng Hao did not attain the *chin-shih*, or Metropolitan Graduate degree, but still held office. Unlike his brother who declined a number of positions, he received various posts including Assistant Magistrate, which gave him a chance to work directly with the people. He was well respected by the people. He had audiences with the emperor Shen Tsung but was demoted because of his opposition to **Wang An-shih's** reforms. He had his own agenda for economic, agricultural, and military reforms from a Neo-Confucian standpoint.

With his brother as the center of the Lo-yang group of Neo-Confucians, Ch'eng Hao had the advantage of interacting with a number of prominent thinkers of his day. **Lü Ta-lin**, **Hsieh Liang-tso**, **Yu Tso**, and **Yang Shih**, for example, had become disciples of the two brothers and were known as the **Four Masters of the Ch'eng School**. Most of the credits for the **Ch'eng-Chu School** and in turn the Sung learning seems to be associated more with Ch'eng I than Ch'eng Hao. Part of the reason lies in the different nature of their teachings, but the focus on Ch'eng I is largely because of his more active engagement in scholarship and his textual legacy.

The personality difference between the two brothers is enormous and important in understanding the legacy of the two men. Ch'eng Hao left only a few pieces collected in the *Erh Ch'eng ch'üan-shu*, or *Complete Works of the Two Ch'eng's*. He is said to have believed that writing is not important. What was important to Ch'eng Hao was interacting with others and helping and caring for the people. He is always described in terms of the warmth of his personality, his friendly and amiable style as well as his inner peace, serenity, and calmness. By contrast his brother is described as rigid, stern, and uncompromising.

Confucian scholar Wing-tsit Chan has argued that the greatest single influence on the brothers is Chou Tun-i. This influence can be seen most readily in the character of Ch'eng Hao. Ch'eng Hao took seriously Chou's teachings of **ching (quietude)** and **ch'eng (sincerity)** as well as love of nature and harmlessness toward all life. Much of Ch'eng Hao's own personality seems to bear out this style. Ch'eng I, who promulgated the notion of **Tao-t'ung**, or tradition of the Way, suggested that Ch'eng Hao represented the lineage of the ancient sages within his own generation.

Although **Chu Hsi** changed this lineage later in the Southern Sung period, Ch'eng I's elevation of his own brother is significant. To Ch'eng I, **Confucius** and **Mencius** represented the first transmission of the teachings of the ancient sages, but after Mencius the tradition had not been revitalized for a long time until Ch'eng Hao appeared. This view became the basis for the authority of Neo-Confucianism in its early stage when it was considered radical and became an object of **persecution** and **banishment**.

Ch'eng Hao, like his brother, focused on the concept of **Principle (li)**, arguing for the universality and oneness of Principle throughout the diversity of all things in the world. He agreed with his brother's theory of **li-i fen-shu** in that Principle is one, yet its manifestations are many. When he spoke of Principle, Ch'eng Hao spoke primarily of **T'ien-li (Principle of Heaven)**, putting forth the universality of Principle through its connection to **T'ien (Heaven)**. This connection suggests both the immediacy of the moral quality and the level of authority of Principle. Ch'eng Hao thus defined Principle as the origin of the world by equating it with Heaven. Therefore, he proposed that Heaven and humanity are not two things, but one. Also, Heaven and earth, all things, and "I" are essentially one body. Learning, first of all, is to understand this wholeness and unity.

Perhaps even more strongly than his brother, Ch'eng Hao stressed the cre-

ative capacity of all things in the universe. He saw this capacity in the Confucian virtue **jen (humaneness)**. *Jen* is the symbol of the production and unity of all things through the Principle of Heaven. This unity of all things is the vision offered by Ch'eng Hao to the Neo-Confucian agenda, and it has remained a key component of the tradition. For Ch'eng Hao, it is **jen che hun-jan yü wu t'ung t'i**, the humane person who completely shares the same body with all things.

When it came to the issues of learning and self-cultivation, Ch'eng Hao's approach reflected his personal style. He showed his calmness and ease, lacking the rigid and stern forcing of rigorous methods employed by his brother. The goal remains the same: to achieve the state of *sheng*, or sagehood, through the realization of Principle and the unity of all things. However, unlike his brother—who emphasized the intense exertion of **ko-wu chih-chih**, investigation of things and extension of knowledge, and **ch'iung-li (exhausting Principle)**—Ch'eng Hao recommended a calm and reflective method of an inner realization of Principle.

Such difference in learning techniques between the Ch'eng brothers can be viewed as the beginning of the distinction between what later became the **li-hsüeh (School of Principle or learning of Principle)** and the **hsin-hsüeh (School of Heart-Mind)**. The School of Heart-Mind actually only arose in the Ming period with the advent of **Wang Yang-ming** and, as intellectual historian Wm. Theodore de Bary has pointed out, there was still a common core of teachings shared by all of the early Neo-Confucian teachers in an attempt to provide an alternative to Buddhism, but the point of difference of interpretation was already found in Ch'eng Hao's definition of *jen*.

Ch'eng Hao defined *jen* or humaneness in terms of the unity of Principle and the **hsin (heart-mind)**. To put it in his own words, "the heart-mind is Principle; Principle is the heart-mind."



Ch'eng Hao, one of the Five Early Sung Masters, theorized the transmission of the sages' heart-mind to one's own by identifying the Principle (*li*) common to both.

Humaneness or the Way of Heaven is embodied in the heart-mind of humankind as well as the heart-mind of all things. Thus, one should not separate one's inner heart-mind from the world outside. Learning is therefore a process of self-reflection rather than outward search. And the method to exhaust Principle and completely develop the nature, *chin-hsing*, is simply to quiet one's heart-mind by sincerity and reverence. Accordingly, to transmit the Way of the ancient sages means to transmit their heart-minds; and to transmit the heart-minds of the sages means no more than to transmit one's own heart-mind, for there is no difference between one's heart-mind and the sages'. This theory of *ch'uan-hsin* (**transmission of the heart-mind**), advocated by Ch'eng Hao, has laid the foundation of the School of Heart-Mind.

Ch'eng Hao sought to remedy the world by posing an alternative to what he saw as the destructive teachings of Buddhism. His answer was to find within Chinese tradition, and in turn within the Confucian tradition, an idea that emphasized the moral structure of the universe and the ability of humankind to realize and facilitate this moral order. In order to preserve and illuminate the Principle of Heaven that is derived from the *Tao-hsin* (**heart-mind of the Way**), Ch'eng Hao suggested getting rid of the *yü* (**desire**) from the heart-mind. Though this was criticized as an ascetic ideal, Ch'eng Hao's teachings, together with his brother's, were inherited and developed by Chu Hsi, hence becoming an integral part of the Ch'eng-Chu School. See also *chin-hsing* (**fully developing the nature**); *chin-shih* (**examination**); *sheng* or *sheng-jen* (**sage**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Graham, A. C. (Angus Charles). *Two Chinese Philosophers: The Metaphysics of the Brothers Ch'eng*. La Salle, IL: Open Court, 1992.

Cheng-ho wu-li hsin-i

A **Sung dynasty** government manual covering all aspects of ritual activities in family life. The *Cheng-ho wu-li hsin-i*, or *New Forms for the Five Categories of Rites of the Cheng-ho Period*, was compiled by Cheng Chü-chung and others. It is an 1113 revised version of the *K'ai-pao t'ung-li* or *General Rites of the K'ai-pao Period*. Unlike the *K'ai-pao t'ung-li* or any of its predecessors, as historians Ron-Guey Chu and Patricia Buckley Ebrey have pointed out, the *Cheng-ho wu-li hsin-i* describes in detail and gives instructions for performing rites on a more popular level.

In the tradition of the *shu-i* (**etiquette book**), the *Cheng-ho wu-li hsin-i* was written to provide a basic education about family rituals for officials and common people. It is not entirely successful in drawing upon materials from the folk customs, particularly in the area of ancestral rites, but in describing **weddings** and rites for **funerals** as well as other family settings, the full range of society is included for the first time.

Chu, Ron-Guey. "Chu Hsi and Public Instruction." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Ebrey, Patricia Buckley, trans. "Education Through Ritual: Efforts to Formulate Family Ritual During the Sung Period." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Cheng-hsin

Rectification of the *hsin* (heart-mind). *Cheng-hsin* is a key phrase in the understanding and interpretation of Confucian and Neo-Confucian morality. The term occurs in the “**Great Learning**” (“**Ta-hsüeh**”) as the fourth of the **Eight Steps** in learning. It follows *ch'eng-i* (sincerity of will) and precedes *hsiu-shen*, cultivation of the self. According to the text, the heart-mind may be rectified by being attentive, but not attached, to emotions. To be correct in one's conduct, the self must remain free of anger, fear, likes, and anxieties.

For **Ch'eng I** and **Chu Hsi**, *cheng-hsin* leads to self-cultivation. It requires maintaining *ching* (reverence or seriousness), and controlling *ch'ing* (emotions or feelings) and *yü* (desire). For **Wang Yang-ming**, the *pen-t'i*, or original substance, of the heart-mind is always already morally correct; incorrectness arises from the will or intention, not the heart-mind. In his *Ch'uan-hsi lu*, or *Instructions for Practical Living*, Wang interprets *cheng-hsin* as *ko-wu* (investigation of things), the first of the Eight Steps. The reason for this shift is his belief that **Principle (li)** lies not in external things, but in the heart-mind. In his view, to rectify the heart-mind one must rid it of material desires, that is, to make the *pen-hsin* (original heart-mind) manifest. One should turn inward into the heart-mind to seek for *shan* (goodness). In this context, *cheng-hsin* becomes the focal point for learning and self-cultivation advocated by the *hsin-hsüeh* (School of Heart-Mind).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

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Cheng Hsing

(fl. 30) Classical scholar of the Later **Han dynasty**; also known as Cheng Shaokan, Cheng Hsing was a native of K'ai-feng, Honan. He was appointed Superior Grand Master of the Palace during the reign of Kuang-wu Ti. A student of **Liu Hsin**, Cheng specialized in both the *Tso chuan* and the *Kung-yang chuan* commentaries to the *Ch'un ch'iu* or *Spring and Autumn Annals*, as well as the *Chou li*, or *Rites of Chou*. He opposed the *ch'en-shu* (prognostication text) and *wei* (apocrypha) of his times, seeing them as superstitions. Except for some fragments of his annotations to the *Chou li*, his writings are no longer extant. His interpretation of the *Ch'un ch'iu* can only be seen through a few scraps of analysis of the classic by his son, **Cheng Chung**.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Cheng Hsüan

(127–200) Major commentator of the Confucian classics during the Later **Han dynasty**; also known as Cheng K'ang-ch'eng. Cheng Hsüan was both a New Text student of the *t'ai-hsüeh* (**National University**) and a disciple of the Old Text scholar **Ma Jung**. His studies began with the New Text *I ching*, or *Book of Changes*, and the *Kung-yang chuan* commentary to the *Ch'un ch'iu*, or *Spring and Autumn Annals*, and then continued in the Old Text classics of the *Shu ching*, or *Book of History*, the *Chou li*, or *Rites of Chou*, and the *Tso chuan*

commentary. Epitomizing the thoughts of both schools of New Text and Old Text, Cheng annotated the *I ching*; the *Shu ching*; the **Shih ching**, or *Book of Poetry*; the **Li chi**, or *Records of Rites*; the **I li**, or *Ceremonies and Rites*; the *Chou li*; and some apocrypha.

Cheng Hsüan emphasized **synthesis**, blending different exegetic traditions. He has been criticized for reading the poems in the *Shih ching* in the light of the ritual texts and the *Ch'un ch'iu*. As a result, the literary pieces are overinterpreted as records of rites and documents of history. This practice revealed not only the Confucian view of the edificatory function of literature in Cheng's days, but also his interest and impact on the ritual traditions. His own thought on the Confucian rites, as **Wang Su** openly disputed it, still preserved some characteristics of the New Text interpretations. He gathered hundreds of students; his commentaries have been so influential that the **Cheng-hsüeh**, or Cheng School of the **ching-hsüeh** (**study of classics**), is named after him. See also **ching** (**classic**); **chin-wen chia** (**New Text School**); **New Text/Old Text** (**chin-wen/ku-wen**); **ku-wen chia** (**Old Text School**); **wei** (**apocrypha**).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Van Zoeren, Steven. *Poetry and Personality: Reading, Exegesis, and Hermeneutics in Traditional China*. Stanford, CA: Stanford University Press, 1991.

Cheng-hsüeh

A major branch of the **ching-hsüeh** (**study of classics**). The *Cheng-hsüeh* or Cheng School is named after the Later **Han dynasty** Confucian **Cheng Hsüan**. Cheng imbued his Old Text research with his New Text knowledge, synthesizing different views in his annotations to the Confucian classics. Because of its interdisciplinary approach, the Cheng

School is also known as *t'ung-hsüeh* or comprehensive learning. The **Han-hsüeh** or Han learning of the **Ch'ing dynasty** was basically a revival of the Cheng scholarship. See also **New Text/Old Text** (**chin-wen/ku-wen**).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ch'eng I

(1033–1107) One of the founders and teachers of **Neo-Confucianism** in the Northern **Sung dynasty**. Ch'eng I was also called Ch'eng Cheng-shu, and more commonly, Ch'eng I-ch'uan, a name derived from the I River in Honan where he and his older brother **Ch'eng Hao** were raised. Ch'eng I, coming from a family of scholars and officials, was well placed in the revival of the Confucian tradition. The brothers were students of **Chou Tun-i** and nephews of **Chang Tsai**. Ch'eng I was very successful at the National University, though he did not receive the *chin-shih*, or Metropolitan Graduate degree. He taught in the city of Lo-yang and interacted with a number of Confucian scholars, such as **Shao Yung**. He also gathered around him a group of disciples including **Lü Ta-lin**, **Hsieh Liang-tso**, **Yu Tso**, and **Yang Shih**, later known as the **Four Masters of the Ch'eng School**. Ch'eng I was the central figure of this Lo-yang group.

Ch'eng I was appointed as a lecturer to the emperor. His strictness and uncompromising character made him unpopular at court. His opposition to **Wang An-shih's** reforms and disputes with **Su Shih** finally led to his **banishment** by emperor Che Tsung. He then returned to teaching and writing for over thirty years. With growing attacks from his political opponents, Ch'eng I found his teachings banned and his writings destroyed. He was eventually pardoned, but only a year before his death.



Ch'eng I, one of the Five Early Sung Masters, is known for his theory *li-i fen-shu*, "Principle being one and manifestations being many."

Ch'eng I's teachings made their way to **Chu Hsi** through his disciples, in particular the Four Masters of the Ch'eng School previously mentioned. Yang Shih had Lo Ts'ung-yen as his disciple and transmitted Ch'eng I's teachings to **Li T'ung**, who in turn was one of Chu Hsi's early and influential teachers. Despite the prohibition, Ch'eng I's teachings were transmitted through this lineage as well as Yang Shih's collection of the *Erh Ch'eng ch'üan-shu*, or *Complete Works of*

the Two Ch'engs, and became a major foundation of Chu Hsi's thought. While Chu Hsi is received as the most important figure in the formulation of Neo-Confucianism, Ch'eng I's role has also been recognized through the designation **Ch'eng-Chu School**. In the common pool of early Neo-Confucianism, Ch'eng I is regarded as one of the **Five Early Sung Masters** largely responsible for the shaping of the basic and core teachings of the tradition.

At the center of Ch'eng I's teachings lies the concept of **Principle** (*li*). That is why the Ch'eng-Chu School is also called the *li-hsüeh* (**School of Principle or learning of Principle**). For Ch'eng I, Principle is the highest philosophical category—the common structure of the universe, as well as the origin of and undergirding to all things. He states that there is nothing that is not Principle. This includes *hsing* (**nature**) and *hsin* (**heart-mind**). The world itself and all things in it are composed of *ch'i* (**vitality**), which can be clear or turbid. Human nature is imbued with Principle and is therefore good. But while the clear *ch'i* would maintain this goodness, the turbid *ch'i* could make human nature go bad. It is therefore the object of learning and self-cultivation to uncover the goodness of Principle in human nature.

The universality of *li* or *T'ien-li* (**Principle of Heaven**) led Ch'eng I to coin one of his most frequently used expressions, *li-i fen-shu*: "Principle being one and manifestations being many." The expression suggests the belief in one, and only one, common structure equated with moral goodness that underlies all things, but at the same time this common structure also manifests itself in the myriad separate things of the world. In other words, all things under Heaven can be illuminated in terms of Principle; every particular thing has a Principle, which is shared by all things. Thus, Principle as a uniting force is the *t'i*, or substance; while all concrete things, or *ch'i* (**utensils**), are the *yung* or function of Principle. Principle is primary, while matter is secondary. This primary Principle is inherent in the human heart-mind, and self-cultivation is necessary to fully realize the capacity of Principle.

The philosophy of Principle is set against a backdrop of awareness of the notion of *sheng-sheng*, constant production of life, found in the *I ching*, or *Book of Changes*. Ch'eng I's commentary on the *I ching* is well known. Ch'eng I sees the constant production of life as the foundation for the understanding of

Principle and identifies this proclivity not only as the natural character but also as the virtue of *jen* (**humaneness**) of humankind and all things. To act in ways that exemplify *jen* is to fulfill the natural and creative process of all that lives. This is a process that requires humankind's moral treatment of all other lives. Principle is best understood as the natural expression of the creativity of life itself, and its commonality is best seen in the moral relation between all things.

How does one perfect this knowledge of Principle? For Ch'eng I, who establishes the basis for the Ch'eng-Chu understanding of learning and self-cultivation, emphasis is placed on the acquisition of knowledge through the diverse forms and manifestations of Principle. The methods that Ch'eng I employs are the first two steps given in the "**Great Learning**" ("*Ta-hsüeh*"): *ko-wu chih-chih*, or investigation of things and extension of knowledge, in which things in the external world are to be investigated for an understanding of their inner Principle. *Ko-wu chih-chih* is therefore identified with *ch'iung-li* (**exhausting Principle**). This is a full time commitment, into which one throws one's whole being. Ch'eng I stresses that one needs only to exhaust the Principle of any one thing, not everything in the world, for all things share one single Principle. In practice, however, Ch'eng I's teachings are seen as advocating an extensive search process. Ch'eng I also talks of the correct mental attitude *ching* (**reverence or seriousness**) as a necessary condition for the success of self-cultivation. His style of learning is noted for its sternness and stringency—as mentioned before, his personality is often described in precisely this way.

In the critical beginning phase of the Neo-Confucian movement, Ch'eng I focuses on the understanding of human nature, the concept of Principle as well as the cultivation of the heart-mind. In addition to these common teachings, there is also an emphasis upon a

restoration of the Confucian teachings and a return to the lineage from the sages of antiquity. This is the theory of **Tao-t'ung**, tradition of the Way, and Ch'eng I is one of the first Neo-Confucians to emphasize the degree to which the teachers of the Sung period represent the tradition of the Way from the hands of **Confucius** and **Mencius**. It becomes increasingly important for the Neo-Confucians, especially when they found themselves victims of persecution during the early centuries of the movement. See also **chin-shih examination** and **t'ilyung (substance/function)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Graham, A. C. (Angus Charles). *Two Chinese Philosophers: The Metaphysics of the Brothers Ch'eng*. La Salle, IL: Open Court, 1992.

Ch'eng-i (Sincerity of Will)

A key phrase in the understanding and interpretation of Confucian and Neo-Confucian moral cultivation. *Ch'eng-i*, or sincerity of will, occurs in the “**Great Learning**” (“**Ta-hsüeh**”) as the third of the **Eight Steps** in learning. This step follows **chih-chih (extension of knowledge)** and precedes **cheng-hsin**, rectification of the heart-mind. The text defines it as allowing no self-deception; in other words, one ought to be honest and truthful with oneself and thus with others. Such a person is described as a **chiün-tzu (noble person)**, who is always **shen-tu** or vigilant in solitude. By contrast the **hsiao-jen (petty person)**, when

not observed, lowers himself in the pursuit of evil.

Chu Hsi regards *ch'eng-i* as the beginning in turning inward to self-cultivation from the outward pursuit of knowledge. **Wang Yang-ming**, in his *Ch'uan-hsi lu* or *Instructions for Practical Living*, remarks that the **kung-fu (moral effort)** of *ch'eng-i* is to be rid of human desires and to resemble **T'ien-li (Principle of Heaven)**. His contemporary **Wang Chi** believes that desires and **ch'ing (emotions or feelings)** are derived from the will or intent. Accordingly, sincerity of will is acquired learning, whereas rectification of the heart-mind is a priori.

Unlike Chu Hsi, Wang Yang-ming considers the extension of knowledge to be an interiorly oriented process of **chih liang-chih** or extension of knowledge of the good from the heart-mind. It is to be achieved by the sincerity of will. **Liu Tsung-chou**, however, argues against this idea of depending on **liang-chih** or knowledge of the good. He insists that the will itself is perfectly good, that it is the foundation as well as the master of the heart-mind, and therefore, *ch'eng-i* is not to extend the knowledge of the good but, as it is clearly stated in the “Great Learning,” to be vigilant in solitude. See also **yü (desire)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

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Ch'eng I-ch'uan

See **Ch'eng I**.

Ch'eng Jo-yung

(fl. 1268) Student of **Jao Lu** and follower of the **Chu Hsi School**; also known as Ch'eng Feng-yüan. As a scholar of the late **Sung dynasty** and early **Yüan dynasty**, Ch'eng represented the convergence of the Neo-Confucian thoughts of Chu Hsi and **Lu Chiu-yüan**. He put together Chu's *li-hsüeh* (**School of Principle or learning of Principle**) and Lu's *hsin-hsüeh* (**School of Heart-Mind**) by balancing the **Principle (li)** and the **hsin (heart-mind)**. He suggested that there was no heart-mind outside the Principle, as there was no Principle outside the heart-mind.

In order to place the heart-mind on a par with the Principle in the tradition of Chu Hsi's teachings, Ch'eng Jo-yung stressed that both the *t'i* (substance) and *yung* (function) of the human heart-mind was primary to those of Heaven and earth. Thus, the heart-mind becomes the foundation of everything created by the *t'ai-chi* (**Great Ultimate**), the pivot of which is the **Tao (Way)**. Ch'eng refused to serve the new court of Yüan; instead, he spent his time teaching. He had many followers, among whom was the outstanding student **Wu Ch'eng**. See also *t'iyung* (**substance/function**).

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Cheng K'ang-ch'eng

See **Cheng Hsüan**.

Cheng-meng

Written by the **Sung dynasty** Neo-Confucian **Chang Tsai** between 1070 and 1076, the *Cheng-meng*, or *Correcting Youthful Ignorance*, is composed of

seventeen chapters. Its title, derived from a statement under the *meng* or "youthful ignorance" hexagram in the *I ching*, or *Book of Changes*, highlights the way toward sagehood. The text represents the most important thoughts of Chang Tsai, including the **monism** of *ch'i* (**vitality**), the theory of *T'ien-ti chih hsing*, the nature of Heaven and earth, and *ch'i-chih chih hsing*, the nature of temperament. It also includes a code of **ethics** that regards all people as brothers and sisters and all things as companions.

The *Cheng-meng*, collected in the *Chang-tzu ch'üan-shu*, or *Complete Works of Master Chang*, contains Chang Tsai's most famous passage, the "**Hsi-ming**" or "Western Inscription." As one of the most important writings in the development of **Neo-Confucianism**, *Correcting Youthful Ignorance* has received numerous commentaries by a number of later Neo-Confucians such as **Kao P'an-lung**, **Wang Fu-chih**, and **Li Kuang-ti**. See also *T'ien-ming chih hsing*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Cheng-ming (Rectification of Names)

A concept first invoked as a way to establish political and social order. *Cheng-ming* is one of the principle doctrines of **Confucius** articulated in the *Lun yü* (*Analects*) and expanded upon by generations of Confucians and Neo-Confucians. The disciple **Tzu-lu** asks Confucius if he were employed by the ruler of Wei to govern, what his first action would be to bring order to the state. Confucius responds by saying that he would rectify names. Tzu-lu sees little significance in this, so Confucius must lecture his disciple on the proper order in which things must be acted upon.

In Confucius' view, only when names are rectified, will language be used correctly, and only with the correct use of language, can undertakings be

completed. If undertakings are not completed, then rites, **music**, law, and punishment will also fail and with them the order of society. Thus, Confucius suggests that the **chün-tzu (noble person)** should use appropriate names so that he can speak and act appropriately.

The phrase is discussed in another passage in the *Analects* in which Confucius gives advice to the ruler of Ch'i. He says that the ruler should act as a ruler, the subject as a subject, the father as a father, and the son as a son. This is taken to mean that each name has a set of conditions associated with it and that order will be achieved when the individual acts to fulfill the conditions. This has been interpreted in several ways. In **Fung Yu-lan's** explanation, there must be a correspondence between the name and its actuality, or, in classical scholar James Legge's rendition, between the name and the truth, or, in literary scholar Arthur Waley's interpretation, between language and meaning.

As philosophers David L. Hall and Roger T. Ames have pointed out, however, there is an active function involved in the concept of *cheng-ming* that is carried out by the *chün-tzu*. It is the *chün-tzu* who embodies moral virtue and manifests sagely learning into the world. The concept of *cheng-ming* implies not only the modeling of present behavior on examples from the past, but also the capacity of the *chün-tzu* to respond to the circumstances of his own day.

Hsün-tzu and his Legalist disciple **Han Fei-tzu** have expanded Confucius' idea of *cheng-ming* into a system of logic. Mo-tzu, the Legalist Kuan-tzu, and the Logician Kung-sun Lung all developed their own theories of *cheng-ming*. See also **li (propriety or rites)**.

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Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

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Waley, Arthur, trans. *The Analects of Confucius*. New York: Vintage Books, 1938.

Ch'eng Ming-tao

See **Ch'eng Hao**.

Cheng School

See **Cheng-hsüeh**.

Cheng Ssu-hsiao

(1206–1241 or 1283–1318) Renowned loyalist of the conquered Southern **Sung dynasty**; also called Cheng I-weng or Cheng So-nan. Cheng Ssu-hsiao exhibited one of the most extreme examples of the Confucian virtue **chung (loyalty)**. He was a student of the Superior College of the **t'ai-hsüeh (National University)** in his youth. After the Mongols subjugated the Sung dynasty in 1279, he lived in seclusion and refused to serve the foreign power. He claimed that the only reason that he had not committed suicide at the defeat of the Sung was his obligation to take care of his mother. Cheng based his attitudes in Confucian values, arguing that his loyalty to the former dynasty was a manifestation of **hsiao (filial piety)**. He expressed his hatred of the Mongols by refusing to sit or lie facing north, meaning that he was not a subject of the new ruler, and by not depicting roots in his celebrated flower paintings. He has become a symbol of loyalty and filial piety. See also **Hsieh Fang-te; Liu Yin; Three Colleges System; Wen T'ien-hsiang**.

Mote, Frederick W. "Confucian Eremitism in the Yüan Period." *The Confucian Persuasion*. Edited by Arthur F. Wright. Stanford, CA: Stanford University Press, 1960.

Cheng Ssu-nung

See **Cheng Chung**.

Cheng Yü

(1298–1358) A scholar of the **Chu Hsi** lineage in the **Yüan dynasty**; also called Cheng Tzu-mei or Master of Shih-shan. Cheng Yü, like **Wu Ch'eng**, sought to reconcile Chu Hsi's meticulous method of promoting Confucianism with **Lu Chiu-yüan's** conceptual approach. Cheng attempted to show the common ground between Chu and Lu with regard to their Confucian origin and the goal toward the **Tao (Way)**. He compared Chu's teachings of **chü-ching (abiding in reverence or seriousness)** and **ch'ung-li (exhausting Principle)** with Lu's identification of the **hsin (heart-mind)** as the **t'ai-chi (Great Ultimate)**. In Cheng's view, it is unnecessary for those who learn Chu's teachings to slander Lu.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Ch'en Hsien-chang

(1428–1500) Prominent Neo-Confucian thinker of the **Ming dynasty**. Also called Ch'en Kung-fu and Master of Pai-sha, Ch'en Hsien-chang is considered in his own school of thought by **Huang Tsung-hsi**. The **Pai-sha School** is named after his native village in the Kwangtung province. Ch'en was from a gentry family and was a student of **Wu Yü-pi**. He developed his own philosophy, feeling that the scholarship advocated by Wu was unable to bring him to the realization of *sheng*, or sagehood.

Ch'en's philosophy focused extensively on contemplative practice. He considered the learning method of **ching-tso (quiet-sitting)**—the Neo-Confucian form of meditation—to be more beneficial to the self than the interpretation of ancient texts and preparation of the **civil service examinations**, which had failed him. As for the act of reading, he underscored the role of the reading subject—"I"—and undermined that of the object: books. To him, a scholar should pursue not only the knowledge found in books, but also, and more importantly, one's **hsin (heart-mind)**. The purpose of quiet-sitting is precisely to clear up the heart-mind, which is the sole valuable part in the human body from Ch'en's perspective, hence the key of his learning.

Where the **Ch'eng-Chu School** had stressed a painstaking process of the study of **Principle (li)**, Ch'en regarded Principle or the **Tao (Way)** as the possession of the heart-mind within the self. Therefore, all things and matters in the final analysis are products of the heart-mind, and the Way as the **Absolute** between Heaven and earth is neither independent of nor prior to the heart-mind. Since Principle is limitless, timeless, ceaseless and omnipresent, the self as the source of Principle becomes the creator of Heaven and earth, the originator of all transformations, and the master of the universe. Although Ch'en admitted that a primal **ch'i (vitality)** is the basic element that constitutes all things, he maintained the self-consciousness of the heart-mind to be the pivot that ultimately determines everything. Thus, as he put it, the self is great whereas things are small; things are exhaustible while the self is inexhaustible.

Ch'en Hsien-chang's stress on subjectivity as the repository of Principle was discussed in the context of **tzu-te**, or self-acquisition. Such self-acquisition was largely based upon the thought of **Ch'eng Hao**. Building on the philosophy of **Mencius**, Ch'eng Hao believed that the **hsing (nature)** left to its own would produce moral goodness. This is what

he referred to as *tzu-jan*: spontaneity or naturalness. This became a theme of the School of Heart-Mind. Ch'en Hsien-chang sought an immediate experience of releasing the heart-mind from bondage to things. Thus, in addition to quiet-sitting, one must also cultivate the self to the state of *wu-yü* (**no desire**).

Ch'en Hsien-chang inherited **Lu Chiu-yüan's** thought, incorporating it into the teachings of Zen Buddhism and Taoism. Although there was no direct connection between Ch'en and **Wang Yang-ming**—except perhaps through the former's disciple **Chan Jo-shui**, who held debates with Wang—Ch'en's emphasis on the interior self became part of Wang Yang-ming's core teachings of the heart-mind. Unlike Wang, however, Ch'en moved in the direction of meditation as the major form of self-cultivation.

Ch'en was summoned to Peking in 1483 because of his reputation as a teacher. After being awarded the title of Hanlin Corrector, he petitioned the emperor to go home for further studies and self-cultivation. His last years were spent with an increasing number of students. His best-known disciples included Chan Jo-shui and Chang Hsü. His **funeral** was attended by many. Many honors were bestowed upon him, probably the greatest being his placement in the **Confucian temple**. His writings have been preserved in *Pai-sha hsien-sheng ch'üan-chi*, or *Complete Works of Master Pai-sha*. See also *han-lin yüan* (**Academy of Assembled Brushes**); *hsin-hsüeh* (**School of Heart-Mind**); *hsiu-shen*; *sheng* or *sheng-jen* (**sage**).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

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Jen Yu-wen. "Ch'en Hsien-chang's Philosophy of the Natural." *Self and Society in Ming Thought*. Edited by

Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Ch'en Liang

(1143–1194) Neo-Confucian thinker and writer of the Southern **Sung dynasty**. Ch'en Liang, also called Ch'en T'ung-fu or Master of Lung-ch'uan, is the originator of the **Yung-k'ang School**, one of the **Chekiang Schools**. He is best known for his debates with **Chu Hsi** and his proposition of a utilitarian Confucianism, to borrow intellectual historian Hoyt Cleveland Tillman's words, "in maximizing benefits for both individual households and the whole country." A native of Yung-k'ang in Chekiang province, Ch'en was raised under the influence of the major founders of **Neo-Confucianism**. The young Ch'en Liang was a devoted student of the *Tao-hsüeh*, learning of the Way, in the teachings of **Ch'eng I** and **Chang Tsai**. His main teacher was **Lü Tsu-ch'ien**, a close associate of Chu Hsi.

Ch'en focused much of his early scholarship on the **Four Books** (*ssu-shu*) and the classics, including the *Ch'un ch'iu*, or *Spring and Autumn Annals*; the *Shu ching*, or *Book of History*; the *Li chi*, or *Records of Rites*; and the *Chou li*, or *Rites of Chou*. However, he was unable to pass the Metropolitan Graduate examination or **chin-shih examination** until the year before his death. Perhaps out of frustration, he turned away from the *Tao-hsüeh*. He was also politically committed to the restoration of the Sung empire, which indicated his moving toward a more utilitarian position.

Ch'en Liang opposed the *Tao-hsüeh* for its confined definition of the **Tao** (**Way**), particularly its exclusion of all Confucians of the **Han dynasty** and **T'ang dynasty**, whom he elevated as legitimate models of Confucian learning and education. He focused upon **Wang T'ung** and praised the Han emperors, pointing out the failure of the *Tao-hsüeh* to adapt the Way to different



Ch'en Liang, originator of the Yung-k'ang School and student of Lü Tsu-ch'ien, proposed a utilitarian Confucianism.

times. While Chu Hsi regarded the teachings of the ancient sages as the truth, Ch'en argued that the Way had to change according to various situations and that one could not hold every period to the same teachings. Therefore, Ch'en disagreed with Chu's historical view that there had been degeneration of the world as well as the human heart-mind ever since the **Chou dynasty**. From Ch'en's point of view, Chu Hsi suggested that the Tao remained essentially immutable and could not be subject to fluctuation in meaning.

Although Ch'en Liang used the concept of *ch'i* (**vitality**) to account for the vicissitudes of history, he defined the universal Tao in terms of the more concrete things. In daily life there is nothing without the Tao. Thus, the Tao or **Principle** (*li*) must be understood among things and matters, be they in the natural world or human society, and such understanding could only be achieved through action.

Based on the above philosophy, Ch'en Liang suggested an equal stress on both *i* (**righteousness or rightness**)

and *li* (profit). He argued that Yü (king) would not be remembered as a sage-king if not for his merits. Moreover, merchants are no less important than farmers, while morals are inseparable from activities. Ch'en opposed Chu Hsi's setting rightness against profit and Principle against *yü* (desire). For Ch'en, material desire is part of *hsing* (nature). As long as human desires are fulfilled within the bounds of propriety, they are not conflicting with the Tao or *T'ien-li* (Principle of Heaven). In order to exhaust Principle, one must engage in activities, not abide in reverence. This was the utilitarian stance of Ch'en that Chu Hsi was unwilling to accept.

Ch'en Liang has had his followers, including his contemporary commentators. He represented a far more practical and applied aspect of the Way, arguing that one should adapt it to one's own circumstances. As Ch'en Fu-liang of the Yung-chia School put it, Ch'en Liang's utilitarian position was to integrate the Confucian *te* (virtue) with merits. Ch'en Liang's school of thought certainly created an alternative voice to Chu Hsi's teachings of pure moral cultivation. See also *ch'iung-li* (exhausting Principle) and *chü-ching* (abiding in reverence or seriousness).

Tillman, Hoyt Cleveland. *Confucian Discourse and Chu Hsi's Ascendancy*. Honolulu, HI: University of Hawaii Press, 1992.

———. *Utilitarian Confucianism: Ch'en Liang's Challenge to Chu Hsi*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1982.

Ch'en Lung-ch'uan

See Ch'en Liang.

Ch'en Pai-sha

See Ch'en Hsien-chang.

Ch'en Pei-hsi

See Ch'en Ch'un.

Ch'en-shih tzu-i

The *Ch'en-shih tzu-i* or Mr. Ch'en's *Explanation of Terms* is one of the alternative titles of the *Pei-hsi tzu-i* or *Neo-Confucian Terms Explained*. See *Pei-hsi tzu-i*.

Ch'en-shu (Prognostication Text)

A genre of augural writings that appeared in the Former Han dynasty and were prevalent during the Hsin and the Later Han dynasties, the *ch'en-shu*, or prognostication texts, consisted of prophecies and portents combined with esoteric Confucianist belief that dealt with supernatural events and attempted to understand hidden and inner meanings of the Confucian classics. In general this genre of writings was favored by the New Text School and found disfavor with the Old Text School. The texts were said to have authority directly from the sages themselves and some were said to have been composed by Confucius himself to aid in the interpretation of the classical literary tradition. Those with charts are called *t'u-ch'en*, or chart prognostication.

The *ch'en-shu* was always intertwined with the later *wei-shu*, or apocrypha. Employed together to justify a sovereignty—often a new one, like the establishments of the Hsin and Later Han dynasties—both theories were based on the concept of the *T'ien-ming* (Mandate of Heaven), the notion of *wu hsing* (Five Elements), the myths and legends recorded in the "Ho-t'u" ("River Chart") and "Lo shu" ("Lo Writing"), as well as Tung Chung-shu's doctrine of the *T'ien-jen kan-ying* (correspondence of Heaven and Human). The *ch'en* and *wei* (apocrypha) reached their zenith in the Later Han and were elevated as the *nei-hsüeh* (Inner School). But under the challenge of the *hsüan-hsüeh* (mysterious learning) of the Six Dynasties, they gradually lost their influence. Most of the texts were banned and burned in the Sui dynasty; only a few are extant today. See also *chin-wen chia* (New Text School);

esoteric/exoteric; *ku-wen chia* (Old Text School); New Text/Old Text (*chin-wen/ku-wen*).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ch'en Tai

Identified by **Chao Ch'i**, who wrote the first extant commentary to the **Book of Mencius**, as one of the fifteen disciples of **Mencius**, Ch'en Tai appears in a single passage, but it is a passage that raises a significant issue. Ch'en Tai asks Mencius whether it is worth compromising and working with the various rulers of the day. Mencius' response is told by way of a story of a charioteer whose passenger cannot hunt successfully unless the charioteer compromises the way in which he hunts. Mencius' answer is direct and reinforces the importance of acting as a **chün-tzu** (noble person). As Mencius phrases it, one cannot compromise the Way in order to satisfy others; one cannot straighten others by bending oneself.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Chen Te-hsiu

(1178–1235) A major Neo-Confucian scholar and official in the late **Sung dynasty**; also known as Chen Ching-yüan, Chen Hsi-yüan, and Chen Ching-hsi. After taking the **chin-shih examination**, Chen Te-hsiu received his Metropolitan Graduate degree in 1199 and subsequently served in a variety of high government positions, including the *han-lin hsüeh-shih yüan* (Academy of Assembled Brushes Academicians). He was regarded as an official of high integrity and reputation. As a scholar, he is often associated with his contemporary **Wei Liao-weng**, a disciple of **Chu Hsi**. When Chu Hsi's **li-hsüeh** (School of Principle or learning of Principle) was

severely persecuted by **Han T'o-chou** because Chu sided with Han's political rival, Chen continued to propagate and practice Chu Hsi's philosophy.

Chen was well known as a representative of Chu Hsi's school of thought after Chu's death in 1200, producing an extraordinary number of important works throughout his lifetime. These included the **Ta-hsüeh yen-i**, or *Extended Meanings of the "Great Learning,"* and the **Hsin ching**, or *Classic of the Heart-Mind*. The latter, a collection of passages from the Confucian classics as well as Sung Neo-Confucian writings, served as an anthology of Confucian learning.

The *Hsin ching* provides an alternative to Buddhism, setting out a style of life focused on moral imperatives for social reform and self-perfection in a rigorous, almost monastic, discipline. The *Ta-hsüeh yen-i* specifically addresses the education of rulers, known as **ti-wang chih hsüeh**, or learning of the emperors and kings. It is divided into the general categories of the "Great Learning" beginning from the process of self-learning and self-cultivation termed **ko-wu chih-chih**, investigation of things and extension of knowledge, and *ch'eng-i cheng-hsin*, sincerity of intention and rectification of the heart-mind. Chen believed that the role of a Confucian advisor is to convince a ruler to attend to the rectification of his heart-mind. Chen emphasizes that the rectification of the heart-mind is the foundation of self-cultivation, which is the basis for moral rulership.

Intellectual historian Wm. Theodore de Bary argues that these works reveal the central goals of the early Neo-Confucian movement before it developed into separate schools. In fact, Chen Te-hsiu's philosophy has incorporated the **hsin-hsüeh** (School of Heart-Mind) of **Lu Chiu-yüan** into Chu Hsi's School of Principle, holding that in self-cultivation one should combine both the methods of preserving the heart-mind and exhausting the Principle. The purpose is to keep balance between *t'i*



Chen Te-hsiu, a propagator of Chu Hsi's philosophy, authored *Classic of the Heart-Mind*.

(substance) and *yung* (function) in the pursuit of the moralistic **T'ien-li (Principle of Heaven)**. See also *chin ch'i hsin* (fully realize the heart-mind); *ch'ung-li* (exhausting Principle); *han-lin yüan* (Academy of Assembled Brushes); *t'ilyung* (substance/function).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Ch'en Tu-hsiu

(1879–1942) Major thinker of the **May Fourth movement** and one of the founders of the Chinese Communist Party. Ch'en Tu-hsiu was a native of Anhwei province. He studied in Japan and upon his return to Shanghai in 1915 he founded the *Hsin ch'ing-nien* or *New Youth*, the most important magazine of the New Culture movement. In the first issue, Ch'en launched an attack on the Confucian ethical code while advocating a moral revolution. In the following year, he was employed by Peking University. He had bitter debates about how to address China's problems with **K'ang Yu-wei**, **Chang Chün-mai**, and **Liang Ch'i-ch'ao** before and after turning to Marxism in 1920.

Ch'en Tu-hsiu's standard for criticizing Confucian teachings was his own sense of the benefits of Western civilization, particularly science and democracy, and the degree to which the way of **Confucius** could only be seen as contrasting with the ideals of Western culture. Confucianism was portrayed as a deceitful religion that ran counter to the development of history. Ch'en stood for evolutionism and materialism, arguing that old moral concepts were no longer in keeping with modern life.

Clearly anti-Confucian as he appeared to be, Ch'en Tu-hsiu revealed the subtle influence of Confucianism on himself and his contemporaries, including **Hu Shih**. As historian Wang Hui has pointed out, Ch'en's approach

to the concept of science was in fact closely related to the Confucian learning process of *ko-wu chih-chih*, investigation of things and extension of knowledge, with a moral implication of cultivating the self. Wang argues that Ch'en's application of science actually belonged to the Neo-Confucian mode of thinking, thus aiming at the same Confucian political ideal of order and peace. Such is the paradox of Ch'en's anti-Confucianism.

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967–79.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Feigon, Lee. *Chen Duxiu: Founder of the Chinese Communist Party*. Princeton, NJ: Princeton University Press, 1983.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. E. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Ch'en T'ung-fu

See **Ch'en Liang**.

Chi (Subtlety)

An important concept in Neo-Confucian discussions of the origin of good and evil as well as the distinction between substance and function. *Chi* or subtlety is originally found in the commentaries to the **I ching** or *Book of Changes*. It refers to the subtle point of differentiation between *t'i* (substance) and *yung* (function). In **Neo-Confucianism**, substance is equivalent to **Principle (li)**, while function refers to the movement of change into things and events. The point at which there is

the first movement of change from substance to function is the point of *chi*.

The “**Hsi-tz'u chuan,**” or “Commentary on the Appended Judgments” to the *I ching*, defines *chi* as the subtlety of movements or action, in which the outcoming matter is foreseen. Its **T'ang dynasty** annotator **K'ung Ying-ta** comments that *chi* is the separation from nonbeing into being, or a caesura between being and nonbeing. It is at the state where matter is coming into being but has not yet taken shape. Thus it can be seen as a subtle activating or incipient force. In the context of the *I ching* as a divinatory text, *chi* is the subtle portent of the emergence of a thing or an event, and the knowledge of it is possessed by the **chiin-tzu (noble person)**. As a common philosophical notion, *chi* is also described by the early Taoist Chuang-tzu as an embryo hidden within a seed or a turning point of transformation.

Chou Tun-i, who absorbs Taoism and Buddhism in theorizing a Neo-Confucian interpretation of the *I ching*, uses the term *chi* to describe the differentiating point between substance and function. In the case of **hsing (nature)**, he focuses on **ch'eng (sincerity)** as the absolute state. Within *ch'eng*, he sees the beginnings of the goodness of human nature as well as the capacity to fall away from goodness into evilness. *Chi* is the point of the emergence of the seed of goodness from within the state of *ch'eng*: the sincerity of the human nature reflecting the sincerity of the state of the universe. Yet *chi* is at the same time the very point of dissension between good and evil.

The term *chi* is also applied to **Mencius'** discussion of the beginnings of goodness. In the **ssu-tuan (Four Beginnings)**, *chi* is the subtle point at which one can detect the first stirring of human nature in the direction of goodness. Furthermore, **Fang I-chih** of the late **Ming dynasty** and early **Ch'ing dynasty** defines *chi* in terms of crisis, where the beginning of change is to be found.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Ch'i (Utensils)

Ch'i—literally, utensils—refers to concrete things. It is different from (though related to) another *ch'i*, which means vitality and signifies an abstraction of material force or the beingness of things. The *ch'i* (utensils) appears early in the “**Hsi-tz'u chuan,**” or “Commentary on the Appended Judgments” to the *I ching* or *Book of Changes*, where it is defined as *hsing-erh-hsia*, below or with form, as distinguished from the **Tao (Way)** that is *hsing-erh-shang*, above or without form. Such binarism, however, was canceled by the **Sung dynasty** Neo-Confucian **Ch'eng Hao**, who identified *hsing-erh-hsia* and *hsing-erh-shang* with each other. **Chu Hsi**, in contrast, explained their relation in terms of **ch'i (vitality)** and **Principle (li)**. While the *ch'i*-vitality as well as utensils, provided all living things with bodies, the Tao or Principle was their **essence**.

The term was later used by **Wang Fu-chih** to fashion philosophical discussion away from abstract ideas to the materiality of things. For Wang, metaphysical categories fail to take into account things per se and the functions they perform. He sought to ground Confucianism in the concreteness of things. In his commentary on the *I ching*, Wang asserted that there are only utensils in the world, and the Tao is always the Tao of utensils but utensils cannot be called utensils of the Tao. Thus, the Tao lies only in utensils; without a certain utensil, a certain way will simply not exist. The Tao and utensils are united by the form and are both derived from the vitality-*ch'i*.

The **Ch'ing dynasty** classical scholar **Tai Chen**, in his *Meng-tzu tzu-i shu-cheng* or *Commentary on the Meanings of Terms in the Book of Mencius*, interpreted *hsing-erh-shang* as before formation and *hsing-erh-hsia* as after formation. Therefore, utensils are the formations of the Tao. During the Westernization movement of the late Ch'ing period, *ch'i* came to be a synonym of modern science and technology. While scholars like Cheng Kuan-ying maintained that the Tao of Chinese ethics was more fundamental than Western utensils, reformers such as **T'an Ssu-t'ung** regarded utensils as the *t'i* (substance), and the Tao as their *yung* (function). According to the latter, as long as there are utensils, the Tao will not perish, and if utensils change, the Tao will also be altered. The importance of *ch'i* became a theoretical basis for reforms. See also *Book of Mencius; hsing-erh-shang/hsing-erh-hsia; t'i/yung (substance/function)*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Ch'i (Vitality)

A key philosophical term coined in the **Chou dynasty**; one of the basic Neo-Confucian categories to describe the material world as well as the corporeal self. Like other philosophical terms that became central to the Neo-Confucian movement, *ch'i* was little used in the context of classical Confucian writings. In the "**Hsi-tz'u chuan**," or "Commentary on the Appended Judgments" to the *I ching* or *Book of Changes*, there is a reference to *ch'i* as a key ingredient in the creation of things in the world. The two Confucian masters in the early stage of the Confucian tradition, **Hsün-tzu** and **Mencius**,

expanded different conceptions of *ch'i*. While Hsün-tzu understands *ch'i* as the material basis of life, Mencius refers to it as a state of spirit and morality in what he calls the *hao-jan chih ch'i* (**flood-like vitality**), which emerges from the accumulation of *i* (**righteousness or rightness**).

The **Han dynasty** Confucian **Tung Chung-shu**, under the influence of Taoism, applied the *yin/yang* theory to the concept of *ch'i* and imparted a moral tint to it. He relates the *yang* vitality with *te* (**virtue**) and *jen* (**humaneness**), and the *yin* vitality with *hsing* (**punishment or criminal law**). Contrary to this esoteric trend of thought is **Wang Ch'ung's** view of *ch'i* as a natural phenomenon. Like Hsün-tzu, Wang Ch'ung ascribes the origin of life to the combined *ch'i* of Heaven and earth. According to his definition, *ch'i* should be translated as "vapor" or "air" without any moral implication. This theory, however, is not widely accepted in the later development of Confucianism.

The Neo-Confucians such as **Chang Tsai**, the **Ch'eng brothers**, and **Chu Hsi** of the **Sung dynasty** found their own interest in the term from its use in the *Book of Changes*. They combine *ch'i* with **Principle (li)** to account for the things of the world. *Li* is said to be the unifying structure found within all things, while *ch'i* is said to be that which accounts for the many manifestations of Principle. In other words, *ch'i* is the archi-material of separate and discrete objects and things. Chang Tsai suggests that *ch'i* is the noumenon, essential nature, of everything. Though void and empty in its appearance, it is permanent. This permanence is associated with *hsing* (**nature**) by Chang. **Ch'eng I**, however, argues that the *ch'i* of an object is impermanent and, once manifested and consumed, cannot be restored to the original Principle.

Chu Hsi spends considerable time talking about the relation of *li* and *ch'i*. He sees them as inseparable from each other. One cannot be spoken of as independent from the other and thus there

is no radical **dualism** between them. He regards both as present throughout the universe, where Principle represents the common structure that exists prior to the formation of Heaven and earth, and vitality represents that which occasions the many manifestations of Principle. While Principle is viewed as essentially identical to the **Tao (Way)** and *hsing*, vitality is spoken of in terms that account for the differentiation of things. Both Principle and vitality contribute to the birth and growth of all things. They cannot be separated—one, after all, infuses the other—but Principle precedes vitality. Because for Chu Hsi vitality is not considered a source of Principle, it introduces an element that can account not just for the differentiation of things, but also for the movement away from Principle itself.

This is not unlike Chu Hsi's use of the categories **Tao-hsin (heart-mind of the Way)** and **jen-hsin (heart-mind of humanity)**. *Tao-hsin* is seen as the manifestation of Principle within the individual; *jen-hsin* can manifest the same Principle if it is sufficiently influenced by the *Tao-hsin*. If it is not, it can become attracted to the things of the world, which begins to cloud its relation to the Principle, the source of its true nature. *Ch'i* is not a problem so long as it is infused by Principle. Should it, however, become a material force, then it has the potential of pulling the individual away from the goodness of his *hsing*, human nature, and further attaching him to things.

Ch'i is never regarded by the Neo-Confucians as an evil in itself, but can be viewed as a potential source of obstruction for the individual in his realization of the goodness inherent in human nature. As such its status can at times be problematic in the School of Principle. Even for Chang Tsai, who sees *ch'i* rather than *li* as the unifying element running through the universe and the source of all things, there is still concern that *li* may be overcome with *ch'i*. The moral goodness located in the Principle has to prevail or there will be a sinking into evil ways.

Ch'i is given a more dominant role by the Confucian thinkers **Wang Fu-chih** and **Yen Yüan** in the early **Ch'ing dynasty**. For Wang Fu-chih, Principle does not have any priority over vitality. In fact, Principle cannot be separated from vitality at all. There is no overarching metaphysical structure of order, but only material things themselves. This point of view is to affirm the position taken by Chang Tsai, for the priority of *ch'i* as the unifying element of the universe. It also puts *ch'i* in the realm of individual things of the world. Thus Wang Fu-chih developed Chang Tsai's ontology of *ch'i*. Whatever is void and empty is identified with *ch'i*. Even *hsing-ming*, nature-and-destiny, is a form of *ch'i*. While *yin* and *yang* are the two substances or *t'i* of *ch'i*, *tung* (activism) and **ching (quietude)** are its two *chi* or subtle activating forces. As such, Wang has summarized many of the Neo-Confucian notions in terms of *ch'i*.

With the unification of *li* and *ch'i*, there is a new interest in the importance of human desires as part of human nature. Instead of seeing *hsing* as some abstract essential nature and rejecting desires as a potential for evil, Wang considers desire to be an embodiment of *ch'i* and as such something to cultivate. He believes in the importance of the reproduction of life, **sheng-sheng**, as part of the on-going creation and cycling of *ch'i* and tries to find the ultimate meaning in this *ch'i*. Other Confucian philosophers in the late **Ming dynasty** and early **Ch'ing dynasty**, such as **Liu Tsung-chou** and **Huang Tsung-hsi**, shared a similar view about the role of *ch'i*.

Yen Yüan's approach to *ch'i* is similar to Wang Fu-chih's. He discards the Sung Neo-Confucians' general belief in Principle, considering it only to be found in association with vitality. He also values human desires and the physical nature of a person as of greater worth than some abstract sense of an inner and essential *hsing*. With this perspective he suggests a return to the teachings of the classical Confucians before any discussions of the abstract

philosophical Principle. He recommends a return to what he calls *shih-hsüeh*, practical learning. Such learning is an affirmation of the material nature of life and the world, as well as a desire to pursue an ethical ideal within the context of real-life concerns.

In his translations of modern Western works of science, the late Ch'ing Confucian **Yen Fu** strives to explain *ch'i* in terms of atomism and Newton's mechanics. He also renders ether as the clear *ch'i* that produces ether waves. With Yen Fu, the traditional moralism of *ch'i* is materialized in a modern sense, in which *li* and *ch'i* are no longer abstract concepts.

More contemporary figures have restored the balance of discussion of Principle and vitality. **Hsiung Shih-li** tries to remove the bifurcation that has been perceived between Principle and vitality, suggesting that they are not a pair of oppositional elements, but interact with each other as substance and function, *t'i* and *yung*. Principle acts both as substance and function, while vitality is function alone. He attempts to carry on the discussion of Principle and vitality by integrating the notions together in a fashion not previously articulated. **Fung Yu-lan** also seeks to bring Principle and vitality back into the discussion of **Neo-Confucianism**, suggesting that both are necessary and complementary to each other. Such contemporary accounts reveal the centrality that these concepts have had throughout the history of Neo-Confucian discourse. See also *chi* (subtlety); *esoteric/exoteric*; *li-hsüeh* (School of Principle or learning of Principle); *t'iyung* (substance/function); *yü* (desire).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Chia fan

A work of *chia-hsün* or family instructions, composed by the **Sung dynasty** historian and Neo-Confucian scholar **Ssu-ma Kuang**. *Chia fan*, or *Commandments for Household*, is a Confucian handbook for household management. It begins with citations from the Confucian classic *I ching*, or *Book of Changes*, and consists of excerpts from Confucian writings about family **ethics**, norms, and rules. Ssu-ma Kuang selected a number of historical events as moral lessons and sometimes added his personal remarks.

Ebrey, Patricia Buckley, trans. "Education Through Ritual: Efforts to Formulate Family Ritual During the Sung Period." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Chia-hsün

Name of a genre of literature closely associated with Confucian education, *chia-hsün*, or family instructions, refers to writings intended for education about basic relations within the family. The genre is dedicated to advice for one's children. Prominent examples include *Yen-shih chia-hsün* or *Family Instructions for the Yen Clan*, a Sui dynasty work, and *Liu-shih chia-hsün*, or *Family Instructions for the Liu Clan*, a **T'ang dynasty** work. This genre also includes a number of works not actually entitled *chia-hsün* as well, such as Lü Pen-chung's *T'ung-meng hsün* or *Instructions for Those Who Are Immature and Ignorant*; **Liu Ch'ing-chih's Chieh-tzu t'ung-lu**, or *Comprehensive Record of Admonitions to Sons*, and **Ssu-ma Kuang's Chia fan**, or *Commandments for Household*.

Kelleher, M. Theresa. "Back to Basics: Chu Hsi's Elementary Learning (Hsiao-hsüeh)." *Neo-Confucian Education: The Formative Stage*.

Edited by Wm. Theodore and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Chia I

(201–169 B.C.E.) Minister of state, political commentator, philosopher, and well-known poet of the former **Han dynasty**. Chia I was the author of a well-known essay, “**Kuo Ch’in lun**” (“**On the Faults of Ch’in**”) which describes the downfall of the Ch’in dynasty. In the end the downfall is linked to the failure of the Ch’in dynasty to build the state upon Confucian teachings. Thus, in his other writings Chia I suggested that the country should be ruled by employing the Confucian virtues, namely, **li (propriety or rites)**; **jen (humaneness)**; and **i (righteousness or rightness)**. Influenced by **Mencius**, he paid attention to the political importance of the **min (masses)**. Chia I favored neither the Legalist governance nor the Taoist political philosophy of non-action. In order to promote personal cultivation, he advocated study of the **Six Classics**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Chia K’uei

(30–101) An important figure in the establishment of the Old Text School. Chia K’uei was particularly instrumental in the transmission of the **Tso chuan** commentary from his father Chia Hui, who was in turn a disciple of the Old Text master **Liu Hsin**. This was at a time when Old Text versions had appeared and an attempt was being made to find and collect remaining texts representing what were considered to be earlier traditions. The *Tso chuan* was strongly favored by Chia K’uei as an alternative to the New Text **Kung-yang chuan** commentary. Chia K’uei petitioned for the imperial conferment for the post of Erudite of the *Tso chuan* utilizing

ch’en-shu (prognostication text) and **wei (apocrypha)**. He was also an imperial historiographer and astronomer good at lunar observation. See also **ku-wen chia (Old Text School)** and **New Text/Old Text (chin-wen/ku-wen)**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Chia-li (Family Rituals)

Classified as a **shu-i (etiquette book)**, the *Chia-li*, or *Family Rituals*, is written by or, as some **Ch’ing dynasty** scholars have argued, attributed to **Chu Hsi**. It covers the full range of family rites from **capping** ceremonies and initiations to **weddings, funerals**, and ancestral **sacrifices**. As its title is derived from the “Ch’un kuan” or “Spring Institutes” chapter of the **Chou li**, or *Rites of Chou*, the work is based on several ritual manuals such as the **K’ai-yüan li**, or *Rites of the K’ai-yüan Period* of the **T’ang dynasty**; the **K’ai-pao t’ung-li**, or *General Rites of the K’ai-pao Period*; the **T’ai-ch’ang yin-ko li**, or *Customary and Reformed Rites of the Chamberlain for Ceremonials*; the **Cheng-ho wu-li hsin-i**, or *New Forms for the Five Categories of Rites of the Cheng-ho Period* of the **Sung dynasty**; and **Ssu-ma Kuang’s Shu-i**.

Since its appearance the *Chia-li* had become the standard manual of family rituals for training and education until the twentieth century. It represented a ritual code built on a variety of trends from the past, and yet met the needs of its time and far beyond. It also appealed to popular custom used by the common people. Its sources include early Confucian classics, for example, the **I li**, or *Ceremonies and Rites*, as well as various Sung writings, including those by Ssu-ma Kuang and **Ch’eng I**.

Unlike Ssu-ma Kuang’s *Shu-i*, the *Chia-li* was accessible to the widest spectrum of the population. Few of the

earlier works had paid attention to the rites performed by commoners. The *Chia-li* enjoyed general popularity and received official support throughout the rest of Chinese imperial history. It had many commentaries written to it, and by the late **Ming dynasty** had a number of revisions as well as abridged versions published. In many cases, these were further attempts to adopt the rituals to specific contexts and changing times. As social historian Patricia Buckley Ebrey comments, it is interesting that in all of these revisions and abridgements, the Confucian quality of the text was preserved. No rituals were permitted that would have compromised the work with either Buddhism or Taoism.

The *Chia-li* stood at the center of the practice and interpretation of Confucian rites for several hundred years. Where the more subtle Neo-Confucian writings remained far removed from the increasingly literate population of China, the *Chia-li* was probably the most commonly consulted text of Confucian teachings because there was no family free of the need to incorporate the Confucian ritual code into their lives.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

———, trans. "Education Through Ritual: Efforts to Formulate Family Ritual During the Sung Period." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Chia-miao (Family Temple)

The *chia-miao* or family temple has served as an alternative name of *tsu-miao* (**ancestral shrine**) since the **Sung dynasty**.

In ancient times, only officials were granted the privilege to build temples to offer sacrifices to **ancestors** (*tsu*), and the number of buildings were highly restricted according to the ranks. A private *miao* (**temple or shrine**) was not allowed until the **T'ang dynasty**. The practice of ancestral cult in the *chia-miao* is said to be an embodiment of the Confucian virtue *hsiao* (**filial piety**). See also **sacrifice**.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

Chiang Fan

(1761–1831) Classical scholar of the **Ch'ing dynasty**. Chiang Fan, also known as Chiang Tzu-p'ing and Chiang Cheng-t'ang, was a member of **Hui Tung's** School. A native of Yangchow, Kiangsu province, he was a disciple of **Chiang Sheng** and **Yü Hsiao-k'o**. Throughout his life, Chiang Fan did not serve the Manchu regime. He spent his life in teaching and research, focusing on intellectual history, exegetics, and philology. He finished Hui Tung's *Chou i shu*, or *Discourse on the Chou Changes*, an incomplete manuscript on the **Han dynasty** interpretations of the ***I ching***, or *Book of Changes*.

Chiang Fan's support of the **Han-hsüeh**, or Han learning, and depreciation of the **Sung-hsüeh**, Sung learning, are best revealed in his ***Kuo-ch'ao Han-hsüeh shih-ch'eng chi***, or *Record of Han-Learning Masters in the Ch'ing Dynasty*; ***Kuo-ch'ao Sung-hsüeh yüan-yüan chi***, or *Record of the Origins of Sung Learning during the Ch'ing Dynasty*; and a bibliography of writings on the classics by those Ch'ing scholars who were affiliated with Han learning. In these important works he divided the **ching-hsüeh** (**study of classics**) of the Ch'ing era into two major schools, tracing their origins to the Han and Sung traditions.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chiang Hsin

(1483–1559) Prominent scholar of the **Ming dynasty**. Chiang Hsin, also called Chiang Ch'ing-shih and Chiang Tao-lin, is classified in **Huang Tsung-hsi's** work *Ming-ju hsüeh-an*, or *The Records of Ming Scholars*, as the representative of the **Ch'u-chung Wang School**. His thought, however, differs from the later teachings of the school. Chiang studied the Neo-Confucian writings of the **Sung dynasty** with his close friend Chi Yüan-heng in his youth. Huang Tsung-hsi comments on Chiang's particular interest in **Chang Tsai** and **Ch'eng Hao**. During this period Chiang had the opportunity to meet with **Wang Yang-ming** when Wang passed through his hometown. This meeting appears to have been instrumental in arousing Chiang's interest in Wang's teachings.

Huang Tsung-hsi relates that Chiang then suffered from illness for three years, during which he spent time in a monastery and practiced extensive meditation. The result was not only the curing of his illness, but also an experience of enlightenment in which he experienced his unity with all things. Chiang interpreted his experience in terms of the unity of **Principle (li)** and **ch'i (vitality)**; of **hsin (heart-mind)** and **hsing (nature)**; and of **wo (self)** and other. He argued that Principle as a separate concept was not found in the **Six Classics** and that **ming (destiny or fate)**, the **Tao (Way)**, **ch'eng (sincerity)**, the **t'ai-chi (Great Ultimate)**, and **jen (humaneness)** all referred to **ch'i**. He also spoke of the heart-mind as a product of **ch'i**. Therefore, **ch'i** becomes the root of Heaven and earth.

Chiang Hsin met **Chan Jo-shui** twice and became his student. He passed the

Metropolitan Graduate examination or **chin-shih examination** of 1532 when he was nearly fifty years old. He then held a series of official positions and built two *shu-yüan* academies. As Huang points out, Chiang was more a disciple of Chan Jo-shui than he was of Wang Yang-ming. He certainly followed the outlines of Wang's philosophy, including **chih hsing ho-i**, or the unity of knowledge and action, as well as the central role of the heart-mind assigned by Wang to learning, but he never received Wang's teachings on the theory of **liang-chih**, or knowledge of the good.

Chiang Hsin's own self-cultivation tended to emphasize the practice of **ching-tso (quiet-sitting)**, the Neo-Confucian form of meditation, which was approved by Wang but required severe qualifications. Chiang also continued to employ much of Chang Tsai's language, especially his expressions of the unity of **ch'i**, though not without criticism on Chang's differentiation between the **ch'i-chih chih hsing**, or nature of temperament, and the **T'ien-ming chih hsing**, the nature conferred by Heaven. For Chiang, the nature conferred by Heaven is simply the heart-mind of **sheng-sheng**, production of life. And the changes brought forth by **sheng-sheng** pave the way for the non-distinction between himself and all other things. The most important collection of his works is the **Chiang Tao-lin wen-ts'ui**, or *Complete Writings of Chiang Tao-lin*. See also **shu-yüan academy**.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chiang hsüeh

A phrase used to describe the kind of discussions that took place in the Confucian academies from the **Sung dynasty** throughout the imperial history,

chiang hsüeh, or discussion of learning, refers to the increasing orientation of the academies to pursue a form of Confucian learning dealing with inward moral and spiritual cultivation. As part of the Neo-Confucian agenda, there was a focus on the **Tao-hsüeh**, learning of the Way, which saw the primary form of Confucian teachings as focused upon the pursuit of sagehood. *Chiang hsüeh* was the name given to the form of discussion that allowed for a focus on goals such as sagehood and the pursuit of the **Tao-hsüeh**. See also **ching-she academy** and **shu-yüan academy**.

Meskill, John Thomas. *Academies in Ming China: A Historical Essay. Monographs of the Association for Asian Studies*, no. 39. Tucson, AZ: University of Arizona Press, 1982.

Chiang Sheng

(1721–1799) Classical scholar of the **Ch'ing dynasty**. Chiang Sheng, also called Chiang Shu-yün, Chiang Ching-t'ao, and Master Ken-t'ing, was a member of the *Han-hsüeh p'ai*, or School of Han Learning. A native of Kiangsu province, he became a disciple of **Hui Tung** and a good friend of **Wang Ming-sheng** and **Pi Yüan**. He refused to serve the Manchu regime, spending his life in **ching-hsüeh (study of classics)**. His scholarship focused on the *Shu ching*, or *Book of History*, and the *Lun yü (Analects)*, as well as the lexicon *Shuo-wen chieh-tzu*, or *Analysis of Characters as an Explanation of Writing*. His major contribution is the *Shang shu chi-chu yin-shu*, or *Phonological Annotations to Collected Notes on the Hallowed Documents*, an exegetical analysis of the *Shu ching* under the influence of Hui Tung and **Yen Jo-ch'ü**. See also **Han-hsüeh**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chiang Tao-lin wen-ts'ui

The most important source of **Chiang Hsin's** works compiled by Chiang's disciple Yao Hsüeh-min, the *Chiang Tao-lin wen-ts'ui*, or *Complete Writings of Chiang Tao-lin*, was published in 1577. It contains Chiang's major philosophical discourses and prefaces to the writings of his teacher **Chan Jo-shui**.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Chiang Yung

(1681–1762) Classical scholar and phonologist of the **Ch'ing dynasty**; also known as Chiang Shen-hsiu and Chiang Wu-yüan. Chiang Yung was a native of **Chu Hsi's** hometown in Kiangsi province. His scholarship was primarily associated with the foundation of the Wan (Anhui province) School of the **k'ao-cheng hsüeh**, or textual criticism. He studied **Juan Yüan's** *Shih-san ching chu-shu*, or *Commentaries and Subcommentaries to the Thirteen Classics*, in his youth, specializing in phonology, astronomy, geography, institutional history, as well as ancient bells. Among his numerous disciples, **Tai Chen** was the most famous one.

While moving away from the philosophical position of the **Neo-Confucianism** of the **Sung dynasty** and **Ming dynasty**, Chiang Yung retained an interest in the *san li*, or Three Ritual Classics. His writings on the three texts were modeled after and served as a complement to and a completion of Chu Hsi's explanation of the *I li*, or *Ceremonies and Rites*. In addition, Chiang also worked on a collection of exegeses to Chu Hsi's and **Lü Tsu-ch'ien's** work *Chin-ssu lu*, or *Reflections on Things at Hand*, and

geographical research on the *Ch'un ch'iu*, or *Spring and Autumn Annals*. See also **Thirteen Classics**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Chiang-yu Wang School

A **Ming dynasty** Neo-Confucian school, the Chiang-yu Wang School is named after the right bank of the Yangtze River, in particular the area centering around Kiangsi province where **Wang Yang-ming** spent many years. Its representatives include **Tsou Shou-i**, **Ou-yang Te**, **Nieh Pao**, **Lo Hung-hsien**, and **Hu Chih**. **Huang Tsung-hsi**, in his *Ming-ju hsüeh-an* or *The Records of Ming Scholars*, comments that the Chiang-yu Wang School alone preserved the true transmission of Wang Yang-ming's teachings. See also **Wang Yang-ming School**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chiao (Teaching or Religion)

Chiao can refer to both the act of teaching as well as the body of teachings. In its later usage, related to the meaning of teachings, the term comes to mean a religion. Etymologically, the left part of the ancient script of the character *chiao* is the same as the whole character of **hsüeh (learning)**, indicating a cognate relation between the terms. Both characters do share the same phonetic-etymonic component and that is another graph of *chiao*, meaning both giving and imitating. In other words, *chiao* and *hsüeh*, teaching and learning respectively, as their phonetic-semantic nucleus denotes, describe the two directions of intellectual "exchange." In fact, *chiao* can be used in the same fashion as *hsüeh*, and it is the teaching-and-learning that makes up the Confucian tradition.

What deserves special attention is that both *chiao* and *hsüeh* originally refer to a kind of sacrificial activity in their early use in the oracle bone inscriptions of the **Shang dynasty**. This suggests sacrificial rites as the object as well as the means of teaching and learning. If we consider teaching to be a ritual activity from the very beginning of Chinese civilization and **Confucius** as an inheritor of the *ju*-ritualists of the Shang court, then the seed of religion can be seen as already lying in the connotation of *chiao*. Confucianism can be referred to by the use of *chiao* as in phrases such as *K'ung-chiao* or *ju-chiao*, meaning the teachings and religion of Confucius and the teachings and religion of the *ju*, respectively.

Because of the translation "religion," the use of *chiao* in the phrase for Confucianism may suggest to some that this creates the impression of Confucianism as a "religion" in the traditional Western sense. For example, when the term *san chiao*, Three Religions, is used to describe the religious worldviews of China, it is a reference to Confucianism, Buddhism, and Taoism. Does this mean that Confucianism is thereby grouped with the other two religions as a tradition sharing in the same religious character? The answer is for the most part no. The phrase is more a description of the three dominant worldviews of China rather than a statement of the common religious nature of these worldviews. Generally it would be believed that even though Confucianism is grouped with Buddhism and Taoism, it does not share in the same religious character as those traditions. Thus, the religious character of the Confucian tradition continues to need to be addressed in subtle ways, and one of the ways is to start from the very definition of *chiao* given in the early Confucian text "**Chung yung**" ("**Doctrine of the Mean**"). In the opening of this text, *chiao* is briefly defined as the cultivation of the **Tao (Way)**, which is said to be in accordance with the **hsing (nature)** conferred by **T'ien**

(Heaven). Thus, to understand the religiousness of the Confucian teachings, one must first clarify the relationship of the individual to Heaven. See also *san chiao* (three religions or teachings).

Legge, James, trans. *The Chinese Classics. Vols. 1 & 2, Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Chiao Hsün

(1763–1820) Classical scholar, mathematician, and opera theorist of the **Ch'ing dynasty**. Chiao Hsün, also called Chiao Li-t'ang, was a native of Kiangsu province. He was a *chü-jen*, or Provincial Graduate, of 1801, but never passed the Metropolitan Graduate examination or *chin-shih examination*. He followed in his grandfather's footsteps in studying the *I ching*, or *Book of Changes*, during his youth and became a secretary to his relative, **Juan Yüan**. Chiao Hsün's sub-commentaries to the **Six Classics** reveal his wide learning in classics, history, mathematics, phonology as well as textual exegeses. His works on the *I ching* and the *Book of Mencius* are known for innovative ideas. He expounded the *I ching* by using mathematical methods and the abstract notion of the singular **Principle (li)**. His *Meng-tzu cheng-i*, or *Standard Expositions of the Book of Mencius*, argues for the goodness of human nature in terms of human wisdom and evolution. In a letter he criticized the *k'ao-cheng hsüeh* or textual research for its lack of **ssu (thinking)**. In general Chiao emphasized both textual research and moral-philosophical interpretation. See also *hsing (nature)*.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chiao Hung

(1540–1620) A member of the **T'ai-chou School of Neo-Confucianism**, the radical school of *hsin-hsüeh* (**School of Heart-Mind**). According to **Huang Tsung-hsi**, Chiao Hung, also known as Chiao Jo-hou and Chiao Tan-yüan, was a native of Shantung province. He ranked first in the *tien-shih*, or Palace Examination, of 1589 and was appointed to the Hanlin Academy as a Senior Compiler. He ended his career as Director of Studies at the *kuo-tzu chien*, or Directorate of Education, in Nanking. A student of **Keng Ting-hsiang** and **Lo Ju-fang**, both prominent representatives of the T'ai-chou School, Chiao held to a belief in the immediacy of *liang-chih*, or knowledge of the good, arguing that it was not a product of intellectual effort, but rather the spontaneity of the heart-mind. He rejected the Ch'eng-Chu model of learning, suggesting that sagehood was to be found by acting in the world.

Chiao Hung was deeply involved in the teachings of Buddhism and to a lesser degree, Taoism. He advocated the **syncretism** of *san chiao ho-i*—unity of the three teachings or religions. He transcended the boundaries of the three traditions to create a new perspective, what might be called a **synthesis**. Although he retained his connection to Confucianism, he identified the Confucian *sheng-hsüeh*, or learning of the sages, with Buddhism. For Chiao, Buddhist scriptures are better expositions of Confucius' and Mencius' ideas than the commentaries produced by the Confucians of the **Han dynasty** and **Sung dynasty**. Intellectual historian Edward Ch'ien has pointed out that the T'ai-chou agenda in Chiao's thought became a restructuring of Neo-Confucianism. See also **Ch'eng-Chu School**; *han-lin yüan* (**Academy of Assembled Brushes**); *hsin* (**heart-mind**); *Mencius*; *tien-shih examination*.

Ch'ien, Edward. *Chiao Hung and the Restructuring of Neo-Confucianism in the Late Ming*. New York: Columbia University Press, 1986.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chiao-k'an hsüeh

Scholarship that involves an elaborate process of comparison and collation of various versions of the same text. The *chiao-k'an hsüeh*, or textual criticism, aims at examining the authenticity of a text. It can be traced back to the **Han dynasty** classical scholar **Liu Hsiang**, who was entrusted by the emperor to collate the palace library collection. In the **T'ang dynasty** and **Sung dynasty**, *chiao-k'an*, or Proofreader, was a low-ranking official and unranked subofficial, respectively. The *chiao-k'an hsüeh* finally developed into a profession dealing with ancient books during the **Ch'ing dynasty**.

The *chiao-k'an hsüeh* is associated with the *Han-hsüeh*, or Han learning, and the *k'ao-cheng hsüeh*, evidential research, of the Ch'ing dynasty. It suggested a specific form of classical study to substitute the abstract philosophy of Sung-Ming **Neo-Confucianism** with detailed philology, close analysis of the meanings of words. Textual criticism was then widely employed in both government and private printings. An official example is **Juan Yüan's** collation notes on the *Shih-san ching chu-shu*, or *Commentaries and Subcommentaries to the Thirteen Classics*. Two other figures who represent the Ch'ing textual criticism are **Ho Ch'o** and **Lu Wen-ch'ao**. See also **Thirteen Classics**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*.

Stanford, CA: Stanford University Press, 1985.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chia Ssu-tao

(1213–1275) The last minister of state of the Southern **Sung dynasty** before its demise to the Mongols. A highly controversial historical figure, Chia Ssu-tao, also called Chia Shih-hsien or Chia Ch'iu-ho, has been blamed by subsequent generations of historians for his role in the defeat of the Sung. There were a variety of accusations brought against him, everything from his own incompetency to treasonous relations with the Mongols as well as ill-conceived agrarian reform. Historian and biographer Herbert Franke, after studying Chia's life and career closely, concludes that none of these issues is to blame as much as his misfortune of being the last minister during the fall of the dynasty. Even the agrarian policy might be argued to be in the tradition of **Wang An-shih's** reforms.

The tradition of blame is long standing, however, and Chia is generally seen as not having acted in the best interests of his nation. His personal motives are questioned, placing private before public. On the contrary, **Wen T'ien-hsiang**, who succeeded Chia as Grand Councilor, has manifested the Confucian virtue of *chung* (**loyalty**). Chia was killed by an escort on his way to **banishment** as a result of his defeat by the Mongols in 1275.

Franke, Herbert. "Chia Ssu-tao (1213–1275): A 'Bad Last Minister'?" *Confucian Personalities*. Edited by Arthur F. Wright and Dennis Twitchett. Stanford, CA: Stanford University Press, 1962.

Ch'i-chih chih hsing

"The nature of temperament or physical nature." In the Neo-Confucian discussions concerning *hsing* (**nature**), there

were attempts to account for the failure to develop one's inherent goodness. **Chang Tsai** offered the explanation in his *Cheng-meng*, or *Correcting Youthful Ignorance*, by differentiating the nature into the *ch'i-chih chih hsing* and the *T'ien-ti chih hsing*, or nature of Heaven and earth. The *ch'i* in the former phrase alone means vitality or material force. If there is too much *ch'i*, then one will come under the dominance of **instincts**, emotions and desires, and the potential lack of moral conduct.

Chang's model was further developed by the **Ch'eng-Chu School** into a binarism of the *ch'i-chih chih hsing* and the *T'ien-ming chih hsing*, the nature conferred by Heaven. **Chu Hsi** suggested in his *Lun yü chi-chu*, or *Collected Commentaries on the Analects*, that the *ch'i-chih chih hsing*, depending on the degree of clearness of a person's *ch'i*, could be good or evil. In the case that **Principle (li)** dominates over the *ch'i*, the nature of temperament tends to be good. The categorization was later challenged by **Lo Ch'in-shun**, **Wang T'ing-hsiang**, **Huang Tao-chou**, **Wang Fu-chih**, **Yen Yüan**, and **Tai Chen**. Yen integrated *ch'i* with *hsing*, arguing that both are equally good, and that without temperament there would be no nature. See also *ch'i* (**vitality**) and *yü* (**desire**).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ch'i ch'ing (Seven Emotions)

The seven emotions—happiness, anger, sorrow, fear, love, hate, and desire—first listed in the “**Li yüan**,” or “Evolution of Rites,” of the *Li chi*, *Records of Rites*. These human emotions, according to the chapter, are **instincts** that need not be learned. The *sheng*, or sage, controls them by *i* (**righteousness or rightness**) and *li* (**propriety or rites**). Based on this assumption, later Confucians tend to believe that *ch'ing* (**emotions or feelings**) are negative and must be restricted by the *hsing* (**nature**) of goodness.

Thus, *ch'ing* and *hsing* come to stand in opposition to each other. **Li Ao** of the **T'ang dynasty**, for example, suggests that one should forget one's desires and return to the **Tao (Way)** of *hsing-ming*, nature and destiny. In some Neo-Confucian writings, fear is replaced with joy. See also *hsi* (**happiness**); *ming* (**destiny or fate**); *sheng* or *sheng-jen* (**sage**); *yü* (**desire**).

Legge, James. trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Chieh-shih (Posted Notice)

Name given by **Chu Hsi** to his *hsüeh-kuei* or articles for learning, the *chieh-shih* is a set of basic moral guidelines put on the lintel of the **Pai-lu-tung** or **White Deer Grotto Academy**. See *hsüeh-kuei* (**articles for learning**).

Chieh-shih Examination

Name given to the local Prefectural Examination. The *chieh-shih* was the lowest or first level of the **civil service examinations** system utilized from the Sui dynasty on. It was conducted by the officials of prefectures and comparable-level agencies to evaluate students' knowledge, mainly of the Confucian classics. The title of the examination, *chieh*, means forwarding. This term refers both to the act of sending the *chü-jen* (recommendee or graduate) on to the capital to pursue more advanced examinations after fulfilling local requirements, as well as to the documentary material that evidences his qualification.

If a student was successful in the *chieh-shih* examination, he would be submitted to the capital to participate in the second level of examination: the *sheng-shih* examination, or Government Departmental Examination. This exam was administered by the *li-pu*, Ministry of Rites. Upon passing the *chieh-shih* examination during the **Sung dynasty**, one was granted the official designation

te-chieh chü-jen, Prefectural Graduate. During the **Ming dynasty** and **Ch'ing dynasty**, the *chieh-shih* refers to the **hsiang-shih examination**, or Provincial Examination, a second level local test. It was then ignored due to the overstuffed structure of the government.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Chieh-tzu t'ung-lu

A work by the Southern **Sung dynasty** Neo-Confucian **Liu Ch'ing-chih**. The *Chieh-tzu t'ung-lu*, or the *Comprehensive Record of Admonitions to Sons*, is aimed at the education of young men. In its eight chapters it combined materials from classical sources and writings of contemporary Confucians. Instruction is given for a range of issues, but with a major focus on family relationships such as the proper relation between children and their parents. Liu relied on several texts to compile the *Chieh-tzu t'ung-lu*, particularly the **chia-hsün**, or family instructions; for example, the **Yen-shih chia-hsün** or *Family Instructions for the Yen Clan* of the Sui dynasty; the **Liu-shih chia-hsün**, or *Family Instructions, for the Liu Clan* of the **T'ang dynasty**; and the *T'ung-meng hsün*, or *Instructions for Those Who Are Immature and Ignorant* of the Sung. It also includes the major female scholar **Pan Chao's** work **Nü chieh (Commandments for Women)**, a work addressing the education of women within the context of Confucian teachings.

Much of the *Chieh-tzu t'ung-lu* was incorporated into the **Hsiao-hsüeh**, or *Elementary Learning*, compiled by Liu and **Chu Hsi**. In this later form it became fundamental educational material for instruction in daily living

and application of Confucian teachings to the domestic context from the Sung period into the twentieth century.

Kelleher, M. Theresa. "Back to Basics: Chu Hsi's Elementary Learning (Hsiao-hsüeh)." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Chien-ai

A term coined by the Warring States philosopher Mo-tzu, referring to universal love. From Mo-tzu's point of view, there should be no differentiation in love between people—it should be shown equally whether one is a close relative or a stranger, a senior or a junior. Universal love, it was believed, could smooth away differences between people and states, leading to peace in the world. Mo-tzu was very critical of the Confucians for engaging in what he referred to as partial love—love graduated on a scale of specialness of relationship. He argued that love with discrimination only preserved a hierarchy of relationships, not the promotion of a truly moral world.

From the Confucian perspective, the goal of life may well be for love to triumph universally, but that love has to start among people in immediate relationships. The responsibilities of an individual are to those who are close, not to the stranger—though by implication, strangers would eventually be included in ever-expanding circles. For the Confucians, the development of moral relations has to begin with those with whom one shares a special affection. Based on the naturalness of moral relations, these gradations in love are formalized in the **wu lun**, or Five Relationships. In his defense of the Confucian **ethics**, **Mencius** said that those who called for universal love were ignoring their own fathers and thus were no different from the beasts.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Watson, Burton, trans. *Basic Writings of Mo Tzu, Hsün Tzu, and Han Fei Tzu*. New York: Columbia University Press, 1963.

Ch'ien-Chia School

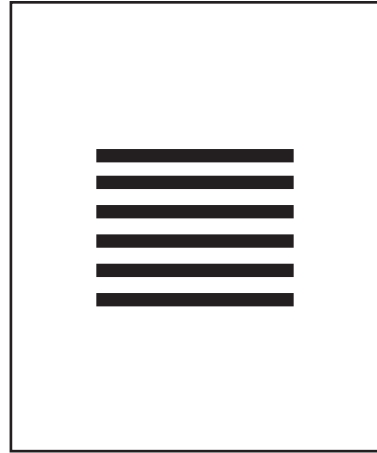
See *k'ao-cheng hsüeh*.

Ch'ien Hexagram

First of the **sixty-four hexagrams** of the *I ching* or *Book of Changes*. A hexagram represents a particular moment or change in the universe and carries a variety of meanings. Some of these meanings are directly conveyed in the text of the *I ching*, while others are elaborated within the text's commentary, the "**Shih i**" ("**Ten Wings**"). The *ch'ien* hexagram, at its core level, is referred to as the Creative, its dominant attribute is strength and its image is Heaven.

Ch'ien is composed of six unbroken *yang* lines, and its composite trigrams are composed of three unbroken *yang* lines. Composed entirely of *yang* lines, the *ch'ien* hexagram's symbolism is deeply rooted in the meaning of *yang*. In the "**Shuo kua**" commentary, *ch'ien* as a trigram is spoken of it in terms of strength. Its symbolic animal is the horse, the corresponding part of the body is the head, and its family relation is the father. Additional symbols include roundness, jade stone, gold, a king or a man of power, and the color deep red.

The "**Hsi-tz'u chuan**," the sixth and seventh commentaries in the "Ten Wings" of the *I ching*, adds to the philosophical meaning of *ch'ien* by enriching the images with more abstract qualities. *Ch'ien* is regarded as the beginning point from which all creation takes place. The creative process is said to proceed by constant, effortless movement. All things



Six unbroken *yang* lines.

proceed in a natural and ordered fashion with little or no strain.

The "**Wen-yen**" commentary, the fifth of the "Ten Wings," exists for only the first two hexagrams. It adds a specifically Confucian quality to the meaning and images associated with the *ch'ien* hexagram. The basic character of the hexagram is said to be the same as the nature of the *chün-tzu* (**noble person**). The *chün-tzu* embodies **jen** (**humaneness**) as well as strength of character and perseverance. Because of these virtues, the *chün-tzu* has the capacity to bring order and peace to the world. The *chün-tzu* is also believed to act in accord with *T'ien-tao* or the Way of Heaven, hence the embodiment of the moral character inherent within the *ch'ien* hexagram.

Not unlike *yin* and *yang*, Ch'ien and K'un, the first two hexagrams, are complementary opposites, changing and transforming the cosmos in an ordered and moral fashion. See also **eight trigrams**; **k'un hexagram**; **yinyang**.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Ch'ien Hsü-shan

See **Ch'ien Te-hung**.

Ch'ien I-pen

(1539–1610) **Ming dynasty** philosopher and member of the **Tung-lin School**; also known as Ch'ien Kuo-jui and Master Ch'i-hsin. Ch'ien I-pen was a native of Kiangsu province. After passing the **chin-shih examination**, he received his Metropolitan Graduate degree in 1583 and was appointed censor. Because of his upright speech in two memorials to the throne, he was reduced to being a commoner. The rest of his life was spent in writing and teaching, mostly at the **Tung-lin Academy**, where he worked closely with **Ku Hsien-ch'eng**. His **yü-lu**, or recorded conversations, can be found in the **Ming-ju hsüeh-an**, or *Records of Ming Scholars*.

Ch'ien I-pen's philosophical background was in the **Six Classics**, especially the **I ching**, or *Book of Changes*, as well as the works of **Chou Tun-i** and the **Ch'eng brothers**. His teachings emphasize **shen-tu**, vigilance in solitude, and **ch'eng (sincerity)**. Ch'ien defines the **pen-t'i**, or original substance, as humaneness of **hsin (heart-mind)**, and characterizes **kung-fu (moral effort)** as rightness. Without the practice of moral effort, learning is sheer empty talk. See also **i (righteousness or rightness)** and **jen (humaneness)**.

Busch, Heinrich. "The Tung-lin Academy and Its Political and Philosophical Significance." *Monumenta Serica* 14 (1949–55): 1–163.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Ch'ien Mu

(1895–1990) Modern scholar of Chinese intellectual history; also known as Ch'ien Pin-ssu. Ch'ien Mu was a native of Kiangsu province. He devoted his life to teaching and writing. Never having an opportunity to receive a college education because of poverty, he impressed the academic circles with a chronological biography of **Liu Hsin**, a Confucian

scholar of the **Han dynasty**. The article, published in 1930, forcefully refutes **K'ang Yu-wei's Hsin-hsüeh wei-ching k'ao**, or *An Investigation on the Forged Classics of New Learning*. As a result, Ch'ien was offered an instructorship by Yen-ching University in that year and an associate professorship by Peking University in the following year. In 1949 he moved to Hong Kong, where he founded New Asia College, and in 1967 he settled in Taiwan.

A defender of the Chinese tradition, Ch'ien Mu criticized the wholesale Westernization approach of the May Fourth New Culture movement. His methodology is a continuation of **Chang Hsüeh-ch'eng's** view that the **Six Classics** are all historical records of the **Hsia, Shang, and Chou dynasties**, not teachings invented by **Confucius**. Among Ch'ien's dozens of works are a history of the Han **ching-hsüeh (study of classics)**; an outline of Sung and Ming **Neo-Confucianism**; a study of **Chu Hsi**; and an explanation of the **Four Books (ssu-shu)**. See also **May Fourth movement; Ming dynasty; Sung dynasty**.

Boorman, Howard L. and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967–79.

Ch'ien Pin-ssu

See **Ch'ien Mu**.

Ch'ien Ta-hsin

(1728–1804) **Ch'ing dynasty** scholar of the classics and histories; also known as Ch'ien Hsiao-cheng and Ch'ien Chut'ing. Ch'ien Ta-hsin was a native of Kiangsu province. He passed a special examination given by Emperor Ch'ienlung at Nanking in 1751 and obtained a Metropolitan Graduate degree three years later. He held several positions in the Hanlin Academy. He also became Vice Supervisor of the Household of the Heir Apparent and then Kwangtung

Provincial Education Commissioner. Upon the death of his father in 1775, he retired in mourning. Thereafter he withdrew from office and was invited to direct several *shu-yüan* academies.

Ch'ien Ta-hsin's scholarship covered phonology, philology, epigraphy, exegetics, institutions, genealogy, geography, languages of the Khitan, and the Jürchen, Chinese, and Western calendars, with focus on collation of classical and historical texts. Ch'ien disliked Buddhist and Taoist writings, suggesting that one should study Confucian classics with general knowledge of history. See also *han-lin yüan* (**Academy of Assembled Brushes**) and *shu-yüan academy*.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ch'ien Te-hung

(1497–1574) Prominent member of the **Che-chung Wang School** during the **Ming dynasty**; also known as Ch'ien Hung-fu and Master Hsü-shan. Ch'ien Te-hung was a fellow townsman of his teacher **Wang Yang-ming** in Yü-yao, Chekiang. He passed the **chin-shih examination** and received the Metropolitan Graduate degree in 1526 together with his lifelong friend and schoolmate **Wang Chi**. He held appointments in the **kuo-tzu chien**, Directorate of Education, and the Ministry of Justice. While in the Ministry of Justice, he incurred the displeasure of the emperor by accusing the latter's close confidant of misconduct. For this he was imprisoned for several years. He devoted the remaining thirty years of his life to spreading Wang Yang-ming's teachings in south China.

Ch'ien Te-hung is best known for the **T'ien-ch'üan Bridge debate** with Wang Chi over Wang Yang-ming's **ssu chü chiao**, or Four-Sentence Teaching. Wang Chi considered the teaching inconclusive and instead focused on the **hsin-chih-t'i**, or substance of the heart-mind, which is described as neither good nor

evil. Ch'ien saw the teaching as definitive and emphasized the differentiation of good from evil so as to call for moral action in the world. Wang Yang-ming agreed with both, yet pointed out that Ch'ien's idea would serve most people whose heart-minds were dominated by habits and thus needed to be rid of evil.

Ch'ien stressed **liang-chih**, or knowledge of the good, as the only form of knowledge that fills up Heaven and earth. For him, such knowledge is embodied in everything, in **kuai/shen**, or ghosts and spirits; in the four seasons; in the **sun** and the **moon**; in **wan-wu**, or myriads of things; and is best found in human beings. Ch'ien Te-hung's major publications include compilations of Wang Yang-ming's works and a biography of Wang Yang-ming.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Ch'ien tzu wen

A primer for the education of children. The *Ch'ien tzu wen*, or *Thousand Character Essay*, was written by Chou Hsing-ssu, a Liang dynasty official, under an imperial decree in the early sixth century. As its title suggests, it is composed of one thousand characters. They appear in two hundred and fifty lines, each containing four characters without repetition. It covers a wide range of knowledge including facts about nature and farming, as well as names of historical figures.

The essay was first used as a basic educational tool in elementary schools during the **Sung dynasty** and its use as a textbook continued into the twentieth century. While often criticized by Neo-Confucians as lacking in sufficient Confucian content, it has continued to be central to the basic curriculum of Confucian education. Grounded in the Confucian perspective of the fundamental importance of learning and education, it stresses the necessity of seeing education as a process of moral cultivation. See also *Hsiao-hsüeh*; *Pai-chia hsing*; *San tzu ching*; *tsa-tzu*.

Giles, Herbert A. *The San tzu ching or Three Character Classic and the Ch'ien Tzu Wen or Thousand Character Essay*. Shanghai, China: A. H. de Carvalho, 1873.

Scott, Dorothea Hayward. *Chinese Popular Literature and the Child*. Chicago, IL: American Library Association, 1980.

Wu, Pei-yi. "Education of Children in the Sung." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Ch'ih

See **shame**.

Chih (Knowledge or Knowing)

Usually translated as knowledge or knowing, *chih* is a standard term in Chinese referring to a fundamental part of what it means to learn. Within the setting of the Confucian school, according to philosophers David L. Hall and Roger T. Ames, the term *chih* is one of several terms that compose the dynamics of the thinking process, including *hsüeh* (**learning**) and *ssu* (**thinking**). *Hsüeh* is the broad-based term that describes the object of the knowing process: the acquisition of knowledge of the ways of the ancient founding figures of the **Chou dynasty**. *Ssu*, thought or reasoning and reflecting, describes a process

of critical thinking necessary to incorporate or assimilate the knowledge acquired. Recognizing these two processes, **Confucius** speaks of the necessity of a balance of *hsüeh* and *ssu*—one without the other leads to an imbalance in the knowledge acquired.

In this dynamic of the thinking process, Hall and Ames have suggested that *chih*, knowing or experiencing, may best be described as coming to a point of realizing or understanding the knowledge acquired. The emphasis within *chih* on the active sense of understanding is sadly missed when the term is rendered as a noun for "knowledge," as it frequently is. From **Hsün-tzu** to Neo-Confucians like **Ch'eng I**, however, it is believed that *chih* as the ability of understanding, or active capacity to understand, is innate. *Chih* is an active process and implies that knowing is not just knowing about something but acting on the thing known. The later Neo-Confucian attention placed on the phrase *chih hsing ho-i*, or knowledge and action are one, by **Wang Yang-ming** suggests the dynamic for action contained within the term *chih*.

Knowledge defined as knowing and experiencing suggests that for Confucius and generations of Confucians, it is important not to see knowledge as the acquisition of information alone. If one places knowing in the context of acquiring information for Confucius, one sees that the definition of learning itself, *hsüeh*, resting with the paradigms of the sage rulers, and reflected upon closely, *ssu*, then becomes the basis for the person to realize knowledge in oneself and in society. A process of realizing directly contributes to the formation of the *chün-tzu* (**noble person**) because the knowledge to be realized is the moral learning of the sages. Thus, *chih* refers not only to the thought process, but also to moral cultivation. This ties the term to the *chün-tzu* as the exemplar of the ways of knowing virtue through the manifestation of the *chün-tzu's*

virtuous nature, particularly as it is exemplified for Confucius in the quality of **jen (humaneness)**.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Chih (Upright)

One of many virtues discussed by **Confucius**, *chih*, uprightness or straightness, appears as an essential quality in the learning and cultivation of the **chün-tzu (noble person)**. It suggests uncompromising truthfulness and the action based on such truthfulness. Confucius says in one passage that *chih* is the inborn nature of human beings.

The use of *chih* suggests a relation between internal and external self. In this sense, *chih* is parallel to the process of **hsüeh (learning)**, in which there is a correspondence between what is learned and what is manifested in the world. With *chih* the focus is on a correspondence between what one holds to be true and the way in which one acts in the world. To have the qualities inherent in *chih* is to act in truthfulness of what one believes to be the case. To act in a different way from what one believes to be the case is to deviate from the truth or to take the crooked path.

The definition of *chih* as truthfulness or straightness may seem simple enough; however, as Confucius has to explain, it is a virtue that is not without its liabilities. In one passage the Duke of She says to Confucius that in his state there is a man called Straight Body, who bore witness against his father when the latter appropriated a sheep. Confucius answers the Duke by saying that this is not his understanding of uprightness. For Confucius, that a son would hide evidence his father committed such a crime is an example of *chih*. That is, there is a higher moral relation than that of the individual and the state and

truthfulness may find the need to express itself in terms of the form of highest ethical relation. In this case, such a relation exists as filial piety between the father and the son. Confucius' interpretation of *chih* reveals that he considers filial affection to be more fundamental than legal obligation insofar as **jen (humaneness)** is concerned.

In another passage Confucius describes the so-called six virtues and their attending liabilities. In the case of *chih*, Confucius says that it must be balanced with a love of learning, *hsüeh*. Without such balance intolerance will result. The passage itself suggests that each of the six virtues must be balanced with a love of learning. Without this context of learning, the virtue in itself will not develop in a way to provide for its full utilization. Thus, *chih* will not be a way of fulfilling the capacity of the individual to express the full extent of his or her moral nature. What does learning add? It adds the model of the sages of antiquity, and with this model, the basis for the fulfillment of moral development.

What both these passages suggest is Confucius' insistence upon the placement of *chih* within the context of the paradigms established for the learning and moral cultivation of the individual. Ultimately to be *chih*, truthful or straight, is to give expression to what it means to be truly human. To be truly human from the Confucian perspective is to fulfill the ideals of the **chün-tzu**, the noble person, as measured in one's capacity to act in a fashion to realize **jen**, humaneness, through the inculcation or realization of the models of such learning that can be found in the words of the sages of antiquity.

The example of the son not reporting on his father is such a case of humaneness. It may not be truthfulness understood in terms of a record of what was the case, but it is truthfulness in terms of the fulfillment of the capacity for being human, recognizing the necessity of fulfilling the goal of acting as a moral human being in a set of complex moral

relations in such a way that one's actions come to embody the ideal of *jen*.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Chih (Wisdom)

Usually translated as wisdom, *chih* is a synonym of ***chih* (knowledge or knowing)**. However, while knowledge can be rendered in verbal form as the act of knowing, there is too little emphasis on wisdom as an active state of knowing. In their book *Thinking Through Confucius*, philosophers David L. Hall and Roger T. Ames have emphasized the act of knowing involved in these two terms, as opposed to a static state of the acquisition of knowledge or wisdom, elucidating the fundamental quality of *chih* as an act of acquiring or experiencing. The emphasis on the act of knowing suggests the degree to which the paradigms of virtue from the sagely rulers are inculcated or acquired for the classical Confucians, or, for many of the Neo-Confucians, experienced through internal means. The emphasis on the act of knowing is an important feature of the way in which wisdom is viewed. Rather than being a static body of knowledge, it is a process of experiencing. Therefore, it is part of the growing maturation of the individual as a changing body of experience.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Chih-chiang

An official title generally used during the **T'ang dynasty** and **Sung dynasty**, the *chih-chiang*, or Lecturer, was a position in the educational institutions. Originally as assistants to the *po-shih*,

or Erudites, the Lecturers taught the Confucian classics in the ***kuo-tzu hsüeh***, School for the Sons of the State, and the *ssu-men hsüeh*, School of the Four Gates, the two major educational institutions. They were on the staff of the ***kuo-tzu chien***, or Directorate of Education, until around 1068 when they were replaced with the *po-shih* in the ***t'ai-hsüeh* (National University)**. Lecturers of the Sung period were required to earn a degree of *chin-shih*, Presented Scholar, or, before the late 1080s, of *chiu-ching ch'u-shen*, Graduate in the Nine Classics. Being a Confucian teacher, the Lecturer was described as being responsible not only for instruction and examinations of his students, but also directing them in the correct moral path. See also ***chin-shih examination***.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Chih-chih (Extension of Knowledge)

A key phrase in the Neo-Confucian discussion of learning and self-cultivation, particularly as it is found in the ***li-hsüeh* (School of Principle or learning of Principle)**. The epistemological phrase *chih-chih*, extension of knowledge, originates in the "**Great Learning**" ("**Ta-hsüeh**") in which it is described as one of the **Eight Steps** of learning and self-cultivation. Because of **Chu Hsi's** rearrangement of the text of the "**Ta-hsüeh**," *chih-chih*, together with ***ko-wu* (investigation of things)**, are placed as the first two steps: the investigation of things followed by the extension of knowledge. As a result *chih-chih* is often placed in the phrase ***ko-wu chih-chih***, investigation of things and extension of knowledge, as an indication of its priority in the "Great Learning" scheme of learning and as a key phrase for the

School of Principle's interpretation of this learning process.

In the phrase *ko-wu chih-chih*, priority appears to be placed on the step of investigation of things. Often the entire process is referred to as *ko-wu ch'iung-li*, investigation of things and exhaustion of Principle. Extension of knowledge is a secondary step to the process of investigation, but this does not diminish its interrelatedness with investigation of things as well as its importance to the understanding of the process of learning and self-cultivation.

Investigation of things is predicated for the School of Principle on the belief that all things possess **Principle** (*li*). In turn it is the goal of humankind to come to a complete understanding of the nature of Principle, a state that is characterized as sagehood. In order to accomplish this task, from the perspective of the School of Principle, one must investigate things for Principle. Having investigated something for Principle, one would then extend this investigation to something else; and that is *chih-chih*, an endless process of extending one's knowledge. Through this process, more and more things come to be investigated, and as a result there is a gradual accumulation in one's knowledge of Principle.

From the perspective of the *hsin-hsiieh* (**School of Heart-Mind**), neither *ko-wu* nor *chih-chih* should have any priority. The School of Principle's interpretation only directs the student away from an interior search within the heart-mind. From the School of Heart-Mind's point of view, the interior search is the real seat for the understanding of Principle. Although the School of Principle also admits a priori knowledge, it stresses that one's knowledge of the good is eliminated by desires and that the retention of knowledge can be found in external objects; thus the outward extension of knowledge through investigation of things is seen as central in the recovery of one's understanding of Principle. See also **Neo-Confucianism** and *yü* (**desire**).

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Chih-hsin chih shu

Used by **Ch'eng Hao** to describe the learning necessary for the ruler to exercise virtuous government, the phrase *chih-hsin chih shu*, or the art of governing the heart-mind, is derived from the expression *chih-hsin chih tao*, or way of governing the heart-mind, found in the *Hsün-tzu*. While *chih-hsin chih tao* refers to the sages' method of self-cultivation, *chih-hsin chih shu* suggests the early Neo-Confucians' ideal to instruct the ruler in the teachings of the sages of the past as an agenda of the Neo-Confucian movement. It is similar to the notion of *ti-hsüeh*, learning of the emperors, or *ti-wang chih hsüeh*, learning of the emperors and kings. See also **hsin** (**heart-mind**) and **sheng** or **sheng-jen** (**sage**).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Chih hsing ho-i

One of the major teachings of the **Ming dynasty** Neo-Confucian **Wang Yang-ming**, *chih hsing ho-i*, unity of knowledge and action, is a revision of **Chu Hsi's** doctrine that knowledge is previous to action. Wang advances this notion in the *Ch'uan-hsi lu*, or *Instructions for Practical Living*, suggesting that knowledge and action are never separate from each other. He explains that knowledge is the mental guidance for action, while action is the implemented effort of knowledge; in other words, knowledge is the beginning of action, and action is the fulfillment of knowledge. Therefore, the

truest form of knowledge is action, and in turn action in the last analysis is a form of knowledge.

Wang goes so far as to assert that knowledge always implies action and that knowledge without action is not real knowledge. He concludes that whenever an idea arises, it is already an action. Knowledge proceeds together with action—in Wang’s own analogy, the taste of food is only known through the act of eating. And if knowledge and action are separate, it is because *ssu-yü*, or selfish desires, stand between them.

According to philosopher Wing-tsit Chan, the Confucian tradition has always stressed the relation between knowledge and action, but Wang Yang-ming carries this relation to its extreme by identifying the two. **Huang Tsung-hsi**, however, argues that the thought of *chih hsing ho-i* has already been put forward by **Ch’eng I**, who confirms that just as one is able to know and see, one must be capable of acting. Another **Sung dynasty** Neo-Confucian, **Ch’en Ch’un**, also holds that ***chih-chih*** (**extension of knowledge**) and the efforts of action are not two but one task that should be taken at once. Wang Yang-ming’s contribution is his raising the concept to a new theoretical level.

The philosophical basis for the unity of knowledge and action is Wang’s theory of ***liang-chih***, knowledge of the good, and his interpretation of ***chih-chih*** as ***chih liang-chih***, extension of knowledge of the good. While knowledge is defined as knowledge of the good in one’s ***hsin*** (**heart-mind**), action means extension of knowledge of the good into all things. As a result, the source of knowledge, or **Principle (*li*)**, is internal, not external; thus there is no need to gather knowledge from outside the heart-mind. When one attempts to extend knowledge, one extends one’s innate knowledge. The extension of knowledge is not an acquisition of more knowledge as recommended by the **Ch’eng-Chu School**. It is to act on what already is known. Since knowledge, or Principle, and the act

of searching for it are both within one’s heart-mind, knowledge and action are unified.

That ***liang-chih*** is described in Wang’s ***ssu chü chiao***, or Four Sentence Teaching, as the faculty of distinction between good and evil tempts us to render *chih* as to know, a verb, rather than knowledge, a noun. In this sense, *chih*, knowing, is a form of *hsing*, action. Based on the theory of *chih hsing ho-i*, **Wang Fu-chih** has developed a view in which action is considered previous to knowledge. See also ***chih*** (**knowledge or knowing**) and ***chi-ssu***.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Chih-hsiu School

A **Ming dynasty** Neo-Confucian school, the Chih-hsiu or “rest-and-cultivation” School is named after the terms found in the “**Great Learning**” (“**Ta-hsüeh**”). It focused on **Li Ts’ai’s** teachings. Li was a disciple of **Tsou Shou-i**, a prominent member of the **Chiang-yu Wang School**, hence a follower in the **Wang Yang-ming School**. **Huang Tsung-hsi** considers the Chih-hsiu School separately because of Li’s own thought. However, since Li sought to remedy the problems arising from Wang Yang-ming’s theory of ***liang-chih*** or knowledge of the good, his school is regarded as a branch of the Wang Yang-ming tradition.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chih Liang-chih

Key concept to **Wang Yang-ming’s** method of moral cultivation, ***chih***

liang-chih, or extension of knowledge of the good, is articulated in the *Ta-hsüeh wen*, or *Inquiry on the "Great Learning"* and the *Ch'uan-hsi lu*, or *Instructions for Practical Living*—in which Wang challenges **Chu Hsi's** interpretation of the process of learning outlined in the "**Great Learning**" ("**Ta-hsüeh**") Instead of stressing the external search for **Principle (li)** through *ko-wu chih-chih*, investigation of things and extension of knowledge, Wang suggests the *hsin* (**heart-mind**) as the repository of Principle. *Liang-chih*, or knowledge of the good, identified by Wang as *T'ien-li* (**Principle of Heaven**), is a notion borrowed from the *Book of Mencius*.

With this fundamental difference in orientation from Chu Hsi, Wang argues that *chih-chih* is no longer an extension outward in search of knowledge, but rather a recovery of the innate *T'ien-li* and an extension of it into all things in everyday life. Thus *chih-chih*, extension of knowledge, becomes *chih liang-chih*, extension of knowledge of the good. In this fashion the extension of knowledge is an application of one's internal knowledge to external situations. From the perspective of the *hsin-hsüeh* (**School of Heart-Mind**), it is the basis for moral action, not a process of knowledge acquisition.

Wang likens the Principle in the heart-mind to a deep source that may be covered over by *ssu-yü*, or selfish desires. The act of *chih liang-chih* is to remove human desires so as to uncover or preserve the Principle of Heaven. This capacity of *liang-chih* is expressed in Wang's *ssu chü chiao*, *Four Sentence Teaching*, in which *liang-chih* is said to be a faculty of distinction between good and evil. Wang points out two sorts of *kung-fu* (**moral effort**) for the realization of *liang-chih*: one is to recognize its substance inherent in the heart-mind by *wu* (**enlightenment**); the other is to *k'o-chi*, or to discipline oneself through studying the Confucian classics. Wang believes that *liang-chih* and *liang-neng*, capacity of the good, are shared by the common people and the *sheng-jen* or sages, but only the latter is able to

extend their knowledge of the good. Yet if the *yü-fu yü-fu*, or ignorant men and women, know *liang-chih*, they will become free of wicked ideas. See also *chi-ssu*; *k'o-chi fu-li*; **Principle (li)**; *sheng* or *sheng-jen* (**sage**).

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Chih-sheng (Highest Sageliness)

A term used to refer to **Confucius**, eventually included as part of his official title. Derived from the "**Chung yung**" ("**Doctrine of the Mean**"), the phrase was first used by the Han historian **Ssu-ma Ch'ien** as a reference to Confucius. From the **Sung dynasty** emperor Chen Tsung, it is incorporated into the official title for Confucius, a title which was initially **Hsüan-sheng Wen-hsüan Wang (Profound Sage and Comprehensive King)** in the year 998. However, it was changed to avoid the character *hsüan*, or profound, the personal name of the emperor, and thus became **Chih-sheng Wen-hsüan Wang (Highest Sage and Comprehensive King)** in 1012. This phrase eventually became part of the official title of Confucius in 1530, **Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)**, a title used through the present time.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)

The posthumous title given to **Confucius** by the Ministry of Rites, Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness) was a product of a petition presented to the

Ming dynasty emperor Chia-ching by Chang Ts'ung in 1530. This was an attempt to remove the designation of *wang*, king, from Confucius' title, a title determined to be inappropriate for Confucius' political status. By establishing the title as Teacher of Antiquity and Highest Sageliness, there was a return to the earlier reference to Confucius as **hsien-shih (Teacher of Antiquity)**, one of the earliest titles used for Confucius within the development of the **Confucian temple**.

Chih-sheng (highest sageliness), a phrase derived from the "**Chung yung**" ("**Doctrine of the Mean**"), was first applied to Confucius by the Han historian **Ssu-ma Ch'ien** and became part of his title in 1012 during the reign of the **Sung dynasty** emperor Chen Tsung. This title, with several small variations, has remained the basic title for Confucius up to the present. See also **Chih-sheng Wen-hsüan Wang (Highest Sage and Comprehensive King)** and **wang (king) title for Confucius**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Chih-sheng Wen-hsüan Wang (Highest Sage and Comprehensive King)

A posthumous title conferred by the **Sung dynasty** emperor Chen Tsung on **Confucius** in 1012, Chih-sheng Wen-hsüan Wang (Highest Sage and Comprehensive King) is based on an earlier designation, namely, **Wen-hsüan Wang (Comprehensive King)**. **Chih-sheng (highest sageliness)**, a term from the "**Chung yung**" ("**Doctrine of the Mean**"), had been adopted by the Han historian **Ssu-ma Ch'ien** in his biography of Confucius as a description for the teacher. It became a popular way to

address Confucius, used here as part of the title. See also **Hsüan-sheng Wen-hsüan Wang (Profound Sage and Comprehensive King)** and **Ta-ch'eng Chih-sheng Wen-hsüan Wang**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Chi-hsia Academy

The name of the academy for scholars that was located in Chi-hsia, capital of the state of Ch'i, during the fourth and third centuries B.C.E. This was during the period referred to as the **hundred schools of thought**, in which the classical systems of Chinese thought developed. Various states are said to have had academies but the one in the state of Ch'i is generally claimed as the largest and most influential. The Chi-hsia Academy was a gathering place for hundreds of scholars, some of whom took up residency there. It was a place where philosophical discussion took place with some of the most creative minds of the time representing a number of different schools of thought including Taoism, Legalism, Confucianism, Logicians, and **yin/yang** Cosmology. The academy was at its height during the reigns of King Hsüan of Ch'i and King Hsiang.

Of the scholars thought to have been associated with the academy, **Mencius** and **Hsün-tzu** are the most prominent in the Confucian school. Mencius engaged in extensive dialogue with King Hsüan of Ch'i. Hsün-tzu was appointed thrice as the director of the academy. Although the academy was dominated by schools of thought other than Confucianism, it was an important indication of the type of philosophical dialogue that was taking place during the declining years of the Eastern **Chou dynasty** and of the role played by the Confucian school as part of that dialogue.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk



In 1012, Emperor Chen Tsung of the Sung dynasty vested Confucius with the posthumous title Highest Sage and Comprehensive King.

Bodde. 2 vols. Princeton, NJ:
Princeton University Press, 1983.

Chi Hsiao-lan
See **Chi Yün**.

**Chi-hsien tien shu-yüan (Academy
at the Hall of Assembled Worthies)**
See *chi-hsien yüan* (Academy of
Assembled Worthies).

**Chi-hsien yüan (Academy of
Assembled Worthies)**

One of the three informal literary colleges begun during the T'ang dynasty and probably the most prestigious of these institutions. *Chi-hsien yüan*, a short form of *chi-hsien tien shu-yüan* or Academy at the Hall of Assembled

Worthies, was begun by the emperor Hsüan Tsung in 710 and has been so-named since the summer of 725. Administered by one of the emperor's personal ministers, it was comprised of a group of sixteen scholars and became involved in the production of a number of illustrious works of scholarship including anthologies, compilations, and lost-book research. Some famous Confucian scholars, such as **Chang I**, were recruited to be its academicians. It resided in the *ch'ung-wen yüan*, Academy for the Veneration of Literature, during the **Sung dynasty**. See also *ch'ung-wen kuan* (Institute for the Veneration of Literature); *han-lin yüan* (Academy of Assembled Brushes); *hung-wen kuan* (Institute for the Advancement of Literature); *t'ai-hsüeh* (National University).

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Ch'i-kuo kung

Duke of the State of Ch'i. Ch'i-kuo kung is the title given to **Confucius'** father K'ung Ho by the **Sung dynasty** emperor Chen Tsung in 1008. It suggests the honor and esteem with which the parents of Confucius were held. With the creation during the Sung period of the **ch'ung-sheng tz'u (Hall of Illustrious Sages)**, the temple dedicated to Confucius' ancestors, formal **sacrifice** to the K'ung family became part of Confucian ceremony. See also **ancestors (tsu)** and **Lu-kuo fu-jen**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Child About to Fall into the Well

One of the most celebrated metaphors employed in the *Book of Mencius*. The incident involves an argument for the inherent goodness of human nature. In discussing the Four Beginnings of goodness found in human nature, **Mencius** argues that every person has a proclivity to act in a moral way because his nature is not neutral, but endowed by Heaven with an ability to respond to people and events in moral ways.

Mencius argues that the Four Beginnings, if fully developed, will become the virtues of **jen (humaneness)**, **i (righteousness or rightness)**, **li (propriety or rites)**, and **chih (wisdom)**. At birth they are found in human nature in the embryonic stage. These are the Four Beginnings of goodness and they refer to the natural response to certain kinds of incidents as the response of a moral person.

The first of these beginnings is the heart-mind of caring and compassion (*tse-yin chih hsin*). The heart-mind of caring and compassion is said by Mencius to be the beginning of *jen*. To

demonstrate that from his perspective every person has a heart-mind of caring and compassion, Mencius uses the example of a child about to fall into the well. Mencius' argument is a simple one. He says that any human being on seeing a child about to fall into a well would rescue the child. Mencius goes on to say that the individual who rescues the child does not do this in order to be thought well of by the child's parents or the neighbors, nor for fear of chastisement should he or she fail to rescue the child. The individual rescues the child for one simple reason: A moral response is part of his or her nature and he or she cannot bear to see the **suffering** of another human being.

The incident has become part of the Confucian vocabulary over the centuries and remains always at the center of the argument for the inherent goodness of human nature. Even voices of contemporary Confucianism will still allude to the incident as a fundamental statement of the tradition concerning the moral nature of human beings. How does one respond to the critique that goodness is a social determinant but that such acquired characteristics still allow for deviant behavior which would counter the universality of the nature of goodness?

For Mencius, the argument is not that every person will respond in the same way. There may be a case where someone might actually push the child into the well. For Mencius, the argument is that the natural proclivity of human nature directs one toward the response of rescuing the child. Intervening external circumstances may not have allowed for the practice of this proclivity toward goodness. Mencius is not blind to the reality of society composed of both good and evil people. He is simply arguing that there is a natural proclivity to do good until it is hidden by environmental factors. His example of the child about to fall into the well is his way of suggesting the universal nature of goodness that he believes rests at the basic core of

human nature. See also *pu jen jen chih hsin* (the heart-mind that cannot bear to see the suffering of people); *ssu-tuan* (Four Beginnings).

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Chi-lu

See *Tzu-lu*.

Ch'i lüeh (Seven Summaries)

See *Liu Hsiang* and *Liu Hsin*.

China's Only Hope

See *Ch'üan-hsiieh p'ien*.

Chin ch'i hsin (Fully Realize the Heart-Mind)

A phrase used by **Mencius** to describe the person who has known his *hsing* (nature) in terms of *chin ch'i hsin*, giving full realization or manifestation to his heart-mind. The passage in which this phrase occurs describes several important steps for the preservation and cultivation of the nature and the *hsin* (heart-mind), as well as the consequences of such cultivation. The phrases describing the process of preservation and cultivation are *ts'un ch'i hsin* (preserving the heart-mind) and *yang ch'i hsing* (nourishing the nature).

These phrases occurring together are important as a statement of balance about the act of fulfillment of the moral nature. On the one hand, there is a focus on the preservation of what is already there, that is, that which is inherent within the heart-mind; on the other, there is attention to the cultivation of that which is inherent so as to fully develop its capacity for moral reflection and action. These methods for preservation and cultivation are described as the way to serve **T'ien** (Heaven). Thus, the heart-mind, the nature, and Heaven are a trinity.

The phrases seem to represent a contrast of sorts in terms of steps of

self-cultivation. One deals with the heart-mind complex, *hsin*; the other deals with human nature, *hsing*. One speaks of preserving, the other of nourishing. It is difficult to gain much specific information on either step, perhaps because they were only intended as very general instructions. It would appear that the act of preserving suggests a step of inward directedness and this would relate to the idea that the heart-mind complex is a repository of knowledge about the nature.

On the other hand, while nourishing may be said to be outward directed, the nature which is the object of the nourishment is the repository of the Four Beginnings, namely, the heart-mind of caring and compassion, of **shame** (*ch'ih*), of modesty, and of right and wrong. Nourishing does appear to mean an inclusion of external experiences, but the focus remains on the capacity of the nature to develop that which it has as its foundation, the Four Beginnings.

Probably the most important connection drawn within this passage is that which is between the act of realizing or manifesting the heart-mind and the nature, *hsing*, as well as Heaven. Mencius says that by realizing or manifesting this heart-mind, one comes to understand one's own nature. Most importantly, the person who knows his nature knows Heaven, hence "**all things are complete in oneself.**" For Mencius, this establishes the unity between Heaven and the individual based upon the assumption of the common nature shared by both. It further suggests the degree to which both the individual and the universe are grounded in a common moral structure, a structure that becomes the basis for the later Neo-Confucians to discuss the unitary structure of the universe and the relation of the heart-mind, nature, and Heaven. It also poses the basis for the identification of an **Absolute** within the Confucian tradition that can be used to identify the religious foundation for the tradition as a whole.

Together with *yang ch'i hsing*, *chin ch'i hsin* has been used by many Neo-Confucians. It is quoted several times in the *Chin-ssu lu* or *Reflections on Things at Hand* as general advice about the process of learning and self-cultivation. Its use implies that cognition and moral education need to be directed toward the full realization of the inner nature of the individual. If one does not focus on the preserving of the heart-mind and nourishing of the nature, then it is just superficial and wasteful knowledge. The goal in this remains the affirmation of the Neo-Confucian vision of the sage and the capacity of the individual to be able to reach that state of self-knowing.

Within the classical context of Mencius, the two phrases appear to refer to two steps, suggesting the need to both preserve the capacity of goodness inherent within the individual as well as nurture the nature. Within the Neo-Confucian context the two steps appear to be unified in demonstrating the capacity of the individual to realize the **Principle** (*li*) within oneself. **Chu Hsi**, a master of the *li-hsüeh* (**School of Principle or learning of Principle**), identified nature with the Principle within one's heart-mind in his commentary to the statement in Mencius. Knowing one's own nature is therefore knowing Principle. As a comment upon the capability of the individual to develop and realize Principle from one's internal sources, it was a position taken and supported by the School of Heart-Mind. The School of Heart-Mind, however, stood in contrast to the School of Principle's position of the necessity of the *ko-wu ch'iung-li*, investigation of things and exhaustion of Principle, a process aimed not at an interior process of realization as much as an exterior process of the accumulation of knowledge about things in order to understand their Principle, hence the gradual accumulation of knowledge about Principle within one's own nature. The contrast is a subtle but important one. For the School of Principle, Principle did exist in the heart-mind, but it also resided in other things as

well. When the heart-mind was obscured by human desires, Principle could only be discovered and realized through external sources. The School of Heart-Mind, on the contrary, sought to preserve and nourish what was already within the individual, not to add to it any knowledge by means of external sources. For **Wang Yang-ming**, since the inborn nature is nothing but the substance of the heart-mind, to exhaust that nature means to fully realize the heart-mind, *chin ch'i hsin*. See also *hsin-hsüeh* (**School of Heart-Mind**); *ssu-tuan* (**Four Beginnings**); *yü* (**desire**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Ching (Classic)

Despite the fact that it could refer to any writing on silk or bamboo of the **Chou** dynasty, *ching* is most frequently translated as "classic" when it is used to designate several groupings of texts central to the Confucian tradition. In fact, *ching* was employed as a suffix to the five honored Confucian books as early as the times of the pre-Ch'in Confucian **Hsün-tzu**. The best known groupings are the **Five Classics** and **Six Classics**, but there are expansions of the **Nine Classics**, **Twelve Classics**, and **Thirteen Classics**. The official conferment of the title of *ching* on the Five Classics took place in the spring of 136 B.C.E. when the **Han** dynasty emperor Wu Ti established the posts of *po-shih*, Erudites, for the Five Classics.

The common translation, "classic," suggests a work appealing or recognized for its importance across generations. The Five Classics, for example, have been viewed as records of the sage rulers of antiquity as well as textbooks for the education of every subsequent generation. From the Confucian perspective, the learning of the ancients provided a "path," as a synonym of

ching denotes, for each generation to address its most pressing concerns. The denotation of *ching* as a continuity with the past, however, does not carry a sense of the authority that the Confucians have assigned to their classics. That *ching* implies authority is probably better conveyed by its use in Buddhism and Taoism. There it is the word for "scripture" and is rendered as such. The question therefore arises of whether the Confucian classics can be regarded as scripture as well.

The Chinese character *ching*, when examined philologically, bears a core meaning that may be helpful in answering this question. The character is composed of the radical for thread, signifying the warp in a piece of cloth. Its connotation for regularity, standardization, and thus authority is justified by the role of warp in weaving. In this sense, it may be compared in scope with the word "sutra," from the Sanskrit *sūtram* or thread, and with "canon," which descends from the ancient Greek *kanon*, meaning a measuring reed or rod, hence a sense of rule or law.

Should one call the Confucian classics scriptures or canon? Consider the Confucian perception of the origin of their classics. The Confucian classics are believed to have come from the *sheng* or sages who hear the **Tao (Way)** from **T'ien (Heaven)**; thus they are records of the Way of Heaven. A record bearing the authority of Heaven as a blueprint for the Way in which humankind is to act might best be called scripture or canon. The term *ching* translated as scripture or canon for the Confucian classics places the issue of religious authority at the center of the tradition.

Therefore, *ching* as the sacred texts of Confucianism is comparable with the Hebrew Scriptures, the Buddhist or Hindu Sutra, and the Christian **Bible**. From the **T'ang dynasty** on, the term also refers to one of the four sections in Chinese bibliography as opposed to history, philosophers, and belles lettres. See also *ching-hsüeh* (study of classics); **Han Wu Ti**; **sacred/profane**.

Denny, Frederick M. and Rodney L. Taylor, eds. *The Holy Book in Comparative Perspective*. Columbia, SC: University of South Carolina Press, 1985.

Henderson, John B. *Scripture, Canon, and Commentary: A Comparison of Confucian and Western Exegesis*. Princeton, NJ: Princeton University Press, 1991.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

_____, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

_____, trans. *The Chinese Classics*. Vol. 4, *The She King or the Book of Poetry*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 3), Taipei, Taiwan: SMC, 1991.

Ch'ing (Emotions or Feelings)

Emotions or feelings. The term *ch'ing* has played an important role in the history of Confucian philosophy. A. C. Graham, scholar of Chinese philosophy, observes that in early Confucian writings (and nowhere else) the term refers to that which lies within a person and ought to be hidden from view; that is, the feelings and emotions. It is the early Confucian thinker **Hsün-tzu** who probably best typifies this understanding of *ch'ing*. He speaks of the relation of *ch'ing*, **hsing (nature)**, and **yü (desire)**, saying that **T'ien (Heaven)** is endowed in our nature, the emotions are the contents of this endowment, and our desires are how we respond to our emotions. Therefore, unlike the Taoists, who advocated the absence of emotions, Hsün-tzu emphasized the control of them.

Many early sources saw a close relation between feelings and human nature. The *I ching*, or *Book of Changes*, speaks of feelings as human nature aroused. The “**Chung yung**” (“**Doctrine of the Mean**”) speaks about human nature in terms of the states before and after the arousing of the feelings. From these various sources the conclusion may be drawn that feelings are a potential source of difficulty for the continuous development of human nature.

Certainly for a later generation of Confucians, *ch'ing* was looked on in increasingly negative ways. The continuous discussion of the relation between *hsing*, or human nature, and *ch'ing* did little to benefit the status of feelings. The positions of both Mencius and Hsün-tzu saw human nature as either good or bad and were generally rejected for more complex attempts to interrelate the two spheres within human nature. In these interrelations there was a general tendency to see human nature as good and feelings or emotions as the source of evil. *Ch'ing* thus became the negative force in relation to *hsing*. The Han Confucian **Tung Chung-shu** tried to divide human nature along this line. An equation is also made to *yin* and *yang* in which *hsing* is associated with *yang*, which is positive and good, while *ch'ing* is associated with *yin*, which is negative and bad and thus should be eliminated.

The **T'ang dynasty** Confucian master **Han Yü** suggested that the seven human emotions (happiness, anger, sorrow, fear, love, hate, and desire), not unlike human nature, can be good, bad, or neutral, depending on how one treats them. Han Yü's student **Li Ao**, in his *Fu hsing shu* (*Discourse on Returning to the Nature*) agreed with Hsün-tzu that *hsing* is the endowment of Heaven. He argued that some people become sages because of their nature, while others are bewildered by *ch'ing*. Accordingly, emotions will cause disruption to the development of human nature.

Although some of the above views were still held by the Neo-Confucians of

the **Sung dynasty**, in general, feelings or emotions were removed from the discussion of human nature. The Neo-Confucian structure for discussing human nature was the relation between *hsing* and *ch'i* (**vitality**). Rather than attributing evil to the role of human feelings, it was found to lie in the relation between the vitality of the individual and his or her interaction with things in the world. This was reflected in the *Pei-hsi tzu-i* of **Ch'en Ch'un**, in which he discussed *ch'ing* in a more positive way. He still quoted the classical sources of discussion about the feelings, including the “**Doctrine of the Mean**” and the *Book of Changes*, but he put these sources in context with Mencius and the “**Great Learning**” (“**Ta-hsüeh**”). In this broader context, he saw that feelings exhibit the welling up of the goodness of human nature. The virtues inherent in human nature—the *ssu-tuan* (**Four Beginnings**)—are examples of a person's feelings because the spontaneous ways that they respond with goodness reflect the capacity of human feelings to demonstrate the goodness of human nature. This is not to say that all feelings are good. The explanation is typically Neo-Confucian: Feelings are good to the degree that they reflect the nature of goodness. They are less than good or even evil to the degree that they are not informed by *li* or Principle, but instead are influenced by selfish desires and weighted down by material concerns. This ultimately is the effect of the *ch'i* on the *li* and thus the hiding of the true nature under the weight of material concerns.

It is worth noting that the Neo-Confucians tended to have rigid gender distinctions and generally viewed women as inferior. Part of this argument was that women possess a dominance of *yin* over *yang*, a dominance interpreted as an indication of *ch'i* over *li* and thus an equation of feelings with desires.

The Neo-Confucians, especially **Wang Yang-ming** of the **Ming dynasty**, had a far more positive attitude toward feelings and emotions than the

Confucians before them. They viewed feelings and emotions as an opportunity for the outpouring of the true nature of *T'ien-li* (**Principle of Heaven**), or a natural expression of *liang-chih*, or knowledge of the good. See also *Book of Mencius; Principle (li); tung/ching; women in Confucianism; yin/yang*.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

Graham, A. C. (Angus Charles). *Studies in Chinese Philosophy and Philosophical Literature*. Albany, NY: State University of New York Press, 1990.

Ching (Quietude)

Ching, quietude, is not a term usually thought to be associated with Confucianism. Quietude would appear to be more typically representative of such traditions as Buddhism and Taoism. There is, however, a tradition within Confucianism, especially **Neo-Confucianism**, that has emphasized or at least included, though not without criticism, quietude as a specific method of self-cultivation. The **Sung dynasty** Neo-Confucian **Chou Tun-i** talked of *chu-ching* (**regarding quietude as fundamental**) as part of his teachings. **Chu Hsi** was instructed in the Confucian form of meditation *ching-tso* (**quiet-sitting**) by one of his teachers and though he came to have doubts about the practice later, a tradition has been established for such practice.

In the long history of the practice of *ching-tso*, many practitioners defend that their practice is not moving in the direction of Buddhism or Taoism, but can be entertained within the Confucian teachings. The central issue for the Confucians is to what extent their world-affirming and life-affirming teachings, which emphasize the active role of the individual within family and society, can absorb a contemplative

form of practice into the tradition. Their opponents have always argued that the practice of quietude brings the tradition dangerously close to and dependent on Buddhism and Taoism.

Those who uphold *ching* still differentiate their way from that of the Buddhist and Taoist by maintaining the Confucian worldview: the affirmation of life and of a moral universe as measured by the presence of **Principle (li)** in all things. They insist that such a universe does not represent the emptiness of Buddhism, nor the vacuity of Taoism, suggesting that one must establish oneself as a moral person by making *kung-fu* (**moral effort**). Thus, at the personal level, quietude may be an appropriate vehicle for learning and self-cultivation when the goal remains the transformation of the self into sagehood, a state of moral activism in the world.

Taylor, Rodney L. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Ching (Reverence or Seriousness)

A key term in understanding the religious nature of Confucianism, *ching*, reverence or seriousness, is originally a ritual word in oracle-bone inscriptions. Its archaic graphic form, according to Sinologist Bernhard Karlgren, shows a kneeling person with a peculiar head-dress. In the early Confucian tradition, it is used to refer to an attitude toward relationships, toward oneself or others, especially respect for the senior such as father and lord. The expression *chü-ching* (**abiding in reverence or seriousness**) is found in the *Lun yü* (*Analects*), where it suggests a state of internal attention.

Ching became a method of self-cultivation in the **Neo-Confucianism** of the **Sung dynasty**. For **Ch'eng I**, it is a way to control oneself, to improve one's inner mental attentiveness. **Chu Hsi** further related it to the autonomy of

the heart-mind and used it in the phrase *chü-ching ch'iung-li*, abiding in reverence and exhausting Principle. In fact, both Ch'eng and Chu regarded *ching* as a fundamental complement of **chih-chih (extension of knowledge)**, where knowledge can only be pursued in the correct attitude toward the object of learning.

The translations of *ching*, seriousness and reverence, both suggest a concentration on the data being examined. But seriousness implies a rather rational and intellectual process, while reverence emphasizes more the object of learning that elicits one's admiration and profound respect. Thus the object of focus must be something extraordinary. It is not just things per se, but the underlying structure or meaning of all things. This larger sense strikes at the Confucian concept of the **Absolute** that lies within all things, called either **T'ien (Heaven)** or **T'ien-li (Principle of Heaven)**. When the Absolute is the ultimate object of study, the response on the part of the individual is not merely seriousness, but reverence. See also **hsin (heart-mind)**.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Karlgren, Bernhard. *Grammata Serica Recensa*. 1957. Reprint, Göteborg, Sweden: Elanders Boktryckeri Aktiebolag, 1972.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Ching-chieh

A chapter from the **Li chi** or *Records of Rites*, the "Ching-chieh" exemplifies a philosophical orientation toward ritual. Rather than describing various types of ritual practice, the writing engages in a discussion of the meaning of ritual and its place in the agenda of the ruler for bringing order to the realm. With a strong

Confucian orientation, the writing discusses the nature of rulership in terms of the role of ritual and its implementation.

By quoting Confucius' words from the *Analects*, the chapter begins with a brief discussion of the benefits of studying the **Six Classics**. It suggests that it is only through such study that an educated citizenry will be created. The benefits of an educated citizenry have long been praised by the Confucian school as the only real way to effect change in the world and it is only with an educated citizenry that the empire can be transformed. Each of the Classics is given a different role in the educational process. The study of the **Shih ching** and **Yüeh ching** is said to produce goodness among the people. The study of the **Shu ching** produces knowledge of the past. With the study of the **I ching**, there will be refinement and subtlety amongst the people. The ritual texts will produce courtesy and respectfulness and finally the **Ch'un ch'iu** will produce excellence in the use of language. This explains why Ching-chieh later develops into a general term for hermeneutical works on the Confucian classics.

The chapter proceeds to a discussion of the **T'ien-tzu (Son of Heaven)**. In typically Confucian vocabulary, his virtues are extolled as the embodiment of goodness and he is described as forming a union with Heaven and Earth. What creates the possibility of the manifestation of goodness and the union with Heaven and Earth is the Son of Heaven's implementation of the embodiment of *li*, ritual or propriety. The Son of Heaven understands the nature of being the ruler. He understands his role as one of benefiting and educating his people, but he also understands the distinctions between himself and his people. The ruler is ruler and the subjects are subjects. This distinction, which in the end is what creates the union of Heaven, Earth, and man, is rooted in ritual and propriety. Ritual and propriety are built upon observing the proper relation between things. The Confucian philosophy

described in this writing, in a fashion similar to the teachings of **Hsün-tzu**, distinguishes between things and argues for the necessity of ritual as a control mechanism for the creation of order in the world.

While the chapter did not achieve the status of the “**Great Learning**” (“**Ta-hsüeh**”) or the “**Chung yung**” (“**Doctrine of the Mean**”), it represents an important element of Confucian teaching emphasizing the role of ritual in the art of rulership and seeing the ruler as an embodiment of ritual authority in human society representing a union with Heaven and Earth in the ritual structure of the cosmos. See also *li* (**propriety or rites**).

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Ching-chi tsuan-ku

Major dictionary to the classics compiled under the direction of **Juan Yüan**, the *Ching-chi tsuan-ku* or *Collected Glosses on the Classics* is a product of the *k'ao-cheng hsüeh*, or textual criticism. A work of more than forty scholars affiliated with Juan's **Ku-ching ching-she**, or Refined Study for the Explication of the Classics, the main text was printed in 1800. The entries are individual characters, which are grouped by rhymes. Under each entry all glosses related to the character are listed.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ch'ing Dynasty

(1644–1911) The last dynasty in Chinese history. It was an empire first founded in 1616 by the Manchus, who conquered

China from the north in 1644. In order to win over the Chinese educated class, the emperor Shun-chih attended the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**) at the *t'ai-hsüeh* (**National University**), and adopted the **civil service examinations** system of the **Ming dynasty** in 1644. At the same time that the Manchu rulers reaffirmed Confucianism as the **state cult**, they also sought to suppress the Ming loyalists by massacres and **literary inquisitions**.

To avoid being involved in politics, many Confucians turned their attention to classical scholarship. As a result, the form of Confucianism that grew most readily during the Ch'ing period was the *k'ao-cheng hsüeh*, textual criticism or evidential research. This tendency can be traced back to the *shih-hsüeh*, or practical learning, of the late Ming dynasty and early Ch'ing dynasty. Figures such as **Ku Yen-wu**, **Wang Fu-chih**, and **Yen Yüan (Hsi-chai)** focused themselves on the materiality of the world and the necessity of solving real problems. Whether a product of the collapsing conditions of the Ming era, or simply a philosophical fatigue with abstract thought of the **Sung dynasty** and Ming dynasty, the new learning aimed at relocating Confucianism in a core of basic moral teachings.

Increasingly, the search for a set of fundamental Confucian teachings demanded a revisit to the classical sources upon which the tradition was built. To do this the Ch'ing Confucians ignored the *Sung-hsüeh* or Sung learning and moved toward the *Han-hsüeh*, or Han learning, thereby showing their admiration for the **Han dynasty** methods of Old Text study. As intellectual historian Benjamin A. Elman notes, it was a shift from philosophy to philology. The Confucian scholar **Tai Chen** represented the height of this trend.

With the intrusion of Western powers and the disastrous rebellions of the second half of the nineteenth century, this Old Text scholarship was challenged by the New Text School, which made use of Confucian classics for

reform purposes. The particular text of interest was the *Kung-yang chuan* commentary to the *Ch'un ch'iu* or *Spring and Autumn Annals*. Led by K'ang Yu-wei, the Kung-yang School of the late Ch'ing period used the Confucian tradition to address the political crisis. Although the effort failed, Confucianism was reinvigorated in the end of imperial China. See also *Kung-yang hsüeh* and *New Text/Old Text (chin-wen/ku-wen)*.

de Bary, Wm. Theodore and Irene Bloom, eds. *Principle and Practicality: Essays in Neo-Confucianism and Practical Learning*. New York: Columbia University Press, 1979.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Meskill, John Thomas, with J. Mason Gentzler, eds. *An Introduction to Chinese Civilization*. New York: Columbia University Press, 1973.

Ching-hsüeh (Study of Classics)

Referring to the study of the **Six Classics**, the *ching-hsüeh* or study of classics suggests a view of the Confucian canon as a whole curriculum for the individual's education. Its origin can be traced back to the pre-Ch'in Confucian scholarship of **Tzu-hsia** and **Hsün-tzu**. The first heyday of the *ching-hsüeh* arrived when the **Han dynasty** emperor Wu Ti established the positions of Erudites (or Academician) for the **Five Classics** in 136 B.C.E. As the *ku-wen chia* (**Old Text School**) rose to challenge the *chin-wen chia* (**New Text School**) pioneered by **Tung Chung-shu**, the Han *ching-hsüeh* witnessed major growth. Such growth was concluded by **Cheng Hsüan**, a Later Han scholar who was good at both the new and old texts.

The scholarship split up again during the chaotic period of Northern and Southern dynasties. While the **Northern**

School followed the footsteps of the Later Han textual criticism, the **Southern School** was so much influenced by Taoism and Buddhism that a new school called *hsüan-hsüeh* (**mysterious learning**) came into being. Combining the northern and southern styles, the *ching-hsüeh* of the **T'ang dynasty** was marked by **K'ung Ying-ta's** commentary titled *Wu ching cheng-i* (**Standard Expositions of the Five Classics**), which became the official textbook for the **civil service examinations**.

From the **Sung dynasty** to the **Ming dynasty**, *ching-hsüeh* entered into a new phrase known as *li-hsüeh* (**School of Principle or learning of Principle**) with **Chu Hsi** as its representative. Being a reaction of **Wang Yang-ming's** *hsin-hsüeh* (**School of Heart-Mind**), the *ching-hsüeh* of the **Ch'ing dynasty** returned to the Han tradition, namely, *k'ao-cheng hsüeh* or textual criticism. After **K'ang Yu-wei's** attempt at using the New Text to advocate his Constitutional Reform and **Modernization** failed in the **Hundred Days of Reform** in 1898, the traditional *ching-hsüeh* reached its end in the **May Fourth movement** two decades later. See also *ching* (classic); **Han Wu Ti**; **New Text/Old Text (chin-wen/ku-wen)**; *po-shih*.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ch'ing-i (Pure Criticism)

A form of public opinion that first arose in the end of the **Han dynasty** among some officials and intellectuals who commented on the authorities and current politics. It continued the Confucian tradition of aiming to purify the bureaucracy from immoralities. Pure criticism reappeared during the late **Ming dynasty** among a group of Neo-Confucians protesting against the corrupt government. The group included the two major figures of the **Tung-lin**

Academy, Ku Hsien-ch'eng and Kao P'an-lung. In the end, most pure critics were martyred. How successful they were in restoring higher ethical standard for the functioning of government is not entirely clear, but they remain at the center of controversy throughout later Chinese history.

Busch, Heinrich. "The Tung-lin Academy and Its Political and Philosophical Significance." *Monumenta Serica* 14 (1949–55): 1–163.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Hucker, Charles O. "The Tung-lin Movement of the Late Ming Period." *Chinese Thought and Institutions*. Edited by John King Fairbank. Chicago, IL: University of Chicago Press, 1957.

Ching i chih nei

A phrase from the "Wen-yen" commentary to the second hexagram, *k'un*, in the *I ching*, or *Book of Changes*. *Ching i chih nei*, translated as "reverence is to straighten the internal," is part of the sentence "For the noble person reverence is to straighten the internal and rightness is to square the external." The full expression becomes an important statement in the Neo-Confucian discussions of learning and self-cultivation, with emphasis on the virtues of **ching (reverence or seriousness)** and **i (righteousness or rightness)**. In this statement it is the balance of the internal and external life that is seen as the object of learning and self-cultivation. The internal, according to the T'ang dynasty annotator **K'ung Ying-ta**, refers to the **hsin (heart-mind)**, which is the center of self-cultivation.

The **chiin-tzu (noble person)** attends to both internal and external dynamics, seeking to clarify his own nature through reverence or seriousness and relate to others in the external world through righteousness or rightness. The use of

this phrase becomes of particular attention for **Ch'eng I**, who sees it as a summary statement for the method of moral cultivation addressing both internal and external aspects of the individual. As an advocate of the **li-hsüeh (School of Principle or learning of Principle)**, he sees *ching* as the primary means to get rid of desires and exhaust the **T'ien-li (Principle of Heaven)** because it positions the self in harmony with **Principle (li)**. Ch'eng I also considers *ching* and *i* to be complementary to each other in that *ching* is the correct attitude to attend to the self as *i* is the righteous way to follow *li*. With both *ching* and *i* in practice, one will be able to realize the virtue of Heaven.

Chu Hsi regards *ching* as self-mastering of one's heart-mind. One should always be reverent. As such, *T'ien-li* will become manifest while human desires will be eliminated. Thus, *ching* is primary in the search for sagehood. He also agrees with Ch'eng I that *ching* and *i* are one thing; they interact with each other to cultivate one's internal and external life. See also ***i fang wai; k'un hexagram; sixty-four hexagrams; yü (desire)***.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary E. Baynes. Princeton, NJ: Princeton University Press, 1967.

Ching-kua

Term used to designate the trigrams used in the Confucian classic, the *I ching*, or *Book of Changes*. Trigrams are the basic building blocks of the concept of change offered in the *I ching*. Constructed of combinations of three lines—solid, broken, or both—there are

eight trigrams possible. See also **pieh-kua** and **sixty-four hexagrams**.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Ching-she Academy

A term originally used by Kuan-tzu, a Taoist-Legalist philosopher of the early Spring and Autumn period, to refer to the heart-mind as the “abode of the spirit.” Since the Later **Han dynasty**, *ching-she* has become a name used by Confucians for a private academy or study. Over ten thousand students of that period went to these private schools for classical learning. The term is also employed by Taoists to refer to a retreat and borrowed by Buddhists to refer to a monastery. While there might be some indication of the relation between Confucian academies and both Taoist and Buddhist retreats and the degree to which Confucians relied on Taoist and Buddhist models for the growth of the academy movement within Confucianism, any association with the Taoist or Buddhist models had been quickly dismissed by the Neo-Confucians in the **Sung dynasty**. With a few exceptions such as **Liu Ch’ing-chih’s** two *ching-she*-type academies, in general the term *shu-yüan* was preferred and often substituted when referring to Confucian academies. See also **shu-yüan academy**.

Chan, Wing-tsit. “Chu Hsi and the Academies.” *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Meskill, John Thomas. *Academies in Ming China: A Historical Essay*. Monographs of the Association for Asian Studies, no. 39. Tucson, AZ: University of Arizona Press, 1982.

Ching-shu tzu-i

The *Ching-shu tzu-i*, or *Terms from the Classics Explained*, is one of the alternative titles of the *Pei-hsi tzu-i*, or *Neo-Confucian Terms Explained*. See **Pei-hsi tzu-i**.

Ch’ing-t’an (Pure Conversation)

A phrase often used by the Taoists of the chaotic Three Kingdoms and Western Chin periods to describe a practice of disengagement from political affairs and indulgence in philosophical discourse; also known as *ch’ing-yen*, or pure talk, and *hsüan-t’an*, or mysterious conversation. Although generally considered a Taoist term, *ch’ing-t’an* is a part of the Confucian tradition due to its reference to the Confucian classic, the *I ching*, or *Book of Changes*. Frequently referred to as **hsüan-hsüeh (mysterious learning)**, *ch’ing-t’an* focuses on abstract ideas such as being/non-being, **t’iyung (substance/function)**, as well as *hsing-ming* or nature-and-destiny. Although it began to decline under the challenge of Buddhism since the Eastern Ch’in dynasty, it had a great influence on the Confucian tradition, in particular the later **Neo-Confucianism**. See also **hsing-ming group**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ching-t’ien

See **well-field system**.

Ching-tso (Quiet-Sitting)

The name given to the Confucian form of meditation *Ching-tso*, or quiet-sitting, appears to have begun as a method of self-cultivation within the Confucian tradition during the Northern Sung period. It has frequently been interpreted as Buddhist influence on the development of **Neo-Confucianism**, suggesting a commonality between *ching-tso* and

tso-ch'an (Japanese *zazen*), or sitting in meditation, a specific term for religious contemplation as practiced in the Ch'an or Zen sect of Buddhism.

There is nothing to substantiate the Buddhist origin of *ching-tso*, however, other than the general influences that the Buddhist model of religious life might have had on the Neo-Confucian movement. In turn, it could be argued that even if quiet-sitting is derived directly from Buddhist sources, it is incorporated into Confucianism and has become a Confucian practice. At this point its actual origin is not as important as the question of its use and development within the Confucian context. It is associated with several major patriarchs of the Neo-Confucian movement during the Sung period and then becomes a standard form of Neo-Confucian self-cultivation, which persists to the present day.

The practice of *ching-tso* is rooted in the notion of *ching* (quietude), and in this respect **Chou Tun-i's** name is frequently raised. While Chou was not actively engaged in the practice itself, his teachings of *chu-ching* (regarding quietude as fundamental) became a basis for the understanding of quietude and laid a foundation for a practice that focused on quietude. The practice itself involved the **Ch'eng brothers** and their students **Li T'ung** and Lo Ts'ung-yen. Li and Lo were well-known for the practice of quiet-sitting. Through Li T'ung the practice was taught to **Chu Hsi** and thus became part of the package of self-cultivation in Chu's **synthesis** of Neo-Confucianism.

Within the breadth of the Neo-Confucian agenda during the **Sung dynasty** and **Yüan dynasty** *ching-tso* became a common form of learning and self-cultivation. Some individuals emphasized the practice more than others. Some rejected the practice, but in general it was discussed and advocated by the *li-hsüeh* (**School of Principle or learning of Principle**) throughout its history. Some of the strongest advocates include the **Ming dynasty** scholars

Ku Hsien-ch'eng and **Kao P'an-lung** of the Tung-lin or Eastern Grove Academy as well as some Korean and Japanese Confucians.

Quiet-sitting was first formulated as a method for probing into the depth of the *hsin* (heart-mind). Li T'ung and Lo Ts'ung-yen made use of the "**Chung yung**" ("**Doctrine of the Mean**") to suggest that the capability of *ching-tso* moves from the *i-fa*, or manifest heart-mind, into the *wei-fa*, or unmanifest heart-mind. This was said to be part of the process of uncovering and understanding the **Principle** (*li*) found within the unmanifest heart-mind. There comes the experience of *wu* (**enlightenment**) when quiet-sitting culminates in an experience of the unity of things.

Some Confucians found this discussion too Buddhist sounding. There was concern that such practice would lead Neo-Confucianism toward Buddhism. This concern affected Chu Hsi directly. On the one hand, he learned quiet-sitting from Li T'ung as a procedure of delving into the depth of the heart-mind; on the other, he also learned from **Hu Hung** (**Jen-chung**) the potential danger of a dominance of the philosophy of quietude. As a result, Chu Hsi retained the practice but shifted it into a broad spectrum of learning and self-cultivation regimen.

This interpretation of quiet-sitting is revealed in Chu Hsi's use of the terms *shou-lien* and *shou-shih*, both meaning to collect together, to describe a method of bringing the body and the heart-mind together. To bring the body and the heart-mind together means to become attentive and to restore the *ch'i* (**vitality**) to the body and the heart-mind. It has little meaning of the in-depth search within the heart-mind for Principle. For Chu Hsi the practice of quiet-sitting is largely a matter of physical and mental health as an accompaniment of learning. It serves a purpose only when it is placed within the commitment to moral activism. By assigning a moral goal to quiet-sitting, Chu Hsi believed that he had avoided the

potential of letting the practice slip into a Buddhist meditation, whose end point remains removal from rather than being actively involved with the world.

Chu Hsi spoke of *ching-tso* as a complement to study and his rule of *pan-jih ching-tso pan-jih tu-shu*, a half-day of quiet-sitting and a half-day of reading, became a frequent reference to the complementary relationship of self-cultivation and learning. Some members of the School of Principle after Chu Hsi, however, continued to view quiet-sitting as a method of probing deeply into the self to uncover the Principle of things. The late Ming Tung-lin scholars were strong advocates of this view. Even in this setting, however, *ching-tso* was seen as a method of learning and self-cultivation that continued to stress the cardinal teachings of the School of Principle, namely, *ko-wu ch'iung-li*, investigation of things and exhaustion of Principle.

Additional criticism of the practice came from other schools of Neo-Confucianism as well. An unlikely critique is from the *hsin-hsieh* (School of Heart-Mind). One might think that meditation would be the most welcome form of self-cultivation for a school that focused on the heart-mind as the repository of Principle, but it turned out that Wang Yang-ming and a number of his followers, particularly the T'ai-chou School, were critical of the practice. The criticism was leveled at what was perceived to be the failure of the practice in generating moral activism. For Wang Yang-ming and even more so for the T'ai-chou School, the capacity to experience the goodness of the heart-mind lay in the context of activity, not in a contemplative framework. There was a demand for *kung-fu* (moral effort), which was measured by one's involvement in the world. The School of Principle, in fact, had the same goal, but they were willing to see the usefulness of contemplative practice in furthering moral action. The School of Heart-Mind, on the contrary, saw quiet-sitting as a hindrance to the exercise of moral action.

Opposition also came from the *shih-hsieh* or practical learning of the Ch'ing

dynasty. Quiet-sitting was seen as a misplaced practice focused on a wrong goal. There was no point to be engaged in an internal search for Principle. Such practice was too abstract to be necessary and warranted by the needs of the world. It was far better to concentrate on practical and applied problems faced by the individual and society.

The question remains the degree to which quiet-sitting practitioners can clearly distinguish *ching-tso* from *tso-ch'an* and demonstrate the capacity of *ching-tso* to fit into the broader Confucian agenda of serving the world through moral action. Their records show that quiet-sitting is not pursued with the same kind of rigor and isolation that typify much of Buddhist practice; rather, it is done in combination with other activities. It is only a complement to study, during which normal activities are to be maintained. There is no radical break from daily life and its responsibilities. This attitude is captured in the expressions *pan-jih ching-tso pan-jih tu-shu* and *ko-wu ch'iung-li* discussed earlier. *Ching-tso* is a practice wedded to moral fulfillment within the world, not a process of detachment from society. It contributes to one's ability to answer the call for moral action in the universe. See also *shou-lien* (collecting together) and Tung-lin Academy.

Chan, Wing-tsit. "Chu Hsi and Quiet-Sitting." *Chu Hsi: New Studies*. Honolulu, HI: University of Hawaii Press, 1989.

Taylor, Rodney L. "Chu Hsi and Meditation." *Meeting of Minds: Intellectual and Religious Interaction in East Asian Traditions of Thought*. Edited by Irene Bloom and Joshua A. Fogel. New York: Columbia University Press, 1996.

———. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Ching-yen

Imperial lectures delivered to the emperor, the *ching-yen*, classics mat or colloquium, is a gathering of scholars for the reading of the Confucian classical and historical texts. Although the term was coined during the **Sung dynasty**, it can be traced back to the Han era when Confucian scholars were summoned by the emperor to the *Shih-ch'ü ko*, or Pavilion of the Stone Canal, to give lectures on the **Five Classics**. In T'ang times Emperor Hsüan Tsung appointed Academicians in the *chi-hsien yüan* (**Academy of Assembled Worthies**) to serve as his tutorial companions.

The Sung *ching-yen* hosted lectures by Hanlin Academicians or other eminent civil officials every year from the second to the fifth lunar month and from the eighth month to the Winter Solstice. This schedule was changed in later imperial periods. The Ming court still offered sessions every spring and fall, not only for the emperor but also for the heir apparent. But the **Ch'ing dynasty** classics colloquium was reduced to the second months of spring and autumn, while the posts of lecturer were held concurrently by ministers. The practice of *ching-yen* was part of the Confucian agenda of *ti-wang chih hsüeh* or education of the emperor. In Ming times, as **Chiao Hung** suggested, the classics mat was not just study of Confucian classics, but also discussion of current affairs. See also *han-lin yüan* (**Academy of Assembled Brushes**).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Chin-hsing (Fully Developing the Nature)

The term *chin-hsing*, fully developing the nature, is first found in the “**Chung**

yung” (“**Doctrine of the Mean**”) where it appears to be the result of *ch'eng* (**sincerity**). The *hsing* (**nature**) here refers to that of one's own, of other human beings, and of things. The text suggests that one begin with the complete development of one's own nature and then proceed to fully develop others' nature, then the nature of things. *Chin-hsing* becomes a key term in the Neo-Confucian movement and is always used together with *ch'iung-li* (**exhausting Principle**).

The Neo-Confucian **Chang Tsai**, in his *Cheng-meng*, or *Correcting Youthful Ignorance*, understands *chin-hsing* as an intuitive rather than a perceptual way of cognition, because the nature of things is considered the same as the individual and nothing is other than oneself. **Chu Hsi** equates nature with **Principle** (*li*); thus, to fully develop the nature means to exhaust the *T'ien-li* (**Principle of Heaven**), in one's heart-mind. Again, the Principle of all things in the world is no more than one's own. When it comes to **Wang Yang-ming**, *chin-hsing* is interpreted as *chih liang-chih*, extension of knowledge of the good. See also *hsin* (**heart-mind**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Chin-hsi-tzu chi

One of the several collections of **Lo Ju-fang's** writings, the *Chin-hsi-tzu chi*, or *Collected Works of Master Chin-hsi*, was compiled by his disciple and published in 1582.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming*

Biography, 1368–1644. 2 vols. New York: Columbia University Press, 1976.

Chin-hsi-tzu wen-chi

One of the several major collections of **Lo Ju-fang's** writings, the *Chin-hsi-tzu wen-chi*, or *Collected Essays of Master Chin-hsi*, was published by his great-grandson.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Ch'in Hui-t'ien

(1702–1764) Classical scholar of the **Ch'ing dynasty**; also known as Ch'in Shu-feng and Ch'in Wei-ching. Ch'in Hui-t'ien was a native of Kiangsu province. His uncle adopted him because his father was imprisoned over an issue concerning imperial succession. He passed the **chin-shih examination** and received the Metropolitan Graduate Degree in 1736, successfully memorializing the newly enthroned emperor, Ch'ien-lung, to release his father. Ch'in held a number of positions including Junior Compiler in the Hanlin Academy, Vice Minister of Rites, Minister of Works and Justice, and finally Participant in the **ching-yen**, or Classics Colloquium.

Ch'in Hui-t'ien believed that a Confucian should not pursue learning or discuss the **Tao (Way)** without studying the classics. He focused his attention on the study of the **san li**, or Three Ritual Classics. The occasion for his close study of **Hsü Ch'ien-hsüeh's** work **Tu Li t'ung-k'ao**, or *On Reading the Rites: A General Study*, was his observation of mourning rites for his father's death. On the basis of this work, Ch'in produced his greatest work, the **Wu-li T'ung-k'ao**, or *General Study of the Five Rites*. It became a comprehensive reference for the full sweep of ancient Chinese rites. Ch'in also wrote an annotation to the **I ching**, or *Book of Changes*, concentrating on the figurative **hsiang**

(**image**) rather than the abstract **Principle (li)**. His other writings cover phonology, mathematics, as well as medical prescription. See also **han-lin yüan (Academy of Assembled Brushes)**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ch'i-nien tien (Hall of Prayer for the Year)

A major building within the **T'ien-t'an**, or Temple of Heaven. The *ch'i-nien tien*, or Hall of Prayer for the Year, is probably one of the most photographed buildings in all of China. The *ch'i-nien tien* contains the altar at which the emperor prayed to Heaven and Earth for a good harvest—as is suggested by its old name *ch'i-ku t'an*, or Temple of Prayer for Grains. Within the T'ien-t'an, the *ch'i-nien tien* sits in the northern most location, suggesting it as the site of greatest authority. The emperor alone may sit facing south, all others facing him to the north. In the *ch'i-nien tien*, however, the emperor faces north to Heaven thus symbolizing the authority that is beyond that of even the emperor. As the center for **state cult** and ceremony, ritual activities within this building were under the strict guidance of Confucian advisors to the court. The details of ritual performance as well as the meaning of such ceremony were the purview of the Confucian school.

Constructed in the year 1420 by the Emperor Ch'eng Tsu of the **Ming dynasty**, it was initially built as a large square building but later changed to the present round shape. In its present form as an imposing round building it stands on a large raised round marble terrace, which in turn is surrounded by a square wall at some distance from the structure. The symbolism of the use of the circle and square are intended, representing Heaven and Earth respectively. Coming together at this site with the circle inside the square represents symbolically the meeting spot of Heaven and earth.



The Hall of Prayer for the Year, a central location for state ceremony, is an important part of the traditional state religion.



The gate in the foreground contains the phrase “metal begins, jade closes.” The gate in the background is the Gate of the Lattice Asterism.

Wheatley, Paul. *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origins and Character of the Ancient Chinese City*. Chicago, IL: Aldine, 1971.

Chin Lü-hsiang

(1232–1303) A famous Confucian between the **Sung dynasty** and **Yüan dynasty**. Chin Lü-hsiang, also called Chin K'ai-hsiang or Master of Jen-shan,

was a disciple of **Wang Po** before studying under **Ho Chi**. Ho was a teacher of Wang and a student of **Huang Kan**, one of **Chu Hsi's** direct disciples. Chin Lü-hsiang was responsible for promulgating Chu Hsi's teachings in the Chin-hua area of Chekiang province. Instead of serving the Mongols, he spent his life in writing and teaching. His works include a study of the *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government* and commentaries on the "Great Learning" ("Ta-hsüeh") The prominent Chin-hua scholar **Hsü Ch'ien** was his student.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Chin-sheng yü-chen

An idiom from **Mencius** to eulogize **Confucius' ta-ch'eng**, or great accomplishments in virtue. It is later used as an inscription on one of the entry gates into the **Confucian temple**. Translated as "metal begins, jade closes," the phrase refers to the master's wisdom and sageliness, as well as the Confucian temple and specifically the practice of Confucian ceremony in the *shih-tien ceremony* (**Twice Yearly Confucian ceremony**). A reference to the music that accompanies the ceremony, the phrase means that the ceremony begins with music created by bronze bells and ends with music made by jade or stone chimes. See also **bronze bell rack** (*pien-chung*); **music**; **sacrifice**; **stone chime rack** (*pien-ch'ing*).

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Chin-shih Examination

Probably the best known of the various **civil service examinations**. The *chin-shih* examination, an examination in letters, began as one of several examinations administered beginning in the year 605 of the Sui dynasty. The term *chin-shih* is translated differently by institutional historian Charles Hucker as "Presented Scholar" and "Metropolitan Graduate" before and after the early **Sung dynasty** respectively. During the Sui dynasty, **T'ang dynasty**, and early Sung dynasty, examinations were offered in different fields and there were several degrees given. The *ming-ching*, Understanding the Classics, and *chin-shih* degrees were the most common, but the *chin-shih* was considered the most prestigious examination to have completed. Success in the *chin-shih* examination guaranteed placement in government service. Highly esteemed as it is, the *chin-shih* degree qualified its holders for appointment to government office and was comparable to the academic doctorate in the modern West.

During the Sung dynasty and throughout dynastic history, the *chin-shih* examination continued to increase in prestige. It was formalized as the final course of the examination together with the **chu-k'o examinations**, or various subjects examinations. The *chin-shih* was a degree conferred on successful candidates in the **tien-shih examination** or Palace Examination, which came after the local **chieh-shih examination** or Prefectural Examination as well as the Metropolitan Examination (either the **sheng-shih examination** or Government Departmental Examination, or the later **hui-shih examination**). After a student had passed the Metropolitan Examination, he was allowed the opportunity to participate in either the *chu-k'o* or *chin-shih* examination. During the **Ming dynasty** and **Ch'ing dynasty**, however, those who successfully completed the *hui-shih* could be called *chin-shih*, Metropolitan Graduate.

The *chin-shih* examination, given at the capital by the *li-pu*, or Ministry of Rites, was an examination focused on the mastery of classical literature. It necessitated thorough knowledge of the Confucian classics but emphasized much more an ability to compose different forms of poetry. By the 1060s, during the Northern Sung dynasty, the examination was made more general and its prestige became well established. Its status has remained so into the twentieth century. It eventually replaced all other examinations and thus became the sole focus of the learning and education curriculum. Without the *chin-shih* degree, as Hucker points out, an entrant upon a civil service career had small hope of attaining high office. Insofar as Confucianism is concerned, by the Sung period and throughout the rest of Chinese dynastic history, the subject matter of the *chin-shih* examination remained solidly Confucian in content. It called for an interpretation of the Confucian classics that matched the Confucian state ideology.

Chaffee, John W. *The Thorny Gates of Learning in Sung China: A Social History of Examinations*. Albany, NY: State University of New York Press, 1995.

de Bary, Wm. Theodore and John W. Chaffee, eds. *Neo-Confucian Education: The Formative Stage*. Berkeley, CA: University of California Press, 1989.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Chin-ssu lu

One of the most important Neo-Confucian anthologies compiled by **Chu Hsi** and **Lü Tsu-ch'ien** in 1175, the *Chin-ssu lu*, or *Reflections on Things at Hand*, represents the views of the major

Sung dynasty thinkers. The term *chin-ssu* in the title is a reference to the *Analects*, in which Confucius' major disciple **Tzu-hsia** commented that one should dwell on matters near at hand. For the Neo-Confucians, it suggests a learning process that begins in the investigation of immediate things and then extends outward on the basis of the similarity of what is close at hand.

Consisting of 622 entries and organized in fourteen chapters around major Neo-Confucian themes, the *Chin-ssu lu* excerpts passages from **Chou Tun-i**, **Ch'eng Hao**, **Ch'eng I**, and **Chang Tsai**. The one major thinker left out of the anthology is **Shao Yung**, revealing the compilers' opinion in formulating a lineage of what they consider to be the orthodox interpreters of the Confucian tradition.

The main text begins with Chou Tun-i's metaphysical statement from his "**T'ai-chi t'u shuo**," or "Explanation of the Diagram of the Great Ultimate," discussing the basic categories of Neo-Confucian thought in terms of **Principle (li)**, and **ch'i (vitality)**. While the first chapter is devoted to abstract philosophy, the rest of the book stands in stark contrast. From the second chapter on the focus shifts quickly to the ideal of learning and self-cultivation in pursuit of sagehood. The last chapter gives brief biographical accounts of prominent Confucian teachers from the beginning of the tradition to the Northern Sung period, establishing a lineage of orthodox transmission of the Confucian teachings.

The work has become one of the most indispensable and popular guides to the Neo-Confucian tradition. It is the model of the later **Hsing-li ta-ch'üan** or *Great Collection of Neo-Confucianism*, a work central to Confucian education for hundreds of years. The *Chin-ssu lu* is particularly significant as an anthology of the School of Principle, stressing **ko-wu ch'i-ung-li**, investigation of things and exhaustion of Principle, as the major forms of learning and self-cultivation. **Chang Po-hsing** of the **Ch'ing dynasty** has compiled a *Hsü chin-ssu lu* or

Supplement to the Reflections on Things at Hand by adding seventeen entries of Chu Hsi's words to the anthology. See also **li-hsiieh** (School of Principle or learning of Principle) and **Lun yü** (*Analects*).

Chan Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Chin-tai wei-hsin-lun chien-shih

Written by **Ho Lin**, the *Chin-tai wei-hsin-lun chien-shih*, or *Brief Explanation of Contemporary Idealism*, was published in 1942. It sought to find a common ground between Chinese and Western philosophical traditions. The author saw this common ground theoretically in idealism, regarding Confucian idealism as the best—though it would benefit from Western philosophy. For Ho, the Confucian moral teachings are the infallible basis for the reforms of life and society. He put forward a differentiation between the psychological **hsin** (**heart-mind**) and the logical heart-mind, identifying the latter with the ideal and spiritual **Principle** (*li*). Such heart-mind is considered to be the subject of experience, action, knowledge, and value. This viewpoint of Ho was known as the **hsin hsin-hsiieh**, or new learning of the heart-mind.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Chin-wen (New Text)

See **New Text/Old Text** (*chin-wen/ku-wen*).

Chin-wen chia (New Text School)

A Confucian school arising in the early period of the Former **Han dynasty**. The *chin-wen chia* focused on the so-called New Text version of the classics. The major thinkers associated with the school were **Tung Chung-shu** and **Ho**

Hsiu. See also **ching** (classic) and **New Text/Old Text** (*chin-wen/ku-wen*).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ch'in-zither

One of the musical instruments used in the performance of Confucian ritual, principally found in the **shih-tien ceremony** (**Twice Yearly Confucian Ceremony**). The *ch'in-zither* is a large plucked instrument over 5 feet in length and about 10 inches in width, possessing either twenty or seven strings. It assumes a prominent role in the traditional Chinese orchestra. See also **music**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

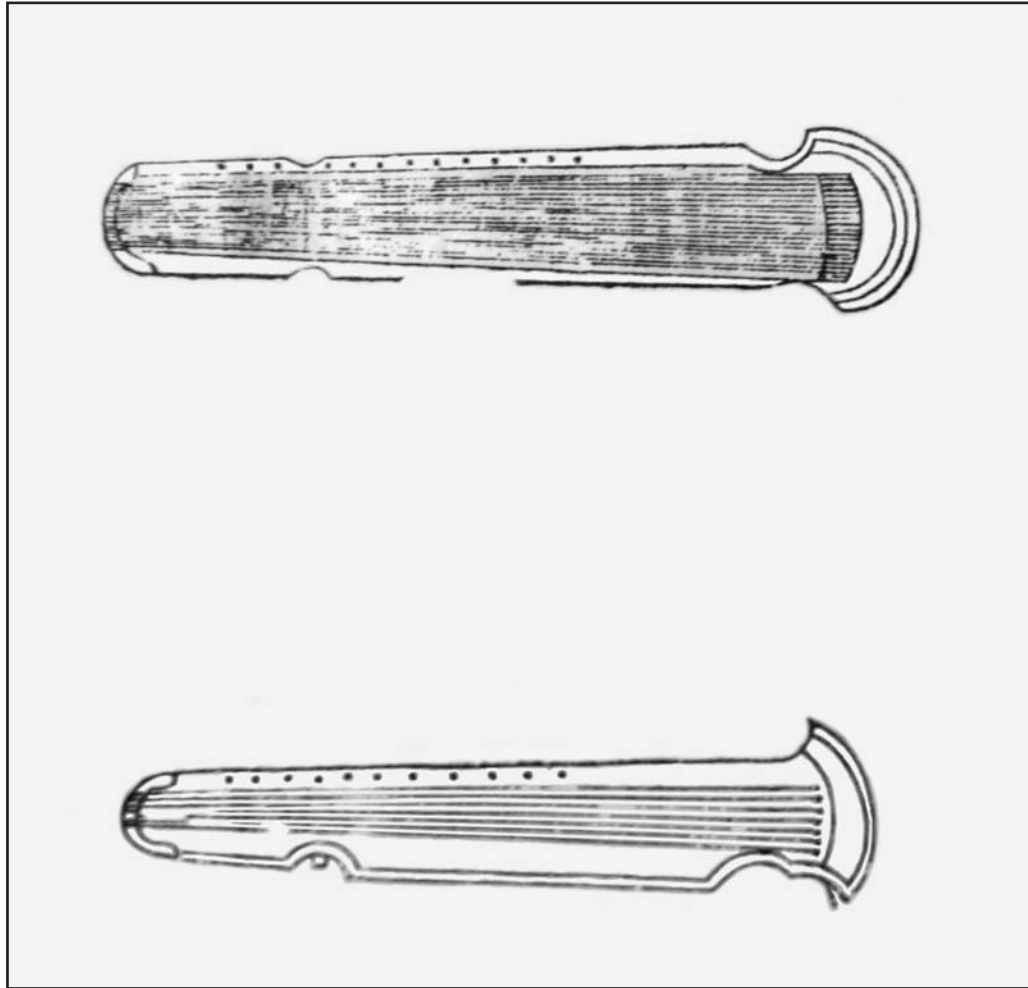
Chi-shan School

A **Ming dynasty** Neo-Confucian school named after a mountain in Chekiang province where its founder **Liu Tsung-chou** took retreat. This is the last school discussed in the *Ming-ju hsiieh-an* or *The Records of Ming Scholars* by **Huang Tsung-hsi**, Liu's own disciple. The Chi-shan School follows the teachings of **Wang Yang-ming**, but opposes such radical interpretation of Wang as the **T'ai-chou School**. See also **Wang Yang-ming School**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chi-ssu

Selfish desires; synonymous with the term *ssu-yü*. In the *Chu-tzu yü-lei* or *Conversations of Master Chu, Arranged Topically*, **Chu Hsi** suggests that it is



Large (upper) and mid-size (lower) *ch'in*-zithers have twenty and seven strings respectively.

necessary to get rid of *chi-ssu*. Selfishness is most frequently associated with the *jen-hsin* (**heart-mind of humanity**), as opposed to the *Tao-hsin* (**heart-mind of the Way**). On reading the *Lun yü* (*Analects*), Wang Fu-chih referred to *chi-ssu* as the state before *fu-li*, returning to propriety or rites. See also *k'o-chi fu-li* and *yü* (**desire**).

de Bary, Wm. Theodore. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.

Chi-sun

Chao Ch'i, who wrote the first extant commentary to the *Book of Mencius*, identified Chi-sun as one of the fifteen

disciples of **Mencius**. There is only a single passage in which he is mentioned and its connection to Mencius or Mencius' disciples remains unclear. The **Sung dynasty** Neo-Confucian **Chu Hsi** concluded that there is insufficient evidence to consider Chi-sun a disciple. Since then, little credence has been placed in his status as a disciple.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–1895; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Ch'i-tiao K'ai

(b. 540 B.C.E.) Ch'i-tiao K'ai is considered one of the minor members of the twenty-five disciples of **Confucius** listed in the *Lün yü* (*Analects*). In that text, Confucius asks him to serve in an official position. Ch'i-tiao K'ai refuses the offer on the grounds of his own immaturity and lack of experience. The master expresses his admiration for this decision. According to the *Han Fei-tzu*, one of eight schools founded after Confucius' death was established by Ch'i-tiao. However, no work of his is extant. See also **Confucius' disciples**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Chiu ching

See **Nine Classics**.

Chiu-ching chieh

See *T'ung-chih t'ang ching-chieh*.

Ch'iung-li (Exhausting Principle)

One of the key terms used to describe the method of learning and self-cultivation advocated by the *li-hsüeh* (**School of Principle or learning of Principle**). The term *ch'iung-li*, or exhausting Principle, first occurs in the "**Shuo kua**" **commentary** or "Discussion of the Trigrams," a commentary to the *I ching*, or *Book of Changes*. It appears in a sentence that reads, "Through the exhaustion of Principle and the full realization of nature one reaches an understanding of destiny." Although it is not entirely clear what these phrases mean within the setting of the *I ching*, in the context of the sentence, the processes of *ch'iung-li* and *chin-hsing* (**fully developing the nature**) are seen as ways of understanding one's *ming* (**destiny or fate**).

Ch'iung-li is probably one of the most frequently used terms to characterize the method of learning and self-cultivation in the School of Principle. According to the School of Principle, each and every thing has a **Principle**

(*li*). *Li* is the internal moral pattern that is the underlying structure of all things throughout the universe. Human beings possess Principle within their *hsing* (**nature**) and it is the task of each individual to develop and manifest this Principle within himself or herself. For the School of Principle, this task requires a process of learning about Principle, but not just within the individual human nature. It also includes a broad search for and investigation of Principle as it occurs in things in general. This search is the process of *ko-wu* (**investigation of things**). This term from the "**Great Learning**" ("**Ta-hsüeh**") is frequently combined with the term *ch'iung-li* in the phrase *ko-wu ch'iung-li*, the investigation of things and the exhaustion of Principle. This phrase represents the central features of the School of Principle.

Ch'eng I and **Chu Hsi** suggested that to exhaust Principle means to examine and investigate it to the utmost. They believed that since everything in nature has Principle, one can only understand Principle through a broad examination. This means to study not only things—objects in the world—but also relations, such as special moral relations between relatives. Those who serve in office should examine the Principle of the way in which they serve. As Ch'eng I suggests, one should also examine books, study history, and observe the way he or she gets along with people in everyday life. One should seek out moral issues of past and present in order to understand and practice the underlying moral Principle that is found in all things.

While the phrase suggests an exhausting search, it does not necessarily suggest an exhaustive search. Not all things are to be investigated. This point is made explicitly in the *Chin-ssu lu*, or *Reflections on Things at Hand*, one of the most popular School of Principle guides to learning and self-cultivation. In fact, the investigation of things is most often described as meaning neither all things nor only one thing, but rather a reasonable number of things.

Sometimes this is spoken of, in Ch'eng I's words, as "investigating one thing today and another tomorrow."

Despite the general suggestion that only a reasonable number of things are required in a search of Principle, the School of Principle became identified with an exhaustive search. This is due to Chu Hsi's comment that if a single matter is not deeply probed into, one will be ignorant of that matter's Principle. The *hsin-hsüeh* (**School of Heart-Mind**) arose partly out of its objection to a never-ending search for Principle. **Wang Yang-ming** identifies Principle with human nature and equates exhaustion of Principle with full realization of human nature, asserting that *ch'ung-li* is simply an inward cultivation of the heart-mind. In contrast to the School of Principle, the School of Heart-Mind sees little necessity for turning outward and considers the investigation of things to be an internal process.

Later School of Principle members during the Ming period, for example, became sensitive to this concern and tended to turn the search more inward, not unlike their counterparts in the School of Heart-Mind. In the **Sung dynasty**, the phrase *ch'ung-li* was most often interpreted as a very broad and exhaustive searching process and it was the cornerstone of the learning and self-cultivation advocated by the School of Principle.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Chi-wu ch'ung-li

Meaning "approach to things and exhaustion of Principle," a synonym of *ko-wu ch'ung-li*, investigation of things and exhaustion of Principle. See *ko-wu ch'ung-li*.

Chi Yün

(1724–1805) Scholar and bibliographer of the **Ch'ing dynasty**; also called Chi Hsiao-lan and Chi Ch'un-fan. Chi Yün is known for his contribution to the *chiao-k'an hsüeh*, or textual criticism. A native of Hopeh province, Chi passed the *chin-shih* examination and received his Metropolitan Graduate degree in 1754. He held several official positions, including Academician Reader-in-waiting of the Hanlin Academy, Academician of the Grand Secretariat, Assistant Grand Secretariat, and Minister of Rites, but it was his appointment in the Hanlin Academy that qualified him to be one of the Compilers-in-chief of the *Ssu-k'u ch'üan-shu*, or *Complete Library of Four Branches of Books*, in 1773. Chi was good at *ching-hsüeh* (**study of classics**), specializing in the *I ching*, or *Book of Changes*. He argued that the "Ho t'u" ("River Chart") and the "Lo shu" ("Lo Writing") were not the origins of the *I ching*, as the **Han dynasty** Confucians through the **Neo-Confucians** of the **Sung dynasty** had long maintained. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chou Dynasty

The Chou dynasty represented a period of extraordinary growth in Chinese civilization. Lasting from 1045 to 256 B.C.E. the Chou dynasty is divided into two major periods, the Western Chou, 1045 to 771 B.C.E. and the Eastern Chou from 770 to 256 B.C.E., the latter of which includes the Spring and Autumn period from 722 to 481 B.C.E. and the Warring States period from 475 or 403 to 221 B.C.E. The later period extends beyond

any reasonable estimate of the survival of the Chou dynastic rule, but it is not until 221 B.C.E. that a new dynasty is founded. The successive periods of the Chou dynasty are marked by a steady decreasing power of the Chou dynastic rulers with a simultaneous increasing power of various nobles ostensibly serving the Chou court. By the time of the Warring States period the Chou dynasty had been reduced to a ruler in name only with all power effectively transferred to a set of competing states. Civil war between the states was rampant, with the rulers of many of the states claiming title to the Chou court.

The early Chou period is of particular significance to the Confucian school, for it was the founders of the Chou dynasty, **King Wen**, **King Wu**, and the **Duke of Chou**, for whom praises were sung as the virtuous rulers capable of bringing civilization and order to the world. There were also a number of features of what was purported to be the early Chou worldview that became prominent features of the Confucian school. The belief in **T'ien (Heaven)** as an absolute authority, and the belief in **T'ien-ming (Mandate of Heaven)** as the principle of how T'ien operated in history, continued to play a dominant role in the development of Confucian thought. Based on ancestor worship and cult, religious practice in the Chou court involved elaborate ceremony and ritual as well as an extensive practice of **sacrifice** and **divination**. The Confucian school adopted much from these practices, seeing them as an ideal form of religious practice because of their connection to the sage-like rulers who had founded the dynasty. They also, however, changed a great deal of the orientation of the religious worldview of the early Chou, but it was against the backdrop of assimilation and adaptation that such change occurred. In their own minds the ideal of the early Chou remained prominent.

The early Chou was thoroughly idealized by the Confucian school. Its founders, its ways, its institutions as recorded by traditional accounts, for

example, the ***Shu ching*** or *Book of History*, the ***Shih ching*** or *Book of Poetry*, and the ritual texts, were all viewed as paradigms of virtue. To the Confucians, whose role was the preservation of such early accounts, to return to the ways of the early Chou became a perspective that dominated much of their thinking. They saw the problems of their own day and they found the solution to those problems in following the records of actions that had been taken in the past, during a time when from the Confucian perspective virtue reigned. When faced with unequal land distribution during their own time, for instance, a Confucian could find solace in the plan of the founders of the Chou for what was called the **well-field system**. Land was separated into nine plot divisions. Eight families lived in the division with one central plot held in common and cultivated as a community activity for the good of everyone. The concept of the well-field system has been mentioned throughout Confucian history including references from Confucians in the twentieth century.

The traditional accounts of the Chou period appeared even more ideal when set against the backdrop of the increased chaos of the Eastern Chou period. It was in the Eastern Chou when rites had failed to function that the various schools of Chinese thought began to arise. This included not only the Confucians, but the Taoist, Legalists, ***yin/yang*** cosmologists, Agriculturalists, Logicians and a variety of smaller schools. With the rise of the **scholar class (*shih*)** and the dissemination of knowledge, this became the period of classical Chinese philosophy and the contending points of view were referred to as the **hundred schools of thought**. Each had an answer to the increased chaos and violence of the time. For the Confucians, the answer lay in a return to the time the traditional accounts spoke of as ordered and peaceful—the times of the sage founders of the Chou dynasty. The founders of the Confucian school, the three major figures who

were referred to today as representing Classical Confucianism, **Confucius**, **Mencius**, and **Hsün-tzu**, all lived during the Eastern Chou, each living respectively in a period of greater decline and chaos. Their teaching and formulation of the Confucian worldview is forged by the increasing civil chaos as the Chou dynasty neared its end. In such a context, the records of the early Chou that told of peaceful and virtuous rule could not help but become a template for how the world should be ordered. See also **ancestors (tsu)**; **ching (classic)**; **Shang dynasty**; **worship**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hsu, Cho-yun. *Ancient China in Transition: An Analysis of Social Mobility, 722–222 B.C.* Stanford, CA: Stanford University Press, 1965.

Chou-hsüeh

General name for prefectural schools. The *chou-hsüeh* was ranked as the middle level state school above the district school, *hsien-hsüeh*, and below the National University, *t'ai-hsüeh*. Though the *chou-hsüeh* was a local school, the **T'ang dynasty** Confucian **Han Yü** had spared no efforts to promote it after he was relegated to South China. See also **t'ai-hsüeh (National University)**.

Chaffee, John W. *The Thorny Gates of Learning in Sung China: A Social History of Examinations*. Albany, NY: State University of New York Press, 1995.

Chou i

See *I ching*.

Chou Ju-teng

(1547–1629) **Ming dynasty** Neo-Confucian of the **T'ai-chou School**. Chou Ju-teng, also known as Chou Chi-yüan and Chou Hai-men, was a native of

Chekiang province. He passed the **chin-shih examination** or Metropolitan Graduate examination in 1577 and held a series of appointments in government throughout his life. A disciple of **Lo Ju-fang**, he followed **Wang Yang-ming's** teachings through the interpretation of **Wang Ken**, founder of the T'ai-chou School. Chou focused himself upon Wang Yang-ming's *ssu chü chiao*, or Four-Sentence Teaching. Expounding **Wang Chi's** reading, he stressed the state beyond good and evil, and claimed this state as the true characteristic of both human nature and heart-mind. His writings include the **Sheng-hsüeh tsung-ch'uan**, or *Orthodox Transmission of the Learning of the Sages*. See also **hsin (heart-mind)** and **hsing (nature)**.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chou kuan

The *Chou kuan* or *Institutes of Chou* is the original title of the *Chou li* or *Rites of Chou*. See **Chou li**.

Chou kuan hsin-i

Major work by the **Sung dynasty** reformer **Wang An-shih**, the *Chou kuan hsin-i*, or *New Interpretation of the Institutes of Chou*, attempts to justify his political, economic, military and educational reforms between 1069 and 1076 by the authority of the Confucian classic, the *Chou kuan*, or *Institutes of Chou*. A great deal of controversy surrounds the *Chou kuan hsin-i* due to Wang's strained interpretation of the classical text. As a result the authenticity of the *Chou kuan* itself was challenged by those who opposed Wang An-shih.

While the authenticity of the *Chou kuan* might be challenged, the *Chou*

kuan hsin-i provided a new basis for the use and application of classical texts. Rather than a very close and literal reading of the classical source, Wang was more interested in a far ranging interpretation. He had little patience for the scholarly and philological study developed across centuries of commentary tradition. He thought that a broad interpretation not only made the text relevant to his own concerns, but also ought to be the basis for others to learn the classics. In this respect Wang represents a radical breaking with past traditions, especially the one of the **Han dynasty**, and the *Chou kuan hsin-i* is an excellent example of this tendency in the Northern Sung period. Though the work was promoted by Wang in **civil service examinations**, it exists only in fragments today.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Chou li

Originally known as the *Chou kuan* or *Institutes of Chou*, the *Chou li* or *Rites of Chou* is one of the three major writings on the subject of **li (propriety or rites)** within the Confucian canon. The three ritual texts, namely, the *Chou li*, the ***I li*** or *Ceremonies and Rites*, and the ***Li chi*** or *Records of Rites*, are considered traditionally to be the comprehensive records of the **Chou dynasty** civilization and institution. Believed to be a work of the Warring States period, the *Chou li* is traditionally dated later than the *I li* but earlier than the *Li chi*. It contains material that represents the early Chou but it also has material from the fifth and four centuries B.C.E. Emerging in the mid-second century B.C.E. as an Old Text piece, it also seems to have received additional work during the **Han dynasty**.

The subject matter of the *Chou li* is an extensive portrayal of what is purported to be the governmental system of the early Chou dynasty. It is a very detailed account of all governmental offices, staff titles, and the rites and

ceremonies associated with the respective offices. Though considered by most modern scholarship to be a rather fanciful account of the early Chou government institutions, the traditional point of view held it to be an authoritative work by the **Duke of Chou** detailing the divisions of governmental offices. The *Chou li*, like the *I li*, offers detailed descriptions of ritual and ceremony, but there is little elaboration and expansion of the meaning of ritual such as those found in the *Li chi*.

The *Chou li* was not considered to be of the same stature as the *Li chi* and therefore was not included as part of the **Five Classics**, but it was canonized along with the *I li* as part of the **Twelve Classics**. As part of the Twelve Classics it was considered to be an authoritative source for information about ritual from the early Chou period. See also **New Text/Old Text (*chin-wen/ku-wen*)**.

Legge, James. trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Chou Lien-hsi

See **Chou Tun-i**.

Chou Lien-hsi chi

The *Chou Lien-hsi chi*, or *Collected Works of Chou Lien-hsi*, is the **Ming dynasty** title of the *Chou-tzu ch'üan-shu*, or *Complete Works of Master Chou*. See ***Chou-tzu ch'üan-shu***.

Chou Tun-i

(1017–1073) One of the great founding figures of **Neo-Confucianism** during the Northern **Sung dynasty**. Chou Tun-i is also known as Chou Mao-shu and Chou Lien-hsi. Lien-hsi, meaning Stream of the Waterfall, is the name of his study



Chou Tun-i, one of the Five Early Sung Masters, formulated his metaphysics in his "Explanation of the Diagram of the Great Ultimate" and *Penetrating the Book of Changes*.

beside a stream. His love of nature is often recounted by a story that he refused to cut the grass in front of his window. When asked, he explained that the feelings of the grass were the same as his own. The anecdote reveals his understanding of the interrelation of all living things and the moral responsibility that humankind bears for other lives.

This interrelationship of all things in the universe reflects Chou's incorporation of Buddhism and Taoism into his thought. As a Confucian philosopher, he seems to have been particularly attracted to the study of Taoism. In fact, some scholars have already pointed out the Taoist origin in many of his ideas. Such an origin, however, leads to his development of a Confucian cosmogony and **metaphysics** that have become the basic principles of the Neo-Confucian tradition. Chou's metaphysics are formulated in two writings, the "T'ai-chi t'u shuo," or "Explanation of the Diagram of the Great Ultimate," and the *T'ung-shu*, or *Penetrating the Book of Changes*, both collected in the *Chou-tzu ch'üan-shu*, or *Complete Works of Master Chou*.

On the basis of some earlier Taoist diagrams for acquiring **immortality** such as the "Wu-chi t'u," or "Diagram of the Non-Ultimate," Chou Tun-i developed his cosmogonic "Diagram of the Great Ultimate" by applying the Confucian ideas in the "**Chung yung**" ("**Doctrine of the Mean**"), the commentaries to the *I ching*, or *Book of Changes*, and Han Yü's theory of *Tao-t'ung*, tradition of the Way. Thus, at the core of Chou's system of thought lies the **Absolute** described as both *wu-chi* (**Non-Ultimate**) and *t'ai-chi* (**Great Ultimate**), the spiritual noumenon of the universe.

According to Chou's cosmogony in the "T'ai-chi t'u shuo," *wu-chi* proceeds to *t'ai-chi*, which begets *yang* and then *yin*. *Yin yang* further divides into the *wu hsing* or Five Elements. The ways of *ch'ien* and *k'un*, male and female, give rise to all things. The result of this process is *sheng-sheng*, the production of life, and the formation of the world in a fashion of interdependence among all

things with a common Absolute interpreted later by **Chu Hsi** as **Principle (li)**.

Humankind is seen as the highest form of life on the earth and in turn the sage, *sheng-jen*, is regarded as the highest expression of human life. The sage represents the moral capacity of perfection available to all human beings through learning and self-cultivation. The individual's quest is to achieve sagehood and thus enter into an understanding of the interrelation of all things. Such an interconnection is found in Chou's own sense of sharing in the feelings of the grass growing before his window.

Chou's teachings show a proclivity to quietude and negative discourse, characteristics often associated with Taoism. He talks of learning and self-cultivation in terms of **chu-ching** (**regarding quietude as fundamental**). He expresses the Absolute in the negative term *wu-chi*. At the same time, however, he developed the theory of *t'ai-chi*, suggesting that only both terms together are adequate to fully describe the Absolute in words. Similarly, the vacuity of quiescence is balanced with the fullness of **ch'eng** (**sincerity**), a moral concept taken from the "Chung yung." Chou places great emphasis on the ideal of *ch'eng* in the *T'ung-shu*, suggesting that one can see into the roots of one's being in the state of sincerity, a state he refers to as *chi*, the subtle activating force of the universe. Therefore, *ch'eng* as the highest principle of human nature and life is equated with **T'ien** (**Heaven**), or the Way of Heaven, and becomes the foundation of *wu ch'ang*, the five moral constants.

Chou prefers the method of quietude in learning and self-cultivation, but he sees such method as a means toward Confucian sagehood, an ideal of both internal and external lives. While his stress upon this method has suggested to some a connection to the Taoist tradition, he considers his teachings firmly rooted in the orthodox tradition of **Confucius** and **Mencius**. He bases much

of his teachings on the *I ching*, a classical text fully incorporating Confucian values. It is significant in this respect that one of his major philosophical works is a commentary to the *I ching*.

Chou Tun-i's "Diagram of the Great Ultimate" is often seen as the metaphysical starting point of Neo-Confucianism. His conceptions of *t'ai-chi, li, ch'i (vitality), hsing (nature)*, and *ming (destiny or fate)* undoubtedly afford his followers a series of basic philosophical categories. He is placed by Chu Hsi as the first of the Five Early Sung Teachers, including **Chang Tsai, Shao Yung, Ch'eng Hao and Ch'eng I**, whose collective efforts have brought forth the Neo-Confucian movement. Chou died during his term of office as Prefect of the Nan-k'ang Military Prefecture, a position taken up by Chu Hsi one century later.

Though he held a number of official positions such as Erudite of the National University throughout his life, he is probably best known for his role as the teacher of the brothers Ch'eng Hao and Ch'eng I, two major Neo-Confucians. He is believed to have had a great influence on them, hence an instrumental force in the Neo-Confucian movement. See also *ch'ien hexagram; hsing (nature); k'un hexagram; po-shih; sheng or sheng-jen (sage)*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Chou-tzu ch'üan-shu

Based on the **Ming dynasty** *Chou Lien-hsi chi*, or *Collected Works of Chou Lien-hsi*, or the *Chou Yüan-kung chi*, *Collected Works of Chou Yüan-kung*, the *Chou-tzu ch'üan-shu*, or *Complete*

Works of Master Chou, is the **Ch'ing dynasty** version of the collected writings of and about the **Sung dynasty** philosopher **Chou Tun-i**. Although all the extant works of Chou are included, by far the most important writings are the "**T'ai-chi t'u shuo**," or "Explanation of the Diagram of the Great Ultimate," and the **T'ung-shu**, or *Penetrating the Book of Changes*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Chou Yüan-kung chi

The *Chou Yüan-kung chi*, or *Collected Works of Chou Yüan-kung*, is an alternative title of the *Chou-tzu ch'üan-shu*, or *Complete Works of Master Chou*. See *Chou-tzu ch'üan-shu*.

Chu (Prayer-Master)

The *chu*, translated by Sinologist Bernhard Karlgren as "prayer" or "prayer-master," is the closest equivalent found in Confucianism to match the role of a priest. The Chinese character, as explained by Hsü Chung-shu, depicts a person engaging in supplication by kneeling and opening his mouth in front of a *shen-chu* or ancestral tablet. He is traditionally identified as a male *wu*, magician or shaman, acting as a mediatory agent between humans and spirits. Like the *ju*-ritualists of the **Shang dynasty**, the *chu* is responsible for conducting ceremonies and rites. In its later development, the prayer-master becomes the administrator of *miao (temple or shrine)*. It is in this sense that the role of *chu* is considered at times comparable to that of a priest. Of course, it should be noted that their particular codes of behavior are very different from each other. See also **church**.

Hsü Chung-shu. *Chia-ku-wen tzu-tien*. Ch'eng-tu: Ssu-ch'uan tz'u-shu ch'u-pan-she, 1990.

Karlgren, Bernhard. *Grammata Serica Recensa*. 1957. Reprint, Göteborg,

Sweden: Elanders Boktryckeri Aktiebolag, 1972.

Chu (Resounding Box)

See **resounding box** (*chu*).

Ch'uan (Transmission)

The passing of teachings from master to disciple and the formation of a tradition across history. Although it is usually employed in Buddhism, *ch'uan* is also used in **Neo-Confucianism**. In the latter case, it is specifically associated with the terms *ch'uan-hsin* (**transmission of the heart-mind**) and *Tao-t'ung*, or tradition of the Way. Both terms signify core teachings that are handed down from master to disciple for the continuation of the tradition.

There could be large historical gaps within the transmission, but a later generation would pick up the thread of teachings and allow the lineage to continue. Establishing a transmission involves identifying teachers considered to be responsible for the essential teachings of the tradition. Thus, *ch'uan* is also a definition or interpretation of what constitutes the creation of orthodox teachings. The theory of *Tao-t'ung* is built upon this model.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Chuang Shu-tsu

(1751–1816) Also known as Chuang Pao-ch'en and Master Chen-i, Chuang Shu-tsu was a **Ch'ing dynasty** scholar of the classics. A native of Ch'ang-chou, Kiangsu, and a *chin-shih*, or Metropolitan Graduate, of 1780, he received his family's classical scholarship from his uncle, **Chuang Ts'un-yü**. Intellectual historian Benjamin A. Elman considers him the academic mediator between Chuang Ts'un-yü and **Liu Feng-lu**. Chuang Shu-tsu was a voluminous writer; his works

include an etymological survey of the **Five Classics**, a study of the Old and New Texts of the *Shu ching* or *Book of History*, as well as textual researches of the *Shih ching* or *Book of Poetry*, the *Shih chi* (*Records of the Historian*) and the *Po-hu t'ung* (*White Tiger Discussions*). See also *chin-shih examination* and **New Text/Old Text** (*chin-wen/ku-wen*).

Elman, Benjamin A. *Classicism, Politics, and Kinship: The Ch'ang-chou School of New Text Confucianism in Late Imperial China*. Berkeley, CA: University of California Press, 1990.

Chuang Ts'un-yü

(1719–1788) Classical scholar and founder of the Ch'ang-chou New Text School of the **Ch'ing dynasty**. Chuang Ts'un-yü, also known as Chuang Fang-keng and Chuang Yang-t'ien, was born into a powerful family in Ch'ang-chou, Kiangsu. He passed the *chin-shih examination*, receiving his Metropolitan Graduate degree in 1745; he held a series of official positions, including Junior Compiler in the Hanlin Academy, Academician of the Grand Secretariat, Provincial Education Commissioner, and Vice Minister of Rites. His interest was in the *ching-hsüeh* (**study of classics**), particularly the *Kung-yang chuan* commentary to the *Ch'un ch'iu*, or *Spring and Autumn Annals*, and he played a critical role in the resurrection of the *Kung-yang hsüeh*, or Kung-yang School, in the eighteenth century.

Chuang Ts'un-yü reformulated Confucian teachings by incorporating the tradition of the *ku-wen chia* (**Old Text School**) into that of the *chin-wen chia* (**New Text School**) and by introducing the *Sung-hsüeh*, or Sung learning, into the *Han-hsüeh*, Han learning. His groundbreaking work on the *Ch'un ch'iu*, for example, is a product of **Tung Chung-shu's** and **Ho Hsiu's** Kung-yang School, the Old Text School's interpretation of the *Chou li*, or *Rites of*

Chou, and the *li-hsüeh* (**School of Principle or learning of Principle**) of the **Sung dynasty**. Chuang also left writings on the *I ching*, or *Book of Changes*, the *Shu ching*, or *Book of History*, and the Old Text School's commentaries to the *Shih ching*, or *Book of Poetry*, as well as the *Chou li*.

Intellectual historian Benjamin A. Elman has pointed out that Chuang Ts'un-yü's view of the *Book of Changes*, as revealed in his treatises on the "T'uan chuan," or "Commentary on the Decision;" the "Hsiang chuan," or "Commentary on the Images;" the "**Hsi-tz'u chuan**," or "Commentary on the Appended Judgments;" and the "Hsü kua," or the "Order of the Hexagrams," was different from that of the Han learning tradition. While *Han-hsüeh* scholars emphasized fragmentation and historicity in classical study, Chuang advocated a total understanding of the canon. For Chuang, the *Book of Changes* represents the *sheng-jen* or sages' philosophy concerning the order of the world. See also *han-lin yüan* (**Academy of Assembled Brushes**); **New Text/Old Text** (*chin-wen/ku-wen*); *sheng* or *sheng-jen* (**sage**); "**Shih i**" ("**Ten Wings**").

Elman, Benjamin A. *Classicism, Politics, and Kinship: The Ch'ang-chou School of New Text Confucianism in Late Imperial China*. Berkeley, CA: University of California Press, 1990.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ch'uan-hsi lu

Collection of **Wang Yang-ming's** conversations with his disciples and correspondence. The *Ch'uan-hsi lu*, or *Instructions for Practical Living*, is a major source of Wang Yang-ming's teachings, in particular his ideas of *chih liang-chih*, extension of knowledge of the good, and *chih hsing ho-i*, unity of knowledge and action. The work was compiled by **Hsü Ai** and first published by **Hsüeh K'an** in 1518 as a record of

dialogues and sayings. It was appended in 1524 with additional materials by Nan Ta-chi and again in 1535 and 1556 by **Ch'ien Te-hung**. Finally, in 1572, its present form emerged with Ch'ien adding one more item and Hsieh T'ing-chieh placing the work in the beginning of the *Wang Wen-ch'eng Kung ch'üan-shu*, or *Complete Works of the Culturally Accomplished Duke Wang*.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ch'uan-hsin (Transmission of the Heart-Mind)

A theory advocated by the Neo-Confucian **Ch'eng Hao** emphasizing the role of the *hsin* (**heart-mind**) in transmitting the **Tao (Way)** of the *sheng*, sages. According to the *Sung Yüan hsüeh-an*, or *Records of Learning in Sung and Yüan*, Ch'eng Hao sees the transmission of the sages' Way as no more than that of their heart-minds. As there is no difference between one's heart-mind and that of the sages', to transmit the sages' heart-minds is simply to realize and expand one's own heart-mind. Ch'eng Hao's theory is based on the belief that all heart-minds, be it the sages' or commoners', are morally good. This theory lays a foundation for the later **hsin-hsüeh (School of Heart-Mind)**.

Chu Hsi uses *ch'uan-hsin* to describe the transmission of teachings of the sages throughout the history of Confucianism. Like the term *Tao-t'ung*, or tradition of the Way, *ch'uan-hsin* refers to a transmission of teachings containing the **essence** of sagely wisdom from the heart-mind of one teacher to another. Not unlike its use in Buddhism, *ch'uan-hsin* suggests an acquisition of sagely teachings by the individual through learning and self-cultivation. It is a process of self-acquisition, known as *tzu-te*, or getting it oneself,

with no need of a linear progression in every generation.

The Neo-Confucians claim that it is only at the point of the Neo-Confucian movement that the teachings of the sages are again activated and understood, and thus could be transmitted. Ch'uan-hsin is a critical concept for establishing the authority of **Neo-Confucianism** because it suggests that the Neo-Confucians are the legitimate interpreters of the Confucian tradition through a form of direct apprehension of the core teachings of the ancient sages. It places the Neo-Confucians in a position of picking up the original teachings of the early Confucians after centuries of suspension of the Way. See also **hsin (heart-mind)** and **sheng or sheng-jen (sage)**.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Ch'uan-hsin mi-chih

One of the diagrams from the **Sheng-men shih-yeh t'u**, or *Diagrams of the Proper Business of the Sages' School*, by Li Yüan-kang. The "Ch'uan-hsin mi-chih," or "Secret Purport of the Transmission of the Heart-Mind," like the "**Ts'un-hsin yao-fa**," or "The Essential Method for the Preservation of the Heart-Mind," is an attempt to illustrate a number of core Neo-Confucian teachings on the **hsin-fa**, or method of the heart-mind.

The "Ch'uan-hsin mi-chih" places the **hsin (heart-mind)** at the center of learning and self-cultivation, differentiating the **jen-hsin (heart-mind of humanity)** from the **Tao-hsin (heart-mind of the Way)**. It suggests that the **jen-hsin** represents the danger of *ssu-yü* or selfish desires, while the **Tao-hsin** represents the subtlety of the **T'ien-li (Principle of Heaven)**. Thus, the purpose of learning and self-cultivation is to surmount human desires and to follow Heaven's Principle. The means to achieve this goal is summed up by the terms **ch'ung-li (exhausting Principle)** and **chin-hsing (fully**

developing the nature), which are characterized respectively by the words "refinement" and "unity" from the **Shu ching**, or *Book of History*. "Refinement" and "unity" are described as *ming*, luminous, and *ch'eng*, sincere, respectively. They finally lead to the mean, the ultimate point of the transmission.

Diagrams of this kind were used in learning and self-cultivation. The "**Chung yung**" ("**Doctrine of the Mean**") plays a central role in the formulation of Neo-Confucian teachings, and diagrammatization was a method for clarifying and simplifying the complexity of its teachings. The degree to which such diagrams were employed directly in self-cultivation is interesting as a guide for meditation or quiet reflection. See also **ch'eng (sincerity)**; **chi-ssu; hsin (heart-mind)**.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Ch'üan-hsüeh p'ien

Chang Chih-tung's most important writing. The *Ch'üan-hsüeh p'ien*, or *Exhortation to Learn*, was published in 1898 and given official distribution by the throne. Its title was taken directly from that of the first chapter of the **Hsün-tzu**. Consisting of twenty-four chapters, it became an eloquent statement of the author's thought about Westernization in the sense of "Chinese learning for substance, Western learning for function." It argues for the centrality of Confucian teachings to the reform effort and the need to hold to the Confucian ethical code for the survival of China and the Chinese. Thus, Western learning serves only in addition to the primary study of the Confucian classics.

Chang described Chinese learning as old learning and *nei-hsüeh*, inner learning, while referring to Western learning as new learning and *wai-hsüeh*, outer learning. The inner/outer

binarism suggests that Chinese learning is intended for the cultivation of the self, as Western learning is for the management of world affairs. Through the *Ch'üan-hsüeh p'ien*, Chang promoted educational and industrial reforms on the one hand, but opposed **K'ang Yu-wei's** constitutional movement on the other. It was therefore criticized by reformers who wanted more radical measures. Yet the work was so influential that it was translated into English by Samuel I. Woodbridge in 1900 under the title *China's Only Hope: An Appeal*. See also **ching (classic)**; **hsin-hsüeh (new learning)**; **nei-hsüeh (Inner School)**; **wai-hsüeh (Outer School)**.

Chang Chih-tung. *China's Only Hope: An Appeal by Her Greatest Viceroy*. Translated and edited by Samuel I. Woodbridge. Westport, CT: Hyperion Press, 1975.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ch'uan-shan i-shu

Surviving Works of Ch'uan-shan; major collection of **Wang Fu-chih's** writings. The *Ch'uan-shan i-shu* was first published in 1842, one hundred and fifty years after the author's death. The first edition contained eighteen pieces of Wang's work. It was enlarged to fifty-eight titles in 1865 by Tseng Kuo-fan and his younger brother Tseng Kuo-ch'üan, and again to seventy titles in 1933. Included in this collection are Wang's most famous writings: *Ssu-wen lu*, or *Record of Thoughts and Questionings*; *Chou i wai-chuan*, or *Outer Commentary on the Chou Changes*; *Shang shu yin-i*, or *Elaboration on the Meanings of the Book of History*; *Chang-tzu Cheng-meng chu*, or *Master Chang's Correcting Youthful Ignorance Annotated*; *Tu Ssu-shu*

ta-ch'üan shuo, or *On Reading the Great Compendium of the Four Books*; **Ssu-shu hsün-i**, or *Gloss of the Four Books*; **Li chi chang-chü**, or *Records of Rites in Chapters and Verses*; and **Tu T'ung-chien lun**, or *On Reading the General Mirror*.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chuan-sun Shih

See **Tzu-chang**.

Ch'uan Tao cheng-t'ung

One of the diagrams included in Li Yüan-kang's **Sheng-men shih-yeh t'u**, or *Diagrams of the Proper Business of the Sages' School*. The "Ch'uan Tao cheng-t'ung," or "Legitimate Succession in the Transmission of the Way," attempts to establish a lineage of teachers thought to have succeeded the teachings of the ancient sages through the Confucian tradition. Drawn in 1172, the diagram illustrates the concept of **Tao-t'ung**, tradition of the Way.

The diagram lists twenty-two sages and worthies in history, and divides them into two groups: in the middle are fourteen sages and worthies believed to have transmitted the eternal Way of the great mean; flanking them are the remaining eight, whose teachings are considered helpful to the world for a time but cannot be transmitted for myriad ages. The centered lineage extends from the ancient sage-kings **Yao**, **Shun**, Yü, T'ang, Wen, and Wu through the **Duke of Chou** to **Confucius**. From Confucius the transmission is seen as going to **Confucius' disciples** Yen Hui and **Tseng-tzu**, and from Tseng-tzu to **Tzu-ssu** to **Mencius**. This is a critical connection to Mencius because it elevates Mencius as part of the legitimate succession and makes him the orthodox interpreter of Confucius. **Hsün-tzu**, however, is put aside in the lesser group, which also includes **Po-i** and **Shu-ch'i** as well as founders of the Taoist and Maoist schools.

The last generation of the transmission in the "Ch'uan Tao cheng-t'ung" skips over thirteen hundred years of history of the Confucian tradition; that is to say, all of the **Han dynasty** and **T'ang dynasty** Confucians are excluded from the legitimate succession. The diagram does include the Han Confucian **Yang Hsiung** in its scheme, but it places him outside of the lineage and beside Hsün-tzu. Thus, from Mencius the transmission goes directly to **Ch'eng Hao** and **Ch'eng I**, Li Yüan-kang's own teachers. The **Ch'eng brothers** became arguably the fore-runners in the rejuvenation of the transmission, a transmission that had lain fallow ever since Mencius. The transmission as it is presented by Li predates **Chu Hsi's** discussion of the line of succession and reveals the conception of *Tao-t'ung* in the Neo-Confucian movement. See also **hundred schools of thought; King T'ang; King Wen; King Wu; Yen Yüan (Hui); Yü (king)**.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Ch'uan Tao t'u

"Diagram of the Transmission of the Way" drawn by **Chao Fu**. The "Ch'uan Tao t'u" introduced the North under Mongol rule to the *Tao-hsüeh*, or learning of the Way, stressing that the Neo-Confucian movement represented the *Tao-t'ung*, or tradition of the Way. The transmission outlined by Chao suggests that the sacred teachings begin with the sage-kings **Fu Hsi**, **Shen Nung**, **Yao**, and **Shun**, and go on to **Confucius**, **Yen Hui**, and **Mencius**, and then to the Neo-Confucians **Chou Tun-i**, the **Ch'eng brothers**, and **Chu Hsi**. This lineage was accepted by Chu Hsi and his disciples. Like other diagrams of the tradition of the Way, there is a complete skipping of all Confucians between the period of Mencius and that of the Neo-Confucians. This assumes that in over a thousand years the Neo-Confucians

are the only Confucians who are in a position to be able to understand the teachings of the ancient sages. See also **sacred/profane** and **Yen Yüan (Hui)**.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Ch'üan Te-yü

(759–818) An influential scholar, poet, and high official of the **T'ang dynasty**. Ch'üan Te-yü was highly praised by **Han Yü**, the prominent T'ang Confucianist, for his thorough studies of the Confucian classics. As a scholar of *hsing-ming*, or nature-and-destiny, he sought to find in Confucianism a teaching that addressed questions of personal learning and self-cultivation. Like other members of the *hsing-ming* group such as **Liang Su**, Ch'üan saw a flexible relation among various religious traditions. Not surprisingly, he took up meditative practice of Buddhism and Taoism as a complement to Confucianism.

Ch'üan-t'i ta-yung

An expression meaning whole substance and great functioning; a key doctrine given in **Chu Hsi's** supplementary treatise to the *Ta-hsüeh chang-chü*, or the "Great Learning" in *Chapters and Verses*. The expression *ch'üan-t'i ta-yung* appears in the context of completely illuminating one's *hsin* (**heart-mind**) in the chapter on *ko-wu chih-chih*, investigation of things and extension of knowledge. It suggests a point of knowing as well as acting on behalf of all things with regard to the relationship between the individual and all things in the universe.

The phrase *ch'üan-t'i*, whole or total substance, refers to the connection between the heart-mind of the individual and that of all other things, hence

the unity of all things in the common structure of **Principle (li)**. *Ta-yung*, great functioning, refers to the capacity of the individual's heart-mind in its caring and empathy of all things. In the last analysis *ch'üan-t'i ta-yung* is a reference to the virtue of **jen (humaneness)** as the ultimate nature of **T'ien (Heaven)**. *Jen* has the capacity to exercise the whole substance and great functioning through the individual's moral acts in dealing with all things in the universe.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Taylor, Rodney L. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Ch'üan Tsu-wang

(1705–1755) Classical scholar and historian of the **Ch'ing dynasty**. Also known as Ch'üan Shao-i and Master of Hsieh-shan, Ch'üan Tsu-wang represented the Eastern **Chekiang School**. A native of Chekiang province, he passed the **chin-shih examination**, or Metropolitan Graduate examination, in 1736 and was appointed a Hanlin Bachelor. This appointment, however, lasted only for one year when he was disqualified from the Hanlin Academy and left the capital. The rest of his life was spent in several *shu-yüan* or academies, including the **Chi-shan School** at his hometown.

In the applied historiographic tradition of **Huang Tsung-hsi** and **Wan Ssu-t'ung**, Ch'üan Tsu-wang devoted himself to biographies of the loyalists of the **Sung dynasty** and **Ming dynasty**. He spent his last ten years in the completion of Huang's **Sung Yüan hsüeh-an** or *Records of Learning in Sung and Yüan*.

He also left a catechism of classics and history. Being a scholar of **ching-hsüeh (study of classics)**, Ch'üan valued both **Chu Hsi** and **Lu Chiu-yüan** for their teachings, though he was discontent with their followers' sectarianism and pedanticism. See also **Chekiang Schools; han-lin yüan (Academy of Assembled Brushes); shu-yüan academy**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chü-ching (Abiding in Reverence or Seriousness)

A key concept in the **li-hsüeh (School of Principle or learning of Principle)**. *Chü-ching*, abiding in reverence or seriousness, is a complement to the process of learning described in terms of **ko-wu ch'ung-li**, investigation of things and exhaustion of Principle, and **ko-wu chih-chih**, investigation of things and extension of knowledge. The phrase *chü-ching* first occurs in the **Lun yü (Analects)**, where **Confucius** recommends that in governing the **min (masses)**, one be simple in dealings with them and *chü-ching*, abide in reverence or seriousness. From this passage the term comes to mean attending to matters and affairs with a particular attitude, the attitude of reverence or seriousness.

When applied to the later Neo-Confucian interest in learning and self-cultivation, the term continues to suggest the necessity of holding to a particular attitude of mind as one pursues various activities. Learning and self-cultivation are described by the School of Principle in terms of an extensive process of investigation for **Principle (li)**. In this process, the individual's **hsin (heart-mind)** must be fully clear and attentive. This is the role of **ching (reverence or seriousness)**.

Thus the School of Principle suggests that self-cultivation requires a method to accomplish the investigation of Principle. *Chü-ching* and *ch'ung-li*,

exhausting Principle, are the two sides of cultivating the virtue of **jen (humaneness)**. They complement each other in the process of learning. **Ch'eng I** says that for self-cultivation to be successful one must develop one's *ching*. The state of *ching* is described by Ch'eng I as being like the state before the arising of the feelings of happiness, anger, sorrow, and joy. The reference that he uses is to the "**Chung yung**" ("**Doctrine of the Mean**") where distinction is made between the state before the arising of the feelings—**wei-fa**, not yet manifest or unmanifest—and the state after, **i-fa**, or already manifest. For Ch'eng I, reverence or seriousness is the state of the heart-mind in its full clarity when only the **Tao-hsin (heart-mind of the Way)** is present.

Put in another way, *ching* is the point at which there is the capacity for the clarity of **T'ien-li (Principle of Heaven)**, when the heart-mind is not encumbered with the material **ch'i (vitality)**. Ch'eng I describes this state as resembling quietude and vacuity, not in the sense of emptiness, but in the sense of clarity and attentiveness to only the essential.

Chu Hsi develops the notion of *chü-ching* from Ch'eng I's perspective. He suggests that *ching* is the essential quality that each individual must cultivate. The goal of moral cultivation is to reach a state of uninterrupted reverence or seriousness, in which all matters and affairs will be approached with the clarity and attentiveness of *ching*. Chu Hsi also suggests that it is through the method of *chü-ching* that the heart-mind keeps solemn and respectful. If, in the exhaustion of Principle, the heart-mind can restrain itself seriously as if it is afraid of something, then the Principle of Heaven will be understood and desires will be eliminated. This is again the recognition that *ching* allows the heart-mind of the Way to form the foundation of the individual's clarity without the interference of the petty concerns of the normal **jen-hsin (heart-mind of humanity)**.

For Ch'eng I and Chu Hsi there is a balance in the learning and self-cultivation process. On the one hand there is the exhaustive search for Principle

carried out with a disciplined and tenacious rigor. On the other hand there is equal attention to the inner cultivation of the state of the heart-mind. *Chü-ching* is a key component in the inward directness of self-cultivation. It is the component that provides for access to the heart-mind of the Way because of its ability to quiet the chaos caused by business as usual in daily life as it is reflected in the normal heart-mind of humanity. See also **li-hsüeh (School of Principle or learning of Principle)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Chu-ching (Regarding Quietude as Fundamental)

An important term in the Neo-Confucian discussion of learning and self-cultivation originating with the **Sung dynasty** Neo-Confucian founder **Chou Tun-i**. For Chou Tun-i the cosmos began in tranquility and thus it was appropriate that humankind, in attempting to return to that original state before the arising of things, would themselves emulate the way of tranquility. Often accused of having been influenced by Taoism, Chou Tun-i insisted that he was not embracing a Taoist point of view, but only seeing **T'ien-li (Principle of Heaven)**, as a product of a world that began in quietude.

Chou's recommendation that self-cultivation should be pursued in terms of *chu-ching* raised concerns among certain Neo-Confucians, particularly **Ch'eng Hao**, **Ch'eng I**, and **Chu Hsi**. To the **Ch'eng brothers** and Chu Hsi any discussion of **ching (quietude)** potentially raised the fear that the position advocated was one closer to Buddhism than Confucianism. It is interesting that this concern is almost always expressed in terms of Buddhism rather than Taoism. Though heavily influenced by Taoism, it was the potential link to

Buddhism that seemed to be the greatest concern regarding some of the ideas and practices advocated by Chou Tun-i.

In spite of the criticism of the emphasis on quietude, there were still trends within **Neo-Confucianism** that found Chou Tun-i's principle of *chu-ching* a useful strategy in the pursuit of learning and self-cultivation. Ch'eng Hao averted that a quiet person was suitable for learning. For those Neo-Confucians who began the practice of meditation, *ching-tso* (**quiet-sitting**), it appeared that the principle of *chu-ching* fitted as an explanation of their own meditative practices. There was also a recognition of the usefulness of admitting an element of quietude into the learning and self-cultivation process as an essential criterion of moral education. It was simply a concern that quietude not become an end unto itself or dominate over other forms of practice. Such dominance of quietude was seen as the beginning of the slip into Buddhism.

When Ch'eng I discussed *ching* (**reverence or seriousness**), he suggested that it had a certain tranquil nature, but the tranquility was always a product of reverence or seriousness, never to be pursued as an end unto itself. Reverence or seriousness is the proper pursuit and the appropriate way to proceed with self-cultivation. In this respect *chu-ching* is often contrasted with the term *chü-ching* (**abiding in reverence or seriousness**). For Ch'eng I and Chu Hsi the latter was always preferable and if the former was pursued, it needed to be informed by the latter. In the *Chin-ssu lu*, or *Reflections on Things at Hand*, where the above idea of Ch'eng I is recorded, Chu Hsi commented that while Chou Tun-i sought quietude, Ch'eng I was afraid that such tranquility would result in a disinterest in things of the world. In some of his correspondence, Chu expressed his worry that too much quietude would lead to unbalance and the ideal that the use of *tung*, activism, and *ching*, quietude, should depend on specific circumstances.

Amongst later thinkers of the *li-hsieh* (**School of Principle or learning of Principle**) during the **Ming dynasty**—**Ch'en Hsien-chang**, for example—there was a greater willingness to see the role of quietude in learning, though still the caution that if pursued as an end unto itself, it would cause a slip toward Buddhism. This tendency, however, was changed in the early **Ch'ing dynasty** by **Wang Fu-chih** and **Yen Yüan**, who criticized the practice of *chu-ching* seriously. See also *tung/ching*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

———, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Chü-ching ch'iung-li

One of the most central phrases used by the **Ch'eng-Chu School** to describe the Neo-Confucian methods of learning and self-cultivation. *Chü-ching ch'iung-li*, abiding in reverence and exhausting Principle, refers to two facets of the moral effort toward the cultivation of *jen* (**humaneness**). The term *chü-ching* (**abiding in reverence or seriousness**) is derived from the *Lun yü* (*Analects*), while *ch'iung-li* (**exhausting Principle**) is found together with *chin-hsin* (**fully developing the nature**) in the "Shuo kua," or "Discussion of the Trigrams," a commentary to the *I ching*, or *Book of Changes*.

Ch'eng I of the Northern **Sung dynasty** sought to see *ching* (**reverence or seriousness**) as a critical component in the process of self-cultivation. It suggests the necessary attitude one had to "abide with" or "dwell in" so as to free the *hsin* (**heart-mind**) from material desire. Based on this understanding, the

Southern Sung Neo-Confucian **Chu Hsi** regarded *chü-ching* as a means to keep the heart-mind serious and reverent, and to *shou-lien* or collect together the body and the heart-mind.

In turn, self-cultivation for Ch'eng I and Chu Hsi is involved with the acquisition of the knowledge of the **Principle (li)** of things. This is referred to as *ko-wu chih-chih*, investigation of things and extension of knowledge, from the “**Great Learning**” (“**Ta-hsüeh**”). *Ch'iung-li* indicates the completeness as well as the ever-widening process of such investigation and extension. Chu Hsi insisted that *chü-ching* and *ch'iung-li* as *kung-fu (moral effort)* were indispensable to each other. With reverence, the exhaustion of Principle will achieve the goal of illuminating the **T'ien-li (Principle of Heaven)** and eliminating human desires. See also *chih-chih; ko-wu; shou-lien (collecting together); “Shuo kua” commentary; yü (desire)*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

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Ch'u-chung Wang School

A **Ming dynasty** Neo-Confucian school. The Ch'u-chung Wang School's name was derived from the name of the Hu-Kwang area south of the central Yangtze River. The school is represented by three direct disciples of the **Ming dynasty** Neo-Confucian **Wang Yang-ming: Chiang Hsin**, Chi Yüan-heng, and Liu Kuan-shih. **Huang Tsung-hsi** regards Chiang Hsin as the most prominent teacher of this **Wang Yang-ming School**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chu Hsi

(1130–1200) Considered to be the most important philosopher and educator in the development of **Neo-Confucianism** during the Southern **Sung dynasty**. Chu Hsi, also known as Chu Yüan-hui, Chu Chung-hui, Hui-an weng, and Chu Wen-kung, was a native of Kiangsi Province. As a youth Chu Hsi studied with his father, who held minor posts in the government. He passed the *chin-shih examination*, receiving his Metropolitan Graduate degree, and was appointed District Assistant Magistrate in his early years. During this period he became a student of **Li T'ung** and thus began to learn the teachings of the **Ch'eng brothers, Ch'eng Hao and Ch'eng I**.

In 1163 Chu Hsi received an imperial summon from the newly enthroned emperor Hsiao Tsung. Chu Hsi appeared as a man of strong and uncompromising Confucian standards. He presented to the emperor the Confucian ideal of *ti-hsüeh*, or learning of the emperors. When the court embarked upon an appeasement policy with the Northern invaders, Chu Hsi declined further positions and returned to his residence in the Fukien Province, where he lived in virtual obscurity from officialdom for some fifteen years.

During his retirement between 1163 and 1178, Chu Hsi devoted himself to some of his most important studies of Confucian and Neo-Confucian thought. He occupied very humble positions, often as the guardian of a temple. Such positions allowed him the time for his extensive writings as well as discussions with various Confucians of his day, and his poverty was the cause for concern amongst those who knew him. In this setting Chu Hsi began to formulate what became the major system of Neo-Confucian thought. He first compiled the *Honan Ch'eng-shih i-shu*, or *Surviving Works of the Ch'engs of Honan*, a collection that played an important role in asserting the Ch'eng brothers' teachings as the centerpiece of Neo-Confucianism.

Chu Hsi then wrote the “**Hsi-ming chieh-i**,” or “Explanation of the Meaning of the ‘Western Inscription,’” elevating **Chang Tsai** to a key position in the formulation of Neo-Confucianism. This was followed by his editing and commentating on **Chou Tun-i’s** work “**T’ai-chi t’u shuo**,” or “Explanation of the Diagram of the Great Ultimate,” an effort that philosopher and Confucian scholar Wing-tsit Chan considers to be Chu Hsi’s “completion” of Neo-Confucianism. What came next was his collaboration with **Lü Tsu-ch’ien** in compiling the *Chin-ssu lu*, or *Reflections on Things at Hand*, an important Neo-Confucian anthology that established the orthodox teachers and teachings. In 1177 he finished his *Lun yü chi-chu*, or *Collected Commentaries on the Analects*, and *Meng-tzu chi-chu*, *Collected Commentaries on the Book of Mencius*. These were published together in 1190 as part of the *Ssu-shu chang-chü chi-chu*, or *Collected Commentaries on the Four Books in Chapters and Verses*, a Confucian textbook used for the past seven centuries.

Still in this period of retirement Chu Hsi interacted with his contemporary Confucians. The most famous episode was his encounter with **Lu Chiu-yüan** (Hsiang-shan) in 1175, namely, the **Goose Lake debate**. It suggested the difference between the **Chu Hsi School** and the Hsiang-shan School around the issue of learning and self-cultivation, providing a significant step in Chu Hsi’s development of a set of teachings that became identified with orthodox Neo-Confucianism. In addition, Chu Hsi also debated with **Ch’en Liang**, rebuffing Ch’en’s utilitarian teachings.

In 1179 Chu Hsi accepted a position as Prefect of the Nan-k’ang Military Prefecture in Kiangsi. He reopened the **White Deer Grotto Academy**, an intellectual institute located there. It soon became a center for Neo-Confucian study and a model for the development of private academies as one of the main vehicles for Neo-Confucian education. In 1182 he was

demoted because he offended various officials. He briefly held a position in 1188 but was again demoted. In 1190 he was again appointed as a Prefect, this time in Fukien. He was promoted Senior Compiler and then to Edict Attendant in the following years.

Chu Hsi was demoted again in 1196 due to general condemnation of Neo-Confucian teachings. The teachings of the Ch’eng brothers were banned and Chu Hsi was considered by **Han T’o-chou** to be a dangerous figure spreading what was regarded as *wei-hsüeh*, or heterodoxy. He was accused by the Censor of a series of crimes and was demoted to a commoner. He died in the status of a commoner when Neo-Confucianism was under attack from all directions. Ironically, he was conferred the honorary title Wen-kung or Cultured Duke and placed in the Confucian temple after his death. His commentated edition of the **Four Books** (*ssu-shu*) had become the standard text for education in China by 1313 and continued to play a central role throughout East Asia into the twentieth century.

Chu Hsi is not so much known for his creation of Neo-Confucian teachings as his achievement in synthesizing a number of trends and individual thoughts, particularly those of the **Five Early Sung Masters**, into a complete system of Neo-Confucianism. Before then, the Neo-Confucian teachings were referred to in different ways, including *hsing-li hsüeh* or learning of the nature and Principle, *hsin-hsüeh* (**School of Heart-Mind**), *li-hsüeh* (**School of Principle or learning of Principle**), and *Tao-hsüeh*, or learning of the Way. Since the **Ming dynasty**, *li-hsüeh* and *hsin-hsüeh* came to stand for two sharply contrasting schools. During the **Sung dynasty** and **Yüan dynasty**, however, these terms and others signified a common core of teachings which was inherited and synthesized by Chu Hsi. Chu’s role led to the general designation of the mainstream Sung Learning as the **Ch’eng-Chu School** until there appeared a split within the Neo-Confucian tradition.



Chu Hsi, a student of Li T'ung and the most important Neo-Confucian of the Southern Sung dynasty, laid the conception of *li* as the cornerstone for the School of Principle.

The central teachings from the Ch'eng brothers to Chu Hsi stressed the conception of **Principle (*li*)**, the understanding of ***hsing* (nature)**, and the role of the ***hsin* (heart-mind)**. It emphasized the ***Tao-t'ung***, or tradition of the Way, from the ancient sages through **Confucius** and **Mencius** to the Sung teachers. In its early phase the Ch'eng-Chu School focused on the ***Ti-hsüeh***, believing that the rulers, given the proper instruction in Confucianism, could be made to model their rulership on the teachings of the ancient sages and to educate their people in the Confucian way.

Chu Hsi developed his philosophy from the Ch'eng brothers' teachings of Principle, regarding *li* or ***T'ien-li* (Principle of Heaven)**, as the underlying moral unity of all things in the universe, hence the highest philosophical category. Adopting Ch'eng I's theory of ***li-i fen-shu***, Principle being one and manifestations being many, Chu Hsi argued for a single total structure called Principle and described it as a pure and universal state. He recognized, as had Ch'eng I, that Principle took its material form through ***ch'i* (vitality)**, which arose out of Principle, composed ***yinyang*** and the Five Elements, and gave birth to myriads of things including the human race. Unlike Ch'eng I, however, he saw *li* and *ch'i* as thoroughly intertwined with each other, though he also admitted that *li* was the primary spiritual noumenon as *ch'i* was secondary. This conception of *li* became the cornerstone for the School of Principle.

To describe further the absolute form of Principle, Chu Hsi identified it with Chou Tun-i's notion of ***t'ai-chi* (Great Ultimate)**. The Great Ultimate becomes the point of Absolute Principle that lays behind and within all things. As Confucian scholar Julia Ching points out, it is precisely the appropriation of the concept of the Great Ultimate that reveals Chu's religious thought. This mystical religiosity can be apprehended by exercising ***ch'eng* (sincerity)**. Chu Hsi's placement of the *t'ai-chi* as the beginning point of his philosophy is

clearly seen in his *Chin-ssu lu*, which opens with Chou Tun-i's "T'ai-chi t'u shuo." By acknowledging the totality of the Great Ultimate, Chu Hsi included Chou Tun-i in the Confucian succession of the Way.

Chu Hsi also brought Chang Tsai's teachings into his synthesis. He found in Chang's writings, particularly the "**Hsi-ming**," or "Western Inscription," a vision of moral relation and interaction between humankind and all things in the world. From the point of the metaphysical **Absolute** in the Great Ultimate to the commitment of taking good care of all things, Chu Hsi put forward a compelling call for moral learning and action. The moral nature of humanity was defined in terms of ***jen* (humaneness)**, a central virtue in the tradition beginning in the times of Confucius. Chu Hsi accepted the Ch'eng brothers' perception of *jen* as part of the creativity of the production of life. He incorporated the ideal of *jen* into the framework of Principle, seeing humaneness as the moral expression of Principle itself.

As for human nature, Chu Hsi suggested that the heart-mind possesses the possibility of realizing *sheng* or sagehood, but it also implies the lack of attaining sagehood in the world at large. To make this point he differentiated the ***Tao-hsin* (heart-mind of the Way)** from the ***jen-hsin* (heart-mind of humanity)** arguing that each person has both capabilities. The *Tao-hsin* refers to the ***T'ien-ming chih hsing***, or nature conferred by Heaven, which is the person's connection to Principle, to the Great Ultimate, and to the exercise of humaneness. The *jen-hsin* refers to the ***ch'i-chih chih hsing***, or nature of temperament, which is the dominance of ***ch'ing* (emotions or feelings)** and ***yü* (desire)**, explained as the excess of *ch'i*. To Chu Hsi, a person's goodness depends on one's natural disposition of *ch'i*, and the process of learning and self-cultivation is to move the person from the dominance of *jen-hsin* to that of *Tao-hsin*.

For Chu Hsi, to move from *jen-hsin*

to *Tao-hsin* means to get rid of human desires, to keep emotions under control, and to preserve Principle of Heaven. Although Chu Hsi admitted that human desires also contain some Principle of Heaven, that material desire and moral consciousness cannot be separated from each other, human desires and Principle of Heaven are always oppositional in his philosophy. Thus, in order to recover one's good nature, one should eliminate one's desires and illuminate Principle of Heaven through learning and self-cultivation.

In discussing learning and self-cultivation, Chu Hsi emphasized the process of learning as laid out in the “**Great Learning**” (“*Ta-hsüeh*”), where *ko-wu* (investigation of things) and *chih-chih* (extension of knowledge) are listed as the primary steps of learning. Through these steps one would be able to exhaust Principle and fully develop the nature. Chu Hsi understood learning and self-cultivation primarily as an externally oriented process, whose goal is the acquisition of the knowledge about Principle as it exists in things.

The investigation of things covers a very wide spectrum of different types of matters. It is as involved with family relations and the proper exercise of an official position as it is with exhausting the Principle of a particular thing. Though it is recognized that Principle is one, a student should not limit the exhaustion of Principle to one single object, phenomenon or relationship. It ought to be a broad based searching process with no let up, seeking an understanding of Principle in as many things as possible. The most basic source for such investigation is the Confucian classics, which should be followed by the histories. In other words, close study of books is regarded as a primary means of learning. Chu Hsi insisted that one should acquire knowledge before action, and then act to deepen or clarify the knowledge.

Chu Hsi's interpretation of the “Great Learning” is not without controversy. His focus on the investigation of things and extension of knowledge as the first

two steps in learning follows the order he himself assigned to them in his reworking of the text. While most Neo-Confucians accepted his reworking, his chief adversary in the Ming period, **Wang Yang-ming**, the representative of the School of Heart-Mind, challenged this ordering and suggested instead that the text should begin with *cheng-hsin*, or rectification of the heart-mind, a far more internally-oriented process.

Chu Hsi placed importance on the notion of *ching* (reverence or seriousness), and the method of *chü-ching* (abiding in reverence or seriousness). *Ching* describes the attitude or state of mind to be held by the person in learning and self-cultivation. It is more often translated as seriousness to reflect Chu Hsi's emphasis on the intellectuality and rationality in his program of investigation of things and extension of knowledge. The word “seriousness” is appropriate to describe the attentiveness in learning, but if one considers Chu Hsi's identification of Principle with the Absolute, *ching* as the proper manner toward it is better rendered as “reverence.”

Chu Hsi regarded his systematization and development of Neo-Confucianism as nothing more than the transmission of the ancient sages' teachings. His system of thought was merely the accumulated knowledge of Principle from the sages of antiquity to the Neo-Confucian teachers of his own generation. This is the *Tao-t'ung*, tradition of the Way, which Chu Hsi saw as linking the Confucian teachers of his day directly with the early Confucians, especially Confucius and Mencius, and in turn with the sages of antiquity such as **Yao**, **Shun**, and **Yü**. The succession of teachings represented the sacred knowledge for they were from a source of religious authority known as **T'ien (Heaven)** by the ancient sages and early Confucians, or *T'ien-li*, by the Neo-Confucians.

Knowledge of the Heavenly Way is contained in the classics, and one of Chu Hsi's great contributions to the development of Neo-Confucianism is

his preparation of a new scriptural base for the tradition. He expanded the textual authority to include the Four Books, which became the basis for understanding the **Five Classics**. As time passed, more and more attention was placed on the Four Books themselves, especially the “Great Learning” and the “**Chung yung**” (“**Doctrine of the Mean**”), as major philosophical writings from Chu Hsi’s point of view. Chu Hsi is given primary responsibility for publishing the Four Books as a separate collection. **Han Yü** and the Ch’eng brothers grouped these works together, but it was Chu Hsi’s editing and commentaries that turned them into a widely accepted form as well as the foundation of Confucian education and **civil service examinations** for many centuries.

Chu Hsi’s School of Principle was elevated to the orthodoxy of Confucianism in the Ming and Ch’ing eras. His writings number above a hundred, some of which are included in the *Chu-tzu wen-chi*, or *Collection of Literary Works by Master Chu*. His oral teachings were recorded in the *Chu-tzu yü-lei*, or *Conversations of Master Chu, Arranged Topically*. As the chief interpreter of the Confucian canon, Chu Hsi has a great influence throughout East Asia. His teachings and style of study have attracted generations of scholars in Japan, especially during the Tokugawa period. Chu Hsi spent remarkably little time in official positions; instead, he taught and wrote for over fifty years. Many of his numerous students followed him in the famous White Deer Grotto Academy and **Yüeh-lu Academy**. His impact has extraordinarily extended into the present age. See also *chin hsing* (**fully developing the nature**); *ch’ung-li* (**exhausting Principle**); *sheng* or *sheng- jen* (**sage**).

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Chu Hsi School

The Chu Hsi School refers to the teachings and influence of **Chu Hsi** in the formulation of the *li-hsüeh* (**School of Principle or learning of Principle**), or the **Ch’eng-Chu School**, named after the **Ch’eng brothers** and Chu Hsi. During the **Sung dynasty** and **Yüan dynasty**, the Chu Hsi School represented the general phenomenon of **Neo-Confucianism**. Much effort has been spent to demonstrate the roots of the *hsin-hsüeh* (**School of Heart-Mind**) in the Sung period with **Ch’eng Hao** and **Lu Chiu-yüan** as its early advocates. However, as intellectual historian Wm. Theodore de Bary has pointed out, the School of Principle was largely synonymous with Neo-Confucianism until the **Ming dynasty** when **Wang Yang-ming’s** school appeared as an alternative to the Chu Hsi School. In fact Sung Neo-Confucianism covered all issues of the *hsin* (**heart-mind**) cultivation, the conception of Principle, and the understanding of *hsing* (**nature**). Thus, designations such as *hsin-hsüeh*, *li-hsüeh*, and *hsing-li hsüeh*, or learning

of the nature and Principle, were used interchangeably until the *hsin-hsüeh* and the *li-hsüeh* became contrasting schools of thought. See also **Ch'eng Hao**.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Chu Hui-an

See **Chu Hsi**.

Chü-jen

A quasi-official designation used from the Sui dynasty to the **Ch'ing dynasty**, the *chü-jen* refers to those who had passed the *chieh-shih* examination (Prefectural Examination), the first level of **civil service examinations**, and were forwarded by local authorities to the capital to participate in the second level of examination, the *sheng-shih* examination, or Government Departmental Examination. Those who failed the *sheng-shih* examination would keep the title *chü-jen*, translated by institutional historian Charles Hucker as Recommendees (before the **Sung dynasty**), Prefectural Graduates (during the Sung), or Provincial Graduates (after the Sung). This created a class of people who were well-educated, but prohibited from an eminent career and therefore utilized at the level of local governmental positions.

In the Ming and Ch'ing periods when an additional level of local examination known as the *hsiang-shih* examination, or Provincial Examination, was added, *chü-jen* came to refer to those who had passed both the Prefectural and Provincial Examinations. It seems that they were more qualified in terms of being able to enter higher official positions, but in reality most of them could not be granted immediate appointments and served only as local teachers. See also *te-chieh chü-jen*.

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Chu-ju (Miscellaneous Scholars)

The category used by **Huang Tsung-hsi** in his *Ming-ju hsüeh-an* or *The Records of Ming Scholars* to describe a group of **Ming dynasty** Confucians who were somewhat related to the **Ch'eng-Chu School** or the **Wang Yang-ming School**, but whose lineages were unclear. They had known neither teachers nor disciples themselves. The prominent scholars **Fang Hsiao-ju**, **Ts'ao Tuan**, **Lo Ch'in-shun**, **Lü K'un**, and **Hao Ching** were classified under this group.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chu-k'o Examinations

A term used to describe the regular examination grouping given at the *tien-shih* examination, or Palace Examination, the highest level of the **civil service examinations** system, by the *li-pu*, or Ministry of Rites. The *chu-k'o*, various subjects, in the **T'ang dynasty** generally included all regular examinations offered at the capital. During the Northern Sung period, however, the *chin-shih* examination, or Presented Scholar Examination, became independent and the *chu-k'o* denoted all but one of the examinations. At that time students could complete either the *chin-shih* or the *chu-k'o* examinations. "Various subjects" referred to examinations in a series of fields, including the

chiu ching, or **Nine Classics**; *wu ching*, or **Five Classics**; *K'ai-yüan li*, or Rites of the K'ai-yüan Reign; *san shih*, or Three Histories (*Shih chi*, *Han shu*, and *Hou Han shu*); *san li*, or Three Ritual Classics (*I li*, *Chou li*, and *Li chi*); *san chuan*, or Three Commentaries to the *Spring and Autumn Annals*; *hsüeh-chiu*, or Specific Classics; *ming-ching*, or Understanding the Classics; and others. Nominally the *chu-k'o* examinations were of equal status with the *chin-shih* examination, but in practice they were of less prestige. Eventually in the Southern **Sung dynasty** the *chin-shih* became the degree of choice and all other examinations were eliminated. The later dynastic periods refer only to the *chin-shih* degree as the degree achieved at the third level, or Palace Examination level. See also **Ch'un ch'iu** and **Shih chi (Records of the Historian)**.

Chaffee, John W. *The Thorny Gates of Learning in Sung China: A Social History of Examinations*. Albany, NY: State University of New York Press, 1995.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Ch'un ch'iu

Spring and Autumn Annals; the fifth of the **Five Classics** according to traditional accounts. A chronicle of the state of Lu between the years 722 and 481 B.C.E., *Ch'un ch'iu*, in terse and laconic form, provides a running account of events in and around the state of Lu. With brief records of internal affairs, diplomatic meetings, feudal wars, and natural disasters, the text reads like a listing of events. **Confucius**, by traditional accounts since **Mencius**, is given a major role in the compilation, a work supposedly to bear out the deeds of the rulers and ministers

of the states. While the tradition of Confucius' involvement in the creation of the work is important, from the Confucian perspective it is probably just as important that the work is a record of events in the native state of Confucius.

The fact that a chronicle from the state of Lu would be chosen as one of the Five Classics suggests that a record of the native state of Confucius was regarded as having broad implications far beyond the confines of the state of Lu itself. **History**, from a Confucian perspective, has meaning as a ground for the actions of **T'ien (Heaven)**, and the history of the state of Lu has special meaning because of its connection to the founder of the Confucian tradition itself.

The *Ch'un ch'iu* is not particularly readable as a text, it being nothing more than a string of events tied together with little narrative. As a result it has been accompanied by the **Tso chuan** commentary which attempts to describe in detail the historical events that the *Ch'un ch'iu* mentions only in passing. Two additional commentaries of didacticism accompany the work: the **Kung-yang chuan** and the **Ku-liang chuan**. All three commentaries became significant works in their own right and are regarded as part of the **Twelve Classics** from the **T'ang dynasty**. See also **San chuan**.

Legge, James, trans. *The Chinese Classics. Vol. 5, The Ch'un Ts'ew with the Tso Chuen*. Hong Kong: London Missionary Society, n.d.; Reprint. (as vol. 4), Taipei, Taiwan: SMC, 1991.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Ch'un ch'iu fan-lu (Luxuriant Dew of the Spring and Autumn Annals)

A major writing in the New Text tradition ascribed to the Former **Han dynasty** Confucian **Tung Chung-shu**.

The *Ch'un ch'iu fan-lu* built upon the importance Tung placed on the *Kung-yang chuan* commentary to the *Ch'un ch'iu*, or *Spring and Autumn Annals*. The character *lu*, dew, in its title is interpreted to be the gems hanging down like drops of dew from a ceremonial hat. The philosophical orientation of the work suggested, through a wide ranging number of subjects and incidents, the underlying beliefs that were prevalent at the time: *yin/yang* and the *wu hsing*, or Five Elements.

Still grounded in Confucian teachings, it stressed virtues such as *jen* (**humaneness**), as the defining quality of humankind and Heaven, as well as the key for proper leadership to be exercised by the emperor in ordering the state. It established a mysterious cosmic system called the *T'ien-jen kan-ying*, or correspondence of Heaven and human, to deify **Confucius** and his teachings as the orthodox **state cult**, and standardized the vocabulary of the Confucian ethical code and political principles.

The text, as suggested by Sinologists Steve Davidson and Michael Loewe, may be divided into two parts. The first part is a set of analyses of the moral and political lessons drawn from the *Ch'un ch'iu*, which was read as an obscured writing of Confucius—the “uncrowned king” who does not have political power, but has received the Mandate of Heaven. The subject matter of this part includes the *cheng-ming* (**rectification of names**), the role of the sages, the notion of the **Tao (Way)**, and others. The second part is mainly theoretical applications of *yin/yang* and *wu hsing* **metaphysics** to Confucian ideas. For the first time in the scholarship of *yin/yang*, evil was identified with *yin* in opposition to the goodness of *yang*, hence there existed a hierarchic relation between the two complementary forces. Other topics discussed are *T'ien-tao* or Heavenly Way, Confucian virtues, ruler-subject relationship, governmental patterns such as *hsing* (**punishment or criminal law**), rites and **sacrifices**, etc. The contents of the work are very broad, also serving as a

repository of quotations from Chou and Han texts. Its authenticity, however, has been doubted by **Chu Hsi** and other **Sung dynasty** critics. Modern scholars tend to accept it as a collective work. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Chung (Loyalty)

A central virtue for **Confucius** and generations of later Confucians and Neo-Confucians, *chung*, commonly translated as loyalty and rendered by philosophers David L. Hall and Roger T. Ames as “giving of oneself completely,” is presented in the *Lün yü* (*Analects*) as one of two fundamental principles to tie together the teachings of Confucius. The key passage to illuminate the centrality of the teaching of *chung* is in the *Analects*, the famous discussion of the “single thread,” *i-kuan*, that is said to run throughout Confucius’ teachings. Confucius is recorded as saying to his disciple **Tseng-tzu** that there is a single thread that runs throughout his **Tao (Way)**; that is, throughout his teachings. Tseng-tzu responds by agreeing with Confucius. After Confucius has left, other disciples who heard the comment ask Tseng-tzu to explain what Confucius meant by a single thread running through his teachings. Tseng-tzu says that the teachings or the Way of Confucius is *chung*, loyalty, and *shu* (**reciprocity or empathy**). This passage from the *Analects* has established *chung* and *shu* as the center of the way in which Confucius describes his teachings. In turn *chung* and *shu* have been subject to much interpretation by generations of Confucians attempting to understand the nature of a “single

thread" running through the teachings of Confucius.

Chung has been most commonly translated as loyalty, but this translation can fail to recognize the depth of the concept in elucidating an internal process of self-expression. Hall and Ames, citing Hsü Shen's lexicon *Shuo-wen chieh-tzu*, or *Analysis of Characters as an Explanation of Writing*, and its commentary demonstrate the connection of the term to **ching (reverence or seriousness)**, **ch'eng (sincerity)**, and the idea of *chin-chi*, exhausting oneself, suggesting the root meaning as putting oneself forth with full sincerity and reverence, or "giving of oneself completely." Represented in this fashion, it is possible to see how the term loyalty came to be the common translation, because loyalty means to give oneself to something fully, or to do one's best for something. In this context, however, Confucius is using the term to refer to a deeper sense of the individual's ability to reflect on the inner capacity for moral action.

The concept is closely related to the Confucian use of *ch'eng*, sincerity, integrity or authenticity, which means to be true or authentic to that which is within oneself. It is also related to *hsin*, frequently translated as belief or faith, but more accurately rendered by Hall and Ames as living up to one's word, or acting in a fashion that is true to one's nature. In each case the concepts reflect a focus upon the inner nature of the self and the capacity to relate that inner nature to the external world. The centrality of this concept, as well as related ideas for Confucius, should suggest the degree to which an interpretation of Confucius (e.g. the **Han dynasty Confucian Ma Jung's *Chung ching* or *Book of Loyalty***) as merely social and political philosophy misses the way in which Confucius was involved in an in-depth analysis of the nature of the self and its relation to the world at large and sought a method of learning that would allow for the cultivation of a self that bore the capacity for the unfoldment of its true nature.

The **Sung dynasty** and **Ming dynasty** Neo-Confucians enlarged the discussion of *chung* to a more self-conscious philosophical level, but never failed to relate it to an understanding of the development of the individual to the realization of a sage-like capacity. In the **Pei-hsi tzu-i** of **Ch'en Ch'un**, one of the major writings of the **li-hsiieh (School of Principle or learning of Principle)**, one finds a discussion of *chung* both in relation to *hsin* and to *shu*. Of the relation of *chung* and *hsin*, Ch'en Ch'un says that both trace their definitions to the exercise of human effort, a point in line with their earliest usage. Ch'en Ch'un quotes **Ch'eng I** as suggesting that *chung* means the full exertion of the self and *hsin* means making things true or real. For Ch'en Ch'un this brings the concepts together by suggesting that *chung* refers to the internal process of the self and *hsin* refers to the external expression of the self. Both are seen as referring to that which is true and in turn are related, as we have already seen, to the concept of *ch'eng*, sincerity, where it is also pointing to that which is true.

Next, Ch'en Ch'un discusses the relation between *chung* and *shu*. Ch'en Ch'un again quotes Ch'eng I who had suggested that *chung* referred to the full exertion of the self while *shu* represented the extension of the self outward to others. For Ch'en Ch'un *chung* and *shu* are two tracks of a single process, one is inward and pertains to oneself, the other outward and pertains to others. This also varies little from the earliest usage of the words by Confucius as we have seen.

The difference can be found between the Neo-Confucian usage from the Sung through the Ming dynasties and the earlier usage, lies in the capacity for *chung* to become more reflective of a broader philosophical agenda. *Chung* may be in line with the earliest usage as long as it is referring to the self and an internal expression of self, but when it is equated with the heart-mind as Ch'en Ch'un does, then there is a broader metaphysical implication. *Chung* and *shu* become

descriptions as well of the “single thread” that runs through Heaven and Earth as the unifying mind of the universe, not just the teaching of Confucius. Later Neo-Confucians of the **Ching dynasty** will attempt to move the meaning back into a less metaphysical framework, suggesting such categories refer to specific moral teaching as elucidated by Confucius and the early Confucian teachers. See also **hsin (faithfulness)**.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Chung (Mean)

Key term in Confucian thought particularly as it is reflected in the “**Chung yung**” (“**Doctrine of the Mean**”). *Chung* means middle, mean, or, as Confucian scholar Tu Wei-ming renders it, centrality, suggesting that one rests in the right place. The “**Doctrine of the Mean**” defines it in terms of the **wei-fa** or unmanifested state of emotions and regards it as the root of the world. Unlike Buddhism and Taoism, however, Confucianism does not seek to exterminate the **ch'ing (emotions or feelings)**; instead, it tries to control them by means of ethical behavior.

In Confucian cosmology and moral philosophy there is a recognition of the intimate relation between the individual and **T'ien (Heaven)**, and *chung* indicates the point at which the individual understands this relation. In other words, the individual discovers within his or her own **hsing (nature)**, or **hsin**

(**heart-mind**), the point of greatest centrality where he or she is related to everything else by sharing the same nature of Heaven. Tu proposes that the image of “centrality” conveys the sense of the individual at the center of his or her being. In this state one is related both to all things and to oneself. *Chung* thus refers not just to the center point between extremes, but also a profound level of self-awareness. It carries a religious meaning by bringing the **Absolute** into the context of the relationship between the self and others.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Tu Wei-ming. *Centrality and Commonality: An Essay on Confucian Religiousness*. Albany, NY: State University of New York Press, 1989.

Chung (People)

One of several terms used in early Confucian writings to refer to the masses of people as opposed to the ruling classes. *Chung*, according to philosophers David L. Hall and Roger T. Ames, is used more generally than the phrase **pai-hsing (hundred cognomina)**, which is inclusive of the upper classes. Thus *chung* can be used to apply to a wide spectrum of the population. The key in its usage seems to be the spectrum that can be included in the term suggesting the commonest people to the upper classes.

The usage of *chung* stands in contrast to the term **min (masses)**, which seems only to refer to the lowest level of society and is originally used as a pejorative. Its usage stands in contrast as well to the term **jen (human)**, which speaks directly to the character of the individual. Words such as *chung* refer only to a group, though from the Confucian perspective there is no person in any such group who is beyond the capacity of becoming a person in the

sense of an individual devoted to learning and moral cultivation. Given the potential openness of the use of the term *chung* to a wide range of society, there is nothing to suggest the formation of a distinct class as Marxists have tended to argue. See also *shu- jen (common people)*.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Ch'ung-hsien Kuan (Institute for Veneration of the Worthies)

Predecessor of *ch'ung-wen kuan* (Institute for the Veneration of Literature). See *ch'ung-wen kuan (Institute for the Veneration of Literature)*.

Ch'ung-jen School

A **Ming dynasty** Neo-Confucian school named after a county in today's Kiangsi province. The Ch'ung-jen School is represented by such major teachers as **Wu Yü-pi**, **Hu Chü-jen**, and **Lou Liang**. **Huang Tsung-hsi** suggests in his *Ming-ju hsüeh-an*, or *The Records of Ming Scholars*, that Wu advocated the teachings of preserving the heart-mind and nourishing the nature through the practice of *ching (quietude)*, setting the form of learning for the school as one that focused on a more inward based self-cultivation. See also *hsin (heart-mind)* and *hsing (nature)*.

Chan, Wing-tsit. "The Ch'eng-Chu School of Early Ming." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chung-kung

(b. 522 B.C.E.) A direct disciple of **Confucius**, also known as Jan Yung. Like Confucius, Chung-kung is from the state of Lu. He is mentioned in *Analects* 11.3 as one of the ten disciples noted for certain specific accomplishments. Chung-kung is said to have been accomplished in *te-hsing (virtuous nature)*. The passages where Chung-kung is mentioned seem to indicate a person of great virtue, though the virtue may be seen in terms of the person with whom the conversation is being held rather than Chung-kung himself.

An example of such virtuous conduct is a discussion in which Chung-kung asks Confucius about *jen (humaneness)*. Confucius' response, which became a famous saying, suggests that when one is traveling one acts as if one were receiving an important guest, that is, one acts with propriety and deference. In turn when employing common people, one acts as if with the dignity of performing an important **sacrifice**. Such behavior suggests as the conclusion of the passage what becomes one of Confucius' most important phrases, "one does not do to others what one does not wish done to oneself." Though the statement is made by Confucius, Chung-kung is associated with the discussion and this is seen as an example of virtuous conduct.

Chung-kung is also compared to fine bred cattle produced from a common herd, suggesting rare quality and talent as his inner nature though the circumstances of his upbringing may have been very different. Confucius says of Chung-kung that he is a person of the talent and virtue necessary to assume the position of "facing south," that is, the ruler, the *T'ien-tzu (Son of Heaven)*. Normally when Confucius praises a disciple as having the talent to assume office he is referring to an office of minister or advisor. The statement in this passage is extraordinary praise from Confucius and the only reference

to a disciple being recommended as possessing the talent necessary to be the Son of Heaven. According to the *Analects*, Chung-kung was steward to a noble family. See also **Confucius' disciples** and *Lun yü* (*Analects*).

Lau, D. C., trans. *The Analects* (*Lun yü*). New York: Penguin Books, 1979.

Ch'ung-sheng tz'u (Hall of Illustrious Sages)

Found within the compound of the **Confucian temple** is a *tz'u*, or ancestral hall, dedicated to Confucius' **ancestors** (*tsu*). It is north of the main hall, *ta-ch'eng tien* (**Hall of Great Accomplishments**), and thus assumes the position of supreme authority in the northern most location. Its name *ch'ung-sheng tz'u*, Hall of Illustrious Sages, suggests the veneration bestowed upon the direct ancestors of **Confucius**. The temple includes tablets of direct ancestors of Confucius for five generations. A separate temple dedicated to five generations of Confucius' ancestors seems to have been first identified during the **Sung dynasty**.

The main altar of the *ch'ung-sheng tz'u* includes five tablets: one for K'ung Chin-fu, founder of the K'ung clan; one for Confucius' great great grandfather K'ung Yi-i, who moved the family from the state of Sung to that of Lu; one for his great grandfather K'ung Fang-shu; one for his grandfather K'ung Po-hsia; and one for his father K'ung Ho, entitled **Ch'i-kuo Kung**, or Duke of the State of Ch'i. Side altars include figures such as Confucius' half-brother K'ung Meng-p'i, Confucius' son K'ung Li, Yen Hui's father Yen Lu, **Tseng-tzu's** father **Tseng Hsi**, and Mencius' father. Additional altars may be found to the fathers of the Neo-Confucians **Chou Tun-i**, **Chang Tsai**, the **Ch'eng brothers**, and **Chu Hsi**. See also **Mencius** and **Yen Yüan** (Hui).

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated

by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.
Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Ch'ung-wen kuan (Institute for the Veneration of Literature)

Originally named *ch'ung-hsien kuan*, or Institute for Veneration of the Worthies, when it was built in the imperial palace in 639, the *ch'ung-wen kuan* was one of the three informal literary colleges established by Confucian scholars during the **T'ang dynasty** for scholars working with classics and ancient books and for students preparing to take their examinations. It provided a smaller setting for a limited number of students than the regular university. It is an example of the diversity of educational institutions. It also is an example of the increasingly close relation between the court and the Confucian school. The group of scholars employed in the college, a college established by the court itself, were often given the opportunity for providing advice to the court. See also *chi-hsien yüan* (**Academy of Assembled Worthies**); *han-lin yüan* (**Academy of Assembled Brushes**); *hung-wen kuan* (**Institute for the Advancement of Literature**); *t'ai-hsiieh* (**National University**).

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Chung Yu

See **Tzu-lu**.

Ch'ung Yü

One of fifteen disciples of **Mencius**. Identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*, Ch'ung Yü is referred to in two passages. In one, he is with Mencius returning from the **funeral** for **Mencius'**

mother. He takes the opportunity to ask Mencius whether he feels he was excessive in the employment of the funeral rituals with which he buried his mother. Mencius responds by suggesting that the use of the finest coffin-wood, if they are available and can be purchased, is a show of *hsiao* (**filial piety**) and therefore appropriate because it is an outward expression of inner feelings.

In another passage Ch'ung Yü finds Mencius troubled and asks him about his appearance of unhappiness, suggesting that he should hold neither **T'ien (Heaven)** nor humankind responsible for his failure to be recognized. Mencius responds, saying that Heaven must not yet be ready to bestow its authority on a new ruler, otherwise he would have been chosen. This passage, not unlike several in the *Analects*, suggests that Mencius, in a similar way to **Confucius**, seemed to regard himself as a potential selection to become the person upon whom T'ien would bestow its mandate. It is difficult to interpret such passages other than to see them as an affirmation of the authority of T'ien and a view of themselves as specially postured to represent such authority.

These passages also reflect an intimacy of conversation between Mencius and a close disciple and illustrate for us some of the more personal observations of Mencius about himself and his role in the world. See also *Lun yü (Analects)*.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Chung Yung (Doctrine of the Mean)

Originally a chapter from the *Li chi* or *Records of Rites*. Confucian scholar Tu Wei-ming had rendered the title "centrality and commonality." Like the "**Great Learning**" ("**Ta-hsüeh**") it became one of the major Confucian texts under the influence of the Neo-Confucians. Unlike the "Great Learning," the "Chung yung" attracted interest prior to the **Sung dynasty**, but the interest

was primarily from Buddhists and Taoists who saw in the work a subtle and profound philosophical statement about the nature of the universe and its relation to human nature. With the advent of **Neo-Confucianism** interest was kindled in the work by the Confucians. **Ssu-ma Kuang** and **Ch'eng Hao** both showed interest in the text, but like the "Great Learning," it was **Chu Hsi** who was able to move the work into a position of great prominence. This he accomplished through including the "Chung yung" in the collection of Confucian writings known as the **Four Books** (*ssu-shu*), a group of writings that included the "Great Learning," the "Chung yung," the *Lun yü (Analects)*, and the *Book of Mencius*.

The question of authorship with the "Chung yung" is not unlike the discussion of authorship with any of the writings found in the *Li chi*. The writings reflect a strong influence from the early Confucian school, but it is difficult to tie any one of the writings to a specific author. In the case of the "Chung yung," the traditional account by **Ssu-ma Ch'ien** and **Cheng Hsüan** suggests the author as **Tzu-ssu**, the grandson of **Confucius**. This was the account accepted by Chu Hsi, though modern scholarship tends to place the work as late as the Ch'in or **Han dynasty**. Regardless of the author or the date of composition, since becoming a part of the Four Books, the "Chung yung" has exerted a tremendous influence on the development of Neo-Confucian philosophy from the fourteenth century. As one of the Four Books, it became part of the centerpiece of the Confucian educational system and the basis for the **civil service examination**.

Chu Hsi suggests an order that represents a progression of learning the Four Books. First is the "Great Learning" because it represents the foundation and a summary plan for the process of learning. Next follows the *Analects* of Confucius as the foundation of the tradition. Mencius' work is placed after the *Analects* to become the official

interpreter of the teachings of Confucius. The “Chung yung” is placed last. It is regarded as subtle and abstract and a text that should come as the summation of the learning process. This is a text that is not to be approached before a proper foundation has been established through the first three books of the Four Books.

The teaching is taken from the title of the text “Chung yung.” ‘Chung’ means central or centrality and ‘yung’ suggests the norm and its everyday application. The title is most frequently translated as the “Doctrine of the Mean” where “mean” suggests middle or balance or moderation and thus the one who acts in a way to follow the middle, not the extremes. The term when used in the title has the sense of the middle or moderate way, but it also suggests the concept enlarged to describe not just the way in which a person acts, but the way in which the entire universe acts. Thus it becomes a description of the basic rhythm or harmony of the universe as well as the relation between the action of the universe and the individual person. It is generally agreed that ‘chung’ refers to the individual or more accurately to *hsing* (nature), while ‘yung’ refers to the rhythm or harmony of the universe as well as the manifestation of **Principle (li)**. Confucian scholar Tu Wei-ming has seen this statement of harmony between the individual and the universe as the basis for the understanding of the religious nature of the Confucian tradition and has been able to demonstrate that the “Chung yung” represented one of the most important statements of the intimate tie between the individual and the universe in early Confucian literature.

In describing the relation of the individual to the universe, the “Chung yung” suggests an underlying common element or structure. This is what is called *ch'eng* (sincerity), or as philosophers David Hall and Roger Ames render it, “being true for oneself.” Tu Wei-ming has rendered the term as “authenticity.” A difficult concept to grasp, it points to the intersection between the universe

and the individual. It functions almost as the term **Tao (Way)**, suggestive of a grand unity between Heaven and man as each exhausts its true nature, the underlying nature they each share in common.

The Four Books culminate with the teaching of the “Chung yung,” not for people to renounce the world, but to bring an ultimate meaning to the way in which they function within the world. Completing the learning of the Four Books means that one serves in office or fulfills the various responsibilities associated with special moral relations. Culminating the study of the Four Books by the study of the “Chung yung” means that the role of service and duty in the world is placed into a larger structure of the universe itself, thoroughly moral in its action, that the *chiün-tzu* (noble person) comes to experience in complete unity.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–1895; Reprint (2 vols. in 1), Taipei: SMC, 1994

Tu Wei-ming. *Centrality and Commonality: An Essay on Confucian Religiousness*. Albany, NY: State University of New York Press, 1989.

Chung yung chang-chü

Published in 1190 as part of the *Ssu-shu chang-chü chi-chu*, or *Collected Commentaries on the Four Books in Chapters and Verses*, the *Chung yung chang-chü*, or the “*Doctrine of the Mean*” in *Chapters and Verses*, is **Chu Hsi's** major philosophical discussion of the

“**Chung yung**” (“**Doctrine of the Mean**”). Chu Hsi considers the “Chung yung” to be the essence of Confucian teachings. The *Chung yung chang-chü* explains Chu’s belief that **Principle (li)** is the ultimate substance of the world. It became the standard commentary to the “Doctrine of the Mean” as part of the **Four Books (ssu-shu)** in the **Ming dynasty** and **Ch’ing dynasty**. See also *Chung yung huo-wen*.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch’ien*. New York: Columbia University Press, 1967.

Chung yung chih-chieh

A teaching manual written by **Hsü Heng**, the “Chung yung chih-chieh” or “A Straightforward Explanation of the ‘Doctrine of the Mean,’” was written for the population at large. Hsü wrote in a vernacular and a simple style to spread Neo-Confucian teachings as wide as possible. For him, the most important works for general education were the **Four Books (ssu-shu)** with **Chu Hsi’s** commentaries and the *Hsiao-hsüeh*, or *Elementary Learning*. Of the Four Books the “**Chung yung**” (“**Doctrine of the Mean**”) was considered to be a critical text for instruction.

DeBary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Chung yung huo-wen

Written by **Chu Hsi** at approximately the same time as the *Chung yung chang-chü*, or the “*Doctrine of the Mean*” in *Chapters and Verses*—in 1190—the purpose of the *Chung yung huo-wen*, or *Questions and Answers on the ‘Doctrine of the Mean,’* was to address questions raised by his disciples about the meanings and interpretations of the “**Chung yung**” (“**Doctrine of the Mean**”). In

combination with the *Chung yung chang-chü*, the work shows the extraordinary importance placed on the “Chung yung” in the Neo-Confucian curriculum.

Chan Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch’ien*. New York: Columbia University Press, 1967.

Chün-tzu (Noble Person)

One of the most central concepts in Confucianism, the term *chün-tzu* was adopted by **Confucius** from earlier use, and subsequently used by every generation of Confucians throughout the history of the tradition. Originally the term was part of the vocabulary of the feudal orders, suggesting nobility by birth. Of the various titles employed for the noble classes, *chün-tzu* functioned as a generic term for nobility.

The term *chün-tzu* literally means “lordson,” which is the lowest order of birth or the junior within the lineage of noble ranks. To be a *chün-tzu* meant that one was born within the ranks of the nobility. As a noble, one was extended a series of privileges that, according to philosophers David L. Hall and Roger T. Ames, differentiated the nobility from the people in general, who were spoken of in the early writings as either *min* (**masses**) or *jen* (**human**). However, since a *chün-tzu* was born in this lowly rank and never become a real lord, his privileges were minimized and the social status was close to the commonalty. Philologist Peter A. Boodberg points out that Confucius himself was indeed an unprivileged lordson, born of a declined noble of the state of Sung.

With the use of the term by Confucius one sees his abhorrence of the structure of nobility as a privilege extended to someone on the basis of birth alone. For Confucius and subsequent generations of Confucians, the term *chün-tzu* came to symbolize a person of nobility who had earned his or her nobility not through birth, but

through the pursuit of learning and self-cultivation. Thus *chün-tzu* emerges for Confucius as a term to characterize a person of moral virtue or personal nobility, a term of philosophy rather than sociology. Therefore the *Po-hu t'ung (White Tiger Discussions)* defines the *chün-tzu* as a title of morality.

If nobility is conferred by personal moral breeding and learning, the difference between those who have attained nobility and those who have not is a matter of culture and education, rather than birth. For Confucius, education was something that was open and accessible to all, not simply a birthright of the higher classes. The goal of the *chün-tzu* is not easy to attain, since the path of learning as outlined in Confucius' educational and ethical doctrines is a long and challenging one. Confucius was only concerned that his disciples had a commitment to learning rather than the appropriate pedigree by birth.

It has often been suggested that with this change in the meaning of the term *chün-tzu*, Confucius in one bold stroke opened up the entire notion of education as something that was accessible to any person. This may well be a bit of an exaggeration because there is no clear evidence that **Confucius'** disciples came from the general population. However, the philosophical foundation was laid and the mark for access to learning became the commitment of the students or disciples to the principle of learning seemingly with no regard for the background of the disciples themselves. For later generations of Confucians the focus on the *chün-tzu* as a person of moral learning brought about the traditional Confucian belief that education should be open and accessible.

The term *chün-tzu* is used frequently by Confucius in the *Lün yü (Analects)* to describe the ideal person of learning and moral cultivation. To draw out characteristics of the *chün-tzu*, the *Analects* contrasts him or her to the *hsiao-jen (petty person)*, who does not fulfill his or her potential for becoming a person of learning and moral cultivation. While

the *chün-tzu* is described as calm and at peace, the petty person is seen as agitated and filled with worries. The *chün-tzu* is described as looking upward; the petty person is said to look downward. The *chün-tzu* is described as focusing on what is righteous and truthful; the petty person is said to seek after what is profitable. A contrast is made between the *chün-tzu* and the petty person in terms of seeking virtues versus seeking material goods.

The moral difference between the two types of individuals concerns the commitment of the *chün-tzu* to help humankind do good and avoid evil. The petty person is said to do the opposite. The *chün-tzu* serves the larger good; the petty person focuses on special interests and cliques. Probably the best summary of these contrasts can be found in the statement that the *chün-tzu* looks to himself, that is, he takes personal responsibility for his actions. By contrast, the petty person looks to others or relies on others, shifting the responsibility away from himself.

In the *Analects* the term *chün-tzu* is used for a person of seriousness, commitment, moral striving, and concern for the benefit of others. Confucius qualifies the *chün-tzu* with three virtues: *jen (humaneness)*, *chih (wisdom)*, and *yung*, or courageousness. In describing the virtue *jen*, Confucius says that a *chün-tzu* who is not humane would cease to be a *chün-tzu*. Thus the *chün-tzu* is a person who fulfills the highest virtues spoken of by Confucius. He or she is also seen as a person of depth and personal strength of character. He or she is spoken of as a courageous person with no fear. This is not to say that the *chün-tzu* is careless, but that he or she is focused on the **Tao (Way)**, rather than preoccupied with fears and anxieties. He or she is said to be fearful only of three things: **T'ien-ming (Mandate of Heaven)**, great men, and the words of the sages. All else in the way of normal anxieties and fears is dwarfed by comparison. For Confucius, normal anxieties and fears do not exist

for the *chün-tzu* because upon examining himself he or she finds nothing that is not in rapport with the Mandate of Heaven, great men, and the words of the sages.

With these characteristics, the *chün-tzu* might be described in several different ways. He or she is a person of learning and moral cultivation, the embodiment of the virtues of the Confucian tradition. He or she is the endpoint for which Confucius taught in his own generation, the ideal type who could bring order to a society in ruinous division and civil strife. He or she is, however, not a *sheng* (sage), and for Confucius at least, this still separated him or her from the full embodiment of virtue represented by the sage figures in ancient history. But in Confucius' time the sages were only figures of high antiquity and thus the *chün-tzu* was as close an embodiment of their principles as one could hope to achieve.

To **Mencius** the concept of the *chün-tzu* takes on a profound sense because he believed that the noble person embodies the way of the sages themselves. Because he believed that there exists a common human nature of goodness that is shared by sages and all people, he claimed that it is possible for anyone to become a sage. This possibility is already implicit in Confucius' beliefs. By asserting that the *chün-tzu* stands in fear of Heaven and the sages, Confucius acknowledged that the endpoint for the *chün-tzu* is to be in rapport with Heaven and the sages.

Such alignment with Heaven and the sages becomes far more explicit as the tradition develops from Mencius forward. If one looks, for example, at the "**Chung yung**" ("**Doctrine of the Mean**") the *chün-tzu* is represented as in alignment with the Way of Heaven by embodying *ch'eng* (**sincerity**). By the time one arrives at the development of **Neo-Confucianism**, this connection to the sages of antiquity becomes the basis for substituting sage for *chün-tzu*. Thus, while the term is still employed as representing an ideal type, all attention is placed on the capacity to develop the state of sageliness itself.

Therefore, the *chün-tzu* is one who is not only a person of learning and moral cultivation, but ultimately focused on the Way of Heaven as it is represented in the words of the sages of antiquity. Because the *chün-tzu* is focused on the Way of Heaven, the term's meaning is ultimately founded in religious principles. Most of the translations for the term *chün-tzu* do not properly render this meaning. To translate the term as "gentleman" or "exemplary person" or even "noble person" may miss the subtler dimension of the *chün-tzu*. The translation as "profound person" by Confucian scholar Tu Wei-ming captures both the role of the *chün-tzu* to act in and through society and human relations and the possibility of seeing these actions as rooted in his or her commitment to the Way of Heaven. See also **sheng or sheng-jen (sage)** and **T'ien (Heaven)**.

Boodberg, Peter A. "The Semasiology of Some Primary Confucian Concepts." *Philosophy East and West* 2.4 (January, 1953): 317-32.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tu Wei-ming. *Centrality and Commonality: An Essay on Confucian Religiousness*. Albany, NY: State University of New York Press, 1989.

Chu Shih

(1665–1736) Confucian scholar of the **Ch'ing dynasty**; also known as Chu Jo-chan and Chu K'o-ting. Chu Shih was a native of Kiangsi province. Having received his *chin-shih* or Metropolitan Graduate degree in 1694, he held official positions from the Hanlin Academy to the Ministry of Personnel. When he served as Provincial Education Commissioner in Shensi, he propagated the philosophy of **Chang Tsai**. After he

was promoted to be the Provincial Governor of Chekiang, he built a **shu-yüan academy** there. Chu Shih tried to reconcile the Neo-Confucian views of **Chu Hsi** and **Wang Yang-ming**, but his work on the *I ching*, or *Book of Changes*, was cast in the context of the **Ch'eng-Chu School**. See also **han-lin yüan** (**Academy of Assembled Brushes**).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Chu Shu

(c. 16th cen.) Disciple of **Wang Ken** and a member of the Neo-Confucian **T'ai-chou School**; also known as Chu Kuang-hsin. Little is known about Chu Shu other than his occupation as a woodcutter. He is quoted as singing a song in which Wang suggests to his students that one can look for the **Tao (Way)** anywhere and everywhere.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Chu-tzu ch'üan-shu

The *Chu-tzu ch'üan-shu*, or *Complete Works of Master Chu*, was compiled by **Li Kuang-ti** and others under imperial decree in 1713. It is in fact a selection from two major anthologies of **Chu Hsi's** writings, the **Chu-tzu wen-chi**, or *Collection of Literary Works by Master Chu*, and the **Chu-tzu yü-lei**, or *Conversations of Master Chu, Arranged Topically*. The principle of selection was to delete all the statements of Chu Hsi that were similar to those of **Lu Chiu-yüan**, the representative of the School of Heart-Mind, so as to elevate Chu's **li-hsüeh** (**School of Principle or learning of Principle**). See also **hsin-hsüeh** (**School of Heart-Mind**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*.

Princeton, NJ: Princeton University Press, 1969.

Chu-tzu i-shu

An early collection of **Chu Hsi's** writings. The *Chu-tzu i-shu*, or *Surviving Works of Master Chu*, was first published in Chu Hsi's own lifetime at Pai-lu-tung, **White Deer Grotto Academy**, where Chu gave his lectures. It contains a number of Chu's important texts, including the **Chin-ssu lu**, or *Reflections on Things at Hand*.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Chu-tzu ta-ch'üan

The *Chu-tzu ta-ch'üan*, or *Complete Literary Works of Master Chu*, is a title adopted for the 1936 edition of the *Chu-tzu wen-chi*, or *Collection of Literary Works by Master Chu*. See **Chu-tzu wen-chi**.

Chu-tzu wen-chi

Collection of Literary Works by Master Chu, a major collection of **Chu Hsi's** letters, poems, documents, essays and memorials to the throne; also known as *Hui-an chi*, or *Collected Works of Hui-an*, and *Chu Wen-kung chi*, or *Collected Works of Cultured Duke Chu*. The *Chu-tzu wen-chi* was compiled by Chu Hsi's son and was enlarged by later scholars. The most complete edition is from the **Ming dynasty**, dated 1532. The 1936 edition is called *Chu Tzu ta-ch'uan*, or *Complete Literary works of Master Chu*.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Chu-tzu yü-lei

Conversations of Master Chu, Arranged Topically, a collection of recorded conversations between **Chu Hsi** and his disciples from 1170 to 1200, the year of Chu Hsi's death. The *Chu-tzu yü-lei* was compiled by Li Ching-te in 1270. Arranged in twenty-six topics such as "li/ch'i," or "Principle/Vitality," and "hsing/li," or "Nature/Principle," this important work covers much of Chu's teachings, including philosophy, history, and politics, as well as natural science. See also **ch'i (vitality)**; **hsing (nature)**; **Principle (li)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Chu Hsi. *Learning to Be a Sage: Selections from the Conversations of Master Chu, Arranged Topically*. Translated by Daniel K. Gardner. Berkeley, CA: University of California Press, 1990.

Chu-tzu yü-lei chi-lüeh

Abridged Conversations of Master Chu, Arranged Topically, the standard abridged version of the *Chu-tzu yü-lei*, or *Conversations of Master Chu, Arranged Topically*. Edited by **Chang Po-hsing** in the early eighteenth century, the *Chu-tzu yü-lei chi-lüeh*, represents **Chu Hsi's** main ideas.

Chu Hsi. *Learning to Be a Sage: Selections from the Conversations of Master Chu, Arranged Topically*. Translated by Daniel K. Gardner. Berkeley, CA: University of California Press, 1990.

Chu-wen (Ritual Address)

The *chu-wen* or ritual address is offered to the spirit during the performance of the **shih-tien ceremony (Twice Yearly Confucian Ceremony)**. There are six phases to the ceremony marked by the singing of six **yüeh-chang (liturgical**

verses). The major sacrificial offering, the presentation of the animal **sacrifice**, occurs after the singing of the third verse. Shortly after the presentation of the animal sacrifice, the celebrant presents the *chu-wen*. During the ritual address, the celebrant is prostrated and dancers perform. If this is a major **shih-tien ceremony (Twice Yearly Confucian Ceremony)**, both the **Martial Dance (wu-wu)** and **Civil Dance (wen-wu)** will be performed. At the conclusion of the *shih-tien* ceremony, after the introduction of the sixth liturgical verse, the celebrant burns the ritual address in a special location in the courtyard. It is burned so that it might accompany the spirit as it departs when the ceremony draws to its end.

Early Confucian scholar G. E. Moule has provided a translation of a *chu-wen*. It is worth quoting because of the ceremonial representation of **Confucius** and his tradition:

O Ancient Master whose virtue sums up that of a thousand saints, whose method excels that of a hundred kings, who sustainest Sun and Moon in their perpetual orbits, Thou who are what never else was since man was generated, I, a member of the great and brilliant assembly of our learned School—now when ritual has been harmonized and music regulated, [when] in the Imperial College bell and drum are sounding, and with reverent care they present sweet incense, and too in the academies of province and of District still stricter observance is kept—now in the second month of the spring [or autumn] with my companions all duly habitated, most reverently I worship, and commence the sacrificial canon.

The Confucius that is the focus of the *chu-wen* is a Confucius in which ceremony and ritual have become the modes for the expression of meaning in the tradition. State ideology has become **state cult** and orthodoxy has focused instead on orthopraxy; that is, practice takes precedence over ideas. The veneration of Confucius in this *chu-wen* gives some idea of the honor and esteem with which Confucius, his



At the end of the Twice Yearly Confucian Ceremony, the ritual address is burned.

followers, and his teachings were held. See also **Confucian temple**.

Moule, G. E. "Notes on the Ting-Chi, or Half-Yearly Sacrifice to Confucius." *Journal of the North-China Branch of the Royal Asiatic Society* 33 (1900-1901): 37-73.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Chu Wen-kung

See **Chu Hsi**.

Chu Wen-kung chi

The *Chu Wen-kung chi*, or *Collected Works of Cultured Duke Chu*, is an alternate title for the *Chu-tzu wen-chi*, or *Collection of Literary Works by Master Chu*. See *Chu-tzu wen-chi*.

Chu Yün

(1729-1781) Classical scholar of the **Ch'ing dynasty**; also known as Chu Chu-chün, Chu Mei-shu, and Chu Ssu-ho. Chu Yün was one of the most important patrons of the **k'ao-cheng hsüeh**, or evidential research. A native of Peking, he passed the **chin-shih examination** and received the Metropolitan Graduate degree in 1754. He served in the Hanlin Academy and eventually became Provincial Education Commissioner. He gathered around himself a number of prominent scholars and was active in the collection of rare texts. A major project in which he was engaged was the *Ssu-k'u ch'üan-shu* or *Complete Library of Four Branches of Books*. Chu was especially good at the **chiao-k'an hsüeh**, or textual criticism. His approach was that of close textual scholarship; namely, exegetics, epigraphy, and

philology, with frequent use of the **Han dynasty** lexicon *Shuo-wen chieh-tzu*, or *Analysis of Characters as an Explanation of Writing*. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Circular Mound Altar

See **Yüan-ch'iu t'an**.

Civil Dance (wen-wu)

Part of the performance of Confucian ritual found in the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**). The name of the Civil Dance, *wen-wu*, was adapted from the **Chou dynasty**. The dance involves dances by thirty-six dancers in rows of six, an allotment assigned to the rank of baron, thus is entitled *liu-i*, six row dancing. The dancers dressed in pale yellow gowns, holding pheasant feather tridents in their right hands and red bamboo flutes in their left hands. The flutes are said to be symbols of *wen* (**culture**), one of the most important metaphors for the Confucian tradition.

The dances are carried out to the various liturgical verses that are being recited as part of the ceremony. In fact, they are mentioned and described in a few songs in the *Shih ching*, or *Book of Poetry*. Many detailed movements and gestures are involved. Such dances have accompanied the performance of the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**) since the early centuries of the common era. References to this dance in the “Wen Wang shih-tzu” chapter of the *Li chi*, or *Records of Rites*, and the “Ch'un kuan” or “Spring Institutes” chapter of

the *Chou li*, or *Rites of Chou*, explain that the dance is associated with autumn and winter and detail its performance with feathers and a flute. See also **Martial Dance** (*wu-wu*) and *yüeh-chang* (**liturgical verse**).

Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. Albany, NY: State University of New York Press, 1990.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Waley, Arthur, trans. *The Book of Songs*. New York: Grove Press, 1996.

Civil Service Examinations

A recruitment examination system beginning in the seventh century of the Sui dynasty and continuing throughout the history of imperial China until 1905. The civil service examinations were given on a regularly scheduled basis. As part of the *hsüan-chü system*, the examination sequence was conducted in both local and central levels. The local level included the *chieh-shih examination*, or Prefectural Examination, before the **Yüan dynasty** and the *hsiang-shih examination*, or Provincial Examination, from the Yüan on. The central level had two stages: the Metropolitan Examination, which was called the *sheng-shih examination* before the Yüan dynasty and the *hui-shih examination* after, and the final *tien-shih examination*, or Palace Examination. This consisted of the prestigious *chin-shih examination*, or Presented Scholar Examination, and the various *chu-k'o examinations*. The civil service examinations not only institutionalized Confucianism as a state ideology through texts in the Confucian classics, but also witnessed the development of the tradition in a period of thirteen hundred years.



In this photo, Civil Dancers with pheasant feathers and red bamboo flutes act out a number of intricate movements to the verses sung during the Twice Yearly Confucian Ceremony.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Clan Hall

See *Tsung-tz'u*.

Clarification of the Diagrams in the Changes

See *I-t'u ming-pien*.

Classic

See *ching* (classic).

Classic of Supreme Mystery

See *T'ai-hsüan ching* (*Classic of Supreme Mystery*).

Classic of the Heart-Mind

See *Hsin ching*.

Classics Colloquium

See *Ching-yen*.

Classics Mat

See *Ching-yen*.

Co-Humanity

One of several translations of the central Confucian virtue *jen*. Other translations include humaneness, benevolence, compassion, altruism, human-heartedness, humanity, love, and kindness. The translation "co-humanity" originates with the philologist Peter A. Boodberg and while not commonly used, represents in many ways the most accurate translation available. See *jen* (humaneness).

Collected Commentaries on the Analects

See *Lun yü chi-chu*.

Collected Commentaries on the
Book of Mencius

See *Meng-tzu chi-chu*.

Collected Commentaries on the
Four Books

See *Ssu-shu chi-chu*.

Collected Commentaries on
the Four Books in Chapters
and Verses

See *Ssu-shu chang-chü chi-chu*.

Collected Essays of Master Chin-hsi

See *Chin-hsi-tzu wen-chi*.

Collected Glosses on the Classics

See *Ching-chi tsuan-ku*.

Collected Surviving Works of the
Ming Confucian Master Wang
Hsin-chai

See *Ming-ju Wang Hsin-chai hsien-sheng i-chi*.

Collected Works of Chou Lien-hsi

See *Chou-tzu ch'üan-shu*.

Collected Works of Chou Yüan-kung

See *Chou-tzu ch'üan-shu*.

Collected Works of Cultured
Duke Chu

See *Chu-tzu wen-chi*.

Collected Works of Hui-an

See *Chu-tzu wen-chi*.

Collected Works of Li Ao

See *Li Wen-kung chi (Collected Works of Li Ao)*.

Collected Works of Master Chin-hsi

See *Chin-hsi-tzu chi*.

Collected Works of Wu Yü-pi

See *K'ang-chai wen-chi*.

Collecting Together (Body and
Heart-Mind)

See *shou-lien (collecting together)*.

Collection of Literary Works by
Chang Tsai

See *Heng-ch'ü wen-chi*.

Collection of Literary Works by
Cultured Duke Chu Hui-an

See *Chu-tzu wen-chi*.

Collection of Literary Works by
(Master) Ch'eng Hao

See *Ming-tao (hsien-sheng) wen-chi*.

Collection of Literary Works by
(Master) Ch'eng I

See *I-ch'uan (hsien-sheng) wen-chi*.

Collection of Literary Works by
Master Chu

See *Chu-tzu wen-chi*.

Combined Cultivation of the
Three Teachings

See *san chiao chien-hsiu*.

Commandments for Household

See *Chia fan*.

Commandments for Women

See *Nü chieh (Commandments for Women)*.

Commentary on the Meanings of
Terms in the Book of Mencius
See *Meng-tzu tzu-i shu-cheng*.

Common People
See *shu-jen*.

Community Compact
See *hsiang-yüeh*.

Community Compact of the
Lü Family
See "Lü-shih hsiang-yüeh."

Community Libation
See *hsiang-yin-chiu* (community libation).

Compassion
One of several translations of the central
Confucian virtue *jen*. Other translations
include humaneness, benevolence,
altruism, human-heartedness, humani-
ty, love, kindness, and co-humanity. See
jen (humaneness).

Complete Literary Works of
Master Chu
See *Chu-tzu wen-chi*.

Complete Works of Master Chang
See *Chang-tzu ch'üan-shu*.

Complete Works of Master Chou
See *Chou-tzu ch'üan-shu*.

Complete Works of Master Chu
See *Chu-tzu ch'üan-shu*.

Complete Works of Master Hsin-
chai Wang
See *Hsin-chai Wang Hsien-sheng
ch'üan-chi*.

Complete Works of Master Kao
See *Kao-tzu ch'üan-shu*.

Complete Works of Master Lin
See *Lin-tzu ch'üan-chi*.

Complete Works of (Master) Lu
Hsiang-shan
See *Hsiang-shan (hsien-sheng)
ch'üan-chi*.

Complete Works of Master Pai-sha
See *Pai-sha Hsien-sheng ch'üan-chi*.

Complete Works of the Culturally
Accomplished Duke Wang
See *Wang Wen-ch'eng Kung ch'üan-shu*.

Complete Works of the
Two Ch'engs
See *Erh Ch'eng ch'üan-shu*.

Complete Works of Yang-ming
See *Wang Wen-ch'eng Kung ch'üan-shu*.

Complete Writings of Chiang
Tao-lin
See *Chiang Tao-lin wen-ts'ui*.

Composure
See *shou-lien* (collecting together).

Comprehensive Institutes of the
Great Yüan
See *Ta Yüan t'ung-chih*.

Comprehensive King
See *Wen-hsüan Wang*.

Comprehensive Learning
Translation of *t'ung-hsüeh*. See
Cheng-hsüeh.

Comprehensive Record of Admonitions to Sons

See *Chieh-tzu t'ung-lu*.

Concreteness

See *ch'i* (utensils).

Concrete Things

See *ch'i* (utensils).

Conditioned Heart-Mind

See *i-fa*.

Confucian

See *ju* and *ju-hsüeh*.

Confucian Ecology

Although most scholars interpret Confucianism as a tradition that imposes human moral patterns upon the structure of the universe, a few have begun to show that Confucianism may also believe that nature should be respected. To these scholars, Confucianism possesses a belief that all humankind is profoundly interconnected with the natural world.

Confucian virtues reflect a deep sense that there exists a moral underpinning throughout the universe. In classical Confucianism **T'ien (Heaven)** is seen as the **Absolute** that infuses the universe with moral character. In Neo-Confucianism **T'ien-li (Principle of Heaven)** gives the universe a common moral structure. In either case, the view of the universe is not seen as human-centered, but one in which humankind shares in the character of all things. Confucians generally agree that humankind represents a high level of the potential, superior manifestation of this moral structure, but human beings have a responsibility to act as stewards of all life in order to fulfill the Way of Heaven.

This view has led the contemporary Confucian scholar Tu Wei-ming to clas-

sify Confucianism as anthropocosmism rather than anthropocentrism. In the latter, humankind is the center of importance, and all actions are only judged according to their contribution to the goals of humankind. In the former, humankind is a significant player in the workings of the universe, but is interconnected with the universe and must strive to coexist harmoniously with all things. The anthropocosmic stresses that the underlying connections among all life are maintained by the human race. Humankind does not possess dominance over the world. It should be noted that from this Confucian point of view, life is not limited to living beings, but extends to all things in the natural world, including water and stones.

Confucian ethical teachings focus on the individual and those with whom the individual is in direct relation. However, these narrow concerns are only the beginning of one's ethical relations since they also spread further and further in an increasing sphere of moral relationships. The "**Great Learning**" ("**Ta-hsüeh**") is an example of this fundamental Confucian view. Its **Eight Steps** of learning initiates the individual into self-cultivation, expanding the moral self to harmonize the family, from the harmonious family to order the state, and from the orderly state to pacify all-under-Heaven. Ultimately, one possesses an obligation to live in peaceful coexistence with all life in the world.

The unity of all life as a grand agenda of **Neo-Confucianism** can be seen in the articulations of the interconnectedness of all things by major Neo-Confucians. **Ch'eng Hao** refers to the person of **jen (humaneness)** forming "one body" with all things; that is, united by a single principle. **Ch'eng I** speaks of such a person as regarding Heaven, earth, and all things as a single body. Probably the most famous statement of the moral responsibility borne by humankind to develop and manifest this interconnectedness is found in the philosophy of

Chang Tsai. In a writing entitled “**Hsi-ming**,” or “Western Inscription,” he claims that “people are my siblings and I share the life of all things,” and indicates the moral commitment placed upon humanity to fully realize this vision. To Chang, there is nothing to which one is not interconnected, both amongst those who are close to oneself as well as those that are at a distance. Another example is the poignant statement by **Chou Tun-i** that he cannot bear to cut the grass outside his window because he and the grass share a common nature.

The underlying moral order of the natural world is further expounded by **Chu Hsi** in terms of **Principle (li)**. Principle is to be reached through the efforts of **ko-wu (investigation of things)**, including inanimate things, plants, and animals. For Chu, the investigation of things is the first and fundamental step toward self-cultivation because, as Yung Sik Kim understands Chu’s natural philosophy in *The Natural Philosophy of Chu Hsi (1130-1200)*, the natural world provides “a kind of ‘cosmic basis’ for morality.” Such investigation is therefore not a process of objectifying things and analyzing them in the Western scientific tradition but, as Kim points out, a two-way “‘resonance’ between the mind’s *li* and the things’ *li*,” for *li* is shared by the myriad things and the human mind. Such investigation involves a moral linkage between the investigator and what is investigated, and thus the perception of a connectedness of all things.

Wang Yang-ming demonstrates a Confucian ecology expressed through the virtue of humaneness not just for other human beings, but for all life. He speaks of his inability to bear the **suffering** of birds and animals being lead to slaughter and even of plants broken and destroyed. He bases such feelings on the realization that he shares a common body with all living things.

All of these beliefs indicate an awareness of the interconnectedness of all life. Because Confucianism has moral consideration for the unity of Heaven, earth,

and all creatures, it represents an anthropocosmic view of the universe and not simply **humanism**. This principle is the basis of Confucian ecology.

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Taylor, Rodney L. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Tucker, Mary Evelyn, and John Berthrong, eds. *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans*. Cambridge, MA: Harvard University Center for the Study of World Religions, 1998.

Tu Wei-ming. *Confucian Thought: Selfhood as Creative Transformation*. Albany, NY: State University of New York Press, 1985.

Confucian Folklore

A rich tradition of folklore has always accompanied Confucianism. Folklore forms a foundation for Confucian belief and reflects a broad arena of popular notions about its tradition and founding figures. For a long period of time, high culture was the only focus of Confucian study; the popular culture of the Confucian tradition has simply been largely ignored. Thanks to scholars such as Chang Tsung-shun, Yen Ching-ch’in, Wang T’ai-chieh, and Lo Ch’eng-lieh, Confucian **myths** and tales have now been brought to light. While some of these folk stories have been transmitted orally across the generations, others appear on wall paintings in the **Confucian temple** at Ch’ü-fu, in the *ch’en* or prognostication texts and *wei* (**apocrypha**); the *Po-hu t’ung* (*White Tiger Discussions*); the *K’ung-tzu chia-yü* (*Confucius’ Family Sayings*); the *Lun-heng* (*Balanced Inquiries*); *lei-shu* encyclopedias, such as the *T’ai-p’ing yü-lan*, or *Imperial Digest of the T’ai-p’ing*

Reign Period; and even in the official history *Shih chi (Records of the Historian)*.

Ancient Stories

Probably the best known episodes are those related to **Confucius** himself. The *Shih chi* and wall paintings depict Confucius' miraculous birth on **Mound Ni-ch'iu**. The *K'ung-tzu chia-yü* and wall paintings also depict the appearance of a **kylin-unicorn**, two dragons, and five immortal musicians in front of Confucius' mother on the eve of Confucius' birth. These two sources also tell of Confucius' prediction of a **flood** caused by heavy rain when he heard of a single-footed bird hopping and flapping its wings in front of the palace in the state of Ch'i. The **Han dynasty** tradition has it that Confucius was a grotesque man of unusual strength.

There are also folk tales concerning ancient kings and ministers, **Confucius'** disciples, and later Confucians. One comes from a popular painting about the virtue of **hsiao (filial piety)**; it depicts the sage king **Shun**, who was so hardworking and dutiful toward his parents that an elephant and a flock of birds came to assist him in ploughing and weeding. Another story, which has been written in the *Lun-heng* and other books, is about **Tseng-tzu**. He develops an uneasy feeling when his mother bites her finger far away at home, indicating a **telepathy** between he and his mother. At the **funeral** of his parents, Tseng-tzu cries for so long that a spring arises on the spot.

The *Lun-heng*, the *T'ai-p'ing yü-lan*, and a wall painting all record that a white horse appeared as an **omen** of Yen Hui's untimely death. A fictional source also describes how Yen Hui cut a snake spirit into two with a sword. Early sources tell a story about an episode in which Confucius instructs **Tzu-lu** to kill a fish demon. It is said that **Mencius'** birth was presaged by his mother's dreaming of the god of Mount **T'ai-shan**, while **Tung Chung-shu**, according to a fairy tale from the **Ch'ing dynasty**, was the son of the mythical Weaving Maid. An earlier fantastic story

relates Tung's ability in distinguishing a fox spirit from human beings. **Ma Jung** of the Later Han period became extraordinarily erudite after he had eaten a beautiful flower in his dream.

Sacred Places and Things

Confucius' birthplace in Ch'ü-fu is seen as a sacred location and its cult center is the Confucian temple. Within the temple complex, the library built during the Southern **Sung dynasty** is considered to be celestial, since it alone survived the natural fire of 1499 and the great earthquake of 1668. The *K'ung-tzu mu (Tomb of Confucius)*, on the other hand, was reported to be opened by the First Emperor of Ch'in, who was condemned to death for this profane act.

Sacred things are present in Confucian folklore. In addition to sacrificial utensils, a number of objects are regarded as supernatural. For instance, a well at the foot of Mound Ni-ch'iu is sacred because it was created when Confucius' mother wanted some water on a hot day when she took her abandoned child home. A sacred, ancient bell inscribed with Buddhist **sutras** is found in the Mencian temple at Mencius' hometown in Shantung province. According to legend, the spirit of Mencius made the big bell sound as a warning of the flood. Afterward, those who escaped from the disaster decided to move the bell into the temple. This may be a product of the fusion between Confucianism and Buddhism in folk culture.

Plants and Animals

The old Chinese juniper plant in the Confucian temple at Ch'ü-fu is ascribed to Confucius. Its growing, withering, and **rebirth** supposedly reflect the dynastic cycle as well as the fortunes of Confucius' family. It was burned in 1214 and 1499, but revived in 1732. The cypresses on Mound Ni-ch'iu, too, were allegedly planted by Confucius. They would transform into brushes when Confucius' disciples needed to practice **calligraphy**, and would change back into trees when



This stone carving depicts Confucius as a sage ruler in imperial courtly style. He is seated at the head of his major disciples, who are arranged in hierarchical fashion.

they were returned to the hill. The stalks of alpine yarrow, especially those from the Confucian Grove at Ch'ü-fu, are chosen to be used with the *I ching*, or *Book of Changes*, for **divination**.

Either fictive or real, the animals kylin-unicorn, **dragon, phoenix, bat**, crow, and **crane** are considered divine or auspicious. Crows are deemed to be the guards of Confucius and his temple since the master named them as a filial bird, whereas the white cranes and gray cranes in the Confucian Grove are believed to be edified by Confucianism. Even the mosquitoes there are said to have been instructed by Confucius, and so they never bite students who are studying or working!

Such legends preserve the folk version of the tradition, in which Confucius is often portrayed as a person of extraordinary religious power. As is characteristic of folk traditions, the focus on the supernatural defines the way in which Confucian beliefs were elaborated into a tradition rich with religious themes. See also *ch'en-shu* (**prognostication text**); **sacred/profane**; *san chiao ho-i*; **Yen Yüan (Hui)**.

Kramers, Robert P., trans. *K'ung-tzu chia-yü: The School Sayings of Confucius*. Leiden, Netherlands: E. J. Brill, 1949.

Yang, Hsien-i, and Gladys Yang, trans. *Records of the Historian*. Hong Kong: Commercial Press, 1974.

Confucian Hall

See **Confucian temple**.

Confucian Iconography

The Confucian tradition is often thought to be devoid of iconographic representations of its founders and representative figures. This characterization is not entirely true as several forms of Confucian iconography exist. For most periods in the history of the **Confucian temple, Confucius** and his disciples have been represented by the placement of ancestral tablets, *shen-wei*, on the temple altar, various side

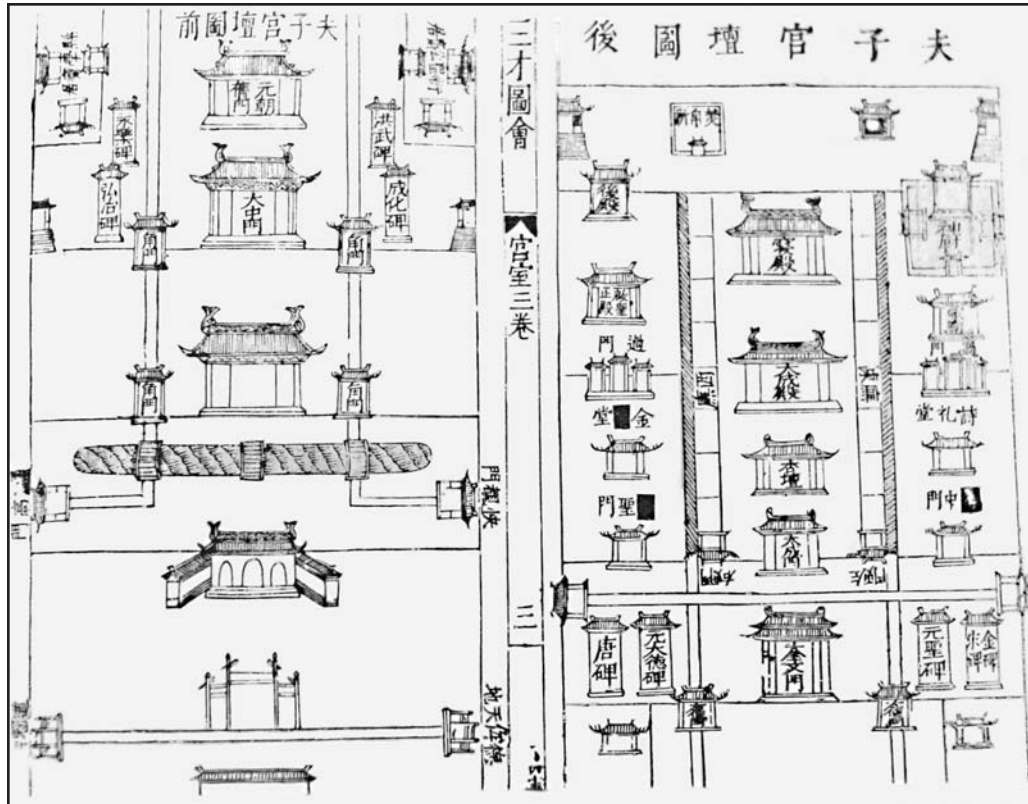
altars, and cloisters. The ancestral tablet is a wooden tablet whose only inscription is an honorific title for the person being represented. There have been periods, however, when paintings of the various figures of the tradition have also hung in the temple. There also seems to be some evidence that at other times various Confucians were represented in the temple by statues. The ancestral tablet has been the norm, but this has not prevented the tradition from creating various representations of its most important figures.

Confucius is found in paintings, stone etchings, and statues. His iconographic representation consists of several different images. One image is that of a ruler. He is dressed in imperial courtly style and carries symbols of rulership, including a crown. In this image, when it is found in a painting, he is frequently at the head of his disciples. Confucius sits facing south, a position reserved for the emperor alone, and his disciples are spread out before him in hierarchical fashion, following the arrangement of the tablets in the Confucian temple. This arrangement imitates that of the imperial court, in which the emperor sits facing south and all his ministers face him in hierarchical order.

Another image of Confucius is that of a loyal minister to the court and the ruler. Here he is portrayed in official courtly attire and carrying a *hu* (**tablet**), which was held at one's chest in audiences with the emperor. His countenance is formal and dignified.

A third image is that of the scholar and teacher. Here he is not formal, but portrayed with a warmth of personality and a humbleness of character. His clothes are not those of the court, but humble attire, old, and not of great means. He appears as a loving, warm, and fatherly person whose only focus is his love of teaching and his commitment to his students.

The images of Confucius as loyal minister and humble teacher can be repeated in other Confucian figures. The portrayal of Confucius as the ruler



This image depicts the Confucian temple layout of the Ming dynasty.

From north (right) to south (left), the Confucian temple contains the Hall of Great Accomplishments, which is centered in the northern courtyard and flanked by the east and west cloisters.

is not repeated for any other figure. When images of Confucians as ministers or teachers are repeated, they are not slavish imitations, but individual representations of different Confucians. Collected works of various Confucians' images often include an illustration of the author. These images contain two common elements: the general image of a scholar, and attention to the individual characteristics of the particular person. The relation of the particular to the general is important in the area of iconography. The tradition demonstrates both the ideal type as well as the specific character of the individual. See also *hsiang (image)*; *shen-wei (tablet)*; *wu (cloisters)*.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Confucian Religion

See *ju-chiao*.

Confucian School

See *ju-hsieh*.

Confucian Temple

A center or institution for the practice of ceremonial and ritual activities associated with the veneration of **Confucius**, his teachings, and his followers. The history of the Confucian temple probably began in 471 B.C.E., eight years after Confucius' death, and continued until well into the twentieth century. It is an institution that has traveled with the general spread of Confucian teachings and can be found in all countries and cultures where Confucianism as a teaching has been present.

In its earliest form, the Confucian temple was simply the ancestral hall of

the K'ung family, Confucius' family, located in Ch'ü-fu, Shantung, where Confucius was born and died. It was rebuilt by Duke Ai of Lu as a family temple in 471 B.C.E. Emperor Kao Tsu of the Former **Han dynasty** stopped at Ch'ü-fu during a tour to offer **sacrifice** at the tomb of Confucius in 195 B.C.E. This appears to be the first recognized sacrifice offered to Confucius by an emperor. Other visits followed and during the Later Han dynasty there were at least three visits by emperors for the purpose of offering sacrifice to Confucius. All of these early sacrifices were conducted at the tomb of Confucius in the ancestral temple of the K'ung family. Sacrifices by the emperor brought honor and esteem to Confucius, but since they took place at a family ancestral temple, they were not yet considered state ceremonies.

The sacrifice that was performed on each of these occasions, as well as others that followed during the subsequent periods of the Wei and Ch'in dynasties, was the *t'ai-lao* or Great Offering, a sacrifice reserved for only the most important occasions. The rising status of Confucius and his teachings and followers was apparent in the level of recognition he was paid.

It was during the **T'ang dynasty** that the Confucian temple fully developed as an institution separate from the ancestral temple of the K'ung family. In 619, emperor Kao Tsu of the T'ang dynasty first ordered a temple dedicated to both Confucius and the **Duke of Chou** be constructed in the capital Ch'ang-an. Within a short period, the T'ang emperor T'ai Tsung eliminated the Duke of Chou from the temple, thus establishing the first temple outside of a family ancestral temple, dedicated to Confucius.

In 630, emperor T'ai Tsung ordered temples whose sole object of veneration was Confucius be constructed throughout the country. He was also responsible for enlarging the number of figures housed in the temple, suggesting the addition of tablets, *shen-wei*, of various Confucians.

The Confucian temple has undergone a variety of changes throughout its long history. Various individuals venerated by the tradition were added to the temple. Different altars have been incorporated to include additional persons. Some also lost their privileged position of having their tablet placed upon one of the altars. There have also been periods when the individuals included in the temple were not represented by their tablets, but instead by images or portraits. For most of the history of the temple, however, tablets have been the principle means of recognizing the presence of various Confucian figures.

The Confucian temple has also been known by many different names throughout its history. These names included *hsien-sheng miao* (**Temple of the Sage of Antiquity**), *wen miao* (**Temple of Culture**), *K'ung-tzu miao* (**Temple of Confucius**), *hsüeh-kung* (**Pavilion of Learning**), *Wen-hsüan Wang miao* (**Temple of the Comprehensive King**), and *p'an-kung* (**Pavilion of the Pond**). Some of these names simply reflect different titles given to Confucius, but in other cases the names reflect larger issues of concern for how the Confucian temple was to be known.

In 1530 the **Ming dynasty** emperor Chia-ching mandated a number of name changes to the temple. He insisted that buildings that had been titled *miao* (**temple or shrine**), should be titled *tien*, hall, to differentiate the Confucian temple from other religious institutions named *miao*. The general names of *wen miao* and *K'ung-tzu miao* remained, however, as the popular designations for the Confucian temple.

Apart from these differences, however, the ceremonial practices performed in the Confucian temple have been remarkably consistent across a long period of time and several different cultural settings. The *t'ai-lao* has remained the dominant form of sacrificial offering, though sacrificial objects were subject to change. In Japan the practice of sacrificing animals was eliminated due to the influence of the nativistic tradition Shinto. The *shih-tien*

ceremony (Twice Yearly Confucian Ceremony) has been the chief form of ceremonial celebration of Confucius and his teachings and followers.

In each of the cultural settings where Confucian ideas and practices have taken hold, there has also been a very close tie between Confucianism and state ideology and state ceremonial practice. The establishment and development of the Confucian temple represents the assimilation of state ideology with Confucian ideology such that state orthodoxy becomes Confucian orthodoxy. The figures honored in the Confucian temple, such as **Confucius' disciples** and, later, the Neo-Confucian **Chu Hsi**, attest to the definition of orthodoxy, fluid and dynamic, measured in terms of individual Confucians who are venerated through the incorporation of Confucianism into the **state cult** of ceremony and ritual.

The Confucian temple became one of the most important centers of the state cult of ceremony and ritual in the Han dynasty. It represented state ideology and thus orthodoxy, being the center for the celebration of the state cult of ceremony and thus orthopraxy. While few studies of Confucianism move beyond the history of ideas, Confucianism is equally a tradition of practice, or ritual and ceremony, and for all the attention given to matters of orthodoxy, it is equally important to consider the cultic world represented by the temple as a center for orthopraxy.

The main altar to Confucius is found within the central and northernmost part of the *ta-ch'eng tien* (**Hall of Great Accomplishments**). *P'ei altars* (**altars of the worthies**) and *che altars* (**altars of the philosophers**) are located on the eastern and western side of the main altar. Placing the seat for Confucius at the northernmost location reflects the tradition of ancient sage emperors facing south on their thrones. Only the emperor was allowed to sit and face south, like the pole star. Just as all other stars were believed to travel around the pole star, the emperor sits as the central figure of authority in the world.

In front of the *ta-ch'eng tien* is a raised terrace area. The orchestra sits on the terrace during ceremonies. Coming down the steps into the courtyard there are often found several statues of prominent Confucians such as **Mencius** and Yen Hui.

Side buildings to the east and west of the courtyard contain the *wu* (**cloisters**), which house the *hsien-hsien* (**former worthies**), and the *hsien-ju* (**former Confucians**), who are notable Confucians selected for inclusion within the rank of Confucians to be honored within the Confucian temple. If the temple is of the stature to have received imperial visits, or at least visits of various dignitaries, the side buildings contain stone tablets and stone carvings recording the events. Additional buildings making up the southern enclosure of the courtyard are used for storage.

Other notable features of the temple include the pit or sacred oven in the courtyard where the *chu-wen* (**ritual address**) is burned at the end of the *shih-tien* ceremony (**Twice Yearly Confucian Ceremony**). Most Confucian temples also have a number of inscribed stone steles or stone pillars scattered throughout the grounds. Such steles commemorate the visits to the temple of various important officials and dignitaries.

An additional building within the temple is the *ch'ung-sheng tz'u* (**Hall of Illustrious Sages**). It sits directly behind the *ta-ch'eng tien*. The Hall of Illustrious Sages is dedicated to five generations of direct line **ancestors** (*tsu*) to Confucius, beginning with the founder of the K'ung family and ending with Confucius' father K'ung Ho. Occupying the most northerly location, it represents the greatest authority of any figure found within the temple. Such authority is more symbolic than real, however, because it is the altar of Confucius that is the main focus of ritual activities and it is Confucius himself who is referred to as the Pole Star, thus bearing the authority in its highest form for the tradition.

A series of gates form the entryway to the temple, often beginning outside the temple precinct itself. These gates are usually inscribed with standard references either to Confucius or to some aspect of the Confucian temple. For example, there is the use of the phrase **chin-sheng yü-chen**, "metal begins, jade closes," a reference borrowed from Mencius to Confucius' virtues as well as the Confucian ceremony, *shih-tien* ceremony, in which the metal instrument, usually bronze bells, begins the music and the jade or stone instrument, chimes, bring the ceremony to a close. Another phrase found in inscription is the name **ling-hsing men (Gate of the Lattice Asterism)**, a celestial reference to Confucius that has been used since the **Sung dynasty**. Still another inscription reads **t'ai-ho yüan-ch'i (primordial vitality of the supreme harmony)**, a phrase derived from the *I ching*, or *Book of Changes*.

As a temple structure and institution that conducts ceremonies, the Confucian temple is in many ways indistinguishable from other temple complexes. As mentioned earlier, this has caused some to want to take the word **miao (temple or shrine)**, out of the name applied to the institution. Despite of this attempt, the names most frequently used remain *wen miao*, Temple of Culture, and *K'ung-tzu miao*, Temple of Confucius. Even when the term *miao* is not used, it does not suggest anything less religious about the institution or the tradition it represents. It is merely a change intended to distance the Confucian tradition and its institution from other religious traditions. See also **bat; hsing-t'an (apricot platform); K'ung-tzu mu (Tomb of Confucius); sacred/profane; shen-wei (tablet); t'ai-lao offering**.

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Confucius

(551–479 B.C.E.) Founder of the Confucian school and reformer of the **ju** tradition; known in Chinese as K'ung Fu-tzu or K'ung-tzu, meaning Master K'ung. Confucius is a Latinized name created by early Jesuits in China. His family name is K'ung, his personal name is Ch'iu, and his courtesy name is Chung-ni. A philosopher and educator of the late Spring and Autumn period, he was born in a city southeast of Ch'ü-fu in the small state of Lu, now Shantung province. Very little detailed information exists about his life. The most important work about his teachings is the **Lun yü (Analects)**, while the most complete biography is found in the **Shih chi (Records of the Historian)**. Other sources include the **Tso chuan** commentary to the **Ch'un ch'iu**, or *Spring and Autumn Annals*, and the **Book of Mencius**.

The Life of Confucius

Confucius seems to have come from a noble family of the state of Sung that had become impoverished by the time of his birth. His father died when he was only two years old. Nothing is known about his childhood except that he liked to play with sacrificial utensils and practice rites. His autobiographical passage in the *Analects* suggests that it was at the age of fifteen that his mind was set upon learning. There is some indication that he married when he was eighteen, two years after his mother's death, and then began to hold minor positions in the state of Lu such as Forager, responsible for granary management, in 532 B.C.E. In 517 B.C.E. he left Lu for the state of Ch'i, where he stayed for two years before returning to Lu. He spent



Confucius, founder of the Confucian school and reformer of the *ju* tradition, believed that the individual should fulfill the Way of Heaven in society, in family, and in oneself.

his middle age as a private teacher, scholar, and politician.

In 500 B.C.E., after serving one year as a steward of a fief, Confucius was promoted to Vice Minister of Works, then Minister of Justice, and finally he became the Prime Minister of Lu. The ruler of the state of Ch'i is said to have worried about Confucius' success as Minister and so diverted the attention of the Ruler of Lu by sending him eighty beautiful women. As a result of his ruler's licentiousness, Confucius became disaffected and left the office in 497 B.C.E. What followed was a period of fourteen years in which Confucius traveled with a group of disciples from state to state, offering advice to their rulers. He was generally met with politeness and civility, but few of the rulers expressed an interest in employing his ideas in their governance.

A year after the death of his wife in 485 B.C.E., Confucius retired to Lu, where with an ever-growing number of students around him, he taught in his old age and might have also edited the **Six Classics**. It is said that throughout his life Confucius had three thousand students, of whom seventy-two were well versed in the **Six Arts**. Unfortunately, in the last five years of his life Confucius saw the deaths of his son, K'ung Li, and his closest disciple, Yen Hui.

Various legends and **myths** about Confucius arose from the *chin-wen chia* (**New Text School**) during the **Han dynasty**, during which Confucianism was first established as the **state cult**. A member of this school, **Tung Chung-shu**, was particularly interested in the extraordinary tales associated with Confucius, and he claimed to find evidence of such forms of activity in certain textual materials. Stories such as Confucius receiving the **T'ien-ming (Mandate of Heaven)**, his miraculous birth at **Mound Ni-ch'iu**, the grotesque shape of his head, and tales of his various feats all suggest that Confucius had become a mystified sage. With his thought regarded as orthodox in imperial China, Confucius was given a number of noble titles, for exam-

ple, **Ta-ch'eng Chih-sheng Wen-hsüan Wang** or the Comprehensive King of Great Accomplishments and Highest Sageliness.

The Teachings of Confucius

What were the teachings of Confucius that the rulers of the states did not heed and yet became the center of Chinese culture for the last twenty-five hundred years? Confucius said of himself that he was not creating anything new, but merely transmitting the teachings of the ancient sages. He looked back to the ways of the founding figures of the **Chou dynasty**, Kings Wen and Wu, as well as the **Duke of Chou**. Living in a world of division and chaos, Confucius longed for the ancient times when the records suggested there had been a virtuous government and an orderly society.

When asked for his advice, Confucius commented that the creation of effective government was as simple as the ruler acting as a ruler, the subject as a subject, the father as a father, and the son as a son. This is Confucius' concept of **cheng-ming (rectification of names)**. Underneath this concept lies the fundamental premise that one must fulfill the responsibility of whatever position one assumes. For Confucius, the first requirement is always a moral one. One is to act as a moral person.

At the very center of Confucius' teachings is **jen (humaneness)**. For Confucius, to embody *jen* means to love other people. When asked to define *jen*, Tseng-tzu, one of Confucius' disciples, describes the virtue as the single thread that runs through the master's **Tao (Way)** and equates it with ideas of **chung (loyalty)** and **shu (reciprocity or empathy)**. In Confucius' own words, "Do not do to others what you would not have them do to you." That is to say, act with kindness and empathy to others; respect the other person as a human being.

The root of *jen* is **hsiao (filial piety)**. While *hsiao* has often been stereotyped as a mandate to be completely subservient to one's parents, the virtue as described by Confucius suggests a reciprocal relation of caring and nurturing.

Parents care for the young and the young grow up to care for the elderly. Showing respect for one's parents is not performed just to fulfill a formal duty, but should be done out of a genuine spirit of love. In Confucius' view, that spirit of love is the foundation for moral conduct and a moral society.

Another definition of *jen* given by Confucius is *k'o-chi fu-li*, disciplining of the self and returning to the rites or propriety. Confucius came from the *ju* tradition, which was dominated by *li* (**propriety or rites**). He saw that the rites had become merely empty forms of ritual performance, and he wanted to restore the inner content and feeling of rites. When he asserts that rites are more than sacrificial offerings and music is more than musical instruments, he suggests that what is lacking is the core virtue, *jen*. Rites after all are to be the outward performances and boundaries of the inner humaneness. Modern Chinese thinkers have sought to identify Confucianism with various politicized agenda, arguing that Confucius was a conservative who maintained only the conventional rites or a reformer who valued *jen* over *li*. For Confucius, however, rites are to express humaneness, the fundamental moral relation between individuals.

The textbooks that Confucius used in his teaching are the **Five Classics**, in which he found that the ancient sages' ways of thinking and acting not only created a world of peace, but also a person at peace as well. Humaneness is at a profound level—the structure of all things and the person who has achieved or realized it is at peace with all things, sharing the deepest of feelings that any being can possess. It is the ideal of *jen* with which he wishes to educate all people.

Confucius believes that one can become a *chün-tzu* (**noble person**). The *chün-tzu*, while originally referring to people of noble birth, came to be redefined by Confucius as those of noble capacity, that is, those who had developed their moral virtues through education. The *chün-tzu* is almost

always contrasted with the *hsiao-jen* (**petty person**). The noble person places demands on himself, while the petty person blames others; the noble person thinks of what is *i* or righteous, whereas the petty person thinks of what is *li* or profitable; the noble person holds to virtues, as the petty person holds to objects. A humane person bears the responsibility for his or her own actions and is ready to **sacrifice** for the ideal of *jen*.

Confucius as a Religious Teacher

Much attention has been paid to Confucius' religious attitude. Over the years there has often been the argument that Confucius is more a humanist than a religionist, someone who finds ultimate meaning in the rationality of being human rather than searching for meaning in an ultimate source. For some such as philosopher and Confucian scholar Wing-tsit Chan, Confucius' thought is the beginning of a tradition of **humanism** in China that has been largely developed to the exclusion of religious elements. Traditionally, five statements from the *Analects* have been used to show Confucius' disinterest in religious matters. In one passage he states that one should respect the *kuei/shen*, or ghosts and spirits, but keep them at a distance. In another passage, it is pointed out that to offer **sacrifices** to the spirits is to treat them *as if* they exist; that is, sacrifice is important because of its ritual role to express the participants' sincerity, not a validation of belief in the supernatural. It is also recorded that the master never speaks of the strange or supernatural and the spirits. When asked about death and ghosts, Confucius replies that he does not yet understand life, nor is he able to serve human beings, and so he could not possibly understand death or serve ghosts. There may be a religious critique implied in these statements, but in none of the cases does he deny that his teachings possess a religious orientation.

The most convincing statement of Confucius' religious sentiment is found

in an autobiographical passage. At fifty years old, Confucius realized that by dedicating his life to *hsieh* (learning), he is fulfilling the *ming* (destiny or fate) that **T'ien (Heaven)** bestowed upon him. It was at the age of sixty that, like a *sheng* or sage, his ear was attuned to hear the decree of Heaven. By the age of seventy he was able to follow the desires of his heart-mind with no transgression. By that point, he had reached a complete conformance between himself and Heaven.

This passage portrays Confucius' belief that Heaven was the ultimate template against which all things were to be judged. It was the responsibility of the individual to fulfill the Way of Heaven in society, in family, and in oneself. The degree to which the *chün-tzu* exemplifies *jen* and acts with moral conduct is the degree to which he has conformed to Heaven's Way. This quest for accord of the *chün-tzu* and Heaven reveals Confucius' religious life and belief. See also *hsin* (heart-mind); *i* (righteousness or rightness); **King Wen; King Wu; kuei/shen; New Text/Old Text (chin-wen/ku-wen); sheng or sheng-jen (sage); Yen Yüan (Hui).**

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Creel, H[errlee] G. *Confucius and the Chinese Way*. New York: Harper & Brothers, 1960.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

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Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Rule, Paul A. *K'ung-tzu or Confucius?*

The Jesuit Interpretation of Confucianism. Sydney, Australia: Allen & Unwin, 1986.

Confucius' Disciples

Early sources of information about the life of **Confucius** do not agree on the number of his disciples. Several early accounts record that there were seventy-two disciples. These sources include the *Book of Mencius*; the *Li chi*, or *Records of Rites*; the *Han Fei-tzu*; and the *Lü-shih ch'un-ch'iu (Spring and Autumn Annals of Mr. Lü)*. In the biography of Confucius in the *Shih chi (Records of the Historian)*, **Ssu-ma Ch'ien** says that Confucius had about three thousand disciples. Of the three thousand, there were seventy-two who were educated in the *liu i*, or **Six Arts**, a term which refers to the **Six Classics** or the disciplines of ritual, **music**, archery, charioteering, **calligraphy**, and mathematics. The source of the reference to three thousand disciples is unknown and generally assumed to be inaccurate, although the number continues to be used.

The *Lün Yü (Analects)* is the most authentic and accurate account of the life of Confucius and yet the *Analects* records no more than twenty-five disciples. Of the twenty-five disciples named in the *Analects*, it is difficult to construct a complete account of them. *Analects* 11.3 contains a passage that identifies ten disciples and organizes them into four categories of accomplishment. The first type of accomplishment is called **te-hsing (virtuous nature)**, and includes **Yen Yüan, Min Tzu-ch'ien, Jan Po-niu, and Chung-kung**. The second is *yen-yü*, accomplished speech, and includes **Tsai Wo** and **Tzu-kung**. The third is *cheng-shih*, governmental affairs, and includes **Jan Yu** and **Tzu-lu**. The last is *wen-hsüeh*, cultural learning, and includes **Tzu-yu** and **Tzu-hsia**. Some of the ten names refer to the most famous of Confucius' disciples; others, however, are less well known or without substantial passages to classify them.



This modern illustration depicts Confucius' disciples mourning the death of their master at his grave, with Tzu-kung dwelling in a hut for six years.

There is another group of disciples that traditionally has been highlighted for particular attention. This group includes Tzu-yu, **Tzu-chang**, Tzu-hsia, **Tseng-tzu**, and **Yu-tzu**. All survive Confucius' death, presumably with other disciples, but are given the responsibility of transmitting Confucius' teachings. As literary scholar D. C. Lau has pointed out in his study of the disciples of Confucius, this group is differentiated from the others by having its own sayings in the *Analects*. This suggests that the group had achieved a more advanced position in learning or higher stature that permitted them to be in a position of authority. How such advancement might have occurred is not known, other than through their demonstration to Confucius of particular virtues or advanced learning. This group was also listed in other Confucian writings such as the *Book of Mencius*, verifying that it was commonly recognized that the group transmitted the teachings.

Only Tzu-yu and Tzu-hsia are on both the list of those with virtuous conduct and those responsible for transmitting Confucius' teachings. Tzu-yu

and Tzu-hsia appear to have lived a lifetime of devotion to the teachings. Tzu-chang, Tseng-tzu, and Yu-tzu apparently joined the ranks of disciples at a later point, even though they still played an instrumental role in the growth of Confucianism after the death of the master. See also *li* (propriety or rites).

Creel, H[errlee] G. *Confucius and the Chinese Way*. New York: Harper & Brothers, 1960.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Confucius' Family Sayings

See *K'ung-tzu chia-yü (Confucius' Family Sayings)*.

Confucius' Gravesite

The gravesite of **Confucius** at Ch'ü-fu (in modern Shantung province), his hometown, is marked by a memorial stone stele erected in 1443. The stele stands in front of a grave mound and bears the inscription *Ta-ch'eng Chih-sheng Wen-hsüan Wang mu*, Tomb of



This memorial stone stele at Confucius' gravesite reads "Tomb of the Comprehensive King of Great Accomplishments and Highest Sageliness."

the Comprehensive King of Great Accomplishments and Highest Sageliness. The title, first conferred by emperor Wu Tsung of the **Yüan dynasty** in 1308, incorporates the image of Confucius as ruler. He is called *wang* or king.

The path to the gravesite is lined with statues of men and animals, in the style of an imperial tomb. The stone stele is topped with carvings of **dragons**. These images combine imperial motifs with the cultic representation of Confucius. The gravesite ties the cult of Confucius to the official **state cult** and ritual practice of the court. See also ***K'ung-tzu mu* (Tomb of Confucius)** and ***wang* (king) title for Confucius**.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Confucius' Manor

See ***K'ung-fu***.

Conscience

A moral arbiter within an individual that judges between right and wrong. Conscience is often translated into the classical Confucian term ***liang-hsin***, literally, heart-mind of the good. Another equivalent is the Neo-Confucian term ***liang-chieh***, or knowledge of the good. This term is defined in **Wang Yang-ming's *ssu chü chiao***, Four-Sentence Teaching, as that which knows good and evil, and is hence capable of moral decision making.

Constant Production of Life

See ***sheng-sheng***.

Contemplation

See ***ching-tso* (quiet-sitting)**.

Contemporary Chinese Philosophy

See ***Tang-tai Chung-kuo che-hsüeh***.

Conversations of Master Chu, Arranged Topically

See ***Chu-tzu yü-lei***.

Conversations of the Two Masters Ch'eng Classified

See ***Erh Ch'eng hsien-sheng lei-yü***.

Correcting of the Ignorant

The "Correcting of the Ignorant," or "Ting wan," is the original title of the "Hsi-ming" or "Western Inscription." See "**Hsi-ming**."

Correcting Youthful Ignorance

See ***Cheng-meng***.

Correspondence of Heaven and Human

See ***T'ien-jen kan-ying***.

Cosmic Law

See ***T'ien-li* (Principle of Heaven)**.

Cosmic Order

See ***T'ien-li* (Principle of Heaven)**.

Cosmogony

See ***li-hsüeh* (School of Principle or learning of Principle)**; ***t'ai-chi* (Great Ultimate)**; **T'ai-chi t'u (Diagram of the Great Ultimate)**; "**T'ai-chi t'u shuo**"; ***wu-chi* (Non-Ultimate)**.

Cosmology

See ***t'ai-chi* (Great Ultimate)**; **T'ai-chi t'u (Diagram of the Great Ultimate)**; "**T'ai-chi t'u shuo**"; ***wu-chi* (Non-Ultimate)**; ***yin/yang***.

Crane

Throughout China, Korea, and Japan, the crane is a bird frequently used to symbolize the Confucian scholar. Historian of religion Spencer Palmer suggests that the dignified and graceful

style of the crane is reminiscent of the popular image of the scholar. Decorative patterns on official courtly robes frequently depict cranes with pines and clouds—symbols of noble or unsullied character—thus connecting the wearer with the ideal of the Confucian scholar.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Creation Myth

Two creation myths are best known in the Chinese tradition. In one, the myth figure P'an Ku separates the sky and earth, his body transforms into the parts of the universe, and insects on his body become humans. In another the goddess Nü Kua creates human beings. These mythic explanations of the origin

of the world neither originate in the Confucian narratives nor are accepted by the Confucians as a cosmogonic principle; however, they form the foundation of Chinese thought, from which Confucian thought grew and progressed. See also **myth**.

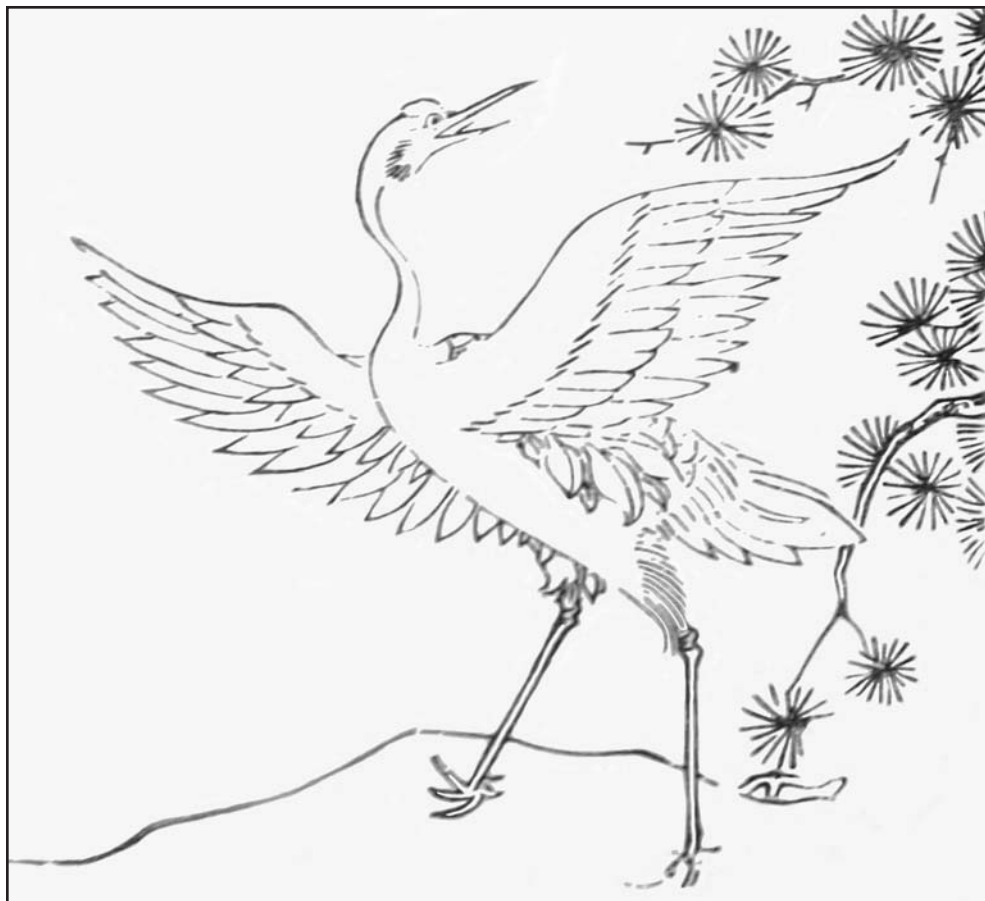
Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

Creed

A formulation of authoritative teachings used in religious practice. An example of a Confucian creed is the *shih-liu tzu hsin-ch'uan*, or the Sixteen-Character Message of the Heart-Mind.

Criminal Law

See *hsing* (punishment or criminal law).



A crane, which is suggestive of dignity, is often depicted together with pine, which suggests noble character, to symbolize the Confucian scholar.

Critical Discussion on Learning

See *Hsiieh-shu pien*.

Critical Review School

See *Hsiieh heng School*.

Cultivation of the Self

See *hsiu-shen*.

Cultural Revolution

A period of sociopolitical turmoil from 1966 to 1976 directed by **Mao Tse-tung** and carried out by Lin Piao and Chiang Ch'ing and her followers. Its full name is the Great Proletarian Cultural Revolution. The purpose of the Cultural Revolution, or Wen-hua ta-ko-ming, was to disseminate Mao's ideology and eradicate traditional Chinese civilization. Since Confucianism was the principal target of the "four olds" (old ideas, old culture, old customs, and old habits), Confucian classics were burned, the tomb and statue of **Confucius** were destroyed, and the **Confucian temple** at Ch'ü-fu was demolished by the Red Guards, the young adorers of Mao. The belief in the importance of the family, which is at the core of the Confucian belief system, was replaced by the concept of class struggle. In a sense, the cult of Mao replaced Confucianism as the **state religion**.

Another wave of anti-Confucianism was seen during the last stage of the revolution between 1973 and 1974. This time it was fused with a campaign to criticize Lin Piao as well as a political struggle against Premier Chou En-lai. After Mao had chosen Lin as his successor, Lin planned to assassinate Mao but was killed in a mysterious airplane crash in 1971. Mao publicly accused Lin of being a supporter of Confucius, however farfetched that sounds. A number of articles soon appeared that condemned Confucius, denouncing him as a defender of the ancient slavery system

and calling his school a reactionary school. The Chief of the Science and Education Department urged all schools to participate in the criticism of Confucius. When Mao extolled the First Emperor of Ch'in, the *People's Daily* immediately carried an essay to praise his "**burning of the books**" and "**burying of the Confucians**." Chiang Ch'ing, Mao's third wife, seized the chance to attack Premier Chou En-lai and other veteran cadres who opposed her in an attempt to usurp power. Chou was likened to the **Duke of Chou** in the Confucian tradition, yet Mao spoke in dispraise of her ambition, and the movement ceased. After Mao passed away in 1976, the Gang of Four led by Chiang Ch'ing was arrested on October 6, ending the revolution. As an anti-Confucianism movement, the Cultural Revolution was a continuance of the **May Fourth Movement** half a century earlier, but its scale was much larger and many intellectuals suffered persecution. See also *hsiang (portrait or statue)*.

Li, Kwok-sing. *A Glossary of Political Terms of the People's Republic of China*. Translated by Mary Lok. Hong Kong: Chinese University Press, 1997.

Uhalley, Stephen, Jr. *Mao Tse-tung: A Critical Biography*. New York: New Viewpoints, 1975.

Yan Jiaqi and Gao Gao. *Turbulent Decade: A History of the Cultural Revolution*. Translated and edited by D. W. Y. Kwok. Honolulu, HI: University of Hawaii Press, 1996.

Yeh Ch'ing (Jen Tso-hsuan). *Inside Mao Tse-Tung Thought: An Analytical Blueprint of His Actions*. Translated and edited by Stephen Pan, T. H. Tsuan, and Ralph Mortensen. Hicksville, NY: Exposition Press, 1975.

Culture

See *wen (culture)*.



The creation myth describing the mythical figure P'an Ku's separation of sky and earth is not accepted by the Confucians as an explanation of the world's origin.

Culture and Life

See *Wen-hua yü jen-sheng*.

**Customary and Reformed Rites of
the Chamberlain for Ceremonials**

See *T'ai-ch'ang yin-ko li*.

Culture Heroes

See **Three Culture Heroes**.

D

Dance

See **Civil Dance** (*wen-wu*) and **Martial Dance** (*wu-wu*).

Death

See **funeral** and *hun/p'o*.

Design

Generally referring to the existence of meaning and **purpose** in life and the universe, design is a key element in any definition of religion. It suggests that things happen for a goal, or that behind events there is always some form of end or plan. When applied to Confucianism, the notions of **T'ien (Heaven)** and **T'ien-li (Principle of Heaven)** are seen as the proof that there is a design on the face of the world and human life.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Desire

See *yü* (**desire**).

Destiny

See *ming* (**destiny or fate**).

Determinism

From the Confucian point of view there is no rigid system of determinism in the universe. The universe is seen as developing in a pattern of change and transformation that is understandable and subject to the underlying structure of **T'ien (Heaven)**, or **T'ien-li (Principle of Heaven)**. However, there is no sense that the individual lacks options in his or her life. There is at times

an element of *ming* (**destiny or fate**), but it is referred to only in those circumstances where an explanation of events seems to be beyond the grasp of understanding. See also *i* (**change**).

Diagram of Preceding Heaven

See "Hsien T'ien t'u."

Diagram of the Great Ultimate

See "T'ai-chi t'u."

Diagram of the Transmission of the Way

See "Ch'uan Tao t'u."

Diagram of What Antedates Heaven

See "Hsien T'ien t'u."

Diagrams and Explanations of the Four Books

See *Ssu-shu t'u-shuo*.

Diagrams of the Proper Business of the Sages' School

See *Sheng-men shih-yeh t'u*.

Different Paths Reaching the Same End

See *Shu t'u t'ung kwei*.

Directorate of Education

See *Kuo-tzu chien*.

Disciple

In the Confucian tradition, a disciple has a special moral relation to his *hsien-sheng* (**teacher**). The relationship between teacher and disciple serves to pass on teachings from one generation to the next. The transmission of teachings becomes a critical element in preserving the authenticity of the teachings. As a result, a great deal of attention is paid to the specific lineage of teachers and disciples. This is captured in the notion of *Tao-t'ung* or tradition of the Way.



Stone columns along the front of the Hall of Great Accomplishments are carved with twin dragons, each with five claws—a symbol normally reserved for the emperor, yet also applied to Confucius. Fewer claws indicate those of lower rank.

Disciplined Action

See *kung-fu* (moral effort).

Disciplining of the Self and Returning to Propriety or Rites

See *k'o-chi fu-li*.

Discourses on Salt and Iron

See *Yen-t'ieh lun* (Discourses on Salt and Iron).

Discussion of Learning

See *chiang hsüeh*.

District School

See *hsien-hsüeh*.

Divination

Throughout the history of Confucianism, divination shifts from a form of **occult** art that involves some supernatural force to a quest of sagehood. For most Neo-Confucians, divination through a source such as the *I ching*, or *Book of Changes*, is seen as a means to understand the world in its pattern of change and, as in the case of **Chu Hsi**, to cultivate the self and to rule the state. In fact, the *Li chi*, or *Records of Rites*, has pointed out that divination, as a religio-political device for the sage kings, makes people not only respect spiritual beings but also fear laws and orders.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Smith, Kidder, Jr. et al. *Sung Dynasty Uses of the I Ching*. Princeton, NJ: Princeton University Press, 1990.

Doctrine

Doctrine is a specific teaching considered authoritative. It is applicable to the Confucian acceptance of certain texts, for example, the **Four Books** (*ssu-shu*) and the **Five Classics**, as orthodox.

Doctrine in Four Axioms

See *ssu chü chiao*.

Doctrine of the Mean

See "Chung yung" ("Doctrine of the Mean").

Doctrine of the Mean in Chapters and Verses

See *Chung yung chang-chü*.

Dragon

Contrary to its evil counterpart in the West, the dragon, or *lung*, in the Asian tradition symbolizes authority and auspiciousness. Grouped together with the **kylin-unicorn**, **phoenix**, and tortoise as one of the four spiritual animals in the *Li chi*, or *Records of Rites*, the dragon is a divine creature of deerhorn, snake body, and hawk talons, and is associated with rain, **floods**, and geomancy. A symbol of universal appeal in China and Korea, the dragon is frequently associated with the imperial family and often finds its way into architecture motifs as well as ornamental **designs** on clothing. Traditionally, the major building at the **Confucian temple**, *ta-ch'eng tien* (**Hall of Great Accomplishments**), has columns encircled with dragons. Such buildings are an imitation of the imperial palace style and closely follow patterns of imperial symbolism. Historian of religion Spencer Palmer has found that dragons are depicted with both four and five claws; the five-clawed dragons bear greater stature and authority, thus symbolizing the highest level of imperial authority. There is often a large relief carving of a dragon in the center of the stairs climbing to the terrace of the *ta-ch'eng tien*.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Yunxiang Yan, "On the Study of the Dragon," *Chiu-chou hsüeh-k'an* (Chinese Culture Quarterly) 2.2 (Winter 1987): 99-110.

Dualism

Confucianism has often been characterized as a philosophy of dualism, suggesting that there are two ultimate forces independent of and parallel with each other. This model has been applied to the early tradition with *yin/yang* and to the later tradition with **Principle (*li*)** and *ch'i* (**vitality**). Whether either set represents true dualism is debatable. *Yin* and *yang* are complementary forces, not necessarily carrying ontological status. *Li* and *ch'i* may be ontological but are never separate from each other. See also **monism**.

Duke of Chou

(r. 1042–1036 B.C.E.) Upon the death of **King Wu** of the **Chou dynasty**, the Duke of Chou, the younger brother of the king, became regent to the king's young son, **King Ch'eng**, between 1042 and 1036 B.C.E. He was a key political and military figure in the founding of the Chou dynasty. He is identified with major announcements and initiatives of the Chou ruling family and came to be viewed as a figure of extraordinary administrative competence and wise counsel, especially in incorporating ethical moral codes into his religio-political system.

One of the key initiatives attributed to him is the concept of **T'ien-ming (Mandate of Heaven)**. It was through this concept that the Duke of Chou attempted to explain to the vanquished Shang people that **T'ien (Heaven)** had bestowed on the Chou leaders the right to rule and establish the new dynasty, because the last **Shang dynasty** ruler had fallen from virtuous rule. In turn the theory explained that the Shang had been given the mandate in the beginning of their reign to replace the corrupt ways of the **Hsia dynasty** that came before them.

Part of the attraction of the Confucian school to the Duke of Chou probably rests in the fact that he was not actually a

sovereign, but remained as an advisor or regent to the young king. The role of advisor to the ruler came to represent one of the highest ideals within the Confucian tradition, and the Duke of Chou in many respects represents one of the first examples of this role. The position also exemplifies a selfless devotion for the good of the ruler and his subjects. The Duke of Chou became an exemplar of wise counsel and administrative leadership whose virtues and accomplishment in institutionalizing rites and music are lauded throughout the history of the Confucian school, even into the twentieth century. **Confucius**, giving some indication of the stature in which the Duke of Chou was held, simply suggests that he would like to be able to dream of the Duke. **Mencius** suggests that he embodied the accomplishments of the three dynasties, Hsia, Shang, and Chou and the four great rulers, **Yü, King T'ang, King Wen**, and King Wu. Such praise remains unabated and suggests the degree to which the Duke of Chou may be seen as the quintessential paradigm of virtuous rule throughout the history of Confucianism. His words can be found in the ***Shu ching*** or *Book of History*. See also ***li* (propriety or rites)**.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Waley, Arthur, trans. *The Analects of Confucius*. New York: Vintage Books, 1938.

———, trans. *The Book of Songs*. New York: Grove Press, 1996.

Duty

See ***wu ch'ang***.



The Duke of Chou is credited with the concept of the *T'ien-ming*, or Mandate of Heaven.

E

Earth

See *ti* (earth).

Eastern Grove Academy

See **Tung-lin Academy**.

Eastern Grove Party

See **Tung-lin Party**.

Eastern Grove School

See **Tung-lin School**.

Ecology

See **Confucian ecology**.

Ecstasy

Generally not a term associated with the Confucian tradition, the experience of ecstasy within the setting of Confucianism can be found in the state of *wu* (**enlightenment**), when one experiences the fundamental unity with all things.

Education

See *chiao* (teaching or religion) and *hsiieh* (learning).

Eh-hu chih hui

See **Goose Lake debate**.

Eight Conducts

See *pa hsing*.

Eight Steps

Found in the “**Great Learning**” (“**Ta-hsiieh**”) the Eight Steps form a standard

process of learning from self-cultivation to political ideal. The text opens with the **Three Items** of the teaching of the great learning, that is, illuminating the luminous virtue, loving or renovating the people, and resting in the highest good. The “Great Learning” goes on to describe the learning that will result in the full realization of the Three Items. This learning process is described as the Eight Steps.

The Eight Steps unfold as a regimen of learning that begins with the individual and extends outward to include family, state, and *t'ien-hsia*, all under Heaven. In order, the Eight Steps are: *ko-wu* (**investigation of things**); *chih-chih* (**extension of knowledge**); *ch'eng-i* (**sincerity of will**); *cheng-hsin*, or rectification of the heart-mind; *hsiu-shen*, or cultivation of the self; *ch'i-chia*, or regulation of the family; *chih-kuo*, or governance of the state; and *p'ing t'ien-hsia*, or pacification of the world.

Virtually all Confucians agree that the first five steps describe an educational process, while the last three suggest a procedure of coming to rule. The meaning of each step and their order have been the subject of much philosophical discussion throughout the history of **Neo-Confucianism**. Any one of the steps themselves has been subject to a wide variety of interpretation. The first step, *ko-wu*, is a case in point. To investigate or to come to know something suggests a range of differing epistemological principles. The quality of the thing that is designated as the object of investigation has, potentially, an equally wide spectrum of meaning. Are we talking about things in the world? Are we talking about human feelings, **ethics**, or both? The answer is yes to both questions. The discussion also includes many more subjects, including religious knowledge.

The second problem is the order of the steps. **Chu Hsi** edited and rearranged the text of the “Great Learning.” The critical issue involves his placement of the investigation of things and extension of knowledge before the sincerity of will. Arguing on the basis of

a lost section of the text, he asserted that the investigation of things and extension of knowledge would come before the sincerity of will on the grounds of their priority as he understood the nature of the learning process. For Chu Hsi, the learning process was the accumulation of knowledge of the **Principle (li)** of things in a search external to the mind so as to recover one's a priori knowledge or inborn nature of goodness or nature of Heaven. Others such as **Wang Yang-ming** would argue that knowledge is an internal process, seeking *li* within oneself; thus the proper first step of learning is the sincerity of will, an internal process, rather than any process suggesting accumulation from external sources.

The Eight Steps remain one of the most frequently used concepts for the learning process in Neo-Confucian discourse. Great controversy surrounds their interpretation, but such controversy is only an indication of the prominence with which the "Great Learning" is held and the authority it represents as a summary statement of the meaning of Confucian learning and education.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893-95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

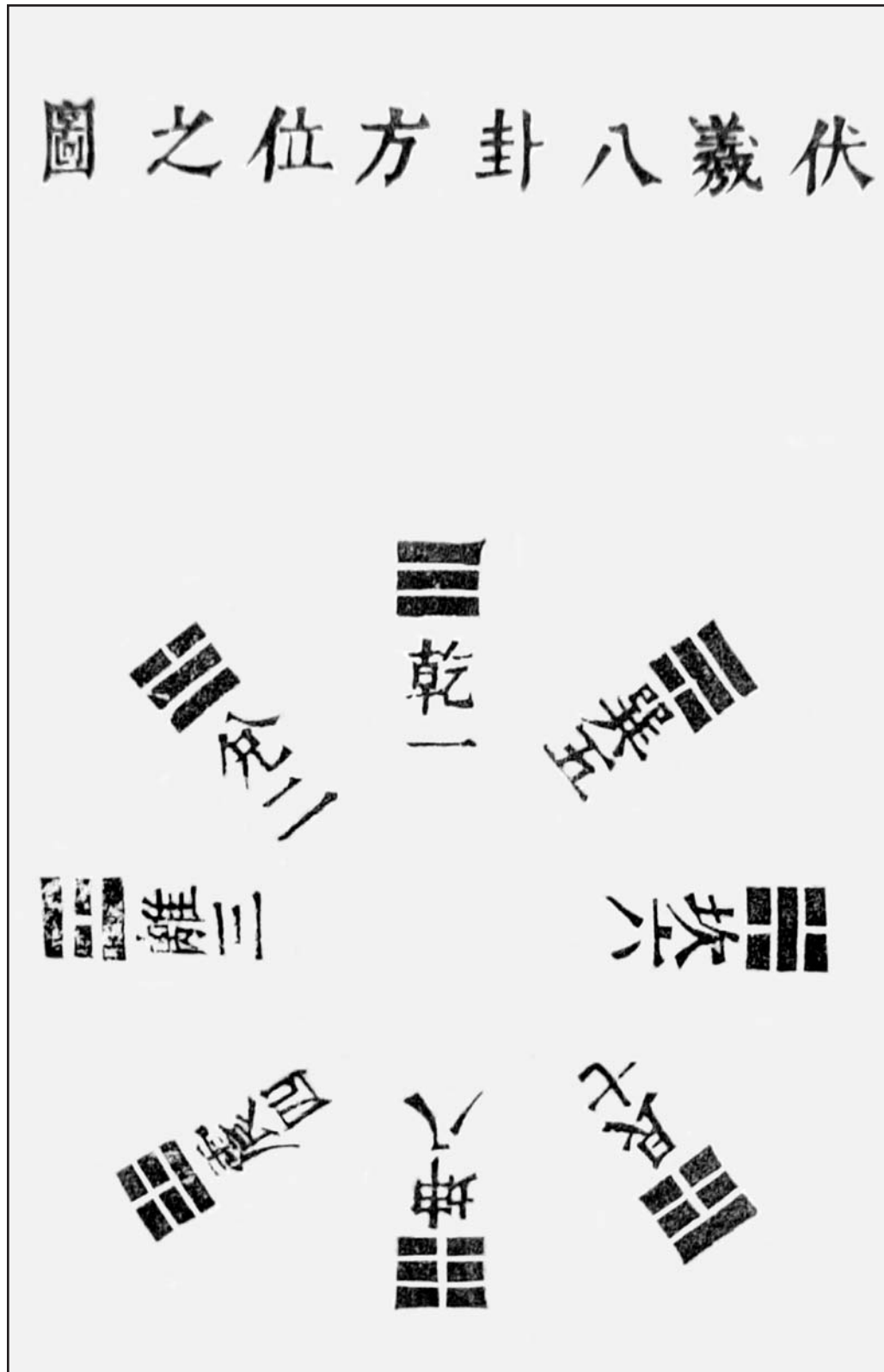
Eight Trigrams

The eight trigrams, or *pa kua*, represent the basic units within the *I ching*, or

Book of Changes, from which are built the first layer of symbolic correspondences between natural phenomena and human affairs. The trigram is a structure of three lines composed of various combinations of solid and broken lines. A solid line represented as *yang* symbolizes Heaven, **sun**, light, life, and male, whereas a broken line represented as *yin* symbolizes earth, **moon**, dark, and female. Solid and broken lines are combined into trigrams, or units of three lines. All possible combinations of solid and broken lines produce eight trigrams.

Each trigram is given a core symbolic meaning and a set of correspondences are developed with a wide spectrum of interconnections. The eight trigrams include: *ch'ien*, called creative with the image of Heaven; *k'un*, called receptive with the image of earth; *chen*, called arousing with the image of thunder, *hsiin*, called gentle with the image of wind; *k'an*, called abysmal with the image of water; *li*, called clinging with the image of fire; *ken*, called keeping still with the image of **mountain**; and *tui*, called joyous with the image of marsh. When two trigrams are combined, a hexagram is created. The *I ching* is built on a system of hexagrams, but it is the trigrams that are the basic building blocks for the work.

The correspondences represented by the trigrams as well as the account of their origins is taken up in the commentary layers or "Ten Wings" of the *I ching*. The "**Hsi-tz'u chuan**" and the "Shuo kua chuan" commentaries are the major source of discussion concerning the extended and philosophical meanings of the trigrams and hexagrams. The "**Shuo kua**" commentary gives various correspondences for each trigram, naming attributes for each as well as relationships between them. The "Hsi-tz'u chuan" is primarily focused on the meaning of the hexagrams, but builds this meaning out of the recognition of the primacy of the trigrams, suggesting that **Fu Hsi** himself was responsible for the creation of the trigrams.



This illustration shows the positions of the *pa kua*, or eight trigrams, ascribed to Fu Hsi. The heavenly *ch'ien* is on the top and the earthly *k'un* is at the bottom.

The trigram is a primary unit of meaning within the structure of ordered change of the universe represented by the *I ching*. From the perspective of the *I ching*, the universe is going through constant change and transformation. Such change is ordered, and follows a particular pattern. The trigrams are the most basic elements representing the basic pattern of change. The correspondences suggest the breadth of relation and interconnectedness between things. Each trigram might be taken as a particular moment in the process and change of the universe. At that moment, the correspondences suggest all the elements that are in line and interconnected with each other. Behind the *I ching* lies the belief that by knowing the correspondences, one understands the grid-work for change that all things go through. By understanding the process and the interconnections, it is possible to align one's own behavior or that of the state with the fundamental processes. By so doing the individual or the state will be in harmony with Heaven and Earth. Not only does each trigram represent a set of correspondences, but there is also an element of change and transformation within the trigram which leads to the next situation or moment in the process of change. To align oneself with one moment is to understand entirely where that moment is progressing and thus to be in harmony not only with that particular moment, but with its own change to the next moment situated around the core meaning of the next trigram. See also "Shih i" ("Ten Wings") and *yin/yang*.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vol. 2, *The Yi King*. Delhi, India: Motilal Banarsidass, 1966.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Elder Tai's Records of Rites

See *Ta Tai Li chi*.

Elementary Learning

See *Hsiao-hsüeh*.

Elementary School

See *Hsiao-hsüeh*.

Emotions

See *ch'ing* (emotions or feelings).

Empathy

See *shu* (reciprocity or empathy).

Empirical Learning

See *k'ao-cheng hsüeh*.

Empiricism

Confucianism is not without elements of empiricism. The epistemic process of *ko-wu chih-chih*, or investigation of things and extension of knowledge, for example, is a form of knowledge acquisition in which the natural world is viewed as a repository of knowledge. The larger context of this learning agenda is not, however, free of either metaphysical or axiological interest and thus differentiates itself from empirical concerns. The closest equivalent to empiricism is not found in Confucianism until the advent of the *shih-hsüeh*, or practical learning; learning that does not focus on metaphysical issues but values knowledge of things and current events. Even in *shih-hsüeh*, there is still a strong axiological concern. Another way in which empiricism might be seen in Chinese thought is in the growth and development of the *k'ao-cheng hsüeh*, the evidential research movement, during the **Ch'ing dynasty**. This movement comes much closer to the requirements of a strict empiricism and has been argued as such by some authors. However, there are still philosophical elements retained in the movement

with a focus remaining on moral cultivation of the Way and a belief in the fundamentally ethical nature of the **universe**. Therefore, it might be argued that there has never been a Confucian theory that is the same as the Western doctrine of empiricism.

de Bary, Wm. Theodore. "Sagehood as a Secular and Spiritual Ideal in Tokugawa Neo-Confucianism." *Principle and Practicality*. Edited by Wm. Theodore de Bary and Irene Bloom. New York: Columbia University Press, 1979.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Needham, Joseph. *History of Scientific Thought* Vol. 2, *Science and Civilization in China*. Cambridge, England: Cambridge University Press, 1956.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Emptiness

See **hsü (vacuity)**.

Encyclopedia

See **lei-shu**.

Energy

See **ch'i (vitality)**.

Environment

See **Confucian ecology**.

Epiphany

As the manifestation of a deity or divine person, this term has little to do with the Confucian tradition. There are occasional

accounts of dreaming of the *sheng* or sages, but nothing is related about the sages appearing before one, nor is there any reference to **T'ien (Heaven)** as capable of manifesting itself in the form of a deity even in front of the ruler who is engaging in **sacrifice**. However, if the meaning of epiphany is extended to the manifestation of anything regarded as sacred, then one might suggest that in the moments of **wu (enlightenment)**, experienced by some Confucians, there is epiphany. The sacred in such a case is neither a divine person nor a deity, but the sacredness of the entire universe and the experience of the unity with all things. See also **sacred/profane** and **sheng or sheng-jen (sage)**.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Erh Ch'eng ch'üan-shu

The *Erh Ch'eng ch'üan-shu*, or *Complete Works of the Two Ch'engs*, is a collection of the writings of the **Ch'eng brothers, Ch'eng Hao** and **Ch'eng I**. It includes the *I-shu*, or *Surviving Works*, and the *Wai-shu*, or *Additional Works*, both compiled by **Chu Hsi**; the *Ming-tao (hsien-sheng) wen-chi*, or *Collection of Literary Works* by (Master) Ch'eng Hao; the *I-ch'uan (hsien-sheng) wen-chi*, or *Collection of Literary Works* by (Master) Ch'eng I; the *I-ch'uan I chuan*, or *Ch'eng I's Commentary on the Book of Changes*; the *Ching-shuo*, or *Explanations of the Classics*; and the *Ts'ui-yen* or *Pure Words*, which are compiled by **Yang Shih** and edited by **Chang Shih (Ch'ih)**. There are several editions of the work. While the 1461 edition of Yen Yü-hsi does not contain the *Ching-shuo*, the 1606 edition of Hsü Pi-ta is complete. See also **Honan Ch'eng-shih i-shu** and **Honan Ch'eng-shih wai-shu**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Graham, A.C. (Angus Charles). *Two Chinese Philosophers: The Metaphysics of the Brothers Ch'eng*. La Salle, IL: Open Court, 1992.

Erh Ch'eng hsien-sheng lei-yü

The *Erh Ch'eng hsien-sheng lei-yü*, or *Conversations of the Two Masters Ch'eng Classified*, is a major collection of sayings of the **Ch'eng brothers**, **Ch'eng Hao** and **Ch'eng I**. Compiled posthumously in 1585, it is mainly based on the *I-shu*, or *Surviving Works*, and the *Wai-shu*, or *Additional Works*, in the **Erh Ch'eng ch'üan-shu**, or *Complete Works of the Two Ch'engs*, and is arranged topically. See also **Honan Ch'eng-shih i-shu** and **Honan Ch'eng-shih wai-shu**.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Erh Ch'eng i-shu

The *Erh Ch'eng i-shu*, or *Surviving Works of the Two Ch'engs*, is the alternative title of the **Honan Ch'eng-shih i-shu**, or *Surviving Works of the Ch'engs of Honan*. See **Honan Ch'eng-shih i-shu**.

Erh Ch'eng wai-shu

The *Erh Ch'eng wai-shu*, or *Additional Works of the Two Ch'engs*, is the alternative title of the **Honan Ch'eng-shih wai-shu**, or *Additional Works of the Ch'engs of Honan*. See **Honan Ch'eng-shih wai-shu**.

Erudite

See **po-shih**.

Erudites of the Five Classics

See **wu-ching po-shih**.

Escapism

A typical criticism of Taoism and Buddhism by the Confucians, escapism is seen as the tendency of other religious

traditions to seek personal enlightenment and abnegate one's moral responsibilities to the world. Confucianism does not renounce the world. It is spirituality based on involvement in the world, seeing the world itself as the basis for the **Absolute** and all that is sacred. Though there are times when **Confucius** and other Confucians lament for the **Tao (Way)**, the ideal is commitment to worldly affairs rather than an attempt to escape from the world through one's own moral cultivation in solitude. See also **sacred/profane**.

Huang, Chichung, trans. *The Analects of Confucius*. New York: Oxford University Press, 1997.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Eschatology

As the study of the end of history and the destiny of humankind, eschatology has little to do with the Confucian tradition. There is a vision of the **ta-t'ung**, or Great Unity, as the ultimate perfect stage of society in the Confucian ideal, but little attention is paid to the role of the individual in this final stage because no sense of an end point or **immortality** of the individual is found in Confucianism. What Confucians believe in is the ongoing process of **sheng-sheng** or production of life and the changes inherent in the development of the universe.

Esoteric/Exoteric

The distinction between inner or secret traditions and what is open and accessible to the public, esoteric/exoteric is a

category often used in religious study. While mainstream Confucianism tends to present itself always in terms of exoteric teachings, there have been certain Confucian schools that can be described as esoteric. These schools include study of the *I ching*, or *Book of Changes*, *hsiang-shu* (image-number), *ching-tso* (quiet-sitting), and several other forms of self-cultivation.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Essence

When applied to humanity, essence corresponds in Confucian vocabulary to *hsing* (nature). At the level of the macrocosm, essence would refer to **T'ien** (Heaven) in classical Confucianism and *T'ien-li* (Principle of Heaven) in the Neo-Confucian tradition. See also **macrocosm/microcosm**.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Essential Learning for Examination Studies of Ancient and Modern Times

See *Ku-chin wen-yüan chü-yeh ching-hua*.

Essential Meanings of the Analects

See *Lun yü ching-i*.

Essential Meanings of the Book of Mencius

See *Meng-tzu ching-i*.

Essential Method for the Preservation of the Heart-Mind

See "Ts'un-hsin yao-fa."

Essentials of Nature and Principle

See *Hsing-li ching-i*.

Essentials of the "Great Learning"

See *Ta-hsüeh yao-lüeh*.

Essentials of the Sages' and Worthies' Exposition of the Heart-Mind

See *Sheng-hsien lun hsin chih yao*.

Ether

See *ch'i* (vitality).

Ethics

As the general study of moral philosophy, ethics includes almost everything in Confucianism. For a Confucian, all learning concerns morality. In ancient China, ethics was inseparable from politics. It was a view of the world as well as a theory of knowledge. Political and cultural documents, such as the *Shu ching*, or *Book of History*, and the *Chou li*, or *Rites of Chou*, together with the **Four Books** (*ssu-shu*), became the Confucian classics of ethical thought. **Confucius** and **Mencius** were representatives of Confucian ethics among the **hundred schools of thought**.

Since **Tung Chung-shu** established the doctrines of *san kang*, or Three Bonds, and *wu ch'ang*, or Five Constants, as the ethical code during the **Han dynasty**, Confucian ethics had been the state orthodoxy for two thousand years until the late **Ch'ing dynasty** when Western ethics was introduced into China. Subjects explored by Confucian ethics include the character of human nature, the grounds for moral evaluation, the **essence** and principle of morality, the goal and methods of self-cultivation as well as the meaning of life. A central topic often discussed is the choice between rightness and profit. See also *hsing* (nature); *i* (righteousness or rightness); *li* (profit).

Etiquette Books

See *shu-i* (etiquette book).

Euhemerism

See **myth**.

Evangelicalism

Often associated with **fundamentalism**, evangelicalism suggests a commitment to a particular religious belief that is so strong it becomes a desire to convince others of the truth of the faith. There were some periods in the long history of Confucianism when evangelicalism took place. In the Eastern **Chou dynasty**, in a time of war and chaos, the founding figures of the Confucian tradition, **Confucius**, **Mencius**, **Hsün-tzu**, and their disciples, traveled from state to state to persuade the rulers of a certain set of teachings. During the early years of the Neo-Confucian movement, the Neo-Confucians struggled to disseminate their ideas. Later in the **Ming dynasty**, many followers of the **Wang Yang-ming School** zealously spread their belief to people, including the poor, the illiterate, and women. Such fervency to propagate their values is comparable with evangelicalism.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

———, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Evidential Research

See *k'ao-cheng hsüeh*.

Examination in Letters

See *chin-shih examination*.

Examination System

See **civil service examinations**.

Exegeses of the Nine Classics

See *T'ung-chih t'ang ching-chieh*.

Exemplary Person

One of several translations for the central Confucian concept of **chün-tzu** (**noble person**), the exemplary person is described by philosophers David L. Hall and Roger T. Ames to highlight *chün-tzu* as the model of learning and self-cultivation. Other translations include profound person, noble person, gentleman, superior man, and lordson.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Exemplary Teacher for All Ages

See *wan-shih shih-piao*.

Exhausting Principle

See *ch'ung-li* (**exhausting Principle**).

Exhortation to Learn

See *Ch'üan-hsüeh p'ien*.

Exorcism

The only counterpart to exorcism in the Confucian tradition would be the preparation for rites and **sacrifices** associated with the early **ju**, who bathed to purify their own bodies before leading a ceremony or **divination**. **Confucius** took an agnostic stance on the existence of *kuei*, or ghosts, and *shen*, or spirits, and the tradition as a whole looked on exorcism as a form of superstition. See also **agnosticism**; *kuei/shen*; **li** (**propriety or rites**); **purification**; **sacrifice**.

Choy, Howard Y. F. "Did Confucius Take Showers? An Etymological Trace of *ru*." Paper read at American Oriental Society Western Branch Meeting, Oct. 10–12, 1997, at University of Colorado, Boulder.

Expiation

See **atonement**.

**Explanation of the Diagram of
the Great Ultimate**

See “**T'ai-chi t'u shuo.**”

**Explanation of the Meaning of
the “Western Inscription”**

See “**Hsi-ming chieh-i.**”

**Exposition of the Doctrines of the
Ch'engs and Chu Hsi**

See *I-Lo fa-hui*.

**Exposition of the Heart-Mind
Coordinating the Nature and
Emotions**

See “**Lun hsin t'ung hsing ch'ing.**”

**Extended Meanings of the “Great
Learning”**

See *Ta-hsüeh yen-i*.

**Extension of Knowledge of
the Good**

See *chih liang-chih*.

F

Faith

See *hsin* (faithfulness).

Faithfulness

See *hsin* (faithfulness).

Family Instructions for the Liu Clan

See *Liu-shih chia-hsün*.

Family Instructions for the Yen Clan

See *Yen-shih chia-hsün*.

Family Rituals

See *chia-li*.

Family Teachings of Grandfather

See *T'ai-kung chia-chiao*.

Family Temple

See *chia-miao* (family temple).

Fan Ch'ih

(b. 515 B.C.E.) One of the twenty-five disciples of **Confucius** referred to in the *Lün yü* (*Analects*); also known as Fan Hsü. Fan Ch'ih was not, however, included in the list of ten disciples, generally recognized as the most prominent of **Confucius'** disciples, found listed in the *Analects* 11.3. He is also not included amongst those said to have been responsible for the transmission of Confucius' teachings after the death of the master.

Fan Ch'ih is quoted as having asked questions of Confucius on several occasions. The questions he asked pertained

to standard Confucian virtues such as *jen* (humaneness) and *chih* (wisdom) as well as the rectification of evil behavior. Confucius states his appreciation of the questions asked, but finds Fan Ch'ih to be of slow understanding.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Fan Chung-yen

(989–1052) Confucian statesman and writer of the Northern **Sung dynasty**; also named Fan Hsi-wen. Fan Chung-yen was a native of Kiangsu province. He was an orphan, but he was able to pass the *chin-shih* examination and gain his Metropolitan Graduate degree in 1015. He held a number of offices, including a post in the *kuo-tzu chien*, or Directorate of Education. Fan became known as an outspoken official for reform. He promoted **Hu Yüan** and **Sun Fu**, and worked with **Ou-yang Hsiu** to carry out his political, economic, and military reforms. Though the reform efforts came to an end all too shortly, Fan set a model for the later reforms of **Wang An-shih**.

Fan Chung-yen was also concerned with the *ti-hsüeh* or learning of the emperors. He emphasized the importance of *hsiao* (filial piety) in establishing a moral order for the state as well as the world. As a scholar, he was versed in the **Six Classics**, especially the *I ching* or *Book of Changes*. He had many students, including **Chang Tsai**, who studied the "**Chung yung**" ("**Doctrine of the Mean**") under him. Fan advocated the control of desires. For these reasons, according to the *Sung Yüan hsüeh-an* or *Records of Learning in Sung and Yüan*, **Chu Hsi** regarded him as one of the precursors of **Neo-Confucianism**. See also *yü* (desire).

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.



Fan Chung-yen, reformer of the Northern Sung dynasty and teacher of Chang Tsai, was concerned with the learning of the emperors.

Fang chi

A chapter from the *Li chi*, or *Records of Rites*, exemplifying a philosophical discussion of ritual rather than simply detailed description of ritual processes. The chapter discusses ritual as a way of controlling behavior. Not unlike the discussion of ritual by **Hsün-tzu**, the “Fang chi,” or “Record of the Dikes,” suggests that ritual can be utilized to keep excessive or wanton behavior in check. The title of the chapter builds upon the metaphor of a dike as a means of confining flowing water. In the same way, ritual can be used to control unwanted behaviors. The Confucianism represented in this chapter is a rather more strict form than that associated with **Confucius** and **Mencius**, but it finds its companion in much of the discussion by Hsün-tzu.

The chapter suggests that humankind, left to itself, will easily get into trouble. Difficult circumstances of poverty and want will produce those who steal. Excessive wealth will produce indulgence. Ritual is seen as the means of controlling such behaviors. Through ritual people know their place, and distinctions are respected and maintained. With the maintenance of distinctions there is order. People fulfill their designated roles, but they do not overstep such roles. Ultimately such order within human society is a reflection of the structure and order of the cosmos itself. Heaven, earth, and humankind each has its duties; each has its responsibilities. Duties are manifest in ritual within such distinctions between things. The result is order.

Hsün-tzu argues that ritual is a way of controlling human desires and feelings and, in a world of limited resources, balancing the distribution of such resources. Mencius, of course, will argue that humankind left to itself will tend toward the good. The “Fang chi” chapter clearly takes the side of Hsün-tzu. The chapter, while never elevated to the stature of the “**Great Learning**” (“**Ta-hsüeh**”) or the “**Chung yung**”

(“**Doctrine of the Mean**”), represents an important voice within classical Confucianism and lends support to the view that Hsün-tzu represented a broad base of Confucian teaching during his day. See also *ch'ing* (**emotions or feelings**); *li* (**propriety or rites**); *yü* (**desire**).

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Fang Hsiao-ju

(1357–1402) A Neo-Confucian of the **Ming dynasty**; also known as Fang Hsi-chih, Fang Hsi-ku, Fang Hsün-chih, and Master Cheng-hsüeh. Fang Hsiao-ju was a native of Chekiang province. **Huang Tsung-hsi** lists him among the *chu-ju* (**miscellaneous scholars**) independent of all schools of thought. A gifted student, Fang became known at an early age for his literary talents. He was a student of the Neo-Confucian **Sung Lien**, a highly respected intellectual leader of the age.

Historian and biographer Frederick W. Mote has suggested that Fang tried to live up to the model represented by his father and his teacher. Fang was summoned to the court with an appointment in the Hanlin Academy. He became a mentor of the young emperor. His commitment to the Confucian ideal—realizing a society crafted by the teachings of the sages and molded through administration rooted in Confucian principles—appeared to be within reach. He relied heavily upon the *Chou li*, or *Rites of Chou*, as well as the *Book of Mencius*, in attempting to recast the Ming government into an ancient one with the recovery of *li* (**propriety or rites**) and *yüeh*, or **music**.

What stood in the way of the realization of this ideal, however, was the usurpation of the throne. With the emperor suddenly involved in civil war, Fang became a drafter of the official call to arms and an advisor on military

issues. It is said that he gave the emperor disastrous advice. As the capital, Nanking, was defeated, the emperor disappeared. The new emperor, Ch'eng Tsu, asked Fang to draft the imperial edict announcing his succession, but Fang refused. So Ch'eng Tsu commanded that he be executed along with his family, friends, and students. According to Mote, his loyalty became legendary and a model of the Confucian minister. He was eventually given a posthumous title and honored in the **Confucian temple** centuries later.

Huang Tsung-hsi has pointed out that Fang Hsiao-ju was keenly interested in the *Tao-t'ung*, or tradition of the Way, and had a commitment to action as it was revealed in his life. He was highly critical of Taoism and Buddhism for their failure to direct their followers to the rectification of the world. In his philosophy, Fang distinguished the *T'ien-li* (**Principle of Heaven**) from human desires, suggesting that one should not only like *i* (**righteousness or rightness**) as much as one likes food and drink, but one should recoil from profit. See also *han-lin yüan* (**Academy of Assembled Brushes**); *li* (**profit**); *yü* (**desire**).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Fang I-chih

(1611–1671) Philosopher and scientist of the late **Ming dynasty** and early **Ch'ing dynasty**; also named Fang Michih and Fang Man-kung. Fang I-chih was a native of T'ung-ch'eng, Anhwei. He passed the *chin-shih* examination, obtaining his Metropolitan Graduate degree in 1640. He subsequently was appointed an Examining Editor in the

Hanlin Academy, and was eventually promoted to Grand Secretary at the fall of the Ming dynasty. He refused the post, however, and became a Buddhist monk to avoid imprisonment by the Manchus. He is known for scholarly expertise in a wide variety of subjects, including astronomy, rites, music, phonetics, philology, **calligraphy**, painting, swordsmanship, and the study of the *I ching*, or *Book of Changes*, with focuses on the *hsiang-shu* (**image-number**), calendar, and medicine.

As a Confucian thinker, Fang was dissatisfied with both the *li-hsüeh* (**School of Principle or learning of Principle**) and the *hsin-hsüeh* (**School of Heart-Mind**). This dissatisfaction was part of the movement from what is often described as the abstract learning of the **Sung dynasty** and **Ming dynasty** to the *shih-hsüeh* or practical learning of the late Ming dynasty and **Ch'ing dynasty**. Fang sought to expand his worldview to include Buddhist teachings and the Western knowledge introduced into China by the Jesuits. While much of his understanding was limited, his fundamental orientation toward the world of concrete things was reaffirmed by his Western learning.

Fang I-chih advocated the method of *chih-ts'e*, or physical experimentation, which he thought was ignored by the Neo-Confucians. Like **Wang Fu-chih**, he tried to break away from the bounds of **Neo-Confucianism** by interpreting *ko-wu* (**investigation of things**) in terms of physical experimentation. It resulted in a link between traditional Chinese philosophy and modern Western science. For instance, the Confucian notion of *ch'i* (**vitality**) was identified with fire, which was considered by Fang to be the singular origin of the **universe**. Fang was a prolific writer, with over a hundred works, including two encyclopedias. See also *han-lin yüan* (**Academy of Assembled Brushes**) and *li* (**propriety or rites**).

Peterson, Willard J., trans. *Bitter Gourd: Fang I-chih and the Impetus for*



Fang Hsiao-ju, a Neo-Confucian of the Ming dynasty, suggested that one should like *i* (righteousness or rightness) as much as one likes food and drink.

Intellectual Change. New Haven, CT: Yale University Press, 1979.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Fang Pao

(1668–1749) Scholar and writer of the **Ch'ing dynasty**; also known as Fang Feng-chiu, Fang Ling-kao, and Fang Wang-hsi. Fang Pao was a native of T'ung-ch'eng, Anhwei. He succeeded in the **chin-shih examination**, or Metropolitan Graduate examination, in 1706, but was embroiled in a **literary inquisition** in 1711 and jailed for several years. He was eventually spared because of his reputation as a scholar, and then allowed to assume official positions, including Vice Minister of Rites. His ancient-style prose became so famous that a literary group, the T'ung-ch'eng School, was formed after his writing style.

Fang Pao specialized in the **Ch'un ch'iu**, or *Spring and Autumn Annals*, as well as the **san li**, or Three Ritual Classics. He suggested the importance of the **Six Classics** not only as a model of ancient prose, but also as the basis for self-cultivation and learning. He was in allegiance to the **Tao (Way) of Confucius and Mencius** and a strong supporter of the **li-hsüeh (School of Principle or learning of Principle)** of the **Sung dynasty**, particularly with regard to the Ch'eng-Chu doctrine of **Principle (li)**. **Yao Nai** is the most outstanding of his followers. See also **Ch'eng-Chu School**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Fang Tung-mei

(1899–1977) Representative figure of **New Confucianism**; originally named Fang Hsün. Fang Tung-mei was a native of T'ung-ch'eng, Anhwei. He participated in the **May Fourth movement** of 1919 and studied philosophy in the United States between 1921 and 1924. After receiving his Ph.D. at the University of Wisconsin, he returned to China to teach. He continued his career as a professor in Taiwan after 1949. His teachings focused on the concept of **sheng-sheng**, or the production of life, in the **I ching**, or *Book of Changes*. This is what he called the organism in mainstream Chinese philosophy. For him, Confucianism is practiced to constantly raise the value of life and such is the means to save modern humankind. Fang's writings cover early Confucianism and Taoism, as well as New Confucianism.

Fang Tung-shu

(1772–1851) Scholar and writer of the **Ch'ing dynasty**; also known as Fang Chih-chih and Fang I-wei. Fang Tung-shu was a native of T'ung-ch'eng, Anhwei. His immediate **ancestors (tsu)** and his teacher, **Yao Nai**, gave him a relationship to the T'ung-ch'eng School. Fang was employed by **Juan Yüan** in his **Hsüeh-hai t'ang**, or Sea of Learning Hall, before serving as director of several *shu-yüan* academies. Fang turned to the **Ch'eng-Chu School** in his middle age, defending the **li-hsüeh (School of Principle or learning of Principle)** and attacking the **Han-hsüeh**, or Han learning, and the **k'ao-cheng hsüeh**, or textual criticism, of the Ch'ien-Chia period (1736–1820).

Fang Tung-shu sought to reinvigorate the teachings of the **Sung dynasty** masters, seeing the textual criticism of **Ku Yen-wu**, **Wan Ssu-ta**, and **Chiang Fan** as empty of moral and spiritual content. He refuted Chiang's **Kuo-ch'ao Han-hsüeh shih-ch'eng chi**, or *Record of Han-Learning Masters in the Ch'ing Dynasty*, and compared the Han learning to

Buddhism and Taoism—though in his old age he indulged in Buddhism. Fang's critique of the Han learning is contained in his *Han-hsüeh shang-tui*, or *An Assessment of the Han Learning*. His works on the *T'ien-tao*, or Way of Heaven, however, spread the **Han dynasty** prognosticative theory of *T'ien-jen kan-ying*, or correspondence of Heaven and human.

As intellectual historian Wm. Theodore de Bary has pointed out, Fang Tung-shu's contribution to Confucianism lies in his exploration of the practical application of the Ch'eng-Chu philosophy to current affairs. Fang's understanding of the Ch'eng-Chu teachings of the heart-mind and human nature was based on his thorough consideration of the *shih-liu tzu hsin-ch'uan*, or sixteen-character message of the heart-mind, **Chu Hsi's** doctrine of *ko-wu chih-chih*, investigation of things and extension of knowledge, and the idea of *huo-jan kuan-t'ung*, or sudden and total penetration of the pervading unity. For him, **Neo-Confucianism** is always able to respond to new crises under different historical conditions. See also *hsin* (heart-mind); *hsing* (nature); *shu-yüan* academy.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Fan Tsu-yü

(1041–1098) A Neo-Confucian of the Northern Sung dynasty; also known as Fan Ch'un-fu. Fan Tsu-yü is responsible for the *Ti-hsüeh*, or *Learning of the Emperors*. Fan passed the *chin-shih*

examination and received his Metropolitan Graduate degree in his early youth, and was gradually promoted to Hanlin Academician. He was an associate of **Wang An-shih** for a brief time, suggesting his involvement in the reform movement. Being an expert in the history of the **T'ang dynasty**, he also worked closely with **Ssu-ma Kuang** on the *Tzu-chih t'ung-chien*, or *General Mirror for the Aid of Government*, a major historical writing, and compiled his own *T'ang chien*, or *Mirror of the T'ang*. The latter work, annotated by **Lü Tsu-ch'ien**, is a discussion of historical events in the T'ang era. Like the *Ti-hsüeh*, it also aims at the learning of the ruler. See also *han-lin yüan* (**Academy of Assembled Brushes**).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Fasting Palace

See *chai-kung* (**Fasting Palace**).

Fatalism

See *ming* (**destiny or fate**).

Fate

See *ming* (**destiny or fate**).

Fa yen (Model Sayings)

One of two major works by the former **Han dynasty** Confucian **Yang Hsiung**. Using both Confucian and Taoist terminologies, the *Fa yen* is arranged in a question-and-answer format resembling the archaic and elliptical style of the *Lun yü* (*Analects*). Containing Yang's random jottings over a decade or more, it covers a range of philosophical, political, literary, and ethical subjects, such as the Confucian ideal of *hsüeh* (**learning**). Unlike **Mencius**, Yang Hsiung suggests that *hsing*, or human nature, is both good and evil, and in order to cultivate one's goodness one should model oneself after

the sages, whose sayings are found in the Confucian classics. Except for **Confucius** and his followers, almost all pre-Ch'in philosophers and former Han scholars, especially alchemists and magicians, were ridiculed in the *Fa yen*. Thus, the Confucian teachings seem to be the basic level of Yang Hsiung's thought, though as a product of the Han period, much of his thought is synthetic. See also *hsing (nature)* and *T'ai-hsüan ching (Classic of Supreme Mystery)*.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Fear

Fear is best used to describe the relation of an individual to what is regarded as the **Absolute**. The element of fear was expressed toward **T'ien (Heaven)**, or **T'ien-ming (Mandate of Heaven)**, in the early Confucian tradition when T'ien still appeared to have some sense of a deity. As it became a more abstract understanding of the Absolute in **Neo-Confucianism**, fear seemed to drop out of reference. This is not to say that there is no **awe** present, but such awe is more **ching (reverence or seriousness)** than fear.

Waley, Arthur, trans. *The Analects of Confucius*. New York: Vintage Books, 1938.

Feelings

See *ching (emotions or feelings)*.

Fei Mi

(1625–1701) Scholar of the late **Ming dynasty** and early **Ch'ing dynasty**; also known as Fei Tz'u-tu and Fei Yen-feng. Fei Mi was an advocate of *shih-hsüeh*, or practical learning. A native of Szechwan

province, he studied under **Sun Ch'i-feng**. He devoted his life to writing and teaching, taking no **civil service examinations**. From his philosophical point of view, the **Tao (Way)** should be a useful one. He criticized the abstraction of **Neo-Confucianism**, pointing out the incompatibility between abstract discourse and solving real problems since the rise of the *li-hsüeh (School of Principle or learning of Principle)* during the **Sung dynasty**.

For Fei Mi, the Neo-Confucian concepts of *hsing (nature)* and *ming (destiny)* are empty words, and Neo-Confucian **asceticism** is no better than indulging in desires. Moreover, the Neo-Confucian genealogy of *Tao-t'ung*, or transmission of the Way, is not justified. Fei argued that their **Han-dynasty** predecessors overshadowed the scholarship of the Sung Confucians. In this respect he represented the interests of the *Han-hsüeh*, or Han learning, during the Ch'ing period. Fei's contribution to the *ching-hsüeh (study of classics)* can be seen in his commentary on the *Shih ching*, or *Book of Poetry*. See also *yü (desire)*.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Feng and Shan Sacrifices

Two sacrifices traditionally associated with rulership, the *feng* and *shan* sacrifices had been carried out historically by the emperor to **T'ien (Heaven)** and **ti (earth)**, respectively. The *feng* sacrifice was held on a **mountain**, while the *shan* sacrifice was offered at ground level. The sacrifices were highly elaborate and solemn events, in which the ruler acted on behalf of the people to establish a link between the high gods and the state. These grand occasions reveal the full extent to which the sovereign, known as **T'ien-tzu (Son of Heaven)** was viewed as a key religious figure.

The parallel sacrifices usually took place at the peak and foothill of the sacred **T'ai-shan**, the mountain nearest

Confucius' birthplace. The word *feng*, as Sinologist Bernhard Karlgren explains, means to unearth a plant, to raise a mound or an altar, hence to determine the boundaries of a fief. It is, in reality, a political act to enforce the territorialization of the boundaries. The character *shan*, derived from its homonym, *shan*, meaning leveled area, signifies the preparation of a location on the ground for the ritual acknowledgement of the earth.

The most complete treatise on the *feng* and *shan* sacrifices is contained in **Ssu-ma Ch'ien's** work *Shih chi (Records of the Historian)*, which both details the ceremonies and documents a number of the rulers who practiced them. It is obvious from this account that ever since the emperors Ch'in Shih Huang Ti and **Han Wu Ti**, these sacrifices had become major rites of **state religion**. Han Wu Ti's *feng* sacrifice was performed in 113 B.C.E., twenty-three years after he had instituted Confucianism as a **state cult**. It was increasingly the job of the Confucians to interpret these sacrificial performances as well as to justify the power exerted by the ruler as the connection between Heaven and humankind.

The *feng* and *shan* sacrifices are said to have been installed in the distant past by the legendary founders of Chinese civilization, thus assuring the authority of the rituals. They are traced back over seventy-two rulers to **Fu Hsi**, **Shen Nung**, and **Huang Ti**. According to historian of religion Stephen Bokenkamp, the sacrifices were actually performed only a few times in history. In fact, it is extremely exhausting to finish the whole process. Later rulers preferred to perform them symbolically, just to show that they were chosen by *T'ien-ming (Mandate of Heaven)*, that in their rule they represented Heaven. See also **sacred/profane**.

Bokenkamp, Stephen. "Record of the Feng and Shan Sacrifices." *Religions of China in Practice*. Edited by Donald S. Lopez, Jr. Princeton, NJ: Princeton University Press, 1996.

Karlgren, Bernhard. *Grammata Serica*

Recensa. 1957. Reprint, Göteborg, Sweden: Elanders Boktryckeri Aktiebolag, 1972.

Kleeman, Terry F. "Mountain Deities in China: The Domestication of the Mountain God and the Subjugation of the Margins." *Journal of the American Oriental Society* 114.2 (1994): 226–238.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Watson, Burton, trans. *Records of the Grand Historian of China*. 2 vols. New York: Columbia University Press, 1961.

Feng Sacrifice

See ***feng* and *shan* sacrifices**.

Feng-shui

Literally "wind-water," *feng-shui* is a pre-Confucian practice usually translated as geomancy. It concerns the determination of auspicious direction and location of a house or **mu (tomb)**, through some means regarded as supernatural or **occult**. This Chinese form of geomancy, supposedly influential in a family's fortune, has been a major operating principle for the construction of buildings and the burial of relatives. It is incorporated into the Confucian tradition as part of the **funeral** rites.

Feng-shui is predicated on the belief that there are particular locations where the *ch'i*, or vital energy, is at its maximum potential. While some Confucians, such as **Chang Tsai** and **Ch'en Ch'üeh**, criticize it as meaningless and worthless, other Confucians consider it to be an expanded sense of the natural. For the latter, the objective of *feng-shui* is to utilize the natural force of *ch'i* just as one might choose a beautiful scene for contemplation or southern exposure of a house to warm it during the winter. See also ***ch'i* (vitality)**.

Needham, Joseph. *History of Scientific Thought*. Vol. 2, *Science and*

Civilization in China. Cambridge, England: Cambridge University Press, 1956.

Thompson, Laurence G. *Chinese Religion: An Introduction*. Belmont, CA: Wadsworth Publishing Company, 1995.

Fen-shu k'eng-ju

See “burning of the books” and “burying of the Confucians.”

Fertility Rites

The idea of fertility is best expressed in the Confucian term *sheng-sheng*, the constant production of life. Fertility rites as a ceremonial reenactment of fertility play a role in ancient China through the celebration of agricultural fertility cycles in the **state cult**. Although human fertility rites are not found in Confucian texts, some scholars have suggested with primary evidence from the *Shih chi (Records of the Historian)* that **Confucius** himself was born after his parents got married at a fertility ritual and prayed at **Mound Ni-ch'iu**, from which derived the Master's names.

Filial Piety

See *hsiao* (filial piety).

Finding the Way for Oneself

See *tzu-te*.

Finding the Way in Oneself

See *tzu-te*.

First Hexagram

See *ch'ien* hexagram.

Five Books on Phonology

See *Yin-hsüeh wu-shu*.

Five Classics

One of several groupings of the Confucian classics, the Five Classics

include the *I ching*, or *Book of Changes*; the *Shu ching*, or *Book of History*; the *Shih ching*, or *Book of Poetry*; the *Li chi*, or *Records of Rites*; and the *Ch'un ch'iu*, or *Spring and Autumn Annals*. The Five Classics are considered the most essential canon of early Confucianism.

The Confucian tradition throughout its history has had a very close relationship to the Five Classics and for this reason they are often called the Confucian Classics. The Confucian school regarded itself as the preserver of ancient culture, and the classics were considered to be the repository of information about ancient culture. The Five Classics were also used as the basic educational curriculum throughout many centuries of Chinese history, a curriculum the Confucian school oversaw as the administrators of the educational system. An additional reason the Five Classics are referred to as the Confucian Classics is that by traditional accounts, **Confucius** has been said to have had some role in the editing or even the compilation of these works.

With the advent of **Neo-Confucianism** during the **Sung dynasty**, the Five Classics were less commonly considered seminal. Substituting for them is a collection of writings called the **Four Books** (*ssu-shu*). The Four Books often are seen as the central component of the educational curriculum or at least as the tools of interpretation that should be used when approaching the Five Classics themselves. Little diminishes the stature the Five Classics possess, but education from the Sung dynasty onward becomes far more focused on the learning associated with the Four Books.

Denny, Frederick M., and Rodney L. Taylor, eds. *The Holy Book in Comparative Perspective*. Columbia, SC: University of South Carolina Press, 1985.

Five Constants

See *wu ch'ang*.

Five Early Sung Masters

A grouping of the major teachers of the Northern **Sung dynasty**, the Five Early Sung Masters were collectively responsible for the rise of the Neo-Confucian movement. The list includes **Chou Tun-i**, **Shao Yung**, **Chang Tsai**, **Ch'eng Hao**, and **Ch'eng I**. Chou Tun-i was a synthesizer of Taoist cosmogony and the Confucian thought represented in the "**Chung yung**" ("**Doctrine of the Mean**"). His "**T'ai-chi t'u shuo**," or "Explanation of the Diagram of the Great Ultimate," was a major work in the early stage of the movement.

Like Chou Tun-i, Shao Yung was also influenced by Taoist cosmogony. He was known for his evolutionary world scheme based on the ***I ching*** numerology. **Chu Hsi**, who established the tradition of Confucian teachings, excluded Shao Yung from the tradition, thus marginalizing his role in the movement. While Chang Tsai developed a theory of unitary ***ch'i*** (vitality), the **Ch'eng brothers**, Ch'eng Hao and Ch'eng I, established **Principle (*li*)** as the central concept of Northern Sung **Neo-Confucianism**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Five Elements

See ***wu hsing***.

Five Relationships

See ***wu lun***.

Five Virtues

See ***wu te*** (Five Virtues).

Flood

There are several Chinese stories about a mythic deluge or inundation of the world, among which the legend of **Yü's** control of the floods has become a Confucian symbol of good government.

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

Flood-Like Vitality

See ***hao-jan chih ch'i*** (flood-like vitality).

Following the Heart-mind

See ***ts'ung hsin*** (following the heart-mind).

Following the Way of Inquiry and Learning

Translation of the phrase *Tao wen-hsüeh*. See ***tsun te-hsing erh Tao wen-hsüeh***.

Forgiveness

One possible translation of ***shu*** (reciprocity or empathy).

Former Confucians

See ***hsien-ju*** (former Confucians).

Former Worthies

See ***hsien-hsien*** (former worthies).

For the Sake of Oneself

See ***wei chi***.

Fortune Telling

See **divination** and ***I ching***.

Foundation of the Heart-mind

See ***hsin-chih-t'i***.

Founding Myth

See **Shun**; **Yao**; **Yü (king)**.

Four Axioms

See ***ssu chü chiao***.

Four Beginnings

See ***ssu-tuan*** (Four Beginnings).

Four Books (ssu-shu)

A grouping of four major Confucian writings: the “**Great Learning**” (“**Ta-hsüeh**”), the “**Chung yung**” (“**Doctrine of the Mean**”), the *Lun yü* (*Analects*), and the *Book of Mencius*. The Four Books became the basis of Confucian education from the fourteenth century into the twentieth century. **Han Yü** of the **T'ang dynasty** first suggested the elevation of **Mencius** and the two chapters from the *Li chi*, or *Records of Rites*, to be on a par with the *Analects*. This was affirmed by the **Ch'eng brothers** of the **Sung dynasty**, but the Four Books as a group was first assembled and published by **Chu Hsi**, the prominent Neo-Confucian of the Sung dynasty. The importance of this group of writings in terms of the development of **Neo-Confucianism** is difficult to exaggerate. With the creation of the group, a set curriculum of Confucian writing was established as the foundation for the educational system of China, being used as the basis of learning and education of the individual as well as the basis for the **civil service examinations** system.

The establishment of the use of the Four Books substantially changed the traditional education in the **Five Classics**. The Four Books now became the focal point of learning and education, with the belief that the Four Books must be mastered before the Five Classics were begun. In practice, this meant that the Five Classics were largely eliminated as the chief goal of the learning process. For most, learning was limited to the Four Books, still a daunting task in terms of the process of recitation and memorization that constituted much of the traditional learning process.

Accompanying the rise of the Four Books to a position of pedagogical and ideological authority was a challenge to much of the traditional authority of the Five Classics. Newfound doubts were expressed about the authenticity of the classics and their commentaries. The substitution of the Four Books for the

Five Classics also shifted the focus of the educational process to **Confucius**, **Mencius**, and basic classical Confucian writings. In this way, as the Five Classics slipped into the background, the educational process became far more Confucian in form and content.

Study of the Four Books was set by Chu Hsi in a specific order: “Great Learning,” *Analects*, *Book of Mencius* and “Doctrine of the Mean.” The order, according to philosopher and Confucian scholar Wing-tsit Chan, suggested a sequential process of learning and the interconnection that exists between the works. The “Great Learning” is the beginning point. It offers an overview and a plan for the entire process of learning. *The Analects* is the origin of the teaching, its root and foundation in the words of the founder. The *Book of Mencius* is the interpretation of the root found in the *Analects*. This, of course, is an extremely important move in the advance of the position of the *Book of Mencius* as the orthodox interpretation of Confucius. Others could have been chosen through many centuries of the history of the tradition. The *Book of Mencius*, a relatively unknown text, was promoted to become the correct interpretation of Confucius. This is another important dynamic in the formation of the **Neo-Confucianism** of the Sung dynasty. Finally, the “Doctrine of the Mean” was looked on as the most subtle and abstract of early Confucian writings and therefore was placed last, considered the most difficult and challenging of teachings.

The introduction of the Four Books as a unit is one of the key components in the rise of Neo-Confucianism, the dominant form of Confucian thought from the fourteenth century to the present day. The fact that they were seen in large part to be a substitution for the Five Classics raises an interesting question as to the authority they possessed for the new Confucianism of the Sung dynasty. With the Neo-Confucian focus upon the writings from the founding period of the Confucian tradition, as

well as their increasing doubts as to the authenticity of the classical heritage as represented by the Five Classics, authority for the repository of Confucian tradition came to rest in the Four Books. In turn, Confucian tradition represented the preservation of the ancient culture, or *wen*. The reverence and deference for the past remains, but for the Neo-Confucians such respect is paid to the early Confucian writings as interpretations of the teachings of the **Tao (Way)**. The Neo-Confucians also expressed interest in the immediacy and relevancy of the goal of sageliness, which saw sageliness emerge from the distant past and become a goal of learning and self-cultivation. Sageliness was close at hand, and the Four Books represented a new authority of Confucian teaching; taken together the Four Books emerge as the new scriptural authority for the Neo-Confucians. It is rooted in the original teachings of the tradition, and the teachings of the tradition represented are the product of those who have manifested their sageliness. See also **Ch'eng Hao**; **Ch'eng I**; *wen (culture)*.

Chan, Wing-tsit, ed. *Chu Hsi and Neo-Confucianism*. Honolulu, HI: University of Hawaii Press, 1986.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Four Books for Women

See *Nü ssu-shu (Four Books for Women)*.

Four Books with Popular Commentaries for the Instruction of Children

See *Ssu-shu hsün-erh su-shuo*.

Four Masters of the Ch'eng School

A reference to four major followers of the **Ch'eng brothers**, **Ch'eng Hao** and **Ch'eng I**, the Four Masters of the Ch'eng School includes **Lü Ta-lin**, **Hsieh Liang-tso**, **Yu Tso**, and **Yang Shih**. Lü was a former student of **Chang Tsai** and thus was deeply influenced by Chang's "**Hsi-ming**," or "Western Inscription." Hsieh focused his learning on *ching (reverence or seriousness)*, whereas Yu tended to incorporate Ch'an or Zen Buddhism into **Neo-Confucianism**. Yang, a disciple of both Ch'eng Hao and Ch'eng I, was considered to be the orthodox inheritor of the Ch'eng school among the four.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Four Negatives

See *ssu-wu*.

Four-Sentence Teaching

See *ssu chü chiao*.

Fu Hexagram

The twenty-fourth hexagram of the *I ching* or *Book of Changes*, *fu* or Return, has played an important role for Taoists, Buddhists, and Confucians in discussions of meditation and self-cultivation. The hexagram is composed of one *yang* line in the first place, or bottom position, with five *yin* lines on the top, that is, a *chen* trigram of thunder beneath a *k'un* trigram of earth. It has been seen as a metaphor for self-cultivation techniques, particularly meditation, because of the connection between the image of return and the notion that meditation represents a return to the roots, or the seat, of the mind. The "T'uan chuan" or "Commentary on the Decision," one of the "Ten Wings," says that the *fu* hexagram is associated with the winter solstice when all city gates should be shut for rest and recuperation, and that it is

through the same hexagram that the mind or heart of Heaven and earth become visible. The “**Hsi-tz’u chuan**” suggests that the hexagram illustrates a process of self-knowledge, a search for the reemergence of the one *yang* line that never completely disappears but is hidden. This is not unlike the process of searching within oneself for the Absolute nature, or the **gnosis**, which is all but hidden in the layers of the external self. In Confucian terminology this is the search for the **Tao-hsin (heart-mind of the Way)** by looking beyond or within the **jen-hsin (heart-mind of humanity)**. **Kao P’an-lung** made reference to this hexagram in his writings on meditation, and **Lin Chao-en**, influenced heavily by Taoist techniques of meditation, developed a specific method of meditation based on the *fu* hexagram as metaphor. See also **eight trigrams** and **sixty-four hexagrams**.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Fu Hsi

(2953-2838 B.C.E.) One of several mythical figures placed at the very beginning of Chinese high antiquity by traditional accounts, Fu Hsi is said to have lived in the high second millennium B.C.E. and to have been responsible for the invention or discovery of writing, fishing, and trapping. He is most frequently mentioned as one of three figures often associated with each other, the other two being **Shen Nung** and **Huang Ti** or the Yellow Emperor. Together they are the **Three Culture Heroes** at the beginning of Chinese culture.

Fu Hsi is not specifically mentioned by either **Confucius** or **Mencius**, but is referred to in the “**Hsi-tz’u chuan**,” the major commentary to the *I ching* or the *Book of Changes*, one of the **Five Classics** and a work of paramount importance to the Confucian school. The “Hsi-tz’u chuan” contains a discussion of the

development of civilization. It places Fu Hsi at the beginning of civilization as the first person to understand the patterns of **T’ien (Heaven)**, earth, fur, and feather. In the context of the *I ching*, he is said to be responsible for the development of the **eight trigrams**, the basic structure or pattern of change the *I ching* sees underlying Heaven, earth, and all things.

The connection of Fu Hsi to the invention or discovery of the eight trigrams, and his role in the invention or discovery of writing, fishing, and trapping are all important metaphors for the beginning of the growth of culture or civilization. Regardless of whatever philosophical meanings are placed on these metaphors, Fu Hsi remains as a creator of the Chinese culture.

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vol. 1, *The Shu King, the Religious Portions of the Shih King, the Hsiao King*. Delhi, India: Motilal Banarsidass, 1966.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Fu hsing shu (Discourse on Returning to the Nature)

A representative writing of the **T’ang** dynasty philosopher **Li Ao**, the *Fu hsing shu* is found in the *Li Wen-kung chi (Collected Works of Li Ao)*. In this work Li Ao deals with the fundamental problem of human nature, or *hsing*, by differentiating human nature from the seven emotions or feelings: happiness, anger, sorrow, fear, love, hate, and desire. While nature is good, feelings are evil. But feelings are derived from the nature. As reactions to the world outside the self, feelings, like smoke, will obscure the brightness of the inborn nature. Thus one needs to return to the

太 昊 伏 羲 氏



This is a depiction of Fu Hsi, to whom the drawing of the eight trigrams is ascribed.

nature. The way of return, as Li Ao incorporates Buddhism into Confucianism, is to eliminate all emotions and desires by the practice of tranquility and *li* (rites). The distinction between sages and ordinary people lies not in their natures, but in the discovery of them.

Li Ao bases his theory of returning to the nature on the “**Chung yung**” (“**Doctrine of the Mean**”). Therefore, human nature is conferred by **T'ien (Heaven)**, and the highest state of self-cultivation is *ch'eng* (sincerity). Being a member of the *hsing-ming* group, Li Ao emphasizes the common nature of all human beings and things. The *Fu hsing shu* indeed prepared the way for the Neo-Confucian movement of the **Sung dynasty** by providing it a theoretical and methodological basis. See also **Neo-Confucianism**; *hsing* (nature); *yü* (desire).

Chan, Wing-tsit, trans and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fu-ku

A strong motif in the Neo-Confucian movement, according to intellectual historian Wm. Theodore de Bary, *fu-ku*, meaning restoration of the ancient order or restorationism, suggests the need to return to ancient ways and attempt to adopt the present institutions and society to the models set by the ancients. Works such as the *Chou li* or *Rites of Chou* play a prominent role in the concept.

de Bary, Wm. Theodore. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.

———. “Some Common Tendencies in Neo-Confucianism.” *Confucianism in Action*. Edited by David S. Nivison and Arthur F. Wright. Stanford, CA: Stanford University Press, 1959.

Fu Kuang

(12th–13th century C.E.) A Neo-Confucian scholar of the Southern **Sung dynasty**; also known as Fu Han-ch'ing and Fu Ch'ien-an. Fu Kuang was one of the seven major disciples of **Chu Hsi**. Fu Kuang failed the **civil service examinations** but was able to follow Chu Hsi. In his later years he established his own school, the Ch'uan-i shu-yüan or Transmission and Bequeathment Academy, at his hometown in Chekiang province. Abiding scrupulously by Chu Hsi's philosophy, he suggested realizing one's a priori knowledge and morality through self-cultivation and learning the words of the *sheng-jen* or sage. His teachings were disseminated in Chekiang and Fukien. Unfortunately, most of his writings have been lost. See also *sheng* or *sheng-jen* (sage).

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Fully Developing the Nature

See *chin-hsing* (fully developing the nature).

Function (yung)

See *t'i/yung* (substance/function).

Fundamentalism

While the term was first coined to articulate a trend of thought of twentieth-century Protestant Christianity, fundamentalism may also be used to describe a type of religious belief and practice in virtually all religious traditions. It refers to an adherence to basic principles and a literal reading of scripture. In the context of Confucianism, intellectual historian Wm. Theodore de Bary first employs the term to depict a basic characteristic of the emerging Neo-Confucian movement, that is, a return to the fundamental values of the tradition represented by the core teachings contained in several selected classics.

An early example is **Han Yü's** rigid adherence to the "original" Confucianism and opposition to other points of view, particularly Buddhism. De Bary has also suggested that the espousal of certain classical texts in the **Ming dynasty** and **Ch'ing dynasty** was a possible form of fundamentalism, which focused on shedding abstract philosophical concerns and a restoration of basic moral teachings. See also **ching (classic)**.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

———. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

———. "Some Common Tendencies in Neo-Confucianism." *Confucianism in Action*. Edited by David S. Nivison and Arthur E. Wright. Stanford, CA: Stanford University Press, 1959.

Funeral

Funeral as a ritual activity is laid out in great detail in various Confucian and Neo-Confucian texts, for example, the **Li chi**, or *Records of Rites*; the **Chou li**, or *Rites of Chou*; and **Chu Hsi's** work **Chia-li (Family Rituals)**. In **Confucius' view**, the scale of a funeral must match with the dead person's social status. Social historian Patricia Buckley Ebrey has pointed out that funerals, like other ceremonies, are demonstrations of the rigid structure and hierarchy of the society. As a result, different classes have different sizes of coffins and varied expenditures in the rites.

Funerals are a means of formalizing the loss of a relative. They reflect a number of traditional beliefs brought into the full contextual meaning of Confucianism. At the occurrence of death, there is the practice of **chao hun**, calling back the soul. The body is then prepared for burial. The **shen-chu** or ancestral tablets are made to house

or represent the **ancestors (tsu)** in the **miao (temple or shrine)** and the coffin is brought into the dwelling. Relatives and friends of the dead follow strict rules as to what may be worn and how to observe mourning. The body is eventually buried but only after the passage of several months. The process of locating a proper site for the **mu (tomb)** takes time; it involves the **feng-shui** geomancy and the determination of an auspicious time for burial. This was criticized by **Ch'en Ch'üeh**, a Confucian between the **Ming dynasty** and **Ch'ing dynasty**, as superstitious and redundant.

Only at the time of burial is the tablet inscribed, brought back and placed in the ancestral temple. Throughout the whole process, sacrifices are offered everyday to the dead represented by the tablet as if he or she is still alive. The leading person is the oldest son. Should he die, the official duty is passed to his son, not his younger brothers. To express the idea of **hsiao (filial piety)**, as Confucius maintains in the **Lun yü (Analects)**, the formal period of mourning lasts for three years, though this means into the third year and thus corresponds to two full years. That such procedures were commonly observed in pre-modern China can be seen from many biographies of Confucian officials over the centuries who resigned from office in order to conduct their full mourning rites for the death of their parents. See also **sacrifice**.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Fung Yu-lan

(1895–1990) Major philosopher of the modern period, Fung Yu-lan was a native of Honan province. He studied Chinese philosophy at Peking University between 1915 and 1918, and received his Ph.D. in the United States from Columbia University in 1923. He spent his life as a professor at various universities, serving longest at Peking University. Though sympathetic with certain elements of Marxism, particularly its historical materialism and theory of dialectics, Fung held that Confucianism was not a worldview of materialism, but rather idealism. As a result he did not escape the communist government's severe attacks and the humiliation of public self-criticism. In his final years he repudiated his thought, swearing his allegiance to Marxism.

Fung Yu-lan is best known in the West through the translation of his *Chung-kuo che-hsüeh shih*, or *A History of Chinese Philosophy*, though his reputation as a philosopher is based on his later work, the *Hsin li-hsüeh*, or *New Learning of Principle*. The two volumes of *Chung-kuo che-hsüeh shih* were published in 1934. The book divides the history of Chinese philosophy into two major epochs, namely, the period of the philosophers from the beginnings to circa 100 B.C.E. and that of the **ching-hsüeh (study of classics)** from the second century B.C.E. to the twentieth century C.E. Its approach is one of Chinese-Western comparative philosophy.

Fung's thought is centered in **Neo-Confucianism** and develops from the **li-hsüeh (School of Principle or learning of Principle)**. As philosopher and Confucian scholar Wing-tsit Chan has pointed out, what makes Fung's system new is the degree to which he elevates **Principle (li)** to a metaphysical status. The new world of *li* described by Fung is not the old Neo-Confucian cosmos of organic wholeness, but a state closer to that of Western idealism, in which philosophy tends to abstraction. What has been the nature within concrete things

is now removed from material or real things. It was this new Confucian philosophy, recreated in the light of Western **metaphysics**, that caused the political attacks on Fung after 1949.

As a legacy of Fung's work, intellectual historian Wm. Theodore de Bary concludes that the identification of the **hsin-hsüeh (School of Heart-Mind)** with the **Lu-Wang School**, and the retrospective antithesis of the Lu-Wang School of Heart-Mind versus the **Ch'eng-Chu School of Principle**, can be attributed to *A History of Chinese Philosophy*. Fung's theory of a new learning of Principle is given in his *Hsin li-hsüeh*.

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967–79.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore., *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Fu Pu-ch'i

See **Tzu-chien**.

G

Gate of the Lattice Asterism

See *ling-hsing men* (Gate of the Lattice Asterism).

General Institutions

See *T'ung tien* (General Institutions).

General Meaning of Literature and History

See *Wen-shih t'ung i*.

General Mirror

See *Tzu-chih t'ung-chien*.

General Mirror for the Aid of Government

See *Tzu-chih t'ung-chien*.

General Rites of the K'ai-pao Period

See *K'ai-pao t'ung-li*.

General Significance of the Elementary Learning

See *Hsiao-hsüeh ta-i*.

General Study of Literary Remains

See *Wen-hsien t'ung-k'ao*.

General Study of the Five Rites

See *Wu-li t'ung-k'ao*.

General Treatises

See *T'ung chih* (General Treatises).

Generosity

See *shu* (reciprocity or empathy).

Gentleman

One of several translations for the central Confucian concept of *chün-tzu* (noble person), gentleman is a widely accepted rendering suggested by literary scholar D. C. Lau in his translation of the *Lun yü* (*Analects*). Other translations include superior man, noble person, profound person, exemplary person, and lordson.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Geomancy

See *feng-shui*.

Getting It Oneself

See *tzu-te*.

Ghosts

English translation of the Chinese character *kuei*. See *kuei/shen*.

Ginkgo Tree

Long associated with **Confucius**, the ginkgo tree is said to have been the tree under which Confucius sat and taught. Derived from the ginkgo tree is the name of the *hsing-t'an* (apricot platform), a location in the **Confucian temple** at Ch'ü-fu where Confucius gave lectures to his disciples. While translated as "apricot," the tree in question is in fact a ginkgo. See also **tree symbolism**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Giving of Oneself Completely

A translation of the central Confucian notion of *chung* (loyalty) by philosophers David L. Hall and Roger T. Ames. See *chung* (loyalty).



Ginkgo, the tree under which Confucius sat and taught, often is mistaken for apricot because both are called *hsing* in Chinese.

Gloss of the Four Books

See *Ssu-shu hsün-i*.

Gnosis

An esoteric and intuitive knowledge of spiritual truth, gnosis is potentially comparable with the classical Confucian notions of *chih* (knowledge or knowing) and *chih* (wisdom), and particularly with the Neo-Confucian concept of *liang-chih*, or knowledge of the good, as a form of inner knowledge. Where the Confucian forms of knowing

vary from the standard idea of gnosis is in the Confucian belief in their accessibility. Gnosis always remained a form of esoteric knowledge and therefore inaccessible and hidden. The Confucian perspective always focuses upon the ability of anyone to manifest such knowledge. See also **esoteric/exoteric**.

God

See **agnosticism**; *kuei/shen*; **Shang-ti** (Lord upon High); **T'ien** (Heaven).

Golden Age

See **Chou dynasty**; **Shun**; *ta-t'ung*; **Yao**; **Yü (king)**.

Goodness

See *shan* (**goodness**).

Goose Lake Debate

The Goose Lake debate, or *Eh-hu chih hui*, took place at the Goose Lake Temple in 1175 during the Southern **Sung dynasty**, between **Chu Hsi** and **Lu Chiu-yüan**. It was arranged by **Lü Tsu-ch'ien**, who intended to reconcile Chu's *li-hsüeh* (**School of Principle or learning of Principle**) with Lu's *hsin-hsüeh*, learning of the heart-mind. Several disciples of Chu and Lu also participated in the meeting. The debate centered around methods of learning and self-cultivation. Chu Hsi, quoting the phrase *Tao wen-hsüeh*, to follow the Way of inquiry and learning, from the "**Chung yung**" ("**Doctrine of the Mean**") stressed the need for extensive learning through *ko-wu* (**investigation of things**) and *ch'i-ung-li* (**exhausting Principle**). Lu, on the contrary, cited the phrase immediately preceding *Tao wen-hsüeh*, that is, *tsun te-hsing* or "to honor virtuous nature," to give priority to the illumination of the *hsin* (**heart-mind**), thus avoiding a bookish way of moral cultivation.

The meeting broke up in discord with no resolution of the differences. The contrast between these two men finally led to the split of **Neo-Confucianism** into the School of Principle and the School of Heart-Mind. With the advent of **Wang Yang-ming's** teaching during the **Ming dynasty**, this point of dissension was developed into a watershed of the Confucian tradition. See also **Lu Chiu-ling**; **Lu Chiu-shao**; *tsun te-hsing erh Tao wen-hsüeh*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Government

See *cheng* (**governing or regimen**).

Government Departmental Examination

See *sheng-shih* examination.

Government that Cannot Bear to See the Suffering of People

See *pu jen jen chih cheng* (**Government that cannot bear to see the suffering of people**).

Great Compendium of the Five Classics

See *Wu-ching ta-ch'üan*.

Great Compendium of the Four Books

See *Ssu-shu ta-ch'üan*.

Great Compendium on Nature and Principle

See *Hsing-li ta-ch'üan*.

Great Learning (Ta-hsüeh)

Originally a chapter from the *Li chi*, or *Records of Rites*, the "Great Learning" emerged to become one of the most important Confucian writings for the later Neo-Confucians. It came to be looked upon by them as a fundamental statement about education, political order, moral and spiritual learning, and self-cultivation. According to **Chu Hsi**, the title of the work means the learning or education of an adult, or learning for

the great man, according to **Wang Yang-ming**. Its message was aimed at the rulers or ministers of state, but because of its discussion of learning and education as well as the priority it places upon the learning of the individual, its appeal became very broad in scope. It became recognized as a writing that summarized much of the agenda of Confucian learning.

A very short writing of only some seventeen hundred characters, the chapter in the *Li chi* called the "Great Learning" was given no particular special status until **Ssu-ma Kuang** wrote a commentary on it in the eleventh century. Following Ssu-ma's commentary, both **Ch'eng I** and **Ch'eng Hao** also regarded the writing as important and something that could stand as a separate text. Both the **Ch'eng brothers** worked with the text, but it was Chu Hsi who was principally responsible for the text as we now have it, a writing he supplemented, rearranged, and divided into a text and commentary.

Authorship of the text was attributed by Chu Hsi to **Confucius** himself with a transmission through Confucius' disciple, **Tseng-tzu**. Another traditional account of authorship attributes the work to **Tzu-ssu**, the grandson of Confucius. Modern scholarship tends to see a later date, potentially as late as the Warring States period or the early **Han dynasty**, though there is little to substantiate these datings either. Like a number of the writings in the *Li chi*, its connection to the early Confucian school is strong if not uncontested, but its actual authorship and the point at which the text was written remain unanswered questions.

Regardless of its actual author, the responsibility for the discovery or rediscovery of the text lies with the T'ang Confucians **Li Ao** and **Han Yü**, but particularly with the Sung-dynasty Neo-Confucian Chu Hsi. In addition to his work with the text, Chu Hsi elevated the "Great Learning" to a position of extraordinary prominence in Confucian literature by combining the work with

three other texts and creating a new collection called the **Four Books** (*ssu-shu*). The *ssu-shu*, composed of the "Great Learning," the "**Chung yung**" ("**Doctrine of the Mean**"), the *Lun yü* (*Analects*), and the *Book of Mencius*, became the centerpiece of the Chinese educational system from the fourteenth century to the twentieth century. They were given primacy over the **Five Classics**, treated as the first object of study before one undertook the study of the Classics. They became the basis for the **civil service examinations**, were seen as guides for rulers and ministers, and were regarded as the point of departure for self-study and self-learning as part of a process of self-cultivation toward the goal of sageliness. In the Four Books, the "Great Learning" was placed first because it was said to provide the foundation for the beginnings of learning.

When looked at as a text that offers this foundation, the "Great Learning" is said to provide a summary of the process of learning through the **Three Items** and the **Eight Steps**. The text begins by saying that the **Tao (Way)** of the Great Learning consists of the Three Items. The Three Items are: illuminating the luminous virtue, loving or renovating the people, and resting in the highest good. Each of the three items refers to the process of self-learning and self-cultivation. Thus one acts in a way whereby one's virtuous nature is manifested. Through self-reflection and self-examination one can keep oneself upright and thus act correctly toward others. By engaging in this process, one can rest or abide in a state of the highest good, acting in a virtuous manner toward all others.

The Three Items are seen as the way in which the *chün-tzu* (**noble person**) acts; the Eight Steps are the method wherein the Three Items are brought to fruition. The Eight Steps include: the investigation of things; extension of knowledge; sincerity of will; rectification of the heart-mind; cultivation of the self; regulation or harmonization of

the family; governance of the state; and pacification of the world. As a formula for bringing order to the world, the “Great Learning” focused its attention on the process of learning, specifically self-learning, as the point of departure. The agenda of the “Great Learning,” aimed at the rulers and ministers of state, was to bring about world peace, or at least order in the state. To accomplish this end priority was placed upon the process of self-learning and self-cultivation. It is significant that of the Eight Steps, which function as a process to bring about order in the world, five of the steps involve themselves with learning and self-cultivation within the person, and only three concern processes external to the person. This suggests the dominance of attention given to self-learning within Confucianism and the degree to which a social or political problem is first and foremost seen as an issue to be taken up in the context of personal cultivation.

There has always been general agreement about the importance of learning within Confucianism; the “Great Learning” was seen to exemplify a general schema for the process of learning. The interpretation of what constitutes learning or how best it is accomplished, however, has been of great debate throughout the history of the tradition. The Eight Steps of the “Great Learning,” for example, have been seen as a rigorous program of learning, self-cultivation, and social commitment, but there has been much debate within the Neo-Confucian schools about the meaning of each of the Eight Steps and the order in which they should occur. Chu Hsi placed great importance on the investigation of things as the initial step of the learning process. He saw learning predominantly as a process of gradually accumulating knowledge about things as an external search for what he called the **Principle (li)** of things, that is, external to the mind, before one could recover one’s a priori knowledge or inborn nature of

goodness or the nature of Heaven. Therefore, his rearrangement of the text gave priority to the investigation of things. This idea has been a source of major controversy. Wang Yang-ming, who saw learning as an internal process of looking within the heart-mind for the Principle of things, found it inappropriate to rearrange the text. He was content with what had been the original arrangement with the sincerity of will as the first step because it placed emphasis on beginning with an internal rather than external process. These are only the broadest terms of the debate over the “Great Learning,” a debate that goes to the very heart of differences between the two major schools of **Neo-Confucianism**. It is an indication of the esteem with which the “Great Learning” was held that this work would become the focal point for such debate.

The work has had tremendous influence upon the development of Neo-Confucianism as well as playing a central role in the educational system of China. It has also played equally important roles in the development of Neo-Confucianism in Korea and Japan.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Great Learning in Chapters and Verses

See *Ta-hsüeh chang-chü*.

Great Man

See *ta chang-fu*.

Great One

See *t'ai-i*.

Great Ultimate

See *t'ai-chi (Great Ultimate)*.

Great Ultimate Academy

See *T'ai-chi shu-yüan*.

Great Unity

See *ta-t'ung*.

Great Virtue

See *ta-te*.

Groaning Dialogues

See *Shen-yin yü*.

Guilt (tsui)

Discussed in relation to the term **shame** (*ch'ih*), the concept of *tsui* or guilt, according to philosophers David L. Hall and Roger T. Ames, has played a very minor role in the Confucian tradition. Confucianism places far more emphasis on shame than on guilt. Shame is the response of the individual to condemnation by others. It is based upon the relation of an individual to others, particularly the failure of an individual to fulfill the expectations of others. Guilt, by contrast, is related to law. While one might argue that law represents the common will of others, it is detached from other individuals to the degree that a violation of a law is not seen as an infringement upon any other individual.

In the Confucian tradition, the relation between the self and others forms the foundation for social as well as

moral order. Such order is represented by the implementation or embodiment of *li* (**propriety or rites**). The role of *hsing* (**punishment or criminal law**) has been minimized in Confucian thought because order is a product of *li* rather than that of an external code with the threat of *hsing*. *Li* necessitates proper human relations. Failure to maintain proper relationships with others results in condemnation by others, and therefore, shame for the individual. It is then followed by corrective action on the part of the individual to move back into proper relation to others. Therefore, the tradition emphasizes shame to the near exclusion of guilt.

This is not to say that there is no usage of *tsui* in Confucian writings. The term is reserved for those occasions where violation of laws is found. Though the ideal Confucian society is based upon moral relations with a minimum of laws, many Confucians, such as **Hsün-tzu**, remain realistic in their recognition of the function of laws for the continued maintenance of **social order**. Unlike shame, however, guilt is not associated with the *chün-tzu* (**noble person**) as part of the expression of his moral character because the tradition does not define the *chün-tzu* in terms of a legal model.

Eberhard, Wolfram. *Guilt and Sin in Traditional China*. Berkeley, CA: University of California Press, 1967.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

H

Half-Day Quiet-Sitting, Half-Day Reading

See *pan-jih ching-tso pan-jih tu-shu*.

Hall of Great Accomplishments

See *ta-ch'eng tien* (Hall of Great Accomplishments).

Hall of Illustrious Sages

See *ch'ung-sheng tz'u* (Hall of Illustrious Sages).

Hall of Light

See *ming-t'ang* (hall of light).

Hall of Prayer for the Year

See *ch'i-nien tien* (Hall of Prayer for the Year).

Han Ch'ang-li

See Han Yü.

Han Chen

(1516–1585) Disciple of **Chu Shu** and **Wang Pi**; also known as Han I-chung and Han Lo-wu. Han Chen was a native of Kiangsu province. A member of the Neo-Confucian **T'ai-chou School** and a potter by trade, he maintained that the **Tao (Way)** lies in everyday life. He was devoted to educating the people and is said to have attracted more than a thousand farmers, workers, and merchants to his lectures. In learning, Han emphasized the immediacy of understanding by the enlightenment of the heart-mind, opposing pedantic textual study. See also *hsin* (heart-mind) and *wu* (enlightenment).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Han Dynasty

The period of the first major Chinese empire after the short-lived Ch'in dynasty, the Han dynasty (206 B.C.E.–202 C.E.) was an era of expansion. The Han boundaries were pushed far into the western reaches of Asia as well as south-east Asia. The evolution of the Chinese government during this time was characterized by the consolidation of imperial power, a growing complexity of the bureaucratic structure as well as a continuing role for noble families. While the Ch'in dynasty had been established under a code of Legalist philosophy, the Han dynasty saw the means used by the Ch'in as unnecessarily harsh and sought to rid the government of Legalism. In its place were substituted Taoism in the early years of the Former Han (206 B.C.E.–8 C.E.) and Confucianism after 134 B.C.E. and throughout the Later Han (C.E. 25–220). The Han dynasty represents the first official recognition and adoption of Confucianism as state orthodoxy.

The movement toward the establishment of Confucianism as mainstream thought was primarily the product of the emperor **Han Wu Ti** and his chancellor, **Tung Chung-shu**. Under Wu Ti several important steps were taken to institutionalize Confucianism. First, Wu Ti played a critical role in the canonization of the Confucian classics as the basis for education. In the spring of 136 B.C.E. he set up the *wu-ching po-shih* (**Erudites of the Five Classics**) as the state-sanctioned arbiters of the interpretation of the textual sources. Also, Wu Ti opened the *t'ai-hsüeh* (**National University**) at the capital for the training of Confucian officials in 124 B.C.E. It supported the *ch'a-chü* system, which sought to select people of talent and merit in the Confucian fashion for government positions.

The Confucianism that Wu Ti elevated was under the influence of Tung



Many of commemorative steles in the Hall of Great Accomplishments date to the Han dynasty and mark the ceremonial visits of important officials.

Chung-shu, the father of the New Text School. This was a form of Confucianism that was infused with theories of *yin/yang* and *wu hsing*, or Five Elements. It sought to grapple with the order of things through underlying common structures. The doctrine of *T'ien-jen kan-ying*, or correspondence of Heaven and human, promulgated by Tung Chung-shu, evolved a cosmology based on the *ch'en-shu* or prognostication texts and *wei (apocrypha)*. It suggested not only the divine right of kings, but also a **Confucius** about whom there were miraculous folk stories told of his birth and deeds performed throughout his life. This image of Confucius is much closer to what is normally thought to be that of a religious founder than the dominant image of him throughout history.

The Later Han witnessed the triumph of the Old Text School over the New Text School. The Old Text School represented a set of Confucian classics discovered to be written in ancient script. With this difference in the styles

of writing, there are also profound discrepancies in content between the two versions. While the New Texts are heavily imbued with the ideas of *yin/yang* and the Five Elements as well as miraculous tales, the Old Texts are free of these materials. **Liu Hsin** was known for promoting the Old Texts as the official version, arguing that the New Texts violated the basic sense of Confucius' teachings.

Thus, the Later Han dynasty is characterized by this move in the direction of a more rational and humanistic image of Confucius, which became dominant in the tradition. The contention between the Old Text and New Text Schools has lasted for a long period of time. It is hard to overemphasize the importance of this debate and the establishment of Confucianism during the Han. Truly, the Han dynasty is responsible for the official acceptance and significant development of Confucianism in terms of the *ching-hsüeh (study of classics)*. See also

ch'en-shu (prognostication text); **ching** (classic); **New Text/Old Text** (**chin-wen/ku-wen**).

- de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.
- Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.
- Meskill, John Thomas with J. Mason Gentzler, eds. *An Introduction to Chinese Civilization*. New York: Columbia University Press, 1973.
- Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Han Fei-tzu

(c. 280–233 B.C.E.) One of the major spokespersons of the *fa-chia* or Legalist School, also known as Master Han Fei. Han Fei-tzu, whose name appears in the title of the book *Han Fei-tzu*, was responsible for bringing together the three trends of Legalist philosophy: law, statecraft, and power. He was not a Confucian and was very critical of many Confucian teachings, such as the emphasis on **wen** (culture). As a descendant of the royal family of the state of Han, Han Fei saw the necessity of establishing the power of the central government on the basis of the uniformity of law, not moral virtue. Statecraft was to be exercised to maximize the power of the ruler and his own monarchy. Legalist philosophy became the ideology of the state of Ch'in, and as Ch'in conquered the other warring states and established the Ch'in dynasty in 221 B.C.E., Legalism became the ideology of the new dynasty. Because of the general disfavor of the Ch'in dynasty and its short-lived history, Legalism fell into rapid disfavor as well—though it has an underlying influence throughout Chinese history.

A Legalist himself, Han Fei-tzu was the disciple of the Confucian **Hsün-tzu**.

One of the negative judgments upon Hsün-tzu was his association with Legalism through his disciples, Han Fei and **Li Ssu**. A question arises of the connection between the Confucian background of Han Fei and his eventual adoption of Legalist philosophy. Though eventually very critical of Confucianism, Han Fei took from Hsün-tzu a sense of the world as in need of rectification through strenuous means. Through Hsün-tzu he saw a materialistic world in chaos that could not be corrected except through effort and toil. He also found in Hsün-tzu's theory of human nature a basis to justify his own harsh implementation of standards of law. If human nature is truly evil, then it is only through the implementation of standards of law with rewards and **hsing** (punishment or criminal law) that human nature will do good. Though Legalism ended by separating itself from the Confucianism of Hsün-tzu, it is clear that the foundation of Han Fei-tzu's thought lay in Hsün-tzu's Confucian teachings. Ironically, Han Fei was executed at the hands of his Legalist comrade Li Ssu. See also **hundred schools of thought**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Han-hsüeh

The *Han-hsüeh* or Han learning, also called **p'u-hsüeh** or unadorned learning, and **k'ao-cheng hsüeh**, evidential research or textual criticism, refers to a school of the **Ch'ing dynasty** modeled after **Han dynasty** Confucian scholarship versus the **Sung-hsüeh**, learning of the **Sung dynasty**. It was initiated by the late **Ming dynasty**-early Ch'ing dynasty classical scholar **Ku Yen-wu**, who opposed what he saw as the rootless talks and empty theories of the **Wang Yang-ming School**. Ku preferred applied knowledge from classical and historical texts rather than abstract

discourse of the heart-mind and nature.

Ku's Han-style exegetics was creatively inherited by **Yen Jo-ch'ü** and **Hu Wei**, though these two did not emphasize the practical use of the Confucian classics as did Ku. The *Han-hsüeh* was further established by **Hui Tung** and **Tai Chen** during the reigns of Ch'ien-lung and Chia-ch'ing (1736–1820). They followed the examples of Hsü Shen and **Cheng Hsüan**, whose etymology and commentaries on the classics became a standard of excellence. The Han learning of the Ch'ing period stressed rigorous collation and compilation of ancient texts, contributing to philological, historical, geographical, astronomical, and institutional research. See also **hsin** (heart-mind); **hsing** (nature); **Kuo-ch'ao Han-hsüeh shih-ch'eng chi**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Han-hsüeh p'ai

See *Han-hsüeh*.

Han-hsüeh shang-tui

Major work by **Fang Tung-shu**, the *Han-hsüeh shang-tui*, or *An Assessment of the Han Learning*, was completed in 1824 and was first published in 1831. Written to refute **Chiang Fan's** work **Kuo-ch'ao Han-hsüeh shih-ch'eng chi**, or *Record of Han-Learning Masters in the Ch'ing Dynasty*, and a critique of the **Han-hsüeh**, Han learning, or the **k'ao-cheng hsüeh**, textual criticism, it was intended to defend the **Sung-hsüeh**, Sung learning, or the **li-hsüeh** (School of Principle or learning of Principle). Criticizing Han learning as an empty philological pursuit without social conscience, the author called for a return to the moral philosophy of the **Ch'eng-Chu School**. In his preface, Fang elevated the teachings of

Chu Hsi to equal those of **Confucius** and **Mencius**.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

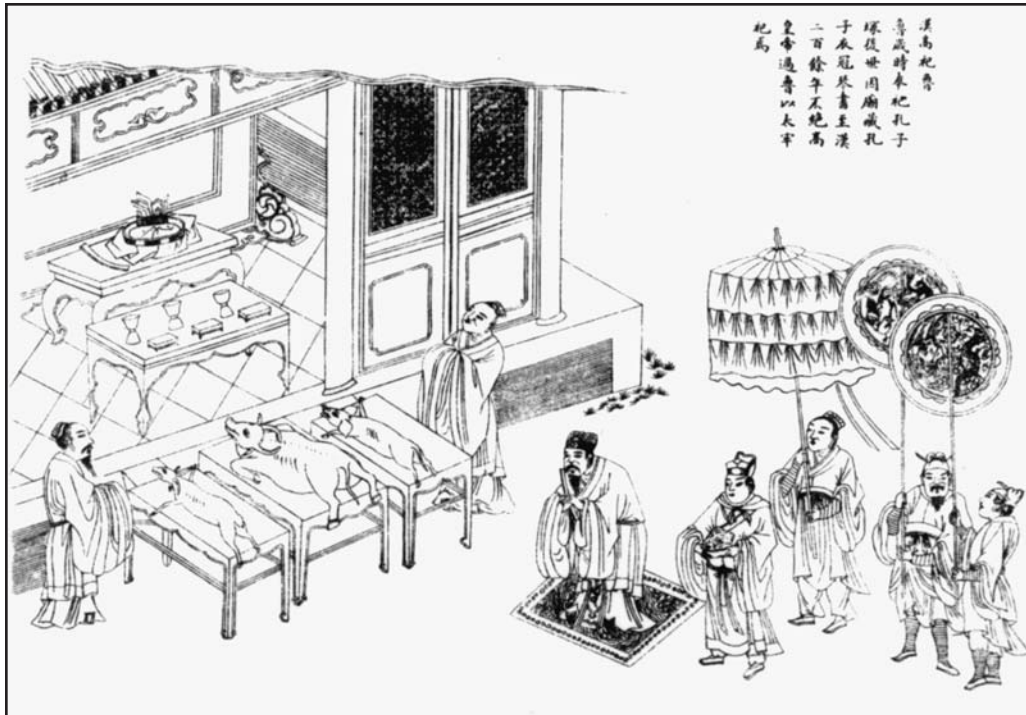
Han-hsüeh shih-ch'eng chi

See **Kuo-ch'ao Han-hsüeh shih-ch'eng chi**.

Han Kao Tsu

(r. 202–195 B.C.E.) Founder of the **Han dynasty**. Han Kao Tsu Liu Pang is significant to the Confucian tradition because he carried out **sacrifice** to **Confucius**. Kao Tsu is said to have visited Lu, the birthplace of Confucius, during a tour of the country in 195 B.C.E., and offered sacrifice at the K'ung family temple. While this is an important indication of the increasing influence of Confucius, it does not indicate any particular attraction of Kao Tsu to Confucius, the teachings of the Confucian school, or the literary traditions that the Confucians sought to preserve and teach. Kao Tsu himself kept a number of the restrictions of the previous Ch'in dynasty in effect, particularly proscriptions on the circulation of various books, including the Confucian classics. He appears to have had little respect for the **scholar class** (**shih**), and his own interest in religious matters tended to side with the Taoists.

In spite of this disregard for the Confucians, the influence of the Confucian school continued to grow. The fact that Kao Tsu carried out the sacrifice to Confucius is only one indication of such growing influence. In



This is a modern depiction of Han Kao Tsu's sacrifice to Confucius with the Great Offering of a sheep, ox, and pig.

addition, though Kao Tsu did not remove the proscriptions on the classics, the effort was begun during his reign to gather remaining fragments of the proscribed works that had been subject to book-burning under the Ch'in dynasty and the havoc of civil war during the siege of the Ch'in capital with the establishment of the Han dynasty. See also "**burning of the books**" and *shih-tien ceremony* (Twice Yearly Confucian Ceremony).

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Han Learning

See *Han-hsüeh*.

Han-lin hsüeh-shih yüan (Academy of Assembled Brushes Academicians)

See *han-lin yüan* (Academy of Assembled Brushes).

Han-lin yüan (Academy of Assembled Brushes)

One of the most famous scholarly institutions in imperial China, the *han-lin yüan*, or Academy of Assembled Brushes was begun by the **T'ang dynasty** emperor, Hsüan Tsung, in 738. Classified as one of the advisory colleges, it was composed of a large team of Confucian scholars whose chief function was to produce imperial rescripts, that is, imperial responses to various state policy questions, as well as the handling of day-to-day problems in governing. During the **Sung dynasty**, it was called *han-lin hsüeh-shih yüan*, Academy of Assembled Brushes Academicians, whose job was to draw up imperial edicts. The Hanlin Academicians of the **Ming dynasty** and **Ch'ing dynasty** were responsible for compiling official history and drafting imperial mandates. Working closely with the emperor as a secretariat, the Confucian scholars were given an increasingly important role in the formulation of state policy, an indication

of the growing strength of the Confucian school. In fact, some Hanlin Academicians of the late T'ang period were promoted to be Grand Councilors of the state. See also *chi-hsien yüan* (**Academy of Assembled Worthies**); *ch'ung-wen kuan* (**Institute for the Veneration of Literature**); *hung-wen kuan* (**Institute for the Advancement of Literature**); *t'ai-hsüeh* (**National University**).

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Han Lo-wu

See **Han Chen**.

Han-shih wai-chuan

A **Han dynasty** work, the *Han-shih wai-chuan*, or *Han's Miscellaneous Commentary on the Poetry*, represents a view of Confucianism during the Former Han period. Following the "burning of the books" twice during the Ch'in dynasty, various attempts were made to recover a number of the texts that had been destroyed. In a number of cases, various versions began to appear and there was a great deal of difficulty trying to establish the most authentic versions. This process of authentication is at the heart of the problem between what became known as the New Text School and the Old Text School.

In the case of the *Shih ching*, or *Book of Poetry*, there were some four versions that gave rise to four schools of interpretation of the work. The Han School, founded by **Han Ying**, was one of these. It was from this school that the work *Han-shih wai-chuan* was produced. A commentary on the *Shih ching* only in the most general way, it is composed of three hundred and six short episodes, excerpts, conversations, historical anecdotes, and philosophical and ethical discussions. Some of these are purportedly from the time of **Confucius** and revolve around an issue of Confucian teachings

is demonstrated or discussed. For the most part, the material seems to come from earlier sources, including works such as the *Hsün-tzu*. As a matter of style and to conform to its title as a commentary, each passage ends with a quote of a few lines from the *Shih ching*, almost as if to show the application of the *Shih ching* in such a context.

What the work demonstrates mainly is a Confucian perspective from the Han period. It has been noted that the work does not necessarily present a particularly consistent philosophical point of view, especially given the various sources that seem to have gone into its compilation. Nevertheless, in the debate between New Text and Old Text, the work clearly represents the New Text School. However, *yin/yang* theory is not placed in a position of dominance as an interpretation of history, and the image of Confucius is that of a historical teacher with no trappings of the supernatural or the miraculous. Instead the focus is on basic Confucian teachings, the importance of learning, and the promulgation of Confucian virtues: *jen* (**humaneness**); *shu* (**reciprocity or empathy**); and *li* (**propriety or rites**). The *chün-tzu* (**noble person**) is the ideal and presented in ways very similar to Confucius himself. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Hightower, James Robert. *Han shih wai chuan: Han Ying's Illustrations of the Didactic Application of the Classic of Songs*. Cambridge, MA: Harvard University Press, 1952.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Han shu

Modeled after **Ssu-ma Ch'ien's Shih chi** (**Records of the Historian**), the *Han shu*, or *History of the Han Dynasty*, also known as *Ch'ien Han shu*, or *History of the Former Han Dynasty*, was compiled

by **Pan Ku** under his father **Pan Piao's** inspiration sometime after 36 C.E. and was completed by his younger sister **Pan Chao** upon his death. Unlike the *Shih chi*, the scope of the *Han shu* is limited to a single dynasty. It covers the Former **Han dynasty** from the emperor **Han Kao Tsu's** (r. 202–195 B.C.E.) early life in circa 210 B.C.E. to the execution of the usurper Wang Mang in 23 C.E. A model for subsequent dynastic histories, the *Han shu* both details and chronicles events of the Former Han and provides the opportunity for understanding the moral lessons of history. It also traces the origin of the Confucian school to the ancient Ministry of Education.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Watson, Burton, trans. *Courtier and Commoner in Ancient China: Selections from the History of the Former Han by Pan Ku*. New York: Columbia University Press, 1977.

Han's Miscellaneous Commentary on the Poetry

See *Han-shih wai-chuan*.

Han T'o-chou

(1152–1207) Powerful official of the Southern **Sung dynasty**; also known as Han Chieh-fu. Han T'o-chou was a native of Honan province. He was a relative of the empress dowager and therefore, according to philosopher and Confucian scholar Wing-tsit Chan, was able to influence the government and the emperor against **Chu Hsi** and the Neo-Confucian teachings. Han carried out a **persecution** of those who opposed him, including a relative of Chu's close

friend **Lü Tsu-chien**. His attack on Chu was because of the latter's sympathy with his political opponent. In the late 1190s he branded **Neo-Confucianism** as *wei-hsüeh*, heterodox learning, and created nearly insurmountable problems for Chu's fledgling attempts to receive an official hearing for his teachings.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Han T'ui-chih

See **Han Yü**.

Han Wu Ti

(r. 140–87 B.C.E.) One of the first emperors to act as a patron of the Confucian school. The **Han dynasty** was a period of enormous expansion of the Chinese empire, and Wu Ti sought a way to bring a unified government to his realm. The old feudal order whose elimination had begun under the First Emperor of Ch'in continued with the increasing centralization of the government under Wu Ti. However, Wu Ti sought to govern by using the educated and learned as advisors. In this way, he began a recognition of the Confucian school that became a form of official patronage. The role of the Confucian school stretched across a variety of Wu Ti's interests. These interests included ritual and ceremony and the role of the classics and education in general.

The Confucians were regarded as experts on ritual and ceremony, and Wu Ti was anxious to demonstrate his authority as emperor through the proper observation of ceremonies associated with the position of ruler. He wanted to see a restoration of the performance of the *feng and shan sacrifices*, sacrifices on the mountains and ground level, respectively.



Emperor Wu of the Han dynasty established Confucianism as the state orthodoxy in 134 B.C.E.

These sacrifices had a long history of association with the ruler, stretching back to the rulers of antiquity. Confucians were brought into the court of Wu Ti as specialists in these and other ceremonies to provide the court with accurate information for ritual performance.

The Confucians were responsible for convincing Wu Ti to reestablish the **ceremonial center**, called the *ming-t'ang* (**hall of light**), a hall that purportedly dated back to the **Duke of Chou** for sacrificial performance. Wu Ti also carried out the *feng* sacrifice at the foot of the eastern sacred mountain **T'ai-shan** several times during his reign, another long-standing tradition purportedly going back to rulers of high antiquity. More important is the degree to which the Confucians were regarded as experts on the traditions of ceremony and ritual and were utilized in this role by Wu Ti.

Confucians were also sought out for their knowledge of the literary traditions contained in the classics. In the spring of 136 B.C.E., Wu Ti established the position of *wu-ching po-shih* (**Erudites of the Five Classics**). He is also responsible for the establishment of the *t'ai-hsüeh* (**National University**) in 124 B.C.E., an institution for the education and training of individuals who became civil servants within the government. The college based its curriculum upon the **Five Classics** and employed Confucian scholars as instructors. The training offered in the college was a broad-based humanistic training, not simply technical skills.

Wu Ti also employed one of the major Confucian thinkers, **Tung Chung-shu**, as his advisor. While a number of scholars were employed in this way and represented a great variety of thought, Tung Chung-shu exercised great influence upon Wu Ti, steadily increasing the influence of Confucianism on the government and state. It would be an exaggeration to say that Wu Ti was himself a Confucian, but he greatly promoted the Confucian school by initiating a process of inclusion of Confucians into the government, which moved the

Han dynasty closer toward an official patronage of the Confucian school as well as a **state cult** of Confucianism. See also **sacred/profane**.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Han Ying

(fl. 150 B.C.E.) Associated with the interpretation of the *Shih ching* or *Book of Poetry* during the Former **Han dynasty**, Han Ying was the founder of the Han school and an erudite, *po-shih*, of the *Shih ching*. This was one of the four schools of interpretation that arose around the recovery of multiple versions of the *Shih ching* following the **"burning of the books"** twice during the Ch'in dynasty.

Han Ying was born in the state of Yen. After receiving his education, he rose to become a tutor within the court. Four works have been attributed to him, but the only remaining work since the Southern **Sung dynasty** has been the *Han-shih wai-chuan*, or *Han's Miscellaneous Commentary on the Poetry*. This places him squarely in the Confucian tradition. Although taking a position in the New Text School, Han Ying had disputed with **Tung Chung-shu** in front of the emperor **Han Wu Ti**. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Hightower, James Robert. *Han shih wai chuan: Han Ying's Illustrations of the Didactic Application of the Classic of Songs*. Cambridge, MA: Harvard University Press, 1952.

Han Yü

(768–824) Considered one of the major precursors to the Neo-Confucian movement; also known as Han T'ui-chih and Han Ch'ang-li. Han Yü is a **T'ang dynasty** Confucian and a celebrated writer. He is remembered principally for

his defense of Confucianism as representing the essential character of Chinese culture. Han lived in an age associated largely with Buddhism and Taoism. Confucianism remained closely associated with the state and was the basis for the **civil service examinations**, but it had been replaced by both Buddhism and Taoism as dominant religious traditions. Han Yü held a variety of official positions before being demoted and banished, but was later re-employed with increasing important ministerial responsibilities. In these positions he took his Confucianism seriously and often played the role of the loyal opposition to the prevalence of both Buddhism and Taoism, especially as they appeared in the court.

Han Yü is probably best known for a memorial he presented to the throne to object to the acceptance of a Buddhist bone-relic into the court. The memorial became the basis for a broad attack upon Buddhism, which he looked upon as a foreign religion on Chinese soil. To Han Yü, Buddhism represented a teaching unfit for China. Because it called for monastic communities and vows of celibacy, according to Han Yü, it did not conform to the teachings of the ancient Chinese sages. It showed no respect to the emperor, and it denied basic human relations, namely, the relationships of the father and son, and ruler and subject. These relationships, from Han Yü's point of view, bound society together. The relic also represented a belief in the supernatural that from the Confucian perspective was unsubstantiated and unwelcome. Han Yü was demoted on the basis of this memorial and banished to southern China, barely escaping execution for his criticism of Buddhism.

The effect of his attack upon Buddhism was to reassert the importance of Confucianism, and though he had few followers in his own day, his focus upon Confucianism became a rallying point for the beginning of the Neo-Confucian movement. Most of his writings are strongly polemical, arguing the need to reassert the centrality of

Confucian teachings. In his "**Yüan Tao**," or "Tracing the Way," Han Yü established the native *Tao-t'ung*, tradition of the Way, from the sage kings **Yao, Shun, Yü, T'ang, King Wen, and King Wu** to the **Duke of Chou and Confucius**, and from Confucius to **Mencius**, then to himself. While the foundation of the *Tao-t'ung* is the Confucian virtues of **jen (humaneness)** and **i (righteousness or rightness)**, its practice includes **sacrifice to T'ien (Heaven)** and ancestor worship.

Han Yü was also a member of the *hsing-ming* group, scholars who sought to change the orientation of Confucianism from broad-based political issues to introspective teachings focusing upon matters of personal learning and self-cultivation. Though the polemical side of Han Yü contributed much to the growth of **Neo-Confucianism**, it might well be the case that the intellectual agenda of the Neo-Confucian group came from the efforts made by Han Yü and others to begin to use Confucianism as a system of personal belief and practice. His Confucianism is constructed largely from the "**Great Learning**" ("**Ta-hsüeh**"), the "**Chung yung**" ("**Doctrine of the Mean**"), the *Book of Mencius*, and the *Lun yü (Analects)*—though he added to Mencius' theory of good human nature the existence of neutral and evil inborn natures. In this choice of works he also anticipated the so-called **Four Books (ssu-shu)** that the Neo-Confucians would rely upon. Again, in this choice of works, Han Yü elevated Mencius as the inheritor of Confucius and the interpreter of major Confucian teachings, an important step toward the Neo-Confucian formulations of Confucian doctrine. See also **ancestors (tsu); hsing (nature); worship.**

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.



Han Yü, a defender of Confucianism, established the “tradition of the Way” from the sage kings to Confucius, from Confucius to Mencius, and then to himself.

Hao Ching
(1558–1639) Neo-Confucian of the **Ming dynasty**; also known as Hao Chung-yü and Hao Ch’u-wang. Hao Ching was a

native of Hupeh province. After passing the *chin-shih* examination and attaining the Metropolitan Graduate degree in 1589, he was appointed to a series of

official positions culminating in the Office of Scrutiny for Rites and was eventually demoted after denouncing several high officials. Finally, he resigned and spent the rest of his life in *ching-hsüeh* (study of classics), making one of the most important contributions to classical scholarship during the Ming period. His works focused upon the **Five Classics**, the *I li*, or *Ceremonies and Rites*; the *Chou li*, or *Rites of Chou*; the *Lun yü* (*Analects*); and the *Book of Mencius*—his grouping of the **Nine Classics**.

Huang Tsung-hsi classifies Hao Ching under the category of *chu-ju* (miscellaneous scholars). Hao generally reverted to the classical sources of the tradition, finding little of interest in the philosophical writings of the **Sung-dynasty** Neo-Confucians. He strongly opposed Buddhism and Taoism, criticizing their lack of pursuit of *hsüeh* (learning). Part of his opposition to **Neo-Confucianism** was his perception of the potential closeness of some forms of Neo-Confucian teachings and practice to Buddhism. Huang Tsung-hsi, however, argues that Hao still shared the Neo-Confucian spirit of the principle of learning contained in the idea of *ko-wu* (investigation of things).

Hao Ching's own teachings emphasized the constant *shan* (goodness) of human nature, but learning was still seen as necessary for the individual to become a *sheng*, or sage. For Hao, learning is not something separate from life because the **Tao (Way)** can be found everywhere in the universe, in human relations and ordinary things. Thus, learning is the way to put the world in order. Obviously, this was a reaction to the late **Wang Yang-ming School's** radical abandonment of learning. See also *hsing* (nature) and *sheng* or *sheng-jen* (sage).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hao-jan chih ch'i (Flood-Like Vitality)

A phrase that appears in the *Book of Mencius* that permits **Mencius**, according to D.C. Lau, to have a unique perspective on the understanding of a common cosmological theory of a universe filled with *ch'i* (vitality). All things—both the universe and the individual—were said to be composed of *ch'i*. *Ch'i* was often identified with the life force itself, and there were schools of thought that argued that one could build up a store of this *ch'i* with the object of gaining longer life, if not **immortality**.

For the Confucians, such thoughts were of no concern. Instead, Mencius refers to the capacity of *ch'i* to provide a connection to the development of a courageous and righteous moral character, thus providing a link with the moral ways of the universe itself. It is this connection to the underlying moral nature of the universe that Mencius refers to as the flood-like *ch'i*, which he claims to be good at nurturing. Specifically, he identifies *ch'i* as that which connects *i* (**righteousness or rightness**), presumably within the individual, with the moral way of the universe itself.

Such a move on the part of Mencius to tie the concept of *ch'i* to a moral universe becomes a basis for the development of the later Neo-Confucian philosophy, particularly the philosopher **Chang Tsai**, of the so-called **monism** of *ch'i* in which *ch'i* is identified as the single force linking all things in a moral unity throughout the universe.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Harmony
See *ho*.

Heart-Mind

See *hsin* (heart-mind).

Heart-Mind and Nature

See *Hsin-t'i yü hsing-t'i*.

Heart-Mind in Itself

See *hsin-chih-t'i*.

Heart-Mind of Humanity

See *jen-hsin* (heart-mind of humanity).

Heart-Mind of the Good

See *liang-hsin*.

Heart-Mind of the Way

See *Tao-hsin* (heart-mind of the Way).

Heart-Mind That Cannot Bear to See the Suffering of People

See *pu jen jen chih hsin* (the heart-mind that cannot bear to see the suffering of people).

Heaven

See *T'ien* (Heaven).

Heaven, Earth and All Things as One Body

See *T'ien-ti wan-wu wei i-t'i*.

Hell

The concept of hell, known as Yellow Spring or Dark Capital in its early formation, was found among the ancient Chinese. Intellectual historian Yu Ying-shih has concluded that the second century B.C.E. witnessed a vivid description of the underworld divided into four departments. Although there were not yet details of tortures, an infant stage of hell had already taken shape before the import of Buddhism into China. The **Han dynasty** emperor Wu Ti is said to have performed the **sacrifice** to the

Lord of Earth in 104 B.C.E. at Mount **T'ai-shan**, the location of the chthonian government for the *hun-soul* of the dead.

For the Confucians, such supernatural belief presents a major problem in interpretation. Generally, the Confucians look at the issue of the existence of *kuei*, ghosts, and *shen*, spirits, as either irrelevant or ill-founded. It is the importance of the **li** (**propriety or rites**) itself that remains central for Confucianism. Because of this agnostic position, little attention is paid to the question of an afterlife and no interest is expressed in the idea of hell found in Buddhism and Taoism. See also **agnosticism**; **Han Wu Ti**; *hun/p'o*; *kuei/shen*.

Hawkes, David, trans. *The Songs of the South: An Ancient Chinese Anthology of Poems by Qu Yuan and Other Poets*. New York: Penguin Books, 1985.

Yu, Ying-shih. "O Soul, Come Back! A Study in the Changing Conceptions of the Soul and Afterlife in Pre-Buddhist China." *Harvard Journal of Asiatic Studies* 47.2 (Dec. 1987): 363-95.

Heng-ch'ü School

One of the major Neo-Confucian schools of the Northern **Sung dynasty**; also known as **Kuan School**. The Heng-ch'ü School is named after its founder, **Chang Tsai** or Master Heng-ch'ü, who lived in the town of Heng-ch'ü, Shensi, during his childhood. It represents the teachings of Chang and his disciples, such as Lü Ta-chün and Hou Chung-liang. Their philosophy focuses on the primordial **ch'i** (**vitality**) as the origin of the world. According to the **Sung Yüan hsüeh-an** or *Records of Learning in Sung and Yüan*, the Heng-ch'ü School was coupled with that of the **Ch'eng brothers**. In fact, some of Chang's students, for example, **Lü Ta-lin**, did turn to the latter.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Heng-ch'ü wen-chi

The *Heng-ch'ü wen-chi*, or *Collection of Literary Works by Chang Tsai*, contains a variety of the **Sung dynasty** Neo-Confucian **Chang Tsai's** writings, including letters, poems, and colophons. These works are not major philosophical writings nor textual commentaries, but are still valuable sources with regard to certain intellectual issues.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Henotheism

The belief in a particular god while at the same time acknowledging the existence of other gods. Henotheism has been used to describe various religious traditions at different points in their history. The potential for belief in the early Confucian tradition in **Shang-ti (Lord upon High)**, and **T'ien (Heaven)**, raises the question of henotheism, particularly when both names are found in textual sources indicating a recognition of Shang-ti by the Shang people and of T'ien by the Chou people. It seems, however, that they are different names for the same idea. Yet the Confucians repeatedly understand Shang-ti or T'ien as an absolute force in the universe rather than anything that can be identified as a god. See also **Chou dynasty** and **Shang dynasty**.

Hero

See **Three Culture Heroes**.

Heterodox Learning

See *wei-hsüeh*.

Highest Sageliness

See *chih-sheng* (**highest sageliness**).

History

Confucianism is a religious tradition thoroughly rooted in a sense of the ultimate importance of history. It bases itself upon the beginning of Chinese civilization through the culture heroes and sage kings, all of whom were seen as possessing a direct relation to **T'ien (Heaven)**. The unfolding of history is seen as the unfolding of the actions of T'ien or **T'ien-li (Principle of Heaven)**. The **T'ien-ming (Mandate of Heaven)** is the perpetual operating principle throughout the course of history. Such a concept of history corresponds generally to what would be called **salvational history** in Western traditions.

The Confucian views of history are largely revealed in the historical writings of the **Shu ching**, or *Book of History*; the **Ch'un ch'iu**, or *Spring and Autumn Annals*, and its commentaries; the **Shih chi**, or *Records of the Historian*; the **Han shu**, or *History of the Han Dynasty*; the **san t'ung**, or Three "Generals"; and the **Tzu-chih t'ung-chien**, or *General Mirror for the Aid of Government*. Their basic philosophy of history is generally drawn from the classical texts of the **I ching**, or *Book of Changes*; the **Lun yü (Analects)**; and the **Book of Mencius**. See also **Three Culture Heroes** and **Three Sage Kings**.

Ho

A sociopolitical and moral ideal in ancient Chinese thought, *ho* is usually translated as harmony. It is used by **Confucius** to distinguish the **chiin-tzu (noble person)** from the **hsiao-jen (petty person)** in that the noble person seeks harmony though not necessarily agreeing with others, whereas the petty person agrees with others but does not care about harmony in human relations.

The term occurs in early Confucian texts passim. The "**Chung yung**" ("**Doctrine of the Mean**") defines *ho* as the due degree of the manifestation of

happiness, anger, sorrow, and joy. In the “**Yüeh chi**,” or “Records of Music,” harmony is regarded as the most important feature of **music** in moral education. The **Chou li**, or *Rites of Chou*, lists it as the last one of the six virtues after **chih** (wisdom), **jen** (humaneness), **sheng** or sage-liness, **i** (righteousness or rightness), and **chung** (loyalty). And later in the **Ch’un ch’iu fan-lu**, or *Luxuriant Dew of the Spring and Autumn Annals*, harmony is promoted to be the greatest virtue of all, an achievement of **T’ien** (Heaven). See also **sheng** or **sheng-jen** (sage).

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Ho Chi

(1188–1268) Disciple of **Chu Hsi’s** student **Huang Kan**; also called Ho Tzu-kung or Master of Pei-shan. Ho Chi was one of the key figures in the promulgation of Chu Hsi’s teachings in the Ching-hua area of Chekiang province during the late **Sung dynasty**. He was responsible for passing on Chu Hsi’s teachings to **Wang Po** and **Chin Lü-hsiang**. Ho followed Chu’s teachings closely and regarded the **Ssu-shu chang-chü chichu**, or *Collected Commentaries on the Four Books in Chapters and Verses*, as the perfect interpretation of the **Four Books**. Although Ho was very familiar with the Four Books and the **I ching**, or *Book of Changes*, and had publications on the “**Great Learning**” (“**Ta-hsüeh**”) and the “**Chung yung**” (“**Doctrine of the Mean**”), he contributed little innovation to the **Ch’eng-Chu School**. His teachings mainly emphasized **chü-ching** (**abiding in reverence or seriousness**).

Chan, Wing-tsit., ed. *Chu Hsi and Neo-Confucianism*. Honolulu, HI: University of Hawaii Press, 1986.

Ho Ch’o

(1661–1722) Confucian scholar of the **Ch’ing dynasty**; also named Ho Jun-ch’ien and Master I-men. Ho Ch’o was known for his extensive research in the **k’ao-cheng hsüeh**, or textual criticism. A native of Kiangsu province, he passed the **tien-shih examination** in 1703 and was appointed to the Hanlin Academy. His work focused on the **chiao-k’an hsüeh**, or collation, contributing to the creation of many authoritative editions of classics. It is said that he assisted **Hsü Ch’ien-hsüeh** in compiling the **T’ung-chih t’ang ching-chieh**, or *The T’ung-chih Hall’s Exegeses of the Classics*. See also **han-lin yüan** (**Academy of Assembled Brushes**).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch’ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ho Hsin-yin

(1517–1579) **Ming dynasty** Neo-Confucian scholar and member of the **T’ai-chou School**; originally named Liang Ju-yüan and Liang Fu-shan. Ho Hsin-yin was a native of Kiangsi province. He gained the **chü-jen**, or Provincial Graduate, status with highest honors in 1546, but he did not go on for the Metropolitan Graduate or **chin-shih** examination and never accepted any official position. Instead, he came under the influence of **Wang Ken** through **Yen Chün** and planned to create a community in accordance with the T’ai-chou teachings. The community was a reorganization of his own clan into a self-sufficient and autonomous utopia. Difficulties developed with the community and local officials, so Ho changed his name and left to begin traveling and lecturing.

During his life, Ho had offended two powerful Grand Secretaries. While he caused the downfall of the first, the second drove him to his death. In the latter case, Ho attempted to rescue the brothers **Keng Ting-hsiang** and **Keng Ting-li**

from political troubles, opposing **Chang Chü-cheng's** scheme of shutting down *shu-yüan* academies and the prohibition of private lectures. His actions eventually roused Chang's displeasure, leading to Ho's arrest for heresy. He was flogged to death in prison.

While biographer Wu Pei-yi and Confucian scholar Julia Ching describe Ho Hsin-yin as a knight-errant, intellectual historians Wm. Theodore de Bary and Ronald Dimberg regard him as a representative figure of the T'ai-chou School. Ho saw the innate capacity of sagehood in the common people and all expressions. He opposed any form of restraint. Even book learning was considered to be a restraint upon the natural manifestations of sagehood in the self. De Bary has argued at length for the importance of this strain as an example of Confucian **individualism**.

Ho Hsin-yin opposed what he saw as the **asceticism** of the *li-hsiieh* (**School of Principle or learning of Principle**), that is, its strong opposition to desires. He understood material desires as natural needs of human nature, though he still suggested that *kua-yü* (**reducing desires**) was the way to preserve the *hsin* (**heart-mind**), which was equated with the *t'ai-chi* (**Great Ultimate**). For Ho, humankind is the heart-mind of Heaven and earth, as *jen* (**humaneness**) is the **essence** of the human heart-mind. Such humaneness is not limited to filiation, but is extended to all living things. In this sense, Ho was influenced by **Chang Tsai's** idea that all people are his brothers and sisters, and all things are his companions. See also *hsing* (**nature**); *shu-yüan* **academy**; *yü* (**desire**).

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Dimberg, Ronald. *Sage and Society: The Life and Thought of Ho Hsin-yin*.

Honolulu, HI: University of Hawaii Press, 1974.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Ho Hsiu

(129–182) A major New Text scholar of the Later **Han dynasty**, Ho Hsiu was known for his systematization of the study of the *Kung-yang chuan* commentary to the *Ch'un ch'iu* or *Spring and Autumn Annals*. According to him, the commentary was transmitted orally from **Confucius'** disciple, **Tzu-hsia**, to a certain Kung-yang, who then wrote it down on bamboo and silk in the early Former Han period. However, modern scholarship suggests that the commentary already existed in written form by the end of the Warring States period, but it was damaged in the "**burning of the books**" during the Ch'in dynasty and put together again in the Han era. In spite of this, Ho Hsiu is still considered to be the most prominent New Text scholar after **Tung Chung-shu**. See also *chin-wen chia* (**New Text School**) and **New Text/Old Text** (*chin-wen/ku-wen*).

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Holiday

Historically, few holidays are found in the Confucian tradition. The most popular one is the celebration of the **birthday of Confucius**.

Ho Lin

(1902–1992) Modern Chinese thinker Ho Lin was born in Szechwan province. He received his Master's degree at Harvard University in 1930 with a thesis comparing **Chu Hsi's** doctrine of the *t'ai-chi* (**Great Ultimate**) and Hegel's absolute

idea. Between 1930 and 1931, Ho studied in Germany, where he was drawn to classical German philosophy, especially the idealism of Hegel. He returned to China in 1931 and became a professor of philosophy at Peking University, where he stayed until 1955. Then he worked in the Academia Sinica, devoting the rest of his life to teaching, translating, and writing Western philosophy.

Ho Lin was interested in **Wang Yang-ming's** theory of *chih hsing ho-i*, unity of knowledge and action, and **Sun Yat-sen's** belief that knowledge is difficult, whereas action is easy. In a work published in 1943, he divided *chih hsing ho-i* into two different but not conflicting categories, namely, natural unity and unity by value or worth. He suggested that natural knowledge and action should be understood in terms of modern psychology and biology, while those united by value be distinguished between Chu Hsi's ideal value and Wang's intuitive value. Ho's major writings include the *Chin-tai wei-hsin-lun chien-shih*, or *Brief Explanation of Contemporary Idealism*; the *Tang-tai Chung-kuo che-hsiieh*, or *Contemporary Chinese Philosophy*; and the *Wen-hua yü jen-sheng*, or *Culture and Life*.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Holiness

Holiness as the divine quality of a sacred power deserving reverence is possessed by **T'ien (Heaven)** in the Confucian tradition. One might suggest by extension that holiness is felt, at least for some, in those things touched by this power of T'ien. The capacity for the power of T'ien would be found in classical texts, the words of teachers, and any of a variety of sources felt to be critical for the processes of learning and self-cultivation. See also *ching* (reverence or seriousness) and *sacred/profane*.

Holy

See *sacred/profane*.

Holy Person

As a broad religious category, a holy person is one who is imbued with sacredness. The Confucian holy person would be identified primarily with the *sheng-jen*, or sage; but the *chün-tzu* (noble person), particularly for the earlier tradition, certainly also carries a substantial identification as a holy person. See also *sacred/profane* and *sheng* or *sheng-jen* (sage).

Homo Religiosus

The phrase *homo religiosus*, religious man, suggests the centrality of religion to being human. It identifies a religious core to humankind that by definition cannot be reduced to any other phenomena; in other words, humankind is uniquely religious. Each religious tradition has its own way to define *homo religiosus*. For Confucianism, *homo religiosus* is identified in terms of the ideal types of humans epitomized in the teachings of the tradition. At the center are the images of the *chün-tzu* (noble person) and the *sheng* or sage. These ideal types represent the embodiment of what the Confucians regard as the **Absolute**, that is, **T'ien (Heaven)**, or **T'ien-li (Principle of Heaven)**. See also *sheng* or *sheng-jen* (sage).

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Honan Ch'eng-shih i-shu

Also known as the *Erh Ch'eng i-shu*, or *Surviving Works of the Two Ch'engs*; the *Honan Ch'eng-shih i-shu*, or *Surviving Works of the Ch'engs of Honan*, is a collection of recorded conversations of the **Sung dynasty** Neo-Confucians **Ch'eng Hao** and **Ch'eng I**. It was first published in 1168 and was included in the later *Erh Ch'eng ch'üan-shu*, or *Complete*

Works of the Two Ch'engs. The I-shu was compiled by **Chu Hsi** from several separate records of sayings of the **Ch'eng brothers** collected by their disciples. While some sections contain passages attributed to both brothers, others are attributed to one of them.

Chan, Wing-tsit. trans. and comp. *A Source Book in Chinese Philosophy.* Princeton, NJ: Princeton University Press, 1969.

Graham, A. C. (Angus Charles). *Two Chinese Philosophers: The Metaphysics of the Brothers Ch'eng.* La Salle, IL: Open Court, 1992.

Honan Ch'eng-shih wai-shu

Also known as the *Erh Ch'eng wai-shu*, or *Additional Works of the Two Ch'engs*, the *Honan Ch'eng-shih wai-shu*, or *Additional Works of the Ch'engs of Honan* is a collection of conversations of the **Sung dynasty** Neo-Confucians **Ch'eng Hao** and **Ch'eng I** in addition to the *Honan Ch'eng-shih i-shu*, or *Surviving Works of the Ch'engs of Honan*. The sayings contained in the *Wai-shu* were recorded by the **Ch'eng brothers'** disciples and put together by **Chu Hsi**. It was later included in the *Erh Ch'eng ch'üan-shu*, or *Complete Works of the Two Ch'engs*.

Chan, Wing-tsit. trans. and comp. *A Source Book in Chinese Philosophy.* Princeton, NJ: Princeton University Press, 1969.

Honoring Virtuous Nature and Following the Way of Inquiry and Learning

See *Tsun te-hsing erh Tao wen-hsüeh*.

Ho t'u (River Chart)

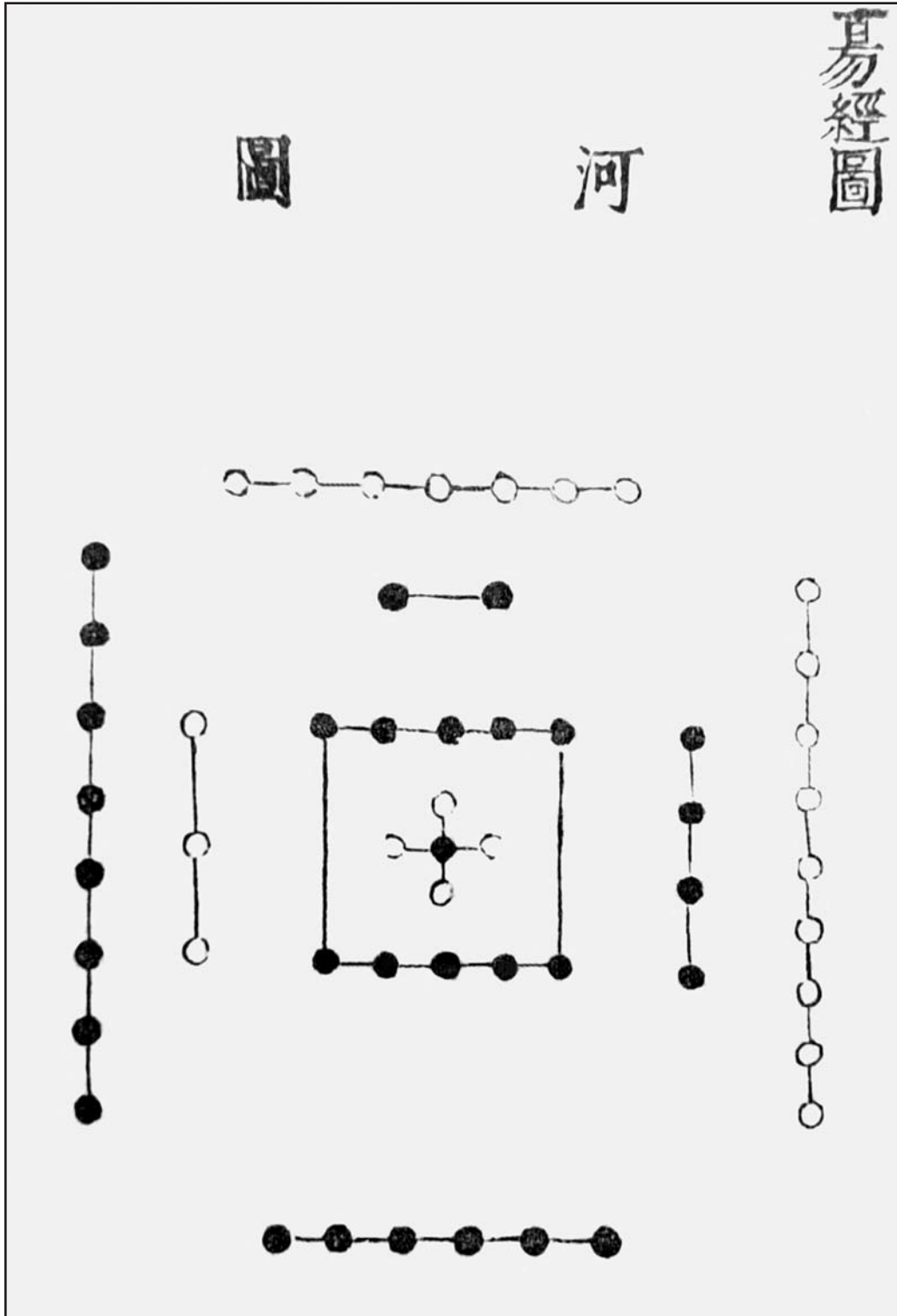
Originally an auspicious sign mentioned in the ancient texts, including the *Shu ching*, or *Book of History*, and the "**Hsi-tz'u chuan**" commentary to the *I ching*, or *Book of Changes*. The "Ho t'u" or

"River Chart" is said by the **Han dynasty** Confucians to be a cosmological chart carried on the back of a **dragon** emerging from the Yellow River at the time of the culture hero **Fu Hsi**. The chart represents the creation of the Five Elements, namely, metal, wood, water, fire, and earth. It is purportedly connected to the origins of the *I ching* through the association of the theory of Five Elements with the **eight trigrams**, the basic building blocks of the *I ching* attributed to Fu Hsi. The connection of the Five Elements to the eight trigrams is not actually portrayed in the "River Chart," but is found in the "**Lo shu**" ("**Lo Writing**").

The writing was first brought to light during the Former Han dynasty. Those who promulgated its wisdom claimed that it had been directly transmitted from the time of the sage rulers of high antiquity. That it first emerged during the Han period suggests that it fits into a category of literature described as the *ch'en-shu* (**prognostication text**) and *wei* (**apocrypha**), which were exceedingly popular during this period. Such writings professed to shed secret and esoteric meanings upon events. They gave a supernatural overlay of meaning to a variety of literary sources and even changed the status of **Confucius** to a founder of miraculous powers. This point of view enjoyed general popularity with the New Text School and was condemned by the Old Text School.

The Sung Neo-Confucians **Shao Yung** and **Chu Hsi** even went so far as to consider the chart to be part of the text of the *I ching*. This inclusion has been questioned since the **Ming dynasty**. The modern scholar Kao Heng suggests that the "Ho t'u" may be an ancient geographical text. See also *chin-wen chia* (**New Text School**); *esoteric/exoteric*; *ku-wen chia* (**Old Text School**); *New Text/Old Text* (*chin-wen-ku-wen*); *wu hsing*.

Wilhelm, Richard, trans. *The I Ching or Book of Changes.* Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.



The "Ho t'u" or "River Chart" is said to represent the creation of the Five Elements.

Ho-tung School

A major **Ming dynasty** Neo-Confucian school, the Ho-tung School is named after the east region of the Yellow River centering on Shansi, the native province of its representative **Hsüeh Hsüan**. Hsüeh was a close follower of the teachings of **Chou Tun-i** and the **Ch'eng brothers**. His teachings were a faithful rendering of the concept of *fu hsing* or returning to nature, but he was also innovative in revising **Chu Hsi's** order of **Principle (*li*)** and ***ch'i* (vitality)**. He argued that since *li* could only be found in *ch'i* and the two were indispensable to each other, priority must be given neither to *li* nor *ch'i*. The two, however, are not indistinguishable. In Hsüeh's theory, *ch'i* is dispersible, whereas *li* is not.

Hsüeh Hsüan's influence is revealed by the number as well as the fame of his disciples. Yen Yü-shih, Chang Ting, Chang Chieh, and Tuan Chien, for example, are well-known for disseminating their teacher's ideas. Hsüeh Ching-chih of the fourth generation of the Ho-tung School further distinguished *li* from *ch'i*, suggesting that *li* is stable enough to control *ch'i*. Hsüeh Ching-chih's student Lü Nan was the most popular teacher in south-east China during the early 1500s when he gathered a group of scholars, including **Chan Jo-shui** of the **Kan-ch'üan School**, to practice rites and offer lectures at his studios. See also ***hsing* (nature)**.

Chan, Wing-tsit. "The Ch'eng-Chu School of Early Ming." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hsi (Happiness)

Frequently used character to signify happiness, *hsi* is composed of the pictograph

of a standing drum, a musical instrument indispensable in **sacrifice**, and that of the mouth. It has had a strong connection to the Confucian tradition through the close relation between Confucian ritual and state ceremony. It often is used in a doubled form, thus meaning double happiness. Its application is universal throughout East Asia. See also **pillar drum (*ying-ku* or *chien-ku*)**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Hsia Dynasty

Considered the first dynasty in Chinese history by traditional accounts, it was said to have been founded in 2205 B.C.E., ending in 1766 B.C.E. with the beginning of the Shang or Yin dynasty. Although the archaeological record is very rich, suggesting a variety of settlement patterns during the second millennium B.C.E. in the Yellow River basin, particularly at Anyang, there is no direct archaeological evidence to support the dynasty's historical existence. Regardless of archaeological evidence, traditional accounts such as the ***Shu ching***, or *Book of History*, recorded what appeared to be extensive accounts of the history of the period. To the Confucian school, such accounts bore out the historicity of the period and provided information pertaining to the understanding of Hsia dynasty history and the rise and fall of virtuous or sage-ly rule. It was particularly the deeds of the founding sovereign and the last ruler of the dynasty that draw the greatest amount of attention. The dynasty was said to have had seventeen sovereigns, but it was the first and last rulers who are best remembered, and for very different reasons. The founder of the dynasty, Yü, was judged to be of extraordinary talent and virtue. Known for his success in regulating rivers and water-courses, he was judged a sage ruler. The last ruler of the dynasty is condemned as a tyrant whose evil knew no boundaries. The dynasty ends with the defeat of Chieh by T'ang, the founder of the

Shang dynasty or Yin dynasty. As the Confucian school reflected upon the history of the Hsia dynasty, Yü and Chieh become paradigmatic figures for praise and blame, roles they played throughout the subsequent history of the development of Chinese culture. See also **Yü (king)**.

Fitzgerald, C. P. *China: A Short Cultural History*. Boulder, CO: Westview Press, 1985.

Hsiang (Image)

A philosophical term largely related to the study of the **I ching**, or *Book of Changes*. *Hsiang*, or image, refers to the representation of natural and social phenomena by hexagrams and their lines. The "**Hsi-tz'u chuan**," or "Commentary on the Appended Judgments," suggests that *hsiang* is used by the *sheng*, or sages, to observe the world, and that the very concept of **i (change)** can simply be defined in terms of *hsiang*. Accordingly, all things and their positions and relations with each other can be represented by *hsiang*. A complex study of cosmology known as **hsiang-shu (image-number)** has been developed, with *hsiang* and **shu (number)** combined together. See also **sheng or sheng-jen (sage)** and **sixty-four hexagrams**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Smith, Kidder, Jr. et al. *Sung Dynasty Uses of the I Ching*. Princeton, NJ: Princeton University Press, 1990.

Hsiang (Portrait or Statue)

The art of *hsiang*, portrait or statue, was employed in the **Confucian temple** between 720 and 1530 to present the images of **Confucius**, the Confucian worthies, and philosophers as well as those Confucians honored in the **wu (cloisters)**. The practice ended during a reform movement of the Confucian

temple when all paintings and statues were replaced by the simple **shen-wei (tablet)** that listed only names and titles. It is unclear whether these *hsiang* were ever used as icons or idols to elicit extraordinary religious devotion, but the removal suggests a conclusion within the Confucian circles of the inappropriateness of displaying the figures' images in the temple.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Wilson, Thomas A. *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*. Stanford, CA: Stanford University Press, 1995.

Hsiang-shan (hsien-sheng) ch'üan-chi

The *Hsiang-shan (hsien-sheng) ch'üan-chi*, or *Complete Works of (Master) Lu Hsiang-shan*, is a collection of the writings of Lu Hsiang-shan or **Lu Chiu-yüan**, a major Neo-Confucian of the Southern **Sung dynasty**. Compiled by Lu's son in 1205 and published by Lu's disciples in 1212, it consists of a variety of genres including essays, letters, poems, various documents, and recorded conversations. The recorded sayings are no less important than the essays in expounding Lu's School of Heart-Mind. Lu's writings are not as extensive as other Neo-Confucian authors, and this probably reflects his own philosophical point of view that writing represents a secondary pursuit to the cultivation of the **hsin (heart-mind)**. See also **hsin-hsüeh (School of Heart-Mind)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Huang, Siu-chi. *Lu Hsiang-shan: A Twelfth Century Chinese Idealist Philosopher*. Westport, CT: Hyperion Press, 1977.

Hsiang-shih Examination

A second-stage test in the **civil service examinations** system, the *hsiang-shih*, or Provincial Examination, was an additional local examination to the first-level **chieh-shih examination** from 1313 to the end of imperial history. Normally given every three years, it tested its candidates on the **Five Classics** and the **Four Books** (*ssu-shu*). Those who passed this examination were designated as **chü-jen**, Provincial Graduates, and were eligible for participation in the **hui-shih examination**, or Metropolitan Examination, at the capital or, during the **Ming dynasty** and **Ch'ing dynasty**, for minor appointments.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Hsiang-shu (Image-Number)

The concepts of *hsiang* (**image**) and *shu* (**number**) are first found together in the pre-Ch'in Confucian historic text *Tso chuan*, or *Commentary of Tso*, where image is put before number in cosmogonic order. The "**Shih i**" ("**Ten Wings**") commentaries on the *I ching*, or *Book of Changes*, also mention them, but their order, as suggested in the "**Hsi-tz'u chuan**," or "Commentary on Appended Judgments," is reversed; in other words, number is said to determine image. The *hsiang-shu* as a theory for explanation of the *I ching* and inference of the changes in the universe or life was prevalent among the **Han dynasty** Confucians. They developed a numerology from the **eight trigrams** and *yin/yang* with their knowledge of astronomy, calendar, and temperament to prognosticate catastrophes. A complex *hsiang-shu* system was further

established during the Northern Sung period by the Neo-Confucian **Shao Yung** in his "**Hsien T'ien t'u**," or "Diagram of Preceding Heaven."

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Smith, Kidder, Jr. et al. *Sung Dynasty Uses of the I Ching*. Princeton, NJ: Princeton University Press, 1990.

Hsiang-yin-chiu (Community Libation)

Name given to a Confucian ritual early associated with the local educational institution of the **Chou dynasty**. The *hsiang-yin-chiu* was a community libation ceremony. As described in the classical texts the *I li*, or *Ceremonies and Rites*, and the *Li chi*, or *Records of Rites*, the ritual was a way of seeking out the men of worth and merit and recommending the best ones to the feudal lords. During the Chou period, it took place every three years at district schools, where the District Grand Masters gave a banquet in honor of the graduates, before testing to see which of them were suitable for holding office. The drinking ceremony had been followed by succeeding dynasties. From the **Yüan dynasty** on, it also served as a ritual to show respect for the aged and was held regularly in the *ju-hsüeh*, or Confucian schools, by local officials.

It is logical that examining the worthy would have become associated with early educational institutions. While the various educational institutions were regularly involved in the Confucian **shih-tien ceremony** (**Twice Yearly Confucian Ceremony**), the *hsiang-yin-chiu* was also a part of the ritual performed within the educational institutions, though at local levels only. During the **Ch'ing dynasty**, it was a ritual carried out by local officials twice a year at the district, subprefectural, and prefectural schools. In the case of the prefectural schools, it was to celebrate the forwarding of candidates, in particular

the aged worthies, to the capital for the higher level of examination in the civil service system. See also **civil service examinations**.

- Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.
- Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.
- Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, The Li Ki. Delhi, India: Motilal Banarsidass, 1966.
- Steele, John, trans. *The I-li, or Book of Etiquette and Ceremonial*. 2 vols. London: Probsthain & Co., 1917.
- Übelhör, Monika. "The Community Compact (*Hsiang-yüeh*) of the Sung and Its Educational Significance." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Hsiang-yüeh (Community Compact)

The *hsiang-yüeh*, or community compact, refers to a set of behavioral rules laid down by village organizations beginning in the Northern **Sung dynasty**. Such organizations are voluntary in nature and are aimed at insuring order, cooperation, and assistance among community members. Its origin can be traced back to the *Chou li*, or *Rites of Chou*, where the formation of a community association for the benefit of its members in times of difficulty is discussed. An element of the *hsiang-yüeh* not found in the *Chou li* is the emphasis upon individual moral conduct. It typifies the Confucian perspective in terms of both individual moral rectification and moral responsibility to the community at large. The community compact is a local agreement of ethical stipulations observed by all villagers. It is an implementation of the Confucian code in public life.

Accounts of the community compact are given in **Chu Hsi's *Hsiao-hsüeh***, or *Elementary Learning*. The first recorded *hsiang-yüeh* is the "**Lü-shih hsiang-yüeh**," or "Community Compact of the Lü Family," installed by Lü Ta-chün in 1077. In this community compact, the regulations of the Lü family are extended to the larger community. Various kinds of immoral conduct are condemned with strong admonitions for their correction and prevention.

The sense of the community compact is to see each person as responsible not only for his or her own behavior, but also for the conduct of those around him or her. Everyone is ultimately responsible for the social customs and therefore should be watchful of others. It is not, however, considered to be a negative fashion insofar as the welfare of the whole community is concerned. For those who are in need of help, the community is always there to give a hand.

The "Lü-shih hsiang-yüeh" became well known because of Chu Hsi's interest in propagating the *hsiang-yüeh*. Chu Hsi compiled an expanded version of the "Lü-shih hsiang-yüeh" called "**Tseng-sun Lü-shih hsiang-yüeh**," or "Amended Community Compact of the Lü Family." According to intellectual historian Monika Übelhör, Chu Hsi's edition changed the nature of the compact to one that also created an organization for the educated class. The result was the continued growth of the community compact as an institution into the twentieth century. Its collectivity is utilized by the Chinese communist government in its statecraft.

- Übelhör, Monika. "The Community Compact (*Hsiang-yüeh*) of the Sung and Its Educational Significance." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.



This drawing depicts the positions of guests and officials at *hsiang-yin-chiu* or community libation, a local way to seek out men of worth.

Hsiao (Filial Piety)

One of the central virtues of the Confucian tradition, *hsiao*, or filial piety, is derived from religious practice. Sinologist Keith N. Knapp traces it back to the Western **Chou dynasty** and suggests that it referred to the sacrifices

performed to feed the dead, especially one's **ancestors** (*tsu*). Later in the *Shu ching*, or *Book of History*, the term also means “to offer food to the living.” It was during the Warring States period that **Confucius** transformed *hsiao* into filial piety.

The concept of *hsiao* has been at the center of the Confucian understanding of proper relationships within the family. When filial piety is discussed, it tends to be described consistently in terms of the proper relation of children to their parents. From this meaning has been derived a set of submissive behaviors concerning the way in which children should act toward their parents. Though the dominant theme of filial piety is the obedience of children to parents, when it is discussed in the *Lun yü (Analects)* there is one passage where filial piety is represented as a reciprocal relationship between parents and children. The passage concerns the observance of mourning rites to serve the dead. The disciple **Tsai Wo** asked Confucius whether three years of mourning for one's parents was not excessive and suggested that one year was sufficient. Confucius responds suggesting that one simply would not feel at ease in resuming normal life after such a short mourning period. Tsai Wo answers that he would feel at ease. After he has departed, Confucius comments to his other disciples that Tsai Wo is without **jen (humaneness)**, and then justifies the specification of a three-year mourning period.

The three-year mourning period represents, according to Confucius, the period of time the parents take care of the child before it leaves their arms. It is this period that is the beginning of filial piety, the care of the child by the parents. The care of the parents by the child as they become old and infirm is the reciprocal response to the initial care shown by the child, and the observance of the three-year mourning period is the ritual fulfillment of the initial period of care by the parents.

Other passages in the *Analects* suggest filial piety as the proper relation of the children to their parents and the performance of filial piety becomes one of the marks of virtue. For Confucius, filial piety is seen as one of the characteristics of a person who has developed the capacity for humaneness, the person fully manifest with virtue, that is, the

chün-tzu (noble person). Confucius suggests that if the *chün-tzu* can act as an example to serve his parents whether they're alive or dead, then the capacity for humaneness will be aroused among his people. One passage finds a disciple asking Confucius about filial piety. Confucius replies by saying that one never disobeys. Nothing else is said, and another disciple asks what this answer means. Confucius elaborates by saying that as long as one's parents are alive, one serves them with proper ritual and propriety; when they have died, one continues to serve them through proper burial and **sacrifice**. Whether one's parents are alive or dead, the exercise of proper ritual and propriety continue.

Another passage suggests that the judgment of whether a son has shown filial piety is to be found in the ability of the son to conform to his father's will, both while his father is alive and after his father dies, for the three years of the mourning period following death.

As far as conduct toward one's parents when they are alive is concerned, several passages give some detail as to how the son is to behave. It is said that he is not to go too far from home, or, if he must travel, the parents must be kept informed of his whereabouts. Several passages address the issue of remonstrance of the parents by a son, including the case where the parents have committed some wrong. Confucius says that remonstrance should be gentle. If the parents remain unmoved then the son is to resume his attitude of reverence and continue to follow their wishes. The later Confucian **Hsün-tzu**, however, elevates **i (righteousness or rightness)**, over obedience to the father.

Confucius is presented with the case of a man who was considered so **chih (upright)** that when his own father appropriated a sheep, he bore witness against him. Confucius responds by suggesting that uprightness might best be measured in terms of the ability of the father to shield his son and the son to shield his father. This is an interesting passage because Confucius is suggesting

that the special filiation between father and son takes precedence over the relation of either of them to the state. To protect a family member is a higher moral calling than sacrificing him or her to the state because **social order** is always based on familial harmony.

Another issue discussed in several passages pertains to the relation between filial piety as a demonstration of correct conduct toward the parents and the feelings that accompany such conduct. Confucius acknowledges the appropriateness of the conduct of serving the parents, but suggests that a much more difficult element is the countenance, that is, the inner feeling as it is reflected on the face. In other words, is such conduct something that one is doing out of a feeling of respect, or is it simply something that is expected and required to be thought a filial son?

In yet another passage Confucius suggests that filial piety, as he observes it, has become little more than what the *Shu ching*, or *Book of History*, stipulates, that is, feeding the parents. Such feeding, he says, is no different than the treatment of dogs and horses. What is missing is the feeling or attitude, what Confucius will describe as **ching (reverence or seriousness)**; that is, holding the parents in the proper esteem. This comment, similar to his observation about ritual and music needing to be more than just performance, suggests the degree to which filial piety is regarded as a natural feeling within humankind for those with whom there is a shared close relation. This natural feeling of affection is given expression through a set of behaviors, but they are only meaningful to the degree that they reflect the affection felt within. This emphasis on reverence is reiterated by **Mencius**.

Many other Confucian writings contain references to filial piety, and there is hardly a Confucian of any generation who did not comment upon the importance of its practice as a natural expression of human feeling. The “**Chung yung**” (“**Doctrine of the Mean**”) quotes

Confucius as discussing the filial piety of the sage ruler **Shun** as well as the founders of the Chou dynasty, suggesting their perfection of filial piety in terms of the maintenance of proper ritual as well as the carrying out of their ancestors’ will.

The name most frequently associated with filial piety is Confucius’ disciple **Tseng-tzu**. A passage in the *Analects* suggests Tseng-tzu’s extreme devotion to the ideal of filial piety, in particular, his attempt to keep his body free of injury as an obligation to his parents. It is probably because of this reference that Tseng-tzu becomes the chief spokesperson for filial piety in writings found in the *Li chi*, *Records of Rites*, as well as the small volume devoted to filial piety, the *Hsiao ching (Book of Filial Piety)*, a work frequently attributed to Tseng-tzu himself.

In the *Li chi*, filial piety is expanded upon as a central virtue, as a focal point for practice and perfection. The conduct of the filial son is described in some detail, suggesting the complete obligation of the son to his parents. As his parents gave him his life complete, the *Li chi* argues, he is to return to them at death his own body unhurt and undamaged. In other words, he is to do nothing during his life that would damage his body so that at his own death it may be returned to his parents in the same perfect condition in which they gave it to him at birth.

As this theme of extreme caution with one’s body is developed, no action is to be performed without thought for one’s parents. Every step taken, every breath, every thought—each must be considered for the potential harm it could bring to the body and, by implication, to the parents, since the body had been the gift of the parents to their son. The *Li chi* also establishes the difference between simply taking care of one parents and showing them proper reverence, suggesting that it is the latter that represents the highest level of filial piety. When the obligation and reverence were pushed to the extreme in the **Sung dynasty**, the filial son would have to die if his father required him to do so.

The Book of Filial Piety focuses upon filial piety as the central virtue of Confucian teachings, suggesting that it is at the very heart not just of humankind, but the way of Heaven and earth itself. In this work all other Confucian virtues are subsumed under the category of filial piety, making filial piety the highest expression of virtue. Thus, the classic advocates governing the world by filial piety.

As the *Book of Filial Piety* became widely utilized in terms of basic curriculum from the **Twelve Classics**, much of the centrality of the virtue of filial piety argued in the text became a common perspective widely held as part of the general value system of the cultures of East Asia. Though little role remains for such works in the context of present day Asia, their values remain as generally held values to this day. Even for people who would disavow any connection to the Confucian tradition, filial piety would be seen as a

commonly held value. As a result, filial piety is one of the central virtues to play a role as part of a general world view that characterizes East Asia as a whole. See also *li* (**propriety or rites**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

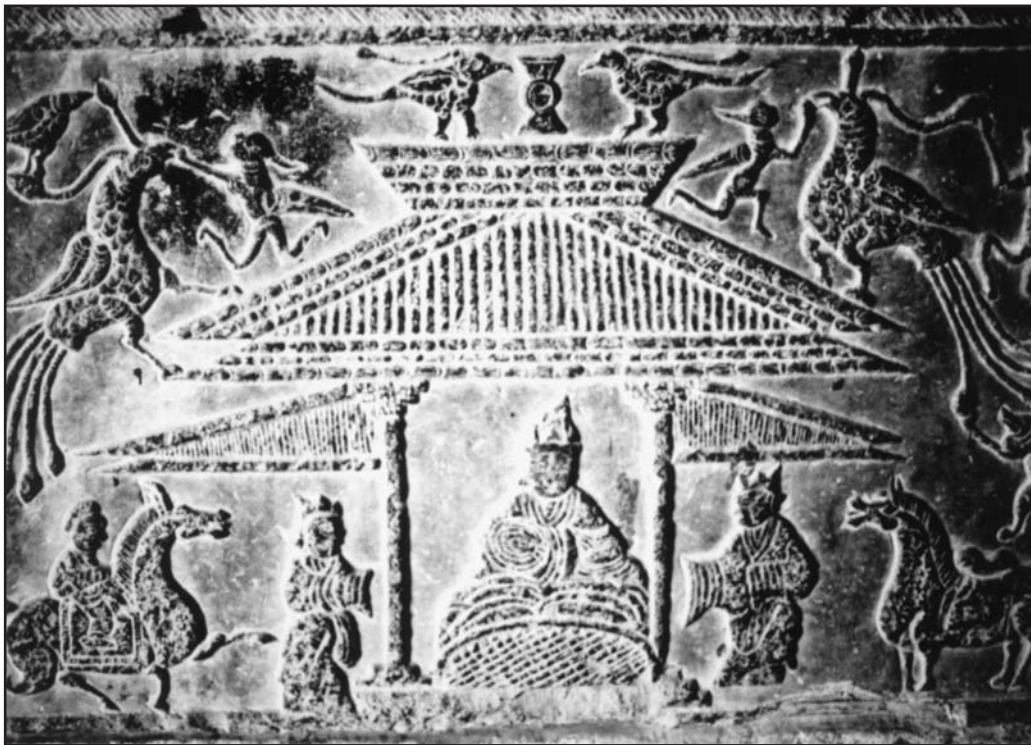
Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Knapp, Keith N. "The Ru Reinterpretation of *Xiao*." *Early China* 20 (1995): 195-222.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Hsiao ching (Book of Filial Piety)

A small work attributed to **Confucius** or his disciple **Tseng-tzu**, the *Hsiao ching* or *Book of Filial Piety* takes *hsiao* (**filial piety**) as the central teaching of the



A stone carving at Ch'ü-fü purports to represent the virtue of filial piety by displaying the honoring of the worthy, whether it be a parent or a ruler.

Confucian tradition. Composed of eighteen very short sections in its New Text version, the work was probably a product of the Warring States period no later than 239 B.C.E., the date of the compilation of the *Lü-shih ch'un-ch'iu* (*Spring and Autumn Annals of Mr. Lü*), in which the *Hsiao ching* was cited. It elicited great interest from the **Han dynasty** and subsequently became one of the Seven Confucian Classics of the Han era, remaining in the canon of the **Thirteen Classics**. Little is known about its authorship, whose connection to Tseng-tzu merely builds upon the common reference of Tseng-tzu to the virtue of filial piety and the conversation between Confucius and Tseng-tzu on the nature of *hsiao* from the beginning of the text. In fact, Tseng-tzu is the only disciple of Confucius who appears in the work, which resembles in style the "Tseng-tzu wen" or "Tseng-tzu Asks" sections of the *Li chi*, *Records of Rites*. It is generally believed that the book is composed by Tseng-tzu's disciples, as a **Sung dynasty** bibliographer suggested.

The general theme of the *Hsiao ching* stresses the importance of filial piety in all relations, those within the family as well as those in service of the state and the ruler. It is suggested that through the learning and practice of filial piety, the peace and order of the ancient golden age will be restored to the world. The text emphasizes moral relations as the basis for the order of society. It directs its attention to the specific virtue of filial piety as the quintessential form of all virtues and argues that the only teaching needed is that of filial piety. Stressing the triad of Heaven, earth, and humankind, it suggests that the relations between these spheres at the cosmic level are best understood as a form of filial piety, a relationship of proper respect. In other words, filial piety is not only a human virtue, but also one that characterizes the functioning of the cosmos itself. Exploring the relation of the macrocosm and microcosm, particularly as it

is seen in terms of the triad, is one of the strong elements that ties the text to Han dynasty concerns. See also **macrocosm/microcosm**; **New Text/Old Text** (*chin-wen/ku-wen*); *Nü hsiao-ching* (*Book of Filial Piety for Women*).

Chen, Ivan. *The Book of Filial Piety*. 1908. Reprint, London: J. Murray, 1920.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Makra, Mary Lelia, trans. *The Hsiao ching*. Edited by Paul K. T. Sih. New York: St. John's University Press, 1961.

Hsiao-hsüeh

Hsiao-hsüeh as a Confucian term carries three meanings: an educational institution, methods in the study of classics, and a textbook. It began as the elementary school in the **Chou dynasty** for children and youths between the ages of seven and fourteen. From the Northern Wei dynasty to the **Sung dynasty**, it also became a common variant designation of the *ssu-men hsüeh*, or School of the Four Gates, a kind of government primary school. Throughout Chinese history, the *hsiao-hsüeh* was the foundation needed to go on to the *ta-hsüeh* or *t'ai-hsüeh* (**National University**) at the age of fourteen.

According to **Chu Hsi's** preface to the "**Great Learning**" ("**Ta-hsüeh**"), students of elementary schools had to learn the chores of cleaning and sweeping, the formalities of polite conversation and good manners, and the **Six Arts** of ritual, music, archery, charioteering, **calligraphy**, and mathematics. The second meaning of *hsiao-hsüeh* since the **Han dynasty** has been derived from the art of writing, that is, philology. It also includes semantics and phonology from the Sui dynasty on. Thus *hsiao-hsüeh* represents a pre-Sung methodology in the study of classics.

The third meaning of the term refers to one of the major primers of Neo-Confucian education published by Chu Hsi in 1187 during the Sung period. The *Hsiao-hsüeh*, or *Elementary Learning*, remained popular as a textbook into the twentieth century. Compiled by **Liu Ch'ing-chih** under the direction of Chu Hsi, it was seen as the primary or elementary learning with which a student would begin his education. It was used as a preparatory text for the learning of the **Four Books (*ssu-shu*)**.

The text of *Hsiao-hsüeh* was composed of a selection of materials from classical sources as well as contemporary Confucian writings of the **Sung dynasty**. Liu Ch'ing-chih was the person chosen by Chu Hsi to compile the anthology because of his extensive work in the compilation of instructional manuals and primers. In fact, there is a great deal of overlap between Liu's own work, *Chieh-tzu t'ung-lu*, or *Comprehensive Record of Admonitions to Sons*, and what he compiled for Chu Hsi. The end product was a thorough moral admonition for young people, filled with classical references but including much of the contemporary Sung Confucian discourse. For those who read the text, few regard it as a primer in style. The passages included in the work are demanding, and it rarely appears as a text that would have been intended for children. This has suggested to some that the title, *Elementary Learning*, actually signifies the roots of moral education rather than something that is intended for very young people. It appears historically to have been read by both children and adults and thus probably fulfills, in Chu Hsi's mind, roles as education for children as well as the foundation of moral learning.

The text itself is divided into inner and outer chapters roughly equal to each other in length. The inner chapters contain materials from classical sources, while the outer chapters present writings of specific Confucians as well as stories of their actions from the Han to the Sung times. The major themes of the work are education, human relations,

and self-cultivation. Of the three major themes, the majority of sections focus on human relations. In fact, given the number of works that Chu Hsi focused on education and self-cultivation, and the lateness of this publication in his career, it is probably not surprising that this work came to be representative of his concerns about human relations. Within the sphere of human relations it was family relations that occupied most of his attention, in particular the relationship between children and parents. The ideals suggested filial children, faithful wives, and, extended outward, loyal ministers.

Throughout the centuries, much of the East Asian population received Confucianism through the instructions in such works as the *Hsiao-hsüeh*. For children it was a source of education in proper relations with their parents, a foundation for learning the nature of filial piety as a recognition of the superiority of their parents' position over their own. For women it was a tool for learning about relationships between men and women as well as the ways in which women were expected to be subservient. The Three Obediences, *san-ts'ung*, find their home in this writing, telling a woman she must always be subordinate to the male, as a child to her father, as a wife to her husband, and as a widow to her son. For young men, it was a training manual for relationships with their parents, wives, and the larger outer world in which they would function. The work is often referred to as the basis for Neo-Confucian instruction in various human relations. While its later sections deal with issues of self-cultivation, by far the majority of it is focused on discussions and exemplifications of proper relations, and historically its primary role has been instruction in moral relations. See also **li (propriety or rites); *san-ts'ung ssu-te; women in Confucianism***.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Kelleher, M. Theresa. "Back to Basics: Chu Hsi's Elementary Learning (Hsiao-hsüeh)." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Hsiao-hsüeh ta-i

A teaching manual by **Hsü Heng**, the "Hsiao-hsüeh ta-i," or "General Significance of the Elementary Learning," was written for the people at large. Hsü wrote in the vernacular to ensure its widespread dissemination. For him, **Chu Hsi's** work *Hsiao-hsüeh* or *Elementary Learning* is the starting point of all learning. As intellectual historian Wm. Theodore de Bary has pointed out, the "Hsiao-hsüeh ta-i" lays the foundation for the learning of the heart-mind. See also *hsin* (heart-mind).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Hsiao-jen (Petty Person)

Originally a term for those who are ruled, *hsiao-jen* was used frequently by **Confucius** and later generations of Confucians to describe an individual who has not fulfilled the moral ideal of the *chün-tzu* (noble person). In the *Lün yü* (*Analects*), the term serves as a foil against which are paraded the virtues of the *chün-tzu* in formulaic style, as the *chün-tzu* is *x*, the *hsiao-jen* is not-*x*. Thus, Confucius describes the *chün-tzu* as one who reaches upward, who is at peace, who understands what is morally appropriate, and who places responsibility upon himself. By contrast, the *hsiao-jen* reaches downward, is insecure, understands only what is profitable, and always places the blame on others. While

contrasted with the *chün-tzu*, the *hsiao-jen* would be defined as someone whose capacity for moral development has not been fulfilled. Such a person is not seen as evil, but simply underdeveloped in terms of his moral nature.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Hsiao-lao Offering

The *hsiao-lao* or *shao-lao*, Small Offering, a name for gradation of sacrificial offerings, is contrasted with the *t'ai-lao*, Great Offering. These gradations were used to delineate specific functions for which certain sacrifices could be used. The sacrificial order was closely tied to the official state ceremony and the imperial institutions' involvement in the **state religion**.

As Confucianism became the official state ideology, much of the state ceremonial activity was adapted to the Confucian tradition. Thus, the official way in which Confucianism was practiced as a **state cult** was the same as the state religion itself. **Sacrifice** offered to **Confucius** followed rules of ceremony for general state ceremony. In the case of the level of sacrifice offered to Confucius, Confucius was placed in the highest level of sacrificial activity during the late **Ch'ing dynasty**, equal with the sacrifice to Heaven and earth, or at least to the middle level of sacrifice directed to celestial bodies and past rulers.

In general, the early and continuing imperial sacrifices to Confucius were *t'ai-lao*. This was at the point that imperial sacrifice to Confucius involved visits to the state of Lu, the tomb of Confucius, and the temple of the K'ung family. As additional **Confucian temples** were constructed, the major temples saw the highest level of sacrificial ceremony, particularly when it involved imperial visits.

Provincial temples generally had a lesser degree of sacrificial offering. It did not mean that the sacrifice itself was bestowing any less honor upon Confucius, but merely that the sacrifice was less elaborate. This level of sacrifice was called *hsiao-lao*, and included one sheep and one pig but no ox, as the *t'ai-lao offering* demanded. Lacking an ox, the ceremony was far less elaborate and far more reasonable to perform.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Hsieh Fang-te

(1226–1289) A famous loyalist to the fallen **Sung dynasty**; also known as Hsieh Chün-chih or Hsieh Tieh-shan. Hsieh Fang-te was a Confucian poet from Kiangsi, **Chu Hsi's** native province. He passed the *chin-shih examination* and obtained the Metropolitan Graduate degree in the 1250s and served the Southern Sung court for some twenty years, though not without criticism of **Chia Ssu-tao's** government. He led armies against the Mongols, but the resistance failed. He then retired and refused all summonses for service under the new **Yüan dynasty**. He displayed his loyalty by referring to the reign of the last Sung emperor, writing poetry to express his pains, and eventually committing to a fast-until-death when he was sent to the capital, Yen-ching (modern Peking). Hsieh was made a model of the Confucian virtue *chung* (**loyalty**) and was praised for his embodiment of the ideal. See also **Cheng Ssu-hsiao**; **Liu Yin**; **Wen T'ien-hsiang**.

Mote, Frederick W. "Confucian Eremitism in the Yüan Period." *The Confucian Persuasion*. Edited by

Arthur F. Wright. Stanford, CA: Stanford University Press, 1960.

Hsieh Liang-tso

(1050–1103) Prominent Neo-Confucian thinker of the Northern **Sung dynasty**; also known as Hsieh Hsien-tao or Master of Shang-ts'ai. Hsieh Liang-tso is grouped together with **Yu Tso**, **Yang Shih**, and **Lü Ta-lin** to make up the **Four Masters of the Ch'eng School**, of whom Hsieh, Yang, and Yu are responsible for transmitting the two **Ch'eng brothers'** teachings to the Southern Sung scholar **Hu An-kuo**. Hsieh was a student of both **Ch'eng Hao** and **Ch'eng I**. He was successful in the **civil service examinations** and served as a capital official, but after an imperial audience, in which he was critical of the emperor, he was demoted and eventually reduced to the position of a commoner.

As a Neo-Confucian, Hsieh Liang-tso seems particularly attracted to the *Lun yü* (*Analects*). In his major work, *Lun yü shuo*, or *Explanations of the Analects*, he builds his philosophical system around the central Confucian virtue of *jen* (**humaneness**). He identifies *jen* with the *hsin* (**heart-mind**) and *T'ien-li* (**Principle of Heaven**). This has laid the foundation for **Lu Chiu-yüan's** *hsin-hsüeh*, or learning of the heart-mind. Yet he also stresses *ko-wu* (**investigation of things**) as the way to acquire the knowledge of **Principle** (*li*). The proper mental attitude for the acquisition of such knowledge is *ching* (**reverence or seriousness**), which can be implemented by the practice of *li* (**propriety or rites**).

Hsieh Liang-tso is a faithful follower of the Ch'eng brothers in their teachings of Principle. He asserts that there is only a single Principle and that through *ch'i-ung-li* (**exhausting Principle**) one will be able to form a unity with **T'ien** (**Heaven**). Insofar as the Principle of Heaven and human desires is concerned, Hsieh regards them as oppositional. His sayings were collected by

Chu Hsi in 1159 as the *Shang-ts'ai yü-lu*, or *Recorded Conversations of Shang-ts'ai*. See also **yü (desire)**.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Hsien-ch'iu Meng

Identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*, as one of the fifteen disciples of Mencius. He is referred to in only a single passage. He engages **Mencius** in an extended conversation about the interpretation of the classics, specifically issues pertaining to the relation between the sage rulers **Yao** and **Shun** as well as Shun's own father. If the classics are interpreted literally, the relationship appears awkward, as it seems as though Shun treated Yao as a subject and failed to minister to his own father. Mencius uses the opportunity to suggest that it is more important to derive an author's intention from the classics than to interpret them in a sense of literal truth. This is an important issue in terms of general hermeneutical traditions that arise within Confucianism. See also **Five Classics**.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Hsien-hsien (Former Worthies)

Within the main building of the **Confucian temple**, the *ta-ch'eng tien* (**Hall of Great Accomplishments**) are a series of altars. In the center at the northern end stands the altar to **Confucius**. Along the sides and close to the main altar are the *p'ei altars* (**altars of the worthies**), facing east and west, and next to them the *che altars* (**altars of the philosophers**), also facing east and west. Outside the main building and running along both eastern and western sides are a series of *wu* (**cloisters**). Within these cloisters are found the *hsien-hsien*, Former Worthies, and

the *hsien-ju* (**former Confucians**), so called since the **Ming dynasty** emperor Chia-ching's reign. The *hsien-hsien* have numbered more than one hundred, a number that has varied over the centuries with various additions and deletions. A number of the *hsien-hsien* are direct disciples of Confucius. Some are also disciples of **Mencius**. Others are prominent Confucians of later generations, particularly major Neo-Confucian figures.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Wilson, Thomas A. *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*. Stanford, CA: Stanford University Press, 1995.

Hsien-hsüeh

General name for district schools, the *hsien-hsüeh* was ranked as the lowest level of state school topped by the *chou-hsüeh*, prefectural school, and the *t'ai-hsüeh* (**National University**). In the **civil service examinations** system from the Sui dynasty to the **Ch'ing dynasty**, a candidate who passed the local preliminary examination and was admitted to a district school for further examinations was designated as *sheng-yüan*, Government Student, or later as *hsiu-ts'ai*, Cultivated Talent.

Chaffee, John W. *The Thorny Gates of Learning in Sung China: A Social History of Examinations*. Albany, NY: State University of New York Press, 1995.

Hsien-ju (Former Confucians)

Within the **Confucian temple**, the major building, *ta-ch'eng tien* (**Hall of Great Accomplishments**) contains a number of altars. The central altar at the most northern location is the altar dedicated



Hsieh Fang-te was a model of the Confucian virtue *chung* (loyalty).

to **Confucius**. Directly beside the altar to Confucius on both eastern and western sides are the *p'ei* altars (**altars of the worthies**). Behind them stand the *che* altars (**altars of the philosophers**) also on both eastern and western sides.

Outside the main building there are *wu* (cloisters), running along both the eastern and western sides of the courtyard. Inside these cloisters are found the *hsien-hsien* (**former worthies**), and the *hsien-ju*, Former Confucians. The *hsien-hsien* number about one hundred and are located closer to the main hall.

The *hsien-ju*, so called since the **Ming dynasty** emperor Chia-ching's reign, occupy the most distant position from the main hall, but are still named figures to whom **sacrifice** is offered. *Hsien-ju* number about seventy. They include prominent Confucians, though they are not as prominent as those in the other categories. *Hsien-ju* are typically disciples of disciples or individuals who performed some action considered important in the history of the Confucian tradition, such as a contribution to the exegesis of the Confucian classics. Confucians from most historical periods are represented in the rank of the *hsien-ju*.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Wilson, Thomas A. *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*. Stanford, CA: Stanford University Press, 1995.

Hsien-sheng (Sage of Antiquity)

Title used for **Confucius** between the years 240 and 610. During the reign of Kao Tsu, the founder of the **T'ang dynasty** (618–626), the **Duke of Chou** was given the title of *hsien-sheng*, and Confucius was demoted to *hsien-shih*

(**Teacher of Antiquity**). But in 628, the second year of T'ai Tsung, the temple for worshipping the Duke of Chou was abandoned and Confucius was again referred to as *hsien-sheng*, with Yen Yüan (Hui) bearing the title of *hsien-shih*.

The title *hsien-sheng* was changed to **Wen-hsüan Wang (Comprehensive King)** by Hsüan Tsung in 739 and formed part of the title for Confucius until it was done away with in 1530 during the **Ming dynasty** by the emperor Chia-ching. With the elimination of the title *wang*, or king, the title was returned to the earlier incorporation of *hsien-sheng* and *hsien-shih*. The standard title from 1530 to the present has been **Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)**. See also *wang* (king) title for **Confucius**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Hsien-sheng (Teacher)

The standard term for teacher or master, *hsien-sheng* first appears in early Chinese texts such as the *Li chi*, or *Records of Rites*. It is inclusive of all traditions of thought and general education as well. The term means “formerly born” or “elder” and thus conveys the sense of respect that is paid to one's elder. It is a term of deep respect, and when used, suggests a person who is one's elder or teacher, that is, a person of learning and knowledge. It is sometimes used interchangeably with the term *shih*, scholar or literati. It designates anyone who is regarded as one's senior either by age or in skill and occupation who serves as one's teacher or instructor. Thus it is used as a sign of respect and honor. *Hsien-sheng* is widely used today in southern China and Japan, and is pronounced *sensei* in Japanese. See also **scholar class (shih)**.

Hsien-sheng miao (Temple of the Sage of Antiquity)

One of several terms used for the name of the **Confucian temple**. The *hsien-sheng miao* (Temple of the Sage of Antiquity) was a designation used primarily during the **T'ang dynasty** when **Confucius** was referred to as *hsien-sheng* (**Sage of Antiquity**). See also *hsien-shih* (**Teacher of Antiquity**).

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Hsien-shih (Teacher of Antiquity)

One of the titles used to refer to **Confucius**. It was first used between the years 240 and 610 to refer to Confucius' disciple Yen Hui. Confucius himself was referred to as *hsien-sheng* (**Sage of Antiquity**). When the title Sage of Antiquity was given to the **Duke of Chou** by the founding emperor of the **T'ang dynasty**, Kao Tsu, between 618 and 626, Confucius was given the title *hsien-shih*, Teacher of Antiquity.

Confucius' title as Sage of Antiquity was restored by T'ai Tsung between 627 and 649, and Yen Hui was again referred to as *hsien-shih*. With the naming of Confucius as *wang*, king, by Hsüan Tsung in 739, the title *hsien-shih* does not reappear in association with Confucius until 1530, when the designation of Confucius as ruler is eliminated. From 1530 to the present, Confucius has been referred to by a title that incorporates the phrase *hsien-shih*, teacher of antiquity, with *chih-sheng* (**highest sageliness**). See also *wang* (**king**) title for Confucius and Yen Yüan (Hui).

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Hsien-shih Ni-fu (Father Ni the Teacher of Antiquity)

One of the many titles used for **Confucius**, Hsien-shih Ni-fu was first used by the emperor Yang Ti of the Sui dynasty. Ni, Confucius' personal name, together with *fu*, father, gives the title a very personal quality. This is not a commonly used designation for Confucius and does not achieve the popularity of the title **Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Hsien T'ien t'u

Drawn by **Shao Yung** of the Northern **Sung dynasty**, the "Hsien T'ien t'u," "Diagram of Preceding Heaven" or "Diagram of What Antedates Heaven," is a cosmogonic scheme based on the principle of *hsiang-shu* (**image-number**) found in the *I ching*, or *Book of Changes*, and some thought of Taoism. The term *hsien T'ien*, preceding or antedating Heaven, is from the *I ching*. With this term, Shao refers to the **Tao (Way)**, or the *t'ai-chi* (**Great Ultimate**), which begets **T'ien (Heaven)**, the earth, and all things, including human beings. The formation of the universe begins with the singular and motionless *t'ai-chi* that splits into two, which gives birth to number; image is derived from number and in turn produces all *ch'i* (**utensils**), or concrete things.

The "Hsien T'ien t'u" consists of the **eight trigrams** arranged in a circle. Since the eight trigrams are regarded as the begetter of all things and are used to infer changes in the natural world and human affairs, the diagram is considered to have represented the entire **Principle (li)**. Such Principle or Tao, or *t'ai-chi*, is also identified with one's *hsin* (**heart-mind**). Now that the heart-mind



Emperor Kao Tsu, founder of the T'ang dynasty, conferred the posthumous title Teacher of Antiquity on Confucius between 618 and 626.

precedes Heaven and earth, the self becomes the origin of Heaven and earth. Therefore, Shao describes his learning of *hsien T'ien* as a *hsin-fa*, or method of the heart-mind.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Smith, Kidder, Jr. et al. *Sung Dynasty Uses of the I Ching*. Princeton, NJ: Princeton University Press, 1990.

Hsi-ming

Probably the most famous writing of the **Sung dynasty** Neo-Confucian **Chang Tsai**, the “Hsi-ming,” or “Western Inscription,” was originally part of a chapter of the *Cheng-meng*, or *Correcting Youthful Ignorance*. The passage was inscribed by Chang on the west window of his lecture hall and was entitled “Ting wan,” or “Correcting of the Ignorant,” which was so renamed by **Ch'eng I**. It became an independent text when **Chu Hsi** wrote a commentary on it. Both Ch'eng I and Chu Hsi have the greatest esteem for it. Ch'eng even describes it as the purest writing since the **Han dynasty**.

The “Western Inscription” represents a vision of the unity of Heaven, earth, and humankind, and talks of the responsibility of humankind in relation to all things. It opens with the declaration that Heaven is one's father, earth is one's mother, what fills up Heaven and earth is one's body, all people are one's brothers and sisters, and all things are one's companions, suggesting that the tired, the weak, and the infirm all are brothers to whom one owes care and help. This has become one of the most important statements in the Neo-Confucian view of the universe as a single body and the ethical role of humanity within this shared community of all things. The work is interpreted by Ch'eng I and Chu Hsi in terms of *li-i fen-shu*, with **Principle (li)** being one

and manifestations being many. It is included in the *Chang-tzu ch'üan-shu*, or *Complete Works of Master Chang*. See also “**Hsi-ming chieh-i**” and *T'ien-ti chih se wu ch'i t'i*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Hsi-ming chieh-i

Chu Hsi's “Hsi-ming chieh-i” or “Explanation of the Meaning of the ‘Western Inscription’” was written in 1172. It is a major philosophical writing that has become the standard commentary on **Chang Tsai's** work “**Hsi-ming**,” or “Western Inscription.”

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hsin (Faithfulness)

A term used frequently by **Confucius**, *hsin* has been translated most often as faithfulness or truthfulness. The character *hsin* is composed of two parts; one part means person and the other means to speak. Thus, it means a person speaking and suggests that the emphasis is placed upon speaking that which is true. To be faithful is to express what is true. Philosophers David L. Hall and Roger T. Ames have suggested that *hsin* be rendered as “living up to one's word.” The translation has the advantage of demonstrating the importance of the concept as an indicator of not just speaking what is true, but carrying it out as well.

That Confucius considers the concept of great importance can be seen in the passage in the *Lun yü (Analects)* where Confucius is described as teaching four things: *wen* (culture), *hsing* (conduct),

ch'eng (**sincerity**), and *hsin*, faithfulness or “living up to one’s word.” The term *ch'eng* is closely connected to *hsin*. *Ch'eng* literally means to complete what has been spoken or bring it to fruition and suggests, like *hsin*, the quality of truth is connected with one’s utterances and the ability to carry out actions appropriate to what has been spoken. Confucius regards *hsin* as one of the practices of **jen** (**humaneness**) and the principle for governance, employment, and friendship.

Hall and Ames suggest that *hsin* represents a final stage in Confucius’ understanding of the process of thinking, a process that involves **hsüeh** (**learning**), **ssu** (**thinking**), **chih** (**knowledge or knowing**), and *hsin*. Their argument represents the relationship between different processes of thinking referred to by Confucius and suggests the degree to which learning is not just the accumulation of external data, but a process of internal **synthesis** as well as resulting action. Learning is the model of the ancients that one studies; reflection is the movement of the model into an internal synthesis; knowing is the actual realization of the knowledge; and *hsin* is the manifestation of the knowledge in terms of what is said and acted upon.

Faithfulness or truthfulness may also suggest a religious dimension of the tradition. The model Hall and Ames have proposed in terms of interconnected procedures of thinking suggests a way of understanding the unfolding of religious meaning in the learning process. Learning, *hsüeh*, is the sacred knowledge of the past, that is, the learning representing the time of the sages. Reflection, *ssu*, is the ability to internalize this special knowledge from the sacred past, and knowing, *chih*, is the moment at which this knowledge becomes fully experienced or realized.

At this point, the individual fully embodies the sacred knowledge of the past and is poised to act. The quality of action is fulfilled in terms of *hsin* through the representation of the

embodiment of sage learning in one’s actions. This is not unlike the term *sheng*, sage, that is, the one who hears the Way of Heaven and manifests it for all people. The process of learning suggests the same focus through the acquisition of learning judged to be sacred and the conclusion of the learning process is the ability to act upon that which has become known.

For Confucius, the basis of *hsin* within the individual may well remain with the foundation in *hsüeh*, learning, that is, the inculcation of the model of the sage kings. However, later Confucians will see *hsin* as a direct manifestation of the inherent nature of goodness within the individual. **Chu Hsi**, for instance, avers that *hsin* is the embodiment of the other four virtues of *jen* or humaneness, **i** (**righteousness or rightness**), **li** (**propriety or rites**), and **chih** (**wisdom**). This will be translated into a representation of **Principle** (**li**) or within the person. In both cases, *hsin* is properly seen as an outward expression of the nature of innate goodness or Principle. It remains as an expression of faithfulness or truthfulness to the degree that it means “living up to one’s word” because it represents the direct manifestation of the capacity for sageliness that is contained within the individual. See also **sacred/profane** and **sheng or sheng-jen** (**sage**).

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Hsin (Heart-Mind)

The *hsin*, or heart-mind, is a key term in Confucianism. Its conception reveals the development of the tradition throughout history. The first Confucian who attaches importance to it is **Mencius**. He brings forth the heart-minds of caring and compassion, of **shame** (**ch'ih**) and dislike, of yielding and modesty, and of right and wrong as the **ssu-tuan** (**Four Beginnings**) of a priori morality in human nature. He defines the human heart-mind as **jen**

(humaneness), and suggests that *hsin* is an organ of *ssu* (thinking), the master of sense organs. While one who follows the heart-mind is a great person, one who follows his or her sense organs is a **hsiao-jen** (petty person). **Hsün-tzu** agrees with Mencius in that the heart-mind is the repository of humaneness and the ruler of sense organs. The **Han dynasty** Confucian **Tung Chung-shu** goes further to aver that the heart-mind is the authority over *ch'i* (vitality).

The **Sung dynasty** Neo-Confucian **Shao Yung** considers the *hsin* to be the *t'ai-chi* (Great Ultimate), hence the begetter of all things. Shao's contemporary **Chang Tsai** puts forward the theory that the heart-mind is the unity of *hsing* (nature) and *ch'ing* (emotions or feelings). **Chu Hsi** inherits Chang's theory, explaining that the heart-mind includes both the unmoved nature and the moved feelings. Chu's rival, **Lu Chiu-yüan**, identifies the *hsin* with **Principle (li)** and regards the heart-mind as a gift from **T'ien (Heaven)** to all persons. This teaching laid the foundation for the **hsin-hsüeh** (School of Heart-Mind).

Thus, **Wang Yang-ming**, representative of the School of Heart-Mind during the Ming period, equates the heart-mind with Heaven. For Wang, the heart-mind is synecdochic of Heaven and earth as well as all things in between. Therefore, the essential step to unite the heart-mind with Principle is *chih liang-chih*, extension of knowledge of the good, within one's heart-mind. Influenced by the Lu-Wang teachings, the late Ming Confucian **Liu Tsung-chou** proclaims the heart-mind as the spiritual noumenon of the universe. By the end of the Ming era, the Neo-Confucian conception of the *hsin* has been completed.

An echo to the Han notion of the *hsin* is found in the views of **Huang Tsung-hsi** and **Ku Yen-wu**. Both Huang and Ku perceive the heart-mind as the *ch'i* filling the space between Heaven and earth. Their contemporary **Wang Fu-chih**, however, argues that although the heart-mind is the most important part of the human

body, its spirit and intelligence also depend on other organs. In spite of its special functions in thinking, feeling, and understanding, the heart-mind will become worthless should one of the sense organs malfunction. Wang's idea sounds more scientific than religious. See also **Lu-Wang School**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Hsin-chai Wang hsien-sheng ch'üan-chi

Published by the author's grandson, the *Hsin-chai Wang hsien-sheng ch'üan-chi*, or *Complete Works of Master Hsin-chai Wang*, is a reprint of the mid-sixteenth-century collection of **Wang Ken's** writings. It was originally compiled by Wang's disciple Tung Sui and his sons Wang I and **Wang Pi**. This earliest edition was soon enlarged by Wang Pi, Tung Sui, and Nieh Ching, who added to it the *Hsin-chai yü-lu*, or *Recorded Conversations of Hsin-chai*, and a chronicle of Wang Ken's life. The collection was expanded again at the end of the **Ch'ing dynasty** and renamed as *Ming-ju Wang Hsin-chai hsien-sheng i-chi*, or *Collected Surviving Works of the Ming Confucian Master Wang Hsin-chai*. Its contents reveal Wang Ken's belief of the **Tao (Way)** as the common people's everyday life.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

Hsin-chai yü-lu

A collection of **Wang Ken's** conversations, the *Hsin-chai yü-lu*, or *Recorded Conversations of Hsin-chai*, is included in the *Hsin-chai Wang hsien-sheng ch'üan-chi*, or *Complete Works of Master*

Hsin-chai Wang. It contains Wang's reflection on the **Tao (Way)**, his ideal of education, and his approach to human relations. See also *yü-lu*.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Hsin-chih-t'i

Literally the substance of the heart-mind, *hsin-chih-t'i* can be translated as the heart-mind itself, the **Absolute** heart-mind, or the foundation of the heart-mind. It is equivalent to the *wei-fa*, unmanifest or unconditioned, state of the heart-mind. In the first line of **Wang Yang-ming's** work *ssu chü chiao* or Four-Sentence Teaching, the *hsin-chih-t'i* is said to be *wu-shan wu-eh*, beyond good and evil. It presents a contrast to the activation of the *i* or will, where the distinction of good and evil exists. See also *hsin (heart-mind)*.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.

Hsin ching

A short work by the late **Sung dynasty** Neo-Confucian **Chen Te-hsiu**, the *Hsin ching* or *Classic of the Heart-Mind* has had extraordinary influence as a general guide to Neo-Confucian learning and self-cultivation. It is composed entirely of quotations from classical sources as well as passages from Sung Neo-Confucian writings. Its purpose is to outline the learning and self-cultivation offered by the Neo-Confucian movement at a time when the Neo-Confucian teachings were regarded as *wei-hsüeh*, heterodoxy, and **Chu Hsi's**

li-hsüeh (School of Principle or learning of Principle) was persecuted by **Han T'o-chou**.

Intellectual historian Wm. Theodore de Bary suggests that the *Hsin ching* has provided an alternative to Buddhism, that is, the Confucian vision of the fundamental good nature of humankind, which needs to be cultivated to transform the world into a morally ordered society. Many classical sources are brought to support this agenda of realizing the inner moral nature of humanity. The classics cited include the *Shu ching*, or *Book of History*; the "**Chung yung**" ("**Doctrine of the Mean**"); the *Shih ching*, or *Book of Poetry*; the *I ching*, or *Book of Changes*; the *Book of Mencius*; and the "**Great Learning**" ("**Ta-hsüeh**").

The *Hsin ching*, as its title indicates, stresses the role of the heart-mind in the cultivation of a state of **ching (reverence or seriousness)** as a mindfulness of others and their needs. There is a focus on the restraint upon human desires. This is an austere philosophy that seeks to cultivate a person of goodness with the hope of transforming society into a moral one. The text played a key role in the Neo-Confucian agenda for several centuries after its composition. See also *yü (desire)*.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Hsin-fa

A Buddhist term borrowed by Neo-Confucians to describe their school of teachings, *hsin-fa*—method, message, or measure of the heart-mind—is similar to the concept of *Tao-t'ung*, tradition of the Way. According to the theory of *Tao-t'ung*, the essential teachings of the ancient sages **Yao**, **Shun**, and **Yü** were promulgated through certain selected teachers, such as **Confucius** and **Mencius**, but then disconnected until the founders of the Neo-Confucian movement appeared during

the early **Sung dynasty**. They were regarded as the first teachers to rejuvenate Confucianism, hence the repositories of sagely teachings.

As intellectual historian Wm. Theodore de Bary has pointed out, *hsin-fa* also refers to a specific form of instruction and practice. It is a method of self-cultivation. The source of this method seems to be primarily the “**Chung yung**” (“**Doctrine of the Mean**”) as interpreted by **Chu Hsi**. In his preface to the text he explains that it represents the *hsin-fa* of the Confucian school transmitted from **Tzu-ssu** to Mencius. Unlike its original Buddhist emphasis on non-language learning, the *hsin-fa* is used by Neo-Confucians to include study of the Confucian canon as part of the training.

It was quite typical that the method was illustrated in chart form for instructional purposes. Examples are the diagrams of Li Yüan-kang’s “**Ts’un-hsin yao-fa**,” or “The Essential Method for the Preservation of the Heart-Mind;” Ch’eng Fu-hsin’s “**Lun hsin t’ung hsing ch’ing**,” or “Exposition of the Heart-Mind Coordinating the Nature and Emotions;” and “**Sheng-hsien lun hsin chih yao**,” or “Essentials of the Sages’ and Worthies’ Exposition of the Heart-Mind.”

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

———. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Hsing (Nature)

A key philosophical concept in the Confucian tradition, *hsing* or nature has often been seen as the element that gives the tradition its most characteristic feature, namely, the belief in the fundamental goodness of humankind. The word *hsing* itself is composed of two parts: one is the radical of heart-mind,

and the other is the graph for life—to be alive or to be born. The two together suggest the quality of mind-heart with which one is born or that is most essential to life itself. As reflected in its common English translation, nature, the term points to what appears to be **essence**. It is usually employed to denote human nature, though sometimes used for the nature of Heaven or the nature of things. The nature of humankind and that of Heaven, however, are inseparable, since in the early Confucian text “**Chung yung**” (“**Doctrine of the Mean**”), *T’ien-ming* (**Mandate of Heaven**) is called *hsing*, which is to be understood as human nature. Philosophers David L. Hall and Roger T. Ames render *hsing* as “natural tendency,” calling attention to the need to exercise caution in viewing human nature as essentialistic, and suggesting instead that *hsing* is always in the process of changing and developing.

Within Confucianism, *hsing* has played an important role in defining what best characterizes the fundamental nature of humankind, not in a static fashion, but as a matter of process and potential for development. **Confucius** himself only points out that by nature, human beings are alike, but through *hsi* or practice they grow apart. As such, he passes no judgment upon human nature. It is left to **Mencius** to formulate the classical Confucian position on human nature.

In his debates with **Kao-tzu**, Mencius rebuts Kao-tzu’s assumptions that human nature is neither good or evil, and denies that *hsing* is simply desires or basic **instincts** free of moral value. He argues for the inborn goodness of human nature in terms of the *ssu-tuan* (**Four Beginnings**), suggesting that goodness is the essential difference between human beings and brutes, and is inherent only within human nature but needs to be nurtured to come to full realization. Mencius suggests, as many generations of Confucians after him do, that learning, education, and moral cul-

tivation will lead to the development and fulfillment of this goodness. The endpoint of such goodness is *sheng*, sagehood, a goal that becomes increasingly relevant and accessible as the tradition develops, particularly in its Neo-Confucian forms of learning.

There have been some notable exceptions to the theory of the goodness of human nature within the Confucian tradition. The earliest of these was **Hsün-tzu's** notion of *hsing*, which argued for the inborn evilness of human nature. Hsün-tzu believes that the evil human nature is transformable, but only through strict and disciplined education and learning. The Legalist school took up his call and generally believed that human nature beginning from a position of evil had to be subject to strict rules and laws if **social order** was to be maintained. This is not a position, however, that the Confucian school adopts.

The general backdrop of the theory of *hsing* after Mencius and Hsün-tzu tends to see human nature as more complex than simply good or bad. The **Han dynasty** Confucian **Tung Chung-shu** proposes a division between *hsing* and *ch'ing* (**emotions or feelings**). He argues in the *Ch'un ch'iu fan-lu* (*Luxuriant Dew of the Spring and Autumn Annals*) that there is both good and evil, which corresponds to *yang* and *yin*, respectively. In this scheme the *hsing* of humaneness is associated with *yang*, a positive or good nature, while that of corruptness is related to *yin*, a negative or evil nature. Tung also divides human nature into three grades: already good, potentially good, and not good. **Yang Hsiung** considers human nature to be a combination of good and evil, with goodness capable of cultivation. **Wang Ch'ung** follows Tung Chung-shu's three grades by dividing human nature into the superior, the medium, and the inferior. In addition, Wang also brings forth the quality of *ch'i* (**vitality**), in the determination of the goodness or evilness of *hsing*. This set the ground for the Neo-Confucian understanding of the concept of *hsing*.

The theories of mixture and three grading by Han Confucians has influenced their **T'ang dynasty** successors. **Han Yü** inherited Wang Ch'ung's division of three grades based upon the combination of good and evil. It was then a matter of accounting for the particular combination of these elements in any particular person. Han Yü's student **Li Ao** distinguishes *hsing* from *ch'ing* in his *Fu hsing shu* (*Discourse on Returning to the Nature*). His distinction between human nature and feelings categorizes the former as good and the latter as evil.

With the rise of **Neo-Confucianism** and the acceptance of Mencius as the orthodox interpreter of Confucius—during the **Sung dynasty**, the theory of the goodness of human nature prevails—though it is subject to subtle differences in the various schools of Neo-Confucianism. For the *li-hsiieh* (**School of Principle or learning of Principle**), *hsing* remains the locus of attention in learning and self-cultivation. One has to cultivate the original nature, which means realizing one's inherent capacity for goodness. The Neo-Confucians of the Sung dynasty developed *hsing* to be the *T'ien-ming chih hsing*, the nature conferred or destined by Heaven. **Ch'eng I** avers that what lies in Heaven is called *ming* (**destiny or fate**), and what lies in humankind is nature. *Hsing* and *ming* are therefore two sides of the same coin.

According to the *Pei-hsi tzu-i* of **Ch'en Ch'un**, *hsing* is identical with **Principle (li)** and *T'ien-li* (**Principle of Heaven**). Identified with Principle, human nature is good in the same way that Mencius argues the goodness of *hsing*. Relying upon **Ch'eng Hao** and Ch'eng I, Ch'en Ch'un argues that evil is no longer seen as a product of *ch'ing*, but rather is shifted to the relation between the two major metaphysical forces in Neo-Confucianism: *li*, Principle, and *ch'i*, vitality. Evil is not attributed to *ch'i per se*, but suggested as a potential of a person in whom *ch'i* is dominant over Principle. *Ch'i* is seen as having both

yang and *yin* capacities, positive and negative, hence good and bad. Such capacities in interaction with things in the world can be the cause for the arising of evil, hence the differentiation of the *ch'i-chih chih hsing*, or nature of temperament, from the *T'ien-ming chih hsing*. This causality between *ch'i* and evil, however, was rejected by some Confucians during the Ch'ing dynasty.

For **Wang Yang-ming**, master of the School of Heart-Mind, focus shifts to the *hsin* (heart-mind), as the substance of *hsing* and the locus of the highest goodness, where the capacity for the realization of goodness is inherent within the individual. Great attention is thus given to the role of heart-mind and the immediate relation between heart-mind and Principle. As a result, human nature is not only identified with the Principle of Heaven, but also equated with *liang-chih*, or knowledge of the good in the heart-mind. However, it is important to remember that the full development of nature remains at the center of attention for the School of Heart-Mind as much as it does for the School of Principle.

Wang Fu-chih tries to return to the conception of human nature from Confucius' own words. He differentiates the innate nature from the acquired one by ascribing them to Heaven and *hsi*, practice, respectively. Thus, there is both human nature of Principle and that of desires. **Tai Chen** of the Ch'ing period, however, argues that desires, the perceptual and the rational, all belong to natural tendency, in which the rational, through the act of learning, plays the most significant role in realizing the goodness of human nature.

Throughout the centuries in which Confucian philosophy develops, there remains at the center of the tradition an interpretation of human nature as morally good, human nature as a moral nature. Human nature is generally seen as not yet fully developed in goodness at birth, but inclined toward goodness. With this inclination the object of learning and cultivation becomes the

attempt to fully realize the capacity for goodness. In spite of the controversy about emotions and desires, this theory of the goodness of human nature conferred by Heaven stands at the very center of the Confucian tradition throughout its history. See also *hsin-hsüeh* (School of Heart-Mind); *yin/yang; yü* (desire).

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Hsing (Punishment or Criminal Law)

A term used by **Confucius** to contrast a society ordered through the implementation of *li* (propriety or rites) and one organized around the principle of penal law and corporal punishment. For Confucius the hope was to be able to create a society where *hsing*, punishment or criminal law, was exercised to the least possible degree. Instead, for Confucius and generations of later Confucians, the ordering principle for society was found through the implementation of ritual and propriety.

The term *hsing* which occurs in the *Lun yü* (*Analects*), was later replaced by the term *fa*, law or standard, but it still formed the foundation for the contrast seen between a society ordered by moral principles and one ordered through the enactment of law and punishments. The

contrast drawn between *hsing* and *li* is a fundamental one in the history of Chinese political and moral philosophy. It forms the foundation for the differential between the Confucian school and the so-called Legalist School, *fa-chia*.

The Confucian school throughout its history has continued to insist that laws and punishments were fundamentally a failure of the ability of humans to relate to each other in moral ways. Whether moral character was part of one's original nature, as **Mencius** insisted, or something inculcated from the external paradigms of the sage rulers of the past, as was insisted upon by **Hsün-tzu**, the basis for the interactions of one person with another remained a moral relationship. For Confucius himself such moral relationships are contrasted with the necessity of demanding **social order** through the enactment of law and punishments.

The Confucian model was built upon the character of the *chün-tzu* (**noble person**) as a moral person, who practiced *jen* (**humaneness**) and acted upon the basis of proper relations between himself and others. The relationships with others were formulated for the Confucian through the system of *li* in which proper relationships became the basis for order and the exercise of morality. The degree to which there was reversion to the enactment of laws and punishments was, from the Confucian point of view, the degree to which the system of special moral relations established through *li* had failed.

The Legalists looked upon this same issue in an entirely different way. From their perspective, a discussion of moral relations was at best a very idealized image of the nature of humankind. They held strongly that man's nature was evil and only through threats of discipline and punishment could he be made to do good. Thus, to try to maintain order in society was not to let man exercise his nature, but to mandate conditions of law to such a degree that no deviation from the accepted standard of what constituted order could be exercised. To bring this

order about was merely a matter of the enactment of laws and punishments that became progressively stringent. The use of the term *hsing* suggests the tendency to emphasize severity of law and punishment, arguing that order is a direct product of the threats posed for maximizing punishment for the violation of standards and norms.

The Confucians did not rule out the use of *hsing* if the condition of disorder was of such magnitude that it was mandated, but they continued to suggest that laws and punishments were unnecessary when *li* was fully utilized. The advice given by Confucius, Mencius, and other Confucians to the various rulers of the day often bore upon this point. If a ruler would simply become a man of *jen* and fulfill the ideal of the *chün-tzu*, then society itself would exercise its moral virtue and there would be little need for laws and punishments.

The endpoint appears to remain the same for both the Confucian and the Legalist: the establishment of order in society. However, where the Legalist ended with order at the cost of the individual, the Confucians focused upon the development of the moral nature of the individual. In other words, order in society for the Confucians was an important objective, but it remained a by-product of the establishment of the moral order of the individual. If every individual were moral then society would follow in his or her footsteps. To suggest that order in society was established at the cost of the individual remained a step that the Confucian school was under most circumstances unwilling to take. See also **hundred schools of thought**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Schwartz, Benjamin I. *The World of Thought in Ancient China*. Cambridge, MA: Harvard University Press, Belknap Press, 1985.

Hsing-erh-shang/hsing-erh-hsia

First found as a pair of categories in the “**Hsi-tz'u chuan**,” or “Commentary on the Appended Judgments,” to the *I ching*, or *Book of Changes*, the terms *hsing-erh-shang*, above, before, or without form, and *hsing-erh-hsia*, below, after, or within form, become a common metaphysical distinction within Chinese philosophy and are used extensively in Neo-Confucian discourse. The distinction between **Tao (Way)** and **ch'i (utensils)**, or all concrete things in the world, is made in the commentary, suggesting that the world is patterned upon the Way; therefore the Way exists prior to the world, and yet the world is infused with the Way. They cannot be separated from each other, though there remains a priority placed upon the Way.

The character *shang* means above, and *hsia* means below. Thus the phrases *hsing-erh-shang* and *hsing-erh-hsia* refer, as the **Ch'ing dynasty** scholar **Tai Chen** understands it, to the states before and after a form takes shape. **K'ung Ying-ta** of the **T'ang dynasty** interprets it as the Way without any form and the utensils within some forms. According to the *I ching* commentary, the Way is above any forms or has no form at all, while all things below forms or with a form are called utensils. Some translators conveniently, yet quite misleadingly, render *hsing-erh-shang* and *hsing-erh-hsia* into the Western philosophical terms “metaphysical” and “physical.” The crux of the issue is the ongoing interconnection between the two realms, rather than any binary opposition of sharp **dualism**.

The T'ang annotators of the *I ching* commentary relate *hsing-erh-shang* and *hsing-erh-hsia* to the notions of *jung*, function, and *t'i*, substance, respectively. K'ung Ying-ta further asserts that, like being derived from non-being, form is based on Tao; Tao is prior to form.

Accordingly, *hsing-erh-shang* is that which gives rise to *hsing-erh-hsia*.

The Neo-Confucian **Chang Tsai** of the **Sung dynasty** takes the effect of civilization as an example of *hsing-erh-shang* and the practice of **li (propriety or rites)** and **i (righteousness or rightness)** as an instance of *hsing-erh-hsia*. **Ch'eng I** suggests that **ch'i (vitality)**, be it *yin* or *yang*, belongs to the category of *hsing-erh-hsia*.

Chu Hsi, the great synthesist of the **li-hsiieh (School of Principle or learning of Principle)**, discusses the terms in the context of the relation between **Principle (li)** and **ch'i**, vitality. Chu Hsi is asked which occurs first, Principle or vitality. His answer is that Principle and vitality have never been separated; that is to say, there is never the occasion when vitality is present but Principle is absent at the same time. However, Principle is *hsing-erh-shang* because it has no form. In Chu Hsi's words, it is like the Way, the origin of all living things. It is that which is there initially, and then form is modeled after it. Vitality is *hsing-erh-hsia* combined with Principle, but still a state after Principle. It is the shape of living things.

The crux for Chu Hsi also remains the interconnection between Principle and vitality. There might be a priority given to Principle, but vitality and Principle are intimately interconnected, and any sense of radical dualism between **li** and **ch'i**, or *hsing-erh-shang* and *hsing-erh-hsia*, is thereby overstated. That is probably why the later thinker **Wang Fu-chih** attempts to place utensils and form, *hsing*, before *hsing-erh-shang* because if there is actually no form, it will be meaningless to talk about “without,” “before,” or “above” form. See also **t'iyung (substance/function)** and **yin/yang**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Hsing-li ching-i

An abridgment of the *Hsing-li ta-ch'üan*, or *Great Compendium on Nature and Principle*, the *Hsing-li ching-i*, or *Essentials of Nature and Principle*, was compiled by **Li Kuang-ti** and others in 1715, under the order of the early **Ch'ing dynasty** emperor K'ang-hsi. It keeps the layout of its predecessor and can be divided into two parts. The first half of the book is an abbreviated edition of the essential writings of the **Ch'eng-Chu School**, including **Chang Tsai's Cheng-meng**, or *Correcting Youthful Ignorance*; **Shao Yung's Huang-chi ching-shih**, or *Supreme Principles Governing the World*; and **Chu Hsi's Chia-li (Family Rituals)**. The second half is arranged topically, such as *hsing/ming*, or nature/destiny, and *li/ch'i*, or Principle/vitality. The list of **Sung dynasty** Confucians at the beginning of the compilation is reduced from 121 to 45.

Why was a new version of basic Neo-Confucian works necessary, given the existence of the great compendium? According to the emperor, the existing compendium was too massive for the promotion of **Neo-Confucianism**. In fact, according to philosopher and Confucian scholar Wing-tsit Chan, K'ang-hsi had several intentions. On the one hand, he attempted to make the Manchu empire a Confucian regime so as to win over the educated classes; on the other, he also wanted to keep the educated classes occupied with the voluminous *ching-hsüeh (study of classics)*. In this respect, the industrious style of the Ch'eng-Chu School rather than the free character of the **Wang Yang-ming School** fit well with his motive. Moreover the individualistic trend of the Wang Yang-ming School was potentially dangerous to Manchu rule, and this could be balanced by the Ch'eng-Chu teachings.

Chan also argues, however, that the emperor seemed to have been deeply interested in Neo-Confucian philosophy. He attributes this genuine interest in large part to the influence of Li Kuang-ti.

With its publication, the *Hsing-li ching-i* soon substituted for the *Hsing-li ta-ch'üan* as the basic reading for the **civil service examinations**. Most important, it resurrected the Ch'eng-Chu School during a period when the Wang Yang-ming School was in a position of primacy. See also *ch'i (vitality)*; *hsing (nature)*; *ming (destiny or fate)*; **Principle (li)**.

Chan, Wing-tsit. "The *Hsing-li ching-i* and the Ch'eng-Chu School of the Seventeenth Century." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hsing-li hsüeh

One of the standard terms for **Neo-Confucianism**, *hsing-li hsüeh*, learning or study of the nature and Principle, suggests the focus of Neo-Confucianism upon *hsing (nature)* and its relation to Principle, the underlying structure of all things. The term was initially coined to cover all Neo-Confucianism, but since the rise of **Wang Yang-ming's hsün-hsüeh (School of Heart-Mind)**, it has been used to refer to the **Ch'eng Brothers' and Chu Hsi's li-hsüeh (School of Principle or learning of Principle)**. The **Ch'ing dynasty** Confucians employed *hsing-li hsüeh* to distinguish the **Ch'eng-Chu School** from the **Lu-Wang School** based on the fact that **Ch'eng I** equates human nature with Principle, whereas **Lu Chiu-yüan** identifies the heart-mind with Principle. See also *hsün (heart-mind)*.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Hsing-li ta-ch'üan

An anthology of philosophical writings of the **Sung dynasty** Neo-Confucians, the *Hsing-li ta-ch'üan*, or *Great*

Compendium on Nature and Principle, was compiled by **Hu Kuang** and others under the order of emperor Cheng Tsu of the **Ming dynasty**. First published in 1415, it served to establish **Neo-Confucianism** as the state orthodoxy. The compilation consists of two parts: first, works of 121 Neo-Confucians from **Chou Tun-i** to **Hsü Heng**; second, classified Neo-Confucian topics.

Included in the first part of the *Hsing-li ta-ch'üan* are writings such as Chou Tun-i's "T'ai-chi t'u shuo," or "Explanation of the Diagram of the Great Ultimate," and *T'ung-shu (Penetrating the Book of Changes)*; **Chang Tsai's "Hsi-ming,"** or "Western Inscription," and *Cheng-meng,* or *Correcting Youthful Ignorance*; **Shao Yung's Huang-chi ching-shih (shu),** or *Supreme Principles Governing the World*; and **Chu Hsi's Chia-li (Family Rituals).** Each writing is preceded by a biographical sketch of the author and an explanatory note on the title, and is accompanied by annotations.

Part two is arranged in thirteen topics, for example, *li/ch'i,* or Principle/vitality; *kuei/shen,* or ghost/spirit; *hsing-li,* or nature and Principle; *Tao-t'ung,* or tradition of the Way; and *hsüeh (learning).* Each topic is subdivided into specific terms. *Li/ch'i,* for instance, is discussed in terms of **t'ai-chi (Great Ultimate),** T'ien-ti, Heaven and earth, and others. The discussions are selections from the **Ch'eng Brothers** and Chu Hsi as well as their disciples and other Neo-Confucians of the Sung era. Chu Hsi is given a central place as the formulator of the **li-hsüeh (School of Principle or learning of Principle).**

During the Ming dynasty and **Ch'ing dynasty,** the *Hsing-li ta-ch'üan* was listed by the government together with the **Five Classics** and **Four Books (ssu-shu)** as required reading for the **civil service examinations.** The Five Classics and Four Books in this official grouping were published with commentaries by major Sung Neo-Confucians. There was an attempt to elevate the Four Books to an orthodox status, and to accept the Sung Neo-Confucian interpretations of the classics

as the standard. The *Hsing-li ta-ch'üan* thus became the textbook for Neo-Confucian education.

For Emperor Ch'eng Tsu, the promulgation of the *Hsing-li ta-ch'üan* together with the Five Classics and Four Books was part of his effort to fulfill the *ti-hsüeh* or learning of the emperors, suggesting the importance that he attached to his self-education as well as edification of his people in the Confucian teachings. Ch'eng Tsu was himself the Compiler of the **Sheng-hsüeh hsin-fa,** or *System of the Heart-mind in the Learning of the Sages.* With the adoption of Neo-Confucian teachings and commentaries and their institutionalization into the examination system, it became increasingly necessary, as intellectual historian Wm. Theodore de Bary observes, to produce standardized versions of the texts. The compilation of an anthology of the philosophical writings of the Sung Neo-Confucians represented such a process of canonization. An abridged edition, the **Hsing-li ching-i** or *Essentials of Nature and Principle,* is available. See also **ch'i (vitality); hsing (nature); Principle (li); T'ien (Heaven).**

Chan, Wing-tsit. "The *Hsing-li ching-i* and the Ch'eng-Chu School of the Seventeenth Century." *The Unfolding of Neo-Confucianism.* Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart.* New York: Columbia University Press, 1981.

Hsing-ming Group

Name given to a group of scholars after the An Lu-shan rebellion of the **T'ang dynasty.** The scholars of *hsing-ming,* or nature-and-destiny, were anxious to turn the study of Confucianism from one of broad-based political advice to the pursuit of personal learning and self-cultivation. While the scholars of the group continued to be for the most part involved with issues of state

bureaucracy, they sought to find in Confucianism a teaching that addressed questions of their own personal nature and destiny, thus the name *hsing-ming*. Clearly looking upon Confucianism as having the potential to address questions of a deep and profound sort, they pursued within Confucianism the possibility of developing methods of personal learning and self-cultivation. Most members of the group took up forms of spiritual practice of other traditions, both Buddhism and Taoism, but brought this practice into the framework of Confucianism as well and set such practice within the intellectual context of Confucian teachings.

Figures involved with this movement include **Liang Su**, Lu San, and **Ch'üan Te-yü**. Each of these men also knew **Han Yü** and **Li Ao**, the major figures of Confucianism during the T'ang period. Liang, Lu, and Ch'üan were involved in various forms of self-cultivation and meditation and saw a flexible relationship between the various religious traditions. Thus it was not surprising that they took up practice of either Buddhism or Taoism as a complement to their Confucianism.

The later *hsing-ming* scholars, represented by Han Yü and Li Ao, had a continued interest in the pursuit of both state and personal agenda but strictly within the context of Confucianism. While rarely mentioned as a major part of the thought of Han Yü and Li Ao, both men were deeply involved in systems of self-cultivation and meditative practice. There was also, however, a major shift in the focus of the group. Han Yü and Li Ao represented a strong reassertion of the Confucian tradition with little interest in or compromise with other traditions. They sought a purity of Confucianism in the face of the strength of Buddhism and Taoism and in this effort gave much of the impetus that later was to become the foundation for the Neo-Confucian movement.

What is remembered most about Han Yü and Li Ao is their reassertion of the importance of Confucianism with strong positions of denial of Buddhism and

Taoism. While this element is important in the eventual growth of the Neo-Confucian movement, equally significant is the general outlook of the Hsing-ming Group in establishing a credibility for a form of Confucianism that was more inwardly directed and focused upon personal cultivation and learning.

This new direction can also be seen in the emergence of a different group of Confucian writings that became the basis for study and self-cultivation. This was the grouping that included the "**Great Learning**" ("**Ta-hsüeh**"); "**Chung yüing**" ("**Doctrine of the Mean**"); *Lün yü* (*Analects*) of **Confucius**; and the *Book of Mencius*. Not yet called the **Four Books** (*ssu-shu*), this group predated the conscious construction of the writings under the Four Books rubric by the **Sung** dynasty Neo-Confucians. The interest in *Mencius* also began the rise of the *Book of Mencius* toward the level of prominence it achieved by its official establishment as canon during the Sung period. This reorientation of Confucianism to an inward-directed form of self-learning with its new literature had provided much of the intellectual context for the beginning of the Neo-Confucian movement at a point well before its normally recognized beginnings during the Sung dynasty.

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Hsing-ming ku-hsün

Major essay by **Juan Yüan**, the "Hsing-ming ku-hsün," or "Ancient Glosses on Nature and Fate," is an example of the *k'ao-cheng hsüeh*, or textual criticism. It traces the evolution of the Confucian concepts of *hsing* (**nature**) and *ming* (**destiny or fate**), not by developing abstract philosophical meanings for the terms, but by etymological and phonological reconstructions. For Juan, there is no distinction between good and evil in human nature, and desires are not external to it. See also *yü* (**desire**).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hsing-t'an (Apricot Platform)

In front of the *ta-ch'eng tien* (**Hall of Great Accomplishments**) at the **Confucian temple** in Ch'ü-fu, the birthplace of **Confucius**, the apricot platform marks the spot where Confucius is said to have lectured to his disciples. While translated as apricot, the tree in question is the ginkgo, and its fruit is referred to as silver "apricots." There is a long association between the **ginkgo tree** and the teachings of Confucius because he was said to have taught while sitting under the ginkgo tree. Frequent reference to the apricot platform is found not just at the Confucian temple at Ch'ü-fu, but at many Confucian temples throughout East Asia. A special chapter on the platform is given in the **Ch'ing dynasty** scholar **Ku Yen-wu's** work *Jih-chih lu*, or *Record of Daily Knowledge*.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Hsin hsin-hsüeh

A term of **New Confucianism**, the *hsin hsin-hsüeh*, or new learning of the heart-mind, is found in **Ho Lin's** work *Chin-tai wei-hsin-lun chien-shih*, or *Brief Explanation of Contemporary Idealism*, and *Tang-tai Chung-kuo che-hsüeh*, or *Contemporary Chinese Philosophy*. It represents an effort of the modern New Confucian movement to develop **Neo-Confucianism** by making use of Western philosophy. The new learning of the heart-mind is a reinterpretation of the Lu-Wang *hsin-hsüeh* (**School of Heart-**

Mind) in the light of Neo-Hegelianism.

Ho Lin equates the Confucian learning of the *hsin* (**heart-mind**) with Western idealism, considering the heart-mind to be the ultimate noumenon. For him, nothing can be discussed without returning to the heart-mind, because the heart-mind is the *t'i*, or substance of things, while things are the *yung*, functions, of the heart-mind. Ho borrows Thomas Hill Green's moral philosophy as a common ground to reconcile **Wang Yang-ming's** theory of *chih hsing ho-i*, unity of knowledge and action, with **Chu Hsi's** view on the issue. A counterpart of the *hsin hsin-hsüeh* is **Fung Yu-lan's** conception of the *Hsin li-hsüeh* or new learning of Principle. See also **Lu-Wang School** and *t'iyung* (**substance/function**).

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Hsin-hsüeh (New Learning)

Referring to several different ideas in the Confucian tradition, *hsin-hsüeh*, or new learning, is a relative term. It is coined by **K'ang Yu-wei** in his *Hsin-hsüeh wei-ching k'ao*, or *An Investigation on the Forged Classics of New Learning*, to refer to **Liu Hsin's** Old Text School that appeared after the New Text School and served Wang Mang's *hsin*, or "new" dynasty. It is also a historical reference to **Wang An-shih's** new interpretation of the *Shih ching*, or *Book of Poetry*, the *Shu ching*, or *Book of History*, and the *Chou li*, or *Rites of Chou*, as a theoretical foundation for his reforms. Finally, "new learning" is used before the **May Fourth movement** as the synonym of Western learning or, to put it in another way, as the antonym of the "old learning" of traditional Confucian thought. See also **New Text/Old Text** (*chin-wen/ku-wen*).



This is the Apricot Platform, where Confucius is said to have taught his disciples.

Hsin-hsüeh (School of Heart-Mind)

The *hsin-hsüeh*, or School of Heart-Mind, is an alternative school of Neo-Confucianism to the *li-hsüeh* (School of Principle or learning of Principle). While the School of Principle is also called the **Ch'eng-Chu School** as represented by the **Ch'eng brothers** and **Chu Hsi**, the School of Heart-Mind is often referred to as the **Lu-Wang School**, for both **Lu Chiu-yüan** of the Southern **Sung dynasty** and **Wang Yang-ming** of the Ming period, who looked upon the *hsin* (heart-mind) as the origin of all things in the universe. In his introduction to Lu Chiu-yüan's *Hsiang-shan ch'üan-chi*, or *Complete Works of Lu Hsiang-shan*, Wang Yang-ming suggests that the learning of the *sheng*, or sages, from **Yao**, **Shun**, and **Yü** on, is simply learning of the heart-mind. The *hsin-hsüeh* has become the second major school of Neo-Confucian thought since the Ming era with numerous disciples and sects as a result of the Lu-Wang teachings.

In the early phase of the Neo-Confucian movement during the Sung dynasty, however, the term was not used as a reference to an independent school, but rather to the learning of the emerging tradition itself. As intellectual historian Wm. Theodore de Bary observes, there had been no alternative school of Neo-Confucianism before the rise of Wang Yang-ming. It was Wang who established the School of Heart-Mind in the name of earlier Neo-Confucian figures, including Lu Chiu-yüan and even **Ch'eng Hao**. Yet Lu Chiu-yüan and Ch'eng Hao did not see themselves as the founders of a separate school of Neo-Confucianism. Like **Ch'eng I** and Chu Hsi, they considered the *hsin-hsüeh* to be a tradition of learning just like the *hsing-li hsüeh*, or learning of the nature and Principle. The early usage of the term *hsin-hsüeh* makes it a synonym for Neo-Confucianism itself, much like the *hsing-li hsüeh*; **Tao-hsüeh**, or learning of the Way; **sheng-hsüeh**, or learning of

sagehood; and *li-hsüeh*, learning of Principle, without any particular school in mind.

De Bary has identified three critical notions related to the early meaning of *hsin-hsüeh*. They are *Tao-t'ung*, or tradition of the Way; *hsin-fa*, method or message of the heart-mind; and *ch'uan-hsin* (**transmission of the heart-mind**). All three are associated with the preservation and revitalization of the teachings of the ancient sages. The Neo-Confucians presumed that the tradition had been interrupted after **Mencius** and was only rejoined by themselves. They stress the learning of these teachings in practical and applied methods of self-cultivation and instruction. The ideas of *hsin-fa* and *ch'uan-hsin* especially emphasize the role of the heart-mind in the transmission.

In its later use, *hsin-hsüeh* became the name of a Neo-Confucian school that distinguished itself from the orthodox teachings that had formed the core of the tradition. The focus of the difference is upon the heart-mind as the repository of **Principle** (*li*). The term seems very technical and philosophical, but there are practical ramifications in terms of learning and self-cultivation. The goal toward sagehood remains the same in both School of Principle and School of Heart-Mind, but where the former necessitates *ko-wu* (**investigation of things**) to gradually realize Principle, the latter argues that Principle is always already inherent in the heart-mind. Wang Yang-ming refers to this as *liang-chih*, or knowledge of the good, and suggests that instead of investigating things, one needs only to *cheng-hsin*, or rectify the heart-mind.

The School of Heart-Mind believes in the internal capacity of the individual to fully realize sagehood, rather than rely upon a broad-based and external process of learning. It appears that some of Lu Chiu-yüan's teachings also emphasize the heart-mind as the locus of Principle, and therefore he represents

the early *hsin-hsüeh* teachings that are later seen in Wang Yang-ming. An earlier potential precursor of the School of Heart-Mind is Ch'eng Hao, who also stresses the role of heart-mind in search of Principle.

After Wang Yang-ming, the School of Heart-Mind has divided into various further schools based upon differences among Wang's disciples in the interpretation of their master's teachings. Some turned to the Ch'eng-Chu School for broad-based learning, while others, most notably the **T'ai-chou School**, took a more radical position in emphasizing the immediacy of knowledge of the good in all actions, thus asserting the state of sagehood as ordinary life itself without learning or self-cultivation. The hallmark of this discrepancy was a debate between two famous disciples of Wang Yang-ming, **Ch'ien Tehung** and **Wang Chi**. Ch'ien represented the call for learning and self-cultivation, whereas Wang called for the immediacy of the realization of the knowledge of the good. Many controversies have continued to take place within the School of Heart-Mind, as well as between the Lu-Wang and Ch'eng-Chu followers. As a result, today there is a clearly marked set of teachings belonging to the School of Heart-Mind. See also *Hsiang-shan* (*hsien-sheng*) *ch'üan-chi* and *sheng* or *sheng-jen* (**sage**).

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

———. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Hsin ju-chia

See **New Confucianism**.

Hsin ju-hsüeh

See **New Confucianism**.

Hsin li-hsüeh

A major work of **Fung Yu-lan**, the *Hsin li-hsüeh*, or New Learning of Principle, was completed in Yunnan in 1938 and published in Shanghai the following year. It outlines the full philosophical system developed by the author since 1931 as a modern continuance of the Neo-Confucian **Tao-t'ung**, or tradition of the Way. Fung regards the **li-hsüeh (School of Principle or learning of Principle)** as "the most philosophical philosophy," aiming at the construction of a new tradition by borrowing Western philosophy, such as new realism and logical analysis, to remold the traditional *li-hsüeh*.

The *Hsin li-hsüeh* extols the virtues of **Chu Hsi's** teachings, especially his concepts of **Principle (li)** and **ch'i (vitality)**. *Li* is defined as the truth that creates all things yet transcends the real world. The truth and the reality are corresponding to the **Tao (Way)** and the **ch'i (utensils)**, respectively. The *ch'i*-vitality is considered second to *li*, but is seen as the bridge between Principle and concrete things though it is not actually existent. The idea is to pursue sagehood in daily life. The writing, together with five other books appearing from 1940 to 1946, form a system of *hsin li-hsüeh* or new learning of Principle.

Boorman, Howard L. and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967-79.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hsin lun (New Treatises)

Though several works bear the title *hsin* or "new," the first and major work is that of the Later **Han dynasty** thinker and member of the Old Text School, **Huan T'an**. Interestingly, there is a work of the same title by another member of the Old Text School, **Chia K'uei**. Written as

general advice for the ruler by Huan T'an on philosophical, cultural, political, economic, and everyday life matters as well as natural phenomena, the *Hsin lun*, or *New Treatises*, was a summary of Old Text School philosophy and was presented to emperor Kuang-wu Ti, the founder of the Later Han dynasty, probably in 26 C.E.

Arguing against the supernatural and miraculous elements of New Text writings, in particular the **ch'en-shu (prognostication text)** and **wei (apocrypha)**, Huan called for a return to historically based evidence and the restoration of **Confucius** as a human teacher. The book, however, may not be simply classified as a Confucian writing, because Huan suggested incorporating Confucian rites with Legalist codes. The emperor, who was a patron of the New Text School, found Huan's thought objectionable and had him banished because of the anti-occultistic views expressed in the work, which, however, were highly praised by the Han philosopher **Wang Ch'ung**. See also **chin-wen chia (New Text School)**; **ku-wen chia (Old Text School)**; **New Text/Old Text (chin-wen/ku-wen)**.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Pokora, Timotheus, trans. *Hsin-lun (New Treatise) and Other Writings by Huan T'an (43 B.C.-28 A.D.)* Michigan Papers in Chinese Studies, no. 20. Ann Arbor, MI: University of Michigan Center for Chinese Studies, 1975.

Hsin-t'i yü hsing-t'i

Influential writing by **Mou Tsung-san**, the *Hsin-t'i yü hsing-t'i*, or *Heart-Mind and Nature*, published in three volumes in 1968 and 1969 in Taiwan, is Mou's most complete expression of his system of a **New Confucianism**. A product of eight



Emperor Kuang-wu, founder of the Later Han dynasty, banished Huan T'an because of his anti-superstitious views expressed in *Hsin lun*, or New Treatises.

years' efforts, it reveals that the author's philosophy rests upon the tradition of **Mencius**. Mou traces the development of **Neo-Confucianism** into three schools. The first school is represented by **Chou Tun-i**, **Chang Tsai**, **Ch'eng Hao**, **Hu Hung (Jen-chung)**, and **Liu Tsung-chou**. These figures set a model of all-round teachings, interpreting both the heart-mind and nature from the *Lun yü (Analects)*, the *Book of Mencius*, the "**Chung yung**" ("**Doctrine of the Mean**") and the "**Shih i**" ("**Ten Wings**") commentary to the *I ching* or *Book of Changes*.

The second school, according to the book, is the **Lu-Wang School**, which focused on the learning of the heart-mind derived mainly from the *Analects* and the *Book of Mencius*. The third one, the **Ch'eng-Chu School**, based its doctrine of *ko-wu chih-chih*, investigation of things and extension of knowledge, largely upon the "**Great Learning**" ("**Ta-hsüeh**"). Mou regards the first two schools as inheritors of ancient Confucian teachings, hence the orthodoxy of Neo-Confucianism, whereas the last school is considered to be a minor branch. See also **hsin (heart-mind)** and **hsing (nature)**.

Berthrong, John H. *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue*. Albany, NY: State University of New York Press, 1994.

Hsin wei-shih lun

A major work by **Hsiung Shih-li**, the *Hsin wei-shih lun*, or *New Doctrine of Consciousness-Only*, was written for lectures in 1923 when the author was teaching at Peking University. It was published in classical Chinese in 1932 and in the vernacular from 1940 to 1944. Consisting of three volumes, it was an attempt to reconstruct and synthesize the teachings of the **Lu-Wang hsin-hsüeh (School of Heart-Mind)** from the perspectives of the

Vijñaptimâtratâ or Consciousness-Only School of Mahayana Buddhism and ideas in the *I ching*, or *Book of Changes*. Hsiung emphasizes that the **pen-t'i**, or original substance, of all things is not outside the heart-mind. Thus, to return to one's heart-mind is more important than to acquire knowledge. See also **hsin (heart-mind)** and **Lu-Wang School**.

Boorman, Howard L. and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967-79.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hsi-tz'u chuan

"Commentary on the Appended Judgments," the sixth and seventh commentaries of the Ten Wings of the *I ching*, or *Book of Changes*; also known as the "Ta chuan," or "Great Treatise." The "Hsi-tz'u chuan" is presented from the perspective of the Confucian School. Traditional accounts argue that the "Hsi-tz'u chuan" provides a source of material about Confucius and his disciples that is as accurate as the material found in the *Lun yü (Analects)*. What we find in the text is a Confucius preoccupied in part with the *I ching*. This image of the tradition's founder appears to be rather different from the one that is conveyed in the standard source, the Confucian *Analects*. Most modern researchers tend to see the "Hsi-tz'u chuan" as a later composition, reflecting the expanded cosmological interest of certain Confucians during the **Han dynasty**, rather than the Confucianism of Confucius and his disciples.

The "Hsi-tz'u chuan" discusses a range of issues, including the deeper implications of the *I ching*, its proper use, and its relation to *yin/yang*. It also includes an

extensive discussion of the history of Chinese civilization beginning with **Fu Hsi**, based on the discovery of the implications of the various hexagrams that compose the book itself. Throughout the commentary, Confucius is quoted at length, although these quotes represent a separate tradition of materials said to portray Confucius, and virtually all references to Confucius are to the way of the **chün-tzu (noble person)** of the Confucian tradition.

The “Hsi-tz’u chuan” attributes great and profound philosophical meaning to the *I ching*. The commentary suggests that the *I ching* can provide a template for all actions because of its insight into the order and structure of the cosmos as defined by the structure of the trigrams and hexagrams. Not only can the *I ching* provide such a template, but it has provided this template throughout China’s history as witnessed by the way in which the sages have built Chinese civilization itself upon the basis of the images provided through the hexagrams.

The “Hsi-tz’u chuan” continues to play a prominent role in the Confucian interpretation of the *I ching*. It is a Confucian compendium to the classic text, though it represents primarily a form of Han-dynasty Confucianism. See also **eight trigrams** and **sixty-four hexagrams**.

Wilhelm, Hellmut. *Change: Eight Lectures on the I ching*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1973.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Hsiu-chi

See **hsiu-shen**.

Hsiung Shih-li

(1885–1968) Major philosopher of the modern period, Hsiung Shih-li was a

native of Hupeh province. His early life is marked by his participation in the 1911 revolution and his interest in Buddhism. In 1922 he accepted an offer to teach Buddhism at Peking University. He continued his career at two academies in Szechwan during World War II and spent most of his life after 1949 writing in Shanghai. Among his works are the **Hsin wei-shih lun**, or *New Doctrine of Consciousness-Only*, and the **Yüan ju**, or *Tracing the ju*.

Hsiung is known for his reconstruction of the **hsin-hsüeh (School of Heart-Mind)**. He incorporated into his interpretation Buddhist elements, teachings from the *I ching*, or *Book of Changes*, and Henri Bergson’s philosophy of intuition. From this eclectic set of sources he advanced **Wang Yang-ming’s** idea of **T’ien-ti wan-wu wei i-t’i**; that is, Heaven, earth, and all things as one body. Hsiung developed his theory of the unity of *t’i*, substance or body, and *yung*, function, in his later years.

Hsiung Shih-li emphasized that the purpose of philosophy was to make an exhaustive inquiry of the **pen-t’i**, or original substance, the source of all virtues. Since the **pen-t’i** is located in the heart-mind, learning and self-cultivation need not be pursued outwardly. One must return to one’s **pen-hsin (original heart-mind)** to realize the **transcendent** truth and goodness. For Hsiung, there is an **Absolute** in Confucian **ethics**, though notions such as **li (propriety or rites)** and **jen (humaneness)** are to be enriched by the modern Western ideas of independence, freedom, and equality. See also **hsin (heart-mind)** and **t’iyung (substance/function)**.

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967–79.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hsiung Tz'u-li

(1635–1709) Neo-Confucian of the **Ch'ing dynasty**; also known as Hsiung Ch'ing-yüeh and Hsiung Ching-hsiu. Hsiung Tz'u-li was one of the officials who influenced the K'ang-hsi Emperor's Confucian policy. A native of Hupeh province, he passed the Metropolitan Graduate or **chin-shih examination** in 1658 and held a series of high-level positions, including Lecturer of the **ching-yen**, or Classics Colloquium; Minister of Personnel; and Principal Examiner of the **hui-shih examination**, or Metropolitan Examination. He was asked to compile imperial edicts as well as official chronicles.

Philosophically, Hsiung Tz'u-li was a follower of the **Ch'eng-Chu School** of the **Sung dynasty**. He promoted the **li-hsiieh (School of Principle or learning of Principle)** and study of the **Six Classics**, the **Lun yü (Analects)**, plus the **Book of Mencius**. His teachings focused on sincere conduct. Together with **Li Kuang-ti**, he lectured the emperor in Neo-Confucian thought, promulgating the **Sung-hsiieh**, or Sung learning, during the early Ch'ing period.

Chan, Wing-tsit. "The *Hsing-li ching-i* and the Ch'eng-Chu School of the Seventeenth Century." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Hsiu-shen

Term referring to moral learning and practice, *hsiu-shen*, self-cultivation or cultivating the person, directs one toward the goal of becoming a **chiin-tzu (noble person)** or a *sheng-jen*, sage. It originates in the *Book of Mo-tzu*, but is more a key concept in the Confucian classics. It does not appear in the **Lun yü (Analects)**;

instead, the phrase *hsiu-chi*, cultivating the self, is employed. The method of such cultivation suggested by **Confucius** is **ching (reverence or seriousness)**, and the aim of it is to bring peace to the **pai-hsing (hundred cognomina)**.

The first Confucian use of *hsiu-shen* is found in the **Book of Mencius**, which gives **ts'un ch'i hsin (preserving the heart-mind)** and **yang ch'i hsing (nourishing the nature)** as the contents of self-cultivation. **Mencius** suggests an internally oriented process to fully develop one's heart-mind and to realize one's good nature in order to nurture the virtuous **ssu-tuan (Four Beginnings)**. **Hsiün-tzu**, on the contrary, emphasizes the external means of **hsiieh (learning)** in which acquired, not innate, knowledge is necessary to transform one's evil nature.

The "**Great Learning**" ("**Ta-hsiieh**") further relates self-cultivation to politics. There *hsiu-shen* occurs as step five of the **Eight Steps** of learning. In context it serves as the pivot of transition from the person to family, state, and the world in the process of learning. Thus, everybody, whether a **T'ien-tzu (Son of Heaven)**, or a commoner, should regard it as the root. The first four steps, namely, **ko-wu (investigation of things)**, **chih-chih (extension of knowledge)**, **ch'eng-i (sincerity of will)**, and **cheng-hsin** or rectification of the heart-mind, are directed toward the individual and culminate with *hsiu-shen*.

What is not clear is the relationship between and the meaning of the first four steps. Different models of explication of these steps are offered and correspond to the major schools of **Neo-Confucianism**, representing divergent understandings of the process of self-cultivation. As the "Great Learning" was elevated to one of the **Four Books (ssu-shu)** during the **Sung dynasty**, hence a part of the basic Confucian curriculum throughout the later imperial periods, *hsiu-shen* was largely read in the context of the "Great

Learning.” Because of the importance attributed to this work, the first four steps become critical in apprehending what elements constitute self-cultivation.

Chu Hsi interpreted the “**Great Learning**” (“**Ta-Hsüeh**”), a program of self-cultivation from the perspective of the *li-hsüeh* (**School of Principle or learning of Principle**). He supplemented the text to stress the fundamentality of the first two steps, arguing that **Principle** (*li*) was to be probed via a thorough intellectual process of knowledge-gathering. It was only after an outward investigation was conducted that one could turn to the inward improvement of the self, proceeding with the third and the fourth steps to complete *hsiu-shen*.

With the advent of **Wang Yang-ming** and his *hsin-hsüeh* (**School of Heart-Mind**), the process of self-cultivation was reinterpreted to begin with the premise of the heart-mind as the source of the innate *liang-chih* or knowledge of the good. To him, Chu’s supplement was incorrect. It was the sincerity of will and rectification of the heart-mind rather than the investigation of things and extension of knowledge that should be the basics. *Chih-chih* is therefore expounded as *chih liang-chih*, extension of knowledge of the good.

By drawing the distinction between internal and external focuses on self-cultivation, discrepancies in style and practice of *hsiu-shen* follow. The School of Principle tends to start externally with book learning and to complement it by the internal contemplative practice, the Confucian form of meditation known as *ching-tso* (**quiet-sitting**)—though its purpose is to facilitate the acquisition of the knowledge of Principle. Most important, the School of Principle sees self-cultivation as a gradual and ordered process. Its followers, worried about a carefree approach, criticized the School of Heart-Mind for their laxity to proper rigor and discipline.

The School of Heart-Mind places a much greater reliance upon innate knowledge to nurture itself than the School of Principle. It is less bound to external sources for Principle or specific activities. Interestingly, it does not place the same emphasis upon meditative practice as the **Ch’eng-Chu School** does. This seeming contradiction is explained by the school’s belief in *chih hsing ho-i*, or unity of knowledge and action, an immediacy of the internal morals to the world of real events. Despite these disagreements, *hsiu-shen* is always seen as the Confucian way to achieve sagehood. See also *hsin* (**heart-mind**); *hsing* (**nature**); *sheng* or *sheng-jen* (**sage**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

———. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Hsiu-wen kuan (Institute for the Cultivation of Literature)

Predecessor of *hung-wen kuan* (Institute for the Advancement of Literature). See *hung-wen kuan* (**Institute for the Advancement of Literature**).

Hsü (Vacuity)

A term originating in the early Taoist tradition, *hsü*, or vacuity, is occasionally used in Neo-Confucian discourse on

the methods of self-cultivation as a description of a level of insight or knowing. In this way it can be described in connection with the Confucian use of the term *wu* (**enlightenment**), though it does not characterize the same level of experience as a complete and total insight into the unity of the universe. It is also comparable to the terms *k'ung*, emptiness, and *wu*, nothingness or nonbeing, though these later two have a more Buddhist flavor.

Hsün-tzu is the first Confucian who applies *hsü* to the methods of learning. He saw it from an epistemological point of view as modesty or open mind in receiving knowledge. The **Han dynasty** scholar **Chia I** began to consider *hsü* to be the origin of the universe. He interpreted it as the subtle *ch'i* (**vitality**) or **Tao (Way)**, from which all things were derived. *Hsü* has no form of its own, but is a real existence. Influenced by Chia I, the **Sung dynasty** Confucian **Ssu-ma Kuang** related *hsü* to **T'ien (Heaven)** as the origin of all things. Both **Chang Tsai** and **Wang Fu-chih** regarded *hsü* as a natural state of *ch'i*.

In the setting of Neo-Confucian methods of self-cultivation, *hsü* was more often used to describe a feeling of moving beyond the normal trials and tribulations of day-to-day events and activities, as well as a settling down of the *hsin* (**heart-mind**) to a deeper level of response. In this sense it suggests transcendence from the *jen-hsin* (**heart-mind of humanity**), toward the *Tao-hsin* (**heart-mind of the Way**) or the **Principle (li)** within the individual.

Terms like vacuity or emptiness are used in the Confucian tradition with extreme caution. They tend to refer too easily to Taoism and Buddhism, and for Confucianism, these seem to be inappropriate references because both traditions are seen as having relinquished the moral principles of humankind and the universe. The terms are employed in the Confucian fashion only to suggest that knowledge at a level of quieting of the

heart-mind produces direct insight into the moral structure of the world, not a world beyond moral concern. This has produced the characterization of the use of such terms as *hsü* within Confucianism as a form of ethical **mysticism**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, ed. "Neo-Confucian Cultivation and the Seventeenth-Century 'Enlightenment.'" *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hsü Ai

(1487–1517) A representative of the **Che-chung Wang School** of the **Ming dynasty**; also known as Hsü Yüeh-jen and Hsü Heng-shan. Hsü Ai was a fellow townsman and disciple of **Wang Yang-ming**. He completed the *chin-shih examination* and received his Metropolitan Graduate degree in 1508. He was one of the earliest followers of Wang, and they were constant companions during the years when they were in Nanking together. It is highly significant that Hsü was responsible for recording Wang's teachings on the "**Great Learning**" ("**Ta-hsüeh**"), which became the first section of Wang's *Ch'uan-hsi lu*, or *Instructions for Practical Living*.

Being a student of Wang, Hsü Ai focused learning upon the *hsin* (**heart-mind**), the heart-mind as both *t'i*, substance, and *yung*, function, and the heart-mind whose *te* (**virtue**) is the root of humanity. For him, human nature is essentially good. Its acquired evilness can be rid of easily by cultivating the heart-mind. Hsü suggested that one should restrain one's selfishness in front of material attractions. Unfortunately, Hsü died too early to develop a mature philosophy of his own. See also *hsing* (**nature**).

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hsüan-chü System

The general term used to refer to a system by which officials were selected. The civil service examinations system was one of the methods used by the imperial Chinese government for the training and selection of officials and ministers of state from the Sui dynasty into the twentieth century. This involved the development of schools at the local, county, prefectural, and national levels with examinations offered as the major route for entry and eventual completion of degrees. As a broad-based training system for the creation of officials, it represented one of the most thorough educational programs in the world. Originating in the *ch'a-chü system* of the Former Han dynasty, the *hsüan-chü* system rapidly expanded into a national examination, training, and selection system during the Sung dynasty and continued in this way throughout Chinese dynastic history. The system included four levels of schools and examinations across a wide range of subjects. Graduation at the highest level, usually associated with the awarding of the degree of *chin-shih*, Presented Scholar (into early Sung) or Metropolitan Graduate (from Sung on), guaranteed a high-level official position. Graduation from lesser levels, such as Prefectural Graduate, *te-chieh chü-jen*, or more commonly *chü-jen*, still meant appointment in official positions, but at a regional or local level. In all, the system preserved the basic educational model that sought to train and select people of talent for service positions. The ideal was to produce *tu-shu jen*, intellectuals, for government service. See also *chin-shih examination*; *civil service examinations*.

Chaffee, John W. *The Thorny Gates of Learning in Sung China: A Social History of Examinations*. Albany, NY: State University of New York Press, 1995.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Hsüan-fu (Comprehensive Father)

Title used for Confucius by the T'ang dynasty emperor T'ai Tsung in the year 637. T'ai Tsung was responsible for the restoration of Confucius' title as *hsien-sheng* (Sage of Antiquity), a title that had been removed from Confucius and given to the Duke of Chou by the first emperor of the T'ang dynasty, Kao Tsu, between 618 and 626. The address of Confucius as Comprehensive Father was short-lived. The emperor Hsüan Tsung began the use of the title *wang*, king, in 739 to elevate Confucius to the status of rulership. See also *wang (king) title for Confucius*.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Hsüan-hsüeh (Mysterious Learning)

A term associated with Taoism in the Three Kingdoms period and the Ch'in dynasty, *hsüan-hsüeh* or mysterious learning was used to describe the activities of several brilliant leaders of the philosophical Taoist movement, sometimes called Neo-Taoism, as a reaction to the overly elaborate research of the *ching-hsüeh* (study of classics), the *ch'en-shu* (prognostication text), and the *wei* (apocrypha) of the Han dynasty. Individuals such as Ho Yen, Wang Pi (Fu-ssu), and Kuo Hsiang, who are major commentators of the Taoist

and Confucian classics, are referred to as exponents of the *hsüan-hsüeh*.

Hsüan-hsüeh means the learning focused on the *hsüan*, mysterious or abstract, concepts found in several of the Taoist classics such as the *Tao te ching* of Lao-tzu and the *Chuang-tzu*. The *hsüan*, as an alternative reference to the **Tao (Way)**, is the ultimate basis of all things and matters. Particular attention was placed upon the metaphysical notion of *wu*, non-being, as a concept worthy of extended philosophical discussion. The Neo-Taoists found notions of non-being and *hsü* (**vacuity**) as a philosophical position that argued for an ontology of the cosmos and a way of acting in the world itself.

The earlier Taoists had focused upon **wu-wei (non-action)** as a way of acting by retiring from the world, but for the Neo-Taoists, *wu-wei* became a way of acting without retiring from the world. This suggested the development of a state of being, actually non-being, in which one was open and empty to all things. By being open and empty, one was detached from things in the world, and by being detached, one was in a state of non-being without being removed from ordinary life. Thus, there was no need to retire from the world.

There was, however, a problem with the image of non-being and non-retirement. The stories told about the founders of Taoism always suggested their retirement from the world and retreat to nature. If they had truly cultivated non-being, they would not have had to retire from the world. The solution to this problem tells us a great deal about the fluidity of systems of thought during this period. The solution was to look upon **Confucius** as the greatest sage of all. From the Neo-Taoist point of view, Confucius was a man who had achieved the highest understanding possible while staying in the world. This must mean that he had achieved the state of highest non-being that would allow him to continue to commit himself to work-

ing in the world. Thus, Confucius was regarded as the epitome of not just Confucian sages, but all sages including the Taoists. Accordingly, as Kuo Hsiang asserted in his commentary on the *Chuang-tzu*, the Confucian ethical code and the Taoist ideal of nature and non-action were no longer mutually exclusive.

To incorporate Confucianism into Taoism, advocates of the mysterious learning reinterpreted some of the Confucian classics by means of **ch'ing-t'an (pure conversation)** and exegesis. The *I ching*, or *Book of Changes*, being viewed as the most profound work among the Confucian classics, was expounded in the light of Lao-tzu's philosophy. Wang Pi's commentaries on the *I ching* and the *Tao te ching* suggested that the Confucian ethical code was derived from nature and nonbeing. Another example was Ho Yen's commentary on the *Analects* of Confucius, in which Lao-tzu's notion of non-action was applied to define the Confucian virtues. Ho's elevation of the *Analects* over the **Ch'un ch'iu**, or *Spring and Autumn Annals*, the most favored classic of the **Han dynasty**, had far-reaching significance on inclusion of the *Analects* into the **Four Books (ssu-shu)** later during the **Sung dynasty**.

When it came to the Eastern Ch'in dynasty, mysterious learning tended to collaborate with Buddhism in terms of the Taoist notion of non-being and the Buddhist idea of emptiness (*k'ung*). This gave rise to the Buddhist *hsüan-hsüeh* and eventually the florescence of Buddhism, which caused the decline of the Taoist *hsüan-hsüeh*. The influence of mysterious learning on Confucianism, however, was witnessed in the Neo-Confucian movement of the Sung era. See also **Lun yü (Analects)** and **Neo-Confucianism**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.



This is a modern depiction of the Sung-dynasty emperor Chen Tsung's sacrifice to Confucius, and his bestowal of the posthumous title Profound Sage and Comprehensive King upon Confucius in 998.

Hsüan-sheng Wen-hsüan Wang (Profound Sage and Comprehensive King)

A posthumous title conferred upon **Confucius** by the **Sung** dynasty emperor Chen Tsung in the year 998, Hsüan-sheng Wen-hsüan Wang, or Profound Sage and Comprehensive King, was changed in 1012 to avoid the character *hsüan*, the personal name of the emperor. The title thus became **Chih-sheng Wen-hsüan Wang (Highest Sage and Comprehensive King)**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Hsü Ch'ien

(1270–1337) Generally regarded as the most prominent Neo-Confucian from

the Chin-hua area of Chekiang province. Also known as Hsü I-chih, or Master of Pai-yün, Hsü Ch'ien was responsible for the promulgation of **Chu Hsi's** teachings during the **Yüan** dynasty. He was a student of **Chin Lü-hsiang**, who in turn had studied under **Ho Chi** and **Wang Po**. Hsü refused to serve the Mongols; instead, he devoted himself to studying, writing, and teaching. It is said that thousands of people had come to learn from him.

Hsü Ch'ien's extensive knowledge not only included classics and commentaries, but also covered philology, phonology, economics, calculations, institutions, law, medicine, natural science, astronomy, and geography. He also studied Buddhism and Taoism, though not without criticism of their ignorance of social **ethics**. In fact, according to the *Sung Yüan hsüeh-an*, or *Records of Learning in Sung and*



Hsü Ch'ien established Neo-Confucianism as the state ideology under the Mongols.

Yüan, Hsü was known for his emphasis on human relations and moral cultivation. He advocated Chu Hsi's theory of *hsin-ch'uan*, or message of the heart-mind, believing that **hsüeh (learning)** must be based on the heart-mind of the *sheng-jen*, sage, which could be found in the **Four Books (ssu-shu)**, whose meanings had in turn been thoroughly expounded by Chu Hsi. See also **hsin (heart-mind)**; **sheng or sheng-jen (sage)**; **shih-liu tzu hsin-ch'uan**.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Hsü Ch'ien-hsüeh

(1631–1694) Confucian scholar of the early **Ch'ing dynasty**; also named Hsü Yüan-i and Hsü Chien-an. Hsü Ch'ien-hsüeh played an important role in the compilation of several major works. A native of Kiangsu province, he was **Ku Yen-wu's** nephew. Having taken the **chin-shih examination**, he received the Metropolitan Graduate degree in 1670. Hsü was appointed Junior Compiler in the Hanlin Academy and was promoted to be Director-general of the *Ming shih*, or *History of the Ming Dynasty*, in 1682. He was also assigned other posts, including Academician of the Grand Secretariat, Vice Minister of Rites, Minister of Justice, Participant in the **ching-yen**, or Classics Colloquium, and Vice Director-general of the *Ta Ch'ing i-t'ung chih*, or *Comprehensive Geography of the Great Ch'ing*.

As a forerunner of the **k'ao-cheng hsüeh**, or textual criticism, Hsü Ch'ien-hsüeh devoted himself to the **ching-hsüeh (study of classics)**, compiling the **T'ung-chih t'ang ching-chieh** or *The T'ung-chih Hall's Exegeses of the Classics*. He also put together the **Tu Li t'ung-k'ao**

or *On Reading the Rites: A General Study*, a collection of classical and historical writings on mourning rites that included his own remarks. See also **han-lin yüan (Academy of Assembled Brushes)**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Hsüeh (Learning)

One of several terms used in the Confucian tradition to describe the conditions of thinking, *hsüeh*, translated as learning, has been at the center of the Confucian agenda. According to philosophers David L. Hall and Roger T. Ames, the larger context of the dynamics of thinking involves for **Confucius** not just *hsüeh*, but also **ssu (thinking)** and **chih (knowledge or knowing)**. *Hsüeh* refers to a process of the acquisition of knowledge; *ssu* is a form of reflection or reasoning about what has been acquired; and *chih* suggests the point at which the knowledge has been understood, experienced, or realized. The interplay between *hsüeh* and *ssu* yields *chih*. For Confucius, reasoning without learning is worse than learning without reflection.

Learning holds a position of primacy for Confucius and this is proven by the fact that *hsüeh*, learning, is the first word spoken by Confucius in the opening passage of the *Analects*. In this opening sentence, memorized by generations of youth across East Asia for the past two millennia, Confucius says that learning and the practice of what one has learned is a pleasure. The object of this learning for Confucius is primarily **wen (culture)**, the legacy of tradition representing the recorded sayings and activities of the founding rulers of the **Chou dynasty**.

The ways of these rulers represent a normative standard of what is morally correct because they are seen as the fulfillment of *T'ien-ming* (**Mandate of Heaven**). For Confucius, to learn of their ways was to be able to inculcate within oneself and society the virtues they themselves embodied. It was this tradition that Confucius referred to when he described himself as a transmitter rather than a creator and expressed his admiration for the learning of the ancients.

Learning may be described as a process of acquisition of knowledge about the ancients. Such knowledge was acquired through a variety of means. The tradition has largely focused upon a process of book learning through the classical writings representing the early Chou period, but the concept of learning is far broader than book learning. References to the **Six Arts**, *liu i*, suggest that activities of ritual, music, archery, charioteering, **calligraphy**, and mathematics are equally important pursuits for the transmission and acquisition of learning. Thus, learning can be seen as equally engaged in skill acquisition, not simply book learning. The criteria for the inclusion of activities within the context of learning is their ability to provide a basis for the transmission of the models of moral virtue as established by the early founders of the Chou dynasty.

For the classical period of Confucian thought, learning referred specifically to the learning transmitted from the ancients, though its focus was upon the transformative quality of this learning for both the individual and society alike. It was seen as the critical component in the creation of the *chün-tzu* (**noble person**). For the **Sung dynasty** and **Ming dynasty** Neo-Confucians, learning shifted both in terms of the particular textual foundation, substituting the **Four Books** (*ssu-shu*) for the **Five Classics**, and the plane of discussion of the nature of learning. Learning now

became an activity in which the focus was an acquisition of knowledge of **Principle** (*li*), the underlying structure of the individual and universe alike, and the end point of this process was the unfolding of the individual into a state of sageliness, *sheng*. By the late Ming period and the **Ch'ing dynasty**, the philosophical level of discourse represented by the earlier Neo-Confucians had given way to a return to more fundamental moral learning and a return to the teachings as they were found in the *Analects* itself. The goal of sageliness remained, and learning continued to focus upon the transformation of the individual into the full realization of one's moral virtue. See also *chih* (**knowledge or knowing**); *Lun yü* (*Analects*); *sheng* or *sheng-jen* (**sage**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Hsüeh-an (Records of Learning)

A term used in the title of several works recounting major Neo-Confucian schools, their origins and developments, teachings, sectarian traditions, and representative scholars. *Hsüeh-an*, or records of learning, is a genre of writings that combines scholarly summaries and comments. These works, for example, the *Ming-ju hsüeh-an*, or *Records of Ming Scholars*, and the *Sung Yüan hsüeh-an*, or *Records of Learning in Sung and Yüan*, by the noted Confucian **Huang Tsung-hsi** of the **Ch'ing dynasty**, create a synthetic overview of Confucian scholarship across a wide expanse of time and provide a rich source of writings from a great variety of scholars.

Intellectual historian Wm. Theodore de Bary suggests that the term may have been coined to serve as a counter to the prominent Buddhist term *kung-an*, literally “public records” and better known in Japanese as *kôan*, riddle. *Kung-an (kôan)* is used in the Ch’an, or Zen, school of Buddhism to refer to the catechetical questions posed to the disciple by the master for meditation, in which all normal learning and intellectual activities are to come to an end. The solution to a *kôan*, often an impossible question to answer, is to be found in an experience that only occurs after the ending of intellectual activities.

From the Confucian perspective, truth needs to be found through learning and education. It does not have to be the product of cessation of mental activities. Thus, instead of posing *kung-an* as a test of comprehending the Truth, Confucians need only to pose *hsüeh-an* as an indication of what can be accomplished through the process of *hsüeh (learning)*.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hsüeh-cheng

First established during the **Chou dynasty** in the Ministry of Education, the official title *hsüeh-cheng* is translated by institutional historian Charles Hucker as Instructor; institutional historian Thomas Lee renders it as Rector. The position was recreated in the **Sung dynasty** as Second Class Instructor through the *kuo-tzu chien*, or Directorate of Education, to assist the *po-shih*, or Erudites. This title was a general designation for individuals employed in any of the schools overseen by the Directorate of Education. The role of the *hsüeh-cheng* was one of assisting the Erudites in their teaching and acting as moral educators. In fact, they were specifically responsible for the

enforcement of school regulations. Being closer to the students than the Erudites, the Instructors could monitor the students in their daily activities and studies. There were also *hsüeh-cheng* from the **Yüan dynasty** to the **Ch’ing dynasty** who served as instructors in the *ju-hsüeh*, Confucian schools, at the local level.

The teaching positions created for the schools under the Directorate of Education sought to present both specialized knowledge, in some cases very technical skills, and a broadly based cultivation of personal moral life. This reflects the broader Confucian agenda of learning and self-cultivation as complements to each other. See also *hsüeh-lu*.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin’s Press, 1985.

Hsüeh chi

A chapter from the *Li chi*, or *Records of Rites*, the “Hsüeh chi,” or “Records of Learning,” focuses upon processes of learning and instruction as well as educational institutions. Its advice is rooted in the importance that the Confucian school places upon learning, especially moral education. The chapter describes how the ruler should act, what he should emphasize in his rule, and how he should conduct himself. It is said that a ruler will be esteemed if he acts in accord with the laws, if he appoints virtuous ministers, and if he avails himself of good counsel and advice from near and far. To carry out these actions will bring the ruler praise, and he will be judged a good ruler, but is this enough? The answer is no because while the ruler is esteemed for good rulership and providing for his people, he has not provided an opportunity for the people to transform

themselves. The “Hsüeh chi” points out that it is only through education and learning that the transformation of the people and society can come about, and it is the responsibility of a true ruler to be the catalyst for such a transformation. Taken together with the “Fang chi,” another chapter from the *Li chi*, the “Hsüeh chi” highlights education as the best way to prevent evil behaviors.

The chapter discusses both learning and teaching, detailing what constitutes both good learning and teaching. While it never achieved the status of the “Great Learning” (“Ta-hsüeh”) or the “Chung yung” (“Doctrine of the Mean”), it is an important Confucian writing because it is the earliest treatise on school education. It might almost be thought of as the discussion of how to teach works such as the “Ta-hsüeh” and “Chung yung.” Its attention to teaching techniques and the role of the teacher as the catalyst of learning give it a central place in the Confucian literature dealing with the importance of learning.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Hsüeh Chi-hsüan

(1134–1173) Scholar of the Southern **Sung dynasty**; also known as Hsüeh Shih-lung and Hsüeh Ken-chai. Hsüeh Chi-hsüan was a native of Yung-chia, Chekiang. Though his life was short, he was promoted to Assistant Minister of the Court of Judicial Review in his last few years. A student of Yüan Kai, one of **Ch'eng I's** disciples, Hsüeh concentrated his efforts not only on ritual and musical institutions, but also on economics, topography, military systems, and water conservancy.

As it is pointed out in the **Sung Yüan hsüeh-an**, or *Records of Learning in Sung and Yüan*, Hsüeh Chi-hsüan's teachings are essentially utilitarian. This distinguishes him from his Neo-Confucian

contemporaries. Hsüeh opposed the so-called empty talk of **hsing (nature)** and **ming (destiny or fate)**. For him, the **Tao (Way)** is inseparable from the **ch'i (utensils)**, or concrete things; instead, it is always contained in utensils. His practical approach was inherited by **Ch'en Fu-liang** and **Yeh Shih**, with whom the pragmatic **Yung-chia School** was formed. In addition to a collection of his writings, Hsüeh left behind works on the **Shu ching**, or *Book of History*, and the **Ch'un ch'iu**, or *Spring and Autumn Annals*.

Hsüeh-hai Hall's Exegeses of the Classics

See **Huang-Ch'ing ching-chieh**.

Hsüeh-hai t'ang

One of the *shu-yüan* academies of the **Ch'ing dynasty**, the Hsüeh-hai t'ang, or Sea of Learning Hall, was opened by **Juan Yüan** at Canton in 1820 when he served as Governor-general of Kwangtung and Kwangsi provinces. Modeled after Juan's **Ku-ching ching-she**, or Refined Study for the Explication of the Classics, it provided its students with a curriculum of classics and commentaries, philology and philosophy, history and poetry. Both the **Han dynasty** exegetic tradition and **Chu Hsi's** Neo-Confucian interpretation were covered. Its textbooks included the **Thirteen Classics**, the **Shih chi (Records of the Historian)**, and the **Han shu** or *History of the Han Dynasty*, as well as **Han Yü's** writings. The hall is also known as a voluminous publisher, especially for its production of the **Huang-Ch'ing ching-chieh**, or *Imperial Ch'ing Exegeses of the Classics*. See also **shu-yüan academy**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Hsüeh-hai t'ang ching-chieh

See *Huang-Ch'ing ching-chieh*.

Hsüeh heng School

Known for its magazine *Hsüeh heng*, or *Critical Review*, the *Hsüeh heng* School was active in 1922 in advocating the Confucian tradition and national heritage. It was formed in Nanking by a group of conservative professors who opposed the May Fourth New Culture movement. As historian Chow Tse-tzung has pointed out, most of the members of the *Critical Review* School received a Western education and were influenced by Western classicism. They believed that the problems of China stemmed from the discontinuance of Confucianism. Thus, the way to bring order out of chaos was not to substitute Western ideologies such as socialism for Confucianism, but to renew Confucian teachings. See also **May Fourth movement**.

Chow Tse-tzung. *The May Fourth Movement: Intellectual Revolution in Modern China*. Cambridge, MA: Harvard University Press, 1980.

———. *Research Guide to the May Fourth Movement: Intellectual Revolution in Modern China, 1915–1924*. Cambridge, MA: Harvard University Press, 1963.

Hsüeh Hsüan

(1389–1464) Representative of the **Hotung School**; also called Hsüeh Te-wen and Hsüeh Ching-hsüan. Hsüeh Hsüan was a Neo-Confucian of the **Ming dynasty**. He is known for his devotion to the study of the **Ch'eng-Chu School**. Hsüeh took the *chin-shih* examination and achieved the Metropolitan Graduate degree in 1421. He held a number of high offices, including Vice Minister of Rites and Hanlin Academician. During the late 1430s, he composed some *hsüeh-kuei* (**articles for learning**) for the **Pai-lu-tung** or **White Deer Grotto Academy** and taught

there. Disgusted with the political intrigues at the court, he eventually resigned and spent his remaining years at home with his disciples.

Hsüeh Hsüan has left reading notes focused on the teachings of **Chou Tun-i**, **Chang Tsai**, the **Ch'eng Brothers**, and **Chu Hsi**. These are products of his copying the entire *Hsing-li ta-ch'üan*, or *Great Collection of Neo-Confucianism*, in his own hand. Philosopher and Confucian scholar Wing-tsit Chan has pointed out that Hsüeh made significant changes in his interpretation of the Ch'eng-Chu teachings, which reflect the larger tenor of Ming thought toward the position eventually formulated by **Wang Yang-ming**.

Hsüeh recognized the capacity of the *hsin* (**heart-mind**) to possess **Principle (li)**. Although Principle was considered indistinguishable from things, all things between Heaven and earth were summed up in one word, *hsing* (**nature**); thus, nature was identified with Principle. Hsüeh Hsüan advocated *fu hsing*, returning to nature, in order to understand **T'ien (Heaven)**, to illuminate Principle, and finally to fully develop the heart-mind. This interior focus set the tone for the development of the Ch'eng-Chu School throughout the Ming period. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Chan, Wing-tsit. "The Ch'eng-Chu School of Early Ming." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.



Hsüeh Hsüan, representative of the Ho-tung school, recognized the capacity of the *hsin* (heart-mind) to possess Principle (*li*).

Hsüeh K'an

(d. 1545) **Wang Yang-ming's** close disciple; also called Hsüeh Shang-ch'ien and Hsüeh Chung-li. Hsüeh K'an was the representative of the **Yüeh-Min Wang School**. A native of Kwangtung province, he studied under Wang Yang-ming for four years in Kiangsi province. Following his successful completion of the *chin-shih* examination and Metropolitan Graduate degree in 1517, Hsüeh held several official positions. He eventually returned home and gathered a large number of students.

In his *Ming-ju hsüeh-an*, or *The Records of Ming Scholars*, **Huang Tsung-hsi** portrays Hsüeh K'an as a defender of Wang Yang-ming, particularly from those who accused Wang of moving Confucianism close to Buddhism. Hsüeh held to a strong belief in Wang's theory of *liang-chih*, or knowledge of the good, interpreting it as the manifestation of good nature rather than a state beyond good and evil. In general, however, Huang is critical of Hsüeh's ability to defend Wang, suggesting that Hsüeh's thought is not up to the task. See also *hsing* (nature).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hsüeh-kuei (Articles for Learning)

General name given to the moral precepts that **Chu Hsi** composed for his restored Pai-lu-tung, or **White Deer Grotto Academy**, the *hsüeh-kuei* or articles for learning refers to the *chieh-shih* (posted notice) put on the lintel of the school in 1180. These articles acted as guidelines for life and self-cultivation within the academy. In the end, they became a basis for virtually every

academy to write overarching principles for the purpose of moral education.

As philosopher and Confucian scholar Wing-tsit Chan has argued, the *hsüeh-kuei* is more concerned with moral fundamentals than with detailed rules and regulations imposed on the student's behavior. Chan also points out that the articles consist only of quotations from the Confucian classics. Chu Hsi's articles open with the five teachings, namely, the proper relations between father and son, ruler and minister, husband and wife, old and young, and between friends, as given in the *Book of Mencius*. The rest of the text includes citations about the order of study, essentials for self-cultivation, handling matters, and dealing with others. In each case, classical texts form the reference. Chan considers the document to be a good summary of Confucian morality for students to observe.

Chan, Wing-tsit. "Chu Hsi and the Academies." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Hsüeh-kung (Pavilion of Learning)

One of the references to a local **Confucian temple** as an office of instructors, the *hsüeh-kung*, or Pavilion of Learning, suggests the dominant image of the Confucian tradition as one of learning and education. This term is not as popular a designation for the Confucian temple as either *wen miao* (**Temple of Culture**) or *K'ung-tzu miao* (**Temple of Confucius**). That the term does not include the word *miao* (**temple or shrine**) is not necessarily significant in indicating any less religious orientation in the use of the title. As Confucian education has been identified as a thoroughly religious process, there is little doubt of its continued seriousness regardless of whether the institution is referred to as a *miao*, temple, or *kung*, pavilion. See also *p'an-kung* (**Pavilion of the Pond**).

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Hsüeh-lu

A position created during the **Sung dynasty** through the *kuo-tzu chien*, Directorate of Education, to assist the *po-shih*, or Erudites, in the instruction of students. *Hsüeh-lu*, translated by institutional historian Charles Hucker as Provost or Third Class Instructor and rendered by institutional historian Thomas Lee as Associate Rector, was a junior position to that of *hsüeh-cheng*, Instructor Second-class, but also involved direct assistance in teaching as well as the charge of enforcing scholastic regulations. Being provosts, the *hsüeh-lu* played a supervisory role over the conduct of students; as instructors, they acted as teaching assistants. It was an official position found in any of the institutions over which the Directorate of Education held authority. There were also *hsüeh-lu* in many schools at all local levels during the **Yüan dynasty**.

Each of the teaching positions was created to address the development of moral life as part of the educational needs of students. As government-sponsored educational institutions, the various schools under the Directorate of Education sought an education that included both specialized knowledge, in some cases technical skills, and moral cultivation of the individual. In this agenda can be seen the strongly Confucian orientation of the schools themselves.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Hsüeh-shu pien

Written by the **Ch'ing dynasty** Neo-Confucian **Lu Lung-ch'i**, the *Hsüeh-shu pien*, or *Critical Discussion on Learning*, reveals the author's strict adherence to the **Ch'eng-Chu School** of the **Sung dynasty**. For Lu, the teachings of **Chu Hsi** were orthodoxy. He was extremely critical of the **Lu-Wang School**, particularly the **Wang Yang-ming School's** abandonment of rites and **ethics** and what he saw as their Buddhist approach to Confucianism. The work represents the **Sung-hsüeh**, or Sung learning, as an identifiable movement in the early Ch'ing period that sought a return to Chu Hsi's doctrines.

Chan, Wing-tsit. "The *Hsing-li ching-i* and the Ch'eng-Chu School of the Seventeenth Century." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Hsü Fu-yüan

(1535–1604) A **Ming dynasty** Neo-Confucian; also known as Hsü Meng-chung and Hsü Ching-an. Hsü Fu-yüan was a native of Chekiang province. He was classified by **Huang Tsung-hsi** as a member of the **Kan-ch'üan School** of **Chan Jo-shui**. Hsü was a disciple of **T'ang Shu**. After passing the *chin-shih* examination, he received his Metropolitan Graduate degree in 1562. According to Huang, Hsü's teachings were focused on the idea of *tzu-te*, or self-acquisition. He held strongly to **Wang Yang-ming's** doctrine of *liang-chih*, knowledge of the good. He saw the step of *ko-wu* (**investigation of things**) as an opportunity to engage in a thorough process of self-reflection. Without this form of investigation, he believed

that things would become objects of attachment rather than a basis for understanding the underlying **Principle (li)** or **T'ien-li (Principle of Heaven)**.

For Hsü Fu-yüan, Principle is found in the heart-mind and is called **jen (humaneness)**. To preserve it, one needs to return to and work on oneself, or, in Confucius' words, *k'o-chi*, disciplining the self—restraining one's selfishness and desires. Although Hsü saw the senses as inseparable from one's nature, he considered them problematic and thus to be kept under control by following the Principle of Heaven. As for the relation of the **hsin (heart-mind)** and the **hsing (nature)**, Hsü defined it by analogy with fire and light: The heart-mind, like fire, is substantial, while nature, its light, is not. The heart-mind can be identified with nature when it is an altruistic heart-mind, a **Tao-hsin (heart-mind of the Way)**. It cannot be said to be nature if it is a selfish heart-mind, a mere **jen-hsin (heart-mind of humanity)**.

Hsü Fu-yüan's methodology of learning places a higher value on action and experience than on talk and comprehension. Hsü is best known for his criticism of the extreme followers of Wang Yang-ming, who indulged in what he saw as empty talk. In particular he opposed the idea of **wu-shan wu-eh**, or beyond good and evil, arguing that this interpretation would only lead to a divergence from the teachings of the ancient *sheng*, or sages. In this respect, Hsü shared a common point of view with other scholars such as **Li Ts'ai**. See also *k'o-chi fu-li*; **sheng** or **sheng-jen (sage)**; **yü (desire)**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hsü Heng

(1209–1281) An important scholar in the establishment of **Neo-Confucianism** as

official state ideology during the early years of the **Yüan dynasty**; also called Hsü Chung-p'ing or Master of Lu-chai. Hsü Heng was born in Honan province at the time when the North was conquered by the Mongols, and he was captured by the Mongols. After Khubilai had ascended the throne, Hsü Heng was summoned to serve the new court. He met **Yao Shu** and learned from him the writings of the **Ch'eng brothers** and **Chu Hsi**, which he admired very much. He studied and discussed the Confucian classics, philosophy, and history with Yao Shu and Tou Mo, enjoying equal popularity with **Wu Ch'eng**, a famous Confucian in the South.

Hsü Heng served as a close advisor to Khubilai and tutor to the heir apparent. He became the director of Khubilai's educational efforts in opening schools throughout the country and establishing the National University in the capital, of which he was eventually appointed the chancellor with the official title Grand Academician of Scholarly Worthies. Hsü's educational thought can be described as practical. He emphasized broad-based learning and the application of knowledge to current needs.

As intellectual historian Wm. Theodore de Bary has pointed out, the task in front of Hsü was enormous. Hsü saw it necessary to convince the Mongol ruler to adapt to Chinese tradition and to care for the people. This was the art of *ti-hsüeh* or learning of the emperors. He attempted to introduce the political science of the "**Great Learning**" ("**Ta-hsüeh**") as well as Confucius' and Mencius' ideal of humane governing. He regarded **cheng-hsin**, rectification of the heart-mind, as the root of self-cultivation and the basis of rulership. And the contents of *cheng-hsin* were **jen (humaneness)**, **i (righteousness or rightness)**, **li (propriety or rites)**, **chih (wisdom)**, and **hsin (faithfulness)**.

Hsü represents what de Bary refers to as an almost fundamentalist form of Neo-Confucianism. Hsü focused on only

a few select writings from the **Ch'eng-Chu School** and held them in great esteem. As the Neo-Confucian works were brought to the North by **Chao Fu**, Hsü embraced them as the guidance for civil rule and personal beliefs. De Bary considers it a near conversion experience as Hsü adopted the Neo-Confucian agenda as his own. Hsü's memorials to Khubilai reveal his peasant origin and his commitment to practical learning and moral education as found in the **Four Books** (*ssu-shu*) with Chu Hsi's commentaries and the *Hsiao-hsüeh*, or *Elementary Learning*. He saw the *Hsiao-hsüeh* and the "Ta-hsüeh" as a critical combination that could lay the foundation for public education. Thus he wrote about these works in vernacular for the widest possible appeal.

Hsü Heng was enshrined in the **Confucian temple** in 1313 for his contribution to the elevation of Neo-Confucianism as state orthodoxy. In the same year, the new **civil service examinations** system was initiated. Modeled upon Hsü's ideas, the new system bore little resemblance to the examinations of the T'ang and Sung periods. Instead of focusing on literary techniques and poetic composition, it turned to practicality and applied knowledge of Confucian **ethics**. Moreover, Hsü had a sense of mission of spreading the *Tao-hsüeh*, or learning of the Way, to all peoples, including Mongols and Central Asians, due to his belief in the fundamental goodness of human nature.

For Hsü Heng, the human nature bestowed by **T'ien (Heaven)** is the key to understanding the relations of **hsing (nature)** and **ming (destiny)**; of **Principle (li)** and **ch'i (vitality)**; and of *chih*, knowledge, and *hsing*, action. Hsü regarded *ming* as the dominator of history and **social order**, but it was the *hsin*, or heart-mind, and Principle that governed and united all things. He equated Heaven with Principle, which was considered primary to things, and identified the heart-mind with Heaven and earth; thus, the heart-mind and Principle are of the same

thread. Knowing that one must preserve one's heart-mind and the **T'ien-li (Principle of Heaven)** to become a fully moral individual, one should act to control the *ch'i* and to hold back human desires. Hsü Heng's efforts at disseminating Neo-Confucianism and combining Chu Hsi's *li-hsüeh* (**School of Principle or learning of Principle**) with **Lu Chiu-yüan's** *hsin-hsüeh*, or learning of the heart-mind, give him a major role in the continued development of the Neo-Confucian movement. See also *chih hsing ho-i* and *yü (desire)*.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Hsün-ocarina

One of the musical instruments used in the performance of Confucian ceremony, particularly the **shih-tien ceremony (Twice Yearly Confucian Ceremony)**. The *hsün-ocarina*, a globular flute, is conical in shape with a flat bottom, and is made of clay or bone. It is considered to be one of the earliest holed wind instruments and was used in a variety of ritual and ceremonial events. The earliest forms of the instrument had a total of six openings, three in the front and two in the back plus the embouchure on the top. (See illustration). See also **music**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.



The *hsün-ocarina* is a globular flute made of clay or bone.

Hsün-tzu

(c. 335–238 B.C.E.) Probably the most controversial Confucian thinker throughout the history of the tradition because of his theory of human nature and his inclination toward Legalism; also known as Hsün Ch'ing or Hsün K'uang. Hsün-tzu was one of the most prominent interpreters of **Confucius** during the early centuries of the growth of the Confucian tradition, particularly during the **Han dynasty**, but then fell into obscurity and was largely ignored until a contemporary resurgence of interest took place.

Hsün-tzu was born in the state of Chao, part of present-day Shansi province, during the Warring States period. He was particularly well known for his leadership among the scholars who gathered at the **Chi-hsia Academy** in the state of Ch'i during the reign of King Hsiang. **Mencius**, the other major Confucian thinker from the Warring States period, had also been involved with the Chi-hsia Academy at an earlier

period, but in his day Hsün-tzu was the most prominent Confucian associated with the academy. His official biography suggests that he was eventually slandered and took up residency in the state of Ch'u. He was said to have been given a post of magistrate in Ch'u, but lost the position and spent the rest of his life writing and teaching.

Hsün-tzu was also well known for his two Legalist disciples, **Han Fei-tzu** and **Li Ssu**, both of whom served the state of Ch'in. As representatives of the school of thought known as *fa-chia*, Legalism, the ideology of the short-lived Ch'in dynasty, they shared in much of the infamy of the tyrannical dynasty. Their disgrace in turn brought much disgrace upon Hsün-tzu, their teacher. This was an unfortunate turn of events because it had foreshadowed the role of Hsün-tzu in the history of Confucian thought, a role otherwise prominent in terms of the creativity of his ideas in the development of the tradition.

The work that bears the name *Hsün-tzu* demonstrates the brilliance of Hsün-tzu as a thinker. Though it was never raised to the status of a classic and has not been regarded as part of the Confucian canon, it contains some of the most extensive early argumentation for Confucian teachings. Unlike the *Book of Mencius* and the *Lün Yü (Analects)*, which are constructed around dialogues between the teacher and his disciples or rulers of the day, the *Hsün-tzu* is composed of chapters that argue certain specific themes, the first major Confucian writings to employ this strategy of discourse.

Within the chapters of the *Hsün-tzu* are a variety of major Confucian themes, most of which are mainstream themes of the Confucian tradition. Hsün-tzu praised Confucius for his highest embodiment of learning. He also praised the **Chou dynasty**, in particular its founders **King Wen** and the **Duke of Chou**, as the highest manifestation of virtue. Like Confucius, he suggested that much of the solution to the world's problems lay in the emulation of the ways of early Chou society. The world that Hsün-tzu experienced, however, was a far more disruptive world than that of Confucius. In fact, it was an even more chaotic time than that of the earlier Confucian, Mencius. The Warring States period had reduced the country to constant civil strife and warfare. The number of states had been reduced to only three prominent states, Ch'u, Ch'i, and Ch'in, and all-out warfare was taking place for control of the country. In such an age, the state of humankind was not the ground for optimism that earlier Confucians found. They were tough times; in such a setting, a tough message was probably appropriate.

The centerpiece of Hsün-tzu's teaching was his stress on learning and education, not unlike Confucius and Mencius, but different in the degree of strictness necessitated. For Hsün-tzu,

learning based on the model of the sages of antiquity was a necessity for the transformation of the individual and the world. Such transformation was possible, but only through the rigorous application of learning. This learning for Hsün-tzu focused on the classics, the literature representing the early traditions of the Chou dynasty. In fact it was Hsün-tzu who first discussed the classics as a group representing a broad curriculum with each classic contributing certain specific aspects to learning as a whole. Learning was said to begin and end with the classics.

All importance rested with learning. As Hsün-tzu says in the opening passage of the first chapter, learning must never stop. Through such learning, it was possible to transform both the individual and the world. To illustrate this point he used the metaphors of the blue from the indigo plant being bluer than the plant itself, and the possibility of straightening a piece of wood by pressing it against a straight board. It is no different with learning. Learning itself improves upon the original state in which humankind is found. This is because learning comes from the sages who, unlike the humankind of Hsün-tzu's own day, had perfected their nature in goodness. They were a model for emulation, but one that required strength and tenacity given the distance that separated the contemporary condition of humankind from the age of the sages.

It was not only against the background of political chaos from which Hsün-tzu spoke, but the challenge of alternative philosophical positions that rebuffed the Confucian emphasis on learning. There had been no real alternatives in Confucius' day. Mencius had dealt with opposition, but by the time of Hsün-tzu, Taoism in particular represented a direct challenge to Confucianism.

For the Taoists, the world's problems were defined largely in terms of the very teachings the Confucians promulgated. Learning and the acquisition of knowledge only contributed, from the Taoist point

of view, to increasing chaos. For Hsün-tzu such advice was a recipe for disaster; it was the elimination of the capacity to learn, a feature unique to humankind, that reduced humans to a level of natural action. It no longer permitted the exercise of what would correct the ills of the world. Hsün-tzu used the term *wei* (**artificial action**), a cognate of *wei*, or action, to describe this unique human feature. It is not so much artificial behavior as it is acquired learning, and from Hsün-tzu's point of view, such behavior is what is added to the person through the process of learning.

Typical of an age of chaos, Hsün-tzu turned his attention to a teaching that would focus on the creation of stability, order, and peace in a world torn apart by civil strife. His message of the necessity for order had a quality more stern than both Confucius and Mencius. He saw the necessity of a strong ruler and powerful government to ward off the elements of chaos that so marked his own time. The school of Legalism that his disciples promoted found its philosophical roots in Hsün-tzu's own teachings of the need for strong authority in setting state and society right. The ruler still rules, according to Hsün-tzu, by his virtue and righteousness. In this respect, Hsün-tzu differs from the later Legalistic philosophy, but the ruler must address the rectification of society with stronger measures, for example *fa*, or law, if a society of righteousness and virtue is to be created.

The theory of *cheng-ming* (**rectification of names**) first mentioned by Confucius, has been the core of Confucian political and moral theory. Suggesting that society could become morally correct through the application of the principle of rectification of names, *cheng-ming* was seen by most Confucians as a way of instilling moral value into the relation of one person to another. For Hsün-tzu, much of the process of rectification is found not only in the unending recommendation

for learning and education, but also in the view of *li* (**propriety or rites**), as a critical component in the exercise of proper authority for the ruler and proper behavior for the individual. *Li* is of critical importance throughout the history of the Confucian school, but it takes on an even greater role in the thought of Hsün-tzu, particularly because it was through ritual that Hsün-tzu saw a pattern of order in an otherwise chaotic world. Thus through the education in and practice of ritual he saw a solution to the chaos that enveloped the world as he knew it.

The backdrop to *li* for Hsün-tzu is the recognition that humankind is born with desires. *Li* was seen as a way of keeping desires in check with the means for their satisfaction. Thus *li* was seen as a way to fulfill desires, desires tempered by the understanding of how human life might be fulfilled. For Hsün-tzu human life was seen in a balance with Heaven and earth; each was assigned its own duties and responsibilities and seen as a critical part of the order of things. Ultimately for Hsün-tzu the order of things is itself connected to *li*, suggesting that *li* is deep, profound, and found within this order of Heaven, earth, and humankind. Such order represented a stark contrast to the chaos of the day and *li* became for Hsün-tzu the origin of state systems and social **ethics**. Through the practice of *li* the order inherent in things was brought forth, and through the function of music social harmony would be achieved. Hsün-tzu's interpretation of *li* is also found in selected chapters of the *Li chi*, or *Records of Rites*, where various philosophical meanings of *li* are discussed. It has been argued that materials from the *Hsün-tzu* are the basis for the discussions found in the *Li chi*, indicating the widespread influence of Hsün-tzu, particularly during the Han dynasty.

Hsün-tzu also discussed the meaning and role of **T'ien (Heaven)**. The context was the ritual order of Heaven, earth,

and humankind. Hsün-tzu said that each element of the triad had its role and mission. Order is maintained when each fulfills its mission. In the case of humankind, that mission is government; for earth it is its resources; for Heaven it is the seasons. The seasons suggest the natural processes of things and in many respects the term *t'ien* comes to correspond to what we mean by nature, as the natural process of change and transformation in the cosmos.

Heaven as nature stood in stark contrast to an image of Heaven as a high god in the fashion of the early Chou dynasty. Little of the element of the supernatural was left in Hsün-tzu's understanding of the term. Responding to the religious practices of his day, he stated that Heaven is not something that one could pray to for rain. It may rain or not, but it has nothing to do with prayer or the ability of Heaven to act in ways reflecting volitional action. Heaven is simply a natural process, though natural process understood as a deep and profound process.

The last issue to discuss with Hsün-tzu is the issue that receives the most attention when his thought is presented, namely, his theory of *hsing* (nature) of human beings. It is the single most important cause of the general neglect and disregard Hsün-tzu has suffered. Of the thirty-two chapters of the *Hsün-tzu*, the theory of the evilness of human nature occurs only in a single chapter, and the theory itself is contradicted in a variety of other chapters that assume a far more optimistic view of human nature.

The theory of the evilness of human nature argues that humankind's goodness is not the original nature, but something that is added to the raw stuff that makes up the nature through the inculcation of the learning of the sages. Thus, unlike Mencius, who argued that human nature was inherently good, Hsün-tzu argued that while human nature could become good, it was because of learning and education and the teaching of the sages, not

anything that was inherent to human nature itself. This for Hsün-tzu is the effect of *wei*, the activity of learning that when added to human nature creates the possibility of goodness. Left to his own ways, Hsün-tzu believed that man became evil.

The difference between Mencius' and Hsün-tzu's theories of human nature has been presented over the centuries as the contrast between inherent goodness and evilness. The extremity of the contrast is unfortunate, for it has been employed to cover all of Hsün-tzu's thought, ignoring the degree to which he is largely in agreement with other Confucians about the capacity of humankind to transform their condition to one of moral virtue. The theory of evilness was also used as the basis for the development of Legalism by his disciples and thenceforth tied him even more strongly to its interpretation.

When all is said and done, Hsün-tzu lived in a time of increasing chaos. His Confucian thought is stern and harsh, but it remains largely within the mainstream of other Confucian thinkers, arguing for the ability of learning and education to transform a world of chaos to one of moral virtue. Later scholars such as **Han Yü** could not help comparing his place in the Confucian tradition with that of Mencius and **Yang Hsiung**. See also *Book of Mencius; ching* (classic); *yü* (desire).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Knoblock, John. *Xunzi: A Translation and Study of the Complete Works*. 3 vols. Stanford, CA: Stanford University Press, 1988-94.

Machle, Edward J. *Nature and Heaven in the Xunzi: A Study of the Tian Lun*. Albany, NY: State University of New York Press, 1993.

Hsün Yüeh

(148–209) Major Confucian thinker, historian, and scholar of classical learning of the Later **Han dynasty**. Hsün Yüeh represented a point of view not unlike **Liu Hsin**, **Yang Hsiung**, and **Wang Ch'ung**. Sharing a certain kind of independence of thought from any particular system, he introduced elements of doubt and skepticism in his call for rational and critical thinking. Opposed to the New Text concentration on the supernatural and miraculous *ch'en-shu* (**prognostication text**), and *wei* (**apocrypha**), he wanted a return to basic teachings of the Confucian tradition and to **Confucius** as a moral teacher. He also, however, had a strong interest in the *I ching*, or *Book of Changes*, and in particular systems of numerology cast in a setting of *yinyang* theory. This revealed a tendency towards convergence of the rival schools of New Text and Old Text in his day.

In many respects he represented the Confucianism of **Hsün-tzu**, his forefather. He saw education and law as the ways in which the world could be made good, but he recognized that these efforts had to be placed in a context outside of the individual. While he did not accept the theory of the evilness of *hsing* (**nature**), he was not confident in **Mencius'** theory of the goodness of human nature. He saw a world populated with people who were both good and bad. He also rejected **Tung Chung-shu's** split between human nature and human feelings, the latter of which was considered to be the source of evil. To Hsün Yüeh, feelings reflected the inner nature. The world had both good and bad people because there were both good and bad natures.

The point for Hsün Yüeh was not to dwell in the abstract upon the nature of human beings, but to advance the state of self and society through the measures necessary to insure that society

could be improved. Such improvement would be accomplished by providing the means for cultivating the good nature of people through education and learning on the one hand, and eliminating the evil nature of people through laws and punishments on the other. Such tasks were the responsibility of the society for the people, who were the lifeline of the state.

There is an element of realism in the thought of Hsün Yüeh that connects him with Hsün-tzu. He rests in a position of realistically accepting the moral challenge of transforming a world through the processes of learning and education. Because of this position, particularly his unwillingness to adopt the Mencian point of view on human nature and its resulting implications for learning and self-cultivation, the later Neo-Confucians found little of interest in him.

Two major writings of Hsün Yüeh are extant today. One is the *Han chi*, or *Chronicle of the Han Dynasty*, an abbreviated version of **Pan Ku's** work *Han shu*, or *History of the Han Dynasty*. Completed and submitted to the emperor in the year 200, the work based its style on the *Ch'un ch'iu*, or *Spring and Autumn Annals*. The other, finished five years after the *Han chi*, is titled the *Shen-chien* or *Extended Reflections*. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Ch'en, Ch'i-yün (Chi-yun Chen). *Hsun Yueh (A.D. 148–209): The Life and Reflections of an Early Medieval Confucian*. Cambridge, England: Cambridge University Press, 1975.

———. *Hsün Yüeh and the Mind of Late Han China: A Translation of the Shen-chien with Introduction and Annotations*. Princeton, NJ: Princeton University Press, 1980.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Hsü Pi

Identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*, as one of fifteen disciples of **Mencius**. Hsü Pi is referred to in only a single passage, a passage in which he is the intermediary between Mencius and a Mohist, one of the **hundred schools of thought**, by the name of Yi Chih. The discussion is along common lines of debate between the Confucians and Mohists: the Mohist insistence upon frugality in **funerals** instead of Confucian ritual, and universal love for all people instead of the Confucian concept of differentiated special moral relations. Hsü Pi simply conveys the dialogue back and forth between the two parties, repeating only the words of the others, none of his own.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Hsü Yüeh

(d. 1552) A member of the **T'ai-chou School** of the **Ming dynasty**; also known as Hsü Tzu-chih and Hsü Po-shih. Hsü Yüeh was from Kiangsi province. He took the **chin-shih examination**, received his Metropolitan Graduate degree in 1532 and served as the Provincial Administration Commissioner in Yunnan, where he was killed by an aboriginal chief. Hsü was a student of **Wang Yang-ming** and **Wang Ken**. He saw the **hsin (heart-mind)** as the root of **wan-wu**, meaning all things, and regarded humankind as the heart-mind of Heaven and earth. To combine one's **te (virtue)** with that of Heaven and earth, as Hsü suggested, one needs only to realize one's heart-mind at the point of **wei-fa**, or unmanifest.

Except for the extension of **liang-chih**, or knowledge of the good, Hsü Yüeh said little about any particular method of learning. In fact, he argued that intellectual activity created nothing but a differentiation of the self from all other things by putting a barrier

between the natural heart-mind and an understanding of the self. The individual and the **Tao (Way)** are identical in this perspective; as a result, virtually any action on the part of the self is judged to be an expression of the Way. The graduated learning of the **Ch'eng-Chu School** was deemed inaccurate in its understanding of the relation of the self to the Way, and unnecessary in setting oneself at ease in everyday life. See also **chin-shih examination**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hu (Tablet)

A tablet held at the chest by officials during an audience with the emperor. The tablets, about two feet long, were made of different materials, including bamboo, wood, and ivory, with the highest official carrying the ivory tablet. According to the **Li chi**, or *Records of Rites*, the emperor himself was to hold a jade tablet. Its original purpose was to take notes, but it became a symbol in itself of the loyal officials in service to their emperor. In this capacity it was often used as part of the iconography of Confucianism, portraying **Confucius** and other Confucians as loyal officials of state. See also **Confucian iconography**.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Huai-nan-tzu

One of the major philosophical writings from the Former **Han dynasty**, the *Huai-nan-tzu* represents a variety of different points of view, but is generally considered a work of Taoism. It is composed of a series of essays written by a number of scholars under the patronage and at the court of Liu An, Prince of Huai-nan, who presented the collection

to the emperor **Wu Ti** in 139 B.C.E. Typical of much of Han thought, it crosses lines between schools of thought, including Taoism, Confucianism, Legalism, and *yin/yang* cosmology, and represents trends of a broad **syncretism** of ideas. With more than eight hundred citations from other texts, it covers a wide variety of subjects, such as political science, philosophy, topography, mythology, and astronomy.

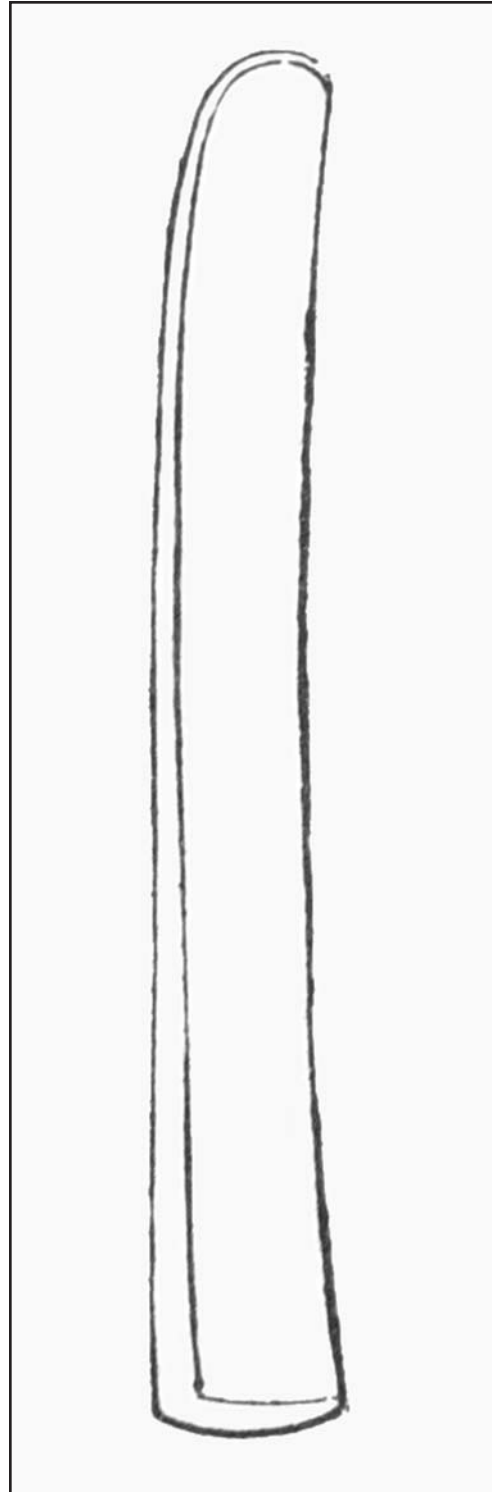
The text is important within the context of Han Confucianism because some of its cosmological speculation is adopted into Confucian circles. There was little in the classical literary traditions that the Confucians focused on that could be described as cosmology, that is, stories of the origin and formation of the universe itself. With the Han period came interest in such questions, and when the Confucians looked to their own classical traditions, they came up with little in the way of material. The Taoists and the school of *yin/yang*, on the other hand, had been more active in such speculation. As a result, the Taoist creation story and the theories of *yin/yang* and Five Elements contained in the *Huai-nan-tzu* became part of the Confucian tradition. See also **Han Wu Ti** and *wu hsing*.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Major, John S. *Heaven and Earth in Early Han Thought: Chapters Three, Four, and Five of the Huainanzi*. Albany, NY: State University of New York Press, 1993.

Morgan, Evan. *Tao, the Great Luminant: Essays from Huai nan tzu*. London: Kegan Paul, Trench, Trubner, 1935.



The *hu* (tablet) is used to depict Confucius as a loyal minister to the ruler.

Huang-chi ching-shih (shu)

A major writing of the **Sung dynasty** Neo-Confucian **Shao Yung**, the *Huang-chi ching-shih*, also called the *Huang-chi ching-shih shu*, or *Supreme Principles Governing the World*, has been published in many editions. The most important parts of it are the “Kuan-wu nei-p’ien,” or “Inner Chapters on the Observation of Things” and the “Kuan-wu wai-p’ien,” “Outer Chapters on the Observation of Things,” the latter of which is recorded by Shao Yung’s disciples. The book represents the fullest statement of Shao Yung’s philosophy, a philosophy that stresses numerology as a way of seeing the interconnection between things and of constructing a worldview. Because of its focus on the **sixty-four hexagrams** in the *Iching*, or *Book of Changes*, as well as the theories of *yin/yang* and the *t’ai-chi* (**Great Ultimate**), it was preserved not only as a Neo-Confucian work, but also in the Taoist canon.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Huang-Ch’ing ching-chieh

Also known as the *Hsüeh-hai t’ang ching-chieh*, or the *Hsüeh-hai Hall’s Exegeses of the Classics*, the *Huang-Ch’ing ching-chieh*, or *Imperial Ch’ing Exegeses of the Classics*, was a collection of more than 180 exegetic works on the Confucian classics produced during the early and middle **Ch’ing dynasty**. It was edited by **Juan Yüan** and first printed by his Hsüeh-hai t’ang, or Sea of Learning Hall, in 1829. The collection represents the achievement of the *k’ao-cheng hsüeh*, or textual criticism, as well as the development of the *ching-hsüeh* (**study of classics**) during the Ch’ing period. The original was half destroyed in war in 1857 and the extant edition is an 1861 restoration.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social*

Aspects of Change in Late Imperial China. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch’ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Huang Kan

(1152–1221) One of the seven major disciples of **Chu Hsi**; also called Huang Chih-ch’ing. Huang Kan is Chu Hsi’s son-in-law and is considered to be Chu’s closest and most trusted disciple. Huang Kan’s father, Huang Yü, had served throughout his career as a well-respected official known for his moral administration. Huang Kan followed in his father’s footsteps but finally resigned from office upon disappointment in the government’s attitude of rehabilitating the enemy-occupied territories.

Huang Kan’s assistance to Chu Hsi included collecting, editing, and writing a number of works. He is best known for his contribution to Chu Hsi’s study of the *I li*, or *Ceremonies and Rites*, where Chu Hsi requested that he author several chapters of commentary and explanation. Huang was also responsible for the first biography of Chu Hsi after Chu’s death. His affiliation with Chu, plus Chu’s obvious admiration for his skills as a scholar, made him the official interpreter of Chu Hsi.

Huang Kan was a devoted follower of Chu Hsi. His position represented the major points of Chu’s thought. He reconfirmed the method of *ko-wu ch’iung-li*, investigation of things and exhaustion of Principle, a form of learning that emphasized the accumulation of knowledge of **Principle** (*li*). He also reinforced the distinction between *hsing* (**nature**) and the *hsin* (**heart-mind**), seeing the former as the source of Principle. Unlike the *hsin-hsüeh* (**School of Heart-Mind**), he differentiated clearly the *Tao-hsin* (**heart-mind of the Way**) from the *jen-hsin* (**heart-mind of humanity**), arguing that the latter had



Huang Kan, the closest disciple of Chu Hsi, assisted his teacher in editing and writing a number of works.

to be transformed into the former if sagehood was to be achieved.

As a thorough and accurate interpreter of Chu Hsi, Huang Kan also propagated Chu's theory of the *Tao-t'ung*, or tradition of the Way. He suggested that the *sheng* or sages had the best combination

of the *t'ai-chi* (Great Ultimate), the *yin/yang*, and the *wu hsing*, or Five Elements, among all humans and things, and that was why they were the transmitters. Thereupon, Huang listed the two **Ch'eng brothers** and Chu Hsi as the most recent transmitters.

As an independent thinker, Huang Kan tried to act as a mediator between **Lu Chiu-yüan's** *hsin-hsüeh*, learning of the heart-mind, and Chu Hsi's *li-hsüeh* (**School of Principle or learning of Principle**), in light of their debate on *tsun te-hsing*, meaning honoring virtuous nature, and *Tao wen-hsüeh*, meaning following the Way of inquiry and learning. He used the concept of *li-i fen-shu*, Principle being one and manifestations being many, to expound the unified *t'i*, substance, and the diverse *yung*, functions, of the **Tao (Way)**. The Tao is the noumenon of the universe, while its manifestations are the myriads of things between Heaven and earth. Huang justified Chu's stress on the Way of inquiry and learning because one must extend one's knowledge, or *chih-chih*, to the manifestations of the Tao. But he also balanced Chu's view by Lu's emphasis on the honoring of virtuous nature. Huang followed Chu's comment that to honor the virtuous nature was to preserve the heart-mind so as to perfect the greatness of the Tao, that is, the Principle of all things. Accordingly, as Huang concluded, Principle is embraced in the preserved heart-mind. In this sense, Huang Kan has revised certain teachings of Chu Hsi. See also *chih-chih* (extension of knowledge); *sheng* or *sheng-jen* (sage); *tsun te-hsing erh Tao wen-hsüeh*.

Chang, Carsun. *The Development of Neo-Confucian Thought*. 2 vols. New York: Bookman Associates, 1957–62.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Huang Li-chou

See **Huang Tsung-hsi**.

Huang Tao-chou

(1585–1646) Neo-Confucian scholar at the end of the **Ming dynasty**; also

known as Huang Yu-p'ing and Huang Shih-chai. Huang Tao-chou was a native of Fukien province. He was born of poor parents but was able to pass the Metropolitan Graduate or *chin-shih examination* in 1622. His official appointments included Hanlin Bachelor, Minister of Rites, of Personnel, and of War, and lastly, Grand Secretary. With the conquest of south China by the Manchus, he was executed as a Ming loyalist. His name was placed in the **Confucian temple** in 1825.

Huang Tao-chou was very erudite and conversant with astronomy, literature, painting, and **calligraphy**. Philosophically, he upheld **Wang Yang-ming's** idea of *T'ien-ti wan-wu wei i-t'i*, Heaven, earth, and all things as one body, while rejecting the **Sung dynasty** Neo-Confucians' isolation of the *ch'i-chih chih hsing*, or nature of temperament. He understood the learning process of *ko-wu chih-chih*, or investigation of things and extension of knowledge, in terms of *k'o-chi*, or disciplining of the self. Huang left behind his commentaries to the *I ching*, or *Book of Changes*, the *Hsiao ching* (*Book of Filial Piety*), and the "Hung-fan," or "Great Plan," chapter of the *Shu ching*, or *Book of History*. See also *han-lin yüan* (**Academy of Assembled Brushes**) and *k'o-chi fu-li*.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Huang Ti

Huang Ti (r. 2697–2599 B.C.E.), or the Yellow Emperor, is the third of the **Three Culture Heroes**, coming after **Fu Hsi** and **Shen Nung**. Huang Ti is said to have lived during the high second millennium B.C.E. and was responsible for the invention of metal working. He is also associated with medicine, sericulture,



The legendary Huang Ti, or Yellow Emperor, is associated with medicine, sericulture, and other inventions.

music, mathematics, architecture, and road building. There are accounts of the appearance during his reign of the **phoenix** and the **kylin-unicorn**, a stag-like creature, as signs of his sagely rule.

Huang Ti attracts less attention from the Confucian school than from the Taoist School, but he remains an important reference point for the traditional account of the beginnings of Chinese civilization. Because of the unique role played by the Confucian school in the preservation and promulgation of records about the ancient times, those legendary figures who are identified as part of the most ancient periods assume an importance as part of the record of the ancient culture.

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de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Huang Tsung-hsi

(1610–1695) Major Neo-Confucian of the late Ming and early Ch'ing periods; also known as Huang Nan-lei and Master Li-chou. Huang Tsung-hsi was from Yü-yao in Chekiang, **Wang Yang-ming's** hometown. He was the son of **Huang Tsun-su**, a member of the **Tung-lin School**. As a youth, he bore the tragedy of his father's death caused by the eunuch Wei Chung-hsien. He became a student of **Liu Tsung-chou**, also a Tung-lin sympathizer. Under the influence of the **Tung-lin Party** and due to the failure to reverse the unjust verdict upon his father, Huang led a secret

society to struggle against the eunuchs in power.

Huang Tsung-hsi also witnessed the death of his teacher, who starved himself in protest against the Manchus' conquering of China. Huang was deeply involved with the loyalist movement, recruiting soldiers to save the Ming cause, but to no avail. He then retired and spent the rest of his life writing and teaching. Instead of accepting the Ch'ing court's summons, he set up his own **shu-yüan academy** in 1667. He is named one of the three great Confucians of his day, on a par with **Sun Ch'i-feng** and **Li Yung**.

Huang's scholarship covered a wide range of topics, including history, astronomy, mathematics, music, the Confucian classics, Buddhism, and Taoism. He is best known for his historical and philosophical studies of the Confucian tradition: the **Ming-ju hsieh-an**, or *Records of Ming Scholars*, and the incomplete **Sung Yüan hsieh-an**, or *Records of Learning in Sung and Yüan*. His **Ming-i tai-fang lu**, or *Waiting for the Dawn: A Plan for the Prince*, is a critique of totalitarianism. The **Book of Mencius** was his favorite text.

Being a thinker of the **Wang Yang-ming School**, Huang Tsung-hsi rejected the **Sung dynasty** Confucian doctrine that put **ch'i (vitality)** second to **Principle (li)**. He regarded **ch'i** as a material force that, like the heart-mind, fills up Heaven and earth, and produces humankind as well as all things in the universe, whereas **li** represents only the order of the movement of **ch'i**. He linked together Wang's theories of **chih liang-chih**, extension of knowledge of the good, and **chih hsing ho-i**, unity of knowledge and action, interpreting the former as acting out knowledge of the good. Huang also considered human relations an ordinary matter of everyday needs. Any relation, be it of father and son or prince and minister, should be harmonious and equal. See also **hsin (heart-mind)**.

de Bary, Wm. Theodore. *Waiting for the Dawn: A Plan for the Prince*. New York: Columbia University Press, 1993.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Huang Tsun-su

(1584–1626) An official of the **Ming dynasty**; also known as Huang Chen-ch'ang and Huang Po-an. Huang Tsun-su was from **Wang Yang-ming's** hometown. He passed the Metropolitan Graduate or **chin-shih examination** in 1616 and served as a judge and censor during the tumultuous period of the **ch'ing-i (pure criticism)**. Classified by his son **Huang Tsung-hsi** as a member of the **Tung-lin School**, Huang Tsun-su had personally impeached the eunuch Wei Chung-hsien and sought to plot a course to guarantee the employment of those of moral worth. He was tortured to death in a purge staged by Wei Chung-hsien.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hu An-kuo

(1074–1138) Prominent Neo-Confucian scholar of the Southern **Sung dynasty** and the founder of the **Hu-Hsiang School**; also known as Hu K'ang-hou. After passing the **chin-shih examination**, Hu An-kuo received his Metropolitan Graduate degree in his early twenties; he was appointed **po-shih**, or Erudite, of the **t'ai-hsüeh (National University)**, Expositor-in-waiting, and Auxiliary Academician. Hu learned the teachings of **Ch'eng Hao**

and **Ch'eng I** by studying their surviving works himself and associating with three of their prominent disciples, namely, **Hsieh Liang-tso**, **Yang Shih**, and **Yu Tso**. He advocated the **Ch'eng brothers'** teachings in the fledgling years of the Neo-Confucian movement when they were not only unpopular but were also viewed as heretical. To say that Hu An-kuo was a faithful follower of the Ch'engs' teachings is to suggest his adoption of a system of thought with a certain political risk.

In his learning for *sheng*, or sagehood, Hu An-kuo regarded **chih-chih (extension of knowledge)** as the means to **ch'üung-li (exhausting Principle)**. Thus, between knowledge and action, the former was given priority. Besides, **ching (reverence or seriousness)** was considered by Hu to be the way of self-cultivation. As **Ch'üan Tsu-wang** put it in the **Sung Yüan hsüeh-an**, or *Records of Learning in Sung and Yüan*, in the dissemination of the two Ch'engs' Neo-Confucian teachings in south China during the early Southern Sung period, Hu's role was almost as important as Yang Shih's.

What distinguishes Hu An-kuo's scholarship from that of his son **Hu Hung (Jen-chung)** is probably the father's specialty in the **Ch'un ch'iu**, or *Spring and Autumn Annals*. His commentary to the classic appeared when **Wang An-shih's** reforms placed emphasis upon the **Chou li**, or *Rites of Chou*, and in turn diminution in the importance of the **Ch'un ch'iu**. Hu's work restored the classic to a position of authority, and the commentary became an official textbook for **civil service examinations** during the early Ming period. See also **sheng or sheng-jen (sage)**.

Schirokauer, Conrad. "Chu Hsi and Hu Hung." *Chu Hsi and Neo-Confucianism*. Edited by Wing-tsit Chan. Honolulu, HI: University of Hawaii Press, 1986.

Huan T'an

(43 B.C.E.–28 C.E.) A major figure of the Old Text School. Huan T'an served in a variety of ministerial positions in the court. Like other members of the Old Text School he was close to Wang Mang, the usurper of the Han throne, but also continued to serve in the court when the **Han dynasty** was reestablished, though not without controversy.

As a member of the Old Text School, Huan T'an sought to rid the court of the influences of the New Text versions of the Confucian classics. As revealed in the surviving fragments of his celebrated book, the *Hsin lun* (*New Treatises*), he particularly objected to the emphasis placed upon the *ch'en-shu* (**prognostication text**) and *wei* (**apocrypha**) by the New Text School, such as the “**Ho t'u**” (“**River Chart**”) and the “**Lo shu**” (“**Lo Writing**”). The Later Han founder Kuang-wu Ti, however, placed extraordinary importance upon such esoteric writings, claiming to see his own continuation forecast in them. Huan T'an was banished for speaking against these writings and died on the journey before ever reaching his place of **banishment**.

Huan T'an's Old Text philosophy and astronomical knowledge emphasized the elimination of prognostication and apocrypha writings. It argued strongly for the elimination of general elements of the supernatural by understanding natural phenomena. In company with the other members of the Old Text School, Huan T'an sought to restore **Confucius** to the level of a human teacher. He vehemently opposed the trend of the New Text School to heighten the miraculous about Confucius. In many respects similar to his disciple, **Wang Ch'ung**, in independence of thought, Huan T'an is not easily classified as thoroughly Confucian. What he sought was a certain level of critical and rational thought and with this the ending of **superstition**. Thus he suggested maintaining Confucian rites and virtues alongside Legalist laws and punishments. Confucianism was a positive

force to the degree he supported such rational discourse and thought. This is the basis for the appreciation of Confucius as a teacher, but any claims toward the sagely status of Confucius begin to approach the problem of introducing elements of the supernatural. See also *chin-wen chia* (**New Text School**); **esoteric/exoteric**; *ku-wen chia* (**Old Text School**); **New Text/Old Text** (*chin-wen/ku-wen*).

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Pokora, Timotheus, trans. *Hsin-lun (New Treatise) and Other Writings by Huan T'an (43 B.C.–28 A.D.)* Michigan Papers in Chinese Studies, no. 20. Ann Arbor, MI: University of Michigan Center for Chinese Studies, 1975.

Hu Chih

(1517–1585) A prominent member of the **Chiang-yu Wang School** of the **Ming dynasty**; also known as Hu Cheng-fu and Hu Lu-shan. Hu Chih was a native of Kiangsi province. He was born in a family that had close ties to **Wang Yang-ming** but seemed to have an interest in Wang's teachings through later study under Wang's disciples **Ou-yang Te** and **Lo Hung-hsien**. Hu did not attain the *chin-shih*, or Metropolitan Graduate degree, until 1556. He held several government positions, but also spent a number of years as a teacher.

Hu Chih's teaching focuses on *liang-chih*, or knowledge of the good, suggesting that it forms the foundation of the *hsin* (**heart-mind**) and that it is realized through learning and self-cultivation. He opposed the **Ch'eng-Chu School's** explanation of the notions of *ch'iung-li* (**exhausting Principle**) and *chih-chih* (**extension of knowledge**), believing that Principle lies in the heart-mind. Thus *ko-wu*

(**investigation of things**) means simply to return to the self for the search of what Mencius said, “**all things are complete in oneself.**” Hu’s autobiography speaks to his own experience of *wu* (**enlightenment**) as the product of *ching-tso* (**quiet-sitting**).

Because of his interest in meditation, Hu Chih also looked closely at Buddhism. He believed that both Confucianism and Buddhism held that the heart-mind is the creator of *wan-wu*, all things, and that nothing lies outside the heart-mind. However, he also believed there was a major difference between the two traditions: while Confucianism strives to fulfill the moral obligation to serving in the world of reality, Buddhism aims at renouncing the world and regards all things as non-being. In the end, Hu remained a Confucian with his commitment to the world. See also *chin-shih examination*.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Taylor, Rodney L. “Journey into Self: The Autobiographical Reflections of Hu Chih.” *History of Religions* 21 (1982): 321–38.

Hu Chih-yü

(1227–1293) A prominent Confucian official and dramatist of the **Yüan dynasty**; also called Hu Shao-k’ai or Hu Tzu-shan. Hu Chih-yü represented the Chinese interest in facilitating the Mongols to adopt a statutory code. In his thirty-three years of service in government, he spared no efforts to convince the Mongol rulers of the need for laws if the society were to be maintained with order. His works on the *Ch’un ch’iu*, or *Spring and Autumn Annals*, revealed his legal concepts. Hu argued for the

imposition of standards of right and wrong so as to allow people to exercise their good nature and to make fairness prevail. Eventually the *Ta Yüan t’ung-chih*, or *Comprehensive Institutes of the Great Yüan*, was published, but it was not really a statutory code. As a result, the Yüan dynasty is the only dynasty in Chinese history without a fully developed legal system. See also *hsing (nature)*.

Langlois, John D., Jr. “Law, Statecraft, and *The Spring and Autumn Annals* in Yüan Political Thought.” *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Hu Chü-jen

(1434–1484) Major representative of the **Ch’eng-Chu School** during the Ming dynasty; also called Hu Shu-hsin and Master Ching-chai. Hu Chü-jen was a scholar known for his orthodox interpretation of Neo-Confucian ideas such as *ch’iung-li* (**exhausting Principle**), *chin-hsing* (**fully developing the nature**), and *ming* (**destiny or fate**). He was born into a poor farming family in Kiangsi, **Chu Hsi’s** native province, and was a disciple of **Wu Yü-pi**, founder of the **Ch’ung-jen School**. He also studied under Wu’s students **Lou Liang** and **Ch’en Hsien-chang**. For Hu, it was Wu who became his most important influence, while he regarded Ch’en as too close to the Buddhist teachings.

Like Wu, Hu did not seek to take the **civil service examinations**. His study and self-cultivation aimed at the quest for sagehood instead of an official position in the government. He became well-known as an ideal Confucian eremite and gathered around himself a number of students. He declined several invitations to lecture at the **White Deer Grotto Academy** because of standard mourning for his parents. When he finally was able to go, he was in poor

health, and as a result, was there for only four years before his death.

Hu Chü- jen considers **Principle (li)** prior to **ch'i (vitality)** and identical with the heart-mind. Since the heart-mind and Principle are inseparable, the most important route to self-cultivation lies in **ching (reverence or seriousness)**. Yet there is still emphasis upon the Ch'eng-Chu method of **ko-wu chih-chih**, investigation of things and extension of knowledge. Being a Ch'eng-Chu follower, Hu attacked Buddhism and Taoism, criticizing their rejection of the external search for the principles of things as the substance of the heart-mind.

As philosopher and Confucian scholar Wing-tsit Chan has pointed out, Hu's thought represents a transition from the Ch'eng-Chu tradition to **Wang Yang-ming's** regimen, a shift from the exterior scope of learning to the interior dimension of self-cultivation. To Hu, the heart-mind is not an empty space, but a repository of knowledge awaiting the self to explore. Hu was enshrined in the **Confucian temple** in 1584 with the honorary title Wen-ching. See also **hsin (heart-mind)**.

Chan, Wing-tsit. "The Ch'eng-Chu School of Early Ming." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hu-Hsiang School

A grouping of several prominent Neo-Confucians living in the Hunan area during the Southern Sung period, the

Hu-Hsiang School, or Hunan School includes **Hu An-kuo**, his sons Hu Ning and **Hu Hung (Jen-chung)**, his adopted nephew **Hu Yin**, and another nephew, **Hu Hsien**. Hu Hsien was on close terms with **Chu Hsi's** father and, as a result, became one of Chu Hsi's teachers. Hu Hung is regarded as the most outstanding among them. The school was very defensive of the developing Neo-Confucian movement. Its connection to the teachings of **Ch'eng Hao** and **Ch'eng I** was mainly through their disciple **Yang Shih**. Besides regionalism and consanguinity, the school was also united in its opposition to Buddhism, a religion considered responsible for many of China's problems.

Schirokauer, Conrad. "Chu Hsi and Hu Hung." *Chu Hsi and Neo-Confucianism*. Edited by Wing-tsit Chan. Honolulu, HI: University of Hawaii Press, 1986.

Hu Hsien

(1086-1162) Neo-Confucian scholar of the Southern **Sung dynasty**; also known as Hu Yüan-chung and Master Chi-hsi. Hu Hsien was a native of Fukien province. He was a nephew of **Hu An-kuo**, under whom he studied the **Ch'eng brothers'** philosophy, and in turn Hu was a teacher of **Chu Hsi**. A student of the **t'ai-hsüeh (National University)**, Hu Hsien declined office because of his view that the government was dominated by corrupt officials, spending most of his life in reclusion and lecturing. He became so popular that the emperor conferred the title of Regular **chih-shih** or Metropolitan Graduate on him and appointed him Instructor in his native prefecture.

Hu Hsien's method of learning and self-cultivation, according to the **Sung Yüan hsüeh-an**, or *Records of Learning in Sung and Yüan*, is focused on the **kung-fu (moral effort)** of *k'o-chi*, meaning disciplining of the self. Such effort can be achieved by scrupulously

observing the ancient rites in everyday life. Hu used the image of a dead tree to describe the quiet positions that one should take, no matter whether one is sitting or standing. Although this is not quite the practice of **ching-tso (quiet-sitting)**, it aims at a physical as well as mental state of calmness. See also **chin-shih examination; k'o-chi fu-li; li (propriety or rites)**.

Schirokauer, Conrad. "Chu Hsi and Hu Hung." *Chu Hsi and Neo-Confucianism*. Edited by Wing-tsit Chan. Honolulu, HI: University of Hawaii Press, 1986.

Hu Hung (Jen-chung)

(1105–1155) A Neo-Confucian of the Southern **Sung dynasty**; also known as Hu Jen-chung and Master of Wu-feng or Five Peaks. Hu Hung was the third and youngest son of **Hu An-kuo**, and a student of the **Ch'eng brothers'** disciples **Yang Shih** and Hou Chung-liang. Refusing to make political compromises, he remained in seclusion in Hunan province for approximately twenty years. His major work, *Chih-yen*, or *Understanding Words*, is a centerpiece in the formulation of the **Hu-Hsiang School**; he is generally regarded as the school's most prominent philosopher. Hu Hung also composed the *Huang-wang ta-chi*, or *Great Records of Emperors and Kings*, a comprehensive history of China from its mythological beginnings to the end of the **Chou dynasty**, in which he included his father's work on the **Ch'un ch'iu**, or *Spring and Autumn Annals*, as part of his study.

In the history of **Neo-Confucianism**, the importance of Hu Hung lies chiefly in his indirect contact with **Chu Hsi**. Though they never met each other, there was an exchange of poems between Hu Hung and the young Chu Hsi. In his poem, Hu criticized Chu's method of self-cultivation. At that time

Chu Hsi was under **Li T'ung's** guidance of **ching-tso (quiet-sitting)**. Hu Hung implied that learning and self-cultivation required rigorous efforts, not quietude. According to historian Conrad Schirokauer, Chu Hsi seemed to be influenced by him.

Hu Hung did accept an internal search for the **Principle (li)**, but he emphasized more the external process of **ko-wu chih-chih**, or investigation of things and extension of knowledge. For Hu Hung, things are inseparable from the **Tao (Way)**; they are manifestations of the Tao. Thus, one must master all things in order to understand the Tao. Here the Tao is identified with **T'ien (Heaven)** and defined as the combination of **jen (humaneness)**, as its *t'i* or substance, and **i (righteousness or rightness)**, as its *yung* or function. Therefore the Tao, as the highest category in Hu's philosophy, became an **Absolute** with moral attributes.

Hu Hung elaborated the **hsing (nature)** as the repository of all things. All things, including human beings, share the same inherent nature. The **hsin (heart-mind)** is not isolated from human nature, but part of it. This places human nature ultimately beyond good and evil, though Hu was at odds with the Mencian theory of the goodness of human nature. It also acknowledges the presence of **T'ien-li (Principle of Heaven)** within everything, including human desires. Chu Hsi eventually became critical of Hu Hung for his theory of human nature as well as aspects of his teachings about self-cultivation. See also **Mencius** and **yü (desire)**.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Schirokauer, Conrad. "Chu Hsi and Hu Hung." *Chu Hsi and Neo-Confucianism*. Edited by Wing-tsit Chan. Honolulu, HI: University of Hawaii Press, 1986.

Hu Hung (Ying-ch'i)

(fl. 1190) Remembered primarily for his criticism of **Chu Hsi** and attacks on **Neo-Confucianism**; also known as Hu Ying-ch'i. As a partisan of **Han T'o-chou**, Hu Hung found no favor with the Confucians because of his advice to the throne to abbreviate mourning rites at the occasion of a death in the royal family. He sent in a memorial to ask the emperor to stop appointing officials associated with Chu Hsi's *wei-hsüeh*, or heterodox learning. Hu represented the oppositional force that the Neo-Confucian school faced in its growth—an issue often forgotten when Neo-Confucianism is viewed with the hindsight of the popularity it achieved. He was dismissed in 1199 due to his mishandling of a **civil service examination**.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Hui-an chi

The *Hui-an chi*, or *Collected Works of Hui-an*, is an alternative title for the **Chu-tzu wen-chi**, *Collection of Literary Works by Master Chu*. See **Chu-tzu wen-chi**.

Hui-an hsien-sheng Chu Wen-kung wen-chi

The *Hui-an hsien-sheng Chu Wen-kung wen-chi* or *Collection of Literary Works by Cultured Duke Chu Hui-an* is the full title of the *Hui-an chi*, *Collected Works of Hui-an*. See **Chu-tzu wen-chi**.

Hui Chou-t'i

(fl. 1690s) **Ch'ing dynasty** scholar of the classics; originally named Hui Shu and also known as Hui Yüan-lung and Hui Yen-hsi. Hui Chou-t'i was a native of Kiangsu province. He passed the **chin-shih examination**, received his Metropolitan Graduate degree in 1691, and was appointed Hanlin Bachelor, but

died just several years later during his magistracy in Chihli. The father of **Hui Shih-ch'i** and grandfather of **Hui Tung**, Hui is regarded as the predecessor of the Wu (Kiangsu province) School of the **k'ao-cheng hsüeh**, or textual criticism.

Hui Chou-t'i's work on the **I ching**, or *Book of Changes*, carries on the early Ch'ing **Han-hsüeh**, or Han learning, tradition of **Huang Tsung-hsi** and **Hu Wei**, abandoning the philosophical approach of the **Sung dynasty** Neo-Confucians. His writings on the **Shih ching**, or *Book of Poetry*, the **Ch'un ch'iu**, or *Spring and Autumn Annals*, as well as the **san li**, or Three Ritual Classics, also reflect his emphasis on the Han tradition of phonology and philology. See also **han-lin yüan** (**Academy of Assembled Brushes**).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Hui Shih-ch'i

(1671–1741) Classical scholar of the **Ch'ing dynasty**; also known as Hui T'ien-mu, Hui Chung-ju, and Master Hung-tou. Hui Shih-ch'i represented the **Han-hsüeh p'ai**, or School of Han Learning, in his days. A native of Kiangsu province, he was the son of Hui Chou-t'i and the father of **Hui Tung**. Hui Shih-ch'i took the **chin-shih examination** and received the Metropolitan Graduate degree in 1709. He was appointed Bachelor, Junior Compiler, and Academician Reader-in-waiting in the Hanlin Academy and eventually became Education Commissioner of Kwangtung province. He also served twice as Examining Official of the **hui-shih examination** or Metropolitan Examination.

Hui Shih-ch'i's scholarship focused on the **ching-hsüeh** (**study of classics**). He valued the **Han dynasty** exegetic methods of philology and phonology over the **Sung dynasty** scholarship in terms of understanding the meanings in

classical sources. His writings on the *I ching*, or *Book of Changes*; the *Chou li*, or *Rites of Chou*; and the *Ch'un ch'iu*, or *Spring and Autumn Annals*, stressed the contribution of Han interpretations. In the last work, he emphasized the importance of all three ancient commentaries to the annals but inclined toward the *ku-wen chia*, or Old Text School, of Han learning. See also *Han-hsüeh*; *han-lin yüan* (*Academy of Assembled Brushes*); *New Text/Old Text* (*chin-wen/ku-wen*).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Hui-shih Examination

Begun in 1313, the Metropolitan or *hui-shih* examination was a test in the **civil service examinations** system between the **Yüan dynasty** and **Ch'ing dynasty**. It functioned as the former **sheng-shih examination**, or Government Departmental Examination, of the **Sung dynasty** and was conducted every three years at the capital during the Ming and Ch'ing periods. Provincial Graduates, *chü-jen*, who passed this examination would then take the **tien-shih examination** or Palace Examination for the degree of *chin-shih* or Metropolitan Graduate. See also **chin-shih examination**.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Hui Tung

(1697–1758) Classical scholar of the **Ch'ing dynasty**; also known as Hui Ting-yü and Hui Sung-ya. Hui Tung was the founder of the Wu (Kiangsu province) School of the *k'ao-cheng hsüeh*, or textual criticism. A native of Kiangsu, he was the second son of **Hui Shih-ch'i** and the grandson of **Hui Chou-t'i**. He inherited his family's scholarship and, when

he was young, studied literature, history, philosophy, Buddhism, and Taoism. The rest of his life was spent in pursuit of the **ching-hsüeh (study of classics)**, particularly the *Han-hsüeh*, or Han learning. Hui Tung had a number of disciples and as a result his school flourished.

Hui stuck very much to the interpretations of **Han dynasty** Confucians. His *Chou i shu*, or *Discourse on the Chou Changes*, for instance, is largely a collection of Han commentaries on the *I ching*, or *Book of Changes*, though he also discussed the **Sung dynasty** theories of the **t'ai-chi (Great Ultimate)** and *hsien T'ien*, or preceding Heaven, in relation to the “**Ho t'u**” (“**River Chart**”) and the “**Lo shu**” (“**Lo Writing**”). His work on the *Shu ching*, or *Book of History*, distinguished the forged from the authentic sections of the Old Text version transmitted by the Han scholar **Cheng Hsüan**. His etymological study of the **Nine Classics**, again, is based on Han lexicons such as the *Shuo-wen chieh-tzu*, or *Analysis of Characters As an Explanation of Writing*. See also “**Hsien T'ien t'u**” and **New Text/Old Text** (*chin-wen/ku-wen*).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Hu Kuang

(1370–1418) Neo-Confucian scholar and calligrapher of the **Ming dynasty**; also known as Hu Kuang-ta and Hu Huang-an. Hu Kuang was a native of Kiangsi province. He passed as optimus in the Metropolitan Graduate or **chin-shih examination** of 1400 and was appointed Senior Compiler in the Hanlin Academy. He was then promoted to Hanlin Academician and Grand Secretary.

Hu was a follower of the **Ch'eng-Chu School** and is remembered as the Chief Compiler of the *Hsing-li ta-ch'üan*, or *Great Compendium on Nature and Principle*. See also *han-lin yüan* (**Academy of Assembled Brushes**).

de Bary, Wm. Theodore, ed. *The Unfolding of Neo-Confucianism*. New York: Columbia University Press, 1975.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

Human

See *jen* (**human**).

Human Desires

See *yü* (**desire**).

Humaneness

One of several translations of the central Confucian virtue *jen*. Other translations include benevolence, compassion, altruism, human-heartedness, humanity, love, kindness, and co-humanity. See *jen* (**humaneness**).

Humane Person Completely Shares the Same Body with Things

See *jen che hun-jan yü wu t'ung t'i*.

Human-Heartedness

One of several translations of the central Confucian virtue *jen*. Other translations include humaneness, benevolence, compassion, altruism, humanity, love, kindness, and co-humanity. See *jen* (**humaneness**).

Humanism

The word humanism has often been used to describe the Confucian tradition because within Confucianism,

emphasis is placed on the central role of human intelligence in understanding the world. There is also no obvious reference to any supernatural force controlling human lives. The universe is regarded as a rational order that can be understood by human reason. It is also a moral order that is reflected in the capacity of humankind to act in moral ways.

The term, however, also suggests a world view lacking in religious or spiritual dimension, that is, a secular humanism. Secular humanism has its roots in post-Enlightenment Western philosophy. An earlier form of humanism found during the Renaissance was thoroughly religious in its intent. It is the Renaissance model that is applicable to the Confucian tradition.

Confucian humanism builds upon the moral and rational order of the universe and humankind, placing ultimate value in the absolute **T'ien (Heaven)** in the early Confucian tradition, or **T'ien-li (Principle of Heaven)**, in the Neo-Confucian tradition. The rational order is the basis of the **Absolute**, the core of the religion. Humanism is an appropriate term to delineate Confucianism so long as the tradition is understood as religious while also, using Confucian scholar Tu Wei-ming's phrase, seen as anthropocosmic rather than anthropocentric in character.

de Bary, Wm. Theodore. "Some Common Tendencies in Neo-Confucianism." *Confucianism in Action*. Edited by David S. Nivison and Arthur F. Wright. Stanford, CA: Stanford University Press, 1959.

Tu Wei-ming. *Confucian Thought: Selfhood as Creative Transformation*. Albany, NY: State University of New York Press, 1985.

Humanity

One of several translations of the central Confucian virtue *jen*. Other

translations include humaneness, benevolence, compassion, altruism, human-heartedness, love, kindness, and co-humanity. See *jen* (**humaneness**).

Human Nature

See *hsing* (**nature**).

Human Souls

See *hun/p'o*.

Hun (Cloud-Soul)

See *hun/p'o*.

Hunan School

See **Hu-Hsiang School**.

Hundred Cognomina

See *pai-hsing* (**Hundred Cognomina**).

Hundred Days of Reform

Also known as the Reform Movement of 1898, the Hundred Days of Reform was led by **K'ang Yu-wei** and his followers, including **Liang Ch'i-ch'ao** and **T'an Ssu-t'ung**. It was a proposal for a broad sweep of changes presented to Emperor Kuang-hsü to counteract the massive intrusion of Western powers and the steady decline of the **Ch'ing dynasty**. In June 1898 the emperor asked K'ang to reform the government according to the plan. The reform represented an agenda of **modernization**. There was adoption of a Western education system, a complete reorganization of the military, major economic initiatives, and a democratic move toward a constitutional government.

Behind this introduction of Western institutions and ideas stood K'ang's belief in the degree to which Confucianism justified such reform efforts. Rather than suggesting the end of Confucianism, K'ang argued that Confucianism was relevant to the transformation of China. However, the

reform posed a threat to the vested interests in the court and in the government. As a result, Emperor Kuang-hsü was forced by the empress dowager to abdicate. K'ang and Liang fled overseas, while T'an and five other reformers were executed. The reform lasted for only one hundred days. The Manchu regime continued on its downward fall until it was overthrown in the 1911 revolution.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hundred Family Names

See *Pai-chia hsing*.

Hundred Schools of Thought

Referring to a number of schools of thought that arose during the Eastern **Chou dynasty**, the hundred schools of thought represent the classical systems of Chinese philosophy. The rise of these contending schools corresponds with the increasingly chaotic political conditions of the Eastern Chou period, a time that saw continuous and increasing erosion in the authority of the Chou dynastic rule while at the same time a constant increase of power in the hands of various independent states, one vying with another. These conditions progressed into the Warring States period, a designation aptly chosen to describe the continuously deteriorating civil and political conditions of the Eastern Chou dynasty. The period, however, witnessed a spread of knowledge and rapid development of specialized subjects, resulting in the hundred schools.

With the rise of the **scholar class** (*shih*), a substantial number of thinkers emerged and expressed a variety of philosophical points of view during this period. It is in this setting that the Confucian school arises. **Confucius**, **Mencius**, and **Hsün-tzu**, the three founding figures of the tradition, all

lived during the Eastern Chou. Most of the major writings of the classical Confucian tradition are concluded by the end of the Eastern Chou as well. In addition to the Confucian school, Taoism, Legalism, *yinyang* cosmology, Moism, Logicians, and a number of smaller schools all have their beginnings. Some of the states even had academies, such as the **Chi-hsia Academy** in the state of Ch'i, where philosophers could meet to discuss their ideas with each other.

Essentially, each school of thought sought to define what they considered to be the **Tao (Way)**, that is, the path or road that one should pursue for the deepest meaning of one's life and the betterment of all people. In the time of chaos that characterized the period in which the schools arose, the Way spoken of most frequently was a path to bring back order and peace to the world and to the individual alike. The Confucian school looked to the order of the sage kings of antiquity and suggested that the rulers of their day take their lessons from the accounts of such sage rulers, returning to the ways of virtue and rites exemplified by the sage kings. They saw man's responsibility as serving his fellow men to restore order and bring meaning and care to individual lives.

The Taoists also looked to the past, but an even more remote past before the distinctions and differentiations of human society had arisen, and they sought a return to this simplest and most peaceful of environments. Lao-tzu and Chuang-tzu sought an ideal time and society before the development of good and bad or right and wrong. In the immediate they saw little benefit to try to correct the ways of the world, advocating instead a simple retirement from the chaos that surrounded them. The way for one to respond to the conditions of the time was not to respond! Act by **wu-wei (non-action)**, and one survives in a time of chaos. Act by not acting and one no longer moves in the distinctions with which the world operates.

The Legalists advocated the rigorous implementation of laws, punishments, and rewards to force people to conform to the power of a centralized monarchy. The Legalists saw the necessity of commitment to the plight of society, but approached it with little confidence in humans' ability to do right or to be morally virtuous. For people like **Li Ssu**, **Han Fei-tzu**, and Shen Tao, there was little basis for confidence in the goodness of human nature. Evil was everywhere and, having to meet it with stern response, a system of laws and punishments was, from their realistic point of view, the only appropriate vehicle. Rites and virtue were regarded as ineffective in a materialistic age.

The *Yin/yang* School saw the chaos of the time as a failure to understand the order and structure operating in the change of the universe. Through the use of *yinyang* symbolism, and with the addition of the use of the concept of the Five Elements, **wu hsing**, thinkers such as Tsou Yen saw a way of harmonizing forces in the world. But it was through a subtle if not complex process of understanding at a metaphysical level, how change takes place and adjusting human and societal activities to the larger dimensions of change as it operates in the universe.

The Moists, named after the philosopher Mo-tzu, advocated a form of utilitarianism, the greatest good for the greatest number, suggested the doing away with excessive ceremony and ritual and lavish wealth that only serve to differentiate people. He looked to the Confucians as those who sought to preserve such distinctions through their system of differentiated love and care and advocated in its place the concept of **chien-ai**, or universal love. Instead of a special moral relation with one's own relatives, Mo-tzu suggested that peace would come to the world only at the point that all people loved each other equally.

The Logicians focused on the use of language and sought clarity in the way terms were employed, arguing that

order could not come to the world before there was order in the way we used language. A point of view remarkably modern in its philosophical nuance and language, its clarification was seen as the path to the establishment of order in the world.

There are a number of smaller schools and individual thinkers that anyone interested in the study of the Hundred Schools should delve into. The schools mentioned thus far should give some sense of the range of thought and types of responses that were generated. The schools with the greatest impact upon the future development of Chinese history and philosophy are the Confucian, Taoist, and Legalist. They differ profoundly from each other and continue to provide a backdrop of differing opinion as each develops its own philosophical agenda.

Chan, Wing-tsit. trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Hung-wen kuan (Institute for the Advancement of Literature)

One of the informal educational institutions established during the early **T'ang dynasty** by Confucian officials, the *hung-wen kuan* was founded in the year 621 under the name of *hsiu-wen kuan* (**Institute for the Cultivation of Literature**); it was renamed in 626. Subordinate to the state chancellery, the institute appointed litterateurs to assist in drafting imperial pronouncements, reforming courtly rules and rites, to proofread books, and to instruct selected young men of the ruling class in the Confucian classics and history. After 719 it also served as a preparatory college for

students of the highest-ranking nobles and officials taking the official examinations, catering to a small number of students. Offering a more informal setting than the regular university, it persisted throughout the dynasty and served as an example of the range of educational institutions established for the student in preparation of official examinations. As the institution was formally linked to the court, the scholars of the college were brought into official discussions regarding matters of state concern. This is an indication of the increasing role of the Confucians in the functioning of the state itself. See also *chi-hsien yüan* (**Academy of Assembled Worthies**); *ch'ung-wen kuan* (**Institute for the Veneration of Literature**); *han-lin yüan* (**Academy of Assembled Brushes**); *t'ai-hsüeh* (**National University**).

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Hun-jan i-t'i

Phrase derived from the *Honan Ch'eng-shih i-shu*, or *Surviving Works of the Ch'engs of Honan*. *Hun-jan i-t'i*, meaning total realization of oneness, was originally used by the **Ch'eng brothers** to describe the universality of **jen** (**humaneness**), which includes the other virtues of rightness, propriety, wisdom, and faithfulness. **Ch'eng I's** follower **Li T'ung** employed it to express his feeling of oneness with all things, suggesting that all things in the universe are interconnected and of a single substance. The phrase *i-t'i*, literally, one body, emphasizes the corporeal structure of the universe. Such oneness is to be experienced through *t'i-jen*, or personal realization. See also

chih (wisdom); **hsin** (faithfulness); **i** (righteousness or rightness); **li** (propriety or rites).

de Bary, Wm. Theodore. "Sagehood as a Secular and Spiritual Ideal in Tokugawa Neo-Confucianism." *Principle and Practicality*. Edited by Wm. Theodore de Bary and Irene Bloom. New York: Columbia University Press, 1979.

Hun/p'o

The Confucian school inherited a common set of beliefs concerning matters of life and death from the broader cultural context of the **Chou dynasty**. One of these beliefs pertained to the understanding of the human **soul** and its dispersion at the point of death. By traditional Chinese accounts, each individual possesses two souls, the *hun* and the *p'o*, a duality identified with the **yinyang** principle since the late fourth or early third centuries B.C.E. These are held together as long as life persists, but separate at the moment of death. Related to the crescent moon, the *p'o*, or "white-soul," is considered coarse, heavy, bodily, and feminine. Upon separation, the *p'o*-soul sinks down and abides in or around the earth, after staying in association with the grave site. The *hun*, or "cloud-soul," on the other hand, is fine, light, spiritual, and masculine. It is said to rise up, dwelling above, and remain accessible to the family through ritual and **sacrifice** to answer their needs. A T-shaped silk painting from the Ma-wang-tui tomb of the **Han dynasty** shows a journey of the soul in its afterlife. The ancestral spirits are in need of continued care and maintenance, that is, proper and timely ceremony and sacrifice, according to much of Chinese popular religion. Should this care cease, then the ancestral spirits will become increasingly desperate, carrying out vengeful acts towards the living members of their families.

A new set of terms comes into play in the discussion of the ancestral spirits, *shen* and *kuei*, or spirit and ghost. Since *hun* is fundamental and *p'o* is derivative, it was generally believed that the hun-soul became a *shen*, a form of auspicious spiritual power; the *p'o*-soul, however, could in turn easily become a *kuei* if improper care was given through the failure to maintain a proper level of sacrifice or ritual. While these concepts form the foundation of much of Chinese popular religion, especially that of Taoism, the Confucian attitude toward such beliefs tended to be highly skeptical and agnostic. This did not stop continual and meticulous ritual performance toward the dead, but it shifted the attention from a belief in the existence of the spirits as the motivation for the ritual to one that saw ritual as a way of expressing feeling and partaking in the order and structure of the cosmos that ritual performance exemplified. See also **ancestors** (*tsu*); **Hsün-tzu**; **kuei/shen**; **li** (propriety or rites).

de Groot, J. J. M. *The Religious System of China: Its Ancient Forms, Evolution, History and Present Aspect, Manners, Customs and Social Institutions Connected Therewith*. 6 vols. Taipei, Taiwan: Literature House, 1964.

Thompson, Laurence G. *Chinese Religion: An Introduction*. Belmont, CA: Wadsworth Publishing Company, 1995.

Yu, Ying-shih. "'O Soul, Come Back!' A Study in the Changing Conceptions of the Soul and Afterlife in Pre-Buddhist China." *Harvard Journal of Asiatic Studies* 47.2 (Dec. 1987): 363–95.

Huo-jan kuan-t'ung

Phrase used by **Chu Hsi** to express his experience of the unity of things, *huo-jan kuan-t'ung*, meaning sudden and total penetration of the pervading unity, suggests the understanding of the

interconnection of all things through *t'i-jen*, or personal realization. A comparable term is *wu* (enlightenment).

de Bary, Wm. Theodore. "Sagehood as a Secular and Spiritual Ideal in Tokugawa Neo-Confucianism." *Principle and Practicality*. Edited by Wm. Theodore de Bary and Irene Bloom. New York: Columbia University Press, 1979.

Hu Shih

(1891–1962) Major scholar of the **May Fourth movement**; also known as Hu Shih-chih. Hu Shih was a native of Anhwei province. In an era marked by revolutions and continuing intrusion of Western powers, Hu was at the forefront of intellectual leadership seeking the import of Western ideas. In fact, the personal name he chose for himself—Shih, or "fit," as derived from the Darwinist slogan "survival of the fittest"—reflects his early interest in the theory of evolution under the influence of **Yen Fu** and **Liang Ch'i-ch'ao**. From 1910 to 1917 Hu studied in the United States, where he received a B.A. degree in philosophy at Cornell University and worked for his Ph.D. under John Dewey at Columbia University.

Upon his return to China, Hu Shih became a professor at Peking University. Together with **Ch'en Tu-hsiu**, he was responsible for the literary revolution that successfully replaced classical Chinese with the vernacular as the national language. He also actively took part in the New Culture Movement by writing a number of essays to criticize Confucianism and to propagate science and democracy. Hu was appointed Chinese ambassador to the United States in 1938 and chancellor of Peking University in 1945. He left China for the United States again in 1948. Ten years later he assumed the presidency of the Academia Sinica in Taiwan.

As a student of Dewey, Hu Shih found his solutions to China's problems in the adoption of pragmatism. While his "**Shuo ju**" or "On the *ju*" outlines his critique of the Confucian tradition and

ethical code, his other works compared pragmatism with the methodology of the **Neo-Confucianism** of the **Sung dynasty**, especially **Chu Hsi's** doctrine of *ko-wu chih-chih*, or investigation of things and extension of knowledge, and with the learning method of the **Ch'ing dynasty** *k'ao-cheng hsüeh*, evidential research or textual criticism.

Hu Shih is not a revolutionary, but a reformer or evolutionist. Interestingly, as intellectual historian Yu Ying-shih and historian Wang Hui have observed, Hu's understanding of Thomas Henry Huxley's Darwinism and Dewey's pragmatism was bound by the early training in Neo-Confucianism and the *k'ao-cheng hsüeh* that he received in his family school. For Hu, Chu Hsi's gradual learning process and **Ku Yen-wu's** emphasis on textual evidence are both "scientific." Not surprisingly, when Ch'en Tu-hsiu turned to Marxism in the winter of 1920, Hu decided to part company with him.

Boorman, Howard L. and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967–79.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Griener, Jerome B. *Hu Shih and the Chinese Renaissance: Liberalism in the Chinese Revolution, 1917–1937*. Bridgewater, NJ: Replica Books, 2001.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Hu Shih-chihSee **Hu Shih**.**Hu Wei**

(1633–1714) Classical scholar and geographer of the **Ch'ing dynasty**; also known as Hu Fei-ming and Hu Tung-ch'iao. Hu Wei was one of the figures responsible for the shift of Neo-Confucian thought toward the *k'ao-cheng hsüeh*, or textual criticism. A native of Chekiang province, he came of age during the defeat of the **Ming dynasty** by the invading Manchus. Hu studied in the *t'ai-hsüeh (National University)*, spending his life in the *ching-hsüeh (study of classics)*. His contribution lay with works on the *Shu ching*, or Book of History, the *I ching*, or Book of Changes, and the “**Great Learning**” (“*Ta-hsüeh*”). Hu Wei was especially good at geography. His *Yü-kung chui-chih*, or *Modest Approach to the “Tributes of Yü,”* provides correct identifications of many of the geographical references found in the geographical chapter of the *Book of History*. He also assisted **Hsü Ch'ien-hsüeh**, together with **Yen Jo-ch'ü** and others, in compiling the *Ta Ch'ing i-t'ung chih*, or *Comprehensive Geography of the Great Ch'ing*. Yet his most valued writing is the *I-t'u ming-pien*, or *Clarification of the Diagrams in the Changes*, in which he demonstrated that all diagrams in the *Book of Changes* other than the original **sixty-four hexagrams** were unauthentic and unnecessary. See also **civil service examinations**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Hu Yin

(1098–1156) Neo-Confucian scholar of the Southern **Sung dynasty**; also known

as Hu Ming-chung and Master Chih-t'ang. Hu Yin was a native of Fukien province. A nephew of **Hu An-kuo** and a disciple of **Yang Shih**, he carried on the scholarly tradition of his uncle. Hu Yin passed the Metropolitan Graduate or *chin-shih examination* in his early twenties and was finally promoted to Vice Minister of Rites and Auxiliary Hanlin Academician Expositor-in-waiting. According to historian Conrad Schirokauer, he was a major influence upon **Chu Hsi's** thinking and writing about history. What they shared was a view of the importance of understanding history in moral terms.

Hu Yin was interested in the teachings of the **Ch'eng brothers**, especially the identity between the heart-mind and **Principle (li)**. He suggested that one should *cheng-hsin*, or rectify the heart-mind, and *ts'un-hsin*, preserve the heart-mind, in order to *ch'iung-li*, or exhaust Principle. Hu's zeal for the reestablishment of the Confucian tradition can be seen in his attack against Buddhism, particularly its theory of *samsara*. For Hu, a Confucian *sheng-jen* or sage is not afraid of death and therefore does not believe in **rebirth**. Hu wrote a number of works, including a commentary on the *Lun yü (Analects)*. See also *ch'iung-li (exhausting Principle)*; *hsin (heart-mind)*; *sheng or sheng-jen (sage)*; *ts'un ch'i hsün*.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Schirokauer, Conrad. “Chu Hsi and Hu Hung.” *Chu Hsi and Neo-Confucianism*. Edited by Wing-tsit Chan. Honolulu, HI: University of Hawaii Press, 1986.

Hu Yüan

(993–1059) One of the **Three Teachers of Early Sung**; also known as Hu Yi-chih and An-ting hsien-sheng. Hu Yüan was a scholar, educator, and musicologist from T'ai-chou of modern Kiangsu province. Although he failed the **civil service examinations** several times, he was appointed

to office by **Fan Chung-yen** and eventually promoted to Erudite of the Court of Imperial Sacrifices. Before then, he had spent about twenty years teaching more than a thousand students, among whom was the later Neo-Confucian master **Ch'eng I**. When the *t'ai-hsüeh* (**National University**) was established in the capital during the 1040s, his subject-oriented teaching method was adopted as part of the official pedagogy. In the early 1050s he became a *chih-chiang*, or Lecturer, of the *kuo-tzu chien*, Directorate of Education.

Hu promoted the revival of ancient rites. According to the *Sung Yüan hsüeh-an*, or *Records of Learning in Sung and Yüan*, his Confucian writings include interpretations on the *Lun yü* (*Analects*), the *I ching*, and the "Hung-fan," or "Great Plan," chapter of the *Shu ching*, or *Book of History*, but they are all lost. An extant quotation from his discourse on the *Analects*, however, reveals his view on the relation between human nature and *ming* (**destiny or fate**): While destiny is a fixed endowment from **T'ien** (**Heaven**) and one can only act in accordance with it, nature is within human control and must be cultivated. See also *hsing* (**nature**).

Franke, Herbert, ed. *Sung Biographies*.
2 vols. Wiesbaden, Germany:
Steiner, 1976.

Hymn

See *yüeh-chang*.



I (Change)

I is a Chinese philosophical term associated most frequently with the ***I ching*** or *Book of Changes*. Being the title of the book, the term itself, as the Han dynasty commentator **Cheng Hsüan** points out, carries three different meanings. The first and dominant meaning is change, suggesting the transformation of things in the universe. The second meaning is constancy and regularity, implying a regularity to the process of change. Change is not capricious and random in Chinese thought. It follows an ordered and structured pattern of constant movement. This is represented in the *I ching* by patterns of trigrams and hexagrams. The third meaning of *i* is ease or simplicity, suggesting the ease that comes from being able to live in accord with the changing nature of things.

The “**Hsi-tz’u chuan**,” or “Commentary on the Appended Judgments,” to the *I ching* ascribes the origin or basic principle of all things to the functioning of *i*. It suggests that *i* possesses the ***t’ai-chi*** (**Great Ultimate**), which in turn splits into two, then four, then the **eight trigrams**, and so forth. Therefore it defines *i* as “the constant production of life, ***sheng-sheng***.” When it comes to **Neo-Confucianism**, **Wang Yang-ming** identifies *i* with ***liang-chih***, or knowledge of the good, thus inviting the functioning of change into the heart-mind.

Wilhelm, Hellmut. *Change: Eight Lectures on the I ching*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1973.

I (Righteousness or Rightness)

I is one of the central virtues discussed by **Confucius** and generations of Confucian scholars. Usually rendered as righteousness or rightness, *i* is considered to be one of the major distinguishing features of the ***chiün-tzu*** (**noble person**). Despite the importance of *i* to Confucius, **Mencius**, and other Confucian thinkers, its understanding has often been mired in an Anglo-European attempt to explain the appropriateness of the English word “righteousness” as a translation, particularly as it reflects certain characteristics of a Western theistic worldview with a divine lawgiver. As such, a Confucian virtue is transposed into an Old Testament one. It is also frequently dissociated from the second definition of the term, that is, the “meaning” or “significance” of something.

Within the Confucian context *i*, as is denoted by the character’s lower component part ***wo*** (**self**), is associated with the self and, by combining both its meanings, it suggests an attempt to produce meaning in association with the individual. As philosophers David L. Hall and Roger T. Ames assert, the term’s etymological root suggests a personal attempt to reveal meaning. They describe this as a process of self-realization. And what is to be realized in the self, as the character’s upper component ***yang*** or sheep symbolizes, must be something that is positive, reminiscent of two other Chinese characters composed of the graph “sheep,” namely, ***shan*** (**goodness**) and ***mei***, or beautiful. This ties together the two basic meanings of the term itself, rightness and meaning, by suggesting that the term may best be described as the revelation of the meaning of the self.

How does the quality of rightness become associated philosophically with the meaning of the self? From a Confucian perspective, the revelation of the meaning of the self demonstrates the moral character of the individual. Such moral character is part of the basic

definition of the self, and its fulfillment becomes part of the measure of becoming human and acting in a fashion that is fully human. It is no surprise that Confucius equates *i* with the character of the *chün-tzu*.

In one of the most important passages involving a reference to *i* or rightness, Confucius says that the *chün-tzu* considers *i* as his basic or raw material. This basic material is shaped by **li (propriety or rites)**, and brought forth with **ch'eng (sincerity)**. Through this process, the *chün-tzu* is formed. Clearly *li* and *ch'eng* are given an important role in the formation of the character that can be described as rightness. They are the basic ingredient from which the character is molded.

As is typical of discussions of human nature in early Confucian writings, there are debates about the location of the source of goodness within human nature. No Confucian doubts that the individual can become good and, in turn, society itself can be transformed by such goodness. But whether such goodness originates within the structure of human nature or is something that is imposed from external models is a debate of major proportions within the tradition. A virtue such as *i* is very much a part of such a debate. For Mencius *i* is considered to be a part of human nature. In fact, it is described as the manifestation of the heart-mind of **shame (ch'ih)** and disgrace, which is one of the so-called Four Beginnings—the four beginnings of moral goodness within the structure of human nature. Therefore the **Han dynasty** philosopher **Tung Chung-shu** defines *i* as nourishment of the heart-mind. Mencius also demands that one should sacrifice one's own life for *i* in case of necessity. For **Hsün-tzu**, a virtue such as *i* is of major importance in the process of the creation of the *chün-tzu*. Yet it is ascribed to external sources of learning and self-cultivation based on the model inherited from the sage kings of antiquity rather than found within the nature of each individual. As a result, *i* becomes

an external operation between the self and one's feudal lord, companions, and juniors.

Confucius does not take the discussion of *i* far enough to determine whether the discourse of Mencius or Hsün-tzu is closer to the meaning Confucius had in mind. But it is significant that Confucius discusses *i* in terms of *chih*, the raw material of the nature of the *chün-tzu*. It at least indicates the degree to which the *chün-tzu*, by developing *i*, was developing that which was considered his most basic character.

In the development of this basic character with the intent to reveal the meaning of the self, *i* is contrasted with **li (profit)**. This is a significant contrast and one that operates through a great amount of early Confucian writings. The *chün-tzu* focuses on *i*, righteousness or rightness, whereas the **hsiao-jen (petty person)** focuses on whatever will bring *li* (profit). Both in a sense are self-directed, but in the case of *i*, the self-direction is toward the deepest layer of the self where the moral character will manifest itself. In the case of profit, one is dealing with the material self, the self perhaps best described as the *hsiao-jen*, or the petty person, as opposed to the *ta-jen*, or the great person.

The virtue *i* suggests the capacity for revealing the true meaning of the self, a self manifesting its deepest moral character in the way in which it responds to the outside world. That such a person would conduct himself with righteousness is not far from the way in which the term is used. But it needs to be separated from being associated strictly with theistic structures interpreting the relation of humankind and the **Absolute** as an act of divine law and looking at humankind as being free of sin in their development of the virtue. For these reasons, while the bulk of translations remain as "righteousness," it is better to follow literary scholar D. C. Lau and adopt the use of the translation "rightness." The term rightness still allows for the self to express meaning; it suggests as the expression of such meaning a self

fully revealing of itself in its moral character. See also *ssu-tuan* (**Four Beginnings**).

Boodberg, Peter A. "The Semasiology of Some Primary Confucian Concepts." *Philosophy East and West* 2.4 (January, 1953): 317-32.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

I ching

The fourth of the **Five Classics** by traditional accounts, the *I ching*, or *Book of Changes*, also known as the *Chou i*, or *Chou Changes*, is best described as a divinatory text with appended philosophical writings that expand the meaning of the basic divinatory formulae. The origins of the text are traditionally attributed to high antiquity. The basic structure of the work is said to have been created by **Fu Hsi** and **King Wen**. **Confucius** is said to be the author of the later appended philosophical writings known as the "**Shih i**" ("**Ten Wings**"). The very title of the book, *I*, has three meanings: change, as it is usually rendered; constancy, as in the movement of change; and ease, as in the simplicity of change.

That the work has its origins in **divination** is of little debate. Its age and connection to divination as it was practiced are problems of a little greater complexity. There were at least two distinct forms of divination during the **Shang Dynasty** and **Chou Dynasty**. One form used tortoise shells and scapula bones and burned cracks into the bones to foretell the future. The other major method used the stalks of the alpine yarrow plant, manipulating long and short stalks to derive answers. It is generally claimed that the *I ching* probably

finds its origins in the stalk method of divination, principally because the use of long and short stalks seems to correspond to the use of solid and broken lines that is the mainstay of the *I ching* form of divination.

In the *I ching*, solid and broken lines are constructed into groupings of three, called **ching-kua**, or trigrams, and six, called **pieh-kua**, or hexagrams. All possible combinations of solid and broken lines in a grouping of three produces **eight trigrams**, the basic building blocks of the *I ching*. When extended to hexagrams, all possible combinations produce **sixty-four hexagrams**. With the eight trigrams and sixty-four hexagrams, the *I ching* purports to represent a map of order and change in the cosmos. Through divination, the construction of a hexagram, one can read the future because the hexagram provides insight into the way in which things are going to change. For the *I ching*, change is an ordered process in an ordered world, and the book is viewed as a roadmap of the way in which change will occur.

At its earliest layer of meaning, the work is a divinatory text probably based on long oral traditions of the practice of divination. There are enough rhyming phrases at this layer to suggest the oral tradition behind it. There is little philosophical speculation at this point. Rather, it is more straightforward: a certain situation is either auspicious or inauspicious. With the passage of time more philosophical writings were added. For example, the so-called "Ten Wings" and the meaning of divination became a more expansive one to include the process of change occurring throughout the cosmos. The "**Hsi-tz'u chuan**" commentary is the particular focus for deriving expanded philosophical meaning from the text. In the advanced philosophical rendering of the *I ching*, humankind is seen as a microcosm of the universe with the same process of change taking place within humankind that takes place at

the level of the cosmos. The object of the work becomes not so much a quick answer to a particular issue about the future, but rather the ability to understand the present placement or character of change and the ability for man to match himself to that particular pattern of change. In this state, microcosm and macrocosm are in line with each other and while an individual does not necessarily know the future, he is in line with it as it unfolds and emerges.

The Confucian school has interpreted the *I ching* in a variety of ways throughout its history. For some, it is principally a divinatory text and is used as a source for the performance of divination. For others it is primarily a philosophical writing which uses the structure of trigrams and hexagrams to explain the way in which order takes place within the universe, the world, and within ourselves. It is important to remember as well that while the *I ching* is referred to as one of the **Five Classics**, other religious traditions have claimed the work as their own or at least have based their interpretation on it. Buddhists, Taoists, and *yin/yang* Cosmologists alike have used the work extensively throughout their histories and it is also used in the practice of Chinese popular religion as a source-book of fortune-telling.

The significance of the work for the Confucian school is hard to overestimate. Whether taken strictly as a divinatory work or seen as a philosophical rendering of the way in which change takes place in the cosmos, the work stands as an ancient repository replete with the insight of those regarded as possessing the wisdom and virtue of a sage, *sheng*, he who hears the Way of Heaven. As such, the work represents a blueprint of the Way of Heaven itself, be it in the oscillations of the universe or the patterns of change within the world, society, and the individual himself. A book with a blueprint of such dimensions is a sacred book, and the category of sacred book is an appropriate way to describe the esteem and reverence with

which the book has been held in the Confucian school. See also **ch'ien hexagram** and **i (change)**.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism. Vol. 2, The Yi King*. Delhi, India: Motilal Banarsidass, 1966.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Wilhelm, Hellmut. *Change: Eight Lectures on the I ching*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1973.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

I chuan

See "**Shih i**" ("**Ten Wings**").

I-ch'uan (hsien-sheng) wen-chi

The *I-ch'uan (hsien-sheng) wen-chi*, or *Collection of Literary Works by (Master) Ch'eng I*, is a major collection of writings of the **Sung dynasty** Neo-Confucian **Ch'eng I**. Compiled by **Yang Shih** and edited by **Chang Shih (Ch'ih)**, it is included in the *Erh Ch'eng ch'üan-shu*, or *Complete Works of the Two Ch'engs*. The collection consists of a variety of genres including poetry and letters, which, as sources of insight into Ch'eng I's thought, are not secondary in significance to his philosophical essays.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Icon

See **hsiang (portrait or statue)**.

Idol

See **hsiang (portrait or statue)** and **idolatry**.

Idolatry

While criticizing Buddhism and Taoism with this pejorative, Confucianism itself has seldom been accused of idolatry. The only debate over idolatry within the tradition concerns whether it is appropriate to have portraits or statues of the various Confucians housed in the **Confucian temple**. As a result, all images have been removed and replaced by *shen-wei*, or tablets, since 1530. See also *hsiang* (portrait or statue) and *shen-wei* (tablet).

I-fa

Contrasted with *wei-fa*, meaning unmanifest or unconditioned, *i-fa* (manifest or conditioned) is a key term coined in Neo-Confucian discourse to describe the nature of **hsin (heart-mind)**. The expression *wei-fa* is found in the “**Chung yung**” (“**Doctrine of the Mean**”) as a depiction of the state of mind before the arising of feelings, “That before the manifestation of happiness, anger, sorrow and joy is called the mean.” However, *i-fa* is not given in the text but alluded to as *fa*, or manifested, for the state of mind after the arising of feelings. The term *i-fa*, however, is used frequently by members of the **li-hsüeh (School of Principle or learning of Principle)** to refer to the state of arisen feelings, hence the heart-mind that represents the arisen or manifest state of feelings.

As the manifest heart-mind or the state of arisen feelings, *i-fa* is connected not with **Tao-hsin (heart-mind of the Way)**, but with the **jen-hsin (heart-mind of humanity)**, that is, the normal and ordinary response to things. It is also not connected with **T'ien-li (Principle of Heaven)**, but with **ch'i (vitality)**. Because it is seen as removed from both **Tao-hsin** and **T'ien-li**, it has been viewed as the state of the heart-mind that best characterizes the present condition of humankind, not the ideal state toward which humankind should be striving. Thus, it is held in contrast to that ideal state, the state of

sagehood, in which the connection between the universe and the individual is established through the realization of the common underlying structure of **T'ien-li**. Only at the point of the realization of the Principle of Heaven would the *i-fa* then be said to reflect the *wei-fa* and thus become a means for the manifestation of the **Tao-hsin** as well as **T'ien-li** in its common and ordinary circumstances. See also, “**Chung yung**” (“**Doctrine of the Mean**”); **hsin (heart-mind)**; **jen-hsin (heart-mind of humanity)**; *wei-fa*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Tang, Chun-i. “The Development of the Concept of Moral Mind from Wang Yang-ming to Wang Chi.” *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Ignorance

While Buddhism sees humankind's major problem as one of ignorance—ignorance of the illusory nature of the world and all things within it—Confucianism would argue that the problem of ignorance is its keeping us from understanding our good nature and moral responsibility. **Confucius** suggests **hsüeh (learning)** as a means to overcome such ignorance and to embrace the reality of the world with moral responsibility and commitment. See also **hsing (nature)**.

Ignorant Men and Women

See *yü-fu yü-fu*.

I i fang wai

A phrase from the “**Wen-yen**” commentary to the **second hexagram**, *k'un*, in the **I ching**, or *Book of Changes*,

i i fang wai, translated as “rightness is to square the external,” is part of the sentence “For the noble person reverence is to straighten the internal and rightness is to square the external.” The sentence plays an important role in Neo-Confucian discussions of learning and self-cultivation. It calls for a balance of attention to both internal and external dimensions of the individual and invokes the central Confucian virtues **ching** (reverence or seriousness), and **i** (righteousness or rightness), to fully manifest one’s internal and external dynamics.

The sentence was a particular favorite of **Ch’eng I** and **Chu Hsi**, advocates of the *li-hsüeh* (School of Principle or learning of Principle), who viewed it as a method of moral cultivation. Ch’eng I saw it as a means to engage the individual in the process of accumulating the knowledge of **Principle** (*li*) by placing the person in both the correct attitude to the internal life and the proper relation to others in the exhaustive search for **T’ien-li** (Principle of Heaven). He considered *i* (righteousness or rightness) to be the correct way to follow *li*. With both *ching* and *i* complementary to each other, one would be able to realize the virtue of Heaven. Chu Hsi agreed with Ch’eng I that *ching* and *i* are not two things; through their interaction, one’s internal and external life will be fully cultivated. See also **ching i chih nei** and **k’un hexagram**.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch’ien*. New York: Columbia University Press, 1967.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

I-kuan

A term, translated as “single thread,” found in *Analects* 4:15, where it is used by **Confucius** to summarize his teachings and is referred to by generations of later Confucians as a way to describe the unification of Confucius’ doctrines. In the passage from the *Analects*, Confucius says to **Tseng-tzu**, his disciple, that there is a single thread, *i-kuan*, running through his **Tao** (Way), that is, his teachings. Tseng-tzu acknowledges his statement with agreement. After Confucius has left, other disciples who are gathered ask Tseng-tzu what is meant by this “single thread.” Tseng-tzu replies that the Way of Confucius is simply the teachings of **chung** (loyalty) or, as David L. Hall and Roger T. Ames have translated the term, “giving of oneself completely,” and **shu** (reciprocity or empathy).

In his response to the disciples, Tseng-tzu acknowledges a unifying principle for the teachings of Confucius. This interpretation of Confucius’ view of his own teachings is confirmed by another reference to the “single thread” in which Confucius states to a different disciple that it is not that he is able to remember a great deal, but only that he has a “single thread” that brings it all together.

Though Tseng-tzu suggests that the “single thread” is composed of *chung* and *shu*, still the actual meaning of the “single thread” is ambiguous at best. Generations of Confucians have defined it in very different ways. Until the emergence of **Neo-Confucianism**, most Confucians regarded the phrase, not unlike Tseng-tzu’s explanation, as an attempt on the part of Confucius to provide a basis for the unification of his basic teachings. To the Neo-Confucians, such unification had more self-conscious philosophical meanings. To the **Sung dynasty** Neo-Confucians, the “single thread” was a underlying unifying structure to all things. As a philosophical unifying structure, it was most often spoken of as **Principle** (*li*),

or **hsin (heart-mind)**. If one looks for an example in the *Pei-hsi tzu-i* of **Ch'en Ch'un**, the "single thread" becomes a reference to a single Principle spreading and penetrating throughout the universe. It is said that the mind of the sage is the embodiment of such Principle. As this Principle flows forth, it manifests into all the separate virtues that make up the teachings of the Confucian school.

By the time of the late **Ming dynasty** and **Ch'ing dynasty** rejection of broad metaphysical categories, something such as the "single thread" had for some the meaning of a unification of teachings around an expression of common moral conduct, bringing *chung* and *shu* back to meanings approximating a sense of moral forms of behavior. See also *Lun yü (Analects)*.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un*, 1159–1223. New York: Columbia University Press, 1986.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

I li

Also known as *Shih li* and *Ch'ü li*, the *I li*, or *Ceremonies and Rites*, is one of the three major writings on the subject of **li (propriety or rites)**, within the Confucian canon. Together with the **Chou li**, or *Rites of Chou*, and the **Li chi**, it forms the corpus of materials dealing with the practice and philosophical discussions of rites and ceremony. The *I li* is traditionally considered a work from the fifth or fourth centuries B.C.E., after the time of **Confucius**, but earlier than the composition of the *Chou li* and the *Li chi*. The origins of the *I*

li are complex, however, with claims of early authorship, but material that ties the text to the **Han dynasty** era.

The *I li* contains a great amount of very detailed information about the performance of a number of rituals and ceremonies. The information it contains is almost exclusively descriptive with little or no elaboration or exploration of philosophical meanings. The work has the feeling of a manual of ritual performance. It is the kind of book one would use to find out the proper ceremonies for a number of occasions. One finds, for example, descriptions of rituals and ceremonies covering a number of life events such as **weddings**, mourning, and **sacrifice**, as well as special occasions such as receptions, imperial audience, archery contests, and even drinking events.

Although the work was not considered by the Confucian school to be as important as the *Li chi*, it did become part of the canon when it was elevated along with the *Chou li* to the **Twelve Classics**. Its classification as part of the Twelve Classics meant that it was seen as an authoritative writing on the performance of ritual and a repository of information on the rites and ceremonies of the Chou period. See also **Five Classics**.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Steele, John, trans. *The I-li, or Book of Etiquette and Ceremonial*. 2 vols. London: Probsthain & Co., 1917.

I-li chih hsing

See *T'ien-ming chih hsing*.

Illusion

Unlike some religions, such as Hinduism and Buddhism, which suggest that the present reality is merely an

illusion, Confucianism confirms the status of our world and ourselves as real and existing.

I-Lo fa-hui

Written by **Chao Fu**, the *I-Lo fa-hui*, or *Exposition of the Doctrines of the Ch'engs and Chu Hsi*, was an introduction to the teachings of the **Ch'eng-Chu School**. The words "I" and "Lo" in the title refer to two rivers near Lo-yang, where the **Ch'eng brothers** lived and gave lectures. The work served as an important vehicle for the dissemination of **Neo-Confucianism** into the north at the beginning of the **Yüan dynasty** under Mongol rule. See also **Chu Hsi**.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Image

See *hsiang* (image).

Image Hall

See *ying-t'ang* (image hall).

Image-number

See *hsiang-shu* (image-number).

Immanent

A term meaning the existence of the **Absolute** in the ordinary or the intermingling of the sacred and the profane in which the Absolute is not separated from the ordinary. For some religions rooted in a theistic structure, the Absolute is looked on as **transcendent**; for others, the Absolute is part of all things and thus more accurately described as immanent. In classical Confucianism, there are those scholars who treat **T'ien (Heaven)** as purely transcendent, while others see it as entirely immanent. In **Neo-Confucianism**,

there is more of a tendency to regard the **T'ien-li (Principle of Heaven)**, as an immanent Absolute. See also **sacred/profane**.

Berthrong, John H. *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue*. Albany, NY: State University of New York Press, 1994.

Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. Albany: State University of New York Press, 1990.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Immanentism

See **immanent**.

Immersion

Immersion in water as a symbolic activity is found in a number of religions. Although later Confucians do not practice it, their forerunners, the **ju**, might be ritual bathers who purify themselves before handling ceremonies or offering **sacrifices**.

Choy, Howard Y. F. "Did Confucius Take Showers? An Etymological Trace of *ru*." Paper read at American Oriental Society Western Branch Meeting, Oct. 10–12, 1997, at University of Colorado, Boulder.

Immortality

Confucianism does not pursue immortality. From the outset, the tradition has focused on this life and the fulfillment of religious goals within the life span. Unlike Taoism, it does not practice self-cultivation for the sake of creating a state of immortality, nor does it project the continued existence of the self in any other form. The belief

in the afterlife of the two souls, *hun* and *p'o*, has not changed the Confucian position that immortality is really only to be found in the legacy of one's teachings upon future generations of disciples, not corporeal eternity. See also *hun/p'o*.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Imperial Ch'ing Exegeses of the Classics

See *Huang-Ch'ing ching-chieh*.

Imperishability

See **immortality**.

Individual

See **Individualism**.

Individualism

Intellectual historian Wm. Theodore de Bary has argued for a strong strain of individualism within the Confucian tradition. This is not the individualism that seeks isolation from or opposition to society, but one that attaches great importance to the individual as a unique being and sees the development of this uniqueness as essential to learning and self-cultivation, the first step to the fulfillment of responsibilities to others. De Bary bases his argument on the phrase *wei chi*, meaning for the sake of oneself, found in the *Lun yü (Analects)*, where **Confucius** suggests that learning is for the individual. Though previously unrecognized, this individualism underlies much of the Confucian agenda.

De Bary focuses his discussion of individualism on the character of the **Wang Yang-ming School**. He sees a heightened role of the individual in the basic teachings of **Wang Yang-ming**, noting that education is for the individual. From this tendency he points out the **T'ai-chou School** and even as extreme a figure as **Li Chih** as examples

of those who are devoted to the cultivation of the self. Such conscious pursuit of the education for the self walks a delicate edge between self-enlightenment and selfishness. It is easy to misinterpret the immediacy of *liang-chih*, knowledge of the good, in the material world as a mere material desire rather than a ground for the Absolute to be shared by all people. The ideal object of such selfishness remains the moral uplifting of the self for the betterment of others.

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

———. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Individuality

See *tzu-te*.

Infinity

See *wu-chi (Non-Ultimate)*.

Initiation Rites

There are no initiation rites in Confucianism as one might experience in other religions. No ritual is necessary to make one a Confucian. The closest Confucian counterpart of initiation would be the beginning of learning, usually at home with a particular teacher. In the broader range of ceremony, **capping** is an initiation to manhood as well as sacrificial duty, but it is not specific to the Confucian tradition itself.

Innate Moral Capacity

See *liang-neng*.

Innate Moral Knowledge

See *liang-chih*.

Inner School

See *nei-hsüeh* (Inner School).

Inquiry into the Authenticity of the Old Text Version of the Hallowed Documents

See *Shang shu ku-wen shu-cheng*.

Inquiry on the “Great Learning”

See *Ta-hsüeh wen*.

Insight

See *wu* (enlightenment).

Inspiration

See *wu* (enlightenment).

Instinct

Instinct as that which is inherent in the individual, would be used in Confucianism to refer to the innate *hsing* (nature) and for some, the *hsin* (heart-mind). For the Confucians, it is specifically the moral character of the person that defines the essential nature of the human being.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Institute for the Advancement of Literature

See *hung-wen kuan* (Institute for the Advancement of Literature).

Institute for the Veneration of Literature

See *ch'ung-wen kuan* (Institute for the Veneration of Literature).

Institutes of Chou

The *Institutes of Chou* or *Chou kuan* is the original title of the *Chou li*, or *Rites of Chou*. See *Chou li*.

Instructions for Practical Living

See *Ch'uan-hsi lu*.

Instructions for the Inner Quarters

See *Nei hsün* (*Instructions for the Inner Quarters*).

Instructor

See *hsüeh-cheng*; *hsüeh-lu*.

Integrity

One of several translations for the central Confucian virtue *ch'eng*. Other translations include sincerity and truth. See *ch'eng* (sincerity).

Intellectual Knowledge

See *rationality*.

Intellectualism

Certain aspects of the *li-hsüeh* (School of Principle or learning of Principle) may be seen as a form of intellectualism. Intellectual activity is a means by which one can gain understanding of the self and the world in order to know and act in moral ways. Intellectual activity is fully appreciated as part of the process of learning, but it is not to be seen as an end unto itself. In this sense all intellectual activity must serve the broader agenda of moral learning and cultivation.

Intuition

As a form of knowing, intuition assumes direct cognition without elaborate intellectual activities such as *rationality*. The Neo-Confucian *hsin-hsüeh* (School of Heart-Mind) is seen as advocating a kind of intuitive knowledge inherent in the heart-mind, namely, *liang-chih*, or knowledge of the good. Such innate knowledge is suggestive of the individual's ability to realize the Absolute directly. See also *hsin* (heart-mind).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Intuitive Ability

See *liang-neng*.

Intuitive Knowledge

See *intuition* and *liang-chih*.

Investigation of Things

See *ko-wu* (investigation of things).

Investigation of Things and Exhaustion of Principle

See *ko-wu ch'ung-li*.

Investigation of Things and Extension of Knowledge

See *ko-wu chih-chih*.

I-shu (Ch'eng brothers)

See *Honan Ch'eng-shih i-shu*.

Is/Ought

The relation between what is the case and what ought to be the case is fundamental to any religious tradition in describing the movement of the individual from his or her present conditions, always limited in some way, toward the ideal circumstances. In Confucianism, Mencius' theory about the *shan* (goodness) of human nature is understood by some scholars as the "ought" rather than the "is"; that is to say, Mencius sees human nature as what ought to be the case, the condition of being morally good, though it is not always good in reality.

Another example is the distinction between the *jen-hsin* (heart-mind of

humanity) and the *Tao-hsin* (heart-mind of the Way). It is suggested that humankind is bound by the often small and petty, if not selfish, concerns of the human heart-mind when people ought to be acting on the basis of the heart-mind of the Way. The latter represents the state of the *sheng*, or sagehood, which is not only the goal but also the oughtness of humanity. See also *hsing* (nature) and *sheng* or *sheng-jen* (sage).

I ta-chuan

See "Shih i" ("Ten Wings").

I-t'u ming-pien

Major work by Hu Wei, the *I-t'u ming-pien*, or *Clarification of the Diagrams in the Changes*, was completed in 1700 and printed six years later. The author discerned clearly between the illustrations attached to the *I ching*, or *Book of Changes*, and the text itself. He argued that the "Ho t'u" ("River Chart") and the "Lo shu" ("Lo Writing") on which the Sung dynasty Neo-Confucians developed their theories of Principle (*li*), heart-mind, and nature, were originally not an integral part of the classic, but drawings added by a tenth-century Taoist and transmitted through Shao Yung to Chu Hsi. Thus Hu demonstrated the relation between Neo-Confucianism and Taoism, and cast doubt on the *Sung-hsiieh*, or Sung learning, ability to draw on classical sources to support their point of view. See also *hsin* (heart-mind) and *hsing* (nature).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

I t'ung (Penetrating the Book of Changes)

Original title of the *T'ung-shu*. See *T'ung-shu* (Penetrating the Book of Changes).

J

Jan Ch'iuSee **Jan Yu**.**Jan Keng**See **Jan Po-niu**.**Jan Po-niu**

(b. 544 B.C.E.) A direct disciple of **Confucius**; also known as Jan Keng. Jan Po-niu is listed in *Analects* 11.3 as one of ten disciples identified for their accomplishments. Jan Po-niu is listed as having been known for *te-hsing* (**virtuous nature**). Unfortunately nothing of his virtuous action is identified in the *Analects*. The only reference to him concerns a visit from Confucius while he is **suffering** from a life-threatening illness. Confucius comments that his life will be lost because of *ming* (**destiny or fate**). The comment suggests perhaps Confucius' closeness to Po-niu, and the personal loss Confucius suffered in his death. See also **Confucius' disciples**; *Lun yü* (*Analects*).

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Jan Yu

(522–489 B.C.E.) A direct disciple of **Confucius** from the state of Lu; also named Jan Ch'iu. Jan Yu is mentioned in *Analects* 11.3 as one of the disciples noted for a specific accomplishment. Jan Yu is said to have been accomplished in *cheng-shih*, or governmental affairs. Most of the references made to Jan Yu praise him for his administrative abilities. Such abilities seem first to have been seen by Confucius when Jan Yu

was in the employ of Confucius himself. He seems to have held positions within Confucius' own household until he took up a position with Chi K'ang-tzu, the senior minister of Lu between 492 and 468 B.C.E. in the **Chi-sun** household. When Jan Yu speaks of his goals for his life, he talks in terms of governmental administration. He confesses that he has little interest in ritual and ceremony, desiring instead to devote himself to the administering of a state.

Confucius is not without his criticism of Jan Yu, particularly in his employment by the Chi household. Confucius has reservations about Jan Yu's *jen* (**humaneness**) and accuses him of lacking forthrightness because he fails to warn Confucius of military plans drawn up by the Chi-sun household whom he served. His most severe criticism of Jan Yu, however, pertains to his perception of Jan Yu's role in the accumulation of excessive wealth by the Chi-sun family. At the heart of this criticism is the Confucian disdain for profit and the commitment to the welfare of the people. For what Confucius regards as a violation of the standards of virtuous conduct, he suggests that Jan Yu is no longer his disciple. This does not seem to be taken as a lasting expulsion from the ranks of the disciples, and the comment did not prevent Jan Yu's name from appearing among the ten disciples. See also **Confucius' disciples** and *Lun yü* (*Analects*).

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Jan YungSee **Chung-kung**.**Jao Lu**

(fl. 1256) Student of **Huang Kan**, who was a direct disciple of **Chu Hsi**; also called Jao Po-yü, or Master of Shuang-feng. Jao Lu was responsible for propagating Chu Hsi's teachings in the Kiangsi area, his own native region as well as

Chu's, toward the end of the **Sung dynasty**. He passed on his teachings to **Ch'eng Jo-yung**. Jao failed the **civil service examinations**, but was well known for his work on the **Five Classics** and the **Four Books** (*ssu-shu*), his commentaries on the *Chin-ssu lu*, or *Reflections on Things at Hand*, and his collection of teaching articles for the **Pai-lu-tung**, or **White Deer Grotto Academy**. Unfortunately, most of these writings no longer exist.

Being a Neo-Confucian scholar, Jao Lu advocated a philosophical interpretation of the classics and opposed the **Han dynasty** method of philological and syntactic analysis. With regard to learning, he emphasized thinking followed by practice. As for self-cultivation, he stressed *ching* (**reverence or seriousness**), and *cheng-hsin*, or rectification of the heart-mind. He regarded *ching-tso* (**quiet-sitting**) as a means of cultivating the heart-mind. In Jao's view, the practices of Buddhism and Taoism are nothing more than concentrating on the heart-mind. See also *hsin* (**heart-mind**) and **Wu Ch'eng**.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982."

Jen (Human)

A term used in early Confucian writings to focus on the individual as opposed to a group of people. According to David L. Hall and Roger T. Ames, there are a number of terms for groups of people, such as *pai-hsing* (**hundred cognomina**), a phrase usually associated with the upper classes; *shu jen* (**common people**) and *chung* (**people**), both suggesting the masses though inclusive of people from a variety of social backgrounds; and *min* (**masses**) understood in a negative way as connotating those who make up the lowest strata of society. By contrast to these terms, *jen* focuses on the individual per se.

The use of the term *jen* (human) suggests more than just the difference between the individual and the group. Its special meaning in Confucianism lies, according to David L. Hall and Roger T. Ames, in its connection with the homonym *jen* (**humaneness**). It is a combination of "human" and the number two, hence the relation between two persons. Therefore, to be a human is the first step toward fulfilling the ideal of humaneness.

Thus, the way **Confucius** uses the term suggests his identification of the individual who has begun to show signs of developing *jen* (humaneness), or in other words a person who has identified himself as one committed to learning and moral cultivation. The term does suggest that an individual who is *jen*, a person, is one who is living up to his capacity to act as a person. From this perspective, to be a person is to be human and the connection to *jen* (humaneness) cannot but be seen as the logical conclusion of the definition of what it means to be most human. To be truly human is to be humane. Such is the essence of human by which **Mencius** distinguishes *jen* from birds and beasts and differentiates the *chün-tzu* (**noble person**) from *shu-jen*.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Jen (Humaneness)

No virtue is more central to the teachings of **Confucius** and generations of later Confucians and Neo-Confucians than *jen* (humaneness). The term has been rendered in a variety of ways including benevolence, compassion, altruism, goodness, human-heartedness, humanity, love, and kindness, to name only the more prominent translations. The character itself is composed of two parts. The left and major

part of the character is the radical, also pronounced *jen*, which means person. The right part of the character is the word *erh*, meaning the number two. Thus, the character itself is composed of two units meaning person and the number two. Together they suggest a word that attempts to speak to the relationship of one person to another, specifically the proper relationship that exists between two persons. Accordingly, philologist Peter Boodberg translates the term into co-humanity.

For Confucius and later generations of Confucians, the relationship of one person to another represented by *jen* was characterized by a variety of separate virtues. But none was so prominent as the discussion of the single thread, *i-kuan*, that was said to run through the teachings of Confucius. This reference occurs in a passage where Confucius says to **Tseng-tzu**, his disciple, that there is a single thread that runs through his teachings. Tseng-tzu is asked by other disciples what is meant by the single thread. He replies by saying that the Master's teachings center around *chung* (**loyalty**) and *shu* (**reciprocity or empathy**). The various translations of the word *jen* have tried in some fashion to express both the complexity and simplicity of the term, but this is no easy task. Some translators have simply refused to render the word in English at all, preferring to keep it as *jen*.

Its complexity of interpretation can be measured by the amount of time and attention that has been spent in the interpretation of the concept both within the history of the tradition itself as well as the development of scholarship. That such attention is justified is beyond doubt for it is referred to more than any other single virtue in the *Analects* and becomes the frequent subject matter of later Confucian writers. It is also used in a fashion that makes pinning down its meaning difficult. It has been said, for example, that it is almost used as a kind of generic phrase for virtue, which then is filled in by a number of specific characteristics.

When we look at some of the passages where the concept is discussed by Confucius, we can see some of the difficulties involved in pinpointing its meaning but also see how its use is intended as a very broad-based concept. In one passage, Confucius says that *jen* (humaneness) is to be found in the practice of five virtues: respectfulness, tolerance, truthfulness, dutifulness, and caring. Another passage suggests filial piety and fraternity as the roots of humaneness. In other words, humaneness is each of these virtues as well as all of these virtues. It can be measured in very specific terms as well as very broad terms.

In describing his favorite disciple **Yen Yüan (Hui)**, Confucius said that his heart-mind did not vary from humaneness for a period of three months. For others it was a much shorter period of time. In fact, for some it was hardly any time at all. Thus Yen Yüan was viewed as the embodiment of virtue. Little concrete sense is given to what it meant to remain unmoved from humaneness, except that we can imagine a person of extraordinary virtue whose every thought and action bears out a moral concern for others around him. But the master did tell Yen Yüan that *jen* is to discipline the self and return to *li* (**propriety or rites**), when the disciple asked about it. Confucius says in another passage that the person of humaneness will at times even have to sacrifice his life in the cause of humaneness. This is a recognition of the high moral ground represented by the embodiment of *jen* and a statement of the kind of commitment involved in taking the high moral ground. There are times when issues will be confronted that require a compromise in the moral stance taken as part of the expression of humaneness. The response suggests that for Confucius there are issues more important than life itself, such as the creation and preservation of the embodiment of humaneness. This has been taken seriously by later Confucians like **Ku Yen-wu**.

Several passages from the *Analects* have caused a great deal of discussion about the nature of *jen*. In one, Confucius asks whether humaneness is something distant. He answers his own question by saying that it is near at hand—that is, it is as close as wanting to be humane. He also suggests that everyone has the strength to become humane. It is not something that is incompatible with being human. In fact, it may very well be the fulfillment of being truly human. It is just a matter of setting one's mind to it. In another passage, Confucius says that a person without humaneness cannot persevere through difficult circumstances. Without this quality of *jen*, the individual cannot endure for long, but in humaneness he finds rest or peace.

All three of these passages have suggested to some interpreters that humaneness is a description of a quality or virtue within the person. Although Confucius himself remained free of commenting on the makeup of human nature, later Confucians commented at length on whether such virtue was inherent within the nature or assimilated from external sources. For Confucius himself, it is difficult to say that such passages refer specifically to internal qualities or to the capacity of the individual to learn from external models. Whether internal or external, the passages do suggest the degree to which Confucius believed that the virtue of *jen* was accessible and something that could be learned and most important, once learned, brought a profound sense of the fulfillment of being human.

Certainly as the tradition develops beyond Confucius, the issues of the inherent quality versus an external source for humaneness come into high profile. For **Mencius**, *jen* is looked on as very similar to the way in which Confucius described it, especially when both define it as loving others. In fact, there are references to the same issue of the necessity of following humaneness even if it might mean one's own death. But unlike Confucius, Mencius is far

more explicit about the foundation for humaneness within the nature of the person. For Mencius, the individual is said to have an inherent quality of goodness. This is not goodness learned from some external source, but rather a goodness that comes from within the individual. It is the stuff with which an individual is born. This is described by Mencius not as virtue fully developed, but as the beginnings, specifically the four beginnings of goodness. Of the Four Beginnings, humaneness is the first, which grows from the heart-mind of caring and compassion. And the heart-mind of *jen* is *pu jen jen chih hsin* (**the heart-mind that cannot bear to see the suffering of people**). In addition for Mencius, these beginnings of goodness are implanted in the individual by **T'ien (Heaven)**, thus composing what we might describe as our Heaven-endowed nature. With this correlation made between the individual and the nature of Heaven, a virtue such as *jen* becomes not only an inherent quality of the individual, but part of the nature of T'ien itself. This is further developed in the **Han dynasty** by **Tung Chung-shu**, who suggested that *jen* resided in T'ien and thus it was from Heaven that humans received humaneness.

In Classical Confucianism, there were alternatives to this interpretation of Mencius. Within the *Book of Mencius*, we see such alternatives in terms of the debate of Mencius with the philosopher **Kao-tzu** who argued that virtues were inculcated from external sources. The most prominent voice representing an alternative to Mencius, and far more prominent in his own day than Mencius, was the Confucian philosopher **Hsün-tzu**. For Hsün-tzu, human nature was evil, or at least neutral, rather than good, and thus virtues could only find their way into the individual through a program of massive education and learning. The individual could become good, and it was this capacity to learn to become good that would bring about the transformation of society. But such a process was at the

expense of transforming the individual's raw nature through the assimilation of external paradigms.

Within the context of *jen*, the difference in the interpretation between Mencius and Hsün-tzu has been reflected in the scholarly interpretation of the concept of *jen* as used by Confucius. As the tradition evolves, however, and as the interpretation offered by Mencius becomes the orthodox understanding with the rise of **Neo-Confucianism**, the position of arguing for the internal nature of *jen* assumes dominance. Although there will be differences in the interpretation of the various schools of Neo-Confucianism as to whether *jen* is located in *hsing* (nature) or in *hsin* (the heart-mind), each still assumes the interpretation of seeing *jen* as inherent to the individual. In addition, the equation that Mencius makes between the nature of the individual and that of T'ien becomes philosophically represented by equating the nature with **T'ien-li (Principle of Heaven)**.

Moving *jen* to the universal level as part of the nature of the Principle of Heaven permitted Neo-Confucians to speak at length about the unifying nature between the individual and Principle. In the **li-hsüeh (School of Principle or learning of Principle)** and the School of Heart-Mind one finds eloquent statements about *jen* as a universal attribute of moral virtue characterizing both the individual as well as all things between Heaven and earth.

Ch'eng Hao in his essay on the understanding of *jen* begins with what becomes one of the most famous statements about the nature of *jen*, in Wing-Tsit Chan's translation, "The man of *jen* forms one body with all things without any differentiation." Ch'eng Hao goes on to say that all other virtues are simply expressions of *jen*. **Chu Hsi** in his essay on *jen* equates *jen* with *T'ien-li* and suggests that the individual has the four beginnings of goodness, and of the four, *jen* is the central and unifying virtue. He goes on to say that the individual must return to *T'ien-li*, the

Principle of Heaven. In returning to the Principle of Heaven, one has made manifest one's moral nature of *jen*.

Wang Yang-ming speaks as well of the unity of the person of *jen* with Heaven, earth, and all things. He argues that *jen* is simply the heart-mind; thus to seek *jen*, one should go inward, not outward. For the Neo-Confucians, *jen* continued as the central teaching of the Confucian tradition and was elevated to become a part of the very nature of *T'ien-li* itself, thus forming the underlying substance of all things between Heaven and earth.

Today in discussion with contemporary Confucians, the core of the Confucian teachings will be expressed in terms of the doctrine of *jen* (humaneness). If the single thread running through the teaching were to be expressed by a single word, that word would be *jen*, meaning nothing more than the relation of one person to another. Yet, in that relation is the establishment of the moral character of the individual and society, as well as the inner nature of the individual and the cosmos itself. See also **Four Beginnings; hsün-hsüeh (new learning); jen (human); k'o-chi fu-li**.

Boodberg, Peter A. "The Semasiology of Some Primary Confucian Concepts." *Philosophy East and West* 2.4 (January, 1953): 317-32.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Jen che hun-jan yü wu t'ung t'i

A statement by **Ch'eng Hao**, *jen che hun-jan yü wu t'ung t'i* means "the humane person completely shares the same body with things." It expresses the Neo-Confucian ideal of unity with all things. Ch'eng suggests that the first

thing a student should learn is *jen* (**humaneness**), which already embraces all the other virtues, including *i* (**righteousness or rightness**); *li* (**propriety or rites**); *chih* (**wisdom**); and *hsin* (**faithfulness**). He defines *jen* in terms of the oneness of **Principle** (*li*) and the heart-mind. Like many other Neo-Confucians, Ch'eng believes in the fundamental unity of humankind, Heaven, and earth. He describes it by using the metaphor *t'ung t'i*, meaning the same body. The image of a common body reveals the degree to which the physical world is inseparable from oneself and one's moral heart-mind. See also *hsin* (**heart-mind**); *T'ien-ti chih se wu ch'i t'i*; *T'ien-ti wan-wu wei i-t'i*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Jen Chi-yü

(1916–) Modern philosopher. Jen Chi-yü is a native of Shantung province. He is known for his religious studies of Confucianism, Buddhism, and Taoism—the *san chiao* (**three religions or teachings**). A student and professor at Peking University, Jen argues that there were two major changes in the history of Confucianism that turned the tradition into a religion. The first transformation took place in the **Han dynasty** when **Tung Chung-shu** put forward his Confucian cosmology; the second began during the **Sung dynasty** when **Neo-Confucianism** emerged as a product of *san chiao ho-i*, or unity of the three religions. The *ju-chiao*, or Confucian religion, had become mature by the time of the **Ming dynasty**. Jen Chi-yü's innovative understanding of Confucianism has opened up a new dimension for Confucian study.

Jen-chu hsin-fa

Phrase coined by **Ch'en Ch'ang-fang** in his "**Ti-hsüeh lun**," or "On the Learning of the Emperors," *jen-chu hsin-fa* is the

ruler's method of the heart-mind. It refers to the ruler's practice of *cheng-hsin*, or rectification of the heart-mind, as taught in the "**Great Learning**" ("**Ta-hsüeh**"). *Hsin-fa*, or method of the heart-mind, is part of the *ti-wang chih hsüeh*, or learning of the emperors and kings, an important agenda in the early Neo-Confucian movement.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Jen-hsin (Heart-Mind of Humanity)

Technical term used in Neo-Confucian discourse in combination with *Tao-hsin* (**heart-mind of the Way**), to describe two levels or capacities of the *hsin* (**heart-mind**) of human beings. The binary terms first appear in the forged Old Text version of the *Shu ching*, or *Book of History*. Utilized by **Chu Hsi** and many other Neo-Confucians, *Tao-hsin* refers to the capacity of the heart-mind to embody and manifest the *T'ien-li* (**Principle of Heaven**), whereas *jen-hsin* (**heart-mind of humanity**) refers to the ordinary mental faculties that respond to things in a morally neutral way.

The major task of learning and self-cultivation for the Neo-Confucians, as it is set out in these two levels of heart-mind, is to insure that *jen-hsin* moves from moral neutrality to an embodiment of moral force. *Tao-hsin* plays an important role in this process to embody the Principle of Heaven. From the Neo-Confucian perspective, it is critical that the individual's reaction to things—that is, the ordinary mentality of *jen-hsin*—be informed by his capacity to manifest the *Tao-hsin*. As *jen-hsin* comes under the influence of *Tao-hsin*, the individual's ability to reflect his *Tao-hsin* becomes greater, and all of his reactions to things will bear out his inherent moral nature.

On the other hand, should the *jen-hsin* be allowed to react to things and interact with the world without the

intervention of the *Tao-hsin*, then the *jen-hsin*, lacking a moral guide, will become steadily influenced by its contacts with the material world and begin to manifest not morality, but the growth of selfish desires. **Ch'eng Hao** first comes to expound the notions of *jen-hsin* and *Tao-hsin* in terms of human desires and Heavenly Principle, respectively. Chu Hsi further affirms that *Tao-hsin* originates in **Principle (li)**, while *jen-hsin* emerges from the **ch'i (vitality)** within everybody, even the *sheng* or sage. He admonishes us of the danger of such desires that only serve to obfuscate the capacity of the moral heart-mind to realize fully the Principle of Heaven, hence obstructing the passage to the state of sagehood. Thus, *jen-hsin* should always be under the control and guidance of *Tao-hsin*.

Lu Chiu-yüan and **Wang Yang-ming** identify heart-mind with Principle and stress that *jen-hsin* and *Tao-hsin* are one, not two. For the **Lu-Wang School**, *jen-hsin* and *Tao-hsin* must not be simply categorized by human desires and *T'ien-li*. But Wang Yang-ming admits that *jen-hsin*, being the deviant *Tao-hsin*, is the negative result of human activity. One has to correct the *jen-hsin* in order to manifest the original heart-mind.

The relation between *Tao-hsin* and *jen-hsin* suggests the present conditions of humankind as represented by *jen-hsin* and the ideal state of sagehood as represented by *Tao-hsin*. These terms have become common designations for not only the two levels of heart-mind, but also the larger dynamics in the movement of humankind from their present conditions to the ideal state of sagehood. See also **New Text/Old Text (chin-wen/ku-wen)**; **sheng** or **sheng-jen (sage)**; **yü (desire)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Tang, Chun-i. "The Development of the Concept of Moral Mind from Wang

Yang-ming to Wang Chi." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Jen-hsing

Standard term in Chinese for human nature. See **hsing (nature)** for a discussion of Confucian concepts of human nature.

Jen-hsüeh

Major writing of **T'an Ssu-t'ung**, the *Jen-hsüeh*, or *A Study of Humaneness*, was completed between 1896 and 1897. It was published posthumously in newspapers in 1899 by **Liang Ch'i-ch'ao** and T'ang Ts'ai-ch'ang in Japan and Shanghai, respectively. The work is eclectic, combining Western economy, sociology, and science with Confucianism, Buddhism, and Taoism. It represents T'an's philosophical thought and political view with the Confucian virtue of **jen (humaneness)** as the origin of **wan-wu**, or all things between Heaven and earth. By comparing *jen* to ether and associating it with equality, T'an called for a constitutional reform and **modernization** of Confucian **ethics**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Jen-tao

Since it is said in the *Lun yü (Analects)* that **Confucius** seldom talks about the **T'ien-tao**, or Way of Heaven, the *jen-tao*, or way of humanity, can be regarded as

the major concern of the master. **Hsün-tzu** even asserts that the **Tao (Way)** is neither of **T'ien (Heaven)** nor of earth, but of humankind. Thus he holds that **T'ien-ming (Mandate of Heaven)** should be of human use. **Mencius**, however, suggests that although **ch'eng (sincerity)** is the Way of Heaven, to *ssu*, or to reflect on sincerity, is the way of humanity. This is inherited by the Neo-Confucians who believe that human beings have the capacity to realize the Way of Heaven. For **Wang Fu-chih**, the great achievement of the *jen-tao* would be to be in accord with the *T'ien-tao*, that is to precede Heaven without opposition from Heaven. See also **ssu (thinking)**.

Henderson, John B. *Scripture, Canon, and Commentary: A Comparison of Confucian and Western Exegesis*. Princeton, NJ: Princeton University Press, 1991.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

———, trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Watson, Burton, trans. *Basic Writings of Mo Tzu, Hsün Tzu, and Han Fei Tzu*. New York: Columbia University Press, 1963.

Jen-yü (Human Desires)

See **yü (desire)**.

Jih-chih lu

Major writing by **Ku Yen-wu**, the *Jih-chih lu*, or *Record of Daily Knowledge*, was first printed in 1670 and reprinted in 1695 with additional material and many revisions suggested by **Yen Jo-ch'ü** and other scholars. It covers a wide range of topics, including classics and exegesis, government and economics, **ethics** and customs, rites and institutions, art and literature, historiography and geography, astronomy and mathematics, and military and philological matters. A model of **cha-chi**, or reading notes, it is intended to illuminate the

Confucian **Tao (Way)** and to remedy the world. The author asserts that what fills up Heaven and earth is the **ch'i (vitality)**, which in turn is identified with *shen* (spirit). See also **ching (classic)**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ju

Usually translated as “Confucians,” the term *ju* actually predates **Confucius** himself. The oracle bone inscription of the graph *ju* depicts a person having a bath, indicating a bather and his action of **purification**, both physically and ritually. The bath might be taken before leading a ceremony, **sacrifice**, or **divination**. The character *ju* was later a loan word for “waiting” and “weaking.” Thus it is the weaking who is the man of letters. The suggestion, of course, is that a man of strength is not a man of letters; the man of strength is one who labors with his body, not his mind. In turn he who labors with his mind and cleanses his virtue is not physically strong.

The *ju* class, with which Confucius is associated, may have been the ritual and religious specialists, hence house advisors at the Shang court, focusing their labors on religio-political activities rather than physical labor. As ritualists, not only is their connection to education and learning clear, but their focus on the ancient texts becomes that much more understandable. In fact, after the *ju* had lost their position and power when the Chou people overthrew the **Shang dynasty**, Confucius emerged as an expert and a private teacher of the **Six Arts**, and brought scholarship to the public.

In its later usage, the term simply seems to indicate a person with a focus on the study and preservation of the

civil aspects of the cultural heritage. This suggests that such an individual could be noble or quite the opposite as a member of this class. The initial distinction Confucius makes between the **chün-tzu (noble person)** and the **hsiao-jen (petty person)** seems to refer to two people who both are identified with the *ju* class. As time goes on, however, the *ju* class takes on an elevated meaning so that it refers only to those who may be said to be *chün-tzu* or noble in their moral character. See also *ju-hsüeh*.

Choy, Howard Y. F. "Did Confucius Take Showers? An Etymological Trace of *ru*." Paper read at American Oriental Society Western Branch Meeting, Oct. 10-12, 1997, at University of Colorado, Boulder.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Hsü Chung-shu. *Chia-ku-wen tzu-tien*. Ch'eng-tu: Ssu-ch'uan tz'u-shu ch'u-pan-she, 1990.

Juan Yüan

(1764–1849) Classical scholar of the **Ch'ing dynasty**; also known as Juan Poyüan and Juan Yün-t'ai. Juan Yüan was a well-known representative of the **Han-hsüeh**, or Han learning, from Kiangsu province. He took the **chin-shih examination** for his Metropolitan Graduate degree in 1789 and began a career encompassing many high level positions. Beginning as a member of the Hanlin Academy, he was later promoted to vice minister of three ministries including that of rites, governor and governor-general of several provinces, and grand secretary. He established the **Ku-ching ching-she**, or Refined Study for the Explication of the Classics, in 1801 and the **Hsüeh-hai t'ang**, or Sea of Learning Hall, in 1820. Both of these academies played important roles in book production and patronage.

As an advocate of the **k'ao-cheng hsüeh**, or textual criticism, Juan was able to extend his interests from exegetics to epigraphy, geography, history, mathematics, and astronomy. This contributed to his numerous publications, including the dictionary **Ching-chi tsuan-ku**, or *Collected Glosses on the Classics*, a reprint of the **Sung dynasty** edition of the *Shih-san ching chu-shu*, or *Commentaries and Subcommentaries to the Thirteen Classics*, the **Huang-Ch'ing ching-chieh**, or *Imperial Ch'ing Exegeses of the Classics*, biographies of astronomers and mathematicians, local gazetteers, ancient inscriptions, and philosophical treatises on the notion of **jen (humaneness)** as discussed in the **Lun yü (Analects)** and the **Book of Mencius**.

Under the influence of **Tai Chen**, Juan Yüan pursued philosophical issues by philological method. Juan asserted that the **Tao (Way)** was to be found in the Confucian classics, which could not be comprehended without glosses. His most famous study in this respect is an essay entitled "**Hsing-ming ku-hsün**," or "Ancient Glosses on Nature and Fate." What remained inappropriate for Juan as well as others of the **p'u-hsüeh**, or unadorned learning, was the abstraction of thought. This explains why Juan criticized **Wang Yang-ming's** theory of **liang-chih**, meaning knowledge of the good, for what he saw as its Ch'an or Zen approach, which tended to see close study of the classics as unnecessary. See also **ching (classic)**; **han-lin yüan (Academy of Assembled Brushes)**; **Thirteen Classics**.

Chow, Kai-wing. *The Rise of Confucian Ritualism in Late Imperial China: Ethics, Classics, and Lineage Discourse*. Stanford, CA: Stanford University Press, 1994.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ju-chia

Standard term in Chinese for the Confucian school. All major schools of thought are referred to as *chia*, or schools; thus the term is appropriately translated as the School of the *ju* or Confucians.

Ju-chia emerged as a major school of thought, also known as *ju-hsüeh*, or Learning of the *ju*, during the Spring and Autumn period. It is usually ascribed to **Confucius**, who was a reformer and the first known master of the *ju*, a group of ritual and religious specialists descending from the court of the **Shang dynasty**. The “I-wen chih,” or “Bibliographical Treatise,” of the *Han shu*, or *History of the Han Dynasty*, traces the origin of the *ju-chia* to the office of the Minister of Education and describes it as a school that studies the classics and focuses on the virtues of *jen* (humaneness), and *i* (righteousness or rightness). It puts *ju-chia* as the first of the **hundred schools of thought**. Confucius’ teachings stress the importance of rites and music, and they can be summed up in *chung* (loyalty), and *shu* (reciprocity or empathy). Thus, moral education and self-cultivation are the basic requirements of the school.

After Confucius, the school was split into eight sects, among which the sects of **Mencius** and **Hsün-tzu** were the most prominent two in the Warring States period. Mencius emphasized the goodness of human nature, *hsing*, and advocated a humane government, while Hsün-tzu paid equal attention to rites and law. Through his disciples **Han Fei-tzu** and **Li Ssu**, the synthesists of Legalism, Hsün-tzu had a great influence on the Legalist School. Ironically, the Legalist School helped the First Emperor of Ch’in unify China, resulting in banning the Confucian school through the “**burning of the books**” and “**burying of the Confucians**”.

The Confucian school resurged as a state orthodoxy and orthopraxy under the efforts of **Tung Chung-shu** and the patronage of Emperor **Han Wu Ti**. The Han era witnessed an infiltration of the *yin/yang* school into Confucianism and the contention between the New Text and Old Text Schools of classical study. The image of Confucius during this period was much deified by prognostications and apocrypha.

The *hsüan-hsüeh* (**mysterious learning**) of the Wei-Chin period led the Confucian school into an interplay with Taoism. The Confucian classics were reinterpreted in the light of Taoist philosophy. This was followed by the challenge of Buddhism in the **T'ang dynasty**. In order to counteract it, **Han Yü** put forward a new theory of *Tao-t'ung*, or tradition of the Way, from the sage kings of antiquity to Confucius, and from Confucius to Mencius, then to himself.

The school entered into a new stage with the rise of **Neo-Confucianism**, that is, the *li-hsüeh* (**School of Principle or learning of Principle**) during the **Sung dynasty** and the *hsin-hsüeh* (**School of Heart-Mind**) during the **Ming dynasty**. The schools advocated the outward learning process and inward self-cultivation, respectively. The **Ch'ing dynasty** saw a return of the Confucian tradition to the Han textual criticism of classics. The school was seriously criticized by modern Chinese thinkers in terms of Western democracy during the **May Fourth movement**. The question concerning the **modernization** of Confucianism has been brought forth since the 1930s by both Eastern and Western Confucian scholars. New forms of *ju-chia* are taking shape in mainland China, Taiwan, Japan, Korea as well as in Europe and America. See also *ch'en-shu* (**prognostication text**); *li* (**propriety or rites**); **New Text/Old Text** (*chin-wen/ku-wen*); *wei* (**apocrypha**).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ju-chiao

One of the standard terms in Chinese for Confucianism, *ju-chiao* is used in a way similar to *K'ung-chiao*, the religion or teachings of **Confucius**. The word *chiao* is used to describe a religious tradition or a school of teachings, or both. Thus *ju-chiao* is best translated as the religion or teachings of the **ju**, or Confucians. When Confucianism is described with this term, it may be grouped with other major religious traditions such as Taoism, Buddhism, and Christianity. The term does not necessarily make the Confucian tradition any more religious because of its affiliation with other religions, and this is where care must still be taken to use the concept of "religion" in relation to Confucianism. Polemics have arisen from whether Confucianism is a religion or a philosophy.

In the *Tsung-chiao ts'u-tien*, or *Dictionary of Religions*, edited by **Jen Chi-yü**, the *ju-chiao* as a religion is traced back to the reign of **Han Wu Ti** when Confucianism was institutionalized as a **state cult**. During the Sui dynasty and **T'ang dynasty**, Confucianism was put together with Buddhism and Taoism as the **san chiao (three religions or teachings)**, and there was the phenomenon **san chiao ho-i**, or unity of the three religions. Jen suggests that the Confucian system of thought became a religiously mature tradition when it evolved into **Neo-Confucianism** during the **Sung dynasty**. He argues that it absorbed some religious ideas and methods of cultivation from the other two religions, and advocated the preservation of **T'ien-li (Principle of Heaven)** and the elimination of human desires.

Jen Chi-yü's arguments cover a number of aspects of the tradition. **Chu Hsi's** and other Neo-Confucians' attitudes toward desire are seen as a form of **asceticism**. Also, **idolatry** has been suggested in the later development of the Confucian tradition with the use of **hsiang (portrait or statue)**, and **shen-wei (tablet)** to represent Confucius and

his followers. In addition, the *ju-chiao* as a belief system is held responsible for maintaining the divine right of the **T'ien-tzu (Son of Heaven)**. The Confucian teachers are compared to clergy, while the classics are considered the Confucian scripture. **Sacrifices** offered to **T'ien (Heaven)**, to Confucius, and to **ancestors (tsu)** can be seen as religious rituals. Most importantly, **Confucian temples** have been built in the capitals and on all territorial levels.

Following Jen Chi-yü's arguments for the religious nature of Confucianism, contemporary Chinese scholars like Lo Ch'eng-lieh further explored the religious elements of Confucianism. Lo points out Confucius' belief in **T'ien-ming (Mandate of Heaven)**; **Tung Chung-shu's** theory of **T'ien-jen kan-ying**, or correspondence of Heaven and humanity, and *T'ien-jen ho-i*, meaning the unity of Heaven and humanity; the prevalence of the **ch'en-shu (prognostication text)** and **wei (apocrypha)** in the **Han dynasty**; and the deification of Confucius since the Sung dynasty and **Yüan dynasty**. Noteworthy is Lo's extensive study of the folktales concerning Confucius' mythical birth at **Mound Nich'iu**, his grotesque physical appearance, his mysterious deeds and afterlife, as well as various tales about his disciples, his descendants, his fellow villagers, and all kinds of historical personages and events related to him. Lo concludes that these legends are religiously significant.

The modern New Confucian scholar Tu Wei-ming attempts to rediscover the religiousness or religiosity of Confucianism through the Confucian concepts of "**Chung yung**" ("**Doctrine of the Mean**"), which he translates as "centrality" and "commonality," and *T'ien-jen ho-i*. He suggests that Confucianism is to embody the sacred in this secular, common world; in other words, the sacred lies inside the secular, not outside. The sacred and the secular are not in binary opposition. Heaven and humanity are not two, but one. There is a harmonious relation between

humankind and Heaven. The Confucian way is not to anthropomorphize or personify Heaven, but to extend fully the human structure so that humanity can be united with Heaven, what he describes as an anthropocosmic view of the universe. The process of extension, however, is endless because human beings can never exhaust their inner Heavenly resource, which is rich and subtle. As a result, a sense of reverence toward Heaven is also found in the religious dimension of Confucianism. See also **ching (classic); Confucian folklore; New Confucianism; sacred/profane; yü (desire).**

Tu Wei-ming. *Centrality and Commonality: An Essay on Confucian Religiousness*. Albany, NY: State University of New York Press, 1989.

Ju-chiao chu-i

A contemporary term in Chinese for Confucianism. With the use of the word *chu-i* or “ism,” the phrase could be translated as the doctrine of the Confucian religion or teachings. It is used in a similar way to *K'ung-tzu chu-i*, the doctrine of Confucianism. See also **ju-chiao**.

“Ju-chia ssu-hsiang te hsin k'ai-chan”

An essay by **Ho Lin**, the “Ju-chia ssu-hsiang te hsin k'ai-chan,” or “New Development of Confucian Thought,” was first published in August 1941 and later collected in the author's *Wen-hua yü jen-sheng*, or *Culture and Life*. It represents Ho's effort to promote a New Confucian movement. Ho argues that the Confucian tradition has been the orthodoxy inherited from the sage kings, the **Duke of Chou**, and **Confucius**, and will remain the mainstream in modern China under the stimulation of the **May Fourth movement**. For Ho, Confucianism is a tradition capable of keeping abreast of the times.

Ho emphasizes the absorption of Western culture to enrich and revive

Confucianism. He uses the binarism of **t'i/yung (substance/function)** to define the relation of Confucian teachings and Western culture. To develop Confucian thought, he suggests its remolding as an art, a religion, and as a philosophy. The essay also contains Ho's analyses and evaluations of the ethical idea of **wu lun**, or Five Relationships, and the **Neo-Confucianism** of the **Sung dynasty**.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Ju hsing

A chapter from the **Li chi**, or *Records of Rites*, the “Ju hsing,” or “Juist Conduct,” is an exposition of the nature of the Confucian **chün-tzu (noble person)**. In many respects, the descriptions contained in the chapter do not differ substantially from the description of the **chün-tzu** given in the **Lun yü (Analects)** of **Confucius** or other major Confucian writings from the classical period of Confucian thought. The **Li chi** emerges in the first several centuries B.C.E. and thus, in the case of the “Ju hsing” chapter, its authors benefit by the development of the first several centuries of the Confucian school. As a writing from a Confucian perspective, this chapter provides a complementary source of information to the other major sources associated with the classical period of Confucian thought.

The objective of the “Ju hsing” is to characterize the noble person of the Confucian tradition. In this spirit, he is spoken of in terms of a variety of characteristics. He is said to be always willing to take upon himself the duty of serving in office. Such duty is at the risk of personal safety and comfort, regardless of the circumstances. Personal qualities include modesty and dignity, as well as seriousness and respectfulness. He is said to be a person of righteousness and faith. He shuns luxury and extravagance.

And he is a person of moral commitment, a person who will face death rather than compromise a moral stance. He is described as a person who lives with the present but studies the past. In a classic Confucian reference, he is watchful over himself when he is alone. The qualities go on, but this provides the essence of the kind of person described.

Although the chapter never achieved the status of the “**Great Learning**” (“**Ta-hsüeh**”) or the “**Chung yung**” (“**Doctrine of the Mean**”), it represents a quintessential discussion of the characteristics of the Confucian noble person. It is an invaluable resource as an additional Confucian text representing the classical Confucian ideals of the *chün-tzu*.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Ju-hsüeh

Ju-hsüeh has two meanings: first, it is one of the standard terms in Chinese for Confucianism and can be translated as “learning of the *ju*,” being used like the term *ju-chia*; second, it refers to a Confucian school as an educational institution.

Ju-hsüeh as an educational institution refers to the Confucian school established since the **Yüan dynasty** for the purpose of providing young men with preliminary training. Such schools were part of the civil service system at all local levels. The fact that students in these schools were largely subsidized by the state reveals the government’s high regard for Confucian education.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Juist

An English alternative to the term *ju*. See *ju*.

Ju-tao

Standard term in Chinese for the Confucian teachings. All major schools of thought are referred to as **Tao (Way)**, thus the term may be translated as the Way of the *ju* or Confucians. **Hsün-tzu** summarized the Way of the *ju* as proper control of one’s will by *li* (**propriety or rites**).

Knoblock, John. *Xunzi: A Translation and Study of the Complete Works*. 3 vols. Stanford, CA: Stanford University Press, 1988-94.

K

K'ai-ch'eng shih-ching (K'ai-ch'eng Stone Classics)

Refers to the **Twelve Classics** carved in stone between 833 and 837 during the reign of emperor Wen Tsung of the **T'ang dynasty**. The *K'ai-ch'eng shih-ching*, or K'ai-ch'eng Stone Classics, is also called the *T'ang shih-ching*, or T'ang Stone Classics. It was thus named because 837 was the second year of the reign of K'ai-ch'eng. Since nine of the twelve classics were standard texts for the **civil service examinations**, the 227 stone tablets were erected in the **t'ai-hsüeh (National University)** at the T'ang capital Ch'ang-an (modern-day Xian). Although the **Lun yüi (Analects)** of **Confucius** was not among the **Nine Classics**, its inclusion in the official Stone Classics indicated its rising status in the T'ang period. This finally led to its prominence as one of the **Four Books (ssu-shu)** grouped by the Neo-Confucians of the **Sung dynasty**. The stone tablets were partially damaged in an earthquake during the **Ming dynasty**. See also **stone classics**.

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

K'ai-ch'eng Stone Classics

See *K'ai-ch'eng shih-ching* (K'ai-ch'eng Stone Classics).

K'ai-pao t'ung-li

A government publication of the early **Sung dynasty**, the *K'ai-pao t'ung-li*, or *General Rites of the K'ai-pao Period*, focuses on matters of family rituals. It

models itself closely on the *K'ai-yüan li*, or *Rites of the K'ai-yüan Period*, of the **T'ang dynasty**. Classified as a **shu-i (etiquette book)**, it covers an expansive range of rituals in all phases of family life, but limits itself exclusively to the court and the imperial family. The work has been enlarged and revised twice under the titles *T'ai-ch'angyin-ko li*, or *Customary and Reformed Rites of the Chamberlain for Ceremonials*, and *Cheng-ho wu-li hsin-i*, or *New Forms for the Five Categories of Rites of the Cheng-ho Period*.

Ebrey, Patricia Buckley, trans. "Education Through Ritual: Efforts to Formulate Family Ritual During the Sung Period." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

K'ai-yüan li

Issued in C.E. 741 by the **T'ang dynasty** emperor Hsüan Tsung, the *K'ai-yüan li*, or *Rites of the K'ai-yüan Period*, also known as *Ta T'ang K'ai-yüan li*, or *Rites of the K'ai-yüan Period of the Great T'ang*, represents the earliest surviving account of imperial rituals. It covers all phases of life from birth through marriage to death. It was used as a basis of the **civil service examinations**. An early example of **shu-i (etiquette book)**, it reveals the close relationship between established ritual codes and Confucian ideology.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

———, trans. "Education Through Ritual: Efforts to Formulate Family Ritual During the Sung Period." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley,



Emperor Hsüan Tsung of the T'ang dynasty issued *Rites of the K'ai-yüan Period* in 741 C.E.

CA: University of California Press, 1989.

Kan-ch'üan School

A **Ming dynasty** Neo-Confucian school named after its founder **Chan Jo-shui**, whose surname is Kan-ch'üan, literally Sweet Spring. Chan was a contemporary rival of **Wang Yang-ming**. He criticized Wang's theory of *liang-chih*, or knowledge of the good, for referring only to the heart-mind within the body, suggesting that no inner- or outer-binary opposition should be set up with regard to the heart-mind found within and without all things between Heaven and earth. Accordingly, the *T'ien-li* (**Principle of Heaven**) could be realized anywhere. Chan also distinguished *ching* (**reverence or seriousness**) from *ching* (**quietude**), arguing that the latter method of self-cultivation was merely a product of Zen Buddhism. As a result, unlike his teacher **Ch'en Hsien-chang**, Chan did not lay emphasis on *ching-tso* (**quiet-sitting**).

Some students of the Kan-ch'üan School, however, admired Wang Yang-ming's teachings and adopted an attitude of reconciling Wang's theory of *liang-chih* to Chan's concept of *T'ien-li*. But other members such as **Hsü Fu-yüan** and **T'ang Po-yüan** maintained Chan's stance. They denounced Wang's theory as a fraud and an invitation of Buddhism into Confucianism. The school was influential in the middle of the Ming period. See also *hsin* (**heart-mind**).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

K'ang-chai wen-chi

The *K'ang-chai wen-chi*, or *Collected Works of Wu Yü-pi*, contains essays, poems, memorials, letters, and postscripts written by the **Ming dynasty** Neo-Confucian **Wu Yü-pi**. First published in 1494 and reprinted many times

since then, the book documents Wu's devotion to the pursuit of sagehood. There is little speculation of Sung thought, but rather personal records of a life of hardship and poverty. Most writings are about self-cultivation, particularly about cleansing the human heart-mind to keep it from being influenced by desires and obscured by things. See also *hsin* (**heart-mind**) and *yü* (**desire**).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

K'ang Yu-wei

(1858-1927) Major thinker and reformer of the late **Ch'ing dynasty** and early **republican periods**; also known as K'ang Kuang-hsia and K'ang Ch'ang-su. K'ang Yu-Wei was a native of Kwangtung province. He was educated through the Confucian tradition, especially that of the **Ch'eng-Chu School**, the *li-hsüeh* (**School of Principle or learning of Principle**), and the *shih-hsüeh*, or practical learning, but he devoted more time to Buddhism and the **Lu-Wang School** of heart-mind in his later studies. He was also influenced by Western science and began to see the need for societal reform. Between 1890 and 1893, K'ang taught in Canton, where he dedicated himself to the development of his reform theory.

In 1891 K'ang Yu-wei published his first controversial writing, the *Hsin-hsüeh wei-ching k'ao*, or *An Investigation on the Forged Classics of New Learning*. He claimed that the officially recognized Old Text versions of the Confucian canon were all **Liu Hsin's** falsifications. K'ang passed the Metropolitan Graduate or *chin-shih* **examination** in 1895, but he refused an appointment to become secretary in the Ministry of Works. Instead, he organized societies and founded newspapers in Peking and Shanghai to promote reforms. In 1897 he published his second

provocative book, the *K'ung-tzu kai-chih k'ao*, or *An Investigation on Confucius' Institutional Reforms*, in which he advocated the idea of *t'o-ku kai-chih*, meaning "finding in antiquity the sanction for present-day changes."

Though K'ang Yu-wei based his ideas of reform on Western models, he sought to justify them in Chinese tradition. He regarded Confucianism not as a doctrine to be dropped in the face of **modernization**, but as a vehicle for the transformation of China. The combination of his interests in classical scholarship and reform was facilitated by the **Kung-yang hsüeh**, or Kung-yang School. A New Text school specializing in the study of the **Kung-yang chuan** commentary to the **Ch'un ch'iu**, or *Spring and Autumn Annals*, the Kung-yang School provided K'ang with the Three-Age theory that serves as the backbone for the reforms.

From 1888 to 1898, K'ang memorialized Emperor Kuang-hsü seven times for reforms. Finally in June 1898 he was summoned by the emperor to begin a reform movement, known as the **Hundred Days of Reform**. K'ang proposed a series of reforms on education, the military, and economic and government structure. K'ang had unsparing support from his partisans, such as **Liang Ch'i-ch'ao** and **T'an Ssu-t'ung**. However, the conservative forces in government considered these actions to be a threat and prevailed upon the empress dowager to force the emperor to abdicate. With the arrests of the reformers, the reform efforts came to an end in September; K'ang barely escaped to Hong Kong.

K'ang then lived in exile for fifteen years, during which time he formulated his utopian ideas into the *Ta-t'ung shu*, or *Book of Great Unity*. After the downfall of the Manchu court in 1911, he found himself more and more as a remnant of a past era. Yet he still struggled to reintroduce Confucianism as the national religion in a time that witnessed the rejection of Confucianism as both institution and ideology. He

became the president of the Confucian Association in 1912, elevating **Confucius** not only as a reformer, but also as a religious leader. As Chinese historian Kung-chuan Hsiao has pointed out, K'ang reinterpreted Confucianism as both a philosophy of reform and a religion. In addition to the *Ta-t'ung shu*, he wrote commentaries to the "**Li yüin**," or "Evolution of Rites"; the **Lun yüi (Analects)**; the "**Chung yung**" ("**Doctrine of the Mean**"); the **Book of Mencius**; and a study of **Tung Chung-shu's Ch'un ch'iu** scholarship. See also **hsin-hsüeh (new learning)**; **hsin-hsüeh (School of Heart-Mind)**; **New Text/Old Text (chin-wen/ku-wen)**.

Boorman, Howard L. and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967-79.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hsiao, Kung-chuan. *A Modern China and a New World: K'ang Yu-wei, Reformer and Utopian, 1858-1927*. Seattle, WA: University of Washington Press, 1975.

Thompson, Laurence G. *Ta t'ung shu: The One-World Philosophy of K'ang Yu-wei*. London: Allen & Unwin, 1958.

Kao Ch'ai

See **Tzu-kao**.

K'ao-cheng hsüeh

A school of **ching-hsüeh (study of classics)** during the **Ch'ing dynasty**, the *k'ao-cheng hsüeh* is usually translated as textual criticism, evidential research, or empirical learning. As a reaction against the philosophical agenda of the **Neo-Confucianism** of the **Sung dynasty** and

Ming dynasty, it sought to ground scholarship in very technical and exegetic methods. It originated with **Ku Yen-wu**, a late Ming/early Ch'ing Confucian who devoted himself to textual research. Under the reigns of Ch'ien-lung and Chia-ch'ing (1736–1820), it became a movement known as *p'u-hsüeh*, or unadorned learning, or *Han-hsüeh*, or Han learning; it is therefore also called the Ch'ien-Chia School.

The reason for the interchangeability between the *k'ao-cheng hsüeh* and the *Han-hsüeh* is that the former emulated the tradition of Confucian scholarship from the **Han dynasty**, taking the Han commentaries on the classics as its model and object of study. Since the *Han ching-hsüeh* was divided into the *chin-wen chia* (**New Text School**) and the *ku-wen chia* (**Old Text School**), the *k'ao-cheng hsüeh* also split into two accordingly. The Han learning of the Ch'ien-Chia period is often referred to as *Cheng-hsüeh*, or Cheng School—named after the Han classical scholar **Cheng Hsüan**. The two major branches were **Hui Tung's** conservative Wu (Kiangsu province) School and **Tai Chen's** innovative Wan (Anhui province) School.

The *k'ao-cheng hsüeh* as textual criticism is also known as *chiao-k'an hsüeh*. It focused on close textual inquiry, collecting and collating various versions. In this respect Tai Chen's school was good at explanations of words by way of semantics, etymology, phonology, and institutional research, whereas Hui Tung and his followers, such as **Chiang Fan**, aimed at a more comprehensive scholarship, expanding their interests to historiography and literature. Considering the *k'ao-cheng hsüeh* as evidential research actually involved a wide variety of disciplines, finding evidence from philology, astronomy, mathematics, geography, and epigraphy in its verification of Confucian legacy.

Defining the *k'ao-cheng hsüeh* as empirical learning countered the

Sung-Ming abstract interpretation and conceptualization of classical Confucian teachings. It was a reaction against the influence of Buddhism and Taoism on Confucianism. Its “empirical” nature, as intellectual historian Benjamin A. Elman describes it, was different from the British “empiricist” philosophy in that its epistemological position depended not on sense experience, but on external, mainly textual, sources. For *k'ao-cheng* scholars, valid knowledge must be corroborated and legitimized by objective observations, not subjective speculations. As a result, the *hsin-hsüeh* (**School of Heart-Mind**) of **Wang Yang-ming** was entirely rejected.

An early example of evidential research is **Ku Yen-wu's** work *Yin-hsüeh wu-shu*, or *Five Books on Phonology*. The *Huang-Ch'ing ching-chieh*, or *Imperial Ch'ing Exegeses of the Classics* of **Juan Yüan** also exemplifies the basic methods of the school. An interdisciplinary study is **Hsü Ch'ien-hsüeh's** *Ta Ch'ing i-t'ung chih*, or *Comprehensive Geography of the Great Ch'ing*. Other works include those by **Hu Wei**, **Yen Jo-ch'ü**, **Wan Ssu-t'ung**, **Ch'üan Tsu-wang**, and **Pi Yüan**—to name only a few. These contributions are substantial, providing some of the most valuable textual compilations. Much of the research done is still regarded as authoritative if not definitive in its capacity to exhaust specific scholarly questions.

The *k'ao-cheng hsüeh* represented an attempt of later Confucians to return to the core values of the Confucian tradition from which, in their view, Neo-Confucian thought had moved away. There was simply a shift of attention, as Elman puts it, from philosophy to philology. Truth was still sought, but it was sought through the detail of scholarship rather than the abstraction of philosophy. Such detail concurred with the professionalization of the learning. In fact, according to Elman, under the support of official and semiofficial patronage, the *k'ao-cheng hsüeh* formed an academic community along the lower Yangtze River. They had a number

of *shu-yüan* academies and libraries to back up their research. See also *shu-yüan academy*.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Kao Ching-i

See **Kao P'an-lung**.

K'ao-chü

Alternative term of *k'ao-cheng*. See *k'ao-cheng hsüeh*.

K'ao hsin lu

Major historical work by **Ts'ui Shu**, the *K'ao hsin lu*, or *Record of Beliefs Investigated*, was written between 1783 and 1814. With its title derived from the *Shih chi (Records of the Historian)*, it is one of the finest examples of the *k'ao-cheng hsüeh*, or evidential research. Not only were all commentaries and annotations produced after the **Han dynasty** rejected by Ts'ui, but those by the Han Confucians were also subject to a check against the classics. The latter is interesting because the author's skepticism made no exception of the prevailing *Han-hsüeh*, or Han learning, in which the Han scholarship was favored.

Some data about **Confucius** and his disciples in the *Shih chi*, for instance, was doubted. Attribution of the “**Great Learning**” (“**Ta-hsüeh**”) and the “**Chung yung**” (“**Doctrine of the Mean**”) to **Tseng-tzu** and **Tzu-ssu**, respectively, was questioned. The authenticity of the *K'ung-tzu chia-yü (Confucius' Family Sayings)* was also repudiated. Such critical spirit of the *K'ao hsin lu* has

influenced modern reception of Confucius and the tradition related to him. See also *ching (classic)*.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Kao P'an-lung

(1562–1626) Prominent late **Ming dynasty** Neo-Confucian; also known as Kao Ts'un-chih and Kao Ching-i. Kao P'an-lung was a native of Wu-hsi, Kiangsu. Together with **Ku Hsien-ch'eng**, he is one of the leaders of the **Tung-lin School**. He took the *chin-shih examination* to receive his Metropolitan Graduate degree in 1589. His embroilment in the *ch'ing-i (pure criticism)* resulted in his demotion. He retired to his hometown between 1595 and 1621. During this period he was involved in the reopening of the **Tung-lin Academy**, where he engaged in teaching and writing. At the age of sixty, he was asked again to hold office because of the **Tung-lin Party's** victory. But the apparent victory was short-lived, and with a number of his partisans imprisoned and tortured to death, Kao drowned himself in a pond to avoid arrest.

Kao P'an-lung followed the **Ch'eng-Chu School**, but he also absorbed some basic teachings of the **Heng-ch'ü School** and **Lu-Wang School**. For him, the *wan-wu*, or myriads of things, originate from a single *t'ai-chi (Great Ultimate)*, which is seen as the absolute state of **Principle (li)**. Kao emphasized the understanding of Principle through the process of *ko-wu chih-chih*, or investigation of things and extension of knowledge. He particularly focused on the methods of quiet retreat and *ching-tso (quiet-sitting)*. This results in an experience of *wu (enlightenment)*, which he admitted changed his life forever.

By identifying Principle with the heart-mind and human nature, Kao P'an-lung interpreted the investigation of things as an internal search to return to a morally good nature. In his view, human nature is spontaneous and contains the *wu te* (**Five Virtues**) and *wu ch'ang*, or Five Constants. Kao also advocated a practical learning of statecraft derived from the "**Great Learning**" ("**Ta-hsüeh**"). Kao's writings are numerous. Most of them are collected in the *Kao-tzu i-shu*, or *Remaining Works of Master Kao*, and the *Kao-tzu ch'üan-shu*, or *Complete Works of Master Kao*. His autobiography, *K'un-hsüeh chi*, or *Records of the Toils of Learning*, portrays a life of learning and self-cultivation and records his experience of enlightenment. See also *hsin* (**heart-mind**) and *hsing* (**nature**).

Busch, Heinrich. "The Tung-lin Academy and Its Political and Philosophical Significance." *Monumenta Serica* 14 (1949–55): 1–163.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao P'an-lung (1562–1626)*. Missoula, MT: Scholar's Press, 1978.

Kao-tzu (Disciple)

There are two men by this name in the *Book of Mencius*: one being a thinker of the Warring States period; another, called Kao Pu-hai, is problematically identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius* as one of fifteen disciples of Mencius. The disciple Kao-tzu is told by Mencius that he must work harder to cultivate his *hsin* (**heart-mind**).

Mencius suggests that a path remains a path only if it is used, otherwise it becomes overgrown. He suggests his heart-mind functions to the disciple in the same fashion. No substantive comments of this Kao-tzu are recorded. See also **Kao-tzu (thinker)**.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Kao-tzu (Thinker)

(c. 420–c. 350 B.C.E.) A philosopher of the Warring States period, to be distinguished from the disciple of Mencius of the same name. The thinker Kao-tzu appears in the *Book of Mencius* debating the question of *hsing* (**nature**) with Mencius. Nothing is known or thought about Kao-tzu's life other than what is specified in the passages where he is mentioned in the *Book of Mencius*.

In the *Book of Mencius*, Kao-tzu is represented as the chief philosophical interlocutor with whom Mencius debates about the character of human nature. Kao-tzu's position on the question of human nature is to argue that human nature at birth is neither good nor evil. It is simply the raw stuff from which the human being develops. The question of good or bad for Kao-tzu will be determined by the environment, education, and moral cultivation that the individual will be subjected to during his maturation.

Kao-tzu is presented as an opponent to Mencius because Mencius argues that goodness in the form of the Four Beginnings is inherent within human nature at the point of birth, and although it is not fully developed, it sets a direction toward moral goodness that is the natural proclivity of the nature possessed by every person. Some of the passages where Kao-tzu appears represent the major arguments Mencius makes for the goodness of human nature.

In one passage Kao-tzu argues that human nature is like raw wood. Virtues are represented in the cups and bowls carved from the wood. Goodness can be

created, but it must be crafted as the cup or bowl from the wood. Mencius replies, however, that the original wood already contains the seeds of goodness, and so goodness is not something added in the process of carving.

In another passage Kao-tzu suggests that human nature is like water that has been dammed. It will flow in whatever direction a channel is opened. In other words, the channel determines the direction the water will take just as the environment determines whether someone will become good or bad. Mencius responds that although it is possible for water to flow in any direction, it always flows down. This downward motion is the same as the inherent quality of human nature to move toward an expression of goodness.

Kao-tzu also argues that if *jen* (humaneness), or loving others, is one's inner feeling, then *i* (righteousness or rightness) must depend on outside conditions, such as age, which determine one's attitude toward others. Mencius counters this argument as well by arguing that both humaneness and rightness are internal to one's nature.

Unfortunately, the passages in which Kao-tzu's arguments are presented are brief and fragmentary. Also, it is not known how much Kao-tzu is simply used as a foil for Mencius' arguments with little regard for the integrity of his own arguments. On the basis of his arguments with Kao-tzu, Mencius formulates his most important argument for the goodness of human nature, the Four Beginnings. It is next to impossible to construct any overall structure to Kao-tzu's point of view other than to suggest that he saw human nature as neutral. In this respect, he differed from Mencius, who viewed nature as inherently good, as well as Hsün-tzu, who apparently saw human nature as evil. See also *ssu-tuan* (Four Beginnings).

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Kao-tzu ch'üan-shu

Major collection of Kao P'an-lung's writings, the *Kao-tzu ch'üan-shu*, or *Complete Works of Master Kao*, was first published in 1742 by Hua Hsi-min, Kao's fellow townsman. Though extensive in its contents, it is rare and not nearly as available as the *Kao-tzu i-shu*, or *Remaining Works of Master Kao*.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao P'an-lung (1562–1626)*. Missoula, MT: Scholar's Press, 1978.

Kao-tzu i-shu

Major collection of Kao P'an-lung's writings, the *Kao-tzu i-shu*, or *Remaining Works of Master Kao*, was edited by the author's disciple Ch'en Lung-cheng. It was first published in 1632 and was once banned in the 1780s. It includes Kao's autobiography *K'un-hsüeh chi*, or *Records of the Toils of Learning*.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao P'an-lung (1562–1626)*. Missoula, MT: Scholar's Press, 1978.

Keng Ting-hsiang

(1524–1596) Ming dynasty Neo-Confucian and member of the T'ai-chou School; also known as Keng Tsai-lun and Master of T'ien-t'ai. Keng Ting-hsiang was a native of Hupeh province. Following the completion of the *chin-shih* examination for his Metropolitan

Graduate degree in 1556, he held a number of government positions before retiring to T'ien-t'ai Mountain, where he spent his remaining years teaching. He was highly regarded by the top official **Chang Chü-cheng**. Keng's younger brother **Keng Ting-li** was also a scholar of the T'ai-chou School.

Keng Ting-hsiang's own teachings focused on the immediacy and universality of *liang-chih*, or knowledge of the good. Keng believed that *liang-chih* was possessed by everybody and the **Tao (Way)** was understandable to the common people. **Huang Tsung-hsi** suggests that Keng presented three strategies for learning. First, the heart-mind is the Way; second, the heart-mind is present in affairs; and third, the art of caution is used in practicing *liang-chih*. Keng interpreted *ko-wu* (**investigation of things**) as a search for *jen* (**humaneness**), which, like the *ssu-tuan* (**Four Beginnings**), is innate in oneself. The investigation of things, therefore, is an introspective process.

Keng Ting-hsiang's teachings were opposed by **Li Chih**, who criticized Keng in his writings. Keng was a voluminous writer who compiled biographical works on ancient and contemporary officials, state code as well as a selection of **Lu Chiu-yüan's** sayings. His *Keng T'ien-t'ai hsien-sheng wen-chi*, or *Collected Works of Master Keng T'ien-t'ai*, was published posthumously by his student in 1598. See also *hsin* (**heart-mind**).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Keng Ting-li

(1534–1584) **Ming dynasty** Neo-Confucian and member of the **T'ai-chou School**; also known as Keng Tzu-yung and Keng Ch'u-k'ung. Keng Ting-li

was one of the two younger brothers of **Keng Ting-hsiang**. His teachings focused on the realization of the **Tao (Way)** without the necessity of learning. He is portrayed as saying few words and replying to questions by terse expressions in order to call attention to the immediacy of the Way. His strong inclination for Ch'an Buddhism is exemplified by both his teachings and his teaching style. He was also closely connected with **Li Chih**, one of the most radical thinkers of **Neo-Confucianism**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Kindness

One of several translations of the central Confucian virtue *jen*. Other translations include humaneness, benevolence, compassion, altruism, human-heartedness, humanity, love, and co-humanity. See *jen* (**humaneness**).

King Ch'eng

(r. 1042/35–1006 B.C.E.) The young son of **King Wu**, King Ch'eng was too young to rule at the time of the death of King Wu in 1045 B.C.E. As a result, King Wu's younger brother, the **Duke of Chou**, acted as a regent for the young king. Little is said of the young king by the Confucian school, but his regent, the Duke of Chou, becomes one of the most frequently cited references as an exemplar of virtuous rule and moral conduct.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

King Chieh

(d. 1766 B.C.E.) Last ruler of the **Hsia dynasty**. King Chieh's name has been synonymous from a Confucian perspective with extreme cruelty and depravity throughout Chinese history. He is regarded as a tyrant and despot who forsook the virtuous rule of his predecessors and thereby lost the *T'ien-ming* (**Mandate of Heaven**), under which **T'ien (Heaven)** had sanctioned and bestowed rule on the descendants of the Hsia.

Mencius summarizes the image of the tyrant Chieh when he is asked by King Hsüan of the State of Ch'i whether **King T'ang's** defeat and the **banishment** of Chieh was inappropriate behavior toward a ruler. Hence, when T'ang rises up in rebellion and defeats Chieh, is he violating the principle of acting toward a ruler in a way that respects the position of the king as a ruler? A key concept in Confucian thought, what is called the *cheng-ming* (**rectification of names**), suggests that a king acts as a ruler and a subject acts as a subject. King Hsüan's question is well taken. How could a subject violate the position of the ruler? The answer suggests the depths to which Chieh fell as a ruler. Mencius responds by suggesting that T'ang did not banish a ruler, but simply punished a tyrant. In other words, because of his deeds, Chieh was no longer a ruler and therefore could be overthrown with no violation of the principle of the rectification of names. Such is Confucian historiography.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

King Chou

(r. 1090–1046 B.C.E.) The last sovereign of the **Shang dynasty** (or Yin dynasty), King Chou is principally remembered for his corrupt and degenerate rule as a despot and tyrant. He is most frequently compared to **King Chieh**, the last ruler of the **Hsia dynasty**. Traditional accounts supply ample details of the corrupt and degenerate ways of his reign. Chieh and Chou are often spoken of together as the two most prominent examples in ancient Chinese history that reveal the depths to which degenerate rule can sink.

In traditional accounts, the reign of King Chou and its demise at the hands of the founders of the **Chou dynasty**, **King Wen** and **King Wu**, becomes the primary example of the **Duke of Chou's** introduction of the concept of the *T'ien-ming* (**Mandate of Heaven**). It is precisely because of the corruption of the reign of King Chou that **T'ien (Heaven)** changed its mandate, *ming* (**destiny or fate**), and sought out the founders of the Chou dynasty to establish the way of rulership as one of virtue. From the Confucian perspective, King Chou remains forever a symbol of a rulership that costs the loss of the Mandate of Heaven. In turn, however, it was from the ashes of the ruination of the Shang that the Chou people had been bestowed the mandate and were able to rise up and begin a new dynastic period. King Chou, the tyrant and last ruler of the Shang dynasty, remains a complex figure. He is represented as evil, but it is also because of his evil that Heaven changed its mandate and thus ushered in the beginning of the Chou dynasty.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.



King T'ang, founder of the Shang dynasty, rescued the empire from a despotic ruler.

King Hui of Liang

(r. 370–319 B.C.E.) The subject of the first chapter of the *Book of Mencius*. In this passage, King Hui of Liang sets the stage for the most fundamental of Mencius' teachings, including the difference between the virtues of *jen* (**humane-ness**) and *i* (**righteousness or rightness**) and the concept of *li* (**profit**). The king asks Mencius what he has brought him that might profit his state. Mencius responds by asking the king why he must speak of profit, suggesting that if the king speaks of profit, then there is no class of people in the state who will not be considering profit. Hence, the result will only be chaos and disorder.

For Mencius, it would be better to focus on the virtues of *jen* and *i*. If the king would turn his attention to the cultivation of virtue rather than the pursuit of profit, then there would be no class in society that would not do likewise and the result would be order and harmony.

Although this scheme may seem oversimplified, it presents a fundamental tension in the teachings of the Confucian school with the politics of the day. There was no ruler who was not in contention for power and authority amongst the various states. To speak of profit is to speak of what might be of advantage to a particular ruler, in this case, King Hui of Liang. The message provided in this context from the Confucian school was not what the rulers of the day particularly wanted to hear. Instead of providing advice on how the individual state might become bigger and more powerful, Confucians were advocating a turn to the ways of virtue and a caring on the part of the ruler for all his people. Although Confucians argued that such means in the end would secure the entire empire for the ruler who first sought to exemplify such rule, the rulers themselves were too caught up in the minor struggles of each day. As a result, they were not interested in what was taken to be largely platitudinous advice on the part of the Confucians.

It is significant that this passage opens the *Book of Mencius* for it sets the tone of the work as a whole. It is a strong statement of the need to return to the ways of virtue and a turn against the common politics of the day. It resonates with the fundamental Confucian teaching of the way of virtue both as a code of ethical behavior as well as a code that could become the basis for the rulership of the state itself from the Confucian perspective.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

King T'ang

(fl. 1766 B.C.E.) A noble under the **Hsia dynasty**, King T'ang led a rebellion against the tyrant and despot **King Chieh**, the last ruler of the Hsia dynasty. King T'ang founded the **Shang dynasty** (or Yin dynasty) in 1766 B.C.E. T'ang is seen as the figure responsible for the defeat of a corrupt ruler. For the Confucian school, this event accounts for the interpretation of history and the actions of **T'ien (Heaven)** within the historical process. According to the theory of the **T'ien-ming (Mandate of Heaven)**, King Chieh's failure to follow the path of his predecessors as a virtuous ruler cost him the right to rule. T'ien (Heaven) removed the mandate, *ming*, from Chieh, and searched the country and found T'ang, a person distinguished for his virtue. Heaven bestowed the mandate upon T'ang, who proved successful in his rebellion against Chieh. This change in the mandate resulted in the change of dynastic lineage. As a result, the new dynasty of the Shang or Yin was established. In addition to T'ang rescuing the empire from a despotic ruler, the Confucians place particular importance on a worthy minister who served under T'ang, **Yi Yin**, a figure regarded as a paradigm of virtue.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr, ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

King Wen

(r. 1099/56–1050 B.C.E.) The first major ruler of the **Chou dynasty**. King Wen played a critical role in the emergence of the Chou people as a contender for new dynastic authority and began the process of conquering the **Shang dynasty**. King Wen's grandfather, T'ai Wang, had begun the process of assembling the Chou people, but it was King Wen who actually became the first ruler of the new dynasty. However, King Wen did not see the full vanquishing of the Shang dynasty in his own lifetime. T'ai Wang is portrayed in traditional accounts as a virtuous ruler, a trait that became emblematic of all the founding figures of the Chou dynasty, at least from a Confucian point of view. King Wen, literally King Civil, is given even greater praise as a virtuous leader and ruler. Mencius describes King Wen's actions and conduct toward his people as resembling the way in which one acts when treating the sick and infirm. Mencius also says that King Wen focused on the **Tao (Way)**, with insight and commitment. His attention to the Way is indicative of the seriousness of his rule and the degree to which he himself saw rulership as a part of a greater ordering of the world than simply human society. For the Confucians to focus on such qualities suggests, of course, the degree to which they themselves see rulership as a larger issue than simply the ordering of human society as well. There are questions of the degree to which the ruler reflects the Way of Heaven, or *T'ien-tao*, in his fulfillment of duties assigned to him and

bestowed upon him by Heaven. In the highest fulfillment of the Mandate of Heaven, King Wen remains a constant reference point for the Confucian school as an embodiment of virtuous rule and a paradigm against which many would be measured. This explains why the **sixty-four hexagrams** and the hexagram statements in the *I ching*, or *Book of Changes*, are traditionally attributed to him. See also *T'ien-ming (Mandate of Heaven)*.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr, ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Waley, Arthur, trans. *The Book of Songs*. New York: Grove Press, 1996.

King Wu

(r. 1049/45–1043 B.C.E.) The second major founding sovereign of the **Chou dynasty**. King Wu, literally King Martial, succeeded where his father, **King Wen**, did not—he conquered the **Shang dynasty**. King Wu was principally a military leader and under his rule the Shang capital was vanquished. Like King Wen, King Wu is regarded as a ruler of extraordinary virtue by the Confucian school. Mencius, when referring to King Wu, says that the ruler never forgot those who were at a distance, and he never took for granted those who were near. Mencius has referred to a small personality characteristic, but that kind of characteristic has tended to interest Confucians. Such small features tend to be symptomatic of larger personality features and in the character of the individual himself. In this case, Mencius is calling attention to what he regards as a characteristic of sagely rulership.



This woodcut depicts King Wen, founder of the Chou dynasty, to whom the combination of the eight trigrams into sixty-four hexagrams is attributed.



King Wu of the Chou dynasty is regarded as a ruler of extraordinary virtue by the Confucian school.

Most frequently there is a common reference to the three founding rulers of the Chou dynasty—King Wen, King Wu, and the **Duke of Chou**. Although they had very different roles to play historically and inherited the fledgling dynasty in very different states of development and order, they were viewed synonymously as paradigms of virtue. The three together become a common reference point for extolling the ways of the ancients.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Knowledge

See *chih* (knowledge or knowing).

Knowledge of the Good

See *liang-chih*.

K'o-chi fu-li

Phrase used by **Confucius** in the *Lun yü* (*Analects*) to answer a question about **jen** (humaneness) posed by **Yen Yüan** (**Hui**), his disciple. *K'o-chi fu-li*, disciplining of the self and returning to **li** (propriety or rites), refers to the process of overcoming selfishness with the cultivation toward the ideal of the **chün-tzu** (noble person). The first step, *k'o-chi*, or disciplining the self, suggests subduing the **hsiao-jen** (petty person) within the *chi* or oneself in contrast with the **wo** (self), according to philosophers David L. Hall and Roger T. Ames. The second step, *fu-li*, returning to propriety, is to aim at realizing the **wo** as a true human through the practice of *li*, or rites. As Confucius explains to Yen

Yüan: Do not look, listen, speak, or move unless it is in accordance with rites.

In **Chu Hsi's** gloss, the phrase means the elimination of one's own **yü** (desire) and rediscovering the **T'ien-li** (Principle of Heaven). It reveals the relation between the **jen-hsin** (heart-mind of humanity) and the **Tao-hsin** (heart-mind of the Way), a relation of the **is/ought**. After one's selfishness is subdued, the self will be capable of fully manifesting the endowed **hsing** (nature) of **T'ien** (Heaven).

de Bary, Wm. Theodore. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Ko-chih

Meaning "investigation and extension," *ko-chih* is the short form of the phrase **ko-wu chih-chih**, or investigation of things and extension of knowledge. See **ko-wu chih-chih**.

Ko-jen chu-i

Modern Chinese term for **individualism**, *ko-jen chu-i* is a loan word of *kojin shugi*, the Japanese translation of the Western idea. The question remains whether there was any form of individualism in the Chinese culture, particularly the Confucian tradition, prior to the introduction of the Western concept into China. Intellectual historian Wm. Theodore de Bary has argued at length for the existence of such a notion at the center of Confucianism.

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

———. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.

Liu, Lydia H. *Translingual Practice: Literature, National Culture, and Translated Modernity—China, 1900–1937*. Stanford, CA: Stanford University Press, 1995.

Ko-wu (Investigation of Things)

One of the key phrases describing a process of learning and self-cultivation primarily associated with the *li-hsüeh* (**School of Principle or learning of Principle**) though referred to by virtually all points of view within the Neo-Confucian movement. The epistemological term derives from the “**Great Learning**” (“**Ta-hsüeh**”), a chapter from the *Li chi*, or *Records of Rites*, which the Confucians chose to treat early on as a separate work of great importance for its Confucian perspective on learning. The phrase *ko-wu*, meaning to investigate things or the investigation of things, occurs in the so-called **Eight Steps**, the steps of learning that begin with the individual and end with bringing peace to the world. In the standard order of the Eight Steps, *ko-wu* is the first step and is usually paired with the second step, *chih-chih* (**extension of knowledge**). These two steps become frequent references to the method of learning and self-cultivation advocated by the School of Principle.

One of the great debates within **Neo-Confucianism** took place around the interpretation of the order of these steps and thus the priority that should be given to *ko-wu* and *chih-chih* as the first steps of the process of self-learning. According to **Chu Hsi**, the great synthesizer of the School of Principle, the text appeared to have several sections out of place or missing. In particular, the reference to *ko-wu* and *chih-chih* was not placed before the third step *ch'eng-i* (**sincerity of will**).

To Chu Hsi, this order made no sense, though to the School of Heart-Mind it made perfect sense. As a result,

Chu Hsi reordered parts of the text in order to place *ko-wu* and *chih-chih* as steps one and two respectively, followed by *ch'eng-i*. In Chu Hsi's mind and as a general position for the School of Principle, this meant that learning was focused on the exhaustive search within things for **Principle** (*li*). Only after the completion of the exhaustive search would this knowledge be brought back into an inward-directed process of making the inner self manifest, i.e., the sincerity of intention, or *ch'eng-i*.

In discussing his interpretation of the text, Chu Hsi suggests a fundamental School of Principle position. All things possess Principle, and if we expect to be able to gain the utmost knowledge, then we must be able to understand the Principle that lies within things. To understand such Principle, we must investigate things for Principle. Furthermore, because all things possess Principle, we must extend our investigation to as many things as possible in order to increase our understanding of Principle. This is the process of both *ko-wu*, investigating things, and *chih-chih*, extending knowledge. Most important, the verb-object structure of the terms reflects a dynamic subject-object relation.

Investigation itself is broad in scope. Though the phrase suggests that one investigates things, *wu* or “things” comes to mean any circumstance in which Principle will be present. Thus, great attention is given to the examination of relationships with other persons' special moral relations—with relatives, for example. There is also concern that one's service in government or education be understood as an occasion for the understanding of Principle. Much of the investigation is a textual form of learning, believing that texts provide the clue to understanding Principle in historical context or within the framework of philosophical thought. If there is a slant to the nature of what is included in the investigation of things, it is one that sees major emphasis placed on book-learning and thus a potential for pedantic scholarly study. In the *Chin-ssu lu*, or

Reflections on Things at Hand, one of the most popular guides to learning and self-cultivation in the School of Principle, the chapter on the investigation of things devotes significant discussion to the investigation of things as it relates to the various classics, hence the investigation of Principle within the Confucian canons. Those supporting this position are quick to point out, however, that only study aimed at the exposing of the moral Principle of a thing is true investigation, even when focused on textual sources. Thus, by definition, it cannot be solely pedantic or scholarly.

Although members of the School of Principle, such as **Ch'eng I** and Chu Hsi, assert that not all things need to be investigated, there is still a concern for a broad and in-depth study inclusive of as many things and areas of study as possible. Ch'eng I suggests one investigation a day. Chu Hsi notes that because all things have not been investigated, our knowledge remains incomplete. What accompanies this belief is the optimism that one can study most things and thus achieve this complete understanding of the Principle of all things.

The School of Heart-Mind found this broad-based external search for Principle unnecessary. Instead, it concentrated on the capacity for understanding and realizing Principle within one's own *hsin* (**heart-mind**). In a well-known incident, **Wang Yang-ming**, the major figure representing the School of Heart-Mind, attempted to engage in *ko-wu* to uncover the Principle in a single stalk of bamboo. He made himself sick in the attempt and then gave up the effort as he reverted to his focus on the heart-mind as the repository for Principle. For Wang Yang-ming, nothing lies outside the heart-mind. In other words, Principle is not out there in any external objects, but within oneself. Thus *ko* means, in Wang's words, "to rectify"; that is, to correct one's inner weakness. Through this process he and the School of Heart-Mind rejected Chu Hsi's understanding of the process of

the investigation of things.

Interestingly enough, later members of the School of Principle during the **Ming dynasty** came to experience their own dissatisfaction with the general directive of *ko-wu*, suggesting that an inward search was more appropriate. Part of the issue in this later dissatisfaction was the recognition that the investigation of all things had become an impossible ideal. Wm. Theodore de Bary refers to this as the "**burden of culture**"; that is, by Ming times, there was simply too much to investigate. As a result, learning and self-cultivation had to proceed by a different route, one that drew the School of Principle much closer to the School of Heart-Mind in its appreciation of the heart-mind as a source of Principle and inward-directed investigation as an appropriate scheme for learning and self-cultivation.

At the turn of the twentieth century, however, *ko-wu* was borrowed by modern Chinese intellectuals to translate the Western notion of science. This was witnessed in 1888 when the Capital Institute of Foreign Languages set up the Science Center and named it the *Ko-wu* Center. Consequently, not only was the investigation of things redirected outwardly, but the conception of science in China was tinted with a Confucian coloring of moral aspiration and social responsibility. If one wishes to discuss the modernization of Confucianism, *ko-wu* is the correct starting point. See also ***hsin-hsüeh* (School of Heart-Mind)** and ***ko-wu chih-chih***.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore

de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Ko-wu chih-chih

In part an epistemological term in Neo-Confucian discourse, *ko-wu chih-chih* refers to the process of learning and self-cultivation, particularly as it is found in the *li-hsüeh* (**School of Principle or learning of Principle**). *Ko-wu chih-chih*, meaning investigation of things and extension of knowledge, often simplified as *ko-chih*, or investigation and extension, originates as two steps of the **Eight Steps** of the process of learning as it is described in the "**Great Learning**" ("**Ta-hsüeh**"). Due to the rearrangement of the text of the "Ta-hsüeh" by **Chu Hsi**, the great synthesizer of the School of Principle, *ko-wu* (**investigation of things**) and *chih-chih* (**extension of knowledge**) become the first two steps in the learning process.

Although the School of Heart-Mind contests the placement of these two as the beginning of the learning process, the Neo-Confucian movement generally accepts Chu Hsi's rearrangement. As a result, the phrase becomes a standard description of the process of learning as it is found in the School of Principle. This means that in order to acquire knowledge, one investigates things for Principle, something that the School of Principle maintains can be found in all things.

Because the endpoint remains the thorough understanding of Principle and because all things contain Principle, the focus for Chu Hsi and the School of Principle is based on the search that is to be broad-based for Principle. As one

ko-wu, or investigates something, for Principle, one extends this process of investigation to other things. Thus one extends the knowledge, *chih-chih*, and as a result one gradually builds up a broad based knowledge and exhausts Principle, *ch'iung-li*, or comes to understand Principle thoroughly. Notice that for **Ch'eng I** and Chu Hsi, *ko-wu*, *chih-chih*, and *ch'iung-li* are undertaken simultaneously, not separately.

When the Western notion of science was first introduced to China at the turn of the twentieth century, interestingly, *ko-chih* was the term employed by modern Chinese intellectuals to render it. An example was the College of Natural Science, known as Ko-chih Shuyuan, founded at Shanghai in 1874. Consequently, not only were the things under investigation redefined as cognitive objects, but the conception of science in China was tinted with a Confucian coloring of moral aspiration and social responsibility. See also *ch'iung-li* (**exhausting Principle**); *hsin-hsüeh* (**School of Heart-Mind**); **Neo-Confucianism**.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Ko-wu ch'iung-li

Standard phrase used to describe the process and goal of learning promoted by the *li-hsüeh* (**School of Principle or**

learning of Principle); also known as *chi-wu ch'iung-li*, or approach to things and exhaustion of Principle. **Ko-wu (investigation of things)** and **ch'iung-li (exhausting Principle)** represent the major forms of learning and self-cultivation advocated by the School of Principle. After **Ch'eng I** uses *ch'iung-li* to define *ko-wu*, **Chu Hsi** employs *chi-wu ch'iung-li* to explain **chih-chih (extension of knowledge)**. The combining of *ko-wu* and *ch'iung-li* as a general designation for learning can be seen in one of the most popular School of Principle's guides to learning and self-cultivation, the **Chin-szu lu**, or *Reflections on Things at Hand*. The work uses the phrase as a chapter title, indicating the degree to which the steps also complement each other. In fact, one might see a relation between the phrases: as one investigates things, one exhausts Principle to the utmost. The two suggest a broader perspective on the educational agenda and are tied together in terms of their common pursuit of a process of investigation resulting in an understanding of Principle.

As *ko-wu* and *ch'iung-li* represent a strategy of keen learning, they are also balanced by more reflective procedures such as **chü-ching (abiding in reverence or seriousness)**. The broader scheme of learning and self-cultivation for the School of Principle suggests a number of different elements balanced together.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

K'uang Ch'an

The term *k'uang Ch'an*, or wild Ch'anists, refers to those late **Ming dynasty** followers of the **Wang Yang-ming School** who incorporated Ch'an or

Zen Buddhism into **Neo-Confucianism** and interpreted Confucianism as offering a form of immediate apprehension and realization of *sheng* or sagehood. It is most often associated with the members of the **T'ai-chou School**, such as **Chiao Hung** and **Chou Ju-teng**. Pejorative that it is, *k'uang Ch'an* is employed to criticize some Neo-Confucians who fell under too much influence of Buddhism and went too far beyond the accepted standard of Confucian practice. The T'ai-chou scholars' mockeries of conventional moral codes were so radical that they were described as "wild." See also **sheng or sheng-jen (sage)**.

Ch'ien, Edward. *Chiao Hung and the Restructuring of Neo-Confucianism in the Late Ming*. New York: Columbia University Press, 1986.

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Kuan School

Also known as **Heng-ch'ü School**, the Kuan School refers to the school of **Chang Tsai**. It is named after the place Kuan-chung, where Chang gave his lectures. See also **Heng-ch'ü School** and **Chang Tsai**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Kua-yü (Reducing Desires)

The fact that Confucianism is not a world-denying tradition is revealed in its attitude toward *yü (desire)*. Unlike their Taoist contemporaries who advocate **wu-yü (no desire)**, early Confucians choose a rather mild position of **kua-yü (reducing desires)**. Talking about the

five excellent practices in his *Lun yü* (*Analects*), **Confucius** simply requires a *chiün-tzu* (**noble person**) to not be greedy in having desires. This moderate view is followed by **Hsün-tzu**, who regards desires as physiological needs in human life. He suggests the ancient kings' means of *li* (**propriety or rites**) and *i* (**righteousness or rightness**) to guide desires. Hsün-tzu believes that desires can be adroitly controlled by applying an ethical code.

Mencius uses the term *kua-yü* to describe the learning and self-cultivation process in pursuit of the ideal personality. He considers reducing desires the best way to nourish the *hsin* (**heart-mind**). Mencius argues for the inherent goodness of *hsing* (**nature**), which must be fully developed through learning and self-cultivation. The impediments lie not in the internal qualities of human nature, but in the external elements that can become diversions for the realization of goodness. Desires play an important role in one's interaction with the environment.

Desires are not rejected by Mencius and, as a result, have never been condemned outright in the tradition. Life remains positive and desires can be a moral basis of it as long as they are kept under control. For Mencius, the problem appears only when certain external elements come to obfuscate the capacity for goodness. Such obfuscation takes place as desires become excessive and dominant. Mencius' advice is to lessen such desires—desires that are destructive to the moral goodness of the self and society.

The issue for Mencius and later Confucians is not the nature of desire itself, but only an excess of desires that leads the individual astray from moral goodness. This continues to be the Confucian perspective even for someone such as **Chou Tun-i**, who speaks of desirelessness but still does not find fault with the nature of desire in itself. In fact, the Neo-Confucians of the **Sung dynasty** took desire as a philosophical proposition mainly to study its propensity to dominate the **Principle** (*li*).

Ch'eng I follows Mencius' admonishment against indulgence in desires, while **Chu Hsi** distinguishes reduced desires from extravagant *jen-yü* (human desires). For Chu Hsi, basic desires such as eating and drinking are part of the *T'ien-li* (**Principle of Heaven**); only excessive desires should be ruled out. Thus, the **Ch'eng-Chu School** includes lessened desires in the limits of Principle of Heaven. This view was carried on by the **Ch'ing dynasty** Confucian **Tai Chen**, who defines the Principle of Heaven as reduced yet not extinct human desires.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

———. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Ku-ching ching-she

A famous *ching-she* or academy of the Ch'ing dynasty, the Ku-ching ching-she, or Refined Study for the Explication of the Classics, was founded by **Juan Yüan** at Hangchow in 1801 when he served as Governor of the Chekiang province. It was dedicated to the *Han-hsüeh*, or Han learning, and offered **sacrifices** to the spirits of Hsü Shen and **Cheng Hsüan**, great etymologist and commentator of the Later Han period. With **Sun Hsing-yen** and **Yü Yüeh** and other classical scholars as its lecturers, it shifted the Neo-Confucian tradition since the **Sung dynasty** to classical and historical studies along with the *hsiao-hsüeh*, or philology, geography, astronomy, and mathematics. Juan's publication of the *Ching-chi tsuan-ku*, or *Collected Glosses on the Classics*, and reprint of the *Shih-san ching chu-shu*, or *Commentaries and Subcommentaries to the Thirteen Classics*, made it the first academy press in Chinese history. The Ku-ching ching-she set an example for later academies

such as the **Hsüeh-hai t'ang**, or Sea of Learning Hall. See also **ching-she academy**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ku Ching-yang

See **Ku Hsien-ch'eng**.

Ku-chin wen-yüan chü-yeh ching-hua

Compiled by the **Ming dynasty** Neo-Confucian **Yüan Huang**, the *Ku-chin wen-yüan chü-yeh ching-hua*, or *Essential Learning for Examination Studies of Ancient and Modern Times*, was a **lei-shu** or type of encyclopedia for preparation of the **civil service examinations**. In the popularity of encyclopedias during the Ming period, books were published with very specialized focus. In this case, the goal is to provide candidates with an accessible guide to study. With increased literacy and interest in the examination system, popular educational works became desirable though not without controversy that such study guides deluded the original intent of a broadly based literary education.

Tadao Sakai. "Confucianism and Popular Educational Works." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Kuei (ghost)

See **kuei/shen**.

Kuei chieh

A work by the **Ming dynasty** Confucian thinker **Lü K'un**, *Kuei chieh*, or *Boudoir*

Commandments, addresses the application of Confucian **ethics** to women. Modeled after the **Nü chieh (Commandments for Women)** of **Pan Chao**, *Kuei chieh* is a short work in thirty-seven verses extolling Confucian moralism for women. It is intended to be simple in style and easily memorized. As in his more substantial work, **Kuei fan**, or *Rules in Boudoir*, Lü K'un sought to create writings that would have the broadest distribution and greatest popular appeal. He wrote in a simple and appealing style and, as a result, his works were immensely popular. Behind the work's popularity was Lü K'un's belief that sagehood was a goal accessible to all people because all people, male or female, possessed the nature that could be realized in sagehood. He took the responsibility upon himself for bringing that goal to those who normally were excluded from the standard loop of educational opportunities, such as women and the disadvantaged. See also **women in Confucianism**.

Handlin, Joanna F. *Action in Late Ming Thought: Reorientation of Lü K'un and Other Scholar-Officials*. Berkeley, CA: University of California Press, 1983.

Kuei fan

Written by **Ming dynasty** Confucian thinker **Lü K'un**, the *Kuei fan*, or *Rules in Boudoir*, was directed at the education of women under Confucian disciplines. It was based on the **Lieh nü chuan (Biographies of Women)** by **Liu Hsiang**. A work of immense popularity, the *Kuei fan* was written in a more comprehensive language. Illustrations, detailed annotations, and long citations from classics were added for further clarification and broader appeal. Dealing with the social relations of women, the collected biographies were classified into the three major categories of precepts for maidens, wives, and mothers.

Literary scholar Sharon Shih-jiuan Hou has pointed out that unlike many

other Confucians of his times, Lü K'un promoted a reciprocal relationship in marriage, condemned widow-suicide, encouraged aged widows to support themselves, and acknowledged women's rights to literacy. In combination with a set of his works written for children, especially for girls, Lü K'un showed the importance of extending Confucian teachings to women and children. He expressed sagehood as a universal goal for all people regardless of gender, age, and background. See also ***Kuei chieh*** and **women in Confucianism**.

Handlin, Joanna F. *Action in Late Ming Thought: Reorientation of Lü K'un and Other Scholar-Officials*. Berkeley, CA: University of California Press, 1983.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Kuei-ko ssu-shu (Boudoir Four Books)

Alternative title of the *Nü ssu-shu (Four Books for Women)*. See ***Nü ssu-shu (Four Books for Women)***.

Kuei/shen

The terms *kuei* and *shen* generally suggest a range of spiritual beings. *Kuei* is usually translated as "ghost" and can refer to a range of apparitions often associated with some form of malevolent behavior. *Shen* is translated as "spirit" and also refers to a host of different types of spiritual beings usually benevolent in response to humans. A connection is made between the terms for the human souls, the *hun* and the *p'o*, and *shen* and *kuei* respectively. It is believed that the *hun*, or "cloud-soul," is associated with benevolent acts toward the living and the *p'o*, or "white-soul," can be the source of evil acts. Moreover, the *kuei/shen* duality corresponds to the ***yin/yang*** principle.

The Confucian tradition has traditionally come to the question of the existence of *kuei* and *shen* as well as the human souls, *hun* and *p'o*, with a highly skeptical attitude. **Confucius** is recorded as having said that one should respect the *kuei* and *shen* but keep them at a distance. This has been interpreted by the tradition to suggest that the spiritual world is of far less importance than the world of the living and that existence or non-existence of the spiritual world is of little consequence for the living. Because the Confucian school placed much importance on ritual and the performance of proper ceremony, the rituals themselves surrounding the dead were maintained with extraordinary care and attention. The issue for the Confucian was not the existence of the spirits per se, but the importance of the performance of ritual as a display of proper attention to the order and structure of the cosmos as represented by ritual. This produces what is often taken as an agnostic stance on the issue of the existence of the spirits themselves. Such an attitude culminates in the writings of **Hsün-tzu** where he suggests that **sacrifice** is carried out to the spirits as if they existed. Again, the center of attention for the Confucian is on the importance of the ritual act as a participation in the order and structure of the cosmos and a method of restoring and maintaining order in the world.

For the later Neo-Confucian tradition, which discussed *kuei* and *shen* at great length, there is no attention to their existence as spiritual beings at all. In a sense, Hsün-tzu had set the terms for the consideration of *kuei* and *shen*. To sacrifice to the spirits as if they were there indicates they are not there and therefore it is not a point of discussion. The Neo-Confucians did not revisit the question of the existence of individual spiritual beings; however, *kuei* and *shen* did suggest to a number of Neo-Confucian thinkers that there is a broader set of metaphysical categories of spiritual forces in the universe. In this

vocabulary, *kuei* and *shen* became terms to describe negative and positive spiritual forces, or *ch'i* (vitality). The terms are also placed in the larger context of *yin/yang* as symbols of negative and positive forces in the universe. *Kuei* is associated with *yin* and *shen* is associated with *yang*.

Probably the most detailed discussion of *kuei* and *shen* is by **Ch'en Ch'un**, a **Sung dynasty** Neo-Confucian, in his major work, the *Pei-hsi tzu-i*. Ch'en Ch'un refers to two different meanings of *kuei* and *shen*. On one level *kuei* and *shen* refer to specific spiritual beings capable of good and evil acts. On another level, and far more important for Ch'en Ch'un, the terms refer to positive and negative forces in the universe, removing any question of their existence as actual spiritual beings. In their later meaning, drawing the terms into company with *yin* and *yang*, they are used extensively by Neo-Confucians, but with little association to the terms' earlier meanings. See also *hun/p'o*.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un*, 1159–1223. New York: Columbia University Press, 1986.

De Groot, J.J.M. *The Religious System of China: Its Ancient Forms, Evolution, History and Present Aspect, Manners, Customs and Social Institutions Connected Therewith*. 6 vols. Taipei, Taiwan: Literature House, 1964.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Ku Hsien-ch'eng

(1550–1612) Prominent **Ming dynasty** Neo-Confucian and leader of the **Tung-lin School**; also known as Ku Shu-shih and Ku Ching-yang. Ku Hsien-ch'eng was a native of Wu-hsi, Kiangsu. After passing the *chin-shih* examination, he obtained his Metropolitan Graduate degree in 1580. He is associated with the *ch'ing-i* (pure criticism) that involved a group of officials who tried to apply a

higher ethical standard to the functioning of government, in particular the conduct of the Grand Secretaries, eunuchs, and, by implication, the emperor himself.

Ku's official career ended in 1594 when he was dismissed by the emperor for partisan nominations. He returned home as a commoner and engaged in writing and teaching. In 1604 he and his younger brother Ku Yün-ch'eng reopened the **Tung-lin Academy**. The academy attracted scholars such as **Kao P'an-lung** and **Ch'ien I-pen** to lecture there. It became one of the most important academies in the late Ming period, not only because it was a center of Confucian study, but also because of the role it played in forming a clique of pure criticism. Ku Hsien-ch'eng combined teaching and practice, turning the academy into a political party.

The teachings of Ku Hsien-ch'eng and his circle were in the tradition of the **Ch'eng-Chu School**. Ku identified the *hsing* (nature) with **Principle (li)** and with *t'ai-chi* (**Great Ultimate**). By defining the *t'ai-chi* as the root that gave rise to Heaven and earth, he laid the ontological foundation for human nature. **Shan** (goodness) is the basis of such nature as well as the **essence** of the **T'ien-li (Principle of Heaven)** and is opposite to the evilness of human desires. Thus, although he admired the precision of **Wang Yang-ming's** theory of *liang-chih*, or knowledge of the good, Ku saw a danger in Wang's *ssu chü chiao*, or Four-Sentence Teaching, which suggested that the *hsin-chih-t'i*, or substance of the heart-mind, was *wu-shan wu-eh*, beyond good and evil.

For Ku, knowledge of the good was not innate. It must be learned. Ku emphasized the importance of *kung-fu* (moral effort), and self-cultivation in attaining sagehood. Ku came to the Ch'eng-Chu teachings, however, with the typical position of the Ming period, that is, a much greater stress on an internal process of learning. To accomplish self-cultivation, Ku advocated *ching-tso* (quiet-sitting), the

Neo-Confucian method of meditation. He grounded his practice in **Chou Tun-i's** idea of *chu-ching* (**regarding quietude as fundamental**).

Because of this interior form of learning, Ku Hsien-ch'eng and his Tung-lin School have been criticized for differing little from the **Wang Yang-ming School**. The difference is still to be found, however, in the Tung-lin School's accent on the process of learning and the accumulation of knowledge. Even if much of the knowledge was based on interior reflection, it was still seen as accumulated rather than spontaneous. See also **Tung-lin Party**; *wu* (**enlightenment**); *yü* (**desire**).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Ku-liang chuan

One of three major commentaries to the *Ch'un ch'iu*, or *Spring and Autumn Annals*, the *Ku-liang chuan*, or *Commentary of Ku-liang*, is traced back by traditional accounts to the period of the fifth century B.C.E. Its lineage, however, is complex and unclear until it appears in the **Han dynasty** as a New Text. The *Ku-liang chuan*, similar to the **Kung-yang chuan**, is not an expansive narrative on the *Ch'un ch'iu*, but is a catechism. In this way it differs markedly from the **Tso chuan** commentary. Instead it is a very close analysis of the wording of the *Ch'un ch'iu*, paying particular attention to words chosen to describe specific events. This analysis leads to a strong element of praise and blame in the interpretation of the events recorded in the *Ch'un ch'iu*. A detailed analysis of a particular word may determine whether the author of the *Ch'un ch'iu*, attributed to **Confucius**, was praising or condemning a particu-

lar ruler. Because the *Ch'un ch'iu* does not pass such judgment itself, the authors of the commentary were of the opinion that judgment was there, but hidden in the choice of words used to describe events, which become a moral lesson. For example, which word was used for the death of a particular ruler? One word might mean praise, another condemnation. Every particular word should bear a profound significance awaiting to be decoded.

Though the commentary never achieved the stature of the *Tso chuan* commentary, it has been regarded as a valuable source for the detailed analysis of the vocabulary of the *Ch'un ch'iu* as far back as 51 B.C.E. Since T'ang times, it has been included in the collection of the **Twelve Classics** and thus regarded as part of the Confucian canon. See also **New Text/Old Text** (*chin-wen/ku-wen*) and *san chuan*.

Legge, James, trans. *The Chinese Classics*. Vol. 5, *The Ch'un Ts'ew with the Tso Chuen*. Hong Kong: London Missionary Society, n.d.; Reprint. (as vol. 4), Taipei, Taiwan: SMC, 1991.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

K'un-chih chi

Major philosophical writing by the **Ming dynasty** Neo-Confucian **Lo Ch'in-shun**, the *K'un-chih chi*, or *Records of Knowledge Painfully Acquired*, was first published around 1552 and enlarged in 1622. It contains, in addition to the autobiographical insights about the author's conversion to and abandonment of Buddhism, Lo's arguments for the unity of **Principle** (*li*) and **ch'i** (**vitality**), as well as his theory of the separation of the **hsin** (**heart-mind**) from the **hsing** (**nature**). The analysis and criticisms of Buddhism, of the Neo-Confucian **Ch'eng-Chu School** and **Lu-Wang School** as given in the work are

deemed major contributions to the understanding of Neo-Confucian thought during the Ming period.

Bloom, Irene. *Knowledge Painfully Acquired: The K'un-chih chi by Lo Ch'in-shun*. New York: Columbia University Press, 1995.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Kung-an (Kôan)

Literally “public records” and better known in Japanese as *kôan*, *kung-an* is used as a kind of riddle in the Ch'an or Zen school of Buddhism. A *kung-an* is a catechetical question posed to the disciple by the master for meditation, in which all normal learning and intellectual activities are to come to an end. Its solution, often an impossible question to answer, is to be found in an experience that only occurs after the ending of intellectual activities. Intellectual historian Wm. Theodore de Bary suggests that the term *hsüeh-an* (**records of learning**) may have been coined as a counter to this prominent Buddhist method of self-cultivation.

K'ung An-kuo

(c.156–c.100 B.C.E.) A direct descendant of the eleventh generation from **Confucius**, K'ung An-kuo was an important figure in the establishment of the Old Text School during the Former **Han dynasty**. He is particularly known for his scholarship pertaining to the *Shu ching*, or *Book of History* and, according to the preface attributed to him, the discovery of its Old Text version in the wall of Confucius' home. Since the **Sung dynasty**, however, scholars such as **Chu**

Hsi have judged that the extant Old Text chapters of the *Shu ching*, together with the preface and the commentary ostensibly written by him, were a forgery of the early fourth century C.E. Nevertheless, K'ung An-kuo's prestige as an Erudite, or *po-shih*, of the *Shu ching* is revealed in the fact that he was one of the scholars of the classics whom **Ssu-ma Ch'ien** consulted in compiling the *Shih chi* (**Records of the Historian**). See also **New Text/Old Text** (*chin-wen/ku-wen*) and *wu-ching po-shih* (**Erudites of the Five Classics**).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

K'ung Chi

See **Tzu-ssu**.

Kung-ch'i (Public Vessel)

A term first used in the “T'ien-kuan,” or “Heavenly Offices,” chapter of the *Chou li*, or *Rites of Chou*, *kung-ch'i* means public vessel or the ones who hold the public vessels, that is, the officials. During the **T'ang dynasty** it was employed to refer to state officials, also implying the principle of merit in the choice of appointment. The official is a “public vessel”; that means he is not the choice of someone because of favoritism, but has emerged through civil service training both in terms of education and examination on the basis of merit. The word *kung* or “public” in the term also reinforces the ideal that anyone could have access to the educational and examination system whatever his background. This may have been more ideal than real, but there are certainly examples of individuals who

emerged at the top of the examination lists but had very humble origins. See also **civil service examination** and *t'ai-hsüeh* (**National University**).

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

K'ung-chiao

One of several terms used for Confucianism, *K'ung-chiao* originally meant Confucius' teachings when it was first employed during the **Six Dynasties**. The word for teaching, *chiao*, is also reserved as a designation for religious traditions since the **T'ang dynasty**, thus the term gradually shifts to refer to Confucianism as a religion in the course of history. By the **Ch'ing dynasty**, the term was often used to mean the Confucian religion as opposed to other religions like Buddhism and Taoism. One must be cautious, however, in thinking that the use of the term meant that Confucianism was viewed as a religion in the same way that Buddhism and Taoism were seen as religions. The use of the term did not simplify the nature of the religious character of the tradition. See also *chiao* (**teaching or religion**) and *K'ung-men*.

K'ung Ch'iu

See **Confucius**.

K'ung Family Masters' Anthology

See *K'ung-ts'ung-tzu* (*The K'ung Family Masters' Anthology*).

K'ung-fu

Official residence of the successive direct male descendants of **Confucius**. K'ung-fu, or Confucius' Manor, is a magnificent complex of 40 acres at Ch'ü-fu, in Shantung province. As the Confucian family estate, it was built in 1038–1039 during the Northern **Sung dynasty** and renovated in the sixteenth

century during the **Ming dynasty**. The inscription *wan-shih shih-piao*, or Exemplary Teacher for All Ages, is hung in the main hall to honor Confucius.

Kung-fu (Moral Effort)

The Neo-Confucian term *kung-fu*, meaning moral effort or disciplined action, refers to the accumulation of knowledge as well as the spiritual activities of *ts'un ch'i hsin* (**preserving the heart-mind**) and *yang ch'i hsing* (**nourishing the nature**). Both the *li-hsüeh* (**School of Principle or learning of Principle**) and the *hsin-hsüeh* (**School of Heart-Mind**) employ the term, each with a different focus.

For the School of Principle, the term frequently occurs in association with *ching-tso* (**quiet-sitting**), the Neo-Confucian form of meditation, suggesting an outward moral action to balance the contemplative practice. In this sense *kung-fu* is seen in the context of the ideals of *ch'iung-li* (**exhausting Principle**) and knowing the *hsing* (**nature**). It is reflected through the gradual accumulation of the knowledge of **Principle** (*li*). Although **Chu Hsi** sometimes uses the term to describe inward moral efforts such as adhering to *hsin* (**faithfulness**) and preserving *ch'eng* (**sincerity**), more often he relates it with study and learning.

When employed by the School of Heart-Mind, *kung-fu* is a measure of *liang-chih*, or knowledge of the good. Moral goodness within the heart-mind is demonstrated by moral effort. **Wang Yang-ming** suggests that the performance of moral action is the actualization of innate knowledge. The School of Heart-Mind has less interest in the gradual accumulation of knowledge than a sudden *wu* (**enlightenment**) of the inherent goodness of the heart-mind. Accordingly, *kung-fu*, is an effort made toward this enlightenment.

Huang Tsung-hsi even goes beyond Wang Yang-ming's thought of the heart-mind to focus on *kung-fu* itself. In the author's preface to his *Ming-ju hsüeh-an*, or *The Records of Ming Scholars*,

Huang avers that the heart-mind has no *pen-t'i*, or original substance, except what is achieved by moral effort. Thus, *kung-fu* is not an effort to “return” to the heart-mind or nature, but rather a process of expanding and developing the moral goodness through cognition and learning. The object of learning, however, is still the goodness of the heart-mind, not myriads of other things in the world. *Kung-fu*, therefore, is the effort to know and do good.

de Bary, Wm. Theodore. *The Unfolding of Neo-Confucianism*. New York: Columbia University Press, 1975.

——— and Irene Bloom, eds. *Principle and Practicality: Essays in Neo-Confucianism and Practical Learning*. New York: Columbia University Press, 1979.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

K'ung Fu-tzu

See **Confucius**.

Kung-hsi Hua

(b. 509 B.C.E.) One of the twenty-five disciples of **Confucius** mentioned in the *Lun yü* (*Analects*); also known as Kung-hsi Ch'ih. Kung-hsi Hua is a native of the state of Lu. Kung-hsi was not included, however, in the list of ten disciples, recognized as the most prominent of **Confucius' disciples**, in *Analects* 11.3. He is also not included amongst those said to have been responsible for the transmission of Confucius' teachings after the death of the master. According to the *Li chi*, however, he was the person in charge of Confucius' **funeral**.

Though Kung-hsi Hua plays a minor role amongst the disciples, he seems to have been frequently mentioned amongst the disciples both by Confucius as well as other disciples. The passages where he is referred to indicate a disciple interested in holding an

official position and a person who seems to have knowledge and interest in ritual.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

K'ung Kuang-sen

(1752–1786) Classical scholar, phonologist, and mathematician of the **Ch'ing dynasty**; also known as K'ung Chung-chung and K'ung Hui-yüeh. K'ung Kuang-sen was a descendant of **Confucius** in the seventieth generation. He passed the Metropolitan Graduate or *chin-shih examination* in 1771 and was appointed Hanlin bachelor and Examining Editor. A student of **Tai Chen** and **Yao Nai**, he was well versed in classics and history, particularly the *Kung-yang chuan* commentary to the *Ch'un ch'iu*, or *Spring and Autumn Annals*. His writing on the *Kung-yang chuan* was not limited to the New Text School, but also adopted explanations from the *Tso chuan*, the *Ku-liang chuan*, and other commentaries. His approach was different from that of **Ho Hsiu**. In addition, K'ung also worked on the **Ta Tai Li chi**, or *Elder Tai's Records of Rites*. See also *ching* (**classic**); *han-lin yüan* (**Academy of Assembled Brushes**); *New Text/Old Text* (*chin-wen/ku-wen*).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Kung-kuo ko (Ledger of Merit and Demerit)

A form of writing that had been in existence since the **Sung dynasty** and became increasingly popular in later periods, the *kung-kuo ko* is a record of daily deeds. It transfers human deeds

into value judgments according to an ethical code or religious discipline. It is based on the assumption that good deeds will be rewarded while evil deeds will be punished. Like the *shan-shu* (**morality book**), it seeks to demonstrate the benefits of acting morally and, in turn, what is in store for one who acts immorally. It reduces good and evil acts to credits and debits, respectively.

The ledger of merit and demerit was broadly used by Confucians, Taoists, and Buddhists. The early Confucians known to have employed it include **Fan Chung-yen** and **Su Shih** of the Northern Sung period. The figure who brought it to full flourish in the late **Ming dynasty** is **Yüan Huang**, a Confucian deeply involved in all three religious traditions.

Tadao Sakai. "Confucianism and Popular Educational Works." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

K'ung-men

One of several standard terms used for Confucianism since the **Han dynasty**, *K'ung-men* means literally the Confucian gate. The word *men* or gate is often employed as an indication of a school of thought or religious tradition. See also *K'ung-chiao*.

Kung-sun Ch'ou

(c. 4th-3rd century B.C.E.) One of the fifteen disciples of **Mencius**, as identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*. Kung-sun Ch'ou is considered one of the four major disciples. All four major disciples are given a place within the ranks of the disciples included in the **Confucian temple**, also known as *wen miao*.

Kung-sun Ch'ou appears in a number of passages in the *Book of Mencius* and is recorded as engaging in extended dialogues with Mencius. In fact, he is a

participant in some of the longest recorded conversations found in the book. Topics covered by Mencius and Kung-sun Ch'ou are many and varied. He asks Mencius why a father cannot be responsible for teaching his son and is told that because a teacher must criticize the work performed by his students, it is best to have someone other than the father in the role of teacher. He asks whether a shortened mourning period is better than none or whether the **Tao (Way)** might be accommodated to make it easier to achieve. The answer from Mencius is no, with the explanation that one does not set aside standards to accommodate a lack of ability or lack of effort.

Some of the longest dialogues between Kung-sun Ch'ou and Mencius revolve around questions of the governing of the state of Ch'i. Kung-sun Ch'ou was apparently a native of the state of Ch'i and thus interested in the governance of his state. In turn Mencius held office in the state of Ch'i. Much of the conversation surrounds how to create rulership in the state of Ch'i that would resemble leadership in the periods of the sage rulers. In this context Mencius is able to make his argument that the ruler of Ch'i could become a true king, and in turn the state of Ch'i could become the basis for a new mandate if the ruler would just turn to the ways of virtue. Mencius suggests that the time for the arrival of a true ruler is long overdue, and the people are anxiously awaiting such an occasion. That true ruler will be identified through the implementation of virtuous rule.

There is a strong theme of expectation of the arrival of the new sage ruler in this passage and thus the view that Heaven is about to act to bestow a new mandate. The language is suggestive of almost a messianic vision of the intended action of **T'ien (Heaven)** to bring about the emergence of a new order with the bestowal of the mandate.

In addition to the discussion of governance and establishment of sagely rule, Kung-sun Ch'ou also engages in a lengthy

dialogue with Mencius on the philosophical nature of courage, what is described as “the heart-mind that remains unperturbed” (*pu tung hsin*). What follows is an important discussion of the relation between the individual's will, *chih*, and the *ch'i*, material or vital force. The discussion leads to several key points in Mencius' thought. Kung-sun Ch'ou's role is to prod Mencius into discussing the difference of his point of view with that of **Kao-tzu (thinker)** with whom Mencius debates on the question of human nature. This passage becomes a very important one because of the discussion of *ch'i*, the material or vital force that forms the individual. Mencius describes *ch'i* as **hao-jan chih ch'i (flood-like vitality)** and characterizes it as the mysterious unifying element within all things between Heaven and earth. This characterization will be frequently quoted by later Neo-Confucians to talk at a more self-consciously metaphysical level about the nature of what lies at the base of all things. For those Neo-Confucians who focus on a single unifying element within all things, *ch'i* is most frequently the element chosen to identify such unity.

Kung-sun Ch'ou is clearly regarded as one of the major disciples of Mencius. Part of this reputation lies in his seminal role in developing Mencius' own thought through the process of dialogue. He is a major figure because he is there when Mencius is discussing salient issues. This explains why the task of compiling the *Book of Mencius* is traditionally attributed to him and **Wan Chang**, another major disciple of Mencius. See also *ch'i (vitality)*.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Kung Ting-an

See **Kung Tzu-chen**.

K'ung-ts'ung-tzu (The K'ung Family Masters' Anthology)

A work attributed to K'ung Fu, a Confucian scholar of the Ch'in and early Former Han dynasties, the *K'ung-ts'ung-tzu* is a record of activities and conversations involving members of **Confucius'** family, the K'ung family. The text, including its appendix, covers the period from Confucius through the emperor **Han Wu Ti's** reign. The work may generally be regarded as representing the interests of the Old Text School, opposing the New Text School's inclusion of *yin/yang* cosmology into the interpretation of Confucianism. In the fashion typical of Old Text writings, it emphasizes the humanity of Confucius and his descendants such as **Tzu-ssu** and **K'ung Fu**, eliminating the elements of the supernatural and the miraculous that had begun to be introduced by the New Text School. Moreover, a chapter of the work is a small lexicon, which represents the philological method favored by the Old Text School. It is a work that is strongly polemical in its opposition to other schools of thought such as the Logicians, reasserting the basic set of Confucian teachings and suggesting their continued relevancy for both the self and society.

Regarded as an important source throughout the **T'ang dynasty** and Northern **Sung dynasty**, it was suggested by the Neo-Confucians of the Southern Sung as a forgery of either **Wang Su** or his disciples. Wang Su was a prominent student of the Old Text School during the Three Kingdoms period and was the first person to make use of quotations from the *K'ung-ts'ung-tzu*. In fact, there are many similarities between the *K'ung-ts'ung-tzu* and the *K'ung-tzu chia-yü (Confucius' Family Sayings)*, another work related to Wang Su. See also *chin-wen chia (New Text School)*; **Han dynasty**; *ku-wen chia (Old Text School)*; **New Text/Old Text (chin-wen/ku-wen)**.

Ariel, Yoav. *K'ung-Ts'ung-Tzu, the K'ung Family Masters' Anthology: A Study and Translation of Chapters 1-10, 12-14*. Princeton, NJ: Princeton University Press, 1989.

Kung-tu-tzu

(c. 4th-3rd century B.C.E.) Identified as one of **Mencius'** fifteen disciples by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*, Kung-tu-tzu is considered one of the four major disciples. All four major disciples are given a place within the ranks of the Confucians included in the **Confucian temple**, also called *wen miao*.

Kung-tu-tzu appears in a number of passages, in most of them asking questions of Mencius. The most significant passages where Kung-tu-tzu appears relate to Mencius' discussion of **hsing (nature)**, the central teaching of his philosophy. One of the major questions debated was whether moral virtue was internal and a part of human nature, or something learned as an external attribute. Specifically the question is posed whether **i (righteousness or rightness)** is part of human nature or something acquired through learning. When Kung-tu-tzu is asked about this problem, he is unable to field the questions and asks Mencius for an explanation. Mencius affirms that righteousness is not something external, but a vital part of human nature itself.

In another passage, Kung-tu-tzu seems confused by the various theories of human nature. For example, people such as **Kao-tzu (thinker)** argue that human nature is either good or bad or neither, while others like **Hsün-tzu** contend that goodness is external and added as education to a raw substance. Still others assert that human nature is inherently good. Mencius attempts to explain to Kung-tu-tzu his own theory, that every person has the capacity of becoming good and that this capacity is part of human nature. This capacity is within each person and is what is called the four beginnings of goodness. Mencius does not deny that there are

people who become bad, but argues that such badness is not part of the inherent nature, it is something external and therefore imposed upon the person.

Kung-tu-tzu also asks in another passage why some people are great and noble while others are small and petty. Mencius' answer is to say that the great person is he who focuses upon that which is important; that is, he looks to the **Tao (Way)**. The petty person can only see what is small and thus insignificant. All of these passages engage Mencius in major articulations of some of his most important concepts, a point of no small significance in identifying Kung-tu-tzu as a major disciple.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

K'ung-tzu

See **Confucius**.

Kung Tzu-chen

(1792-1841) Thinker and poet of the **Ch'ing dynasty**; also known as Kung Se- jen and Kung Ting-an. Kung Tzu-chen was a representative figure of the **shih-hsiieh**, or practical learning, and the **chin-wen chia (New Text School)**. A native of Hangchow, Chekiang, he was born into a family of scholars and was well-trained in the **Han-hsiieh** or Han learning. He was the grandson of the great linguist **Tuan Yü-ts'ai**, under whom he learned philology. He also studied the **Kung-yang chuan** commentary to the **Ch'un ch'iu**, or *Spring and Autumn Annals*, under **Liu Feng-lu**. Kung passed the **chin-shih examination** for his Metropolitan Graduate degree in 1829 and was appointed secretary in the Ministry of Rites.

Kung Tzu-chen called for social and political reforms, including the elimination of the examination system, abolishment of foot-binding, and punishment of opium users. Such reforms grew out of his attention to a Confucianism concerning real problems of the world. As an advocate of practical learning, he

opposed the abstract **Neo-Confucianism** of the **Sung dynasty** and **Ming dynasty**, and disliked the narrow *k'ao-cheng hsüeh*, or textual criticism, of his days. In this respect, his name was often put together with **Wei Yüan**.

Although he was a New Text scholar, Kung disagreed with his **Han dynasty** predecessors' theories of *T'ien-jen kan-ying*, or correspondence of Heaven and human, and the prognosticative *wu hsing*, or Five Elements. He considered the world a creation by the *chung-jen*, or people, not by the *sheng-jen*, or sages. Therefore, the master of the world is not the **Tao (Way)** nor the *t'ai-chi (Great Ultimate)*, but the people themselves. As for human nature, Kung criticized both **Mencius'** and **Hsün-tzu's** views, believing that human nature is neither good nor evil, and that selfishness is justified. See also *chung (people)*; *hsin (nature)*; **New Text/Old Text** (*chin-wen/ku-wen*); *sheng* or *sheng-jen (sage)*.

Cheng, Chung-ying. "Practical Learning in Yen Yüan, Chu Hsi, and Wang Yang-ming." *Principle and Practicality: Essays in Neo-Confucian Practical Learning*. Edited by Wm. Theodore de Bary and Irene Bloom. New York: Columbia University Press, 1979.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

K'ung-tzu chia-yü (Confucius' Family Sayings)

A work probably of the Former **Han dynasty**, the *K'ung-tzu chia-yü* represents a collection of pre-Han and early Han materials transmitted from members of the K'ung family covering the period from **Confucius** to the Former Han dynasty. These materials are taken from ancient lore, the *Lun yü*

(*Analects*), the *Li chi*, or *Records of Rites*, the **Hsün-tzu**, the *Tso chuan* commentary, and other pre-Han and Former Han texts. They center around Confucius' life as well as his words and deeds. Contrary to its hagiographic and mystified image prevalent in Han times, the figure of Confucius presented here is no more than a human teacher. Accordingly, as scholar of Chinese philosophy Robert P. Kramers observes, the most frequently recurring subject in the *K'ung-tzu chia-yü* is that of the rites, be it marital, **funeral**, or sacrificial, and their relation to human conduct and **social order**. Like the *K'ung-ts'ung-tzu (The K'ung Family Masters' Anthology)*, the work comes from the perspective of the Old Text School. Its focus is the articulation of basic Confucian teachings on the ethical side of human behavior without the overlay of New Text interpretations such as *yin/yang* philosophy as well as elements of the supernatural and miraculous. It was presented in the historical context of competing schools of thought and suggests the importance of Confucian principles as represented by the teachings passed down through the family of Confucius.

The authenticity of the extant *K'ung-tzu chia-yü* has been questioned by Yen Shih-ku of the **T'ang dynasty** and later scholars who saw it as a forgery of **Wang Su**. An Old Text scholar of the Three Kingdoms period, Wang Su is also associated with the authorship of the *K'ung-ts'ung-tzu*. But modern scholarship beginning with Wang Hsien-ch'ien tends to consider at least parts of the *K'ung-tzu chia-yü* to be authentic. The latter opinion holds that, given its anonymous authorship, the original work was brought to Wang Su by his former pupil K'ung Meng, Confucius' descendant in the twenty-third generation, and was interpolated by Wang. In the preface to his annotated edition, Wang Su writes that he was involved in debate with **Cheng Hsüan's** school concerning the understanding of certain Confucian ritual traditions. Against the tenets of Cheng Hsüan that still preserve the



Yen Shih-ku, depicted here, questioned the authenticity of the extant *K'ung-tzu chia-yü*.

Han theology, the *K'ung-tzu chia-yü* is regarded as an important work demonstrating a strong humanistic perspective of Confucianism. See also *chin-wen chia* (New Text School); *ku-wen chia* (Old Text School); New Text/Old Text (*chin-wen/ku-wen*).

Kramers, Robert P., trans. *K'ung-tzu chia-yü: The School Sayings of Confucius*. Leiden, Netherlands: E. J. Brill, 1949.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

K'ung-tzu chu-i

A contemporary term in Chinese for Confucianism. With the use of the word *chu-i*, or “ism,” the phrase could be translated as the doctrine of Confucianism. It is used in a similar way to *ju-chiao chu-i*, the doctrine of the Confucian religion or teachings. See also *ju-chiao chu-i*.

K'ung-tzu miao (Temple of Confucius)

One of the names used for the **Confucian temple**, *K'ung-tzu miao* simply uses the name of the founder to designate the temple. This title has been a popular way of referring to the temple, though not as popular as referring to it as *wen miao* (**Temple of Culture**). Though there have been concerns historically in referring to the Confucian temple as a *miao* (**temple or shrine**) and attempts have been made to refer to the major building *ta-ch'eng*, or Great Accomplishments, as a *tien*, or hall, rather than a *miao*, this popular designation for the temple has continued to include the term *miao*. See also **Confucius** and *ta-ch'eng tien* (**Hall of Great Accomplishments**).

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

K'ung-tzu mu (Tomb of Confucius)

Located in Ch'ü-fu, Shantung, the *K'ung-tzu mu* is the first location where **Confucius** received imperial **sacrifice**. This occurred in 195 B.C.E. when the **Han dynasty** emperor Kao Tsu presented the *t'ai-lao offering* to Confucius. The tomb is marked by a stone column with a post-**Yüan dynasty** inscription that reads the *mu* (**tomb**) of *Ta-ch'eng Chih-sheng Wen-hsüan Wang* (**Comprehensive King of Great Accomplishments and Highest Sageliness**).

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Kung-yang chuan

One of the three major commentaries to the *Ch'un ch'iu*, or the *Spring and Autumn Annals*, the *Kung-yang chuan*, or *Commentary of Kung-yang*, is by traditional accounts the product of the Kung-yang family who received the *Ch'un ch'iu* from **Tzu-hsia**, one of **Confucius' disciples**. According to tradition, the work was not committed to writing until the second century B.C.E. Its origin, not unlike the other two commentaries to the *Ch'un ch'iu*—the *Tso chuan* and the *Ku-liang chuan*—is complex and involves the history of a text considered controversial because of potentially damaging judgments that were being made about the rulers of the state of Lu. Therefore, there is a tradition of oral transmission before the text was eventually written down and transmitted as a “new text.” This tradition was thoroughly studied by **Tung Chung-shu** in his *Ch'un ch'iu fan-lu* (*Luxuriant Dew of the Spring and Autumn Annals*) and was granted official recognition by the emperor **Han Wu Ti**.

Similar to the *Ku-liang chuan* commentary and unlike the *Tso chuan* commentary, the *Kung-yang chuan* attempts to expand on the very terse style of the *Ch'un ch'iu*. It does this by providing a running commentary in the form of catechism upon specific words and wording used in the *Ch'un ch'iu*. There is little that might be described as an expanded narrative on the events only tersely referenced in the *Ch'un ch'iu*. For this reason, the *Kung-yang chuan* is considered a literary or historical work unto itself. Like the *Ku-liang chuan*, there is a concern to find hidden indications of virtue or vice among the rulers as a continuing application of the praise and blame interpretation of the *Ch'un ch'iu* attributed to **Confucius**.

Though it receives far less praise than the *Tso chuan* commentary, it was included in the expanded grouping of works known as the **Twelve Classics** from the **T'ang dynasty** on. As a part of the Twelve Classics, it was a part of the Confucian canon. Its influence in the late imperial period had yielded a school of its own, known as the **Kung-yang hsüeh**, or the Kung-yang School. See also *chin-wen chia* (**New Text School**); **New Text/Old Text** (*chin-wen/ku-wen*); *san chuan*.

Legge, James, trans., *The Chinese Classics*. Vol. 5, *The Ch'un Ts'ew with the Tso Chuen*. Hong Kong: London Missionary Society, n.d.; Reprint. (as vol. 4), Taipei, Taiwan: SMC, 1991.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Kung-yang hsüeh

Study of the *Kung-yang chuan* commentary to the *Ch'un ch'iu*, or *Spring and Autumn Annals*, the *Kung-yang hsüeh*, or Kung-yang learning, emerged during the **Han dynasty** as part of the *chin-wen chia* (**New Text School**). It was intended to discover Confucius' teachings

supposedly hidden in the classic and, in **Ho Hsiu's** annotation to the commentary for example, was mixed with the use of the *ch'en-shu* (**prognostication text**), and the *wei-shu*, apocrypha. However, since the *ku-wen chia* (**Old Text School**) won the ruler's favor, it gradually became marginal.

The *Kung-yang hsüeh* was revived in the **Ch'ing dynasty** as a school of New Text Confucianism attempting to address ethical and current political issues. The new Kung-yang School was founded by **Chuang Ts'un-yü** and **Liu Feng-lu** from Ch'ang-chou, and is therefore also referred to as the Ch'ang-chou School. Representing generally the New Text School of the Ch'ing period, it sought to adopt a more liberal agenda. **Kung Tzu-chen** and **Wei Yüan** argued that history necessitates change rather than reactionary response. Kung called for the elimination of the **civil service examinations** system, abolition of footbinding, and the balance of foreign trade as well as a variety of social and economic reforms.

During the reign of Kuang-hsü, **Liao P'ing** asserted in detail that the Old Text classics were forged, whereas the New Text versions were authentic works created by **Confucius** himself. This laid the theoretical foundation, known as *t'o-ku kai-chih*, meaning finding in antiquity the sanction for present-day changes, of the later reform movement led by **K'ang Yu-wei**. For these scholars of the *Kung-yang hsüeh*, it was Confucius as a statesman who seemed most pressing in the chaotic late Ch'ing era. Their attempt was to find Confucius' solution to the national crises and to justify their governmental reforms by reinterpreting the Confucian canon. See also **New Text/Old Text** (*chin-wen/ku-wen*) and *wei* (apocrypha).

Elman, Benjamin A. *Classicism, Politics, and Kinship: The Ch'ang-chou School of New Text Confucianism in Late Imperial China*. Berkeley, CA: University of California Press, 1990.

———. *From Philosophy to Philology: Intellectual and Social*

Aspects of Change in Late Imperial China. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Kung-yang Learning

See *Kung-yang hsüeh*.

Kung-yang School

See *Kung-yang hsüeh*.

Kung-yeh Ch'ang

Appears to have the status of a minor disciple of the twenty-five disciples of **Confucius** listed in the *Lun yü* (*Analects*), Kung-yeh Ch'ang is not quoted nor does he ask any questions that are recorded in the *Analects*. He is primarily known, however, as having been deemed worthy by Confucius to become the husband of Confucius' daughter. See also **Confucius' disciples**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

K'ung Ying-ta

(574–648) Great classical scholar of the **T'ang dynasty**; also named K'ung Chung-ta. K'ung Ying-ta was a direct descendant from **Confucius** and a native of Hopeh province. He served in the *kuo-tzu chien*, or Directorate of Education, as a *po-shih*, or Erudite, then as director of studies, and finally as chancellor. When the emperor T'ai Tsung determined to establish a definitive version of the **Five Classics**, K'ung was assigned to lead a team of scholars to compile the commentaries. It is known as *Wu-ching cheng-i* (**Standard Expositions of the Five Classics**).

In directing the project, K'ung Ying-ta retained both of the Northern and Southern traditions of the *ching-hsüeh* (**study of classics**). In other words, he maintained the use of the *ch'en-shu* (**prognostication text**) and *wei* (**apocrypha**), as well as the *hsüan-hsüeh* (**mysterious learning**), in understanding the classical texts. As a result, he included what institutional historian David McMullen has identified as Buddhist and Taoist influences in the interpretation of the Confucian canon. Nevertheless, the corpus represents the breadth of K'ung's scholarship and was an important step in setting up a standard for the **civil service examinations**. K'ung is regarded for this role as a major Confucian exegete.

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

K'un Hexagram

Second of the **sixty-four hexagrams** of the *I ching*, or *Book of Changes*, and following the *ch'ien hexagram*, *k'un* is composed of six *yin* or broken lines. Its composite trigrams are each made of three *yin* lines. The first two hexagrams of the *I ching* represent the basic structure of polarity that is the foundation of the work—the polarity represented by the opposition and complementarity of *yin/yang*. This polarity is represented by the first two hexagrams, the difference between a hexagram composed entirely of *yang* lines as in the *ch'ien* hexagram and one composed of nothing but *yin* lines. Particular significance is attributed to these two hexagrams because of their capacity to reflect the full structure of *yin* and *yang*. Images associated with *k'un* will bear out its opposition to those of the first hexagram *ch'ien*. Thus, while *ch'ien* is called the creative, *k'un* is called the receptive. Its image is earth unlike Heaven, which is associated with *ch'ien*. And instead of the family relation as the father, *k'un* is identified with the mother.



K'ung Ying-ta, a direct descendant from Confucius, is responsible for the compilation of Standard Expositions of the Five Classics.

Looking at the commentaries composing the “Ten Wings,” additional images and correspondences are established, building on the basic and core meaning of the receptive. The “**Shuo kua**” commentary discusses *k'un* as a trigram, expanding its associated meanings. As a season, *k'un* is associated with winter; its direction is north. Its symbolic animal is the cow and its affiliated part of the body is the belly. Additional symbols include association with a kind of cauldron, subjects, and the masses.

The “**Hsi-tz'u chuan**” commentary adds discussion of what it considers the deeper implications of the hexagram. Although it saw *ch'ien* as the beginning point of things and a moment of creation, it views *k'un* as the endpoint of things. *Ch'ien* was seen as in movement, while *k'un* is seen to be in repose and stillness. From such repose, according to the commentary, all things are accomplished.

The “**Wen-yen**” commentary exists for only the first two hexagrams and the majority of the commentary is devoted to the *ch'ien* hexagram. But what is said of the *k'un* hexagram still draws its interpretation into the Confucian teachings. It speaks of *k'un* as yielding yet strong, firm, and capable of establishing proper or correct direction in its movement. The image of stillness and repose is identified with moral uprightness, which suggests a condition that does not waive from the right. In a passage referred to by later Neo-Confucians, the text says that the noble person utilizes **ching (reverence or seriousness)** to straighten himself internally and **i (righteousness or rightness)** to straighten himself externally. This becomes one of the hallmarks of instructions for learning and self-cultivation by the Neo-Confucian school known as **li-hsüeh (School of Principle or learning of Principle)**.

Together with the *ch'ien* hexagram, the *k'un* hexagram speaks to the basic representation of the cosmos as a pattern of change moving between two

poles, the *yin* and *yang*. The other hexagrams represent various points in this process of ordered change. Together the sixty-four hexagrams combine to portray the totality of change in the cosmos, and from the Confucian point of view, a representation of the moral structure that underlies the universe as well. See also **eight trigrams** and “**Shih i**” (“**Ten Wings**”).

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism. Vol. 2, The Yi King*. Delhi, India: Motilal Banarsidass, 1966.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

K'un-hsüeh chi

Autobiography by the late **Ming dynasty** Neo-Confucian **Kao P'an-lung**, the *K'un-hsüeh chi*, or *Records of the Toils of Learning*, represents a genre of personal writing that delves into learning and self-cultivation. It was composed in 1614 and is contained in the **Kao-tzu i-shu**, or *Remaining Works of Master Kao*. With its title allusive to the **Lun yü (Analects)**, the text focuses on the author's progression toward the goal of sagehood. Fascinating is its account of Kao's experience of **wu (enlightenment)**, through which he felt a unity with all things.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao P'an-lung (1562–1626)*. Missoula, MT: Scholar's Press, 1978.

K'un-pien lu

Major philosophical work by the **Ming dynasty** Neo-Confucian **Nieh Pao**, the *K'un-pien lu*, or *Records of the Toils of*

Understanding, was written while Nieh was in jail in 1547 and was annotated by **Lo Hung-hsien**. It focuses on certain Confucian concepts such as **chung** (mean); **i** (change); **hsin** (heart-mind); **jen** (humaneness); **shen** (spirits); and **ch'eng** (sincerity). In the book, Nieh advocated **chu-ching** (regarding quietude as fundamental), and suggested one preserve and nourish the **wei-fa** (unmanifest), pure **pen-t'i** (original substance), of one's childhood so as to extend **liang-chih**, or knowledge of the good.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Kuo-ch'ao Han-hsüeh shih-ch'eng chi

One of the two intellectual histories of the **Ch'ing dynasty** by **Chiang Fan**. The *Kuo-ch'ao Han-hsüeh shih-ch'eng chi*, or *Record of Han-Learning Masters in the Ch'ing Dynasty*, was published and prefaced by **Juan Yüan** in 1818. It includes fifty-seven scholars of the early and middle Ch'ing periods, introduces their writings and teachings, and traces their relations. Since the work was intended to demonstrate the importance of the **Han-hsüeh**, or Han learning, most figures were advocates of the **k'ao-cheng hsüeh**, or textual criticism. The work plays a key role in mapping the origins and development of Ch'ing scholarship, particularly the genealogy of Han learning.

The *Kuo-ch'ao Han-hsüeh shih-ch'eng chi*, however, reveals a sectarian bias of its author. Not only are there no entries for Chiang's opponents, namely, **Chuang Ts'un-yü** and **Liu Feng-lu** of the Ch'ang-chou New Text School, but both **Huang Tsung-hsi** and **Ku Yen-wu**, forerunners of the **k'ao-cheng hsüeh**, are criticized for their mild manner toward **Neo-Confucianism**. Later editions of the work contain a bibliography of *Han-hsüeh* writings by Ch'ing classical scholars plus the *Kuo-ch'ao Sung-hsüeh yüan-*

yüan chi, or *Record of the Origins of Sung Learning during the Ch'ing Dynasty*, another intellectual history of the Ch'ing era by Chiang. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Kuo-ch'ao Sung-hsüeh yüan-yüan chi

One of the two intellectual histories of the **Ch'ing dynasty** by **Chiang Fan**. The *Kuo-ch'ao Sung-hsüeh yüan-yüan chi*, or *Record of the Origins of Sung Learning during the Ch'ing Dynasty* was completed in 1822. It includes nearly forty Neo-Confucians in the Ch'ing period, introduces their teachings, and traces their relations. These Neo-Confucians, divided into the **Northern School** and the **Southern School**, are mostly minor figures. The accounts about them are brief and under a strong partisan bias against the **Sung-hsüeh** or Sung learning. Thus, the work appears to be a negative example which serves as a contrast to the *Kuo-ch'ao Han-hsüeh shih-ch'eng chi*, or *Record of Han-Learning Masters in the Ch'ing Dynasty*, another intellectual history of the Ch'ing era by Chiang.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

“Kuo Ch'in lun” (“On the Faults of Ch'in”)

A well-known literary piece by the

respected **Han dynasty** poet and political commentator **Chia I**, the “Kuo Ch’in lun” is a chapter of his *Hsin shu*, or *New Writings*, categorized under the Confucian school in the *Han shu* of **Pan Ku**. The essay is an attack on the government of the Ch’in dynasty and a graceful and painful statement of the excesses committed by the rulers of Ch’in. In the end, Chia I says in the simplest way that the real fault with the Ch’in dynasty lay in its failure to adopt the teachings of **Confucius**. The power and authority that the Ch’in dynasty had built for itself crumbled because people’s hearts were not behind it. This occurred because there was neither **jen** (humaneness) nor **i** (righteousness or rightness) as the foundation for the moral rule of the people. Thus, the author advises the rulers of the Former Han dynasty to adopt the Confucian statecraft for social stability. The work is quoted by **Ssu-ma Ch’ien** as the conclusions of two chapters in the *Shih chi* (*Records of the Historian*).

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Kuo-tzu

Kuo-tzu, Scions of State or the Sons of the State, was a collective designation used during the **Chou dynasty** and **Han dynasty** to refer to the sons and younger brothers of feudal lords, ministers, Grand Masters, and their corresponding officials. According to the *Chou li*, or *Rites of Chou*, the scions were required to learn Confucian virtues. Consequently, the National University and Directorate of Education in later periods adopted the term as their names. See also *kuo-tzu chien* and *kuo-tzu hsüeh*.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Kuo-tzu chien

Translated as Directorate of Education or Directorate of State Scions, the *kuo-tzu chien* was established in the beginning of the seventh century during the Sui dynasty. It appeared first as the National University, then as a separate educational agency within the central government when it grew in status and strength by the **T’ang dynasty**. It was headed by a chancellor to oversee various schools at the capital, mainly the *t’ai-hsüeh* (**National University**) and the *kuo-tzu hsüeh*, or School for the Sons of the State. These schools served primarily as training centers for students who prepared themselves for official careers. The directorate regularly had thousands of students under its supervision. As the number of different kinds of schools grew, the directorate’s supervisory role in overseeing the capital schools as well as regional and local educational institutions throughout the country increased. This included separate schools of law, **calligraphy**, mathematics, medicine, military, painting. The directorate was also responsible for a printing office as well as the preparation of curriculum materials, which included publication of the classics as well as medical and legal materials.

The situation changed, however, after the **Sung dynasty**. As the **civil service examinations system** became mature and gained dominance in recruitment, the directorate gradually lost its esteem as the route to officialdom. As a result of the consolidation of educational institutions, only the *kuo-tzu hsüeh* was under it from the **Ming dynasty** through the **Ch’ing dynasty**. Then the *kuo-tzu chien* and the *kuo-tzu hsüeh* merged into one body. Finally in 1873, the directorate was incorporated into the Ministry of Education.

Because of the central role played by Confucian ideology in the government, the educational system largely reflected the orthodoxy of Confucian teachings. The curriculum was fundamentally Confucian in content, and the directorate, with its staff consisting mostly of

po-shih, or Erudites, specializing in classical works, was essentially an institution in charge of Confucian disciplines. See also *kuo-tzu*.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Kuo-tzu hsüeh

After the establishment of the *t'ai-hsüeh* (**National University**) during the **Han dynasty**, the government elected to create two sections in the university structure, one that was open to all students who qualified and one that was restricted to the sons of the aristocracy and the most eminent officials. This latter section was referred to as the *kuo-tzu*, or Scions of State section. In the year 278 of the Ch'in dynasty, it became a separate school called *kuo-tzu hsüeh*, or School for the Sons of the State. The school was headed by *po-shih*, or Erudites.

From the Sui dynasty to the **Sung dynasty**, there was a set of capital schools focused on the Confucian disciplines and all reported to the *kuo-tzu chien*, or Directorate of Education. When these schools were consolidated into one under the directorate in the **Ming dynasty** and **Ch'ing dynasty**, the *kuo-tzu hsüeh* was almost referred to interchangeably with the *kuo-tzu chien* and the *t'ai-hsüeh*. Like the *t'ai-hsüeh*, the *kuo-tzu hsüeh* largely reflected the orthodoxy of Confucian teachings. It was always closely associated with the Ministry of Rites and, during the **Yüan dynasty**, subordinated to the *chi-hsien yüan* (**Academy of Assembled Worthies**). In curriculum development as well as instructional faculty, the focus was on the Confucian classics and teachings that had come to be the state's major ideology.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Ku T'ing-lin

See **Ku Yen-wu**.

Ku-wen

This term was used during the **Ch'ing dynasty** to describe a movement back to the early writings of the Confucians without the overlay of philosophical meaning given to the materials by the schools of **Neo-Confucianism**. See also *chin-wen chia* (**New Text School**); *ku-wen chia* (**Old Text School**); **New Text/Old Text** (*chin-wen/ku-wen*).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ku-wen chia (Old Text School)

A Confucian school arising in the late years of the Former **Han dynasty**, the *ku-wen chia* focused on the so-called Old Text version of the classics. Major thinkers associated with the school during the Han era included **Liu Hsin**, **Yang Hsiung**, and **Ma Jung**. This was also a term used during the **Ch'ing dynasty**, especially between the reigns of Ch'ien-lung and Chia-ch'ing (1736–1820). At that time, it described a school of thought that desired to return to the heritage of Confucian teachings contained in the original writings of the early Confucians rather than interpreted with a philosophical overlay by the Neo-Confucian schools of the **Sung dynasty**. In this case it is also known as the *Han-hsüeh*, or Han School. See also *ching* (**classic**); *chin-wen chia* (**New Text School**); **New Text/Old Text** (*chin-wen/ku-wen*).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Ku-wen Shang shu shu-cheng
See *Shang shu ku-wen shu-cheng*.

Ku Yen-wu

(1613–1682) Confucian thinker of the late **Ming dynasty** and early **Ch'ing dynasty**; also called Ku Chiang, Ku Ning-jen, and Master of T'ing-lin. Ku Yen-wu was a precursor of the *p'u-hsüeh*, or unadorned learning of the Ch'ing period. A native of Kiangsu province, he joined a society that fought against corrupt eunuchs and officials in his youth. After the invasion of China by the Manchus, he engaged in the loyalist movement and refused to serve the new dynasty. He traveled extensively throughout northern China, where he gathered material on local customs. He spent his later years in reclusion and became deeply involved with *k'ao-cheng hsüeh*, or textual criticism. His years as a scholar were extraordinarily productive as he sought a new direction for Confucianism.

Ku attempted to understand how the Chinese were defeated. He found the explanation in the dominant Neo-Confucian thought of the **Sung dynasty** and **Ming dynasty**, which did not emphasize the creation of a strong society. He strove to move the tradition away from abstract concepts such as *hsin* (**heart-mind**); **Principle** (*li*); *hsing* (**nature**); and *ming* (**destiny or fate**) to practical studies. In a letter to **Huang Tsung-hsi**, he suggested that the ideas in the **Six Classics** should be applied to current affairs. Theories like that of *liang-chih*, or innate knowledge of the good, were criticized for shifting Confucian scholarship away from *ching-hsüeh* (**study of classics**) to what were perceived as Ch'an or Zen learning.

Ku Yen-wu's classical scholarship had influenced the Ch'ing textual criticism, including both the schools of **Hui Tung** and **Tai Chen**. He was very erudite, specializing in phonetics,

exegetics, politics, philosophy, history, geography, astronomy, **agriculture**, literature, and military science. His *Yin-hsüeh wu-shu*, or *Five Books on Phonology*, became a model for close textual analysis. His best known writing is the *Jih-chih lu*, or *Record of Daily Knowledge*, a collection of *cha-chi*, or reading notes, that covers a wide variety of subjects and represents his thought across many years of his life.

Though Ku Yen-wu undermined most Neo-Confucian views, he agreed with **Chang Tsai's** identification of the *ch'i* (**vitality**) and the *wan-wu* (myriads of things). For him, this *ch'i* is the materiality of another *ch'i* (**utensils**), meaning concrete things. It is through the formation of the former *ch'i* that the latter *ch'i* comes into being. Yet without the latter *ch'i*, according to the *Jih-chih lu*, the **Tao (Way)** cannot exist. Since the Tao dwells in concrete things, it has to be sought for in things. Similarly, human nature is to be defined and subject to change in different customs. Moreover, one should act according to the moral norm of **shame** (*ch'ih*), not the retributions from *kuei/shen*, ghosts and spirits. Being recognized for his contribution to Confucian teachings, Ku was enshrined in the **Confucian temple** at the beginning of the twentieth century.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Kylin-unicorn

An animal of mythic proportions suggesting auspicious posterity, individual virtue, and sagacity, the kylin-unicorn is



Kylin-unicorn's untimely appearance saddened Confucius in 481 B.C.E. when the Chou dynasty had badly waned.

grouped together with the **phoenix**, tortoise, and **dragon** as one of the four spiritual animals in the *Li chi*, or *Records of Rites*. The creature seems to be composed of several different animals, including a stag and dragon. It becomes associated with the Confucian tradition through some of the apocrypha literature during the **Han dynasty** that adds miraculous elements to the story of the life of **Confucius**. In this literature, such as the *K'ung-tzu chia-yü* (*Confucius' Family Sayings*), there are references to the appearance of a kylin heralding the birth of Confucius. However, as recorded in the *Ch'un ch'iu*,

or *Spring and Autumn Annals*, the *Shih chi* (*Records of the Historian*), and the *K'ung-ts'ung-tzu* (*The K'ung Family Masters' Anthology*), Confucius was saddened by the untimely appearance of a wounded kylin in 481 B.C.E. when the **Chou dynasty** had badly waned. According to traditional accounts, it was the last entry written by Confucius in the *Ch'un ch'iu*. The symbol is also found in both Korea and Japan.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

L

Learning

See *hsüeh* (learning).

Learning for the Sake of Oneself

See *wei chi chih hsüeh*.

Learning of Principle

Translation of the term *li-hsüeh* as a common designation for **Neo-Confucianism** before the differentiation of the movement into two discrete schools in the **Ming dynasty**. See *li-hsüeh* (School of Principle or learning of Principle).

Learning of Sagehood

See *sheng-hsüeh*.

Learning of the Emperors

See *Ti-hsüeh*.

Learning of the Emperors and Kings

See *ti-wang chih hsüeh*.

Learning of the Heart-Mind

See *hsin-hsüeh* (School of Heart-Mind).

Learning of the ju

See *ju-hsüeh*.

Learning of the Nature and Principle

See *hsing-li hsüeh*.

Learning of the Sages

See *sheng-hsüeh*.

Learning of the Way

See *Tao-hsüeh*.

Lecturer

See *chih-chiang*.

Ledger of Merit and Demerit

See *kung-kuo ko* (ledger of merit and demerit).

Legitimate Succession in the Transmission of the Way

See “Ch’uan Tao cheng-t’ung.”

Lei-shu

Commonly translated as “encyclopedia,” *lei-shu* is an important genre beginning in the Southern Dynasties. Its popularity increased as the centuries went by due to a larger readership and the expansion of knowledge. If one was to take seriously the learning process of *ko-wu chih-chih*, investigation of things and extension of knowledge, one would face what intellectual historian Wm. Theodore de Bary has identified as the “burden of culture”—that is, the sheer weight of knowledge for the learner. In this regard, *lei-shu* was intended to provide a broad sweep of subjects.

Among the general *lei-shu*, the most significant ones are the *I-wen lei-chü*, or *A Categorized Collection of Literary Writing*, of the **T’ang dynasty**; the *T’ai-p’ing yü-lan*, or *Imperial Digest of the T’ai-p’ing Reign Period*, of the **Sung dynasty**; and the mammoth *Ku-chin t’u-shu chi-ch’eng*, or *Completed Collection of Graphs and Writings of Ancient and Modern Times*, of the **Ch’ing dynasty**. Some popular encyclopedias, such as the *Ku-chin wen-yüan chü-yeh ching-hua*, or *Essential Learning for Examination Studies of Ancient and Modern Times*, of **Yüan Huang**, were compiled to serve as examination guides, while others are useful sources for particular information. The *san t’ung*, or *Three Generals*, for example, are administrative encyclopedias.

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Lessening Desires

See *kua-yü* (reducing desires).

Li (Principle)

See **Principle** (*li*).

Li (Profit)

Not a favorable term in the Confucian tradition, *li*, meaning profit, has undergone a long history of debate most often set in contrast with *i* (righteousness or rightness). Confucius defines the *chün-tzu* (noble person) and the *hsiao-jen* (petty person) in terms of the pursuits of rightness and profit, respectively. The classical discussion of opposition between Confucian virtues and profit is found in the opening chapter of the *Book of Mencius*, where Mencius persuades King Hui of Liang to focus on humaneness and rightness, instead of profit. In another passage, Mencius distinguishes a sage king, Shun, from a thief by the difference between *shan* (goodness) and profit.

Hsün-tzu assumes that people cannot get rid of their desire for profit, but he sees profit as the root of evilness, thus giving priority to rightness over profit. The classical text "Great Learning" ("Ta-hsüeh") reiterates that a state benefits not by profit, but by rightness. Tung Chung-shu, in his *Ch'un ch'iu fan-lu* (*Luxuriant Dew of the Spring and Autumn Annals*), restates that profit is

only for thieves, and that a noble person never talks about profit. Tung suggests that one should struggle for rightness and the **Tao (Way)**, not profit.

The antithesis between profit and rightness was accepted by most Neo-Confucians of the **Sung dynasty** and **Ming dynasty**. **Chu Hsi**, for example, further rendered it into the conflict between desire and **Principle** (*li*). To him, *T'ien-li* (**Principle of Heaven**) should always override profits. However, at the same time, there was an alternative voice that argued for the moral value of profit. Confucians like **Ch'en Liang**, **Yeh Shih**, and **Li Chih** insisted that profit was compatible with rightness. Without profit, as Yeh contended, the Tao and rightness are useless empty words. This idea was developed by the Ch'ing-dynasty Confucian **Yen Yüan** (**Hsi-chai**) who, aiming at a state of wealth and power, advocated the struggle for rightness and the Tao for the sake of profit.

With the decline of imperial power and the recession of the traditional economy, Western utilitarianism was introduced into China by modern thinkers such as **Yen Fu**, **Liang Ch'i-ch'ao**, and **Ch'en Tu-hsiu**. Yen Fu asserts that profit is the motive force of diligence of the people, and that the progress of society can be made by combining rightness and profit. In order to turn profit into rightness, as Ch'en Tu-hsiu suggests, one must tie up one's private profits with public interests. The changing attitudes toward profit have witnessed the evolution of Confucian **ethics** in history. See also **Ch'ing Dynasty**; *jen* (humaneness); *yü* (desire).

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Li (Propriety or Rites)

A key concept in understanding the Confucian tradition, *li*, meaning rites, ritual, or propriety, has been at the center of the tradition from its founding in the Yin or **Shang dynasty** through the twentieth century. Although subject to a variety of interpretations, the centrality of ritual demonstrates the degree to which the tradition cannot be spoken of in terms of thought alone. This is a tradition of practice; performance and the role of ritual is one of the most important ways in which such requirements for action have been fulfilled.

The term itself is also intimately linked to religious concerns. Although some of those concerns change as the term is used within the context of the Confucian tradition, the term's continued usage suggests some of the subtlety of the ways in which the tradition itself may be more in line with religious meanings than at odds with such an interpretation. The character *li* is composed of two parts: one part is the general term for spirit; the other part is a ritual vessel in which two pictographs of jades are found. Thus, the term suggests the offering of sacrifices to the spirits or at least the carrying out of rituals as religious practices. There are times, however, when the term does not mean the actual performance of ritual but still suggests a ritual attitude. For this usage the term *propriety* is used, suggesting an honoring of and deference to the distinctions between things. This, too, can carry a religious meaning in terms of the attitude toward that which is seen as part of the ritual context relating one person to another. The early Chou civilization is known for its

institutionalization of the Yin or Shang religious and ritual practices.

What the Confucian tradition inherited from the early Chou culture was a very rich heritage of ritual practices. The age that the Confucian writers looked back to was an age of elaborate ritual performance. Such ritual performance was seen by the sage rulers of antiquity as well as the founders of the **Chou dynasty** as a way of establishing **social order** by suggesting a rapport between the individual and society and the cosmic forces of the universe. As a result, the codes of ritual performance were some of the most important texts to be passed down as part of the repository of writings from the sages. For the Confucians, ritual became one of the most important components of the culture of the ancients they sought to emulate. The degree to which the ancients themselves focused on the role of ritual reflects the degree to which the Confucians viewed ritual as an important strategy for the creation and maintenance of sagely rule.

One can ask what it is about ritual that would seem to be of such great importance to **Confucius** as well as generations of Confucian scholars. Part of the answer lies in the records of the ancients. The records demonstrate that the sage rulers whom the Confucians seek to emulate conducted themselves with an extraordinary amount of attention to the performance of ritual. But there is more to ritual than simply correct performance and an attempt to emulate the ways of the ancients.

The word *li* has been translated in a variety of ways. We have chosen to retain both rites and propriety as translations. That one means the performance of ritual and the other means a ritual attitude suggests a continuum of meaning which represents much of the importance that ritual holds for the Confucian tradition. In most cases, "rites" suggests certain forms of performative behavior; "propriety" also represents certain forms of behavior, behavior in which deference is shown. One

might even suggest that propriety represents a ritual attitude. Through the show of deference, one has ritualized the relationship between oneself and others. In addition, one has introduced a component of attitude into the performative act of ritual itself. Thus, rites cannot be simply ritual for the sake of ritual performance, but must be accompanied by the correct attitude.

How do these interpretations measure up against the traditional attitudes toward ritual performance found in the records from the times of the sage kings the Confucians seek to emulate? It might be argued that traditional accounts focus primarily on the performative side of ritual far more than discussions of attitude. In this sense, Confucius brings his own creativity to the understanding of *li*, not unlike a variety of other subjects. The records that have been preserved from the founders of the Chou dynasty tend to discuss in great detail the actual acts rather than the philosophical meanings of ritual performance. Where one finds such philosophical discussions is in later writings heavily influenced by the Confucian school.

What then does Confucius tell us of *li*? In the *Analects*, we find **Yu-tzu**, one of **Confucius' disciples**, suggesting that *li* is responsible for the creation of harmony, or *ho*, in the world. It is said that this is the reason the ancient sage kings embraced the practice of rites. From the Confucian perspective, however, it was not simply the automatic effect of rites performed correctly that were the major focus of attention. It was rather the inner feelings that accompanied the rites that were the most significant aspect of the rites themselves. This is an important point because it suggests that however these rites may have been understood in ancient practice, for Confucius and his followers it is not the efficacy of the practice itself that is the goal. Rather, it is the degree to which such practices revealed a sense of order and harmony in the world and exemplified as well the character of the *chün-tzu*, the man of learning and moral cultivation.

It is for this reason that Confucius suggests that the person without ***jen* (humaneness)** will have nothing to do with *li* nor with *yüeh*, or music. This is an important statement because it shows the degree to which rites and music were connected to the moral character of the individual. In fact, Confucius has defined *jen* as the return to *li*. Again, rather than the automatic efficacy of ritual performance as a product of correct performance, for Confucius and his followers, the issue continued to revert to concern for human or moral feelings associated with interpersonal relations, the ground for ritual relations.

If the concern were rituals alone, then Confucius probably would have advised that elaborate and lavish rites were preferred and that great attention should be paid to minute details of the act of performance. Instead, we find Confucius advising a disciple that it is far better to err on the side of simplicity rather than lavishness and to show real feelings rather than attention to details.

In probably the most famous passage where feelings are seen as the most important component of the ritual performance, Confucius asks whether rites are not more than jades and silks and music is not more than bells and drums. The answer, of course, is that rites and music are first and foremost the representation of inner feelings. The outward form is important, but only as a demonstration of inward feelings. This is the connection to the ***chün-tzu* (noble person)**. It is the moral person who both represents such feelings and pursues them as the basis of his relationship with others. Ritual or propriety becomes the basis for the relationship among people.

Li has continued to occupy an important place in the discussion of Confucian virtues though its prominence varies depending on particular Confucian thinkers. In the classical period, **Mencius** and **Hsün-tzu** both discussed *li*, but it occupies a far more important position for Hsün-tzu. For Mencius, *li* is considered one of the

so-called Four Beginnings along with *jen* (humaneness), *i* (**righteousness or rightness**), and *chih* (**wisdom**). The Four Beginnings suggest the capacity of human nature to possess moral proclivities in its original makeup, thus suggesting that these four moral virtues are inherent within human nature.

Because of the association of *li* with the Four Beginnings and because of the focus of the Four Beginnings as interior features of man's original nature, there is a tendency for Mencius to see the use of *li* as more descriptive of an attitude, that is, propriety, rather than an attention to matters of the performance of ritual itself. This is not to say that ritual is dismissed but rather that it is placed in a context of representing the necessity of moral attitude as opposed to focusing on the efficacy of the ritual as an end unto itself.

For the later Neo-Confucian school, Mencius becomes the orthodox interpreter of Confucius. Thus, the view of *li* as part of the basic moral character of humankind is continued and the focus on *li* as an attitude representing the moral nature of man rather than efficacy of ritual performance becomes the focal point for Neo-Confucian interest in the concept.

Within the classical period of Confucian thought, Hsün-tzu represented a far more dominant point of interpretation of Confucian teachings than Mencius. Hsün-tzu lived in a period of time, even more than Confucius and Mencius, marked by the disintegration of the Chou dynastic order and an increase in the civil strife among competing states. It is a time aptly characterized in Chinese history as the period of the Warring States. The Confucianism spoken to by Hsün-tzu shares little of the optimism of that represented by Mencius. Hsün-tzu does not look to the capacity of human beings to do good based on an inherent quality of goodness within their natures, but rather to the need to inculcate human beings in the ways of goodness to fight a natural tendency to do evil. It is not that

humankind is incapable of doing good and transforming society to the ways of the ancients, but rather that such actions will not take place on their own when humankind is left to its own devices.

For Hsün-tzu, something such as *li* was seen as a critical component in the process of transforming human nature to something that was good. It was not something interior to human nature, but a standard to be imposed from external sources. In fact, in reading Hsün-tzu's discussion of *li*, the concept is described as a method for the control and proper expression of human desires. Hsün-tzu speaks of the role of the sage kings in establishing both *li* and *i* (righteousness or rightness), as methods for the proper exercise of desires. They are to control human desires by providing a proper channel for the expression of desires. Hsün-tzu speaks of desires without *li* as improperly expressed and acted upon. *Li* becomes a way for humans to reach goodness and to live in proper relation with all things.

For Hsün-tzu the use of *li* results in order and harmony both within the individual and at the societal level. In the end, it also accounts for the order and harmony of the cosmos itself as represented by the triad of Heaven, earth, and man. Within this structure, Heaven, earth, and man all have their proper spheres and it is *li* that represents the proper divisions between them. By representing such divisions, the highest level of harmony and order is achieved and man fulfills his role as a component of the larger context of cosmic harmony. This level of *li*—that which cements the triad of Heaven, earth, and man together—represents *li* as an attitude at one level, but it also represents, for Hsün-tzu, a much greater attention toward the performance of rites itself seen as actions taking place in every sphere of the cosmos.

One other feature of Hsün-tzu's thought on *li* is important in this context. Although the traditional use of *li* involved performative acts directed

toward the spirits, as *li* is incorporated into the Confucian tradition, its focus on spirits or the dead as the objects of ritual performance becomes far more minimized if not almost eliminated. Confucius spoke of *li* as a way of bringing about order and harmony, not a way of appeasing the spirits.

Hsün-tzu suggests that rites are carried out for the purpose of ordering humankind and have nothing to do with the realm of the dead or the spirits. Hsün-tzu says one is to **sacrifice** to the spirits *as if* they were present. The interpretation of this passage has always suggested that *li*, for Hsün-tzu, is not tied to the efficacy of ritual performance based on the belief in the existence of the spirits to whom one is performing the ritual. Rather, the efficacy of ritual is tied to the correct deportment on the part of the person performing the ritual as a method of transforming and channeling the individual's natural expressions in ways that will guarantee his or her expressions in terms of learning and moral cultivation. Thus, *li* is a means for the creation of a moral individual and ordered society and therein lies its efficacy, removed entirely from the question of the existence of spirits or the dead.

The approach that rites or proprieties are removed from the question of the existence of the spirits toward whom ceremonies are conducted becomes a hallmark of Confucian interpretation and use of the concept of *li*. Although the later Confucian and Neo-Confucian tradition tends to accept Mencius' view that *li* is something interior and basic to human nature, it also accepts Hsün-tzu's attitude toward the performance of ritual not as an appeasement of the spirits, but as a means of molding the moral character of the individual and, in turn, the whole of society itself.

Many of the writings from the Confucian school during the early centuries of the tradition dealt with *li* both in terms of the importance of the performance of the rites as a method for

the molding of the moral character based on the models left by the sage kings of antiquity as well as a larger philosophical attitude suggesting respect and reverence for the proper order and structure of things. Confucius, Mencius, and Hsün-tzu all speak to these concerns. So do the Confucian school members responsible for a number of writings on *li* that appear in the ritual texts as part of the canon of Classics—the ***Chou li***, ***I li***, and ***Li chi***—though the classics contain much more precise details. In many respects, one might say that much of the Confucian tradition revolves around the concept of *li* and in the subtlety with which the concept is used to speak to the largest sense of a cosmic order and structure as well as the individual's own capacity for moral reflection and action. This subtlety is further revealed when the Neo-Confucian **Chu Hsi** seeks to interpret *li* as the embodiment of the **Principle (*li*)** of Heaven. See also ***k'o-chi fu-li; ssu-tuan (Four Beginnings); T'ien-li (Principle of Heaven); yü (desire)***.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

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Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Liang Ch'i-ch'ao

(1873–1929) Major scholar of the late **Ch'ing dynasty** and early **republican periods**; also named Liang Cho-ju, Liang Jen-kung, and Host of the Ice-Drinker's Studio. Liang Ch'i-ch'ao was a native of Kwangtung province. He was admitted to the **Hsüeh-hai t'ang**, or Sea of Learning Hall, in 1887 and became a **chü-jen**, or provincial graduate, two

years later. He then proceeded to take the Metropolitan Graduate or *chin-shih examination* in Peking, but failed it. This drove him back to Canton, where he studied under **K'ang Yu-wei**. K'ang and Liang were soon known as the leaders of the **Hundred Days of Reform** of 1898. When the empress dowager crushed the constitutional reform, Liang escaped to Japan. In 1903 he traveled to the United States, where he visited President Theodore Roosevelt. He returned to China in 1912 and served as a high official in the northern governments. After his tour of Europe between late 1918 and early 1920, which facilitated his global experience, he devoted himself to writing and teaching at several universities until he died of illness.

Liang Ch'i-ch'ao wrote extensively on religion, history, philosophy, philology, phonology, politics, economics, journalism, law, literature, and art. His study of Buddhism may explain why he favors the Lu-Wang *hsin-hsüeh* (**School of Heart-Mind**) and criticizes the Ch'eng-Chu *li-hsüeh* (**School of Principle or learning of Principle**). Lauding **Wang Yang-ming's** theory of *chih liang-chih*, or extension of knowledge of the good, he believes that truth exists only in the realm of the heart-mind, not in the material world.

Under the influence of **Yen Fu**, Liang applies social Darwinism to his views of history and morality. He condemns the concept of *T'ien-ming* (**Mandate of Heaven**) in traditional Chinese historicism and sees history as a narrative of human evolution. For him, the course of change in history is not cyclical, but linear, and this justified his reform movement in the last years of the nineteenth century. He also calls for a moral revolution in his discourse on *hsin min*, or renovating the people, one of the **Three Items** listed in the "**Great Learning**" ("**Ta-hsüeh**"). On the one hand, he advocates freedom of the *wo* (**self**); on the other, he urges a promotion of Western social **ethics**, attacking the Chinese mode of self-cultivation, namely, *ts'un-*

hsin yang hsing, or preserving the heart-mind and nourishing the nature.

It has been pointed out that Liang Ch'i-ch'ao's teachings, such as his discussions of the heart-mind, are often self-contradictory. Institutional historian Joseph R. Levenson suggests that Liang was actually hesitating between two generations: one adherent to the Chinese tradition, the other to Western values. Intellectual historian Hao Chang regards the problem rather as an intellectual transition from old to new ideas. Whether it is hesitant or transitional, Liang's attitude is, in his own words, "to allow the self of today to combat the self of yesterday." See also **Ch'eng-Chu School**; *hsin* (**heart-mind**); **Lu-Wang School**; *ts'un ch'i hsin* (**preserving the heart-mind**); *yang ch'i hsing* (**nourishing the nature**).

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967-79.

Chang, Hao. *Liang Chi-chao and Intellectual Transition in China, 1890-1907*. Cambridge, MA: Harvard University Press, 1971.

Levenson, Joseph R. *Liang Ch'i-ch'ao and the Mind of Modern China*. Berkeley, CA: University of California Press, 1967.

Liang-chih

Meaning knowledge of the good or innate moral knowledge, *liang-chih* was made famous by the **Ming dynasty** Neo-Confucian **Wang Yang-ming** as the centerpiece of his philosophy. It first occurs together with *liang-neng*, or capacity of the good, in the *Book of Mencius*, where it refers to something known by the individual without the engagement of thinking. It is an innate moral goodness and intuitive cognitive ability. **Mencius** uses children's love of their parents and, when they grow up, their respect for their older brothers, as examples of the manifestation of such knowledge.

Relevant to *liang-chih* is Mencius' idea of the *ssu-tuan* (**Four Beginnings**) of humaneness, rightness, propriety, and wisdom. These virtues are rooted in everyone's *hsin* (**heart-mind**). Thus, *liang-chih* is the substance of the heart-mind. Upon it, the self is to be fully developed. The **Sung dynasty** Neo-Confucian **Chang Tsai** describes it in terms of *ch'eng* (**sincerity**) and relates it to *T'ien-te*, virtue of Heaven, in his *Cheng-meng*, or *Correcting Youthful Ignorance*. However, a systematic exposition of it remained absent until the advent of Wang Yang-ming.

Wang Yang-ming equates *liang-chih* with *T'ien-li* (**Principle of Heaven**), regarding it as the source of Heaven and earth as well as the spirit of nature. Being the original substance of the heart-mind, *liang-chih* is possessed by everybody. As a result, the search for the knowledge of the good or Principle should not be conducted outside of the individual but internally. The task is to get rid of the *ssu-yü*, selfish desires that obscure *liang-chih*. For this, Wang proposes the method of *chih liang-chih*, or extension of knowledge of the good.

Wang also identifies *liang-chih* with Mencius' notion of the heart-mind of right and wrong. He further elaborates in his *ssu chü chiao*, or Four Sentence Teaching, that *liang-chih* functions to distinguish good from evil. This is later expounded by **Chang Ping-lin** from the viewpoint of Buddhism. The reinterpretation of the concept of *liang-chih* radically changed the Neo-Confucian direction of learning and self-cultivation, leading to the establishment of the *hsin-hsüeh* (**School of Heart-Mind**) as an alternative to the *li-hsüeh* (**School of Principle or learning of Principle**). See also *chih* (**wisdom**); *i* (**rightness or rightness**); *jen* (**humaneness**); *li* (**propriety or rites**); **Principle** (*li*).

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Liang-hsin

First found in the *Book of Mencius*, the term *liang-hsin*, or heart-mind of the good, refers to the heart-mind with *jen* (**humaneness**) and *i* (**rightness or rightness**). **Mencius** believes that human nature is a priori good and that the *liang-hsin* is a repository of such goodness. Like *liang-chih*, or knowledge of the good, and *liang-neng*, or capacity of the good, the term is often employed by the Neo-Confucians of the **Sung dynasty** and **Ming dynasty**. See also *hsin* (**heart-mind**) and *hsing* (**nature**).

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Liang Jen-kung

See **Liang Ch'i-ch'ao**.

Liang Ju-yüan

See **Ho Hsin-yin**.

Liang-neng

Found together with *liang-chih*, or knowledge of the good, in the *Book of Mencius*, the term *liang-neng*, or capacity of the good, refers to the innate ability of realizing one's inborn morality. **Mencius** suggests that it is not a product of learning. **Wang Fu-chih** distinguishes such intuitive capability from biological instincts by assigning to it and *liang-chih* both spirit and *ch'i* (**vitality**). This is followed by **Li Yung**, who considers the *liang-neng* to be the spiritual origin possessed by everyone.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Liang Shu-ming

(1893–1988) Modern Confucian scholar. Liang Shu-ming was a native of Kwangsi province. Born in Peking, he graduated from a public law school. He admired the political ideas of **K'ang Yu-wei** and **Liang Ch'i-ch'ao** in his youth and joined **Sun Yat-sen's** secret revolutionary society. After the Revolution of 1911, however, he turned to Buddhism. In 1917 he became a lecturer at Peking University, teaching Indian philosophy. Four years later, he published a book on Eastern-Western comparative culture that laid the theoretical foundation for a return to Confucianism by employing Western philosophy. Being a forerunner of a **New Confucianism**, Liang has had great influence on his followers including **Hsiung Shih-li** and **Ho Lin**.

Liang Shu-ming left Peking for Shantung in 1924 to begin his educational project of rural reconstruction. He founded the Rural Reconstruction Research Institute in 1931, seeking to rebuild the rural community and its fundamental bonds as a model of national scale. This can be traced back to the Neo-Confucian practice of *hsiang-yüeh* (**community compact**), an effort to bring about moral principles at the local level. After World War II, Liang was involved in the negotiations between the Nationalists and Communists, but these efforts were for naught as the split between the two parties became deeper. During the last decades of his life, he suffered the criticism of the Communist government and was condemned as a traditionalist. **Mao Tse-tung** personally attacked him in the 1950s, claiming that Liang held to an old ideology and failed to make any contribution to modern China. As time passed, however, Liang continued to develop his idea that Chinese culture would be the perfect destination of world civilization.

Liang Shu-ming is at times portrayed as a lone voice in modern China

for the revival of Confucian values as the means for political reform. In his study of Liang, historian Guy Alitto referred to him as the “last Confucian.” Liang seems to have been identified with a more conservative embrace of the Confucian tradition than others. Instead of praising Western progress and the benefits that the West could have for China, Liang viewed the West as having created not a utopia, but a nightmare that he did not want to find on Chinese soil. He saw science as leading to an inhuman society that might have material progress but lacked a basic moral character. Democracy, on the other hand, was associated with **individualism**, which would prevent one's commitment to the community.

Liang also rejected the Marxist idea of revolution, arguing that Chinese society is based on human relations and occupational division, not class discrimination. This is not to say that he was never impressed with Western philosophy. In fact, he has mixed Henri Bergson's philosophy of life with the teachings of **Confucius**, **Mencius**, and particularly **Wang Yang-ming**. He considered Wang's ideal state of *T'ien-ti wan-wu wei i-t'i*, or Heaven, earth, and all things as one body, to be the absolute *pen-t'i*, or original substance, which must be realized through the reflective **intuition** of life rather than intellectual understanding of the object. For Liang, the universe only exists with life. And life, consisting of endless desires, is a mere process of satisfaction and dissatisfaction. See also *yü* (**desire**).

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Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited

by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Liang Su

(753–793) Hanlin academician of the **T'ang dynasty**. Liang Su was a scholar of *hsing-ming*, or nature-and-destiny. In Confucianism, he sought to find a teaching that addressed questions of personal learning and self-cultivation. Like other members of the **hsing-ming group**, such as **Ch'üan Te-yü**, Liang saw a flexible relation between various religious traditions. Not surprisingly, he took up meditative practice of Buddhism and Taoism as a complement to Confucianism. **Li Hua** thought highly of Liang's talents; Liang, in turn, proposed **Han Yü** for office. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Li Ao

(772–841) Li Ao was not only a great prose writer of the **T'ang dynasty**, but his ideas were prominent precursors of the **Sung dynasty** Neo-Confucian movement. He was known for his strong defense of Confucianism and its relation to the essential character of Chinese culture. He served in a variety of ministerial positions, providing a Confucian perspective in a court otherwise dominated by sympathies to both Buddhism and Taoism. Though a close affiliate and friend of **Han Yü**, Li Ao did not engage in quite the same polemics of the latter against Buddhism; instead, he formed a mixture of Buddhism and Confucianism. Li Ao concentrated on the Confucian theory of *hsing* (**nature**), continuing to argue for the goodness of nature, but saw at the same time the potential evil that could be introduced into human nature through the feelings and emotions.

Although generally known for his strong reassertion of Confucianism in an age of Buddhism and Taoism, Li Ao was also a major figure among the **hsing-ming group**—Confucian scholars who sought to reorient Confucianism

away from only political concerns and began to pursue questions of personal learning and self-cultivation. Referring to the “**Chung yung**” (“**Doctrine of the Mean**”), in particular its description of the state of tranquility before the feelings arise, Li Ao suggested the practice of tranquility to reach this state of the purity of one's nature, a state in which the true goodness of human nature would be manifest. Such forms of self-cultivation as well as the use of the “Doctrine of the Mean” also serve as an anticipation of the Neo-Confucian movement. He referred to the meditative process as *fu hsing*, returning to the nature, and wrote extensively on the practice in a work called the *Fu hsing shu* (*Discourse on Returning to the Nature*), which can be found in the *Li Wen-kung chi* (*Collected Works of Li Ao*).

Li Ao also considered **Mencius** as the appropriate interpreter of Confucian teachings, thus cementing the lineage of *Tao-t'ung*, or tradition of the Way, from **Confucius** through **Mencius**. This served as an important rejection of **Hsün-tzu**, and set the stage for a role **Mencius** always occupied in the Neo-Confucian lineage of teachings. In effect, it was under Li Ao's influence that the Neo-Confucians selected the “Doctrine of the Mean” and the *Book of Mencius* as two of the **Four Books** (*ssu-shu*). See also **Neo-Confucianism**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Liao Chi-p'ing

See **Liao P'ing**.

Liao P'ing

(1852–1932) Classical scholar of the **Ch'ing dynasty** and **republican period**;

also known as Liao Chi-p'ing. Liao P'ing was a native of Szechwan province. Having taken the *chin-shih examination* for his Metropolitan Graduate degree in 1881, he was appointed instructor of prefectural schools. His scholarship represented the New Text School, with emphasis on the historical significance of the *Ch'un ch'iu*, or *Spring and Autumn Annals*, in the modern world. He concentrated on the differences between the New Text and the Old Text versions of the classics. Institutional historian Joseph R. Levenson calls him the last New Text Confucian.

According to Liao P'ing's early opinion, the New Text versions were created by **Confucius** while the Old Text versions were by the **Duke of Chou**. In his later works, however, Liao argued that the Old Text classics were **Liu Hsin's** forgeries. The latter theory was further developed in the *Hsin-hsüeh wei-ching k'ao*, or *An Investigation on the Forged Classics of New Learning*, of **K'ang Yu-wei**. Liao also put forward the method of using ancient rites to judge between New and Old Texts. In his old age, Liao tended to interpret the Confucian classics in the light of Buddhist and Taoist teachings. Levenson suggests that Liao regarded Confucius not as a traditionalist, but a visionary. However, unlike K'ang, Liao did not use the New Text scholarship as a device to intervene in politics. Levenson describes Liao's attitude as Confucianism for Confucianism's sake. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967-79.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Levenson, Joseph R. *Confucian China and Its Modern Fate*. 3 vols. Berkeley, CA: University of California Press, 1968.

Li chi

The third of the **Five Classics** is the *Li chi*, or *Records of Rites*. Of the three major ritual texts—the *I li*, or *Ceremonies and Rites*; the *Chou li*, or *Rites of Chou*; and the *Li chi*—the *Li chi* was probably the last to be compiled and is the most detailed, philosophical one. Traditional accounts suggest that the *Li chi* was the product of the disciples of **Confucius**, but its compilation most realistically took place during the Former **Han dynasty**. An anthology with no apparent structure, the *Li chi* contains a wealth of detailed information about the performance of various rituals and ceremonies. This information makes up the major part of the work and may in large part be dependent upon the *I li* as a source.

In addition to the description of such rites, there are also expanded philosophical discussions on the meanings of ritual as well as sections that purport to represent the teachings and lives of Confucius and his disciples. The philosophical writings include "**Ching-chieh**," a discussion of the **Six Classics**; "**Fang chi**," a discussion of the implementation of *li* (**propriety or rites**) into society; "**Hsüeh chi**," a discussion of education and learning; "**Ju hsing**," a discussion of Confucian behavior; "**Li yüan**," a discussion of the evolution of *li*; and of course the two chapters that emerged as the most important philosophical statements from the work, the "**Great Learning**" ("**Ta-hsüeh**") and the "**Chung yung**" ("**Doctrine of the Mean**").

The "**Ta-hsüeh**" and the "**Chung yung**" were regarded as critically important to the later Confucians. As a result, these texts emerged as writings independent of the *Li chi*. They become part of what is known as the **Four Books** (*ssu-shu*), a collection of writings that supplements and in some ways replaces the Five Classics as the quintessential writings needed to be studied in a Confucian education.

The *Li chi* also contains a chapter devoted to the discussion of music,

namely, the “**Yüeh chi**,” or “Records of Music.” As in the case of the “Ta-hsüeh” and the “Chung yung,” the chapter on music focuses on the philosophical meaning of music. The chapter on music may be the remaining fragment of what was thought to have been an earlier independent work on music called the **Yüeh ching**, or *Book of Music*.

In its philosophical reflections on the nature and importance of **li (propriety or rites)**, the *Li chi* speculates upon a view of the cosmos as ordered and *li* in a sense as the glue that holds such order together. There is a strong connection between this sense of order and a moral structure found both in the macro- and microcosm. *Li* suggests the proper order and relationship between things: Such order is seen as a mirror reflection at the human level of the order that exists in the cosmos itself described in terms of **T'ien-tao**, or the Way of Heaven. Ritual, unlike its often superficial meaning for contemporary society, took on tremendous significance as a microcosm of the order of the cosmos itself. To enter into ritual performance was to enter into the order of the cosmos. The record of such rituals, being a record of the sages' understanding of ritual performance, suggested ritual that represented the Way of Heaven. The sage after all is he who hears the Way of Heaven and in turn acts in accord with the Way of Heaven. As such, a record of ritual performance reflecting an understanding of the Way of Heaven bore the authority of the sages themselves. A text of this magnitude is properly called not just a classic, but scripture. See also **macrocosm/microcosm**.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Li chi chang-chü

One of **Wang Fu-chih's** major works, the *Li chi chang-chü*, or *Records of Rites in Chapters and Verses*, represents the author's attention to classical scholarship. In this study of the *Li chi*, or *Records of Rites*, Wang imbued philosophical interpretation with philological method. See also **Li chi**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Li Chih

(1527–1602) Late **Ming dynasty** thinker and writer known for his radical stance on the Neo-Confucian movement. Also called Li Cho-wu and Li Wen-ling, Li Chih was originally named Lin Tsai-chih. Born in a declining merchant family of Fukien province, Li passed the **hsiang-shih examination**, or Provincial Examination, in 1552 but never attempted the Metropolitan Graduate or **chin-shih examination** due to financial difficulty. He held a series of low-level government appointments including **po-shih**, or Erudite of the Nanking, and **kuo-tzu chien**, Directorate of Education.

Li Chih resigned from office in 1581 because he was generally disliked for being an iconoclast. He lived with **Keng Ting-hsiang** and **Keng Ting-li**, members of the **T'ai-chou School**, until 1585 when he began to find shelter in Buddhist temples where he was engaged in writing and teaching. His heterodox views and influential lectures eventually annoyed officials, leading to his imprisonment and suicide. To many, his nonconformism seemed a threat to the security of society. He was also involved with Islam and studied Buddhism as a youth. His reception of **Wang Yang-ming's** teachings was through **Wang Pi**, the son of the T'ai-chou School founder **Wang Ken**. If there was any one person whom he highly respected, it was **Ho Hsin-yin**, a martyr to the ideal of **individualism**.

Li's biography reads as an unfolding tragedy: the loss of his mother almost at birth, the loss of his father while he was still a young adult, the loss of his son and shortly afterward two of his daughters, the death of his close friend Keng Ting-li in 1584, the separation from his wife the following year because of complete incompatibility, his vow to leave his family through the act of shaving his head in 1588, and his arrest at the age of seventy-four. All suggest an insecure and unstable life. His iconoclasm toward all hallowed values represents his philosophy.

Li Chih believed in the importance of the individual. According to intellectual historian Wm. Theodore de Bary, this individualism is the foundation for the individual to express his or her inner moral nature without leading to a denial of the society. Building upon Wang Yang-ming's theory of *liang-chih*, or knowledge of the good, Li saw everybody and everything as a repository of innate moral knowledge. In this sense he concluded that the *sheng-jen*, or sages, were the same as ordinary people. He further advocated equality of the sexes, pointing out that there are only biological distinctions but no intellectual difference between men and women. He defiantly proposed that women should marry the partners of their choice and that widows have the freedom of remarriage.

Li was strongly opposed to the **Ch'eng-Chu School**, particularly its emphasis on the Confucian classics as the basis for learning. He contrasted this to the belief in the inherent quality of goodness, the so-called "childlike heart-mind," which he regarded as fundamental to the understanding of human nature. He agreed with the T'ai-chou School that **ethics** and **Principle (li)** were to be found in daily life. For him, the Neo-Confucian elimination of desires was no more than hypocrisy. Li sought a position that converged Buddhism and Taoism on Confucianism. This pursuit made him highly interested in the **syncretism** of the age. In this

respect he was an admirer of his fellow provincial **Lin Chao-en**.

Li Chih also criticized Neo-Confucian teachings for putting *li* prior to *ch'i* (**vitality**). He suggested that Heaven and earth produced all things, just like husband and wife gave birth to their children. All things are derived from two, not one, and the two are nothing but the *yin/yang* of *ch'i*. *Ch'i* is that which fills up the world. The world and the myriads of things, however, are merely images reflected from the heart-mind. Thus, Li left the *li-hsüeh* (**School of Principle or learning of Principle**) behind and turned to the *hsin-hsüeh* (**School of Heart-Mind**).

Among Li Chih's voluminous works was the *Tsang shu*, or *A Book to Hide*, and the *Fen shu*, or *A Book to Burn*, rewritings of Chinese history in light of the author's own point of view. Li remarked that discrimination between right and wrong was subject to change with times. Therefore, even Confucius' judgments and teachings could be outdated. For this reason Li was considered a heretic and his life was doomed to a disastrous end. See also *hsin* (**heart-mind**); *hsing* (**nature**); *sheng* or *sheng-jen* (**sage**).

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

Li ching

Although there is no work titled the *Li ching*, or *Classic of Rites*, it generally refers to the three major extant writings that address the Confucian understanding of *li* (**propriety or rites**). These include the *I li*, or *Ceremonies and Rites*; the *Chou li*, or *Rites of Chou*; and the *Li*

chi, or Records of Rites. The origins of these works remain unclear, but traditional accounts suggest the ritual texts were widely dispersed and a number destroyed, probably during the Ch'in dynasty. The three extant texts are considered by traditional accounts to be fragments from a much larger original corpus. The present extant texts did not emerge before the **Han dynasty**, though each has a claim to earlier authorship, often in the fifth and fourth centuries B.C.E. Although only one of these works, the *Li chi*, achieves the status of being considered one of the **Five Classics**, both the *I li* and the *Chou li* are included in the **Twelve Classics**.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Li Cho-wu
See **Li Chih**.

Lieh nü chuan (Biographies of Women)

A prominent work attributed to **Liu Hsiang**, a Confucian scholar of the Former **Han dynasty**, *Lieh nü chuan*, or *Biographies of Women*, demonstrates the level of moral contribution women had made historically to Chinese society. Representing 125 women from high antiquity to the Han era, the work suggests a range of roles, from imperial consorts to peasant wives, played by women for the betterment of society. Though compiled by a man and still serving the larger structure of a society predominantly male centered, its contents revealed the great importance attached to women in the moral instructions and advice they gave to their male family members.

A list of womanly virtues was introduced through the biographies, each of which was completed by a eulogy. There were concerns of loyalty, judgment, obedience, proprieties, chastity, rightness, humaneness, and wisdom, with

the concrete lives of women as examples. There were also feminine incarnations of evil on the part of some women who do not fulfill their highest moral calling to act as moral guides to those around them. Originally intended for the emperor's perusal, the book became so widely circulated that its text and illustrations were frequently painted on household walls. As literary scholar Sharon Shih-juan Hou points out, it opened up a category of writings for the education of women. **Kuei fan**, or *Rules in Boudoir*, of the **Ming dynasty** is another work of its kind. See also **women in Confucianism**.

Kelleher, M. Theresa., "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

O'Hara, Albert Richard. *The Position of Woman in Early China According to the Lieh Nü Chuan, "The Biographies of Eminent Chinese Women."* Westport, CT: Hyperion Press, 1984.

Li Erh-ch'ü
See **Li Yung**.

Li Fu

(1675–1750) Neo-Confucian scholar of the **Ch'ing dynasty**; also named Li Chü-lai and Li Mu-t'ang. Li Fu was a native of Kiangsi province. He took the *chin-shih examination* for his Metropolitan Graduate degree in 1709 and held a series of official appointments ranging from Junior Compiler in the Hanlin Academy to academician of the Grand Secretariat. Li was a follower of the **Lu-Wang School**. His works include a study of the philosophy of **Lu Chiu-yüan** and a record of **Wang Yang-ming's** teachings. He compared Lu's thought with that of **Chu Hsi**. Li Fu is also well known

for his biographical study of **Wang An-shih**, a Confucian reformer of the **Sung dynasty**. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Li-hsüeh (School of Principle or Learning of Principle)

The term *li-hsüeh* refers to the teachings of **Neo-Confucianism** prevalent in the **Sung dynasty** and **Ming dynasty**. Initially it was used to identify the learning or study of Neo-Confucianism in general, but with the passage of time when alternative teachings were created within the Neo-Confucian movement, it became a specific term for a particular set of teachings represented by the **Ch'eng-Chu School**. By and large, the Sung *li-hsüeh* can be rendered as the learning of Principle, while that of and after the Ming period is commonly known as the School of Principle.

In the early phase of the Neo-Confucian movement, *li-hsüeh*, the learning of Principle, was one of the several designations for Neo-Confucian teachings. Because of the Sung Confucians' shift of the style of study from the **Han dynasty** textual gloss of the Confucian classics to theoretical and philosophical interpretation, especially the conception of **Principle (li)** as well as its relation to *hsing-ming*, or nature and destiny, the *li-hsüeh* was also called *hsing-li hsüeh*, or the learning of nature and Principle. Other synonyms include *Tao-hsüeh*, learning of the Way; *sheng-hsüeh*, learning of sagehood; and *hsin-hsüeh* (**School of the Heart-Mind**). All were used as general terms for the re-emergence of Confucian teachings during the Northern Sung period. Interestingly enough, *li-hsüeh* and *hsin-hsüeh*, the names of the two major rival schools of Neo-Confucianism in later times, were used interchangeably at this stage.

The relation between the *li-hsüeh* and other teachings of its day, to wit, Buddhism and Taoism, was paradoxical. On one hand, the *li-hsüeh* absorbed both Buddhist and Taoist thoughts to complement its core Confucian tradition; on the other, it viewed them as counterproductive in the Confucian attempt to rectify the world. Although the three teachings had once tended toward a concourse during the **T'ang dynasty**, the Sung Neo-Confucians opposed what they saw as the otherworldly ways and non-moral actions of the Buddhists and Taoists.

The core of the Neo-Confucian teachings, as intellectual historian Wm. Theodore de Bary observes, includes the ideas of *Tao-t'ung*, or tradition of the Way; *ch'uan-hsin* (**transmission of the heart-mind**); and *hsin-fa*, or method or message of the heart-mind. These ideas all point to a tradition believed to be transmitted from the ancient sages, suspended after **Mencius** for more than a millennium, and rediscovered by the masters of the Sung learning. The emerging Neo-Confucian teachings emphasized an ethically structured universe, a universe that could be described in terms of an underlying moral Principle. In other words, morality has expanded into the noumenon of the universe, the order of all things.

The Neo-Confucian focus on morality as the Way was first brought forth at the beginning of the Sung era by **Sun Fu**, **Hu Yüan**, and **Shih Chieh**, the Three Teachers of the *li-hsüeh* who advocated the learning of *jen* (**humaneness**), *i* (**righteousness or rightness**), *li* (**propriety or rites**), and *yüeh* (music). The major founders of the *li-hsüeh*, however, were the **Five Early Sung Masters**—namely, **Chou Tun-i**, **Shao Yung**, **Chang Tsai**, **Ch'eng Hao**, and **Ch'eng I**—while **Chu Hsi** of the Southern Sung dynasty served as the synthesizer of the Neo-Confucian system of thought.

The basic teachings of the *li-hsüeh* are usually ascribed to Chou Tun-i's "T'ai-chi

t'u shuo,” or “Explanation of the Diagram of the Great Ultimate,” and *T'ung-shu (Penetrating the Book of Changes)*. In these two works, Chou presented a theory of the origin of the cosmos based on the *t'ai-chi (Great Ultimate)*, from which the world and all things were derived. Other philosophical categories of the *li-hsüeh*, such as Principle, *ch'i (vitality)*, nature, and destiny, were also brought forward and discussed.

Insofar as the meaning of Principle is concerned, Chang Tsai explained it in terms of the material force of *ch'i*, whose constant movement reveals the law of Principle. This viewpoint was followed by the Ming Neo-Confucian Wang T'ing-hsiang, who further asserted that Principle was rooted in and inseparable from *ch'i*. The two **Ch'eng brothers**, on the contrary, regarded Principle as primary to *ch'i*. They suggested that all things in the world originated from a single Principle. Myriads of things, therefore, share only one substance. Chu Hsi agreed with the Ch'eng brothers in considering Principle to be the eternal Absolute. He maintained that Principle was prior to Heaven and earth; without Principle, Heaven and earth would not have existed, nor humans and things.

Chu Hsi's contemporary **Lu Chiu-yüan**, however, stressed the role of one's *hsin (heart-mind)* in identifying the universe. Lu's proposition of illuminating the very heart-mind was later developed by **Wang Yang-ming** of the Ming era and finally gave rise to an alternative school of Neo-Confucianism. When Wang Yang-ming denied the existence of anything or any principle without the heart-mind and attributed the origin of the universe to *liang-chih*, or knowledge of the good, the learning of Principle was split into two schools of thought, that is, the *li-hsüeh* as the School of Principle and the *hsin-hsüeh (School of Heart-Mind)*.

As different points of view arose in the development of Neo-Confucianism, *li-hsüeh* was reduced to a particular set of teachings associated with certain fig-

ures. In the past it has been popular to talk of the *li-hsüeh* in terms of the Ch'eng-Chu School versus the *hsin-hsüeh* in terms of the **Lu-Wang School**, tracing them both back to the Sung dynasty. It is now clear, based on the works of intellectual historian Wm. Theodore de Bary, that the establishment of the *hsin-hsüeh* as a separate school was a late phenomenon, which was then reconstructed to create an earlier lineage.

Throughout the Sung dynasty and **Yüan dynasty**, *li-hsüeh* was simply a general term for Neo-Confucian learning. As Chu Hsi defined more and more closely its methodology, *li-hsüeh* became a technical term to describe a certain type of scholarship. However, it was not yet a particular school until the advent of Wang Yang-ming in the Ming period. At that point Wang Yang-ming created an alternative philosophy: *li-hsüeh* was then specifically identified with the core teachings of Ch'eng I and Chu Hsi.

The *li-hsüeh* that became identified with the Ch'eng-Chu School concerned the locus of Principle and the method to pursue it. Although Wang Yang-ming championed the embedment of Principle in the heart-mind—hence the only need to *cheng-hsin*, or rectify the heart-mind—the Ch'eng-Chu School admitted that Principle did exist within human nature, but knowledge of it could only be acquired through a long and arduous process of *ko-wu ch'iung-li*, investigation of things and exhaustion of Principle.

Despite the fact that the two schools had the same goal in realizing sagehood, their approaches to learning and self-cultivation were different. The School of Principle sought extensive learning, seeing virtually every occasion as an opportunity to build up the knowledge of Principle. The School of Heart-Mind, while putting forward the theory of *chih hsing ho-i*, or unity of knowledge and action, limited the scope of knowledge to the inherent moral capacity of the heart-mind with little or no external search.



Hu Yüan, one of the Three Teachers of the *li-hsüeh* or School of Principle and instructor of Ch'eng I, promoted ancient rites.

Li-hsüeh has continued to refer to the Neo-Confucian teachings represented by the Ch'eng-Chu School. As in the case of the School of Heart-Mind, there is a broad spectrum of interpretation of the Ch'eng-Chu teachings. Some individual scholars appeared to be closer to the teachings of Wang Yang-ming than Chu Hsi, and yet they claimed to be students of the Ch'eng-Chu tradition. Across this spectrum, there remains an element that ties the various Neo-Confucian schools to the Ch'eng-Chu heritage, namely, a belief in the capacity of humanity to come to understand Principle. This belief allowed the *li-hsüeh* to maintain its status as the state orthodoxy throughout late imperial China. See also *hsing (nature)* and *Principle (li)*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

———. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Li-hsüeh tsung-ch'uan

An account of the Neo-Confucian *Tao-t'ung*, or tradition of the Way, by **Sun Ch'i-feng**, the *Li-hsüeh tsung-ch'uan*, or *Orthodox Transmission of the Learning of Principle*, is more historically based and objective than the *Sheng-hsüeh tsung-ch'uan*, or *Orthodox Transmission of the Learning of the Sages*, of **Chou Ju-teng**. Its first half concentrates on eleven Neo-Confucians of the **Sung dynasty**, **Yüan dynasty**, and **Ming dynasty**, namely, **Chou Tun-i**, **Ch'eng Hao**, **Ch'eng I**, **Chang Tsai**, **Shao Yung**, **Chu Hsi**, **Lu Chiu-yüan**, **Hsüeh Hsüan**, **Wang Yang-ming**, **Lo Hung-hsien**, and **Ku Hsien-ch'eng**. The second half concerns other Confucians from the **Han dynasty** onward.

The author was committed to showing the complexity of the tradition with full coverage of the various figures and their lives and writings. Confucian scholar Julia Ching points out that the *Li-hsüeh tsung-ch'uan* represents both the **Ch'eng-Chu School** and **Wang Yang-ming School**. In fact, it was intended to belittle Buddhism. Sun not only reiterated **Principle (li)** as the bestowal from **T'ien (Heaven)**, the nature of humankind, but also maintained that Wang Yang-ming's teachings of the neither good nor evil *hsin-chih-t'i*, or substance of the heart-mind, were different from Ch'an or Zen beliefs and compatible with **Mencius'** theory of good human nature. The work played a major role in **Huang Tsung-hsi's** compilations of the *Sung Yüan hsüeh-an*, or *Records of Learning in Sung and Yüan*, and the *Ming-ju hsüeh-an*, or *The Records of Ming Scholars*. See also *hsing (nature)*.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Li Hua

(c. 700–766) Prose writer of the **T'ang dynasty**. Li Hua represented a position of strong endorsement of the **humanism** of Confucianism. In his essay "Pu lun," or "On Divination," he suggested replacing what he took to be a superstitious belief in *kuei* and *shen*, ghosts and spirits, with the practice of Confucian virtues. Li Hua had an inclination for Buddhist philosophy in his later years. See also *kuei/shen*.

"Li huo lun" ("On Dispelling Doubts")

Also known as the "Mou-Tzu li huo lun" or "Mou-tzu," the "Li huo lun" is a Buddhist apologetic text arguing the basis upon which Buddhism might be seen as compatible with Chinese culture, particularly Confucianism and Taoism. Probably written during the last years of the Later **Han**



The Buddha's teachings have been challenged and, at the same time, absorbed by Confucianism for two thousand years.

dynasty, its author, purportedly Mou-tzu or Mou Tzu-po, is a convert to Buddhism. He tries to explain how Buddhism can address some of the criticisms that have been leveled against it. Our interest in this text is its catechism regarding the relation of Buddhism and Confucianism.

A list of thirty-seven questions revealing the criticism toward Buddhism in the “Li huo lun” is a summary of Confucianism’s general attitude toward the religion. This represents Confucianism’s attitude toward the religion during the initial phase of the introduction and growth of Buddhism in China.

The first concern on the part of the hypothetical critique of Buddhism is why Buddhism is not mentioned in the Chinese classics. The argument is that the classics contain the wisdom of the sages of antiquity. The implication is that the knowledge contained in the classics is the only necessary knowledge upon which to establish a way for self and society. This contradicts Confucianism’s potential openness to new ideas, an issue of great import within **Neo-Confucianism**, but it does speak to a kind of **fundamentalism** with a narrow definition of sources of truth.

Another area of concern is the social implications of the life of the monk. Buddhism prospers on the basis of monastic communities. From the Confucian perspective, a monastic community violates several of the basic social bonds upon which the ethical foundations of society are built. The relations of father and son as well as ruler and subject are violated in the separation of a monk from his family and society. Worse yet, the monk takes a vow of celibacy. By producing no offspring he has stopped the veneration of his own **ancestors (tsu)**. This is regarded as a terrible fate for the ancestral spirits and an act of the highest unfilial behavior. Equally unfilial from the Confucian point of view is the disregard for one’s body by becoming a monk. Specifically, the shaving of the head is seen as a violation of the parents, for the filial son is

said to do nothing to harm his body for fear of thereby harming his parents.

Lastly, there is concern expressed that the way of the Buddha is a foreign teaching. Why would the Chinese allow themselves to be influenced by foreign teachings? This is an argument that remains central in the Confucian approach to Buddhism, even very late in Chinese history after Buddhism’s existence in China for nearly two thousand years.

At the levels of thought and practice, there have often been very close working relations between Buddhists and Confucians. Individual Confucians can be deeply involved in Buddhist practice. However, there remains a level of polemics between the traditions. This early text articulates salient issues in the nature of the polemics. See also **ching (classic)**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Li-i erh fen-shu

See *li-i fen-shu*.

Li-i fen-shu

A key concept in **Neo-Confucianism** of the **Sung dynasty** and **Ming dynasty**, the term *li-i fen-shu*, unified Principle and diverse particularizations, or, Principle being one and manifestations being many, refers to the relation between the singular **Principle (li)** and the discrete objects in the universe. That is to say, the individual principles of all things are merely embodiments of the highest Principle. The phrase is found in **Ch’eng I’s** commentary to the thirty-first hexagram of the *I ching*, or *Book of Changes*, and his commendation of the “**Hsi-ming**,” or “Western Inscription,” of **Chang Tsai**. It is an attempt to explain the relationship between the universal and the particular. Ch’eng I articulates this relationship through the double meaning that all

things are one Principle and that the principle of one thing is the Principle of all things.

Chu Hsi equates Principle with the *t'ai-chi* (**Great Ultimate**), suggesting that there is only one *t'ai-chi* by origin. However, since myriads of things have different endowments, each has its own *t'ai-chi*. He borrows the Buddhist metaphor of the moon being reflected in ten thousand rivers to explain the phenomenon. There is only one Principle in the origin, just as there is only one moon in the sky; all things are merely diverse functions of that same Principle in different positions, like reflections of the moon in rivers. Chu Hsi also thinks of *li* in terms of its connection with *ch'i* (**vitality**), which allows disparities between things.

The **Ch'eng-Chu School** regards Principle as the structure common to all things. The particular already contains the universal. It is the challenge of **ko-wu** (**investigation of things**) to understand the occurrence of the universal in every context. The goal of learning is to bring forth an appreciation of the unity of all things within the context of extraordinary diversity. *Li-i fen-shu* captures the sense of an underlying unity that agglomerates the forces of discrepancy.

The Ch'eng-Chu idea of *li-i fen-shu* is modified by **Lo Ch'in-shun** and Wang T'ing-hsiang of the Ming period. Both of them consider *ch'i* to be a primary existence. Although Lo lays stress on the influence of *ch'i* at the birth of each discrete thing, Wang further emphasizes the role of *ch'i* in determining the differentiation of Principle. Wang points out that *li* is one only when the *ch'i* is unified, and that in case there are myriads of *ch'i*, *li* is multiplied. Thus, contrary to the Ch'eng-Chu theory, the Ming notion of *li-i fen-shu* tends more toward the diversity of Principle and the particularity of things. See also **sixty-four hexagrams**.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Li jen chih chi (Taking the Highest Stand for Humanity)

A phrase found above the main altar to **Confucius** in a **Confucian temple**. Not a usual inscription at the Confucian altar, *li jen chih chi*, or "taking the highest stand for humanity," is a reference derived from the *Lun yü* (**Analects**). In that text, Confucius defines a person of **jen** (**humaneness**) as one who *li jen*, or helps others take their stand, as though one wishes to take a stand for oneself. Because the inscription adds *chih chi*, or "the highest of," to the phrase *li jen*, it is intended to convey that Confucius is a person who takes the highest stand and thus becomes a model for humanity.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Li Kuang-ti

(1642–1718) Neo-Confucian of the early **Ch'ing dynasty**; also known as Li Chin-ch'ing, Li Hou-an, and Li Jung-ts'un. Li Kuang-ti was responsible for promoting the **Ch'eng-Chu School** as orthodoxy during the K'ang-hsi reign. A native of Fukien province, he was born and raised during the end of the **Ming dynasty** and the beginning of the Manchu regime. Li sided with the Manchus, and as a result he was rewarded with positions that gradually increased his direct influence upon the emperor.

Li Kuang-ti took the **chin-shih examination** for his Metropolitan Graduate degree in 1670. He was appointed bachelor and Junior Compiler in the Hanlin Academy, grand secretary of the Grand Secretariat, minister of personnel, and eventually grand secretary of the Hall of Literary Profundity. Together with **Hsiung Tz'u-li**, he instructed the emperor in the Ch'eng-Chu teachings. In his later years, he received imperial orders to compile three major collections of Confucian writings. In 1712 the **Chu-tzu**



The phrase above the altar in a Confucian temple reads "taking the highest stand for humanity."

ch'üan-shu, or *Complete Works of Master Chu*, was completed; three years later the *Hsing-li ching-i*, or *Essentials of Nature and Principle*, and a collection of commentaries on the *I ching*, or *Book of Changes*, were also printed. These works played an important role in maintaining the official position of the Ch'eng-Chu School throughout the Ch'ing era.

Li Kuang-ti specialized in the *ching-hsüeh* (study of classics) and was good at phonology and music as well as poetry. His own works include annotations to the “Chung yung” (“**Doctrine of the Mean**”) and *cha-chi*, or reading notes, on the *Lun yü* (*Analects*) and the *Book of Mencius*.

Li endorsed **Chu Hsi's** scheme that **Principle** (*li*) is prior to *ch'i* (vitality), suggesting that *li* has the capacity to produce *ch'i*, but *ch'i* cannot give rise to *li*. As for the *t'ai-chi* (**Great Ultimate**), Li identified it with the *hsing* (nature) of Heaven and earth, regarding it as the determinative Absolute. As intellectual historian On-cho Ng points out, at the same time that Li ardently defended Chu, he also criticized him eliminating the notion of “knowing the root” while adding too much on the twin ideas of *ko-wu chih-chih*, or investigation of things and extension of knowledge, in the *Ta-hsüeh chang-chü*, or the “*Great Learning*” in *Chapters and Verses*. To Li, knowledge of the root means to illuminate the goodness of human nature, which is the core of his philosophy. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Chan, Wing-tsit. “*The Hsing-li ching-i* and the Ch'eng-Chu School of the Seventeenth Century.” *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ng, On-cho. *Cheng-Zhu Confucianism in the Early Qing: Li Guangdi (1642–1718) and Qing Learning*. Albany, NY: State University of New York Press, 2001.

Li Kung

(1659–1733) Major Confucian thinker of the early **Ch'ing dynasty**; also named Li Kang-chu and Li Shu-ku. Li Kung represented the then developed *shih-hsüeh* or practical learning. A native of Hopeh province, he became a student of **Yen Yüan (Hsi-chai)** in his youth. He studied rites, music, mathematics, archery, charioteering, and the art of war. Having completed the *chü-jen*, or Provincial Graduate degree, in 1690, he was appointed provincial education commissioner but he soon resigned from office and spent his time in travels and academic discussions. Thanks to the popularity of these discussions, the teachings of Yen Yüan and his own became known as the **Yen-Li School**. Li devoted his remaining years to teaching and farming. He had about one hundred disciples.

Li Kung denounced **Neo-Confucianism**, be it the **Ch'eng-Chu School** or the **Lu-Wang School**, as empty talk. His practical thought was rooted in the belief that **Principle** (*li*) was not to be learned in the abstract, but to be judged through practice. In fact, it simply does not exist apart from things in the world and the *ch'i* (vitality) or material force. Therefore Li criticized the Ch'eng-Chu philosophy for putting a metaphysical *li* prior to *ch'i*. Not only Principle, but also human nature is inseparable from *ch'i*. Moreover, looking forward to profit is in line with human nature. Thus, among the Sung Confucians, Li highly praised **Ch'en Liang** for his pragmatic approach.

Li Kung's extensive writings covered a range of fields, including a treatise on the ancient **well-field system** and commentaries to the Confucian classics such as the “**Great Learning**” (“**Ta-hsüeh**”) and the *Lun yü* (*Analects*). In

his commentary on the “Great Learning,” he disagreed with his teacher Yen Yüan’s neglect of knowledge in interpreting *ko-wu* (**investigation of things**) as action. For Li, knowledge should be proved to be true by action, but action also needs to be guided by knowledge. The divergence in methodology between Yen and Li finally led the latter to the *k’ao-cheng hsiieh*, or textual criticism, in his later years. See also *hsing* (**nature**); *li* (**profit**); *li* (**propriety or rites**).

Chow, Kai-wing. *The Rise of Confucian Ritualism in Late Imperial China: Ethics, Classics, and Lineage Discourse*. Stanford, CA: Stanford University Press, 1994.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch’ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Lin Chao-en

(1517–1598) **Ming dynasty** syncretist; also known as Lin Mao-hsün and Lin Lung-chiang. Lin Chao-en was a native of Fukien province. After failing the *hsiang-shih* examination or Provincial Examination three times, he did not pursue the **civil service examinations** further and turned to **Neo-Confucianism**. He became an advocate of *san chiao ho-i*, or unity of the three religions or teachings, spending his life in the **syncretism** of Confucianism, Buddhism, and Taoism. His writings were collected in the *Lin-tzu ch’üan-chi*, or *Complete Works of Master Lin*.

Lin’s religious activities were carried out throughout southeast China including the provinces of Fukien, Kiangsu, and Chekiang. His lectures were attended by great crowds of students, who were sent to disseminate his teachings all around the country. He referred to himself as founder of the Three-in-One

Religion. After Lin’s death, his followers established shrines to worship him and celebrate the belief. His title, Master of Three Religions, was called up at the beginning of meditation by those who practiced his methods of self-cultivation.

That Lin’s teachings were so focused on the unity of the three traditions may raise the question of whether Lin could be called a Confucian. Historian of religion Judith A. Berling, whose study of Lin is the most extensive to date, argues for his foundation in Confucianism. Even though Lin went much further than other syncretists in establishing the unity of the three religions and thus came closest to a true **synthesis**, he still was inclined toward Confucianism as the root context and yardstick for the others. His statements that Taoism and Buddhism should return to the teachings of **Confucius** is the clearest indication of his position.

Berling, Judith A. *The Syncretic Religion of Lin Chao-en*. New York: Columbia University Press, 1980.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Ling-hsing men (Gate of the Lattice Asterism)

Name of the outer gate of the **Confucian temple** at Ch’ü-fu since the **Sung dynasty**, the *ling-hsing*, or Lattice Asterism, is a celestial body near to the ecliptic. It is derived from its homonym *ling-hsing*, meaning Spirit Asterism. According to the *Yüan ju*, or *Tracing the ju* of **Chang Ping-lin**, the ancient **ju** before **Confucius** were largely ritual dancers who prayed to the Spirit Asterism for rain. The asterism was also known during the **Han dynasty** as *T’ien-t’ien hsing*, Heaven-Field Asterism, whose appearance was associated with good harvest.

Because of its auspiciousness in **agriculture**, **Han Kao Tsu**, the founder of the Han dynasty, had ordered to offer a

morning **sacrifice** to the asterism prior to Heaven. Shrine halls for the asterism were widely built in commanderies, principedoms, and districts early in the Former Han period. The *ling-hsing men*, or Gate of the Spirit Asterism, was first erected as an outer wall of the suburbs in 1028. It was soon constructed in the Confucian temple to honor Confucius. Owing to its shape, it was later renamed as Gate of the Lattice Asterism.

Choy, Howard Y. F. "Did Confucius Take Showers? An Etymological Trace of *ru*." Paper read at American Oriental Society Western Branch Meeting, Oct. 10–12, 1997, at University of Colorado, Boulder.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Ling T'ing-k'an

(1757–1809) Classical scholar of the **Ch'ing dynasty**; also known as Ling Tz'u-chung and Ling Chung-tzu. Ling T'ing-k'an was a native of Anhwei province. A student of **Weng Fang-kang**, he was employed in **Pi Yüan's** secretarial staff at the age of thirty. He passed the Metropolitan Graduate or *chin-shih examination* in 1790 and was appointed an instructor of a prefectural school. In admiration of the scholarships of **Chiang Yung** and **Tai Chen**, he devoted himself to the *ching-hsüeh* (**study of classics**) in addition to philology, music, and national boundaries as well as official titles.

Ling T'ing-k'an's research rested primarily with the ritual classics. His laborious work on the ritual texts, printed posthumously by his friend **Juan Yüan**, covers rites concerning food and drink, guest reception, **sacrifice**, vessels, and costumes. Ling sought to dispel the Neo-Confucian penchant for the abstract **Principle** (*li*) and replace it with the early Confucian practice of **li** (**propriety or rites**). According to scholar of Confucianism Kai-wing Chow,

Ling directed the full strength of the *k'ao-cheng hsüeh*, or textual criticism, back to the ritual tradition of Confucianism. For Ling, rites are the roots of self-cultivation.

Chow, Kai-wing. *The Rise of Confucian Ritualism in Late Imperial China: Ethics, Classics, and Lineage Discourse*. Stanford, CA: Stanford University Press, 1994.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Lin-tzu ch'üan-chi

Collection of **Lin Chao-en's** writings, the *Lin-tzu ch'üan-chi*, or *Complete Works of Master Lin*, was published in 1631. It contains his *San chiao hui-pien*, or *Joint Chronicle of the Three Religions*; other discourses on the doctrine of *san chiao ho-i*, or unity of the Three Religions; his poetry and letters; information on his psycho-religious healing; and a biography about him. Generally, later Confucians such as **Huang Tsung-hsi** did not consider the writings particularly intellectual. This is probably because they were largely proselytizing documents.

Berling, Judith A. *The Syncretic Religion of Lin Chao-en*. New York: Columbia University Press, 1980.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Li Ssu

(c. 280–208 B.C.E.) One of the major figures of the *fa-chia*, or Legalist school. Li Ssu became the prime minister under Ch'in Shih Huang Ti, First Emperor of



Li Ssu's Legalism was adopted by the First Emperor of the Ch'in dynasty .

the Ch'in dynasty. Li Ssu was responsible for the implementation of Legalist philosophy into the functioning of the government. Rewards and punishments became the standards for demanding a uniformity of behavior. Opposition was brutally suppressed. The short-lived Ch'in dynasty was the period in which people with opposing points of view were often executed and there was wholesale destruction of literature representing any opposing philosophy, especially that of Confucianism. The goal of the Ch'in autocratic monarchy was absolute control by the emperor without opposition.

Li Ssu was obviously not a Confucian but he, like **Han Fei-tzu**, had been a student of **Hsün-tzu**. It is often suggested that one of the reasons why Hsün-tzu eventually fell into disfavor in the history of Confucian thought involves his connection with the Legalist school through his two disciples. Like Han Fei-tzu, Li Ssu found in Hsün-tzu a Confucianism focused on the harsh realities of a world in political chaos and civil strife. Hsün-tzu's interpretation of this world left little for the optimism of belief in the goodness of *hsing* (**nature**). Hsün-tzu saw human nature as fundamentally evil, and he believed that it could only be corrected through the implementation of strict regimens of learning and education. The eventual Legalist focus on the need for a uniformity of law may be seen as an outgrowth of this basic distrust that humankind possessed the means for its own transformation. See also "**burning of the books.**"

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Literary Inquisition

Although it can be traced back to the **Han dynasty**, the literary inquisition was especially pervasive during the **Ch'ing dynasty** when the Manchus replaced the

Ming dynasty and installed themselves in China. Emperors of the first half of the Manchu regime are known for imprisoning and even executing Chinese authors as well as their relatives for writings that were judged to be offensive. This policy, together with the reaffirmation of Confucianism as the **state cult**, drove many of the literati to the apolitical **ching-hsüeh (study of classics)** and directed the Confucian scholarship to **k'ao-cheng hsüeh**, or textual criticism.

Connected to the literary inquisition was the *Ssu-k'u ch'üan-shu* or *Complete Library of Four Branches of Books*. Begun in 1773 and completed in its initial form in 1782, the project produced the largest single collection of preserved texts, but it also created a list of censored works and persecuted writers. The emperor Ch'ien-lung wanted local officials to collect all writings from their regions. Of the 10,000 volumes examined, only about 3,450 were actually included in the compilation. Ostensibly the criterion was the research methods of textual criticism, but the actual intention was to control antagonism with or hostility toward the Ch'ing rulership. L. Carrington Goodrich estimates that almost 2,700 works were subject to suppression, burned, or destroyed.

Besides anti-Ch'ing historical alliances or friendships and military information, works considered anti-Confucian, specifically anti-**Ch'eng-Chu School**, were designated as inappropriate. This ambiguous category suggests that the **li-hsüeh (School of Principle or learning of Principle)** of the **Sung dynasty** was maintained by the Ch'ing ruler as the predominant teaching over the Ming dynasty **hsin-hsüeh (School of Heart-Mind)**. The narrow definition of correct interpretation as part of the literary inquisition had contributed to the rise of pedantic textual criticism in the Manchu era.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian

- Pacific Monograph Series, 2001.
- Goodrich, L. Carrington. *The Literary Inquisition of Ch'ien-Lung*. New York: Paragon, 1966.
- Guy, R. Kent. *The Emperor's Four Treasuries: Scholars and the State in the Late Ch'ien-lung Era*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1987.

Literature

See *wen* (culture).

Li Ts'ai

(1520–1606) **Ming dynasty** scholar and the founder of the **Chih-hsiu School**; also known as Li Meng-ch'eng and Li Chien-lo. Li Ts'ai was a student of **Tsou Shou-i**, a representative of the **Chiang-yu Wang School**. But according to **Huang Tsung-hsi's** work *Ming-ju hsüeh-an*, or *The Records of Ming Scholars*, Li's thought differed substantially enough from his teacher's that he should be classified separately. Yet he is still considered a member of the **Wang Yang-ming School**. He was also a close friend of **Wang Chi** and **Ch'ien Te-hung**.

Li was born into a scholarly family in Kiangsi, **Chu Hsi's** native province. His father held high offices. Li passed the Metropolitan Graduate or *chin-shih* examination in 1562 and subsequently held a number of government positions. He embellished his military achievements during his service as surveillance commissioner in Yünnan in 1584, which led to criticism four years later. He was eventually banished to the Fukien province in 1593, where he taught for a number of years. A pardon came only after his death.

Li's teachings focused on **Wang Yang-ming's** concept of *liang-chih*, or knowledge of the good. Li did not side with other followers of Wang who emphasized the immediacy of knowledge of the good; instead, he stressed the role of self-cultivation developed from the "Great Learning" ("Ta-hsüeh"). His approach was summed up

by the formula *chih-hsiu*, rest and cultivation, derived from the two phrases in the "Great Learning": **chih-chih** (extension of knowledge), knowing where to rest or stop, and **hsiu-shen**, cultivation of the self. While rest is the idea, cultivation is the basic **kung-fu** (moral effort). The idea and the effort are not two, just as **chih** (knowledge or knowing) and *hsing*, action, are one.

Li Ts'ai's position in the Wang Yang-ming School was a conservative one and it is why he could be a friend of **Kao P'an-lung**, a follower of the **Ch'eng-Chu School**. They agreed not only in their opposition to the radical wing of Wang Yang-ming, but also on the importance of self-cultivation. Where they differed was in Li's insistence on the ability of *liang-chih* to manifest itself with minimal structure in self-cultivation as opposed to Kao's more rigorous method and exacting discipline. This remains an essential distinction between the Wang Yang-ming and the Ch'eng-Chu traditions. See also *chih hsing ho-i*.

- Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.
- Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.
- Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao P'an-lung (1562–1626)*. Missoula, MT: Scholar's Press, 1978.

Li T'ung

(1093–1163) Neo-Confucian scholar of the Southern **Sung dynasty**; also known as Li Yüan-chung and Master Yen-p'ing. Li T'ung was a native of Fukien province. He is primarily remembered as one of the teachers of **Chu Hsi**. Li was a student of Lo Ts'ung-yen, hence an inheritor of **Ch'eng I's** teachings. Never being an official, Li spent more than forty years of his

life in reclusion. Li is particularly well known for his focus on *ching-tso* (**quiet-sitting**), the distinctly Confucian form of meditation. He saw it as a method to realize *T'ien-li* (**Principle of Heaven**) and to cleanse the heart-mind of *ssu-yü*, selfish desires. He believed that quiet-sitting could maintain the *wei-fa*, or unmanifest state of the heart-mind.

For Li T'ung, there is no difference between the heart-mind and Principle, the origin of all things. He suggested that what distinguished humankind from other living things in the world was the *ch'i* (**vitality**) of good quality that humankind received. In spite of this, all things are derived from the same Principle of Heaven or the *t'ai-chi* (**Great Ultimate**). Such is Ch'eng I's theory of *li-i fen-shu*, unified Principle and diverse particularizations. But Li also applied the theory to distinguish Confucianism from other belief systems, which he considered heterodoxies. Li's sayings were compiled by Chu Hsi in the form of *yü-lu*, or recorded conversations. See also **Principle (li)** and *yü* (**desire**).

Taylor, Rodney L. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Liturgical Verse

See *yüeh-chang* (**liturgical verse**).

Liturgy

See *shih-tien* ceremony (**Twice Yearly Confucian Ceremony**) and *yüeh-chang* (**liturgical verse**).

Liu ching

See **Six Classics**.

Liu Ch'ing-chih

(1130–1195) Neo-Confucian of the Southern **Sung dynasty**. Liu Ch'ing-chih is the author of *Chieh-tzu t'ung-lu*, or *Comprehensive Record of Admonitions*

to Sons, a book of *chia-hsiin*, or family instructions. He is also the co-editor of the major primer *Hsiao-hsüeh, Elementary Learning*. Being a close friend and associate of **Chu Hsi**, Liu was much influenced by Chu's theory of **Principle (li)**. Chu Hsi, in turn, also benefited from Liu in compiling the *Chin-ssu lu*, or *Reflections on Things at Hand*. As intellectual historian M. Theresa Kelleher points out, Liu's concern for Confucian education is illustrated not only by his works, but also by his construction of two *ching-she* academies. Unfortunately, most of his writings are lost today. See also **ching-she academy**.

Kelleher, M. Theresa. "Back to Basics: Chu Hsi's Elementary Learning (Hsiao-hsüeh)." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Liu Chi-shan

See **Liu Tsung-chou**.

Liu Feng-lu

(1776–1829) Classical scholar of the **Ch'ing dynasty**; also known as Liu Shen-shou and Liu Shen-fu. Liu Feng-lu was a native of Ch'ang-chou, Kiangsu. A grandson of **Chuang Ts'un-yü**, he inherited the Chuang family's scholarship and established the Ch'ang-chou New Text School. He did not, however, take the *chin-shih* examination for his Metropolitan Graduate degree until 1814. Then he was appointed Hanlin bachelor and secretary of the Bureau of Ceremonies in the Ministry of Rites. Liu represented the achievements of the *Kung-yang hsüeh*, or Kung-yang School, in the nineteenth century.

Liu Feng-lu emphasized the orthodoxy of the *Kung-yang chuan* commentary in understanding the *Ch'un ch'iu*, or *Spring and Autumn Annals*. Five of his major writings deal with the *Ch'un ch'iu* where he enhanced **Tung Chung-shu's** theory and **Ho Hsiu's** explanation of the

classic, while rebuffing as trivial the *k'ao-cheng hsüeh*, or textual criticism, of Hsü Shen and **Cheng Hsüan**. For Liu, textual criticism is no more than a technique or a tool for philosophical interpretation. Moreover, from his point of view, the Old Text *Tso chuan* was not a commentary to the *Ch'un ch'iu*, but a separate history, hence it had nothing to do with the classic. Under his attack on the *ku-wen chia* (**Old Text School**), the *chin-wen chia* (**New Text School**) recovered its lost territories in the domain of the *Han-hsüeh*, or Han learning.

In order to disclose the hidden meanings of **Confucius**' teachings, Liu Feng-lu also composed a work on the *Lun yü* (*Analects*) by collecting various sayings attributed to Ho Hsiu and Tung Chung-shu. Intellectual historian Benjamin A. Elman has pointed out that Liu skillfully expounded the role of **prophet** played by Confucius in the process of canon promulgation. In fact, by developing the idea of *t'o-ku kai-chih*, or "finding in antiquity the sanction for present-day changes," Liu had sowed the seeds of reformism for **K'ang Yu-wei** and his partisans. K'ang's *K'ung-tzu kai-chih k'ao* or *An Investigation on Confucius' Institutional Reforms*, and *Hsin-hsüeh wei-ching k'ao*, or *An Investigation on the Forged Classics of New Learning*, were to a certain extent inspired by Liu's thought. See also *hsin-hsüeh* (**new learning**) and **New Text/Old Text** (*chin-wen/ku-wen*).

Elman, Benjamin A. *Classicism, Politics, and Kinship: The Ch'ang-chou School of New Text Confucianism in Late Imperial China*. Berkeley, CA: University of California Press, 1990.

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Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Liu Hsiang

(79–8 B.C.E.) Prominent bibliographer and a scholar of classics during the Former **Han dynasty**. Liu Hsiang was considered one of the founders of what became known as the Old Text School. However, he was influenced by the *yinyang* cosmology and theory of portents that were favored by the prevailing New Text School. He mixed prognostication with quotations from the ancient classics in his remonstrations to criticize contemporary politics.

A descendant of the Han imperial lineage, Liu Hsiang was given the responsibility of collating extant classical and philosophical texts on the basis of newly discovered manuscripts in 26 B.C.E. Upon completing the editorial task, he compiled an account of each book and presented a report to the throne. Titled *Pieh lu*, or *Separate Lists*, this marked the beginning of Chinese bibliography. In the catalog, Liu traced every school of thought of the pre-Ch'in period to various **Chou dynasty** offices; he suggested that **Confucius** be their common precursor. Thus, for Liu, the most important device for cultivation and civilization was nothing other than the Confucian rites and music. After Liu Hsiang's death, his son **Liu Hsin** continued the work. He summarized and divided the accounts into six classes plus a general note. The list, renamed as *Ch'i lüeh*, or *Seven Summaries*, and presented to the emperor in 6 B.C.E., was eventually placed in the *Han shu*, or *History of the Han Dynasty*, under the "I-wen chih," or "Bibliographical Treatise," which is the earliest surviving Chinese catalog. Liu Hsiang is also well known for his composition of several collections of moral, political, and historical anecdotes. See also *ching-hsüeh* (**study of classics**); *chin-wen chia* (**New Text School**); *ku-wen chia* (**Old Text School**); *li* (**propriety or rites**); **New Text/Old Text** (*chin-wen/ku-wen*).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk

Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Liu Hsin

(46 B.C.E.–23 C.E.) Prominent bibliographer, astrologist, and scholar of classics during the Former **Han dynasty**; also named Liu Hsiu. Liu Hsin was the son of **Liu Hsiang** and was regarded as one of the leaders of the Old Text School. However, like his father, he also made use of the New Text School's theory of portents to comment on current politics. He grew up in the scholarly milieu of surveying the imperial archives. This task, which he performed with his father and continued after his father's death, produced the *Ch'i lüeh*, or *Seven Summaries*, a cataloging of all surviving works of the day including Old Text versions of the Confucian classics. Though it no longer exists, it was abridged and used as the basis of the bibliographical treatise in the *Han shu*, or *History of the Han Dynasty*.

Liu Hsin has been accused of interpolating or forging the Old Text versions of the *Chou li*, or *Rites of Zhou*; the *Shih ching*, or *Book of Poetry*; the *Shu ching*, or *Book of History*; and the *Tso chuan*. By championing the *Tso chuan* over the other commentaries to the *Ch'un ch'iu*, or *Spring and Autumn Annals*, he vigorously challenged the prevailing New Text School. From the Old Text perspective, he was simply restoring the classical tradition and in particular **Confucius** to the humanistic image most suited to his teachings. His affiliation with the usurper Wang Mang led to the establishment of chairs for the Old Text *po-shih*, or Erudites, at the court and thus began the long contention between the

Old Text and New Text Schools. Even when Kuang-wu Ti, the founding emperor of the Later Han dynasty, attempted to eliminate the influence of Wang Mang by recovering the New Text Erudites, the Old Text School was able to rid them from the court. Liu Hsin's role was attacked by the late nineteenth-century constitutionalist **K'ang Yu-wei**, who sought to revive the New Text School for Confucian reformation. See also *chin-wen chia* (**New Text School**); *ku-wen chia* (**Old Text School**); *New Text/Old Text* (*chin-wen/ku-wen*); *wu-ching po-shih* (**Erudites of the Five Classics**).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Liu hsüeh

See **Six Teachings**.

Liu i

See **Six Arts**.

Liu-shih chia-hsün

A work from the **T'ang dynasty** and of the genre of *chia-hsün*, or family instructions, the *Liu-shih chia-hsün*, or *Family Instructions for the Liu Clan*, aimed at the basic moral education of the family. Such works were popular and used widely as primers for the education of family members in understanding the moral relations between themselves.

Kelleher, M. Theresa. "Back to Basics: Chu Hsi's Elementary Learning (Hsiao-hsüeh)." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Liu-shih-ssu kua

See **sixty-four hexagrams**.

Liu Tsung-chou

(1578–1645) Philosopher of the late **Ming dynasty**; also known as Liu Ch'i-tung, Liu Nien-t'ai, and Master of Chi-shan. Liu Tsung-chou was the founder of the **Chi-shan School** and a member of the **Tung-lin Party**. A native of Chekiang province, he took the **chin-shih examination** for his Metropolitan Graduate degree in 1601 and held a series of official positions, from secretary in the Ministry of Rites to censor-in-chief. Sadly, with the fall of the Ming empire, he became a martyr by starving himself to death. Liu built his own **shu-yüan academy**, with **Huang Tsung-hsi** and **Ch'en Ch'üeh** as his disciples.

Liu focused his teachings on the **ch'i** (**vitality**), or material force, that fills up Heaven and earth and gives rise to all things. He identified it with **Principle (li)**, with the **Tao (Way)**, and with **hsing (nature)**. This position opposed the **Sung dynasty** Neo-Confucian thought that *li* was prior to *ch'i*, and anticipated **Wang Fu-chih's** idea that no Principle existed apart from material force. For Liu, *li* is part of the *ch'i*, not outside of it. Similarly, human nature and the *ch'i* are not two things. The *ch'i* not only shapes the human body, but also forms human nature, which is equated with the **jen-hsin (heart-mind of humanity)**. In turn, the human heart-mind is inseparable from the **Tao-hsin (heart-mind of the Way)**; it is the repository and embodiment of the *Tao-hsin*. In other words, the heart-mind of the Tao is the origin of the human heart-mind. Here the ideal is still **T'ien-ti wan-wu wei i-t'i**, or "Heaven, earth, and all things as one body," as described by **Wang Yang-ming**.

As Huang Tsung-hsi points out in his **Ming-ju hsüeh-an**, or *Records of Ming Scholars*, Liu Tsung-chou emphasized the method of **shen-tu**, vigilance in solitude, for self-cultivation. Since the term is found under the step of **ch'eng-i** (**sincerity of will**) in the "Great

Learning" ("Ta-hsüeh"), the crucial point of learning lies in **ch'eng** (**sincerity**). And sincerity is based on **ching** (**reverence or seriousness**) and *k'o-chi*, disciplining of the self. This does not mean that one should follow the **asceticism** of the **li-hsüeh (School of Principle or learning of Principle)**. In Liu's view, desire is spontaneous and natural, not outside **T'ien-li (Principle of Heaven)**. Vigilance in solitude is simply the self-consciousness directed toward **T'ien (Heaven)**. Liu has left behind works on Wang Yang-ming, the **I ching** or *Book of Changes*, and the Neo-Confucian theory of **Tao-t'ung**, transmission of the Way. See also **k'o-chi fu-li** and **yü** (**desire**).

Busch, Heinrich. "The Tung-lin Academy and Its Political and Philosophical Significance." *Monumenta Serica* 14 (1949–55): 1–163.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Liu Yin

(1249–1293) One of the important Confucian thinkers in the North during the early years of the **Yüan dynasty**; also known as Liu Meng-chi or Liu Ching-hsiu. Liu Yin refused to serve the Mongol court and lived as a retired scholar. He was from a famous scholar-official family and was trained in his youth in the exegetic tradition of the **Han dynasty** and **T'ang dynasty**, not the **Neo-Confucianism** of the **Sung dynasty**. It appears that he first encountered Neo-Confucian writings after the arrival of **Chao Fu** in the North. These included **Chou Tun-i's** work "**T'ai-chi t'u shuo**," or "Explanation of the Diagram of the Great Ultimate." He subsequently became thoroughly versed in the works of the **Ch'eng brothers**,

Chang Tsai, Shao Yung, Chu Hsi, and Lü Tsu-ch'ien.

Confucian scholar Tu Wei-ming has argued that Liu Yin's refusal to take any position in the Mongol government was not in fact an issue of loyalty to a previous dynasty, but rather the tradition of distinguishing between the private process of learning and self-cultivation and the public role of serving in office. It seems to be the impact of Neo-Confucian teachings, in particular the quest for *sheng*, or sagehood, that convinced Liu of the necessity of spending his life in learning and self-cultivation. His essay "Hsi-sheng chieh," or "On Aspiring to Become a Sage," reveals his commitment to such a goal.

Unlike his contemporary **Hsü Heng**, who saw learning appropriately confined to only a few essential works, Liu greatly extended the breadth of learning. He not only stressed the classics, but also a number of histories that are indispensable to understanding the historical process and a broad exposure to the arts and literature. He suggested an acquaintance with major philosophical works across various traditions of Chinese thought, not just the Confucian and Neo-Confucian canon. The ideal was one of deep and profound value of learning at its broadest level, a learning defined in terms of the search for **Principle (li)** of things and not limited to a select number of things. The private life of learning and self-cultivation as a conscious choice was Liu Yin's quest for sagehood. See also *sheng* or *sheng-jen* (sage).

Mote, Frederick W. "Confucian Eremitism in the Yüan Period." *The Confucian Persuasion*. Edited by Arthur F. Wright. Stanford, CA: Stanford University Press, 1960.

Tu Wei-ming. "Towards an Understanding of Liu Yin's Confucian Eremitism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Li Wen-kung chi (Collected Works of Li Ao)

A collection of the writings of **Li Ao**, a Confucian philosopher of the **T'ang dynasty**. These works contain his discussions of *hsing* (nature) and suggestions for various forms of self-cultivation using tranquility to reach a state of pure expression of human nature that is free of the corruption of feelings. Specifically, it includes the *Fu hsing shu* (*Discourse on Returning to the Nature*), Li Ao's major writing on meditation.

The collection also contains Li Ao's correspondence and memorials. One of the letters reveals his understanding of the **Six Classics** as an exposition of Confucian ethical relationships. His political ideas, such as that of moderate taxation, are given in the memorials. The earliest surviving copies are the **Ming dynasty** editions, one of which is dated 1455.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Li Yen-p'ing
See **Li T'ung**.

Li yün

A chapter from the *Li chi*, or *Records of Rites*, the "Li yün," or "Evolution of Rites," suggests a form of Confucian thought infused with certain Taoist principles. The "Li yün" depicts a time before the sage kings and founders of the **Chou dynasty**—a time when, as the texts suggests, the **Tao (Way)** was present and guided all things. In this period there were none of the distinctions between things that characterized later ages. Fathers acted as fathers to all children, not just their own. Children loved not only their own parents, but all parents. People were cared for and those in need found their needs met: the aged, the infirm, the disabled, the widowed, all received care. Those with talent

emerged as the leaders. There was no crime because people's needs were met. An ideal time, a utopia of the past, it was called the period of the *ta-t'ung*, or Great Unity. For subsequent generations, it was a reference point for peace and harmony in the world. The nineteenth century Confucian **K'ang Yu-wei** built his philosophy around the concept, regarding it as a model for restoration of the ideal society.

The interesting feature of the "Li yün" is that the sage kings and founders of the Chou dynasty are not found in the period of Great Unity. Rather they appear after the Tao, or Way, has fallen into disuse and the Great Unity has disappeared. The Tao ends with distinctions rising between things, a purely Taoist concept, and the "Li yün" suggests that divisions and distinctions were introduced by the sage kings in order to rule. Thus, the creation of *li*, or rites, and *i* (**righteousness or rightness**) is to bring order to the world; but with their implementation, further distinctions are created between things and the Great Unity no longer prevails. Such action is still praised as a necessary remedy to a world seen differentiating itself, but instead of the period of the Great Unity, there comes the stage of *hsiao-k'ang*, meaning Small Tranquility. The text remains Confucian, but illustrates the infusion of a strong Taoist critique. This suggests that the Tao existed prior to the implementation of rites and rightness, and only as it was eclipsed did the need for Confucian attention to distinctions arise.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Li Yung

(1627–1705) Philosopher of the late **Ming dynasty** and early **Ch'ing dynasty**; also known as Li Chung-fu and Li Erh-ch'ü. Li Yung represented the *shih-hsiieh*, or practical learning, and the attempt to reconcile the **Ch'eng-Chu**

School and the **Lu-Wang School** of Neo-Confucian thought. A native of Shensi province, he was born into poverty. Deprived of formal education, he attended to his own studies in Confucianism, Buddhism, and Taoism. He starved himself to refuse the new Manchu regime's summonses. Instead, he spent his life in offering lectures at private *shu-yüan* academies in south China, where a large number of students gathered around him. His reputation as a great Confucian was equal to **Sun Ch'i-feng** and **Huang Tsung-hsi**.

Li Yung saw the advantages of both of the Ch'eng-Chu *li-hsiieh* (**School of Principle or learning of Principle**) and the Lu-Wang *hsin-hsiieh* (**School of Heart-Mind**). Like other thinkers of the late Ming, he was attracted to the dynamism of **Wang Yang-ming's** teachings, but was cautious of excessive abstraction. Therefore, he wanted to ground the teachings in an orderly process of *ko-wu chih-chih*, investigation of things and extension of knowledge. This meant to extend learning to real and practical matters, including not only rites and music, but also criminal law, military strategy, taxes and corvée, **agriculture**, and Western methods of water conservancy as well.

For Li Yung, investigation of things and extension of knowledge are the *yung*, or functions, of the *t'i*, or substance. The substance, as it was clarified in his debates with **Ku Yen-wu**, refers to both the omnipresent **Tao (Way)** and the *hsin* (**heart-mind**). But the Tao is not an empty word; it must be understood in terms of practical learning. This is why Confucianism concerns both substance and function. Similarly, the morally good human nature cannot be discovered without recognition of the *ch'i* (**vitality**). These teachings of Li are given in his work on the **Four Books** (*ssu-shu*) and a collection of his lectures. See also *hsing* (**nature**); *hsing* (**punishment or criminal law**); *li* (**propriety or rites**); *shu-yüan* academy; *t'i/yung* (**substance/function**).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Lo Cheng-an

See **Lo Ch'in-shun**.

Lo Ch'in-shun

(1465–1547) Neo-Confucian of the **Ming dynasty**; also known as Lo Yün-sheng and Lo Cheng-an. Lo Ch'in-shun was a native of Kiangsi province. **Huang Tsung-hsi** classifies him among the *chu-ju* (**miscellaneous scholars**). Lo was a brilliant student who rapidly moved through the **civil service examinations**. In the Metropolitan Graduate or *chin-shih* examination of 1493, he placed third and was appointed Junior Compiler of the Hanlin Academy. This position was followed by director of studies of the *kuo-tzu chien*, Directorate of Education, in Nanking. He resigned as a minister and spent the last twenty years of his life in writing. He was honored in the **Confucian temple**.

In recounting Lo Ch'in-shun's daily habits, Huang Tsung-hsi relates that Lo arose at dawn and concentrated on study alone. He is described as frugal in his lifestyle. Huang references Lo's description of his enlightenment experience—an event that appears to be the product of his belief in Buddhism. He later became an avid critic of Buddhism and is generally credited as providing major intellectual challenges to Buddhism. For example, he criticized sudden enlightenment as a method of learning for abandoning the efforts of *hsüeh* (**learning**), *ssu* (**thinking**), and action. He also distinguished the Buddhist notions of the *hsin* (**heart-mind**) and the *hsing* (**nature**) from their Confucian counterparts.

Huang also suggests that Lo brought clarity to **Chu Hsi's** differentiation between **Principle** (*li*) and *ch'i* (**vitality**). Lo was able to argue that *ch'i* was the

single root of *wan-wu*, all things, while *li* represents the order established in the movement and changes of *ch'i*. Yet he accepted the Ch'eng-Chu doctrine of *li-i fen-shu*, unified Principle and diverse particularizations. Huang debates, however, Lo's distinction between the heart-mind and nature. Lo disagreed with **Wang Yang-ming's** view that Heaven and earth as well as all things were derived from one's own heart-mind, nor did he approve Wang's theory that *liang-chih*, or knowledge of the good, could be found in all things.

Thus, for Lo Ch'in-shun, *T'ien-li* (**Principle of Heaven**) cannot be equated with *liang-chih*; instead, it is identified with the four *te* (**virtues**) in human nature, namely, humaneness, rightness, propriety, and wisdom. These virtues are regarded as essential to the **Tao** (**Way**) of humanity that corresponds with the Way of **T'ien** (**Heaven**). As for *yü* (**desire**), since it is a part of humanity and originates from Heaven, it should not be considered evil as it was in the **asceticism** of some **Sung dynasty** Confucians so long as it is not extravagant. Much of the aforementioned philosophical thought is expressed in Lo's *k'un-chih chi*, or *Records of Knowledge Painfully Acquired*. See also **Ch'eng-Chu School**; *chih* (**wisdom**); *han-lin yüan* (**Academy of Assembled Brushes**); *I* (**righteousness or rightness**); *jen* (**humaneness**); *li* (**propriety or rites**); *wu* (**enlightenment**).

Bloom, Irene. *Knowledge Painfully Acquired: The K'un-chih chi by Lo Ch'in-shun*. New York: Columbia University Press, 1995.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Lo Hung-hsien

(1504–1564) Member of the **Chiang-yu Wang School** and geographer of the **Ming dynasty**; also known as Lo Ta-fu and Lo Nien-an. Lo Hung-hsien was a native of Kiangsi province. He placed first in the Metropolitan Graduate or *chin-shih* examination in 1529 and occupied several official positions including Senior Compiler of the Hanlin Academy. He was a friend of **Wang Chi** but could not agree with his philosophy. In his thought, Lo was a follower of **Wang Yang-ming** and focused his learning on the extension of *liang-chih*, knowledge of the good—the supreme good in Lo's comprehension.

Lo did not see the extension of *liang-chih* as simply following one's discernment between good and evil as it was commonly understood in Wang's *ssu chü chiao*, or Four-Sentence Teaching. Closely aligned with Nieh Pao, Lo adopted the *kung-fu* (moral effort) of *chuching* (regarding quietude as fundamental) for the realization of *liang-chih*. He believed that *liang-chih* could not become effective spontaneously. Thus, he practiced *ching-tso* (quiet-sitting) in quest of the state of *wu-yü* (no desire).

Lo Hung-hsien was criticized by other followers of Wang Yang-ming for relying heavily on the cultivation of *ching* (quietude). In **Huang Tsung-hsi's** opinion, however, Lo's interpretation accurately transmitted Wang's teachings. Besides, Lo is responsible for compiling one of the major biographies of Wang. He is generally regarded as a major disciple of Wang, though he did not study with him in person. See also *han-lin yüan* (Academy of Assembled Brushes).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Lo Ju-fang

(1515–1588) **Ming dynasty** Neo-Confucian and member of the **T'ai-chou School**; also known as Lo Wei-te and

Master Chin-hsi. Lo Ju-fang was a native of Kiangsi province. His first study of Confucianism was in the tradition of the **Ch'eng-Chu School**, specifically that of the Ming scholar **Hsüeh Hsüan**. He also studied Buddhism and Taoism, making extra efforts in the former. His father directed his attention to **Wang Yang-ming** and Lo then studied under **Yen Chün**, a disciple of the founder of the T'ai-chou School **Wang Ken**. It was Yen who influenced Lo in his adoption of the T'ai-chou teachings and Wang Yang-ming's theory of *chih liang-chih*, extension of knowledge of the good. When Yen was sent to jail, Lo sold his properties to save him.

Lo Ju-fang was a *chü-jen*, or Provincial Graduate, of 1543, but he did not take the *chin-shih* examination for his Metropolitan Graduate degree until 1553. At that point, at the age of almost forty, he began his official career. In 1577 he went to Peking and gave lectures in a Buddhist temple there. His popularity displeased Senior Grand Secretary **Chang Chü-cheng**, leading to Lo's resignation. Thus he traveled and spread his teachings in southeast China. Collections of his writings are many, including the *Chin-hsi-tzu wen-chi*, or *Collected Essays of Master Chin-hsi*, and the *Chin-hsi-tzu chi*, or *Collected Works of Master Chin-hsi*.

Huang Tsung-hsi characterizes Lo Ju-fang's teachings as focusing on the innate moral heart-mind of the infant and the unity of oneself with the world. Lo considered the infant's heart-mind to be the purest. He regarded the first cry of a baby as a call for its mother's embrace, an expression of love, which is the seed of *jen* (humaneness). From this seed, rightness, propriety, wisdom, and faithfulness are also derived. For Lo, the heart-mind of the infant naturally embodies the **T'ien-li** (Principle of Heaven). Its moral knowledge and capacity are not the results of thinking and learning. Such knowledge originates from T'ien (Heaven), not from the mentality of humankind. Human beings should use their innate knowledge to guide their acquired knowledge.

Lo Ju-fang insisted that there was no difference between the human body and the *wan-wu*, myriads of things. Heaven and earth, the self, and all things are one. The key to this oneness is *sheng-sheng*, the ceaseless production of life. Lo inherited the liberal teachings of the T'ai-chou School, negating all economic and intellectual discriminations in human society. The only valid criterion in everyday life is the common *hsing* (nature) endowed by Heaven. Desires are part of human nature and therefore are natural.

Though Lo's teachings were criticized for being too close to Chan or Zen Buddhism, they reflect the Confucian belief in the moral nature of the universe and the individual's capacity to manifest this goodness. As a Neo-Confucian scholar, Lo placed particular emphasis on the **Four Books** (*ssu-shu*), especially the "**Chung yung**" ("**Doctrine of the Mean**"). He regarded the "Doctrine of the Mean" as a guide to learning and self-cultivation as well as a statement affirming the inherent nature of *liang-chih*, or knowledge of the good. See also *chih* (wisdom); *hsin* (faithfulness); *hsin* (heart-mind); *i* (righteousness or rightness); *li* (propriety or rites); and *yü* (desire).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Longevity

See **immortality** and *shou* (longevity).

Lordson

One of several translations for the central Confucian concept of *chiün-tzu*. Other translations include gentleman, noble person, profound person, exemplary person, and superior man. Lordson,

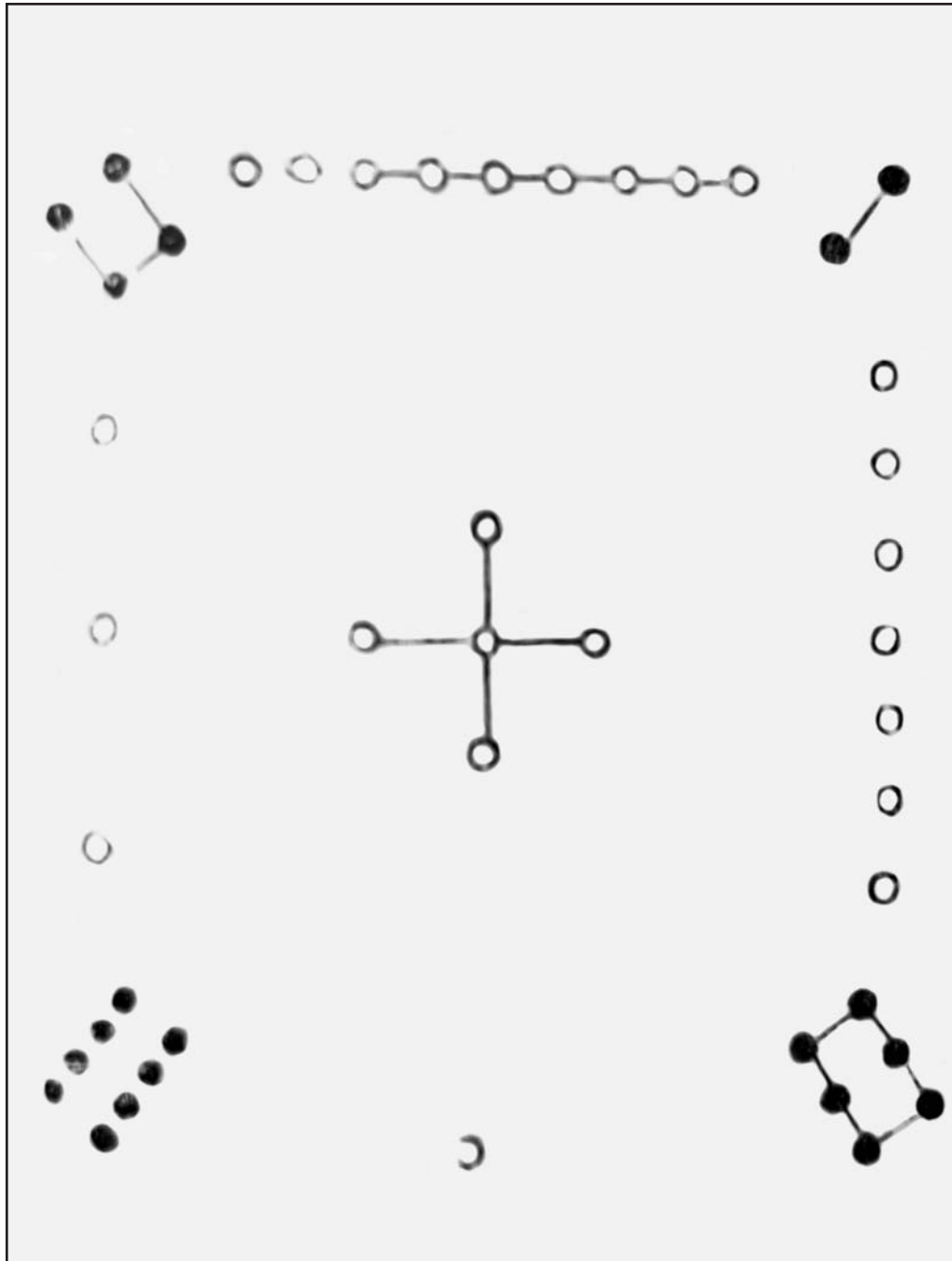
though not a common translation, is the product of philologist Peter Boodberg's philological understanding of the term and therefore a very accurate rendering of the meaning of *chiün-tzu*. See **chiün-tzu** (noble person).

Lo shu (Lo Writing)

Originally an auspicious sign mentioned in the ancient texts including the "**Hsi-tz'u chuan**" commentary to the *I ching*, or *Book of Changes*, the "Lo shu" is said by the **Han dynasty** Confucians to be a cosmological chart similar to the "**Ho t'u**" ("**River Chart**") carried on the back of a divine tortoise emerging from the Lo River when the sage ruler Yü brought the floods under control. The "Lo Writing" builds from the "River Chart" by not only showing the origins of the Five Elements, but then connecting the Five Elements to the **eight trigrams**, the basic building blocks of the *I ching* attributed to the culture hero **Fu Hsi**. It was also regarded by some Han scholars as the origin of the "Hung-fan," or "Great Plan," chapter of the *Shu ching*, or *Book of History*.

The chart was first revealed during the Former **Han dynasty** and said to be a text transmitted directly from high antiquity. Generally such writings are grouped together as part of the *ch'an-shu*, or prognostication texts, and **wei** (apocrypha), produced during the Han period. The writings represent an attempt to ascribe secret and esoteric meanings to the classical literary tradition as well as elements of the miraculous into the life of **Confucius**. Such writings were used extensively by members of the New Text School and condemned by the Old Text School.

The Sung Neo-Confucians **Shao Yung** and **Chu Hsi** even went as far as considering the writing to be part of the text of the *I ching*. This has been questioned since the **Ming dynasty**. The modern scholar Kao Heng suggests that the "Lo shu" may be an ancient geographical text. See also



Lo Writing is believed to have connected the Five Elements (center) to the Eight Trigrams (margins).

chin-wen chia (New Text School); esoteric/exoteric; *ku-wen chia* (Old Text School); New Text/Old Text (*chin-wen/ku-wen*); Yü (king).

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Lou Liang

(1422–1491) Philosopher and classical scholar of the **Ming dynasty**; also called Lou K'o-chen and Lou I-chai. Lou Liang was a representative of the **Ch'ung-jen School**. He was known for his orthodox following of the **Ch'eng-Chu School**. Unlike **Wu Yü-pi** and **Hu Chü-jen**, the better known members of the Ch'ung-jen School, Lou appeared to be more interested in certain Buddhist practices. He was particularly critical of Lou and **Ch'en Hsien-chang**, regarding both of them as departing from the authentic Ch'eng-Chu teachings.

A native of Kiangsi province, Lou was a disciple of Wu Yü-pi. He failed the Metropolitan Graduate or *chin-shih* examination, but was given a position in which he stayed only a short time before resigning and retiring to write and teach. **Huang Tsung-hsi** considers him, together with Ch'en and Hu, to be the most famous students of Wu, tracing **Wang Yang-ming's** teachings to him. The fact that Wang had studied under Lou was reflected in their emphasis on the *hsin* (heart-mind). Lou stressed the role of *chü-ching* (abiding in reverence or seriousness) in learning and used the heart-mind as the entrance to *chü-ching*. This is developed from **Mencius'** theory of recovering the lost heart-mind. Thus, Lou shifted the learning process from the Ch'eng-Chu outward acquisition of knowledge to an inward realization of one's moral goodness. However, in his evaluation of the various Confucians, Lou maintained the Ch'eng-Chu philosophy as the criterion.

Being a classical scholar, Lou was audacious in his interpretation. He read the *Chou li*, or *Rites of Chou*, as a corpus of state rituals, the *I li*, or *Ceremonies and Rites*, as that of family rituals, and treated the *Li chi*, or *Records of Rites*, as their commentary. In his study of the *Ch'un ch'iu*, or *Spring and Autumn Annals*, he abandoned all of the three authoritative commentaries and based his exegeses solely on the main text.

Generally speaking, Lou Liang's contribution to the Neo-Confucian movement in the early Ming period was multifaceted.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Lo Writing

See "**Lo shu**" ("**Lo Writing**").

Love

One of several translations of the central Confucian virtue *jen*. Other translations include humaneness, benevolence, compassion, altruism, human-heartedness, humanity, kindness, and co-humanity. See *jen* (humaneness).

Lu Brothers

A reference to **Lu Chiu-ling**, **Lu Chiu-shao**, and **Lu Chiu-yüan**, the Lu brothers were three prominent scholars of the Neo-Confucian movement in the Southern **Sung dynasty**. See **Lu Chiu-ling**; **Lu Chiu-shao**; **Lu Chiu-yüan**.

Lu Chiu-ling

(1132–1180) Neo-Confucian scholar of the Southern **Sung dynasty**; also known as Lu Tzu-shou and Master Fu-chai. Lu Chiu-ling was the middle Lu brother. A native of Kiangsi province, he passed the Metropolitan Graduate or *chin-shih* examination in his thirties and was appointed as an instructor in a prefecture. Lu was particularly critical of **Chu Hsi's** book learning, feeling that it drew attention away from everyday moral cultivation. For Lu, daily practice of **ethics** was far more important than what he regarded as empty talk of the **Tao** (Way).

From Lu's point of view, Chu's *li-hsüeh* (School of Principle or learning of Principle) failed to see the heart-mind as the starting point of all things and the basis of the *Tao-t'ung*, or tradition of the Way transmitted by the sages. Lu insisted that one must realize one's *pen-hsin* (original heart-mind) through practice. It was from such teachings of Lu Chiu-ling and his younger brother, **Lu Chiu-yüan**, that the *hsin-hsüeh* (School of Heart-Mind) was derived. Lu Chiu-ling also focused on *ch'i* (vitality) as an object of self-cultivation. In addition his interests covered the theories of *yin/yang*; *wu hsing*, or Five Elements; *astrology*; and *divination*. Unfortunately, the collection of his works no longer exists. See also *hsin* (heart-mind).

Lu Chiu-shao

(12th century) Neo-Confucian scholar of the Southern **Sung dynasty**; also known as Lu Tzu-mei and Lu So-shan. Lu Chiu-shao was the oldest of the three Lu brothers. A native of Kiangsi province, he spent his entire life in reclusion and lecturing. Lu is known for his debate with **Chu Hsi** on the statement *wu-chi erh t'ai-chi*, meaning Non-Ultimate also the Great Ultimate, in the "**T'ai-chi t'u shuo**," or "Explanation of the Diagram of the Great Ultimate." He challenged the authenticity of the text and argued against the addition of a Non-Ultimate on the top of the Great Ultimate by citing **Chou Tun-i's** work, *T'ung-shu* (*Penetrating the Book of Changes*). Lu's own teachings emphasized proper human relations and self-cultivation in everyday life.

Lu Chiu-yüan

(1139–1193) One of the most important Neo-Confucian thinkers of the Southern **Sung dynasty**; also called Lu Tzu-ching or Master Hsiang-shan. Lu Chiu-yüan was a contemporary of **Chu Hsi** and differed from Chu in many important philosophical respects. Their differences led to a major division

within **Neo-Confucianism**, namely, the *li-hsüeh* (School of Principle or learning of Principle) and the *hsin-hsüeh* (School of Heart-Mind). Where Chu Hsi became the chief advocate for the School of Principle, Lu Chiu-yüan was considered the forerunner of the School of Heart-Mind.

Lu was a native of modern Kiangsi province and built a *ching-she* academy at Hsiang-shan, or Elephant Mountain, from which his honorary name was derived. After taking the *chin-shih* examination for his Metropolitan Graduate degree, he held several minor positions throughout his career and was probably best known during the years when he lectured at the *kuo-tzu hsüeh*, or School for the Sons of the State. Lu Chiu-yüan is the most outstanding philosopher among the three Lu brothers. He gathered a large group of followers in his academy, becoming well-known for his interpretation of Confucianism and criticism of the **Chu Hsi School**.

Unlike many of his contemporary Confucians, Lu Chiu-yüan left little writing about his thought. The *Hsiang-shan (hsien-sheng) ch'üan-chi*, or *Complete Works of (Master) Lu Hsiang-shan*, does include his essays and letters, but no particular text written by him can be said to play a prominent role in the history of the Confucian tradition. It is not surprising that he spent so little time with writing for he had said that even the classics were merely footnotes to the *hsin* (heart-mind). In fact, books and predecessors' writings were seen as a very secondary source of knowledge. What Lu advocated was a direct form of knowing and cultivating the heart-mind without any interference or intervening material. Thanks to the recorded conversations contained in the *Hsiang-shan ch'üan-chi*, Lu's original teachings are extant.

Lu's thought presented a radical alternative to Chu Hsi's. Chu's teachings became the mainstream of Neo-Confucianism under the rubric of the



Lu Chiu-yüan, forerunner of the School of Heart-Mind, deemed the classics no more than footnotes to the heart-mind.

learning of Principle, while Lu was regarded as responsible for the formation of the learning of heart-mind that developed during the **Ming dynasty** in the thought of **Wang Yang-ming**, hence the designation **Lu-Wang School**. As the synthesizer of the School of Principle, Chu saw the world and all things within it divided between the underlying moral structure **Principle (li)** and its actual physical contents made up by the material force of **ch'i (vitality)**. Although *li* and *ch'i* were always said to be interconnected and interwoven, Lu found that such a position represented a **dualism**. He questioned this binary opposition and called for a unitary view of all things.

The unitary element for Lu is the heart-mind, which Lu regarded as the basis for all things and the origin of the universe. It is identified with Principle and the universe itself. Since all have this nature, there is no need to distinguish between *li* and *ch'i*. In the end, the universality of Principle is found in the universality of the heart-mind. The heart-mind is morally good and is shared inherently by everybody. The *sheng-jen*, or sages, be they ancient or modern, possess the same heart-mind.

Because of the unitary and universal character of the heart-mind, other distinctions that Chu Hsi had emphasized were also considered unnecessary and artificial. For example, the differentiation of **hsing (nature)** from the heart-mind, where Chu argued that Principle was contained within human nature but not the heart-mind, was eliminated by Lu. Lu's acceptance of the heart-mind as the repository of Principle remains constant throughout the history of the School of Heart-Mind.

Another example is the division between the **Tao-hsin (heart-mind of the Way)** and the **jen-hsin (heart-mind of humanity)**. From Lu's perspective, the heart-mind has its totality and indivisibility. Where Chu Hsi distinguished the ideal world from everyday life, Lu and his followers maintained that the universality of the heart-mind present

in all things did not allow for such separation. There is not an isolated world of **T'ien-li (Principle of Heaven)**; there is simply nothing that is not Principle of Heaven. There is not a heart-mind of the Way outside the human heart-mind; there is simply nothing that is not already the heart-mind of the Way.

Such conceptual differences between Lu and Chu produced divergent approaches in their methods of learning and self-cultivation. Chu Hsi placed emphasis on the process of gaining knowledge about Principle from various sources, often primarily sources exterior to the self. He then accumulated such knowledge through the efforts of **ko-wu chih-chih**, investigation of things and extension of knowledge, and **ch'iung-li (exhausting Principle)** to the point where one would understand one's own nature. Lu Chiu-yüan, however, believed that all things as well as their Principle were always already full and complete within the heart-mind. Thus, there is no need for people to acquire knowledge outside the self. One needs only to illuminate one's original heart-mind. Lu's method is to preserve the heart-mind and nourish **liang-chih**, or knowledge of the good, that already exists with the heart-mind. This process of self-cultivation excludes learning from books and teachers. It is only necessary to learn on one's own and to teach oneself.

To learn on one's own means to preserve the innate goodness of the heart-mind and to get rid of **yü (desire)**. For Lu Chiu-yüan, desires are harmful to the heart-mind. Therefore, the best way to nourish the heart-mind is **kua-yü (reducing desires)**. Lu describes it as an act of peeling off what hides the heart-mind layer by layer until the heart-mind becomes clear and bright. Scholars have pointed out that Lu's method of learning and self-cultivation is based on Mencius' idea of **ts'un ch'i hsin (preserving the heart-mind)**, but influenced by the Chan or Zen inward training.

The contrast in the methods of learning and self-cultivation between Lu and

Chu became the classical distinction between the School of Principle and the School of Heart-Mind. This difference was summarized by a reference to a sentence in the “**Chung yung**” (“**Doctrine of the Mean**”); that is, *tsun te-hsing erh Tao wen-hsiieh*, or honoring virtuous nature and following the Way of inquiry and learning. The process of understanding the heart-mind within the self is for Lu to honor virtuous nature, which is to the contrary of inquiry and learning as stressed by Chu.

The most famous episode between Lu Chiu-yüan and Chu Hsi is their **Goose Lake debate** in 1175. In Lu's opinion, what Chu offered was an unfocused and unnecessarily complex method that only detached the self from his or her unitary relation with all things. To Chu, however, Lu's method failed to appreciate the gradual process of accumulating knowledge and thus appeared to lack discipline. In fact, Lu was responsible for revealing the more subtle difference between the two **Ch'eng brothers**, among whom **Ch'eng Hao** held to an internal recognition of the self's capacity to reflect Principle, while **Ch'eng I** favored external search. Lu pushed the difference toward the eventual split of Neo-Confucianism. See also *hsin* (**heart-mind**); **Principle (li)**; *sheng* or *sheng-jen* (**sage**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Lu Hsiang-shan

See **Lu Chiu-yüan**.

Lü K'un

(1536–1618) Neo-Confucian of the **Ming dynasty**; also known as Lü Shu-chien and Lü Hsin-wu. Lü K'un was a native of

Honan province. He took the *chin-shih examination* for his Metropolitan Graduate degree at the age of thirty-eight, then held a series of appointments. He was highly respected for his integrity and fairness. His handbooks for officials were widely circulated. Due to his criticism of the court, he eventually resigned and spent the last twenty-one years of his life in retirement. This became a period of prolific production with the publication of a number of works.

Lü K'un had little interest in the *Tao-hsiieh*, or learning of the Way, of the **Sung dynasty**. He called himself a follower of no particular school of thought. **Huang Tsung-hsi** classifies him as an independent thinker by putting him in the category of *chu-ju* (**miscellaneous scholars**). Lü was concerned about the needs of the common people. Social historian Joanna E. Handlin has argued that Lü had the Confucian moral commitment to the widest population including women and children. He is the author of *Kuei fan*, or *Rules in Boudoir*, a collection of biographies about women. He also collaborated on primers for children. These works reveal his intention to educate the people in the Confucian teachings and his belief that there was nobody who could not benefit from such learning.

One may also argue that Lü K'un's thought was actually influenced by the Sung *li-hsiieh* (**School of Principle or learning of Principle**). Although he admitted the universality of one's own heart-mind, he opposed the theory of innate *liang-chih*, knowledge of the good, and *liang-neng*, capacity of the good, as advocated by the *hsin-hsiieh* (**School of Heart-Mind**) of his times. He saw the effort of *ko-wu* (**investigation of things**) as indispensable to knowledge and action, pointing out that even a *sheng-jen* or sage needed *hsieh* (**learning**). As for the formation of the world, Lü believed that it was only a result of the ceaseless growth and decline of the *yin/yang* forces of the *ch'i* (**vitality**). Such *ch'i* is inseparable from **Principle (li)**,

just as **ch'i (utensils)** are not other than the **Tao (Way)**. Lü's major philosophical writings are contained in his **Shen-yin yü**, or *Groaning Dialogues*. His collected works were published as *Lü Hsin-wu ch'üan-shu*, or *Complete Writings of Lü Hsin-wu* in 1674. See also **hsin (heart-mind)** and **sheng or sheng-jen (sage)**.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Handlin, Joanna F. *Action in Late Ming Thought: Reorientation of Lü K'un and Other Scholar-Officials*. Berkeley, CA: University of California Press, 1983.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Lu-kuo fu-jen

Lu-kuo fu-jen, or Lady of the State of Lu, is the title bestowed upon **Confucius'** mother Yen Cheng-tsai by the Sung emperor Chen Tsung in 1008. It suggests the honor and esteem with which Confucius' parents were held. After the creation of the **ch'ung-sheng tz'u (Hall of Illustrious Sages)**, the separate temple for Confucius' **ancestors (tsu)** during the **Sung dynasty**, the tablet of Confucius' father, K'ung Ho, was placed on the main altar. Confucius' mother seems to have no equivalent place of honor although she carried the title. See also **Ch'i-kuo kung**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Lu Lung-ch'i

(1630–1693) Neo-Confucian scholar of the early **Ch'ing dynasty**; also known as Lu Chia-shu. Lu Lung-ch'i was an enthusiastic adherent of the **Ch'eng-Chu School**. A native of Chekiang province,

he was raised in poverty but still was able to pass the **chin-shih examination** for his Metropolitan Graduate degree at the age of forty. He held a series of positions, including that of investigating censor. His name was often put together with **Lu Shih-i**, another Ch'eng-Chu follower in his days.

Lu Lung-ch'i sought to reestablish the thought of **Chu Hsi** of the **Sung dynasty** over and above the enormous influence of the **Wang Yang-ming School** at the end of the **Ming dynasty**. He focused on Chu's doctrine of **chü-ching ch'iung-li**, meaning abiding in reverence and exhaustion of **Principle (li)**. Philosopher and Confucian scholar Wing-tsit Chan has pointed out that Lu represented a form of orthodoxy that allowed little toleration of any interpretation of Confucian teachings outside of Chu's. Lu was critical of Wang Yang-ming's theory of **chih liang-chih**, or extension of knowledge of the good. He considered such theory to be empty talk and insisted on solid learning, intellectual thinking, and sincere conduct.

Lu's **Hsüeh-shu pien**, or *Critical Discussion on Learning*, reveals his peers' strict adherence to Chu Hsi—so strict that the **Sung-hsüeh**, or Sung learning, of the Ch'ing dynasty could not be innovative in the direction it took. What Lu attempted to do was to maintain the absoluteness of Principle or the **t'ai-chi (Great Ultimate)**. Based on Chu's proposition that everybody possesses a Great Ultimate, Lu emphasized the Great Ultimate of humanity rather than that of Heaven and earth. See also **Wang Yang-ming**.

Chan, Wing-tsit. "The Hsing-li ching-i and the Ch'eng-Chu School of the Seventeenth Century." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Lung
See **dragon**.

Lung-ch'uan School
See **Yung-k'ang School**.

Lun-heng (Balanced Inquiries)

An anthology of Later Han **dynasty** thinker **Wang Ch'ung's** discourse put together between C.E. 70 and 80, the *Lun-heng*, or *Balanced Inquiries*, represents a note of rationalism in an age otherwise marked by **superstitions**. Attacking the New Text School's miraculous interpretations of history, in particular the *ch'en*, or prognostication, and *wei* (**apocrypha**), Wang Ch'ung remains a solidly controversial thinker independent of all schools of thought. The book is written in polemics about matters of religion, philosophy, history, politics, popular belief, and natural science. Chapters of the work focus on particular claims or beliefs subject to the close critical thought of Wang Ch'ung as he attempts to substitute rational thinking for a preponderance of what he regards as superstitious thought or misconception. There are two chapters, for instance, in which Wang Ch'ung questions **Confucius'** teachings and rebuts **Mencius'** views respectively, and thus it should not be mistaken as a Confucian text. See also *ch'en-shu* (**prognostication text**) and *New Text/Old Text* (*chin-wen/ku-wen*).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Forke, Alfred, trans. *Lun-heng*. 2 vols. Rpt. New York: Paragon Book Gallery, 1962.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Lun hsin t'ung hsing ch'ing

In the *Ssu-shu t'u-shuo*, or *Diagrams and Explanations of the Four Books*, by the **Yüan dynasty** Neo-Confucian Ch'eng Fushin, the "Lun hsin t'ung hsing ch'ing," or "Exposition of the Heart-Mind Coordinating the Nature and Emotions," demonstrates the *hsin-fa*, method of the heart-mind, as the essential teachings of **Neo-Confucianism**.

The "Lun hsin t'ung hsing ch'ing" is a schematic diagram of the relation between *hsing* (**nature**) and *ch'ing* (**emotions or feelings**) under the coordination of the *hsin* (**heart-mind**). It defines nature as the *wei-fa* or unmanifest heart-mind and the emotions as the *i-fa*, or manifest heart-mind. Then it divides the diagram into an analysis of the nature and emotions in terms of **Principle** (*li*) and *ch'i* (**vitality**). Within nature, Principle is identified with the *wu ch'ang*, or Five Constants, namely, *jen* (**humaneness**), *i* (**righteousness or rightness**), *hsin* (**faithfulness**), *li* (**propriety or rites**), and *chih* (**wisdom**), which are all good. Also within nature *ch'i* is shown to be in three states of clarity; the clearer the *ch'i*, the wiser the individual. Similarly, under the emotions, Principle is embodied as the *ssu-tuan* (**Four Beginnings**). Finally, with *ch'i*, the seven emotions—happiness, anger, sorrow, joy, love, hate, desire—are aroused. They can be good if there is a balance.

More than the "**Sheng-hsien lun hsin chih yao**," or "Essentials of the Sages' and Worthies' Exposition of the Heart-Mind," another diagram by Ch'eng Fushin, the "Lun hsin t'ung hsing ch'ing" is a summary relating basic Neo-Confucian concepts to each other.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Lun yü (Analects)

The *Lun yü* (*Analects*) is considered to be the most complete and authentic

record of Confucius' teachings and therefore is accepted as the foundational writing of the Confucian school. The work itself is a collection of sayings and brief dialogues between **Confucius** and his disciples and contemporaries. It is assumed that it was recorded by one or more of **Confucius' disciples** and perhaps compiled by the next generation of disciples. Virtually nothing is known about the early history of the text. The work is first referred to in the "**Fang chi**" chapter of the *Li chi*, or *Records of Rites*, a chapter clearly the product of the Confucian school, but probably of **Han dynasty** origin.

Pan Ku, the author of the *Han shu*, or *History of the Han Dynasty*, suggests that in his time there were three versions of the *Lun yü*. Only one of these versions survived and became the basis of the text we have today. The version that survived from the state of Lu, Confucius' native place, was divided into two parts. Each part has ten books. There is some variation in the total number of verses, but the standard translations seen today tend to have 499 verses although **Chu Hsi** had divided it into 482 verses. According to literary scholar D. C. Lau, there is substantial evidence to suggest that the last five books of the *Analects* are of a later date. This perspective is based on internal textual evidence such as the names used for Confucius, the dominance of sayings by disciples in one of the books, the employment of apocryphal stories, and other concerns.

It has often been suggested that there is little or no organization to the work, simply being a collection of sayings between Confucius and his disciples. It is true that the work is composed of a collection of sayings, but internal evidence, according to D. C. Lau, suggests that there may be a structure within some of the books. Certain topics appear grouped together in succeeding chapters. Some books are devoted to the sayings of the disciples; others have questions by the disciples but no

sayings. Because so little is known about the origins of the work, it is difficult to say with certainty how the work was constructed, but it is an interesting hypothesis to suggest conscious **design** in what is otherwise viewed as simply a collection of sayings.

One of the Seven Classics, the *Analects* remained a central writing throughout the history of the Confucian tradition. But its role became even more prominent with the advent of **Neo-Confucianism** when it was placed by Chu Hsi in the collection known as the **Four Books** (*ssu-shu*). Although it had continued to be regarded as the foundational writing of the tradition, its role in the Four Books broadened its importance to the centerpiece in the system of Confucian education. The Four Books—composed of the "**Great Learning**" ("**Ta-hsüeh**"), the "**Chung yung**" ("**Doctrine of the Mean**"), the *Analects*, and the *Book of Mencius*—effectively removed the **Five Classics** as the focus of learning and education. The new curriculum was established around the Four Books and all learning, public and private as well as the **civil service examinations** system, was based on the Four Books from the fourteenth century into the twentieth century. For this reason, the *Analects* was simply studied far more broadly than would have been the case if the collection of the Four Books had not become the basis of education.

As a foundational work of a religious tradition, the *Analects* differs substantially from the equivalent works in other religious traditions. *The Analects* is nothing more than sayings and short dialogues. Confucius is portrayed as a teacher with disciples, frustrated by the conditions of his day and the reticence of the rulers of his day to return to the ways of the sage kings of antiquity. Little is made of special claims for Confucius' powers or authority. He is simply portrayed by self-admission as someone who loves learning and wants to transmit the learning of the past. There is no divine revelation, no proclaiming of

absolute authority. It is simply a love of learning of the ancients and an encouragement that each generation will discover the importance of learning afresh.

Is a work of this kind a sacred text when it is so human in focus? The answer depends on the nature of the religious dimension of the tradition. To see the Confucian tradition as a religious tradition is to acknowledge human moral learning and the transformation of humankind into a moral society as a religious task, and thus to see the very tasks that seem to make the *Analects'* record of Confucius and his disciples most human as the seeds of the religious dimension.

Ultimately such human moral values are set against the backdrop of the Way of Heaven as recorded by the sages of antiquity. Confucius' own quest for the learning of the ancients is a quest whose goal is religious in nature because the learning represented by the sages is the record of the Way of Heaven. To live a moral life, to preserve rites, to teach, to serve, to place great faith in early sage rulers, to discourse on learning with disciples—such activities are the Way of Heaven and constitute a religious life. A record of such activities is a record of the religious life. A foundational work for a religious tradition that is a record of the religious life is best described as scripture, a term individually applicable to the *Analects* and collectively applicable to the Four Books. See also **sacred/profane**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Huang, Chichung, trans. *The Analects of Confucius*. New York: Oxford University Press, 1997.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon

Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Leys, Simon, trans. *The Analects of Confucius*. New York: W. W. Norton, 1997.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Waley, Arthur, trans. *The Analects of Confucius*. New York: Vintage Books, 1938.

Lun yü chi-chu

The *Lun yü chi-chu*, or *Collected Commentaries on the Analects*, was written by **Chu Hsi** in 1177 and published as part of the ***Ssu-shu chang-chü chi-chu***, or *Collected Commentaries on the Four Books in Chapters and Verses*, in 1190. With the elevation of the Four Books to the basic collection of Confucian writings, Chu Hsi's commentary became the standard interpretation of the *Analects* in the Neo-Confucian curriculum throughout the **Ming dynasty** and **Ch'ing dynasty**. See also ***Lun yü (Analects)***; ***Lun yü ching-i***; ***Lun yü huo-wen***.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Lun yü ching-i

Before compiling the ***Lun yü chi-chu***, or *Collected Commentaries on the Analects*, and the ***Lun yü huo-wen***, or *Questions and Answers on the Analects*, **Chu Hsi** had written the *Lun yü ching-i*, or *Essential Meanings of the Analects*, in 1172. This had prepared him for a thorough commentary to the *Analects*. See also ***Lun yü (Analects)***.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Lun yü huo-wen

Chu Hsi's purpose in writing the *Lun yü huo-wen*, or *Questions and Answers on the Analects*, was to address questions raised by his disciples about the meanings and interpretations of the *Analects*. In combination with the *Lun yü chi-chu*, or *Collected Commentaries on the Analects*, and *Lun yü ching-i*, or *Essential Meanings of the Analects*, the work reveals Chu Hsi's intention to establish the *Analects* as the central and foundational text for the Confucian tradition. See also *Lun yü (Analects)*.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Lü-shih ch'un-ch'iu (Spring and Autumn Annals of Mr. Lü)

A work of mixed philosophical importance, the *Lü-shih ch'un-ch'iu* combines varied points of view and defies any easy characterization as belonging more to one school than another. It probably is more generally regarded as Taoist than any other school. Composed between 247 and 239 B.C.E., it was the product of a group of scholars working under Lü Pu-wei, a merchant who became chancellor of the state of Ch'in. One of the longest early Chinese texts, it contains materials from many other pre-Ch'in sources (e.g., the *Shih ching*, the *Shu ching*, and the *Ch'un ch'iu* and its *Tso chuan* commentary) on a variety of thought and knowledge, such as history, medicine, music, **astrology**, and **agriculture**.

As a text, the work is well constructed and is an embodiment of the triad of Heaven, earth, and humankind, with sections devoted to each. In this format, the work as a whole would seem to reflect **Han dynasty** Confucian concerns as well as the theories of **Hsün-tzu** respecting the tripartite division of Heaven, earth, and humankind. In the section on Heaven, there are twelve

chapters devoted to each month discussing what kinds of activity should take place during that particular month. This material was borrowed from a lost **Chou dynasty** documentary and was also included in the *Li chi*, or *Records of Rites*, and the *Huai-nan-tzu* with some grammatical differences, thus achieving full Confucian acceptance as part of the tradition of the classics. Interestingly, the section on earth consists of eight parts with eight chapters in each, corresponding with the numeration and arrangement of the **eight trigrams** and **sixty-four hexagrams** in the *I ching*, or *Book of Changes*, another Confucian classic. In fact, Confucian ideals like virtuous government and worthy rulers occur passim in the work. See also **music**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Knoblock, John and Jeffrey Riegel, trs. *The Annals of Lü Buwei*. Stanford, CA: Stanford University Press, 2000.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Lü-shih hsiang-yüeh

Known as the first *hsiang-yüeh* (**community compact**), the "Lü-shih hsiang-yüeh," or "Community Compact of the Lü Family," was established in Lan-t'ien Shensi province in 1077 by Lü Ta-chün, a student of **Chang Tsai** and the older brother of **Lü Ta-lin**. It focused on the formulation of rules for individual behavior and social customs to create a community governed by moral principles and benefited from mutual assistance. This covenant, together with **Chu Hsi's** work "**Tseng-sun Lü-shih hsiang-yüeh**," or "Amended Community Compact of the Lü Family," became the basis for a widespread movement of community organizations from the Northern **Sung dynasty** into the twentieth century.

Übelhör, Monika. "The Community Compact (*Hsiang-yüeh*) of the Sung and Its Educational Significance." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Lu Shih-i

(1611–1672) Neo-Confucian scholar of the late **Ming dynasty** and early **Ch'ing dynasty**; also known as Lu Tao-wei, Lu Kang-chai, and Lu Fu-t'ing. Lu Shih-i was strongly associated with the **Ch'eng-Chu School** of the **Sung dynasty**. A native of Kiangsu province, he followed **Liu Tsung-chou's** lectures but did not become his disciple. Lu lived through the conquest of China by the Manchus. With the establishment of the Ch'ing dynasty, he refused to take the **civil service examinations** and to hold office. His life was spent in several *shu-yüan* academies, including the **Tung-lin Academy**, and in seclusion and teaching. His name was often mentioned together with **Lu Lung-ch'i**, another Ch'eng-Chu follower of his time.

A figure of the **Sung-hsüeh** or Sung learning, Lu Shih-i focused his philosophy on the Ch'eng-Chu doctrine of **chü-ching ch'ung-li**, abiding in reverence and exhaustion of **Principle (li)**, regarding it as the primary **kung-fu (moral effort)** for a student to learn. His interpretation of **ko-wu chih-chih**, investigation of things and extension of knowledge, was at two levels: first, scrutiny of individual things; second, overall understanding. In terms of methodology, however, he threw doubt upon the Ch'eng-Chu belief in **ching (quietude)** in experiencing the **wei-fa**, unmanifest. See also **shu-yüan academy**.

Chan, Wing-tsit. "The Hsing-li ching-i and the Ch'eng-Chu School of the Seventeenth Century." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Lü Ta-lin

(1046–1092) Neo-Confucian scholar of the Northern **Sung dynasty**; also known as Lü Yü-shu. Lü Ta-lin served as a **po-shih**, or Erudite, at the **t'ai-hsüeh (National University)** and a proofreader in the Palace Library. Lü was a student of **Chang Tsai** before he followed **Ch'eng Hao** and **Ch'eng I**. Though considered one of the **Four Masters of the Ch'eng School** along with **Yang Shih**, **Hsieh Liang-tso**, and **Yu Tso**, he was commented upon by Ch'eng I as adhering to the teachings of Chang Tsai. In fact, he was especially influenced by Chang's thought of all people as brothers and sisters and all things as companions. **Chu Hsi** regarded Lü arguably as the most outstanding disciple of the **Ch'eng brothers**. Unfortunately he died at a young age.

Lü Ta-lin's scholarship focused on the Confucian classics, especially the **Shih ching**, or *Book of Poetry*; the "**Great Learning**" ("**Ta-hsüeh**"); the "**Chung yung**" ("**Doctrine of the Mean**"); the **Li chi**, or *Records of Rites*; and the **Book of Mencius**. However, none of his commentaries or lectures on these works have survived. His surviving recorded sayings show his identification of the morally good **jen-hsin (heart-mind of humanity)** with the **Tao (Way)** or **T'ien-li (Principle of Heaven)**. This **hsin (heart-mind)**, like a mirror, is capable of reflecting all things in the world. To keep it unobscured by dirt, one must be free from **yü (desire)**. And the method to be free from desire and to grasp knowledge, for Lü Ta-lin, is sitting in contemplation. See also **ching-tso (quiet-sitting)**.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Lü Tsu-ch'ien

(1137–81) A major Neo-Confucian philosopher of the Southern **Sung dynasty**; also known as Lü Po-kung and Lü Tung-lai. Lü Tsu-ch'ien took the **chin-shih examination** for his Metropolitan Graduate degree in his mid-twenties and served as a **po-shih**, or Erudite, at the **t'ai-hsüeh (National University)**, as well as Junior Compiler in the Historiography Institute. He worked closely with **Chu Hsi** and was considered, along with Chu Hsi and **Chang Shih (Ch'ih)**, to be one of the three worthies and masters in southeast China. His relation with Chu is celebrated in their joint compilation of the **Chin-ssu lu**, or *Reflections on Things at Hand*.

As close as Lü Tsu-ch'ien was to Chu Hsi, he actually represented a different trend than Chu in the development of **Neo-Confucianism**. The compilation of the *Chin-ssu lu* was something they could agree upon, but in the interpretation of Neo-Confucian teachings, they differed from each other. The greatest contrast of the day among the Neo-Confucians was seen between Chu Hsi and **Lu Chiu-yüan**. In this contrast, Lü Tsu-ch'ien did not find himself in complete agreement with Chu Hsi. While Chu Hsi advocated a rigorous search for **Principle (li)**, Lu Chiu-yüan argued that since Principle was already within the **hsin (heart-mind)**, there was no need for the rigor of the search.

Lü Tsu-ch'ien suggested a compromise position between the two. His world view tended toward Lu Chiu-yüan's identification of the **Tao (Way)** with one's heart-mind, but he also assimilated Chu Hsi's endless efforts of **ko-wu chih-chih**, or investigation of things and extension of knowledge, as a method of **ch'iung-li (exhausting Principle)**. Moreover, he accepted the **Yung chia School's** pragmatic thought. He is credited with establishing a school named for his native province—the Che-tung, or East **Chekiang School**.

Because of his close association with Chu Hsi, Lü Tsu-ch'ien played a key role

in profiling the distinction between Chu Hsi's teachings and Lu Chiu-yüan's. It was Lü Tsu-ch'ien who called for the meeting of what became known as the **Goose Lake debate**. This meeting was Lü's attempt to reconcile Chu with Lu. The result, however, was to bring the two sides into sharper contradiction and create the ground for the eventual split of the Neo-Confucian movement into two major rival schools, namely, the **li-hsüeh (School of Principle or learning of Principle)** and the **hsin-hsüeh (School of Heart-Mind)**.

Lü Tsu-ch'ien's Neo-Confucian position was in quest of a pure **T'ien-li (Principle of Heaven)**. Although he agreed with **Hu Hung (Jen-chung)** that the Heavenly Principle always resided in human desires, he maintained the traditional Confucian point of view that desires should be moderated by **li (propriety or rites)**. Lü's extensive scholarship also covered the Confucian classics, especially the **I ching**, or *Book of Changes*; the **Shih ching**, or *Book of Poetry*; and the **Tso chuan** commentary to the **Ch'un ch'iu**, or *Spring and Autumn Annals*. See also **yü (desire)**.

Chan, Wing-tsit. trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Lü Tung-lai

See **Lü Tsu-ch'ien**.

Lu-Wang School

A Neo-Confucian school designated in the names of **Lu Chiu-yüan** of the Southern **Sung dynasty** and **Wang Yang-ming** of the Ming period, the Lu-Wang School is also known as the **hsin-hsüeh (School of Heart-Mind)**. The term is set in contrast with the **Ch'eng-Chu School**, or **li-hsüeh (School of Principle)**.



Lü Tsu-ch'ien, founder of the East Chekiang school, called for the Goose Lake debate between Chu Hsi and Lu Chiu-yüan.

or learning of Principle). As an influential alternative to the mainstream teachings of **Ch'eng I** and **Chu Hsi**, Wang Yang-ming's philosophy of *liang-chih*, or knowledge of the good, is derived from Lu Chiu-yüan's identification of the *hsin* (heart-mind) with the Principle (*li*). From Lu's emphasis on the full realization of one's heart-mind, Wang developed his theory of *chih hsing ho-i*, meaning unity of knowledge and action. The Lu-Wang School has become the second major school of **Neo-Confucianism** since the **Ming dynasty**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Lu Wen-ch'ao

(1717–1796) Classical scholar of the **Ch'ing dynasty**; also called Lu Shao-kung, Lu Chi-yü, and Master Pao-ching. Lu Wen-ch'ao was known for his contributions to the *Han-hsüeh*, or Han learning. A native of Yü-yao, Chekiang, he passed the Metropolitan Graduate or *chin-shih* examination with high honors in 1752. He worked as a Junior Compiler and academician reader-in-waiting in the Hanlin Academy. He was later appointed provincial education commissioner, but he was recalled; as a result, he spent the last twenty-four years of his life teaching in a number of *shu-yüan* academies. He was a good friend of the great philologist **Tuan Yü-ts'ai** and **Tai Chen**, a leader of the *k'ao-cheng hsüeh*, or evidential research.

Lu Wen-ch'ao's scholarship focused on the *ching-hsüeh* (study of classics) and the *chiao-k'an hsüeh*, meaning textual criticism. His rigorous collation of the *Book of Mencius*; the *Hsün-tzu*; the *Lü-shih ch'un-ch'iu* (*Spring and Autumn Annals of Mr. Lü*); the *Han-shih wai-chuan*, or *Han's Miscellaneous Commentary on the Poetry*; the *Ch'un ch'iu fan-lu* (*Luxuriant Dew of the*

Spring and Autumn Annals); the *Po-hu t'ung* (*White Tiger Discussions*); and the *I li*, or *Ceremonies and Rites*, provide substantially authoritative editions of the texts. See also *han-lin yüan* (**Academy of Assembled Brushes**) and *shu-yüan academy*.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Luxuriant Dew of the Spring and Autumn Annals

See *Ch'un ch'iu fan-lu* (*Luxuriant Dew of the Spring and Autumn Annals*).

M

Macrocosm/microcosm

In Confucianism the relation between the universe and the individual may be said to correspond to that of macrocosm and microcosm. The world and humankind are united by a moral quality or structure known as *hsing* (nature), Principle (*li*), or *hsin* (heart-mind) in different contexts. This is expressed in terms of Tung Chung-shu's theory of *T'ien-jen ho-i*, meaning unity of Heaven and humanity, in the early Confucian tradition, and the Neo-Confucian concept of *li-i fen-shu*, or unified Principle and diverse particularizations. See also T'ien (Heaven).

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Magic

Although the Indo-European idea of the magician is believed to have been introduced into China by some Iranian mages as early as the Shang dynasty, the notion of magic applies less to Confucianism than to most other religions. One might think of the *I ching*, or *Book of Changes*, in the Confucian tradition, but from the Confucian point of view, its use does not involve the supernatural as much as an expanded sense of the natural. For the Confucians, the universe is marked by structured changes that can be known and understood by everyone. See also *i* (change).

Mair, Victor H. "Old Sinitic * Myag, Old Persian Magus3, and English 'Magician.'" *Early China* 15 (1990): 27-47.

Ma Jung

(79-166) Prominent classical scholar of the Later Han dynasty. Ma Jung led the Old Text School to a mature period by annotating the *I ching*, or *Book of Changes*; the *Shu ching*, or *Book of History*; the *Lun yü* (*Analects*); and the *Hsiao ching* (*Book of Filial Piety*), as well as the three ritual texts of the *I li* (*Ceremonies and Rites*), the *Chou li*, or *Rites of Chou*, and the *Li chi*, or *Records of Rites*. He had more than one thousand students, among whom was the Confucian master Cheng Hsüan. He also annotated the Taoist canon, Lao-tzu, and the *Huai-nan-tzu*. Unfortunately, most of his works are lost. See also *ku-wen chia* (Old Text School) and New Text/Old Text (*chin-wen/ku-wen*).

Mandala

A mandala, used in Buddhism and Hinduism for meditation, is a circular diagram symbolic of the universe. Nothing corresponds directly to the mandala in Confucianism. However, one might consider the various diagrammatic schemes designed by the Neo-Confucians to illustrate the patterns of the world as a form of mandala, particularly when their use in self-cultivation and ritualistic practice became common. An example is the "Hsien T'ien t'u," or "Diagram of Preceding Heaven."

Mandate of Heaven

See *T'ien-ming* (Mandate of Heaven).

Manifest Heart-Mind

See *i-fa*.

A Manifesto for a Re-appraisal of Sinology and Reconstruction of Chinese Culture

Also known as "*Chung-kuo wen-hua yü shih-chieh*," or "Chinese Culture and the World," the "*Wei Chung-kuo wen-hua ching-kao shih-chieh jen-shih*

hsüan-yen,” or “A Manifesto for a Re-appraisal of Sinology and Reconstruction of Chinese Culture,” was a statement about the role of Confucianism in the development of modern Chinese thought. It was drafted by **T'ang Chün-i** and co-authored by **Chang Chün-mai**, **Mou Tsung-san**, and Hsü Fu-kuan. First published in Hong Kong in 1958, it responded to how China was being studied. The manifesto points out that there has been too much of an approach to China as an antique rather than a living tradition. In turn, because of the fundamental differences between Chinese and Western civilizations, there has been little appreciation of the deeply religious core of Chinese culture imbedded in the learning of the *hsin* (**heart-mind**) and the *hsing* (**nature**).

The manifesto calls for a moral transformation of the individual and the world. It suggests that the West should learn from the East and China should accept Western culture, in particular democracy and science, so as to develop a New Confucian thought and reconstruct the spirit of Chinese culture. Such a modern Confucian agenda, however, has to be based on the reaffirmation of the Confucian tradition. Thus, the authors criticize the May Fourth New Culture movement for its radical negation of Confucianism. See also **May Fourth Movement**.

Chang, Carsun. *The Development of Neo-Confucian Thought*. 2 vols. New York: Bookman Associates, 1957–62.

Mao Ch'i-ling

(1623–1716) Classical scholar of the late **Ming dynasty** and early **Ch'ing dynasty**; also called Mao Ta-k'o and Master of Hsi-ho. Mao Ch'i-ling was a native of Chekiang province. At the fall of the Ming dynasty he is said to have cried in the *hsüeh-kung* (**Pavilion of Learning**) for three days. He was appointed an Examining Editor of the Hanlin Academy in 1679, serving as a Compiler of the *Ming shih*, or *History of the Ming*

Dynasty, but retired early because of poor health. He is known for his debate with **Yen Jo-ch'ü** on the authenticity of the Old Text *Shu ching*, or *Book of History*, arguing that the Old Text version had not been proved a forgery.

Mao Ch'i-ling's expertise in the *ching-hsüeh* (**study of classics**) is shown in his works on the *Ch'un ch'iu*, or *Spring and Autumn Annals*; the **Four Books** (*ssu-shu*); the “**Ho t'u**” (“**River Chart**”); and the “**Lo shu**” (“**Lo Writing**”), as well as on the “**T'ai-chi t'u shuo**,” or “Explanation of the Diagram of the Great Ultimate.” He rejected ideas of the Neo-Confucians of the **Sung dynasty** for what he saw as their heavy borrowing from Taoist sources. In his writing on the *Lun yü* (*Analects*), for example, he rebutted **Chu Hsi's** annotations and followed **Wang Yang-ming's** teachings. According to scholar of Confucianism Kai-wing Chow, Mao doubted much of the classical ritual corpus. See also *han-lin yüan* (**Academy of Assembled Brushes**) and **New Text/Old Text** (*chin-wen/ku-wen*).

Chow, Kai-wing. *The Rise of Confucian Ritualism in Late Imperial China: Ethics, Classics, and Lineage Discourse*. Stanford, CA: Stanford University Press, 1994.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Mao Tse-tung

(1893–1976) Marxist revolutionary and primary founder of the People's Republic of China; also known as Mao Jun-chih. Mao Tse-tung was born in Hunan province to peasant parents. He studied the traditional Confucian classics in a local primary school and graduated from a normal school, or school that trains

teachers, in Ch'ang-sha in 1918. His revolutionary activities can be traced back to the Revolution of 1911 and the **May Fourth Movement** in 1919. He was inspired by these events. After staying six months in Peking, Mao visited the grave of **Confucius** and climbed the sacred Mount **T'ai-shan** on his way to Shanghai in early 1919. In the fall of that year he organized the Society for the Study of Problems in Ch'ang-sha with his friends, proposing to solve what he saw as the traditionalism of Confucianism by substituting it with socialism.

During his early years, Mao was successively influenced by **K'ang Yu-wei's** and **Liang Ch'i-ch'ao's** reformation, **Sun Yat-sen's** democratism, **Hu Shih's** pragmatism, and then anarchism. He was finally converted to Marxism between 1920 and 1921. From 1926 to 1930 he published a series of articles on the art of peasant warfare and a critique of the Chinese Communist Party founder **Ch'en Tu-hsiu's** rightist opportunism. Mao won the party leadership in the midst of the Red Army's Long March in 1935 and eventually became the first chairman of the new regime in 1949. In 1966 he initiated the **Cultural Revolution**, which lasted for a whole decade until his death on September 9, 1976. His major writings are collected in the official five-volume *Selected Works of Mao Tse-tung*.

A main principle of Mao's beliefs is class struggle. Mao holds that human nature is determined by and cannot transcend classes, advocating the goodness of the human nature of the proletarian class. Some scholars from mainland China argue that there is a structural connection between Confucianism and the moral idealism in Mao's revolutionary thought. They claim that his utopianism actually springs from the idea of *ta-t'ung*, or Great Unity, from the "**Li yüin**" chapter in the Confucian classic *Li chi*, or *Records of Rites*. During the 1990s there emerged a theory that Mao's thought was a Confucianization of Marxism. However, Confucian scholar Lu Shu-hsien maintains that in Mao's view, Confucian **ethics** and **Chu Hsi's**

moralism are always stamped with the brand of the feudal class whose rulership Mao sought to abolish. In fact, as a leader Mao seems not to have practiced a government of humaneness according to Confucius' or **Mencius'** ideal. See also **hsing (nature)**.

Chow, Tse-tsung. *The May Fourth Movement: Intellectual Revolution in Modern China*. Cambridge, MA: Harvard University Press, 1980.

Liu Shu-hsien. "Mao Tse-tung tui Chung-kuo ch'uan-t'ung wen-hua te chi-ch'eng te fen-hsi." In *Tung Ya wen-hua te t'an-so: Chin-tai wen-hua te tung-hsiang*. Edited by Huang Chün-chieh. Taipei, Taiwan: Cheng-chung shu-chü, 1996.

Uhalley, Stephen, Jr. *Mao Tse-tung: A Critical Biography*. New York: New Viewpoints, 1975.

Yeh Ch'ing (Jen Tso-hsuan). *Inside Mao Tse-Tung Thought: An Analytical Blueprint of His Actions*. Translated and edited by Stephen Pan, T. H. Tsuan, and Ralph Mortensen. Hicksville, NY: Exposition Press, 1975.

Martial Dance (wu-wu)

Initiated in the **Chou dynasty**, part of the performance of the **shih-tien ceremony (Twice Yearly Confucian Ceremony)**. During the Martial Dance, sixty-four dancers dressed in red gowns carry shields and mallets. In contrast to the **Civil Dance (wen-wu)**, the symbolism of the Martial Dance suggests military dress and function.

The Martial Dance is held during the second and third offerings of the *shih-tien* ceremony. Such dances have accompanied the *shih-tien* ceremony since the earliest centuries of the common era. There are references to this dance in the "Wen Wang shih-tzu" chapter of the *Li chi*, or *Records of Rites*, and the *Shu ching*, or *Book of History*, suggesting its seasonal association with spring and summer as well as its performance employing shields and spears.



Martial Dance in the courtyard of the Hall of Great Accomplishments, with dancers in eight rows of eight wearing red gowns and hats and carrying wooden shields and mallets.

Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. Albany: State University of New York Press, 1990.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1997.

Masses

See *min* (masses).

Mastering of Quietude

See *chu-ching* (regarding quietude as fundamental).

Master K'ung

See *Confucius*.

Master K'ung, the Teacher of Antiquity of Great Accomplishments and Highest Sageliness

See *Chih-sheng Hsien-shih* (Teacher of Antiquity and Highest Sageliness); *K'ung-tzu* (Master K'ung, the Teacher of Antiquity of Great Accomplishments and Highest Sageliness); *Ta-ch'eng*.

Material Force

See *ch'i* (vitality).

Ma Tuan-lin

(1254–1324) Considered the greatest historian of the *Yüan* dynasty; also known as Ma Kuei-yü. Ma Tuan-lin is the author of the comprehensive institutional history *Wen-hsien t'ung-k'ao*, or *General Study of Literary Remains*. He was born into a scholar-official family in Kiangsi, *Chu Hsi's* native province. His father was a grand councilor in the

late **Sung dynasty**. Ma Tuan-lin was well educated in the writings of Chu Hsi and other Neo-Confucians. He refused to take a position after the Mongols had conquered China. Instead, he spent twenty years in the composition of his *Wen-hsien t'ung-k'ao*.

Ma Tuan-lin opposed the theory of *wu hsing*, or Five Elements, regarding all prognostications in history simply as extraordinary phenomena of nature. In the author's preface to the *Wen-hsien t'ung-k'ao*, he emphasizes his method of tracing the origins and consequences of historical events and institutional changes with evidence. He stresses that historical development has its own timing, which not even the *sheng-jen*, or sages, can predetermine. Other works of Ma, such as collected commentaries on the "Great Learning" ("Ta-hsüeh"), are unfortunately lost. See also *sheng* or *sheng-jen* (sage).

Chan, Hok-lam. "‘Comprehensiveness’ (T'ung) and ‘Change’ (Pien) in Ma Tuan-lin's Historical Thought." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

May Fourth Movement

An intellectual revolution in modern China, the May Fourth movement is named after the May Fourth incident of 1919. Its time span is problematic—while historian Chow Tse-tsung limits it politically between 1917 and 1921, historian Lin Yü-sheng traces it back to 1915, when **Ch'en Tu-hsiu** launched the *New Youth* magazine, and extends it to 1927. Under **Hu Shih's** slogan "down with the Confucian shop," the movement represents a new force against **K'ang Yu-wei's** attempt to re-establish Confucianism as **state religion** and the

restoration of the Manchu monarchy. May 4th, 1919, marked a national day of protest on the part of Chinese intellectuals and students against their government for its continued position of weakness in dealing with foreign powers, particularly in granting former German possessions in the Shantung province to Japan as proposed at the Versailles Peace Conference after World War I (1914–1918).

The May Fourth movement in a broad sense is also known as the New Culture Movement that embraced Western ideas. Slogans of science and democracy were the common ground of the movement as was a new rise in the pitch of nationalism. In general, the movement rejected traditional Chinese culture, seeing it as an obstacle to **modernization**. Confucianism was denounced as the vestige of the past and the feudal ethical code, such as the *san kang*, or three bonds, had to be abandoned for China to emerge with new morals and a constitutional government. Scholars who defended the tradition, such as **Yen Fu**, were considered to be conservative.

Chow, Tse-tsung. *The May Fourth Movement: Intellectual Revolution in Modern China*. Cambridge, MA: Harvard University Press, 1980.

Lin, Yü-sheng. *The Crisis of Chinese Consciousness: Radical Anti-traditionalism in the May Fourth Era*. Madison, WI: University of Wisconsin Press, 1979.

Meskill, John Thomas, with J. Mason Gentzler, eds. *An Introduction to Chinese Civilization*. New York: Columbia University Press, 1973.

May Fourth New Culture Movement

See **May Fourth movement**.

Mean

See *chung* (mean).



Emperor Jen Tsung of the Northern Sung dynasty received from Ch'eng I and Fan Chung-yen the Confucian ideas to reform the government.

Measure of the Heart-Mind

See *hsin-fa*.

Meditation

See *ching-tso* (quiet-sitting).

Memorial to the Emperor Jen Tsung (Ch'eng I)

Ch'eng I's memorial to the emperor Jen Tsung of the Northern **Sung dynasty** presented the Neo-Confucian's ideas to reform the society. It is important to consider Ch'eng I's memorial because he is well known as one of the **Five Early Sung Masters** of the Neo-Confucian movement, but not so widely received as a person committed to political and social reforms in his own times. Like other Neo-Confucian thinkers, Ch'eng I advocated a return to the institutions established by the ancient rulers. This, he believed, would cure society's ills.

The theme of Ch'eng I's memorial is not a new one. Confucians since **Confucius** and **Mencius** have argued for a return to the **Tao (Way)** of the ancients. The recurring theme rests with the hope and need of finding persons of talent and ability to serve in government. For Ch'eng I and other reformers such as **Fan Chung-yen** and **Ou-yang Hsiu**, the key to finding worthy officials was a reform of the **civil service examinations** system to allow for a more equal access to the government as well as examinations dealing with practical knowledge, not just literary composition.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Memorial to the Emperor Jen Tsung (Fan Chung-yen)

Fan Chung-yen's memorial to the emperor Jen Tsung of the Northern **Sung dynasty** called for a series of reforms to governmental institutions. Like other reformers of his day, such as

Ou-yang Hsiu, Ch'eng Hao, and Ch'eng I, Fan Chung-yen was concerned about recruiting men of talent and ability. He looked upon the system that had evolved as one of favoritism and entrenchment. He was interested in reforming the educational system to open up a broader base for training and to allow the **civil service examinations** to focus more on practical knowledge rather than literary skills.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Memorial to the Emperor Jen Tsung (Wang An-shih)

See "Wan yen shu."

Memorial to the Emperor Shen Tsung

Ch'eng Hao's memorial to the emperor Shen Tsung of the Northern **Sung dynasty** presented a list of areas for reform. It is important to note that Ch'eng Hao is primarily known as one of the founding thinkers of the Neo-Confucian movement, yet he was also involved in the attempt to reform the institutions of his day. His proposal covered a broad sweep of issues from land reform and grain storage to population growth and resource distribution. Like the other reformers of his times, such as **Fan Chung-yen, Ou-yang Hsiu**, and his brother **Ch'eng I**, Ch'eng Hao placed great importance on a reform of the educational and examination system. He called for a restoration of the ancient rituals, seeing **li (propriety or rites)** as a symbol of the natural order of the cosmos as well as the natural position of the individual within that order. Like other Confucians, he turned to the models provided in the Confucian classics, considering the **Tao (Way)** of the ancient rulers to be the most appropriate means for restoring order in his age.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Mencius

(372–289 B.C.E.) Second only to **Confucius** in importance to the history of the tradition; also known as Meng K'ō. In his own time and until the early stage of the rediscovery of Confucianism during the **T'ang dynasty**, Mencius was largely ignored in favor of the Confucian **Hsün-tzu**. Under the effort of the T'ang Confucian scholar **Han Yü**, Mencius emerged as the principle interpreter of Confucius in the *Tao-t'ung*, or tradition of the Way. His work, the *Book of Mencius*, though referred to increasingly during the T'ang period, was placed by the Neo-Confucian thinker **Chu Hsi** in the **Four Books (ssu-shu)**, a **Sung dynasty** collection that became the basis for the Confucian agenda of education. As a result, from the fourteenth to the twentieth century, Mencius has been regarded as the major interpreter of Confucius.

Perhaps because of the obscurity of Mencius in his own day and the centuries following, little is known of him or his life. According to his biography found in the *Shih chi (Records of the Historian)*, he was a native of the minor state of Tsou in modern Shantung province, a location not far away from the native land of Confucius. He is said to have been a pupil of one of the students of Confucius' grandson **Tzu-ssu**. Like Confucius, he found himself living in an age of civil strife and the steady waning of power and authority of the **Chou dynasty** court against the backdrop of an increasing number of individual states, each competing with the others.

In such an age, Mencius saw his own mission as one of trying to convince the rulers of the day to return to the ways of the virtuous and moral rulers of the early Chou dynasty. To carry out this mission, Mencius followed Confucius' example and traveled from state to state

attempting to persuade the various rulers of a return to virtue. Like Confucius, however, Mencius met with little or no success in this effort. He is said to have held office in the state of Ch'i briefly, but like his predecessor, he left office and turned his attention instead to teaching a group of disciples. During his travels, he spent time with **King Hui of Liang**. In the state of Ch'i, under King Hsüan, he also joined the **Chi-hsia Academy**, a gathering place for many of the brilliant scholars of the day.

Unlike Confucius, who had little in the way of contending with his ideas, Mencius had to face a variety of competing ideas. Mencius, therefore, was much more involved in debates with other philosophers. He defined much of his position and that of the developing Confucian tradition in opposition to the philosophers of the so-called **hundred schools of thought**, particularly Mo-tzu and the Taoist Yang Chu.

Like Confucius, Mencius emphasized the necessity of the rulers of his day to return to the ways of the former rulers of the Chou dynasty. He based his arguments on the written records, i.e., the classics, which told of the virtuous ways of the Chou founders. At the center of his thought were the teachings Confucius had stressed, namely *jen* (**humaneness**) and *i* (**righteousness or rightness**). He argued that if a humane government could be established, then the entire world would be brought to a state of peace. Following Confucius, he suggested that the size of the state was of little difference. The transformation to a humane government on the part of a single ruler of a small state would in the end change the world. This would occur because the people, seeing a government of humaneness, would flock to it and thus act as a transformative element for all states. Mencius saw a government of humaneness measured in terms of specific programs that had purportedly been part of the early Chou rulers. For example, he advocated the **well-field system**—a system that divided land into nine parcels with a shared

area in the center—as the most equitable form of land distribution and a way of enacting humaneness.

Mencius' arguments for the necessity of humaneness and rightness as the guiding principles of government remain central to many passages within the *Book of Mencius*. Probably the most famous of these is the very first passage of the work. In this passage Mencius has gone to visit King Hui of Liang. King Hui opens the dialogue by telling Mencius that since he has traveled such a long distance to visit him, Mencius must have something that will **li (profit)** his state. Mencius responds by asking the king why he must speak of profit, and he suggests that if the king himself speaks of profit, then there will be no one in his realm who does not speak of profit. Would it not be better to speak of humaneness and rightness? Obviously the ruler thinks only in terms of benefiting his own state. But in doing so, he fails to see what in the end would most benefit his state as it would benefit the empire—the creation of peace and order throughout the realm.

The emphasis on humaneness and rightness and their ability to transform the world closely follows Confucius' own teachings, but for Mencius, there is a far more philosophically developed basis for the understanding of such virtues. Unlike Confucius, who might have assumed that **hsing (nature)** provided the basis for moral conduct in the world but said nothing about it, Mencius places the definition of human nature at the center of his thought.

The discussions of human nature take place primarily in arguments with the philosopher Kao-tzu. Nothing is known about Kao-tzu except for the passages found in the *Book of Mencius*. In these passages, Kao-tzu regards human nature as essentially raw material that is morally neutral. He suggests that human nature can become either good or bad. It depends largely upon external influences. Mencius counters this argument by asserting that human nature is good and such goodness is an

inherent feature. One of the analogies that is used is the flow of water. Kao-tzu says that water will flow in whatever direction it is channeled. Mencius argues that all water flows down and can only be forced uphill by some artificial means. The argument is that the downward flow is the natural course for the water to take, as it is the character of human nature to be good. One can force water to flow up through a series of dams, but it is against the nature of water. In the same way, a human can commit evil deeds, but it is against the natural proclivity to do good.

The inherent goodness of human nature is described by Mencius in terms of the **ssu-tuan (Four Beginnings)** of goodness. He argues that human nature is not neutral at birth, but has a proclivity toward goodness. Although it is not fully good, it has the potential to become good with proper nourishment and training. What it does have at birth are the four beginnings of **jen, i, li (propriety or rites), and chih (wisdom)**. The position suggests the necessity of learning and education, following Confucius, as the way in which these beginnings will be brought to fruition.

It is important, however, to understand the significance of the position Mencius is taking. He provides the basis for suggesting that goodness even in a rudimentary form is present in human nature. This position becomes central to the Confucian tradition throughout its history. If there is any doubt in the position, perhaps it can be best seen in the story of the **child about to fall into the well**. Mencius suggests that any human being upon seeing a child about to fall into a well will rescue the child. He does it for no reason other than his own nature responding to a situation that calls for moral action. Underneath this story lies the basic moral axiom of Mencius that everyone by nature has **pu jen jen chih hsin (the heart-mind that cannot bear to see the suffering of people)**. This is not to say that there are no cruelties and senseless acts of violence

in the world. As a matter of fact, Mencius was the first Confucian to confirm a world of suffering and chaos, but he remains optimistic that such pains can be overcome because of the capacity for goodness. He maintains that the exercise of cruelty is a violation of the capacity for goodness, which is the inherent nature of each human being.

For Mencius, the belief in the goodness of human nature also draws together the relation between the individual and the ancient sages. Confucius looked to the sages of antiquity as paradigms of virtue, but they were distant and removed from humankind. By pointing out the Four Beginnings within each person, Mencius suggested that the character of the sages could be found within everybody. Mencius says in fact that there is no difference between the nature of the individual and that of the sages. The sages have perfected their goodness, but the basic character remains the same.

This identification of the individual with the sage has profound ramifications for the development of Confucian thought. Mencius suggests that anyone can become a sage. With this statement, the agenda of Confucian learning was clarified to generations of later Confucians. If anyone can become a sage, then the goal of their learning and self-cultivation should be the state of becoming a sage. For the later Confucian tradition, the pursuit of sagehood became the principle focus of a life of learning and cultivation.

Identifying the nature of the sage with that of the individual and suggesting that the full capacity for sagehood is inherent in each person has resulted in a profound sense of the relation between the individual, **T'ien (Heaven)**, and the maxim of Mencius that “**all things are complete in oneself.**” If human nature has this capacity for completeness, then learning, while still directed to knowing about the world and the relation with others, is also focused on the learning within the individual. Such learning becomes a process of **yang ch'i hsing (nourishing**

the nature) and **ts'un ch'i hsin (preserving the heart-mind)**. This led Mencius to say that the whole purpose of learning is only to recover the strayed heart-mind, or to be able to nourish the capacity for goodness that is inherent within the nature.

For Mencius, learning included a number of dimensions, yet it placed major emphasis on a process of internal cultivation or inward directed learning. One was to cultivate that which was already inherent within human nature. This philosophy, which plays a major role in the development of later Confucian thought, especially the **Wang Yang-ming School of Neo-Confucianism**, differentiates Mencius from other classical Confucian thinkers, in particular Hsün-tzu. For Hsün-tzu, learning was something that provided an external model of what was right, specifically the model provided by the sages of antiquity. Such learning was to be inculcated into the individual with the hope that it might transform the otherwise raw substance of the person into something that would permit the exercise of moral value. Virtues were the products of the ancient sages' teachings, which lay outside of the individual, and great efforts had to be made to straighten the normal course of human behavior on the basis of these models.

For Mencius and eventually major segments of the Confucian tradition, nourishment of human nature was the basis for developing the nature of goodness, thus exercising the capacity to become like the sages of antiquity. As one comes to understand the nature of goodness, Mencius suggests that one also comes to understand the nature of all things. It is in this state that Mencius uses the phrase **hao-jan chih ch'i (flood-like vitality)**, or the overflowing quality of the common goodness of all things. This nature was something that was shared by all things, and the individual who understood his own nature shared in this commonality with all other things.



Mencius is regarded second only to Confucius in importance to the development of the Confucian tradition.

The underlying common structure is most frequently referred to by Mencius as T'ien (Heaven). The connection is significant and direct. Heaven, for Mencius, gives us our nature of goodness, as it did to the sages of antiquity. The sages came to know their nature and thus came to know Heaven. We, in turn, through the nourishment of our nature, come to know Heaven. Such knowledge of Heaven provides a basis for acting in the Way of Heaven and thus bringing transformation to ourselves and the world.

The process described by Mencius is one in which the individual is brought into immediate contact with that which is identified with the **Absolute**, T'ien, and through the process of learning and cultivation it is transformed into a relationship with the Absolute state itself. Through Mencius' teachings, which became the orthodox interpretation of the teachings of Confucius himself, the religious quest of the individual is clearly identified in terms of the relation between human nature and the nature of Heaven. See also **Kao-tzu (thinker)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

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Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Mencius' Mother

(4th century B.C.E.) Among the many women profiled in the *Lieh nü chuan (Biographies of Women)*, one of the most famous is Mencius' mother, Chang. A rare surname, it originated in the state of Lu, Confucius' homeland, during the Spring and Autumn period. She is well known for her embodiment of the true spirit of Confucian teachings in the way she raised **Mencius** and continued to act as his moral advisor even

after he became an adult. As a widowed mother, she sought to raise her son in the proper environment that would act as a catalyst for the development of his moral character.

She is said to have moved the residence three times until she was satisfied that the environment was right for the young Mencius. In the first case, the house was located near a graveyard and Mencius' mother did not like her son playing near graves and imitating the graveyard caretaker. In the second case, she moved the family to a business area and did not like Mencius imitating the ways of businessmen. The third move was close to a school where Mencius began to imitate the teacher, a role that Mencius' mother believed was proper for him to emulate. Another celebrated story has Mencius cutting class. Chang cut her weaving as an analogy of his cutting class, suggesting that one should never quit a task halfway. Finally Mencius finished his studies and became a major Confucian philosopher.

The biography is replete with stories of Mencius still receiving admonitions from his mother when he was an adult. One story that is different from that told in the *Book of Mencius* involves a breakdown in the relation between Mencius and his own wife over an issue of display of propriety. His mother showed her ability to convince Mencius to overlook his narrowly defined sense of decorum. Mencius' mother is seen as a person of strong moral persuasion, hence an embodiment of virtues and a model of the ideal motherhood for generations of women to follow.

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Meng-tzu chi-chu

The *Meng-tzu chi-chu*, or *Collected Commentaries on the Book of Mencius*, was written by **Chu Hsi** in 1177 and published as part of the *Ssu-shu chang-*

chü chi-chu, or *Collected Commentaries on the Four Books in Chapters and Verses*, in 1190. It was Chu Hsi who elevated the collection of basic Confucian writings, the **Four Books** (*ssu-shu*), as the essential curriculum for education. The *Book of Mencius* was placed in this collection to highlight **Mencius** as the orthodox interpreter of **Confucius**. Equating Mencius' theory of good human nature with the Neo-Confucian concept of *T'ien-li* (**Principle of Heaven**), Chu Hsi's commentary to the *Book of Mencius* demands control of human desires by conforming to the Principle of Heaven. See also *hsing* (**nature**); *yii* (**desire**).

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Meng-tzu ching-i

Before his compilation of the *Meng-tzu chi-chu*, or *Collected Commentaries on the Book of Mencius*, **Chu Hsi** had written the *Meng-tzu ching-i*, or *Essential Meanings of the Book of Mencius*, in 1172, interpreting **Mencius** as the orthodox successor of the **Tao (Way)** of **Confucius**. This work prepared Chu Hsi himself for a thorough commentary to the *Book of Mencius*.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Meng-tzu tzu-i shu-cheng

The most important work of **Tai Chen**, the *Meng-tzu tzu-i shu-cheng*, or *Commentary on the Meanings of Terms in the Book of Mencius*, contains his philosophical writings between 1769 and 1772. It was edited under the present title shortly before the author's death. By employing the analytical

method of *k'ao-cheng hsüeh*, or evidential research, Tai explained the basic meanings of such concepts as *hsing* (**nature**); **Tao (Way)**; *T'ien-tao*, or Way of Heaven; *jen* (**humaneness**); *i* (**rightness or rightness**); *li* (**propriety or rites**); *chih* (**wisdom**); and **Principle (li)**.

The Tao and the *hsing*, for example, are interpreted as material substances, which are said to be constantly changing. With the flowing *ch'i* (**vitality**), the *yin/yang*, and the *wu hsing*, or Five Elements, the Tao is defined in terms of unceasing *sheng-sheng*, meaning the production of life. As for the Neo-Confucian thought of Principle, Tai criticized the **Ch'eng-Chu School's** abstraction and the **Lu-Wang School's** limitation of it to the inner heart-mind. He insisted that Principle was inseparable from things and existed in desires, seeing the Ch'eng-Chu doctrine of eliminating desires in order to preserve the Principle as killing humanity and eliminating the *T'ien-li* (**Principle of Heaven**). Such critique of **Neo-Confucianism** was significant in the mid-**Ch'ing** dynasty. See also *hsin* (**heart-mind**) and *yii* (**desire**).

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Message of the Heart-Mind

See *hsin-fa*.

Metaphysics

The term metaphysics is translated by the modern Confucian thinker **Yen Fu** into the Chinese phrase *hsing-erh-shang*,

meaning above form, which is used in the “**Hsi-tz'u chuan**,” or “Commentary on the Appended Judgments,” to the **I ching**, or *Book of Changes*, as a definition of the **Tao (Way)**. Thus, it is also comparable with the concept of **T'ien (Heaven)**, especially in the philosophy of **Tung Chung-shu**, as well as the Neo-Confucian **T'ien-li (Principle of Heaven)**. Other Chinese scholars identify metaphysics with the **hsiian-hsüeh (mysterious learning)** because of the similarity in their modes of thinking. See also **hsing-erh-shang/hsing-erh-hsia**.

Method of the Heart-Mind

See **hsin-fa**.

Miao (Temple or Shrine)

The Chinese word for temple or shrine, *miao* is composed of the graph for roof and the character for morning, signifying the hall for the rite or **sacrifice** at dawn. Found in the **Shih ching**, or *Book of Poetry*, of the **Chou dynasty**, it refers to a building in which the *shen-chu*, or ancestral tablet, is displayed for ancestor worship. In its earliest usage during the **Shang dynasty** and Western Chou period, according to historian of art Wu Hung's study, *miao* coexisted with **mu (tomb)** as twin centers for offering sacrifices solely to **ancestors (tsu)**. It was not until the **Han dynasty** that it began to function as a temple for the gods, Buddhist deities, or the worthies and philosophers in history, such as the **Confucian temple**. See also **chia-miao (family temple)** and **tsu-miao (ancestral shrine)**.

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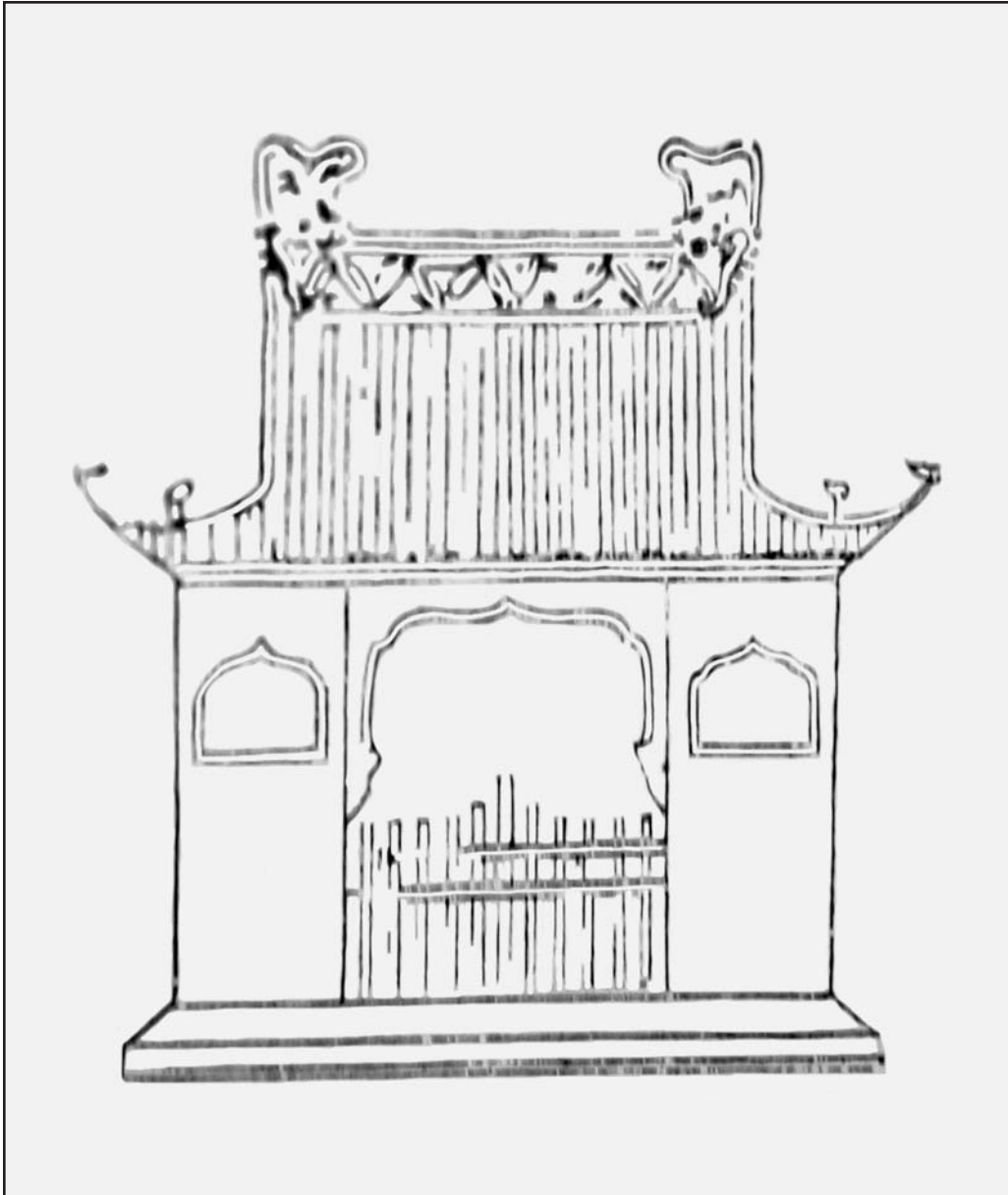
Middle

See **chung (mean)**.

Min (Masses)

A term used in early Confucian writings, according to philosophers David L. Hall and Roger T. Ames, to speak of the largest grouping of population and generally those of lowest ability and stature. Its **Chou dynasty** inscription has been interpreted as a pictograph of a left eye and a dagger, signifying those who are blinded and forced to be slaves. Generally, it is used as a reference to those who are being contrasted with the people of higher ability or stature, what is generally referred to as *shang*, or superior. There tends to be little in the way of specific characteristics about the class as a whole other than to act as a foil for the contrast with those of greater position. In such contrast, the use of the term *min* is always seen as a negative.

In this respect, it is not unlike the use of the phrase **hsiao-jen (petty person)** in contrast to the use of the term **chün-tzu (noble person)**. The *chün-tzu* embodies all virtues and is committed to a life of learning. The petty person by contrast is only seen to focus on lowly pursuits. The only exception to this rule might be the use of the term found in the **Book of Mencius** where **Mencius** suggests that the most important aspect of governance is the *min*, followed by the land, while the ruler is the last concern among the three. Thus, in Mencius' political philosophy, the masses have the right to revolt against a despotic ruler. Yet even though credit is extended to them for their right to lead such a revolt, the argument exists to highlight the evil ways of a despotic ruler such that even the masses have a right to rebel against him. For Mencius, the *min*, like the land, is still in the possession of the ruling classes. Clearly the term is used to denote those who are at the bottom of the **social order**, not simply those who are other than oneself, and it carries a negative connotation.



The temple, the origin of which is traced back to the memorial of the Yellow Emperor, functions as a center for offering sacrifices to ancestors, Confucian worthies, and philosophers.

Other terms that are used to describe people, according to Hall and Ames, include *shu-jen* (**common people**), *chung* (**people**), *pai-hsing* (**hundred cognomina**) as well as *jen*, person. These terms seem to offer the possibility of inclusion of people of many different strata or, as in the case of *pai-hsing*, to refer directly to the upper classes. Another term that is used in a sense as a generic category for people is *jen*. The

relation between *min* and *jen* suggests, however, a contrast between group and individual as well as the continued pejorative use of the term *min*. Even amongst the *min*, however, **Confucius** expresses optimism that they, too, can become *jen*—that is, an individual centered upon learning and moral cultivation. When it came to the late Warring States period with drastic social mobilization, however, the general term *min*

was split into four specific occupational terms, namely, *shih-min*, the scholar mass; *nung-min*, the peasant mass; *kung-min*, the artisan mass; and *shang-min*, the merchant mass. There is little to suggest, nevertheless, that *min* represents a distinct class for Confucius as Marxists have attempted to argue. See also **jen (human)** and **scholar class (shih)**.

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Mind

See **hsin (heart-mind)**.

Ming (Destiny or Fate)

Frequently associated with **T'ien (Heaven)** as it originally refers to **T'ien-ming (Mandate of Heaven)**, *ming* can also stand alone as a term meaning destiny or fate. The etymology of the character is a depiction of a person kneeling under a wooden bell, which was used in ancient China for issuing proclamations, suggesting as the word's root meaning "to command" or "to order." From the sense of being commanded or ordered in its early association with **divination**, the term came to mean one's life that has been destined or fated. Destiny or fate is the state that has been commanded or ordered for one.

Confucius asserts that one cannot be a **chün-tzu (noble person)** unless one knows the *ming*, because it is destiny whether the **Tao (Way)** prevails or falls into disuse. Thus, in the early stage of the Confucian tradition, discussion of *ming* is already related to the notion of Tao. **Mencius** suggests that doing one's best

in following the Way until one's death is the proper destiny, and that cultivating the self until the end of one's life is how one should establish one's destiny. **Hsün-tzu**, on the contrary, argues that one ought to regulate the *T'ien-ming* instead of simply following Heaven. All of the *ming* mentioned here are Heaven-ordained. This notion was not challenged until the **Han dynasty** independent thinker **Wang Ch'ung** denied the function of Heaven and replaced it with the effect of **ch'i (vitality)**.

In the Neo-Confucian context, *ming* is understood in terms of the philosophy of **Principle (li)** and *ch'i*. **Ch'en Ch'un** describes *ming* in his *Pei-hsi tzu-i*, or *Neo-Confucian Terms Explained*, saying that there is a *ming* of both *li* and *ch'i*. He gives three examples of *ming* that can be associated with Principle. The first one is found in the *Lun yü (Analects)* where Confucius admits that he comes to understand the *ming* bestowed upon him by Heaven at the age of fifty. Second, in the "**Chung yung**" ("**Doctrine of the Mean**"), **hsing (nature)** is said to be the *ming* conferred to the individual by Heaven. Third, in the *I ching*, or *Book of Changes*, the process of **ch'ung-li (exhausting Principle)** and **chin-hsing (fully developing the nature)** is described as the way to come to understand *ming*. Each of these suggests the degree to which the individual possesses the capability for the realization of either *li* or **T'ien-li (Principle of Heaven)**. In each case, the capacity for the realization of Principle, hence the attainment of sagehood, is limitless, and thus one's fate is unlimited. This, however, is not the normal sense in the use of the term fate.

We know that the term *ming* is used to suggest limitations, to point to that which cannot be developed further or that which serves as a roadblock for the realization of one's goals. If the *ming* of Principle is fully endowed, then where does the limitation lie? The answer is provided in the *ming* of *ch'i* (vitality). Ch'en Ch'un defines the *ming* of *ch'i* as of two kinds, one that affects the level of

material well-being of one's life, and the other that affects the level of individual achievement possible in one's life, that is, one's own capabilities and talents. Some people are born smart, others are not.

Confucius speaks of himself as one who was not born wise or smart, but had to toil painfully at learning. This is the fate of his endowment from Heaven. From the Neo-Confucian point of view, this is the *ming* of *ch'i*. One may have to struggle, another not, but in the end all one can do is to struggle against the limits of the capability of one's endowment. *Ming* is reserved to describe those limitations placed upon a person in regard to his endowment. But there is little expression in terms of a purpose behind the endowment or why some are born smart and others not. This is not a system like Hinduism or Buddhism that believes in *karma*, the law of causality suggesting today's conditions being the product of yesterday's actions. This is simply an observation that in the constant on-going change and production of life in the world, different people have different endowments. There is no further explanation, and that is their *ming*.

Ch'en Ch'un's conception of *ming* reveals the view of **Ch'eng Hao**, an early **Sung dynasty** Neo-Confucian who stressed that a Confucian ought not talk too much about fate and must not easily ascribe human affairs to *ming*. Their attitudes toward fate have influenced the Confucians of the **Ming dynasty** and **Ch'ing dynasty**, especially **Wang Fu-chih**. Wang proposes that those who are able to receive endowments from Heaven should grasp and make use of their own destiny in accordance with Principle. Therefore, the possibility of *ming* all depends on how one handles it.

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Ming Dynasty

(1368-1644) A robust and aggressive period of the Chinese empire which resembles what historian John Meskill has characterized as a surprising degree of modernity about its culture that prospered under economic growth. It saw the continued adoption and expansion of the Ch'eng-Chu **li-hsüeh (School of Principle or learning of Principle)** as the orthodox interpretation of the Confucian classics and thus the standard for the **civil service examinations**. The greatest Confucian thinker of this period was **Wang Yang-ming**, who was responsible for creating the **hsin-hsüeh (School of Heart-Mind)**, an alternative to the teachings of **Chu Hsi**. Wang attributed to the individual the **hsin (heart-mind)**, the repository of **liang-chih**, or knowledge of the good.

The School of Principle had sought to accumulate knowledge of **Principle (li)** from external sources through the process of **ko-wu chih-chih**, investigation of things and extension of knowledge. Wang Yang-ming suggested that all one had to do was to extend from the heart-mind one's inner knowledge of the good. He also argued for the unity of knowledge and action, **chih hsing ho-i**. His school was then seen as in opposition to the School of Principle. Throughout most of the Ming era, Confucian thought had become more centered on the internal dynamics of learning and self-cultivation. The goal remained as it had been established during the **Sung dynasty** and **Yüan dynasty** upon the individual's capacity to realize the state of sagehood.

The Ming dynasty was also the heyday of the development of *shu-yüan* academies, private centers for examination

preparation as well as personal cultivation. Noteworthy is the famous **Tung-lin Academy**, which evolved into a political party. In the final years of the Ming period, there emerged a new generation of Confucians who sought to address real issues in a world increasingly filled with problems. Known as *shih-hsüeh* or practical learning, this form of Confucianism came to embrace the materiality of the world. Figures such as **Ku Yen-wu** and **Wang Fu-chih** represented this trend of the late Ming and early Ch'ing periods. Such tendency coupled with an attempt to revisit the Confucian classics, provided an agenda for a detailed textual scholarship called *Han-hsüeh*, or Han learning, and *k'ao-cheng hsüeh*, or evidential research, in the **Ch'ing dynasty**. See also *shu-yüan academy*.

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Meskill, John Thomas, with J. Mason Gentzler, eds. *An Introduction to Chinese Civilization*. New York: Columbia University Press, 1973.

Ming-i tai-fang lu

Written by **Huang Tsung-hsi** in 1663, the *Ming-i tai-fang lu*, or *Waiting for the Dawn: A Plan for the Prince*, is a critique of totalitarian government. It consists of twenty-one chapters, each focusing on one topic such as sovereign, minister, law, and school. The first part of its title, *ming-i*, literally "the bright being exterminated," is the name of a hexagram found in the *I ching*, or *Book of Changes*. The hexagram has the sun under the earth, implying a wise

minister under a ruler of dark nature, where it is advantageous to maintain correctness in the face of difficulties. Obviously, in Huang's usage, it also refers to the extermination of the **Ming dynasty** by the Manchus between 1644 and 1661.

The target of attack in the *Ming-i tai-fang lu*, however, was not only the new **Ch'ing dynasty**, but also the timeworn autocratic monarchy in Chinese history, particularly the ruler who regarded the empire as his private possession instead of a public property. Huang pointed out that such a ruler was the major danger in the world. He further contrasted the ancient ruler with the contemporary. In ancient times, for example, it was the ruler who served the world; in Huang's time, the opposite. For Huang, sovereign prince and minister are different names of the same duty. Their relation should be like that of teacher and student or friends.

The *Ming-i tai-fang lu* brings forth Huang's view that human nature is born to be selfish, but that is not the problem. The problem is that the ruler reaps all profits at the expense of the people. To solve the problem, Huang suggested removing the autocratic ruler so that everybody could gain his or her own profits. Thus Huang argued that the order of the world lay not in the rise of the ruler, but in the happiness of the people. This was actually developed from **Mencius'** political ideal. Before the ideal could be realized, Huang insisted that schools should be allowed to comment on government affairs so as to keep the ruler's power in check. Thus, a bridge was built between the **Tung-lin Party**, of which Huang's father **Huang Tsun-su** was a member, and the late Ch'ing democratic movement.

In the work, Huang also sought to formulate land and tax reforms. On the one hand, based on the Confucian model, he advocated restoration of the ancient **well-field system**; on the other, to suit the needs of the commodity economy, industry and commerce were

considered to be fundamental. Yet the most basic reform, as Huang maintained it, was that of education, especially the transformation of prevailing habits and social customs. The *Ming-i tai-fang lu*, with all the provocative ideas, was once banned in the early Ch'ing period. See also *li* (profit).

de Bary, Wm. Theodore. *Waiting for the Dawn: A Plan for the Prince*. New York: Columbia University Press, 1993.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism. Vol. 2, The Yi King*. Delhi, India: Motilal Banarsidass, 1966.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Ming-ju hsüeh-an

Completed after 1676 by **Huang Tsung-hsi**, the *Ming-ju hsüeh-an*, or *Records of Ming Scholars*, is regarded as the most sophisticated study of **Neo-Confucianism** in the **Ming dynasty** in the historical context. It covers 202 Ming Confucians, classifying them into nineteen schools. Profiles are given, followed by quotations from the scholars' works and remarks from the author on their teachings. It sets a model and standard for systematic studies of the Confucian tradition as well as intellectual history in China. Written before Huang's **Sung Yüan hsüeh-an**, or *Records of Learning in Sung and Yüan*, the *Ming-ju hsüeh-an* was first published in 1693, two years before his death.

The organizing principle for the *Ming-ju hsüeh-an* is the philosophical linkages between individual scholars. In this sense Huang was not only charting the genealogy of Ming thought, like what had been done in the **Sheng-hsüeh tsung-ch'uan**, or *Orthodox Transmission of the Learning of the Sages*, and the **Li-hsüeh tsung-ch'uan**, or *Orthodox Transmission of the Learning of Principle*, but was also

unfolding his own philosophy. He traced his own teachings to **Wang Yang-ming** and highly praised his teacher **Liu Tsung-chou**. In fact, a number of statements made by Liu about others were cited in the book. Confucian scholar Julia Ching has pointed out that Huang's allegiance to Wang Yang-ming is demonstrated by the degree to which the entire account of Ming scholarship is overarched by the **Wang Yang-ming School**. Still this does not mar his understanding and presentation of the figures from various perspectives, even those he disagreed with and bluntly criticized.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

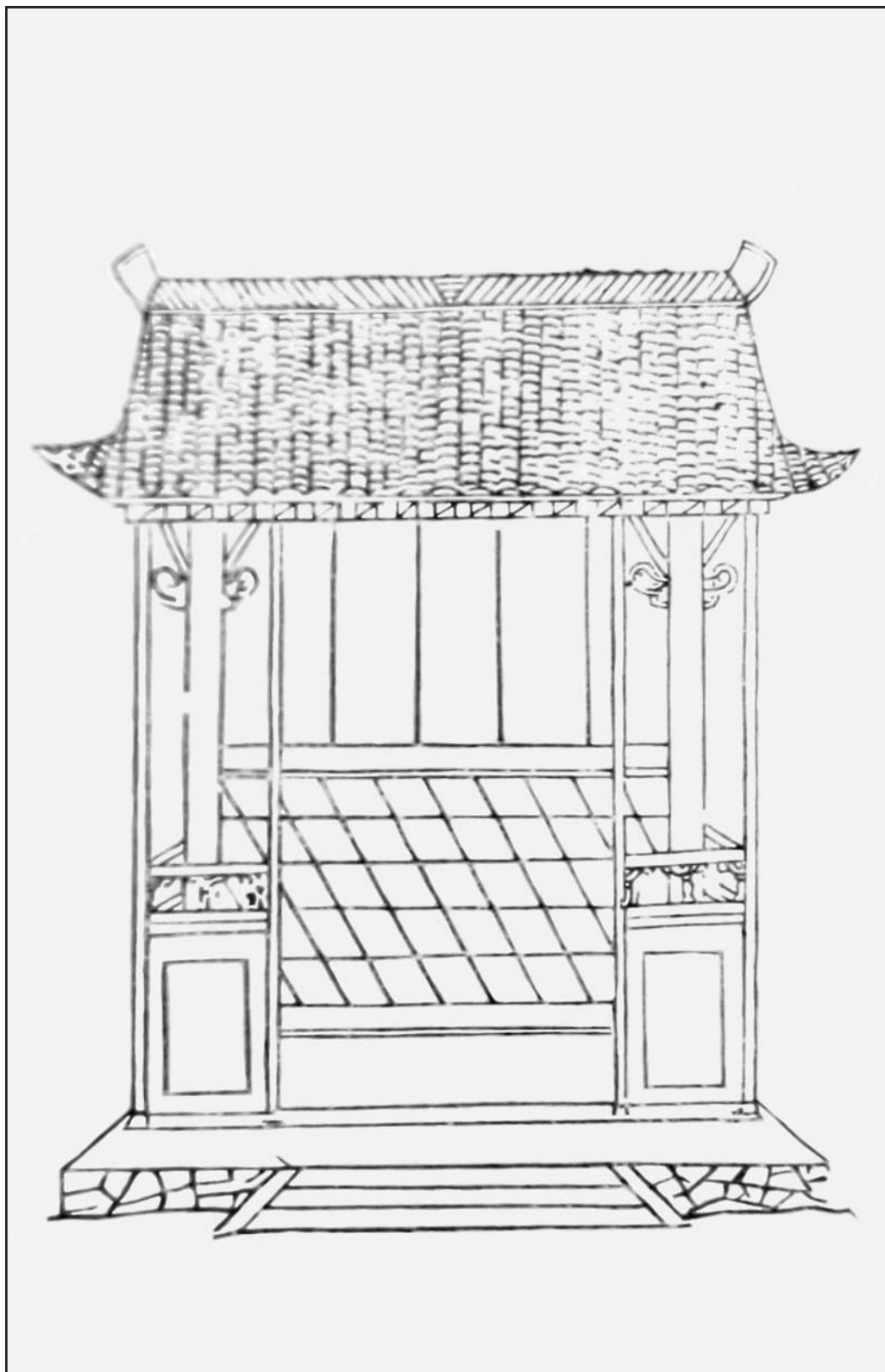
Ming-ju Wang Hsin-chai hsien-sheng i-chi

Compiled by Yüan Ch'eng-yeh, the *Ming-ju Wang Hsin-chai hsien-sheng i-chi*, or *Collected Surviving Works of the Ming Confucian Master Wang Hsin-chai*, is a late **Ch'ing dynasty** collection of **Wang Ken's** writings. It is mainly based on the **Hsin-chai Wang hsien-sheng ch'üan-chi**, or *Complete Works of Master Hsin-chai Wang*, of the **Ming dynasty**, but includes some works of Wang Ken's son **Wang Pi**.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Ming-t'ang (Hall of Light)

A politico-religious center of antiquity, the *ming-t'ang* was the place for an audience with the king or emperor, **sacrifices** to gods or **ancestors (tsu)**, celebrations, appointments, education, and other grand ceremonies. According to traditional accounts, it functioned as the imperial ancestral temple as well as the **t'ai-hsüeh (National University)** at the



The hall of light, often facing south for sunshine, is a politico-religious locus of ancient rites.

same time. In order to go back to the **Duke of Chou's** sacrificial performances, the emperor **Han Wu Ti** followed the Confucians' advice to re-establish it as the **ceremonial center**. From the **Han dynasty** on, the hall was usually built on the southeastern outskirts of the capital. This represents a Confucian gesture of preserving the ideal system of the **Chou dynasty**.

Soothill, William Edward. *The Hall of Light: A Study of Early Chinese Kingship*. Edited by Lady Hosie and G. F. Hudson. London: Lutterworth Press, 1951.

Ming-tao (hsien-sheng) wen-chi

The *Ming-tao (hsien-sheng) wen-chi*, or *Collection of Literary Works by (Master) Ch'eng Hao*, is a major collection of writings of the **Sung dynasty** Neo-Confucian **Ch'eng Hao**. Compiled by **Yang Shih** and edited by **Chang Shih (Ch'ih)**, it is included in the *Erh Ch'eng ch'üan-shu*, or *Complete Works of the Two Ch'engs*. The collection consists of a variety of genres including poetry and letters, which as sources of insight into Ch'eng Hao's thought are not secondary in significance to his philosophical essays.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Min Sun

See **Min Tzu-ch'ien**.

Min Tzu-ch'ien

(536–487 B.C.E.) Native of the state of Lu and direct disciple of **Confucius**; also known as **Min Sun**. Min Tzu-ch'ien is listed in *Lun yü (Analects)* 11.3 as one of ten disciples noted for certain specific accomplishments. Min Tzu-ch'ien is said to have been accomplished in *te-hsing* (**virtuous nature**). He is highly praised by Confucius in terms of filial piety,

noting that neither his parents nor his brothers could find anything to criticize in him. Though the affiliation with filial piety is important, he is not profiled for its embodiment as, for example, the disciple **Tseng-tzu**.

Min Tzu-ch'ien is better known for refusing to serve in office when asked by the corrupt Chi family, suggesting it was a virtuous act to refuse such immoral service. The ideal of refusing to serve in office if the conditions were not right, that is, if one was not able to serve a virtuous ruler, was an important one in Confucianism. Min Tzu-ch'ien became one of the examples of that ideal. See also **Confucius' disciples**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Miracle

In the **Han dynasty** Confucian tradition, with the circulation of the *ch'en-shu* (**prognostication text**) and *wei* (**apocrypha**), there appeared to be the possibility of seeing **T'ien (Heaven)** as an agent of miracles. But the Confucian view in general is to emphasize the natural world of which humankind is a part, not the supernatural. With the development of **Neo-Confucianism**, this point became even stronger in terms of the role of **T'ien-li (Principle of Heaven)**, a moral structure underlying, rather than a miraculous force outside, the natural order.

Miscellaneous Characters

See *tsa-tzu*.

Miscellaneous Scholars

See *chu-ju* (**miscellaneous scholars**).

Model Sayings

See *Fa yen* (**Model Sayings**).

Modernization

Modernization has had a major impact on every religious tradition.

Sociologist Robert N. Bellah, who has studied the phenomenon of modernization and its relation to religion, suggests that it has brought fundamental changes either in terms of looking to new ways to act and think about one's religious values or as a retrenchment to what is seen as a threat to a stable and durable tradition. Modernization has been a fundamental shift away from traditional systems. Religious responses, as sociologist John F. Wilson has suggested, can represent a large spectrum of different, if not complex, reactions to modernization, going from a source for the facilitation of modernization to a recalcitrant barrier in opposing virtually all change.

This spectrum is also at work in Confucianism. At one level, the tradition as a historical institution came to an end in the early twentieth century when the **Ch'ing dynasty**, the last imperial regime in China, was overthrown. This observation is based on the fact that institutional components of the tradition simply ceased to exist with the monarchical decay. The most obvious example is the abolition of the **civil service examinations** system in 1905. Certainly, monarchy and bureaucracy were closely related to Confucianism in pre-modern China, but the cessation and change of these elements did not exhaust the influence of Confucianism as an age-old tradition.

How about the Confucian teachings and values? Are these vanishing in the twentieth century? The answer is both yes and no. For **Liang Shu-ming** and the **Hsüeh heng School**, or *Critical Review School*, modernization was wrong and evil; the only hope was a return to the ways of the past. For **Ch'en Tu-hsiu** and other communists, the tradition was dead and incapable of making the transformation to modernization. It was the latter group that sought to replace the Confucian teachings and values with Western ideas and practices.

Still a number of Confucians believed that Confucian teachings and values were instrumental to the modernization

of China. Such attitudes were seen at the outset of the late Ch'ing reform movement with such New Text scholars as **K'ang Yu-wei** and later found in the "Wei Chung-kuo wen-hua ching-kao shih-chieh jen-shih hsüan-yen," or "**A Manifesto for a Re-appraisal of Sinology and Reconstruction of Chinese Culture**" by **T'ang Chün-i**, **Chang Chün-mai**, **Mou Tsung-san**, and Hsü Fu-kuan. It represented the tendency to put Confucianism not only in the context of Chinese civilization, but in world cultures as well. This is a Confucian response to modernization as a global agenda. It may be a fundamental characteristic of modernization that anything which survives from traditional orientations must be able to adapt and expand to a world perspective.

The question remains how to understand Confucianism as the core of Chinese culture. Historian of science Joseph Needham considers the tradition to be an organic one, tracing the ground of modern science back to the philosophy of **Chu Hsi**, while institutional historian Joseph R. Levenson looks upon it as a static one that prevents China from rapid modernization. Levenson argues that Confucian teachings in general, including the early Ch'ing **empiricism**, are neither aimed at nor interested in science. In the case of the Confucian reformers, he asserts that Confucianism was reduced to a mere impulse, a psychological apparatus. **Liang Ch'i-ch'ao**, for instance, was caught in the dilemma of his romantic rhetoric and philosophical belief.

Of course, it is arguable that Levenson's analysis is untenable in different phases of the long development of Confucianism. In his discussion of the introduction of communism into China, for example, Levenson overlooks the subtle effect of Confucianism in shaping the mentality of the Chinese leaders and their followers. In a sense, the so-called communist **ethics** is based on Confucian morality and the communist ideal is a reinterpretation of the

Confucian political goal, particularly the concept of *ta-t'ung*, or Great Unity. This, in conjunction with the communists' concern for the legitimacy of their rulership, partly explains why the **Confucian temple** has been revived recently in mainland China.

The present generation of Confucian scholars have to cope with not only the issue of modernization, but also the problem of postmodernism. While some contemporary Chinese Confucians maintain that Confucianism is the remedy for the moral and social crises in the post-modern age, intellectual historian Lionel M. Jensen studies the tradition against the fin de siècle setting of ecumenical nativism, pointing out the omnipresence of "**Confucius**" as a commodity to be consumed worldwide. The question concerns the viability of Confucian teachings on the cosmopolitan tide of transnational and multicultural values. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Bellah, Robert N. *Beyond Belief: Essays on Religion in a Post-Traditional World*. Berkeley, CA: University of California Press, 1991.

Jensen, Lionel M. *Manufacturing Confucianism: Chinese Traditions and Universal Civilization*. Durham, NC: Duke University Press, 1997.

Levenson, Joseph R. *Confucian China and Its Modern Fate*. 3 vols. Berkeley, CA: University of California Press, 1968.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Wilson, John F. "Modernity and Religion." *The Encyclopedia of Religion*. Edited by Mircea Eliade. 16 vols. New York: Macmillan, 1987.

Monism

A system of philosophy, monism suggests a single ultimate element that underlies and permeates all things.

When applied to Confucianism, it refers to the role of a particular concept regarded as the sole origin of the world, for example **Chia I** and **Ssu-ma Kuang's** notion of *hsü* (vacuity); **Shao Yung's** view of the **Tao (Way)** as identified with the *t'ai-chi* (**Great Ultimate**); **Chang Tsai** and **Tai Chen's** philosophy of *ch'i* (**vitality**); Ch'eng-Chu's idea of **Principle (li)** or **T'ien-li (Principle of Heaven)**; and Lu-Wang's theory of the *hsin* (**heart-mind**). See also **Ch'eng-Chu School**; **dualism**; **Lu-Wang School**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Monotheism

Monotheism as the belief in a single god of omniscience and omnipresence is usually applied to the Abrahamic traditions, Judaism, Christianity, and Islam. There have been attempts to find expressions of monotheism in other cultures. In the case of the Chinese civilization, the role of **Shang-ti (Lord upon High)** and **T'ien (Heaven)** is said to be monotheistic—though intellectual historian Robert Eno has recently argued that the oracle bone inscription *Ti*, meaning Lord or Thearch, may refer to a group of deities rather than a single figure.

There has often been a strictly theological agenda in suggesting the existence of monotheism in religious traditions outside of the Abrahamic traditions and, as a result, it is difficult to sort out its possible existence as a way of understanding other traditions from a perspective driven by personal theological concerns. When used in this way, it has often been referred to as **urmonotheism**.

Eno, Robert. "Was There a High God *Ti* in Shang Religion?" *Early China* 15 (1990): 1-26.

Feigon, Lee. *Chen Duxiu: Founder of the Chinese Communist Party*. Princeton, NJ: Princeton University Press, 1983.

Hsü Chung-Shu. *Chia-ku-wen tzu-tien*.
Ch'eng-tu: Ssu-ch'uan tz'u-shu
ch'u-pan-she, 1990.

Moon

Moon symbolism is associated in many cultures with darkness, femininity, passivity and earth as opposite to the **sun** symbolizing light, masculinity, activity, and sky. In the Confucian tradition, it is expressed in terms of *yin* and is related to the *p'o* (white-soul). See also *hun/p'o* and *yin/yang*.

Moral Character

See *chih* (wisdom); *hsin* (faithfulness); *i* (righteousness or rightness); *jen* (humaneness); *li* (propriety or rites).

Moral Cultivation

See **moral training**.

Moral Effort

See *kung-fu* (moral effort).

Morality

See *Tao-te*.

Morality Book

See *shan-shu* (morality book).

Moral Law

A universally basic pattern of moral life found in the common human nature, moral law is believed by **Mencius** to be a priori and innate in the *wo* (self). **Confucius'** moral law can be summed up in his maxim that one does not impose on others what you yourself do not desire. **Chu Hsi** regards the naturalness of human nature as the **Tao (Way)** followed in everyday life. See also *hsing* (nature).

Lau, D. C., trans. *The Analects (Lun yü)*.
New York: Penguin Books, 1979.

———, trans. *Mencius*. Harmondsworth,
England: Penguin Books, 1970.

Moral Mind

See *hsin* (heart-mind).

Moral Nature

See *hsing* (nature).

Moral Obligation

See *chih* (wisdom); *hsiao* (filial piety); *hsin* (faithfulness); *i* (righteousness or rightness); *jen* (humaneness); *li* (propriety or rites).

Moral Order

See **Principle (li)** and *T'ien-li* (**Principle of Heaven**).

Moral Origin

The Confucian tradition generally attributes moral origin to **T'ien (Heaven)** in the classical tradition and *T'ien li* (**Principle of Heaven**) in the Neo-Confucian tradition. **Confucius**, **Mencius**, and the "**Chung yung**" ("**Doctrine of the Mean**") define *hsing* (nature) as something conferred by T'ien. Mencius insists that the virtues of humaneness, rightness, propriety, and wisdom are located within the self, the *ssu-tuan* (**Four Beginnings**), and that the Four Beginnings are endowed in the individual by Heaven. Unlike **Hsün-tzu** who advocates the transformation of the potentially evil nature through artificial actions, Mencius believes that human nature is morally good in its endowment.

The different approaches of the Neo-Confucian schools of Ch'eng-Chu and Lu-Wang, while grounded in the affirmation of *T'ien-li* as the source of morality, suggest differing locations for its occurrence and thus for its cultivation. The **Ch'eng-Chu School** locates *T'ien-li* within the nature, whereas the **Lu-Wang School** considers one's *hsin* (heart-mind) to be the source. For the former, moral origin is identified with the cultivation of the nature, for the latter it is the innate *liang-chih*, or knowledge of the good. This results in a variety of methods in Confucian and Neo-Confucian **moral training**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Knoblock, John. *Xunzi: A Translation and Study of the Complete Works*. 3 vols. Stanford, CA: Stanford University Press, 1988–94.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

———, trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Moral Training

Moral training has always been the focus of Confucian learning since the beginning of the tradition. For both **Confucius** and **Mencius**, it not only means the introspection of *k'o-chi fu-li*, or disciplining the self and returning to propriety, or *yang ch'i hsing* (**nourishing the nature**), but also the extension of such training to political accomplishments. This process of self-realization, known as *nei-sheng wai-wang* (**sage within, king without**), is detailed in the “**Great Learning**” (“**Ta-hsüeh**”) by the **Eight Steps** with the fifth step *hsiu-shen*, or cultivating the self, as the pivot of training.

The guidelines developed by the Neo-Confucians of the **Sung dynasty** and **Ming dynasty** for moral training are the preservation of *T'ien-li* (**Principle of Heaven**) and the elimination of human desires. For this purpose, the **Ch'eng-Chu School** has brought forth the attitude of *ching* (**reverence or seriousness**) and the outward training method of *ko-wu chih-chih*, or investigation of things and extension of knowledge, the first two of the Eight Steps mentioned earlier. **Wang Yang-ming**, however, puts emphasis on the fourth step, *cheng-hsin*, or rectifying the heart-mind, aiming inwardly at one's innate *liang-chih*, or knowledge of the good. See also *yü* (**desire**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

———, trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Moral Value

See *chih* (**wisdom**); *hsiao* (**filial piety**); *hsin* (**faithfulness**); *i* (**righteousness or rightness**); *jen* (**humaneness**); *li* (**propriety or rites**); *shan* (**goodness**).

Moral Virtue

See *chih* (**wisdom**); *hsiao* (**filial piety**); *hsin* (**faithfulness**); *i* (**righteousness or rightness**); *jen* (**humaneness**); *li* (**propriety or rites**).

Mound Ni-ch'iu

Located near Ch'ü-fu, Mound Ni-ch'iu is the place where **Confucius** was said to be born. It is reflected in Confucius' given and courtesy names, Ch'iu and Chung-ni. According to **Ssu-ma Ch'ien's** work *Shih chi* (*Records of the Historian*), Confucius was born at Mound Ni-ch'iu after his parents had prayed there, and his head was said to resemble the shape of the *ch'iu* or mound. A folktale suggests that the facial features of the newborn Confucius looked so grotesque that his parents abandoned him on the spot. Fortunately, a tiger came to guard and feed the baby until his mother returned to the mound to take him home. See also **Confucian folklore**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Yang, Hsien-i and Gladys Yang, trs. *Records of the Historian*. Hong Kong: Commercial Press, 1974.

Mountain

Mountain symbolism is frequently found in religious traditions. A mountain may be seen as a place of retreat or pilgrimage

with some dimension of sacredness. In Confucianism, mountains have been regarded both as places for retreats and the object of the *feng* sacrifice on mountains. The Five Mountains identified during the Ch'in dynasty, each representing a cardinal direction and corresponding to one of the *wu hsing*, or Five Elements, are not only the loci of rain prayers but also, as historian of religion Terry F. Kleeman points out, the pillars that support the Heaven as well as the boundaries of an integrated civilization. The most famous mountain for the **state cult** is Mount **T'ai-shan**, which is located close to the birthplace of **Confucius**. In the later Confucian tradition, a number of mountains have become actual sites of *shu-yüan* academies, for example, the **White Deer Grotto Academy** at Lu-shan Mountain, the Yüeh-lu Academy at Mount Yüeh-lu, and the Mao Mountain Academy. See also *feng and shan sacrifices; sacred/profane; shu-yüan academy*.

Kleeman, Terry F. "Mountain Deities in China: The Domestication of the Mountain God and the Subjugation of the Margins." *Journal of the American Oriental Society* 114.2 (1994): 226–238.

Mou Tsung-san

(1909–1995) Representative figure of modern Confucianism. Mou Tsung-san is a native of Shantung province. He graduated from Peking University, where he attended **Hsiung Shih-li's** lectures on the new doctrine of consciousness-only. He taught at a number of colleges and universities in mainland China and, after 1949, in Taiwan and Hong Kong. Along with **T'ang Chün-i**, **Chang Chün-mai**, and Hsü Fu-kuan, he published "**A Manifesto for a Re-appraisal of Sinology and Reconstruction of Chinese Culture**" in 1958. Mou is known for his comparative study of Eastern and Western philosophies.

Scholar of Confucianism John H. Berthrong has pointed out that Mou Tsung-san's contribution is in building a

base for a **New Confucianism**. Through his works, especially the *Hsin-t'i yü hsing-t'i*, or *Heart-Mind and Nature*, Mou places emphasis on the heart-mind and nature, regarding them as the elements that have maintained the **essence** of **Confucius'** and **Mencius'** teachings. He focuses on the *I ching*, or *Book of Changes* and the "**Chung yung**" ("**Doctrine of the Mean**"), but excludes the "**Great Learning**" ("**Ta-hsüeh**"), the classic central to **Chu Hsi's** interpretation of Confucianism. What interests Mou in **Neo-Confucianism** is the tradition from **Lu Chiu-yüan** to **Liu Tsung-chou**.

For Mou, according to Berthrong, Confucianism is a form of moral **metaphysics** fully informed by religious meaning. He sees the basic structure of the cosmos as fulfilling the Confucian assumption of a moral universe. At the level of the macrocosm is the *T'ien-tao* (Way of Heaven); at the level of the individual is human nature that functions as the repository of the good and heart-mind that realizes this capacity of goodness. What ties the microcosm and macrocosm together is moral practice, which Mou considers to be the embodiment of **jen (humaneness)** or **liang-chih**, or knowledge of the good. Mou believes that *liang-chih* is the root of the existence of Heaven, earth, and all things.

The task before humankind is to manifest this humaneness or goodness to the world in order to pursue sagehood. Mou opposes Chu Hsi on the grounds of committing too much to the rational and intellectual process of knowledge acquisition, thus failing to grasp the intuition of wisdom. The moral being arising from intuition, however, is not static, but in motion and production. It is this feature of production that Mou refers to as the creativity of the universe, which unfolds the moral nature of the individual. Such is the theoretical foundation of Mou's definition of Confucian religiosity. See also **chih (wisdom)**; **hsin (heart-mind)**; **hsing (nature)**; **macrocosm/microcosm**.

Berthrong, John H. *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue*. Albany, NY: State University of New York Press, 1994.

Mou-Tzu

See “**Li huo lun**” (“**On Dispelling Doubts**”).

Mou-Tzu li huo lun

See “**Li huo lun**” (“**On Dispelling Doubts**”).

Mr. Ch'en's Explanation of Terms

Mr. Ch'en's Explanation of Terms, or the *Ch'en-shih tzu-i*, is one of the alternative titles of the *Pei-hsi tzu-i* or *Neo-Confucian Terms Explained*. See *Pei-hsi tzu-i*.

Mu (Tomb)

The Chinese character for tomb, *mu*, is composed of the phonetic-semantic graph for evening on the top and the radical *t'u*, meaning earth or soil, underneath. Although “earth” denotes the space or place of burial, “evening” suggests the time for visiting, reminiscent of the morning schedule for *miao* (**temple or shrine**). This morning-evening assignment may support historian of art Wu Hung's theory of the temple-tomb dualism that the temple functioned as the center of ancestral cult, whereas the tomb was dedicated to one's father only.

The *mu* was originally a grave without a mound. In its development during the Warring States period, according to Wu Hung, mound and chamber were successively added to it. The First Emperor of Ch'in even built a road to connect his temple with the enlarged mausoleum. The importance of the tomb reached its zenith when the **Han dynasty** rulers shifted the emphasis from temples to tombs and initiated the mausoleum **sacrifice**. Though funerary ritual was regarded as unorthodox and was abolished by the

Wei kingdom, the tomb remains a monument for commemorating the dead and the care of it is always considered an expression of *hsiao* (**filial piety**) in the Confucian tradition.

Wu Hung. “From Temple to Tomb: Ancient Chinese Art and Religion in Transition.” *Early China* (1988). Volume 13.

Mu-chu (Tablet)

See *shen-wei* (**tablet**).

Mu K'ung-hui

(1479–1539) Representative of the **Northern Wang School** during the **Ming dynasty**; also called Mu Po-ch'ien and Mu Hsüan-an. Mu K'ung-hui was one of the few northerners who followed **Wang Yang-ming**. Mu was from Shantung, Confucius' native province. His career was composed of several official positions following his successful completion of the *chin-shih* examination for his Metropolitan Graduate degree in 1505. He served in the Hanlin Academy, the Ministry of Rites, the National University, and the court of imperial **sacrifices**.

Huang Tsung-hsi suggests in his *Ming-ju hsüeh-an*, or *The Records of Ming Scholars*, that Mu K'ung-hui was particularly drawn to Buddhism probably because of his failure to study Wang's teachings thoroughly enough. Mu expresses his concern for the inadequacy of earlier Confucian teachings upon internal learning of the self, but he seems to be unable to distinguish between the philosophy of Wang Yang-ming and that of the Buddhists. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Multitude

See *chung* (**people**).

Music

The Chinese character for music, *yüeh*, is a pictograph of a stringed instrument. Music as a key element in the Confucian tradition is often associated with rites. The “**Yüeh chi**,” or “Records of Music,” highlights *ho*, or harmony, as the distinguishing feature of music and emphasizes its didactic effect. This explains why music is included in the **Six Arts** of Confucianism. In addition to its ethical nature, the *Po-hu t'ung* (*White Tiger Discussions*) suggests that music has the religious function of invoking spirits when used in **sacrifices**. The Neo-Confucian **Chou Tun-i** believes that music is an interplay of *yinyang*. See also *li* (**propriety or rites**).

Karlgren, Bernhard. *Grammata Serica Recensa*. 1957. Reprint, Göteborg, Sweden: Elanders Boktryckeri Aktiebolag, 1972.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Myriads of Things

See *wan-wu*.

Mysterious Learning

See *hsüan-hsüeh* (**mysterious learning**).

Mysticism

Mysticism as a unitary experience of the self with the universe and all things within may be used to describe certain features of the Confucian tradition, particularly the religious experience of *wu* (**enlightenment**) elicited from *ching-tso* (**quiet-sitting**). Although the tradition has minimized the experience of enlightenment, there have been a number of expressions of unitary experience which are almost always expressed in terms of oneness with all things in what is perceived to be a thoroughly moral universe.

Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao P'an-lung* (1562–1626). Missoula, MT: Scholar's Press, 1978.

Myth

The Confucian approach to myth is one of interpreting myths as historical accounts. This is best exemplified by **Ssu-ma Ch'ien's** work *Shih chi* (*Records of the Historian*), in which the Confucian historian turned the mythical **Three Culture Heroes** and **Three Sage Kings** into historical persons. Although one may argue that there was little differentiation between myth and history in ancient times, early Confucians were highly selective in choosing their heroes to construct a genealogy of the *Tao-t'ung*, or tradition of the Way. With the passing of time and the growth of Confucianism, stories from the early tradition were made more historic and elements of myth, those of the miraculous and supernatural, were eliminated.

N

Nan-chung Wang School

A **Ming dynasty** Neo-Confucian school, the Nan-chung or South-Central Wang School covers the large region of modern Kiangsu, Chekiang, and Anhwei provinces with Nanking as the center. The school includes a number of the famous disciples of **Wang Yang-ming** who either come from or serve in office in Nanking, but they are also associated with other schools. **Huang Tsung-hsi** suggests in his *Ming-ju hsüeh-an* or *The Records of Ming Scholars* that after Wang Yang-ming's death there was widespread proselytizing of his teachings led by **Wang Chi** throughout this area, resulting in a split of the **Wang Yang-ming School**. The Nan-chung Wang School is represented by **T'ang Shun-chih** and Hsüeh Ying-ch'i.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Nan Jung

(c. 5th–6th century C.E.) One of the minor disciples of the twenty-five disciples of **Confucius** listed in the *Analects*. In one passage he is noted as repeating lines from the *Shih ching*, *Book of Poetry*, a focus upon literary tradition that would find favor with Confucius. In another passage Confucius' comment is made, presumably referring to holding a position, that he was neither passed over in times when the **Tao (Way)** existed nor expelled when the Way did not prevail. His virtuous standing is indicated by two passages that refer to his being given Confucius' elder brother's daughter in marriage.

Nan Jung is said to be the same person as Nan-kung K'uo, who gained Confucius' respect through questions about the sages of antiquity. Confucius refers to his virtue and his embodiment of the ideal of the *chiün-tzu* (**noble person**). See also **Confucius' disciples** and *Lun yü* (*Analects*).

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Nan-kung K'uo

See **Nan Jung**.

National University

See *t'ai-hsüeh* (**National University**).

Natural law

See **Tao (Way)** and *T'ien-li* (**Principle of Heaven**).

Naturalness

See *tzu-jan*.

Natural Order

See *i* (**change**).

Nature

As human nature, see *hsing* (**nature**); as environment, see **Confucian ecology**.

Nature-and-Destiny (School)

See *hsing-ming* **group**.

Nature Conferred by Heaven

See *T'ien-ming chih hsing*.

Nature of Heaven and Earth

Translation of *T'ien-ti chih hsing*. See *T'ien-ming chih hsing*.

Nature of Rightness and Principle

Translation of *i-li chih hsing*. See *T'ien-ming chih hsing*.

Nature of Temperament

See *ch'i-chih chih hsing*.

Nei-hsüeh (Inner School)

A term of rich connotations, the *nei-hsüeh* or Inner School first refers to the study of *ch'en*, prognostication, and *wei* (**apocrypha**) when it reached its zenith in the early Later **Han dynasty**. It was so-called “inner” because the learning of such prognostication texts as “**Ho t'u**” (“**River Chart**”) and “**Lo shu**” (“**Lo Writing**”) were considered esoteric. To its contrary is the *wai-hsüeh* (**Outer School**) dedicated to the study of the **Five Classics**.

Later the Buddhists used *nei-hsüeh* to refer to Buddhism, in which the word *hsüeh* was a Chinese translation of the Sanskrit *vidyâ*, meaning knowledge or learning. In this case, all other schools including Confucianism and Taoism were regarded as *wai-hsüeh*.

During the late **Ch'ing dynasty**, the term *nei-hsüeh* was borrowed by the Confucian reformer **Chang Chih-tung** to describe Sinology, in particular Confucian **ethics**. It was defined as “inner” not only because of its Chineseness, but also because Chang considered Confucianism to be largely a moral learning of self-cultivation as well as family relations. On the contrary, the Outer School, now Western learning or Occidentalism, was merely for technology and economics. See also *ch'en-shu* (**prognostication text**) and *ching-hsüeh* (**study of classics**).

Nei hsün (Instructions for the Inner Quarters)

A **Ming dynasty** work composed by the empress née Hsü of Emperor Ch'eng Tsu, the *Nei hsün* or *Instructions for the Inner Quarters* is designed to address issues of Confucian learning for women. As intellectual historian M. Theresa Kelleher has pointed out in her analysis of the text, the writing reflects the broader concerns of Neo-Confucian learning, particularly an emphasis upon

moral and spiritual cultivation aiming at sagehood. Self-cultivation and the pursuit of the goal of sagehood stand as paramount ideals of the Neo-Confucian movement from the **Sung dynasty** to the **Ming dynasty**, but it is particularly during the Ming period that these ideals seem to be at their fullest expression.

The *Nei hsün* consists of twenty chapters with excerpts from earlier Confucian writings, including the *Nü chieh* (**Commandments for Women**) by **Pan Chao**. In addition to general moral instructions and admonitions, this work focuses upon Confucian teachings as a form of inner cultivation and sees the path to sagehood as open to women. It is included in the influential collection of the four texts devoted to the Confucian education of women, namely, the *Nü ssu-shu* (**Four Books for Women**).

Kelleher, M. Theresa. “Confucianism.” *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

Nei-sheng wai-wang (Sage Within, King Without)

Though first found in the Taoist classic *Chuang-tzu*, the phrase *nei-sheng wai-wang*, sage within and king without, is often borrowed to describe a general ideal of Confucian **ethics**. To be a sage within and a king without suggests that one perfects the inner nature to become a moral person and exercises one's virtue through governing to assume the position of ruler. It is an ideal first expressed by **Confucius** that a ruler should have the moral character of the sages of antiquity by perfecting the learning and self-cultivation of his inner nature and displaying such character in the capacity of leadership. **Mencius** further points out that the sage is the best of humanity, while the strongest rulership is to govern by *jen* (**humaneness**). Thus, politics and morality merge into an integral whole. As for **Hsün-tzu**, both sagehood and kingship are to be unified in the ideal personality.

The ideal personality for the Neo-Confucians, however, emphasizes more upon inner sagehood than outer kingship. The **Ch'eng brothers** see Confucius himself and his beloved disciple, **Yen Yüan (Hui)**, as the models of sageship. **Chu Hsi** encourages his students to go inward to the realm of sagehood and opposes **Ch'en Liang's** outward learning for sociopolitical pursuits. Modern Chinese Confucians tend to view *wai-wang* as an extension of *nei-sheng*. **Fung Yu-lan** suggests that only the sages are qualified for leadership. Many contemporary Confucian intellectuals outside mainland China agree that the inner sagehood must be achieved through outer rulership. In other words, the way toward *sheng* and that toward *wang* are the same. Needless to say, this new perspective of *nei-sheng wai-wang* is a product of modern politics. See also **Ch'eng Hao**; **Ch'eng I**; *sheng or sheng-jen (sage)*; *wang (king) title for Confucius*.

Munro, Donald. *The Concept of Man in Early China*. Stanford, CA: Stanford University Press, 1969.

Neither Good Nor Evil

See *wu-shan wu-eh*.

Neo-Confucianism

The term referring to a broad range of development of the Confucian tradition, Neo-Confucianism began in the **T'ang dynasty** but was best known for its **Sung dynasty** and **Ming dynasty** forms and extends to the present day. Distinguished from classical Confucianism, Neo-Confucianism covers different strains of Confucian thought and practice. However, according to intellectual historian Wm. Theodore de Bary, there are some common features across the complexity of the Neo-Confucian movement.

De Bary points first to what he calls a **fundamentalism**. What he means by this is the tendency to identify a set of common core teachings and make

these the basis of one's belief and actions. Certain texts were selected from the classical corpus to redefine learning and self-cultivation, particularly the meaning of the **Tao (Way)**, the Confucian Way in the face of the prevailing Taoism and Buddhism. The second characteristic is "restorationism." It refers to the Neo-Confucian tendency of *fu-ku* or restoration of the ancient order. The model for restoration was the classics, which were seen as records of a golden age when sage kings ruled and moral virtues pervaded.

Other common tendencies in Neo-Confucianism are **humanism**, rationalism, and historical mindedness. The Neo-Confucian humanism attaches importance to the role of humankind in the scheme of things and regards human nature as a reflection of the nature of the universe itself. Such nature is moral and it is precisely in the moralness that humanity is at the center of the world. Rationalism is the belief in the individual's intellectual ability to gain knowledge about the self and the universe. By contrast other traditions, particularly Taoism and Buddhism, often deny the rational as a means of understanding the truth. This does not mean that there were no differences among Neo-Confucians on the methodology of learning, but it does suggest that the world demonstrates a fundamental order and governing moral principle that human beings can fully apprehend. Historical mindedness indicates not only a return to the past, but also the unfoldment of human nature across time through the study of history. **History** is seen as a template of the moral order, which needs to be penetrated to make clear the basic pattern of the universe.

Neo-Confucianism can be traced back to the ideas of the T'ang Confucians such as **Han Yü** and **Li Ao**, whose agenda was to revive the fundamental values of the Confucian tradition against Buddhism and Taoism as well as a state bureaucracy that formalized Confucianism as an avenue for training

officials. However, it was during the Sung period that the major forms of Neo-Confucian thought began to take shape. Coming first out of the **Five Early Sung Masters** and then leading to the great **synthesis** under **Chu Hsi**, the Neo-Confucian teachings of the Sung era focused upon the concept of **Principle (li)**, or **T'ien-li (Principle of Heaven)**. Thus, it is known as the **li-hsüeh (School of Principle or learning of Principle)**.

The School of Principle established its own **Tao-t'ung** or tradition of the Way, a direct lineage that connected the Sung teachers to **Mencius**. It excluded all developments from the **Han dynasty** to the beginning of the Sung era and reinforced the Sung learning as a restoration of the essential teachings of **Confucius**. The School of Principle believed that a human being could understand **T'ien (Heaven)**, that the Principle of Heaven could be found in all things, and that one should gain as wide a spectrum of knowledge as possible. Book learning was the focal point, but so too human relations and observation of the world itself. The text that came to the forefront of attention was the "**Great Learning**" ("**Ta-hsüeh**") to which Chu Hsi added his famous commentary on the learning steps of **ko-wu chih-chih**, investigation of things and extension of knowledge.

At the same time, **Ch'eng Hao** and **Lu Chiu-yüan** represented a point of view that learning should be directed toward the inner heart-mind. This thought, particularly as it culminated in the teachings of **Wang Yang-ming** during the Ming period, became known eventually as the **hsin-hsüeh (School of Heart-Mind)**. Wang suggested that the focus of the "Great Learning" was not upon **ko-wu (investigation of things)**, but rather **cheng-hsin**, rectification of the heart-mind. He also interpreted **chih-chih (extension of knowledge)** as **chih liang-chih**, extension of knowledge of the good.

The two ways of learning, the **li-hsüeh** and the **hsin-hsüeh**, are generally regarded as the twin mainstreams of

Neo-Confucianism, one emphasizing an externally based process of learning and the other, an inward self-cultivation. Neo-Confucianism, however, did not stop with these two perspectives. By the end of the Ming period some Confucians proposed a **shih-hsüeh** or practical learning. The move was to eliminate from the tradition the tendency toward abstraction and turn to pragmatic applications of basic Confucian ideas.

In the **Ch'ing dynasty** such quest for the practical evolved into the **Han-hsüeh** or Han learning and **k'ao-cheng hsüeh**, evidential research. Then the climate was to remove all abstraction and to return to close textual studies to seek for the truth, but Neo-Confucianism continued its philosophical agenda into modern times. Both the **li-hsüeh** and the **hsin-hsüeh** found echoes in the teachings of modern thinkers such as **Fung Yu-lan**, **Ho Lin**, **Hsiung Shih-li**, and their successors, who renews afresh the theoretical interests of the Sung and Ming Neo-Confucians in the context of contemporary Chinese-Western comparative philosophy. See also **hsing (nature)** and **hsin (heart-mind)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore. "Some Common Tendencies in Neo-Confucianism." *Confucianism in Action*. Edited by David S. Nivison and Arthur F. Wright. Stanford, CA: Stanford University Press, 1959.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Neo-Confucian Terms Explained
See **Pei-hsi tzu-i**.

New Confucianism

Known in Chinese as *hsin ju-chia* or *hsin ju-hsüeh*, New Confucianism is a modern inheritance of **Neo-Confucianism**. It emerged in the 1920s as a product of interaction between the Chinese tradition and Western learning. The school aims to carry on the Neo-Confucian **Tao-t'ung** or tradition of the Way and to modernize Chinese culture in a global context. The movement began in 1921 with the publication of **Liang Shu-ming's** *Tung-Hsi wen-hua chi ch'i che-hsüeh* or *Eastern and Western Cultures and Their Philosophies*, in which the author compares and contrasts Chinese culture with Indian and Western civilizations, concluding that only Confucianism leads to the truth of life. This was followed by a series of writings by **Hsiung Shih-li**. Hsiung suggests that the Confucian value must be re-established as the *t'i* or substance before adopting Western culture as its *yung*, function.

Bearing the *t'ilyung* (**substance/function**) binarism in mind, Hsiung's disciples and followers developed different systems in the 1930s and 1940s. The most outstanding ones were the **Hsin li-hsüeh**, or new learning of Principle, of **Fung Yu-lan** and the **hsin hsin-hsüeh**, or new learning of the heart-mind, of **Ho Lin**. While Fung utilized new realism to interpret the Ch'eng-Chu **li-hsüeh** (**School of Principle or learning of Principle**), Ho explicated the Lu-Wang **hsin-hsüeh** (**School of Heart-Mind**) in the light of Neo-Hegelianism. Ho advocated the use of Western philosophy to elaborate Neo-Confucianism and the absorption of Christian essence to enrich the Confucian code. He asserted that New Confucianism would become the mainstream trend of thought in modern China. Ironically, the New Confucian movement retreated to Taiwan and Hong Kong in 1949 when communism took over the mainland. Both Ho and Fung, being in China, were forced to accept Marxism.

The 1950s and 1960s witnessed the rise of a group of New Confucians in Hong Kong and Taiwan. Most of them, including **Fang Tung-mei**, **T'ang Chün-i**, and **Mou Tsung-san**, were well-trained in both traditional Chinese culture and modern Western philosophy, and thus were good at Chinese-Western comparison. The 1958 "Wei Chung-kuo wen-hua ching-kao shih-chieh jen-shih hsüan-yen" or "**A Manifesto for a Re-appraisal of Sinology and Reconstruction of Chinese Culture**," drafted by T'ang and co-authored by Mou, **Chang Chün-mai**, and Hsü Fu-kuan, marked the high tide of the movement. Later works such as Mou Tsung-san's *Hsin-t'i yü hsing-t'i* or *Heart-Mind and Nature* continued to urge a reconstruction of the Confucian moral subjectivity. The marginal position of these self-exiled Confucians often yielded a passion of diaspora and an obsession of China in their discourses.

The third wave of New Confucianism appeared in the 1980s with the second-generation Hong Kong, Taiwan, and overseas Chinese Confucians coming to maturity. Confucian scholars such as Chin Yao-chi, Liu Shu-hsien, and Tu Weiming, and intellectual historian Yu Ying-shih reflect on the spiritual crisis of modern life. They point out that **modernization** is not simply Westernization, suggesting a critical inheritance and creative transformation of the Confucian tradition to respond to the challenge of Western culture. Other issues like the religious dimension of Confucianism are also explored. See also **Ch'eng-Chu School** and **Lu-Wang School**.

Berthrong, John H. *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue*. Albany, NY: State University of New York Press, 1994.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

New Culture Movement

See **May Fourth movement**.

New Development of Confucian Thought

See “**Ju-chia ssu-hsiang te hsin k'ai-chan.**”

New Doctrine of Consciousness-Only

See *Hsin wei-shih lun*.

New Forms for the Five Categories of Rites of the Cheng-ho Period

See *Cheng-ho wu-li hsin-i*.

New Interpretation of the Institutes of Chou

See *Chou kuan hsin-i*.

New Learning

See *hsin-hsüeh* (new learning).

New Learning of Principle

See *Hsin li-hsüeh*.

New Learning of the Heart-Mind

See *hsin hsin-hsüeh*.

New Text/Old Text (chin-wen/ku-wen)

When the First Emperor of the Ch'in dynasty engaged in what became known as the “**burning of the books,**” he effectively destroyed many of the Confucian texts. A vast amount of the extant literary tradition remained, however, and was still kept in the imperial library which, unfortunately, was burned to the ground by General Hsiang Yü during his strife with **Han Kao Tsu** in the siege of the Ch'in capital. To protect texts from destruction, copies were sequestered away and only

during the **Han dynasty** did some of these copies re-emerge. The problem that developed focused upon the appearance of two distinct versions of a number of the same texts.

The two versions differed from each other in substantial ways and became known as the New Text, *chin-wen*, and Old Text, *ku-wen*. The New Text version, written down in contemporary Han official script from the oral traditions of the Warring States period, had the lack of pre-Ch'in textual basis. It was the version originating in the Confucian scholarship of the Former Han dynasty and was first considered by the prominent Confucian **Tung Chung-shu** to represent the classical literary tradition. The New Text School had, however, a philosophical agenda that emphasized *yinyang* cosmology, theory of portents, prognostication and in general ascribed a great deal more cosmological significance to historical events than appeared to have been the tradition of the early **Chou dynasty**. The *Kung-yang chuan* commentary, with its esoteric interpretation of the profound significance of the *Ch'un ch'iu*, was a major favored text of the school for both philosophical and political reasons. The school raised **Confucius** to a level of supernatural founder with many tales of the miraculous associated with his life. They also tied Confucius directly to the authorship of the **Six Classics**.

The Old Text version came to light after the New Text version. So-named because the texts were written in a very old style of the Chou dynasty, they were ostensibly discovered in the walls of the house of Confucius, thus affirming their authenticity. The major Old Texts included the *Shu ching* or *Book of History*, the *Chou li* or *Rites of Chou*, and the *Tso chuan* commentary. Because of their late discovery there have been ongoing debates about their authenticity and many claims that they represent forgeries. The Old Text School venerated the **Duke of Chou**, stripped Confucius of his supernatural role, divorced him from authorship of the classics, and



General Hsiang Yü's burning of the imperial library caused the problem of two distinct versions of early Confucian texts.

generally presented the classics without an overlay of *yin/yang* philosophy. The Old Text School also had its followers among the prominent Confucian scholars of the Han dynasty. They emphasized textual research, philology, and archaeology.

A number of issues surrounding the Old and New Text versions were settled, at least for a certain amount of time, during the reign of Emperor Wu Ti of the Han dynasty through the establishment of a committee to determine authenticity of the versions of the classics. Though continuing debates had surfaced around a variety of issues with the classics, the New Text version of the classics established by **Han Wu Ti** had generally been accepted as authentic until the Old Text School rose in the late Former Han dynasty. During the Hsin dynasty Erudites for the Old Text School were first established under **Liu Hsin's** proposal. The immediate concern of the old and new text versions finally subsided in the last years of the later Han dynasty because of **Cheng Hsüan**, who epitomized the thought of both schools. The Old Text School had been very influential from the Later **Han dynasty** to the **Ch'ing dynasty**. It was during the late Ch'ing period that the New Text scholarship was revived, particularly by **Liao P'ing** and **K'ang Yu-wei** who used it as the theoretical basis for the 1898 **Hundred Days of Reform**. See also *chin-wen chia* (New Text School); *esoteric/exoteric*; *ku-wen chia* (Old Text School).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

New Text School

See *chin-wen chia* (New Text School).

Nieh Pao

(1487–1563) Member of the **Chiang-yu Wang School** of the **Ming dynasty**; also known as Nieh Wen-wei and Nieh Shuang-chiang. He was a native of

Kiangsi province. Attaining the *chin-shih examination* for his Metropolitan Graduate degree in 1517 and given a series of government positions, he was responsible for building up military forces to deter frontier raiders from invasion. Nieh was imprisoned between 1544 and 1549 due to accusations of corruption. Upon his release he was elevated to Minister of War and then to Grand Guardian of the Heir Apparent. But as his military advice began to be questioned, he was demoted in rank and allowed to retire.

Nieh Pao had visited **Wang Yang-ming** and upon the latter's death in 1528, he held a memorial ceremony for him and claimed to be his disciple. It was the later extended prison term that permitted Nieh to begin his serious study of Wang Yang-ming and complete his major philosophical writing, the *K'un-pien lu* or *Records of the Toils of Understanding*. His approach to Wang's teachings was to emphasize the need for *kung-fu* (moral effort) to realize *liang-chih*, knowledge of the good, which he defined as the *wei-fa* or unmanifest *pen-t'i*, original substance. For Nieh, such effort is nothing but *chu-ching* (regarding quietude as fundamental).

Since Nieh Pao considered the *hsin* (heart-mind) to be quiet and the ultimate substance of the world, he focused upon the practice of *ching-tso* (quiet-sitting) and the quest for inner quietude as the basis for the realization of *liang-chih*. Such effort to nourish the original substance was supported by **Lo Hung-hsien** but criticized by other followers of Wang Yang-ming as a misunderstanding of the nature of *liang-chih* and often portrayed as a form of Buddhist practice. Nieh found in the earlier teachings of Wang an endorsement of quiet-sitting while those who criticized him found in Wang's later teachings a cautionary note on the potential hazards of practicing meditation.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Nine Classics

One of several groupings of the Confucian canon, the Nine Classics emerged as a requirement of the **chu-k'o examinations** or Various Subject Examinations during the **T'ang dynasty**. It referred to the three ritual texts, namely, the **Chou li** or *Rites of Chou*, the **I li** or *Ceremonies and Rites*, and the **Li chi** or *Records of Rites*, the three commentaries to the **Ch'un ch'iu** or *Spring and Autumn Annals*, the **I ching** or *Book of Changes*, the **Shu ching** or *Book of History*, and the **Shih ching** or *Book of Poetry*. The grouping, however, was slightly different in succeeding dynasties.

In the **Sung dynasty**, due to the Neo-Confucian movement, the grouping excluded the *I li* as well as the *Kung-yang* and *Ku-liang* commentaries to the *Ch'un ch'iu*, and added the **Hsiao ching** (*Book of Filial Piety*), the **Lun yü** (*Analects*), and the *Book of Mencius*. The Nine Classics of the **Ming dynasty**, as put together by **Hao Ching**, included the **Five Classics** plus the *Chou li*, the *I li*, the *Lun yü*, and the *Book of Mencius*. Some **Ch'ing dynasty** scholars counted the **Four Books** (*ssu-shu*) as one of the Nine Classics. See also **ching** (classic); *Ku-liang chuan*; *Kung-yang chuan*.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Noble Person

One of several translations for the central Confucian concept of **chün-tzu** (noble person). Other translations include profound person, exemplary person, gentleman, superior man, and lordson.

No Desire

See **wu-yü** (no desire).

Non-Ultimate

See **wu-chi** (Non-Ultimate).

Non-Ultimate also/to the Great Ultimate

See **wu-chi erh t'ai-chi**.

Northern School

Chinese culture, as **Liang Ch'i-ch'ao** has pointed out, is conveniently divided into north and south in terms of style and method. The most important division as such in the Confucian tradition is the Northern and **Southern Schools** of **ching-hsüeh** (study of classics) during the chaotic political period of Northern and Southern Dynasties. The Northern School, as represented by the classical scholars of the Northern Dynasties, tended to be conservative. They stuck to the conventions of the Later **Han dynasty**, emphasizing syntactic and semantic analysis of ancient texts. They followed **Cheng Hsüan's** annotations of the **I ching** or *Book of Changes*, the **Shu ching** or *Book of History*, the **Shih ching** or *Book of Poetry*, and the **san li** or Three Ritual Classics. Since the Northern School did not have many innovations of its own, its writings were very limited.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Northern Wang School

Chiefly represented by **Mu K'ung-hui**, the Northern Wang School is a classification used by **Huang Tsung-hsi** in his **Ming-ju hsüeh-an** or *The Records of Ming Scholars* to group together several northern thinkers of the **Ming dynasty** who were followers of **Wang Yang-ming**. See also **Wang Yang-ming School**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Nourishing the Nature

See *yang ch'i hsing* (nourishing the nature).

Nü chieh (Commandments for Women)

A work addressed to her daughters by the prominent female Confucian **Pan Chao**, sister of the **Han dynasty** historian **Pan Ku**, the *Nü chieh* or *Commandments for Women* attempts to describe the role of women in the domestic sphere. Arguing that Confucian teachings should inform the relationships among family members, Pan Chao attaches importance to harmony between husband and wife. Such harmony is based upon the perfection of womanly behavior, in particular the three unconditional obediences on the part of woman to her father before marriage, to her husband after marriage, and to her son after the death of her husband, and the four feminine virtues of moral conduct, proper speech, modest appearance, and diligent work as listed in the *Ilü*, or *Ceremonies and Rites*, and the *Chou li*, or *Rites of Chou*, respectively. A set of rules in everyday life is added to the theoretical elucidation and admonition with an overarching concern for honor.

While the role assigned to women suggests their inferior status to men, what lies behind such status is the general Confucian cosmological view of the interaction, cooperation, and harmony between *yin* and *yang* prevalent in the Han era. Each is assigned different qualities, one passive, the other active. Thus, education for men and women should focus differently. Women are taught to preserve and cultivate their good inborn nature so as to carry out their domestic duties, primarily the bearing of heirs for their husbands. Other principles that they need to learn include humility and infirmity, respect and caution as well as being harmonious with their husbands' brothers and sisters.

As the first work concentrating on feminine **ethics** in Chinese history, the

Nü chieh was widely circulated as a textbook for the education of women. It became the model for several works of the same genre, including the *Nü hsiao-ching* (*Book of Filial Piety for Women*), the *Nü lun-yü* (*Analects for Women*), *Nei hsiün* (*Instructions for the Inner Quarters*), and the *Nü-fan chieh lu* or *A Concise Account of Basic Regulations for Women*. Together with the last three, the text was collected in the so-called *Nü ssu-shu* (*Four Books for Women*) during the **Ming dynasty**. See also *san-ts'ung ssu-te* and *yin/yang*.

Kelleher, M. Theresa. "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Swann, Nancy Lee. *Pan Chao, Foremost Woman Scholar of China, First Century A.D.; Background, Ancestry, Life, and Writings of the Most Celebrated Chinese Woman of Letters*. New York: Center for Chinese Studies, 1960.

Nü hsiao-ching (Book of Filial Piety for Women)

Like the *Nü lun-yü* (*Analects for Women*), the *Nü hsiao-ching*, *Book of Filial Piety for Women*, attempts to give general instruction to women based upon Confucian teachings. Written during the **T'ang dynasty** by Ch'en Miao's wife, née Cheng, it represents an effort to promote the ideas set forth in the *Nü chieh* (*Commandments for Women*) of **Pan Chao**. The text is originally intended to give advice to the author's niece, who was married into the court as a consort. Similar to the *Hsiao ching* (*Book of Filial Piety*) that sees *hsiao* (*filial piety*) as a central virtue transcending all others, the *Nü hsiao-ching* regards women as the critical figure in the moral education and cultivation of

the entire family. This role is also found in a woman's relation to her husband, who may need his wife's moral instruction in order to fulfill his own moral character. In this respect, the women's role in the household is comparable to men's. See also **women in Confucianism**.

Kelleher, M. Theresa. "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

Nü lun-yü (Analects for Women)

Authored by Sung Jo-hua and annotated by Sung Jo-chao, two prominent female scholars of the **T'ang dynasty**, the *Nü lun-yü* or *Analects for Women* develops the ideas set forth by the *Nü chieh* (*Commandments for Women*) of **Pan Chao**. Modeled upon the style of the *Lun yü* (*Analects*) of **Confucius**, it suggests the need of Confucian teachings for women in the form of a catechism composed of tetrasyllabic lines. Like the *Lun yü*, which is included in the **Four Books** (*ssu-shu*), the *Nü lun-yü* is also collected in *Nü ssu-shu* (*Four Books for Women*).

Analects for Women is a practical guide for all relationships with which a woman would be involved. It is an applied manual of Confucian teachings for the cultivation of a woman's morals in the many situations of everyday life. Duties to family members and maintenance of the household, including entertaining as well as simply providing daily food and clothes, are covered in detail. The text is filled with examples of appropriate and inappropriate thoughts and actions in personal behavior. See also **Sung sisters** (**Sung Jo-hua and Sung Jo-chao**) and **women in Confucianism**.

Kelleher, M. Theresa. "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Number

See *shu* (**number**).

Numerology

See *hsiang-shu* (**image-number**) and *shu* (**number**).

Numinous

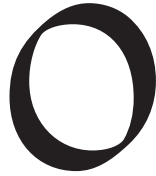
Category of the holy or sacred, the numinous when applied to Confucianism would suggest **T'ien (Heaven)** for the classical tradition and *T'ien-li* (**Principle of Heaven**) or *t'ai-chi* (**Great Ultimate**) for the Neo-Confucian tradition. Another common Confucian expression that can be described as numinous is **Tao (Way)**. See also **sacred/profane**.

Nü ssu-shu (Four Books for Women)

Also known as the *Kuei-ko ssu-shu* or *Boudoir Four Books*, the *Nü ssu-shu* or *Four Books for Women* is a grouping of four major texts of Confucian teachings for women by Wang Hsiang of the **Ming dynasty**. Modeled after the **Four Books** (*ssu-shu*) of **Chu Hsi**, the principal collection of Confucian writings for moral learning and self-cultivation, the *Nü ssu-shu* seeks to elevate the texts for the education of women to a status parallel to the *ssu-shu*. The collection includes *Nü chieh* (*Commandments for Women*), the *Nü lun-yü* (*Analects for Women*), *Nei hsiün* (*Instructions for the Inner Quarters*), and Wang Hsiang's mother's *Nü-fan chieh lu* or *A Concise Account of Basic Regulations for Women*. It remained influential until the end of the imperial period.

Kelleher, M. Theresa. "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.



Obligation

See *i* (righteousness or rightness).

Occult

While alchemy is used by the Taoist in quest of **immortality**, the occult arts found in the early Confucian tradition are **astrology**, **feng-shui** geomancy, and **I ching** divination. The focus of attention, however, has generally shifted from the practices of **supernaturalism** to the philosophical pattern of the universe and the moral state of humankind throughout the development of the tradition. Supernatural powers are no longer sought for in the process of learning and self-cultivation, and knowledge of the world as well as all things within is seldom presented as something secret or unknowable. See also **divination**.

Offering Hall

See *tz'u-t'ang*.

Old Text School

See *ku-wen chia* (Old Text School).

Omen

A form of supernatural knowledge about the future, one may be tempted to think of the **I ching** or *Book of Changes* as a Chinese and specifically Confucian example. Although the *I ching* has long been used for **divination**, the very concept of **i** (change) is not so much supernatural knowledge of the future as it is considered a construction of the natural patterns of the universe. In fact, the Confucian writings that contain omens are the **ch'en-shu** (prognostication text) and the *wei-shu*, apocrypha.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

On Dispelling Doubts

See "**Li huo lun**" ("On Dispelling Doubts").

One

The idea of one is found in the writing of the early Confucian **Tung Chung-shu**. Influenced by the philosophy of Taoism, Tung suggested that one was the origin of *wan-wu* or all things. In the initial stage of the Neo-Confucian movement, **Chang Tsai** developed the notion of *t'ai-i*, the great one, and referred one to the **ch'i** (vitality) as the universal **essence** of all things. For Chang, however, one cannot be seen without the establishment of two; in other words, one must be conceived with the other. This may be understood as the unity of opposites.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Oneness, Experience of

Designating a form of mystical experience, the experience of oneness refers to a direct perception of the underlying unity of things. The Confucian experience of oneness is usually expressed in terms of **wu** (enlightenment).

On Fundamentals

See "**Pen lun**" (On Fundamentals).

On Reading the General Mirror

See *Tu T'ung-chien lun*.

On Reading the Rites: A General Study

See *Tu Li t'ung-k'ao*.

On the ju

See *Shuo ju*.

On the Learning of the Emperors

See "Ti-hsüeh lun."

Oracle

See *sheng* or *sheng-jen* (sage).

Ordeal

Ordeal as a religious test is mentioned by **Mencius** in describing the severe trial experienced by a person before he/she receives a great mission from **T'ien (Heaven)**. Mencius uses the sage king **Shun** and other historical figures as examples of those who have endured mental and physical hardships in stimulating their heart-minds and toughening their nature. For the Confucians, such painful tests are a means of self-cultivation. See also *hsin* (heart-mind) and *hsing* (nature).

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Organic Holism

Phrase used by Confucian scholar Tu Wei-ming to describe the Confucian worldview that sees all things as interconnected in one process of *sheng-sheng*, production of life. Such evolving life is thoroughly moral in character and is imbued with **T'ien-li (Principle of Heaven)**. In organic holism, the unity of all things is expressed in terms of *Chang Tsai's monism* of *ch'i* (vitality).

Tu Wei-ming. *Confucian Thought: Selfhood as Creative Transformation*. Albany, NY: State University of New York Press, 1985.

Organismic Process

Used by Frederick Mote to describe the Confucian cosmogony, the phrase "organismic process" suggests a spontaneous creation without a separate creator. It stresses the interconnections among all things as measured by their capacity to embody and manifest the **T'ien-li (Principle of Heaven)** as well as the evolution of *sheng-sheng*, production of life. In such a process the ultimate meaning is found within the organic structure of the natural world rather than on some supernatural or transcendental overlay.

Mote, Frederick W. "Confucian Eremitism in the Yüan Period." *The Confucian Persuasion*. Edited by Arthur F. Wright. Stanford, CA: Stanford University Press, 1960.

Original Heart-Mind

See *pen-hsin* (original heart-mind).

Original Substance

See *pen-t'i*.

Orthodox Essentials of the Learning of the Sages

See *Sheng-hsüeh tsung-yao*.

Orthodox Tradition

See *Tao-t'ung*.

Orthodox Transmission of the Learning of Principle

See *Li-hsüeh tsung-ch'uan*.

Orthodox Transmission of the Learning of the Sages

See *Sheng-hsüeh tsung-ch'uan*.

Otherworldliness

While typical of certain religious traditions, otherworldliness is not characteristic of Confucianism. In fact, Confucianism is known for its involvement with the world, not separation from it. Confucianism accuses both Taoism and Buddhism of otherworldliness, seeing it as an **escapism** as well as a failure to fulfill one's basic moral responsibilities.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Outer School

See *wai-hsüeh* (Outer School).

Outline and Digest of the Classified Substatutes in the Comprehensive Institutes of the Great Yüan

See *Ta Yüan t'ung-chih t'iao-li kang-mu*.

Outline and Digest of the General Mirror

See *Tzu-chih t'ung-chien kang-mu*.

Ou-yang Hsiu

(1007–1072) Great writer, historian, and spokesman of the Neo-Confucian movement during the Northern **Sung dynasty**; also named Ou-yang Yung-shu and Tsui-weng. Ou-yang Hsiu was a native of Kiangsi province. He received his *chin-shih* or his Metropolitan Graduate degree in 1030 and was well respected for a career of many successful official positions in governmental service. In literary accomplishments he is known for both prose writing and poetry. His ancient-style prose achieved a new height for the genre. His main historiographic works include the *Hsin T'ang shu* or *New History of the T'ang Dynasty* and the *Hsin wu-tai shih*, or *New History of the Five Dynasties*.

Ou-yang Hsiu's call for reform in his early years on behalf of **Fan Chung-yen** won him a reputation as a Confucian advocate, yet Fan's failure also made him a victim of criticism and chastisement. Rising from demotion, he reentered the world of officialdom as a Hanlin Academician and was promoted to high positions in 1060 and 1061. He resigned several years later when the emperor Shen Tsung ascended the throne. With the rise of **Wang An-shih** and his radical, sweeping reform, Ou-yang Hsiu and other older reformers found themselves more in opposition than in support.

Ou-yang's commitment to Confucianism lies not so much in his involvement with the formulation of **Neo-Confucianism** as in his application of the ethical teachings to the well-being of the people. In this respect, his **Pen lun (On Fundamentals)** argues for the reinstatement of Confucian values and the repression of Buddhism. Echoing with the **T'ang dynasty** Confucian **Han Yü**, Ou-yang suggests that a Confucian reform is necessary in a pervasive fashion because of the general decline of Chinese culture under the influence of centuries of Buddhism. He did not call for a radical opposition to Buddhism, but rather a gradual transformation of Chinese society to return to Confucian values. Ou-yang Hsiu represents the strong current of the Confucian reform movement during the Northern Sung period. See also **chin-shih examination** and **han-lin yüan (Academy of Assembled Brushes)**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Liu, James T. C. *Ou-yang Hsiu: An Eleventh-Century Neo-Confucian*. Stanford, CA: Stanford University Press, 1967.



Ou-yang Hsiu, historian of the Northern Sung dynasty, argued for the reinstatement of Confucian values and the repression of Buddhism.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Ou-yang Hsüan

(1283–1357) Descendant of the famous **Sung dynasty** scholar **Ou-yang Hsiu**; also called Ou-yang Yüan-kung or Ou-yang Kuei-chai. A **Yüan dynasty** scholar specializing in the *Shu ching* or *Book of*

History, he took the **chin-shih examination** to receive his Metropolitan Graduate degree in 1315 and served in office, mainly in the Hanlin Academy, for more than forty years. He was frequently ordered to compile edicts and codes for the court as well as the imperial ancestral temple.

Ou-yang Hsüan was particularly concerned with the Mongols' failure to make up for the statutory codes of the previous dynasties that they had abolished. He believed that the order of society and integrity of the state demanded the protection of a firm set of legal institutions. There was eventually a handbook of regulations known as the *Ta Yüan t'ung-chih*, or *Comprehensive Institutes of the Great Yüan*, but it did not bear the full authority of a formal statutory code called for by Ou-yang Hsüan. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Langlois, John D., Jr. "Law, Statecraft, and *The Spring and Autumn Annals* in Yüan Political Thought." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Ou-yang Te

(1496–1554) Prominent scholar of the **Chiang-yu Wang School** during the **Ming dynasty**; also known as Ou-yang Ch'ung-i and Ou-yang Nan-yeh. A native of Kiangsi province, Ou-yang Te passed the **hsiang-shih examination** or Provincial Examination at an early age, but then traveled to study under **Wang Yang-ming** and did not complete the *chin-shih* or Metropolitan Graduate degree until 1523. He held a series of high offices including Director of Studies in the *kuo-tzu chien* or Directorate of Education at Nanking, Minister of Rites and Chancellor of the Hanlin Academy. He died in office with honor.

Among Wang Yang-ming's disciples, Ou-yang Te held the highest official positions, which allowed him to gain

recognition for Wang's teachings. His constant promulgation of Wang's teachings explains the latter's increasing popularity among the scholars of the day. Ou-yang's own focus was upon the idea of *liang-chih*, knowledge of the good. Basing himself on the "**Great Learning**" ("**Ta-hsüeh**") he saw such self-knowledge as different from the *i*, or will, and perception. While the innate knowledge is always morally good, will and perception may be good or evil and thus cannot be identified with the **hsing (nature)**, nor with the **Principle (li)**. By clarifying this he defended his teacher against **Lo Ch'in-shun's** denouncement.

Ou-yang Te admitted that *liang-chih* could only be acquired through **ko-wu (investigation of things)**, but the investigation, as Wang Yang-ming put it, was first and foremost a process of **cheng-hsin** or rectification of the heart-mind. Thus to *chih-chih* or extend knowledge was not to search for an external principle as the **Ch'eng-Chu School** did, but rather to return to the **hsin (heart-mind)**, the repository of knowledge of the good and the source of all things. Such knowledge, accordingly, was *hsü* or vacuous, not concrete for learning. Ou-yang Te's method of learning was neither active nor quietistic; that is, simply follow *liang-chih* and forget both activity and quietude. The *Ou-yang Nan-yeh hsien-sheng wen-chi* or *Collected Works of Master Ou-yang Nan-yeh* was edited by Ou-yang's disciple Wang Tsung-mu and published in 1556. See also **chih-chih (extension of knowledge)**; **ching (quietude)**; **chin-shih examination**; *han-lin yüan* (**Academy of Assembled Brushes**); **hsü (vacuity)**.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

P

Pa hsing

Pa hsing, meaning eight conducts, refers to the eight virtues of filial piety, brotherly respect, good-neighborliness, good affinity, sympathy, understanding, loyalty, and harmony. During the **Sung dynasty**, these moral conducts formed the basis for rapid progress through the educational system. The *pa-hsing hsüan-kuan fa* or Procedure for Selection Based upon Eight Conducts was one of the changes made to the Three Hall system, in which students known for virtuous conduct could receive degrees without completing the normal examination process, hence lacking educational foundation.

The virtues isolated for the purpose of this recruitment method correspond to the Confucian value system of proper relations among relatives and friends as well as between the ruler and his ministers. The procedure was not employed beyond a short period of time. What lay behind it was an attempt to make an exception to the established system that promoted merit. In the end it was the system of established grades and examinations as represented by the Three Hall system that lasted and laid the foundation for merit-based selection. See also **chung (loyalty)** and **hsiao (filial piety)**.

Chaffee, John W. *The Thorny Gates of Learning in Sung China: A Social History of Examinations*. Albany, NY: State University of New York Press, 1995.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Pa-hsing hsüan-kuan fa

See *pa hsing*.

Pai chia

See **hundred schools of thought**.

Pai-chia hsing

Composed by an anonymous author of the Northern **Sung dynasty**, the *Pai-chia hsing* or *Hundred Family Names* is a primer for children's education that remained popular into the twentieth century. Arranged in tetrasyllabic lines, it is a rhyming text used in elementary schools for memorization of one hundred traditional Chinese surnames. Like the *tsa-tzu* or *Miscellaneous Characters*, the *San tzu ching* or *Three Character Classic*, and the *Ch'ien tzu wen* or *Thousand Character Essay*, it is an essential tool in the foundation of literacy as is informed by the general Confucian belief in the importance of learning and education for all people, even on the simplest level. See also **Hsiao-hsüeh**.

Wu, Pei-yi. "Education of Children in the Sung." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Pai-hsing (Hundred Cognomina)

One of several terms analyzed by philosophers David L. Hall and Roger T. Ames as a designation in early Confucian writings to speak of the masses of people, the term *pai-hsing* or hundred cognomina does not, however, refer to the people as a whole. Instead, it very specifically refers to those families who literally had surnames, that is, those members of the upper classes or those with official titles. When the term is used, it may refer to a large grouping of people but should be understood to preclude the masses as the general population. The latter is most frequently

referred to as *min* (masses), carrying a negative connotation, while *pai-hsing*, being inclusive of the upper classes, carries no such pejorative stigma. See also *chung* (people); *jen* (human); *shu-jen* (common people).

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Pai-lu-tung shu-yüan

See **White Deer Grotto Academy**.

Pain

See **suffering**.

Pai-sha hsien-sheng ch'üan-chi

Containing poems, essays, and letters by **Ming dynasty** thinker **Ch'en Hsien-chang**, the *Pai-sha hsien-sheng ch'üan-chi* or *Complete Works of Master Pai-sha* was first published in 1505 by Ch'en's students. It was revised and prefaced by his disciple **Chan Jo-shui** in 1533 and reprinted in 1551. An enlarged edition published in 1771 was titled *Pai-sha-tzu ch'üan-chi* or *Complete Works of Master Pai-sha*.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Pai-sha School

A **Ming dynasty** Neo-Confucian school, the Pai-sha School is named after its founder **Ch'en Hsien-chang's** native place, Pai-sha village, which is located in what is now Kwangtung province. In his synopsis of the school, **Huang Tsung-hsi** emphasizes the interior focus of learning and self-cultivation as the major characteristic of the school. Ch'en suggests that there is

only one single **Principle (li)** in the universe and that Principle is nothing but the *hsin* (**heart-mind**). With the heart-mind, a *chiün-tzu* (**noble person**) will be able to complete all things in the self.

Since Ch'en advocates *ching* (**quietude**) as the basis of learning and *ching-tso* (**quiet-sitting**) as the method of self-cultivation, students of the Pai-sha School must first practice quiet-sitting to nourish their inner goodness. Ch'en acknowledges the similarity between *ching-tso* and Chan or Zen meditation, and most of his disciples were ascetic. There is a close connection of the school to the rise of the **Ming hsün-hsiieh (School of Heart-Mind)**, with Ch'en serving as the link between **Lu Chiu-yüan** and **Wang Yang-ming**. The most influential follower of the school is **Chan Jo-shui** of the mid-Ming period, whose **Kan-ch'üan School** is regarded by some scholars as a branch of the Pai-sha School.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Jen Yu-wen. "Ch'en Hsien-chang's Philosophy of the Natural." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Pa-kua

See **eight trigrams**.

Pan Chao

(45–c. 120) A poet and highly acclaimed female Confucian of the Later **Han dynasty**. She was the daughter of **Pan Piao** and the sister of the noted historian **Pan Ku**. After the deaths of her father and brother, she completed the unfinished tables and the chapter on astronomy of the *Han shu* or *History of the Han Dynasty* with assistance from the young

mathematician Ma Hsü, and taught **Ma Jung** and others the book.

Serving as a tutor to the women of the imperial family, Pan Chao was also responsible for compiling a work of Confucian teachings for women, namely, *Nü chieh (Commandments for Women)*. The text sought to define the role of women in domestic settings, elucidating the *san-ts'ung ssu-te*, three obediences and four virtues, on the part of women in family life. In addition to the conventional principles, Pan Chao invented a set of daily rules to be practiced by women. Being the first work concentrating on feminine **ethics** in Chinese history, the *Nü chieh* was widely circulated as a textbook for the education of women and was collected in the so-called *Nü ssu-shu (Four Books for Women)* during the **Ming dynasty**. Pan Chao was an early prominent female advocate of Confucianism and became a role model for later women.

Kelleher, M. Theresa. "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Swann, Nancy Lee. *Pan Chao, Foremost Woman Scholar of China, First Century A.D.; Background, Ancestry, Life, and Writings of the Most Celebrated Chinese Woman of Letters*. New York: Center for Chinese Studies, 1960.

Pan-jih ching-tso pan-jih tu-shu

Used only once by **Chu Hsi** to describe the relation between the Confucian form of meditation, *ching-tso (quiet-sitting)*, and learning, *pan-jih ching-tso*

pan-jih tu-shu, a half-day of quiet-sitting and a half-day of reading, becomes a common expression for Neo-Confucians in the *li-hsüeh (School of Principle or learning of Principle)*. It suggests both the importance of the contemplative means of self-cultivation and the need for a balance between such forms of practice and study. The danger of contemplative practice, from the Confucian perspective, is the possibility of the individual's resignation from the world. The Confucian goal remains moral activism in the world and a commitment to society. Quiet-sitting is beneficial only if it is kept within the context of study to serve the goal of moral activism. The expression represents an attempt to stress the necessity of study after meditation. It echoes Confucius' emphasis on both *ssu (thinking)* and *hsüeh (learning)*.

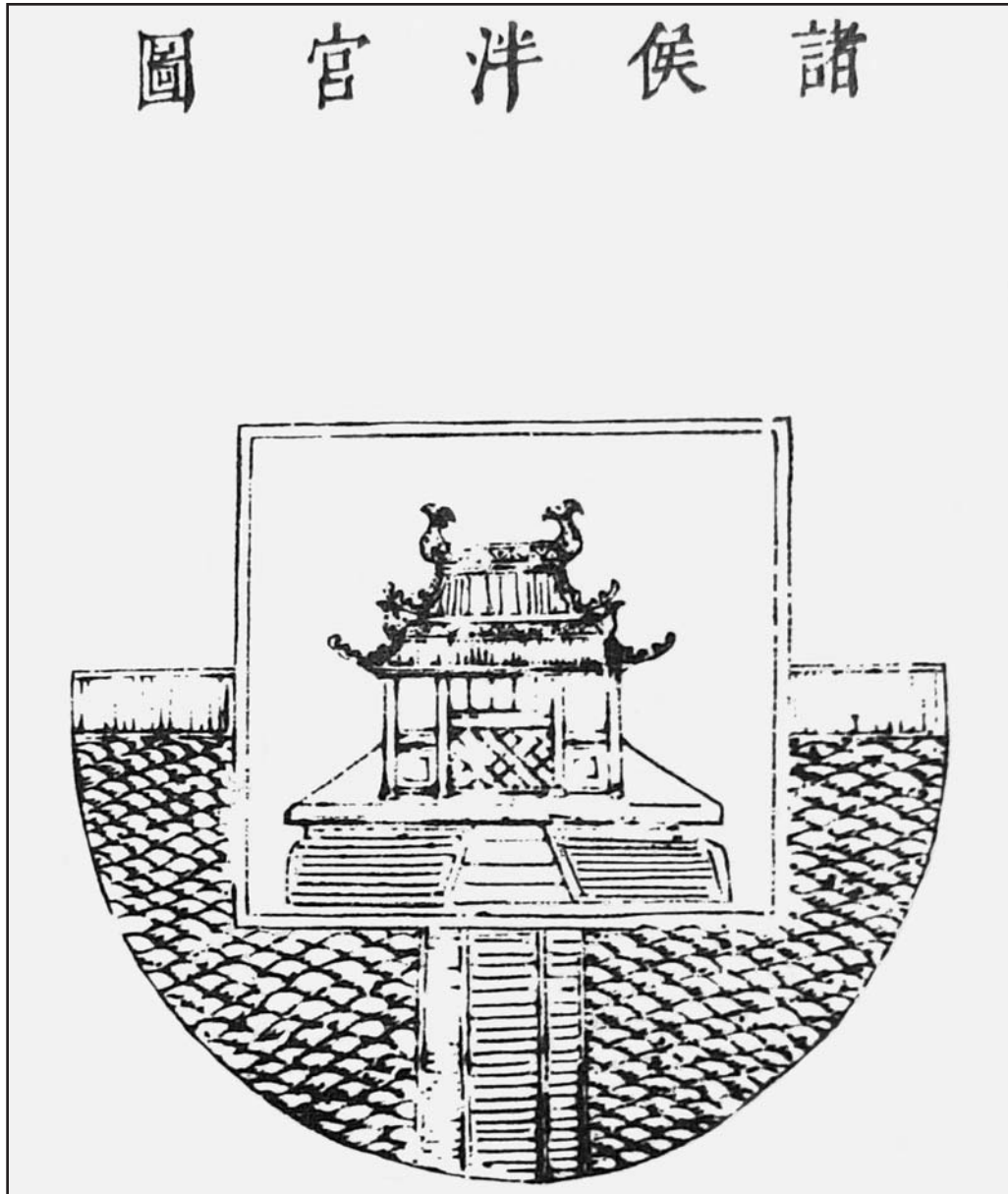
Chan, Wing-tsit. "Chu Hsi and Quiet-Sitting." *Chu Hsi: New Studies*. Honolulu, HI: University of Hawaii Press, 1989.

Taylor, Rodney L. "Chu Hsi and Meditation." *Meeting of Minds: Intellectual and Religious Interaction in East Asian Traditions of Thought*. Edited by Irene Bloom and Joshua A. Fogel. New York: Columbia University Press, 1996.

———. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Pan Ku

(C.E. 32–92) Confucian scholar, poet, and historian of the Later **Han dynasty**. He inherited the writing of the *Han shu* or *History of the Han Dynasty*, from his father, **Pan Piao**, upon his father's death in C.E. 54. Pan Ku was responsible for the completion of most of the work, the rest of which was finished by his sister **Pan Chao** after his death. Following the style of the *Shih chi (Records of the Historian)* but limited to a single dynasty, the *Han shu* became the model



The *p'an-kung*, first found in the Chou dynasty, is a pavilion built on a semicircular pond for imperial education.

for all succeeding dynastic histories.

Pan Ku was also the Compiler of the *Po-hu t'ung (White Tiger Discussions)*, an account of an imperial ordered conference on the **Five Classics** held in C.E. 79, in which he regarded the Five Classics as the sages' elucidation of the Heaven's Five Constants, hence indispensable texts for moral cultivation. See also *wu ch'ang*.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

P'an-kung (Pavilion of the Pond)

One of the references to the **Confucian temple**, the *p'an-kung* or Pavilion of the Pond is a semi-circular pond associated with the Confucian temple. While the

pool is found within the precincts of a Confucian temple, the pavilion is identified as the outermost of the three courts in the temple. The term is first found in the *Shih ching* or *Book of Poetry* and the *Li chi* or *Records of Rites*, but neither of them suggest a connection to the Confucian temple. While the *p'an-kung* in the former source seems to be a palace for relaxation, the one in the latter is a college, yet not necessarily a Confucian temple. The pavilion with the temple must be a later appropriation. It does not have the same popularity as *wen miao* (**Temple of Culture**), or the *K'ung-tzu miao* (**Temple of Confucius**), and, like the *hsüeh-kung* (**Pavilion of Learning**), does not carry *miao*, the designation for temple. See also *miao* (**temple or shrine**).

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Pan Piao

(C.E. 3–54) Confucian scholar and historian. He began the project later known as the *Han shu* or *History of the Han Dynasty* sometime after C.E. 36. He did not complete the work before his death, but the compilation was taken over by his son **Pan Ku** and daughter **Pan Chao** who brought the project to closure.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Panpipes (su or lü)

One of the musical instruments used in the performance of Confucian ceremony, principally found in the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**). The *su* or *lü*, what are known as the panpipes, was generally made up of twelve or sixteen pipes and made of bamboo. See also **music**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Pa-pen se-yüan

One of the major essays of **Wang Yang-ming**, the “Pa-pen se-yüan” or “Pulling Up the Root and Stopping Up the Source” is found in his *Ch'uan-hsi lu* or *Instructions for Practical Living*. Philosopher and Confucian scholar Wing-tsit Chan regards it as one of the most important Neo-Confucian writings. The doctrine of “Pulling Up the Root and Stopping Up the Source” focuses upon the need to rectify the world by applying the teachings of *liang-chih* or knowledge of the good. It deals specifically with the actual conditions of the world, arguing against the prevalent models of study and self-cultivation as well as political careers.

Particularly significant to the doctrine of *pa-pen se-yüan* is Wang's vision of the unity of all things expressed as *T'ien-ti wan-wu wei i-t'i*, Heaven, earth and all things as one body. Wang holds that unless humankind accepts the faith in the fundamental unity of all things and the capacity of *liang-chih* to distinguish right from wrong, the world will only descend into a state of complete barbarism. The doctrine is offered as a stern warning from a military commander who believes that the transformation of the world is only to be achieved by recognizing the role of the *hsin* (**heart-mind**) as the repository of the ability to act upon the good and avoid evil.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.



Panpipes, called *su* or *lü*, historically possessed 12 pipes but now most commonly are found with 16 pipes.

Partial Love

See *chien-ai*.

Pa t'iao-mu

See **Eight Steps**.

Pavilion of Learning

See *hsüeh-kung* (**Pavilion of Learning**).

Pavilion of the Pond

See *p'an-kung* (**Pavilion of the Pond**).

P'ei Altars (Altars of the Worthies)

Within the **Confucian temple** and specifically within the major temple building, *ta-ch'eng tien* (**Hall of Great**

Accomplishments), is to be found a series of altars. In the center and in the northern most location within the *ta-ch'eng tien* is the main altar to **Confucius**. This altar contains the tablet of Confucius. The next level of altars is called *p'ei* or *p'ei-hsiang*, "matching sacrifice," altars of the worthies. These are located on the sides and close to the main altar and are designated as east and west. Next are the **che altars (altars of the philosophers)**, also on the sides of the main altar but further from it and designated as east and west as well.

The *p'ei* altars contain a number of significant persons for the history of the Confucian tradition. There has been a shifting of various figures over the course of the history of the Confucian

temple and some variations in the number of figures included, particularly on the *che* altars where a large number of figures are included, but in general the figures still found in the temple represent the culmination of the tradition's view of seminal figures.

On the *p'ei* altars are found Yen Hui, considered traditionally as the most important of **Confucius' disciples**, **Tzu-ssu**, grandson of Confucius, **Tseng-tzu**, disciple of Confucius, and **Mencius**, considered the orthodox interpreter of Confucius' teachings. See also **Yen Yüan (Hui)**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Wilson, Thomas A. *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*. Stanford, CA: Stanford University Press, 1995.

Pei-hsi tzu-i

The *Pei-hsi tzu-i*, *Ch'en Ch'un's Explanation of Terms or Neo-Confucian Terms Explained*, is one of the most important summaries of Neo-Confucian thought ever written. Penned by **Ch'en Ch'un**, a direct disciple of **Chu Hsi**, the work serves as a digest of Chu Hsi's teachings, something Chu Hsi himself never did but critical to understanding the voluminous writings of Chu Hsi as well as the general philosophical position taken by the *li-hsüeh* (**School of Principle or learning of Principle**). Highly praised by Ch'en's contemporaries and widely circulated in China, Korea, and Japan, this work has become an important reference work for the study of the **Ch'eng-Chu School** of Principle.

The work is actually a record of Ch'en Ch'un's lectures in his later years. It is organized into 26 sections, each picking up a major concept or key term from Chu Hsi's commentaries of the **Four Books** (*ssu-shu*) and other writings, such as *hsing* (nature), *ming* (des-

tiny or fate), *ch'eng* (sincerity), and *ching* (reverence or seriousness). This is why it was originally titled *Ssu-shu tzu-i* or *Terms from the Four Books Explained* and *Ssu-shu hsing-li tzu-i*, *Terms from the Four Books on Nature and Principle Explained*.

The terms are explained in the light of Neo-Confucian thought of **Chou Tun-i**, **Chang Tsai**, the **Ch'eng brothers**, and particularly Chu Hsi. There is much debate about whether the work represents Chu Hsi's teachings accurately or Ch'en Ch'un's interpretation of the Confucian notions. Many have regarded Ch'en Ch'un as a faithful recorder of Chu Hsi's thought, but philosopher and Confucian scholar Wing-tsit Chan has demonstrated that if not in ideas, at least in emphasis, there is a distinct point of view of Ch'en Ch'un's own, and that is, the focus on learning and self-cultivation in everyday life rather than in theory. See also **Ch'eng Hao** and **Ch'eng I**.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159-1223*. New York: Columbia University Press, 1986.

Penetrating the Book of Changes
See *T'ung-shu* (**Penetrating the Book of Changes**).

P'eng Keng

Identified by **Chao Ch'i**, who wrote the first extant commentary to the **Book of Mencius**, as one of fifteen disciples of **Mencius**. P'eng Keng is identified in only a single passage where he raises an interesting question with Mencius. He asks Mencius if it is appropriate to travel with a large group of followers, taking advantage of the hospitality of various wealthy members of the nobility. Mencius responds by suggesting that it is only appropriate to accept hospitality if he is in accord with the Way. P'eng Keng then suggests that the Confucian *chün-tzu* (**noble person**) ought to be

laboring for his livelihood, suggesting that the propagation of learning is not seen as a form of labor. Mencius' response is to suggest that the propagation of the Way is a form of labor. The question raises the concern of a class, the *shih* or literati, who have no immediate identification with a specific form of labor. See also **scholar class** (*shih*).

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Pen-hsin (Original Heart-Mind)

First found in the *Book of Mencius*, the term *pen-hsin* or original heart-mind occurs in the context of Mencius' discussion about human nature, *hsing*. The passage begins by arguing that all human beings love life and hate death, but there is something we love more than life and hate more than death. For Mencius, ***i* (righteousness or rightness)** is that which is loved more than life. There are times when life will have to be given up for the sake of rightness, and that is the importance of moral nature as the defining quality of humanity. Such a quality is the **essence** of the original heart-mind possessed by all humanity, but only the moral person never loses it. To live any other way, that is, to try to survive by not honoring rightness is to fail to fulfill the potential as a moral human being. Thus, the originality of the heart-mind refers to the inherent goodness found in common human nature.

The term is further elaborated by the Neo-Confucians. In his *Meng-tzu chichu* or *Collected Commentaries on the Book of Mencius*, **Chu Hsi** identifies the original heart-mind with the sense of **shame** (*ch'ih*), one of the ***ssu-tuan* (Four Beginnings)** which is related to rightness. **Lu Chiu-yüan** expands it to other beginnings and virtues, and virtually equates the *pen-hsin* with the omnipresent **Principle** (*li*). As a result, the *pen-hsin* becomes the origin of moral consciousness and behavior. Lu also brings forth the manifestation and illumination of the original heart-mind

as a method of learning and self-cultivation. See also ***hsing* (nature)**.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Pen lun (On Fundamentals)

A politico-philosophical essay by the **Sung dynasty** Confucian **Ou-yang Hsiu**, the "Pen lun" or "On Fundamentals" argues that the present plight of China is the product of the introduction of Buddhism. Continuing many points of view suggested by **Han Yü**, the **T'ang dynasty** spokesperson for a revival of Confucianism, Ou-yang Hsiu sees nothing but negative effects of the presence of Buddhism in Chinese society. His solution to this problem is a widespread reform of governmental institutions modeled after the Way of the ancient Chinese rulers.

"Pen lun" discusses the appropriateness of returning to the patterns of ancient Chinese government, such as the **well-field system** and a full complement of ***li* (propriety or rites)**. Ou-yang Hsiu points out that the rituals of the ancients represent the natural inclination of people's feelings, whereas Buddhism is seen as a perversion of natural feelings. The text represents its author's specific and concrete plan for the reform of basic institutions. However, as Sinologist Rainer von Franz has observed, its pragmatic rationalism was unfavorable for the metaphysical **Neo-Confucianism** during the Northern Sung period. In fact, Ou-yang Hsiu's fame as a Confucian thinker is overshadowed by his contemporaries such as the **Five Early Sung Masters**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Pen-t'i

Generally used in various systems of Chinese thought, *pen-t'i* or original substance refers to the **Absolute**. It is employed in both major schools of **Neo-Confucianism**. In the case of the *li-hsüeh* (**School of Principle or learning of Principle**), **Chu Hsi** speaks of the term to describe the absoluteness of the *hsing* (**nature**), suggesting that human nature is imbued with **Principle** (*li*) or *T'ien-li* (**Principle of Heaven**). In the case of the *hsin-hsüeh* (**School of Heart-Mind**), **Wang Yang-ming** associates it with the *hsin* (**heart-mind**), and specifically *liang-chih*, knowledge of the good, identifying the Absolute as the substance of the heart-mind itself. For a figure such as the Ming Confucian **Kao P'an-lung**, the *pen-t'i* represents the mysterious ultimate reality.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

People

See *chung* (**people**).

Persecution

While persecution has been carried out throughout history with the religious as both perpetrator and victim, Confucianism is generally free of such activity. Confucians like **Han Yü** have opposed Buddhism and Taoism but hardly to a point of persecution and have never been involved in genocide. Neo-Confucians were once the victims of persecution in late 1190s and early 1200s when **Han T'o-chou** proclaimed **Chu Hsi's** teachings a *wei-hsüeh* or heterodox learning and prohibited government employment of Chu's followers.

de Bary, Wm. Theodore, and John W. Chaffee, eds. *Neo-Confucian Education: The Formative Stage*. Berkeley, CA: University of California Press, 1989.

———, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Personal Realization

See *t'i-jen*.

Pessimism

A worldview in which negativity and evil play major roles, pessimism is antithetical to the Confucian outlook on life. Confucianism is highly critical of the otherworldly tendency of Buddhism and Taoism. Confucians believe that the world, no matter how chaotic, can be put into order and that humankind, no matter how evil, can be transformed into *shan* (**goodness**). There is, in theory, little room for pessimism with this point of view. However, it is also the case that the individual Confucian can be subject to pessimism when faced with what might be seen as the enormity of distance between the ideal state of sagehood and the actual condition of the world. This separation should be met with effort and toil to bridge the gap, but not to be ruled out is the individual response which would look upon such a gap as a cause for pessimism about the ability of the world and the individual to transform themselves. See also **otherworldliness**.

Petty Person

See *hsiao-jen* (**petty person**).

Philology

See *Hsiao-hsüeh*.

Philosophy

Confucianism is a philosophy to the degree that it is a seeking of wisdom, but the way in which the term philosophy has evolved in the West more often than not excludes its uses inside of the



The phoenix bird is used for ceiling decoration in the Hall of Great Accomplishments.

domain of religion. Confucianism is fundamentally a religious worldview and its wisdom has religious significance for the individual. See also *chih* (wisdom).

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Phoenix

A bird of mythic proportions that comes to be associated in part with the Confucian tradition through its original connection with the imperial family. The Chinese phoenix, with five-colored plumage and flute-like singing, is said to be the avian king in ancient mythology. According to the modern scholar Ch'en Meng-chia, the phoenix's crown, inscribed as an inverted graph of *wang*, was the emblem of the Shang people. Frequently used as an auspicious symbol

for the power and authority of the ruling family, the bird is grouped together with **kylin-unicorn**, tortoise, and **dragon** as one of the four spiritual animals in the *Li chi* or *Records of Rites*. Also symbolizing the virtuous, it is likened to **Confucius** in the *Lun yü* (*Analects*). This explains why the phoenix is frequently found on the garments worn by the participants of Confucian rituals such as the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**). See also **Shang dynasty** and *wang* (**king**) title for **Confucius**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Physical Nature

See *ch'i-chih chih hsing*.

Pieh-kua

Term for hexagram, the major symbolic structure found in the *I ching* or *Book of Changes*, the *pieh-kua* are built upon the *ching-kua* or trigrams. While trigrams consist of three solid and/or broken lines, hexagrams are combinations of two trigrams or six lines. Each hexagram carries a set of meanings related to its internal structure of different trigrams. Such hexagrams, of which there are sixty-four possibilities, represent patterns of change as change forms the understructure of everything in the universe. Through understanding the complex symbolism of a given hexagram, one can come to comprehend something of the nature of change as it takes place around one and brings one's life into accord with change in an ordered and regular process. See also **sixty-four hexagrams**.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

P'i Hsi-jui

(1850–1908) Classical scholar of the late **Ch'ing dynasty**; also known as P'i Lumen and P'i Lu-yün. A native of Hunan province, he admired Fu Sheng, the earliest transmitter of the New Text *Shu ching* or *Book of History*, so much that he named his dwelling Shih Fu or Learning from Fu. For this reason, he was called Master Shih Fu. P'i passed the *chü-jen* or Provincial Graduate examination in 1882 but failed to obtain the *chin-shih* or Metropolitan Graduate degree. He spent the rest of his life in writing and teaching at a number of *shu-yüan* academies and modern schools.

P'i Hsi-jui was a supporter of the **Hundred Days of Reform**. He maintained, however, that in order to survive the growing national crisis, China must preserve its Confucian teachings. P'i sought a return to a Confucianism that

was centered upon the teachings of **Confucius** himself. A great scholar of the *ching-hsüeh* (**study of classics**), he regarded classical research as the method of restoring Confucianism to its original intent. He believed that the **Five Classics** were by the hands of Confucius, with the *I ching* or *Book of Changes* and the *Li chi* or *Records of Rites* being the Master's own works; thus there are profound meanings contained in the classics. P'i's writings focused on the history of the *ching-hsüeh*, the *Shu ching*, and the orthodoxy of the New Text over the Old Text. See also **ching (classic)**; **chin-shih examination**; **New Text/Old Text (chin-wen/ku-wen)**; **shu-yüan academy**.

Elman, Benjamin A. *Classicism, Politics, and Kinship: The Ch'ang-chou School of New Text Confucianism in Late Imperial China*. Berkeley, CA: University of California Press, 1990.
Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Pillar Drum (ying-ku or chien-ku)

A term for a variety of large drums connected to a stand that are used in the performance of Confucian ritual, principally the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**), pillar drums, *ying-ku* or *chien-ku*, can be permanently mounted by way of a pillar through the drum that is sunk into the ground, and thus are also known as *chih-ku* or planted drums. Often, however, the drum is mounted on a stand. See also **music**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.
Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.



The large pillar drum or *ying-ku* is beaten once at the beginning of each verse recited during a Confucian ritual and three times at the end of each verse.

Pi Yüan

(1730–1797) Classical scholar of the **Ch'ing dynasty**; also called Pi Hsiang-heng and Pi Ch'iu-fan. He was a student of **Hui Tung** and thus affiliated with the movement of the *Han-hsüeh* or Han learning. A native of Kiangsu province, Pi passed the *chin-shih* examination or Metropolitan Graduate examination in 1760 and then held a series of official appointments ranging from Senior Compiler in the Hanlin Academy to Governor-general. He had broad scholarly interests including exegetics, epigraphy, philology, history, and geography. As a patron, he was responsible for a sequel of the *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government*. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social*

Aspects of Change in Late Imperial China. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

P'o (White-Soul)

See *hun/p'o*.

Po-chu-lu Ch'ung

(1279–1338) A prominent scholar of Jurchen descent during the **Yüan dynasty**. Po-chu-lu Ch'ung was one of the compilers and the preface writer of the *Ta Yüan t'ung-chih* or *Comprehensive Institutes of the Great Yüan*. He studied under the Yüan Confucian **Yü Chi** and held official positions from Instructor of Confucian schools, Auxiliary Academician of



Emperor Chang of the Later Han dynasty attended the White Tiger Hall conference of 79. C.E. This meeting resulted in a work known as the *White Tiger Discussions*.

Assembled Worthies to Minister of Rites. Like **Wu Ch'eng** and **Ou-yang Hsüan**, Po-chu-lu advocated the compilation of a statutory code for the Mongolian dynasty. See also *chi-hsien yüan* (**Academy of Assembled Worthies**).

Langlois, John D., Jr. "Law, Statecraft, and *The Spring and Autumn Annals* in Yüan Political Thought." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Po-hu t'ung (White Tiger Discussions)

Though meetings had been held in the Shih-ch'ü ko or Pavilion of the Stone Canal in 51 B.C.E. during the reign of Emperor Hsüan Ti of the Former **Han dynasty**, after the beginning of the Later Han dynasty, due to the growth of different schools of study, opinions were so divided as to the status and interpretation of the **Five Classics** that another attempt was made to try to reach consensus on the interpretation of the Confucian classics. A group of Erudites and scholars were called by an imperial decree in C.E. 79 to meet in the Po-hu kuan or White Tiger Hall to address the questions of interpretation of variant versions of the classical texts. The emperor Chang Ti, accompanied by his counselors of state, attended the conference to pronounce decisions.

The result appeared as the work known as *Po-hu t'ung*, *Po-hu t'ung-i*, or *Po-hu t'ung-te-lun*, translated as *White Tiger Discussions*. Compiled by the historian **Pan Ku**, it represents the last major effort to determine questions of meaning and interpretation of various versions of the Five Classics. The New Text versions are largely favored. In fact, it is a comprehensive summary of the New Text School's *ch'en-shu* (**prognostication text**) and *wei* (**apocrypha**). Needless to say, Confucius' image is supernatural in accordance with the

official status of the prognostication texts and apocrypha.

The significance of the *Po-hu t'ung* is enormous. It brought closure to the establishment of the Confucian canon and covered a wide range of Confucian subjects, including human relationships (e.g. the idea of Five Constants and the correct use of names and titles), religious practices (e.g., **sacrifice** and **divination**), philosophical concepts (e.g., the Five Elements) and the notion of *ming* (**destiny or fate**), natural phenomena (e.g., the significance of calamities and the relation between Heaven and earth), state ceremonies (e.g., conduct of the rites and music) as well as governmental policies (e.g., education and punishments). See also *li* (**propriety or rites**); **New Text/Old Text** (*chin-wen/ku-wen*); *wu ch'ang*; *wu hsing*.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Po-i and Shu-ch'i

The two sons of the Lord of Ku-chu, Po-i and Shu-ch'i are frequently mentioned by **Confucius** and **Mencius** as an example of virtuous persons who are willing to serve the world in a time of peace and order, but retire from the world in times of adversity and chaos. In this context they are praised for their purity of intention and moral nature, but contrasted with **Yi Yin**, or Minister Yi, who was willing to serve the world in times of adversity. Neither approach is deemed better and thus both become ideals within the Confucian School for ways in which the loyal minister might respond to the conditions of the world and how best to serve the ruler.

The *Shih chi* (**Records of the Historian**) documents Po-i's virtue of



Po-i, known to many as an example of a virtuous person, refused to serve the government in a time of chaos.

declining his younger brother's offer of the rulership. The lord had decided upon his second son, Shu-ch'i, to be the heir. After the lord's death, however, Shu-ch'i wanted to give up his sovereignty to Po-i. Both of the brothers went to retire under **King Wen** of Chou. When King Wen was ready to conquer the **Shang dynasty**, they tried in vain to talk him out of the war. Consequently, they retreated into the **mountains**, refused to eat the grains produced in the newly founded empire, and died there. See also **King Wu**.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.
Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Polytheism

A religious belief in the existence of many spirits, polytheism is found in a variety of different cultures. Confucianism generally takes the agnostic position regarding supernatural forces. Thus, the category is of little relevance to the tradition. See also **agnosticism** and *kuei/shen*.

Portent

See *ch'en-shu* (**prognostication text**) and *wei* (**apocrypha**).

Portrait

See *hsiang* (**portrait or statue**).

Po-shih

Standard term first used in the Warring States period as an official title for scholars with special or broad skills and knowledge, the *po-shih* or Erudite had been in the imperial institution of ceremonials and **sacrifices** from the Former **Han dynasty** through pre-modern Chinese history. Occupied by the Confucians in its early designations, it was a highly esteemed post largely held by ritual specialists, who were

appointed in the Ch'in and Han times to guide the royal carriage, handle detailed preparations for state ritual ceremonies, and participate in major court policy deliberations. Since **Han Wu Ti** established the title *wu-ching po-shih* (**Erudites of the Five Classics**), and the *t'ai-hsüeh* (**National University**), in the second century B.C.E., the term also referred to the teaching Erudites employed mainly in state schools at the capital.

Erudites of the National University from the Sui dynasty on were under the supervision of the *kuo-tzu chien* or Directorate of Education. Being on the teaching staffs of the *t'ai-hsüeh*, the *kuo-tzu hsüeh* or School for the Sons of the State, and the *ssu-men hsüeh* or School of the Four Gates in the succeeding periods, they were responsible not only for instruction and examination of their students, but also for guiding their students in the development of a moral life. In the latter role in particular, they were seen as Confucian teachers. As principal teachers, the Erudites were assisted by the *chih-chiang*, Lecturers, and the *hsüeh-cheng* and *hsüeh-lu*, Instructors. See also *ju*.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Positivism

The general philosophical position that rejects non-empirical knowledge, positivism lends itself to modern concerns with science as the basis for any factual knowledge. In the case of Confucianism, one might argue that while there is no equivalent of positivism *per se*, a tendency to see the value of empirical knowledge as the basis for learning can be found in certain Neo-Confucian schools, particularly the *shih-hsüeh*, practical learning, and *k'ao-cheng hsüeh* or evidential learning movements.

In his recent study of the conception of science in China, historian Wang Hui points out that positivism was borrowed by the **Ch'ing dynasty** Confucians **Fang I-chih**, **Wang Fu-chih**, and **Yen Fu** as well as the modern anti-traditionalists **Ch'en Tu-hsiu** and **Hu Shih** to develop the Neo-Confucian theory of *ko-wu chih-chih*, investigation of things and extension of knowledge. However, none of them was able to be free from the ethical bounds of the *li-hsüeh* (**School of Principle or learning of Principle**). Even Hu Shih, a student of American philosopher John Dewey, could not help but find positivism within the Confucian context. Thus, positivism as a Western notion was much Confucianized in its Chinese application.

de Bary, Wm. Theodore and Irene Bloom, eds. *Principle and Practicality: Essays in Neo-Confucianism and Practical Learning*. New York: Columbia University Press, 1979.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Needham, Joseph. *History of Scientific Thought* Vol. 2, *Science and Civilization in China*. Cambridge, England: Cambridge University Press, 1956.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Posted Notice

See *chieh-shih* (posted notice).

Postmodernism and Confucianism See **modernization**.

Practical Learning

See *shih-hsüeh*.

Prayer or Prayer-Master

See *chu* (prayer-master).

Prefectural Examination

See *chieh-shih* examination.

Prefectural Graduate

Translation of the *chü-jen* and *te-chieh chü-jen* during the **Sung dynasty**.

Prefectural School

See *chou-hsüeh*.

Preserving the Heart-Mind

See *ts'un ch'i hsin* (preserving the heart-mind).

Priest

The priest as a separate class of religious functionaries authorized to perform and administer the sacred rites in a church is comparable to the Chinese *chu* (prayer-master). See also **sacred/profane**.

Primitivism

A belief in the superiority of the primitive stage of human history to civilized society and that the development of culture is evil, primitivism is more descriptive of the Taoist ideal than that of Confucianism. **Confucius** and his followers suggest that *wen* (culture) is essential as a reflection of moral goodness and of **T'ien (Heaven)**, or **T'ien-li (Principle of Heaven)**. Thus, the task of the *sheng-jen* or sage is to construct civilization, not to reject it. See also *sheng* or *sheng-jen* (sage).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Principle (li)

A key philosophical and ethical term in the Neo-Confucian movement, particularly the *li-hsüeh* (**School of Principle or learning of Principle**), *li* or Principle demonstrates the degree to which Confucianism grew into a sophisticated philosophical system under the efforts of the Neo-Confucian thinkers. Little use of the term is made in the classical Confucian tradition. In fact **Confucius** himself never employs the term at all. Neo-Confucian favor of the term is based on their interest in the *I ching*, or *Book of Changes*, and **Mencius**.

Found in the “**Shuo kua**” **commentary** or “Discussion of the Trigrams,” a commentary to the *I ching*, is a reference to the process of *ch’iung-li chin-hsing*, “exhausting Principle and fully realizing the nature.” This phrase became for many Neo-Confucians the locus classicus of the term Principle. Although it is not clear in the passage what Principle exactly refers to, it is obviously central to the full unfoldment and manifestation of the *hsing* (**nature**). Thus, Principle became increasingly recognized by the Neo-Confucians as a way of describing that which is most essential in any and every thing, including human beings.

Mencius was one of the early Confucians who used the term. He defines Principle as the common ground of the *hsin* (**heart-mind**), and identifies it with *i* (**righteousness or rightness**). Principle, therefore, denotes an essential quality within humanity and enters into the moral category of Confucianism. **Hsün-tzu**, however, sees *li* as cognizable principles of things. This view has influenced **Wang Pi** (Fu-ssu), the *I ching* annotator of the Three Kingdoms period, who considers *li* to be the *raison d’être* of all things in the universe.

The character *li* has as its origin a meaning associated with pattern or structure. Etymologically, it refers to the act of cutting translucent rock such as jade according to its grain and to the grain itself. The pattern formed by the veins may be regarded as that which provides a structure for the piece of jade. From this structure derived the meaning of principle, the Principle that is responsible for giving anything and everything its distinguishing or defining quality.

The meaning of Principle as **essence** inevitably brings itself close to the **Tao** (**Way**) and *hsing*. This affinity was first put forward by **Ch’eng I** and then elaborated by **Chu Hsi** and **Ch’en Ch’un**. In the case of Tao, Ch’en Ch’un concludes that Principle and Tao are virtually the same thing. Tao is the **Absolute** and Principle is also the Absolute. They differ only in the second meaning of Tao as the Way or path that one pursues to get to the Absolute. In this sense, Principle is not so much a path as what constitutes the endpoint or the Absolute itself. From the Neo-Confucian point of view, while each thing is said to have its own principle as its unique defining quality, Principle is always referred to as unified and one; that is, there is a single Principle running throughout all things. For the **Ch’eng brothers**, this single and total Principle is the origin of the universe.

When **Ch’eng Hao** suggests that the person of *jen* (**humaneness**) forms one body with Heaven and earth and all things, he explains the unification on the basis of a single Principle uniting them. Ch’eng I, in referring to the “**Hsi-ming**” or “Western Inscription” of **Chang Tsai** and the vision of the unity of a human being with Heaven, earth, and all things, comments that there is a single Principle but many manifestations. Paradoxically, each thing should have a principle, yet the principle of one thing is but the Principle of all things.

The relation between *hsing* and Principle is also a close one and predicated upon the many manifestations of

a unitary Principle. Ch'eng I identifies *hsing* with Principle. To be precise, *hsing* is the indication of the presence of Principle within each thing, while Principle is a general designation given to the essential nature of all things. Human nature is a specific and concrete example of Principle embodied in a living thing. Having human nature as a specific example, however, is to shift the focus of Principle from an objective law of things to a subjective issue of **ethics**. Thus, Chu Hsi, the great synthesizer of **Neo-Confucianism**, draws a distinction between Tao as Principle of things and *hsing* as Principle of the subjective self, and includes the Principle of things in the Principle of the self.

From the Neo-Confucian perspective, human nature as Principle is the inner moral character of goodness identified early on in Mencius' theory of the **ssu-tuan (Four Beginnings)**. Accordingly, Chu Hsi suggests humaneness, rightness, propriety, and wisdom to be the contents of human nature, hence of Principle. The condition of moral goodness as part of the character of human nature suggests that Principle is morally good. This leads to a conclusion undergirding most, if not all, of Neo-Confucian thought that we live in a profoundly moral universe, in which the underlying Principle found in all things has a moral character to it.

Principle is also frequently paired with **ch'i (vitality)** by Chang Tsai and his Neo-Confucian followers. *Li* and *ch'i* are looked upon as the basis for explanation of things in the world, including humankind. Each thing is a combination of Principle and vitality, and it is this combination that determines the particular way in which things act or come into being in their essential nature. Ch'eng I distinguishes *li* from *ch'i* in terms of *hsing-erh-shang*, above or without form, and *hsing-erh-hsia*, below or within form, respectively. Being above form, Principle is the Tao that governs the vitality below. What one should pursue by abiding in reverence is *li*, not *ch'i*.

Chu Hsi speaks at length and systematically of the relation between *li* and *ch'i*. For him, the two cannot be divided into a sharp **dualism**. He identifies Principle with the **t'ai-chi (Great Ultimate)** that gives rise to the *ch'i* of both *yin* and *yang*. Therefore, *ch'i* is derived from *li*, and *li* must manifest itself through *ch'i*. Though Principle is given priority over vitality, they cannot be separated from each other. Both are said to coexist between Heaven and earth. Principle is the common and original Tao that gives birth to things; vitality is the utensil that provides all concrete things with different forms. From this perspective, the universe is an organic whole of *ch'i* with a unifying moral Principle embedded within it.

For the School of Principle, it is human nature, *hsing*, that becomes the location of Principle within the individual. Education and self-cultivation are oriented toward the unfoldment and realization of this Principle found within human nature. The School of Heart-Mind accepts the concept of Principle outlined above, but located it in the heart-mind or *hsin*, not in *hsing*. While **Lu Chiu-yüan** sees the heart-mind as the Principle itself, **Wang Yang-ming** asserts that there is no Principle outside the heart-mind. This results in a very different scheme of learning and self-cultivation. The School of Heart-Mind simply seeks to manifest the heart-mind without lengthy and arduous intellectual activities of learning and education.

Whether in the School of Principle or School of Heart-Mind, the end point of self-cultivation lies in the search for the Absolute. The Absolute here refers to Principle or, as Ch'eng Hao noted, **T'ien-li (Principle of Heaven)**. The latter term is built on the earlier Confucian use of **T'ien (Heaven)** as the Absolute and incorporates it into the framework of Principle. Principle is equated with T'ien in that *li* may be defined as Heaven's unifying Principle in all things. The role of Principle in **Sung dynasty** and **Ming dynasty** Neo-Confucian

thought is difficult to overestimate. It becomes the equivalent of the Absolute, around which all else rotates.

In the late Ming period and early **Ch'ing dynasty**, Neo-Confucians such as Wang T'ing-hsiang, **Liu Tsung-chou**, **Huang Tsung-hsi**, **Wang Fu-chih** and **Yen Yüan (Hsi-chai)** tended to diminish the role of Principle in its relation with *ch'i*. To these thinkers, Principle represents a level of abstraction that denies the reality of the material existence of things and the world. Suggesting a priority be given to *ch'i* over Principle, they see that Principle only serves to divert humankind from its real life concerns. The Absolute is no longer to be found in the abstraction of Principle, but in the very real existence of *ch'i* defined in terms of specific things being in themselves.

Wang T'ing-hsiang and Wang Fu-chih, for example, reverse the priority between *li* and *ch'i*. Instead of saying that Principle begets *ch'i*, they argue that Principle originates in and depends on *ch'i*. For Wang T'ing-hsiang, there is no such thing as an independent and abstract Principle, but myriads of principles residing in *ch'i*. Wang Fu-chih considers Principle to be the order manifested by T'ien through Heaven's accumulation of *ch'i*. Without the prevalence of *ch'i*, no Principle or order can be attained.

As the status of Principle changes, there is a shift away from the learning of both the School of Principle and School of Heart-Mind in the direction toward the **shih-hsüeh** or practical learning, a learning that seeks to return to fundamental ethical teachings and sets these teachings in the real-life situations of the material world, not a world of abstract philosophical principles. Thus, the Ch'ing scholar **Tai Chen** opposes the Ch'eng-Chu **monism** of Principle and emphasizes the differentiation of *li* in specific matters and things. Since each particular thing has its own principle, the search for *li* requires one to go into the depth of the thing itself. This notion of *li* may have prepared China to receive the modern concept of science at the turn of the twentieth century.

In more recent times, there has been a return to the balance between *li* and *ch'i* in Neo-Confucian discourse. Contemporary figures such as **Hsiung Shih-li** and **Fung Yu-lan** have both sought to reestablish the role of Principle and vitality so as not to exclude one from the other. The effort is to maintain the centrality of the concept of Principle in Confucian philosophy and to indicate that even in the contemporary age a metaphysical principle still has a role to play in the articulation of the inner structure and truth of the world. See also *Book of Mencius; Ch'eng-Chu School; chih (wisdom); chin-hsing (fully developing the nature); ch'ung-li (exhausting Principle); chü-ching (abiding in reverence or seriousness); hsing-erh-shanghsing-erh-hsia; hsin-hsüeh (School of Heart-Mind); hsiu-shen; yin/yang.*

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

———, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Principle Being One and Manifestations Being Many
See *li-i fen-shu*.

Principle of Heaven
See *T'ien-li (Principle of Heaven)*.

Private Academy
See *shu-yüan academy*.

Procedure for Selection Based upon Eight Conducts

Translation of the *pa-hsing hsüan-kuan fa*. See *Pa hsing*.

Profit

See *li* (profit).

Profound Person

One of several translations for the central Confucian concept of *chiün-tzu* (noble person). Other translations include noble person, exemplary person, gentleman, superior man, and lordson. Profound person, as proposed by the contemporary Confucian scholar Tu Wei-ming, is more an interpretation of the meaning of the term than a translation, but is one that conveys much of the depth found in the Confucian use of the word. See *chiün-tzu* (noble person).

Prognostication

See *ch'en-shu* (prognostication text).

Prognostication Text

See *ch'en-shu* (prognostication text).

Prophecy

The *I ching* or *Book of Changes* as an instrument for predicting the future might be regarded as a Confucian prophecy. It provides its reader with a pattern of change, hence the ability to understand future changes. There is little else within the tradition, however, that would generally come under the category of prophecy, particularly the sense of an individual revealing secrets about the future or giving an ultimatum of the nature of the future.

Prophet

There is little within the tradition that corresponds to the role of the prophet in Western religious traditions. What there is would come under the broader category of *sheng* or sage, but prophetic activity is found only in minimal

expressions throughout the history of the tradition. See also *sheng* or *sheng-jen* (sage).

Propriety

See *li* (propriety or rites).

Provincial Graduate

Translation of the *chiü-jen* after the Sung dynasty.

P'u-hsüeh

First found in the *Han shu* or *History of the Han Dynasty*, the term *p'u-hsüeh* or unadorned learning refers to the scholarship of the *ku-wen chia* (Old Text School) from the Han dynasty. Contrary to the philosophical approach of the *chin-wen chia* (New Text School), this branch of the *ching-hsüeh* (study of classics) emphasizes philology, explanations of words in ancient texts as well as research on names and their referents. During the Later Han period, Hsü Shen's lexicon *Shuo-wen chieh-tzu* or *Analysis of Characters as an Explanation of Writing* was regarded as the authoritative source of textual criticism. The school's lengthy exegeses, however, have been criticized as redundant.

The *p'u-hsüeh* became a synonym of the *k'ao-cheng hsüeh* or evidential learning in the Ch'ing dynasty. It represented a return to classical scholarship from the abstract Neo-Confucianism of the Sung dynasty and Ming dynasty. The character *p'u*, unadorned, suggests the preference of simple methods to complex interpretation in understanding Confucian teachings. See also *New Text/Old Text* (*chin-wen/ku-wen*).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Pu jen jen chih cheng (Government That Cannot Bear to See the Suffering of People)

A phrase used by **Mencius** to describe the ethical commitment of the government to serving the interests of its people, *pu jen jen chih cheng* or “government that cannot bear to see the suffering of people” is an extension of Mencius’ basic principle *pu jen jen chih hsin* (the heart-mind that cannot bear to see the suffering of people). See also *hsin* (heart-mind) and *suffering*.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Pu jen jen chih hsin (The Heart- Mind That Cannot Bear to See the Suffering of People)

A key phrase found in the *Book of Mencius*, *pu jen jen chih hsin* or “the heart-mind that cannot bear to see the suffering of people” refers to what is probably the most fundamental ethical stance throughout the Confucian tradition. It occurs in the context of **Mencius’** describing the *ssu-tuan* (Four Beginnings) of goodness and begins with the description of an incident of a **child about to fall into the well**. Mencius uses this phrase to articulate the overarching ethical principle that might be said to lie behind all Confucian teachings of moral virtue.

Reduced to its most fundamental form, a single ethical axiom from the Confucian tradition would be this statement that no man by his nature lacks the heart-mind that cannot bear to see the suffering of people. As an axiom, this statement may be seen to be fully embodied in key Confucian ethical concepts, *jen* (humaneness), *chung* (loyalty), and *shu* (reciprocity or empathy) as well as the statement that no person does to another what he would not want done to himself. In the end, however, all of these virtues are reduced to this simple statement that each man possesses a nature that has been endowed by

Heaven with the capacity for moral reflection and development. Fundamental to this moral nature is the capacity of the human heart-mind to be unable to endure the suffering of people. And from this heart-mind, which was possessed by the ancient sage kings, Mencius develops an ideal government that cannot bear to see the suffering of the people. See also *hsin* (heart-mind); *pu jen jen chih cheng* (government that cannot bear to see the suffering of people); *suffering*.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Pulling Up the Root and Stopping Up the Source

See *Pa-pen se-yüan*.

Pulling Up the Seedlings

A metaphor used by **Mencius** to describe the delicacy of developing the *ssu-tuan* (Four Beginnings) of goodness, specifically *i* (righteousness or rightness). Mencius describes the process of nourishing and growing the moral virtue, suggesting that one keep the virtue constantly in one’s heart-mind and make an effort to let it develop. However, one must not force it to grow.

Here lies the metaphor of the pulling up of the seedlings. There was a man from the state of Sung who was concerned about the growth of seedlings in his field. He decided to do something about their growth so he pulled at each one thinking he was helping them to grow. When he returned home and told his family, a family member ran into the field only to find all the seedlings dead because they had been forced to grow against their nature.

To grow against one’s nature is the point for Mencius. One must nourish and cultivate but only to the degree required by the crop being grown. Help beyond that will only bring about the destruction of the crop. The relevancy for the problem of the cultivation of human nature is

the same. Nourishment and cultivation are necessary to see the Four Beginnings become fully manifest in the virtues *jen* (**humaneness**), *i*, **Principle** (*li*), and *chih* (**wisdom**), but it is essential to remember that the Four Beginnings already have a foothold within human nature itself. Too much cultivation for something that is already growing is like the man from Sung pulling up the seedlings. It is better to nourish only to the degree necessary so that the natural growth of the seedlings can culminate in their own natural maturation into fully developed plants. The lesson for learning and moral cultivation is the same. A little nurturing and cultivation is necessary, but not so much that one will damage the seedlings of virtue contained in the soil of the nature.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Punishment

See *hsing* (**punishment or criminal law**).

Pure Conversation

See *ch'ing-t'an* (**pure conversation**).

Pure Criticism

See *ch'ing-i* (**pure conversation**).

Purification

The oracle bone inscription of the word *ju* suggests that Confucianism is primarily derived from a cultic tradition of purification. The *ju* as the forerunner of Confucians are known for their self-purification by bath before handling sacrifices and leading ceremonies. Later Confucian emphasis on ritual learning and self-cultivation is actually a remnant of such practice. This is revealed in a statement of the *Li chi* or *Records of Rites* about the *ju*-Confucians who bathe their bodies as well as their virtue. When it comes to the Neo-Confucian *li-hsüeh* (**School of Principle or learning**

of Principle), purification means to preserve the *T'ien-li* (**Principle of Heaven**) by reducing within themselves human desires. See also **sacrifice** and *yü* (**desire**).

Choy, Howard Y. F. "Did Confucius Take Showers? An Etymological Trace of *ru*." Paper read at American Oriental Society Western Branch Meeting, Oct. 10-12, 1997, at University of Colorado, Boulder.

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Purpose

One of the most critical elements in the definition of religion, purpose suggests that we are living in a world governed by order and directed toward an end, which is determined by some force higher than us. This can also be described as the element of **teleology**. There is no religious tradition that does not embrace some concept of purpose. In the case of Confucianism, purpose is assigned to **T'ien** (**Heaven**) or *T'ien-li* (**Principle of Heaven**).

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Pu Shang

See **Tzu-hsia**.

Pu tung hsin

The term *pu tung hsin*, unperturbed or unmoved heart-mind, is from the *Book of Mencius*, where **Mencius** claims that he, himself, has achieved a state of stillness or calm at the age of forty. There is an interesting parallel with Confucius' self-reflection that at forty he no longer had doubts. Whether Mencius had Confucius' remark in mind is unknown, but both statements suggest a point of settlement and firmness in conviction.

For the Neo-Confucians, who saw Mencius as the legitimate interpreter of **Confucius** and the maintainer of the **Tao-t'ung** or tradition of the Way, *pu tung hsin* is an important guide to the **hsin-fa**, method of the heart-mind, and to the understanding of the relation between **Tao-hsin (heart-mind of the Way)** and **jen-hsin (heart-mind of humanity)**. In this sense, *pu tung hsin* is the *Tao-hsin* that one should cultivate with the realization of *sheng* or sagehood as the endpoint. See also **sheng or sheng-jen (sage)**.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.



Quietude
See *ching* (quietude).

Questions and Answers on the Analects

See *Lun yü huo-wen*.

Questions and Answers on the “Doctrine of the Mean”

See *Chung yung huo-wen*.

Questions and Answers on the “Great Learning”

See *Ta-hsüeh huo-wen*.

Quietism

Characteristic of Taoism and Buddhism, quietism is also found in the Confucian tradition, especially in **Neo-Confucianism**. The idea of *ching* (quietude) and the practice of *ching-tso* (quiet-sitting) are the key elements of learning and self-cultivation. Although the Confucian advocates of quietism are criticized by their fellows for leaning too close to Buddhism and Taoism, they are conscious of the need to define quietism within the perimeters of an action-based agenda. Confucian quietism stresses that quietude is never an end in itself, but always the preparation for further action in the world and the foundation for perfecting one’s morality.

Taylor, Rodney L. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Quiet-Sitting

See *ching-tso* (quiet-sitting).

R

Rationality

Rationality suggests the use of intellectual means to acquire knowledge as opposed to **intuition**. Although there is hardly a complete correspondence between Chinese concepts and Western philosophical categories, in general the two major schools of Neo-Confucian thought divide themselves between what might be described as rational knowledge and intuitive knowledge. The *li-hsüeh* (**School of Principle or learning of Principle**) would be considered to advocate rational knowledge because of its interpretation of *ko-wu chih-chih*, investigation of things and extension of knowledge, as a form of learning and self-cultivation through intellectual means.

The *hsin-hsüeh* (**School of Heart-Mind**), however, does not focus upon the acquisition of knowledge but the realization or manifestation of knowledge from within the *hsin* (**heart-mind**) in a form referred to as *liang-chih*, or knowledge of the good. Note that Confucian rationality is always combined with **ethics**. It insures the understanding of the underlying ethical basis to actions in the world.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Rational Knowledge

See **rationality**.

Reading Notes

See *cha-chi*.

Reality

See *ch'eng* (sincerity); *ch'i* (vitality); *hsiang-shu* (image-number); **Principle** (*li*); *t'ai-chi* (Great Ultimate); **Tao** (Way); *T'ien* (Heaven); *t'iyung* (substance/function); *wu-chi* (Non-Ultimate); *wu hsing*; *yin/yang*.

Realization

See *t'i-jen*.

Real Learning

See *shih-hsüeh*.

Reasoning

See *ssu* (**thinking**).

Rebirth

As an important idea found in Buddhism and other religious traditions, rebirth is absent in Confucianism. Instead, the Confucians believe in the continuous *sheng-sheng* or production of life with no particular attention to the preservation and continuation of an individual spirit or **soul**, the *hun* and *p'o*. See also *hun/p'o*.

Reciprocity

See *shu* (**reciprocity or empathy**).

Recommendee

Translation of the *chü-jen* before the **Sung** dynasty. See *chü-jen*.

Recorded Conversations

See *yü-lu*.

Recorded Conversations of Hsin-Chai

See *Hsin-chai yü-lu*.

Record of Beliefs Investigated
See *K'ao hsin lu*.

Record of Daily Knowledge
See *Jih-chih lu*.

Record of Han-Learning Masters
in the Ch'ing Dynasty
See *Kuo-ch'ao Han-hsüeh shih-ch'eng chi*.

Records of Knowledge Painfully
Acquired
See *K'un-chih chi*.

Records of Learning
See *hsüeh-an* (Records of Learning).

Records of Learning in Sung and
Yüan
See *Sung Yüan hsüeh-an*.

Records of Ming Scholars
See *Ming-ju hsüeh-an*.

Records of Rites
See *Li chi*.

Records of Rites in Chapters and
Verses
See *Li chi chang-chü*.

Records of the Grand Historian
See *Shih chi* (Records of the Historian).

Records of the Historian
See *Shih chi* (Records of the Historian).

Record of the Origins of Sung
Learning during the Ch'ing Dynasty
See *Kuo-ch'ao Sung-hsüeh yüan-yüan chi*.

Records of the Toils of Learning
See *K'un-hsüeh chi*.

Records of the Toils of
Understanding
See *K'un-pien lu*.

Rectification of Names
See *cheng-ming* (rectification of names).

Rectification of the Heart-Mind
See *cheng-hsin*.

Reducing Desires
See *kua-yü* (reducing desires).

Reed Organ (*sheng*)
One of the musical instruments used in the performance of Confucian ceremony, principally found in the *shih-tien ceremony* (Twice Yearly Confucian Ceremony). The *sheng*, a general name for the reed organ, is also known by several other names. Its basic shape and material is that of a gourd, into the top of which is placed a number of tubes, commonly thirteen to nineteen in its early designs, or twenty-four or thirty-six in its modern design, made of either bamboo or reeds. The mouth piece comes out of the side of the gourd. This is said to be a very ancient wind instrument. See also **music**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Refined Study for the Explication
of the Classics
See *Ku-ching ching-she*.



This smaller version of the Chinese reed instrument is known generally as the *sheng*.

Reflecting

See *ssu* (thinking).

Reflections on Things at Hand

See *Chin-ssu lu*.

Regarding Quietude as Fundamental

See *chu-ching* (regarding quietude as fundamental).

Regeneration

See *sheng-sheng*.

Religion

See *chiao* (teaching or religion).

Religionswissenschaft

The science of religion, *religionswissenschaft* refers to the academic study of

religion, including history of religions and comparative religion. The premise of *religionswissenschaft* is the neutral and critical study of religious traditions in their historical contexts. Neutral and critical study suggests an approach to the subject that is not informed by one's own religious beliefs, in either a positive or negative way. In this respect, it represents a different undertaking from that of **theology**, which entertains issues of truth claims and faith and belief in the tradition that one appropriates. At the same time, the uniqueness of the religious phenomenon is maintained. Religion is understood to have as its defining quality a central or essential component called the holy, sacred, or **Absolute**. This element remains as something that cannot be reduced to some other form of explanation.

The study of Confucianism has typically been carried out by methods of philosophy, history, philology, and

social sciences. *Religionswissenschaft* is new in the study of Confucianism. By suggesting *religionswissenschaft*, one assumes the centrality of the religious phenomenon in the tradition. The ideas of the absolute **T'ien (Heaven)** and **T'ien-li (Principle of Heaven)** stand at that central point and define Confucianism as a religious tradition. See also **sacred/profane**.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Wach, Joachim. *The Comparative Study of Religions*. New York: Columbia University Press, 1958.

Religious Cultivation

See *hsiu-shen*.

Religious Experience

See *wu (enlightenment)*.

Religious Persecution

See **persecution**.

Religious Sentiment

See *ching (reverence or seriousness)*.

Religious Tolerance

Tolerance of other religious traditions than one's own has been exercised by some traditions more than others. Confucianism has generally been reasonably tolerant though highly critical of Buddhism and Taoism. Certainly there have been debates and strong attempts to influence governmental policy toward suppression of other religions, such as **Han Yü's** opposition to Buddhism, but persecutions by way of genocide or warfare have never been conducted by the Confucians. On the contrary, Confucianism has often opened itself to absorb Taoist and Buddhist ideas to enrich its own teachings, resulting in the syncretic phenomenon known as *san chiao ho-i*, unity of the three religions. See also **persecution**.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

———, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Remaining Works of Master Kao

See *Kao-tzu i-shu*.

Republican Period

Following the downfall of the **Ch'ing dynasty** in the Revolution of 1911 led by **Sun Yat-sen**, the republican period (1912–1949) of China witnessed the debates about the value of Confucianism in modern times. While **K'ang Yu-wei** called for the re-establishment of Confucianism as the **state cult**, advocates of the **May Fourth movement**, such as **Ch'en Tu-hsiu**, blamed the tradition for all of China's problems. The latter point of view was captured in the radical slogan "Down with the Confucian shop!"

Yet from the chaotic 1930s and 1940s arose a new appreciation of Confucian teachings in post-dynastic China. A group of Confucian scholars, including **Hsiung Shih-li**, **Chang Chün-mai**, **Liang Shu-ming**, **Ch'ien Mu**, **Fung Yulan**, **Fang Tung-mei**, **Ho Lin**, Hsü Fukuan, **T'ang Chün-i**, **Mou Tsung-san**, and now Confucian scholar Tu Weiming in the West have promoted a revival of the tradition. By absorbing Western theories and other Eastern philosophies, ideas that they formulated have evolved into a modern belief system known as **New Confucianism**. Despite decades of interruption in Communist China after 1949, its development has continued in Taiwan and overseas, and has seen a resurgence since the 1980s on the mainland.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Chow, Tse-tsung. *The May Fourth Movement: Intellectual Revolution in Modern China*. Cambridge, MA: Harvard University Press, 1980.

Resounding Box (chu)

One of the ancient musical instruments used in the performance of Confucian ritual, principally the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**), the instrument *chu* or resounding box, also called *ch'iang* or empty wood, is composed of a square wooden box, larger at the top than bottom, with a wooden hammer attached inside. It made a single sound, a clapping sound, and was used at the beginning and end of a musical number. See also **music**.

Karlgren, Bernhard. *Grammata Serica Recensa*. 1957. Reprint, Göteborg, Sweden: Elanders Boktryckeri Aktiebolag, 1972.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Restorationism

See *fu-ku*.

Restoration of the Ancient Order

See *fu-ku*.

Revelation

See *ching* (classic) and *sheng* or *sheng-jen* (sage).

Reverence

See *ching* (reverence or seriousness).

Reverence Is to Straighten the Internal

See *ching i chih nei*.

Righteousness

See *i* (righteousness or rightness).

Rightness

See *i* (righteousness or rightness).

Rightness Is to Square the External

See *i i fang wai*.

Rites

See *li* (propriety or rites).

Rites of Chou

See *Chou li*.

Rites of the K'ai-Yüan Period

See *K'ai-yüan li*.

Rites of the K'ai-Yüan Period of the Great T'ang

See *K'ai-yüan li*.

Ritual Address

See *chu-wen* (ritual address).

River Chart

See "Ho t'u" ("River Chart").

Ruler's Method of the Heart-Mind

See *jen-chu hsin-fa*.

Rules in Boudoir

See *Kuei fan*.



In the foreground is the *chu*, which is played by using the pole in the middle of the box to tap a wooden hammer on the bottom of the box. The entire box resonates with the sound.

S

Sacred/Profane

Two categories used by historian of religion Mircea Eliade and now employed broadly to describe the general nature of religious phenomena. When applied to Confucianism, the sacred refers to such elements as **T'ien (Heaven)**, the **T'ien-li (Principle of Heaven)**, the **sheng or sheng-jen (sage)**, and the **ching (classic)**; the profane by contrast is the world that needs to be rectified. The distinction between the sacred and the profane in the tradition, however, is not clear-cut. This suggests that the sacred has its roots in the profane and allows the profane to realize its capacity for the sacred.

Eliade, Mircea, ed. *The Sacred and the Profane: The Nature of Religion*. Translated by Willard R. Trask. New York: Harcourt Brace Jovanovich, 1959.

Sacred Time

Confucian sacred time rests with the *sheng* or sages of antiquity. It is believed that during these periods of time Heaven, earth, and humankind existed in a harmonious relation, in which the people fulfilled their moral nature and lived at peace. This is called the **ta-t'ung**, Great Unity, and it has always been the hope of the tradition to return to such a sacred time. See also **sacred/profane** and **sheng or sheng-jen (sage)**.

Sacrifice

Being the keepers of the ritual code of ancient Chinese culture, the Confucians have found themselves at the forefront

of carrying out sacrifices in the performance of **li (propriety or rites)** at both levels of **state cult** and everyday ancestor worship. Confucian sacrifices have different gradations, of which the basic ones are the *t'ai-lao* or Great Offering and the *hsiao-lao*, Small Offering. See also **ancestors (tsu)**; **hsiao-lao offering**; **sheng or sheng-jen (sage)**; **t'ai-lao offering**.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Sage

See **sheng or sheng-jen (sage)**.

Sagehood

See **sheng or sheng-jen (sage)**.

Sage Kings

See **Three Sage Kings**.

Sage of Antiquity

See **hsien-sheng (Sage of Antiquity)**.

Sage Within, King Without

See **nei-sheng wai-wang (Sage Within, King Without)**.

Saint

As a general category of **holy person**, saint has *sheng* as its counterpart in Confucianism. See also **sheng or sheng-jen (sage)**.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Salvational History

Salvational history as the actions of God within the course of history may at first seem specifically limited to Western religious traditions. If, however, the role of **T'ien (Heaven)** in early Confucianism bears some similarities to the concept of a deity, principally theistic in structure, then there is the possibility to understand T'ien as the **Absolute** that exercises its will in the unfolding of **history**. In this sense, the **T'ien-ming (Mandate of Heaven)** becomes the demonstration of the authority of T'ien within the historical process.

San chiao (Three Religions or Teachings)

Standard reference to the three major religious traditions of China; that is, Confucianism, Taoism, and Buddhism. The fact that Confucianism is included with Taoism and Buddhism and is always listed first does not raise the status of Confucianism as a religion per se in the eyes of those who use this term. Confucianism remains largely ignored as a religious tradition. The term refers more to the meaning of the three dominant worldviews that have occupied the major positions in the history of ideas in China. See also **chiao (teaching or religion)**.

San chiao chien-hsiu

The phrase *san chiao chien-hsiu*, or combined cultivation of the Three Teachings, refers to the practice of the *san chiao*—Confucianism, Taoism, and Buddhism—together. The practice was particularly popular during the **Ming dynasty** when there was a heightened interest in spiritual cultivation across the three traditions and the democratization of religious teachings. It suggests that one could pursue meditation, for example, with elements derived from each of the three traditions. Underlying this practice was the belief that each of the traditions could contribute to a full form of spiritual cultivation.

There was little concern about the boundaries of the various traditions, nor any rigid attempt to discuss exclusive Truth possessed by only one of the traditions; instead, a general sharing was found. For some, such as **Yüan Huang**, this meant that one tradition remained the primary teaching, into which practices from other traditions were borrowed or assimilated. For others, like **Lin Chao-en**, there was a more general sharing of perspectives with the belief that all three traditions could enter into a **syncretism**; that is, *san chiao ho-i* or unity of the three teachings. Such fundamental unity is the furthest position reached in the understanding of the three religions to each other. See also **san chiao (three religions or teachings)**.

Berling, Judith A. *The Syncretic Religion of Lin Chao-en*. New York: Columbia University Press, 1980.

Tadao Sakai. "Confucianism and Popular Educational Works." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

San chiao ho-i

The phrase *san chiao ho-i*, unity of the three teachings or religions, is usually associated with the phenomenon of **syncretism** in Chinese thought. It suggests a common core of teachings shared by the **san chiao (three religions or teachings)**, namely, Confucianism, Taoism, and Buddhism. *San chiao ho-i* had been a trend since the late **T'ang dynasty** and was advocated by followers of each religion in the **Sung dynasty**. It was particularly popular during the **Ming dynasty** when emphasis was placed on the spiritual cultivation of the individual as well as the general democratization of the teachings. The idea suggests a complementary relationship among the three traditions, the opportunity to assimilate different practices and beliefs among them, and ultimately a fundamental unity of the three.

That the three teachings are one is also expressed by other phrases. *San chiao i yüan*, the three teachings with a single origin, suggests that the three religions emerged out of a common perspective, if not historical, at least philosophical. *Shu t'u t'ung kuei*, different paths reaching the same end, suggests different traditions leading to a common pursuit.

The unity of the three teachings was pursued through the practice of *san chiao chien-hsiu*, combined cultivation of the three teachings, which suggests that an individual could cultivate all three at the same time. While some such as **Yüan Huang** stuck to one of the traditions as the primary teaching into which elements from other traditions were assimilated, others like **Lin Chao-en** attempted more seriously to search for a unifying element among the three religions. Here the term syncretism is often employed to describe the notion of *san chiao ho-i* in that the traditions are united at a more fundamental level, on which a commonality is found. The actual unity, however, was rarely achieved.

In most cases, the individual retains a particular point of view, be it Confucian, Taoist, or Buddhist. All traditions are equal only when they are interpreted according to the root metaphor of a single tradition. Even in the example of Lin Chao-en, Confucianism remained primary and became the basis for incorporating elements from Buddhism and Taoism. While one might suggest that the three religions are united into one, they are united on the ground of one tradition, not all three. The Truth is present in the primary tradition; the two other traditions are true only to the degree that they can be assimilated to the Truth of the primary tradition.

While this may seem to be a mere borrowing of others' beliefs and practices to incorporate into one's own, the key point of *san chiao ho-i* is to open oneself to other religious traditions. This is what makes it syncretism, not simply historical interactions. The ideal

of syncretism is to equalize all traditions, and *san chiao ho-i* is an attempt to ameliorate the distinction of the three teachings. It prevents people from holding to one single religion and condemning others as false knowledge or potentially harmful practices.

The history of Confucianism has witnessed an active criticism of other religious traditions, specifically of Taoism and Buddhism as world denying and escapist. The syncretic model suggests mutual respect and characterizes certain elements of the Neo-Confucian movement. With his Confucian background, Lin Chao-en saw Confucianism as the foundation and common link running through both Buddhism and Taoism. He advocated a broad range of reciprocity through the unity of the three teachings.

Berling, Judith A. *The Syncretic Religion of Lin Chao-en*. New York: Columbia University Press, 1980.

Ch'ien, Edward. *Chiao Hung and the Restructuring of Neo-Confucianism in the Late Ming*. New York: Columbia University Press, 1986.

de Bary, Wm. Theodore. "Neo-Confucian Cultivation and the Seventeenth-Century 'Enlightenment.'" *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

San chiao i yüan

Pertinent to the idea of *san chiao ho-i*, unity of the three teachings or religions, the phrase *san chiao i yüan*, three teachings (or religions) one origin, refers to the belief that Confucianism, Taoism, and Buddhism share a common starting point, if not historically, at least philosophically. This belief became one of the major grounds for **syncretism** in the later development of the Confucian tradition.

Ch'ien, Edward. *Chiao Hung and the Restructuring of Neo-Confucianism in the Late Ming*. New York: Columbia University Press, 1986.

San chuan

The *san chuan* or Three Commentaries refers to the *Kung-yang chuan*, the *Ku-liang chuan*, and the *Tso chuan* commentaries to the *Ch'un ch'iu* or *Spring and Autumn Annals*. While the first two were transmitted in the form of New Text, the last one was an Old Text. The New Text commentaries are essentially exegetic, whereas the Old Text emphasizes historical accounts. That is why the Neo-Confucian **Chu Hsi** regards the *Kung-yang chuan* and *Ku-liang chuan* as hermeneutics, and the *Tso chuan* as historiography. This grouping became one of the *chu-k'o* or various subjects for the **civil service examinations** during the **T'ang dynasty**. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Sanctuary

Sanctuary as a building imbued with sacredness and **holiness** may refer to various types of place for **worship** in different religious traditions. The **Confucian temple** and *tsu-miao* (**ancestral shrine**) are examples of Confucian sanctuary. See also **sacred/profane**.

San kang

The three cardinal guides specified in the ethical code of pre-modern China, the *san kang* or Three Bonds refers to the subjects being bound to the ruler, the son being bound to his father, and

the wife being bound to her husband. It was formulated on the basis of Confucian ethical positioning by the Legalist **Han Fei-tzu** during the late Warring States period and established by the **Han dynasty** Confucian **Tung Chung-shu**. Tung set up a hierarchy of *yin/yang*, assigning the base element of *yin* to the subject, the son, and the wife, and the noble *yang* to the ruler, the father, and the husband.

The Neo-Confucian **Chu Hsi** of the **Sung dynasty** regarded the *san kang* and the *wu ch'ang*, Five Constants, as part of the *T'ien-li* (**Principle of Heaven**), considering them everlasting. This has been severely criticized by modern Chinese thinkers. **T'an Ssu-t'ung**, a reformer of the late **Ch'ing dynasty**, regarded the Three Bonds as limitations upon the individual. Into the twentieth century, while **Ch'en Tu-hsiu** suggested replacing the Three Bonds with modern Western morals and politics, **Mao Tse-tung** condemned them from the Marxist standpoint.

Chang, Hao. "Confucian Cosmological Myth and Neo-Confucian Transcendence." *Cosmology, Ontology, and Human Efficacy*. Edited by Richard J. Smith and D. W. Y. Kwok. Honolulu, HI: University of Hawaii Press, 1993.

San kang-ling

See **Three Items**.

San li

The *san li* or Three Ritual Classics refers to the *I li* or *Ceremonies and Rites*, the *Chou li* or *Rites of Chou*, and the *Li chi* or *Records of Rites*. These three texts have been grouped together since **Cheng Hsüan** of the Former **Han dynasty** annotated them. The *san li* became one of the *chu-k'o* or various subjects for the **civil service examinations** during the **T'ang dynasty**. See also *chu-k'o examinations*.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

San she

See **Three Colleges System**.

San shih

The *san shih* or Three Histories refers to the *Shih chi (Records of the Historian)*, the *Han shu* or *History of the Han Dynasty*, also known as the *Ch'ien Han shu* or *History of the Former Han Dynasty*, and the *Hou Han shu* or *History of the Later Han Dynasty* since the eighth century. This grouping became one of the *chu-k'o* or various subjects for the **civil service examinations** during the **T'ang dynasty**. See also *chu-k'o examinations*.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

San-ts'ung ssu-te

The phrase *san-ts'ung ssu-te*, meaning three obediences and four virtues, is originally two terms found in the *I li*, or *Ceremonies and Rites*, and the *Chou li*, *Rites of Chou*, respectively. *San-ts'ung* refers to the obediences of a woman to her father before marriage, to her husband after marriage, and to her son after her husband's death. It limits the role of women to one of dependency on men. *Ssu-te* signifies the four feminine virtues of moral conduct, proper speech, modest appearance, and diligent work. The three obediences and the four virtues have become the most basic moral principles to be followed by women in Confucian teachings. In accordance with these criteria, a set of rules have been invented in later

Confucian writings for the education of women as represented by the *Nü chieh (Commandments for Women)* of **Pan Chao**.

Kelleher, M. Theresa. "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

San t'ung

Reference to the three greatest Chinese institutional histories, the *san t'ung* or "Three Generals" includes **Tu Yu's** work *T'ung tien (General Institutions)*, the *T'ung chih (General Treatises)* of Cheng Ch'iao, and the *Wen-hsien t'ung-k'ao*, or *General Study of Literary Remains*, of **Ma Tuan-lin**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

San tzu ching

A primer for children's education widely used from the **Sung dynasty** into the twentieth century, the *San tzu ching* or *Three Character Classic* forms the foundation for an education grounded in moral principles. Continuously enlarged in the **Ming dynasty** and **Ch'ing dynasty**, its original authorship is usually ascribed to **Wang Ying-lin** of the thirteenth century. This popular schoolbook is composed in alternately rhyming lines of three characters each and is easily memorized.

At times criticized by Confucians for being insufficient in Confucian content, *Three Character Classic* persists as a work of central importance to the Confucian curriculum. As an elementary guide to knowledge, it stresses the importance of learning, but considers the Confucian ethical code as underlying all kinds of knowledge. Beginning with **Mencius'** belief in the goodness of human nature, it talks about the need to establish moral relations among people,

in which *hsiao* (filial piety) is put in the first place. See also *Ch'ien tzu wen*; *Hsiao-hsüeh*; *hsing* (nature); *Pai-chia hsing*; *tsa-tzu*.

Giles, Herbert A. *The San tzu ching or Three Character Classic and the Ch'ien Tzu Wen or Thousand Character Essay*. Shanghai, China: A. H. de Carvalho, 1873.

Scott, Dorothea Hayward. *Chinese Popular Literature and the Child*. Chicago, IL: American Library Association, 1980.

Wu, Pei-yi. "Education of Children in the Sung." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

San-yüan School

A Ming dynasty Neo-Confucian school, the San-yüan School is named after a prefecture in modern Shensi province, the native place of its representative Wang Shu and most of his disciples. Huang Tsung-hsi in his *Ming-ju hsüeh-an* or *The Records of Ming Scholars* suggests that the school is an offshoot of the Kuan School of Chang Tsai and an admirer of Hsüeh Hsüan, implying a connection with the Ch'eng-Chu School.

Wang Shu advocates *chin-hsing* (fully developing the nature), so as to comprehend T'ien (Heaven). For him, the *hsing* (nature) is Heaven's bestowal upon the human race. Thus, to understand the *T'ien-li* (Principle of Heaven) as well as all things in the world, one needs only to make a thorough inquiry into one's nature. Wang also believes that the dominance of Heavenly Principle is inversely proportional to that of human desires. However, not all members of the San-yüan School shared the same thought. While some of them stuck with the notions of *ching* (reverence or seriousness) and *ch'i-ung-li* (exhausting Principle), one turned to the Kan-ch'üan School of Hsü Fu-yüan. See also *yü* (desire).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with

Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Savior

When savior is defined as one who saves or relieves others from suffering, it can be compared to the Confucian *sheng* or sage that brings people to understanding and developing their moral nature through learning and self-cultivation. The *sheng* has a capacity for the transformation of the individual and so it might be appropriate to consider him a savior figure. See also *hsing* (nature); *sheng* or *sheng-jen* (sage); *Shun*; *yü* (king).

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Sayings of the Confucian School

See *K'ung-tzu chia-yü* (Confucius' Family Sayings).

Scholar Class (shih)

The term *shih* is frequently translated as scholar or literati when used to describe a class of individuals whose expertise lay in education and governmental administration. Originally, the term primarily referred to the military officials at the bottom of the ruling classes, but it came to be the designation for this new class of society that emerged as a result of the rise of the private schools, especially the Confucian school. Through the Confucians' focus upon education and service, new educational institutions were begun and government service became a career path. In its expanded definition, the *shih* was contrasted with farmer, artisan, and merchant classes, raising questions of social mobility for a class whose labor was measured in terms of intellectual production to assist in government service and education. The creation of this

class is an indication of the profound effect of the growth of the Confucian school in changing the social structure of the society with the addition of a new class of citizenry. The *shih* class, in turn, led to the emergence of the **hundred schools of thought** in the Warring States period. See also *ju*.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Hsu, Cho-yun. *Ancient China in Transition: An Analysis of Social Mobility, 722–222 B.C.* Stanford, CA: Stanford University Press, 1965.

School for the Sons of the State

See *kuo-tzu hsüeh*.

Schooling

See *Hsiao-hsüeh*; *hsien-hsüeh*; *ju-hsüeh*; *kuo-tzu hsüeh*; *shu-yüan academy*; *t'ai-hsüeh* (National University).

School of Han Learning

See *Han-hsüeh*.

School of Heart-Mind

See *hsin-hsüeh* (School of Heart-Mind).

School of Principle or Learning of Principle

Translation of the term *li-hsüeh* as opposed to the *hsin-hsüeh* (School of Heart-Mind) after the split of the Neo-Confucian movement in the Ming dynasty. See *li-hsüeh* (School of Principle or learning of Principle).

Scientific Method

The scientific method became fashionable among Chinese intellectuals beginning in the early twentieth century. **Hu Shih**, for example, frequently employed the term in his discussions of

Confucianism and other traditional Chinese teachings. Historian Wang Hui has pointed out that Hu, as a student of American philosopher John Dewey and with a Confucian background, understood scientific method within the bounds of Confucianism and, in turn, described certain Confucian methods as scientific. Translating between Western science and Chinese scholarship, Hu interpreted the Ch'eng-Chu doctrine of *ko-wu chih-chih*, investigation of things and extension of knowledge, and the Ch'ing dynasty *shih-hsüeh*, or practical learning, and *k'ao-cheng hsüeh*, or evidential learning, in terms of modern **positivism** and **empiricism**. See also **Ch'eng-Chu School**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Scripture

See *ching* (classic).

Sea of Learning Hall

See *Hsüeh-hai t'ang*.

Second Hexagram

See *k'un* hexagram.

Second Level Examination

See *sheng-shih* examination.

Secret Purport of the Transmission of the Heart-Mind

See *Ch'uan-hsin mi-chih*.

Secularism

Meaning the movement from a religious orientation to a non-religious one, secularism also refers to the ways in which religious traditions respond to **modernization** by retaining certain religious elements while allowing the removal of others. Because of its emphasis on historical models rather than the supernatural, Confucianism has less to shed in the process of secularization. Okada Takehiko, a contemporary Japanese Confucian, has spoken of the possibility of dropping everything from Confucianism except its respect for life and still being able to maintain its fundamental teachings. The question for Confucianism is the degree to which secularism is a fundamental characteristic of the tradition, but not intended as a denial of its religious capacity. Because the secular is sacred in the Confucian worldview, secularism confirms the religious orientation found within Confucianism. See also **sacred/profane**.

Taylor, Rodney L. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

———. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Selection of People of Talent

See *ch'a-chü* system.

Self-Acquisition

See *tzu-te*.

Self-Cultivation

See *hsiu-shen*.

Self-Denial

Although there are times when a Confucian engages in self-denial as part of the process of learning and self-cultivation, such **asceticism** in Confucianism never goes to the extreme of denying the

world. The Confucians accept the world as the reality, within whose limits humankind has the potential to realize its moral nature and manifest its sagely character. Thus, self-denial is not sought as an end in itself. See also *hsing (nature)* and *sheng or sheng-jen (sage)*.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Self-Discipline

See *k'o-chi fu-li*.

Selfish Desires

Translation of *ssu-yü*. See *yü (desire)*.

Selfish Intentions

See *ssu-i*.

Selfishness

See *chi-ssu*.

Self-Knowledge

See *liang-chih*.

Self-Realization

See *i (righteousness or rightness)*.

Self-Reliance

See *tzu-te*.

Self-Sacrifice

See *i (righteousness or rightness)*.

Seriousness

See *ching (reverence or seriousness)*.

Serpent

Serpent is an ambiguous symbol in Chinese culture. One way it is identified is with a **dragon** and represents the body of **Huang Ti** or the Yellow Emperor, hence a source of nobility, blessing,

luck, and prosperity. Yet in a number of folktales related to the Confucian religious tradition, it is connected with evil as is its symbolism in Western **myths**, and is killed by Confucius' disciple Yen Hui and a **Sung dynasty** descendant of **Confucius**. See also **Yen Yüan (Hui)**.

Seven Emotions

See *ch'i ch'ing* (seven emotions).

Sex or Sexuality

Since *sheng-sheng* or production of life is the philosophy of Confucianism, sex has been seen as a means for fulfilling life itself. However, sexuality, like other desires and emotions, should be conducted within the limits of *li* (**propriety or rites**). See also *ch'ing* (**emotions or feelings**) and *yü* (**desire**).

Se-zither

One of the musical instruments used in the performance of Confucian ritual, principally found in the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**). The *se* is a form of zither that can have a variety of strings, but always a substantial number more than the traditional form of the *ch'in-zither*. Thus, there are *se* with nineteen, twenty-three, twenty-five, and twenty-seven strings. See also **music**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Shame (ch'ih)

The concept of *ch'ih* or shame, according to philosophers David L. Hall and Roger T. Ames, is the key to understanding the Confucian emphasis on the implementation of *li* (**propriety or rites**) as the way to bring about order in society. Contrasted with **guilt** (*tsui*), which is seen as a violation of *hsing* (**punishment**

or criminal law), shame is directed to the relation with others. It is wrought upon one who stands condemned in the eyes of others. In other words, shame functions as a result of the failure to maintain proper human relations.

Given the emphasis in Confucianism on the implementation of *li* as the way to enact personal and societal order, it follows that shame is mentioned frequently as the failure of the implementation of *li*. By contrast, there is little attention paid to *tsui*, guilt, by the Confucians because of its connection to law. A passage from the *Lun yü* (*Analects*) illustrates the emphasis placed upon shame and its connection to *li* and *te* (**virtue**), as the proper way to govern a state. **Confucius** says that if one orders the people with *hsing* and *cheng* (**governing or regimen**), they will learn to avoid punishments, but they will not have developed a sense of shame. If, however, they are guided with *li* and *te*, they will develop a sense of shame and will thus reform themselves.

In this passage, Confucius shows little interest in the display of guilt on the part of the people because he regards the laws that they would be guilty of violating as an unnecessary failure of the system of order found in the enactment of *li*. By contrast, shame is a mark of a person of virtue, principally because it is based on the quality of relationship established between the individual and others. From the Confucian perspective *li* is all that is needed to bring order to the individual and society. It is embodied in the person of virtue and its enactment is assured by the functioning of shame to guarantee conformity to its norms.

Eberhard, Wolfram. *Guilt and Sin in Traditional China*. Berkeley, CA: University of California Press, 1967.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.



A form of zither, this *se* has 25 strings.

Shan (Goodness)

A central term in the Confucian discussion of the make-up of *hsing* (nature), *shan* or goodness generally describes the nature of humankind. In the *I ching* or *Book of Changes* the term is used to define the *chiün-tzu* (noble person). In the *Lun yü* (*Analects*), Confucius uses it to describe a person of moral worth, suggesting the cultivation of basic virtues such as *jen* (humaneness), *li* (propriety or rites), *hsiao* (filial piety), and *i* (righteousness or rightness). A *shan-jen* or good person is one who has perfected his or her moral character to the extent that one can be an example to others.

In the *Book of Mencius*, *shan* is regarded as the essence of human nature and is said to be composed of the *ssu-tuan* (Four Beginnings) of

goodness: humaneness, rightness, propriety, and wisdom. In turn it is believed that T'ien (Heaven) shares in this same goodness, thus equating the microcosm with the macrocosm. Later Confucians debated the Mencian hypothesis of the goodness of human nature, but *shan* finds its way to become the nature of Heaven and earth, sage and commoner, and ultimately all things. See also *chih* (wisdom) and *macrocosm/microcosm*.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

———, trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Shang Dynasty

Traditional dates suggest the Shang or Yin dynasty began in 1766 B.C.E. with the founding of the dynasty under **King T'ang** and lasted until the defeat of the last despotic ruler, **King Chou**, in 1046 B.C.E. Until the twentieth century and the advent of archaeological research, the general view of the traditional accounts of the Shang dynasty was that it was like the **Hsia dynasty** before it since there was simply no historical evidence for its existence. Through archaeological findings the dynasty has now emerged as a historical period and scholars have a rich and complex record of cultural patterns associated with the Shang period.

From the Confucian perspective the most important features of this long period of early Chinese history are the first and last sovereigns of the dynasty. T'ang, the founder of the dynasty, is seen from the Confucian point of view as a righteous ruler who defeated the corrupt Chieh, the last ruler of the Hsia dynasty before it. To the Confucians, T'ang is considered to have been selected by **T'ien (Heaven)** to rebel against the Hsia. Heaven bestowed upon him **T'ien-ming (Mandate of Heaven)**, and as a result T'ang was victorious.

King Chou, the last ruler of the Shang dynasty, in turn was looked upon as a despot and tyrant. Because of his evil ways, he was seen from the Confucian perspective as forfeiting his mandate. Heaven subsequently bestowed its mandate upon the leaders of the Chou and the result is the founding of the **Chou dynasty** with the defeat of the last ruler of the Shang dynasty.

Apart from the rulers T'ang and Chou, little attention is paid to the Shang dynasty by the Confucian school with the possible exception of the role of **Shang-ti (Lord upon High)**, the high god of the Shang royal family. Because the early rulers of the Chou dynasty found the need to accommodate their own high god, T'ien, Heaven, to the vanquished Shang people, there is frequent equation made in the early literature

between T'ien and Shang-ti. For the Chou people this was only proof of the continuing presence of an absolute authority throughout history whether described as T'ien or Shang-ti. This point is elaborated by the **Duke of Chou** who attempts to explain the presence of *T'ien-ming*, the Mandate of Heaven, not only in the Chou dynasty but in the founding of the Shang dynasty as well.

Because the Confucian school attempted to preserve the ancient culture and such ancient culture essentially reflected the worldview of the early Chou founders, the Confucians adopted the view of the continual presence of the Mandate of Heaven throughout history, seeing it as an operative principle in the founding of all previous dynasties. Little mention is made of Shang-ti, but for the Confucian school the Shang dynasty reflected a historical process that bore out the presence of absolute authority whether described as Shang-ti or T'ien.

The Shang period, like the Chou following it, was a period of religious practice composed of rich and elaborate ritual performance and **sacrifice**. While most of the sources that the Confucian school praises are Chou dynasty in origin, the Chou dynasty inherited much of the richness of the Shang period before it. The sources that the Confucians rely upon certainly contain Shang materials even if preserved through Chou culture. The object of preservation from the Confucian perspective **wen (culture)** was a continuum of early Chinese culture representing several periods. As such, the Shang needs to be recognized as a rich resource from which the Confucian school drew its own ideals of what constituted ancient culture and wherein lay its ideals that would become the template for their own time. See also **King Wu**.

Keightley, David N. *Sources of Shang History: The Oracle-Bone Inscriptions of Bronze Age China*. Berkeley, CA: University of California Press, 1978.

Shang shu

See *Shu ching*.

Shang shu ku-wen shu-cheng

Major writing by the early **Ch'ing dynasty** Confucian **Yen Jo-ch'ü**, the *Shang shu ku-wen shu-cheng* or *Ku-wen Shang shu shu-cheng*, *Inquiry into the Authenticity of the Old Text Version of the Hallowed Documents*, proves that the extant Old Text version of the *Shu ching* or *Book of Documents* together with its commentary by **K'ung An-kuo** are forgeries. The text in question was presented to the throne by Mei Tse between 317 and 322, and had been accepted for fourteen centuries as orthodox. During the **T'ang dynasty**, it was regarded as genuine even by the great annotator **K'ung Ying-ta** and thus became the basis for the imperial *K'ai-ch'eng shih-ching* (*K'ai-ch'eng Stone Classics*).

Although many scholars of the **Sung dynasty** and **Ming dynasty**, including **Chu Hsi**, had suspected that the Old Text *Shang shu* or *Hallowed Documents* was not authentic, it had not been generally doubted until the *Shang shu ku-wen shu-cheng* was published in 1745. A product of some thirty years of effort, the work, according to historian and philologist Edward L. Shaughnessy, lists 128 instances showing the spuriousness of the text. It established Yen as one of the great classical scholars, demonstrating his mastering of the methods of the *k'ao-cheng hsüeh*, textual criticism or evidential research. Although some scholars such as **Mao Ch'i-ling** attempted to refute Yen's conclusion, most men of the *Han-hsüeh* or Han learning, especially **Hui Tung**, have accepted it. Ssu-ho Ch'i has pointed out the significance of Yen's discovery in opening the way for critical examination of sacred books. See also **New Text/Old Text** (*chin-wen/ku-wen*) and **sacred/profane**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Shang-ti (Lord upon High)

Shang-ti is regarded as the high god or celestial god of the **Shang dynasty**. The name itself means the ruler, the sovereign, or perhaps the Lord upon High. It is a reference to a force transcendental in nature to whom the Shang rulers owed praise and for whom they offered **sacrifice** and a variety of rituals and ceremonies. The origins of the figure remain unclear, but it is generally thought that Shang-ti is specifically associated with the Shang dynasty royal family, in all likelihood as an ancestral deity. Hence, as the Shang family came to power and established a dynasty, the Shang ancestral deity became the high god of the Shang dynasty. To substantiate this origin, it is noted that Shang-ti, while recognized as the high god of the Shang empire, only received sacrifices from the royal family itself. Shang-ti is also not portrayed as a creator god, but simply the deity of the Shang royal line.

This origin as well as the role played draws little immediate connection to the Confucian school, which after all focused its attention on the sage kings before the Shang dynasty and the founders of the **Chou dynasty**. With the founding of the Chou dynasty, a new figure emerges as a high god. This figure is **T'ien (Heaven)**. In many Chou writings there is still mention of Shang-ti, but alongside of T'ien. There is no mention of T'ien as Heaven in any Shang source before the advent of the Chou dynasty. The conclusion follows that T'ien is a Chou concept which is then used with Shang-ti in some form of accommodation for the conquered Shang people. The fact that the Chou people sought to continue to mention Shang-ti and T'ien together suggests a process of cultural and religious assimilation that was taking place with the establishment of the Chou dynasty.

The Confucian school places no particular attention on Shang-ti other than to recognize him as the high god of the Shang people. For the Confucians it was the figure T'ien that became the focal point of their attention, not surprisingly considering the amount of attention they gave to the founding figures of the Chou dynasty. As the Confucians focus on the formulations of the early Chou rulers, the principle *T'ien-ming* (**Mandate of Heaven**) becomes a central concern. The Mandate of Heaven, which suggested that Heaven chose the rulers, was used to explain not only the founding of the Chou dynasty, but the founding of the Shang dynasty before that and the founding of the **Hsia dynasty** even earlier. Thus, for the Chou rulers T'ien represented a continuity of **transcendent** authority for the Chou dynasty and the Shang dynasty alike, and the Hsia dynasty even before that. Whether the figure was called T'ien or Shang-ti seems to make little difference, for it was the continuity of sacred or transcendent authority that seemed to be the critical element. For this reason Shang-ti is important to the Confucian school as an indication of the continuity of sacred authority.

It is also important in the understanding of T'ien, a complex and subtle concept, that one takes into account in the interpretation of T'ien the identification that the Chou people made between Shang-ti and T'ien. Thus, although Shang-ti remains at best only of secondary interest in the minds of the Confucians, the way in which the Confucians discuss and understand T'ien is, in part, dependent on how Shang-ti is understood. See also **sacred/profane**.

Keightley, David N. *Sources of Shang History: The Oracle-Bone Inscriptions of Bronze Age China*. Berkeley, CA: University of California Press, 1978.

Shan Sacrifice

See *feng* and *shan* sacrifices.

Shan-shu (Morality Book)

A form of writing first published during the **Sung dynasty** and becoming popular in the **Ming dynasty**, the *shan-shu* or morality book addresses issues of morality through stories and adages, which were told in simple language to insure the widest audience. All morality books operate with the same assumption that moral behavior will bring benefits to the individual and his or her family; in turn, punishments will be given to those who act immorally. A sense of the Buddhist concept *karma* is usually found.

In fact, morality books are frequently cited across the boundaries of Buddhism, Taoism, and Confucianism. The lack of confinement to one particular tradition is largely due to the common ground of morality at a popular level shared by the three religions. A famous example is the **T'ai-shang kan-ying p'ien** or Treatise of the Most Exalted One on Moral Retribution, which contains elements of all three traditions. Like all morality books, it suggests that one will reap what one sows. See also **Kung-kuo ko (ledger of merit and demerit)**.

Tadao Sakai. "Confucianism and Popular Educational Works." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Shao Chin-han

(1743–1796) Classical scholar and historian of the **Ch'ing dynasty**; also known as Shao Yü-t'ung, Shao Erh-yün, and Shao Nan-chiang. He enjoyed equal popularity with **Tai Chen**. A native of Yü-yao, Chekiang, Shao passed the **chin-shih examination** or Metropolitan Graduate examination in 1771 and was appointed a Junior Compiler in the Hanlin Academy. He was assigned to work on the imperial project of the *Ssu-k'u ch'üan-shu* or *Complete Library of*

Four Branches of Books, responsible for restoration of historical texts. He also engaged in compiling a continuation of the *san t'ung* or "Three Generals" and in revising Pi Yüan's sequel of the *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government*. In the area of *ching-hsüeh* (study of classics), Shao Chin-han's contributions are found in his annotations to the *Ku-liang chuan* commentary on the *Ch'un ch'iu* or *Spring and Autumn Annals*, the *Book of Mencius*, as well as an ancient lexicon. See also *han-lin yüan* (Academy of Assembled Brushes).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Shao-hsing Wang School
See **Che-chung Wang school**.

Shao K'ang-chieh
See **Shao Yung**.

Shao Po-wen
(1057–1134) Neo-Confucian scholar of the Northern **Sung dynasty**. He was the son of **Shao Yung**. Because of his family background, he moved into the circle of the major Neo-Confucians, including **Ch'eng Hao**, **Ch'eng I**, and **Ssu-ma Kuang**. His thought was largely modeled on his father's philosophy of *hsiang-shu* (image-number). He authored several works such as a study of the *I ching* or *Book of Changes* and the introduction to Shao Yung's *Huang-chi ching-shih* (*shu*) or *Supreme Principles Governing the World*, which were discussions and explanations of his father's teachings.

Shao Po-wen considered the number one to be the origin of the universe; myriads of things were derived from

one. He identified this singularity with the *t'ai-chi* (**Great Ultimate**) that exists before and after the presence of all things. For Shao Po-wen, the *t'ai-chi* is eternal and omnipresent. He also defined the singularity as the *hsin* (**heart-mind**) of Heaven and earth, which in turn was equated with the heart-mind of the *sheng-jen* or sage. See also *sheng* or *sheng-jen* (sage).

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Shao Yao-fu
See **Shao Yung**.

Shao Yung
(1011–1077) Major Neo-Confucian thinker of the Northern Sung period; also called Shao Yao-fu or Shao K'ang-chieh. In fact, he is one of the **Five Early Sung Masters**, which also includes **Chou Tun-i** and **Chang Tsai** as well as the **Ch'eng brothers**, **Ch'eng Hao**, and **Ch'eng I**. He refused several official appointments and lived in poverty for most of his life. He was highly respected by people around him as well as some of the most prominent Confucians of his day. He had a very close relation with the Ch'eng brothers and **Ssu-ma Kuang**. Shao Yung has not, however, received the recognition he may well deserve as one of the founding figures of the Neo-Confucian movement because **Chu Hsi** excludes him from the lineage of teachers representing the *Tao-t'ung* or tradition of the Way. As a result, he has been marginalized in discussions of the most important figures in the development of **Neo-Confucianism**.

Shao Yung's basic ideas are represented in his major work, the *Huang-chi ching-shih* (*shu*) or *Supreme Principles Governing the World*. Like Chou Tun-i, he founded his scheme and theory of the universe on Taoist cosmogony and the commentaries to the *I ching*, or *Book of Changes*, on the formation of the **eight trigrams**. He



Shao Yung, one of the Five Early Sung Masters, developed a cosmological system from the number 4 in his "Diagram of Preceding Heaven."

accepts the role of the *t'ai-chi* (**Great Ultimate**) as the beginning point of the evolution of the world and the forces of *yin/yang* as the two primary bipolar elements responsible for the creation of things.

To these elements he adds, however, the concepts of image and number, specifically the number four, from which he develops a complex system of cosmology known as *hsiang-shu* (**image-number**) in his "Hsien T'ien t'u" or "Diagram of Preceding Heaven." Everything seems to be capable of being viewed in terms of the number four for Shao Yung. Thus, there are four elements, four types of living things, four sense organs, four kinds of rulers, four sorts of Mandate of Heaven, four epochs of history, and so on. Shao Yung's evolutionary scheme begins with the singular and motionless Great Ultimate, which gives rise to *yin/yang*, whose spirit gives rise to numbers, numbers to images, and from images are created the myriad concrete things of the world.

Shao Yung is often seen as heavily influenced by Taoism because he borrows of the cosmogony of *t'ai-chi*, but it is his formulation of a complex structure of numerology that seems to become his greatest liability when he is evaluated as a formative teacher in the development of the Neo-Confucian movement. Although his reference to the number four is with no other purpose than to calculate the eight trigrams and **sixty-four hexagrams** in the *Book of Changes*, his thought of image-number is viewed as more of a logical game of analogy and deduction than anything else.

However, Shao Yung also incorporates Mencius' thought that "**all things are complete in oneself**" into his world scheme. Therefore, the *t'ai-chi* is not only equated with the **Tao (Way)**, the absolute origin of the cosmos, but is also identified with the human heart-mind. Thus, everything including Heaven and earth is said to originate from the *hsin* (**heart-mind**). Although the heart-mind precedes Heaven and

earth, it needs to be opened up by **Principle (li)**, so that it will not be concealed by *ch'ing* (**emotions or feelings**).

In basic Confucian concepts Shao Yung shared much with his contemporaries. He regards humankind as the highest form of life and the sage as the ideal type of person who is fully able to realize the moral nature of humanity and understand the interconnection and underpinning of all things in the world. Like Chou Tun-i, he talks of developing such ability through the means of quietude and in this respect is seen to be influenced by Taoism. He also, like Chou Tun-i again, talks of *ch'eng* (**sincerity**) as the state in which the depth of human nature and its connection to the universe are revealed.

Why then is Shao Yung excluded from the tradition of teachings while Chou Tun-i is included? The reason seems to be that Shao Yung paid little attention to many mainstream Confucian concerns, specifically moral and social issues of the day, and said little about the relationship of his philosophy to such issues. His interest remains cosmological and cosmogonical, and there is little attempt to involve himself in daily life or to affect the conditions of the world in which one lives. Shao Yung is therefore regarded as abstract and in a sense unrelated to real concerns. Chou Tun-i, however, even with his focus on cosmogony, still sought to apply his findings to everyday life and self-cultivation. The result is Chu Hsi's placement of Shao Yung outside the Neo-Confucian peers despite the fact that his ideas are a vital part of the emerging Neo-Confucianism. See also *ching* (**quietude**); *hsiang* (**image**); *shu* (**number**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Shen (Spirit)

See *kuei/shen*.

Shen-chien (Extended Reflections)

One of the major philosophical writings of the Later Han Confucian thinker **Hsün Yüeh**, the *Shen-chien* or *Extended Reflections* was completed and presented to the throne in the year 205. Though extant only in fragments, the received text reveals a perspective of Confucianism at the end of the **Han dynasty** on a wide range of matters including politics, **ethics**, rites, education, religion, history, and philosophy as well as finance and governmental principles. Its author argued against prognostications and portents. He advocated a return to basic Confucian moral teachings. A realist like his forefather **Hsün-tzu**, he urged the implementation of both education and law and saw society as in need of transformation. His Confucian teaching is, therefore, armed with a certain element of Legalism, advocating a government of laws and punishments.

Though early on considered a major source of Han Confucian speculation, the work came to be largely ignored, particularly after the rise of **Neo-Confucianism**. As a result, the history of the text is a complex one and there is generally considered to be a certain level of corruption of the text. The fate of the text as first acclaimed and its later fall into general disregard is not that different from the *Hsün-tzu* with which it shares a certain common point of view. The failure of the *Shen-chien* to accept the inherent goodness of human nature or **hsing (nature)** made its message largely secondary to the orthodox transmission of Confucian teachings in the eyes of the Neo-Confucians who focused on **Mencius'** theory of goodness.

Ch'en, Ch'i-yün (Chi-yun Chen). *Hsün Yüeh and the Mind of Late Han China: A Translation of the Shen-chien with Introduction and Annotations*. Princeton, NJ: Princeton University Press, 1980.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Shen-chu (Ancestral Tablet)

See *shen-wei (tablet)*.

Sheng-hsien lun hsin chih yao

In the *Ssu-shu t'u-shuo* or *Diagrams and Explanations of the Four Books* by the **Yüan dynasty** Neo-Confucian Ch'eng Fu-hsin, the "Sheng-hsien lun hsin chih yao" or "Essentials of the Sages' and Worthies' Exposition of the Heart-Mind" demonstrates the **hsin-fa**, method of the heart-mind, as the essential teaching of **Neo-Confucianism**.

The diagram focuses on the *hsin* or heart-mind as the central element of learning. There are references to the **liang-hsin** or heart-mind of the good, the **pen-hsin (original heart-mind)**, the **jen-hsin (heart-mind of humanity)**, and the **Tao-hsin (heart-mind of the Way)**. Terms like *shen-tu* or vigilance in solitude, **k'o-chi fu-li** or disciplining of the self and returning to propriety, **cheng-hsin** or rectification of the heart-mind, and *chin hsin* or fully realizing the heart-mind are used to illustrate the methods of self-cultivation. While the heart-mind is considered to be the master of the whole person, **ching (reverence or seriousness)** is regarded as a necessary condition in the training of the heart-mind. It is *ching* that permits one to achieve **Mencius'** state of **pu tung hsin**, unmoved or unperturbed heart-mind, at the age of forty and **Confucius'** state of **ts'ung hsin (following the heart-mind)** at seventy. See also **chin ch'i hsin (fully realize the heart-mind)** and **hsin (heart-mind)**.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Sheng-hsüeh

One of several terms for **Neo-Confucianism**, *sheng-hsüeh*, learning of the sages or sagehood, emphasizes the quest for sagehood in later Confucian thought. The term suggests a tradition that is based on the teachings of the ancient sages, which are represented by the Neo-Confucians through the lineage of *Tao-t'ung* or tradition of the Way. It also highlights the proximity of the goal of sagehood to individual learners. For the Neo-Confucians, unlike the earlier notion of *sheng*, sagehood is a goal that is considered attainable and relevant to contemporary life, not something locked away in historical models. As a result, it is possible to see virtually all forms of learning and self-cultivation in Neo-Confucianism as aimed at the realization of this goal.

The methods of learning for sagehood, however, are very different between the *li-hsüeh* (**School of Principle or learning of Principle**) and the *hsin-hsüeh* (**School of Heart-Mind**). Although the former calls for a gradual accumulation of knowledge and broad-based learning, the latter centers on the sage learning around *liang-chih* or knowledge of the good within the *hsin* (**heart-mind**). For **Wang Yang-ming**, the **Ming dynasty** representative of the School of Heart-Mind, all people can become sage-kings such as **Yao** and **Shun** simply by identifying their heart-minds with the sages' and *chih liang-chih*, extending their knowledge of the good. But when it comes to the last imperial period it was **Chu Hsi**, the **Sung dynasty** synthesizer of the School of Principle, who gained the official recognition as the authority of the *sheng-hsüeh*.

Influential as it is, the term is adopted in the titles of some collections of Neo-Confucian writings, for example, the *Sheng-hsüeh tsung-ch'uan* or *Orthodox Transmission of the Learning of the Sages* of **Chou Ju-teng** and the *Sheng-hsüeh tsung-yao* or *Orthodox Essentials of the Learning of the Sages* of **Liu Tsung-chou**. See also *sheng* or *sheng-jen* (**sage**).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Sheng-hsüeh hsin-fa

A work compiled and promulgated in 1409 by the third emperor of the **Ming dynasty**, Ch'eng Tsu, the *Sheng-hsüeh hsin-fa* or *System of the Heart-mind in the Learning of the Sages* was intended to serve as a guide to the art of rulership. It presupposes the importance of the learning of the *hsin* or heart-mind in the *Ti-hsüeh* or learning of the emperors, stressing the Neo-Confucian premise that Confucianism is the way for the ruler to attune his rulership to the teachings of the ancient sages. According to intellectual historian Wm. Theodore de Bary, the work is modeled closely on *Ta-hsüeh yen-i* or *Extended Meanings of the "Great Learning"* of **Chen Te-hsiu**, emphasizing the virtues that the ruler should cultivate as well as the methods for his own education.

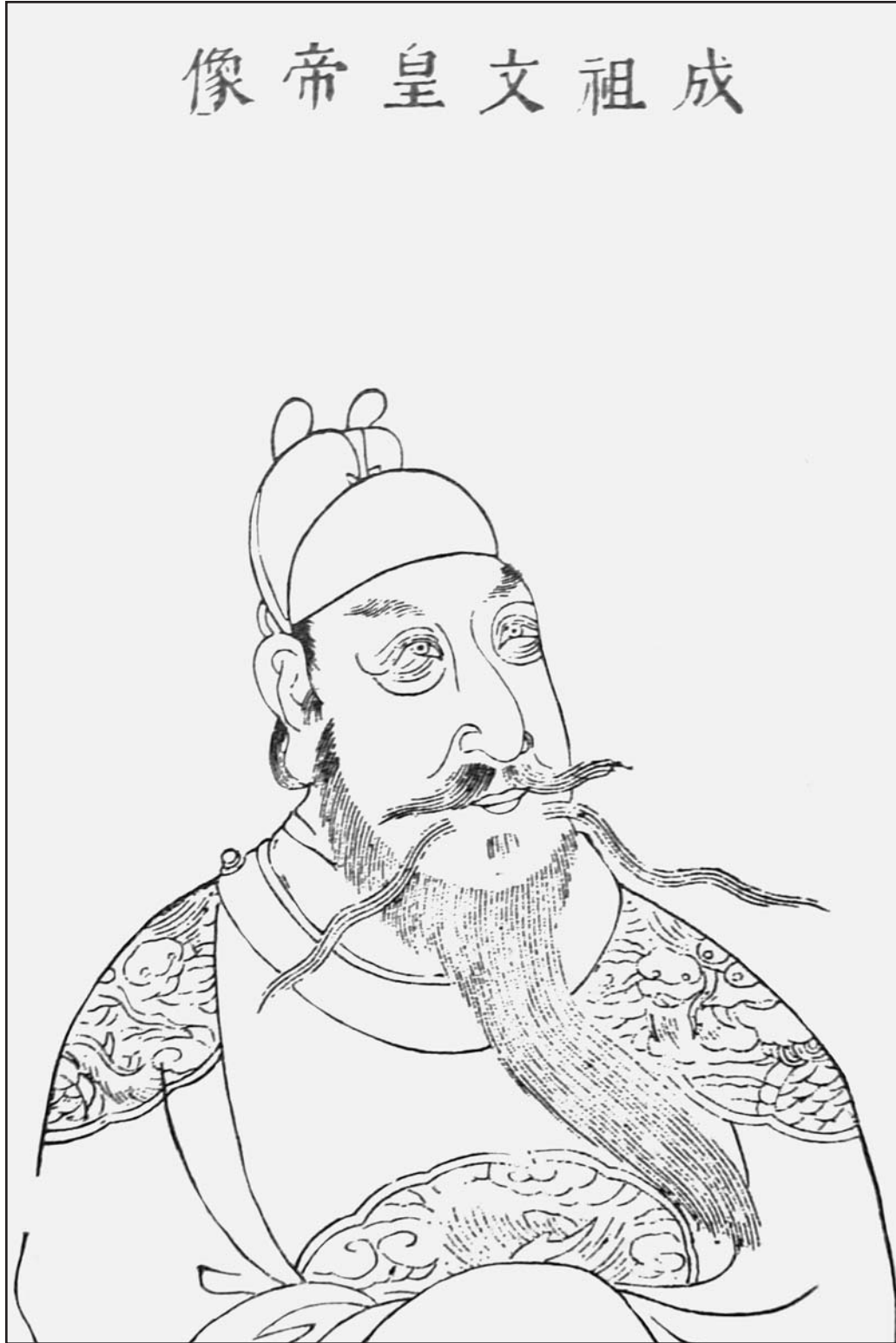
Ch'eng Tsu, taking seriously his commitment to Confucian teachings and edification of his people, was also responsible for three major collections of Confucian texts and their commentaries, namely, the **Five Classics**, the **Four Books** (*ssu-shu*), and the *Hsing-li ta-ch'üan* or *Great Compendium on Nature and Principle*. The imperial devotion to such works was an important step in canonizing the Neo-Confucian writings. See also *hsin* (**heart-mind**).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Sheng-hsüeh tsung-ch'uan

A history of Confucianism, the *Sheng-hsüeh tsung-ch'uan* or *Orthodox Transmission of the Learning of the Sages* was compiled by the **Ming dynasty** Neo-Confucian **Chou Ju-teng**. It demonstrates a singular *Tao-t'ung* or tradition of the Way from

成祖文皇帝像



Emperor Ch'eng Tsu of the Ming dynasty, author of the *Sheng-hsüeh hsin-fa*, was responsible for the canonization of Neo-Confucian writings.

the teachings of the ancient sages to the **Neo-Confucianism** of Chou's teacher **Lo Ju-fang**. According to Confucian scholar Julia Ching, its fundamental weakness lies in the author's tracing of the lineage of the *sheng-hsüeh* or learning of the sages from his own view, which is regarded as a mixture of Buddhism and Confucianism. Thus, the Confucian tradition that he presents is not as "orthodox" as he claims.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Sheng-hsüeh tsung-yao

A collection of Neo-Confucian writings, the *Sheng-hsüeh tsung-yao* or *Orthodox Essentials of the Learning of the Sages* is compiled and annotated by **Liu Tsung-chou** of the **Ming dynasty**. It contains the "T'ai-chi t'u shuo" or "Explanation of the Diagram of the Great Ultimate" of **Chou Tun-i**, the "Tung-ming" or "Eastern Inscription" and "**Hsi-ming**" or "Western Inscription" of **Chang Tsai**, and **Wang Yang-ming's** "Liang-chih wen-ta" or "Question and Answer about the Knowledge of the Good" as well as other important works of the **Ch'eng brothers** and **Chu Hsi**. The choice of selection reveals Liu's emphasis on *ch'eng-i* (**sincerity of will**) and *shen-tu*, vigilance in solitude, as a reaction to the later and radical stage of Wang Yang-ming's *hsin-hsüeh* (**School of Heart-Mind**). A similar anthology is the *Sheng-hsüeh tsung-ch'uan* or *Orthodox Transmission of the Learning of the Sages of Chou Ju-teng*.

Sheng-men shih-yeh t'u

Compiled by Li Yüan-kang in 1172, the *Sheng-men shih-yeh t'u* or *Diagrams of the Proper Business of the Sages' School* presented diagrams such as the "**Ch'uan Tao**

cheng-t'ung" or "Legitimate Succession in the Transmission of the Way," the "**Ts'un-hsin yao-fa**" or "Essential Method for the Preservation of the Heart-Mind," and the "**Ch'uan-hsin mi-chih**" or "Secret Purport of the Transmission of the Heart-Mind." A disciple of the **Ch'eng brothers** and **Chang Tsai**, Li devoted himself to illustrations of the Neo-Confucian teachings, in particular the concept of *Tao-t'ung*, tradition of the Way, and learning of the *hsin* (**heart-mind**). See also **Tao (Way)**.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Sheng or sheng-jen (Sage)

The Confucian school throughout its history has placed extraordinary importance on the terms *sheng* or *sheng-jen*, usually translated as sage. The Confucians, who regarded themselves as the preservationists and transmitters of *wen* (**culture**), saw such culture as that which had been created by the sages of antiquity. The pronouncements and deeds of the sage kings **Yao**, **Shun**, and **Yü**, as well as the founders of the **Shang dynasty** and **Chou dynasty**, **King T'ang**, **King Wen**, **King Wu** and the **Duke of Chou**, set a template of sagely activity. It was against the records of these figures that all future rulers were measured. They were the sages and they were those who would serve as the guides for society and the individual alike. Though not a ruler, **Confucius** has been ranked among the sages since **Mencius** because of his teachings and deeds. And Confucius himself considers the sage to be an ideal personality of *jen* (**humaneness**) and *chih* (**wisdom**), whose moral achievement is even higher than that of the *chiün-tzu* (**noble person**).

In the earliest Chinese dictionary, the core meaning of the character *sheng* is defined as "to penetrate" or "to go through." A key component of this character, the graph of a big ear, carries the

meaning of to hear or to listen. Thus, the sage is the one who hears or listens and thoroughly understands. What does he hear and what does he understand? He hears and understands the Way of Heaven. Another component of this character is a mouth, signifying the act of speaking or disclosing. If one combines these elements together, then the sage is he who hears the Way of Heaven, thoroughly penetrating and understanding it, and reveals it for the benefit of humankind. As he who hears and manifests, the sage bears extraordinary authority for it is from the sage that humankind receives the oracle **T'ien (Heaven)**. Such authority represents the religious intent and content of the Confucian teachings.

As the Confucian tradition develops, historically sage is a term that comes to be more broadly applied than just a select number of figures in Chinese high antiquity. This is an important shift in the application of the term and, in turn, in its underlying assumptions of the nature of sageliness. Mencius begins this trend by making the statement that anyone can become a Yao or a Shun, that is, anyone has the capacity within his nature to cultivate and realize the state of sageliness. This has important ramifications for the Confucian understanding of the notion of human nature, identifying a common core of inherent goodness of the same character as that possessed by the sages themselves.

By the time one reaches the development of **Neo-Confucianism** during the **Sung dynasty**, the condition of sageliness is considered to be the inherent quality of every human being and its realization becomes the object of cultivation and learning. In other words, sageliness has moved out of high antiquity and become an approachable and achievable goal of the learning and self-cultivation process based on the Confucian belief in the perfectibility of each individual's nature to realize the inherent quality of sageliness. **Wang Yang-ming**, the Neo-Confucian of the

Ming dynasty, goes so far as to claim that everyone on the street is potentially a sage. Specific characteristics of sageliness or the way in which the state is cultivated vary depending on the particular school of Confucian thought, but the relevancy of the goal remains as the single most important feature of the Confucian tradition up to and including contemporary practice. See also **Yü (king)**.

de Bary, Wm. Theodore, ed. *The Unfolding of Neo-Confucianism*. New York: Columbia University Press, 1975.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao P'an-lung (1562–1626)*. Missoula, MT: Scholar's Press, 1978.

Sheng-sheng

A philosophical term first found in the "**Hsi-tz'u chuan**" commentary to the **I ching** or *Book of Changes*, *sheng-sheng*, meaning "production of life" or, as Sinologist Richard Wilhelm has translated it, "begetter of all begetting," is derived from the sentence *sheng-sheng chih wei i*, "the production of life is what is called change." The term signifies the constant production and creation of life as the enduring quality of the ongoing process of change underlying all things in the universe. To the Confucians it suggests that life is good and the ceaseless production of life is the most universal characteristic of the world in which one lives.

Since **K'ung Ying-ta** of the **T'ang dynasty** annotated it in the light of the interplay of *yin* and *yang*, *sheng-sheng* has been understood by later thinkers, particularly the Neo-Confucians **Chang Tsai** and **Ch'eng I**, in terms of *ch'i* (**vitality**). From the Neo-Confucian perspective, the constant production of life is

an indication of the presence of *T'ien-li* (**Principle of Heaven**) in all things, thus revealing the moral character of the universe itself. Therefore the **Ch'ing dynasty** Confucian **Tai Chen** sees *sheng-sheng* not only as the initiative of change and order, but also as the manifestation of the Heavenly virtue *jen* (**humaneness**), which gives birth to all things. This view is shared by Tai's precursor **Li Kung** and follower **K'ang Yu-wei**. See also *yinyang*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Sheng-sheng chih wei i

See *sheng-sheng*.

Sheng-shih Examination

Name given to the Metropolitan Examination under the supervision of the Department of State Affairs, the *sheng-shih* or Government Departmental Examination was the second level of examination in the **civil service examinations** system. During the **T'ang dynasty** and **Sung dynasty** after students have passed the first-stage *chieh-shih examination* or Prefectural Examination, they were sent to the capital to participate in the *sheng-shih* examination. These were examinations given by the central government's Examination Administrators until the 1080s or, thereafter, by the *li-pu*, Ministry of Rites, of the Department of State Affairs. Beginning in 975 of the Northern Sung era, the Departmental Examination led successful candidates to the final level, the *tien-shih examination* or Palace Examination, to strive for the most prestigious *chin-shih* or Presented Scholar degree. The *sheng-*

shih consists of a variety of examinations, focusing on the Confucian classics. After the Sung dynasty the Metropolitan Examination was known as the *hui-shih examination* while the *sheng-shih* became an alternative name of the local *hsiang-shih examination* or Provincial Examination following the prefectural qualifying examination. See also *chin-shih examination*.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Sheng-wang chih Tao

The expression *sheng-wang chih Tao*, the Way of the sage-kings, articulates the Neo-Confucians' wish to see sagely rule in their generation. Such an ideal appears no different from the traditional Confucian quest for a return to the heyday of the ancient wise kings, except the image of the *sheng* or sage per se. Unlike the classical Confucian perception, the Neo-Confucians viewed the sage as no longer confined to figures of antiquity. The theory of *Tao-t'ung*, tradition of the Way, suggested that sagehood was a goal as relevant to their own times as to the times of the ancients.

The Neo-Confucians believed that one could become a sage through learning and self-cultivation. The **Sung dynasty** and **Ming dynasty** witnessed a new-found interest in the Confucians' attempt to educate their rulers in the *sheng-hsüeh* or learning of sagehood with the hope that the ancient sage-kings' teachings might be realized and thereby incorporated into the current government. The phrase emphasizes the relation between the rulership and the learning and self-cultivation necessary to reach the state of sagehood. See also *sheng* or *sheng-jen* (**sage**) and *Tao* (**Way**).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Shen Nung

(ca. second millennium B.C.E.) One of **Three Culture Heroes** placed at the very beginning of Chinese high antiquity by traditional accounts. Also known as Yen Ti or the Blaze Emperor. He is said to have been responsible for the invention or discovery of commerce, **agriculture**, and medicine. He is most frequently mentioned as one of the Three Culture Heroes, **Fu Hsi**, Shen Nung, and **Huang Ti** or the Yellow Emperor.

Shen Nung is little mentioned by early Confucians, but is discussed in the “**Hsi-tz’u chuan**” commentary to the *I ching*, or *Book of Changes*, where his connection to the invention or discovery of agriculture is seen as a critical step in the development of civilization.

Some accounts of Shen Nung and the other culture heroes simply see them as the inventors of various critical elements in the development of civilization. The *I ching* tends to see this process as one of discovery. The difference is important and of consideration in terms of the breadth of interpretation that will form the spectrum of Confucian philosophical opinion. To invent places the incentive on the individual as an act of creation out of his own imagination. To discover suggests an act of perception into the underlying structure of things wherein some new element is seen to emerge. For the *I ching* authors, the process involved was one of uncovering and the culture heroes were seen as individuals capable of this process.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Shen-tu

An important term of self-cultivation, *shen-tu*, vigilance in solitude or watchful over oneself when alone, occurs in the chapters of “**Chung yung**” (“**Doctrine of the Mean**”) and “**Great Learning**” (“**Ta-hsüeh**”) in the *Li chi* or *Records of Rites*. Both passages suggest that the *chün-tzu* (**noble person**) is always watchful of his behaviors with the highest moral standards. By contrast, the *hsiao-jen* (**petty person**) commits moral transgressions when he thinks that no one is watching him. The “**Great Learning**” discusses the idea under the learning step of *ch’eng-i* (**sincerity of will**); thus, *ch’eng* (**sincerity**) is the prerequisite to *shen-tu*.

From sincerity the Neo-Confucians **Chu Hsi** and **Chen Te-hsiu** further interpreted *shen-tu* in terms of *ching* (**reverence or seriousness**). Chu Hsi considered vigilance in solitude as an important method to hold back human desires at their beginnings to preserve *T’ien-li* (**Principle of Heaven**). For **Liu Tsung-chou**, however, *shen-tu* is not a matter of Principle, but a question of the heart-mind and human nature. It is not only the starting point of the first learning step, *ko-wu* (**investigation of things**), but also the key to **Wang Yang-ming’s** theory of *chih liang-chih*, extension of knowledge of the good. Liu regarded solitude as the highest *shan* (**goodness**) and the **essence** of the nature conferred by **T’ien** (**Heaven**). Therefore, to be vigilant in solitude means to *chin-hsing* or fully develop the nature. See also *chin-hsing* (**fully developing the nature**); *hsin* (**heart-mind**); *hsing* (**nature**); **Principle** (*li*); *yü* (**desire**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

炎 帝 神 農 氏



The invention or discovery of agriculture is attributed to the Blaze Emperor Shen Nung.



These tablets, made of black lacquered wood, are installed in an altar to Mencius (left) and Tseng-tzu (right).

Gardner, Daniel K. *Chu Hsi and the T'hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Shen-wei (Tablet)

Shen-wei, also called *mu-chu* and *shen-chu*, are placed on the altars in the **Confucian temple** to represent the Confucians being honored. They are the product of the reform of the temple in 1530. Beginning in 720, those honored in the temple were represented by portraits or statues.

The reform of 1530 sought to rid the temple of what was believed to be too anthropomorphic a quality given to those honored. Such images also resembled far too closely the images in temples of various other religions or faiths. By substituting a tablet for an image or painting, the focus could be placed on the teachings of the individual honored rather than the personality. This also further prevented tendencies toward deification and **worship** of given individuals so honored. The tablet, in the form of an ancestral tablet, simply gave the name and title of the individual being honored. See also *hsiang* (**portrait or statue**) and *ta-ch'eng tien* (**Hall of Great Accomplishments**).

Wilson, Thomas A. *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*. Stanford, CA: Stanford University Press, 1995.

Shen-yin yü

Major philosophical work by the **Ming dynasty** Neo-Confucian **Lü K'un**, the *Shen-yin yü* or *Groaning Dialogues* was first published in 1593. In it Lü not only focuses on ethical teachings, but also addresses a set of abstract notions including *ch'i* (**vitality**) and *hsing* (**nature**). Lü considers *ch'i* to be the sole endless and ceaseless force that gives rise to the world and all things. Thus, he

identifies *ch'i* with **Principle** (*li*). As for human nature, he regards both good and evil as its original nature, and rejects the Neo-Confucian idea of innate moral knowledge.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Handlin, Joanna F. *Action in Late Ming Thought: Reorientation of Lü K'un and Other Scholar-Officials*. Berkeley, CA: University of California Press, 1983.

Shih

See **scholar class** (*shih*).

Shih chi (Records of the Historian)

The *Shih chi* or *Records of the Historian* represents the first comprehensive history of China, which covers the 2,500-year period from its beginning of the mythical Yellow Emperor to the end of the second century B.C.E. during the Former **Han dynasty**. It was begun by the Grand Historian or Astrologer **Ssu-ma T'an** under Emperor **Han Wu Ti**, and completed after Ssu-ma T'an's death by his son and successor in office, **Ssu-ma Ch'ien**.

Its significance in the history of Chinese culture and Confucianism is enormous. There was already a strong tradition of historical writing in Chinese civilization. Two of the Confucian classics, the *Shu ching* or *Book of History* and the *Ch'un ch'iu* or *Spring and Autumn Annals* with the *Tso chuan* commentary to it, are works of history. These works, consulted by the Ssu-mas, suggested that history was important not only to have an accurate record of what had gone on before, but to be able to understand the moral workings of history, or more precisely the moral workings of **T'ien (Heaven)**, in history. The historian's task was thus an onerous one for not only was he to record accurately the details of historical events, but in addition he was in a position to

be able to understand and interpret the moral underpinning in the course of history. Ssu-ma T'an and Ssu-ma Ch'ien took their responsibility as historians seriously, focusing tremendous attention on the accuracy as well as moral value of the records compiled. They produced what has become the first of the twenty-five official histories and the model for most subsequent historical writings in China.

From the Confucian point of view, such historiography was of great importance. It was the Confucian school that looked to history for the models of virtue in the rulers of high antiquity. An accurate and detailed account of the activities from these ancient times could only serve to understand the ways of virtue of the ancients. In addition, the basic principle of Chinese historiography to search out the moral underpinning to the historical process was a central part of Confucian teachings. From the Confucian perspective, Heaven acted in history. The *T'ien-ming* (**Mandate of Heaven**) was the proof of such action. An accurate rendering of historical records would only show more clearly the role of Heaven in the historical process.

Ssu-ma Ch'ien's attitude toward Confucianism was not only revealed in his historiography, but also in his placement of **Confucius** among the hereditary households rather than in the biography section with the Taoist master Lao-tzu and other prominent philosophers. By elevating Confucius to the noble status, the Grand Historian was in accord with Han Wu Ti's policy to promote Confucianism as the **state cult**. See also **Huang Ti**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

——— and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Watson, Burton, trans. *Records of the Grand Historian of China*. 2 vols. New York: Columbia University Press, 1961.

Shih Chieh

(1005–1045) One of the **Three Teachers of Early Sung**; also named Shih Shou-tao and Ts'u-lai hsien-sheng. Shih Chieh was a native of modern Shantung province. He passed the *chin-shih* examination and received his Metropolitan Graduate degree at the age of twenty-six and was appointed Judge, Military Supervisor, *chih-chiang* or Lecturer of the *kuo-tzu chien* (Directorate of Education), and lastly Companion for the Heir Apparent in the *chi-hsien yüan* (**Academy of Assembled Worthies**) during the early 1040s.

A supporter of the reforms by **Fan Chung-yen** and **Ou-yang Hsiu**, Shih Chieh believed that the best way for an administration to act in accordance with the Confucian ideas of humaneness and rightness is to govern honestly, execute corrupt officials, and improve people's life by eradicating poverty. Besides being an upright statesman, he was a teacher of the *I ching* or *Book of Changes*. As a Confucian scholar, Shih rejected the existence of the Buddha, Taoist immortals, and the practice of alchemy. See also *i* (**righteousness or rightness**); *jen* (**humaneness**); *kuo-tzu hsüeh*.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Shih ching

The first of the **Five Classics** according to traditional accounts is the *Shih ching*

or *Book of Poetry*. In its present form it is composed of 305 poems or songs. Half of them appear to be folk songs and often repeated poems of the day. The other half reflect various activities of the upper classes, including hunting, banquets, ceremonial occasions, and religious activities such as **sacrifice**. Some present elements of **myth**, suggesting oral traditions pertaining to creation stories about the origins of the Shang and Chou people.

As in the case of other classics, there has been an attempt historically to see the *Shih ching* as a repository of sources set down from antiquity. The work, in part, represents early traditions, but most of the songs and poems probably come from the early to mid Chou period. The songs purporting to represent the **Shang dynasty** are probably of more doubtful origin though they may represent long-standing oral tradition.

The work is classified by the occasions for the songs or poems and thus the type of performance. Some poems or songs would simply be used in a popular setting such as folk songs. These are the *feng* or air. In addition there are poems or songs that are utilized in a courtly setting, called *ya* or elegantiae, and last are those used in religious performance called *sung* or eulogia. Various schemes have been used in addition to classify the poems and songs in greater detail.

Traditional accounts credit **Confucius** himself with a direct role in the selection of the songs included in the collection. He supposedly edited some 3,000 songs down to the present anthology of just over 300. The connection to Confucius as the editor of the work has provided the Confucian school with a special claim of relationship. Not unlike the other classics, Confucius is given some special role in the compilation of the work. In addition to the connection to Confucius himself, there is also the Confucian interest in seeing this work, like the other classics, as a repository of information about China's past, in particular the virtuous period of the founding fathers of the **Chou dynasty**. Songs

devoted to the exploits of **King Wen** and **King Wu** confirm the degree to which the *Shih ching* was a repository of the deeds of the sagely rulers. Thus, Confucius sees in the classic not only a textbook of knowledge about birds, beasts, plants, and trees, but also an aid to moral instruction.

The special relationship the Confucian school has seen between itself and the Five Classics has led to an overlay of Confucian interpretation upon these works. The question of the validity of this process is probably nowhere more frequently raised than with the *Shih ching*. From the Confucian point of view, though there have been exceptions in the history of the school, works such as the *Shih ching* are first and foremost didactic in form. This means that a love song cannot simply suggest an amorous relationship, but rather must be a metaphor for some other kind of political or historical situation. For example, it may instead describe the perfect relation between a ruler and his minister or two family members or a host of other kinds of relationships.

There are two reasons for the shift toward metaphor: one being the practice of poetry recitation in courtly and diplomatic circles among the states; another reason is the Confucian belief that the songs represent material from the virtuous founding rulers of the Chou dynasty. Licentiousness, wantonness, freedom, cross-gender relations and heavy exactions are things that, from the Confucian view, would not take place under sagely rule. Thus, the poems must be metaphors referring to conduct that was proper. The Confucian scholars of the **Han dynasty** are well-known for their allegorical reading of the love lyrics.

Not all Confucians have chosen to interpret the work in this fashion, but there is a general tendency to seek didactic accommodation in the meaning derived from what appears to us to be nothing other than simple folk ballads representing a range of human interests, desires, and pursuits.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Waley, Arthur, trans. *The Analects of Confucius*. New York: Vintage Books, 1938.

Shih-ching (Stone Classics)

See **stone classics**.

Shih-erh ching

See **Twelve Classics**.

Shih-fei chih hsin

Meaning the **hsin (heart-mind)** that can distinguish right from wrong, the phrase *shih-fei chih hsin* first occurs in the **Book of Mencius**, where it is stated as one of the **ssu-tuan (Four Beginnings)** of goodness. The differentiation of right and wrong is said to be the beginning of **chih (wisdom)**. The phrase establishes the fundamental moral position of the Confucian school that human nature, *hsing*, is basically good. See also **hsing (nature)**.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Shih-hsüeh

The *shih-hsüeh*, practical or real learning, refers to the tendency in the late Neo-Confucian movement to move away from abstraction and turn toward concrete studies. Intellectual historian Wm. Theodore de Bary has pointed out that *shih-hsüeh* emerged as a trend within **Neo-Confucianism** early in the **Sung dynasty**, but it did not become a major school until the late **Ming dynasty** and early **Ch'ing dynasty** when **Ku Yen-wu** appeared. Its influence reached Korea and Japan. The term stands in contrast to Buddhism and Taoism, suggesting that while these teachings are *hsü-hsüeh* or empty

learnings, Confucianism should be *shih*, real, substantial, and practical.

As Neo-Confucianism developed within itself some factions that tended toward the abstract in the Sung and Ming dynasties, *shih-hsüeh* came to be a reminder of the need to face and solve real problems. Thus, the term was coined to criticize the Neo-Confucian teachings of the **li-hsüeh (School of Principle or learning of Principle)** and the **hsin-hsüeh (School of Heart-Mind)**, for their metaphysical isolation from physical reality. The *shih-hsüeh* urged people to learn skills of practical arts, not just abstract philosophizing. This was commonly agreed upon among its advocates Ku Yen-wu, **Yen Jo-ch'ü**, **Yen Yüan (Hsi-chai)**, **Li Kung**, and **Kung Tzu-chen**.

De Bary has observed that the practical learning movement represented an openness on the part of Confucianism to change and adaptation. While it was fashionable to assert that China and indeed East Asia modernized at the expense of the Confucian tradition, de Bary has argued that **modernization** is in fact not so much a rejection of Confucianism as a growth out of its practical learning. **Empiricism** and modernization are deeply rooted in the tradition itself. The *shih-hsüeh* that focused on the betterment of the world by applying classical knowledge to actual life evolved later into **p'u-hsüeh**, unadorned learning, or **Han-hsüeh**, Han learning, in the Ch'ien-Chia era of the Ch'ing dynasty. By then, under the efforts of Ch'ing classical scholars, the term had become synonymous with **k'ao-cheng hsüeh** or textual criticism.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore and Irene Bloom, eds. *Principle and Practicality: Essays in Neo-Confucianism and Practical Learning*. New York: Columbia University Press, 1979.

Shih i (Ten Wings)

Also known as the “I (ta-) chuan,” the “Shih i” or “Ten Wings” is the name for the commentary layers added to the *I ching* or *Book of Changes*. The commentaries have by traditional accounts been given very early dates. Some are even associated with **Confucius** directly. It is difficult to date these materials with any accuracy. They may contain early material, and may have oral tradition behind them as well, but it is most likely that they are quite late, probably coming together in the first several centuries B.C.E. Part of the reason for this dating is due to the correspondence between certain philosophical issues raised by some of the commentaries and the general philosophical worldview of the **Han dynasty**, particularly in the Confucian school.

The “Ten Wings” are, according to Sinologist Richard Wilhelm, composed of rather different types of material, each with its own unique contribution to the work as a whole. The first and second wings are the “T’uan chuan” or “Commentary on the Decision.” This is a text that adds interpretative material to the basic decisions or judgments. The material added attempts to clarify further the meaning of the decision or judgment. The basis for this material is an interpretation of the structure of the hexagram. The third and fourth wings are the “Hsiang chuan” or “Commentary on the Images.” This commentary discusses images associated with each trigram that composes the hexagram. The images become the basis for the moralistic interpretation of the hexagram itself.

The fifth wing is the “**Wen-yen**” commentary or “Commentary on the Words of the Text.” It exists for only the first two hexagrams: *ch’ien* hexagram and *k’un* hexagram. Yet even in its brief form it is important for the degree to which it interprets the *I ching* as a Confucian text.

The sixth and seventh wings are the “**Hsi-tz’u chuan**” or “Commentary on Appended Judgments.” The “Hsi-tz’u

chuan,” often referred to as the “Ta chuan” or “Great Treatise,” contains a discussion of particular lines in the hexagram and their interpretation, but it is best known for its extended discussion on the composition, meaning, and use of the *I ching* as well as a discussion of the history of civilization based on the interpretation of individual hexagrams. The “Hsi-tz’u chuan,” probably more than any other commentary, provides a philosophical orientation to the *I ching*, commenting at great length on its profound and deep meanings as a template of the changes and transformations of the cosmos. It provides the **Sung dynasty** Neo-Confucians with the basis for metaphysical thought.

The eighth wing is the “Shuo kua” or “Discussion of the Trigrams.” The “Shuo kua” provides a detailed discussion of the correspondences, images, and metaphors—for example, social statuses, bodily elements, and animals—associated with the trigrams. It also bases its interpretative mode within the context of Confucian teachings.

The ninth wing is the “Hsü kua” or the “Order of the Hexagrams,” which is a moralistic discussion of the way in which the hexagrams are ordered. The tenth wing is the “Tsa kua” or “Miscellaneous Notes on the Hexagrams,” further brief notes and explanations connected with the **sixty-four hexagrams**.

With the emergence of the “Ten Wings,” the *I ching* becomes a major philosophical work. While there are still those who use the book only as a book of **divination**, with the “Ten Wings,” it becomes a work that could be studied as the basis of philosophical speculation about the structure of the cosmos and the role of human life within it. See also **eight trigrams** and “**Shuo kua**” commentary.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Shih-liu tzu hsin-ch'uan

A statement from the Old Text version of the *Shu ching* or *Book of History*, the *shih-liu tzu hsin-ch'uan* or sixteen-character message of the heart-mind became a summary of the emerging **Neo-Confucianism** during the **Sung dynasty**. It can be translated, paraphrasing Wm. Theodore de Bary, as: "The heart-mind of humanity is precarious; the heart-mind of the Way is subtle. Be discriminating, be singleminded. Hold fast to the mean." In his preface to the *Chung yung chang-chü* or the "Doctrine of the Mean" in *Chapters and Verses*, **Chu Hsi** quoted the statement and considered it the message of the heart-mind transmitted from **Yao** to **Shun** and from Shun to **Yü**. Since Yao, Shun, and Yü are regarded as the earliest sage-kings in the Confucian tradition, the message serves not only as a guideline for self-cultivation of the individual, but also as a principle of statecraft.

Significant is the connection of the statement to the "**Chung yung**" ("**Doctrine of the Mean**"), a centerpiece in the formulation of Neo-Confucianism. By making this connection, the Sung Neo-Confucians actually traced their teachings to high antiquity in terms of the *hsin-fa* or method of the heart-mind. The message has become a kind of shorthand of the Neo-Confucian thought, reiterated in various contexts to represent the Neo-Confucian concerns, especially the distinction between the *jen-hsin* (**heart-mind of humanity**), and the *Tao-hsin* (**heart-mind of the Way**). See also *New Text/Old Text* (*chin-wen/ku-wen*).

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the*

Book of Historical Documents. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Shih-san ching

See **Thirteen Classics**.

Shih-tien Ceremony (Twice Yearly Confucian Ceremony)

As Confucianism developed historically it became more than a tradition of ideas. It developed as an ideology with both private and public components, but in addition to the ideas it developed within itself the capacity to reflect its teachings and the importance it placed on its founding figures through the development of ritual and ceremony.

Because Confucianism became state ideology, it also became **state cult** or ceremony. In Confucianism's later capacity as state cult, one leaves the tradition as orthodoxy and enters its role as orthopraxy, an element all too minimized in the historical study of the tradition. Few appreciate the degree to which Confucianism is a center for ceremonial and ritual activity equal to the role it plays as a center for state ideology.

Because the tradition emerged as the dominant ideology and remained in a position of pre-eminence throughout its history not just in China, but through East Asia, its cultic capacity was developed within the context of state cultic practices. Thus, a study of Confucian ritual and ceremony is largely a study of the traditions of state ritual and ceremony. Such traditions of ritual and ceremony simply adapted to the Confucian tradition, or Confucian ideas were placed into the cultic performances offered by the state itself.

When **sacrifice** was first offered to **Confucius**, what became the historical beginning of the cult of Confucius and the development of the **Confucian temple** as an institution, the forms of ceremony used were well known as major forms of state cultic expression. **Han Kao Tsu** offered *t'ai-lao*, Great Offering,



At the sacrificial table during the *shih-tien* ceremony the celebrant, flanked by ritual attendants, offers food and wine before the altar.

sacrifice to Confucius in 195 B.C.E. This form of sacrificial offering, classified in earlier records as the highest form of sacrificial offering, had been reserved for sacrifices to Heaven and Earth. Such sacrifice to Confucius was repeated by other rulers as a display of the honor and esteem with which Confucius was held. It was also an indication of the way in which Confucianism might be recognized cultically as a state ideology.

Initially sacrifices were carried out to Confucius within his home state of Lu. By the **T'ang dynasty**, however, a Confucian temple had been built in the capital Ch'ang-an and it was not long before the order was given to construct Confucian temples in every district throughout the country. Such temples became centers for ritual and ceremonial activity and drew even more closely together the relation between state cult and ideology and the Confucian tradition.

The wedding of state cult and ideology with Confucianism produced the dominance of Confucian ideology, but

it also created a consistent and dominant form of Confucian cultic expression, what became known as the *shih-tien* ceremony, Twice Yearly Confucian Ceremony. The term *shih-tien* first appears in the *Li chi* or *Records of Rites* and the *Chou li* or *Rites of Chou*, originally referring to sacrificial rites performed at school to ancient teachers and sages in spring and autumn. With the institutionalization of Confucianism, the rites had been developed into a regular Confucian ceremony. Sacrifice within the ceremony itself took the form of Great Offering, though at times the *hsiao-lao* or Small Offering, a more modest sacrifice, was employed. Differences in the nature of the sacrifice occur across time, but particularly the cultic forms of Confucian orthopraxy are developed in cultural settings other than China. The basic form of the *shih-tien* ceremony remained remarkably consistent throughout its history and within its various cultural settings.

The *shih-tien* ceremony is conducted twice a year, in the spring and fall. Historically it has been the major form of ritual celebration of Confucianism and its founder. The setting is the Confucian temple, *wen miao* (**Temple of Culture**), or the *K'ung-tzu miao* (**Temple of Confucius**). The ceremony takes place in the main building of the Confucian temple, the *ta-ch'eng tien* (**Hall of Great Accomplishments**). The terrace in front of the *ta-ch'eng tien* is used and so is the courtyard.

The performance of the *shih-tien* ceremony is a cultic celebration of Confucius and the Confucian tradition. The *shih-tien* ceremony involves the presentation of three major offerings. The ceremony is punctuated by six *yüeh-chang* (**liturgical verse**), which have the effect of dividing the ceremony into specific segments. Drums sound the opening of each stage of the ceremony while the *yü*, a tiger instrument with a row of teeth down its back, is played at the closing of each stage.

The ceremony opens with the ritual entry of its participants. The ceremony involves a number of individuals, the celebrants, ritual attendants, musicians, and dancers. Each follows very strict ritual codes in terms of activities to be performed. There is no priestly class in Confucianism. The celebrants are officials from certain ranks and offices chosen to perform the ceremony.

The first verse is sung with general prostrations made to Confucius as well as the other Confucians honored in the temple. The purpose of the first verse is to welcome and receive the spirits believed to inhabit the tablets on the altar tables during the course of the ceremony.

The existence of the spirits remains a complex question for the Confucian tradition with most Confucians suggesting that one conduct such ceremony and sacrifice as if the spirits were there. In cultic form, the subtlety of the philosophical issue surrounding the skepticism about the belief in the spirit disappears and focus is placed on the conduct of ritual to receive and welcome the spirits of

former Confucians. The element of belief in the spirits themselves in all likelihood runs from those who believe in their existence to those who rigidly follow the general Confucian tradition that spirits are not generally focused on and they are approached with a healthy dose of skepticism.

The second verse signals the first offering. This offering can be of cloth, fruit, or grain as well as jade and wine. The celebrant approaches the altar. He is assisted by the ritual attendants. Offering and prostration are made, the prostration involving a series of kneelings, three prostrations repeated three times for a total of nine kneelings. Such grouping of prostrations will continue throughout the ceremony.

The third verse introduces the second offering, the offering of sacrificial animals. As this is celebrated in the form of the *t'ai-lao offering*, the animals include ox, sheep, and pigs. In traditional Chinese form the animals have been prepared ritually, cooked and placed over standing frames. Again the celebrant presents the animals and is led through a series of prostrations.

It is during this phase of the ceremony that *chu-wen* (**ritual address**) is presented, an address praising the teaching of the Confucian school. More prostrations follow the presentation of the ritual address. In addition this is the point of the ceremony when the dancers perform both the **Martial Dance** (*wu-wu*) and **Civil Dance** (*wen-wu*).

Verse four introduces the third offering, an offering of wine. At this stage dance is again performed and the celebrant himself partakes of the wine. The offering ceremony is considered to have been consummated in this act of the celebrant's partaking of the wine, the moment of greatest meaning within the ceremony itself.

Verse five is sung during the removal of the sacrificial offerings and the various implements and vessels. The last verse, verse six, is sung as the culmination of the ceremony. At this point there is the return of the spirits who have been hosted during

the ceremony. The ritual address is also ritually burned at a special location in the courtyard. This act of burning the ritual address assures that it accompanies the spirits upon their return.

Such is the broadest outline of the *shih-tien* ceremony. There have been a number of variations in the ceremony across the history of the tradition. There are also variations depending on the cultural context in which the ceremony occurs. Different offerings are found in Japan, for example, where the ceremony has been influenced by the nativistic religious tradition Shinto and the traditional Chinese model has had less influence. See also **hsiao-lao offering** and **tiger instrument (yii)**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Wilson, Thomas A. *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*. Stanford, CA: Stanford University Press, 1995.

Shih Ts'u-Lai

See **Shih Chieh**.

Shih t'ung (Understanding of History)

The first major study of Chinese historiography, the *Shih t'ung* or *Understanding of History* is written by Liu Chih-chi of the **T'ang dynasty**. Completed in the year 710, it investigates in depth the origin and development as well as the various styles and methods of historiographical writing and research. It also traces the establishment of historiographic institutes in earlier periods, comments on previous works, and discusses the purposes and responsibilities of historical

writing. Given the important role that historiography has played in the Confucian tradition, the *Shih t'ung* questions the Confucian idealization of ancient history. Liu criticizes the interpretation of history by use of **yinyang**, **wu hsing** or Five Elements, prognostication, and portents. He rejects the notion of **T'ien-ming (Mandate of Heaven)** and suggests a focus on human affairs per se.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Shou (Longevity)

A word used frequently in design motifs from architecture to cloths. Its meaning of long life, auspicious for anyone who encounters it, is often found in association with various features of the **Confucian temple**. **Confucius** once commented that while those who have **chih (wisdom)** are happy, those who are jen or humane will gain high age. The "Hung-fan" or "Great Plan" chapter of the **Shu ching**, *Book of History*, lists *shou*, longevity, as the first of the five blessings. However, it is by no means limited to Confucian usage, being one of the most universal symbols of good fortune found throughout East Asia. If its use in Confucian practice seems extensive, that is because of the connection of Confucian practice with the state ceremony and imperial symbolism in general. See also **jen (humaneness)**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Shou-lien (Collecting Together)

Shou-lien, or *shou-shih*, both meaning collecting together, are used by **Chu Hsi** to describe the function of the Confucian meditative practice, namely, **ching-tso (quiet-sitting)**. Chu Hsi suggests that

the practice of meditation has the benefit of facilitating the collecting together of the body and the heart-mind in order to allow the person to become attentive and revitalized. For Chu Hsi, such practice is always put in the context of learning and self-cultivation and must be a complement to study, rather than an end to itself. Meditation, according to Chu Hsi, is potentially dangerous in pushing the individual toward Buddhism. To collect together the body and the heart-mind is Chu Hsi's strategy to shift meditation off from a Buddhism-like ideal of probing deeply into the heart-mind yet ignoring the external world. Chu Hsi maintains that quiet-sitting should always aim at moral activism within the society, not renouncement of the world.

The term is also employed by some **Ming dynasty** scholars of the *hsin-hsiieh* (**School of Heart-Mind**), such as **Wang Chi** and his disciple Chang Ch'i, to refer to gathering together one's self and inner faculties. To reveal the school's focus on the heart-mind, Confucian scholar Julia Ching renders it as the composure of spirit. For Wang Chi, *shou-lien* is a natural effort. Unlike Chu Hsi, he considers it very positive to invoke Buddhist teachings in the development of Confucianism. *Shou-lien* is therefore accepted as a proper method of self-cultivation. See also **hsin** (**heart-mind**) and **Principle** (*li*).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Taylor, Rodney L. "Chu Hsi and Meditation." *Meeting of Minds: Intellectual and Religious Interaction in East Asian Traditions of Thought*. Edited by Irene Bloom and Joshua A. Fogel. New York: Columbia University Press, 1996.

———. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Shou-shih

See *shou-lien* (**collecting together**).

Shrine

See *miao* (**temple or shrine**).

Shu (Number)

A philosophical term from the study of the *I ching* or *Book of Changes*, *shu* refers to the number of hexagram lines or of *yin/yang* used to explain the changes of things and all kinds of phenomena. The numerology derived from *shu* interested many Confucians and Neo-Confucians, such as **Tung Chung-shu** of the **Han dynasty** and **Shao Yung** of the **Sung dynasty**. A complex study of cosmology known as *hsiang-shu* (**image-number**) has been developed with *shu* and *hsiang* (**image**), combined together. See also **sixty-four hexagrams**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Smith, Kidder, Jr. et al. *Sung Dynasty Uses of the I Ching*. Princeton, NJ: Princeton University Press, 1990.

Shu (Reciprocity or Empathy)

A central virtue for **Confucius** and generations of later Confucians and Neo-Confucians, *shu*, translated as reciprocity or empathy, is presented in the *Lun yü* (*Analects*) as one of two fundamental principles to tie together the teachings of Confucius. The central passage to illuminate the meaning of *shu* is in the *Analects*, the famous discussion of the "single thread," *i-kuan*, that is said to run throughout the teachings of Confucius.

It is recorded that Confucius told his disciple **Tseng-tzu** that there was a "single thread" that ran throughout his **Tao** (**Way**), that is, his teachings. Tseng-tzu responded by acknowledging Confucius' observation. Confucius then left and the disciples who heard the statement by Confucius asked Tseng-tzu the meaning of his statement that there is a "single

thread” running throughout his Way. Tseng-tzu replies by saying that the Way Confucius referred to is simply the teaching of **chung (loyalty)**, and *shu*, reciprocity or empathy. This passage from the *Analects* has established *chung* and *shu* as being at the very center of fundamental principles for the identification of the core of Confucius’ teachings. Generations of Confucians and Neo-Confucians have sought to interpret the meaning of both concepts as defining qualities of the “single thread” said to run throughout Confucius’ teachings.

The word *shu* has received a variety of translations. Reciprocity and empathy both suggest the quality of extension of one’s inner feeling outward to others, a quality that seems central to the word itself. In the case of *shu*, Confucius expands his understanding of the word and provides what might be described as a definition of *shu*, a statement that itself has become one of the best known maxims from the *Analects*. The disciple **Tzu-kung** asked Confucius whether there is a single word that can become a guide for one’s behavior throughout a lifetime. Confucius replied that there is such a word. It is *shu* and he defined it by saying, “Do not do to others what you would not have them do to you,” or in literary scholar D. C. Lau’s version, “Do not impose on others what you yourself do not desire.”

The same sentence occurs in another passage in the *Analects* where Confucius is defining the nature of **jen (humaneness)** for the disciple **Chung-kung**. It is also found in similar though not identical form in both the “**Great Learning**” (“**Ta-hsüeh**”) and the “**Chung yung**” (“**Doctrine of the Mean**”).

Frequently associated with *jen*, the term suggests the relation of one person to another, the original meaning of *jen* itself. Based on this relationship, philosophers David L. Hall and Roger T. Ames argue that while *chung* remains focused on straightening the internal self, *shu* is always viewed relationally for its capacity to relate the self to another or another to the self. Its core meaning

builds on this relational context. The character is composed of the character *ju*, meaning “like” or “similar,” and the character *hsin*, meaning “heart-mind.” Thus, the word means literally “of like heart-mind,” “like-heartedness,” or “like-mindedness,” and suggests the capacity to share in another’s concerns or for another to share in one’s own concerns, thus the translation as reciprocity or empathy.

The **Sung dynasty** and **Ming dynasty** Neo-Confucians enlarged the sphere of *shu* to a philosophically self-conscious **Principle (li)** underlying all things, but they still focused on its capacity to provide a relational context with others as part of the larger agenda of the learning and self-cultivation necessary to fully develop one’s capacity for sageliness. **Ch’en Ch’un** in his *Pei-hsi tzu-i*, one of the major writings of the School of Principle, discusses *shu* in relation to *chung*. He quoted **Ch’eng I** that *chung* represents the complete exertion of the self in relation to the self, while *shu* represents the exertion of the self to others. *Chung* is said to rest in one’s mind, *shu* to concern itself with the welfare of others. They are, according to Ch’en Ch’un, a single response, not two separate things. *Chung* turns inward, *shu* extends outward, part of a continuum representing the inner nature of the individual. In Neo-Confucian terms, the inner nature of the individual is also the nature of Heaven and Earth. Thus, *chung* and *shu* become descriptions of the nature of all things and a way of describing the “single thread” that has now expanded from its meaning as the teaching of Confucius to the unifying element found throughout the universe.

By the late Ming period and into the **Ch’ing dynasty** there was a movement against what was viewed as an overly philosophical orientation to Neo-Confucian teachings. The focus became a return to the teachings of the classical period Confucian thinkers. As a result, concepts such as *shu* and its paralleling with *chung* as a description of the “single thread” became far more focused on

their meaning for moral conduct rather than metaphysical categories. In either case, *shu* represents one of the most important virtues described by Confucius and whether as a metaphysical category or description of moral conduct, it points to the understanding of the moral nature of the individual and the relation of that person to others. See also *hsin* (**heart-mind**) and *ju*.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Shu-ch'i

See **Po-i** and *shu-i* (**etiquette book**).

Shu ching

The second of the **Five Classics** according to traditional accounts is the *Shu ching*, translated as the *Book of History* or *Book of Documents*. Also known as the *Shang shu* or *Hallowed Documents*, the work purports to cover a wide span of ancient Chinese history from the time of the sage ruler Yü into the **Chou dynasty**. Major sections are devoted to detailed accounts of the **Hsia dynasty**, **Shang dynasty**, and Chou history. It is composed of a variety of different types of material including accounts of historical incidents, official ordinances and announcements, and extended philosophical discussions on principles of governance. From this work are derived many of the purported activities of the sage rulers of antiquity. Its authorship is probably mid-Chou dynasty, but there are both new text and forged old text

chapters in the work. This complicates any discussion of the work's origins.

By traditional accounts **Confucius** himself had a role in the editing of the work. Most modern scholarship discounts the authenticity of the work as a record of high antiquity as well as the role of Confucius in its editing. There is still much early material contained in the work and for this reason it is an invaluable source for understanding a Chinese perspective of the people's past as well as materials that clearly represent Chou dynastic sources.

The *Shu ching* is a work that has been immensely important to the Confucian school. This importance is in large part because the work is a record of ancient history that covers both the sage rulers of antiquity as well as the despots; in other words, it affords later generations historic lessons. The Confucian school, in focusing on the importance of returning the world to the ways of virtue of the ancients, uses a work such as the *Shu ching* as a source-book for establishing the model of what the world had been like during the reigns of the sage rulers. From the *Shu ching* the Confucians point to specific features of society under the sages and to characteristics of the sages themselves as an indication of what the world had actually been like when there was sage rule.

There is even a larger importance to the *Shu ching* for the Confucian school, and this pertains to the meaning and use of history for the Confucians. The *Shu ching* is regarded as important from the Confucian perspective because it is a record of rulers and their specific rule whether sages or tyrants. It is a record of the change of dynasties, of the rise of noble rulers, and the fall of despotic ones. In a larger framework, there is order, meaning, and purpose behind what might appear as just the record of random events. The **Duke of Chou** summarizes this notion in terms of the *T'ien-ming* (**Mandate of Heaven**), suggesting that behind the events themselves lies the constant involvement of

T'ien (Heaven). History is as much a measure of the involvement of Heaven as it is man's own efforts. The *Shu ching* records the efforts of man, but it also records the actions of Heaven. Because history is also a record of the Way of Heaven, it is sacred history, and a work that records such history is a hallowed text. See also **New Text/Old Text** (*chin-wen/ku-wen*); **sacred/profane**; **Shang shu ku-wen shu-sheng**; **Shun**; **Yao**.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Shu-i (Etiquette Book)

A genre of instructional works, the *shu-i* or etiquette book is composed for letter writing and other occasions concerning day to day ritual and proper behaviors. While the *K'ai-yüan li* or *Rites of the K'ai-yüan Period* addresses courtly rituals of the **T'ang dynasty**, **Ssu-ma Kuang's** *shu-i* is a private etiquette book of the **Sung dynasty**. The Sung period also saw the publication of several official ritual manuals by the government, including the *K'ai-pao t'ung-li* or *General Rites of the K'ai-pao Period*, the *T'ai-ch'ang yin-ko li* or *Customary and Reformed Rites of the Chamberlain for Ceremonials*, and the *Cheng-ho wu-li hsin-i* or *New Forms for the Five Categories of Rites of the Cheng-ho Period*. Later the *Chia-li (Family Rituals)* of **Chu Hsi** became the standard discussion of all family rites.

Ssu-ma Kuang wrote his *shu-i* in his sixties. It was a summary of his attitudes about and instructions for proper letter formats and family rituals. The book was based upon earlier discussions of family rites in his *Chia fan* or

Commandments for Household, but attempted to be a more comprehensive guide. According to social historian Patricia Buckley Ebrey, Ssu-ma sought to align his ritual manual with such classical sources as the *I li* or *Ceremonies and Rites* and the *Li chi, Records of Rites*. In fact, the work's contents are a mixture of classical rules and contemporary practices. It covers all manners of family rituals though the majority of sections address issues of **funeral** and mourning rites. Other sections are devoted to letter writing, marriage, **capping** ceremonies, and general ritual education for children. Ssu-ma aimed his work at a small class of highly educated officials and thus excluded all common customs. The work seems never to have achieved any popularity and is overshadowed by Chu Hsi's *Chia-li*.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

———. "Education Through Ritual: Efforts to Formulate Family Ritual During the Sung Period." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Shu-jen (Common People)

One of several terms identified by philosophers David L. Hall and Roger T. Ames in early Confucian writings to refer to the masses as opposed to the ruling classes, *shu-jen* suggests a wide spectrum of the population from farmers to low officials. In this respect it differs from the term *pai-hsing (hundred cognomina)*, a term associated primarily with the upper classes. In turn *shu-jen* is used in distinction to *min (masses)*, a term connotating the lower classes and used almost exclusively in a pejorative fashion. *Shu-jen* suggests an inclusion of a range of people with varying social

backgrounds but still stands as a designation for a group of people. When referring to a group of people, the term is used in contrast to *jen* (**human**), a term primarily associated with an individual and particularly a person of learning and moral cultivation. From the Confucian perspective, although terms such as *shu-jen* suggest the people, there is never an exclusion of individuals from such groups becoming *jen*, persons, with a strong focus upon their individuality established in terms of learning and moral cultivation. Because *shu-jen* appears to be inclusive of a wide range of social backgrounds, there is little to suggest, as the Marxists have argued, that its use is primarily associated with the identification of specific class distinctions. See also *chung* (**people**).

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Shu Lin

(1136–1199) Neo-Confucian of the Southern **Sung dynasty**; also known as Shu Yüan-chih and Shu Yüan-pin. He was a student of **Yang Shih**, one of the major disciples of **Ch'eng Hao** and **Ch'eng I**, and a friend of **Chang Shih (Ch'ih)**, **Chu Hsi**, and **Lü Tsu-ch'ien**, but was largely influenced by **Lu Chiu-yüan**. He took the *chin-shih examination* to receive his Metropolitan Graduate degree in his early youth and became a very well-known instructor. His specialty was the Confucian classics, primarily the *Shih ching* or *Book of Poetry* and the *Li chi* or *Records of Rites*.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Shun

The second sage king, Shun, from Chinese high antiquity, was extensively

praised by the Confucian school. **Yao**, **Shun**, and **Yü** are frequently referred to together as the **Three Sage Kings**. Shun, before he became the sovereign, served Yao for a number of years as minister. In his capacity as minister, he is said to have conducted himself in ways for the benefit of the empire and all its subjects. **Mencius** refers to Shun as having been responsible for banishing the Four Villains, the four most corrupt tribes, from the empire.

With the death of Yao, Shun, rather than Yao's son, became the sovereign for thirty-nine years. Many stories are told of the talents of Shun and thus the reason for his selection to become the ruler. Part of the story that seems particularly important for the Confucian school is the humble origin of Shun. He is not a man of any high nobility, but instead a man with great ability. He also overcomes great adversity in his family, particularly the cruelty of his father toward him. There is even a story about the attempts by his blind father and younger brother to kill him. Yet he emerges from this setting eager to commit his abilities to work for the good of the empire and without bitterness or malice toward those under whom he suffered.

There is a particularly moving story of a great reconciliation on the part of his father and brother after Shun refuses to show anything other than the proper respect for his father and fraternity to his brother in spite of their past together. All of these stories combine to become exemplary tales of virtue within the context of the teachings of the Confucian School. As a result, Shun becomes a model as a distant sage king from whom any person might learn how to conduct oneself. See also **T'ao Ying** and **Yü (king)**.

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese*

Classics. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Shuo ju

A long essay by **Hu Shih**, the “Shuo ju” or “On the *ju*” was written in 1934. It contains Hu’s critique of the early Confucian tradition. Hu pointed out that the *ju* of the **Chou dynasty** were the preservers and priests of the religious culture of the **Shang dynasty**. He suggested that the *ju* class, being adherents of the conquered Shang regime, survived by being placed in a subordinate position to the Chou people. According to Hu’s study, the *ju* before **Confucius** were professional ritualists specializing in **funeral** arrangements. According to Hu, Confucius emerged as a reformer of the tradition, whose major contribution was the extension of the narrow Shang rites to a universal moral virtue, **jen (humaneness)**. Hu also argued that the Taoist founder, Lao-tzu, whom Confucius once consulted about rites, was actually a *ju*.

Choy, Howard Y. F. “Did Confucius Take Showers? An Etymological Trace of *ru*.” Paper read at American Oriental Society Western Branch Meeting, Oct. 10–12, 1997, at University of Colorado, Boulder.

Shuo kua Commentary

One of several commentaries in the appended section or “Ten Wings” of the ***I ching*** or *Book of Changes*, the “Shuo kua” or “Discussion of the Trigrams” is the eighth wing and focuses on the range of symbolic meanings associated with each of the **eight trigrams**. While there is a core meaning associated with each trigram, the richness of the *I ching*

is built on a spectrum of corresponding symbolic meanings drawn out of each core meaning.

The “Shuo kua” begins with a philosophical discussion of the origins of the hexagrams, the major symbolic units of the *I ching*. Each hexagram is composed of two trigrams and thus its meaning ultimately is rooted in the more basic meaning associated with the trigram itself. According to the commentary, the hexagrams were created to give an outward form or symbol for the pattern, order, and interconnectedness that exist within and between things. Each hexagram is a symbol of a particular moment in the pattern and order of change. Because change is ordered change, each such moment situated in the flow of change has a set of corresponding situations associated with it. The commentary attempts to explore these interconnections and correspondences in terms of the basic structure that dominates all change, the eight trigrams, *pa kua*.

Each trigram is discussed in terms of a number of interconnections and correspondences. For example, the trigram *chen* is called the arousing and it is given the attribute of inciting movement. The image associated with this trigram is thunder, the family relation is the first son. Its direction is northeast. A variety of additional attributes are added. It is seen as movement; its symbolic animal is the **dragon** and its corresponding part of the body is the foot. As a color, it is associated with dark yellow. In terms of feelings, it is associated with decisiveness, and in terms of plants it is associated with bamboo and reeds.

The set of corresponding symbols of a trigram suggests the interconnectedness between things—things very unlike each other. What ties all these things together from the point of view of the “Shuo kua” is an extension from the core meaning of the trigram itself. The belief lying behind the acceptance of such correspondences is that each trigram is the revelation of a basic structure in the process of change. Such change occurs

in an ordered fashion with certain key moments or situations, that is, the basic structure, where all correspondences are in symmetry with each other. The “Shuo kua” understands its purpose as the discussion of such correspondences. By understanding the correspondences and their extensions, more of the full and integrated process of change is revealed and understood. From the perspective of the commentaries of the *I ching*, such understanding provides a method whereby the individual can live in accord with the pattern of change that occurs naturally. See also “**Shih i**” (“**Ten Wings**”) and **sixty-four hexagrams**.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Shu t'u t'ung kuei

First found in the “**Hsi-tz'u chuan**” or “Commentary on the Appended Judgments” to the *I ching* or *Book of Changes*, the phrase *shu t'u t'ung kuei* means different paths reaching the same end. It was used by **Pan Ku** in the “I-wen chih” or “Bibliographical Treatise” of his *Han shu*, or *History of the Han Dynasty*, to conclude that the various schools of thought were all derived from the same source, namely the **Six Classics**. The phrase was later employed to explain the idea of **san chiao ho-i**, unity of the three teachings or religions. **Wang Fu-chih** also borrowed it to describe the philosophical relationship between the myriad particularizations of things and their common origin.

Ch'ien, Edward. *Chiao Hung and the Restructuring of Neo-Confucianism in the Late Ming*. New York: Columbia University Press, 1986.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Shu-yüan academy

Begun in the **T'ang dynasty**, the *shu-yüan* academy developed as an educational institution that gradually stood outside the official government schools. The term was first used in 718 by the emperor T'ang Hsüan Tsung to rename a scholarly library as the Academy of Elegance and Rectitude, predecessor of the *chi-hsien tien shu-yüan* or Academy at the Hall of Assembled Worthies, to which scholars were assigned to compile classical works, collect lost books, confer on academic issues, and act as institutional consultants. Thus, *shu-yüan* started as a central government organization of the Secretariat.

As time passed the term began to refer to retreat centers where scholars and students might go to pursue their teaching and studies in a quiet setting. These academies provided a training center for students wishing to prepare for **civil service examinations**, but they also became centers for a form of Confucian teaching focused on personal learning and self-cultivation. As Confucianism began to reassert itself during the T'ang period under the leadership of **Han Yü**, **Li Ao**, and the **Hsing-ming group** of scholars, the focus of the teachings shifted to interest in personal learning and cultivation. The academies, gaining independence from government control, became the establishments that most catered to this form of Confucian teaching and practice. Their private nature, however, can be traced back to the *ching-she* academies of the Later **Han dynasty**. In order to contrast with those official institutions, such as the **han-lin yüan** (**Academy of Assembled Brushes**), they are commonly rendered as private academies.

From the **Sung dynasty** on there has been a very large growth in the number of such academies set up by private scholars mainly for classical learning. *Shu-yüan* of the Sung era, often with some state support, played an important role in the development of Neo-Confucian thought. The Northern Sung saw the establishment of six major

academies. These included the Pai-lu-tung Academy, Shih-ku Academy, Sung-yang Academy, Ying-t'ien Academy, Yüeh-lu Academy, and Mao-shan Academy. The Pai-lu-tung shu-yüan or **White Deer Grotto Academy** was reestablished by **Chu Hsi** who, because of his prominent role in the establishment of **Neo-Confucianism**, provided a model for others to emulate.

The Northern Sung saw the establishment of some forty academies, but the Southern Sung witnessed an even greater growth in this type of institution, establishing some 140 academies by the end of the dynasty. They were able to address a series of needs in terms of the education of young people as they prepared for the examinations until the government would be able to establish a full complement of schools at local, county, prefectural, and national levels. In fact, during the **Yüan dynasty**, it was *shu-yüan* that offered a way to establish educational institutions for youth education at all levels. More and more academies began in the **Ming dynasty** and **Ch'ing dynasty**, but most of them were eventually transformed into elements of a state-controlled educational and examination system. These academies lasted until 1901 when the government modernized them under the name of *hsüeh-t'ang*.

The *shu-yüan* academies had existed throughout the later periods of Chinese dynastic history when the government educational institutions provided extensive training for the youth who were studying for the various levels of the civil service examinations. They had also been prominent in Korea and Japan as centers for Confucian learning. The fact that the academies had continued to exist alongside of the government schools suggests that they offered more than the government schools in terms of educational opportunity and alternative.

What the academies offered reflected the Neo-Confucian agenda of increasing interest in personal learning and self-cultivation. Their agenda was more than simply preparation for the

examinations. It reflected that participation in a community of learning was focused as much on the personal quest for sagehood as the official training for the sake of examinations. This orientation is summed up in the phrase *chiang hsüeh* or discussion of learning, a phrase that came to characterize much of the activities of the academies. Learning means an inwardly directed process of moral and spiritual cultivation in the pursuit of sagehood. The academies became centers for Confucian learning focused on the quest for sagehood and as such represented what was known as the learning of the Way, *Tao-hsüeh*.

In many respects the academies for the Neo-Confucians were as close as the tradition ever got to a monastic ideal. They were retreats for quiet study, meditation, and discussion with people of like mind; they created a community seeking the common goal of sagehood in a quiet as well as disciplined setting. Of course they did not imply any real separation from the family or the world. They did reflect the importance placed upon study and learning in a quiet setting, but time spent at the academy was followed by family reunion and the assumption that service by taking up an official position would follow completion of the examinations.

The academies also took on features of the Confucian ritual tradition in many respects, resembling on a small scale the institution of the **Confucian temple**, *wen miao* (**Temple of Culture**), or *K'ung-tzu miao* (**Temple of Confucius**). They were shrines to **Confucius** and his followers, and regular ceremony and **sacrifice** were carried out. The architecture of the academies resembled the general official style with buildings along a north-south axis surrounded by walls. In the academies the study halls tended to be along the side facing inward to the main buildings.

A typical regimen of the academy life gives one the sense of a form of disciplined Confucian life. The academies were often located in beautiful and

somewhat isolated environments, reminiscent of the settings of Buddhist and Taoist retreats, and might be compared in terms of the role they played as centers for personal learning and cultivation. The academy life included many of the features one might expect to encounter in the setting of a monastery of Taoist or Buddhist persuasion, including times for communal ritual and labor, times for silence and meditation, as well as times for learning and educational programs.

There are also times in the history of the academies when various political positions were taken by a group of scholars from a particular academy. The activity of the **Tung-lin Academy** in the later Ming period is an example of this trend. The general position of standing outside the mainstream of official establishments did not always maintain good relations with the government. The general history of the *shu-yüan*, however, is illustrious with its ability to provide training centers for many talented students, who in turn were successful in the examination system and went on to serve the government in various positions. It has also been argued that it was because of the existence of the academies that the **Ch'eng-Chu School**, School of Principle, came to have the position it held. Much of the teaching of the doctrines of the school were found in the academy agenda. Remaining as institutions for the examination system, the *shu-yüan* academies were also centers of education that focused primarily on the Confucian ideal of the training necessary to become a moral person and the route of learning and self-cultivation necessary to achieve sagehood. See also *chi-hsien yüan* (**Academy of Assembled Worthies**); *ching-she academy*; *li-hsüeh* (**School of Principle or learning of Principle**).

Chan, Wing-tsit. "Chu Hsi and the Academies." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W.

Chaffee. Berkeley, CA: University of California Press, 1989.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Meskill, John Thomas. *Academies in Ming China: A Historical Essay*. Monographs of the Association for Asian Studies, no. 39. Tucson, AZ: University of Arizona Press, 1982.

Sin

While playing a large role in Western religious traditions, particularly Christianity, the concept of sin bears little relevance in Confucianism. The closest approach to the concept is in the ideas of **guilt** (*tsui*) and **shame** (*ch'ih*), but neither implies the doctrine of original sin.

Sincerity

One of several translations for the central Confucian virtue *ch'eng*. Other translations include integrity and truth. See *ch'eng* (**sincerity**).

Sincerity of Will

See *ch'eng-i* (**sincerity of will**).

Single Thread

See *i-kuan*.

Sitting in Meditation

See *tso-ch'an*.

Six Arts

Referring to six activities associated with the early sage rulers of the **Chou dynasty**, the Six Arts or Disciplines, *liu i*, covered rites, music, archery, charioteering, **calligraphy**, and mathematics. Each of these activities was regarded as the basis for the understanding of the sage-like quality of the founding figures of

the Chou dynasty. To take up any one of these disciplines would permit one to master the *hsüeh* (learning) that was transmitted from the sage figures. To study the way of the ancients in its earliest context thus meant more than simply book learning.

Most frequently the term Six Arts is associated with the tradition of classical literature transmitted from the early Chou dynasty. Specifically it is used to describe the Six Classics as an integrated group or collection of texts, the first time that classics have been looked upon as an interconnected group of writings.

The Six Arts as a concept only began to emerge during the Ch'in dynasty and **Han dynasty**. Any sense of the Classics as a group of writings fitting into a larger whole does not begin to be discussed until the time of **Hsün-tzu**, and a self-conscious articulation of such interworking is even later. Texts such as the *Li chi* and the *Huai-nan-tzu* and authors such as **Liu Hsin**, **Tung Chung-shu**, and **Ssu-ma Ch'ien** speak of the Six Arts. Like the use of the terms **Six Teachings**, or *liu hsüeh*, and *ching-hsüeh* (study of classics), Six Arts draws the grouping of the Six Classics together and conceptualizes them as an integrated set of writings whose purpose is the totality of education for the individual. See also *li* (propriety or rites).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Six Classics

One of the several groupings of the Confucian classics, the Six Classics includes the **Five Classics** plus the *Yüeh ching* or *Book of Music*. No work by this title is extant, nor has it appeared to exist even in the formative period of the canon during the middle and late **Chou dynasty**. Though a chapter on music is contained in the *Li chi* or *Records of Rites*, there is little to substantiate it as a separate text at some earlier stage of



This portrait of Confucius by Wu Tao-tzu of the T'ang dynasty contains a verse attributing the collation and transmission of the Six Classics to Confucius.

development in the classical literature. See also *ching* (classic) and *music*.

Denny, Frederick M., and Rodney L. Taylor, eds. *The Holy Book in Comparative Perspective*. Columbia, SC: University of South Carolina Press, 1985.

Six Dynasties

The period of the Six Dynasties (220–589) refers to the Wu dynasty of the Three Kingdoms, Eastern Chin, and the four Southern Dynasties. The three and a half centuries covered were marked by

disunity throughout China. However, the chaos afforded a good opportunity for the rise of the *hsüan-hsüeh* (**mysterious learning**), an attempt at a **synthesis** of Confucianism and Taoism. Figures like **Wang Pi** (Fu-ssu) and Ho Yen sought to interpret the Confucian classics in terms of Taoist philosophy, suggesting that the Confucian ethical code was derived from the Taoist ideal of *tzu-jan*, naturalness or “so-of-itself.” During the Northern and Southern Dynasties, the second half of the Six Dynasties, Buddhism emerged as the third major tradition in the religious world of China. Since then, Confucianism, Taoism, and Buddhism have been put together as the tripartite *san chiao* (**three religions or teachings**).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Meskill, John Thomas, with J. Mason Gentzler, eds. *An Introduction to Chinese Civilization*. New York: Columbia University Press, 1973.

Six Teachings

The term Six Teachings or *liu hsüeh* is used in a fashion similar to the *liu i*, **Six Arts** or Disciplines, as a description of the **Six Classics**. Its use, beginning in the Ch'in dynasty and **Han dynasty**, marked the conception of the Confucian classics as an integrated curriculum rather than separate texts.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Sixteen-Character Message of the Heart-Mind

See *shih-liu tzu hsün-ch'uan*.

Sixty-four Hexagrams

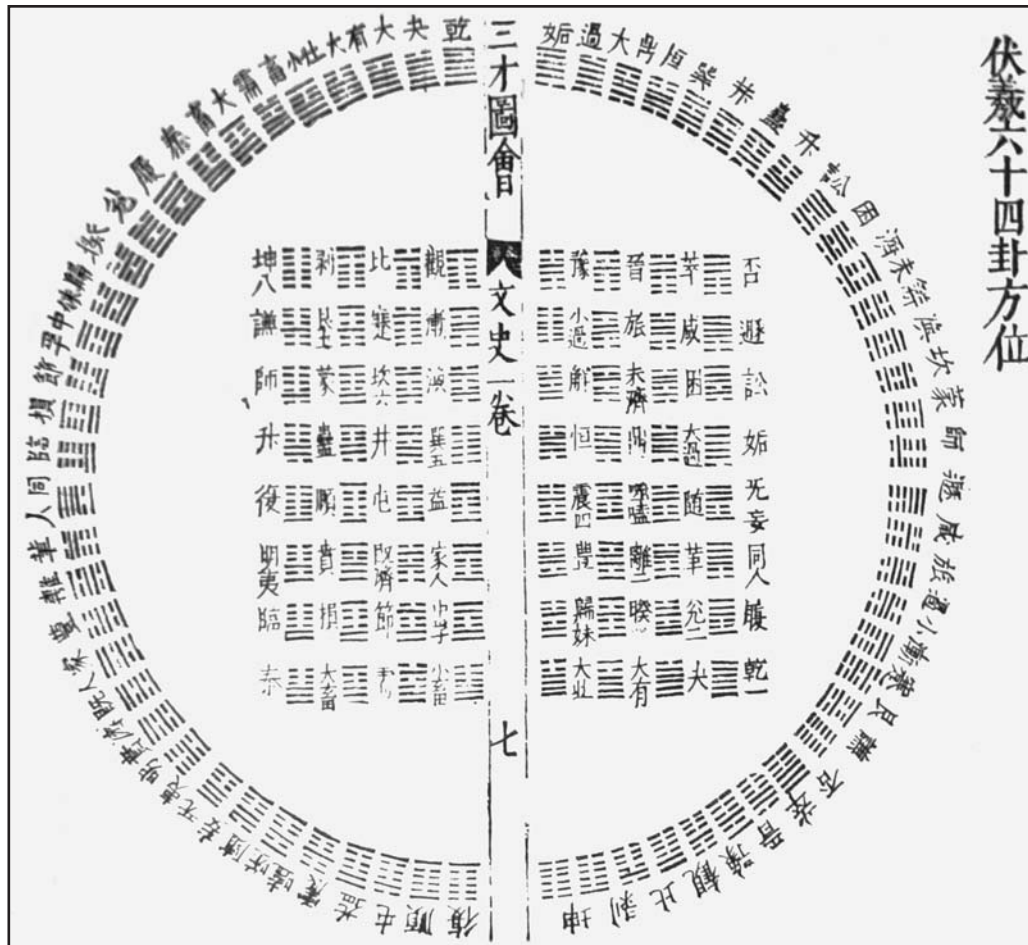
The sixty-four hexagrams are the basic symbols that compose and organize the *I ching* or *Book of Changes*. Each hexagram

is assigned a name and is composed of six lines, the line system derived from two forms of line, the solid or *yang* line (—) and the broken or yin line (— —). The two forms of lines are combined first to make a trigram or three-line combination of which there are eight possible combinations or the **eight trigrams**, *pa kua*. The eight trigrams are then combined into six line combinations of which there are sixty-four possibilities, the sixty-four hexagrams.

The sixty-four hexagrams are said to be able to symbolize all possible situations of change arising in the world. This does not mean that there are a limited number of situations, but rather that the symbolism of the sixty-four hexagrams is inclusive and expansive in its scope and thus capable of extension to any and all situations that have occurred or might occur. Each line of the hexagram is given symbolic meaning. In turn, each trigram that composes the hexagram also carries a level of meaning for the interpretation of the hexagram as a whole.

The larger philosophical meaning of the hexagrams is explored in the commentary layers of the *I ching*, the “Ten Wings,” in particular the “**Hsi-tz'u chuan**.” Yet, most of the “Ten Wings” add additional and expanded meanings to the hexagrams. In the “Hsi-tz'u chuan” there is discussion of deep and profound meanings of the hexagrams together with an attempt to understand the development of civilization through the use of hexagrams as symbols out of which culture evolved.

A hexagram represents a particular moment or situation in time and has connected to it a vast array of connections and correspondences. From the perspective of the *I ching*, change takes place in the universe in an ordered and structured fashion. There is a pattern to the process of change and the trigrams and hexagrams represent the basic structure of change. Each hexagram is a particular moment or point in the process of change layered with rich and fecund symbols representing that



This illustration depicts the circular and square positions of the sixty-four hexagrams attributed to Fu Hsi.

moment or point across change through all phenomena.

The reading of an individual hexagram permits one to understand the full complexity of change at that particular moment or in that particular set of circumstances and thereby align oneself with the pattern in which change unfolds. When consulting the *I ching*, it is a hexagram that is created through several means, either the use of alpine yarrow stalks or the use of coins. The construction of the hexagram is viewed as a moment at which the sacred power of the book is fully present. The hexagram is created in response to a query. The resulting answer is the point at which the book in a sense speaks to the listener, giving a formulaic **divination** determination in terms of the hexagram

that best describes the situation as it unfolds in front of the person. The so-called “power” of the book has been subject to a wide variety of interpretation across the range of Confucian writings on the *I ching*. For some it is a work to be consulted with expectancy of answers suggesting sacred powers. For others the book, particularly through the commentary layers, is seen as a work of cumulative wisdom to be studied as a philosophical text. See also **sacred/profane**; “**Shih i**” (“**Ten Wings**”); **yin/yang**.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Sky

See **T'ien (Heaven)**.

Sky Deity

See **Shang-ti (Lord upon High)** and **T'ien (Heaven)**.

Social Order

In Confucianism the social order is thought ideally to correspond to the structure of the universe. Such order is a reflection of the **Tao (Way)**, or the **T'ien-li (Principle of Heaven)**. Thus, the ruler is known as **T'ien-tzu (Son of Heaven)**, who bears the **T'ien-ming (Mandate of Heaven)**. An ideal Confucian society therefore conforms not to laws, but to the morals of **T'ien (Heaven)**.

Son of Heaven

See **T'ien-tzu (Son of Heaven)**.

So of Itself

See **tzu-jan**.

Soul

A concept used commonly in Western religious traditions, soul carries certain specific theological connotations concerning the **immortality** of human spirit. Its Confucian counterpart is the dual spirit *hun*, cloud-soul, and *p'o*, white-soul. See also **hun/p'o**.

Southern School

The Southern School represented the southern method of the **ching-hsüeh (study of classics)** during the Northern and Southern dynasties. Although the classical scholars of the Southern dynasties also used **Cheng Hsüan's** annotations of the **Shih ching** or *Book of Poetry* and the **san li** or Three Ritual Classics, unlike their counterparts of the **Northern School**, they opened up their study to the style of the Wei and Ch'in dynasties. As such, they adopted a Taoist annotation of the **I ching** or *Book of*

Changes and the commentaries on the **Shu ching** or *Book of History* attributed to **K'ung An-kuo**.

The free style of the Southern School is reflected in its absorption of the Taoist-related **hsüan-hsüeh (mysterious learning)** and Buddhism into its teachings. Its detailed teaching materials and lecture notes, as influenced by Buddhist pedagogy, laid the foundation for the **Wu-ching cheng-i (Standard Expositions of the Five Classics)** of **K'ung Ying-ta** in the T'ang dynasty. The **Neo-Confucianism** of the **Sung dynasty** can also be traced back to the school's elaboration of such teachings as the **T'ien-ming (Mandate of Heaven)**, the heart-mind, and the nature in the "**Chung yung**" ("**Doctrine of the Mean**"). See also **hsin (heart-mind)** and **hsing (nature)**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Spirits

See **kuei/shen**.

Spirits and Ghosts

See **kuei/shen**.

Spring and Autumn Annals

See **Ch'un ch'iu**.

Spring and Autumn Annals of Mr. Lü

See **Lü-shih ch'un-ch'iu (Spring and Autumn Annals of Mr. Lü)**.

Ssu (Thinking)

One of several terms used by **Confucius** in the **Lun Yü (Analects)** to describe the process of acquiring knowledge. As philosophers David L. Hall and Roger T. Ames have analyzed the terms, the process of acquiring knowledge includes both **hsüeh (learning)** and **ssu**, thinking,

reasoning, or reflecting. The process seems to culminate with *chih* (**knowledge or knowing**), the point at which the knowledge acquired has come to be realized.

Several passages in the *Analects* match *hsüeh* and *ssu* and reveal the degree to which Confucius saw these processes, according to Hall and Ames, as both differentiated from and complementary to each other. The necessity of each to the other is represented in one passage where Confucius suggests that learning without reasoning is a waste of effort, while reasoning without learning is dangerous. If the object of learning is the legacy of the culture of the early **Chou dynasty**, then it is of little use to incorporate it, if one is not going to use thought processes to seek to understand and apply the information to one's life. However, to simply reason without the proper learning upon which to carry out the process of reflection will result in critical thought without content. Its object will not be the accommodation of the learning of the ancients to one's life, but simply the process of critical thinking with no goal of the transformation of the self. In other words, reasoning without learning is worse than learning without reflection.

In another passage Confucius suggests the complementary nature of the two processes but also suggests that each addresses a different segment of knowledge. The act of *hsüeh* is to learn broadly while that of *ssu* is to reflect on things at hand, that is, that which is close or near. Each seems necessary to the other, but one is suggested as a means for broad acquisition of knowledge, the other as a means for close process of critical thinking.

In yet another passage, a preference is shown by Confucius for *hsüeh* over *ssu*. Confucius suggests that he has gone a whole day without nourishment and a whole night without sleep focusing upon *ssu*, reasoning. He concludes that it is of no benefit and he should simply focus his attention on *hsüeh*. This passage should not be overinter-

preted to mean a dismissal of the process of *ssu*. Confucius is simply saying that one should not concentrate on *ssu* alone. If anything, the passage is a call for a return to a balance of activities. Confucius is saying that one should not go without food or sleep to concentrate solely on the thought process. One should instead return to learning, because learning represents such a balance of activities.

When the term is used in the title of the major collection of Neo-Confucian writings during the **Sung dynasty**, the *Chin-ssu lu*, or *Reflections on Things at Hand*, it suggests a greater philosophical nuance and is tied to the concerns of the Neo-Confucian schools of thought. For **Ch'eng Hao** the title suggests that one needs to examine within oneself, a position representing what eventually became known as the School of Heart-Mind, in the search for **Principle (li)**. For **Ch'eng I** the title suggests that one begins the examination of things by that which is near and extends outward on the basis of similarity between things. Thus, one begins this process with those things that are near at hand. The elevation of the term to the title of this major Neo-Confucian anthology lessens the term's complementary dependency on the idea of *hsüeh* and suggests that it is being used as a general intellectual process, primarily aimed at internal learning and self-cultivation in the pursuit of the state of sageliness. See also **hsin-hsüeh (School of Heart-Mind)** and **li-hsüeh (School of Principle or learning of Principle)**.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Ssu chü chiao

One of the major instructions of **Wang Yang-ming**, the *ssu chü chiao*, Four-Sentence Teaching or Doctrine in Four Axioms, has been at the center of controversy for varying interpretations. It reads:

Without good and evil is the substance of the heart-mind.

With good and evil is the activation of the will.

Knowing good and evil is the knowledge of the good.

Doing good and ridding evil is the investigation of things.

The four sentences are to explain the nature of the **hsin (heart-mind)** to introduce Wang Yang-ming's own theory of **liang-chih**, knowledge of the good, and to rebuff **Chu Hsi's** exposition of the process of the investigation of things. The first sentence characterizes the **hsin-chih-t'i**, the substance of the heart-mind, in the absolute state of **wei-fa**, unmanifest. In this state, the heart-mind is described as **wu-shan wu-eh**, without or beyond good and evil, that is, no distinction of good and evil. Such distinction exists only when the will, as stated in the second sentence, becomes active. The third sentence defines **liang-chih**, knowledge of the good, as a faculty that knows good and evil. The fourth sentence holds that the investigation of things is not an outward process of cognition, as Chu Hsi puts it, but an inward act of cultivating the good and eliminating the evil.

A debate about the *ssu chü chiao* took place at the *T'ien-ch'üan* Bridge in 1527 when Wang Yang-ming was about to start on a military expedition. Two of his disciples, **Ch'ien Te-hung** and **Wang Chi**, each had his interpretation of the Four-Sentence Teaching and asked the master for comments. The key to the controversy is the original character of the heart-mind. For Wang Chi, if the heart-mind in its **essence** is beyond good and evil, then the will, knowledge, and things must also be without good

and evil. For Ch'ien Te-hung, while the nature of the heart-mind is beyond good and evil, the distinction has been made because we do not dwell in our unmanifest heart-mind, but rather in the **i-fa** or manifest heart-mind that has acquired a distinction between good and evil. The work of self-cultivation should, therefore, be operated within the distinction so as to recover the substance of the heart-mind.

Wang Yang-ming's response was that they were both correct. Wang Chi had aptly perceived that the character of the unmanifest heart-mind was the foundation of the manifest, and for the person of extraordinary insight, straight apprehension of the unmanifest heart-mind was possible. However, most people were not of this ability. In this respect, Ch'ien Te-hung was right in discerning the unmanifest and the manifest, recognizing that the aim of **liang-chih** was to make the distinction between good and evil so that one could act upon the good and remove the evil. Despite Wang's answer, the debate has continued within the **Wang Yang-ming School**. See also **T'ien-ch'üan Bridge debate**.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.

Ssu-i

Ssu-i or selfish intentions is a derogatory term in **Neo-Confucianism** and is considered to be the cause of the separation of the **jen-hsin (heart-mind of humanity)**, from the **Tao-hsin (heart-mind of the Way)**. The fundamental problem is one of *ssu-yü*, selfish desires. See also **chi-ssu** and **yü (desire)**.

de Bary, Wm. Theodore. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.



Ssu-ma Ch'ien, student of Tung Chung-shu, rendered Confucian judgments
in his Records of the Historian.

Ssu-ma Ch'ien

(c. 145–c. 86 B.C.E.) The great historian and thinker of the Former **Han dynasty**. He completed the task his father, **Ssu-ma T'an**, had begun, that is, the writing of the *Shih chi (Records of the Historian)*, the first comprehensive history of China from the beginnings to the end of the second century B.C.E. After his father's death, Ssu-ma Ch'ien was appointed, in 108 B.C.E., as Grand Historian or Astrologer in the court. In this capacity, he wrote over a half million characters and completed the work of his father.

Son of a Taoist thinker and student of the Confucian master **Tung Chung-shu**, Ssu-ma Ch'ien was influenced by both the Taoism and Confucianism of his day. A tragic episode in his life, however, drove him to liken himself to the unfortunate **Confucius** whom he admired so much: He was castrated in 99 B.C.E. when he defended a captured general in front of the emperor **Han Wu Ti**. In a sense, Ssu-ma Ch'ien saw the completion of his father's work as a way of reproduction. Despite the traditional argument for Ssu-ma Ch'ien's Taoist affinities, the moral perspective of much of the *Shih chi*, especially that of the authorial judgments, as translator Stephen Durrant observes, is decidedly Confucian. This can find support in the fact that Confucius' biography was put among the chapters of the noble hereditary families while the Taoist masters Lao-tzu and Chuang-tzu were treated merely in the section of memoirs.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

———, ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Watson, Burton, trans. *Records of the Grand Historian of China*. 2 vols. New York: Columbia University Press, 1961.

Ssu-ma Kuang

(1019–1086) High official, historian, and philosopher of the Northern **Sung dynasty**. He is known for his contribution to historical writing and opposition to **Wang An-shih's** reforms. He took the *chin-shih examination* to receive his Metropolitan Graduate degree in the late 1030s and served as a Hanlin Academician as well as in other positions before 1071 when he left office out of opposition to the reforms. He continued the writing of his history until 1084 when the book was finished. He was summoned back to the court in the following year after the demise of Emperor Shen Tsung, the patron of the reforms. Revived as a conservative politician, he abolished all reform measures before he died in his term of Grand Councilorship in 1086.

Ssu-ma Kuang's accomplishment as a historian succeeded that of **Ou-yang Hsiu** for the comprehensiveness of his work, the *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government*. It is a mammoth undertaking that covers the full course of some fourteen centuries of Chinese history. The work is regarded as an accurate and sensitive historical account and is generally considered to be one of the highest achievements in Chinese historiography.

The writing of history only increased Ssu-ma Kuang's opposition to the reforms. From his point of view, the reforms revealed Wang An-shih's lack of understanding of history as a gradual process. Wang missed the didactic function, that is, the lessons of history. Besides, the reforms were based on a liberal and flexible interpretation of classical sources, an interpretation with which Ssu-ma Kuang could not agree. Moreover, the reforms appeared to benefit only the government and a small number of people rather than the public. This suggested a deviation from Confucian commitment, and, if anything, a pointedly Legalist leaning.

Unlike many of his contemporary Neo-Confucians who tended to sever

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Ssu-ma Kuang, objector of Wang An-shih's reforms, is the author of *General Mirror for the Aid of Government*.

their scholastic connection with the **Han dynasty** Confucians, Ssu-ma Kuang inherited the Han concepts of **T'ien (Heaven)** and **T'ien-ming (Mandate of Heaven)**. He held **Yang Hsiung** of the Former Han in esteem and studied his *Fa yen (Model Sayings)* and *T'ai-hsüan ching (Classic of Supreme Mystery)* intensively for more than thirty years. Ssu-ma regarded Heaven as a personified master of the universe or, in his own words, "the Father of all things." Heaven will punish those who violate His mandate and reward those who obey it. Ssu-ma also associated the Mandate of Heaven with **hsing (nature)**. According to his annotation of the Classic of Supreme Mystery, human nature is predetermined by Heaven. Contrary to **Mencius'** theory of human goodness, Ssu-ma maintained that human nature was a mixture of both good and evil.

Ssu-ma Kuang believed that the greatest wisdom could only be found within the spiritual heart-minds of the *sheng-jen* or sages. His epistemology lies in his explanation of the word *ko* in the term **ko-wu (investigation of things)** as extraction and resistance. The way to extract and resist things is intuitive thinking. Although this is very different from the Sung Neo-Confucians' common understanding, **Chu Hsi** still put him on a par with the **Five Early Sung Masters**. See also *han-lin yüan (Academy of Assembled Brushes)* and *sheng or sheng-jen (sage)*.

Beasley, William G., and Edwin G. Pulleyblank, eds. *Historians of China and Japan*. New York: Oxford University Press, 1961.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Ssu-ma Niu

One of the twenty-five disciples of **Confucius** mentioned in the *Analects*, Ssu-ma Niu was not included, however, in the list of ten disciples, recognized as

the most prominent of **Confucius' disciples**, found listed in *Analects* 11.3. He is also not included among those disciples considered responsible for the transmission of Confucius' teachings following the death of the master.

Ssu-ma Niu asked Confucius about **jen (humaneness)** as well as the **chün-tzu (noble person)**. He also worries about not having any brothers, to which the disciple **Tzu-hsia** responds by suggesting that for the *chün-tzu* all within the Four Seas are his brothers. The worry element comes out in two passages and perhaps suggests that while Ssu-ma Niu can discuss the virtues of Confucius, he has yet to inculcate them into his own person. Otherwise the ideal of the *chün-tzu* and the virtue of *jen* would both obviate the impact of worries. See also *Lun yü (Analects)*.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Ssu-ma T'an

(d. 110 B.C.E.) Grand Historian and Astrologer under Emperor **Han Wu Ti** of the Former **Han dynasty**. He began the task of writing the first comprehensive history of China from its beginnings to the period of the Han. This is known later as the *Shih chi (Records of the Historian)*. He did not complete the work before his death but it was his son **Ssu-ma Ch'ien**, also being appointed as Grand Historian and Astrologer, who took over the job and brought the project to closure.

Ssu-ma T'an was basically a Taoist philosopher. In an essay included at the end of the *Shih chi*, he discussed and compared the six major schools of thought and valued Taoism over Confucianism.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Watson, Burton, trans. *Records of the Grand Historian of China*. 2 vols. New York: Columbia University Press, 1961.

Ssu-shu

See **Four Books** (*ssu-shu*).

Ssu-shu chang-chü chi-chu

The *Ssu-shu chang-chü chi-chu* or *Collected Commentaries on the Four Books in Chapters and Verses*, often abbreviated as **Ssu-shu chi-chu** or *Collected Commentaries on the Four Books*, was compiled by **Chu Hsi** and first published in 1190. It consists of the “*Ta-hsüeh chang-chü*” or the “*Great Learning*” in *Chapters and Verses*, the **Chung yung chang-chü** or the “*Doctrine of the Mean*” in *Chapters and Verses*, the **Lun yü chi-chu** or *Collected Commentaries on the Analects*, and the **Meng-tzu chi-chu** or *Collected Commentaries on the Book of Mencius*. Chu Hsi was still working on its revision before his death in 1200.

Influenced by the **Ch’eng brothers’** view, Chu Hsi puts the “*Great Learning*,” the “*Doctrine of the Mean*,” and the **Book of Mencius** on a par with Confucius’ *Analects*. The *Ssu-shu chang-chü chi-chu* contains not merely former commentaries, but also Chu’s own annotations and elaborations from the perspective of the **li-hsüeh (School of Principle or learning of Principle)**. Since then, the **Four Books** (*ssu-shu*) as the centerpiece of the Confucian educational system has been established and the *Ssu-shu chang-chü chi-chu* became a required textbook for many centuries in China and throughout East Asia. See also **Ch’eng Hao**; **Ch’eng I**; “**Chung yung**” (“**Doctrine of the Mean**”); **Lun yü (Analects)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Legge, James, trans. *The Chinese Classics. Vols. 1 & 2, Confucian Analects, the Great Learning, the*

Doctrine of the Mean, the Works of Mencius. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Ssu-shu chi-chu

The title *Ssu-shu chi-chu* or *Collected Commentaries on the Four Books* is a short form of the **Ssu-shu chang-chü chi-chu** or *Collected Commentaries on the Four Books in Chapters and Verses*. See also **Four Books** (*ssu-shu*).

Ssu-shu hsing-li tzu-i

The *Ssu-shu hsing-li tzu-i* or *Terms from the Four Books on Nature and Principle Explained* is one of the alternative titles of the **Pei-hsi tzu-i** or *Neo-Confucian Terms Explained*.

Ssu-shu hsün-erh su-shuo

Edited by the late **Ming dynasty** Neo-Confucian **Yüan Huang**, the *Ssu-shu hsün-erh su-shuo* or *Four Books with Popular Commentaries for the Instruction of Children* represents the ideal of universal education. Yüan believes in **Wang Yang-ming’s** theory of **liang-chih** or knowledge of the good within each person, hence one’s capacity to reach the goal of sagehood. The *Ssu-shu hsün-erh su-shuo* demonstrates his commitment to broadening the sphere of literacy and education. It seeks to popularize the *Four Books* by providing easy commentaries for children to read. This is an important part of the expanding Confucian agenda to afford the opportunity of learning to the broadest spectrum of society. See also **Four Books** (*ssu-shu*).

Tadao Sakai. “Confucianism and Popular Educational Works.” *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Ssu-shu hsün-i

One of **Wang Fu-chih's** major works, the *Ssu-shu hsün-i* or *Gloss of the Four Books* demonstrates the author's concern with the meaning of obscure words in the Four Books. Wang regarded philological analysis as a form of philosophical discourse, replacing the abstract approach of the Neo-Confucians of the **Sung dynasty** and **Ming dynasty** with concrete classical and historical studies.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ssu-shu shan-cheng

Edited by the late **Ming dynasty** Neo-Confucian **Yüan Huang**, the *Ssu-shu shan-cheng* or *Abridged Reader of the Four Books* represents the Neo-Confucian attempt to broaden access to classical education. It aims at providing a wider audience with a summary of the standard commentaries, making the Four Books more comprehensible to the public. As a matter of fact, the ideal of universal education is always very characteristic of the Confucian tradition. See also **Four Books (ssu-shu)**.

Tadao Sakai. "Confucianism and Popular Educational Works." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Ssu-shu shih-ti

Written by the early **Ch'ing dynasty** Confucian scholar **Yen Jo-ch'ü**, the *Ssu-shu shih-ti* or *Analysis of the Place Names in the Four Books* represents the application of the methods of *k'ao-cheng hsüeh* or textual criticism to classical study. For Yen, geography is no less important than history in classical scholarship. In this work he spared no efforts to identify geographical loca-

tions, tracing territorial administrations, personal names, institutional changes as well as word origins in the **Four Books (ssu-shu)**. Many mistakes about ancient place names have been corrected. It was first published as a series around 1696 and reprinted in 1787.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Ssu-shu ta-ch'üan

Compiled by **Hu Kuang** and others during the early 1400s in the **Ming dynasty**, the *Ssu-shu ta-ch'üan* or *Great Compendium of the Four Books*, together with the *Wu-ching ta-ch'üan* or *Great Compendium of the Five Classics*, was a standard textbook for the **civil service examinations**. While the **Four Books (ssu-shu)** was central to the personal quest for sagehood, the *Ssu-shu ta-ch'üan* was strictly designed for examination preparation only.

Tadao Sakai. "Confucianism and Popular Educational Works." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Ssu-shu t'u-shuo

Work by the **Yüan dynasty** Neo-Confucian Ch'eng Fu-hsin, the *Ssu-shu t'u-shuo* or *Diagrams and Explanations of the Four Books* provides illustrations of the teachings from the **Four Books (ssu-shu)**, particularly the "**Great Learning**" ("**Ta-hsüeh**") and the "**Chung yung**" ("**Doctrine of the Mean**"). Its "**Sheng-hsien lun hsin chih yao**" or "Essentials of the Sages' and Worthies' Exposition of the Heart-Mind" and "**Lun hsin t'ung hsing ch'ing**" or "Exposition of the Heart-Mind Coordinating the Nature and Emotions," for example, have inspired

later works of their kind, such as diagrams by the famous Korean Neo-Confucian Yi T'oegyē.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Ssu-shu tzu-i

The *Ssu-shu tzu-i* or *Terms from the Four Books Explained* is one of the alternative titles of the *Pei-hsi tzu-i* or *Neo-Confucian Terms Explained*.

Ssu-tuan (Four Beginnings)

The *ssu-tuan* or Four Beginnings represent the major formulation of the argument for the goodness of human nature, *hsing*, advanced by **Mencius** that eventually became basic orthodoxy for all schools of Confucian thought. The presentation of the Four Beginnings is found in several passages but is primarily tied to Mencius' arguments with the philosopher Kao-tzu with whom he disputed the character of human nature.

For Kao-tzu human nature was simply a term for the raw stuff with which man was born. It was neither good nor bad, but could be made either through the education or lack of education with which the individual was involved. For Mencius, human nature was fundamentally good, not neutral, and thus the individual began with a proclivity toward moral goodness. This did not mean that such a proclivity was fully developed. Such a moral proclivity was simply a beginning that was then subject to learning and cultivation to fully realize its capacity, or to let go and lose it. The important point for Mencius and for the future development of this concept in the Confucian school was that such moral virtues were not external to human nature but already inherent in the nature itself.

In one passage Mencius' disciple **Kung-tu-tzu** asked Mencius to explain his theory of human nature in light of

the ideas of Kao-tzu. Mencius' explanation of his theory becomes the formulation of the Four Beginnings. Mencius responds to his disciple by saying that man's nature left to its own will become good because it has within it the seeds of goodness. This is probably the most fundamental principle of the theory of goodness of human nature. Because of the inherent quality of goodness, human beings will have a natural proclivity to develop in the direction of goodness. It does not mean that everyone becomes good; in fact, some people develop in evil ways, but such development from Mencius' point of view has little or nothing to do with their original nature. In fact such development in the direction of evil is a violation of the original nature.

The original nature of the individual is characterized, according to Mencius, by the presence of the Four Beginnings. The Four Beginnings constitute the major virtues referred to by **Confucius** and Mencius, *jen* (**humaneness**), *i* (**righteousness or rightness**), *li* (**propriety or rites**), and *chih* (**wisdom**), respectively. Mencius argues that these four beginnings are inherent to human nature, not something added from external sources as either Kao-tzu or the Confucian philosopher **Hsün-tzu** would argue. It is important to understand that when Mencius says that the Four Beginnings are inherent to human nature, he argues that these beginnings are inherent in a preliminary form. The nature is not neutral, but it is also not fully developed. The most important issue is that human nature is not viewed as neutral; philosophically the nature has the beginnings of the four virtues.

Mencius introduces the beginnings of the four virtues by presuming that every human being has a heart that cannot bear to see the **suffering** of another. This is probably the most fundamental statement of the ethical nature of the individual to be found in any Confucian writing. Such inability to endure the suffering of another is man-

ifest in terms of four qualities, possessed by all people alike as part of their original nature. Mencius argues that everyone has a heart-mind or sense of caring and compassion, of **shame** (*ch'ih*), of modesty, and of right and wrong. These compose the four beginnings of goodness.

These beginnings are connected to the four virtues through their capacity to act as a beginning point for their development. The heart-mind of caring and compassion is the beginning of *jen*, humaneness; the heart-mind of shame and dislike is the beginning of *i*, rightness; the heart-mind of yielding and modesty is the beginning of *li*, rites or propriety; and the heart-mind of right and wrong is the beginning of *chih*, wisdom. With their development, these virtues become fully manifest and represent the fulfillment of the potential within the individual for the development of goodness.

The Four Beginnings themselves are part of human nature, *hsing*, as they are part of **T'ien (Heaven)** itself. In fact Heaven is the source of the Four Beginnings, and the fulfillment of the Four Beginnings is the way in which one realizes the Way of Heaven. Ultimately for Mencius the nature of Heaven and the nature of the individual is the same. By realizing and understanding the nature of human beings through the development of the Four Beginnings one has come to understand the nature of Heaven itself. See also *hsing (nature)*; **Kao-tzu (thinker)**; *pu jen jen chih hsin (the heart-mind that cannot bear to see the suffering of people)*; *Shih-fei chih hsin*.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Ssu-wu

A reference to the view of the **Ming dynasty** Neo-Confucian **Wang Chi**, the theory of *ssu-wu* or Four Negatives represents his interpretation of the *ssu chü chiao*, or Four-Sentence Teaching, of **Wang Yang-ming**. The teaching suggests

that the *hsin-chih-t'i* or substance of the heart-mind is *wu-shan wu-eh*, without or beyond good and evil, but that the will distinguishes good from evil, *liang-chih* or knowledge of the good knows good and evil, and the act of **ko-wu (investigation of things)** aims at doing good and eliminating evil.

Wang Chi considers the Four-Sentence Teaching inconclusive and puts the focus on the state of the *hsin* or heart-mind. Therefore, he interprets all four sentences on the basis of the first, denying the existence of a distinction between good and evil in the heart-mind, in the will, in knowledge, and in things. This comes to be known as the *ssu-wu*. By translating the Four Sentences into the Four Negatives, Wang Chi asserts that *liang-chih* is essentially *wu*, nothing, and builds his method of learning on enlightenment of the absence of good and evil. See also **hsin (heart-mind)**.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Ssu-yü

Translated as selfish desires. See **chi-ssu** and **yü (desire)**.

Standard Expositions of the Five Classics

See *Wu-ching cheng-i (Standard Expositions of the Five Classics)*.

State Cult

The term state cult is used to describe the incorporation of Confucianism into Chinese **state religion**, which considered **T'ien (Heaven)** to be the supreme power in the universe and the ruler, known as the **T'ien-tzu (Son of Heaven)**, to be the liaison between Heaven, earth, and his people. As time passed, the ritual and liturgical performances of the state religion became increasingly interconnected with the arising of the Confucian school. One reason for this connection is the historical role played by the **ju**-Confucians as ritual masters. They were the specialists employed by the government to insure correct ritual performance, but they themselves were not yet objects of **sacrifice**.

The state cult of **Confucius** may be traced back to the sacrifice offered to Confucius by the Duke Ai of Lu after the former's death in 479 B.C.E. This was followed by the emperor **Han Kao Tsu's t'ai-lao** or Great Offering to Confucius in the state of Lu in 195 B.C.E. Veneration of Confucius by his posterity at his birthplace had already been well established. The movement was toward official recognition of the family ancestral **worship** and addition of it to the broader sphere of state religion. What took place in the early years of the **Han dynasty** were the visits of local officials to the tomb of Confucius.

In 135 B.C.E., under the influence of **Tung Chung-shu, Han Wu Ti** began to dismiss those non-Confucian **po-shih** or Erudites from the government, elevating Confucianism to orthodoxy. Finally in C.E. 59, all government schools were required to offer sacrifices to Confucius. Since that time, the cult of Confucius and the educational system have been closely related. Celebration of Confucius' birthday was extended to the **shih-tien ceremony (Twice Yearly Confucian Ceremony)** held in spring and autumn.

During the **T'ang dynasty** Confucian temples were built not only in the capital, but also in every province. They

became a showplace not just for Confucius but for his disciples and later followers as well. Portraits and statues of a number of Confucians were housed in the temple. The temple became known generally as **hsien-sheng miao (Temple of the Sage of Antiquity)** in the T'ang era and **wen miao (Temple of Culture)**, since the **Yüan dynasty**.

In 1530 the **Ming dynasty** emperor Chia-ching accepted Chang Ts'ung's petition to reform the state cult. It included a change of Confucius' title from *wang* (king) to **Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)**; substitution of the images with *shen-wei*, or tablets; designation of the Confucian temple as *tien* or hall instead of *miao*, temple; construction of the **ch'ung-sheng tz'u (Hall of Illustrious Sages)** to honor Confucius' **ancestors (tsu)** as well as Yen Hui's father; removal of all titles of nobility from the **hsien-hsien (former worthies)** and the **hsien-ju (former Confucians)**; and replacement of twelve names commemorated in the temple with five new ones, among which were **Wang T'ung, Ou-yang Hsiu, Hu Yüan, and Ts'ai Yüan-ting**.

The state cult represents the ritual aspect of Confucian teachings. It remained the center of orthopraxy into the twentieth century when the republican government announced September 28th, the **birthday of Confucius**, to be the day for state ceremony commemorating Confucius. The practice has been carried to the present in Taiwan since 1949. In mainland China, although celebration at Confucian temples has resumed recently, the state cult of Confucius has been abandoned by the Communist Party. See also **Confucian temple; hsiang (portrait or statue); miao (temple or shrine); ju-chiao; shen-wei (tablet); t'ai-lao (offering); wang (king) title for Confucius; Yen Yüan (Hui)**.

Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. Albany: State University of New York Press, 1990.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

State Religion

Early Chinese records suggest a long tradition of state religion. The god of the **Shang dynasty** was **Shang-ti (Lord upon High)** from the **Chou dynasty** period on, the object of religious actions shifted to **T'ien (Heaven)**. Such activities became a form of state religion: they were not a private observance on the part of the ruling family, but a public performance on behalf of the people. Shang-ti might be nothing more than the ancestral spirit of the Shang royal house in the beginning, but it turned into the ancestral god of the entire state. The Chou rulers served as liaisons between Heaven and humankind. They received **T'ien-ming (Mandate of Heaven)** to rule and were referred to as **T'ien-tzu (Son of Heaven)**.

The Heaven-human communication took place through **sacrifice**, ritual, as well as **divination**, the attempt to understand the responses to questions posed to spiritual forces by the cracking of oracle bones or the reckoning of yarrow stalks with the help of the **I ching** or *Book of Changes*. The degree to which these practices were part of the state religion is revealed by the frequency of their usage. For important decisions of state, the ruler always conducted divination to determine what action to carry out. He also performed the **feng and shan sacrifices** to ensure his covenants with Heaven and Earth. It is clear that state policies were made on the basis of religious authority.

The **ceremonial center** for the state religion was built in the capital city. With the constructions of the **ch'i-nien tien (Hall of Prayer for the Year)** and the **T'ien-t'an** or Temple of Heaven, the

complex served as a sacred space symbolizing the ruler's power on the earth and his humility before Heaven. The ruler as a religious figure and the state as a religious organization persisted until modern times.

The role of the Confucians in the state religion was significant. A class of ritual specialists and archivists of the classics, they preserved the records of early Chinese civilization, mostly related to the religious responsibility of the ruler and the state as the fulfillment of such responsibility to Heaven. It was the Confucians who transmitted the tradition that valued the religiousness of the state and the ruler. The question is whether Confucianism itself evolved into the state religion. In his study of the **state cult of Confucius**, Sinologist John K. Shryock demonstrates the growing influence of the Confucians in the determination of the nature of the state religion and an ever-increasing overlap between the state religion and the cult of Confucius.

Recent research by the Chinese scholar and historian Chang Jung-ming indicates that from the emperor **Han Wu Ti's** institutionalization of the **ching-hsieh (study of classics)** and adoption of **Tung Chung-shu's** political theology to the emergence of the **ch'en-shu (prognostication text)** and the **wei-shu**, apocrypha, Confucianism had become a state religion by the end of the Former **Han dynasty**. Chang also quotes a 1995 article by Li Shen, the author of a two-volume history of Chinese Confucian religion, that equates the imperial state organization with the Confucian religious establishment, and the officialdom as the equivalent of clergy. Although Confucianism has long been accepted as a religion in Japan and Korea, in Communist China there is disagreement between those who see Confucianism as a religion and those who see it as a philosophy. See also **ching (classic); Confucian temple; sacred/profane; wei (apocrypha); yüeh-chang (liturgical verse)**.



Stone chimes of the same size but different thickness, such as those pictured here, produce tonal differences when rung.

Chang Jung-ming. *Chung-kuo te kuo-chiao: Ts'ung shang-ku tao Tung-Han*. Peking: Chung-kuo she-hui K'o-hsüeh ch'u-pan-she, 2001.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Statue

See *hsiang* (portrait or statue).

Stone Chime Rack (*pien-ch'ing*)

One of the musical instruments used in the performance of Confucian ritual, principally the *shih-tien ceremony* (Twice Yearly Confucian Ceremony). Stone chime racks are composed of a group of sixteen chimes matching the rack of bronze bells. The chimes are all

the same size, but vary in thickness, thus producing different sounds. They are suspended from a highly decorated wooden frame by cord. Tradition suggests that stone chimes used by the emperors were made of jade. See also **bronze bell rack** (*pien-chung*); *chin-sheng yü-chen*; music.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Stone Classics

Under the emperor **Han Wu Ti** of the Former **Han dynasty**, a number of steps were taken to increase the importance of Confucianism as a school of thought closely associated with state ideology. It was during this period that the positions of *wu-ching po-shih* (Erudites of

the **Five Classics**) were established to summon Confucian scholars to reside in the court in order to bring a Confucian perspective to a number of state matters. It was also in this period that the first university, *t'ai-hsüeh* (**National University**), was opened.

Along with renewed interest in the classics and the Confucian interpretation of the classics there was also great controversy surrounding the establishment of the authentic versions of the various texts. The controversy arose because of the episodes of the “**burning of the books**” in the beginning and the end of the Ch'in dynasty. The destruction of written material was extensive, but official attempts had been made to search for rare texts throughout the empire. During the Han era a number of sequestered texts reappeared and there were often two very contrasting versions of the same text. These two versions became known as the New and Old Text versions.

In order to avoid future destruction of the Confucian classics and to establish standard editions, authentic versions were committed to stone. The first stone classics, including the *I ching* or *Book of Changes*, the *Shu ching* or *Book of History*, the *Shih ching* or *Book of Poetry*, and the *Tso chuan* commentary, all in the Old Text versions, were ordered to be engraved by Wang Mang in C.E. 1 at the end of the Former Han period. The earliest stone classics that remain readable are the Hsi-p'ing Stone Classics of C.E. 175 during the Later Han dynasty, which consist of the *I ching*; the *Shu ching*; the *Shih ching*; the *I li*, or *Ceremonies and Rites*; the *Ch'un ch'iu*, or *Spring and Autumn Annals*, and the *Kung-yang chuan* commentary to it; plus the *Lun yü* (*Analects*). Large stone steles were employed to reproduce the extensive classical tradition.

The significance of the creation of the stone versions of the classics and the *Analects* rests with the symbolism of stone versions and the authority such versions carried. This is a visible way of creating a canon of unquestioning

authority. As a conclusion to the controversy of the New and Old Text versions, it represented the establishment of an orthodox version of the classics. The fact that the *Analects* was also included indicated the degree to which the Confucian school was rapidly moving into major significance in terms of official state ideology.

Additional stone carving of the classics has occurred at various times in the history of the Confucian tradition. Often associated with the continuing attempt to establish a definitive edition of a classic, the desire to put it onto stone suggested closure on all questions surrounding the text. Yet even when committed to stone, questions persisted and there seemed to be no end to the wrangling about the texts. Probably the most famous of the attempts to put the classics into their definitive form on stone and certainly the most complete in terms of the number of classics carved before the **Ch'ing dynasty** was during the reign of Wen Tsung of the **T'ang dynasty**. The year was 837 and the **Twelve Classics** were set to stone. They were referred to as the K'ai-ch'eng Stone Classics. Subsequent efforts were made in 938, 1061, 1143, and 1793. While the Southern Sung Stone Classics of 1143 included the **Four Books** (*ssu-shu*) as a result of the Neo-Confucian movement, the Ch'ing Stone Classics of 1793 in Peking were the last stone classics on which all of the **Thirteen Classics** were inscribed. See also *ching* (classic); *K'ai-ch'eng shih-ching* (**K'ai Ch'eng-Stone Classics**); **New Text/Old Text** (*chin-wen/ku-wen*).

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Straightforward Explanation of the “Doctrine of the Mean”
See “**Chung yung chih-chieh.**”

Straightforward Explanation of the “Great Learning”
See “*Ta-hsüeh chih-chieh*.”

Study of Humaneness
See *jen-hsüeh*.

Study of Principle
See *li-hsüeh* (School of Principle or learning of Principle).

Study of the Heart-Mind
See *hsin-hsüeh* (School of Heart-Mind).

Study of the Nature and Principle
See *hsing-li hsüeh*.

Subdue the Self and Return to Propriety or Rites
See *k'o-chi fu-li*.

Substance (t'i)
See *t'iyung* (substance/function).

Substance/Function
See *t'iyung* (substance/function).

Substance of the Heart-Mind
See *hsin-chih-t'i*.

Substantial Learning
See *shih-hsüeh*.

Subtlety
See *chi* (subtlety).

Succession to the Way
See *Tao-t'ung*.

Sudden and Total Penetration of the Pervading Unity
See *huo-jan kuan-t'ung*.

Suffering

The best known meaning ascribed to suffering in the Confucian tradition is the **ordeal** given by **T'ien (Heaven)** to a chosen person as mentioned in the **Book of Mencius**. It is seen as pedagogical, not redemptive, in the process of learning and self-cultivation.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Sui generis

Meaning in a class by itself, *sui generis* is used in religious discourse to highlight the unique quality inherent in a religious tradition, especially the sacred, holy, or **Absolute**. It is this quality that makes religion uniquely itself, and arguably non-reducible to any other phenomenon. For Confucianism, the *sui generis* is **T'ien (Heaven)** or **T'ien-li (Principle of Heaven)**. See also **sacred/profane**.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Summoning the Soul

See *chao hun* (as title of poem: “Chao hun”).

Sun

Sun symbolism is associated in many cultures with light, masculinity, activity, and sky as opposite to the moon symbolizing darkness, femininity, passivity, and earth. In the Confucian tradition, it is expressed in terms of *yang* and is related to the *hun*-soul. See also *hun/p'o* and *yin/yang*.

Sun Ch'i-feng

(1585–1675) One of the three great Confucian scholars of the late **Ming dynasty** and early **Ch'ing dynasty**; also known as Sun Ch'i-t'ai, Sun Chung-yüan, and Master of Hsia-feng. He was equally as famous as **Huang Tsung-hsi** and **Li Yung**. A native of Hopeh province, Sun passed the *chü-jen* or Provincial Graduate examination in 1600. He had friendly relationships with some members of the **Tung-lin Party** and, after the defeat of the Ming regime, declined the official positions offered by the Ch'ing court. He secluded himself in Hsia-feng Village, where he spent the rest of his life in farming and teaching. **T'ang Pin** was a disciple of him.

Sun Ch'i-feng followed the **Lu-Wang School's *hsin-hsüeh* (School of Heart-Mind)** in his early scholarship, but he reconciled it with the *li-hsüeh* (**School of Principle or learning of Principle**) of the **Ch'eng-Chu School** in his later years. Representing a movement near the end of the Ming period to bring together the two Neo-Confucian traditions, he saw them not so much in opposition to each other as complementary. For him, the teachings of **Chou Tun-i**, the **Ch'eng brothers**, **Chang Tsai**, **Shao Yung**, **Chu Hsi**, **Lu Chiu-yüan**, and **Wang Yang-ming** were all orthodox. Sun's philosophy emphasized both the heart-mind and the *T'ien-li* (**Principle of Heaven**). He advocated the practice of *shen-tu*, vigilance in solitude, in illuminating the heart-mind and embodying the Principle of Heaven in everyday human relations. His writings include the *Li-hsüeh tsung-ch'uan* or *Orthodox Transmission of the Learning of Principle* as well as other works on the **Four Books** (*ssu-shu*) and the *I ching*, or *Book of Changes*. See also *hsin* (**heart-mind**).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Sun Chung-shan
See **Sun Yat-sen**.

Sun Fu

(992–1057) One of the **Three Teachers of Early Sung**; also called Sun Ming-fu and T'ai-shan hsien-sheng. Sun Fu was a native of modern Shansi province. After his failure in the *chin-shih* examination or Metropolitan Graduate examination, he retreated to Mount **T'ai-shan** and devoted himself to teaching. Later he was appointed to office by **Fan Chung-yen**, serving as a *chih-chiang* or Lecturer of the *kuo-tzu chien* (Directorate of Education), and was finally promoted to Vice Censor-in-chief.

Sun Fu carried on the study of the *Ch'un ch'iu* or *Spring and Autumn Annals* from the **T'ang dynasty** scholar Lu Ch'un, which was in turn inherited by **Hu An-kuo**. An opponent of Buddhism and Taoism, he praised his forerunners **Tung Chung-shu**, **Yang Hsiung**, **Wang T'ung**, and **Han Yü** for promoting a revival of Confucianism. Sun believed that Confucianism should align its beliefs more closely to the original meanings of the classics, rather than the pedantic commentaries to the texts. This became the dominant method of interpreting the Confucian canon during the **Sung dynasty**. See also *kuo-tzu hsüeh*.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Sung-ch'u san hsien-sheng

See **Three Teachers of Early Sung**.

Sung Dynasty

The Sung dynasty (960–1279) is a milestone in the history of the Confucian tradition because of the development of **Neo-Confucianism**. A period known for a variety of major cultural advances, it was also marked by losing battles to retain Chinese control of its territories. The Sung founders attempted to reunify the whole nation following the disunity during the Five Dynasties in the aftermath of the downfall of the **T'ang dynasty**. But their quest was never fulfilled because

northern China continued to be dominated by the Khitan people's Liao dynasty (916–1125) and the Jürchen's Ch'in dynasty (1115–1234). The Jürchen nomads defeated not only the Khitan, but also the Sung empire, resulting in the division between the Northern Sung (960–1126) and the Southern Sung (1127–1279).

Under the mounting pressure of foreign attack from the north, the government was subject to reform. Reformers such as **Fan Chung-yen** and **Wang An-shih** were prominent Confucians of the Northern Sung. Neo-Confucian figures including **Chang Tsai**, **Ch'eng Hao**, **Ch'eng I**, and **Chu Hsi** also brought forward their agenda for governmental reform. There were calls for land reform, for streamlining of the government, for water projects, for military reform, and for overhaul of the **civil service examinations** to create a system that could recruit talent. In the 1060s the *chin-shih* or Metropolitan Graduate degree became the symbol of the highest level of academic achievement and the stepping stone for high office.

This period is also known for the growth in the private *shu-yüan* academies, which not only rivaled the national institutions for examination preparation, but also functioned as centers for an alternative dimension of personal learning and self-cultivation. The new-found focus on the individual as a moral and spiritual being suggests that the Confucian tradition was undergoing a profound change. The Neo-Confucian movement began as a reform to reinstate the fundamental values of Confucianism into the national consciousness, and it went further to explore the depth of the individual's spiritual character and the position of the individual not only in familial and societal settings, but also in the universe as a whole. By absorbing the teachings of Buddhism and Taoism, Neo-Confucianism perfected the classical Confucian-Mencian ethical theory with its ontology. It is regarded by **Jen Chi-yü** as a mature form of religion.

There were different ideas about how the individual was to learn and speculations about the nature of the universe. The old concept of **T'ien (Heaven)** was now interpreted as **T'ien-li (Principle of Heaven)**, the underlying Principle considered by the **Ch'eng-Chu School** to be the origin of all things in the universe. As there is *li* or Principle, there is also **ch'i (vitality)**, the material force in the world. The **Five Early Sung Masters** saw the relations between these two notions differently, but they all agreed that the universe was unified in its moral nature, with which humans played an intimate role. It was in the Southern Sung that Chu Hsi synthesized all speculations into a system of thought. Also at Chu's hands a new canon, namely, the **Four Books (*ssu-shu*)**, effectively took the place of the **Five Classics** as the primary tools for learning.

The Neo-Confucians received from **Han Yü**, a mid-T'ang Confucian, the theory of the **Tao-t'ung** or tradition of the Way. They regarded themselves as the direct inheritors of **Confucius'** and **Mencius'** true teachings, which they believed had not been in practice for 1,300 years until their appearance. Their doctrines, however, began merely as a minority point of view throughout the Sung era. It was only in the **Yüan dynasty** that Neo-Confucianism gained the official recognition necessary to become state orthodoxy. Another Neo-Confucian voice of the Sung, **Lu Chiu-yüan's *hsin-hsüeh*** or learning of the heart-mind that identified the heart-mind with Principle, had to await **Wang Yang-ming** of the **Ming dynasty** to become a distinctive school. See also ***chin-shih examination; *hsin* (heart-mind); *shu-yüan academy****.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Meskill, John Thomas, with J. Mason Gentzler, eds. *An Introduction to Chinese Civilization*. New York: Columbia University Press, 1973.

Sung Hsiang-feng

(1776–1860) Classical scholar and poet of the **Ch'ing dynasty**; also known as Sung Yü-t'ing. A native of Kiangsu province who acquired only the **chü-jen** or Provincial Graduate degree in 1800, he served as a **hsüeh-cheng**, Instructor, and District Magistrate. Low as these positions were, he is regarded as one of the founders of the Ch'ang-chou New Text School. He inherited the New Text **ching-hsüeh** (study of classics) from his uncle, **Chuang Shu-tsu**, and then became a disciple of the philologist **Tuan Yü-ts'ai**, under whom he acquainted himself with the Old Text scholarship, particularly that of Hsü Shen and **Cheng Hsüan** of the **Han dynasty**.

Sung Hsiang-feng understands Confucianism as a religious tradition. He interprets the Confucian classics in terms of **Tung Chung-shu's** theory of **T'ien-jen kan-ying**, correspondence of Heaven and human, as well as the *ch'en* or prognostication texts and **wei** (apocrypha). For him, the sayings of **Confucius** contained in the **Lun yü** (*Analects*) are the sage's secret codes about **hsing** (nature) and **T'ien-tao**, the Way of Heaven. As intellectual historian Benjamin A. Elman points out, Sung was not only a follower of the **Han-hsüeh**, Han learning, but also a panegyrist of the **Sung-hsüeh**, Sung learning. He had great esteem for **Chu Hsi** and the **Ch'eng-Chu School**, defending them against the conceptual challenge of the **Lu-Wang School**. Sung produced two works on the *Analects* in addition to his studies of the **I ching** or *Book of Changes* and the **Shu ching** or *Book of History*. See also **ch'en-shu** (prognostication text); **New Text/Old Text** (*chin-wen/ku-wen*).

Elman, Benjamin A. *Classicism, Politics, and Kinship: The Ch'ang-chou*

School of New Text Confucianism in Late Imperial China. Berkeley, CA: University of California Press, 1990.

Sung-hsüeh

A general term referring to the **Neo-Confucianism** originating in the **Sung dynasty**, the *Sung-hsüeh* or Sung learning is so called as to be distinguished from the **Han-hsüeh** or Han learning, the Confucian scholarship of the **Han dynasty**. It includes the **li-hsüeh** (**School of Principle or learning of Principle**) of **Chu Hsi** and the **hsin-hsüeh** (**School of Heart-Mind**) of **Lu Chiu-yüan**, whose bitter contentions are recounted in **Chiang Fan's** *Sung-hsüeh yüan-yüan chi* or *Records of the Sung Learning Origins*. The result was the dominance of the School of Principle in the Sung period and that of the School of Heart-Mind during the **Ming dynasty**. A detailed comparative study of the various schools of Sung learning is given in the **Sung Yüan hsüeh-an**, or *Records of Learning in Sung and Yüan*, of **Huang Tsung-hsi**.

While the style of the *Han-hsüeh* emphasizes philological study of classical texts, the *Sung-hsüeh* aims at moral-philosophical interpretation of key concepts such as **hsing** (nature) and **Principle** (*li*). Thus, the *Sung-hsüeh* is also known as **hsing-li hsüeh**, learning of the nature and Principle, and **li-hsüeh**. Since its representatives **Chou Tun-i**, **Ch'eng Hao**, **Ch'eng I**, and **Chu Hsi** are listed in the biographies of the **Tao-hsüeh** or learning of the Way in the standard history of Sung, it is also named *Tao-hsüeh*. According to Huang and Chiang, there are also the schools of **Yeh Shih**, **Ch'en Liang**, and **Lü Tsuch'ien**. Although the *hsin-hsüeh* was not really a separate school before the advent of **Wang Yang-ming** in the Ming era, its split with the *li-hsüeh* has often been traced back to the Chu-Lu debates.

The common phenomenon of the *Sung-hsüeh*, however, did demonstrate some core teachings shared by all rival schools, for example, the focus on

Confucian **ethics** as the order of things. Their interpretive methods afforded a learning that was not limited to Sung time, but also inherited by the Neo-Confucians of the **Yüan dynasty**, Ming dynasty, and **Ch'ing dynasty**. See also *Kuo-ch'ao Sung-hsüeh yüan-yüan chi*.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Sung-hsüeh yüan-yüan chi

See *Kuo-ch'ao Sung-hsüeh yüan-yüan chi*.

Sung Jo-chao

See **Sung sisters (Sung Jo-hua and Sung Jo-chao)**.

Sung Jo-hua

See **Sung sisters (Sung Jo-hua and Sung Jo-chao)**.

Sung Learning

See *Sung-hsüeh*.

Sung Lien

(1310–1381) Neo-Confucian scholar of the late **Yüan dynasty** and early **Ming dynasty**; also known as Sung Ching-lien and Sung Ch'ien-hsi. A native of Chekiang province, he did not succeed in the **civil service examinations** but was recommended as a Junior Compiler in the Hanlin Academy in 1349. In 1356 he retreated into the mountains to write. His fame spread so far and wide as a writer that he was appointed Supervisor of the *ju-hsüeh* or Confucian schools and Director-general of the *Yüan shih* or *History of the Yüan Dynasty* by the founding emperor of the Ming dynasty. The emperor also consulted with him on the *Ta-hsüeh yen-i* or *Extended Meanings of the "Great Learning"* **Chen Te-hsiu**. Sung died

enroute to his place of **banishment**, a banishment that was the result of his grandson's involvement in a plot and the emperor's anger with him.

Sung Lien was an advocate of *san chiao ho-i* or unity of the Three Religions of Confucianism, Buddhism, and Taoism. He incorporated Ch'an Buddhist ideas into his syncretic approach to the teachings of **Lu Chiu-yüan** and **Chu Hsi**. For him, **Principle (li)** and the primordial *ch'i* (**vitality**) are the same as the *hsin* (**heart-mind**). Yet Sung's philosophy emphasized the heart-mind, identifying it with the *t'ai-chi* (**Great Ultimate**). In his view, it is the heart-mind that positions Heaven and earth, and produces the *wan-wu*, myriads of things. Without the heart-mind, the body simply cannot exist. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Sung Sisters (Sung Jo-hua and Sung Jo-chao)

The Sung sisters, Sung Jo-hua (d. 820) and Sung Jo-chao (d. 825), were prominent Confucian scholars of the **T'ang dynasty**. Sung Jo-hua, a consort of Emperor Te Tsung, was responsible for the composition of the *Nü lun-yü* (*Analects for Women*), which was annotated by her younger sister Sung Jo-chao. Building on the model of the *Nü chieh* (*Commandments for Women*) of **Pan Chao**, the Sung sisters created another writing for the Confucian education of women. See also **women in Confucianism**.

Kelleher, M. Theresa. "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.



Sung Jo-hua, consort of Emperor Te Tsung (pictured), is the author of *Analects for Women*.

Sung Yüan hsüeh-an

Important reference of Confucianism during the **Sung dynasty** and **Yüan dynasty**, the *Sung Yüan hsüeh-an* or *Records of Learning in Sung and Yüan* was begun by **Huang Tsung-hsi** after the completion of his *Ming-ju hsüeh-an* or *Records of Ming Scholars*. It was incomplete by the time of Huang Tsung-hsi's death. His son continued the project until his own death. A third scholar, **Ch'üan Tsu-wang**, spent his own last ten years in the completion of the manuscript. It was through the proofreading efforts of Huang Tsung-hsi's great-great-grandson, great-great-great-grandson, and another scholar that the work was finally brought to closure.

The *Sung Yüan hsüeh-an*, similar in approach and analysis to the *Ming-ju hsüeh-an*, attempted to represent the breadth of Sung dynasty and Yüan dynasty scholarship. The result is a systematic classification of eighty-nine schools, each being introduced in a table of intellectual connections among teachers, friends, and disciples. A brief account of a scholar's life, writings, and teachings is followed by quotations from his own works and sayings. Then the record concludes in anecdote and remarks. The compilers' background in the **Wang Yang-ming School**, however, prevented their coverage of some major movements within the **Ch'eng-Chu School**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Sun Hsing-yen

(1753–1818) Classical scholar of the **Ch'ing dynasty**; also known as Sun Yüan-ju. A native of Kiangsu province and a great-great-grandson of the **Ming dynasty** official **Sun Shen-hsing**, he passed the *chin-shih* examination or Metropolitan Graduate examination in 1787 and was appointed Junior Compiler in the Hanlin Academy. In 1800 **Juan Yüan** employed him to direct

the **Ku-ching ching-she**, Refined Study for the Explication of the Classics, for his specialties in the *chiao-k'an hsüeh* or textual criticism, philology, phonology, and history as well as his knowledge of philosophy and epigraphy.

Diligent in writing, Sun Hsing-yen spent more than twenty years producing the most comprehensive edition of the *Shu ching* or *Book of History*. His works also covered the *I ching* or *Book of Changes* and the *Shih chi* (*Records of the Historian*). Like his contemporaries, he believed that the early Confucian teachings could be restored through accurate textual renderings, just as history could be reconstructed by the collection and collation of texts. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Sun Shen-hsing

(1565–1636) Late **Ming dynasty** Neo-Confucian and member of the **Tung-lin School**; also known as Sun Wen-ssu and Ch'i-ao Sun Shen-hsing. A native of Kiangsu province, he placed third in the *chin-shih* examination or Metropolitan Graduate examination of 1595. He was employed in the Hanlin Academy and eventually became acting Minister of Rites. His attempt at ridding the court of certain corrupt officials resulted in the eunuch Wei Chung-hsien's counterattack, implicating him in one of the notorious cases of the day. Only because of the succession of a new emperor was he not banished. He died, however, before he could resume his official post.

Sun Shen-hsing's learning began in Buddhism, but he turned to Ch'eng-Chu teachings. **Huang Tsung-hsi** credits him with three innovations. First, he clarified the *ming* (**destiny or fate**) determined by **T'ien** (**Heaven**) and that determined by *ch'i* (**vitality**), suggesting that they were not different from each

other. Second, he asserted that both **hsing (nature)** and *ch'i* are good. This countered the view that something connected to the physical form of the self was responsible for the rise of evil. Third, Sun identified the **jen-hsin (heart-mind of humanity)** with the **Tao-hsin (heart-mind of the Way)**, arguing that one could not account for a weakness in humankind by a differentiation between humanity and the **Tao (Way)**. See also **Ch'eng Chu School** and **han-lin yüan (Academy of Assembled Brushes)**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Sun Wen

See **Sun Yat-sen**.

Sun Yat-sen

(1866–1925) Modern revolutionary and thinker; also known as Sun Wen and Sun Chung-shan. A native of Kwangtung province, he received a Western education in Honolulu and graduated from a medical school in Hong Kong in 1892. Two years later, he submitted a memorial to Li Hung-chang, the most powerful official of the **Ch'ing dynasty** at that time, petitioning for reforms, but was rejected. Sun then organized a revolutionary group in Hawaii and Hong Kong, seeking to overthrow the corrupt Manchu government and thus end the dynastic rule. In 1905 this group formed an alliance with two other secret societies in Japan under Sun's leadership.

What followed in China was the Revolution of 1911, the foundation of the Republic of China, and the attempt to establish a constitutional government. Sun Yat-sen was elected to be the first provisional president. He transformed his secret revolutionary society into a political party, the Nationalist

Party. Sun had built much of the revolution on Western ideas, but he also sought to find in his own tradition the basis for a new China. For example, his famous *san min chu-i* or three principles of the people, namely, nationalism, democracy, and the people's livelihood, though inspired by Abraham Lincoln's dictum, "government of the people, by the people, and for the people," is regarded by Chinese scholar O. Brière as a derivative of Confucianism.

In his book on the three principles of the people, Sun Yat-sen revised **Wang Yang-ming's** philosophy of **chih hsing ho-i**, unity of knowledge and action. He interpreted **chih (knowledge or knowing)** as scientific knowledge and suggested that knowledge is more difficult and develops later than action. In his other writings, Sun also called for restoration of traditional Chinese morality, explaining the Confucian virtues of **chung (loyalty)**, **hsiao (filial piety)**, **jen (humaneness)**, **hsin (faithfulness)**, and **i (righteousness or rightness)** in terms of democracy and social mutualism. As for the origin of the world, he spoke of the Neo-Confucian term **t'ai-chi (Great Ultimate)**. It was to these Confucian roots and Western borrowings that Sun came for his vision of China's future.

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967-79.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Sharman, Lyon. *Sun Yat-sen: His Life and Its Meaning*. Hamden, CT: Archon Books, 1965.

Superior Man

One of several translations for the central Confucian concept of *chiün-tzu* (**noble person**). Other translations include gentleman, noble person, profound person, exemplary person, and lordson.

Supernaturalism

In general **Confucius'** agnostic stance has covered all areas of the supernatural. While some Confucians, particularly those of the pre-T'ang period, believed in *kuei/shen* or ghosts and spirits and *chao hun*, recalling of the **soul**, the Neo-Confucian tradition has seen the realm of faith as confined to that of the natural world, a world thoroughly moral in character. Note that what is meant by natural world here includes the practice of **divination** as a form of self-cultivation and the idea of *i* (**change**) with the notions of *yin/yang*, *wu hsing* or Five Elements, and *chao hun* (**as title of poem: "Chao Hun"**). See also **agnosticism**; *ch'i* (**vitality**); **divination**.

Superstition

Superstition tends to be used as a pejorative to describe what other people believe. There were several debates on the question of superstition within the Confucian tradition. A major debate occurred during the **Han dynasty** between the *ku-wen chia* (**Old Text School**) and the *chin-wen chia* (**New Text School**) with the former criticizing the latter's promotion of the supernatural *ch'en-shu* (**prognostication text**) and *wei-shu*, apocrypha. When it encountered **modernization** in the early twentieth century, Confucianism was regarded by those who sought Western science as a form of superstition because of its clinging to the ancient culture in which it was embedded. See also **New Text/Old Text** (*chin-wen/ku-wen*); **supernaturalism**; *wei* (**apocrypha**).

Supplication

See *chu* (**prayer-master**).

Supreme Being

See **Shang-ti (Lord upon High)** and **T'ien (Heaven)**.

Supreme Deity

See **Shang-ti (Lord upon High)** and **T'ien (Heaven)**.

Supreme Principles Governing the World

See *Huang-chi ching-shih* (*shu*).

Surviving Works of Ch'uan-shan

See *Ch'uan-shan i-shu*.

Surviving Works of Master Chu

See *Chu-tzu i-shu*.

Surviving Works of the Ch'engs of Honan

See *Honan Ch'eng-shih i-shu*.

Surviving Works of the Two Ch'engs

Surviving Works of the Two Ch'engs, or the *Erh Ch'eng i-shu*, is the alternative title of the *Honan Ch'eng-shih i-shu* or *Surviving Works of the Ch'engs of Honan*.

Su Shih

(1037–1101) Major poet and artist of the Northern **Sung dynasty**; also named Su Tzu-chan, Su Ho-chung, and best known as Su Tung-p'o. A native of Szechwan province, he was the son of Su Hsün, a great prose writer, and was successful in the **chin-shih examination** or Metropolitan Graduate examination of 1057. However, because of his opposition to the reforms of **Wang An-shih**, he was assigned to positions outside the capital in the 1070s. He was accused of slandering the imperial court in 1079 and was banished. Six years later he was recalled to the capital and was promoted Hanlin Academician and Minister of Rites. In

蘇子瞻像



Su Shih, great poet of the Northern Sung dynasty, maintained the Tao cannot be known except by observing changes of the world.

1094 he was banished again due to Wang's continued reform movement. He was eventually restored to favor in 1100, but died the following year.

Su Shih was a syncretist of Confucianism, Taoism, and Buddhism. He served as a Confucian official and, as biographer George C. Hatch has pointed out, embraced a Confucian **humanism** in his thought. For Su, the universe is created by the **Tao (Way)**, from which derived all things. The Tao, sometimes called *shen* or spirit, is in a state of non-being and therefore cannot be known except by observing changes of the world. Among Su's numerous works are his commentaries to the *I ching* or *Book of Changes* and the *Shu ching* or *Book of History*. See also *han-lin yüan* (**Academy of Assembled Brushes**); *kuei/shen*; **syncretism**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Watson, Burton, trans. *Su Tung-p'o: Selections from a Sung Dynasty Poet*. Port Townsend, WA: Copper Canyon Press, 1994.

Sutra

See *ching* (**classic**).

Su Tung-p'o

See **Su Shih**.

Symbol

There is no one symbol that specifically characterizes Confucianism as, for example, the cross for Christianity or the wheel for Buddhism. The symbols of *yinyang* and the **eight trigrams**, represent both Confucianism and Taoism. Instead, the portrait or statue of **Confucius** is used as a reminder of his teachings and tradition. See also *hsiang* (**portrait or statue**).

Syncretism

Generally used to describe the combination of different beliefs and/or practices, the term syncretism suggests a broad spectrum of relationships ranging from historical interactions to an attempted **synthesis** or perceived unity between distinct traditions. Historian of religion Robert Baird has studied in detail the nature of syncretism as a methodological category and concludes that the term is often misused to refer to nothing more than historical relations or in turn to a new point of view that has little to do with the existing traditions. Syncretism requires respect for all the traditions brought together, though it may be the case that only one of them is adopted as the basic worldview thereby established. This permits the category to point to a more specific phenomenon than mere historical interactions, while at the same time distinguishing it from a true synthesis that represents a totally new worldview.

In the case of Confucianism, syncretism is most often expressed by the phrase *san chiao ho-i*, unity of the three teachings or religions. The phrase suggests that Confucianism shares some fundamental commonalities with Buddhism and Taoism. Those Confucians who held this position sought to engage in practices from the Buddhist and Taoist teachings, representing an openness toward other traditions. But their interpretive tool remained largely Confucian and it was Confucianism that became the basis for the understanding of other beliefs. These syncretists, nevertheless, were criticized by many Confucians who espoused their tradition only.

Baird, Robert. *Category Formation in the History of Religions*. Berlin and New York: Mouton de Gruyter, 1991.

Berling, Judith A. *The Syncretic Religion of Lin Chao-en*. New York: Columbia University Press, 1980.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany,

NY: State University of New York Press, 1990.

Synthesis

A term related to **syncretism**, synthesis suggests the blending and mixing of different religious traditions to build a new point of view or religious tradition. While syncretism, according to historian of religion Robert Baird, ranges from historical interactions between traditions to an attempt to found a new tradition on the basis of existing ones, synthesis is the point at which a new worldview is created. In the case of *san chiao ho-i*, unity of the three teachings or religions, synthesis means transcending Confucianism, Taoism, and Buddhism to claim a wholly new belief. As such, the synthesis no longer represents Confucianism *per se*. The examples that are often cited of syncretism in Confucianism do not reach this level of invention.

Baird, Robert. *Category Formation in the History of Religions*. Berlin and New York: Mouton de Gruyter, 1991.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

System of the Heart-Mind

See *hsin-fa*.

System of the Heart-Mind in the Learning of the Sages

See *Sheng-hsiieh hsin-fa*.

T

Tablet

See *hu* (tablet) and *shen-wei* (tablet).

Ta chang-fu

First found in the *Book of Mencius*, the expression *ta chang-fu*, or great man, is used by **Mencius** to describe a man of high moral virtues. The great man is portrayed as an ideal personality similar to and as popular as the *chiin-tzu* (noble person). Mencius defines the *ta chang-fu* as a person who practices the **Tao (Way)**, whether in a ruling position or alone, and cannot be led astray by wealth, poverty, or power.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Ta-ch'eng Chih-sheng Hsien-shih K'ung-tzu (Master K'ung, the Teacher of Antiquity of Great Accomplishments and Highest Sageliness)

The official title during the **Ch'ing dynasty** for **Confucius**, Master K'ung, the Teacher of Antiquity of Great Accomplishments and Highest Sageliness, found on an altar in a **Confucian temple**. The title is a variation of the basic title **Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)**, established as the official title for Confucius in 1530. Ta-ch'eng Chih-sheng Hsien-shih is a simplified version of Ta-ch'eng Chih-sheng Wen-hsüan Hsien-shih, Comprehensive Teacher of Antiquity of Great Accomplishments and Highest Sageliness, conferred upon Confucius by the Ch'ing emperor Shun-shih in 1645.

The phrase *ta-ch'eng*, Great Accomplishments, is derived from the name given to the main hall in the Confucian temple, *ta-ch'eng tien* (**Hall of Great Accomplishments**), and is added to the title of Confucius himself. As this is the form of the title found on a tablet in a Confucian temple on the altar, it is referred to as the *shen-wei* (tablet). See also *shih-tien ceremony* (Twice Yearly Confucian Ceremony) and **Ta-ch'eng Chih-sheng K'ung-tzu Hsien-shih (Teacher of Antiquity, Master K'ung of Great Accomplishments and Highest Sageliness)**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Ta-ch'eng Chih-sheng K'ung-tzu Hsien-shih (Teacher of Antiquity, Master K'ung of Great Accomplishments and Highest Sageliness)

Title for **Confucius**, Teacher of Antiquity, Master K'ung, of Great Accomplishments and Highest Sageliness, found on an altar in a **Confucian temple**. The title is a variation of the basic title **Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)**, established as the official title for Confucius in the year 1530. See also *shih-tien ceremony* (Twice Yearly Confucian Ceremony) and **Ta-ch'eng Chih-sheng Hsien-shih K'ung-tzu (Master K'ung, the Teacher of Antiquity of Great Accomplishments and Highest Sageliness)**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian*



The altar in a Confucian temple reads "The Tablet of Master K'ung, The Teacher of Antiquity of Great Accomplishments and Highest Sageliness."

Religious Life. Leiden, Netherlands: E. J. Brill, 1986.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Ta-ch'eng Chih-sheng Wen-hsüan Wang

One of the many posthumous titles used for **Confucius**, Ta-ch'eng Chih-sheng Wen-hsüan Wang, or the Comprehensive King of Great Accomplishments and Highest Sageliness, was first officially conferred by Emperor Ch'eng Tsung in 1307 during the **Yüan dynasty**. It incorporates the continued notion of Confucius as *wang*, king, rather than merely teacher and builds on several previous designations. *Ta-ch'eng*, or Great Accomplishments, the term added at this point, is also employed in the name of *ta-ch'eng tien* (**Hall of Great Accomplishments**), a major building within the **Confucian temple**. See also **Chih-sheng Wen-hsüan Wang (Highest Sage and Comprehensive King)** and *wang* (**king**) title for **Confucius**.

Ta-ch'eng tien (Hall of Great Accomplishments)

The Hall of Great Accomplishments, formerly known as *Hsüan-sheng tien*, Hall of the Comprehensive Sage, is the major building within the **Confucian temple** complex. The hall contains the altar to **Confucius** and thus has been the site of major Confucian rituals and ceremonies. Also, it is the location for the performance of the *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**). If one building could be designated as the Temple of Confucius, the *ta-ch'eng tien* would play that role. The hall was so renamed in 1104.

The Hall of Great Accomplishments resembles the imperial Chinese architectural style, similar to the



The Hall of Great Accomplishments, known as *ta-ch'eng tien* in its Chinese title, was first built in the 12th century and reconstructed in the 18th century.

Imperial Palace in Peking. Because Confucianism had become the official state ideology, officially sanctioned as orthodoxy and orthopraxy, the cultic centers of the Confucian tradition were designed in the style of the imperial institutions themselves. This style is also highlighted with the royal symbol of curling **dragons** carved on the ten stone pillars in front of the hall. Confucian temples in Korea and Japan are also based on this Chinese model.

Originally, the building was called *miao* (**temple or shrine**), rather than *tien* (hall). This designation was changed in 1530 because of the petition of Chang Ts'ung to emperor Chia-ching calling for a reform in Confucian ceremony. The resulting reform in the cult of Confucius and the Confucian temple produced a less conscious religious component to the ceremonial and ritual base of Confucian practice. Changing the name of the building from a *miao* to

tien suggested a much less conscious connection to other clearly religious traditions such as Taoism.

When examining such change, it is easy to speak in terms of a less conscious religious component, but much of the meaning in such a shift in names may have more to do with the desire not to be identified with popular cults and religious activities, rather than a desire to make the Confucian tradition less religious in expression. It is important that such a shift in titles not be taken as an indication of a lack of religious dimension to the Confucian tradition, but merely an attempt to distance Confucianism from other institutions of religion.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Taylor, Rodney L. *The Way of Heaven: An*

Introduction to the Confucian Religious Life. Leiden, Netherlands: E. J. Brill, 1986.

Ta chuan

See “Hsi-tz’u chuan.”

Ta-hsüeh

See “Great Learning” (“Ta-hsüeh”).

Ta-hsüeh chang-chü

Published in 1190 as part of the *Ssu-shu chang-chü chi-chu*, or *Collected Commentaries on the Four Books in Chapters and Verses*, the *Ta-hsüeh chang-chü*, or the “Great Learning” in *Chapters and Verses*, is **Chu Hsi’s** major philosophical discussion of the “**Great Learning**” (“**Ta-hsüeh**”), which he considered to be the foundation of moral cultivation. The School of Principle established its method of learning based on Chu Hsi’s division of the text into chapters and verses. The first step of the learning process focuses on *ko-wu* (**investigation of things**). Chu Hsi’s division of the text was opposed by the School of Heart-Mind, which saw *cheng-hsin*, or the rectification of the heart-mind, as the beginning of the learning process. The “*Ta-hsüeh chang-chü*” became the standard commentary to the “Great Learning” with the establishment of the **Four Books** (*ssu-shu*) as basic Confucian core curriculum. See also *hsin-hsüeh* (**School of Heart-Mind**); *li-hsüeh* (**School of Principle or learning of Principle**); *Ta-hsüeh huo-wen*.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon.* Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Ta-hsüeh chih-chieh

A teaching manual by **Hsü Heng**, the “Ta-hsüeh chih-chieh” or “A Straightforward Explanation of the ‘Great Learning’” was written for the

people at large. Hsü wrote using a vernacular and simple style to ensure the spread of Neo-Confucian teachings as wide as possible. For him, the most important works for such purpose were the **Four Books** (*ssu-shu*) with **Chu Hsi’s** commentaries and the *Hsiao-hsüeh*, or *Elementary Learning*. Of the Four Books, Hsü found the “**Great Learning**” (“**Ta-hsüeh**”), to be of greatest importance, especially when it was combined with the *Hsiao-hsüeh* for general education.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart.* New York: Columbia University Press, 1981.

Ta-hsüeh huo-wen

Work written by **Chu Hsi** around the same time as the *Ta-hsüeh chang-chü* or the “Great Learning” in *Chapters and Verses* in 1190. The *Ta-hsüeh huo-wen*, or *Questions and Answers on the “Great Learning,”* was intended to answer questions from Chu’s disciples about the meanings of the “**Great Learning**” (“**Ta-hsüeh**”). In combination with the “*Ta-hsüeh chang-chü*,” the work shows the extraordinary importance placed upon the “Ta-hsüeh” as a primary text in the Neo-Confucian curriculum.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon.* Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Ta-hsüeh wen

Record of **Wang Yang-ming’s** lectures on the “**Great Learning**” (“**Ta-hsüeh**”) at the **Chi-shan School** in 1524, the *Ta-hsüeh wen*, or *Inquiry on the “Great Learning,”* was compiled by **Ch’ien Tehung**, a disciple of Wang. In this work Wang challenged **Chu Hsi’s** interpretation of the steps of learning, suggesting that the text should begin with what Chu saw as the third step, *ch’eng-i* (**sincerity of will**), not with *ko-wu chih-chih*, the investigation of things and extension of knowledge.

Wang explained *ko-wu chih-chih* from the perspective of his theory known as *chih liang-chih* (extension of knowledge of the good). By making the heart-mind the repository of *T'ien-li* (**Principle of Heaven**), hence the highest good, Wang shifted the focus of learning from an externally based process of widespread investigation to an internal discovery of *liang-chih* or knowledge of the good. Philosopher and Confucian scholar Wing-tsit Chan considers the *Ta-hsüeh wen* to be Wang's most significant writing because it represents Wang's basic philosophical thought. The *Ta-hsüeh wen* is included in the *Wang Wen-ch'eng Kung ch'üan-shu*, or *Complete Works of the Culturally Accomplished Duke Wang*. See also *hsin* (**heart-mind**).

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ta-hsüeh yao-lüeh

A teaching manual by **Hsü Heng**, the "Ta-hsüeh yao-lüeh," or *Essentials of the "Great Learning,"* was written for the people at large. Based on **Chu Hsi's** interpretation of the "**Great Learning**" ("**Ta-hsüeh**"), it represents the Neo-Confucian ideal of a universal school system and curriculum.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Ta-hsüeh yen-i

Major writing by the Neo-Confucian **Chen Te-hsiu** during the **Sung dynasty**. Finished in 1229, the *Ta-hsüeh yen-i*, or *Extended Meanings of the "Great Learning,"* is intended to teach emperors and kings. The basis used in the text for an expansive discussion of the ruler's self-cultivation, just as its title indicates,

is the "**Great Learning**" ("**Ta-hsüeh**"). Using categories of learning and self-cultivation listed in the Confucian classic "Great Learning," Chen emphasizes the necessity of moral education for the ruler and the role of his ministers in his education. The book was actually directed against the ruler's incompetence and his ministers' collusion during the last years of the Southern Sung dynasty.

As outlined in the "Great Learning," the education of the ruler moves from the investigation of things and extension of knowledge (*ko-wu chih-chih*), to sincerity of intention and rectification of the heart-mind (*ch'eng-i cheng-hsin*). Once this has been achieved, the ruler may then proceed to the cultivation of the self (*hsiu-shen*), before he is able to govern the state and pacify the world. Chen Tehsiu expounds on each of these categories, citing from the Confucian classics and historical events to support his arguments. Under the category of *ch'eng-i* and *cheng-hsin*, for instance, emphasis is placed on the role of *ching* (**reverence or seriousness**) as a way of cultivating the heart-mind. This provides an orientation for the diminution of desires. The Confucianism introduced in this writing is an austere form of practice even though it is addressed to the ruler, suggesting the degree to which the early Neo-Confucian movement sought to provide an alternative to Buddhism by offering an instruction that could reform society and its lifestyle. See also *hsiu-shen*; *ti-wang chih hsüeh*; *yü* (**desire**).

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

T'ai-ch'ang yin-ko li

A revised version of the *K'ai-pao t'ung-li* (*General Rites of the K'ai-pao Period*), the *T'ai-ch'ang yin-ko li*, or the *Customary and Reformed Rites of the Chamberlain for Ceremonials*, was edited by **Ou-yang Hsiu** between 1056 and

1063. It was a ritual manual published by the government of the **Sung dynasty**. Classified as a *shu-i* (**etiquette book**), it sought to introduce imperial family rituals. A more comprehensive revision known as the *Cheng-ho wu-li hsin-i*, or *New Forms for the Five Categories of Rites of the Cheng-ho Period*, was issued half a century later to incorporate family rites performed by commoners.

Ebrey, Patricia Buckley. "Education Through Ritual: Efforts to Formulate Family Ritual During the Sung Period." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Tai Chen

(1724–1777) Confucian scholar and thinker of the **Ch'ing dynasty**; also known as Tai Shen-hsiu and Tai Tung-yüan. Tai Chen was a native of Anhwei province. He began to question the various interpretations of the classics even as a youth. Born of a poor family, he worked his father's business and later supported himself by teaching. A student of **Chiang Yung**, he annotated and illustrated the chapter on craftsmanship in the *Chou li*, or *Rites of Chou*, when he was twenty-two years old. On his sojourn to Peking and Yangchow, he made friends with **Ch'ien Ta-hsin**, **Chi Yün**, **Chu Yün**, **Lu Wen-ch'ao**, **Wang Ming-sheng**, **Hui Tung**, and other intellectuals. He later became the teacher of **Wang Nien-sun**.

In 1762 Tai Chen passed the *chü-jen*, or Provincial Graduate examination. However, his six attempts at the *chin-shih* examination or Metropolitan Graduate examination all resulted in failure. Yet in 1773, as a measure of his growing reputation, he was summoned by the throne to serve as one of the Compilers of the *Ssu-k'u ch'üan-shu* or *Complete Library of Four Branches of Books*. He was particularly responsible for the collation of the *Ta Tai Li chi* or *Elder Tai's Records of Rites* and another ancient

work on waterways. Thereafter he was conferred the title of Associate Metropolitan Graduate and appointed Hanlin Bachelor.

In the tradition of *k'ao-cheng hsüeh* or textual criticism, Tai saw exegetics as the appropriate means to acquire knowledge. He had a retentive memory and a well-rounded education. He was well-versed in the *ching-hsüeh* (**study of classics**), as well as phonology, mathematics, astronomy, history, geography as well as water conservancy. His scholarship moved beyond **Han dynasty** commentaries to an appreciation of original texts. An example of this knowledge is his evidential analysis of the *Shih ching* or *Book of Poetry*.

Tai formulated what many scholars claim to be the most thorough critique of the *li-hsüeh* (**School of Principle or learning of Principle**) and the *hsin-hsüeh* (**School of Heart-Mind**), originally written during the **Sung dynasty** and **Ming dynasty**. He saw their speculations as empty, vacuous, and useless. According to Tai, real knowledge is about things themselves, not the philosophical categories of things. Thus, *ch'i* (**vitality**) is the primordial element of the universe and is considered to be the material force that forms the other *ch'i* (**utensils**) or concrete things. The order of things can only be sought from things *per se* and be understood by the *hsin* (**heart-mind**) after coming in contact with sense organs.

In Tai's point of view, **Principle** (*li*) lies in things, neither in a separate prior state nor in the heart-mind. Principle's existence can be seen in the natural expressions of *yü* (**desire**), and *ch'ing* (**emotions or feelings**). In a sense, Tai's attack upon the School of Principle was an opposition to the **Ch'eng-Chu** doctrine of preserving the *T'ien-li* (**Principle of Heaven**) by eliminating human desires. Tai rebuked this point of view saying that such doctrine was to kill humanity in the name of Principle. Is there an operating Principle behind the world? The answer would have to be, "No." Tai suggested that the **Tao**

(Way) can be fully accounted for by its material forms, not by any metaphysical superstructure.

This perspective, however, did not turn Tai away from the fundamental question of truth. Tai simply argued that the process of learning and self-cultivation—based on the *ko-wu* (investigation of things) of Chu Hsi or the *chih liang-chih*, or extension of knowledge of the good, of Wang Yang-ming—is to focus upon the absoluteness of things in themselves and the order they represent, not looking beyond this world. Thus, to investigate things or to extend the innate knowledge should mean only to engage in the close study of things. His quest remains one for truth, but in terms of the capacity of things as they are in themselves to reveal the Way.

Tai Chen contributed a number of writings across a range of fields and topics. His major writing is the *Meng-tzu tzu-i shu-cheng* or *Commentary on the Meanings of Terms in the Book of Mencius*, which contains most of his philosophical ideas. His methodology of the *Han-hsüeh*, or Han learning, had evolved a Wan (Anhui) School among the Ch'ing Confucians. See also *Book of Mencius; Ch'eng-Chu School; han-lin yüan* (Academy of Assembled Brushes).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

T'ai-chi (Great Ultimate)

The *locus classicus* of the philosophical category *t'ai-chi*, commonly rendered as Great Ultimate or Supreme Ultimate, is found in the “Hsi-tz'u chuan” or “Commentary on the Appended Judgments” to the *I ching* or *Book of*

Changes, where the Great Ultimate is said to split into two, then four, which in turn beget the **eight trigrams** and so forth. The *I ching* scholars of the **Han dynasty** understood *t'ai-chi* as a chaotic primordial *ch'i* (vitality). The *hsüan-hsüeh* (mysterious learning) of the **Six Dynasties**, however, interpreted it as a noumenon of nonbeing or nothingness in the light of Taoism.

T'ai-chi becomes a Neo-Confucian notion in the hands of the early **Sung dynasty** masters. While **Chang Tsai** continues to explain it in terms of *ch'i* and *yin/yang*, **Shao Yung** sees it as the ultimate of **Tao (Way)**, hence the origin of the universe, the **Absolute** within the heart-mind. When it appears in the title of **Chou Tun-i's** work “**T'ai-chi t'u shuo**” or “Explanation of the Diagram of the Great Ultimate” as well as the name for the diagram itself, *t'ai-chi* is one of the two terms referring to the beginning point for a cosmogony, from which all things are derived.

The term *t'ai-chi* in Chou's diagram is preceded by *wu-chi* (**Non-Ultimate**). It is therefore suggested that the Great Ultimate originates from Non-Ultimate; thus, metaphysical priority must be given to *wu-chi*. This also parallels the interpretation of Chou as heavily influenced by Taoism, hence establishing his Confucianism as derived from Taoist teachings. However, as **Chu Hsi** has pointed out, the grammar of the caption in the diagram suggests that no priority is intended between the two terms. Rather it is a pairing of descriptions of the Absolute in different modes of expression.

Wu-chi is reserved for characterizing the Absolute by highlighting the infinite beyond all terms, concepts, and constructions of thought. *T'ai-chi*, however, appears to be the capacity of the Absolute to express itself through the things of the world (in finite terms), though it remains of the infinite in its articulation through the finite. Chou's text is clear in its attempt to balance the two so that both are equally relevant in describing the Absolute.

T'ai-chi as a mode of Neo-Confucian writing is then reduced by Chu Hsi to one word: *li*, or Principle. For Chu Hsi, the Great Ultimate means nothing more than the total Principle of Heaven, earth, and all things. Since Chu regards *ch'i* as secondary to *li*, the Great Ultimate as the origin of the world can be equated only with Principle, not vitality. **Yeh Shih**, an opponent of **Neo-Confucianism**, considers *t'ai-chi* to be materially based. No Ultimate can establish itself or exist without the prerequisite for concrete things. Yeh concludes that it is impossible for the formless *t'ai-chi* to beget all things. See also **hsin (heart-mind); Principle (li); T'ai-chi t'u (Diagram of the Great Ultimate)**.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

T'ai-chi shu-yüan

First Confucian academy under Mongol rule. The T'ai-chi shu-yüan, or Great Ultimate Academy, was established in 1238 by Yang Wei-chung and **Yao Shu** in Yen-ching (modern Peking), the capital of the **Yüan dynasty**. It was the northern center for propagation of the teachings of **Chang Tsai**, the **Ch'eng brothers**, and **Chu Hsi**. See also *shu-yüan academy*.

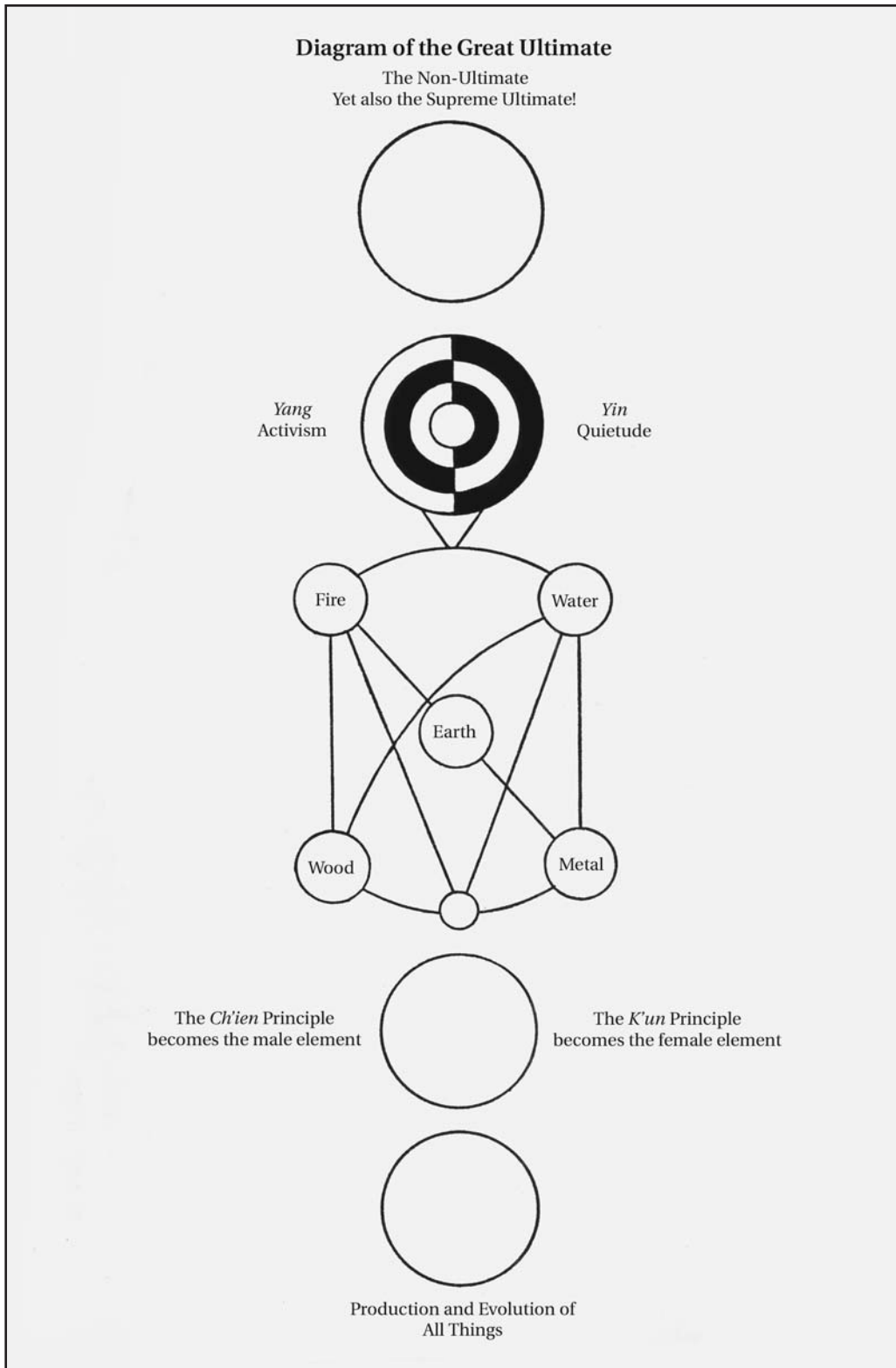
Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

T'ai-chi t'u (Diagram of the Great Ultimate)

The "T'ai-chi t'u" or "Diagram of the Great Ultimate," drawn by **Chou Tun-i** during the **Sung dynasty**, establishes the basic **metaphysics** for the Neo-Confucian tradition. Chou expounds on the diagram in his short, but critical writing, the "**T'ai-chi t'u shuo**" or "Explanation of the Diagram of the Great Ultimate." **Chu Hsi** further elaborates the theory of the diagram in his commentary on Chou's text.

Some scholars believe that Chou's diagram is derived from Taoist sources, particularly those diagrams used for acquiring **immortality**. Official records state that Chou had contact with Taoists of his day, and some of his ideas show a Taoist influence. Although other Chinese scholars suggest the tenth-century "Wu-chi t'u" or "Diagram of the Non-Ultimate" to be the origin of Chou's cosmogonic diagram, **Fung Yu-lan** argues that the "T'ai-chi t'u" is similar enough to the Taoist "T'ai-chi hsien T'ien chih t'u" or "Diagram of the Great Ultimate that Precedes Heaven" that was written during the eighth century.

Chou's "Diagram of the Great Ultimate" is constructed to demonstrate the cosmogony of things in the world—the story or account of the beginning of the universe. This is not a world, however, that is peopled with gods, semi-gods, or culture heroes, but a world that is evolving and unfolding by natural momentum and abstract philosophical principles. It is as if the movement of evolution is inherent within the materials of the universe itself. There is no outside agent or catalyst for development, it is simply a natural and philosophical process. This process is said to be composed of certain basic elements or forces that constitute various stages in the unfolding of the world. These elements include *wu-chi (Non-Ultimate)*, *t'ai-chi (Great Ultimate)*, *yin/yang*, and *wu hsing (Five Elements)*, as well as the *ch'ien* and *k'un* principles.



“Diagram of the Great Ultimate” demonstrates various stages in the unfolding of the world. From top to bottom: *wu-chi*’*ai-chi*, *yinyang*, Five Elements, the *ch’ien* and *k’un* principles leading to the male and female elements.

For Chou everything begins with the Non-Ultimate and Great Ultimate. It remains a question whether Chou gives priority to the Non-Ultimate or not. Chu Hsi has tried to argue that one does not precede the other; rather, the *wu-chi* and *t'ai-chi* are presented as a starting point with two facets or forces at work together. The *wu-chi*, or Non-Ultimate, is a way of describing the **Absolute** in terms of its capacity to be beyond all things; it is infinite, formless, and imageless. The *t'ai-chi*, or Great Ultimate, is another way of describing the Absolute in terms of its capacity to be reflected in and through all things; it is finite as a primitive substance, with images and shapes, but can also be understood as infinite in finite form.

From the initial point of *wu-chi/t'ai-chi* is the generation of *yin* and *yang*, described as **ching (quietude)**, and **tung (activism)**, respectively. *Yin* and *yang* represent virtually any pair of opposites, but what Chou emphasizes in his explanation of the diagram is the reciprocal relation between *ching* and *tung*. It is the Non-Ultimate that generates quietude and the Great Ultimate that generates activism. These two different modes of action are also demonstrated as interacting with each other. From one mode we move to the other, each finding its opposite within itself.

The *yin/yang* as two forms of **ch'i (vitality)** then give rise to the Five Elements, namely, metal, wood, water, fire, and earth. These elements are seen as responsible for the natural development of events and things. The diagram illustrates the intimate relationship—mutual promotion and restraint between these elements. Each element is different from the others, but they are always part of the broader spectrum of *yin/yang* in the same way that *yin/yang* is part of the spectrum of *wu-chi/t'ai-chi*. It is a way to account for the unfolding and development of the world, in which everything is related to everything else because there is a common ground for every level of differentiation.

As the Five Elements account for the

myriads of things in the world, the principles of *ch'ien* and *k'un* also become the male and female elements, respectively, and explain the reproduction and creation of new forms of things in the constant process of natural development. Again the differentiation of male and female is undone when considered from the position of the Five Elements, where *ch'ien* and *k'un* are united under each of the Five Elements.

The diagram reinforces the interdependence of all things in their unfolding, growth, and reproduction in the world—a process originating from the creativity of the Absolute identified as *wu-chi/t'ai-chi*. With the production and reproduction of all things on earth, Chou considers humankind to be the highest form of life. It is humanity that has all the various elements in their best forms. As a result, according to Chou's own explanation of the diagram, the human race is the most intelligent form of life and is therefore endowed with moral reflection. It is the sage who represents the highest form of human life and thus becomes the teacher for the rest of humankind as well as the model of human perfection that all human beings seek. See also **ch'ien hexagram; k'un hexagram; sheng or sheng-jen (sage); tung/ching**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

“T'ai-chi t'u shuo”

A short text by **Chou Tun-i** of the Northern **Sung dynasty**. The “T'ai-chi t'u shuo” (Explanation of the Diagram of the Great Ultimate) is an exposition of the “T'ai-chi t'u” (**Diagram of the Great Ultimate**) drawn by Chou, which is the framework for Neo-Confucian **metaphysics**. The extant version found

in the *Chou Lien-hsi chi* (*Collected Works of Chou Lien-hsi*) and *Chou-tzu ch'üan-shu* (*Complete Works of Master Chou*) was edited and commented by **Chu Hsi**. Along with Chu's commentary, the work has become the theoretical basis of the **Ch'eng-Chu School** of Principle.

A crucial question raised by Chu Hsi is whether Chou Tun-i considers the *t'ai-chi* (**Great Ultimate**) to be derived from *wu-chi* (**Non-Ultimate**). The word "from" appearing at the very beginning of the main text and immediately in front of the statement *wu-chi erh t'ai-chi* or "Non-Ultimate also/to the Great Ultimate" has invited later scholars to give priority to the Non-Ultimate. However, judging from the caption of the diagram where "from" is not found, Chu Hsi argues that the word should be deleted and so *wu-chi/t'ai-chi* ought to be read as a double description of the **Absolute**.

The centrality of the "T'ai-chi t'u shuo" and its commentary in Confucian tradition is revealed by the fact that they are quoted in the opening passages of the *Chin-ssu lu* or *Reflections on Things at Hand*, probably the most important guide to Neo-Confucian learning and self-cultivation. As far as humanity is concerned, the "T'ai-chi t'u shuo" sees humankind as the entity that best receives and embodies the Absolute. The work is regarded in this way as the basic writing upon which Neo-Confucian teachings are built. See also *li-hsiieh* (**School of Principle or learning of Principle**) and **Neo-Confucianism**.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

T'ai-chou School

A Neo-Confucian school founded during the **Ming dynasty**. The T'ai-chou School

is named after its founder **Wang Ken's** native place, as well as academic base—a prefecture in modern Kiangsu province. The well-known figures of the school's second generation include **Chu Shu**, **Hsü Yüeh**, and Wang Ken's son **Wang Pi**; the third generation has **Han Chen**, disciple of Wang Pi and Chu Shu, and Hsü's students Chao Chen-chi and **Yen Chün**; the fourth generation, the brothers **Keng Ting-hsiang** and **Keng Ting-li**, and Yen's disciples **Lo Ju-fang** and **Ho Hsin-yin**; the fifth generation, **Chiao Hung**, student of Keng Ting-hsiang and Lo Ju-fang, and Lo's own disciple **Chou Ju-teng**. Notably, they are from diverse backgrounds and different classes. For example, Wang Ken worked in a kitchen; Chu Shu was a woodcutter; Han Chen, a potter; whereas Hsü Yüeh was a high official. The grass-roots level explains the school's idea of placing the **Tao (Way)** in everyday life and its strategy of employing vernacular songs to propagate its teachings.

The teachings of the T'ai-chou scholars are distinct from each other. While Wang Ken interprets **Wang Yang-ming's** notion of *chih liang-chih* or the extension of knowledge of the good as a return to the beginning, Hsü Yüeh defines the *hsin* (**heart-mind**) as the human manifestation of the Tao that unifies all things in the time-space of the world. Yen Chün understands the Tao as simply following ones' good nature, which is analogized as a bright pearl without a particle of dust. Lo Ju-fang suggests that human nature is all natural and so all human beings are equal, regardless of wealth and intelligence. He stresses that humaneness and love originate from the heart-mind of an innocent child, which is revealed by the child's first cry for its mother's embrace. Thus, human desires are natural demands. Ho Hsin-yin advocates that all people should be respectful to each other without exception. Still other members pay attention to methods against possible straying of the heart-mind, such as *shen-tu* (vigilance in solitude) and *ch'eng-i* (**sincerity of will**).



A gate on the entrance to the Confucian temple is titled Primordial Vitality of the Supreme Harmony.

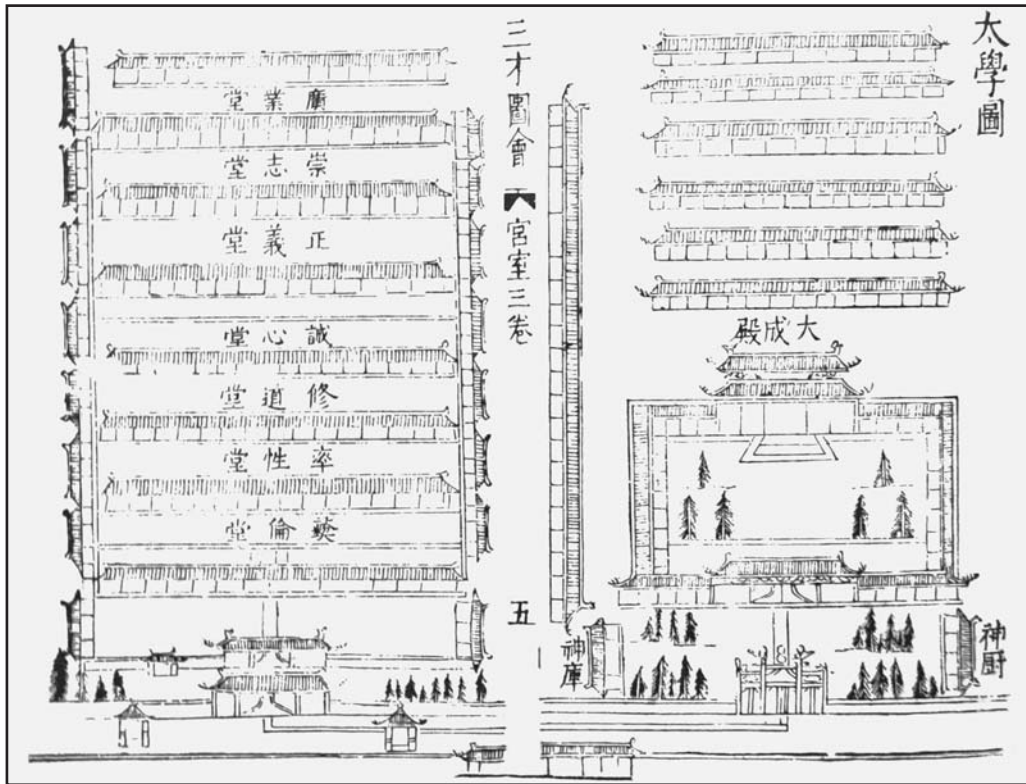
With its influence in the middle and late Ming period, the T'ai-chou School is probably the most controversial offshoot of the **Wang Yang-ming School**. **Huang Tsung-hsi** criticizes the school for what he considers to be the misguided interpretation of Wang Yang-ming's teachings and its potential for lying outside of the Confucian tradition. Huang's main argument is that the school sought to find an immediate experience of the heart-mind beyond the judgment of good and evil, thus considering all forms of behavior to be products of the heart-mind. This means that there is no ability to distinguish a form of moral behavior appropriate for learning and self-cultivation. For the T'ai-chou School, however, the antinomian stance does not mitigate against morality, but allows instead the democratization of the ideal of *sheng* (sagehood) among the uneducated as well as the immediacy of knowing the heart-mind of goodness. See also *hsing* (nature); *jen* (humaneness); *sheng* or *sheng-jen* (sage); *yü* (desire).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

T'ai-ho yüan-ch'i (Primordial Vitality of the Supreme Harmony)
Title for a gate at the **Confucian temple** in Ch'ü-fu, t'ai-ho yüan-ch'i or "primordial vitality of the supreme harmony" is a reference to **Confucius** derived from the **I ching** or *Book of Changes*.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

T'ai-hsüan ching (Classic of Supreme Mystery)
One of the two major works by the Former **Han dynasty** Confucian **Yang Hsiung**, the *T'ai-hsüan (Supreme Mystery)*, also known as *T'ai-hsüan ching (Classic of Supreme Mystery)*,



Layout of the Ming dynasty *t'ai-hsüeh* from north (right) to south (left) has the Hall of Great Accomplishments as the center of the northern courtyard.

consists of some thirteen chapters that combine Confucian, Taoist, and *yin/yang* principles. Modeled after the *I ching*, or *Book of Changes*, the text sets out a series of symbolical patterns tracing all cosmic situations and the myriad things to the binarism of *yin/yang*, which in turn is derived from the *hsüan* (mystery). Its original commentaries, following the prototype of the "Ten Wings" of the *I ching*, was also composed by Yang Hsiung himself. Listed under the Confucian school in the *Han shu*, or *History of the Han Dynasty*, the *T'ai-hsüan ching* is essentially Confucian in terms of its teachings, but often grounded in Taoist concepts, not atypical of much of the synthesis that occurred during the Han period. It inspired and prepared the post-Han movement of *hsüan-hsüeh* (**mysterious learning**), a vocabulary for generations to come. See also "Shih i" ("Ten Wings").

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk

Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Nylan, Michael, trans. *The Canon of Supreme Mystery by Yang Hsiung: A Translation with Commentary of the Tai-hsüan-ching*. Albany, NY: State University of New York Press, 1993.

T'ai-hsüeh (National University)

Name given to the National University since the Western Chou period. According to the *Li chi*, or *Records of Rites*, the first *t'ai-hsüeh* of the **Han dynasty** was opened in 124 B.C.E., during the reign of Emperor Wu Ti. The institution represented a major growth in the influence of the Confucian school on the imperial court and the state in general. In the spring of 136 B.C.E., Emperor Wu Ti established the positions of

wu-ching po-shih (Erudites of the Five Classics)—the official titles for Confucian scholar-advisors—and extended their role to teachers through the establishment of the National University.

The *t'ai-hsüeh* became the main training center for individuals seeking positions in the government as civil servants. Students were sent to the National University at the capital from various parts of the country. The enrollment grew from 50 to 3,000 students by the beginning of the common era and increased to 30,000 by 146 C.E. Upon the completion of a course of study that generally lasted about a year, students were assigned to various governmental positions. The civil service curriculum was a broadly based literary education in the Confucian classics. With this institution, the role of Confucian scholarship became more central to the maintenance of the state and government. After the Han dynasty, the university was sometimes called the *kuo-tzu hsüeh*, or School for the Sons of the State. At times it remained the *t'ai-hsüeh* and sometimes co-existed with the *kuo-tzu hsüeh*, but it was always the highest institution for the Confucian classics. See also **Five Classics** and **Han Wu Ti**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

T'ai-i

Derived from its Taoist context, the *t'ai-i* or Great One as a Confucian notion is defined in Wang Su's annotation to the *K'ung-tzu chia-yü* (*Confucius' Family Sayings*) in terms of the *yüan-ch'i* (primordial vitality). Later, the T'ang dynasty classical scholar K'ung Ying-ta, in his commentary to the "Li yüan" or "Evolution of Rites," a chapter of the *Li chi* or *Records of Rites*, described such *ch'i* to be chaotic and referred the *t'ai-i* to Chaos. See also *ch'i* (vitality).

T'ai-kung chia-chiao

An elementary textbook written by an anonymous author during the T'ang dynasty. The *T'ai-kung chia-chiao*, or *Family Teachings of Grandfather*, is a very popular primer for the education of children throughout the imperial period. Putting Confucian teachings into four-syllable verses, it instructs the youths in a variety of moral and ritual behaviors. See also *Ch'ien tzu wen*; *Pai-chia hsing*; *San tzu ching*; *tsa-tzu*.

Lee, Thomas H. C. "Sung Schools and Education Before Chu Hsi." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Übelhör, Monika. "The Community Compact (*Hsiang-yüeh*) of the Sung and Its Educational Significance." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Wu, Pei-yi. "Education of Children in the Sung." *Neo-Confucianism Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

T'ai-lao Offering

T'ai-lao or the Great Offering is the term most frequently applied to the **sacrifice** offered to **Confucius**. The offering became a regular part of the formalized ceremony for Confucius, **shih-tien ceremony** (**Twice Yearly Confucian Ceremony**). This is not a sacrifice unique to Confucius but part of the general **state cult** of ceremony that was adopted by the cult of Confucius.

In traditional Chinese discussions of sacrifice there are a number of grades or categories of sacrifice, each offered in particular situations. The highest category of sacrifice, traditionally called *ta-ssu*, or Great Sacrifice, was restricted to Heaven and Earth, and during the late **Ch'ing dynasty** to Confucius as well. Next was



The *t'ai-lao* offering or Great Offering has become a regular part of the Twice Yearly Confucian Ceremony, with pig, ox, and sheep as the three sacrificial animals.

chung-ssu, or Medium Sacrifice. This was a lesser, though still very high, rank of sacrifice that was directed to the stars and past rulers. The fact that Confucius generally was included in the highest category or middle level sacrifice is some indication of the status with which Confucius and his teachings were held and an indication of the ceremonial level bestowed on the cult of Confucius.

The sacrifice carried out for Confucius was referred to as *t'ai-lao*, or Great Offering. The *t'ai-lao* consisted of an ox, sheep, and pig—one of each. These principal offerings are in turn surrounded by a number of other food items. In general this is an elaborate and sumptuous sacrificial offering.

Various ways in which the offering is made reflect both the lengthy history during which the sacrifice continued, as well as the cultural differences found between China, Korea, and Japan. In China the principal offerings of an ox, sheep, and pig were ritually prepared whole animals spread over a frame-like

structure. In Korea a typical offering was made up of the heads of the animals alone. In Japan, under the influence of the nativistic religion Shinto, offerings follow far more traditional Japanese cultural ideals, lacking the presentation of sacrificial animals on an offering table. In the Japanese setting, the sacrifice typically consists of rice, vegetables, and wine.

Historical accounts recorded the sacrifices offered to Confucius by various rulers. It appears that the earliest ruler to offer sacrifice to Confucius was Kao Tsu of the Former **Han dynasty**, who during a visit to the state of Lu in 195 B.C.E., stopped at the *K'ung-tzu mu* (**Tomb of Confucius**), and offered *t'ai-lao*. Scholars hold that this event may signal the beginning of the cult of Confucius.

Other emperors followed in Kao Tsu's wake, and the offering of sacrifice to Confucius became an established activity for rulers and officials alike. The Later Han dynasty saw additional imperial visits to the **Confucian temple**—a temple, which by the time of their visits,



The peak of Mount T'ai-shan is the site of the ancient *feng* sacrifice.

is described as dedicated to Confucius and his seventy-two disciples. The *t'ai-lao* was not the only form of sacrifice conducted. At times the sacrifice employed was the *hsiao-lao*, or Small Offering. Either sacrifice is an indication of the consistent prominence associated with the sacrifice to Confucius by the imperial rulers.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Wilson, Thomas A. *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*. Stanford, CA: Stanford University Press, 1995.

T'ai-shan

The eastern peak of the Five Marchmounts, Mount T'ai-shan has long been considered a site of culture in the Confucian tradition due to its vicinity of Confucius' birthplace. With the successful

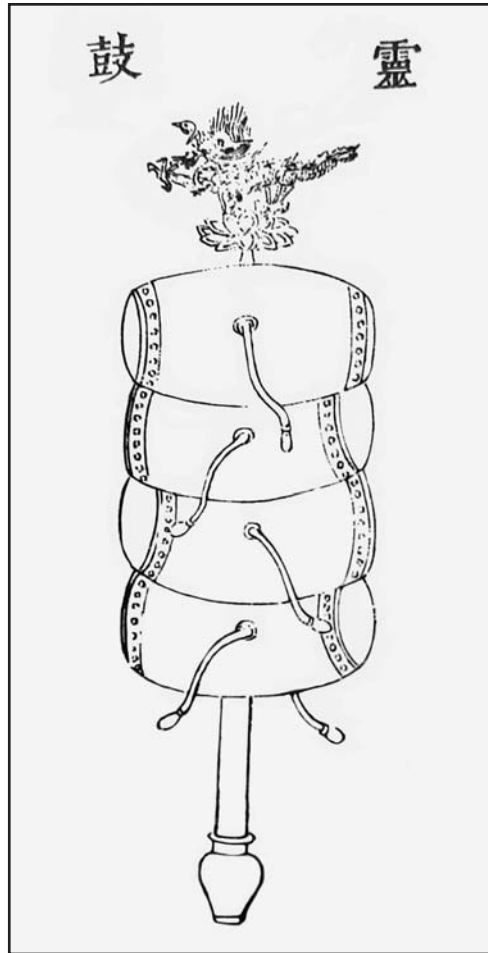
feng sacrifices instituted to it by the first emperor of the Ch'in dynasty in 219 B.C.E., and by **Han Wu Ti** in 113 B.C.E., T'ai-shan has gained its primacy over the central Marchmount Sung-shan as well as the other three mountains. As historian of religion Terry F. Kleeman has observed, the mountain was elevated "as ruler of the dead and arbiter of fate" during the **Han dynasty**. Beginning in the **T'ang dynasty**, many *miao* or temples dedicated to the eastern Mountain were built in many cities and towns. See also *feng and shan sacrifices* and *miao (temple or shrine)*.

Kleeman, Terry F. "Mountain Deities in China: The Domestication of the Mountain God and the Subjugation of the Margins." *Journal of the American Oriental Society* 114.2 (1994): 226-238.

Nienhauser, William H., Jr., ed., *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.



The route to the summit of Mount T'ai-shan is a way of pilgrimage for royalty and commoner.



Ling-ku with four drums on a phoenix decorated pole.

T'ai-shang kan-ying p'ien

A well-known *shan-shu* (morality book), the "T'ai-shang kan-ying p'ien," or "Treatise of the Most Exalted One on Moral Retribution," was written by Li Ch'ang-ling of the Northern Sung dynasty and attributed to the Taoist master Lao-tzu. A text of 1,200 Chinese characters, it was first published in the Southern Sung period and republished during the Ming dynasty and Ch'ing dynasty several times with different commentaries, such as the one by Hui Tung. Though considered to be a popular Taoist text, it propagates Buddhist *karma* and Confucian ethics together with the general moral concerns shared by all three traditions. The Sung Neo-Confucian Chen Te-hsiu composed a postscript for it, revealing its close

connection with Confucian teachings. In fact, it is intended to urge people to live a life of moral conduct and to stop evil deeds.

Tadao Sakai. "Confucianism and Popular Educational Works." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Tai Tung-yüan

See Tai Chen.

Taking Personal Responsibility for the Way

See *tzu-jen yü Tao*.

Tandem Drum (ling-ku)

One of the musical instruments used in the performance of Confucian ritual, principally the *shih-tien ceremony* (Twice Yearly Confucian Ceremony). The *ling-ku*, or tandem drum, consists of a drum on a pole with two small balls attached by string to the drum. The drum is spun on its pole with the balls striking the drum surface. See also **music**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

T'ang Chün-i

(1909–1978) Representative figure of **New Confucianism**. T'ang Chün-i was a native of Szechwan province. He studied at Peking University and was a student of Hsiung Shih-li. T'ang taught at several universities in mainland China. In 1951, together with Ch'ien Mu, he founded the New Asia College in Hong Kong and then spent the rest of his life there teaching. In 1958 he drafted his famous "A Manifesto for a Re-appraisal

of **Sinology and Reconstruction of Chinese Culture**," in which he, **Chang Chün-mai**, **Mou Tsung-san**, and Hsü Fu-kuan jointly called for a return to the basic Confucian learning of the heart-mind and nature.

T'ang Chün-i is known for developing a Chinese **humanism** based on his conception of the moral self. Influenced by Western philosophy, particularly Hegelianism, T'ang sought to construct **ethics** in a comparative framework and offered a reconstruction of Chinese thought from a global perspective. He believed in the heart-mind of the **ssu-tuan (Four Beginnings)**, upon which he established a system of Confucian **metaphysics**. See also **hsin (heart-mind)** and **hsing (nature)**.

Bishop, Donald H., ed. *Chinese Thought: An Introduction*. Columbia, MO: South Asia Books, 1995.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

T'ang Dynasty

One of the greatest periods in the flowering of Chinese civilization, the T'ang dynasty (618–907) saw China basking in a cosmopolitanism that rendered its capital Ch'ang-an as one of the greatest cities in the world. With communication established not only throughout the expanded empire, but also beyond to kingdoms outside its boundaries, China was a melting pot of world cultures. It was during the T'ang dynasty that Islam, Nestorian Christianity, Judaism, Manichaeism, and Zoroastrianism arrived in China, while Confucianism and Buddhism were introduced in Japan. The religious traditions in the ascendancy were Buddhism and Taoism; Confucianism did not witness the same rich growth.

Although Confucianism was less favored than Buddhism and Taoism,

there were still developments that continued to reinforce the tradition. In 630 T'ang T'ai Tsung, the second emperor of the T'ang period, ordered the construction of a **K'ung-tzu miao (Temple of Confucius)** in all local schools and conferred the title **hsüan-fu (comprehensive father)** on **Confucius** seven years later. He also extended the **kuo-tzu chien** (national university) and published the **Wu-ching cheng-i (Standard Expositions of the Five Classics)** in 640. Both were designed for the **civil service examinations**, which emphasized the study of Confucian classics. Since then and until the abolishment of the civil service examinations in 1905, Chinese officials have been largely trained in a system of Confucian education.

The third emperor, T'ang Kao Tsung, was responsible for building another national university in Lo-yang and for further promoting the **Confucian temple** in all provinces. These actions had a profound effect on the growth of Confucianism into a national and cultural orthodoxy even though it was at a low point during this period. In 666, Kao Tsung performed the **feng and shan sacrifices** at Mount **T'ai-shan**, and then traveled to Ch'ü-fu to offer **sacrifices** to Confucius before he went on to visit the Taoist temple of Lao-tzu.

The later emperor T'ang Hsüan Tsung also carried out sacrifices at T'ai-shan in 725. He assigned the statues of ten **che** (philosophers) to accompany Confucius in the temple and elevated Yen Hui, Confucius' most favored disciple, to be the second sage. Moreover, T'ang Hsüan Tsung published a commentary to the **Hsiao ching (Book of Filial Piety)** in his name. An additional element in the institutionalization of Confucianism was the Hanlin Academy, which was established by Hsüan Tsung in 738. In the following year, the emperor unprecedentedly bestowed the kingly title **Wen-hsüan Wang (Comprehensive King)** upon Confucius.

The political uncertainties created by the devastating An Lu-shan rebellion from 755 to 763, as historian John Thomas



The T'ang-dynasty emperor T'ai Tsung ordered the construction of a Temple of Confucius in all local schools in 630 and published the *Standard Expositions of the Five Classics* ten years later.

Meskill suggests, had a salutary effect on the development of Confucianism. Suddenly it seemed important to understand more of Chinese history and of the classics as the template upon which to judge the rise and fall of the empire. Historical works such as the *san t'ung*, or Three Generals, exemplified a move toward reassessment of the past.

T'ang Confucianism is particularly epitomized by two figures after the rebellion, namely, **Han Yü** and **Li Ao**. Han Yü represented a strong voice of

opposition to Buddhism, reasserting the fundamental role of Confucian values as the guiding principle for China. His theory of the *Tao-t'ung*, or tradition of the Way, charted a Confucian genealogy from the **Three Sage Kings** to Confucius and **Mencius**, but excluded **Hsün-tzu** as well as all **Han dynasty** and **Six Dynasties** Confucians. Han Yü elevated the status of Mencius and posed himself as Mencius' distant inheritor. Li Ao represented the *hsing-ming* group that saw Confucianism as a means of

personal moral and spiritual cultivation. When **Neo-Confucianism** of the **Sung dynasty** is discussed, it is common to refer back to Han and Li as precursors of the revival of Confucianism. The extraordinary blossoming of the tradition during the Sung seems not so much a complete transformation as a logical and reasonable step from the developments that took place during the T'ang. See also *han-lin yüan* (**Academy of Assembled Brushes**) and **Yen Yüan (Hui)**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Meskill, John Thomas, with J. Mason Gentzler, eds. *An Introduction to Chinese Civilization*. New York: Columbia University Press, 1973.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

T'ang Pin

(1627–1687) Confucian scholar of the **Ch'ing dynasty**; also known as T'ang K'ung-po and T'ang Ch'ien-an. T'ang Pin was an ardent supporter of the **Ch'eng-Chu School of Neo-Confucianism**. A native of Honan province, T'ang Pin passed the *chin-shih* examination, or Metropolitan Graduate examination, in 1652. He received a series of appointments but then retired to study under **Sun Ch'i-feng**. He again held office and eventually became Minister of Rites and of Works. During his term of office in Kiangsu, he promoted the *Hsiao ching* (*Book of Filial Piety*) because he regarded *hsiao* (**filial piety**) as the means for social stability.

Though being a leading spokesperson for the *li-hsüeh* (**School of Principle or learning of Principle**) of **Chu Hsi**, T'ang Pin also accepted the *hsin-hsüeh* (**School of Heart-Mind**) of **Wang Yang-ming**. For him, the teachings of the *sheng* (sages) simply aim at

preservation of the heart-mind or, to borrow a term from the “**Great Learning**” (“**Ta-hsüeh**”), *cheng-hsin*, rectification of the heart-mind. Yet, as T'ang understood it, to preserve the heart-mind means also to preserve the *T'ien-li* (**Principle of Heaven**). And rectification of the heart-mind is based on *ko-wu chih-chih*, the investigation of things and extension of knowledge. T'ang emphasized the daily practice of filial piety and *jen* (**humaneness**), the primal source of Heaven and humanity, in the embodiment of the *T'ien-tao*, or the Way of Heaven. He believed that only by realizing *jen* can one's heart-mind communicate with Heaven and earth. See also *hsin* (**heart-mind**) and *sheng* or *sheng-jen* (**sage**).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

T'ang Po-yüan

(1540–1598) Neo-Confucian scholar of the **Ming dynasty**; also called T'ang Jen-ch'ing and T'ang Shu-t'ai. T'ang Po-yüan was a native of Kwangtung province. He passed the *chin-shih* examination to become a Metropolitan Graduate in 1574 and held a number of offices. T'ang is best known as a critic of **Wang Yang-ming's** teachings. He opposed the request to place Wang in the **Confucian temple** in 1585 on the grounds that Wang's *hsin-hsüeh* or learning of the heart-mind was not in line with the **Six Classics**. Though Wang was housed in the temple, the protest represented the point of view that the **Wang Yang-ming School** was a heterodoxy.

T'ang Po-yüan's attack, as intellectual historian Wm. Theodore de Bary has observed, was to maintain the difference between the heart-mind and **Principle** (*li*), hence the distinction between the *jen-hsin* (**heart-mind of humanity**) and the *Tao-hsin* (**heart-mind of the Way**). A defender of the *li-hsüeh* (**School of Principle or learning**

of Principle) of **Chu Hsi**, T'ang emphasized that Principle was from **T'ien (Heaven)** while *ch'i* (vitality) was found in human beings. Similarly, human nature originates from Heaven and is therefore morally good, whereas the human heart-mind can be good or not good. That explains why, according to T'ang, the *sheng* (sages) always stressed the nature, not the heart-mind.

Like Chu Hsi, T'ang focused self-cultivation on the learning process of **ko-wu (investigation of things)**. For T'ang, it is things, not the **Tao (Way)**, the nature, humaneness, or *ch'eng* (sincerity), that have physical bodies. Since one should learn through the investigation of things, one need not suppress one's material desires. This is the point of view that marks T'ang's revision of the **Ch'eng-Chu School's** discrimination between Principle and desire. T'ang saw desire as something given by Heaven to humankind and impossible to be rid of. Among T'ang's many writings are an essay on reducing desires (*kua-yü*), a treatise on *hsüeh* (learning), and a chronicle of the **Ch'eng brothers**. See also *hsin* (heart-mind); *hsing* (nature); *jen* (humaneness); *kua-yü* (reducing desires); *sheng* or *sheng-jen* (sage); *yü* (desire).

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

T'ang Shu

(1497–1574) Neo-Confucian of the **Ming dynasty**; also known as T'ang Wei-chung and Master I-an. T'ang Shu was a native of Chekiang province. He passed the **chin-shih examination** or Metropolitan Graduate examination in the 1520s and was appointed a secretary in the Ministry of Justice. However, he was soon reduced to a commoner due to his uprightness in judging a case involving some powerful officials. He then devoted himself to teaching and writing for forty years. In the late 1560s

he resumed his position on the new emperor's correction of the case.

T'ang Shu was a disciple of **Chan Jo-shui**, but he also admired **Wang Yang-ming's** theory of *chih liang-chih*, or the extension of knowledge of the good. In order to mediate between the two major scholars, he emphasized **hsin (heart-mind)** as the omnipresent and omnipotent force that governs the *wan-wu*, or the myriads of things, eliminating the difference between the extension of knowledge of the good and the realization of **T'ien-li (Principle of Heaven)**. In his view, learning, thinking, and taking action are equally important in lessening human desires and preserving the Principle of Heaven or recovering the real heart-mind. T'ang has left behind some works and recorded conversations (*yü-lu*). See also *yü* (desire).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

T'ang Shun-chih

(1507–1560) Prominent literary figure and Neo-Confucian of the mid-**Ming dynasty**; also called T'ang Ying-te and T'ang Ching-ch'uan. T'ang Shun-chih is classified in **Huang Tsung-hsi's** work **Ming-ju hsüeh-an**, or *The Records of Ming Scholars*, as the representative of the **Nan-chung Wang School**. A versatile man, T'ang was good at astronomy, the calendar, geography, mathematics, military strategy, music, history, philosophy, phonology, prose, and poetry. He is probably best known for his literary accomplishments rather than his Neo-Confucian thought, but he was a follower of **Wang Yang-ming's** teachings mainly through the interpretation of Wang's disciple **Wang Chi**.

T'ang Shun-chih advanced rapidly in education. He placed first in the **hui-shih examination** or Metropolitan Examination of 1529. He was appointed Junior Compiler in the Hanlin Academy, but then spent most of his official career

in the Ministry of War and saw direct military action by engaging Japanese pirates along the coast. In this respect Wang Yang-ming's military achievements had set an example for him. In the spirit of Wang's doctrine of *chih hsing ho-i*, or unity of knowledge and action, T'ang believed in a life of service.

T'ang also had an inclination for the practice of meditation and was interested in Buddhism, but Confucianism gained priority in his learning because of its ability to see human life as part of the process of change and transformation between Heaven and earth. He valued knowledge as a tool for understanding the universe and so he pursued various studies of the order of things. Thus, his learning can be seen as an example of *shih-hsüeh*, or practical learning. His work on **Han dynasty** scholarship predated the *Han-hsüeh* or Han learning by close textual research. Intellectual historian Benjamin A. Elman even traces the tradition of the **Ch'ing dynasty's** Ch'ang-chou New Text School to him. T'ang Shun-chih left a number of writings that deal with diverse subjects. See also *han-lin yüan* (**Academy of Assembled Brushes**) and *New Text/Old Text* (*chin-wen/ku-wen*).

Elman, Benjamin A. *Classicism, Politics, and Kinship: The Ch'ang-chou School of New Text Confucianism in Late Imperial China*. Berkeley, CA: University of California Press, 1990.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Tang-tai Chung-kuo che-hsüeh

Major work by **Ho Lin**. The *Tang-tai Chung-kuo che-hsüeh*, or *Contemporary Chinese Philosophy*, was published in 1945. It is an examination of traditional

Chinese culture from a modern viewpoint; it also serves as an introduction of modern Chinese thinkers, beginning with **K'ang Yu-wei** and **Liang Ch'i-ch'ao**. The author points out that due to the stimulation of Western learning and Buddhist study, there were new developments in Chinese philosophy during the first half of the twentieth century. This was seen in the reconciliation between Confucianism and Buddhism, between the **Ch'eng-Chu School** and the **Lu-Wang School**, and in the systematization of the Lu-Wang *hsin-hsüeh* (**School of Heart-Mind**).

Ho suggests that self-consciousness and intuition put forward by the School of Heart-Mind, not only lay the foundation for a new outlook on life and view of the cosmos, but also provide a spiritual ground for revolution. Thus, **Sun Yat-sen's** establishment of republican China was based on the teachings of the School of Heart-Mind. Ho even coined the term *hsin-hsin-hsüeh*, or the new learning of the heart-mind. The book also includes Ho's discussions of **Wang Yang-ming's** famous doctrine, *chih hsing ho-i*, or unity of knowledge and action, as well as Western philosophy and methodology.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Tan-kuo fu-jen

Tan-kuo fu-jen, or Lady of the State of Tan, is the title bestowed on the mother of Confucius' son, K'ung Li, by the **Sung dynasty** emperor Chen Tsung in 1008. It suggests the honor and esteem with which those associated with **Confucius** or his immediate and direct relatives were held. In this case, the honor is in terms of being the mother of Confucius' son rather than being Confucius' wife. See also **Ch'i-kuo Kung** and **Lu-kuo fu-jen**.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

T'an Ssu-t'ung

(1865–1898) Philosopher and martyr in the **Hundred Days of Reform** of the late **Ch'ing dynasty**; also known as T'an Fu-sheng and T'an Chuang-fei. T'an Ssu-t'ung was a native of Hunan province. He lived in an ever-weakening China encroached by Western powers. It was a time when some people discussed revolution as an option, while others believed reform was possible. A student of New Text classics, T'an became interested in reforms of the **civil service examinations** system and political structure. Due to his achievements in local reforms, T'an was recommended and summoned to Peking, where he was appointed as a secretary in the Council of State. He also participated in **K'ang Yu-wei's** reform movement of 1898. However, the movement was crushed by the Empress Dowager; T'an and the other five reformers were executed.

T'an Ssu-t'ung's philosophical thought is expressed in his *Jen-hsiieh*, or *A Study of Humaneness*. The work combines Western science with Confucianism, Buddhism, and Christianity, toward a vision of universal love and equality. The uniting element for this ideal is the Confucian virtue of **jen (humaneness)**, seen by T'an as the origin of *wan-wu*, or all things between Heaven and earth. Identifying it with the physical term "ether," T'an suggested that *jen* functions not only in the sphere of relations but also in the nature of things.

With *jen* as the eternal noumenon, T'an believed that human nature and **ch'ing (emotions or feelings)** are morally good, and so too are **T'ien-li (Principle of Heaven)** and human desires. Thus T'an criticized the **li-hsiieh (School of Principle or learning of Principle)** of the **Ch'eng-Chu School** for its suppression of desires in self-cultivation. He expounded on **Wang**

Fu-chih's view of the inseparability between the **Tao (Way)** and the **ch'i (utensils)** or concrete things, insisting that since things are changing, the Way is also alterable. Such philosophy was intended to justify the reforms, especially the constitutional reform to replace the feudal order of the **san kang**, or three bonds, and the **wu ch'ang**, or five constants. The Confucian ethical code, as T'an perceived it, had been distorted into a hierarchical network of human relationships, which could no longer be regarded as **T'ien-li** or **T'ien-ming (Mandate of Heaven)**. See also **hsing (nature)**; **New Text/Old Text (chin-wen/ku-wen)**; **yü (desire)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Tao (Way)

Tao, or the Way, is probably the best known philosophical and religious term representing East Asian traditions. The word itself means literally a road or path, hence the way. It is used both in the mundane sense of a road and in the philosophical sense of the path followed, thus the way of life, or the way that is thought and practiced. Also, it has the connotations of law, rule, standard, and criterion, as well as **Principle (li)**, and is extended to mean the origin of the universe.

It is common to think of Tao being associated with Taoism rather than other traditions of philosophical and religious thought and practice in East Asia. Of course "Tao" is the Tao of Taoism, but it is also the term used to describe all other traditions of East Asia. In this broader

usage, the term also refers to the Way of **Confucius**, Buddha, and others.

Tao becomes a synonym for the teachings and practices that make up a tradition, especially that which is most distinctive at the center of the tradition. Thus, the Way of Confucius, or the Way of Confucianism, refers to the Confucian teachings and practices as a tradition, specifically the essential ones; that is to say, the Truth. This sense of the term is seen when Confucius suggests that if one can but hear the Way, he can then die content. To hear the Way is to be led to the very center of the tradition or, more appropriately, to what the tradition considers to be its truth.

What does Confucius mean by his Way or truth? When Confucius employs the term “Tao” in the *Lun yü (Analects)*, he usually refers to a certain outlook on life, political view or ideal, or places it on par with *te (virtue)* and *jen (humaneness)*. It is obviously a moral Way or a humanistic Tao. Rarely does Confucius talk about the *T’ien-tao*, or Way of Heaven. This has influenced the early Confucian **Hsün-tzu**, who claims that Tao refers mainly to the Way concerning human beings, not the Way of Heaven—though he acknowledges its existence.

As a religious term the Tao represents the **Absolute**, toward which an individual moves. The “**Chung yung**” (“**Doctrine of the Mean**”) defines the Tao as the Absolute and endpoint of human striving, seeing it as equivalent to *ch’eng (sincerity)* or integrity. The “**Great Learning**” (“**Ta-hsüeh**”) uses the term in the same fashion, pinpointing in its opening sentence that the Way of the Great Learning is to illuminate the luminous virtue, to love or renovate the people, and to rest in the highest good. The “**Hsi-tz’u chuan**” or “**Commentary on the Appended Judgments**” to the *I ching* or *Book of Changes* explains Tao metaphysically in the terms of *yin/yang* and defines it as *hsing-erh-shang* (above or without form), so as to distinguish it from the concrete things or the utensils of *hsing-erh-hsia* (below or within form).

In order to refute the Buddhist conception of the Way, **Han Yü** of the **T’ang dynasty** stresses the ethical aspect of Tao. He puts together the notions of Tao and *te*, limiting its contents to humaneness and rightness. Moreover, he invents a Confucian *Tao-t’ung*, or the tradition of the Way, to reject the belief of Buddhism.

To the Neo-Confucians of the **Sung dynasty**, Tao is seen as the highest noumenon. **Shao Yung** regards Tao as the origin of Heaven, earth, humankind, and virtually all things. **Chang Tsai**, however, interprets Tao as the effect of *ch’i (vitality)*. This view has been inherited by later scholars such as **Tai Chen**. The **Ch’eng brothers** and **Chu Hsi** understand Tao in the light of **Principle (li)** and *T’ien-li (Principle of Heaven)*. For **Ch’eng Hao**, the nature of Principle, hence that of the Way, is humaneness. To fully develop human nature and fulfill the capacity for humaneness is to follow the Way. **Ch’eng I** considers the Way to be the Principle in the constant interaction of *yin* and *yang* as well as the production of life in a morally good universe. **Ch’en Ch’un**, in his *Pei-hsi tzu-i* or *Neo-Confucian Terms Explained*, suggests that Tao finds its source in **T’ien (Heaven)** and is most frequently spoken of in terms of Principle.

In sum, Tao is used to indicate the Absolute or, in **Wang Fu-chih’s** words, the *t’ai-chi (Great Ultimate)*, as well as the path to realize it. Within the Neo-Confucian context nothing lies outside Principle or the Principle of Heaven, and so there is nothing beyond the Tao or Way. Thus, the Way is found in all things, confirming the Chinese and East Asian sense of the Absolute within the world as opposed to being separated from it. With the Way in all things, the religious life is no more than an ordinary one, for the ordinary life embraces the life of the Absolute. See also *ch’i (utensils)*; *hsing-erh-shang/hsing-erh-hsia*; *i (righteousness or rightness)*; **Three Items**.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Tao-hsin (Heart-Mind of the Way)

A technical term used in Neo-Confucian discourse in combination with *jen-hsin* (**heart-mind of humanity**) to describe two levels or capacities of the *hsin* (**heart-mind**) of human being. The binary terms first appear in the forged Old Text version of the *Shu ching* or *Book of History*. While *jen-hsin* refers to the ordinary mental faculties that react to things in a morally neutral way, *Tao-hsin* refers to the heart-mind that fully embodies the **Tao (Way)**. In Neo-Confucian usage the Tao means **Principle (li)**, or *T'ien-li (Principle of Heaven)*. Thus *Tao-hsin* is the heart-mind that fully embodies the Principle of Heaven.

Ch'eng Hao first interprets *Tao-hsin* and *jen-hsin* as Heavenly Principle and human desires, respectively. **Chu Hsi** further affirms that *Tao-hsin* is the heart-mind's capacity to realize the Principle from which it originates, whereas *jen-hsin* is that capacity within a person to conceive desires. Utilized by numerous other Neo-Confucians, *Tao-hsin* signifies the capacity of the heart-mind to contain and manifest the Principle of Heaven, while *jen-hsin* means the heart-mind, which if left to its own, could interfere with the full realization of the Principle of Heaven within the individual.

For the Neo-Confucians to say that the *Tao-hsin* has the capacity to fully embody the Principle of Heaven means that it is entirely good in the sense of **Mencius'** discussion of the goodness of human nature, *hsing*. The capacity to fully manifest the Principle of Heaven or goodness is equated with the state

of sagehood. Thus, the *sheng* (sage) is one who has fully developed and manifested his *Tao-hsin* to the degree that his *jen-hsin* does not vary from the guidance of the *Tao-hsin*. As Chu Hsi suggests, *Tao-hsin* should always control *jen-hsin* so as to master the body.

Lu Chiu-yüan and **Wang Yang-ming** identify the heart-mind with Principle, emphasizing that *Tao-hsin* and *jen-hsin* are not two, but one. The **Lu-Wang School** opposes the simple categorization of *Tao-hsin* and *jen-hsin* into the binarism of *T'ien-li* and human desires. But Wang Yang-ming admits that *Tao-hsin* is the heart-mind free of the negative effect of human activity; it is the corrected *jen-hsin*. *Tao-hsin* is therefore the original heart-mind that needs to be manifested.

The terms *Tao-hsin* and *jen-hsin* have become standard designations not only to differentiate the two levels of heart-mind, but also to demonstrate the distinction between the present conditions of humankind defined in terms of an overburdening of the *jen-hsin* and the ideal state of the full manifestation of the *Tao-hsin* as a criterion for morality. See also *hsing (nature)*; **Neo-Confucianism**; **New Text/Old Text (chin-wen/ku-wen)**; *sheng or sheng-jen (sage)*; *yü (desire)*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Tang, Chun-i. "The Development of the Concept of Moral Mind from Wang Yang-ming to Wang Chi." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Tao-hsüeh

The *Tao-hsüeh*, or learning of the **Tao (Way)**, was one of the terms used in **Neo-Confucianism**, especially during the **Sung dynasty**. It was less popular than the *hsing-li hsüeh* (learning of the nature and Principle), *li-hsüeh (School of*

Principle or learning of Principle), *hsin-hsüeh* or learning of the heart-mind, and *sheng-hsüeh* (learning of the sages). It first appeared during the Northern Sung period in the writings of Neo-Confucians, such as **Chang Tsai's** correspondence. **Chu Hsi** of the Southern Sung referred to the school of the two **Ch'eng brothers** as *Tao-hsüeh*, very similar to *Tao-t'ung*, or the tradition of the Way. In this usage Tao signifies the Way or **Absolute** as transmitted by **Confucius** and **Mencius**, and *hsüeh* (**learning**) as necessary to realize that Absolute nature. The official history of the Sung dynasty, compiled by the **Yüan dynasty** government, listed twenty odd Neo-Confucians, including **Chou Tun-i**, **Ch'eng Hao**, **Ch'eng I**, Chang Tsai, and Chu Hsi, in its biographies of the *Tao-hsüeh*. Since then, *Tao-hsüeh* has become the synonym for Neo-Confucianism, in particular the *li-hsüeh*, or School of Principle.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Tao-te

Translated as morality today, the key term *Tao-te* actually consists of two major concepts, namely **Tao (Way)** and **te (virtue)**. Despite the fact that it is used in both Confucianism and Taoism, only in the former can it be understood as similar to the Western sense of morality. **Confucius** employs Tao and *te* as a pair of ethical categories, referring the Tao to an ideal personality or **social order**, and *te* to the code of conduct. The *Hsün-tzu* and the *Li chi*, or *Records of Rites*, place the two characters together and emphasize rites as the final content of *Tao-te*. **Han Yü** defines *Tao-te* as the container of **jen (humane-ness)** and **i (righteousness or right-ness)**. **Chang Tsai** distinguishes Tao and *te* as the *yung* (function) and *t'i* (substance) of the monistic **ch'i (vitality)**. See also **li (propriety or rites)** and **t'iyung (substance/function)**.

Knoblock, John. *Xunzi: A Translation and Study of the Complete Works*. 3 vols. Stanford, CA: Stanford University Press, 1988-94.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

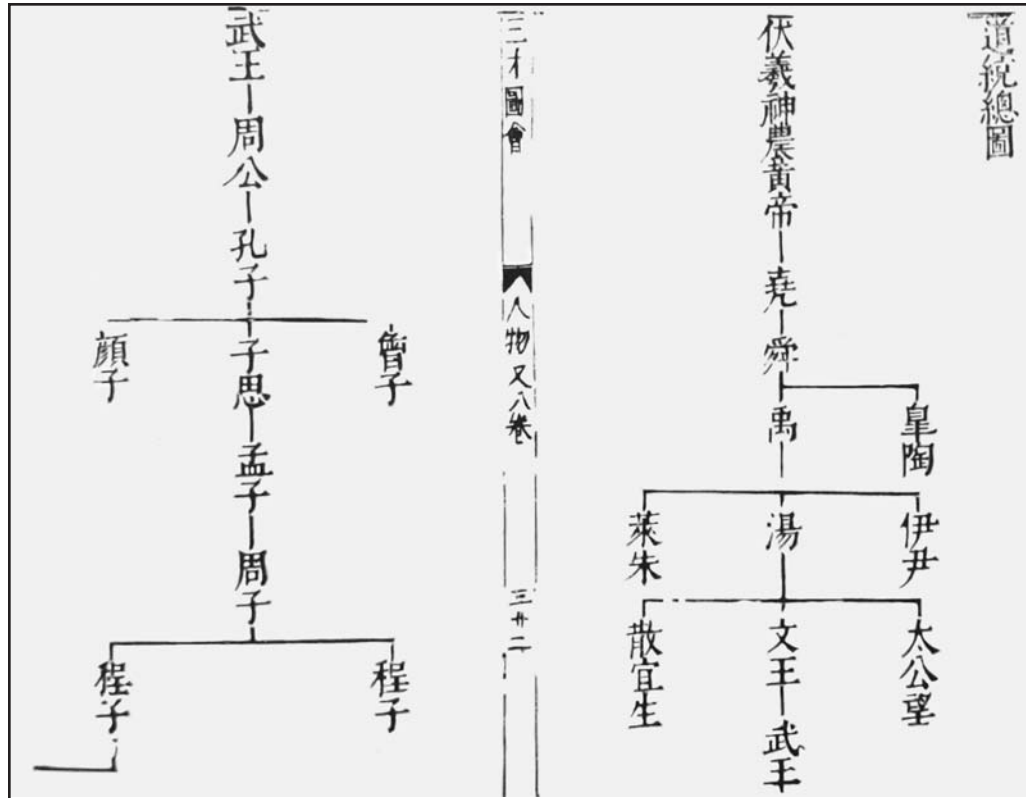
Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Tao-t'ung

A key concept in the development of **Neo-Confucianism**, *Tao-t'ung*, or the tradition of or succession to the **Tao (Way)**, refers to a system of transmitting the Confucian teachings. Here the Way is considered to be the central part of the tradition from its very beginnings that has been passed on throughout history, though not necessarily through every generation. In a sense, the term suggests not only the teachings of **Confucius** himself, but also the Way transmitted by the sages of antiquity long before Confucius. Yet it assumes that the Confucian teachings are the clearest and most authentic expression of the Way of the ancient sages—the Way that is nothing short of the Truth or **Absolute**.

The concept first appears in the *Lun yü (Analects)*, where the last sentence of the *shih-liu tzu hsün-ch'uan*, or sixteen-character message of the heart-mind, is said to be transmitted among the sage-rulers **Yao**, **Shun**, and **Yü**. **Mencius** described this lineage of kingly teachings in terms of 500-year intervals. In addition to Yao and Shun, he mentioned **King T'ang** and **King Wen**, the founders of the **Shang dynasty** and the **Chou dynasty** respectively, suggesting that Confucius inherited their teachings directly. Finally, Mencius regarded himself as the orthodox inheritor of the Confucian teachings.

The **T'ang dynasty** Confucian **Han Yü** also used the principle of *Tao-t'ung* in his "**Yüan Tao**" or "Tracing the Way," where he discriminated against Buddhism and Taoism. He drew a complete lineage of succession from Yao, Shun, Yü, King



Ming dynasty chart of the *Tao-t'ung* extended the lineage of the succession to the Way from the Three Culture Heroes to Chu Hsi and his disciples, but excluded Han Yü.

T'ang, King Wen, **King Wu, Duke of Chou**, Confucius, Mencius, down to Han himself. **Li Ao** suggested that the succession went from Confucius through his disciples **Tseng-tzu** and **Tzu-ssu** to Mencius. This heralded the *Tao-hsüeh*, or learning of the Way, during the **Sung dynasty**.

During the Southern Sung period, **Chu Hsi** picked up on **Ch'eng I's** interest in the revival of the *Tao-t'ung*. He pushed the lineage even further back to include the mythical culture heroes **Fu Hsi, Shen Nung, and Huang Ti** (Yellow Emperor), and then brought it forward to Sung times to recruit **Chou Tun-i, Ch'eng Hao, and Ch'eng I**, but excluded Han Yü from it so that Mencius' teachings were handed down to the Sung Neo-Confucians directly. Chu Hsi himself was added to the *Tao-t'ung* by his own disciples.

Philosopher and Confucian scholar Wing-tsit Chan has pointed out several important elements in the construction

of the *Tao-t'ung* that contribute directly to the formation of the Neo-Confucian tradition. First, the Sung Neo-Confucians identified themselves as the direct inheritors of Mencius. They skipped over 1,300 years of Confucian history, excluding all the developments from the **Han dynasty** to the **T'ang dynasty**. Second, Chu Hsi elevated the status of the **Ch'eng brothers**. There were many other Confucians who could have been chosen as representatives of the tradition, but Chu Hsi left them out. **Shao Yung** is the most obvious example. **Chang Tsai** was included but in a secondary role. Third, Chu Hsi placed Chou Tun-i in a prominent position to establish a philosophical priority for his metaphysical theories. This process is Chu Hsi's **synthesis** of the Neo-Confucian teachings. Chan calls it Chu Hsi's "completion" of Neo-Confucianism, which served as orthodoxy from the Sung dynasty to the twentieth century.

The theory of *Tao-t'ung* was a conscious construction of a genealogy for the sake of creating a Neo-Confucian philosophy, which Chu Hsi felt viable to represent the Confucian tradition. The style of the Neo-Confucian learning, contrary to that of the Han and T'ang exegetics, was the conceptualization of Confucian ideas. This explains why all Han and T'ang Confucian scholars were excluded from the lineage. The Sung Neo-Confucians posed as great interpreters of Confucius and Mencius through the use of the *Tao-t'ung*. In the succeeding imperial periods, when there was no agreement upon which **Ming dynasty** Confucian should be regarded as the "orthodox" successor, the *Tao-t'ung* was discontinued.

Chan, Wing-tsit. "Chu Hsi's Completion of Neo-Confucianism." Françoise Aubin, ed. *Études Song-Sung Studies, in Memoriam Étienne Balazs*, ser. 2, no. 1 (1973): 59-90.

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

———, trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Tao wen-hsüeh

See *tsun te-hsing erh Tao wen-hsüeh*.

T'ao Ying

One of the fifteen disciples of **Mencius**. T'ao Ying was first identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*. T'ao Ying appears in only a single passage, where he asks Mencius about the sage ruler **Shun** and what Shun would have done if his own father had committed homicide. Mencius suggests that Shun would have helped the old man, escaping with his father to live out their days together and giving up the empire.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Ta Tai Li chi

Traditionally believed to be an earlier recension of the *Li chi* or *Records of Rites*, the *Ta Tai Li chi*, or *Elder Tai's Records of Rites*, is attributed to Tai Te of the Former **Han dynasty**. The present form of the *Li chi* is said to be the product of Tai Te's nephew, Tai Sheng, who was responsible for abridging the work of his uncle. The *Ta Tai Li chi* is a selection of 85 pre-Han and Former Han essays, of which only 39 are extant. A reference of ancient rites, institutions, and Confucian teachings, it is included in the *Huang-Ch'ing ching-chieh* or *Imperial Ch'ing Exegeses of the Classics* with **K'ung Kuang-sen's** annotations. See also *li (propriety or rites)*.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Ta T'ang K'ai-yüan li

Complete title of the *K'ai-yüan li* or *Rites of the K'ai-yüan Period*. See *K'ai-yüan li*.

Ta-te

A term from the "**Hsi-tz'u chuan**" ("Commentary on the Appended Judgments") to the *I ching*, or *Book of Changes*. *Ta-te* means the great virtue. In the case of the *I ching*, it refers to the highest virtue of Heaven and earth known as *sheng*, life or production. The term also appears in the "**Chung yung**" ("**Doctrine of the Mean**"), suggesting from the Confucian point of view, the potential for all human beings to have a

common, virtuous nature. For the Neo-Confucians, such a nature points to the common sharing of *T'ien-li* (**Principle of Heaven**) found in humanity. Embodied in human nature, *hsing*, or the great virtue, will be realized or manifested by each person.

Ch'en Ch'un suggests in his *Pei-hsi tzu-i* (*Neo-Confucian Terms Explained*) that *ta-te* is the name given to that which is universal and yet, specific to the character of each person. The interaction between the universal and the particular is interesting: While *ta* (great) suggests that which is common to all, *te* (**virtue**) is a quality unique to, or obtained by, the individual. The balance of the two reveals the universal that becomes particularized within the individual, hence the common, yet special form of the Principle of Heaven. See also *hsing* (**nature**) and *sheng-sheng*.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

Ta-t'ung

A term of social **ethics**, *ta-t'ung*, or Great Unity, refers to a utopia. The "**Li yü**n" or "Evolution of Rites," a chapter in the *Li chi* (*Records of Rites*) describes the world of *ta-t'ung* in which the Great **Tao** (**Way**) prevailed and a public spirit ruled; thus worthy and able people were selected, the aged were secured, the young were employed, kids were taken care of, and so were widows and widowers, orphans and childless people, the physically or mentally challenged, and the sick. Men and women had their mates. There was no selfishness, no conspiracy, no robbers and thieves, only faithfulness and amity. Filial affection and parental love were extended beyond one's own family to others. The annotator **Cheng Hsüan** equates such "unity" with "harmony" and "peace."

Early Confucians articulated the *ta-t'ung* in the past tense: Once upon a time

before the **Hsia dynasty**—in the beginning—there was an ideal society. Yet it degraded into the *hsiao-k'ang*, or Small Tranquillity, when the Great Way declined. Thereafter, rites have been necessitated to maintain **social order**. However, reformers and revolutionaries of the late **Ch'ing dynasty** and **republican periods** such as **K'ang Yu-wei**, **T'an Ssu-t'ung**, and **Sun Yat-sen** all employed *ta-t'ung* in the future tense: there will be a perfect world after the reform or revolution. Their schemes promised a rosy future in social, political, and moral aspects. K'ang's *Ta-t'ung shu*, or *Book of Great Unity*, even places Great Unity in a global context. See also *hsin* (**faithfulness**) and *li* (**propriety or rites**).

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Ta-t'ung shu

Originally titled *Jen-lei kung-li* (*The Axiom of Humankind*), the *Ta-t'ung shu*, or *Book of Great Unity*, was a major work of the **Ch'ing dynasty** reformer **K'ang Yu-wei**. The author began formulating his idea of a world community in 1884 and began writing about it in the following year. The book was completed between 1901 and 1902 when K'ang took refuge in India. Later, the text was enlarged several times. It was first published in a journal in 1913, and offprinted in Shanghai in 1919.

The *Ta-t'ung shu* is a reinterpretation of the concept of *ta-t'ung* or Great Unity from the *Li chi* (*Records of Rites*). K'ang brought together the concepts of the Kung-yang School's three-epoch hypothesis and Western ideas of utopian socialism and Darwinism. K'ang draws a linear trajectory for the development of history—China will progress from its current chaotic epoch to the tranquil era, to be followed by a peaceful era called the Great Unity. In the world of Great Unity, there are no classes, all are equal, order is restored, and

the Confucian ideal of *jen* (humaneness) is achieved. K'ang also inherits Wang Fu-chih's and Tai Chen's view that *T'ien-li* (Principle of Heaven) actually lies in human desires. By absorbing the Western theory of human nature, he argues that the desires for happiness and equality are natural and universal, and that the quest for the *ta-t'ung* is precisely grounded on such desires. See also *Kung-yang hsüeh* and *yü* (desire).

Thompson, Laurence G. *Ta t'ung shu: The One-World Philosophy of K'ang Yu-wei*. London: Allen & Unwin, 1958.

Ta Yüan t'ung-chih

An administrative handbook of the Yüan dynasty, the *Ta Yüan t'ung-chih*, or *Comprehensive Institutes of the Great Yüan*, was compiled in 1323, by order of the Yüan court and promulgated by the Yüan ruler, Shidebala (also known as Emperor Ying Tsung). The book served as a manual of regulations in the absence of an official statutory code. When the Mongols conquered China in the thirteenth century, they abolished the statutes of the previous dynasties. They did not attempt to create a new legal system until the reign of Shidebala. As Po-chu-lu Ch'ung points out in his preface to the *Ta Yüan t'ung-chih*, the handbook turned out to be more like general guidelines for officers and clerks in the conduct of their duties rather than authoritative statutes.

John D. Langlois, Jr., observes that the Mongols saw the power and authority of their rule as transnational in character. They seemed to have neither the interest nor patience to inherit the Chinese tradition and establish a comprehensive statutory code for the huge empire. This raised the concern of many Chinese officials, who viewed law as a guarantee of the continued order and stability of society. These officials argued strenuously for the creation of a Yüan statutory code.

Behind this debate is the issue regarding the Confucian attitude toward law. Historically, the Confucians argued against the Legalists on the grounds of establishing an ethical code rather than a legal one. As centuries passed, the Confucians adopted a more Legalist stance on the necessity of the existence of law for a stable society. By the time the Yüan dynasty was established, the Confucian position supported the maintenance of **social order** through a comprehensive system of legal statutes. This was not to mitigate the importance of moral education, but to realize the importance of law as a measure in running a good government.

The Confucians considered the Yüan government's failure to produce a statutory code to be a failure of its basic responsibility for the care of its people as the highest priority. The founders of the **Ming dynasty**, who defeated the Yüan, had already formulated a statutory code even before they assumed power, indicating that the employment of law was ingrained in the Chinese tradition. See also *Ta Yüan t'ung-chih t'iao-li kang-mu*.

Langlois, John D., Jr. "Law, Statecraft, and *The Spring and Autumn Annals* in Yüan Political Thought." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Ta Yüan t'ung-chih t'iao-li kang-mu

A private compilation by Chang Shao. The *Ta Yüan t'ung-chih t'iao-li kang-mu*, or *Outline and Digest of the Classified Substatutes in the Comprehensive Institutes of the Great Yüan*, serves as a guide to the *Ta Yüan t'ung-chih*, or *Comprehensive Institutes of the Great Yüan*, which was written in 1323. It is prefaced by the Neo-Confucian scholar **Wu Ch'eng**.

Langlois, John D., Jr. "Law, Statecraft, and *The Spring and Autumn Annals* in Yüan Political Thought." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Te (Virtue)

A key philosophical term in early Chinese thought, *te* is associated with both Confucianism and Taoism. Although some scholars have attempted to differentiate the Confucian and Taoist world views and their concepts, others such as philosophers David L. Hall and Roger T. Ames seek to find common strands. Their analysis of *te* yields a common root meaning in the application of the term within both traditions. It suggests the "particular" of something and the manifestation of a broader value within that particular. For the Taoist, this refers to the specific manifestation of the **Tao (Way)** within the individual. This can be seen in the title of the celebrated Taoist classic, Lao-tzu's *Tao te ching*, which literary scholar Arthur Waley has translated as *The Way and Its Power* to capture the relation between Tao and *te*.

When applied to its Confucian usage, *te* has a similar sense of the particular manifestation of the Way—of course, the Way is different than that of the Taoist. Since Tao for the Confucian has a moral implication, *te* becomes a particular manifestation of its moral capacity and thus is usually rendered as virtue. This ethical sense of *te* can be traced back to the term's usage in early Confucian classics, such as the *Shu ching* (*Book of History*), the *Tso chuan* (commentary to the *Ch'un ch'iu* or *Spring and Autumn Annals*), and the *Chou li* (*Rites of Chou*). In the *Shu ching*, *te* often means the virtue on which the **Chou dynasty** rulers should base their conduct. The *Tso chuan* details filial piety, reverence, loyalty, faithfulness, and humbleness as the contents of *te*. The *Chou li* also lists the so-called six virtues, namely, wisdom, humaneness, sagemess, rightness, loyalty, and harmony.

The above moral definitions shaped the understanding of *te* since the very beginning of the Confucian tradition. Admiring the Chou civilization, **Confucius** receives *te* as virtue and calls for a virtuous government. **Mencius** considers rites and propriety to be the full virtue that a successful ruler must practice. In this fashion, *te* is closely related to Mencius' idea of the goodness of **hsing (nature)** or human nature. In later Confucian discourse, *hsing* has actually become a concept of greater prominence than *te*.

Neo-Confucianism defines *te* similar to what we have already seen. **Ch'en Ch'un**, in his *Pei-hsi tzu-i* (*Neo-Confucian Terms Explained*), concludes that *te* is related to Tao in that Tao represents the universal, while *te* denotes the specific manifestation of it. Following the early glossologists' association, Ch'en Ch'un also explains *te* in terms of its homonym for "obtaining," thus suggesting that *te* (virtue) means something to obtain within oneself. If Tao for the Neo-Confucians is the presence of **T'ien-li (Principle of Heaven)**, then *te* is the virtue to be realized by obtaining, or manifesting, this Principle within oneself. This occasions Neo-Confucians to describe *te* in several ways, such as **te-hsing (virtuous nature)** and **T'ien-te**, or virtue of Heaven. See also **chih (wisdom)**; **ching (reverence or seriousness)**; **chung (loyalty)**; **hsiao (filial piety)**; **hsin (faithfulness)**; **hundred schools of thought**; **i (righteousness or rightness)**; **jen (humaneness)**; **li (propriety or rites)**; **sheng or sheng-jen (sage)**.

Boodberg, Peter A. "The Semasiology of Some Primary Confucian Concepts." *Philosophy East and West* 2.4 (January, 1953): 317–32.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained* (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223. New York: Columbia University Press, 1986.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Waley, Arthur, trans. and ed. *The Way and Its Power: A Study of the Tao Tê Ching and Its Place in Chinese Thought*. New York: Grove Press, 1988.

Teacher

See *hsien-sheng* (teacher).

Teacher of Antiquity

See *hsien-shih* (Teacher of Antiquity).

Teacher of Antiquity and Highest Sageliness

See *Chih-sheng Hsien-shih* (Teacher of Antiquity and Highest Sageliness).

Teacher of Antiquity, Master K'ung of Great Accomplishments and Highest Sageliness

See *Ta-ch'eng Chih-sheng K'ung-tzu Hsien-shih* (Teacher of Antiquity, Master K'ung of Great Accomplishments and Highest Sageliness).

Teacher's Day

See *birthday of Confucius*.

Teaching

See *chiao* (teaching or religion).

Te-chieh chü-jen

An official title used during the **Sung dynasty** for the men who passed the first level of the **civil service examinations**—the Prefectural Examination called the *chieh-shih examination*—and were certified as recommendees by heads of prefectures to take the second level of examination, the *sheng-shih examination* or Government Departmental Examination held at the capital. Those who failed to pass the *sheng-shih* examination would keep the title *te-chieh* or *te-chieh chü-jen*, Prefectural Graduate. The *chü-jen* was, in fact, a quasi-official

designation. This class of people represented a substantial number of well educated individuals from the Sung dynasty to the **Ch'ing dynasty**. While not officially able to enter the civil service, as an educated class of people whose talent could be utilized particularly at the local level, they served in a variety of positions, including governmental posts as well as teaching positions at the prefectural or provincial school level.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Te-hsing (Virtuous Nature)

Found in the "**Chung yung**" ("**Doctrine of the Mean**"), *te-hsing* (virtuous nature) suggests the capacity to possess and realize the moral nature in a person. Modified by *te* (**virtue**), this nature, common to all persons, is the specific nature of goodness or, as **Cheng Hsüan** annotates it, of highest *ch'eng* (**sincerity**). For the Neo-Confucians, it is the manifestation or particularization of the *T'ien-li* (**Principle of Heaven**), within the individual. **Ch'en Ch'un** confirms this meaning in his *Pei-hsi tzu-i* (*Neo-Confucian Terms Explained*) as *te-hsing* is the universal virtuous nature of Heaven that has been obtained within every human being. See also *T'ien-te*.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Teleology

A key term in the study of religion, teleology suggests the existence of **purpose** in events. There is no religious tradition that does not assign a purpose to human life and the unfolding of the universe. In Confucianism such purpose is understood in terms of the role of **T'ien (Heaven)** or **T'ien-li (Principle of Heaven)**. The early Confucian **Tung Chung-shu**, for example, suggests in his *Ch'un ch'iu fan-lu (Luxuriant Dew of the Spring and Autumn Annals)* that human life is purposefully arranged by T'ien. According to him, the production of all things by Heaven and earth is to support human life.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Telepathy

The Confucian term that might appear comparable with telepathy is **ch'uan-hsin (transmission of the heart-mind)**, though it is never intended in a supernatural fashion. In general, the Confucian tradition does not involve itself with **occult arts**.

Temple

See **miao (temple or shrine)**.

Temple of Confucius

See **Confucian temple** and **K'ung-tzu miao (Temple of Confucius)**.

Temple of Culture

See **Confucian temple** and **wen miao (Temple of Culture)**.

Temple of Heaven

See **T'ien-t'an**.

Temple of the Comprehensive King

See **Confucian temple** and **Wen-**

hsüan Wang miao (Temple of the Comprehensive King).

Temple of the Sage of Antiquity

See **Confucian temple** and **hsien-sheng miao (Temple of the Sage of Antiquity)**.

Temple to Confucius' Ancestors

See **ch'ung-sheng tz'u (Hall of Illustrious Sages)**.

Ten Thousand Word Memorial

See "Wan yen shu."

Ten Wings

See "Shih i" ("Ten Wings").

Terms from the Classics Explained

Terms from the Classics Explained, or the *Ching-shu tzu-i*, is one of the alternative titles of the *Pei-hsi tzu-i*, or *Neo-Confucian Terms Explained*. See **Pei-hsi tzu-i**.

Terms from the Four Books Explained

Terms from the Four Books Explained, or the *Ssu-shu tzu-i*, is one of the alternative titles of the *Pei-hsi tzu-i*, or *Neo-Confucian Terms Explained*. See **Pei-hsi tzu-i**.

Terms from the Four Books on Nature and Principle Explained

Terms from the Four Books on Nature and Principle Explained, or the *Ssu-shu hsing-li tzu-i*, is one of the alternative titles of the *Pei-hsi tzu-i*, or *Neo-Confucian Terms Explained*. See **Pei-hsi tzu-i**.

Textual Criticism

See **chiao-k'an hsüeh** and **k'ao-cheng hsüeh**.

Textual Research

See *k'ao-cheng hsiieh*.

Theism

The question of whether Confucianism possesses theistic elements of a religious structure has been raised repeatedly for many years. The interest comes from those with a particular theological interest in the subject. The issue revolves largely around the nature of **Shang-ti (Lord upon High)** and **T'ien (Heaven)**, as deities, and in turn, the way in which the Confucians deal with the belief in Shang-ti and T'ien. Some, upon reading early Chinese sources, suggest the existence of a creator god; others consider sky deities, ancestral spirits, or even **souls** of the dead enlarged in their sphere of influence. There have been attempts to see such belief as a form of **monotheism** and even to suggest a primordial form of monotheism, generally called **urmonotheism**.

Confucianism is seen as preserving the ancient Chinese religious culture but then reshaping it in the direction of a more abstract and non-personal deity. When it comes to the Neo-Confucian concept of the **T'ien-li (Principle of Heaven)**, there is little left of any vestige of an anthropomorphic god. The idea of theism, while immensely important to other religions, has gradually become insignificant in Confucianism—though it does not mean that it is of no value in our study of the Confucian religious tradition. See also **ancestors (tsu)**; **Chou dynasty**; **hun/p'o**; **kuei/shen**; **Shang dynasty**.

Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. Albany: State University of New York Press, 1990.

Legge, James, trans. *The Religions of China: Confucianism and Taoism Described and Compared with Christianity*. Philadelphia, PA: R. West, 1978.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany,

NY: State University of New York Press, 1990.

Theocracy

The concept of theocracy—as a state governed under a religious goal—may apply to the Confucian state in terms of **T'ien (Heaven)** and **T'ien-ming (Mandate of Heaven)**. The fact that the ruler is referred to as **T'ien-tzu (Son of Heaven)** suggests the subservience of the government to religious authority. The dimensions of theocracy became more subtle during the Neo-Confucian era, though no less important. Being the **Absolute** and the source for order in the cosmos, **T'ien-li (Principle of Heaven)** was potentially regarded as a theocratic guide.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Theology

It might be questioned whether the term theology is appropriate to apply to a tradition in which the concept of *theos*, or God, appears to be of little consequence. Some will argue that early Confucianism saw **T'ien (Heaven)** and **Shang-ti (Lord upon High)** as a form of theistic deity. If T'ien can be described as a *theo*, then the study of, or the theory about T'ien, by such Confucians as **Tung Chung-shu**, may be called Confucian theology.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Thinking

See *ssu (thinking)*.

Thirteen Classics

The largest grouping of the Confucian classics, the Thirteen Classics or *shih-san ching* emerged as a recognized

collection several centuries after the **Twelve Classics**. The Thirteen Classics added the **Book of Mencius** to the Twelve Classics. **Juan Yüan's** *Shih-san ching chu-shu* (*Commentaries and Subcommentaries to the Thirteen Classics*) remains the best edition. See also **ching** (classic).

Denny, Frederick M., and Rodney L. Taylor, eds. *The Holy Book in Comparative Perspective*. Columbia, SC: University of South Carolina Press, 1985.

Thousand Character Essay

See *Ch'ien tzu wen*.

Three Bonds

See *san kang*.

Three Character Classic

See *San tzu ching*.

Three Colleges System

The Three Colleges, or *san she* system, refers to a reform introduced into the structure of the *t'ai-hsüeh* (**National University**), by **Wang An-shih** in 1071, during the **Sung dynasty**. It was intended to substitute the **civil service examinations** with a schooling system and to shift the focus of study from poetry to Confucian classics. The **chu-k'o examinations**, or Various Subjects Examinations, for instance, was abandoned. The system divided students into different levels of classes, according to their abilities. There were 2,000 students in the Outer College, among whom 200 to 300 continued in the Inner College and 100 in the Superior College.

Reformers believed that learning was sequential; in other words, students must progress through increasingly difficult and complex material. Graduate examinations for the Outer and Inner Colleges were held every one and two years, respectively. Finally, the **chin-shih examination** was conducted in order to offer official degrees and government posts to

students. The system lasted for nearly 50 years; its structure was applied to both central and local levels of education, leading to a scheme of advancement from grade to grade and school to school.

Chaffee, John W. *The Thorny Gates of Learning in Sung China: A Social History of Examinations*. Albany, NY: State University of New York Press, 1995.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Three Commentaries

See *san chuan*.

Three Culture Heroes

The Three Culture Heroes are mythical figures who supposedly lived at the very beginning of Chinese civilization during the second millennium B.C.E. By traditional accounts, they were responsible for the invention or discovery of the basic building blocks of Chinese civilization itself. Through the works of the Three Culture Heroes—**Fu Hsi**, **Shen Nung**, and **Huang Ti** (Yellow Emperor)—the building blocks of civilization were established. Fu Hsi is credited with the creation of writing, fishing, and trapping; Shen Nung created commerce, **agriculture**, and medicine; and with Huang Ti came metal working. From fishing and trapping to agriculture and commerce and finally metal working, it is a representation of cultural development not unlike our own anthropological understanding. First, there were nomadic peoples, who hunted and fished. Then came the farmers and later, the metal workers. The interesting element in the Chinese reckoning of this progression is the placement of writing as a component of the first step, an element not out of keeping with the Confucian emphasis on their own role as the preservers of the written word, one sense of the meaning of the term *wen* (**culture**).

In general, the Confucian school pays far more attention to the **Three Sage Kings**—**Yao, Shun, and Yü**—rather than the Three Culture Heroes, but they remain as important symbols of the beginning of the Chinese culture.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Waley, Arthur, trans. *The Book of Songs*. New York: Grove Press, 1996.

Three Generals

See *san t'ung*.

Three Histories

See *san shih*.

Three Items

A reference to a grouping of three principles that open the “**Great Learning**” (“**Ta-hsüeh**”). The Three Items illustrate the moral character of one who has engaged in and fulfilled a process of learning enunciated by the “Great Learning.” The Three Items are: 1) *ming ming-te*, or illuminating the luminous virtue; 2) *chin* or *hsin min*, loving or renovating the people; and 3) *chih yu chih-shan*, or resting in the highest good. They are described as the Way of the Great Learning and are then enunciated in detail in what are known as the **Eight Steps**, a step-by-step process of learning and education. While there has been great debate among Neo-Confucian schools as to the interpretation of each of the Eight Steps, the Three Items stand as relatively uniform in meaning, suggesting the endpoint of the learning process. This endpoint is the character of the *chün-tzu* (**noble person**) who has realized the fulfillment of Confucian learning.

Chu Hsi edited the “**Ta-hsüeh**,” dividing it into text and commentary. The Three Items open the text of the “**Ta-hsüeh**” and are then discussed in the first section of commentary. In regard to the first of the Three Items—illuminating the luminous virtue—the commentary suggests that human beings have the ability to display their virtuous natures acquired from Heaven, referring to the manifestation of moral qualities and **Principle (li)**. This ability is what the “**Great Learning**” suggests will be manifest upon the completion of the learning suggested by the text. The second of the Three Items—renovating the people—is the ability on the part of the noble person to maintain his uprightness and act toward others in a fashion reflecting his own virtuous nature as well as renewing the inborn virtue in others. The third of the Three Items—resting in the highest good—suggests that with the manifestation of virtuous nature and renewing the people, the noble person then rests steadfastly in the state of perfect goodness. He acts with *T'ien-li* (**Principle of Heaven**).

The “**Great Learning**” had a profound impact on the development of **Neo-Confucianism** in China, Korea, and Japan. The Three Items, essentially articulating the character of the noble person, has become a constant reference point within Neo-Confucianism in defining the fulfillment of learning in the character of sageliness. See also **Ch'eng I**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Gardner, Daniel K. *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*. Cambridge, MA: Council on East Asian Studies, Harvard University, 1986.

Three Obediences and Four Virtues

See *san-ts'ung ssu-te*.

Three Religions

See *san chiao* (three religions or teachings).

Three Religions One Origin

See *san chiao i yüan*.

Three Ritual Classics

See *san li*.

Three Sage Kings

Three sage rulers of Chinese antiquity. According to tradition, **Yao**, **Shun**, and **Yü**—the three sage rulers—lived and ruled in succession during the 24th and 23rd centuries B.C.E. They lived after the **Three Culture Heroes** (**Fu Hsi**, **Shen Nung**, and **Huang Ti**) but well before the establishment of the Chinese historical record with the founding of the **Shang dynasty** (or Yin dynasty) in 1766 B.C.E. Yü is associated with the founding of the **Hsia dynasty** in 2205 B.C.E., a historical period considered to begin Chinese dynastic history. The Confucian school looks to this grouping of three sage kings as an important template of the nature of sagely rule. They loom far more important in Confucian reckoning as a model for emulation than do the Three Culture Heroes. In turn, they play less of a role for the Confucian school than the founding figures of the **Chou dynasty**, namely **King Wen**, **King Wu**, and the **Duke of Chou**. However, references to the Three Sage Kings often suggest depth and splendor of sage rule. In this capacity, they become a continuous metaphor for the nature of sagely conduct.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr., ed. and comp. ed. *The Grand Scribe's*

Records. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Waley, Arthur, trans. *The Book of Songs*. New York: Grove Press, 1996.

Three Teachers of Early Sung

Pioneers of the *li-hsüeh* (**School of Principle or learning of Principle**) in early Northern **Sung dynasty**. The Three Teachers of Early Sung, known as *Sung-ch'u san hsien-sheng* in Chinese, refers to **Sun Fu**, **Hu Yüan**, and **Shih Chieh**. Their teachings were focused on humaneness, rightness, rites, and music. Preceding the **Five Early Sung Masters**, the three teachers had direct influences on the **Ch'eng brothers**. See also *i* (**righteousness or rightness**), *li* (**propriety or rites**), **Principle** (*li*)

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Three Teachings

See *san chiao* (three religions or teachings).

Three Teachings One Origin

See *san chiao i yüan*.

Ti (Earth)

In the Confucian tradition, the earth forms a triad with **T'ien** (**Heaven**) and humankind. Hence, the earth is a part of what makes up the world and ultimately, the universe. Because Confucianism focuses on the realization of the moral nature within this life, the abode of humankind is not rejected in order to seek some goal in another world. The earth represents this world, in which the task of realizing the moral nature of the individual and the universe is before all human beings.

The Chinese character for earth, *ti*, has the radical *t'u* or "soil," whose graph is a drawing of a clod on the ground. Hsü Shen's lexicon *Shuo-wen chieh-tzu*, or

Analysis of Characters as an Explanation of Writing, interprets *t'u* as the land ejecting living things. During the Shang dynasty, *t'u* was also used to signify the spirit of the soil as well as the altar to that spirit. In the early tradition, the **state cult** celebrated the significance of earth by emphasizing the conjoined relation of Heaven and earth united by the emperor through ceremonial rites. Symbolically, Heaven was a circle and earth a square. The circle is enclosed by the square at the ceremonial sites.

Neo-Confucians, who sought to explain the world in terms of the element **ch'i (vitality)**, emphasized the role of the earth. *Ch'i* is the stuff of the world and the source of **T'ien-li (Principle of Heaven)**. Throughout the Confucian tradition, the earth has never been considered secondary in the order of things. It remains to be a key component in the moral structure of Heaven and humankind.

Karlgren, Bernhard. *Grammata Serica Recensa*. 1957. Reprint, Göteborg, Sweden: Elanders Boktryckeri Aktiebolag, 1972.

Wheatley, Paul. *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origins and Character of the Ancient Chinese City*. Chicago, IL: Aldine, 1971.

T'i (Substance)

See *t'i/yung (substance/function)*.

T'ien (Heaven)

T'ien, or Heaven, is most frequently described as the high god or celestial god of the **Chou dynasty**, which is then incorporated into the Confucian and Neo-Confucian traditions. In early Confucianism, T'ien held some of its meaning as a high god. Gradually, over time, it became equated with an absolute **Principle (li)** underlying the universe. T'ien's lengthy and central association with the Confucian and Neo-Confucian traditions, as well as its

pre-Confucian usage, has contributed to substantial debates as to its origins, its usage during the Chou dynasty, and its changing meaning as it is incorporated into both Confucian and Neo-Confucian traditions.

There is much debate about the origin of the term itself. The most commonly held interpretation of the origin of the character suggests that it is a pictograph of a large person with a big head, thus representing an anthropomorphic high god. Variations on this interpretation suggest the graph for "large" with the component for "one," literally suggesting something like "the great one." Still another possibility lies in a variant that possesses what might be a pictograph of the sky itself connected with "large," suggesting the meaning as the "great sky" or the sense of the "great expanse of firmament." If one sees the graph "large" as a pictograph of a human and the component for "one" (or "top" in other inscriptions) as a sign indicating the head or something "above" the person, then the character should read something "upon high"—the sky or the god. It has even been proposed that the latter definition suggests the place where the dead are burned, that is, an altar, and thus the possibility of the place where the dead go or the dead who are there.

Origins from any of these interpretations understood as the "great one (upon high)" or the "great sky" could associate it with the rulers of the past, or the first ruler, and thus tie it to the importance of the **ancestors (tsu)**, or in our case the first ancestor of the Chou ruling family. While recent study of inscriptions on bones and tortoise shells concludes that the most frequent pre-Chou usage of the character *t'ien* is simply to mean "big" or "large," it is generally held that T'ien is solidly connected to the Chou period and specifically the Chou royal family, functioning in many respects like the high god of the Shang period before it, **Shang-ti (Lord upon High)**. The fact that the Chou people referred to both Shang-ti and T'ien

suggests that T'ien was not some borrowed figure from the **Shang dynasty**, but distinctly Chou in origin, which was then matched by the Chou rulers with the equivalent figure in the Shang period, Shang-ti.

In one's attempt to understand what T'ien was to the Chou people, it is important to understand the connection made between T'ien and Shang-ti in the early Chou records. A point not frequently noted, it was the early Chou rulers, who in their explanations of the operations of T'ien and in particular ***T'ien-ming* (Mandate of Heaven)**, equated T'ien with Shang-ti. This suggests that in their minds there were enough similarities in the ways these figures were viewed that such an equation could be made. This equation suggests that while many scholars have tried to draw a distinction between T'ien and Shang-ti, T'ien as the Sky is the beginning of a naturalistic philosophy disregarding the religious uses of Shang-ti. However, for the Chou people themselves, T'ien and Shang-ti share more than they differ.

Recent scientific research conducted by historian of science David W. Pankenier shows that the rhetorics of the **Duke of Chou** were based on observations made by the founders of the Chou dynasty and of the configurations of portentous astronomical phenomena between 1071 and 1035 B.C.E. When a five planetary conjunction involving Venus, Jupiter, Mercury, Mars, and Saturn occurred in the constellation of Cancer in May 1059 B.C.E., **King Wen** proclaimed that the Mandate of Heaven was conferred on himself, calling the next year to be the First Year of the Mandate. Similarly, **King Wu** attacked Shang in 1046 B.C.E. during the conjunction of Jupiter with the sun. Again, in the astrologer-historian **Ssu-ma Ch'ien's *Shih-chi (Records of the Historian)***, there is an account of celestial instruments being used to observe the alignment of the seven planets when Emperor **Yao** asked **Shun** to see where the Mandate of Heaven would go. For these reasons, the

concept of *T'ien-ming* is viewed as a mixture of ancient religious belief, political philosophy, and astronomical science.

How then is T'ien understood by the Chou people? A number of passages in traditional sources suggest T'ien as a powerful and authoritative figure. It is, after all, T'ien who is responsible for bestowing his mandate, *T'ien-ming*, upon the ruler. It is also T'ien who can take it away and bestow it on someone else, depending on the conduct of the ruler. There are references to T'ien's involvement with human affairs—monitoring, examining, and watching over human affairs. T'ien can send punishment and can send blessings: It is able to protect or to expose. It keeps account of virtuous deeds, it determines a life span, and when it sees evil, it can root it out.

Such references are typical of the way in which T'ien is described, particularly in sources from the early and middle Chou periods. In the last centuries of the Chou dynasty, T'ien is described differently. Instead of a known authority whose characteristics could be predicted, there is an element of uncertainty and unknowing. There is disorder and **suffering**, representing the chaos and violence of the Warring States period, and yet there is no explanation of T'ien's action. T'ien sends terror and chaos; the people feel they have done nothing to deserve such punishment. It is not just the wicked who suffer; it is also the righteous. When the righteous suffer, then the ways of T'ien have become unknown.

It is in this later period of the Chou dynasty that the various schools of classical Chinese thought arise, including the Confucian school. Because the Confucian school saw themselves as the preservers of the ancient culture, they turned to the textual sources that promoted concepts such as T'ien and *T'ien-ming*, as the way of the ancient sage rulers. As the Confucian school sought to teach an emulation of the ways of the ancient sages, they accepted

the authority vested in concepts such as T'ien and *T'ien-ming*. The Chou records spoke to both the belief in and doubts surrounding T'ien. It is difficult to assess the impact on the Confucians of the doubts expressed about T'ien. In all likelihood, it was subsumed in the larger commitment to an affirmation of T'ien as an active element in the historical process. Seemingly capricious acts by T'ien could be explained by suggesting that not all actions of Heaven were understandable or that those who claimed righteousness for themselves were, in fact, not righteous. After all, no one could hide from the will of T'ien.

When examining the attitudes of **Confucius** and **Mencius** toward T'ien, a general acceptance of much of the Chou dynasty belief in T'ien seems to be inherent. T'ien is considered to be a source of absolute authority—one capable of punishing, of sending blessing, and of determining the course of one's life as well as the life of the state and its ruler. The basic characteristic of T'ien as an authority capable of acting within history, is retained by both Confucius and Mencius. The most fundamental example of such authority was *T'ien-ming*, the Mandate of Heaven. Both Confucius and Mencius accept this theory. If there is any sign of the doubts expressed in T'ien from late Chou sources, it appears in the use of T'ien to mean "fate" or "destiny," or what is inevitable—what is occurring around us that is simply beyond our control. Such use of the term by Confucius and Mencius in this way, however, is limited.

In general, both Confucius and Mencius largely accepted much of the earlier belief in T'ien, but at the same time they developed the concept in new directions as well. There is a much greater identification of T'ien with specifically moral order than perceived in the records of the early sage paradigms. There are discussions of *te* (**virtue**) of the early sage rulers and their reigns. The word virtue is complex: Where it may be inclusive of both moral

and non-moral attributes, in the sense of one's power or ability, it was equated specifically with moral value for the early Confucians.

Of particular significance of the new directions in the meaning of T'ien is the role given to it by Mencius in his theory of *hsing* or human nature. T'ien is identified as the source of *hsing*, the true nature or moral nature of the individual. This is seen by Mencius as the same nature developed by the sages of antiquity, who were said to understand the Way of Heaven. When Mencius identifies the nature of the individual with the nature of T'ien, he enlarged the concept of T'ien in substantial philosophical ways. His theory brought religious significance to the question of learning and self-cultivation necessary to develop the full capability of the individual's nature to reflect its T'ien, or endowed capacity.

The doubts expressed in T'ien by late Chou sources may have played a large role in **Hsün-tzu's** formulation and conceptual development of T'ien. According to Hsün-tzu, T'ien is expanded in a very different way. Very little of its traditional meaning as a willful authority acting in the historical process is retained. T'ien is viewed as a name for the natural process of change and transformation of the world, society, and humankind. Change takes place because of natural processes, not the will of an authority. Even *T'ien-ming* (Mandate of Heaven) is simply the name for change and transformation in a natural process.

There is a Way of Heaven, according to Hsün-tzu, but it is following the natural course of things. For humankind this means acting in ways that are appropriate to the way of humankind. If these ways are violated, T'ien cannot act as a volitional agent to send punishment. "Punishment" occurs because the natural process has been disturbed. Any volitional element or conscious element is removed, leaving T'ien as a name for the natural process alone. Such a process is not moral free, but the ethical dimension is seen as one that is

natural to the constituent elements of the world and awaiting human involvement. To act morally, or to follow the Way of Heaven, is to do what is right in facilitating the change and transformation in things and preserving the unity of Heaven, earth, and humankind.

Numerous discussions of the early Confucian concept of T'ien as an absolute authority have concluded that T'ien functions as an anthropomorphic deity. Such an interpretation suggests the degree to which the early Confucians, with the exception of Hsün-tzu, inherited the Chou belief in T'ien. While the Confucians accept T'ien as an absolute authority with the capability of blessing and punishment and the bestowing of the mandate, for philosophers David L. Hall and Roger T. Ames, none of these qualities necessarily lead to the conclusion of **anthropomorphism**, nor transcendence as the location of T'ien in relation to the world. The potential denial of anthropomorphism and transcendence does not, however, obviate the capacity of the tradition to hold religious dimension, even in the case of Hsün-tzu's interpretation. Also, not everyone is willing to dismiss the capacity of T'ien to reflect a certain level of transcendence.

T'ien appears to possess the characteristics of a high god or celestial god for the Chou people. If one looks at T'ien on its own terms, there are certain features of its early use, even by Confucius and Mencius, which may possess certain anthropomorphic qualities. But the authority with which T'ien is endowed does not necessarily have anything to do with anthropomorphism. That T'ien is said to see or hear may be only metaphorical references to ways of knowing. Absolute authority may still be assigned though anthropomorphism is largely denied.

The issue of transcendence is more complex than that of anthropomorphism. One could argue that because T'ien is the ancestral high god of the Chou royal family, and because the human **soul** is composed of two parts

(one of which ascends at death and is the ascending portion of the soul that is worshiped), therefore, T'ien is **transcendent** because it is the ancestral spirit that has ascended. There are also references to possible transcendent qualities of T'ien by both Confucius and Mencius. However, there are still characteristics of T'ien suggesting "**immanent**" may be a more dominant characterization in describing T'ien. According to Mencius, as T'ien becomes identified with *hsing* (human nature), an immanent, or ethereal presence is expected, not a transcendence. However, even though T'ien may be claimed as the internal structure of the nature, its totality as the structure of all natures may, by its all inclusive nature, possess more than just its immanent nature. Thus, it may be both immanent and transcendent.

In the Neo-Confucian tradition, T'ien is a term pointing far less to any specific transcendent meaning and defining itself largely, though not exclusively, in terms of an immanent presence in the world. It remains as an active force. Also, it is claimed as a moral agent involved with the perpetuation of *T'ien-ming* (Mandate of Heaven) and seen as the **Absolute**. Certain transcendent qualities of T'ien remain, but in general, represent a minority of its imagery. Immanent images predominate.

T'ien-li (Principle of Heaven) is seen as the absolute ordering principle of all things. It is present in macro- and microcosm, within the world and within the individual. There has been much debate as to its location within the individual between the major schools of **Neo-Confucianism**. The School of Principle argues its presence in human nature, *hsing*; the School of Heart-Mind suggests its location in the mind or heart, *hsin* (**heart-mind**). Irrespective of its specific location, the important issue is T'ien's presence within and throughout the world and the cosmos. On this concept, there is general agreement among Confucians; in the identification of T'ien as the Absolute, there is

largely agreement as well. To the degree that T'ien is the Absolute, whether with immanent or transcendent imagery, it remains the key to the religious understanding of the tradition as a whole. See also **hsing (nature)**; **hsin-hsüeh (School of Heart-Mind)**; **hun/p'o**; **li-hsüeh (School of Principle or learning of Principle)**; **macrocosm/microcosm**.

Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. Albany: State University of New York Press, 1990.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Pankenier, David W. "Astronomical Dates in Shang and Western Zhou." *Early China* 7 (1981-82): 2-37.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

T'ien-ch'üan Bridge Debate

The T'ien-ch'üan Bridge debate, also known as the Heavenly Spring Bridge debate, refers to the famous discussion between **Ch'ien Te-hung** and **Wang Chi**, two students of **Wang Yang-ming**. In the evening before Wang Yang-ming's departure for a military campaign in 1527, the students began discussing Wang Yang-ming's **ssu chü chiao**, or Four-Sentence Teaching. The debate concerned the existence of a distinction between good and evil in the **hsin-chih-t'i**, or the substance of the heart-mind. Each disciple gave his interpretation, then asked Wang Yang-ming to comment. Wang Chi inclined to the absence of good and evil. Ch'ien Te-hung, however, insisted on the importance of the distinction of learning and self-cultivation, though he admitted that the **hsin-chih-t'i**, as the nature endowed in human beings by **T'ien (Heaven)**, was originally neither good nor evil.

Wang Yang-ming replied that both were correct, but intended for different audiences. For those of quick intelligence, Wang Chi's understanding was valid, but for those who had to learn more slowly, Ch'ien Te-hung's view should be used. Thus, the two complemented each other. The answer did little to settle the debate as Wang Chi maintained his idea of the **ssu-wu** (Four Negatives). As a result, the Four-Sentence Teaching remains a source of philosophical polemics within the **Wang Yang-ming School**. See also **hsing (nature)**.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.

T'ien-jen kan-ying

Theory ascribed to the **Han dynasty** Confucian **Tung Chung-shu**, the phrase "*T'ien-jen kan-ying*" or "correspondence of Heaven and human" suggests the perception of the intimate connection between **T'ien (Heaven)** and human beings. It is developed in the **Ch'un ch'iu fan-lu (Luxuriant Dew of the Spring and Autumn Annals)**, a major writing attributed to Tung. A foundation for early Confucian philosophy of a close relation between all phenomena, the concept substantiates a belief in the correspondence between the macrocosm and the microcosm, here described as interaction of the **Absolute** and human activities. *T'ien-jen kan-ying* presents a common set of models of the unity between Heaven and humankind, including **yin/yang** and the **wu hsing**, or Five Elements, as well as numerical categories. Such interconnection demonstrates that Heaven can intervene in state affairs, while humans may change the will of Heaven by religious rituals. See also **macrocosm/microcosm**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

T'ien-li (Principle of Heaven)

A term first used in early Taoist and Legalist texts to signify natural laws, *T'ien-li* was frequently employed by Neo-Confucians of the **Sung dynasty** and later, the **Ming dynasty**, to refer to the single unifying **Principle (li)** found in all things, including *hsing* or human nature. For the School of Principle, *T'ien-li* is a synonym for Principle. As the Neo-Confucians developed the use of the philosophical category *li* as the underlying principle throughout the universe, they accounted for its origin by identifying it with **T'ien (Heaven)**. Thus, it became known as *T'ien-li*, or the Principle of Heaven.

The identification of *T'ien-li* with T'ien drew the connection between the classical Confucian tradition that regards Heaven as an **Absolute** and the Neo-Confucian consideration of Principle as a unifying force of all things. This continued the role of T'ien in **Neo-Confucianism** and brought the classical Confucian authority of Heaven to the Neo-Confucian concept of Principle, reasserting that Neo-Confucianism was grounded in a religious worldview as their classical Confucian antecedents. *T'ien-li* reinforces the religious quality of Principle by relating it to Heaven, the recognizable Absolute of the Confucian tradition.

When the **Ch'eng brothers** and **Chu Hsi** discussed the noumenon of the universe and the origin of all things in terms of *T'ien-li*, as well as making *T'ien-li* parallel to human relationships, the concept of *T'ien-li* was no longer mere natural laws but manifestations of the Absolute in the order of things and social **ethics**. Because Chu Hsi identified human nature with the basic Principle of Heaven, *hsing* must be good and in accordance with all Confucian virtues. **Wang Yang-ming** called this

liang-chih, or the knowledge of the good in the heart-mind, which is equated with *T'ien-li*. As a result, *T'ien-li*, being the highest good of all natures between Heaven and earth, was set against **yü (desire)**. It was not until the late Ming period and early **Ch'ing dynasty** that *T'ien-li* was viewed by **Ch'en Ch'üeh**, **Wang Fu-chih**, and **Tai Chen** as compatible with human desires. See also **Ch'eng Hao**; **Ch'eng I**; **hsing (nature)**; **li-hsüeh (School of Principle or learning of Principle)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

T'ien-ming (Mandate of Heaven)

A central concept in the interpretation of Chinese history and historiography, *T'ien-ming*, or the Mandate of Heaven, was purportedly first formulated by the founders of the **Chou dynasty**, namely, **King Wen**, **King Wu**, and the **Duke of Chou**. The concept of *T'ien-ming* appears to have begun as an explanation offered to the conquered Shang people as to why the Chou founders had been victorious and founded a new dynasty. The arguments, first made by the Duke of Chou and found in the **Shu ching** or *Book of History*, suggest that **T'ien (Heaven)** was responsible for the maintenance of sovereignty. T'ien was said to identify a person worthy of ruling and bestow upon that person a mandate to rule. The person who received the mandate then became the **T'ien-tzu (Son of Heaven)**. The mandate was held so long as the ruler continued to rule in ways befitting a ruler, that is, so long as the ruler continued to rule as a benevolent and virtuous ruler who put the interests of the people before his own. The mandate would continue through a succession of rulers just so long as the ruler who came to the throne maintained the level of virtue necessary to be deemed a worthy ruler. If any one ruler of a dynastic succession varied from this

standard, then the mandate would be taken away and given to a newly identified worthy individual, who then would become ruler, founding a new line of dynastic succession.

When applied to the founding of the Chou dynasty, the Duke of Chou argued that **King Chou**, the last sovereign of the **Shang dynasty**, had so displeased T'ien because of his despotic rule that T'ien removed the mandate and gave it to the founding rulers of the Chou dynasty. The mandate was now bestowed upon the Chou people, but its rule would continue only so long as its rulers fulfilled the *te* (**virtue**) endowed in them by T'ien and were seen as benevolent and kind rulers in the eyes of their subjects.

The proclamation by the Duke of Chou, purportedly preserved in a work called the "Shao kao" or "Announcement to the Duke of Shao" in the *Shu ching*, appears to have been an attempt to placate the feeling of loss on the part of the Shang people. The Duke proclaimed that the Shang were now part of a new mandate and their rulers were vanquished through a righteous act carried out with the authority of T'ien itself. If the Chou leaders had rebelled against the Shang and lost, not unlike countless rebellions throughout Chinese history, then it would have been a sign of T'ien's continuing commitment to the Shang and a misreading on the part of the Chou leaders for the cause of rebellion. In this case, the Chou rulers had T'ien on their side; they were victorious.

People did not readily accept the argument for the mandate. As a result, the Duke of Chou argued that Heaven's mandate had been bestowed upon the Shang people to establish righteous rule after the failure of the **Hsia dynasty**. In turn, the Hsia dynasty had also come to power by having the mandate bestowed upon it even earlier. The Duke of Chou describes a process that stretches across Chinese history. Whether called **Shang-ti (Lord upon High)** or T'ien, and whatever dynasty may be subject to question, *T'ien-ming* lies behind that dynasty's authority to maintain succes-

sive rule. The *Shu ching* is the major source for discussions of *T'ien-ming*, but the ***Shih ching*** or *Book of Poetry* also alludes to the principle, confirming the early creation of the concept as a central component in the Chinese understanding of history.

With the advance of modern astronomy and computing technology, historian of science David W. Pankenier has discovered that the conception of Heaven's Mandate was in fact based on ancient astronomical events and geometric configuration of the planets. *T'ien-ming* represents a belief in the correspondence between celestial and terrestrial phenomena. I-ching scholar S. J. Marshall proposes that the classic text the ***I ching*** or *Book of Changes*, particularly the text of hexagram 55, actually preserves a record of the total solar eclipse in 1070 B.C.E. This eclipse was one of the divine signs that prompted King Wu to attack the Shang as his father, King Wen, had planned. The solar eclipse is arguably a sign that King Wu regarded as an omen for the end of the Shang dynasty and the Mandate of Heaven for the Chou founders.

The concept of *T'ien-ming* has been invoked with each dynastic change, as well as most rebellions, from the earliest historical records into the twentieth century and modern China, both republican and communist. **K'ang Yu-wei** made use of the concept even when he advocated constitutional reform and **modernization** of China in 1898 during the **Hundred Days of Reform**. Because of the close relation between dynastic rule and the government administration of the Confucian school, as well as the Confucian involvement in the formation of state orthodoxy and orthopraxy, the concept of *T'ien-ming* has remained a central concept in Confucian political philosophy.

T'ien-ming is quintessentially Confucian political philosophy, but in calling it political one does not want to lose sight of its religious underpinnings. The presupposition to *T'ien-ming* is the belief in a form of divine, sacred, or absolute intervention into the historical

and political process. There were various ways in which this process of divine intervention was understood as well as a variety of meanings given to T'ien itself. To some, transcendental qualities are present, if not dominant, in the understanding of T'ien and *T'ien-ming*. To others, and in particular the later tradition, T'ien remains a form of absolute authority but without a **transcendent** mode of being. Regardless of the location of the authority, the form of absolute authority is deemed to be operative in political and historical process. *T'ien-ming* creates sacred history for the Chinese, and in particular, for the Confucian school, whose members see this concept as normative but hard to capture—as **Confucius** admitted, he could not realize it until he reached the age of fifty.

Confucius' understanding of the term, however, is more ethical and philosophical. As it appears at the very beginning of the "**Chung yung**" ("**Doctrine of the Mean**"), *T'ien-ming* refers to the inborn nature conferred by Heaven, which is in accordance with the **Tao (Way)**. The "*ming*" is no longer a political mandate, but the metaphysical notion of **Principle (li)**, interpreted by Neo-Confucians such as **Chu Hsi** and **Ch'en Ch'un**. Thus, when it comes to the School of Principle, *T'ien-ming* is already a different concept of moral philosophy. See also **astrology**; **li-hsüeh (School of Principle or learning of Principle)**; **sacred/profane**; **Ssu-ma Ch'ien**.

Chan, Wing-tsit, trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Marshall, S. J. *The Mandate of Heaven: Hidden History in the I Ching*. New York: Columbia University Press, 2001.

Nienhauser, William H., Jr., ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et. al. Bloomington, IN: Indiana University Press, 1994.

Pankenier, David W. "The Cosmopolitical Background of Heaven's Mandate." *Early China* 20 (1995): 121-76.

T'ien-ming chih hsing

A Neo-Confucian term also known as *i-li chih hsing*, or the nature of rightness and Principle. *T'ien-ming chih hsing* is the nature conferred or destined by Heaven. It is set in opposition to the **ch'i-chih chih hsing**, or nature of temperament. It comes directly from the beginning sentence of the "**Chung yung**" ("**Doctrine of the Mean**"). In his *Cheng-meng*, or *Correcting Youthful Ignorance*, **Chang Tsai** modified the concept to *T'ien-ti chih hsing*, or the nature of Heaven and earth. It is believed that with a dominance of such nature over the nature of temperament, possibly the source of evilness, there is the full realization of moral goodness.

The phrase was further elaborated by the **Ch'eng brothers**, focusing on the key words **ming (destiny or fate)** and **hsing (nature)**. It is "*ming*" because it is something bestowed from **T'ien (Heaven)**; it is "*hsing*" for it constitutes the essential nature that the self possesses. However, it is not only received by humankind, but also by all things. In the latter case, it is called **Principle (li)**. Thereupon, **Chu Hsi** identified this nature with Principle, asserting that the *T'ien-ming chih hsing* is purely Principle and contains all the virtues of **jen (humaneness)**, **i (righteousness or rightness)**, **li (propriety or rites)**, and **chih (wisdom)**. Later thinkers sought to move the issue of good and evil away from the differentiation of the nature of Heaven and that of temperament.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Tien-shih Examination

The *tien-shih* or *t'ing-shih* Palace Examination was the highest level in the **civil service examinations**, beginning in 975, during the Northern **Sung dynasty**. This exam was considered a confirmatory because it finalized and listed, in order of excellence, all students who passed the **sheng-shih examination** (Government Departmental Examination) during the **T'ang dynasty** and Sung dynasty; or the **hui-shih examination** or Metropolitan Examination after the Sung period. Some of those who passed were eliminated until 1057. During the **Yüan dynasty**, the *tien-shih* examination was substituted by an examination held in the **han-lin yüan (Academy of Assembled Brushes)**. During the **Ming dynasty** and **Ch'ing dynasty** the *chin-shih* or Metropolitan Graduate degree was awarded only after completion of this examination. The *tien-shih* was normally a one-day examination, presided over by the Emperor or by his ad hoc surrogate, reflecting the importance of the Confucian institution in imperial China.

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

T'ien-t'an

T'ien-t'an, or the Temple of Heaven, was the central ceremonial complex for the emperors to offer **sacrifice** to **T'ien (Heaven)** and a prayer for the new year. Located in the southern suburbs of Peking, it was constructed in 1420 during the reign of Emperor Ch'eng Tsu of the **Ming dynasty**. The temple served the Ming emperors, as well as those of the **Ch'ing dynasty**. As the chief site for the exercise of imperial ceremony, it was the center of the **state cult**.

Confucianism, as the dominant state ideology, was in a position to determine the nature of the state cult, and thus, state ceremony was in the hands of Confucian advisors.

T'ien-t'an is the largest ceremonial complex in China, covering many acres and composed of a large number of buildings. Probably the most photographed building in the complex is the **ch'i-nien tien (Hall of Prayer for the Year)**, a circular building surrounded by a large circular terrace, where the emperor offered prayer for the harvest.

Two other major structures are located within the complex. One is the **chai-kung (Fasting Palace)**. A large building of some sixty rooms, the *chai-kung* was the location where the emperor retired for one day of fasting and **purification**, prior to offering sacrifices to Heaven. The other structure is the **yüan-ch'iu t'an (Circular Mound Altar)**. Popularly referred to as the Temple of Heaven, the large and open mound was the location where the emperor carried out his sacrificial offering to Heaven.

Wheatley, Paul. *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origins and Character of the Ancient Chinese City*. Chicago, IL: Aldine, 1971.

T'ien-tao

T'ien-tao, or the Way of Heaven, is a term often paired with **jen-tao**, or the way of humanity. It is frequently employed in the Spring and Autumn period to refer to both astronomical changes and their correspondence with human affairs. While early Taoists described it as the natural movement of **wu-wei (non-action)** that gives rise to all things, **Confucius** rarely discussed the Way of Heaven and **hsing (nature)**. It was the **Han dynasty** scholar **Wang Ch'ung** who strongly rebuffed the prognostic view of the *T'ien-tao*.

In **Neo-Confucianism**, *T'ien-tao* and *jen-tao* are used in a fashion similar to **Tao-hsin (heart-mind of the Way)** and

jen-hsin (heart-mind of humanity). They reveal the relationship between the ideal condition, as represented by **T'ien (Heaven)**, and the real situation of humankind. This is spoken of by the **is/ought** relationship—the limitations of humankind as “is” the case versus the full manifestation of the Heaven-endowed nature within each person as it “ought” to be.

Wang Fu-chih further suggested that the way of humanity could be identified with the Way of Heaven, but humankind must not consider the Way of Heaven to be its own way. In other words, in spite of their interconnection, there is always a distinction between the *T'ien-tao* and the *jen-tao*. The **Ch'ing dynasty** Confucian **Tai Chen** defined the *T'ien-tao* in terms of the **yinyang** and the **wu hsing**, or Five Elements, from which human nature is derived.

Henderson, John B. *Scripture, Canon, and Commentary: A Comparison of Confucian and Western Exegesis*. Princeton, NJ: Princeton University Press, 1991.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

T'ien-te

Found in the “Hsiang chuan” (“Commentary on the Images”) of the **I ching (Book of Changes)**, *T'ien-te*, or the virtue of Heaven, originally refers to the vigorous capacity of **T'ien (Heaven)** as indicated by the six unbroken *yang* lines of the **ch'ien hexagram**. It is employed by the early Confucian **Hsün-tzu** to describe a state of morality in politics and **ethics**. Thus, *T'ien-te* signifies the Heavenly virtues of **jen (humaneness)** and **i (righteousness or rightness)**.

Connected with the notion of Heaven, the **te (virtue)** involved becomes something universal and **Absolute**. Used in **Neo-Confucianism**, the term suggests the commonality of the **T'ien-li (Principle of Heaven)** in all things. Yet virtue *per se* is also the specific endowment of the Principle of Heaven within

every person and each thing. In this fashion *T'ien-te*, as observed by **Ch'en Ch'un** in his **Pei-hsi tzu-i** or *Neo-Confucian Terms Explained*, pinpoints the particular manifestation of the universal moral nature of Heaven within the individual. It is therefore an inherent knowledge of the human heart-mind which, according to Ch'eng Hao, would only be obscured by human desires. See also “**Shih i**” (“**Ten Wings**”); **yin/yang; yü (desire)**.

Chan, Wing-tsit. trans. and ed. *Neo-Confucian Terms Explained (The Pei-hsi tzu-i) by Ch'en Ch'un, 1159–1223*. New York: Columbia University Press, 1986.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

T'ien-ti chih hsing

See *T'ien-ming chih hsing*.

T'ien-ti chih se wu ch'i t'i

Statement from the “**Hsi-ming**” or “Western Inscription,” written by **Chang Tsai**. *T'ien-ti chih se wu ch'i t'i* means “what fills up Heaven and earth becomes my body.” This suggests the unity of the universe and humankind. **Chu Hsi** comments that what fills up Heaven and earth is the **ch'i (vitality)** that provides human beings and all things with their substances. Chang's expression emphasizes the physical nature of the unitary experience. It is followed by a reference to the commonly shared **hsing (nature)**, suggesting that the individual and the world are intimately tied together, both materially and morally. Chang then goes on to declare that all people are his brothers and sisters, and all things are his companions. See also **Jen che hun-jan yü wu t'ung t'i** and **T'ien-ti wan-wu wei i-t'i**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

T'ien-ti wan-wu wei i-t'i

Representing Wang Yang-ming's philosophy of forming unity with all things, the expression *T'ien-ti wan-wu wei i-t'i* or "Heaven, earth, and all things as one body" is found in the opening passage of Wang's *Ta-hsüeh wen* or *Inquiry on the "Great Learning,"* as well as in several sections of the *Ch'uan-hsi lu* or *Instructions for Practical Living*. Philosopher and Confucian scholar Wing-tsit Chan has pointed out that the idea can be traced back to the teachings of many ancient Chinese philosophers, including Neo-Confucians Chang Tsai and Ch'eng Hao of the Sung dynasty.

In his essay "Pa-pen se-yüan" or "Pulling up the Root and Stopping up the Source" in the *Ch'uan-hsi lu*, Wang suggests that the sage perceives Heaven, earth, and all things as a single or unitary body. He stresses that this includes all human beings near and far. The organic metaphor *i-t'i*, or "one body," reinforces the physical and corporeal nature of the unity. For Wang, everything has blood and breath. Thereupon, in comparison with the Sung Neo-Confucians' mere ethical concern, Wang's idea of *T'ien-ti wan-wu wei i-t'i* is more tied up with real human situations and sociopolitical conditions. See also *Jen che hun-jan yü wu t'ung t'i* and *T'ien-ti chih se wu ch'i t'i*.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

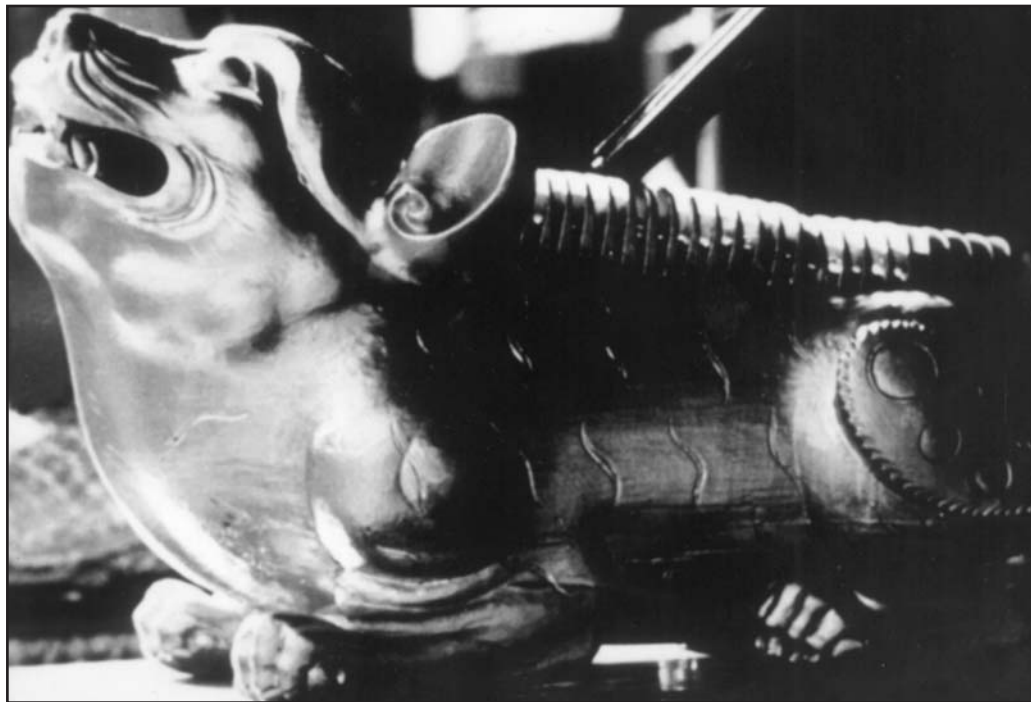
T'ien-tzu (Son of Heaven)

A religious designation of the sovereign, the *T'ien-tzu* or Son of Heaven suggests the relationship established between **T'ien (Heaven)**, **T'ien-ming (Mandate of Heaven)**, and the ruler with regard to his subjects. The term highlights the belief that the rulership is bestowed by Heaven—the Mandate of Heaven. Such a title suggests that the ruler must fulfill the conditions of being a ruler worthy of

the honor of the mandate in order to remain in good standing with T'ien, that is, to continue to possess the mandate to rule. The ruler, upon whom the mandate is bestowed, is one who rules by his *te* (virtue) and exemplifies a rulership of benevolence and care for his subjects, always placing the interests of his people before his own.

In the Confucian school of thought, the title "Son of Heaven" is an indication of the proper relationship that exists both between T'ien and the ruler, as well as the relationship that exists between the ruler and his people. Behind this concept lies the idea of *cheng-ming* (rectification of names) and the Confucian belief that order exists in the world when names correspond to reality—when a ruler is a ruler, the people will act as subjects. Thus, to be the Son of Heaven means that the ruler acts in a way where he fulfills the mandate bestowed upon him, and as the Son of Heaven he acts as though Heaven is his superior. In turn, the ruler fulfills the mandate as a ruler by being a kind and benevolent sovereign. He acts in such a way that his subjects act toward him as subjects. This is, from the Confucian point of view, the path to order in the world, but more profoundly, the fulfillment of the Way of Heaven itself.

As a fulfillment of the Way of Heaven, the role of the *T'ien-tzu* should not be underestimated as a key component in the religious understanding of the Confucian tradition. The term places the ruler in a special relation to T'ien. Thus, T'ien remains as a source of absolute or religious authority. There is little doubt that the term suggests both the secular and the sacred authority of the ruler, but like many questions in the definition of the religious dimension of the Confucian tradition, we may have to rethink the way in which we consider the secular if we are to get at that which is religious in this tradition. Given the title and the backdrop of the concept of *T'ien-ming*, it seems difficult to suggest that the ruler is not primarily a religious authority with his so-called secular



(Above) An orchestra is seated on the terrace of the hall of Great Accomplishments with a Tiger instrument. (Below) The Tiger instrument is played by beating upon the animal's head and running a bamboo stick over the teeth on its back.

authority being a derivative manifestation of a fundamentally religious role. See also **sacred/profane**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Tiger Instrument (yü)

One of the ancient musical instruments used in the performance of Confucian rituals, principally the **shih-tien ceremony (Twice Yearly Confucian Ceremony)**. The *yü*, also known as *ch'ia*, is used to signal the musicians to cease playing. The instrument consists of a hollow tiger made of bronze or wood, several feet in length, sitting on a wooden box. The back of the tiger is shaped like a saw blade with twenty-seven teeth. The instrument is played by beating on the head of the tiger and running a bamboo stick over the projecting teeth. See also **music**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Ti-hsüeh

A work by the **Sung dynasty** Neo-Confucian **Fan Tsu-yü**. The *Ti-hsüeh* or *Learning of the Emperors* is intended to provide the rulers with historical examples of moral leadership and worthy ministers. The examples range from the ancient sage-kings, such as **Fu Hsi**, to the Sung emperors, including T'ai Tsu and Shen Tsung. Comments are made by the author on their deeds. *Ti-hsüeh* is also a short form of **ti-wang chih hsüeh**—learning of the emperors and kings—which focuses on instructions for the rulers as part of the Neo-Confucian agenda.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Ti-hsüeh lun

Essay by the Neo-Confucian **Ch'en Ch'ang-fang**, the “Ti-hsüeh lun” or “On the Learning of the Emperors” is aimed at **ti-wang chih hsüeh** or the learning of the emperors and kings. The instructions are a major component of the early Neo-Confucian movement that focused on the education necessary for the rulers to conduct moral leadership, hence a moral transformation of the society. The work introduces the art of sagely rulership as part of the Confucian agenda. From the Confucian point of view, since sagely rule was not preserved amongst the rulers themselves after the sage-kings of antiquity, one had to look to the Confucian teachings for such statecraft. The “**Great Learning**” (“**Ta-hsüeh**”) is considered a guidance and instruction in the learning. Another Neo-Confucian writing similar to the “Ti-hsüeh lun” is **Fan Tsu-yü's Ti-hsüeh**.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

T'i-jen

General term referring to the experience of direct perception of the order and structure of the self and the universe. *T'i-jen*, or personal realization, is used by **Chang Tsai** in his *Chang-tzu yü-lu* or *Recorded Conversations of Master Chang* to describe the interconnection of the heart-mind and human nature. It is also employed to articulate the personal experience of being united with all things. *T'i-jen* is similar to **wu (enlightenment)**, although the term itself stresses the bodily experience involved. See also **hsin (heart-mind)** and **hsing (nature)**.

de Bary, Wm. Theodore. "Sagehood as a Secular and Spiritual Ideal in Tokugawa Neo-Confucianism." *Principle and Practicality: Essays in Neo-Confucian and Practical Learning*. Edited by Wm. Theodore de Bary and Irene Bloom. New York: Columbia University Press, 1979.

Time

In addition to the notion of *i* (**change**) in the *I ching* or *Book of Changes*, the Confucian outlook of time is best reflected by **Confucius'** own statement. It is recorded in the *Lun yü* (*Analects*) that the Master, standing by a river, lamented the ceaseless passing of time, both day and night. **Ch'eng I** interpreted the dictum as revelation of the substance of the **Tao (Way)**. He considered time to be the constant movement of **T'ien (Heaven)**, which is modeled by the *chün-tzu* (**noble person**) and embodied in the heart-mind of the *sheng-jen* (sage). From the Confucian point of view, time makes possible *sheng-sheng*, or the production of life, and thereby manifests the T'ien-te or virtue of Heaven. See also *hsin* (**heart-mind**) and *sheng* or *sheng-jen* (**sage**).

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

T'ing-shih Examination

An alternative name of the *tien-shih*, or Palace Examination. See *tien-shih examination*.

Ting wan

The "Ting wan" or "Correcting of the Ignorant" is the original title of the "Hsi-ming" or "Western Inscription." See **Hsi-ming**.

Ti-wang chih hsüeh

The expression *ti-wang chih hsüeh*, or learning of the emperors and kings, is a reference to a major part of the Neo-Confucian agenda—the instruction of the rulers in becoming moral leaders. There is the belief in the ability of any ruler to become a sage king. As the **Sung dynasty** Neo-Confucians looked at the problems of their times, they sought to educate their rulers with the hope that if the ruler were to guide his people from a position of moral leadership, then the empire itself would be transformed. All founding figures of the Neo-Confucian movement embraced this ideal. As a result, the reform movement of the Sung period associated with Neo-Confucians such as **Wang An-shih** was, to a certain extent, the education of the ruler.

Such education was first articulated by **Fan Tsu-yü** in his *Ti-hsüeh* or *Learning of the Emperors*. Fan sought to provide a guide to the instruction of the rulers. He focused on the need for rulers to have good counsel and argued for a close relation between the ruler and his minister, where the minister must be a person of high moral integrity and ability. Also in this genre is **Ch'en Ch'ang-fang's** work "**Ti-hsüeh lun**" or "On the Learning of the Emperors." The basis of the learning of the emperors and kings is the "**Great Learning**" ("**Ta-hsüeh**"), in which the **Eight Steps** of learning are seen as an instruction for the ruler to follow. This is the approach that **Chen Te-hsiu** took in his *Ta-hsüeh yen-i*, or *Extended Meanings of the "Great Learning."*

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

T'i/yung (Substance/Function)

A pair of philosophical categories originally found in **Wang Pi's** commentary to the Taoist classic *Tao te ching*. *T'i/yung*, or substance/function, becomes a major metaphysical distinction in later

Neo-Confucianism. The commentaries of the *I ching* or *Book of Changes* also draw the distinction between change, as it appears in its ultimate state of quiet, and its capacity to activate or penetrate into all things and events in the world. The former is the substance; the later is the function or application. The point at which the transition takes place between substance and function is called *chi* (**subtlety**), which shows the interconnection rather than discrepancy between *t'i* and *yung*.

The conception of *t'i/yung* in Neo-Confucianism is the same. There is **Principle** (*li*) and there is the application or function of Principle within separate things and events. As **Ch'eng Hao** points out, *t'i* and *yung* are from the same origin and cannot be differentiated from each other; they merely represent Principle as the unmanifest substance and different images as its manifest functions or specific applications, respectively. Ch'eng demonstrates how the terms are used in his discussion of the nature of *jen* (**humaneness**). His reference is the definition of *jen* in terms of *chung* (**loyalty**) or giving of oneself completely, and *shu* (**reciprocity or empathy**), as given in Confucius' *Analects*. Ch'eng argues that *chung* represents the substance or Principle of *jen*, while *shu* is the function of *jen* being applied to humankind. Substance and function remain united and of one nature. Ultimately *chung* and *shu* are both *jen*, the true nature or character of the universe. Similarly, with reference to **Mencius**, **Chu Hsi** sees *jen* as *hsing* or human nature and considers human nature to be substance, whose function is the *ch'ing* (**emotions or feelings**) of caring and compassion.

The notion of *t'i* has become more concrete with the advancement of the *shih-hsüeh* or practical learning since the late **Ming dynasty**. **Wang Fu-chih** first asserts that only those real beings with actual functions or solid effects can be regarded as substance. This has influenced **Sun Yat-sen**, the Father of the Republic of China, who views *t'i* as matter and *yung* as spirit. The late

Ch'ing dynasty reformer **Chang Chih-tung**, however, identifies traditional Chinese learning as *t'i* and modern Western learning as *yung*, because Chinese culture is seen to emphasize moral cultivation of the individual while Western civilization stresses science and technology. To apply the **scientific method** to Confucian **ethics** is to make the substance of Confucianism function better. The binarism of *t'i/yung* indeed witnesses the **modernization** of China over the past century. See also *Book of Mencius*; *hsiang* (**image**); *hsing* (**nature**); *Lun yü* (*Analects*).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Tolerance

See **religious tolerance**.

Tomb

See *mu* (**tomb**).

Tomb of Confucius

See *K'ung-tzu mu* (**Tomb of Confucius**).

Topical Treatment of Events in the General Mirror

See *T'ung-chien chi-shih pen-mo*.

Total Realization of Oneness

See *hun-jan i-t'i*.

Total Substance and Great Functioning

See *ch'üan-t'i ta-yung*.

Tracing the ju

See *Yüan ju*.

Tracing the Way

See “Yüan Tao.”

Tradition of the Way

See *Tao-t'ung*.

Transcendent

Implying something that is beyond or above the ordinary. The term “transcendent” refers to a certain form of religious **Absolute** outside and above normal existence. Although some religions accept a theistic transcendent, others do not necessarily regard the Absolute as transcendent. For the latter, it might be more accurate to describe the Absolute as **immanent**. There continues to be a major debate among Confucian scholars on the transcendence of the Absolute within Confucianism. Arguments about the nature of **T'ien (Heaven)** in the classical tradition raise the question of whether it is more transcendent or immanent. In the Neo-Confucian tradition, immanence of the **T'ien-li (Principle of Heaven)** is generally assumed, but whether there are elements of transcendence over immanence is still controversial.

Berthrong, John H. *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue*. Albany, NY: State University of New York Press, 1994.

Eno, Robert. *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery*. Albany: State University of New York Press, 1990.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Taylor, Rodney L. *The Religious Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Transcendentalism

See **transcendent**.

Transmigration

See **rebirth**.

Transmission

See *ch'uan* (**transmission**).

Transmission of the Heart-Mind

See *ch'uan-hsin* (**transmission of the heart-mind**).

Treatise of the Most Exalted One on Moral Retribution

See **T'ai-shang kan-ying p'ien**.

Tree Symbolism

Tree symbolism is found in a number of religious traditions including Confucianism. While the **ginkgo tree** is associated with **Confucius'** teachings, the *fu-sang* tree corresponds to life-tree symbolism. There are legends about the miraculous births of Confucius and the earlier sage minister, **Yi Yin**, in a hollow *sang*, which historian Chow Tse-tsung identifies with banyan, a fig tree of the mulberry family.

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

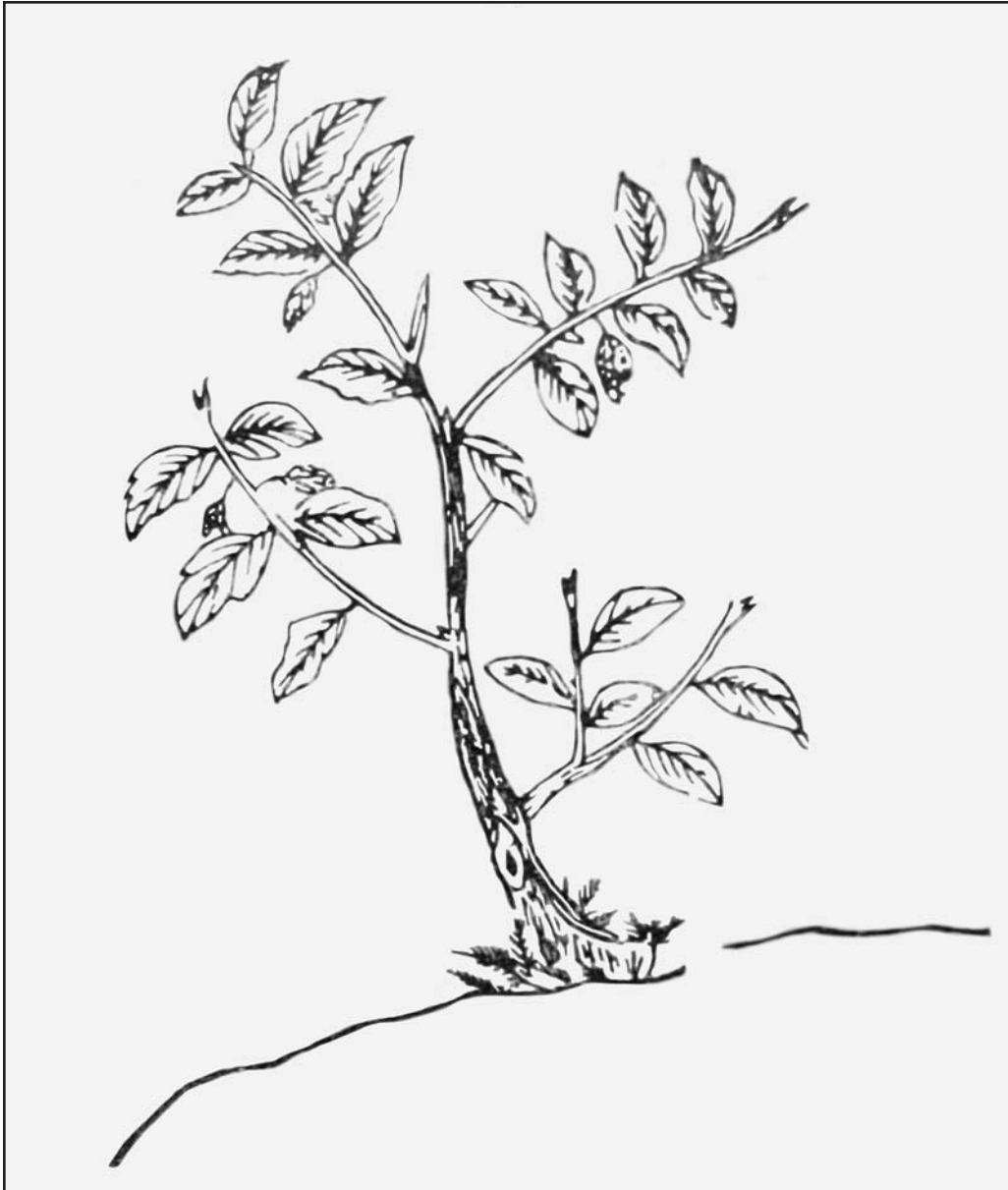
Chow, Tse-tsung. “Fu-sang wei jung-shu tsung-k'ao.” *Ling-nan hsiieh-pao* 1 (Oct. 1999): 45-118.

Truth

One of several translations for the central Confucian virtue *ch'eng*. Other translations include sincerity and integrity. See *ch'eng* (**sincerity**).

Ts'ai Ch'en

(1167–1230) One of the seven major disciples of **Chu Hsi**; also known as Ts'ai Chung-mo and Ts'ai Chiu-feng. Ts'ai Ch'en was a scholar of the Southern **Sung dynasty**. His specialty was the **Shu ching** or *Book of History*. He was known for his *Shu chi chuan*, or *Collected*



This is a Later Han mural painting of the mythic *fu-sang* tree.

Commentaries on the Book of History, a work that became the standard interpretation for the *Book of History* used in the civil service examinations system. However, Ts'ai himself never took the examinations; instead, he spent decades of his life on the *Book of History*.

As a follower of the **Ch'eng-Chu School of *li-hsiieh* (School of Principle or learning of Principle)**, Ts'ai regarded

Principle (*li*) as the root of the world. For him, Principle is the ***sheng-sheng***, the begetter of all begetting; it produces the ***ch'i* (vitality)**, which in turn shapes Heaven and earth as well as myriads of things, including men and women. Like Chu Hsi, Ts'ai attributed morality to this Principle and identified it with the **Tao (Way)** that existed in the ***hsin* (heart-mind)** of the ancient sage-kings. He



Ts'ai Ch'en, Ts'ai Yüan-ting's son and Chu Hsi's major disciple,
saw unity and division indispensable to each other.

looked upon this *hsin-fa*, or the method of the heart-mind, as the foundation of the order of the state.

Ts'ai Ch'en is considered an orthodox interpreter of Chu Hsi. Like his father, **Ts'ai Yüan-ting**, he was also an inheritor and reviser of **Shao Yung's** thought on *hsiang-shu* (**image-number**). He considered number to be the manifestation of Principle, hence the basis of the universe, the begetter of humankind and all things. Thus, one is the basic number for all matters and things, but it cannot exist without two, like the split of *yinyang*; in other words, unity and division are indispensable to each other. Without one, two is impossible; without two, unity is meaningless. Generally speaking, two is easier to be seen and understood. The understanding of number becomes Ts'ai's criterion to discriminate the *sheng* (sage) from the fool. Ts'ai defined the *sheng* as those who knew numbers. But number is not something external; like Principle, it lies within the heart-mind. It is primary to *ch'i* and complete in oneself with all things. See also "all things are complete in oneself"; civil service examinations; *sheng* or *sheng-jen* (sage); *shu* (number).

Mao Huaixin. "School of Chu Hsi and Its Propagation." *Chu Hsi and Neo-Confucianism*. Edited by Wing-tsit Chan. Honolulu, HI: University of Hawaii Press, 1986.

Tsai Wo

(522–458 B.C.E) An official of the state of Ch'i; also known as Tsai Yü. Tsai Wo was a native of the state of Lu. Being a direct disciple of **Confucius**, he is mentioned in *Analects* 11.3 as one of ten disciples noted for a specific accomplishment. Tsai Wo, along with **Tzu-kung**, is mentioned as achieving renown in *yen-yü*, or accomplished speech. The passages in the *Analects* referring to Tsai Wo make little reference to any particular virtues in accomplished speech (or anything else for that matter) on his part. Thus, there is no clarification on the basis of

the *Analects* as to the praise-worthy nature alluded to by including Tsai Wo in the list of disciples and their accomplishments. In fact, the only references to Tsai Wo by Confucius are critical of his behavior.

One of the passages where Confucius criticizes Tsai Wo is an important discussion of mourning. Tsai Wo challenges the three-year mourning period as unnecessary, suggesting that even a single year is probably too much. Confucius responds by suggesting that anyone with feelings would be unable to find pleasure in food, music, or even his own home during the period of mourning. Tsai Wo is then described as inhuman. In spite of this kind of criticism he remained a close disciple of Confucius. See also **Confucius' disciples** and *Lun yü* (*Analects*).

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tsai Yü

See **Tsai Wo**.

Ts'ai Yüan-ting

(1135–1198) One of the seven major disciples of **Chu Hsi**; also known as Ts'ai Chi-t'ung. Ts'ai Yüan-ting was a Neo-Confucian of the Southern **Sung dynasty**. In many respects, Ts'ai was not so much Chu's disciple as his friend and colleague. He came to Chu Hsi after studying major Neo-Confucian writings. Because of the close relationship between the two, Ts'ai was banished in his last years when Chu's teachings were banned as *wei-hsüeh*, heterodox learning. Ts'ai was himself a specialist in music, the calendar, astronomy, geography, geomancy and tactics. His expertise in music and calculations was often sought by Chu Hsi. It is said that Chu's *I-hsüeh ch'i-meng* or *Primer on the Book of Changes* relied heavily on Ts'ai's Taoist-Confucian interpretation of the *I ching* or *Book of Changes*. Ts'ai was also involved in Chu's commentaries on the **Four Books** (*ssu-shu*).



Ts'ai Yüan-ting, a friend and major disciple of Chu Hsi, applied Taoism and numerology to his understanding of the *I ching*.

Ts'ai Yüan-ting spent his life as a teacher and scholar. According to **Huang Tsung-hsi's** work *Sung Yüan hsüeh-an* or *Records of Learning in Sung and Yüan*, Ts'ai taught his disciples that **hsing (nature)** and the **Tao (Way)** of Heaven were primary. As a versatile Confucian, he also applied Taoist thought and the philosophy of **hsiang-shu (image-number)** to his understanding of the **Absolute**. He shared his numerology with his son **Ts'ai Ch'en**.

Chang, Carsun. *The Development of Neo-Confucian Thought*. 2 vols. New York: Bookman Associates, 1957-62.
 Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Ts'ang-shu

Major work by **Li Chih**, the *Ts'ang-shu*, or *A Book to Hide*, is a revisionist history of China. It is so titled because Li expected his audience to be future readers, rather than his contemporaries. Presented in a series of biographies, the book is a reinterpretation of some 800 figures from the Warring States period to the **Yüan dynasty** according to Li's non-conformism, iconoclasm, and the cult of the self. Li not only questions the efficacy of **Confucius'** standards, but also praises those widows who dare to challenge the ethical code by remarriage. The *Ts'ang-shu* was first published in 1599, just three years before Li's death.

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Ts'ao Tuan

(1376–1434) A scholar of the **Ming dynasty**; also called Ts'ao Cheng-fu or Master of Yüeh-ch'uan. Ts'ao Tuan is

known for his extraordinary studiousness. He received the **chü-jen**, or Provincial Graduate degree, in 1408 but was not successful in the highest **chin-shih examination**, or Metropolitan Graduate examination. Thus, he was appointed a **hsüeh-cheng**, or instructor—an occupation he had for the rest of his life. Though Ts'ao was the author of numerous commentaries on the classics, few of his works, including that on the **Four Books (ssu-shu)**, are extant.

Philosopher and Confucian scholar Wing-tsit Chan suggests that Ts'ao, together with Hsüan Hsüeh, was responsible for a vigorous presentation of the teachings of the **Ch'eng-Chu School** during the early Ming period. Scholars often view Ch'eng-Chu followers of the Ming period as showing little innovations in their thought, usually placing their allegiance in the **Sung dynasty** masters. Ts'ao's teaching, however, demonstrated a new direction toward **Wang Yang-ming's** School of Heart-Mind, hence the transition to **Neo-Confucianism** during the Ming period.

Ts'ao's teaching is most notable in its tendency to direct the search for **Principle (li)** or the **t'ai-chi (Great Ultimate)** in a more internal way. Ts'ao expresses virtually no interest in **Chu Hsi's** external method of **ko-wu (investigation of things)**. He argues for the omnipresent **hsing (nature)** as the root of all things and the repository of Principle, and for the **hsin (heart-mind)** as the main road to Confucian studies. One of the differences between Ts'ao and Chu Hsi is Ts'ao's emphasis that the Four Books, as containers of the **Tao (Way)**, should eventually be abandoned in the search for Truth *per se*.

In order to vindicate the orthodoxy of Confucianism, Ts'ao Tuan opposed both Buddhism and Taoism. He was far more vocal in this opposition than his fellow Neo-Confucians, reflecting a narrowing of the distinction between Buddhism and Neo-Confucianism. Ts'ao criticizes the Taoist Way as based upon **hsü (vacuity)** instead of following

the nature. He sees the Buddhist as flawed with regard to the *hsing* or nature being empty, not as one conferred by **T'ien (Heaven)**. See also **hsin-hsüeh (School of Heart-Mind)** and **Hsüeh Hsüan**.

Chan, Wing-tsit. "The Ch'eng-Chu School of Early Ming." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Tsa-tzu

A genre of works for the education of children, *tsa-tzu* means "miscellaneous characters." These reading primers formed the foundation for most local education, particularly for those who did not have the opportunity to attend regular schools. For the sake of memorizing everyday words, *tsa-tzu* is usually rhymed. Major *tsa-tzu* texts that continued to play a role in elementary education into the twentieth century include **Ch'ien tzu wen (Thousand Character Essay)**, **Pai-chia hsing (Hundred Family Names)**, and **San tzu ching (Three Character Classic)**. Grounded in the Confucian principle of the importance of education for all people, *tsa-tzu* have contributed enormously to the quest for learning that has marked the historical development of Chinese culture. See also **Hsiao-hsüeh**.

Giles, Herbert A. *The San tzu ching or Three Character Classic and the Ch'ien Tzu Wen or Thousand Character Essay*. Shanghai, China: A. H. de Carvalho, 1873.

Wu, Pei-yi. "Education of Children in the Sung." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Tseng Hsi

Tseng Hsi is considered one of the minor disciples of the twenty-five disciples of **Confucius** listed in the *Analects*; also known as Tseng Tian. Tseng Hsi was the father of the prominent disciple **Tseng-tzu**. In an attendance together with **Tzu-lu**, **Jan Yu**, and **Kung-hsi Hua**, Tseng Hsi expresses that unlike the other three disciples who are concerned with state affairs, his ambition was simply to go bathing in a river with a few adults and boys in late spring, enjoy the breeze on the Rain Altar, and then go home chanting poetry. Among the four disciples, he was the only one praised by Confucius. See also **Confucius' disciples** and **Lun yü (Analects)**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tseng-sun Lü-shih hsiang-yüeh

The "Tseng-sun Lü-Shih hsiang-yüeh," or "Amended Community Compact of the Lü Family," is **Chu Hsi's** revised and enlarged version of the "Lü-Shih hsiang-yüeh," or "Community Compact of the Lü Family." Due to Chu Hsi's efforts, the original work and the **hsiang-yüeh (community compact)** became immensely popular. According to intellectual historian Monika Übelhör, Chu's edition added greatly to the original contents and moved the institution of the community compact from a local organization to an association of the educated class, all the time stressing the moral responsibility of the individual as well as other members of the community.

Übelhör, Monika. "The Community Compact (*Hsiang-yüeh*) of the Sung and Its Educational Significance."



Tseng-tzu, one of the five major disciples of Confucius, is most frequently associated with filial piety.

Neo-Confucian Education: The Formative Stage. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Tseng Tian
See **Tseng Hsi**.

Tseng Ts'an
See **Tseng-tzu**.

Tseng-tzu

(505–436 B.C.E.) A direct disciple of **Confucius**; also known as Tseng Ts'an. Tseng-tzu is a native of the state of Lu and is considered one of the group of five disciples responsible for the transmission of Confucius' teaching after the death of the master. Most of these five disciples were considered a younger group, joining the master and his disciples late in Confucius' career. Tseng-tzu has great renown for interpreting the

single-thread, *i-kuan*, of Confucius' doctrines as *chung* (loyalty), and *shu* (reciprocity or empathy). Among the twenty-five disciples mentioned in the *Analects*, Tseng-tzu is one of the four disciples referred to as "tzu" or "master," normally a title reserved for those of high acclaim as a teacher. In Tseng-tzu's case, unlike several other disciples, he is always called by this title. According to D. C. Lau, the use of the title would suggest that Tseng was regarded as a thinker of high stature, though Confucius once commented that he was slow.

Tseng-tzu's high stature is measured, in part, by several sayings attributed to him in the *Analects*. The first is a saying that has become one of the most frequently quoted from the work. It concerns a process of personal reflection, something the person of learning should reflect on each day. Tseng-tzu says that he examines himself daily on three things: first, he has always done his best when attempting to facilitate someone else's concerns; second, in his interactions with his friends, he has been honest and faithful to his word; and third, in what he passes on to others, he must have tried them out himself. His process of self-examination and concern for others has been a basis for seeing Tseng-tzu as a figure of high moral stature.

Tseng-tzu is associated with a particular set of concerns—his concern for the well-being of others. He tends to focus on friendship, using this relationship as the basis for discussions on a variety of teachings. Of the various moral virtues discussed by Confucius, Tseng-tzu is most frequently associated with *hsiao* (filial piety). In several passages, he upholds expressions of filial behavior as the highest standard of virtuous conduct. He also suggests that it is expressions of filial piety upon the part of the ruler that will most readily benefit the general condition of the people. One could argue, of course, that constant attention to *sacrifices* for the departed, as a sign of filial piety, are only a drain on the resources of the state, an argument

made by the philosopher Mo-tzu. The Confucian response suggests that acts of filial piety, by the ruler, demonstrate a level of feeling and concern, that they are capable of perfecting one's own moral character, and therefore, can be of benefit to all the people of the state in terms of the care extended. Tseng-tzu's articulation of filial piety contributed to his broad base of connection with virtue in general.

Being a prominent figure of early Confucianism, Tseng-tzu is mentioned in the books of *Hsün-tzu* and *Mencius*. Not only is the "Great Learning" ("Ta-hsueh") attributed to him, but the *Li chi* and the *Ta Tai li chi* record a good deal of his teachings and deeds. See also *Confucius' disciples* and *Lun yü* (*Analects*).

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tso-ch'an

A form of religious contemplation. Popularly known by its Japanese name *zazen*, *tso-ch'an*, or sitting in meditation, is particularly associated with the Ch'an or Zen sect of Chinese and Japanese Buddhism. It is arguably the model for the development of the Neo-Confucian form of meditation, *ching-tso* (quiet-sitting). Some scholars believe that Confucian meditation was based upon many Neo-Confucians' experience in the setting of Buddhist monasteries, particularly their contemplative practice with the monks. However, quiet-sitting is decidedly Confucian in tone. It is more likely that Neo-Confucian meditation was, in part, developed as a reaction to certain aspects of the Buddhist tradition, such as the ideal of detachment from the world. The general observation of religious life practiced by the Buddhists was incorporated into **Neo-Confucianism** but not the Buddhist teachings.

Taylor, Rodney L. *The Confucian Way of Contemplation: Okada Takehiko and the Tradition of Quiet-Sitting*. Columbia, SC: University of South Carolina Press, 1988.

Tso chuan

The most important and longest of three commentaries to the *Ch'un ch'iu*, or *Spring and Autumn Annals*. The *Tso chuan*, or *Commentary of Tso*, has been traced back to the fifth century B.C.E. and attributed to **Confucius'** contemporary Tso Ch'iu-ming, as mentioned in the *Analects*. There is a long standing tradition suggesting the work goes back to **Confucius' disciples**, but because of the controversial nature of the work, it was passed down by oral tradition until the Former **Han dynasty**. The *Ch'un ch'iu* is considered controversial because it is a terse chronicle of events in the state of Lu, passing judgment on rulers—a kind of praise and blame process by which the praise and blame were hidden by the choice of words used in describing the events. This was potentially dangerous knowledge, and any text whose object was the clarification of the *Ch'un ch'iu* could be looked upon as possessing such knowledge.

The *Tso chuan*, however, has little connection to any intrigue into praise and blame techniques of interpretation. Unlike the *Ku-liang chuan* and *Kung-yang chuan* commentaries of the New Text School, the Old Text *Tso chuan* does not focus on the interpretation of individual diction. Instead, it offers an expansive historical account of many of the events briefly mentioned in the *Ch'un ch'iu*. Because of its expansive narrative, it is considered a literary masterpiece in its own right. Not all events in the *Ch'un ch'iu* are highlighted but those included are developed and presented with great detail and valuable additional information. For this reason, the *Ch'un ch'iu* has always been accompanied by the *Tso chuan* commentary since the Han dynasty.

From the Confucian perspective, much of the value of the work lies in the historical detail. Because it is the chronicle of Confucius' native state, any and all materials providing enrichment of knowledge about events in Lu is considered to be of critical value. See also **New Text/Old Text** (*chin-wen/ku-wen*) and *san chuan*.

- Legge, James, trans. *The Chinese Classics*. Vol. 5, *The Ch'un Ts'ew with the Tso Chuen*. Hong Kong: London Missionary Society, n.d.; Reprint. (as vol. 4), Taipei, Taiwan: SMC, 1991.
- Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Tsou Shou-i

(1491–1562) A prominent member of the **Chiang-yu Wang School**; also known as Tsou Ch'ien-chih and Tsou Tung-k'uo. Tsou Shou-i was born in Kiangsi, **Chu Hsi's** native province. As a child, Tsou traveled with his father to Nanking where he met **Lo Ch'in-shun**. In 1511, he took his *hui-shih examination*, or Metropolitan Examination. **Wang Yang-ming** was one of the examiners who evaluated and ranked Tsou the first. Tsou's connection to Wang continued in later military campaigns. His career was made up of a series of government positions from Junior Compiler of the Hanlin Academy to Chancellor of the *kuo-tzu chien* or Directorate of Education at Nanking. After resigning from office, he spent his last twenty years teaching an increasing number of disciples. He was given a honorific title upon his death.

Tsou Shou-i's early contact with Wang Yang-ming was critical to his own scholarship. He left the **Ch'eng-Chu School** and became one of Wang's closest disciples. From **Huang Tsung-hsi's** point of view, Tsou and his Chiang-yu School represented the most accurate renderings of Wang's teachings. Together with other representatives of the Chiang-yu School such as **Ou-yang Te**, **Nieh Pao**, and **Lo Hung-hsien**, Tsou played a major role in propagating Wang's thought.

Tsou was highly critical of the radical interpretation of Wang's teachings by the **T'ai-chou School**. He emphasized the cultivation of *liang-chih*, or knowledge of the good, rather than any instantaneous realization. For classical

learning, he relied on the “**Chung yung**” (“**Doctrine of the Mean**”) and the “**Great Learning**” (“**Ta-hsüeh**”). His focus on the “**Doctrine of the Mean**” allowed him to find a basis for Wang’s **hsin-hsüeh** (**School of Heart-Mind**) within the classical heritage.

Tsou Shou-i regarded the **hsin** (**heart-mind**) as intelligent but admitted that it could be easily obscured. To clarify it, Tsou suggested the practice of **ching** (**reverence or seriousness**), which is the **essence** of *liang-chih* and is free from *ssu-yü*, or selfish desires. A method of cultivating *liang-chih* is **shen-tu**, vigilance in solitude. Tsou also pondered the relationship of the **Tao** (**Way**) and the **ch’i** (**utensils**). He concluded that they are not two things, but only different appearances of those which fill up Heaven and earth. See also **kuo-tzu chien** and **yü** (**desire**).

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Tsu

See **ancestors** (*tsu*).

Tsui

See **guilt** (*tsui*).

Ts’ui Shu

(1740–1816) Confucian scholar of the **Ch’ing dynasty**; also known as Ts’ui Wu-ch’eng and Ts’ui Tung-pi. Ts’ui Shu was a native of Hopeh province. He received the **chü-jen** or Provincial Graduate degree in 1762, but failed to pass the **chin-shih examination**, or Metropolitan Graduate examination. He devoted his life to classical study and ancient history, while suffering the hardships of poverty. A prolific scholar, he produced

more than 30 works, including one on the trigrams of the **I ching** (*Book of Changes*) and the **K’ao hsin lu** (*Record of Beliefs Investigated*). These writings were collected and printed by his follower Ku Chieh-kang.

Building on the **k’ao-cheng hsüeh**, or evidential research, Ts’ui Shu established a skepticism that refuted most interpretations of the Confucian classics. He was able to cast doubt on issues of authorship across a wide range of classical texts through extraordinarily rigorous scholarship. These studies, largely neglected until early in the twentieth century, appeared in the **K’ao hsin lu**. However, his intent continued to uphold the classics as a repository of ancient wisdom, of which laborious research is believed to be the means for understanding. See also **ching** (**classic**) and **eight trigrams**.

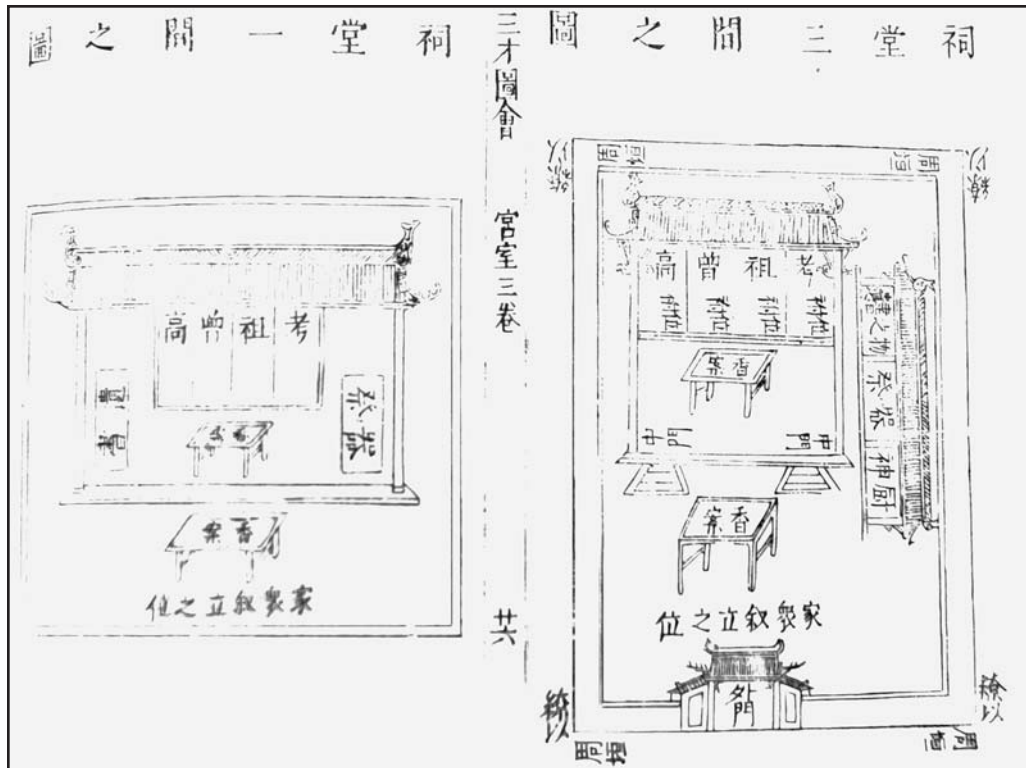
de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch’ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Tsu-miao (Ancestral Shrine)

The term *tsu-miao*, or ancestral shrine, is found in the “Ch’un kuan” or “Spring Institutes” chapter of the **Chou li** (*Rites of Chou*). It can be a separate building or merely a room, serving as the ceremonial and religious center for a family. Thus, it is also known as the **chia-miao** (**family temple**), in its later development. *Shen-chu* or ancestral tablets are displayed in the shrine, tracing the genealogy through the male line of descent. **Sacrifice** is offered by the oldest son and should he die, by his oldest son, not his brothers.

It is expected that all major events and goings-on of the living family members are reported to the **ancestors** (*tsu*). It is customary to make frequent visits to the ancestral shrine for announcements to the ancestors, though this may



Layouts of ancestral shrines, with one (left) or three (right) buildings, have paternal tablets displayed inside.

also be conducted at the graveside of the relative. The ancestral shrine, however, is the repository of ancestral tablets, the most sacred remembrance of the departed and the symbol of greatest and nearest spiritual contact with the dead. Regular visits are conducted on New Year's Day, solstices, the new and full moon, as well as a variety of special occasions.

It remains an intriguing question within the Confucian tradition as to the level of belief in the ancestral spirits that are the object of attention in the shrine. While there are probably many who hold some belief in the continued existence of the spirits, the tradition tends to take an agnostic stance. What is valued in rituals is the exercise of *li* (**propriety or rites**). Much the same may be said for the *tsu-miao*. It is first and foremost a way of remembering the departed, hence a form of family unity and social cohesiveness. It is also a locus for the general education of ritual

and ceremony, a locus that reflects the Confucian structure of the orderly cosmos. See also **agnosticism**; *miao* (**temple or shrine**); **sacred/profane**.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

Ts'un ch'i hsin (Preserving the Heart-Mind)

A phrase used by **Mencius** to describe a method of learning and self-cultivation employed toward the goal of realizing or manifesting the individual's true nature. The passage in which this phrase occurs describes the relationship between the *hsin* (**heart-mind**) and the *hsing* (**nature**), as well as the relation between the individual and **T'ien (Heaven)**.

Mencius begins by saying that to fully realize one's heart-mind, *chin ch'i hsin*, one must understand the character of human nature, *hsing*. If the individual comes to understand the character of human nature, then the individual has come to understand the nature of Heaven. According to Mencius, Heaven can be understood by understanding human nature because they share the same nature. After all, it is Heaven that bestows upon human nature the four beginnings of goodness.

In combination with the phrase ***yang ch'i hsing (nourishing the nature)***, *ts'un ch'i hsin*, or preserving the heart-mind, designates a step in the process of self-cultivation. It is unclear exactly what was meant by the phrase "preserving the heart-mind," but it does suggest that the heart-mind complex is to be cared for, to be watched over, and not allowed to slip away. Mencius says in another passage that the whole focus of learning is nothing other than regaining the heart-mind that has strayed. The reference in this passage seems to be to the importance of not allowing the heart-mind to stray, thus preserving it.

In addition to this meaning, however, there is a sense of the heart-mind as the repository of knowledge, perhaps the knowledge of the nature which Mencius says it must have to fully realize itself. As a repository, what is needed in the learning process is what is already contained within the heart-mind as a reflection of what is found in the nature. The focus is upon an interior process of realization, rather than the acquisition of knowledge from external sources.

The phrase seems to suggest the importance of focusing upon what one has within rather than always trying to acquire more from the outside. As such, it is a phrase that appeals to those who would suggest that learning is primarily an internal directed process to tap and realize the resources that are found within. For this reason, the phrase has been of particular appeal to those in the School of Heart-Mind within

Neo-Confucianism where the search for **Principle (*li*)** was seen as an inward-directed process, seeking to find the Principle that lay at the foundation of the heart-mind complex, rather than searching through sources external to the self.

In Mencius' usage of the phrase, it is important to remember that there is a balance struck by an equal emphasis on "preserving the heart-mind" and "nourishing the nature." "Nourishing the nature" can suggest a process of external learning and moral cultivation, in balance to the interior-directed nature of the act of preservation—although a certain caution is necessary because the nature is said to already possess the Four Beginnings and therefore nourishment of the nature retains a focus on an internal quality. Mencius is not arguing for the priority of one step over the other, nor is he even prioritizing the two steps. He is simply suggesting that both are necessary to fulfill one's nature through the fulfillment of the Way of Heaven. See also ***chin ch'i hsin (fully realize the heart-mind)***; ***hsin-hsüeh (new learning)***; ***ssu-tuan (Four Beginnings)***.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Ts'ung hsin (Following the Heart-Mind)

A phrase from the ***Lun yü (Analects)***. *Ts'ung hsin*, or following the heart-mind, is used by **Confucius** to describe his achievement in self-cultivation. According to Confucius, at the age of seventy he was able to follow what his heart-mind desired (*ts'ung hsin suo yü*), without transgressing the boundaries of right. **Ch'eng I** pointed out that this is Confucius' guideline for moral learning. *Ts'ung hsin* is included in the Neo-Confucian vocabulary of ***hsin-fa***, or the method of the heart-mind.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Waley, Arthur, trans. *The Analects of Confucius*. New York: Vintage Books, 1938.

Ts'ung hsin suo yü

See *ts'ung hsin* (following the heart-mind).

Tsung-tz'u

The place shared by a clan for ancestor worship. The *tsung-tz'u*, or clan hall, is also known as *tz'u-t'ang* (offering hall), *chia-miao* (family temple), or *tsu-miao* (ancestral shrine), where the *shen-chu* or ancestral tablets are housed and sacrifices are offered. Until the **Ming dynasty**, common people were not allowed to build their own clan halls. See also **ancestors** (*tsu*); **sacrifice**; **worship**.

Ts'un-hsin yao-fa

One of the diagrams drawn to show the *hsin-fa*, or method of the heart-mind, in the development of **Neo-Confucianism** during the **Sung dynasty**. The “Ts'un-hsin yao-fa” or “Essential Method for the Preservation of the Heart-Mind” is given in Li Yüan-kang's *Sheng-men shih-yeh t'u* or *Diagrams of the Proper Business of the Sages' School*. According to intellectual historian Wm. Theodore de Bary, the diagram is primarily derived from the teachings of the “**Chung yung**” (“**Doctrine of the Mean**”) It also represents the teachings of **Confucius**, **Mencius**, and **Ch'eng I**. Using the vocabulary of the “Chung yung,” plus some phrases from the *Lun yü* (*Analects*), it focuses on the *hsin* (heart-mind) in both its states as *wei-fa* (unmanifested) and *i-fa* (manifested), suggesting a method for moving from the former to the latter.

The “Ts'un-hsin yao-fa” presents the unmanifest as a state of “the mean” or

equilibrium before the rising of emotions. The manifest represents the initial agitation of the heart-mind when one is in solitariness. The diagram illustrates how one preserves “the mean” in ordinary life. Emphasizing the role of *ch'eng* (**sincerity**), and *ching* (**reverence or seriousness**), with an ever present cautiousness, the diagram suggests the possibility of achieving harmony with the manifest heart-mind in balance. Such a diagram, representing a schematization of Neo-Confucian teachings, was incorporated directly into learning and self-cultivation. See also *yü* (**desire**).

de Bary, Wm. Theodore. *The Message of the Mind in Neo-Confucianism*. New York: Columbia University Press, 1989.

Tsun te-hsing erh Tao wen-hsüeh

A statement from the “**Chung yung**” (“**Doctrine of the Mean**”), *tsun te-hsing erh Tao wen-hsüeh* means to honor the *te-hsing*, or virtuous nature, bestowed by **T'ien** (**Heaven**) and to follow the **Tao** (**Way**) of inquiry and learning. It occurs as a method of self-cultivation and learning of the *chün-tzu* (**noble person**). Even though the “Chung yung” suggests that both *tsun te-hsing* and *Tao wen-hsüeh* are necessary, the Neo-Confucians of the **Sung dynasty** believed that the two phrases signified different forms of learning and self-cultivation, thus becoming characterizations of the *li-hsüeh* (**School of Principle or learning of Principle**) and the *hsin-hsüeh* (**School of Heart-Mind**), respectively.

The differentiation of *tsun te-hsing* and *Tao wen-hsüeh* began with the polemics between the two philosophers **Lu Chiu-yüan** and **Chu Hsi**. In a letter, Chu Hsi defined Lu's teachings as focusing on the matter of honoring the virtuous nature (*tsun te-hsing*). Chu claimed that he offers more discussions on *Tao wen-hsüeh*, or the Way of inquiry and learning. Lu, in turn, suggested that Chu Hsi ignored the honoring of the virtuous nature. The contrast was given by Chu Hsi in his

Chung yung chang-chü or the “*Doctrine of the Mean*” in *Chapters and Verses*, where he explained the honoring of the virtuous nature in terms of Mencius’ doctrine of *ts’un ch’i hsin* (**preserving the heart-mind**) and related the Way of inquiry and learning to *chih-chih* (**extension of knowledge**), hence to the efforts of *ko-wu* (**investigation of things**). As Lu Chiu-yüan’s *hsin-hsüeh* emphasized the role of the *hsin* (**heart-mind**) in moral cultivation, his school gave priority to honoring virtuous nature. Chu Hsi, however, argued that inquiry and learning are more important, though it must be combined with the honoring of the virtuous nature.

The debate regarding the methodology of Chu and Lu continued into the Ming dynasty. Wang Yang-ming, the representative of the School of Heart-Mind, considered the relation of *tsun te-hsing* and *Tao wen-hsüeh* to be that of ends and means. In his *Ch’uan-hsi lu* or *Instructions for Practical Living*, he concluded that the efforts of inquiry and learning is merely a means to the end of honoring the virtuous nature or preserving the heart-mind.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Tuan-mu Ssu
See **Tzu-kung**.

Tuan Yü-ts’ai

(1735–1815) Major philologist and classical scholar of the **Ch’ing dynasty**; also known as Tuan Jo-ying and Tuan Mao-t’ang. Tuan Yü-ts’ai was a native of

Kiangsu province. After passing the **chü-jen** (Provincial Graduate) examination in 1760, he served as a district magistrate in Kweichow and Szechwan provinces. In 1780 he retired from office early and spent the rest of his life writing. A disciple of **Tai Chen**, Tuan is best known for his annotation to Hsü Shen’s lexicon, the *Shuo-wen chieh-tzu*, or *Analysis of Characters as an Explanation of Writing*. Tuan’s other works include etymological studies of the **Shih ching** (*Book of Poetry*) and the Old Text version of the **Shu ching** (*Book of History*). Tuan Yü-ts’ai criticized the **Ch’eng-Chu School** of the *li-hsüeh* (**School of Principle or learning of Principle**) regarding **Chu Hsi’s** abstraction of **Principle** (*li*) as merely paraphrasing Buddhist teachings. See also **New Text/Old Text** (*chin-wen/ku-wen*).

Hummel, Arthur W., ed. *Eminent Chinese of the Ch’ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Tu-ku Chi

(725–777) A famous prose writer of the **T’ang dynasty**. Tu-ku Chi modeled his style after the ancient Confucian classics. His methodology of studying the **Five Classics** emphasized the general ideas of Confucian teachings rather than syntactic and semantic analysis. **Han Yü**, the celebrated T’ang Confucian writer, followed Tu-ku’s literary style but did not agree with his Taoist inclination in Confucian learning. Tu-ku Chi’s synthetic approach, combining Confucian teachings with Taoist ideas, however, had a great influence on the **hsing-ming group**. A collection of Tu-ku’s essays and poems was compiled by his student, **Liang Su**, and prefaced by **Ch’üan Te-yü**, both prominent scholars of the Hsing-ming Group.

McMullen, David. *State and Scholars in T’ang China*. New York: Cambridge University Press, 1988.

Tu Li t'ung-k'ao

Also known as *On Reading the Rites: A General Study*; a voluminous collection of historical documents on mourning rites compiled by **Hsü Ch'ien-hsüeh**. With the help of **Wan Ssu-t'ung** and others, the work was started in 1676, one year after the death of Hsü's mother. It was printed two decades later by the author's sons. The multi-volume set contains details about mourning periods, apparel, and vessels, as well as the *miao* (temple or shrine). The *Wu-li t'ung-k'ao*, or *General Study of the Five Rites*, written by **Ch'in Hui-t'ien**, was modeled after it.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

T'ung-chien

The *T'ung-chien*, or *General Mirror*, is the abbreviated title of the *Tzu-chih t'ung-chien*, or *General Mirror for the Aid of Government*. See *Tzu-chih t'ung-chien*.

T'ung-chien chi-shih pen-mo

The *T'ung-chien chi-shih pen-mo*, or *Topical Treatment of Events in the General Mirror*, was written by Yüan Shu of the **Sung dynasty**. It is based on **Ssu-ma Kuang's** work *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government*. Yüan rearranged Ssu-ma's chronological materials into a topical presentation, yielding detailed accounts of every event, from the beginning to the end. In addition to chronicles and biographies, Tung-chien's historiographic style allowed close examination of the moral lessons of history.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

T'ung-chien kang-mu

See *Tzu-chih t'ung-chien kang-mu*.

T'ung chih (Comprehensive Record)

The *T'ung chih*, or *Comprehensive Record*, written by **Ssu-ma Kuang**, was the original title of *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government*. See *Tzu-chih t'ung-chien*.

T'ung chih (General Treatises)

The *T'ung chih*, or *General Treatises*, is a comprehensive history of China, written during the **Sung dynasty** by Cheng Ch'iao. Modeled after **Ssu-ma Ch'ien's** work *Shih chi (Records of the Historian)*, the treatises relied upon **Tu Yu's** work *T'ung tien (General Institutions)* for information. The work covers a span of time, from the days of the mythical emperors to the Sui dynasty. It is noted for its twenty summaries, including the one on rites. Setting a style for later historical writing, the *T'ung chih* is grouped with the *T'ung tien* and **Ma Tuan-lin's** work *Wen-hsien t'ung-k'ao* or *General Study of Literary Remains* as one of the three major institutional histories. See also *li* (propriety or rites).

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

T'ung-chih Hall's Exegeses of the Classics

See *T'ung-chih t'ang ching-chieh*.

T'ung-chih t'ang ching-chieh

Major collection of 138 treatises on the Confucian classics from the **T'ang dynasty** to the **Ming dynasty**. The *T'ung-chih t'ang ching-chieh* or the *T'ung-chih Hall's Exegeses of the Classics* was compiled by **Hsü Ch'ien-hsüeh** and **Ho Ch'o**; it was printed by Hsü under the sponsorship, and in the name of his short-lived student, Nara Singde. Originally titled *Chiu-ching chieh* or *Exegeses of the Nine Classics*, it includes rare commentaries on the *I ching* or

Book of Changes, the **Shu ching** or *Book of History*, the **Shih ching** or *Book of Poetry*, the **Ch'un ch'iu** or *Spring and Autumn Annals*, the **Hsiao ching** (*Book of Filial Piety*), the **Lun yü** (*Analects*), the **Book of Mencius**, and the **Four Books** (*ssu-shu*), as well as three ritual texts, the **Chou li** or *Rites of Chou*, the **I li** or *Ceremonies and Rites*, and the **Li chi** or *Records of Rites*. The collected writings were sympathetic to **Neo-Confucianism**, specifically to the **Ch'eng-Chu School**. See also **Nine Classics**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Tung/ching

A pair of terms shared by Taoism and Confucianism, *tung/ching* or activism/quietude have played an important role in **Neo-Confucianism**. It can be traced back to the “**Hsi-tz'u chuan**” or “*Commentary on the Appended Judgments*” of the **I ching** or *Book of Changes*, where *tung* or activism is described to be strong and **ching (quietude)** to be weak.

Chou Tun-i observes that in the material world where activism and quietude are mutually exclusive, the dichotomy of *tung/ching* is absolute, but in the spiritual world where activism has no activity and quietude is not quiet at all, *tung/ching* appear to be paradoxical. **Chu Hsi** relates the principle of *tung/ching* to the **t'ai-chi** (**Great Ultimate**), suggesting that quietude is the *t'i* or substance of the Great Ultimate, whereas activism is its *yung* or function. From the point of **T'ien-li** (**Principle of Heaven**), he views *tung* and *ching* indispensable to each other, though it is hard to see quietude in activities, and vice versa. However, in

the self-cultivation of **ching** (**reverence or seriousness**) one must employ quietude.

While Chu considers quietude to be fundamental, **Wang Yang-ming** seems to have made his choice of activity over quietude. Although Wang does not use *tung/ching*, his theory of **chih hsing ho-i**, unity of knowledge and action, deems action as the ultimate realization of knowledge. **Wang Fu-chih** also regards activism as rather basic. He interprets *tung/ching* in the light of the dynamic movements of **yin/yang**, in which quietude contains activism and activism cannot be without quietude. Therefore, *yin* is not just quiet, but a product of activism; in other words, the constancy of quietude is made possible only by activism. See also **ching (quietude)** and **t'i/yung (substance/function)**.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Tung Chung-shu

(c. 179–c. 104 B.C.E.) Considered the most important Confucian philosopher during the Former **Han dynasty**, Tung Chung-shu was largely responsible for the establishment of Confucianism as the official state ideology. According to his biography in the **Han shu** or *History of the Han Dynasty*, he was devoted to the study of the **Kung-yang chuan** commentary to the **Ch'un Ch'iu** or *Spring and Autumn Annals* when he was young. He emerged as one of the most noted scholars of his day and was eventually employed as erudite and chancellor. He submitted a number of petitions to the emperor **Han Wu Ti**, representing a strong voice for Confucian teachings in the court, and was generally considered one of the great leaders of the **scholar class** (**shih**).

The Han dynasty was a period in which the Chinese empire boomed in many aspects. Not only did its territory



Tung Chung-shu, the most important Confucian of the Former Han dynasty, is best known for his doctrine of *T'ien-jen kan-ying*, or correspondence of Heaven and Human.

expand, but with it the power and the image of the emperor himself were enlarged. It was a period that saw not only concern for the understanding of history through metaphysical categories such as *yinyang*, but also a time in which the Chinese were looking at a kind of intellectual **synthesis** to draw together many different philosophical points of view.

Tung Chung-shu played a critical role in helping to define a number of

the features of the new Han perspective. From describing the authority of the emperor and his role as a moral leader, to the reconstruction of history through the applications of the theory of *yinyang* and the Five Elements, Tung represented a Confucianism that sought to align itself with the emerging new consciousness of the Han period, a consciousness defined in terms of unification and synthesis representing the re-creation of a unified empire after the

short-lived Ch'in dynasty (221–207 B.C.E.). In the conclusion of his answers to Han Wu Ti's questions in an imperial examination, the famous "T'ien-jen san ts'e" or "Three Discourses on Heaven and Man," Tung catered to the emperor's ambition to consolidate an autocratic monarchy by promoting Confucianism as the state orthodoxy and dismissing the other schools of thought. Although Tung's philosophy was not without tints of Taoism and Legalism, he made it clear that only the Confucian classics would conform to Han Wu Ti's sovereignty, and only the Confucian teachings of **jen (humaneness)**, **i (righteousness or rightness)**, **li (propriety or rites)**, and music could be the bases for social stability. It was under Tung's efforts that the **t'ai-hsüeh (National University)** of the Han dynasty was established.

Much of Tung's thought can be understood from his focus on the *Spring and Autumn Annals*, mainly recorded in the **Ch'un ch'iu fan-lu (Luxuriant Dew of the Spring and Autumn Annals)** ascribed to him. While the *Spring and Autumn Annals* is generally regarded as no more than a chronicle of the state of Lu from 722 to 481 B.C.E., for Tung the work represented a blueprint of the way in which **T'ien (Heaven)** operated. More than just a historical account, the work represented a direct insight into the functioning of the cosmos. In this fashion, Tung revealed his interest in a philosophy of Heavenly prognostication and portents, where secrets and inner meanings reflected current situations and foretold future events. Such a point of view became central to what is known as the New Text School; Tung Chung-shu was seen as the major expounder of this perspective. In his own study of the *Spring and Autumn Annals*, he revealed his tendency to see secret meanings that told of the future development of history. Even **Confucius** was raised from merely a historical teacher to one who possessed extraordinary powers.

Tung's philosophical position adopted a strong theory of *yin/yang* and Five

Elements. The *yin/yang* and Five Elements theory saw a universe of ordered and structured change. *Yin/yang* and the Five Elements both account for the arising and changing of things. There is no feature of the cosmos that is not subject to the constant interplay of these forces. For Tung, the theory of *yin/yang* and Five Elements became not only a way of explaining the way that things are, but by knowing the processes involved in change, one could also learn to predict the future. It also leads to a theory of portents that Heaven gives warnings of its displeasure with human actions. For Tung, this was not based on an anthropomorphic deity, but the simple causality of good and bad deeds affecting the balance of *yin/yang* and the movement of the Five Elements of Heaven.

Heaven, as the highest source of authority in Tung's philosophy, however, has the same will, emotions, and moral consciousness as humans. To put it more precisely, humankind is a copy of Heaven. Heaven dictates the ways of being human by *yin/yang* and the Five Elements, which only the sage can comprehend. While Heaven is able to intercede in human affairs, human behaviors such as **sacrifice** can also interact with Heaven. This is the doctrine of the **T'ien-jen kan-ying**, or the correspondence of Heaven and Human, as proposed in the *Ch'un ch'iu fan-lu*.

While much of his thought was dominated by the *yin/yang* and Five Elements theory, Tung remained strongly of Confucian persuasion. He saw the emperor as ruling only at the bequest of Heaven and the need for the emperor to rule by way of the display of moral leadership. As for the question of *hsing* or human nature, Tung divided it up into three grades wherein the nature of the sages were on the top, while that of the immoral people were at the bottom. Since the human nature of the majority was ranked in-between and regarded as having a capacity for goodness, Tung saw the need for the ruler to reinforce moral education, and in this

respect, had certain similarities with **Hsün-tzu**. He placed great emphasis on the role of the teacher as the means whereby the transformation of the individual toward goodness could be accomplished. From Tung's point of view, the teachings of Confucius were seen as the necessary underpinning to the age in which he lived. See also *chin-wen chia* (**New Text School**); **hsing** (**nature**); **New Text/Old Text** (*chin-wen/ku-wen*); *wu hsing*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

T'ung-hsüeh

See *Cheng-hsüeh*.

Tung-lin Academy

One of the most famous *shu-yüan* academies established in China, the Tung-lin Academy was located southeast of the city of Wu-hsi, in Kiangsu province. It was originally a school built by the Neo-Confucian **Yang Shih** of the Northern **Sung dynasty**. During the **Yüan dynasty**, it was not maintained and became a Buddhist temple. Its restoration occurred in 1604 during the late **Ming dynasty** under the efforts of **Ku Hsien-ch'eng**, **Ku Yün-ch'eng**, and **Kao P'an-lung**. It was named Tung-lin, or Eastern Grove, by Kao after the death of the Ku brothers. An academy devoted to the Confucian tradition, it was a stopping-place for a number of prominent scholars. The academy had several regular meetings each year and provided a good environment for learning and self-cultivation.

Under the influence of Yang Shih, the Tung-lin Academy adhered to the **Ch'eng-Chu School** of the *li-hsüeh* (**School of Principle or learning of Principle**) and opposed the radical wing of the **Wang Yang-ming School**. It was a center for the practice of *ching-tso* (**quiet-sitting**), the Confucian form

of meditation. The group of scholars gathering around the academy was called the **Tung-lin School**. Like other academies, the Tung-lin Academy had religious rituals carried out for its founder, Yang Shih, and **Confucius**.

The Tung-lin Academy also became well known for its political activity, which led to its downfall at the end of the Ming dynasty. Its *ch'ing-i* (**pure criticism**) of the powerful eunuchs in the court resulted in massive **persecutions** and the closing down of all *shu-yüan* academies in 1625. In this aspect, the academy is referred to as the **Tung-lin Party**. The academy was restored in 1633 but then played a much more modest role. During the **Ch'ing dynasty**, it served as a *Hsiao-hsüeh*, or elementary school, and survived until it was destroyed in a rebellion during the mid-nineteenth century. See also *shu-yüan academy*.

Busch, Heinrich. "The Tung-lin Academy and Its Political and Philosophical Significance." *Monumenta Serica* 14 (1949-55): 1-163.

Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected Writings of Kao P'an-lung (1562-1626)*. Missoula, MT: Scholar's Press, 1978.

Tung-lin Party

The Tung-lin tang, or Eastern Grove Party, refers to the **Tung-lin Academy** involved with the *ch'ing-i* (**pure criticism**). Under the leadership of **Ku Hsien-ch'eng** and **Kao P'an-lung**, the Tung-lin scholars, as a political clique, often accused the government and officials of not meeting a certain standard of ethical conduct. As a result, the partisans were persecuted by the authorities.

Busch, Heinrich. "The Tung-lin Academy and Its Political and Philosophical Significance." *Monumenta Serica* 14 (1949-55): 1-163.

- Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.
- Hucker, Charles O. "The Tung-lin Movement of the Late Ming Period." *Chinese Thought and Institutions*. Edited by John King Fairbank. Chicago, IL: University of Chicago Press, 1957.

Tung-lin School

A **Ming dynasty** Neo-Confucian school, the Tung-lin School, also known as the Eastern Grove School, is named after an academy. Its leaders were **Ku Hsien-ch'eng** and **Kao P'an-lung**. Other major figures include **Sun Shen-hsing**, **Huang Tsun-su**, and **Ch'ien I-pen**. The school is primarily known as a political party criticizing the court and the eunuchs. As a result, it was suppressed several times and its leaders persecuted. The academic position of the Tung-lin School suggests a close association with the **Ch'eng-Chu School** and in general an affirmation of **Wang Yang-ming's** theory of *liang-chih*, or knowledge of the good, though not without criticism of Wang's radical followers who were seen as tending toward Zen Buddhism. Because of their political stance, Kao regards the **Six Classics** not only as scholarly texts, but also as statute laws imposed by **T'ien (Heaven)**. See also **Tung-lin Academy** and **Tung-lin Party**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Tung-lin shu-yüan

See **Tung-lin Academy**.

Tung-lin tang

See **Tung-lin Party**.

T'ung-shu (Penetrating the Book of Changes)

One of the most important philosophical writings by the **Sung dynasty** Neo-Confucian **Chou Tun-i**. The *T'ung-shu* or *I t'ung (Penetrating the Book of Changes)* is found in the **Chou-tzu ch'üan-shu** or *Complete Works of Master Chou*. While the work discusses its author's thought in general, it relies on the commentaries to the **I ching** or *Book of Changes* as the basis for philosophical elaboration. Its central concept is **ch'eng (sincerity)**, which refers to both the **Tao (Way)** of **T'ien (Heaven)** and the goodness of human nature. *Ch'eng* is the moral noumenon, as well as the motionless center of the universe; it is also the foundation of *sheng* or sagehood. Chou suggests that the methods of cultivating sincerity are **chu-ching (regarding quietude as fundamental)** and **wu-yü (no desire)**. These concepts have exerted an important influence on the formation and development of the **Ch'eng-Chu School**. The extant text is **Chu Hsi's** edition. See also **hsing (nature)** and **sheng or sheng-jen (sage)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

T'ung tien (General Institutions)

The first extant comprehensive institutional history of China, the *T'ung tien* or *General Institutions* was written during the **T'ang dynasty** by **Tu Yu**. Though not a Confucian himself, Tu Yu spent thirty-six years providing the Confucian school with a valuable source of institutional knowledge. Completed in the year 801, the work covers the evolution of institutions down to the mid-T'ang period. It is grouped together with Cheng Ch'iao's *T'ung chih (General Treatises)* and **Ma Tuan-lin's** work *Wen-hsien t'ung-k'ao* or *General Study of Literary Remains* as the three major institutional histories. See also **li (propriety or rites)**.



Emperor T'ai Tsu, founder of the Sung dynasty, first referred to Confucian scholars and officials as "people who read books" with a negative connotation.

Chan, Wing-tsit, trans. and comp.
*A Source Book in Chinese
Philosophy*. Princeton, NJ: Princeton
University Press, 1969.

Tu-shu jen

Translated as intelligentsia or literati,
tu-shu jen, literally "a person who reads

books," refers to those who successfully completed the **civil service examinations** and were appointed as officials in imperial China. The phrase was first used by Emperor T'ai Tsu of the **Sung dynasty** to describe the class of scholars trained in the Confucian classics and employed in office. As institutional historian Thomas H. C. Lee points out, the

term could invoke respect for the level of learning and scholarship necessary to go through the examination system, but also suggests a remoteness from everyday concerns as well. There stands, however, the continued Confucian ideal that the person who was devoted to the study of the classical texts understood the historical precedents for daily activities and became a moral person. See also **scholar class** (*shih*).

Lee, Thomas H. C. *Government Education and Examinations in Sung China*. New York: St. Martin's Press, 1985.

Tu T'ung-chien lun

Major historical work by **Wang Fu-chih**. The *Tu T'ung-chien lun* or *On Reading the General Mirror* is based on **Ssu-ma Kuang's** work *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government*. It covers the politics, economics, military science, culture, and philosophy from the Ch'in period to the **Ming dynasty**. In this writing, Wang opposed the theory of *T'ien-ming* (**Mandate of Heaven**) and rebuffed any notion of religious authority of kings. He criticized the **Sung dynasty** conception of **Principle** (*li*) as an ahistoric or non-traditional metaphysical category and the attempt to return to models of antiquity. He argued, instead, for the adaptation of ancient teachings to the modern setting.

In Wang's view, Principle is always changing with the evolution of history. It cannot be divorced from things; as the things of an age are different from those of previous times, each age must have its own solutions to its problems. Wang also opposed the Manchu rule over the Chinese. The *Tu T'ung-chien lun* is collected in Wang's *Ch'uan-shan i-shu* or *Surviving Works of Ch'uan-shan*.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Tu Yu

(fl. 1234) One of the seven major disciples of **Chu Hsi**; also called Tu Shu-kao. Tu Yu was a Neo-Confucian scholar of the Southern **Sung dynasty**. He was appointed Proofreader of the Imperial Archives while he was in his eighties. The *Sung Yüan hsüeh-an* or *Records of Learning in Sung and Yüan* gives no account on his thought. It appears that Tu Yu's poetry was more well-known than his philosophy.

Twelve Classics

One of several groupings of the Confucian classics, the Twelve Classics emerged as an identifiable and named group during the **T'ang dynasty**. The Twelve Classics included the **Five Classics** and additional writings. The ritual writings were augmented to include in addition to the *Li chi* or *Records of Rites*, the *Chou li* or *Rites of Chou*, and the *I li* or *Ceremonies and Rites*. The *Ch'un ch'iu*, already possessing the *Tso chuan* commentary, was augmented with two additional commentaries, the *Kung-yang chuan* and the *Ku-liang chuan*. The Twelve Classics include as well the *Lun yü* (*Analects*) of **Confucius**, the *Hsiao ching* (*Book of Filial Piety*), and the *Erh-ya*, an early lexicon.

Denny, Frederick M., and Rodney L. Taylor, eds. *The Holy Book in Comparative Perspective*. Columbia, SC: University of South Carolina Press, 1985.

Twice Yearly Confucian Ceremony
See *shih-tien ceremony* (**Twice Yearly Confucian Ceremony**).

Tzu-chang

(b. 503 B.C.E.) A direct disciple of **Confucius**; also known as Chuan-sun Shih. Tzu-chang was considered one of the group of five disciples chiefly responsible for the transmission of Confucius' teachings after the death of the master. Most of this group is generally believed to have joined the circle of Confucius and his disciples at a later point in Confucius' career. Tzu-chang was with Confucius when they were cut off from supplies by political events.

Tzu-chang seems to take criticism from Confucius as well as several other disciples. The comments made suggest that he had a difficult personality, acting rashly and not always with the best interests of others in mind. Yet when his teachings are presented in the *Lun yü* (*Analects*), they often epitomize the very heart of Confucian teachings. His focus is on **jen** (**humaneness**) and his recorded statements speak to the ideal of *jen* with great eloquence. According to Tzu-chang, the *shih*, or scholar-knight, is one who is willing to die for his mission in the face of danger, who never varies from what is morally right when faced with questions of profit, and who does not forget that **sacrifice** and mourning are first inner feelings before they are outward ceremonies.

While the disciples around Tzu-chang seem to find grounds to criticize him in his interactions with them, he remains as a prominent member of the group of disciples who carried Confucius' teaching forward after the master's death. See also **Confucius' disciples** and **scholar class** (*shih*).

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tzu-chien

(b. 502 B.C.E.) One of **Confucius' disciples**; also known as Fu Pu-ch'i. Tzu-chien was a native of the state of Lu. As one of the minor disciples of the twenty-five disciples of **Confucius** listed in the *Lun yü* (*Analects*), he was not recorded with any

saying nor accounted as having asked questions of Confucius. Confucius, however, makes a comment about Tzu-chien as the embodiment of the ideal of the **chiin-tzu** (**noble person**).

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tzu-chih t'ung-chien

A voluminous chronicle of Chinese history, the *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government* was compiled by the **Sung dynasty** Confucian **Ssu-ma Kuang**. It was originally titled *T'ung chih* (*Comprehensive Record*) and the first part was presented to the throne in 1066. Ssu-ma Kuang was allowed to have his own office and employ officials to assist in writing. **Fan Tsu-yü**, for example, was responsible for chronicling the **T'ang dynasty** as well as the Five Dynasties. Emperor Shen Tsung was so impressed with the work that he renamed it *Tzu-chih t'ung-chien*. The project was finished in 1084.

Covering 1,362 years of China's past, from the Warring States period to the Five Dynasties, the *General Mirror for the Aid of Government* has become a model of clear and comprehensive historical writing. It is supplemented with Ssu-ma's comments and analyses, which emphasize the didactic function of history, an important view in the Confucian conception of history. Several later works such as **Chu Hsi's** volume *Tzu-chih t'ung-chien kang-mu* or *Outline and Digest of the General Mirror for the Aid of Government* and Yüan Shu's *T'ung-chien chi-shih pen-mo* or *Topical Treatment of Events in the General Mirror* are derived from it.

Beasley, William G., and Edwin G. Pulleyblank, eds. *Historians of China and Japan*. New York: Oxford University Press, 1961.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Tzu-chih t'ung-chien kang-mu

The *Tzu-chih t'ung-chien kang-mu* or *Outline and Digest of the General Mirror for the Aid of Government* is often abbreviated to *T'ung-chien kang-mu* or *Outline and Digest of the General Mirror*; it was written by the famous Neo-Confucian **Chu Hsi**. Its purpose was to create an abridged version of **Ssu-ma Kuang's** voluminous work, the *Tzu-chih t'ung-chien* or *General Mirror for the Aid of Government*. It contains what Chu Hsi considered to be its most important parts, that is, those parts which demonstrate the didactic function of history. Thus, the *Outline and Digest of the General Mirror* is even more focused on the moral unfolding and the lessons of history than Ssu-ma Kuang's original work.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Tzu-hsia

(507–420 B.C.E.) A direct disciple of **Confucius**; also known as Pu Shang. Tzu-hsia is mentioned in the *Lun yü* (*Analects*) 11.3, as one of ten disciples noted for a particular accomplishment. Tzu-hsia is said to have been accomplished in *wen-hsüeh* or cultural learning. Tzu-hsia is also identified with a group of five disciples who are said to have been chiefly responsible for the transmission of Confucius' teachings after the death of the master. Most of the group is generally regarded as having joined the circle of Confucius and his disciples late in Confucius' career. Tzu-hsia, however, by being both part of the list of ten disciples highlighted in the *Analects* as well as those responsible for the transmission of the teachings, figures prominently in discussions of **Confucius' disciples**. According to traditional accounts, he plays a major role in transmitting the Confucian classics, particularly the *Shih ching* or *Book of Poetry* and the *I ching* or *Book of Changes*.

The identification of Tzu-hsia with cultural learning speaks directly to the characteristic most frequently mentioned concerning Tzu-hsia—his love of book learning. It is Tzu-hsia who recommends that one learn broadly, be committed, and inquire and reflect on things near at hand. The latter phrase “reflect on things near at hand” (*chin ssu*) was used by the Neo-Confucians as the title for one of the most important writings from the School of Principle, which sets out an agenda of learning defined in terms of book learning, namely *Chin-ssu lu*. This saying in the *Analects* suggests a commitment to book learning—a commitment shown through a number of references to Tzu-hsia's knowledge of the Classics.

If there is a fault to be found in Tzu-hsia, it is a tendency toward pedantry. Book learning, at times, seems to become an end unto itself. At one point, Confucius suggests to Tzu-hsia that he be a *ju* who acts like a *chün-tzu* (**noble person**), not one who acts like a petty person. This is an interesting comment for it suggests that while all Confucians were *ju*, not all *ju* were Confucians. The criticisms of Tzu-hsia are mild, however, particularly in relation to the praise lavished on him for his commitment to high cultural learning. Tzu-hsia himself also seems to be aware of the importance of acting as a *chün-tzu*, that is, as a person of virtue, and ultimately the greater importance of virtuous action over book learning.

A number of Tzu-hsia's sayings are recorded in the *Analects* and the *Li chi* or *Records of Rites*. One of his celebrated dictums found in his dialogue with **Ssu-ma Niu**, “Life and death are a matter of Destiny; wealth and honor depend on Heaven,” reflects a Confucian view of the relationship between Man and Heaven. See also **T'ien (Heaven)**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tzu-jan

Major philosophical term in Chinese thought, *tzu-jan*, naturalness or “so-of-itself,” suggests things in a pristine, or in their original state, rather than a human state. The term is not employed in classical Confucian texts but occurs in a limited number of Neo-Confucian writings as a result of interaction between Taoism and Confucianism. **Ch’eng Hao** used *tzu-jan* to describe the absolute **Tao (Way)**. From the Confucian perspective, this means that the Tao, in its natural state, is a moral force in and through all things. The fact that it is “natural” also implies that it can be accessed through direct inner reflection with no need for the strict forms of intellectual activity as proposed by **Ch’eng I** and **Chu Hsi**.

Ch’en Hsien-chang was another thinker who picked up the term. As historian Jen Yu-wen has argued, Ch’en raised the meaning of *tzu-jan* from a description of the **Absolute** to the Absolute itself. Naturalness represents a universe produced of itself and capable of sustaining itself, in which humankind’s role is to move into rapport with its unfolding moral function.

Jen Yu-wen. “Ch’en Hsien-chang’s Philosophy of the Natural.” *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Tzu-jen yü Tao

Phrase used by **Chu Hsi** to emphasize the individual’s need to *tzu-te* or “find the Way for oneself.” *Tzu-jen yü Tao*, translated by Wm. Theodore de Bary as “taking personal responsibility for the Way,” is derived from a similar statement by **Mencius** about the sage-minister **Yi Yin**. In the early stage of the Neo-Confucian movement, when the Neo-Confucians strove to establish their teachings, it was employed to encourage the individual to realize and

commit oneself totally to the **Tao (Way)** as an act of showing one’s faith to the teachings.

After **Neo-Confucianism** had been promoted from the status of *wei-hsiieh* or heterodox learning to that of state orthodoxy, little attention was paid to the early struggle of the movement. The phrase was then used to urge the newcomers to carry on the *Tao-t’ung*, tradition of the Way. An example was **Hsü Heng** of the late **Sung dynasty**, who decided to commit himself completely to the transmission of Chu Hsi’s teachings.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Tzu-kao

(b. 521 B.C.E.) Considered one of the minor disciples of the twenty-five disciples of **Confucius** listed in the *Lun yü (Analects)*; also known as Kao Ch’ai. Tzu-kao has no sayings quoted, nor does he ask Confucius any questions. He is referred to in one passage, when he is appointed to office by **Tzu-lu**, one of **Confucius’ disciples**. Confucius criticizes the appointment on the grounds that Tzu-kao lacks the experience to hold office because he has yet to finish his learning, an important reference to Confucius’ priority of learning as a prerequisite for holding office. His being commented upon by the master as “stupid” is illustrated in the *K’ung-tzu chia-yü (Confucius’ Family Sayings)*.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tzu-kung

(520–456 B.C.E.) A direct disciple of **Confucius**; also known as Tuan-mu Ssu. Tzu-kung is listed in the *Lun yü (Analects)* 11.3 as one of the ten disciples who are praised for particular

accomplishments. Tzu-kung is mentioned together with **Tsai Wo** to have been praise worthy in the subject of *yen-yü* or accomplished speech. This explains the persuasive skill of Tzu-kung as a successful diplomat in the late Spring and Autumn period. One has the impression that Tzu-kung could have been cited for a variety of accomplishments. He is clearly a disciple of great talent and broad ranging experience. He worked in government service and was highly esteemed in the positions he held. Confucius recommends him without reservation as one who could hold office.

Tzu-kung also seems to have been a successful businessman; there are hints of his mercantile ways in various passages in the *Analects*. In the well known passage where Tzu-kung asks Confucius to end the **sacrifice** that involves the killing of the sheep, Tzu-kung is portrayed as being concerned about the loss of the sheep. Confucius responds by suggesting that while Tzu-kung is concerned about the cost of the sheep, he, Confucius, is concerned about the preservation of the ritual.

While Tzu-kung's abilities in accomplished speech served him well and he became a highly successful government servant and businessman, Confucius is not without criticism of the way in which Tzu-kung conducts himself. There are suggestions that Tzu-kung imposes upon others and that he needs cultivation in how to act in a virtuous fashion toward others. In one of the very well known passages in the *Analects*, Tzu-kung asks Confucius whether there is a single word or idea that can serve as a central guide or teaching. Confucius responds by saying that there is a single word that can serve as a guide. That word is **shu (reciprocity or empathy)**, which Confucius then defines by saying, "Do not do to others what you would not have them do to you." Confucius also recommends that Tzu-kung concern himself with the teaching of **jen (humaneness)** and perhaps affiliate with someone who is humane in order to learn more about it.

This too can be seen as an antidote for accomplished language—language that is, perhaps, too accomplished and thus forgetful of the necessity of moral learning as the foundation of human interactions. See also **Confucius' disciples**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Tzu-lu

(542–480 B.C.E.) A direct disciple of **Confucius**; also known as Chung Yu and Chi-lu. Tzu-lu is mentioned in the **Lun yü (Analects)** 11.3 as one of ten disciples noted for a specific accomplishment. Tzu-lu is said to have been accomplished in *cheng-shih*, governmental affairs. Tzu-lu is one of the early disciples and usually considered the oldest of **Confucius' disciples**. Perhaps because he was a disciple longer than most, he is frequently referred to in the *Analects*. In fact, he is one of the best known of the disciples.

Since Confucius was not praise worthy of all that Tzu-lu did, the disciple is prominently displayed in the *Analects* as a source of criticism. He is presented as a man of courage—part of the quality of courage can be considered a virtue, but it is his courage that also appears to get him into trouble. Confucius tries to warn him that courage without reason can result in hasty action; hasty action is often regretted. Many of the passages suggest that Tzu-lu is too rash and acts without proper forethought. He is prompted by his courage into action without proper judgment.

Tzu-lu is primarily portrayed as courageous and brash, but he also appears to have little tolerance for learning, suggesting a commitment to action. One of the most famous passages involving Tzu-lu concerns Confucius lecturing him on what are called the Six Words and Six Faults. The message is a



Tzu-ssu, Confucius' grandson, is said to be responsible for the conception of *ch'eng* or sincerity.

simple one. Any virtue pursued without the love of learning will result in being led into error. For example, pursuing humaneness without learning will result in foolishness. Another message, and the one most appropriate for Tzu-lu, is that loving courage without learning will result in a failure to follow orders.

Tzu-lu was praised, however, for his commitment and his willingness to take responsibility. In this fashion, he earned his reputation as a man committed to carrying out governmental service. As a man of action, he was at times rash. Also, he was willing to take on a problem

with complete zeal. His accomplishments were classified in governmental service because of the responsibilities he took upon himself. Many of his responsibilities involved military service; in the end, he was killed in a battle fighting for his lord.

Lau, D. C., trans. *The Analects (Lun yü)*.
New York: Penguin Books, 1979.

Tzu-shu I

Identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of*

Mencius, as one of fifteen disciples of **Mencius**. Tzu-shu I is mentioned in a single passage without a clear connection to the circle of Mencius' disciples. **Chu Hsi** raises doubts about the status of Tzu-shu I as a disciple. Subsequent to Chu Hsi, little credence has been placed in his status as a disciple.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Tzu-ssu

(483–402 B.C.E.) Confucius' grandson; originally named K'ung Chi. Tzu-ssu was a thinker during the Warring States period. He is said to be a student of **Tseng-tzu**, one of the major disciples of **Confucius**. Tzu-ssu is associated with the composition of several chapters in the *Li chi* (*Records of Rites*), including the “**Chung yung**” (“**Doctrine of the Mean**”). Therefore, he is responsible for the conception of *ch'eng* (**sincerity**). While none of these texts is likely to have been his product, it is an indication of the importance attached to Confucius' lineage. Moreover, the *Shih chi* (*Records of the Historian*) records that **Mencius** received teachings from a follower of Tzu-ssu. Thus, there is a Ssu-Meng School in the early Confucian tradition.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Tz'u-t'ang

Translated by Patricia Buckley Ebrey as an offering hall, the *tz'u-t'ang* is a temple for worshipping **ancestors** (*tsu*). It is also a memorial shrine, dedicated to a worthy or meritorious person, where the *shen-*

chu or ancestral tablets are housed and **sacrifices** are offered. When referring to an ancestral hall, it is also known as *tsu-miao* (**ancestral shrine**), *chia-miao* (**family temple**), or *tsung-tz'u* (clan hall). According to **Ssu-ma Kuang**, the ancient system allows the imperial family and the households of officials and teachers to build their *miao* (**temple or shrine**). During the **Han dynasty**, the *tz'u-t'ang* of high officials were found within the *mu* (**tomb**).

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

Wu Hung. “From Temple to Tomb: Ancient Chinese Art and Religion in Transition.” *Early China* (1988). Volume 13.

Tzu-te

A term adopted by **Chu Hsi** and other **Sung dynasty** Neo-Confucians from the *Book of Mencius* and the “**Chung yung**” (“**Doctrine of the Mean**”) *tz'u-te*, literally “self-acquisition” or “getting it oneself,” means “be oneself” within the context of “Chung yung,” or, “finding the Way in/for oneself.” In both cases, **Mencius** uses the term to describe the ideal attitude of the *chiün-tzu* (**noble person**). The “Chung yung” suggests that the noble person should rectify himself, and be himself, no matter in what position or situation he finds himself. **Mencius**, however, asserts that a noble person, after finding the **Tao** (**Way**) in himself, will find the source of the Way wherever he turns.

For the Neo-Confucians, *tz'u-te* means more than simply to inherit a tradition of teachings. It points out the individual's need to find the Way afresh and in a personal fashion for his own life. It implies that the tradition of teachings, the *Tao-t'ung* or tradition of the Way, is established on the ground of



Tzu-yu, one of the five major disciples of Confucius, emphasized rites and music.

each individual's discovery about the Way within oneself. This is an active process in search of the Truth—a process, as the “Chung yung” depicts, of self-reliance so that one does not blame Heaven and men.

Since there are many distractions from the Way, it is essential for the indi-

vidual to “be oneself.” Intellectual historian Wm. Theodore de Bary explains it as making a decision for the Way in the self. It is as if the individual must sign on with faith in the Way before it has any validity for him. De Bary has placed great significance in the term to indicate the importance of personal

experience in the quest of the Way and the role of **individualism** in the Confucian tradition. After all, to follow the Way is a critical choice that one must make in a world filled with temptations and difficulties.

Tzu-te was employed by the Neo-Confucians when, challenged by the mainstream ideologies of Buddhism and Taoism, they faced difficulties in establishing their teachings. **Neo-Confucianism** was a relatively minor and unpopular school of thought at that time. It was necessary for anyone serious about the teachings to “get them oneself,” to commit oneself to them, to uphold them with faith, and to realize the Way. In this sense, *tzu-te* reflects a religious sentiment of the Neo-Confucian tradition.

de Bary, Wm. Theodore. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.

———. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Tzu-yu

(b. 506 B.C.E.) A direct disciple of **Confucius**; also known as Yen Yen. Tzu-yu is listed in the *Lun yü (Analects)* 11.3 as one of ten disciples praised for special accomplishments. Tzu-yu is said to have been accomplished in the subject of *wen-hsüeh* or cultural learning. Tzu-yu is also recognized as one of the five disciples chiefly responsible for the transmission of Confucius’ teachings after the death of the master. Several of this group joined the circle of Confucius

and his older disciples late in Confucius’ career. Tzu-yu, by being both part of the list of ten disciples and one of those responsible for the transmission of the teachings, figures prominently in any discussion of **Confucius’ disciples**.

Unlike **Tzu-hsia**, who is also recognized for accomplishment in cultural learning, Tzu-yu is not presented as dominantly focused on book learning. His connection to *wen-hsüeh* seems to be in the broader perspective of the meaning of *wen (culture)*, rather than specifically literature. In this respect, there is an interesting passage in the *Analects* where Tzu-yu seems to focus more on the importance of ritual and music than on literature. This is still *wen* and, as literary scholar D. C. Lau observes, may have been an expression of a track within Confucian thought that found greater interest in the performance of ritual and music than an agenda of book learning. In one of his own sayings, recorded in the *Analects*, Tzu-yu speaks of mourning as the full expression of grief. His statement suggests that while he may have had an emphasis on ritual and music, he still held strongly to the teachings of his master that ritual was feeling rather than correct performance alone. See also **li (propriety or rites)**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

U

Ultimateless

One of the possible translations of the term *wu-chi* (Non-Ultimate). See *wu-chi* (Non-Ultimate).

Ultimate of Nonbeing

One of the possible translations of the term *wu-chi* (Non-Ultimate). See *wu-chi* (Non-Ultimate).

Ultimate of Nothing

One of the possible translations of the term *wu-chi* (Non-Ultimate). See *wu-chi* (Non-Ultimate).

Ultimate Reality

See *t'ai-chi* (Great Ultimate) and *wu-chi* (Non-Ultimate).

Unadorned Learning

See *p'u-hsiieh*.

Unconditioned Heart-Mind

See *wei-fa*.

Understanding of History

See *Shih t'ung* (*Understanding of History*).

Underworld

See *hell*.

Unicorn

See *kylin-unicorn*.

Unified Principle and Diverse Particularizations

See *li-i fen-shu*.

Unity, Experience of

See *wu* (enlightenment).

Unity, State of

The state of unity is a condition in which all things are interconnected and share in a common fundamental reality. In Confucianism, it is understood in terms of the **Principle (*li*)** or ***T'ien-li* (Principle of Heaven)**, which is found in all things. It is also expressed in terms of the commonality of ***ch'i* (vitality)** in all things. In either case, there is the recognition of a singular nature within all things that forms the state of unity.

Unity of Knowledge and Action

See *chih hsing ho-i*.

Unity of the Three Religions

See *san chiao ho-i*.

Unity of the Three Teachings

See *san chiao ho-i*.

Universal

Universal, as a philosophical term, suggests a common element to a particular class. When applied to Confucianism, it is most readily seen in terms of **Principle (*li*)** and ***ch'i* (vitality)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Universal Law

See **Tao (Way)** and ***T'ien-li* (Principle of Heaven)**.

Universal Love

See *chien-ai*.

Universal Mind

See *hsin* (heart-mind) and *liang-chih*.

Press, 1893–95; Reprint (2 vols. in 1),
Taipei, Taiwan: SMC, 1994.

Universal Order

See **Principle** (*li*) and *T'ien-li* (**Principle of Heaven**).

Utensils

See *ch'i* (utensils).

Universe

The Confucian notion of the universe as an organismic or living entity is found in the terms **T'ien (Heaven)** and *wan-wu* (myriads of things).

Utopia

See *ta-t'ung*.

Unmanifest Heart-Mind

See *wei-fa*.

Unmoved Heart-Mind

See *pu tung hsin*.

Unperturbed heart-mind

See *pu tung hsin*.

Upright

See *chih* (upright).

Urmonotheism

A fashionable theory in some nineteenth-century theological circles, urmonotheism suggests that all cultures originally had a form of **monotheism**, but that it was lost except in the traditions associated with Abraham, particularly Christianity. In the study of Confucianism there has been an attempt to interpret the original belief in **Shang-ti (Lord upon High)** and **T'ien (Heaven)** as potential urmonotheism. Accordingly, Confucianism is seen as preserving some elements of monotheism, but then moving toward a more rational and less religious point of view in its later development.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon

V

Vacuity

See *hsü* (vacuity).

Various Subjects Examinations

See *chu-k'o* examinations.

Via negativa

The use of negative language to describe that which is beyond description. By using negative language, one describes by not describing and therefore comes closer to describing that which cannot be described. *Via negativa*, as a strategy similar to apophatic discourse, is not so commonly employed in Confucianism as in Buddhism and Taoism, but the Neo-Confucian term *wu-chi* (Non-Ultimate), when used together with *t'ai-chi* (Great Ultimate), may be an example of *via negativa*. See also **apophatic/kataphatic discourse**.

Vigilance in Solitude

See *shen-tu*.

Virtue

See *te* (virtue).

Virtue of Heaven

See *T'ien-te*.

Virtuous Nature

See *te-hsing* (virtuous nature).

Vitality

See *ch'i* (vitality).

W

Wai-hsüeh (Outer School)

A term of various meanings, the *wai-hsüeh*, or Outer School, first refers to the study of the **Five Classics** during the early Later **Han dynasty**, when the learning of *ch'en* (prognostication) and *wei* (**apocrypha**) was elevated as the *nei-hsüeh* (**Inner School**). Later the Buddhists used *wai-hsüeh* to refer to the scholarship of non-Buddhist canons, especially that of the Confucian classics. The word *hsüeh* (**learning**) was a Chinese translation of the Sanskrit *vidyâ*, meaning knowledge or learning. In this case, only Buddhism was regarded as *nei-hsüeh*. In the late Northern **Sung dynasty**, *Wai-hsüeh* also meant the outer college, which was established as an educational institution complementary to the *t'ai-hsüeh* (**National University**).

During the late **Ch'ing dynasty**, the term *wai-hsüeh* was borrowed by the Confucian reformer **Chang Chih-tung** to describe Western learning or Occidentalism, which focused on technology and economics. It was called "outer" not only because of its Western origin, but also because it was set in opposition to the Confucian ethical code of self-cultivation and family relations—the Inner School at that time. See also *ch'en-shu* (**prognostication text**) and *ching-hsüeh* (**study of classics**).

Wai-shu (Ch'eng Brothers)

See *Honan Ch'eng-shih wai-shu*.

Waiting for the Dawn: A Plan for the Prince

See *Ming-i tai-fang lu*.

Wan Chang

(c. 4th-3rd century B.C.E.) Identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*, as one of fifteen disciples of **Mencius**, Wan Chang is considered one of the four major disciples. All four major disciples are given a place within the ranks of the disciples included in the **Confucian temple**, or the *wen miao* (**Temple of Culture**). According to traditional accounts, Wan Chang is responsible for the composition or compilation of the *Book of Mencius*.

Wan Chang appears in a number of passages in the *Book of Mencius* and is recorded as most frequently engaging in extensive dialogues with Mencius. The issues discussed vary, but there are several topics that seem to occupy the majority of conversations. One of these topics pertains to the sage rulers **Yao**, **Shun**, and Yü. Wan Chang asks a number of questions about Shun. He refers to Shun's relationship with his father, a problematic figure who is presented as trying to plot against his own son, and what is regarded as the mild treatment of his father once Shun becomes ruler. To this Mencius responds that a person of **jen** (**humaneness**) does not exact unnecessary punishment.

There are questions about the sage rulers choosing their successors. Wan Chang asks if it is correct to say that Yao gave the empire to Shun. Mencius' response suggests that no human chooses the successor. It is **T'ien** (**Heaven**) who is responsible for bestowing the empire upon someone. The same issue is raised in terms of Yü who, unlike Yao and Shun, gave the empire to his son as his successor. Mencius reminds Wan Chang that T'ien chooses the successor and whether it goes to the son or someone else, it is a choice not of humankind but made by T'ien. Wan Chang seems to be unusually concerned about the process of succession and the way in which it occurs. Mencius' response reaffirms the role of T'ien, suggesting that humankind has little or nothing to do with the process.

Religiously, Mencius validates the authority with which T'ien oversees the historical process and answers his disciple to accept the authority represented by T'ien.

Several passages of conversation between Mencius and Wan Chang deal with the topic of friendship. Mencius instructs Wan Chang that friendship is to be based solely on the recognition of **te** (**virtue**) within the other person. It is not to be constructed about issues of authority, or power, or age, or position. If the positions vary between the individuals, then friendship for the **chün-tzu** (**noble person**) will involve the honoring of the respective positions, not an attempt to step into the authority of someone else's title. The conversation continues with Wan Chang asking about the proper frame of mind when interacting with others. Mencius suggests that respectfulness is the most important quality in interactions with others. He also advises Wan Chang that friendships will be formed between **chün-tzu**, just as other individuals form friendships. There is a seeking of like-minded individuals, and for the Confucian, such like-minded individuals are those who place virtue at the forefront of their concerns.

One other passage is worthy of note. Wan Chang asks about the establishment of virtuous rule in a small state and the continued threat of invasion by stronger states around it. Mencius uses this question to reaffirm the Confucian belief in the extraordinary strength of a state ruled by virtue regardless of its size. The underlying belief suggests that even a very small area, were it to be ruled by virtue, would act as a catalyst for the entire empire. The people would hear of the virtuous rule and demand equal virtue. In other words, virtue has almost a transformative power, which if implemented, will spread and be incapable of defeat. So the answer to Wan Chang's question from Mencius' perspective is that more powerful states will simply not attack a small state where true virtue is manifest in its governance. Rather, the more powerful

states themselves will be overthrown with their people demanding equal virtue be manifest in their own states. Behind this lies the belief that once a single state, regardless of size, has established virtuous rule, the empire itself will be transformed.

Wan Chang was a major disciple of Mencius and it should be seen from the dialogues that took place between them that the topics they conversed about were related to some of the most important features of Mencius' thought.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Wang (King) Title for Confucius

While **Confucius** was initially referred to as *hsien-sheng* (**Sage of Antiquity**), the **T'ang** dynasty emperor, Hsüan Tsung, gave him the title that included the designation *wang*, or king, in the year 739. The title read **Wen-hsüan Wang (Comprehensive King)**; this was expanded during the **Sung** dynasty to **Chih-sheng Wen-hsüan Wang (Highest Sage and Comprehensive King)**. This title continued to be utilized until the **Ming** dynasty emperor, Chia-ching, under Chang Ts'ung's petition, removed the title *wang* and replaced it with the standard title now found for Confucius, **Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)**.

The title *wang*, when applied to Confucius, suggested an image of Confucius as ruler rather than teacher. Even in iconographic images, when Confucius is referred to as *wang*, he is portrayed as a ruler with appropriate dress and countenance. However, when he is referred to as teacher, he is portrayed in the more approachable style of a teacher.

The span of time in which Confucius is portrayed as a ruler is short by comparison to the time period in which his dominant image is that of a teacher. Clearly the tradition has sought in Confucius primarily the image of a kindly though stern teacher rather than

the image of a ruler. The preference of the title *wang* is interesting, given the role Confucianism has played as official state ideology and its very close connection to the administration of government. But the dominant image for Confucius is that of a teacher and the preference of *hsien-shih* (**Teacher of Antiquity**) in his many titles suggests the role of teacher as well.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Wang An-shih

(1021–1086) Politician, thinker, and writer during the Northern **Sung** dynasty; also called Wang Chieh-fu and Wang Pan-shan. Wang An-shih took the **chin-shih** examination and received the Metropolitan Graduate degree while in his twenties. He first presented his reformative "**Wan yen shu**" or "Ten Thousand Word Memorial" to Emperor Jen Tsung in 1058, but the piece was not accepted. Ten years later, with the ascension of Emperor Shen Tsung, Wang was summoned to be Hanlin Academician and was promoted to carry out a set of reforms in 1069. Following the failure of **Fan Chung-yen's** reform attempts, there seemed little hope that many of the reforms that the Confucians called for would be brought to fruition. With the promotion of Wang An-shih to Grand Councilor in 1070, these reforms, as well as many others, were suddenly introduced in sweeping motions.

As a scholar, Wang based his reforms on the institutions of the past, arguing that the way of the ancient sage-kings **Yao** and **Shun** could be implemented in his own days. He found in the *Shih ching* or *Book of Poetry*, the *Shu ching* or *Book of History*, and the *Chou li* or *Rites of Chou* the blueprint for his reforms. His *Chou kuan hsün-i* or *New Interpretation of the Institutes of Chou* was his interpretation of the *Chou li*.

Wang's reforms were wide-ranging, covering state marketing, military organization, **agriculture**, irrigation and water conservancy, tax and corvée, examinations and the school system, and the structure of the government. The reforms involved issues of transportation of grains and goods as well as crop loans. Wang simplified and decreased the size of the national armed forces by establishing local military groups. He also put into place a new system of land registration. As for **civil service examinations**, a new practical focus was to replace poetry composition. Wang An-shih wanted to see the Confucian classics utilized with a greater flexibility in their application to problems of his own times. In addition, the **Three Colleges system** was introduced into the *t'ai-hsiieh* (**National University**).

The assessment of Wang An-shih and his new laws is problematic. Certainly many of the reforms he initiated were encouraged by his Confucian contemporaries, for whom Wang generally had sympathy during the early years of his reformation. Gradually, however, many prominent Confucians opposed his reforms. Part of the opposition was probably politics, but there were other reasons as well, particularly debates that a number of his reforms were meant to serve the government's interests, not the interests of the people.

In this respect, Wang appeared more as a Legalist than a Confucian. Wang argued for authority of the government in the name of the ancient kings, but the moral rule seen by the Confucians as central to the way of the ancient kings could not be found in Wang's government. Consequently, with Wang's resignation in 1076 and the appointment of Wang's opponent **Ssu-ma Kuang** as Grand Councilor in 1086, the reforms were entirely eliminated.

As a thinker, Wang An-shih suggested in his *Chou kuan hsin-i* that all things shared the same *ch'i* (**vitality**). The *yin/yang* interaction of *ch'i* gives rise to the *wu hsing* (Five Elements), which in turn constitute myriads of

things. Wang rendered *hsing* (**nature**) as movement, the movement that travels between Heaven and earth unexhaustedly, which can move *kuei* (ghosts) and *shen* (spirits), and creates changes. Changes are endless because everything has its "other" or opposite. The other is not so much recognized as an opposite, but as a continuum. This can be seen in the vicissitude of the four seasons and the metabolism of all living things. The replacement of the old by the new is not only a natural phenomenon, but also a law of development in human affairs. The *sheng-jen* (sages) are those who can learn and master such **Principle** (*li*) of all matters. They are superhuman for they **sacrifice** themselves to save the world. Thus, Wang An-shih justified his reforms by his philosophy of change and devotion to change.

In order to defend his economic reform, Wang defined *i* (**righteousness or rightness**) as managing finance for public benefit. He considered *hsing* or human nature to be natural and neutral, neither good nor evil, yet something that could become good or evil through practice. Its relationship with *ch'ing* (**emotions and feelings**) is one of *t'i* (substance) and *yung* (function), like the two sides of a coin. One of the Eight Great Prose Masters of the T'ang and Sung Dynasties, Wang regarded literature as the vehicle of civilization; that is, the truth of literature lies in its function of conveying the sages' teachings. See also *han-lin yüan* (**Academy of Assembled Brushes**); *kuei/shen*; *sheng* or *sheng-jen* (**sage**); *t'iyung* (**substance/function**).

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Liu, James T. C. *Reform in Sung China: Wang An-shih (1021-1086) and His New Policies*. Cambridge, MA: Harvard University Press, 1959.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*.

Bloomington, IN: Indiana University Press, 1986.

Wang Chi

(1498–1583) Prominent member of the **Che-chung Wang School** during the **Ming dynasty**; also known as Wang Ju-chung and Master Lung-hsi. Wang Chi was a fellow provincial of his teacher **Wang Yang-ming** in Chekiang. Wang Chi took the **chin-shih examination** and received the Metropolitan Graduate degree in 1526, together with his life-long friend and schoolmate, **Ch'ien Te-hung**. The two men refused to take the following **tien-shih examination**, or Palace Examination, until 1532, because of their discontent with the official disapproval of Wang Yang-ming's teachings. After passing the Palace Examination, Wang Chi was appointed to the Ministry of War. He resigned ten years later when his philosophy was criticized by the Steward-bulwark of State as **wei-hsüeh**, or heterodox learning. He spent the next forty years of his life traveling widely, spreading the doctrines of Wang Yang-ming in southern China.

Wang Chi is best known for his **T'ien-ch'üan Bridge debate** with Ch'ien Te-hung over Wang Yang-ming's **ssu chü chiao**, or Four-Sentence Teaching, from which Wang Chi developed his own theory of the **ssu-wu**, or Four Negatives. According to Wang Chi's interpretation, not only is the **hsin (heart-mind)** without or beyond good and evil (**wu-shan wu-eh**) but so are the will, knowledge, and things. Thus, he averred that **liang-chih**, or knowledge of the good, was essentially **wu**, nothing. With the nothingness of **liang-chih**, Wang Chi advocated that all things in the world were derived from nothing.

As Wang Chi saw the interior experience of the heart-mind as the basis for all moral action, his teachings suggested the immediacy of **liang-chih** without elaborate self-cultivation or **kung-fu**

(**moral effort**). Simplicity is his method for recovering the **pen-hsin (original heart-mind)** and entering into **sheng** (sagehood). For Wang Chi, the proposition that everybody could become **Yao** and **Shun**, the sage-kings of antiquity, means that the heart-minds of people are the same as those of Yao and Shun. With Wang's introduction of such notions as sudden enlightenment into Confucianism, critics have found his thought little different from that of Ch'an Buddhism.

In fact, Wang Chi expressed great interest in a common ground among Confucianism, Buddhism, and Taoism. He regarded **liang-chih** as the possibility of **san chiao ho-i**, the unity of the three teachings or religions. The centrality he placed on the direct experience of the heart-mind, in terms of enlightenment, has associated him with **Wang Ken** of the **T'ai-chou School**. Wang Chi's writings have been preserved in the *Lung-hsi (Wang) hsien-sheng ch'üan-chi* or *Complete Works of Master (Wang) Lung-hsi*, edited by his disciple Hsiao Liang-kan. See also **sheng** or **sheng-jen (sage)**.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Wang Ch'uan-shan

See **Wang Fu-chih**.

Wang Chung

(1745–1794) Thinker, historian, and poet of the **Ch'ing dynasty**; also named Wang Jung-fu. Wang Chung was a native of Kiangsu province. Though his family was poor, he was studious. He did not, however, pass the **chü-jen** or Provincial Graduate examination. Yet he was considered of unusual scholarly ability and was asked to proofread the imperial *Ssu-k'u ch'üan-shu* or *Complete Library of Four Branches of Books* in his later years. A friend of **Wang Nien-sun**, Wang Chung regarded the **k'ao-cheng hsüeh**, or textual criticism, including exegetics and philology, as useful learning. Scholar of Confucianism Kai-wing Chow has pointed out that Wang Chung looked upon textual research as an agenda for educational and social reforms.

Wang Chung studied ancient school systems and criticized the Neo-Confucian moral code, particularly the norm of chastity demanded for women. He also revised the Neo-Confucian theory of the **Tao-t'ung** or transmission of the Way, replacing **Mencius** with **Hsüntzu** as successor to Confucian teachings. Wang disagreed with Mencius' attack on Mo-tzu's ideal of **chien-ai** (universal love) and praised the latter as a man of **jen** (humaneness). Among the **hundred schools of thought**, in Wang's view, Confucianism was the only rival of Moism. For this, he was denounced by **Wang Fang-kang** as an offender of the Confucian tradition.

Wang Chung argued that it was Hsüntzu, not Mencius, who inherited **Confucius'** teachings and transmitted the **Six Arts**. In his essays on the Confucian idea of **hsüeh** (learning), Wang expressed his interest in adopting the beliefs in the **Six Classics** to contemporary issues. For this purpose, Hsüntzu's philosophy appeared more practical than that of Mencius. Being an expert on historiography, Wang left behind works on the **Shu ching** or *Book of History* and the **Ch'un ch'iu** or Spring and Autumn Annals. He is also known for his discourse on the **hsiang-shu** (image-number).

Chow, Kai-wing. *The Rise of Confucian Ritualism in Late Imperial China: Ethics, Classics, and Lineage Discourse*. Stanford, CA: Stanford University Press, 1994.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wang Ch'ung

(27–c. 100) Long considered a champion of independent thought during the Later **Han dynasty**, Wang Ch'ung has often been difficult to classify by a particular system of thought. As a reader of **hundred schools of thought**, he would not be considered a Confucian anymore than he was a Moist or a Taoist philosopher—though he was a student of the Confucian **t'ai-hsüeh** (**National University**), and a disciple of **Pan Piao**. What links him most to the Confucian school is his agreement with the position taken by the Old Text School that elements of the supernatural and the miraculous should be eliminated from the early Confucian classical tradition. However, this does not make him a Confucian, nor does it imply that he stuck to the Old Text methodology of syntactic and semantic analysis. It is important to consider him only to the degree that his quest for critical thought put him at odds with the New Text School's attempt to interpret **Confucius** as a founding figure of supernatural powers.

Wang Ch'ung, in his influential writing, **Lun-heng** (**Balanced Inquiries**), sought to eliminate **superstition** and a variety of religious beliefs. He argued that if such topics were subject to clear and critical thought, the beliefs could not be validated. He was arguing in an age that saw the proliferation of a variety of such beliefs and the New Text School representing the tendencies that Wang Ch'ung sought to bring to an end.

Being opposed to a number of elements of traditional thought, he was particularly interested in eliminating what he saw as superstitions, the belief in ghosts and spirits, theories of portents, and other elements of the supernatural. He saw **T'ien (Heaven)** as only a naturalistic force of *ch'i* (vitality); thus, **Tung Chung-shu's** theory of *T'ien-jen kan-ying*, or the correspondence of Heaven and Human, was ungrounded. He saw issues such as *hsing* or human nature as being linked to the natural makeup of the individual resulting in some being good and others evil. Fortune was simply a matter of luck, if not chance, and belief in ghosts and spirits a misconception of life and death.

The attempt by the Old Text School to eliminate superstition from stories about Confucius as well as the general removal of supernatural explanations of a variety of classical materials brought the admiration of Wang Ch'ung. In this respect, he had an important influence on the development of the Old Text perspective, particularly as it sought to return to the basic teachings of Confucius. Wang Ch'ung was not without his attacks on Confucius and his teachings, such as elaborate **funerals**, but he shared in much the same agenda as the Old Text School. See also *chin-wen chia* (New Text School); *hsing* (nature); *ku-wen chia* (Old Text School); *New Text/Old Text* (*chin-wen/ku-wen*); **supernaturalism**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Forke, Alfred, trans. *Lun-heng*. 2 vols. Reprint. New York: Paragon Book Gallery, 1962.

Wang Fu-chih

(1619–1692) Confucian thinker of the late **Ming dynasty** and early **Ch'ing dynasty**; also known as Wang Erh-nung, Wang Chiang-chai, and Master of Ch'uan-shan. Wang Fu-chih was a

native of Hunan province. Though Wang passed the *chii-jen* or Provincial Graduate examination at the age of twenty-three, the invasion of the capital by the Manchus two years later changed the course of his career. He attempted to assemble a militia to defend his native place but failed. Finding no hope of restoring the Ming regime, he finally retreated and sought refuge in his native mountains. As a Ming loyalist, he spent the remaining forty years of his life researching and writing, with little communication with the outside world.

Wang's lifetime of scholarship produced a voluminous collection of works, but little was known of him in his own time. It was not until 1842 that his *Ch'uan-shan i-shu* or *Surviving Works of Ch'uan-shan* was published, roughly 150 years after his death. That he had no connection to his contemporaries such as **Huang Tsung-hsi**, **Ku Yen-wu**, or **Yen Yüan (Hsi-chai)** is surprising in light of the common new direction posed for the Confucian tradition by all these figures. Like other classical scholars of his day, Wang displayed wide interests in different subjects, including geography, astronomy, the calendar, mathematics, and particularly the *ching-hsüeh* (study of classics), and historiography, as well as literature.

As philosopher and Confucian scholar Wing-tsit Chan has pointed out, Wang Fu-chih is probably best understood as an independent philosopher who expressed criticisms of both the *li-hsüeh* (School of Principle or learning of Principle) of **Chu Hsi** and the *hsin-hsüeh* (School of Heart-Mind) of **Wang Yang-ming**. In his *Chang-tzu Cheng-meng chu* or *Master Chang's Correcting Youthful Ignorance Annotated*, he sought to turn *ch'i* (vitality) from an abstract concept into the material forces of *yin/yang*, which fill up Heaven and earth. His *Tu Ssu-shu ta-ch'üan shuo* or *On Reading the Great Compendium of the Four Books* rebutted the **Ch'eng-Chu School's** theory that gave priority to **Principle** (*li*) over *ch'i*, suggesting that *ch'i* contains *li* and that *li* is not a separate category.

For Wang, as it is stated in his *Chou i wai-chuan* or *Outer Commentary on the Chou Changes*, *ch'i* is not something **ching** (quietude), but an unceasing movement of **sheng-sheng**, production of life. He identified it in terms of another **ch'i** (utensils) or concrete things. Without concrete things, there will be no **Tao** (Way). It has been argued that in this respect, Wang was mostly influenced by **Chang Tsai** of the **Sung dynasty**. However, Wang took the materiality of *ch'i* (vitality) further than Chang. Wang asserted that it is not an abstract sense of material nature as the unifying quality of things, but rather the specific material character of individual things that creates what is regarded as real.

A return to real things and their functions was exactly where, in Wang's opinion, Confucianism should go. This is revealed in his struggle to move from philosophy as an abstract inquiry to one that focuses on classical scholarship and philology. His works such as the **Ssu-shu hsün-i** or *Gloss of the Four Books* and the **Li chi chang-chü** or *Records of Rites in Chapters and Verses* demonstrate this tendency. In this sense, he anticipated the scholars of **K'ao-cheng hsüeh** or textual criticism such as **Yen Jo-ch'ü**, **Hui Tung**, **Tai Chen**, **Pi Yüan**, and **Juan Yüan**.

Related to his opposition of a metaphysical structure of the cosmos is Wang's understanding of human nature as a product of environment, customs, and everyday habits, not something *a priori*. **Yü** (desire), as part of human nature, is not contradictory to the **T'ien-li** (Principle of Heaven); instead, it is precisely within selfish desires that the Principle of Heaven resides. Wang averred that the advent of the **ta-t'ung** (great unity) of the Heavenly Principle depends on the satisfaction of everyone's desires. This is a critique of Chu Hsi's suppression of human desires in the name of the Heavenly Principle.

Wang agreed with neither the Ch'eng-Chu School nor the **Lu-Wang School** in their views of the relation

between knowledge and action. While Wang Yang-ming's doctrine of **chih hsing ho-i**, or the unity of knowledge and action, was a rebuff against Chu Hsi's emphasis on knowledge before action, Wang Fu-chih insisted that action is the foundation of knowledge. In his *Shang shu yin-i* or *Elaboration on the Meanings of the Book of History*, Wang Fu-chih argued that action might embody knowledge, whereas knowledge could not guarantee action.

Wang's political agenda can be seen in his **Tu T'ung-chien lun** or *On Reading the General Mirror*. His philosophy of history favored the concreteness of history over transcendental forces predetermining the historical process. Accordingly, each age is different and needs its own standards and operating principles. One cannot resuscitate ancient models of government to apply to a modern problem. Change must be made in specific historical contexts. Wang was very critical of the conception of history as a constant manifestation of Heavenly Principle. He believed that history unfolds for a general improvement of civilization.

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de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

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Wang Hsin-chai
See **Wang Ken**.

Wang Hsin-chai hsien-sheng i-chi
See *Ming-ju Wang Hsin-chai hsien-sheng i-chi*.

Wang Huang

(Late first century B.C.E.) An important scholar in the establishment of the Old Text School. Wang Huang played a key role in the transmission of several Old Text versions of the Confucian classics including the *Shu ching* or *Book of History*, the *Shih ching* or *Book of Poetry*, and the *I ching* or *Book of Changes*. Wang Huang was put on par with **K'ung An-kuo** and **Chia K'uei** for his objection to the New Text School's prognosticative exposition of the classics. See also *chin-wen chia* (New Text School); *ku-wen chia* (Old Text School); *New Text/Old Text* (*chin-wen/ku-wen*).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Wang Ken

(1483–1541) **Ming dynasty** Neo-Confucian and founder of the **T'ai-chou School**; also known as Wang Ju-chih, Wan Yin, and Master Hsin-chai. Wang Ken was a native of T'ai-chou, Kiangsu province. He was originally called Wang Yin; the name Wang Ken was chosen by his teacher **Wang Yang-ming**. Wang Ken did not go through the **civil service examinations**, and as a result, held no office throughout his career. His background was that of a commoner—his father was a poor salt-merchant. He himself was kitchen help—an important element in his eventual formulation of the T'ai-chou teachings that no class of humankind is excluded from sagehood.

Wang Ken was a student of the Confucian classics. Whenever he traveled on business, he carried with him in his sleeves the *Hsiao ching* (*Book of Filial Piety*), the *Lun yü* (*Analects*), and the "Great Learning" ("Ta-hsüeh"). He opposed Buddhism and Taoism, seeking to convince others of returning to the teachings of the ancient sages—the sages venerated through the Confucian tradition. His behavior was at times extreme as when he dressed in ancient

style and proceeded to the capital in a cart said to imitate the cart **Confucius** used to travel around the country.

Wang Ken was the most famous disciple of Wang Yang-ming. He studied closely with Wang Yang-ming until the latter's death in 1529. Then he returned to T'ai-chou, where he opened a school and spent his later years in teaching. Wang Ken and his school were generally regarded as the most radical in their interpretation of Wang Yang-ming's teachings. Among the T'ai-chou students were a woodcutter, a potter, and a farmer. This reveals Wang Ken's identification of the **Tao (Way)** in the daily life of *yü-fu yü-fu*, or ignorant men and women.

The focus of Wang Ken's philosophy was on the individual and his or her own self-cultivation. Wang is known for his rendering of the word "ko" in *ko-wu* (**investigation of things**) as "squaring." He considered the self to be an instrument for squaring and the state to be the square; thus, the self is the standard or the root, while the state is a derivative or a branch. Accordingly, *ko-wu* is rather more ethical than epistemological. Therefore, self-cultivation must begin with the self. Wang Ken suggested that one should first secure oneself physically and then proceed to love others until others return the love. And the prerequisite for love is Confucius' idea of *shu* (**reciprocity or empathy**).

Representing what intellectual historian Wm. Theodore de Bary has referred to as **individualism**, Wang Ken's teachings emphasized the primacy of the individual and only then a relationship to others and the world. Wang admitted that people have different talents, but learning is not a matter of talent. All people are equal in receiving education. In order to popularize moral education, Wang tried to blur the boundaries between the sacred and the profane. So he pointed out that Confucius, like anybody, was also a human being. He believed that every person contains the seeds of *sheng* (sagehood) and that the physical self was fully the sagely self.

For Wang Ken, the physical needs of the self are as important as the mental and intellectual needs. Thus, the Tao of the sage is inclusive of everyday needs and means to manage domestic trivia. Since everything at hand is part of the Tao and an object of learning, the Tao is demystified. Wang's writings are collected in the *Hsin-chai Wang hsien-sheng ch'üan-chi* or *Complete Works of Master Hsin-chai Wang* and the *Ming-ju Wang Hsin-chai hsien-sheng i-chi* or *Collected Surviving Works of the Ming Confucian Master Wang Hsin-chai*. His son, **Wang Pi**, was responsible for carrying on the tradition of the **T'ai-chou School**. See also **sacred/profane** and **sheng or sheng-jen (sage)**.

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Wang Ming-sheng

(1722–1798) Classical scholar and historiographer of the **Ch'ing dynasty**; also known as Wang Feng-chieh, Wang Li-t'ang, Wang Hsi-chuang, and Wang Hsi-chih. Wang Ming-sheng was a representative of the *Han-hsüeh p'ai* or School of Han Learning. A native of Kiangsu province, he took the **chin-shih examination** and received the Metropolitan Graduate degree in 1754; he held a number of official positions, including Junior Compiler in the Hanlin Academy, Principal Examiner at the **hsiang-shih examination** or Provincial Examination, and Vice Minister of Rites. He learned

the **ching-hsüeh (study of classics)** from **Hui Tung**.

Advocating the discipline of Han learning, Wang Ming-sheng adopted most of **Cheng Hsüan's** ideas in working on the *Shu ching* or *Book of History*. He also applied the methods of the **k'ao-cheng hsüeh** (evidential research) and the **chiao-k'an hsüeh** (textual criticism) to his critical study and collation of the dynastic histories. His notebooks, modeled after the **cha-chi** or reading notes of **Ku Yen-wu**, reveal his wide interests in philology, epigraphy, and geography, as well as institutions. See also **han-lin yüan (Academy of Assembled Brushes)**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wang Nien-sun

(1744–1832) Classical scholar of the **Ch'ing dynasty**; also known as Wang Huai-tsu and Wang Shih-ch'ü. Wang Nien-sun carried on the tradition of **k'ao-cheng hsüeh** or textual criticism. A native of Kiangsu province, he took the **chin-shih examination** and received the Metropolitan Graduate degree in 1775; he was appointed Hanlin Bachelor, as well as a number of other positions. His interests and skills in exegetics, phonology, and philology were nurtured by his teacher, **Tai Chen**. Being a member of the *Han-hsüeh p'ai* or School of Han Learning, Wang was able to open himself to various opinions. Among his voluminous works are detailed notations to the **Hsün-tzu**, the *Shih chi (Records of the Historian)*, and the *Han shu* or *History of the Han Dynasty*. His son, **Wang Yin-chih**, was also a scholar. See also **han-lin yüan (Academy of Assembled Brushes)**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wang Pi

(1511–1587) **Ming dynasty** Neo-Confucian and member of the **T'ai-chou School**; also known as Wang Tsung-shun and Wang Tung-ya. Wang Pi was a native of T'ai-chou, in Kiangsu province. He was the second eldest son of **Wang Ken**, founder of the T'ai-chou School. At the age of nine, he accompanied his father to call on **Wang Yang-ming**. He studied under Wang Yang-ming for more than a decade before receiving education from **Wang Chi** and **Ch'ien Te-hung**. After his father's death, Wang Pi took over the work of disseminating the T'ai-chou teachings. He was recommended to the court by a Censor-in-chief, but he refused a position in the court.

Wang Pi's philosophical position suggested a development of his father's and Wang Yang-ming's thought. He saw spontaneous behavior as the highest form of realizing one's *liang-chih* or knowledge of the good. Such knowledge, being the **essence** of the purely good human nature, was regarded as innate, autonomous, and unnecessary to learn. It is not a product of intellectual efforts, but the function of one's heart-mind. Any form of self-restraint was considered evil because it impeded the natural manifestation of *liang-chih*. **Huang Tsung-hsi** comments that Wang Pi's teachings represent a thin line between wisdom and eccentricity. See also *hsin* (**heart-mind**) and *hsing* (**nature**).

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Wang Po

(1197–1274) Disciple of **Ho Chi**; also called Wang Hui-chih or Wang Lu-chai. Wang Po was a devout student of **Chu Hsi's** teachings during the late **Sung**

dynasty. His grandfather had been close to both Chu Hsi and **Lü Tsu-ch'ien**, and had himself been a student of **Yang Shih**, a disciple of the **Ch'eng brothers**. Wang Po and several other scholars were responsible for the promulgation of Chu Hsi's teachings in the Chin-hua area of Chekiang province.

Wang Po followed Chu Hsi's thesis regarding the relationship between **Principle (*li*)** and ***ch'i* (vitality)**. For Wang, *ch'i* is inseparable from *li* in the formation of human nature's goodness, but it must be subordinate to *li*. Wang, however, disagreed with Chu in understanding **Chou Tun-i's** statement "*wu-chi erh t'ai-chi*." While Chu read it as "Non-Ultimate also the Great Ultimate" and identified the Great Ultimate with Principle, Wang rendered it as "from Non-Ultimate to the Great Ultimate," in which the Non-Ultimate is not without shape. Comparatively, Wang Po was more sceptical while learning than his teacher, Ho Chi. This is reflected in his works on the *Shu ching* or *Book of History* and the *Shih ching* or *Book of Poetry*. See also *hsing* (**nature**).

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Wang Shen-ning

See **Wang Ying-lin**.

Wang Shou-jen

See **Wang Yang-ming**.

Wang Shu

(1416–1508) Prominent Neo-Confucian scholar of the **Ming dynasty**; also called Wang Tsung-kuan and Wang Shih-ch'ü. Wang Shu was the representative of the **San-yüan School** that closely followed the teachings of **Hsüeh Hsüan** and the **Ch'eng-Chu School**. Wang lived a very

long life, serving in office for some fifty years under four emperors. He began with an appointment to the Hanlin Academy after he had passed the *chin-shih* examination and received the Metropolitan Graduate examination in 1448. His career placed him in increasingly important positions until he retired at the age of seventy-seven. He then turned to scholarship and teaching, spending his remaining years at home.

Wang Shu is regarded as an exemplary Confucian official. He devoted his life to serving in government, working for the betterment of the people's conditions. **Huang Tsung-hsi** comments about him, saying that he put Confucian teachings in practice. In this respect, Wang embodied the highest ideal of the Confucian tradition. Nevertheless, he was realistic enough to see that some ancient Confucian institutions, for instance, the **well-field system**, were not feasible in modern times.

As a Neo-Confucian, Wang Shu accepted the Ch'eng-Chu doctrine that the **T'ien-li (Principle of Heaven)** and human desires are opposite. He agreed with **Mencius** in fully developing the heart-mind so as to understand nature and to know **T'ien (Heaven)**. Wang's philosophy of life can be summed up in the classical Confucian notions of **chung (mean)** and *ho* (harmony). Insofar as *kuei/shen* (ghosts and spirits) are concerned, Wang Shu suggested that they exist in everything and hold people in **awe** and veneration so that people will offer **sacrifices** to them. See also *han-lin yüan (Academy of Assembled Brushes)*; *hsin (heart-mind)*; *hsing (nature)*; *yü (desire)*.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Wang Su

(195–256) A prominent Confucian scholar of the Three Kingdoms period, Wang Su was a follower of **Chia K'uei** and **Ma Jung** of the Old Text School. Though his annotations of the classics often synthesized the comments of both the New Text and Old Text Schools, he sided with the Old Text School, arguing strongly for the elimination of *yin/yang* cosmology from Confucian philosophy. He focused on basic Confucian teachings and emphasized an image of **Confucius** and his family as being free from elements of the supernatural and miraculous. He was involved in the transmission and editorship of the Confucian collection *K'ung-tzu chia-yü (Confucius' Family Sayings)*, a text of the Former **Han dynasty** by which he purported to argue with the school of **Cheng Hsüan** about the interpretation of certain Confucian rites. He may also be the author of the work titled the *K'ung-ts'ung-tzu (The K'ung Family Masters' Anthology)*, a very similar work that also presents a collection of sayings and conversations from a number of generations of the K'ung family. Both texts represent Old Text teachings and present a very strong and polemical Confucianism poised to defeat competing schools of thought and reestablish the mission of Confucius' teachings. The school of Wang Su won its official recognition from the imperial court of the Ch'in dynasty. However, Wang Su's annotations of the *Shu ching* or *Book of History*, the *Shih ching* or *Book of Poetry*, the *Lun yü (Analects)*, the three ritual texts, namely, the *Li chi* or *Records of Rites*, the *I li* or *Ceremonies and Rites*, and the *Chou li* or *Rites of Chou*, as well as the *Tso chuan* commentary, are all lost. See also *chin-wen chia (New Text School)*; *ku-wen chia (Old Text School)*; *New Text/Old Text (chin-wen/ku-wen)*.

Ariel, Yoav. *K'ung-Ts'ung-Tzu, the K'ung Family Masters' Anthology: A Study and Translation of Chapters 1-10, 12-14*. Princeton, NJ: Princeton University Press, 1989.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Wang T'ung

(584–618) Wang T'ung is considered the greatest Confucian of the Sui dynasty, a period that saw the domination of Buddhism in China. He is said to have accumulated more than 1,000 students, among them men of great prominence who were to play a major role in the founding of the **T'ang dynasty**. He is portrayed as fulfilling the role of a Confucian teacher, gathering many disciples, and spending his life teaching and devoted to the study of the classics. In fact, he regarded himself on a par with **Confucius** and the **Duke of Chou**.

The significance of Wang T'ung's work lies in his role in the growth of Confucian teachings in a period dominated by Buddhism. Although he advocated the unification of Confucianism, Buddhism, and Taoism, it was always Confucianism that he considered the orthodox religious tradition of China. His study of the Confucian concept of **ming (destiny or fate)** had stimulated the **hsing-ming group** of the T'ang dynasty. It was in the T'ang dynasty that there began to be a resurgence of interest in Confucianism and where the seeds of **Neo-Confucianism** might be found. Such a rekindling of interest was only possible because of the continued role of individuals such as Wang T'ung, who continued to perpetuate the tradition.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Wang Wen-ch'eng Kung ch'üan-shu

Also known as *Yang-ming ch'üan-shu* or the *Complete Works of Yang-ming*. The *Wang Wen-ch'eng Kung ch'üan-shu* or

Complete Works of the Culturally Accomplished Duke Wang, is a collection of most of **Wang Yang-ming's** writings, including the **Ch'uan-hsi lu** or *Instructions for Practical Living*, the **Ta-hsüeh wen** or *Inquiry on the "Great Learning,"* letters, essays, official documents, and memorials to the throne. It was compiled by **Hsü Ai** and **Ch'ien Tehung**, Wang's disciples, and published by Hsieh T'ing-chieh in 1572. A chronology of Wang's life is appended to the book.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Wang Yang-ming

(1472–1529) The most famous **Ming dynasty** Neo-Confucian; also known as Wang Shou-jen and Wang Po-an. Wang Yang-ming was the representative figure of the **hsin-hsüeh (School of Heart-Mind)**, the major rival of the **li-hsüeh (School of Principle or learning of Principle)** of **Chu Hsi**. Wang was a native of Yü-yao, in Chekiang province. He took the **chin-shih examination** three times before receiving the Metropolitan Graduate degree in 1499. During his early years, he attempted to study the **Ch'eng-Chu School's** teachings, but left them dissatisfied after an episode in which he tried to *ko-wu* or investigate things by using a stalk of bamboo. After complete failure, he renounced the teachings and turned to the school of **Lu Chiu-yüan**. By that time Lu's teachings were not as popular as Chu's, but it enlightened Wang that *ko-wu* and **chih-chih (extension of knowledge)**, as well as the **Tao (Way)** of the *sheng-jen* (sage), were to be found inside, not outside, of one's own **hsing (nature)**; that is to say, human nature is self-sufficient. Besides Confucianism, Wang also spent time learning Buddhism, Taoism, and military tactics.



Wang Yang-ming, representative figure of the School of Heart-Mind, regarded the heart-mind as the repository of Principle and virtually all things in the world.

In 1506 Wang was banished to Kweichow province for speaking out against a powerful eunuch. It was during this exile, however, that his thoughts matured and he began to formulate his basic teachings. The rest of his official

career proved to be successful; as a military leader, he was responsible for ending several rebellions. According to philosopher and Confucian scholar Wing-tsit Chan, Wang served in many areas considered primarily rural and generally

poor. In these locations, Wang worked for a practical agenda of what might be described as Confucian reforms, including tax relief, public education programs, and the *hsiang-yüeh* (**community compact**). He reached the position of Minister of War in Nanking.

Wang Yang-ming constructed his philosophical understanding of the Confucian tradition in terms of the *hsin* (**heart-mind**). For him, the heart-mind is the repository of **Principle** (*li*) and virtually all things in the world. He explained this in the *Ch'uan-hsi lu* or *Instructions for Practical Living* by using an analogy of a flower: Before one looks at a flower, both the subject and the object of gaze are absent from each other; it is only when one comes to look at the flower, then its color and beauty are known and admired. Thus, the flower does not exist without one's heart-mind. The heart-mind, therefore, is the master over *wan-wu*, all things. It is identified by Wang with Tao and **T'ien** (**Heaven**). If one knows the heart-mind, then one also knows the Way and Heaven; and if one wants to realize the Way, one must realize it in one's own heart-mind.

Wang also related the heart-mind to the innate *liang-chih*, or knowledge of the good, defining the latter in terms of Mencius' notion of the heart-mind of right and wrong. *Liang-chih* is not only shared among humankind, but is also the common **essence** of all things, living and non-living. It gives rise to Heaven and earth, and is eternal and universal. Based on it, Wang brought forth his belief of **T'ien-ti wan-wu wei i-t'i** or Heaven, earth, and all things as one body. The binary opposition of the self and things, subject and object, is declared invalid.

While Chu Hsi and Lu Chiu-yüan agreed with each other that knowledge was prior to action, Wang proposed his theory of *chih hsing ho-i* or unity of knowledge and action. Suggesting that knowledge and action were one in the same, he held that there was no divorce between what one knew and how one

acted. Knowledge is the idea for action as action is the *kung-fu* (**moral effort**) of knowledge; in other words, the realization of knowledge is action. To put it in another way: knowledge is the beginning of action; action is the completion of knowledge. Knowledge without action is not real knowledge, whereas action always embraces knowledge.

After reading the "**Great Learning**" ("**Ta-hsüeh**"), instead of accepting Chu's supplement to *ko-wu* and *chih-chih*, the first two steps of *hsiu-shen* or self-cultivation listed in the text, Wang argued that the focus should be on the third step, *ch'eng-i* (**sincerity of will**). During the years of his retirement, between 1521 and 1527, Wang continued to formulate his interpretation of the first two steps, which resulted in his exposition of *chih-chih*, extension of knowledge, as *chih liang-chih*, extension of knowledge of the good. Rather than taking *chih-chih* as an exterior search for **T'ien-li** (**Principle of Heaven**), Wang saw it as an outward extension of the innate moral knowledge to everything so that everything would have its Principle.

In his *Ta-hsüeh wen* or *Inquiry on the Great Learning* of 1524, Wang rendered the *ko* of *ko-wu* into "correction." He further explained it as to get rid of evil and do good. In this sense, he assented to Chu Hsi's doctrine of eliminating human desires and preserving the Principle of Heaven. The more desires being removed, the more Principle of Heaven will be recovered, hence more knowledge of the good. It is asserted in the *Ch'uan-hsi lu* that the sages are bound to sagehood merely because their heart-minds retain pure Principle of Heaven and are free of any desire. For the sage, the **Six Classics** are to correct the human heart-mind. Thus, although everybody possesses knowledge of the good, one should *hsüeh* or learn to keep it from being obscured by material desires.

Before Wang Yang-ming left for his last military campaign in 1527, two of his major disciples, **Wang Chi** and

Ch'ien Te-hung, asked him about his *ssu chü chiao* or Four-Sentence Teaching. This teaching suggests that the *hsin-chih t'i* or substance of the heart-mind is *wu-shan wu-eh*, without or beyond the differentiation of good and evil. Good and evil emerge with the functioning of the will. In turn *liang-chih* is to distinguish good from evil, and finally *ko-wu* is to perform good and avoid evil. Well known as the **T'ien-ch'üan Bridge debate**, the students' interpretations were presented to their teacher for judgment.

Wang Chi assumed that if the heart-mind, in its original substance, was above good and evil, then no such distinction should be found elsewhere. Ch'ien Te-hung believed that while the absolute state might be so described, there was no question but that the distinction would be critical for self-cultivation. Wang Yang-ming answered that they were both correct, but aimed at different audiences. Wang Chi's response was for the person of keen insight who could dwell in a state of sagely wisdom. Ch'ien Te-hung's response, however, was for those whose thoughts were dominated by habits. Nevertheless, the issue has led to a major split in the **Wang Yang-ming School** and is still controversial today.

With an increasingly large number of followers, Wang Yang-ming's teachings became so influential after the middle Ming period that his school was also established in Korea and Japan. Regarding Wang as a dissident of the orthodox **Ch'eng-Chu School**, his opponents were successful in allowing no honor to be bestowed upon him at his death. It was not until 1567 that he was conferred the posthumous title of Wen-ch'eng, Cultural Accomplishment, and not until 1584 that he was placed in the **Confucian temple**. His writings are collected in the *Wang Wen-ch'eng Kung ch'üan-shu* or *Complete Works of the Culturally Accomplished Duke Wang*. See also *ko-wu* (**investigation of things**); **Mencius**; *sheng* or *sheng-jen* (**sage**); *yü* (**desire**).

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

Tu Wei-ming. *Neo-Confucian Thought in Action: Wang Yang-ming's Youth (1472-1509)*. Berkeley, CA: University of California Press, 1976.

Wang Yang-ming School

The Wang Yang-ming School, as the term suggests, is the school named after its founder **Wang Yang-ming**, a Neo-Confucian of the **Ming dynasty**. Since there is a Yao-chiang or Yao River in Chekiang province, Wang's native place, the school is also known as Yao-chiang School. As a representative of the *hsin-hsüeh* (**School of Heart-Mind**), Wang followed **Lu Chiu-yüan's** proposition to identify the *hsin* (**heart-mind**) with **Principle (li)**. Thus, people often refer to the Wang Yang-ming School as School of Heart-Mind. Other common themes of the school include *liang-chih* or knowledge of the good and *chih hsing ho-i*, unity of knowledge and action.

Huang Tsung-hsi, in characterizing the school, speaks of the origin of Wang Yang-ming's teachings in those of **Ch'en Hsien-chang**. He suggests that Wang revolutionized Confucianism through the theory of knowledge of the good. According to Huang, the main effect of this theory was to make the goal of *sheng* (sage) or sagehood available to everyone, not just the educated. This is regarded as a big step in democratizing the Confucian teachings in the middle of the Ming era.

The Wang Yang-ming School became a major school during the middle of the Ming period. Wang Yang-ming had numerous disciples, among whom **Ch'ien Te-hung**, **Wang Chi**, **Wang Ken**, **Tsou Shou-i**, and **Lo Hung-hsien** are the most famous. Because of its popularity, the school was later divided into several regional sects, such as Ch'ien Te-hung and Wang Chi's Che-chung School, Wang Ken's **T'ai-chou School**, Tsou Shou-i and Lo Hung-hsien's Chiang-yu School, the Nan-chung School, the Ch'u-chung School, the **Northern School**, and the Yüeh-Min School. The **Chi-shan School** of **Liu Tsung-chou** in the late Ming period, as well as **K'ang Yu-wei's** and **T'an Ssu-t'ung's Hundred Days of Reform** in 1898, were also greatly influenced by it. During the late Ming period and early **Ch'ing dynasty**, the Wang Yang-ming School was introduced into Japan and Korea, where it was also developed into an important school. See also **Che-chung Wang School**; **Chiang-yu Wang School**; **Ch'u-chung Wang School**; **Nan-chung Wang School**; **Northern Wang School**; *sheng* or *sheng-jen* (sage); **Yüeh-Min Wang School**.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Wang Yin-chih

(1766–1834) **Ch'ing dynasty** scholar of the classics; also known as Wang Po-shen and Wang Man-ch'ing. Wang Yin-chih was a native of Kiangsu province. The eldest son of **Wang Nien-sun**, he took the *chin-shih* examination and received the Metropolitan Graduate degree in 1799. He held a series of official appointments, including Junior Compiler in the Hanlin Academy, Vice Minister, and later Minister of Rites. In the footsteps of his father, he employed

the method of philology to interpret and collate the classics. His research works on grammatical particles from the **Chou dynasty** to the Former **Han dynasty** have contributed to a better understanding of the Confucian classics. See also *han-lin yüan* (**Academy of Assembled Brushes**).

Hum Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wang Ying-lin

(1223–1296) Major scholar of the Southern **Sung dynasty** and the early **Yüan dynasty**; also known as Wang Pohou and Wang Shen-ning. Wang Ying-lin came from a family of government officials and was raised with the idea of an official career. His father was a student of both **Lü Tsu-ch'ien** and **Lu Chiu-yüan**, whose Neo-Confucian teachings were passed on to the young Ying-lin. Wang took the *chin-shih* examination and received the Metropolitan Graduate degree while in his twenties; he passed the special examination of Erudite Literatus. Then, he was employed in a variety of high positions in the capital. Being disobedient to the treacherous minister **Chia Ssu-tao**, he is generally regarded as a man of loyalty, though in the end he did resign because of corruption in the government.

Following the defeat of the dynasty by the invading Mongols, he spent the last twenty years of his life in his native community as a scholar. He produced works across a wide variety of fields, including classics, history, astronomy, and geography. He was especially good at textual criticism and knowledgeable of historical anecdotes about institutions. He was interested in studying the origins and developments of Chinese scholarship and synthesizing the teachings of different schools of thought. His attempt to reconcile the differences between Lu Chiu-yüan and **Chu Hsi** was not unlike the agenda of Lü Tsu-chien.

Wang Ying-lin's own philosophy, however, tends more toward Lu Chiu-yüan's *hsin-hsüeh*, or learning of the heart-mind. He considers humanity to be the **hsin (heart-mind)** of Heaven and earth and **jen (humaneness)** to be the heart-mind of humanity. Thus, to be a human means to be humane. Without humaneness, the heart-mind of Heaven and earth cannot be established because all things are tied to the heart-mind.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Wang Yüan

(1648–1710) Scholar of the early **Ch'ing dynasty**; also known as Wang K'un-sheng and Wang Huo-an. Wang Yüan was a native of Peking. To show his ability in teaching, he took the **chü-jen** or Provincial Graduate degree in 1693. But he never competed in the **chin-shih examination** or Metropolitan Graduate degree program, refusing to serve the new Manchu dynasty. He was a friend of **Li Kung**, through whom he became a student of **Yen Yüan (Hsi-chai)** at the age of 55.

With his primary interest in political economy and institutions, Wang sought to move Confucianism toward **shih-hsüeh**, practical learning. He had no patience with the teachings of **Sung dynasty** Neo-Confucians, which he perceived as being dominated by a focus upon metaphysical realms rather than the real problems of the world. For him, those who prate about **Principle (li)** are not qualified to be a **chün-tzu (noble person)**, nor even to be a **hsiao-jen (petty person)**. Though he was critical of the abstract nature of **Neo-Confucianism**, he found **Wang Yang-ming** an attractive thinker, mainly because of the latter's program of action to implement philosophical thought. In fact, like Wang Yang-ming, Wang Yüan was keen about military strategy and tactics. However, his work on the art of war no longer exists. His other writings include an analysis of the **I ching** or

Book of Changes and a study of the three commentaries on the **Ch'un ch'iu** or *Spring and Autumn Annals*. He maintains that some Sung Neo-Confucians' readings of the *I ching* are influenced by Taoism.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wang Yün

(1227–1304) A prolific scholar of the **Yüan dynasty**; also called Wang Chung-mou or Wang Ch'iu-chien. Wang Yün was raised in Neo-Confucian education, and he expressed his admiration for **Chou Tun-i** and **Chu Hsi**. Wang was appointed Consultant by **Yao Shu** in 1260. He became highly regarded for his abilities, and when the Hanlin Academy was reopened in the next year, he was made a Senior Compiler. He was finally conferred the title Hanlin Academician in 1292.

As historian and biographer Herbert Franke observes, Wang Yün's real contribution was to educate the Mongols in Chinese political thought. He gained the distinction of being one of the few people whose writings were translated into Mongolian. His works concerned the Neo-Confucian agenda of **Ti-hsüeh** or learning of the emperors. Thus, we find sections of his writings devoted to such topics as the broadening of **hsiao (filial piety)**, advancement of **hsüeh (learning)**, honoring of Confucians, reverence of **T'ien (Heaven)**, modeling upon **ancestors (tsu)**, loving of the people, **purification** of the **hsin (heart-mind)**, diligence in **cheng (governing or regimen)**, establishment of laws, and selection of scholars. See also **han-lin yüan (Academy of Assembled Brushes)**.

Franke, Herbert. "Wang Yün (1227–1304): A Transmitter of Chinese Values." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.



The title Exemplary Teacher for All Ages is inscribed in the Hall of Sage's Presence.

Wan-shih shih-piao

One of the titles associated with **Confucius** and the **Confucian temple**, *wan-shih shih-piao* may be translated as Teacher and Exemplar of All Generations. Of note, it is first employed to refer to Taoist founder Lao-tzu in a Taoist biography of the Ch'in dynasty, but turns out to be a commonly used phrase found frequently in the Confucian temple. It was inscribed in the *ta-ch'eng tien* (**Hall of Great Accomplishments**) by the **Ch'ing dynasty** emperor K'ang-hsi, suggesting the breadth and relevance of Confucius for all who come to the temple.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Wan Ssu-ta

(1633–1683) Classical scholar of the **Ch'ing dynasty**; also known as Wan Ch'ung-tsung, Wan Po-weng, and Master Ho-fu. Wan Ssu-ta was a native of Chekiang province. He was a student of **Huang Tsung-hsi** and the older brother of **Wan Ssu-t'ung**. Refusing to take the **civil service examinations** under Manchu rule, he spent his life studying the Confucian classics, particularly the *Ch'un ch'iu* or *Spring and Autumn Annals* and the *san li*, Three Ritual Classics. His research on the former was destroyed by fire in 1673; he was only able to reconstruct a limited number of notes before his death.

Wan Ssu-ta's works on the ritual texts go beyond the prevailing sectarianism between the *Han-hsüeh* or Han learning and the *Sung-hsüeh*, Sung learning. He questioned the traditional attribution of the *Chou li* or *Rites of Chou* to the **Duke of Chou**, suggesting a later authorship. Wan maintained that one must understand all of the classics

in order to understand one, that inter-textual study is necessary.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wan Ssu-t'ung

(1638–1702) Classical scholar and historian of the **Ch'ing dynasty**; also called Wan Chi-yeh and Master of Shih-yüan. Wan Ssu-t'ung was a member of the Eastern Chekiang School. A native of Chekiang province, he was the younger brother of **Wan Ssu-ta** and a close disciple of **Huang Tsung-hsi**, hence a follower of **Liu Tsung-chou**. He was only six when the **Ming dynasty** was overthrown; he later served the Ming government-in-exile. When he was chosen as a candidate of a special civil service examination offered by the new Manchu ruler in 1678, he declined the honor.

In 1679 Wan Ssu-t'ung began compiling the official history of the Ming dynasty. He spent the next nineteen years on the compilation but refused any official title and salary for working on it. His reputation as a historian is also revealed in the research project of **Tu Li t'ung-k'ao** or *On Reading the Rites: A General Study*, which he did at the invitation of **Hsü Ch'ien-hsüeh**. Wan's own writings include a historical table arranged topically and a biographical study of Confucian scholars. As an outstanding historian, he is known for his expertise in writing biographies, anecdotes, ancient institutions, and local gazetteer, as well as genealogy. His works set the standard for later historiographers, such as his fellow townsman, **Ch'üan Tsu-wang**. See also **Chekiang Schools**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wan-wu

Translated as myriads of or all things, the phrase *wan-wu* is used to refer to the world and is often employed in combination with **T'ien (Heaven)** and earth to signify the universe.

Wan yen shu

A memorial to the emperor Jen Tsung of the Northern **Sung dynasty**, the “Wan yen shu” or “Ten Thousand Word Memorial” is composed by the reformer **Wang An-shih**. The memorial focuses on the need to recruit men of talent and ability into the government. Though not yet a full-scale reform proposal, it is one of his initial attempts to urge for governmental reform. Typical of Wang's many discussions of reform, there are both Legalist and Confucian dimensions in his policies. In the Legalist dimension, he argues for law and punishment when reform is at stake. In the Confucian dimension, he necessitates recruitment of men of talent and ability outside of a strict legal system. The memorial demonstrates this proclivity to embrace both schools of thought. See also **hundred schools of thought**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Warring States Period

See **Chou dynasty**.

Watchful Over Oneself When Alone

See *shen-tu*.

Water

A common symbol for **purification** in Chinese and other world religions. Water plays a central role in the origin of Confucianism. The **ju**, or bathing ritual, suggests purification and may be comparable to the use of water and

purification in other religious traditions. Other Confucian uses of the image include the **flood** motif related to the culture hero Yü and the employment of water as a metaphor in **Mencius'** discussion regarding the goodness of human nature. See also **hsing (nature)**.

Allan, Sarah. *The Way of Water and Sprouts of Virtue*. Albany, NY: State University of New York Press, 1997.

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

Choy, Howard Y. F. "Did Confucius Take Showers? An Etymological Trace of *ru*." Paper read at American Oriental Society Western Branch Meeting, Oct. 10-12, 1997, at University of Colorado, Boulder.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Way

See **Tao (Way)**.

Way of Heaven

See **T'ien-tao**.

Way of Humanity

See **jen-tao**.

Way of the Sage-Kings

See **sheng-wang chih Tao**.

Wedding

Part of the **li (propriety or rites)** of life, the wedding, as social historian Patricia Buckley Ebrey points out, is actually a portion of the ancestral cult. It is a means of guaranteeing the continuity of the family and the continuation of respect and care for **ancestors (tsu)** through the performance of ceremony and **sacrifice** within the ancestral temple, **miao (temple or shrine)**. Without the wedding there will be no more **sheng-sheng** or production of life, hence no continuation

of the family line, one of the three unfilial behaviors according to **Mencius**. That is why the wedding is considered to be the great ritual in the Confucian tradition.

According to the custom of the **Chou dynasty**, marriage should take place for the man between late teenage years and about the age of thirty. For the woman, it is more confined to the late teenage years. The marriage ceremony, epitomizing the patriarchal structure of the society, is focused on the introduction of the bride to her husband's family. This is seen in the presentation of the wife at the husband's ancestral shrine two days after the wedding. Works such as the **Chia-li (Family Rituals)** of **Chu Hsi** demonstrate the Confucian interest in the maintenance of the traditional wedding rites.

Ebrey, Patricia Buckley, trans. *Chu Hsi's Family Rituals: A Twelfth-Century Chinese Manual for the Performance of Cappings, Weddings, Funerals, and Ancestral Rites*. Princeton, NJ: Princeton University Press, 1991.

Wei (Apocrypha)

A class of augural writings that appeared in the Former **Han dynasty** and were prevalent during the Hsin and Later Han dynasties. The *wei* or *wei-shu*, apocrypha, consisted of prophecies and portents combining shamanism and magianism with mystical Confucianist beliefs that dealt with supernatural events, hidden and esoteric meanings of the Confucian classics, and attempted to encourage a miraculous understanding of various historical and current political events. The term *wei* is derived from weaving, like the term **ching (classic)**. While *ching* represents the warp of a piece of cloth and thus, the continuity of the cloth, *wei* symbolizes the weft (woof) or that which cuts across or is at odds with the continuity. This pair of terms comes to mean orthodox and heterodox as well. Such writings found the sympathy of the New Text School and the disdain of the Old Text School.

Wei and *ching* are believed to have authority directly from Heaven to aid in the interpretation of the classical literary tradition.

The *wei-shu* was always intertwined with the earlier *ch'en-shu* (**prognostication text**). Employed together to justify a sovereignty, often a new one like the establishments of the Hsin and Later Han dynasties, both of their theories were based on the concept of the *T'ien-ming* (**Mandate of Heaven**), the notion of *wu hsing* (Five Elements), the **myths** and legends recorded in the "**Ho t'u**" ("**River Chart**") and "**Lo shu**" ("**Lo Writing**"), as well as **Tung Chung-shu's** doctrine of the *T'ien-jen kan-ying* or correspondence of Heaven and Human. The *ch'en* and *wei* reached their zenith in Later Han, and were elevated as the **nei-hsiieh** (**Inner School**). As a result of the imperial White Tiger Hall (*Po-hu kuan*) Conference of C.E. 79, the *Po-hu t'ung* (**White Tiger Discussions**) officially incorporated the apocrypha into the Confucian classics. Well known are the Seven Apocrypha corresponding to the Seven Classics, namely, the *Shih ching* or *Book of Poetry*, the *Shu ching* or *Book of History*, the *Li chi* or *Records of Rites*, the lost *Yüeh ching* or *Book of Music*, the *I ching* or *Book of Changes*, the *Ch'un ch'iu* or *Spring and Autumn Annals*, and the *Hsiao ching* (**Book of Filial Piety**). Under the challenge of the *hsiian-hsiieh* (**mysterious learning**) of the **Six Dynasties**, they gradually lost their influence. Most of the texts were banned and burned in the Sui dynasty; only a few are extant today. See also *chin-wen chia* (**New Text School**); **civil service examinations**; **esoteric/exoteric**; *ku-wen chia* (**Old Text School**); **New Text/Old Text** (*chin-wen/ku-wen*).

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Wei (Artificial Action)

A term used by **Hsün-tzu** in discussing **hsing** (**nature**) or human nature and

hsiieh (**learning**). The character "*wei*," meaning "artificial action," is composed of two parts: the phonetic-etymonic part, pronounced *wei*, means action or to act; the other part is the radical *jen* for human. Together, the two parts suggest human action, implying some action unique to human beings and thus contrary to nature.

The term is translated by scholar of Chinese philosophy Derk Bodde as "acquired training"—that which needs to be acquired through training or learning is not something natural, but something artificial, something worked out or made by man. From Hsün-tzu's perspective, morality is a result of artificial action. *Wei* allows for the moral cultivation of the self and the rectification of society, especially in times of chaos and violence. In the early development of the Confucian tradition, it was Hsün-tzu in particular who emphasized the importance of *wei* because he saw it as the means to learning and education, which are facilitated in the individual. Unlike **Mencius** who believed in the goodness of human nature, Hsün-tzu understood human nature as raw stuff that must be transformed into goodness if society was to be transformed. The models of the sages must be inculcated into the individual; the avenue for this to take place is through *wei*, the artificial action to be added on the original nature. An example of such an artificial action is *li* (**propriety or rites**), for which one has to learn or be trained in order to observe it.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Wei chi

Given in the *Lun yü* (**Analects**), the phrase *wei chi* or "for the sake of oneself" represents **Confucius'** view that learning is for oneself, that is, to make oneself the object of cultivation so as to enable the self to transform others. Intellectual historian Wm. Theodore de

Bary has argued that this phrase was key to later Confucian and particularly Neo-Confucian understandings of the concept of **individualism**. **Chu Hsi's** use of the phrase *wei chi chih hsüeh* or learning for the sake of oneself, suggests the emerging sense of the individual as the focus of learning activities. De Bary puts Confucian individualism within the broader framework of social ties and bonds. Similar to the idea of *tzu-te* or finding the way for oneself, *wei chi* emphasizes the individual's duty to realize the moral goodness of *hsing* or human nature within the world. See also *hsing* (nature).

de Bary, Wm. Theodore. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.
Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Wei chi chih hsüeh

Derived from a statement by **Confucius** in distinguishing the purposes of learning between the ancients and Confucius' contemporaries, *wei chi chih hsüeh*, or "learning for the sake of oneself," is the ancient attitude that presents a striking contrast to the contemporary learning, which is for the sake of pleasing others. The phrase is used by **Chu Hsi** to suggest the commitment of learning and self-cultivation to transform the self into a moral person. It is only after the self has been transformed that others may be transformed. Intellectual historian Wm. Theodore de Bary, who regards this phrase as key to the understanding of the Confucian notion of **individualism**, argues that it distinguishes Confucianism from other teachings by insisting on the individual's fulfillment of the moral responsibilities for the self as well as the society.

de Bary, Wm. Theodore. *The Liberal Tradition in China*. New York: Columbia University Press, 1983.
Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Wei Chung-kuo wen-hua ching-kao shih-chieh jen-shih hsüan-yen
See "A Manifesto for a Re-appraisal of Sinology and Reconstruction of Chinese Culture."

Wei-fa

A technical term in Neo-Confucian discourse related to the discussion of the nature of *hsin* (**heart-mind**). *Wei-fa*, often rendered unmanifest or unconditioned, is employed to refer to the part of the heart-mind that represents the *Tao-hsin* (**heart-mind of the Way**) or the *T'ien-li* (**Principle of Heaven**). It is contrasted with the *i-fa* or manifested heart-mind characterized as the *jen-hsin* (**heart-mind of humanity**) that represents the normal or daily response to things. Put in other Neo-Confucian terms, if the *wei-fa* is seen as a repository of *T'ien-li*, then the *i-fa* is more closely involved with *ch'i* (**vitality**), in contrast with **Principle** (*li*).

The term *wei-fa* originates in the "Chung yung" ("Doctrine of the Mean") where it occurs as a description of the state of *chung* (**mean**) or equilibrium. The passage reads, "That before the manifestation of happiness, anger, sorrow and joy is called the mean." *Wei-fa* is the phrase "before the manifestation." For the Neo-Confucians, it becomes a designation for the heart-mind understood at its deepest layer. Contrasted with *i-fa*, *wei-fa* is seen as in a state of quiet and clarity, which reflects the *Tao-hsin* and *T'ien-li*.

The School of Principle sought after the accumulation of the knowledge of Principle through its agenda of learning and self-cultivation characterized by *ko-wu ch'üung-li*, the investigation of things and the exhaustion of Principle, as well as the attempt to cultivate a mental state of *chü-ching* (**abiding in reverence or seriousness**). Such knowledge of Principle would permit the individual to realize his own capacity for Principle in the state of sagehood. In this state of sagehood, *wei-fa*—which is the state of **Tao** (**Way**) as well as the Principle of Heaven—would be fully

realized and thus become operative within the individual's normal life. As a result the *i-fa* would reflect the *wei-fa* in the same way as the *jen-hsin* would reflect the *Tao-hsin*. See also **li-hsüeh (School of Principle or learning of Principle)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Tang, Chun-i. "The Development of the Concept of Moral Mind from Wang Yang-ming to Wang Chi." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Wei-hsüeh

The term *wei-hsüeh*, or heterodox learning, is used by a government or school of thought to accuse its dissentients of propagating false knowledge. It was used in the late 1190s by **Han T'o-chou** to describe the **Tao-hsüeh**, or learning of the Way, as well as **Chu Hsi's** teachings. Chu was attacked because he was sympathetic to Han's political opponent, who was later defeated by Han. Han criticized those who called for moral cultivation, stating that they were hypocrites and that their learning was heterodoxy. He prohibited employment of all scholars who agreed with Chu Hsi's **Neo-Confucianism**. Every official candidate was required to claim in his résumé that he did not study the *wei-hsüeh* before he could receive the appointment. The ban was removed only a few years later after Han's death in 1207; Chu Hsi had died seven years earlier.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Wei I-chieh

(1616–1686) Classical scholar of the late **Ming dynasty** and early **Ch'ing dynasty**; also named Wei Shih-sheng and Wei Chen-an. Wei I-chieh was an ardent supporter of the **Ch'eng-Chu School of Neo-Confucianism**. A native of Hopeh province, he took the **chin-shih examination** and received the Metropolitan Graduate degree in 1646. He was appointed Hanlin Bachelor and served in other official positions until he was forced to resign. As an adherent of the **Sung-hsüeh** or Sung learning, he criticized **Wang Yang-ming's** teachings, Taoism, and Buddhism for what he saw as their shakiness and emptiness.

Wei I-chieh is known for his interpretation of **ko-wu chih-chih** or the investigation of things and the extension of knowledge—the initial steps of learning listed in the "**Great Learning**" ("**Ta-hsüeh**"). For him, anything outside of knowledge is nothing, and any knowledge without things is not knowledge. Therefore, things and knowledge are one, not two. The goal of *ko-wu chih-chih* is to return to the perfect realm of *T'ien-jen ho-i*, or the unity of Heaven and humanity. Thus, *ko-wu chih-chih* is the *t'i* (substance) that has the *yung* (function) of bringing harmony to the family, order to the state, and peace to the world. See also **Eight Steps**; **han-lin yüan (Academy of Assembled Brushes)**; **t'i/yung (substance/function)**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wei Liao-weng

(1178–1237) Scholar of the Southern **Sung dynasty**; also known as Wei Hua-fu. Wei Liao-weng passed the **chin-shih**

examination and received the Metropolitan Graduate degree in 1199; he then assumed a variety of official positions. He followed **Chu Hsi** for a long time and was a friend of Chu's major disciple **Fu Kuang**. As a classicist, Wei suspected that the *Chou li* or *Rites of Chou* and the *Tso chuan* commentary were works written between the Ch'in period and **Han dynasty**. He suggested that one should scrutinize the original classical texts and be skeptical about annotations. One of his major writings, the *Chiu-ching yao-i* or *Essential Meanings of the Nine Classics*, was an attempt to reconcile the Han philological interpretations of the classics with the expansive philosophical understandings of the Sung period.

Wei Liao-weng was interested in both Chu Hsi's *li-hsüeh* (**School of Principle or learning of Principle**) and the *hsin-hsüeh* or learning of the heart-mind of **Lu Chiu-yüan** with more emphasis on the role of the *hsin* (**heart-mind**). He regarded the heart-mind as the *t'ai-chi* (**Great Ultimate**) of humanity and the human heart-mind, in turn, the *t'ai-chi* of Heaven and earth. Thus, one should always keep the heart-mind sensible and free of doubts. Wei acknowledged the Confucian method of *kua-yü* (**reducing desires**) but opposed the Buddhist and Taoist teachings of *wu-yü* (**no desire**). See also **Nine Classics**.

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Wei Yüan

(1794–1856) Confucian thinker and historian of the **Ch'ing dynasty**; also named Wei Yüan-ta and Wei Mo-shen. Wei Yüan was a native of Hunan province. It is said that while a youth, he was particularly interested in the teachings of **Wang Yang-ming**. He passed the *chü-jen* or Provincial Graduate examination in 1822 and passed the *chin-shih* **examination** and

received the Metropolitan Graduate degree in 1844, when he was 50 years old. He participated in the Sino-British Opium War (1839–1842), which marked the decline of the Manchu empire. After retiring from office, he began to study Buddhism.

Wei Yüan studied under **Liu Feng-lu**; he read the *Kung-yang chuan* commentary to the *Ch'un ch'iu* or *Spring and Autumn Annals*. Thus, he was associated with the *chin-wen chia* (**New Text School**). Wei and his good friend, Kung Tzu-chen, applied the classical sources of Confucianism to contemporary problems, an interest shared by the *Kung-yang hsüeh* or Kung-yang School. A follower of **Ku Yen-wu's** patriotism, Wei sought to save China from erosion by political and economic reforms, but insisted that the Confucian **Tao (Way)** should be unaltered.

Philosophically, Wei Yüan identified the *jen-hsin* (**heart-mind of humanity**) with that of Heaven and earth, believing that “**all things are complete in oneself.**” However, he opposed the Neo-Confucian philosophical discussions of the *hsin* (**heart-mind**) and the *hsing* (**nature**). He suggested a practical moral concept by emphasizing both *i* (**righteousness or rightness**) and *li* (**profit**). He suggested that a *sheng-jen* (sage) should benefit the *shu-jen* (**common person**) by profit and rule the *chiün-tzu* (**noble person**) by the Confucian ethical code. Wei's works include studies of the Taoist canon and the **Five Classics**, among which the *Shih ching* or *Book of Poetry* and the *Shu ching* or *Book of History* are the best known. See also **New Text/Old Text** (*chin-wen/ku-wen*) and *sheng* or *sheng-jen* (sage).

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Well-field System

The Confucian school looks to **Yao**, **Shun**, and the founding rulers of the **Chou dynasty** as models for the restoration of virtuous rule in their own time. Specific aspects of early Chinese culture recorded in traditional accounts became a particular focus of attention for the Confucian school in its attempt to find specific institutions from earlier times that might be restored in its own time. One institution, called the well-field or nine squares system, pertained to land ownership and provided a means for fair and equal distribution of land among the people.

The well-field system itself was constructed on a grid. Each well field was a one-third-mile square divided into nine equal square lots, which was to be utilized by eight families. The ninth lot, at the center of the grid, was shared by the eight families. It was cultivated by all and given priority to be cultivated first. Only after the cultivation of the shared lot was complete were the families allowed to work on their individual lots. The name, well-field system, is derived from the Chinese character for “well”—a pictograph of a well showing two sets of cross beams. These beams became the grid pattern for the creation of the nine sections.

From the time of **Mencius** and up to the twentieth century, a number of Confucians have addressed the well-field system, including **Tung Chung-shu**, Wang Mang, **Chang Tsai**, **Huang Tsung-hsi**, **K'ang Yu-wei**, Hu Han-min, and **Hu Shih**. Whenever there have been issues of land reform, the well-field system is used as an example from the past—the system was used by the sage kings and the founders of the Chou dynasty to deal successfully with land distribution. Descriptions of the system are contained in traditional accounts, which tend to idealize conditions of the ancient past. Even with the challenge of modern scholarship to these accounts, there has been a continued interest in the model. It simply carries the authority of the Classics and prominent Confucian scholars across the centuries.

Mencius focused on the benefits of the well-field system, arguing that it represented a humane way for people to have equal shares of land. Also, it provided the greatest number of people to have a minimum amount of land adequate for an acceptable standard of living. It was presented as an example of the benevolent rule of the sage kings who placed the care of their people before their own interests. For Mencius, as well as a number of Confucian thinkers, the well-field system was a utopian institution that had been practiced successfully by the sage kings of antiquity. There was no reason not to consider the system seriously when faced with the real problems of land reform in their own days. As such, the well-field system remains a prominent example of an ancient institution that the Confucians saw as capable of restoration and implementation regardless of the generation in which they lived.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Wen (Culture)

The term used by **Confucius**, as well as many generations of Confucians and Neo-Confucians, to describe the legacy of the early **Chou dynasty**, which Confucius had decided was the model for learning and emulation. From Confucius' perspective, *wen* was the tradition passed down from the founders of the Chou dynasty, **King Wen**, **King Wu**, and the **Duke of Chou**. This tradition provided an appropriate model from which people of his own generation and subsequent generations could learn the ways of virtue of the ancients. The content of this learning was *wen*, human culture or civilization in the broadest sense of the term, and specifically applied to the legacy of the founders of the Chou dynasty.

Confucius and his disciples played instrumental roles in the compilations of the literary remains from the early Chou period. These works, while probably not from the early dates tradition has assigned to them, become the Classics, five or six in number, that are said to be records of the sayings and activities of the early Chou rulers. The Classics are *wen* (culture) and were regarded as an essential part of the process of learning.

Wen is often interpreted strictly as literary learning or book learning, fulfilling an often held stereotype of the Confucian tradition as bookish in nature, with a set curriculum of texts to memorize that constitute the total of the learning process. The meaning of culture is more broad, however, than simply the Classics. One way to describe the breadth is to refer to the **Six Arts**, or *liu i*. While much of the tradition defines the Six Arts as the **Six Classics**, in their original meaning they refer to the knowledge of ritual, music, archery, charioteering, **calligraphy**, and mathematics. This constitutes a much broader range of activities than simply book learning and suggests the scope that might be applied to the concept of *wen*. See also **hsüeh (learning)** and **li (propriety or rites)**.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Weng Fang-kang

(1733–1818) Classical scholar and epigrapher of the **Ch'ing dynasty**; also known as Weng Cheng-san and Weng T'an-hsi. Weng Fang-kang was a native of Peking. He passed the **chin-shih examination** and received the Metropolitan Graduate degree in 1752; he held a series of positions, including Hanlin Bachelor, Junior Compiler, Examining Official of the **hsiang-shih examination** or Provincial

Examination, Provincial Education Commissioner, and Academician of the Grand Secretariat. He was versed in the Confucian classics, poetry, bronze and stone inscriptions, and **calligraphy**, as well as genealogy.

Weng Fang-kang lived during the period when the **Han-hsüeh** (Han learning) or the **k'ao-cheng hsüeh** (textual criticism) became the preferred style of scholarship; he was a strong advocate of the substantiality of such scholarship. However, he was not opposed to the **Sung-hsüeh** or Sung learning. He saw in **Neo-Confucianism** a great value in philosophical interpretation. His ideal was a combination of the best of both forms of learning. Being a defender of Old Text classics, Weng left behind works on epigraphy and on the **Ch'un ch'iu** or *Spring and Autumn Annals*. See also **han-lin yüan (Academy of Assembled Brushes)** and **New Text/Old Text (chin-wen/ku-wen)**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wen-hsien t'ung-k'ao

A major historical work compiled by **Ma Tuan-lin** during the **Yüan dynasty**, the *Wen-hsien t'ung-k'ao*, or *General Study of Literary Remains*, is grouped together with **Tu Yu's** work **T'ung tien (General Institutions)** and Cheng Ch'iao's **T'ung chih (General Treatises)** as the **san t'ung** or Three "Generals." Modeled after the *T'ung tien*, which includes materials from ancient times to the mid-700s of the **T'ang dynasty**, the *Wen-hsien t'ung-k'ao* tries to be comprehensive, covering the last century of the **Sung dynasty**. It creates five new categories (like classics) and an imperial lineage. In the author's preface, Ma Tuan-lin claims

that the book is based on his research of ancient classics and histories as well as T'ang and Sung memorials to the throne and scholarly discussions.

Philosopher and Confucian scholar Wing-tsit Chan has suggested that Ma's historiography is largely drawn by his perspective of the recent plight of China under the Mongol conquest, revealing the complexity of historical changes. Ma has a sense of seeing things in terms of Confucian values, such as public versus private and the pursuit of the common moral good, but not in a slavish fashion. Its influence is indicated by the fact that there are four sequels of the work produced by later historians of the **Ming dynasty**, **Ch'ing dynasty**, and modern period.

Chan, Hok-lam. "‘Comprehensiveness’ (*T'ung*) and ‘Change’ (*Pien*) in Ma Tuan-lin's Historical Thought." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Wen-hsüan Wang (Comprehensive King)

A posthumous title bestowed upon **Confucius** by **T'ang dynasty** emperor Hsüan Tsung in the year 739, Wen-hsüan Wang, or Comprehensive King, is the first royal title granted to Confucius. With the conferment, Confucius has been portrayed in kingly clothes and the **shih-tien ceremony** (**Twice Yearly Confucian Ceremony**) has been held with palace decorations. Hsüan Tsung even designated **Confucius' disciples** as dukes, marquises, and earls. Confucius' own title was further expanded into **Hsüan-sheng Wen-hsüan Wang (Profound Sage and Comprehensive King)**, **Chih-sheng Wen-hsüan Wang (Highest Sage and**

Comprehensive King), and **Ta-ch'eng Chih-sheng Wen-hsüan Wang** (Comprehensive King of Great Accomplishments and Highest Sageliness) in 998, 1012, and 1307, respectively. All these titles were substituted by **Chih-sheng Hsien-shih (Teacher of Antiquity and Highest Sageliness)** in 1530; after that time, Confucius was no longer referred to as king.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Wen-hsüan Wang miao (Temple of the Comprehensive King)

One of the several names used for the **Confucian temple**, *Wen-hsüan Wang miao* or Temple of the Comprehensive King is an adoption of the title conferred on **Confucius**, which is **Wen-hsüan Wang (Comprehensive King)**. See also *wen miao* (**Temple of Culture**).

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Wen-hua ta-ko-ming

See **Cultural Revolution**.

Wen-hua yü jen-sheng

Collection of essays by **Ho Lin**, the *Wen-hua yü jen-sheng* or *Culture and Life* was published in 1947. Although it introduces the teachings of the German idealists—Immanuel Kant, Johann Gottlieb Fichte, and Georg Wilhelm Friedrich Hegel—the author's basic point of view is rooted in an appreciation of the Confucian tradition. One of the essays, titled "**Ju-chia ssu-hsiang te hsin k'ai-chan**" or "The New Development of Confucian Thought," had an immediate influence on the development of modern Confucianism.

Brière, O. *Fifty Years of Chinese Philosophy, 1898–1950*. Translated by Laurence G. Thompson. Edited by Dennis J. Doolin. Westport, CT: Greenwood Publishing Group, 1979.

Wen miao (Temple of Culture)

One of the most common names for the **Confucian temple**, *wen miao*, or Temple of Culture, suggests the prominence of the concept of *wen* (culture) to the teachings of **Confucius** and the Confucian school. As a short form of **Wen-hsüan Wang miao (Temple of the Comprehensive King)**, the name *wen miao* has been used for the Confucian temple since the **Yüan dynasty**, even during those periods when many people felt it inappropriate to refer to the main building, *ta-ch'eng*, as a *miao* (temple of shrine), instead changing the name to *ta-ch'eng tien* (Hall of Great Accomplishments).

There may be another meaning in the term *wen miao* as well. The *wen miao* stands in contrast to the *Wu miao*, or Martial Temple, which is a temple dedicated to Kuan Ti, a historical figure associated with war of the Three Kingdoms period. In this sense, the word *wen* would stand in contrast to the *wu*, martial or military, and may mean something like civilian. In any case, the ideal of education and culture is dominant in the title.

Shryock, John K. *The Origin and Development of the State Cult of Confucius: An Introductory Study*. New York: The Century Co., 1932.

Wen-shih t'ung-i

Major work by the **Ch'ing dynasty** Confucian **Chang Hsüeh-ch'eng**. The *Wen-shih t'ung-i* or *General Meaning of Literature and History* consists of essays on the method and theory of history. It represents Chang's thoughts on historiography, philosophy, literature, and the *ching-hsüeh* (study of

classics). The author began writing at the age of thirty-five, but the drafts were stolen nine years later. He retrieved fragments from his friends' copies and published sixteen pieces in 1796, under the current title. However, he was unable to complete the manuscript before his death.

Often compared with Liu Chih-chi's *Shih t'ung (Understanding of History)*, the *Wen-shih t'ung-i* sought to see history as a broad pattern underlying daily events. Chang locates the **Tao (Way)** in the everyday *ch'i* (utensils), affirming that Heaven and earth are filled up with concrete things. In his view, the **Six Classics** are part of these utensils; they are not authorities, but historical records of ancient political and educational institutions. Thus, Chang opened up the study of the classics as the science of history. A twenty-four-year effort, the book displays a lucid and systematic conception of history, revealing Chang's talent, knowledge and methods in tracing the origins and development of the Confucian intellectual tradition.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Nivison, David S. *The Life and Thought of Chang Hsüeh-ch'eng (1738–1801)*. Stanford, CA: Stanford University Press, 1966.

Wen T'ien-hsiang

(1236–83) The most famous loyalist of the Southern **Sung dynasty** when it fell into the hands of the Mongols; also known as Wen Li-shan or Wen Wen-shan. Wen T'ien-hsiang was a politician and poet from Kiangsi, **Chu Hsi's** native province. He passed the *chin-shih examination* and received the Metropolitan



Wen T'ien-hsiang, a loyalist to the fallen Sung dynasty, applied Neo-Confucian teachings to his own political practice.

Graduate degree at the age of twenty. He was appointed Grand Councilor, as well as Military Affairs Commissioner at the end of the Sung period. Wen was involved in several futile attempts by the Sung forces to hold off the attacks of the Mongol armies. He was captured in 1278 and executed five years later. His refusal to accept defeat by the Mongols made him a hero of the highest Confucian virtue known as **chung (loyalty)**. Such virtue was well articulated in his poems and essays.

Wen T'ien-hsiang was also a Neo-Confucian follower of Chu Hsi's teachings. He considered the **Tao (Way)** to be eternal and its relationship with things to be one of **t'iyung (substance/function)**. Besides loyalty, he also highly praised **Chou Tun-i's** moral idea of **ch'eng (sincerity)**, regarding it as the element that maintains the wholeness of the world. Though not a major original thinker of the **Ch'eng-Chu School**, Wen applied its teachings to his own political practice as well as observations of natural phenomena. See also **Cheng Ssu-hsiao** and **Hsieh Fang-te**.

Mote, Frederick W. “Confucian Eremitism in the Yüan Period.” *The Confucian Persuasion*. Edited by Arthur F. Wright. Stanford, CA: Stanford University Press, 1960.

Wen-wu

See **Civil Dance (wen-wu)**.

“Wen-yen” Commentary

The “Wen-yen” commentary, or “Commentary on the Words of the Text,” is the fifth wing of the “Ten Wings,” commentaries of the **I ching (Book of Changes)**. The commentary itself is found only with the **ch'ien hexagram** (the Creative) and **k'un hexagram** (the Receptive), the first two of the **sixty-four hexagrams**. It is considered by traditional accounts to be an early layer of commentary material originating in the Confucian school. Whether the commentary ever covered all sixty-four

hexagrams is unclear, but most scholars believe that it was at least more extensive than its present form.

The commentary, in the form of **Confucius' catechism**, is infused with Confucian concepts; these concepts are used as part of the interpretative tool in the understanding of the text as a whole. The person who understands the processes of change reflected by the hexagrams and has the ability to live his life in accord with the pattern of change is referred to as a **chün-tzu (noble person)** within the Confucian tradition. A person of this stature, who is in accord with the changes of the universe or **T'ien (Heaven)**, is said to be a person of goodness and virtue. This is a person of **jen (humaneness)**, of **i (righteousness or rightness)**, and of **ching (reverence or seriousness)**. The importance of seeing the person who understands change as the embodiment of Confucian virtue suggests the degree to which the “Wen-yen” commentary is placing the symbolism of change into a Confucian worldview.

Change, as described by the *I ching*, refers to processes throughout the universe. The *I ching* is said to provide an elaborate symbolism of this process of change through its sixty-four hexagrams. The hexagrams function as specific moments or symbols of the processes of change with all of their elaborate correspondences, images, and metaphors. The text of the “Wen-yen” commentary suggests that moral virtue, as defined by way of traditional Confucian virtues, is part of the structure of change. An individual who has perfected such moral virtue is in harmony with the changes of the universe. To be in harmony with such changes as a moral person suggests that the changes of the universe reflect a substructure of moral nature as well. Thus, Heaven, Earth, and man reflect a profoundly moral universe; it is the noble person of the Confucian tradition who is best able to harmonize with this cosmos.

Wilhelm, Richard, trans. *The I Ching or Book of Changes*. Translated by Cary F. Baynes. Princeton, NJ: Princeton University Press, 1967.

Western InscriptionSee “**Hsi-ming**.”**What Fills Up Heaven and Earth
Becomes My Body**See *T'ien-ti chih se wu ch'i t'i*.**White Deer Grotto Academy**

One of the most famous *shu-yüan* academies. The White Deer Grotto Academy, or Pai-lu-tung, is located at Lu-shan Mountain in today's Kiangsi province, **Chu Hsi's** native place. It was originally a place of study for Li Po and his older brother, Li She. The academy was named after Li Po, who raised a white deer at the grotto, hence his honorary name Master of the White Deer. In 940, during the early **Sung dynasty**, the site was rebuilt into a country school, which was renamed White Deer Grotto Academy. It was expanded in 1051 and renovated by Chu Hsi in 1180. Afterward, during the **Ming dynasty** and **Ch'ing dynasty**, the school was maintained. It is still in excellent shape and may be visited today.

Chu Hsi renovated the White Deer Grotto Academy during his term of office as the Prefect of Nan-k'ang. Chu Hsi found several Buddhist and Taoist establishments, but the Confucian academy had fallen into disrepair. Chu Hsi petitioned for its renovation, as well as the expansion of its library collection. He recruited a number of good teachers, such as **Lu Chiu-yüan**, and increased the enrollment. Because of his efforts, the academy became a place where scholars who had trained in the formal **civil service examinations** system could come for retreat and private education.

Little is known about the curriculum of the academy, but according to philosopher and Confucian scholar Wing-tsit Chan, special attention was paid to the *Lun yü (Analects)* and the *Book of Mencius*; also, it is logical to assume that the **Four Books (ssu-shu)** compiled by Chu Hsi were central to the course of

learning and self-cultivation. Moreover, regular religious **sacrifices** were probably offered at the academy. During Chu Hsi's time, such rites were performed to **Confucius** and his disciple **Yen Yüan (Hui)**, as well as **Mencius**. These practices spread to other academies as well.

Chu Hsi is particularly well known for his *hsieh-kuei (articles for learning)*, drawn up for the White Deer Grotto Academy. These articles became a general guide for later academies throughout China, and are considered one of the most significant contributions made by Chu Hsi to the institution. The White Deer Grotto Academy has continued to have noted Neo-Confucians associated with it, including some of Chu Hsi's most famous students, as well as **Wang Yang-ming** and several of his disciples. In the academy movement, it was regarded as the model for virtually all other academies. See also *shu-yüan academy*.

Chan, Wing Tsit. “Chu Hsi and the Academies.” *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

White Tiger DiscussionsSee *Po-hu t'ung (White Tiger Discussions)*.**Whole Substance and Great
Functioning**See *ch'üan-t'i ta-yung*.**Wild Ch'anist**See *k'uang Ch'an*.**Wisdom**See *chih (wisdom)*.**Without Desire**See *wu-yü (no desire)*.

Without Good and Evil

See *wu-shan wu-eh*.

Wo (Self)

A term used to mean self or individual. *Wo*, like the term *chiün-tzu* (**noble person**), goes through a certain transformation of meaning to allow for its adaptation to a concept of self or individual within the context of Confucian usage. The term “*chiün-tzu*” transforms from a designation of the aristocratic order of nobility by birth to a usage that places emphasis on the quality of nobility as something that is accessible to every person. As philosophers David L. Hall and Roger T. Ames argue, *wo* had its original usage tied to a designation of the upper classes of society, but as the term is used within the context of the Confucian tradition, its focus becomes the ability to speak to a fully developed sense of self, what Hall and Ames call the “personal self.”

It is important to understand that this term, the most frequently used term for self, suggests a recognition of the self as an entity capable of entertaining learning and moral cultivation. The use of the term “*wo*” stands in contrast to the phrase “*k'o-chi*,” disciplining the self, where *chi* (self) suggests selfish and narrow concerns and lacks the breadth of the self capable of expanding to the level of the *chiün-tzu*. See also *i* (**righteousness or rightness**) and *k'o-chi fu-li*.

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Women in Confucianism

While Confucianism, like many traditional religious systems, has been regarded as male-dominated and discriminatory toward women, it has also possessed strong spokespersons for women's issues. However, much of the conventional social mores against women in China and throughout East

Asia have come to be associated with Confucianism, given its role as the dominant ideology of the state in the various countries. Therefore, it is hard to divorce Confucianism as a teaching that includes women from the state ideology that largely excluded women.

As the twentieth century witnessed the birth of modern China, there was also the rejection of many social customs that were radically discriminatory toward women. Since modern China was born from the revolution intended to overthrow the imperial power, as well as its ideologies, such rejection was targeted at Confucianism as the representative ideology of the past. Images of the Confucian tradition have reinforced the stereotype of women as inferior to men in morality and intelligence, and generally perceived as dangerous figures capable of ensnaring men. An example of this stereotype is to consider women subject to the *san-ts'ung ssu-te*, or three obediences and four virtues.

The failure to grant an independent or leadership role to women, and the fear that women must, at all times, be protected and kept under control, bear out the position assigned to women in East Asian societies. In this vein, it is easy to criticize the tradition from the standpoint of an egalitarian society that is now self-conscious of its need to address the issues of feminism. The question is whether the stereotype tells one everything about the role of women or if there is more to understand in the Confucian perception of women that gives them an important status.

In East Asia, the general and pervasive philosophical worldview of *yin/yang* provides an understanding of the relationship between man and woman. *Yin/yang* is a cosmological structure that explains the development and maintenance of the universe in terms of bi-polar forces. *Yin* is associated with dark, moon, earth, and female; *yang* is linked with light, sun, Heaven, and male. From the *yin/yang* perspective, these binary forces are constantly intermingled and co-exist as necessary

complements to each other. One does not exist without its opposite. This system assigns a lowly role to the female and a leadership role to the male. Thereby, the female is dependent upon the male. In turn, however, the male is also dependent on the female. It is a reciprocal symbiosis, upon which the totality of the universe is based.

The *yin/yang* cosmology represents a different view than most Western cosmologies. In East Asian terms, life is the combination of opposite forces—to refer only to the male is no more appropriate than to refer only to the female. Also, in Western symbolism, evil is always assigned to that which is dark; the notion of evil is absent from Chinese and East Asian thought in general. Thus, in *yin/yang* symbolism, though the female may be portrayed as dark and lowly, none of these metaphors carry a connotation of evil. From the Eastern perspective, the role assigned to women is a lowly one, but it must be seen as part of a larger cosmology that represents the way in which the universe is constructed around the interplay of polarities.

The cosmological principle of *yin/yang* that defines the fundamental roles of both male and female also suggests the necessity of interaction between various elements. This points to another critical view in the understanding of women in the Confucian tradition. All people, men and women, are defined by their relationships with others. When **Confucius** was asked how he would bring order to the state, he responds that he would rectify names, **cheng-ming (rectification of names)**; that is, a ruler should act as a ruler, a subject as a subject, a father as a father, and a son as a son. Definition of the individual is established in relationships to others.

Again, this differs markedly from our present societal goal of extreme **individualism** but suggests that assigned roles are measured for both sexes in terms of how they relate to others. The individual is a member of a community; his or her

fulfillment as an individual is seen in terms of the perfection of relationships with others in that community. The degree to which the community prospers is the degree to which the individual fulfills goals not only for him/her, but also for the community as a whole. The highest level of community is the relationship between Heaven, earth, and humankind; the lowest, the family. Attention to proper relationships within the community deals with the relationship to Heaven and earth, as well as within the family. Given this cosmology of interrelationships and dependencies, the role of the female is assigned by the *yin* metaphor. This means a lowly and inferior status, defined by the perimeter of the family itself, which is challenged by the twentieth-century idea of equality.

Within the perimeter of the family there are important statements made about a woman's capacity as a leader in everyday life. Woman is the moral educator of the family, the monitor of family behaviors in daily affairs, as well as special occasions such as **weddings, funerals**, and rituals directed toward **ancestors (tsu)**. The male role is mainly external, but the female one is no less important in terms of establishing the moral foundation for the family, which is the basic building block for social **ethics**.

Many Confucian texts like the *Li chi* or *Records of Rites* reinforce what might be seen as the inferior position assigned to women, but at the same time, these texts also place major significance on the nature of their role. Writings by women for women address more explicitly the dominant role women must play within the domestic sphere to fulfill their responsibility for the moral foundation of the family unit. Works such as the *Nü chieh (Commandments for Women)*, *Nü hsiao-ching (Book of Filial Piety for Women)*, *Nü lun-yü (Analects for Women)*, and *Nei hsiün (Instructions for the Inner Quarters)*, theoretically elucidate the importance of feminine virtues. Writings by men for women, however, set up female models for emulation. In the *Lieh nü chuan*

(*Biographies of Women*), for example, women throughout history are classified into seven categories, six of which delineate positive virtues. These virtues are: motherly-correct deportment, worthiness and sagacity, humaneness and wisdom, purity and obedience, chastity and righteousness, and reasoning and understanding. The seventh category is the sin of perniciousness and depravity.

The previously mentioned texts have been utilized by generations of women as they seek to fulfill their role within the larger cosmological context of the relationship between *yin* and *yang*. The fact that several of these titles are modeled after those of major Confucian classics reveals the attention paid to the education of women in the later development of Confucianism. The collection of the *Nü ssu-shu (Four Books for Women)*, a modeling of the title of **Chu Hsi's Four Books (ssu-shu)**, also indicates the emerging voice of women in the agenda of Confucian teachings.

Such a voice, however, should not hide the historical reality of the subservient position given to women in general. Textual evidence of the subordination of women to men can be found in the folds of the Confucian canon. In issues from property rights to employment opportunities, little, if any, rights were extended to women. The female remained dependent on the male's livelihood. In the area of education, while literacy was not excluded from a woman, she could not attend any of the standard educational institutions, could not participate in the **civil service examinations** system, and could not hold office. Education was spoken of in terms of the texts written for women, beyond which little attempt was made to introduce women to the corpus of the Confucian canon. As literary scholar Sharon Shih-juan Hou observes, even **Pan Chao**, the author of *Nü chieh* and a woman scholar herself, did not advocate identical education for women and men. The education received by a woman should be designed for personal conduct and family relationships, not for a career or her own interests.

In the eyes of Confucians, a woman's role was directed inward, that is, within the household only. The standard appellation for wife was *nei-jen*, or inner person, meaning the person who is confined within the house. In the famous **Eight Steps** of the "**Great Learning**" ("**Ta-hsüeh**"), while both men and women could engage in self-cultivation, the tasks of ordering the state and pacifying the world were left to the male. A woman's duty was confined to the sixth step—harmonizing the family.

There have been discussions about whether the role for women, outlined thus far, continued within the Neo-Confucian movement, from the thirteenth century onward. Generally, in the early developmental stages of **Neo-Confucianism**, in particular in the **Ch'eng brothers'** and Chu Hsi's School of Principle, a much greater emphasis was placed on the potential influence women could exert in a negative way on the moral and spiritual cultivation of men. As emotions were regarded as a negative factor in self-cultivation, women were seen more directly as a negative force in keeping one's cultivation from the "impurity" associated with emotions. The result of this denial of emotions separated men from women more consciously in self-cultivation as well as in living situations. Chu Hsi even went so far as to argue that the proper relationship between husband and wife could only be developed if they were physically separated from each other in the house.

Widows who did not remarry served as the model for all women. An uncompromising statement of the necessity of non-remarriage is given in the *Chin-ssu lu* or *Reflections on Things at Hand*, echoing similar ideas in the *Hsiao-hsüeh* or *Elementary Learning*. Such an idea not only led to severe forms of social isolation for the widowed, but also tended to overshadow the previous positive role of women in the promulgation of Confucian teachings. As historian of women's studies Bettine Birge argues, Chu Hsi's attitudes toward women are complex: On one

hand, Chu Hsi clearly contributed to the increased separation of the sexes as well as an inflated sense of the inferior intellectual and dangerous emotional nature of women; on the other hand, in very personal writings, he praised the role of women as moral teacher within the family. Historically, the former attitude was far better known; thus, sexual discrimination is often associated with the School of Principle.

The School of Heart-Mind seemed to have a more positive attitude toward women because it recognized the inherent quality of sagehood in everybody, including women. For the School of Principle, the search for sagehood is one that involves a much greater commitment of intellectual tenacity and necessitates access to educational institutions. In theory, women also shared the human nature of goodness spoken of by **Mencius** but had less opportunity for its realization through learning. The most extreme form of the School of Heart-Mind, the **T'ai-chou School**, readily affirmed the existence of sagehood in all persons and negated the necessity of a long path of learning. Appeals to women and the disadvantaged became the strategy of the T'ai-chou School.

By the late **Ming dynasty**, such Confucian thinkers as **Lü K'un** had made additional efforts to provide education for women. Lü K'un's writings for women, the ***Kuei chieh*** or *Boudoir Commandments* and ***Kuei fan*** or *Rules in Boudoir*, suggest a serious attempt to present the full agenda of Confucianism, including the goal of sagehood based on the premise of the universality of the nature of sagehood in all people. In a sense, with Lü K'un, one comes full circle in the realization of the ideal of Confucius himself. It was Confucius who said that education was open to all. See also **Ch'eng Hao**; **Ch'eng I**; ***hsin-hsiieh*** (**School of Heart-Mind**); ***li-hsiieh*** (**School of Principle or learning of Principle**).

Birge, Bettine. "Chu Hsi and Women's Education." *Neo-Confucian Education:*

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Handlin, Joanna F. *Action in Late Ming Thought: Reorientation of Lü K'un and Other Scholar-Officials*. Berkeley, CA: University of California Press, 1983.

Kelleher, M. Theresa. "Confucianism." *Women in World Religions*. Edited by Arvind Sharma. Albany, NY: State University of New York Press, 1987.

Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

Worship

While **T'ien (Heaven)** has long been an object of worship in the Confucian tradition, **Confucius** himself was first worshiped with the ***t'ai-lao offering***, or Great Offering, in 195 B.C.E. The later ***shih-tien ceremony*** (**Twice Yearly Confucian Ceremony**) is a form of worshipping the Master. However, the most popular object of worship in Confucianism is neither Heaven nor Confucius, but the **ancestors (*tsu*)**. Ancestor worship, as an embodiment of the Confucian virtue ***hsiao*** (**filial piety**), is practiced in every household.

Writing

See **calligraphy** and ***ching*** (**classic**).

Wu (Cloisters)

The name given to the side buildings in the **Confucian temple**. They are located to the east and west of the main hall, called the ***ta-ch'eng tien*** (**Hall of Great Accomplishments**), and provide the enclosure for the eastern and western sides of the courtyard.

Contained within the *wu* are ***hsien-hsien*** (**former worthies**) and ***hsien-ju*** (**former Confucians**), two types of figures honored in the Confucian temple. Within the temple complex, the *wu* is farthest away from the altar of

Confucius. Thus, in the order of those honored within the temple, the figures who occupy positions in the *wu* are regarded as the lower ranks.

The division between *hsien-hsien* and *hsien-ju* is also hierarchical, the *hsien-hsien* are located at the northern end of the cloisters—closer to the main altar. The *hsien-ju* are located in the southern most position in the cloisters and thus represent the lowest level of those honored in the temple. Any presence in the Confucian temple is still, however, an extraordinary honor—the use of the term “lowest” is relative, given how few people are represented in the temple.

The cloisters contain the tablets of a number of figures. In fact the vast majority of the figures honored within the temple complex are found in the cloisters, among the ranks of the *hsien-hsien* and the *hsien-ju*. The *ta-ch'eng tien* (main hall) supports the altar to Confucius, as well as the *p'ei altars (altars of the worthies)* with four figures and the *che altars (altars of the philosophers)* with ten to twelve figures. There are more than 100 *hsien-hsien* and approximately 70 *hsien-ju*.

The *shih-tien ceremony (Twice Yearly Confucian Ceremony)*—the major ceremonial activity focused on a **sacrifice** carried out to the altar of Confucius—remains a celebration of the Confucian tradition, represented by all the figures housed within the Confucian temple. The ranks of Confucians housed in the cloisters have changed over the centuries, both in terms of figures being added to the ranks as well as those being removed.

A study of the figures housed in the cloisters provides a view into the Confucian ideology accepted as orthodoxy, though their ritual placement and celebration in ceremony represent cultic orthopraxy. As Confucian orthodoxy blends with state orthodoxy and the cult of Confucius is assimilated to the **state cult** of imperial ceremony, the Confucian temple represents both orthodoxy and orthopraxy. The various

(and changing) Confucian figures that are housed in the cloisters are the best indication of the fluid and dynamic quality of this orthodoxy and orthopraxy.

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Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

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Wu (Enlightenment)

The term *wu*, or enlightenment, refers to an intuitive process and state of mind. Largely confined to Buddhist usage, and often regarded by many Confucians as other-worldly, it is used in a certain limited way by some Neo-Confucians. These Neo-Confucians, in the course of moral and spiritual cultivation and particularly through the practice of meditation known as *ching-tso (quiet-sitting)*, come to an experience or moment of insight, which is so overwhelming they cannot call it anything but enlightenment.

The enlightenment experience, as recorded by the Neo-Confucians, tends to be an utter shattering of preconceived ideas and serves as an entrance for the individual into a new way of looking at the world. By experiencing a profound sense of oneness or unity with all things, the individual has his or her life altered in a fundamental way. In this sense, it shares some similarity with its Buddhist counterpart and probably explains why the term is employed.

However, most Neo-Confucians use extreme caution in employing the term, avoiding the stigma of Buddhism. This means that *wu* is not an experience of emptiness, but rather one that confirms the moral nature underlying the cosmos. Neo-Confucians see the **Absolute**

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五十八先賢 公西赤	三十先賢 公冶長	五十八先賢 公西赤	三十先賢 公西赤

Positions of the 110 Former Worthies in the west (left) and east (right) cloisters during the Ming dynasty.

of Heaven in all things. They find the most profound meaning in the simplest things and consider serving humankind and all life as the fulfillment of their own Heavenly-endowed nature.

The experience of *wu* is described by both the School of Principle and the School of Heart-Mind. The School of Principle conceives the experience as part of a long process of learning and cultivation to attain the *T'ien-li (Principle of Heaven)*. The School of Heart-Mind views it as more readily available and capable of being suddenly grasped due to their acceptance of the heart-mind as possessing the absolute *liang-chih* or knowledge of the good. The more radical *T'ai-chou School* even regards the experience as simply part of everyday life and a very common occurrence.

The concept of *wu* suggests the degree to which Confucianism possesses a capacity for the experience of the Absolute within its own boundaries.

Those who have experienced *wu* often look to it as a watershed in their lives. They agree that life is somehow different following an enlightenment experience. For example, there is no more fear; instead, there is a capacity to love others or a complete commitment to the goals of humankind. To some Confucians, *wu* represents a form of ethical **mysticism**, an ineffable experience still grounded in the fundamental perception of a moral universe. See also *hsin (heart-mind)*; *hsin-hsüeh (School of Heart-Mind)*; *li-hsüeh (School of Principle or learning of Principle)*.

de Bary, Wm. Theodore. "Neo-Confucian Cultivation and Seventeenth-Century Enlightenment." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Taylor, Rodney L. *The Cultivation of Sagehood as a Religious Goal in Neo-Confucianism: A Study of Selected*

Writings of Kao P'an-lung (1562–1626). Missoula, MT: Scholar's Press, 1978.

Wu ch'ang

The *wu ch'ang*, or Five Constants, refers to a standard grouping of the most prominent Confucian virtues, which were derived from the classical Confucian texts the *Lun yü* (*Analects*) and the *Book of Mencius*. The Five Constants include *jen* (**humaneness**), *i* (**righteousness or rightness**), *li* (**propriety or rites**), *chih* (**wisdom**), and *hsin* (**faithfulness**). *Wu ch'ang* also refers to *wu lun*, the five ideal ethical relationships within the Confucian tradition. The Later **Han dynasty** Confucian **Cheng Hsüan** relates it to the *wu hsing*, or Five Elements, turning it into a metaphysical notion. See also *san kang*.

Wu Ch'eng

(1249–1333) A Neo-Confucian who lived during the end of the **Sung dynasty** and the beginning **Yüan dynasty**; also called Wu Yu-ch'ing or Master of Ts'ao-lu. Wu Ch'eng was from the Kiangsi area, **Chu Hsi's** native province. A prominent scholar in the South, Wu enjoyed equal popularity with **Hsü Heng**, his counterpart in the North. He held official positions at the *t'ai-hsüeh* (**National University**) and the Hanlin Academy. Being versed in the Confucian classics and commentaries, he was appointed Participant in the Classics Colloquium.

Wu was an avid spokesman for the reestablishment of a statutory code during the Yüan period. In his preface to Chang Shao's *Ta Yüan t'ung-chih t'iao-li kang-mu* or *Outline and Digest of the Classified Substatutes in the Comprehensive Institutes of the Great Yüan* and an earlier essay dated 1317, he suggested that good government rested upon the law and that the care of the people could not be facilitated without due reference to a national code of statutes.

Wu Ch'eng based his teachings on Chu Hsi's *li-hsüeh* (**School of Principle**)

or **learning of Principle**), but he also had great interest in **Lu Chiu-yüan's** *hsin-hsüeh*, or the learning of the heart-mind. This can be traced to his time spent in the Tao-i shu-yüan or Academy of the Oneness of the Way, which was founded on the reconciliation of Chu and Lu. Wu argued that the differences did not suggest right and wrong, but only different appeals to people of different talents and interests.

Wu's absorption of the teachings of both Chu and Lu is revealed in his views of several Neo-Confucian concepts. With regard to the problem of the relationship between **Principle** (*li*), *ch'i* (**vitality**), *hsing* (**nature**), *te* (**virtue**), and *yü* (**desire**), for instance, he advocated Chu's identification of nature with Principle and considered Principle to be the master of the rest. At the same time, *ch'i* is the locus of Principle, hence the key to the discourse of nature. When Principle manifests itself as human nature, it is embodied in the virtues of *jen* (**humaneness**), *i* (**righteousness or rightness**), *li* (**propriety or rites**), and *chih* (**wisdom**). Wu Ch'eng agreed with Lu's emphasis on *tsun te-hsing*, honoring virtuous nature, and his method of preserving the *hsin* (**heart-mind**). Yet he also held to Chu's teachings of *ko-wu* (**investigation of things**) and *ch'eng-i* (**sincerity of will**), as well as his emphasis on *ching* (**reverence or seriousness**).

Wu's actual position between Chu and Lu, however, is not easy to fathom. It appears to some that he was genuinely interested in the reconciliation; to others, he never really lost his basic connection to the **Ch'eng-Chu School**, or that there was an evolution in his thought. Obviously, Wu sought to place both Chu and Lu in the broad spectrum of the *Tao-hsüeh* (learning of the Way), suggesting that their teachings together represented the breadth of **Neo-Confucianism**. See also *ch'eng-i* (**sincerity of will**); *han-lin yüan* (**Academy of Assembled Brushes**); *ts'un ch'i hsin* (**preserving the heart-mind**); *Tsun te-hsing erh Tao wen-hsüeh*.



Wu Ch'eng, a Neo-Confucian between the Sung and Yüan dynasties, sought to place both the heart-mind and Principle in the broad spectrum of the learning of the Way.

- Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.
- Gedalecia, David. "Wu Ch'eng's Approach to Internal Self-cultivation and External Knowledge-seeking." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.
- Langlois, John D., Jr. "Law, Statecraft, and *The Spring and Autumn Annals* in Yüan Political Thought." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Wu-chi (Non-Ultimate)

One of two terms referring to the beginning point of the cosmos, *wu-chi* is a Chinese philosophical expression found in early Taoist sources and borrowed by the **Sung dynasty** Neo-Confucian thinker **Chou Tun-i** in his "**T'ai-chi t'u shuo**" or "Explanation of the Diagram of the Great Ultimate." Rendered as Non-Ultimate, Ultimate of Nonbeing, Ultimateless, or Ultimate of Nothing, *wu-chi* is portrayed in Chou's cosmogony as the beginning point of the universe, from which all else has evolved. It is the first term that occurs in Chou's diagram, as well as his explanation of the diagram, leading some to see *wu-chi* as the true beginning point.

Many scholars regard Chou as being influenced by Taoism and introducing certain Taoist concepts into **Neo-Confucianism**. The occurrence of the term "*wu-chi*," a Taoist coined phrase signifying the formless and imageless primary state of the universe, as well as the framework of Chou's cosmogonic diagram—based on the Taoist "Diagram of the Non-Ultimate" or "Wu-chi t'u" of the tenth century—certainly support such contention. But *wu-chi* does not appear alone as the beginning point,

and this is crucial to understanding the development of Chou's cosmogony.

Wu-chi is paired with **t'ai-chi (Great Ultimate)**. As the Sung Neo-Confucians understood it, neither concept was given priority. In his commentary on Chou's writing, **Chu Hsi** suggested that the two are identical to each other. In a letter to **Lu Chiu-yüan**, father of the School of Heart-Mind, Chu Hsi argued that *wu-chi* describes the limitlessness and omnipresence of the *t'ai-chi* that has no shape, no sound, and no smell. In other words, *wu-chi* is not something above, beyond, or separate from the *t'ai-chi*, but a designation of it as the origin of the world.

These two terms attempt to characterize the nature of the **Absolute**. The Absolute is both *wu-chi* and *t'ai-chi*, both Non-Ultimate and the Great Ultimate. One is negative discourse, the other positive. The Non-Ultimate endeavors to reveal that the Absolute is beyond all descriptions including Absolute or Ultimate. *Wu-chi*, as **Wang Fu-chih** believed, means having not a single Ultimate, nor Ultimateless; being not Ultimateless, it is called the Great Ultimate. In this way, to employ the other translation, it is the Ultimate of Nonbeing, not just Being.

The Non-Ultimate places the Absolute in negative description, suggesting that only negative discourse can describe that which is beyond any description because the Absolute or Ultimate cannot be characterized. Paradoxically, the Ultimate or Absolute can also be characterized in terms of *t'ai-chi*, for there is nothing that is not part of the Great Ultimate. In fact, one or the other of these characterizations is lopsided without the other. The Absolute is both infinite and finite, absolute and relative. A beginning point of a cosmogony must be sensitive to this dynamic quality of that which is characterized as the Absolute.

Such a dynamic quality, however, is negated by Lu Chiu-yüan. In his correspondence with Chu Hsi, Lu argues that since the Great Ultimate is the only reality,

Non-Ultimate, as a designation, is redundant. In order to reconcile Lu with Chu, **Mao Ch'i-ling** of the **Ch'ing dynasty** has tried to prove through textual criticism that the text originally has the word "from" in front of the statement *wu-chi erh t'ai-chi* or "Non-Ultimate to the Great Ultimate." It follows that *t'ai-chi* is derived from *wu-chi*; that is to say, the Great Ultimate originates from and is secondary to Non-Ultimate. The relationship between *wu-chi* and *t'ai-chi* continues to be an interesting topic today from the perspective of contemporary discussions of Confucianism. See also **hsin-hsüeh (School of Heart-Mind)**.

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Wu-chi erh t'ai-chi

The opening statement of the "**T'ai-chi t'u shuo**" or "Explanation of the Diagram of the Great Ultimate," written by **Chou Tun-i**. *Wu-chi erh t'ai-chi*, meaning "Non-Ultimate also/to the Great Ultimate," is a problematic phrase. According to **Chu Hsi**, there were two versions of the statement available in the early years of the Southern **Sung dynasty**. One simply has *wu-chi erh t'ai-chi*; the other, with the word "from" immediately in front of it, yields "from Non-Ultimate to the Great Ultimate." Thus, there are two interpretations with regard to the ultimate state from which all things are derived.

The first reading, "Non-Ultimate also the Great Ultimate," coincident with the caption of the "T'ai-chi t'u" or "Diagram of

the Great Ultimate," is accepted by Chu Hsi. It suggests that the ultimate state is described in both positive and negative terms representing different modalities of the **Absolute**. The *t'ai-chi (Great Ultimate)* signifies the Absolute in positive discourse, revealing its capacity to be described and given attributes. The *wu-chi (Non-Ultimate)* reflects the Absolute in negative discourse, highlighting its capacity beyond description and attributes. The grammatical structure of *wu-chi erh t'ai-chi* demonstrates the complementarity of these two modalities as characteristics of the Absolute. The Great Ultimate is also the Non-Ultimate, and vice versa. One does not have priority over the other. Together they embrace all opposites within the Absolute. For Chu Hsi, "Non-Ultimate also the Great Ultimate" means "without shape but with **Principle (li)**," where Principle is identified with the *t'ai-chi*, which is in turn equated with the metaphysical **Tao (Way)**.

The second interpretation, "from Non-Ultimate to the Great Ultimate," suggests that the *t'ai-chi* originates in the *wu-chi*, or that being is derived from *wu* (nonbeing). **Lu Chiu-yüan** denies that there is a Non-Ultimate beyond the Great Ultimate and that the Great Ultimate, as the origin and center of the universe, must be understood in the light of the **hsin (heart-mind)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wu ching

See **Five Classics**.

Wu-ching cheng-i (Standard Expositions of the Five Classics)

A project started by Emperor T'ai Tsung during the **T'ang dynasty**. The *Wu-ching cheng-i* or *Standard Expositions of the Five Classics* was aimed at determining the definitive commentaries for each of

the **Five Classics** by a group of scholars, headed by the Confucian master **K'ung Ying-ta**. This orthodox work was built on authoritative commentaries written during the **Han dynasty** and through the **Six Dynasties**, including **Wang Pi** and Han K'ang-po's commentaries to the *I ching* or *Book of Changes*, **K'ung An-kuo's** commentary to the *Shu ching* or *Book of History*, Mao Heng's commentary and **Cheng Hsüan's** annotation to the *Shih ching* or *Book of Poetry*, Cheng Hsüan's commentary to the *Li chi* or *Records of Rites*, and **Tu Yü's** annotation of the *Tso chuan* commentary to the *Ch'un chiu* or *Spring and Autumn Annals*.

Initial attempts, while extensive, had not been entirely successful. After the death of Emperor T'ai Tsung, a new commission was established to bring the project to conclusion. The results were eventually given to Emperor Kao Tsung who accepted the findings. It was at first known as the *Wu-ching i-shu* or *Expositions and Sub-commentaries to the Five Classics*; K'ung Ying-ta was listed as its author-editor, even though he had retired at the end of the first commission. Each of the Five Classics was published with one commentary accompanying it. As the basis for the **civil service examinations** of the T'ang dynasty and **Sung dynasty**, the work became a standard, but by no means limited discussions surrounding the meaning and interpretation of the Confucian classics, nor the debate concerning the question of a definitive commentary.

McMullen, David. *State and Scholars in T'ang China*. New York: Cambridge University Press, 1988.

Wu-ching i-shu

See *Wu-ching cheng-i* (*Standard Expositions of the Five Classics*).

Wu-ching po-shih (Erudites of the Five Classics)

A title first conferred by the emperor Wu Ti of the **Han dynasty** in the spring of 136

B.C.E. to some scholarly officials. *Wu-ching po-shih*, or the Erudites of the Five Classics, established an official Confucian presence in the imperial court. The title *po-shih*, or Erudite, originating during the Warring States period and continuing in the Ch'in dynasty, was given to those officials with historical and literary knowledge. The generic designation of *wu-ching po-shih* created positions for Confucian scholars whose role was to act as a specialist in the interpretation of the classical heritage, each specialized in a single classic or even one version/school of a classic, and to advise the ruler on state ritual matters and major court policies. From 124 B.C.E., they were also teachers of the *t'ai-hsüeh* (**National University**) and the later *han-lin yüan* (**Academy of Assembled Brushes**).

Though not a Confucian himself, Emperor Wu Ti was responsible for the increasing visibility of the Confucian school through a variety of actions taken during his reign. His Erudites mainly belonged to the New Text School, increasing the number of posts to fourteen by the beginning of the later Han; these were eventually replaced by the Old Text Erudites. The official establishment of the Confucian specialists in the court was a position that remained in effect throughout Chinese dynastic history—though its highest esteem was held in the Han era when the number of Erudites swelled to as many as 70. After the mid-later Han period, study of the Confucian classics spread outside the court; the post-Han Erudites never functioned in as scholarly a role as their predecessors. Since 1510 the *wu-ching po-shih* was also a hereditary title awarded to the descendants of **Confucius** as well as notable Confucians during the **Ch'ing dynasty**. See also *chin-wen chia* (**New Text School**); **Five Classics**; **Han Wu Ti**; *ku-wen chia* (**Old Text School**); **New Text/Old Text** (*chin-wen/ku-wen*).

Hucker, Charles O. *A Dictionary of Official Titles in Imperial China*. Stanford, CA: Stanford University Press, 1985.

Taylor, Rodney L. *The Dimensions of Confucianism*. Albany, NY: State University of New York Press, 1990.

Wu-ching ta-ch'üan

Compiled by **Hu Kuang** and others during the early 1400s of the **Ming dynasty**. The *Wu-ching ta-ch'üan* or *Great Compendium of the Five Classics*, together with the *Ssu-shu ta-ch'üan* or *Great Compendium of the Four Books*, was the standard textbook for the **civil service examinations**. Although the **Four Books** (*ssu-shu*) had been highly elevated by the Neo-Confucian movement, the **Five Classics** remained central to the official education in general.

Tadao Sakai. "Confucianism and Popular Educational Works." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Wu hsing

A theory often linked to *yin/yang*, the *wu hsing*, or Five Elements, is an attempt to understand the makeup and functioning of the cosmos by explaining it through a small number of core or basic elements. These are not elements of physical matter, but rather symbols or modalities for a set of correspondences between things. They function almost as metaphysical metaphors rather than concrete things.

Although there continues to be association with the theory of *yin/yang*, the origins of the *wu hsing* theory are unclear. During the period of the **hundred schools of thought** both *yin/yang* and *wu hsing* were associated with the thinker Tsou Yen, but the growth in the use of both concepts occurs mainly during the Former **Han dynasty**. They are incorporated into the Confucian school, primarily in the thought of **Tung Chung-shu**. This was a period of philosophical speculation about the underlying order of the cosmos and

the development of various ways of describing such order. The commentaries to the *I ching* represent one such scheme by augmenting the meaning of the hexagrams to provide a broader philosophy of change. *Wu hsing* and *yin/yang* have a similar intent. They are attempts to understand the underlying patterns and interconnections between things.

The Five Elements, characterized as wood, fire, earth, metal, and water, are established as core symbols or root metaphors for the basic underlying patterns of all things. As in the case of the trigrams and hexagrams of the *I ching*, a set of corresponding images are established, showing the interworkings of the core symbols through all things. Their meaning as elements transcends their physical forms as they point to essential metaphysical forces at work in the creation and continuity of things. These are not, however, static metaphysical forces. The Chinese seem to be far more interested in process than ontological status. Thus, the Five Elements reflect process and change, again like their counterparts, the trigrams and hexagrams of the *I ching*.

The theory of Five Elements includes at least two ways in which the Five Elements can be discussed as process: first, the sequence in which they are produced from one another; second, the sequence in which they overcome each other. The production sequence reads in the following way: wood produces fire, fire produces earth, earth produces metal, metal produces water, and water begins the cycle again by producing wood. The sequence of overcoming is the following: water overcomes fire, earth overcomes water, wood overcomes earth, metal overcomes wood, and fire overcomes metal. As symbols, these elements suggest ways in which the things in the world interact with each other. By knowing the interactions, they also suggest ways in which one might act in order to harmonize with Heaven, earth, and man.

The potential correspondences that are established are vast and complex.

There is virtually nothing excluded. Thus, each element has a corresponding color, smell, taste, direction, musical note, symbolic animal, **sacrifice**, season, virtue, planet, and so on. **Tzu-ssu** and **Mencius**, in fact, refer the term *wu hsing* to the five virtues of **wu ch'ang**. The point, of course, is to be able to understand the underlying system of integrated and ordered change and to work and live in the world in such a way that one lives in harmony with the processes of change and transformation.

For the Confucian school of the Han period, such theories—whether Five Element, *yin/yang*, or the philosophy of change as in the *I ching*—became critically important as ways of understanding the order of the world. It was not enough simply to rely on the Confucian teachings of the classical period. Instead, one needed a strategy for being able to harmonize with the world by understanding the processes through which the world transforms itself. For the Confucian minister of state, such knowledge provided a way for the ruler to rule in harmony with Heaven and earth. See also **eight trigrams** and **sixty-four hexagrams**.

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

Wu k'ang-chai

See **Wu Yü-pi**.

Wu-li t'ung-k'ao

Major work about ancient Chinese rites written by the **Ch'ing dynasty** Confucian scholar **Ch'in Hui-t'ien**. The *Wu-li t'ung-k'ao* or *General Study of the Five Rites* was completed in 1761 after thirty-eight years. Based on **Hsü Ch'ien-hsüeh's** work *Tu Li t'ung-k'ao* or *On Reading the Rites: A General Study*, which addressed only mourning rites, the *Wu-li t'ung-k'ao* covers all five rituals classified in the **Chou li** or *Rites of*

Chou. The five rites are those associated with **sacrifice**, death and misfortune, the military, host and guest, and festivals. They are an integral part of the Confucian ritual institutes.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Wu lun

The *wu lun*, or Five Relationships, refers to the proper ethical relationships defined in the **Book of Mencius**, namely, affection between father and son, righteousness between ruler and subject, distinction between husband and wife, precedence of the old over the young, and faith between friends. **Mencius** considers the *sheng-jen* (sage) to be the model of human relationships. See also **hsin (faithfulness)**; **i (righteousness or rightness)**; **sheng or sheng-jen (sage)**.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vols. 1 & 2, *Confucian Analects, the Great Learning, the Doctrine of the Mean, the Works of Mencius*. Oxford, England: Clarendon Press, 1893–95; Reprint (2 vols. in 1), Taipei, Taiwan: SMC, 1994.

Wu-lu-tzu

(c. 4th-3rd century B.C.E.) One of fifteen disciples of **Mencius**; also known as Wu-lu Lian. Wu-lu-tzu was identified by **Chao Ch'i**, who wrote the first extant commentary to the **Book of Mencius**. Wu-lu was asked whether ritual or food was more important, and in turn, whether ritual or sex was more important. Initially, he answered that ritual was more important, but his questioner asked what would be more important if the alternative was starvation or wifelessness. Wu-lu could not answer the question and took the issue to Mencius, who responded by suggesting that the answer

could be found by observing the circumstances. If one could only get food or sex by inappropriate means like twisting his brother's arm or dragging away his neighbor's daughter by force, then attending to ritual was the highest priority.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Wu-ma Ch'i

(b. 521 B.C.E.) A minor disciple of the twenty-five of **Confucius' disciples** listed in the *Lun yü (Analects)*; also known as Wu-ma Shih. Wu-ma Ch'i was a native of the state of Lu. He is mentioned only once in the *Analects*; he was a messenger but was not quoted. See also **Confucius**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Wu-shan wu-eh

Meaning without or beyond good and evil, the phrase *wu-shan wu-eh* is used at the very beginning of **Wang Yang-ming's** work *ssu chü chiao*, or Four-Sentence Teaching, to describe the *hsin-chih-t'i*, or substance of the heart-mind in its **Absolute** state. On the contrary, the *i*, or will, is said to be capable of the distinction of good and evil. The question is whether Wang Yang-ming was suggesting a state of the heart-mind actually removed from moral consideration or if it referred to a moral condition that was simply beyond description, not unlike the employment of *via negativa*, or apophatic discourse.

Two of Wang Yang-ming's disciples, **Wang Chi** and **Ch'ien Te-hung**, came up with different readings of this description of the heart-mind in its foundation. For Wang Chi, *wu-shan wu-eh* became the overarching character of the heart-mind, the will, knowledge, and things. Thus, *liang-chih*, or knowledge of the good, is essentially *wu*, nothing. To Ch'ien, though, the substance of the heart-mind is originally neither good nor evil; the focus of learning and moral cultivation

should be on the capacity of *liang-chih* to retain the good and eliminate the evil in everyday life. See also **apophatic/kataphatic discourse** and *hsin (heart-mind)*.

Chan, Wing-tsit, trans. *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*. New York: Columbia University Press, 1985.

Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.

Wu te (Five Virtues)

The *wu te*, or Five Virtues, have been assigned different contents by various schools of thought. The *yin/yang* School matched the *wu te* with the *wu hsing*, or Five Elements, while the **Han dynasty** Confucian **Cheng Hsüan** regarded it as a grouping of the five Confucian *te (virtues)* found in the *Lun yü (Analects)*, namely cordiality, goodness, respectfulness, frugality, and deference. These five Confucian virtues were first used by **Tzu-kung**, one of **Confucius' disciples**, to describe the way **Confucius** sought information about a government. **Chu Hsi** considered them to be the great virtues of Confucius himself. See also **hundred schools of thought**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Wu-wei (Non-Action)

Principally associated with the early Taoist tradition to describe the form of action that permits one to act in accord with things. It is distinguished in Taoist use from action that is specifically described as human action, or *wei (artificial action)*, a term used by Confucian **Hsün-tzu** to describe the unique feature of being human. For the Taoist, action differentiates humankind from the **Tao (Way)**, a coursing of things in their natural mode, which is free of distinctions and human characterizations, including moral virtues.



Chuang-tzu, a founder of Taoism, considered desirelessness essential in self-cultivation.

The term *wu-wei* occurs in the *Lun yü (Analects)* as a description of the behavior of sage ruler **Shun**. According to tradition, his power and authority were such that he fulfilled his capacity to lead and rule by no direct action, that is, simply non-action. He was an embodiment of virtue, which without

action, manifested itself as he sat facing south, the traditional seat of the ruler who was the only person in the empire allowed to sit and face south.

The Confucian use of the term *wu-wei* is an outgrowth of the ruler's capacity for the embodiment of *te (virtue)*, and as such, is a natural component of

the nature of sageliness. It does not suggest, as in its Taoist usage, a rejection of those characteristics that are distinctly human, but rather a full embodiment of the features that set out the unique character of what it means to be human.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Wu-wu

See **Martial Dance** (*wu-wu*).

Wu-yü (No Desire)

Signifying the constraint of material desire, the term *wu-yü*—no desire or desireless—first appears in classical Taoist texts as a reference to **asceticism**. While the founders of Taoism, Lao-tzu and Chuang-tzu, regard it as an important concept of statecraft, the early Confucian **Hsün-tzu** deems it impossible to get rid of **yü (desire)** in human relationships. In Hsün-tzu's opinion, suppression of desires cannot lead to order of the world; instead, desires should be guided in moderation. Thus, from the traditional Confucian point of view, **kua-yü (reducing desires)** is more reasonable and probable than *wu-yü*.

The **Sung dynasty** Neo-Confucian **Chou Tun-i**, however, considers *wu-yü* to be the highest criterion for moral cultivation. In his *T'ung-shu (Penetrating the Book of Changes)*, Chou insists that having no desire is the only key to emulate the *sheng*, or sage. He believes that human desires stand in the way of the realization of sagehood. In order to achieve the state of desirelessness, Chou stresses the cultivation of **ching (quietude)**. Because of his **chu-ching (regarding quietude as fundamental)** and emphasis upon *wu-yü*, he has been criticized as leaning toward Buddhism and Taoism. See also **Mencius; Principle (li); sheng or sheng-jen (sage); Tao-t'ung**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Wu Yü-pi

(1391–1469) Representative of the **Ch'ung-jen School** during the **Ming dynasty**; also called Wu Tzu-fu or Wu K'ang-chai. Wu Yü-pi was a Neo-Confucian known for his orthodox following of the **Ch'eng-Chu School**. A man of Kiangsi, **Chu Hsi's** native province, Wu was the son of an official in the Hanlin Academy. Wu decided not to take the **civil service examinations** after reading the Neo-Confucian writings that focused on the pursuit of *sheng* or sagehood. Instead, he elected to turn his back on an official career so that he could concentrate on learning and self-cultivation.

As a result of this decision, Wu spent his life as a teacher in his hometown. He gathered a large number of students around him, farming with them in the countryside. He suggested that this eremitic style was the ideal for the **chün-tzu (noble person)**. His teaching became so well known that the throne received recommendations for his official appointment. He was brought to Peking to serve as a tutor for the heir-apparent, but he refused the position and went home to teach. He criticized the eunuchs at the court, placing them on a par with the Buddhists as the sources of social disorder.

Among Wu's disciples were **Hu Chü-jen, Lou Liang, and Ch'en Hsien-chang**. **Huang Tsung-hsi** places the Wu's Ch'ung-jen School at the beginning of his *Ming-ju hsüeh-an* or *The Records of Ming Scholars*, implying Wu's unique status in opening up a tradition that eventually culminated in **Wang Yang-ming's** teachings. At the same time, however, Wu represented an effort to transmit the teachings of the Ch'eng-Chu School, in particular the idea of preserving **T'ien-li (Principle of Heaven)** and eliminating human desires.



Wu Yü-pi, founder of the Ch'ung-jen School, sought to purify the heart-mind from material desires.

Even though Wu is associated with the Ch'eng-Chu School, many scholars view him as moving toward Wang Yang-ming's school of thought. This is because Wu represents the Ming tendency to internalize the process of learning and self-cultivation. There is, in fact, less emphasis on the Ch'eng-Chu

external method of *ko-wu chih-chih*, or the investigation of things and extension of knowledge, in Wu's teachings. Wu accepts the human heart-mind, not the things in the outside world, as the repository of **Principle (li)**. According to Wu, in order to avoid the materialization of the *hsin* (**heart-mind**), one must purify

the heart-mind from material desire. Internal methods, such as *ching-tso* (**quiet-sitting**), can keep the heart-mind in its original lucidity and free from the enslavement of things. Wu further claims that if one fails to preserve the heart-mind, even thinking and studying hard will not help.

Wu spent his life on spiritual cultivation through hard work, not by philosophical speculation. Besides the *K'ang-chai wen-chi* or *Collected Works of Wu Yü-pi*, he wrote a lengthy journal detailing the hardships of poverty in his pursuit of sagehood, representing the Confucian ideal of a lowly teacher in contrast with a scholar-official. See also *han-lin yüan* (**Academy of Assembled Brushes**) and *sheng or sheng-jen* (**sage**).

Chan, Wing-tsit. "The Ch'eng-Chu School of Early Ming." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368-1644*. 2 vols. New York: Columbia University Press, 1976.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Y

Yang

See *yin/yang*.

Yang Chien

(1141–1226) Regarded as the major inheritor of **Lu Chiu-yüan's** *hsin-hsüeh* or learning of the heart-mind; also known as Yang Ching-chung. Yang Chien was a philosopher of the Southern **Sung dynasty**. His father, Yang T'ing-hsien, was a friend of Lu Chiu-yüan, but it was only when Yang Chien was able to discuss with Lu the concept of the *hsin* (**heart-mind**) that he became Lu's student. Yang Chien took the *chin-shih* examination and received the Metropolitan Graduate degree in 1189. He held several positions in government service, including that of *po-shih*, or Erudite of the *t'ai-hsüeh* (**National University**). He was highly respected for his abilities as an official.

Yang's major writing, the *Yang-shih i-chuan* or *Yang's Commentary on the Book of Changes*, showed his interest in the *I ching* or *Book of Changes* as the major source for the development of Neo-Confucian philosophy. He sought to apply Lu Chiu-yüan's teachings as the mainstay of Confucianism. He focused on the role of the heart-mind as the underlying element of the universe and the inner core of the individual. He considered all things to be products of the moral heart-mind, claiming that Heaven and earth, as well as their changes, belonged to oneself and not to any other thing. Heaven and earth, as he asserted, are created by oneself within one's *hsing* (**nature**). As a result, Lu's learning of the heart-mind was amplified into a theory that all things are no

more than the *wo* (**self**)—the fully developed self.

According to Yang Chien, every human being possesses a nature that is inherently good or a heart-mind which is illuminant and intelligent by itself. Yang acknowledged that everybody could become **Yao** and **Shun**, the sage-kings of antiquity. He followed Lu Chiu-yüan's advocacy of *tsun te-hsing*, or the honoring of virtuous nature, as a method of self-cultivation, rather than the extensive intellectual activity of learning as maintained by **Chu Hsi** and his *li-hsüeh* (**School of Principle or learning of Principle**). But Yang was also influenced by Buddhist teachings that the heart-mind should be like a bright mirror and be free of ideas or thoughts. He attributed the obscurity of the heart-mind—the evil-disposed nature as well as the loss of the **Tao** (**Way**)—to thoughts. In order to keep the heart-mind as clear and bright as the moon and the **sun** that shine upon all things, one must get rid of all ideas, thoughts, and even knowledge.

Yang's elaboration of Lu Chiu-yüan's concept of the heart-mind brought with it the criticism that Yang was dangerously close to Buddhism. However, for Yang, as well as for other members of the School of Heart-Mind, his philosophy remained in the Confucian camp on the basis of seeing the heart-mind, though as clean as a bright mirror, still possessing ethical characteristics, which the Buddhists denied. Not to be stirred by thoughts, as Yang Chien remarked, does not mean to be unconcerned about matters. In the last analysis, so long as one's act conforms to the **Principle** (*li*), one has a reason to be involved in the world. See also *Tsun te-hsing erh Tao wen-hsüeh*.

Chang, Carsun. *The Development of Neo-Confucian Thought*. 2 vols. New York: Bookman Associates, 1957-62.
 Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Yang ch'i hsing (Nourishing the Nature)

A phrase used by **Mencius** to describe a method of learning or self-cultivation for the realization or manifestation of the heart-mind; this is known as the concept of **chin ch'i hsin (fully realize the heart-mind)**. The passage where the phrase "*yang ch'i hsing*" or "nourishing the nature" occurs, describes the relationship between the **hsin (heart-mind)** and the **hsing (nature)**, as well as the relationship between that nature and **T'ien (Heaven)**.

Mencius begins the passage by suggesting that the full realization or manifestation of the heart-mind depends on the individual's ability to understand his or her own nature. If the individual can come to the point of understanding his or her own nature, then he or she can understand the nature of Heaven. This connection between human nature and Heaven is an important one for Mencius. The basis upon which they can be identified is that they share in the same fundamental nature. It is, after all, Heaven that has bestowed the four beginnings of goodness in human nature.

In combination with **ts'un ch'i hsin (preserving the heart-mind)**, the phrase "*yang ch'i hsing*" becomes a designation for a process of self-cultivation and learning. The phrase is given little in specific detail. Thus, it is difficult to interpret all that might have been included within the range of activities envisioned for such a process. It appears to stand in some contrast, as well as balance, with **ts'un ch'i hsin**. While one focuses on the heart-mind complex, the other speaks to the nature; one is an act of preservation, and the other is a process of nourishing. This explanation still tells one little about the specific features of the nourishment of the nature as a form of self-cultivation.

If a contrast can be drawn between the two, there seems to be a tendency for the preservation of the heart-mind to refer to a process of interior cultivation, preserving that which is to be found within the person. By contrast and balance, the nourishment of the nature may suggest a more outward form of self-cultivation. It is important to remember, however, that the nature is still said to possess the four beginnings of goodness; therefore, while the nourishment of the nature may include outward activity, it still has a locus of attention upon that which is said to be within the nature itself. In the end, these methods of cultivation serve the goal of fulfilling the manifestation of the heart-mind. The identification of the heart-mind with the nature and Heaven serves as a means for the fulfillment of human nature in the realization of the Way of Heaven.

The phrase, often used by the Neo-Confucians, is found in the **Chin-ssu lu** or *Reflections on Things at Hand*. It suggests that if learning is not focused on the nourishing and preserving of the nature and heart-mind, then such learning is merely superficial. To preserve and nourish that which is at the deepest layers of oneself is to fulfill the larger goal of taking the individual from the position of the present condition of the world to the full capacity of sagehood.

Generally, when the phrase is combined with **chin ch'i hsin**, it does not suggest two different processes as seemingly implied in the **Book of Mencius** text, but rather a focus on the internal dynamics of realizing within oneself the capacity of **Principle (li)**. In this respect, the passage reflects a position taken by the School of Heart-Mind to focus upon the dynamics of the individual to express and nurture the capacity for Principle within, rather than the School of Principle's position of focusing upon the sources of Principle external to the individual. The latter position is generally represented by the phrase **ko-wu ch'iung-li**, or the

investigation of things and exhaustion of Principle, and stands in contrast to the present phrase in terms of internally directed learning and self-cultivation versus an external model seeking the accumulation of knowledge about Principle from outside sources.

The relationship between these two positions is complex. The School of Principle saw Principle as within things as well as human nature. They sought to gradually accumulate knowledge about Principle in such a way that they would begin to realize it within their own nature. The heart-mind complex is a tool to search out this knowledge of Principle, not a source of Principle *per se*. For the School of Heart-Mind, Principle is already fully contained within the individual; there is no need to exhaust Principle in order to accumulate knowledge of it. All one has to do is preserve that which is always already there. See also *hsin-hsüeh* (School of Heart-Mind); *li-hsüeh* (School of Principle or learning of Principle); *ssu-tuan* (Four Beginnings).

Chan, Wing-tsit, trans. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lü Tsu-ch'ien*. New York: Columbia University Press, 1967.

———, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Yang hsing

Simplified phrase of *yang ch'i hsing*, or nourishing the nature. See *yang ch'i hsing* (nourishing the nature).

Yang Hsiung

(53 B.C.E.–C.E.18) Yang Hsiung was a famous poet, philologist, and representative philosopher of the *ku-wen chia* (Old Text School) of Confucianism during the Former Han dynasty. He was a native of Ch'eng-tu in modern-day

Szechwan province. Yang's biography in the *Han shu* or *History of the Han Dynasty*, speaks to his extensive learning, his independence of thought, his high standards for personal conduct, and his career as a Grand Master during Wang Mang's usurpation. His school of thought generally crossed both Taoist and Confucian lines. His major writings, the *T'ai-hsüan ching* (*Classic of Supreme Mystery*) and the *Fa yen* (*Model Sayings*), on the models of the *I ching* or *Book of Changes*, and the *Lun yü* (*Analects*), respectively, attempted to combine Taoist principles with Confucian teachings. In this respect, he was very representative of the Han dynasty as a period of **synthesis** of different systems of thought. Yet he also represented a strong strain of independence in the positions he reached. In the end, he sided with basic Confucian teachings, though often placing them in a larger context of *hsü* (vacuity) and *wu* (nothingness), terms familiar for their Taoist usages.

Given Yang's tendency to place Confucian teachings in a context of Taoist principles, it is odd that he should have been a representative of the Old Text School. The New Text concerns in linking Confucian teachings to the supernatural and miraculous might seem to have been closer to his interest. He rejected these ideas, however, not only in Confucianism but also in Taoism. His interest in Taoism was in the philosophical Taoist tradition, not the religious one that introduced elements of the miraculous. In Confucianism, he believed in a **Confucius** who was primarily an ethical teacher; he wanted the tradition stripped of any attempt to put a supernatural overlay over the basic ethical teachings. Thus, he raised objections to the current esotericism in the study of the Confucian classics. Since Yang believed that *hsing* or human nature was both good and evil, and only after self-cultivation could a common person become a worthy or **saint**, the classics of the ancient sages were the criteria for moral cultivation.



Yang Hsiung combined Taoist philosophy with Confucian ethics and rejected esotericism in the study of Confucian classics.

Although Yang Hsiung's *T'ai-hsüan ching* was highly praised by its annotator, **Ssu-ma Kuang**, other **Sung dynasty** thinkers, such as **Chu Hsi**, criticized Yang for his presumptuous imitation of Confucius' *Analects*, his rejection of Mencius' theory of human nature, and his service at Wang Mang's court. See also *hsing (nature)* and *New Text/Old Text (chin-wen/ku-wen)*.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Loewe, Michael, ed. *Early Chinese Texts: A Bibliographical Guide*. Early China Special Monograph Series, no. 2. Berkeley, CA: Institute of East Asian Studies, 1994.

Yang-ming ch'üan-shu

See *Wang Wen-ch'eng Kung ch'üan-shu*.

Yang's Commentary on the Book of Changes

See *Yang-shih i-chuan*.

Yang Shih

(1053–1135) Scholar of the Northern **Sung dynasty**; also known as Yang Chung-li and Master Kuei-shan or Tortoise Mountain. Yang Shih took the *chin-shih* examination and received the Metropolitan Graduate degree in 1076. Along with **Yu Tso**, **Lü Ta-lin**, and **Hsieh Liang-tso**, Yang was considered one of the **Four Masters of the Ch'eng School**. He studied under both **Ch'eng Hao** and **Ch'eng I** and devoted himself to the study of the "Great Learning" ("Ta-hsüeh") and the "Chung yung" ("Doctrine of the Mean"). While other disciples seemed to have a closer connection with Ch'eng I than with Ch'eng Hao, Yang Shih clearly transmitted teachings of both the **Ch'eng brothers** and was more inclined toward Ch'eng Hao's teachings. It has been said that he was Ch'eng Hao's favorite.

Regarded by the southeast Chinese

scholars as the orthodox interpreter of the Ch'eng brothers, Yang Shih was responsible for establishing a lineage of teachings that reached **Chu Hsi**. This includes his own transmission to Lo Ts'ung-yen, a teacher of **Li T'ung**, who in turn was one of Chu Hsi's teachers. This particular transmission emphasized meditative forms of self-cultivation, which were criticized by **Hu Hung (Jen-chung)** as a bad influence on the young Chu Hsi.

Yang Shih spared no efforts to oppose the reformer **Wang An-shih** and his scholarship. He successfully persuaded the emperor to rescind Wang's altar in the **Confucian temple** and to ban Wang's newly interpreted edition of the *Shih ching* or *Book of Poetry*, the *Shu ching* or *Book of History*, and the *Chou li* or *Rites of Chou*. In order to counteract Wang's influence, Yang provided his explanations of the aforementioned three classics to rebuff Wang's reading. Yang's political philosophy was revealed in his discussion of the "Great Learning." He described the **Eight Steps** as a process of combining the ways of *nei-sheng* and *wai-wang*, or sage within and king without. For him, the art of statecraft was found in preserving the common *T'ien-li (Principle of Heaven)*, eliminating individualistic deviations.

Yang Shih suggested that to follow the Principle of Heaven means to be in accord with the *hsing (nature)*. He inherited the Ch'eng brothers' point of view that human nature is good and is the embodiment of *T'ien-li*. Moreover, Ch'eng I's concept of *li-i fen-shu*, or **Principle (li)** being one and manifestations being many, was interpreted by Yang in terms of the virtues *jen (humaneness)* and *i (righteousness or rightness)*. While the unified Principle is identified with humaneness, its diverse particularizations are understood as rightness. Thus, the Principle of Heaven or the **Tao (Way)** can only be experienced through one's moral *hsin (heart-mind)*, not by language. Consequently, Yang's method of self-cultivation is to forget the superficiality of writing and image, and to realize the



Yang Shih, one of the Four Masters of the Ch'eng School, suggested realizing the Tao in quietude, not in words.

Tao in *ching* (quietude). See also *nei-sheng wai-wang* (sage within, king without).

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Yang-shih i-chuan

Major work by **Yang Chien** of the Southern **Sung dynasty**. The *Yang-shih i-chuan* or *Yang's Commentary on the Book of Changes* demonstrates the role played by the *I ching* or *Book of Changes* in Yang's philosophy as well as Yang's attempt to interpret the classic in the light of **Lu Chiu-yüan's** *hsin-hsüeh* or learning of the heart-mind. It is interesting that while Lu left little in written form about his teachings and virtually nothing on the *Book of Changes*, Yang regarded it as a centerpiece of Lu's worldview and a text worthy of extensive study and commentary.

The *Yang-shih i-chuan* represents its author's emphasis on the goodness of the moral heart-mind. In this work, Yang Chien defined the *Tao-hsin* (**heart-mind of the Way**) as that which is free of thoughts but has an inherent sense of **ethics**. Since the *hsin* (**heart-mind**) is described as a unifying entity, all things in the external world are seen as lacking any substantial differences or variations. For Yang, even wind and rain are merely formal variations, not essential changes. Such is Yang's understanding of the notion *i* (**change**).

Chang, Carsun. *The Development of Neo-Confucian Thought*. 2 vols. New York: Bookman Associates, 1957-62.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.

Yao

The first figure designated as a sage king in Chinese high antiquity, Yao is praised extensively by the Confucian school as an exemplar of personal virtue and wise

rule. Frequently mentioned in combination with **Shun** and Yü, the **Three Sage Kings** became a template for sage-like sovereigns against whom all other rulers would be measured and judged. For **Mencius**, the time of Yao was an epoch in which the world was yet to be fully ordered, but in which Yao had undertaken the process to begin such an ordering. Yao is said, for example, to have encountered the problem of the **flood** waters of the Yellow River, but he remained unsuccessful in his attempt to gain complete control over them. He eventually picked Shun as his successor, in part, to assist in the control of the waters. The complete control of the waters had to wait, however, until Shun's successor, Yü, had become sovereign. The failure to succeed completely in controlling the waters is not the ground for the criticism of Yao, but an indication of the task before him and of his diligent pursuit of a resolution.

All three sage kings remain common reference points for the Confucian school. They were a symbol of the virtue achieved in high antiquity and a goal, no matter how distant, of what the world and human society might return to if they would turn themselves toward the ways of virtue. When Mencius suggests that anyone become a Yao or a Shun, he has this point in mind: Every person has within himself the capacity of a sagely nature, which, if developed, would be no different than that found in a cultural paradigm such as a Yao or Shun. The increasing relevancy of the goal of sagehood became a central component of the later Confucian tradition. See also *hsin-hsüeh* (**School of Heart-Mind**); **Wang Yang-ming**; **Yü** (**king**).

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong



The sage king Yao is believed by Mencius to have begun putting the world into order.

Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr., ed. and comp. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Yao-chiang School

See **Wang Yang-ming School**.

Yao Nai

(1732–1815) Scholar and writer of the **Ch'ing dynasty**; also called Yao Chi-ch'uan, Yao Meng-ku, and Master Hsi-pao. Yao Nai was a native of T'ung-ch'eng, Anhwei. He studied under Liu Ta-k'uei, **Fang Pao's** disciple, and passed the

chin-shih examination and received the Metropolitan Graduate degree in 1763. Yao began his official career as a Hanlin Bachelor and later served as Examining Official of the **hsiang-shih examination** (Provincial Examination) and the **hui-shih examination** (Metropolitan Examination). He retired as a Compiler of the *Ssu-k'u ch'üan-shu* or *Complete Library of Four Branches of Books*, in 1775; he spent his last forty years in various *shu-yüan* academies.

Yao Nai is best known as a prosaist of the T'ung-ch'eng School. He advocated a combination of the methods of moral-philosophical interpretation and **k'ao-cheng hsüeh**, or evidential research in writing, but saw the latter as a means of the former. In the realm of the **ching-hsüeh (study of classics)**, his works include an exposition of the **Nine Classics** and an annotation to the **san chuan**, or Three Commentaries, on the **Ch'un ch'iu** or *Spring and Autumn Annals*. See also **han-lin yüan (Academy of Assembled Brushes)** and **shu-yüan academy**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Yao Shu

(1203–1280) A Confucian scholar of the **Yüan dynasty**. Yao Shu joined the Mongols in the early years after the Mongols had captured the north of China. He was responsible for bringing a number of prominent Confucians, Taoists, and Buddhists to the Mongol capital of Yen-ching (modern Peking). He brought them, including Confucian **Chao Fu**, from the south to solicit their service for the Mongols. He was employed by Kublai Khan to teach the Confucian classics to the Mongol heirs.

After Kublai had ascended the throne, he was vested with several official titles, including Grand Academician of the Institute for the Glorification of Literature and Hanlin Academician Recipient of Edicts.

Through a lifetime of devotion to Confucianism, Yao Shu insured the dissemination of Neo-Confucian teachings into the North during the Mongol rule. In Yen-ching, he established the **T'ai-chi shu-yüan**, or the Great Ultimate Academy, and a memorial temple for **Chou Tun-i** in honor of the major Neo-Confucians. He is noted for his efforts in convincing Chao Fu to transmit the teachings of the **Ch'eng-Chu School** in the Great Ultimate Academy. After his retirement, he edited and published a number of important commentaries and works by **Chu Hsi**, including the **Four Books (ssu-shu)** and the **Hsiao-hsüeh** or *Elementary Learning*. He also collected and oversaw the publication of writings by **Ch'eng I**, **Hu An-kuo**, and others. With these works available, the propagation of **Neo-Confucianism** in the north was assured. See also **han-lin yüan (Academy of Assembled Brushes)**.

Chan, Wing-tsit. ed. *Chu Hsi and Neo-Confucianism*. Honolulu, HI: University of Hawaii Press, 1986.

Yeh-lü Ch'u-ts'ai

(1189–1243) A famous Khitan in Chinese history; also called Yeh-lü Chin-ch'ing and Yeh-lü Chan-jan. Yeh-lü Ch'u-ts'ai played an important role in bringing civil rule and administration to the Mongol court during the establishment of Mongol power in China. He was the son of a high official of the Ch'in dynasty. He was well educated and elected to take the **chin-shih examination** and received the Metropolitan Graduate degree in which he came out first, a great honor and guarantee of high position. He lived, however, through the Mongol siege and devastation of the Chin capital Chung-tu (modern Peking).



Yao Shu insured the dissemination of Neo-Confucian teachings into the north of China under Mongol rule.

After the Mongols captured Chung-tu in 1215, Yeh-lü was selected by Mongol ruler Genghis Khan to be his close advisor. He accompanied Genghis Khan on a major expedition to Central Asia in 1219, not returning to China until 1227 after the death of Genghis Khan. During this lengthy journey, Yeh-lü attempted to introduce Chinese civilization to the Mongol ruler and persuaded him not to

slaughter the enemy. With the election of Ögedei as the new ruler, Yeh-lü was responsible for the establishment of Confucian rites in the Mongol court. When the southern capital at Pien (modern-day K'ai-feng) fell to the Mongols, he abolished the law of massacre. In 1233 he filed a petition for restoring recognition of the Confucian lineage, then in its 51st generation. He also worked to repair

the **Confucian temple** in Ch'ü-fu and to set up an office of compilation as well as an imperial library to promote culture and education. In 1237 he re-instituted the **civil service examinations** to rescue the **scholar class** (*shih*) of North China and to bring them into service.

It appears that because of his experiences witnessing the sufferings of untold capacity, Yeh-lü Ch'u-ts'ai took up the study of Buddhism. In fact, to understand his thought, it is important to consider his commitment to his Buddhist faith even though at the same time he was deeply involved with Confucianism and to a lesser degree with Taoism. Yeh-lü may best be described as a syncretist, an advocate of *san chiao ho-i*, or the unity of the three teachings. He believed strongly in the wisdom that could be gained by studying Buddhism, Confucianism, and Taoism simultaneously.

While it seems that Yeh-lü held Buddhism as his basic worldview, historical records suggest the dominance of Confucianism in his thirty-year administrative work. As a sinicized Khitan who brought Chinese ways to the Mongols, Yeh-lü exercised the flexibility between cultures. He played a unique role in lessening people's pains through the proper statecraft with moral and religious sensitivity. A collection of his writings exists today. See also **syncretism**.

Liu Ts'un-yan and Judith Berling. "The 'Three Teachings' in the Mongol-Yüan Period." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Rachewiltz, Igor de. "Yeh-lü Ch'u-ts'ai (1189-1243): Buddhist Idealist and Confucian Statesman." *Confucian Personalities*. Edited by Wright and Twitchett. Stanford, CA: Stanford University Press, 1962: 189-216.

Yeh Shih

(1150–1223) Representative figure of the **Yung-chia School** during the Southern

Sung dynasty; also named Yeh Cheng-tse and Master of Shui-hsin. Yeh Shih was a native of Yung-chia, Chekiang. After passing the *chin-shih* examination and receiving the Metropolitan Graduate degree, he was appointed Instructor Second-class in the *t'ai-hsüeh* (**National University**). Later, he was promoted Erudite of the Court of Imperial Sacrifices and Probationary Vice Minister of War. According to institutional historian Winston Wan Lo, Yeh Shih was a tireless advocate for the restoration of the Sung territory lost to the Jürchen nomads. Although he was a war hero for repulsing the Jürchen's assaults, he was impeached and dismissed in 1207 because of his connection with **Han T'o-chou**. He returned to his hometown, spending his remaining years teaching and writing.

Yeh Shih was highly critical of a number of teachings of the Neo-Confucian movement and sought a form of Confucian teaching far more utilitarian than he found in the teachings of either **Chu Hsi** or **Lu Chiu-yüan**. He saw both Chu Hsi's *li-hsüeh* (**School of Principle or learning of Principle**) and Lu Chiu-yüan's *hsin-hsüeh* (**School of Heart-Mind**), or the learning of the heart-mind, as merely empty talk. Yeh Shih especially criticized the former's dichotomy into *T'ien-li* (**Principle of Heaven**) and human desires, suggesting that moral and material wants are actually compatible. After all, *li* (**propriety or rites**) are to regulate, not to eliminate, natural desires, while *i* (**righteousness or rightness**) is based on profit, not poverty. It is useless and meaningless to talk about rightness and the **Tao** (**Way**) without considering profit. To realize this idea, Yeh called for state support of business and industry.

In Yeh Shih's view, the Tao exists wherever things are found; it does not operate before the formation of Heaven and earth, for Heaven and earth are filled with things. Therefore, to understand the Tao, one must examine all kinds of things or *ch'i* (**utensils**) in detail. For this reason, Yeh criticized

Taoism and Buddhism for their neglect and destruction of things. Things, according to him, are composed of *ch'i* (vitality), whose patterns of change appear as the *wu hsing* (Five Elements) and the **eight trigrams**. A thing is always two. One differentiates, for example, into *yin* and *yang*, while two are complementary and are mediated by the “**Chung yung**” (“**Doctrine of the Mean**”), in which the Tao is achieved. Yeh was interested in logic, particularly that of *cheng-ming* (rectification of names). He valued Hsün-tzu's theory of *cheng-ming* over that of Confucius. Yeh left a number of works, including studies of the “Chung yung” or “Doctrine of the Mean” and the “**Great Learning**” (“**Ta-hsüeh**”). See also *li* (profit); *yin/yang*; *yü* (desire).

Lo, Winston Wan. *The Life and Thought of Yeh Shih*. Gainesville: University Presses of Florida, 1974.

Yellow Emperor

See **Huang Ti**.

Yen Chi-tao

See **Yen Fu**.

Yen Chün

(fl.16th century) Prominent member of the **T'ai-chou School**; also known as Yen To and Yen Shan-nung. Yen Chün was a native of Kiangsi province. He was a student of **Hsü Yüeh** and **Wang Ken**. Yen taught at the grassroots level. Among his numerous disciples were **Lo Ju-fang** and **Ho Hsin-yin**. He was once thrown into prison, probably because he offended the authorities. Yen saw the human heart-mind as mysterious and inscrutable, and human nature as bright and pure. He suggested that one should only act *tzu-jan*, or naturally according to one's nature in daily activities. At the end of Yen's political agenda lies a typical Confucian utopia, in which the ruler is humane, ministers are righteous, and the people content. See also *hsin* (heart-

mind); *hsing* (nature); *i* (righteousness or rightness); *jen* (humaneness).

de Bary, Wm. Theodore and the Conference on Ming Thought. *Self and Society in Ming Thought*. New York: Columbia University Press, 1970.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Yen Fu

(1853–1921) Thinker and translator of the late **Ch'ing dynasty** and early **republican periods**; also known as Yen Yu-ling and Yen Chi-tao. Yen Fu was a native of Fukien province. He was sent by the Ch'ing government to study naval science in England between 1877 and 1879. This allowed him to examine the British sociopolitical system and to compare Western and Chinese learning. After returning to China, he served in the newly founded Northern Naval Academy as dean and later as chancellor. Ironically, he failed the *chü-jen*, or Provincial Graduate examination, four times between 1885 and 1893. Disturbed by the defeat of China's Northern Fleet in the Sino-Japanese War (1894–1895), he turned his energies to the reform movement.

Being a reformer and the first Chinese translator of Thomas H. Huxley's “Evolution and Ethics,” Yen argued that change is the characteristic of **T'ien (Heaven)** and the **Tao (Way)**. Note that he chose the Confucian term T'ien to render “nature.” In fact, as historian Wang Hui has observed, Yen's understanding of “science” is based on the Neo-Confucian concept *ko-wu chih-chih*, or the investigation of things and extension of knowledge, which refers not only to the natural world, but also to a moral order. Wang also points out that Yen considers Herbert Spencer's *Sociology* to be a Western version of “**Great Learning**” (“**Ta-hsüeh**”). Institutional historian Benjamin Schwartz

has suggested that in translating these modern Western works into classical Chinese, Yen actively re-created an agenda for his age-old country to struggle and survive in the future.

For Yen Fu, the relation between Chinese learning and Western learning cannot be seen as a *t'i/yung* (**substance/function**) binarism, for both forms of learning have their own substances and functions. Substance and function are not two, but one. Similarly, moral and profit are inseparable. Yen became chancellor of Peking University in 1912 and a founding member of the Confucian Association in 1913. The five-volume *Yen Fu chi* or *Collected works of Yen Fu*, was published in 1986. See also **Hundred Days of Reform** and *li* (**profit**).

Boorman, Howard L., and Richard C. Howard, eds. *Biographical Dictionary of Republican China*. 5 vols. New York: Columbia University Press, 1967-79.

Schwartz, Benjamin I. *In Search of Wealth and Power: Yen Fu and the West*. Cambridge, MA: Harvard University Press, 1964.

Wang, Hui. "The Fate of 'Mr. Science' in China: The Concept of Science and Its Application in Modern Chinese Thought." Translated by Howard Y. F. Choy. *Formations of Colonial Modernity in East Asia*. Edited by Tani E. Barlow. Durham, NC: Duke University Press, 1997.

Yen Hsi-chai

See **Yen Yüan (Hsi-chai)**.

Yen Hui

See **Yen Yüan (Hui)**.

Yen Jo-ch'ü

(1636–1704) A classical scholar of the early **Ch'ing dynasty**; also known as Yen Pai-shih and Yen Ch'ien-ch'iu. Yen Jo-ch'ü was one of the precursors of *k'ao-cheng hsüeh*, or textual criticism. He was a

native of Shansi province. He failed the **chin-shih examination**, also known as the Metropolitan Graduate examination, but his scholarly talents became so well known that in his later years he was accorded a courteous reception by Emperor Yung-cheng. When his friend **Hsü Ch'ien-hsüeh** compiled the *Ta Ch'ing i-t'ung chih* or *Comprehensive Geography of the Great Ch'ing*, Yen was involved in the project. Under the influence of **Ku Yen-wu**, Yen's major contributions were to the **ching-hsüeh (study of classics)**.

Yen Jo-ch'ü's rigorous textual analysis is revealed in his research on the **Shu ching** or *Book of Documents*, namely, **Shang shu ku-wen shu-cheng** or *Inquiry into the Authenticity of the Old Text Version of the Hallowed Documents*. It proved that the long-venerated version could not be considered the original text. Yen was also good at historical geography as shown in his **Ssu-shu shih-ti** or *Analysis of the Place Names in the Four Books*. Related to his work on the **Four Books (ssu-shu)**, he examined the authorship of the "**Great Learning**" ("**Ta-hsüeh**"), suggesting that the **Sung dynasty** attribution of the piece to **Tseng-tzu** and his disciples was groundless. Besides, his investigation of the dates supplied by **Mencius** is equally substantial.

Although his interest was in the **Han dynasty** methods of collation and exegetics, Yen Jo-ch'ü never negated the abstract philosophical discourses of the Sung Neo-Confucians. He praised the achievements of the Sung scholars in developing the Confucian tradition. For Yen, the ideal was to complement the archaeological **Han-hsüeh** or Han learning with the interpretive **Sung-hsüeh**, or Sung learning. Yen's *Ch'ien-ch'iu cha-chi* or *Ch'ien-ch'iu's Reading Notes*, is the first book that bears the genre **cha-chi** (reading notes) in its title.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Yen Yen

See **Tzu-yu**.

Yen Yüan (Hsi-chai)

(1635–1704) Major Confucian thinker of the early **Ch'ing dynasty**; also known as Yen I-chih, Yen Hun-jan, and Yen Hsi-chai. Yen Yüan was an advocate of the *shih-hsüeh* or practical learning. A native of Hopeh province, he chose not to pursue an official career through the **civil service examinations**. Only late in life, in 1696, was he asked to be director of a *shu-yüan academy*. This academy was planned to realize his ideas, but unfortunately was lost to a flood. **Li Kung** came to be his disciple in 1679 and together the two founded the **Yen-Li School**.

Yen studied the **Lu-Wang School's** teachings, also known as *hsin-hsüeh* (**School of Heart-Mind**) in his youth. **Wang Yang-ming's** military talent and focus on action had influenced him. He turned to the **Ch'eng-Chu School**, also known as *li-hsüeh* (**School of Principle or learning of Principle**), but after following punctiliously the *Chia-li* (**Family Rituals**) of **Chu Hsi** in mourning his foster grandfather, he concluded that the Ch'eng-Chu doctrines were not the orthodox interpretations of Confucius' teachings. He criticized the Neo-Confucians of the **Sung dynasty**, as well as those of the **Ming dynasty**, for their useless practice of *ching-tso* (**quiet-sitting**) and empty talks about the *hsin* (**heart-mind**), *hsing* or human nature, *ming* (**destiny or fate**), and **Principle** (*li*). He saw them as too involved in book-learning while ignoring real life.

As a result, Yen Yüan returned to the ancient models for the ideal type of education. A balance was sought between civil and military trainings in a

curriculum covering rites, music, classics, history, geography, astronomy, strategy, **agriculture**, irrigation, and taxation. Such activities from Yen's point of view stressed action in the acquisition of knowledge. This is in accordance with his rendition of the character *ko* in the phrase *ko-wu chih-chih*. Although the phrase was conventionally understood as the "investigation of things and extension of knowledge," Yen believed it to mean "grappling" in the sense of grappling with a fierce animal. In other words, one should learn with one's own hands or through personal experience, not merely by thinking and talking.

The philosophical position behind this practical learning is the belief that Principle cannot be separated from the *ch'i* (**vitality**) or material force. Principle is to be found in materials, just as knowledge has to be embodied in things. Nothing can be divorced from the real to be made a subject of study. For Yen, Principle is neither a separable entity nor a metaphysical structure. It is secondary to and reflective of the primal *ch'i* that creates the *wan-wu*, or myriads of things. Accordingly, it is false to view human nature as good and the physical body as evil. Yen believed that evilness was acquired from bad habits, not something innate.

The celebration of the physical did not, however, derail the moral track of Confucianism. On the problem of righteousness and profit, for example, Yen Yüan considered righteousness to be profitable and seeking profits in righteousness. Confucian scholar Tu Weiming has captured best Yen's agenda of a "lived concreteness" for a moral world. In spite of Yen's rejection of the Neo-Confucian models, he did not cancel self-cultivation. He simply turned the process from an inward, abstract reflection to an outward, pragmatic approach. The Confucian commitment to transformation of the individual and the world remains alive in the context of actual problems. Yen's works include critiques on the **Four Books** (*ssu-shu*)



Idealized portrait of Yen Hui, Confucius' most beloved disciple, as a sage.

and the *Chu-tzu yü-lei* or *Conversations of Master Chu, Arranged Topically*. See also *ching* (classic) and *hsing* (nature).

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Chow, Kai-wing. *The Rise of Confucian Ritualism in Late Imperial China: Ethics, Classics, and Lineage Discourse*.

Stanford, CA: Stanford University Press, 1994.

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Tu Wei-ming. "Yen Yüan: From Inner Experience to Lived Concreteness." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

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Yen Yüan (Hui)

(521–490 B.C.E.) A disciple of **Confucius**; also known as Yen Hui. Yen Yüan was a native of the state of Lu and is the most famous of **Confucius' disciples**. He is mentioned in the *Lun yü (Analects)* 11.3 as the first of the ten disciples designated for comment as demonstrating a particular accomplishment. If he had lived long enough, there is little doubt that he would have been regarded as one of the chief transmitters of Confucius' teaching after the death of the master.

Yen Yüan is said to have been accomplished in **te-hsing (virtuous nature)** or conduct. If there was any one attribute that most summarized Yen Yüan it would be the constant references to his virtuous nature. Confucius finds only praise for Yen Yüan. He appears to have lived in poverty; Confucius is quick to comment on his ability to live in such circumstances, yet still conduct himself with virtue. He is the personification of the Confucian virtue of **jen (humane-ness)**. His ability to live a virtuous life is the occasion for Confucius to comment that while most people have brief periods when their natures of *jen* were manifest, Yen Yüan could go for a period of three months without falling away from the nature of *jen*.

Part of Yen Yüan's nature of humane-ness was a level of modesty about his own accomplishments and a high level of concern for the welfare of others. Yen Yüan comments about himself that he never wants to boast of his virtuous nature. Not only is it inappropriate, but it is also a basis for hurting others. The rest of his comment about not bragging

goes on to express his concern for others. He says he does not want to overly burden others. He is concerned for their welfare. These characteristics are part of what has given Yen Yüan such high stature as a man of virtue. Nothing recorded about Yen Yüan would indicate arrogance, self-righteousness, intellectual pedantry, careless courage, or any of the other negative features that Confucius finds in his disciples at times.

Yen Yüan, unlike several of Confucius' other disciples, also displays ability and interest in learning and education. Thus, in addition to his veritable perfection of the Confucian sense of humane-ness, Yen Yüan also represents the Confucian ideal of commitment to learning, a learning thoroughly imbued with the quality of moral virtue. Because of these qualities, Yen Yüan represented the ideal of the **chün-tzu (noble person)** to the greatest degree that Confucius had himself observed amongst his own disciples.

Because of Confucius' attitude toward Yen Yüan, the relationship between them has been said to have been a very close one. It is said that Confucius regarded Yen Yüan as a son. Not unlike the image of father and son, there are times when Confucius indicates a certain annoyance that Yen Yüan can listen to him at great length without ever challenging him. Confucius makes the comment that there is almost the impression of stupidity about Yen Yüan until he realizes that Yen Yüan has added to his own understanding through his quiet reflection and listening. Some of the sense of closeness and understanding is also conveyed in comments that Yen Yüan makes about Confucius himself. Probably the most famous passage where this quality is found is one in which Yen Yüan praises Confucius as one whose height and depth are of such profundity that no one can penetrate them.

It is because Yen Yüan represented the embodiment of humane-ness and was clearly very close to Confucius that his premature death was a loss of such

magnitude for Confucius. Passages that discuss the death of Yen Yüan show Confucius and his circle of disciples in deep mourning. His disciples comment in one passage that Confucius showed excessive mourning at Yen's passing. Confucius' response was to ask that if he did not show such mourning for Yen Yüan, then to whom could such mourning be shown? At hearing of Yen Yüan's death, Confucius is quoted as having said, "Heaven has destroyed me, Heaven has destroyed me."

In turn, the disciples showed excessive mourning as well. They carried out a very elaborate **funeral**. Confucius objected on the basis of the understanding of **li** (**propriety or rites**). While the feelings of the disciples are expressed in an elaborate funeral, such feelings are, from Confucius' point of view, excessive. Yen Yüan was the embodiment of *jen* and the fulfillment of the ideal of the *chiün-tzu*. As his position was humble, an elaborate funeral was a violation of the proper ritual propriety to be shown to his origin. See also **T'ien (Heaven)**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Yen-Li School

An influential group formed during the **Ch'ing dynasty** by Confucian **Yen Yüan (Hsi-chai)** and **Li Kung**, his disciple. The Yen-Li School represented a trend toward the **shih-hsüeh**, or practical learning. It differed fundamentally from the abstract **Sung-hsüeh**, or Sung learning, and the textual oriented **Han-hsüeh**, or Han learning, during the Ch'ing period. Here the focus was upon the traditional **Six Arts** of rites, music, archery, charioteering, **calligraphy**, and mathematics, which were regarded by Li Kung as the means for self-cultivation and governance. Great attention was also paid to economics, and the military system, as well as irrigation. Politically, to the contrary of classical Confucian ideal, the school advocated harsh punishments and severe laws.

The Yen-Li School emphasized the immediacy of knowledge in serving the world. Yen Yüan suggested that the basic learning step of **chih-chih (extension of knowledge)** in the "**Great Learning**" ("**Ta-hsüeh**") is not reading, questioning, and thinking, but rather practicing, acting, and doing. Philosophically, the school was rooted in the belief that **Principle (li)** exists in things and is inseparable from the **ch'i (vitality)** or material force. Yen criticized the **Ch'eng-Chu School** for putting *ch'i* secondary to *li*. For him, they belong to each other. And as Principle is defined as good, human nature formed by the *ch'i* must also be morally good.

The focus on applied knowledge did not, however, remove the Yen-Li School from religious consideration. Rather than searching the **Absolute** in metaphysical categories, the school rendered it in a pragmatic fashion. In fact, one may argue that religious commitment can also be found in the pursuit of useful learning. A collection of the writings of Yen and Li was published in the late nineteenth century. The two founders had about 100 students each, among whom **Wang Yüan** is the most famous. See also **Eight Steps; hsing (nature); hsing (punishment or criminal law)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

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Tu Wei-ming. "Yen Yüan: From Inner Experience to Lived Concreteness." *The Unfolding of Neo-Confucianism*. Edited by Wm. Theodore de Bary. New York: Columbia University Press, 1975.

Yen-shih chia-hsün

A work of the Sui dynasty representing the genre of *chia-hsün*, or family instructions, the *Yen-shih chia-hsün* or *Family Instructions for the Yen Clan* was written by the scholar Yen Chih-t'ui, aiming at basic moral instruction in the family. Such works were used as advice for basic Confucian teachings in the family setting. Often they focused almost exclusively on family relations, talking at great length about the proper relationships between various family members, particularly parents and children.

Completed between the years 601 and 604, the book was divided into topics such as the education of children, learning of the Confucian classics and other professional knowledge, supervision of the family, responsibility toward one's society, philosophy of life, personal conduct, and hygiene, as well as art and literature. Of note, Yen Chih-t'ui also included a Confucian defense of Buddhism, which reflects the influence of Buddhism on Confucianism in his day. Containing quotations from the classics and a few anecdotes from personal experience, the *Yen-shih chia-hsün* also serves as a rich source of Chinese thought and customs in and before the author's time. Yen's own edifying comments, however, reveal the Confucian ideal of moralism.

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Nienhauser, William H., Jr., ed. and comp. *The Indiana Companion to Traditional Chinese Literature*. Bloomington, IN: Indiana University Press, 1986.

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Yen-t'ieh lun (Discourses on Salt and Iron)

Ascribed to Huan K'uan, a New Text scholar of the *Kung-yang chuan* commentary, the *Yen-t'ieh lun* or *Discourses on Salt and Iron*, recorded the court debate ordered by imperial edict in 81 B.C.E., during the Former **Han dynasty**. It is an expanded account of the dialogue between Legalist officials and Confucian critics on whether the government should establish monopolies in various industries. The Legalist officials argued that such governmental monopolies were essential, given the need for defense against foreign invasion as well as the expansion of the empire. The Confucians rebutted that the government was hurting the interests of the people, pointing out that Legalist policies were based on greed and exploitation, as well as ruthless laws and punishments.

The debate is significant not only because it showed the Confucian commitment to social and economic policies but also because it drew into contrast these two systems of thought—Legalism and Confucianism. Even though the Han dynasty saw the official recognition and establishment of Confucianism, it still had many elements representing the influence of the Legalist teachings that had been at the center of the earlier Ch'in dynasty. Although only very moderate changes came out of the debate, the idealized account in *Discourses on Salt and Iron* suggests the victory of Confucianism over Legalism, a victory that continued to demonstrate the ascendancy of Confucianism as state ideology and practice during the Han dynasty. See also *chin-wen chia* (**New Text School**) and **New Text/Old Text** (*chin-wen/ku-wen*).

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, comps. *Sources of Chinese Tradition*. New York: Columbia University Press, 1960.

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Yin

See *yin/yang*.

Ying-t'ang (Image Hall)

An alternative name of *chia-miao* (**family temple**). The *ying-t'ang*, or image hall, also refers to the mourning hall inside the house, where portraits of **ancestors** (*tsu*) are displayed for **worship**. The term is shared by Buddhism and Taoism to signify the place used for worshipping in a temple. See also *hsiang* (**portrait or statue**).

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Yin-hsüeh wu-shu

Major writing by **Ku Yen-wu**, the *Yin-hsüeh wu-shu*, or *Five Books on Phonology*, was printed in 1667. It illustrated the new direction of Confucianism during the early **Ch'ing dynasty**. Instead of studying the standard categories of abstract thought developed by the Neo-Confucians during the **Sung dynasty** and **Ming dynasty**, Ku wanted to return Confucian scholarship to the textual focus of the **Han dynasty**. With studies on the rhymes in the *Shih ching* or *Book of Poetry* and the *I ching* or *Book of Changes*, the work became a standard of the *Han-hsüeh*, or Han learning.

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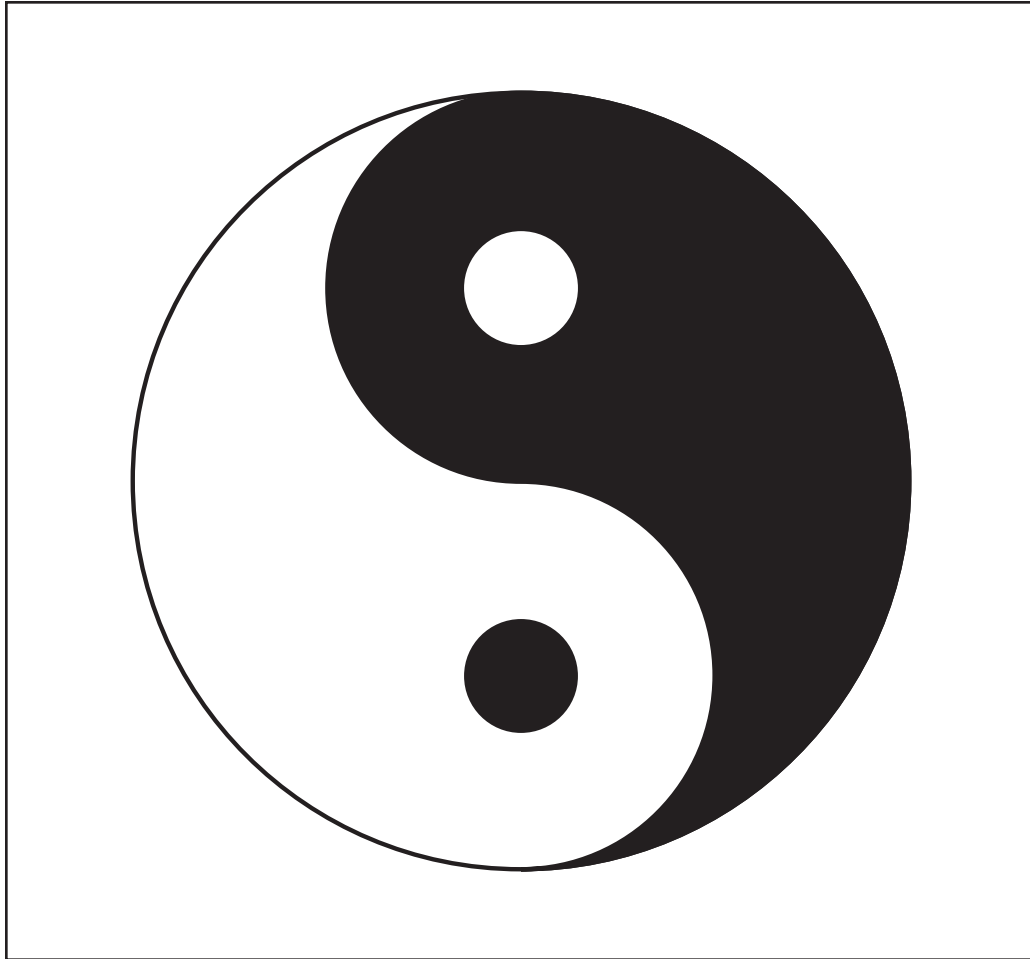
Yin/yang

One of the most central concepts in Chinese thought, *yin/yang* has played a central role in the Chinese worldview from antiquity to the present day. It is a concept that spans all schools of Chinese philosophy as well as the major religions of the Chinese tradition. It has been used over the centuries as a general explanation of the structure and functioning of the cosmos. Thus, it has become part of the general worldview of the Chinese culture.

In addition, *yin/yang* has spread culturally throughout the sphere of influence of Chinese culture to become virtually a universal concept throughout East Asia. Because of the spread of East Asian culture worldwide, *yin/yang* has also become a symbol known throughout the world. Its common form, a circle with an "s" shape dividing the circle into *yin* and *yang*, is as well known today as any symbol in the world.

The origins of the concept of *yin/yang* are lost to antiquity. The terms themselves, while today carrying a number of separate meanings, seem to refer originally to natural phenomena, specifically the play of sun and shadow on a hillside. Yang refers to the sunlight side of the hill, *yin* to the side of the hill in shadow. From these meanings, a vast set of correlations and complementary meanings for the two terms have developed.

At the outset, it is important to understand that even in their original meaning, the terms *yin* and *yang* appear to refer to a single phenomenon with opposite but complementary forces or



The symbol of yin/yang illustrates harmony and balance.

modes of appearance. Thus, while *yang* refers to the side of a hill in the sun and *yin* to the side of the hill in shade, both point to the common phenomenon of the hill itself. Within the symbol, the two halves of the circle divided by the “s” (dividing *yin* and *yang*), fit together to make up the whole. The circle is referred to as the **Tao (Way)**. *Yin* and *yang* are seen then as complementary parts of a greater whole.

The meaning derived from the Way, divided into two opposite but complementary forces or elements, suggests an early cosmology that attempts to explain the universe in terms of an ordered and structured whole. The whole is the Tao; the order and structure is the recognition of a bipolar world—a world composed of

opposites that are interdependent on each other and thus, complementary and necessary to each other.

It is often said that the shape of the symbol suggests both the opposition as well as the complementarity of the opposites. In addition, within each part is a smaller circle that contains the seed of its own opposite. Thus, within *yin* there is a seed of *yang* and visa versa. Not only are these elements opposite of each other and complementary to each other, but they are also responsible for the production of each other.

The latter notion, the production of each other's opposite, suggests motion and movement from one to the other, hence transgressing the binary opposition or differentiation, yet creating a

harmony of balance and equality at the same time. This, too, is implied in the “s” shape of the symbol, showing movement and the dynamic quality of the movement from *yin* to *yang* and *yang* to *yin*. The initial metaphor of the hill and the play of light and shadow is a dynamic image with light and shadow alternating with each other. Early cosmology used such a process as a way of accounting for the changing world, never losing sight of a larger structure or order that lay behind the events witnessed in a constantly changing world.

Yin/yang was not the only early attempt to give structure to the world as a whole. Another theory that was developed also attempted to account for the dynamic processes witnessed in daily life and put such processes into a meaningful explanation. This is the theory of *wu hsing*, or the Five Elements, which sought to identify quintessential “elements” and explain any and all events and phenomena on the basis of the actions and interactions of the progressive change of these elements. The elements metal, wood, fire, earth, and water became an interpretative tool for all phenomena and activities and in this way resembled the use of the dichotomous theory of *yin/yang*.

Generally it is believed that the two theories, *yin/yang* and the Five Elements, had quite separate origins but came together at a certain point, primarily because of the similarity of their purpose. Since the Eastern **Chou dynasty**, the two theories have often been integrated into a far more complex metaphysical theory in which there are several levels of interaction and change taking place, usually giving primacy to *yin/yang* and seeing Five Elements as derivative from *yin/yang*.

Whatever its connection to the Five Element theory, the *yin/yang* theory sought to give meaning to an otherwise potentially capricious world, suggesting that things and events come about for specific reasons. As a cosmology, it sought to explain the origin and creation of the world and the interplay of

phenomena in the world; as **metaphysics**, it sought to identify and explain a meaningful structure within the world. Its explanation lay in the bipolar and complementary nature of things. Not only was there light and shade, there was a myriad number of such opposites—Heaven and earth, sun and moon, father and mother, strong and weak, hot and cold, motion and quietness, male and female, superior and inferior, positive and negative, etc.

In its early use, there is little or no connection of the bipolar pair to good and evil. In other words, *yin* and *yang* were never viewed as the forces of good and evil battling for supremacy in the universe. Further, by not being associated with good and evil, there is no residual meaning of evil associated with those elements of the *yin*. In fact, from the early Chinese worldview, the whole of *yin* and *yang*—Tao—is judged to be good. Evil, in Chinese thought before the **Han dynasty**, had never been given cosmic or ontological status. If it had any status, it was merely the failure to fulfill the capacity for goodness. Such an observation is important in terms of the potential for misinterpretation of the role of evil when associated with *yin* and its possible carry over to a number of symbols associated with *yin*, for example the gender distinction. It was not until **Tung Chung-shu** appeared that *yin* and *yang* began to correspond to evil and good.

Theories of *yin/yang* and the Five Elements are found in a number of early texts. The list includes some of the early Taoist classics as well as the *I ching* or *Book of Changes*, *Tso chuan* or *Commentary of Tso*, *Shu ching* or *Book of History*, and others. Although the theories are not found in the foundational works of the Confucian tradition—such as the *Lun yü (Analects)*, *Book of Mencius*, “Great Learning” (“*Ta-hsüeh*”), “*Chung yung*” (“*Doctrine of the Mean*”)—they do come to play a seminal role in the development of Confucian thought.

Tsou Yen, a philosopher of the later Chou dynasty, is identified with both

yin/yang and the Five Elements. He is not, however, affiliated with Confucianism nor any school other than *yin/yang* and the Five Elements. Tsou's biography suggests that he propounded both theories, however, no works remain representing his theories.

The *yin/yang* theory and the Five Elements do not have any inherent ties to the Confucian school. Both theories received wide acclaim across the range of religious and philosophical traditions of China as well as East Asia. Both theories, however, also become extremely important within the context of the Confucian school and probably reach their highest development in the later Confucian tradition because of the central role they play in the formulation of later Confucian metaphysics.

During the Han dynasty, the application of the cosmology and metaphysics, particularly as represented by the Five Elements, was applied to an even larger sweep of phenomena, including colors, tastes, smells, tones, **sacrifices**, directions, times, social relationships, internal organs, and so on. It was also applied to the theory of history, suggesting that history progressed in an orderly fashion and reflected these larger structures of meaning. The philosophical commentaries of the *I ching* attempted to project the two theories as an explanation of the world and its history. The commentaries of the *I ching* were a critical component in the later Confucian tradition.

Tung Chung-shu was also instrumental in incorporating the *yin/yang* and the Five Elements theories into Confucian discourse. This provided a basis for *yin/yang* to become affiliated with the raising of moral issues and **social order** to a cosmological and metaphysical level. Since then, *yin* and *yang* have been related to evil and good—**hsing (punishment or criminal law)** and **te (virtue)**, respectively.

Such speculation became the foundation for the Neo-Confucian tradition as it developed a highly sophisticated metaphysical system that sought to

identify both the origins and the moral underpinnings of the universe. At the center of these metaphysical theories lay the theories of *yin/yang* and the Five Elements. **Chou Tun-i** describes the generation of *yin* and *yang* from the **t'ai-chi (Great Ultimate)**. The Five Elements, in turn, are produced from *yin/yang*. From these come the myriad things of the world, including humankind and its capacity for moral reflection.

Whatever thinker one might turn to in the later tradition of **Neo-Confucianism**, there is virtually all relied upon and built from this basic metaphysical system set in place by Chou Tun-i, which sees *yin/yang* and the Five Elements as the basic building blocks explaining the nature of things and providing a foundation for understanding the underlying moral structure of the universe itself. **Chu Hsi**, for instance, has identified Chou's *t'ai-chi* with **Principle (li)**.

Chan, Wing-tsit, trans. and comp.
A Source Book in Chinese Philosophy. Princeton, NJ: Princeton University Press, 1969.

Yi Yin

(c. 1891–1820 B.C.E.) Yi Yin is associated with both **King Chieh**, the last ruler of the **Hsia dynasty**, and **King T'ang**, the founder of the **Shang dynasty**. He is praised highly in Confucian literature as a minister willing to serve in adversity rather than retire. He was considered instrumental in assisting T'ang in the defeat of Chieh and the establishment of the Shang dynasty. **Mencius** regarded Yi Yin with high esteem, a man who saw his duty in the establishment of righteous rule under T'ang. Mencius contrasted Yi Yin with the two sons of Lord Ku-chu, **Po-i and Shu-ch'i**, who retired from office rather than serve during times of chaos or adversity. Yi Yin, Po-i, and Shu-ch'i are honored by Confucians as examples of men with virtuous behavior, but they are regarded as contrasting models of virtue, and thus,



Yi Yin, an example of a good minister, is known for persuading King T'ang to overthrow the tyrant Chieh by speaking on cookery (notice the pot on his shoulder).

represent two forms of behavior that a worthy Confucian might choose for himself when faced with similar issues.

The *Lü-shih ch'un-ch'iu* (*Spring and Autumn Annals of Mr. Lü*) contains a chapter on Yi Yin's mythic birth in a banyan tree and his lengthy speech delivered to T'ang. Yi Yin's persuasion made use of his culinary knowledge of control over fire as a trope for statecraft and a list of food resources from various regions containing hidden messages that mapped out a complete military plan for conquering a vast territory of

China. Scholars have long debated whether it is a Confucian discourse or a Taoist writing. It contains both the Confucian ideal of sage kings and virtuous statesmen and the Taoist practices of fire alchemy and food symbolism. See also **tree symbolism**.

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

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Autumn Annals of Mr. Lü).” Paper read at American Oriental Society Western Branch Meeting, Nov. 3-4, 1995, at University of California, Los Angeles.

Knoblock, John, and Jeffrey Riegel, trans. *The Annals of Lü Buwei*. Stanford, CA: Stanford University Press, 2000.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Yü (Desire)

Yü, or desire, is not seen as a problem throughout most of the Confucian tradition so long as there is moderation in its expression and exercise. This view of desire contrasts drastically with Buddhism, which is largely based on the negative attitude toward human desires as one of the chief impediments to enlightenment for the individual. The early Confucian **Hsün-tzu** suggests that desires cannot be eliminated but can be kept under control. **Mencius** aptly captures the Confucian point of view when he suggests that *kua-yü* (**reducing desires**) is the best way to nourish the *hsin* (**heart-mind**) and a prerequisite to becoming a *chiün-tzu* (**noble person**). Lessening desires does not imply that desires in and of themselves are bad but that they could become a problem when exercised in excess. From the Confucian perspective, life is good and abundant, as indicated by the phrase “*sheng-sheng*” or “begetter of all begetting;” desires are a natural part of such a life cycle.

Certain Neo-Confucian teachings and forms of self-cultivation that emphasize *wu-yü* (**no desire**) or desirelessness are not traditional to Confucianism. It was in later interaction with their opponents that the Confucians found their teachings influenced by some Buddhist and Taoist features such as desirelessness and *ching* (**quietude**). Much discussion,

however, centered around the issue of *hsing* or human nature, from which the problem of evil arose. The source of evil is sometimes associated with *ch'ing* (**emotions or feelings**), but more often with *ch'i* (**vitality**) understood as material force.

Desire has never been identified as the source of evil. It becomes a problem only if it is exercised in excess because of the level of material force involved. Such excessiveness is described by most Neo-Confucians as selfish desires—desires motivated not by moral goodness, but personal acquisition. **Chu Hsi** distinguishes *yü* from *jen-yü* (human desires), defining *yü* as proper material demands for basic needs in human life and *jen-yü* as extravagance. Eating one's fill and drinking to quench one's thirst, for example, are desires indispensable to life and conforming to *T'ien-li* (**Principle of Heaven**), whereas the quest for delicacy is excessive human desire. The use of the word *jen* or human here is derived from Chu Hsi's distinction between *Tao-hsin* (**heart-mind of the Way**) and *jen-hsin* (**heart-mind of humanity**), where the *jen-hsin* is regarded as a limitation of the full realization of the Way. It is in this sense that the Neo-Confucians set human desires against Heavenly Principle and advocate to preserve the **Principle** (*li*) by ridding the individual of desires.

Eliminating human desires and preserving Heavenly Principle are the only means of emulating the *sheng-jen* (sage), as stated in **Wang Yang-ming's** work *Ch'uan-hsi lu* or *Instructions for Practical Living*. His contemporary, **Lo Ch'in-shun**, however, insists that human desires stem from **T'ien** (**Heaven**) and thus are justifiable. He avers that there is nothing wrong with desires as long as they are not in excess. **Wang Fu-chih** even asserts that Heavenly Principle resides within selfish desires. This is followed by the **Ch'ing dynasty** Confucian **Tai Chen**, who includes not only Principle but also *jen* (**humaneness**), *i* (**righteousness** or



King Yü, founder of the Hsia dynasty, is credited for the control of the flooding of the Yellow River, an indication of his austerity and personal sacrifice.

rightness), li (propriety or rites), and chih (wisdom), in desires. See also **hsing (nature)** and **sheng or sheng-jen (sage)**.

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Yü (King)

One of the **Three Sage Kings** of Chinese high antiquity, Yü was said to be the grandson of Chuan-hsü, who was the grandson of **Huang Ti**, the Yellow Emperor. Yü occupies a central position in the Confucian view of ancient Chinese history. He was chosen to succeed the sage king **Shun** in 2205 B.C.E., and was said to be responsible for the founding of the **Hsia dynasty**. The *Shu ching* or *Book of History* contains what purports to be the record of a number of Yü's achievements. Both **Confucius** and **Mencius**, particularly the later, extol Yü's virtues. Controlling the **flood** waters in ancient China is among these virtues and achievements for which he is most frequently associated. The flooding of the Yellow River is often spoken of in near mythic proportions, suggesting complete inundation of the countryside. Yü is seen as the hero responsible for finally controlling the flood waters. In the Confucian school tradition, controlling the flood waters, while a great accomplishment in itself, spoke to a larger issue of Yü as a paradigmatic sage figure. His ability to control the flood waters was an indication of his inner strength and character; it was a display of his willingness to take on the responsibilities of saving the world. It is the virtue of his character that is of particular note to the Confucians. Yü is seen as a man of austerity and personal sacrifice, of overwhelming commitment and loyalty to his people, who spent little on clothes, food, and housing, but worked so hard to contain the flood water that no hair was left on his legs. See also **Yao**.

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1999.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Legge, James, trans. *The Chinese Classics*. Vol. 3, *The Shoo King or the Book of Historical Documents*. Hong Kong: London Missionary Society, n.d.; Reprint (as vol. 2), Taipei, Taiwan: SMC, 1994.

Nienhauser, William H., Jr., ed. and comp. ed. *The Grand Scribe's Records*. Translated by Tsai-fa Cheng et al. Bloomington, IN: Indiana University Press, 1994.

Yü (Tiger Instrument)

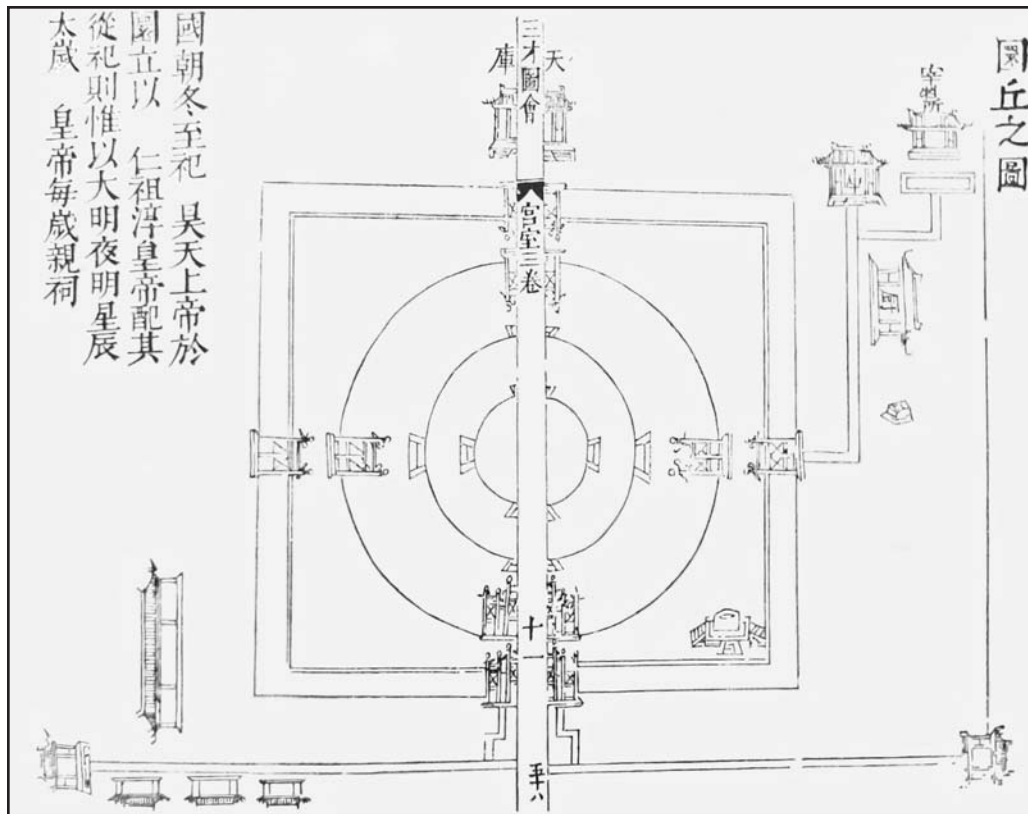
See **tiger instrument (yü)**.

Yüan-ch'iu t'an (Circular Mound Altar)

Located at the southern end of the **T'ien-t'an** or the Temple of Heaven ceremonial complex, the *yüan-ch'iu t'an* or Circular Mound Altar, is the place where the emperor offered **sacrifices** to **T'ien (Heaven)**. Built in 1530, it is often called the Temple of Heaven. According to the *Chou li* or *Rites of Chou*, the term "*yüan-ch'iu*" or "circular mound" originally refers to a spot where the ruler offered prayer on the day of the Winter Solstice.

The structure of the altar is a large, three-tiered, stone terrace open to the sky. It is surrounded by two walls—a circular wall symbolizing Heaven and a square wall symbolizing the earth. The symbolism of the circle and square suggests the union of Heaven and earth at the point of this altar. As the emperor offers sacrifice, he becomes the agent through which Heaven and earth are joined.

Ceremonies at the Circular Mound Altar involved offerings to Heaven and earth. In addition, a number of natural forces, including the **Sun**, the Moon, and the stars, as well as clouds, rain, wind, and thunder were also honored. The main offerings occurred before the



Layout of the Circular Mound Altar shows the Chinese conception of circular Heaven and square earth.

altar to Heaven, but additional offerings were made to each of the other natural forces.

The emperor's sacrifice at the Circular Mound Altar represented part of a complex of state ceremonies. Ceremonies carried out at the T'ien-t'an were some of the most important within the **state cult**. Because of the intimate link between the Confucian school and the maintenance of the state cult, Confucians were involved in advising on all matters of detail of ritual performance.

Wheatley, Paul. *The Pivot of the Four Quarters: A Preliminary Enquiry into the Origins and Character of the Ancient Chinese City*. Chicago, IL: Aldine, 1971.

Yüan Dynasty

(1260–1368) A Mongol regime established by Kublai Khan, the grandson of Genghis Khan. As foreign rulers, the Mongols recognized that they represented only a

small fraction of the population. Thus, they needed the continual presence of native Chinese officials to run the government and the control of the Chinese people by making use of native Chinese culture.

When the Mongols arrived in China, their faith was based on Buddhism; soon afterward, they had a newfound interest in Taoism. Confucianism played a small role were it not for the sake of ruling. Genghis Khan appointed **Yeh-lü Ch'u-ts'ai** as his advisor. Yeh-lü, although of Khitan ancestry, followed the Confucian tradition. With this appointment, Genghis Khan acknowledged the importance of Confucianism in the formation of the Mongol government.

Yeh-lü offered a trial of the **civil service examinations** in 1237. Confucians were exempt from corvée (forced labor) so that they could serve the new empire in an official capacity. The Mongols eventually adopted the civil service examinations system in 1313. The textbooks they used were the **Ch'eng-Chu School's**



Kublai Khan, founder of the Yüan dynasty, conquered the Sung dynasty and established Yen-ching (modern Peking) as the new capital of China.

interpretation of the Confucian classics.

At the same time, the Yüan dynasty became the ground upon which the Neo-Confucian movement in the south spread to the north. The Mongols allowed the **Sung dynasty** Neo-Confucians to be honored in the **Confucian temple**. Those honored included **Chou Tun-i**, the **Ch'eng brothers**, **Chang Tsai**, **Shao Yung**, **Ssu-ma Kuang**, **Chu Hsi**, **Chang Shih (Ch'ih)**, and **Lü Tsu-ch'ien**. **Confucius** was conferred the title **Ta-ch'eng Chih-sheng Wen-hsüan Wang** or the Comprehensive King of Great Accomplishments and Highest Sageliness

in 1307. The Ch'eng brothers, together with the major pre-Ch'in Confucians from **Yen Yüan (Hui)** to **Mencius**, were titled duke in 1330. Although **Tung Chung-shu**, the **Han dynasty** Confucian master, was also placed next to **Confucius' disciples**, the addition of the Neo-Confucians revealed the official recognition of **Neo-Confucianism** as the rising orthodoxy.

Key figures in the propagation of Neo-Confucian teachings included **Yao Shu**, **Chao Fu**, and **Hsü Heng**, who had direct hearings with Kublai Khan. Their focus was on the **Ti-hsüeh** or learning of

the emperors, which meant not only instruction in government, but also cultivation in moral leadership. By 1313 Neo-Confucianism was arguably a form of state ideology when the civil service examinations were carried out on the base of the commentaries of the Sung Neo-Confucians.

In many respects, the Yüan period represented a critical phase in the evolution of the Confucian tradition, even though it is one of foreign domination in China. It was during this epoch that the newly developed Neo-Confucianism began to be accepted as orthodoxy.

Chan, Hok-lam, and Wm. Theodore de Bary, eds. *Yüan Thought: Chinese Thought and Religion Under the Mongols*. New York: Columbia University Press, 1982.

de Bary, Wm. Theodore. *Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart*. New York: Columbia University Press, 1981.

Meskill, John Thomas, with J. Mason Gentzler, eds. *An Introduction to Chinese Civilization*. New York: Columbia University Press, 1973.

Yüan Huang

(1533–1606) Neo-Confucian of the **Ming dynasty**; also known as Yüan K'un-i and Yüan Liao-fan. Yüan Huang was a native of Chekiang province. He devoted his early life to the study of Taoism. Yüan followed a Taoist for some twenty years, believing in the Taoist's **prophecy** that he would fail the **civil service examinations**. Later, Yüan came under the influence of the Zen Buddhist Yün-ku, who taught him to ignore the prophecy and work for his goals. Yüan finally attained the **chin-shih examination** and received the Metropolitan Graduate degree in 1586. He was proficient in medicine, astronomy, divination, and water conservancy.

Yüan Huang was an advocate and practitioner of the syncretic **san chiao ho-i**, or the unity of the three teachings or religions. He studied both Taoism and

Buddhism seriously, but his model for interpretation tended to be Confucian. According to intellectual historian Wm. Theodore de Bary, Yüan was influenced by **Wang Chi** and thus, used the teachings of **Wang Yang-ming** as his intellectual framework. Yüan's practice of self-cultivation was deeply rooted in all three traditions. He employed the **shan-shu (morality book)**, as well as the **kung-kuo ko (ledgers of merit and demerit)** to promote moral acts, suggesting that sagehood was to be measured by acts of the common person, not elite endeavors.

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Goodrich, L. Carrington, and Chaoying Fang, eds. *Dictionary of Ming Biography, 1368–1644*. 2 vols. New York: Columbia University Press, 1976.

Yüan ju

Two works bearing the title *Yüan ju* or *Tracing the ju*, were produced in the twentieth century: one by **Chang Ping-lin** and the other by **Hsiung Shih-li**. Chang's *Yüan ju*, translated by intellectual historian Lionel M. Jensen as *The Etiology of Ru [Ju]*, was published in 1910. The article defines *ju* in three ways, namely, those who were specialized in early mythological and magical skills, such as praying and dancing for rain; those who were versed in the **Six Arts** of rites, music, archery, charioteering, **calligraphy**, and mathematics; and those who regarded **Confucius** as their Master and put **jen (humaneness)** and **i (righteousness or rightness)** into practice. Chang lamented, for his contemporary Confucians' undertakings were in the narrow scope the classics alone. Obviously, his ideal *ju* should be an all-round Confucian.

Hsiung Shih-li's *Yüan ju*, translated by philosopher and Confucian scholar Wing-tsit Chan as *An Inquiry on Confucianism*, was written in 1954 and published two years later in Shanghai. Consisting of four chapters, it traces the origin and development of the Confucian school, comparing it with Buddhism and Taoism. Hsiung focused on the Confucian agenda of *nei-sheng wai-wang* (**sage within, king without**), reaffirming the centrality of the **Six Classics** in Confucius' *sheng-hsüeh*, or the learning of the sages. The book is also a study of the complementarity between the **Tao (Way)** and the *ch'i* (**utensils**), **T'ien (Heaven)** and *jen* (**human**), the *hsin* (**heart-mind**) and things, *chih* (**knowledge or knowing**) and *hsing* (**action**), and **Principle (li)** and *yü* (**desire**). See also *chih hsing ho-i* and *ching* (**classic**).

Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1969.

Choy, Howard Y. F. "Did Confucius Take Showers? An Etymological Trace of *ru*." Paper read at American Oriental Society Western Branch Meeting, Oct. 10-12, 1997, at University of Colorado, Boulder.

Hsiao, Kung-chuan. *A History of Chinese Political Thought*. Translated by F. W. Mote. Princeton, NJ: Princeton University Press, 1979.

Yüan Ssu

(b. 515 B.C.E.) One of **Confucius' disciples**; also known as Yüan Hsien. Yüan Ssu is considered one of the minor disciples of the twenty-five disciples of **Confucius** listed in the *Lun yü* (*Analects*). He has no recorded saying nor questions of Confucius. The only reference to him is when he is hired as Confucius' steward and refuses to accept grain that Confucius wishes to give him. Confucius expresses the opinion that he could have distributed it for others' use.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Yüan Tao

There are two major essays titled "Yüan Tao" or "Tracing the Way," one written by the **T'ang dynasty** Confucian **Han Yü**, another by the **Ch'ing dynasty** Confucian **Chang Hsüeh-ch'eng**. The "Yüan Tao" written by Han Yü focuses upon restoring the Confucian **Tao (Way)**, criticizing the ways of Buddhism and Taoism that prevailed during his time. While the former is defined in terms of the virtues of *jen* (**humane-ness**) and *i* (**righteousness or right-ness**), the latter is reproved for being destructive of moral principles and human relationships.

Han's "Yüan Tao" also represents a Confucian *Tao-t'ung* or tradition of the Way, an orthodox lineage beginning with the teachings of **Yao, Shun and Yü** (the **Three Sage Kings**) from whom the Way was transmitted to **King Wen** and **King Wu**, as well as the **Duke of Chou**, (the founders of the **Chou dynasty**); from the Duke of Chou, it was passed on to **Confucius** and then to **Mencius**. It was suspended after Mencius and thus was in need of restoration, the task to which Han Yü posed himself. Based on the ideas from the "**Great Learning**" ("**Ta-hsüeh**") and the *Lun yü* (*Analects*), the writing was highly praised by members of the **Ch'eng-Chu School** of **Neo-Confucianism** during the **Sung dynasty**.

Chang Hsüeh-ch'eng's "Yüan Tao," written in 1789, emphasized that the Way is the order of all matters and things, that it resides in the *ch'i* (**utensils**). Historian David S. Nivison pointed out that the work was also a study of the role of an intellectual as an individual and his relation with state authority as well as tradition.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.



Yü Chi gave lectures on the Confucian classics in both Mongolian and Chinese.

Nivison, David S. *The Life and Thought of Chang Hsüeh-ch'eng (1738-1801)*. Stanford, CA: Stanford University Press, 1966.

Yü Chi

(1272–1348) A follower of **Wu Ch'eng** during the **Yüan dynasty**; also called Yü Po-sheng or Yü Shao-an. Yü Chi was a native of Ch'ung-jen County in today's Kiangsi

province, where **Wu Yü-pi** appeared half of a century later. Spending his life as a scholar-official, Yü was recommended as an Instructor in a Confucian school around 1300 and was soon promoted to *kuo-tzu po-shih*, or Erudite of the national university. He was assigned the post of Senior Compiler in the *chi-hsien yüan* (**Academy of Assembled Worthies**) during the 1310s. In 1324 he accompanied the emperor to Inner Mongolia, where he gave lectures on

the Confucian classics in both Mongolian and Chinese as a Hanlin Auxiliary Academician. Yü Chi did not contribute much in theorizing on Neo-Confucian teachings, but he played a role as a disseminator in cultural and religious exchange. See also *han-lin yüan* (**Academy of Assembled Brushes**) and *po-shih*.

Chan, Wing-tsit. "Chu Hsi and Yüan Neo-Confucianism." *Yüan Thought: Chinese Thought and Religion Under the Mongols*. Edited by Hok-lam Chan and Wm. Theodore de Bary. New York: Columbia University Press, 1982.

Yüeh

See **music**.

Yüeh-chang (Liturgical Verse)

The *yüeh-chang*, or liturgical verses, are sung during the performance of the *shih-tien* ceremony (**Twice Yearly Confucian Ceremony**). There are six verses in total, marking the major phases of the *shih-tien* ceremony itself. The verses bear the titles Radiant Peace, Manifested Peace, Regulated Peace, Ordered Peace, Beauteous Peace, and Virtuous Peace, each suggesting the honor and esteem with which **Confucius** is held and the solemnity of the ceremonial process to bestow honor upon Confucius.

The first verse has been rendered by Sinologist J. Edkins in the following way:

Great is Confucius—the Sage
His virtue and teaching are exalted.
The people reverence him, having felt the
renovating effect of his exhortations.
The sacrifices are constantly offered;
They are pure and without defect.
They are plentifully provided.
The spirit comes.
There is light beaming from the sacred
countenance of the sage.

Verses of this kind give a different impression of the Confucian tradition from that normally presented by the major writings of Confucians. These

verses represent an important balance to the often expressed focus on teachings and ideas. With the *shih-tien* ceremony, however, one enters a world of ceremonial and ritual actions, not the world of ideas. It is the switch from orthodoxy to orthopraxy.

In such verses, one sees how Confucius was approached ritually, and the esteem with which he was held as well as the reverence shown toward him as a teacher and someone apparently of extraordinary religious power and authority. Note, too, the importance placed on the correct performance of the ritual context, the deportment of the **sacrifice**, and the importance placed on the verses to articulate the ceremony itself. See also **sacred/profane**.

Edkins, Joseph. "A Visit to the City of Confucius." *Journal of the North China Branch of the Royal Asiatic Society* 8 (1874): 79–82.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Yüeh-cheng-tzu

(c. 4th–3rd cen. B.C.E.) One of the disciples of **Mencius**; also known as Yüeh-cheng K'e. Yüeh-cheng-tzu was identified by **Chao Ch'i**, who wrote the first extant commentary to the *Book of Mencius*, as one of the fifteen disciples; he was considered to be one of the four major disciples. All four major disciples are given a place amongst the Confucian disciples included in the **Confucian temple** and *wen miao* (**Temple of Culture**).

Mencius, with very laudatory comments, refers to Yüeh-cheng-tzu in several passages. The comments made by Mencius point to several key issues. In one passage, Yüeh-cheng-tzu is about to be given a position in the government of the state of Lu. Mencius expresses his extreme happiness and is then asked by another disciple, **Kung-sun Ch'ou**, about Yüeh-cheng-tzu's

talents. “Is he a man of courage?” “No.” “Is he a man of wisdom and thought?” “No.” “Is he a man of great knowledge and experience?” “No.” “Then what is his ability?” Mencius replies by saying that he is a person who loves *shan* (goodness). The disciple questions whether a love of goodness is adequate to administer. This is an occasion for Mencius to suggest the fundamental Confucian premise that moral goodness is the chief ingredient for the successful administration of a state. In fact, should someone of moral goodness be employed, then the empire itself will be transformed. People will flock to the state where such rule is maintained or demand equivalent change within their own states.

In another passage, Mencius is asked about the nature of Yüeh-cheng-tzu. He responds by saying he is a person of *shan* (goodness) and *hsin* (truth) or “living up to one’s word” as philosophers David L. Hall and Roger T. Ames translate the term. The “good” is the capacity for moral virtue; *hsin* (truth) is the possession of the good within oneself, a definition captured by the translation of the term as “living up to one’s word.” To live up to one’s word means to manifest that which is within one as the highest expression of the inherent good contained within one’s nature.

Mencius continues, discussing different levels of manifestation of the goodness of *hsing* (nature). If it is thoroughly possessed, the person is *mei* (beautiful); if it shines out from within, the person is *ta* (great); if it is great and has transformed (*hua*) the person, the person is a *sheng* (sage); if it is sage-like and beyond comprehension, it is *shen* (spirit).

The various levels of manifestation of goodness reinforce Mencius’ own discussion of *hsing*, or human nature, where he argues that everyone has the capacity for goodness—they are born with the four beginnings of goodness, but such goodness must be nurtured and developed. In other words, everyone has the capacity for sageliness, but not everyone will become a sage.

Mencius’ discussion on his disciple Yüeh-cheng-tzu confirms this same theory. He says that Yüeh-cheng-tzu possesses the first two qualities of goodness, but falls short of the last two. Clearly, the capacity to possess the first two levels of goodness is still a very high level of moral cultivation and therefore, provides the basis for the extraordinary praise with which Mencius discusses Yüeh-cheng-tzu. See also *hsin* (faithfulness); *kuei/shen*; *sheng* or *sheng-jen* (sage); *ssu-tuan* (Four Beginnings).

Hall, David L., and Roger T. Ames. *Thinking Through Confucius*. Albany, NY: State University of New York Press, 1987.

Lau, D. C., trans. *Mencius*. Harmondsworth, England: Penguin Books, 1970.

Yüeh chi

A chapter from the *Li chi*, or *Records of Rites*. The “Yüeh chi” or “Records of Music” may represent the remaining fragment of a work referred to as the *Yüeh ching*, or *Book of Music*, a work mentioned as the so-called sixth classic of the Confucian canon. However, there is no concrete evidence for the existence of the *Yüeh ching* or any indication that the “Yüeh chi” chapter of the *Li chi* is connected to the purportedly extant earlier work. One can only judge from its present form and contents that the chapter is an early Han dynasty miscellany of Confucian texts from the Warring States period.

The chapter found in the *Li chi* provides a philosophical discussion of music and its larger role as a means of bringing about the restoration of order in the world. For purposes of discussion, music is tied closely together with *li* (propriety or rites) or ritual; both are viewed as addressing the way in which order can be restored. As the chapter suggests, ritual directs humankind toward what is right, while music gives harmony to interrelationships. In addition, as the chapter continues, laws bring about uniform behavior, while

punishments keep people from committing offenses. At first, laws and punishments seem out of place in the discussion, but the form of Confucianism that is the basis for this chapter is a far more strident expression of reacting to the continued and increased chaotic conditions of the Eastern **Chou dynasty** and its collapse into the Warring States. References to laws and punishments are normally associated with the school of thought known as Legalism, or *fa-chia*, rather than Confucianism. However, this chapter shows the close connection between the two, particularly in terms of the teachings of **Hsün-tzu**, which is the form of Confucian teaching most representative of the work. In fact, over one-third of the extant “Yüeh chi” originated in the *Hsün-tzu*.

Music itself is seen primarily as an instrument for the creation of order. Ancient music was the object of this cultivation—music purportedly associated with the sage kings, rather than contemporary music of the day. It was the ancient music and only the ancient music that corresponded to the teachings of the sages, or more specifically, to embody their moral character. Contemporary music was brandished as licentious and corrupt. This condemnation of the contemporary music and praise of ancient music becomes the basis for several rulers to suggest to Confucian teachers that the rulers are unable to follow the ways of the ancients in part because they are only fond of contemporary music!

In addition to the discussion of music playing a role in the establishment of order in the world, there are also discussions of music as possessing deep and profound meaning, a kind of philosophy of music. At this level, music was said to represent the harmony of Heaven and Earth and the manifestation of *te* (virtue). Always paralleled with ritual, music represents harmony, while ritual represents distinction. In turn, it is suggested that music transforms the person inwardly, whereas ritual is the occasion for transformation of the external self. Thus, music creates

within the person the perfection of harmony, while ritual is responsible for external relationships with others through propriety.

The “Yüeh chi” is an important Confucian text. Although the “Yüeh chi” never achieved the stature of the “**Great Learning**” (“**Ta-hsüeh**”) or the “**Chung yung**” (“**Doctrine of the Mean**”), its reputation as an exposition on the Confucian understanding of music and the relationship between music and ritual made Confucians regard it with special attention. This is evident by the citations of the chapter in the “Great Preface” to the *Shih ching* or *Book of Poetry* and **Ssu-ma Ch’ien’s** work *Shih chi* (*Records of the Historian*).

Legge, James, trans. *The Sacred Books of China: The Texts of Confucianism*. Vols. 3 & 4, *The Li Ki*. Delhi, India: Motilal Banarsidass, 1966.

Yüeh ching

The fourth of the **Six Classics** according to traditional accounts is the *Yüeh ching* or *Book of Music*. In early Confucianism, music is related to the virtue of *ho*, harmony. However, no work by this title is extant, reducing the Six Classics to **Five Classics** from the **Han dynasty** on. While the *ku-wen chia* (**Old Text School**) believes that the book has become lost as a result of “**burning of the books**” in the Ch’in dynasty, the *chin-wen chia* (**New Text School**) argues that the “book” of music is not a separate text, but has to be traced to the *Shih ching* or *Book of Poetry* and be found in the *Li chi* or *Records of Rites*. A chapter from the *Li chi* by the name of “**Yüeh chi**” or “Records of Music,” for example, is regarded as a remaining fragment of the *Yüeh ching*. Yet there is no convincing evidence to connect the two except their common use of the word “music” in their titles.

Fung Yu-lan. *A History of Chinese Philosophy*. Translated by Derk Bodde. 2 vols. Princeton, NJ: Princeton University Press, 1983.



Chinese flute, one of several kinds, is made of bamboo.

Yüeh-flute

An ancient kind of flute, the *yüeh*-flute is one of the musical instruments used in the performance of Confucian ritual, principally found in the **shih-tien ceremony (Twice Yearly Confucian Ceremony)**. Over the centuries, traditional Chinese flutes have been made in a variety of forms and lengths, each known by various names, such as *yüeh* and *ti*. Historically, there were varieties of flutes that were blown from the end as well as one blown in the middle. There were two types of ancient *yüeh*-flute, a shorter one with three holes and a longer one with six; modern flutes have seven openings, with the mouth-piece near one end. Most Chinese flutes, including *yüeh* and *ti*, are made of bamboo. See also **Civil Dance (*wen-wu*)**; **music**; **sacrifice**.

Palmer, Spencer J. *Confucian Rituals in Korea*. Berkeley, CA: Asian Humanities Press, 1984.

Taylor, Rodney L. *The Way of Heaven: An Introduction to the Confucian Religious Life*. Leiden, Netherlands: E. J. Brill, 1986.

Yüeh-lu Academy See Yüeh-lu shu-yüan.

Yüeh-lu shu-yüan

A famous **shu-yüan academy**, the Yüeh-lu shu-yüan was first built by Liu Ao during the Northern **Sung dynasty** at the foot of Yüeh-lu Mountain in modern day Ch'ang-sha. Its classrooms and studies were added in 976. In 999 the academy was extended to include a

central lecture room and a library, where the images of **Confucius** and a number of his followers were displayed. To help start its collection, the *kuo-tzu chien*, or Directorate of Education, donated the classics with annotations, the *Shih chi (Records of the Historian)*, and other books to its library. In 1012 a dormitory was constructed to receive more students. During the Southern Sung period, both **Chang Shih (Ch'ih)** and **Chu Hsi** were invited to teach in the academy after it was rebuilt.

In terms of importance, the Yüeh-lu Academy was second only to the Pai-lutung or **White Deer Grotto Academy**. It was there in 1167 that Chu Hsi met Chang Shih. When Chu revisited the school in 1193, he arranged for a renovation of its buildings. He was also responsible for increasing the number of students and faculty to 1,000. The Yüeh-lu shu-yüan continued to function during the **Ming dynasty** and on into the **Ch'ing dynasty**. See also *hsiang (image)*.

Chan, Wing-tsit. "Chu Hsi and the Academies." *Neo-Confucian Education: The Formative Stage*. Edited by Wm. Theodore de Bary and John W. Chaffee. Berkeley, CA: University of California Press, 1989.

Yüeh-Min Wang School

A Neo-Confucian school of the **Ming dynasty**. The Yüeh-Min Wang School was an offshoot of the **Wang Yang-ming School**, located in the coastal provinces of Kwangtung and Fukien in southeastern China. The best known thinker of this school is **Hsüeh K'an**.

Huang Tsung-hsi. *The Records of Ming Scholars*. Edited by Julia Ching with Chaoying Fang. Honolulu, HI: University of Hawaii Press, 1987.

Yü-fu yü-fu

Phrase derived from the "**Chung yung**" ("**Doctrine of the Mean**"). *Yü-fu yü-fu*, or ignorant men and women, refers to ordinary people. It suggests that those

without education are capable of understanding the **Tao (Way)**. **Wang Ken**, founder of the Neo-Confucian **T'ai-chou School**, used the term to suggest the universality of sagehood among all people. Intellectual historian Wm. Theodore de Bary has pointed out that the use of *yü-fu yü-fu* indicates Wang's demystification of the Way in the commoners' everyday needs and desires. See also *yü (desire)*.

de Bary, Wm. Theodore. "Individualism and Humanitarianism in Late Ming and Thought." *Self and Society in Ming Thought*. Edited by Wm. Theodore de Bary and the Conference on Ming Thought. New York: Columbia University Press, 1970.

Yü Hsiao-k'o

(1729–1777) Classical scholar of the **Ch'ing dynasty**; also known as Yü Chung-lin and Yü Ku-nung. Yü Hsiao-k'o was a disciple of **Hui Tung**. A native of Kiangsu province, he devoted his energies to the classics since he was a teenager. Yü was not inclined toward such Neo-Confucian concepts as **Principle (li)** and **ch'i (vitality)**. Instead, he searched through histories, biographies, and **lei-shu** (encyclopedias) and returned to early fragmental commentaries written before the **T'ang dynasty**. See also *ching (classic)*.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Yu Jo

See **Yu-tzu**.

Yü-lu

A genre or writing that originated during the **T'ang dynasty**. The *yü-lu*, or recorded conversations, rose as a written form of the oral tradition in which disciples wrote down their masters' speeches or lectures. **Ch'ing dynasty** scholar **Ch'ien Ta-hsin** traced this style of writing back to the

dissemination of Buddhism in medieval China. Comparable with Christian catechism, it became a general style of Neo-Confucian writing during the **Sung dynasty** as well as the **Ming dynasty**. Examples of these recorded conversations are found in the writings of **Ch'eng I** and **Chu Hsi**, as well as in **Chang Tsai's** work *Chang-tzu yü-lu* or *Recorded Conversations of Master Chang*, **Hsieh Liang-tso's** *Shang-ts'ai yü-lu* or *Recorded Conversations of Shang-ts'ai*, and **Wang Ken's** *Hsin-chai yü-lu* or *Recorded Conversations of Hsin-chai*.

Yü-lu suggests the importance of spoken words and their records in the transmission of teachings from one generation to another, especially with regard to moral teachings. This form of writing stood in contrast to the later Ch'ing dynasty's *cha-chi* (reading notes), a form of recording the accumulation of scholarly knowledge. The recorded conversations represent a long tradition of dialogue and exchange of ideas in ascertaining philosophical truths. With Confucius' work, the *Lun yü* (*Analects*) in mind, one might even say from the outset that Confucianism has employed dialogism as a strategy for the human discourse of the **Absolute**.

Elman, Benjamin A. *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China*. Los Angeles, CA: UCLA Asian Pacific Monograph Series, 2001.

Yung (Function)

See *t'i/yung* (substance/function).

Yung-chia School

One of the **Chekiang Schools** of the **Sung dynasty**. The Yung-chia School is named after the native place of its precursors in the Northern Sung and representative figures in Southern Sung, including **Hsüeh Chi-hsüan**, **Ch'en Fu-liang**, and **Yeh Shih**. Although at the beginning, it absorbed the teachings of the **Ch'eng brothers** and **Chang Tsai**, the school gradually differentiated itself

from **Neo-Confucianism**. According to the *Sung Yüan hsüeh-an* or *Records of Learning in Sung and Yüan*, Hsüeh Chi-hsüan first emphasized the practical use of rites and music from the Confucian classics. He abandoned abstract philosophy and devoted his energies to economics, irrigation, and military organization, as well as topography.

Ch'en Fu-liang further advocated applying the learning of the **Six Classics** to the changing world. Yeh Shih focused his study on intellectual history, suggesting that what takes shape between Heaven and earth are things, and that the **Tao (Way)** is to be found in things as such. Therefore, one should learn something practical instead of conceptual. Yeh believed that Neo-Confucian ideas like *hsing* (nature) and *ming* (destiny or fate), were no more than empty talk. Yeh's teaching opposed **Chu Hsi's li-hsüeh (School of Principle or learning of Principle)** and **Lu Chiu-yüan's hsin-hsüeh (School of Heart-Mind)**. When it came to Yeh's disciples, the Yung-chia School was known not only for its scholarship, but also for its political criticism. See also *ching* (classic) and *li* (propriety or rites).

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Yung-k'ang School

One of the **Chekiang Schools** of the Southern **Sung dynasty**. The Yung-k'ang School, also known as Lung-ch'uan School, is named after the native place of its representative figure, **Ch'en Liang**. According to the *Sung Yüan hsüeh-an* or *Records of Learning in Sung and Yüan*, Ch'en and his disciples advocated pragmatic learning to strengthen the state. They sought for a balance between *i* (righteousness or rightness) and *li* (profit). For them, such Neo-Confucian concepts as *hsin* (heart-mind), *hsing* (nature), *ming* (destiny or fate), as well as **Principle (li)**, are merely empty talk. Thus, the Yung-k'ang

School was opposed to both the *li-hsiieh* (School of Principle or learning of Principle) of Chu Hsi and the *hsin-hsiieh* (School of Heart-Mind) of Lu Chiu-yüan.

Yu Tso

(1053–1123) A scholar of the Northern Sung dynasty; also known as Yu Ting-fu and Yu Chien-shan. Yu Tso was a major disciple of Ch'eng Hao and Ch'eng I. He was considered one of the **Four Masters of the Ch'eng School**, along with Yang Shih, Lü Ta-lin, and Hsieh Liang-tso. He passed the *chin-shih* examination and received the Metropolitan Graduate degree in 1083; he held various positions, including *po-shih* (Erudite) at the *t'ai-hsiieh* (National University). His works include studies of the *I ching* or *Book of Changes*, the “**Chung yung**” (“**Doctrine of the Mean**”), the *Lun yü* (*Analects*), the *Book of Mencius*, and the *Shih ching* or *Book of Poetry*. He regarded the *I ching*, in particular, as a book covering Heaven and earth, as well as the human heart-mind.

Being a Neo-Confucian, Yu Tso was also active in the circle of Chan or Zen Buddhists. He highly praised the Chan teachings and suggested that only after reading the Buddhist texts could one be qualified for comparing and contrasting Confucianism with Buddhism. For this reason, according to the *Sung Yüan hsiieh-an* or *Records of Learning in Sung and Yüan*, he was condemned by the Neo-Confucian Hu Hung (Jen-chung). See also *hsin* (heart-mind).

Franke, Herbert, ed. *Sung Biographies*. 2 vols. Wiesbaden, Germany: Steiner, 1976.

Yu-tzu

(b. 538 B.C.E.) A direct disciple of Confucius and a native of the state of Lu; also known as Yu Jo. Yu-tzu was regarded as one of a group of five disciples said to be chiefly responsible for

the transmission of Confucius' teachings after the death of the master. Most of the group of five disciples are generally regarded as joining the circle of Confucius and his disciples late in Confucius' career. Among the twenty-five disciples named in the *Lun yü* (*Analects*), Yu-tzu is one of four disciples for whom the title *tzu* or “master” is used. In the case of Yu-tzu, unlike several of the other disciples, the title is used constantly. The use of *tzu* suggests a figure of high stature as a teacher.

Scholars believe that Yu-tzu possessed a character of high stature, which is attested to by the position he held in the group of five disciples who passed on the teaching of Confucius. A reference found in the *Book of Mencius* suggests that after Confucius died, Tzu-hsia, Tzu-chang, and Tzu-yu all wanted to serve Yu-tzu as the successor of Confucius. Other references suggest Yu-tzu, of all the disciples, most physically resembled the master himself.

In the passages where Yu-tzu's sayings are recorded, he speaks in an eloquent and authoritarian style on a range of Confucian virtues. In one passage, he states that if a man is a good son and a fraternal brother, he will not transgress against his superiors. This is regarded as attention to the “roots” from which *jen* (humaneness) is derived. He reaffirms the importance of *li* (propriety or rites), suggesting that it is the basis of harmony in the world and the way of the former kings. And as a general statement, one must be truthful in declaration, as well as respectful and honoring of propriety. As literary scholar D. C. Lau observes, Yu-tzu is unique in being the only disciple who has his own sayings in the *Analects*, yet never poses a question to Confucius. This suggests his recognized stature as an independent, yet thoroughly Confucian thinker. See also **Confucius' disciples** and **Mencius**.

Lau, D. C., trans. *The Analects (Lun yü)*. New York: Penguin Books, 1979.

Yü Yüeh

(1821–1907) Scholar of the Late **Ch'ing dynasty**; also known as Yü Yin-fu and Yü Ch'ü-yüan. Yü Yüeh was a native of Chekiang province. He passed the **chin-shih examination** and received the Metropolitan Graduate examination in 1850; he was appointed to the Hanlin Academy as Bachelor and Junior Compiler before becoming a Provincial Education Commissioner in Honan in 1855. He was dismissed from office two years later and then taught at various *shu-yüan* academies. In particular, he studied the **Ku-ching ching-she** or Refined Study for the Explication of the Classics, for more than thirty years.

Throughout most of his life, Yü Yüeh delved into the **k'ao-cheng hsüeh**, or textual criticism. In the light of **Wang Nien-sun** and **Wang Yin-chih's** scholarship, he stressed the importance of philology and collation in understanding the Confucian classics. His writings, including notes to the classical and philosophical texts, are regarded as representative works of the late Ch'ien-Chia School. See also **han-lin yüan** (**Academy of Assembled Brushes**) and **shu-yüan academy**.

Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period (1644–1912)*. 2 vols. Taipei, Taiwan: SMC, 1991.

Z

Zazen

Japanese pronunciation of the Chinese *tso-ch'an*, or sitting in meditation. See *tso-ch'an*.

Chronology of Chinese Dynasties

Hsia#	ca. 2205-ca. 1766 B.C.
Shang#	1766-1046 B.C.
Chou#	1045-256 B.C.
Western Chou	1045-771 B.C.
Eastern Chou	770-256 B.C.
Spring and Autumn	722-481 B.C.
Warring States	475-221 B.C.
Ch'in	221-206 B.C.
Han#	206 B.C.-A.D. 220
Former Han	206 B.C.-A.D. 8
Later Han	A.D. 25-220
Hsin	A.D. 9-25
Three Kingdoms	220-265
Wei	220-265
Shu	221-263
Wu*	220-280
Chin	265-420
Western Chin	265-317
Eastern Chin*	317-420
Southern Dynasties	420-589
Sung*	420-479
Ch'i*	479-502
Liang*	502-557
Ch'en*	557-589
Northern Dynasties	386-581
Sui	589-618
T'ang#	618-907
Five Dynasties	907-960
Liao	916-1125
Sung#	960-1279
Northern Sung	960-1126
Southern Sung	1127-1279
Chin	1115-1234
Yüan#	1260-1368
Ming#	1368-1644
Ch'ing#	1644-1911
Republican Period#	1912-49

* Also referred to as the Six Dynasties# (220-589).

Entries in the encyclopedia.

Romanization Conversion Tables

FROM WADE-GILES TO PINYIN

Wade-Giles	Pinyin	Wade-Giles	Pinyin
a	a	chang	zhang
ai	ai	chao	zhao
an	an	che	zhe
ang	ang	chei	zhei
ao	ao	chen	zhen
		cheng	zheng
ch'a	cha	chi	ji
ch'ai	chai	chia	jia
ch'an	chan	chiang	jiang
ch'ang	chang	chiao	jiao
ch'ao	chao	chieh	jie
ch'e	che	chien	jian
ch'en	chen	chih	zhi
ch'eng	cheng	chin	jin
ch'i	qi	ching	jing
ch'ia	qia	chiu	qiu
ch'iang	qiang	chiung	jiong
ch'iao	qiao	cho	zhuo
ch'ieh	qie	chou	zhou
ch'ien	qian	chu	zhu
ch'ih	chi	chü	ju
ch'in	qin	chua	zhua
ch'ing	qing	chuai	zhuai
ch'iu	qiu	chuan	zhuan
ch'iung	qiong	chüan	juan
ch'o	chuo	chuang	zhuang
ch'ou	chou	chüeh	jue
ch'u	chu	chui	zhui
ch'ü	qu	chun	zhun
ch'ua	chua	chün	jun
ch'uai	chuai	chung	zhong
ch'uan	chuan		
ch'üan	quan	eh	e
ch'uang	chuang	ei	ei
ch'üeh	que	en	en
ch'ui	chui	eng	eng
ch'un	chun	erh	er
ch'ün	qun		
ch'ung	chong	fa	fa
cha	zha	fan	fan
chai	zhai	fang	fang
chan	zhan	fei	fei

Wade-Giles	Pinyin	Wade-Giles	Pinyin
fen	fen	jao	rao
feng	feng	je	re
fo	fo	jen	ren
fou	fou	jeng	reng
fu	fu	jih	ri
		jo	ruo
ha	ha	jou	rou
hai	hai	ju	ru
han	han	jua	rua
hang	hang	juan	ruan
hao	hao	jui	rui
hei	hei	jun	run
hen	hen	jung	rong
heng	heng		
ho	he	k'a	ka
hou	hou	k'ai	kai
hsi	xi	k'an	kan
hsia	xia	k'ang	kang
hsiang	xiang	k'ao	kao
hsiao	xiao	k'ei	kei
hsieh	xie	k'en	ken
hsien	xian	k'eng	keng
hsin	xin	k'o	ke
hsing	xing	k'ou	kou
hsiu	xiu	k'u	ku
hsiung	xiong	k'ua	kua
hsü	xu	k'uai	kuai
hsüan	xuan	k'uan	kuan
hsüeh	xue	k'uang	kuang
hsün	xun	k'uei	kui
hu	hu	k'un	kun
hua	hua	k'ung	kong
huai	huai	k'uo	kuo
huan	huan	ka	ga
huang	huang	kai	gai
hui	hui	kan	gan
hun	hun	kang	gang
hung	hong	kao	gao
huo	huo	kei	gei
		ken	gen
i	yi	keng	geng
		ko	ge
jan	ran	kou	gou
jang	rang	ku	gu

Wade-Giles	Pinyin	Wade-Giles	Pinyin
kua	gua	meng	meng
kuai	guai	mi	mi
kuan	guan	miao	miao
kuang	guang	mieh	mie
kuai	gui	mien	mian
kun	gun	min	min
kung	gong	ming	ming
kuo	guo	miu	miu
		mo	mo
la	la	mou	mou
lai	lai	mu	mu
lan	lan		
lang	lang	n	n
lao	lao	na	na
le	le	nai	nai
lei	lei	nan	nan
leng	leng	nang	nang
li	li	nao	nao
lia	lia	ne	ne
liang	liang	nei	nei
liao	liao	nen	nen
lieh	lie	neng	neng
lien	lian	ng	ng
lin	lin	ni	ni
ling	ling	niang	niang
liu	liu	niao	niao
lo	luo	nieh	nie
lou	lou	nien	nian
lu	lu	nin	nin
lū	lū	ning	ning
luan	luan	niu	niu
lūan	luan	no	nuo
lüeh	lüe	nou	nou
lun	lun	nu	nu
lung	long	nü	nü
		nuan	nuan
m	m	nüeh	nue
ma	ma	nung	nong
mai	mai		
man	man	o	e, o
mang	mang	ou	ou
mao	mao		
mei	mei	p'a	pa
men	men	p'ai	pai

Wade-Giles	Pinyin	Wade-Giles	Pinyin
p'an	pan	shao	shao
p'ang	pang	she	she
p'ao	pao	shei	shei
p'ei	pei	shen	shen
p'en	pen	sheng	sheng
p'eng	peng	shih	shi
p'i	pi	shou	shou
p'iao	piao	shu	shu
p'ieh	pie	shua	shua
p'ien	pian	shuai	shuai
p'in	pin	shuan	shuan
p'ing	ping	shuang	shuang
p'o	po	shui	shui
p'ou	pou	shun	shun
p'u	pu	shuo	shuo
pa	ba	so	suo
pai	bai	sou	sou
pan	ban	ssu	si
pang	bang	su	su
pao	bao	suan	suan
pei	bei	sui	sui
pen	ben	sun	sun
peng	beng	sung	song
pi	bi		
piao	biao	t'a	ta
pieh	bie	t'ai	tai
pien	bian	t'an	tan
pin	bin	t'ang	tang
ping	bing	t'ao	tao
po	bo	t'e	te
pu	bu	t'ei	tei
		t'en	ten
sa	sa	t'eng	teng
sai	sai	t'i	ti
san	san	t'ia	tia
sang	sang	t'iao	tiao
sao	sao	t'ieh	tie
se	se	t'ien	tian
sen	sen	t'ing	ting
seng	seng	t'o	tuo
sha	sha	t'ou	tou
shai	shai	t'u	tu
shan	shan	t'uan	tuan
shang	shang	t'ui	tui

Wade-Giles	Pinyin	Wade-Giles	Pinyin
t'un	tun	tseng	zeng
t'ung	tong	tso	zuo
t'uo	tuo	tsou	zou
ta	da	tsu	zu
tai	dai	tsuan	zuan
tan	dan	tsui	zui
tang	dang	tsun	zun
tao	dao	tsung	zong
te	de	tu	du
tei	dei	tuan	duan
ten	den	tui	dui
teng	deng	tun	dun
ti	di	tung	dong
tia	dia	tuo	duo
tiao	diao	tz'u	ci
tieh	die	tzu	zi
tien	dian		
ting	ding	wa	wa
tiu	diu	wai	wai
to	duo	wan	wan
tou	dou	wang	wang
ts'a	ca	wei	wei
ts'ai	cai	wen	wen
ts'an	can	weng	weng
ts'ang	cang	wo	wo
ts'ao	cao	wu	wu
ts'e	ce		
ts'en	cen	ya	ya
ts'eng	ceng	yai	yai
ts'o	cuo	yang	yang
ts'ou	cou	yao	yao
ts'u	cu	yeh	ye
ts'uan	cuan	yen	yan
ts'ui	cui	yi	yi
ts'un	cun	yin	yin
ts'ung	cong	ying	ying
tsa	za	yo	yo
tsai	zai	yu	you
tsan	zan	yü	yu
tsang	zang	yüan	yuan
tsao	zao	yüeh	yue
tse	ze	yün	yun
tsei	zei	yung	yong
tsen	zen		

FROM PINYIN TO WADE-GILES

Pinyin	Wade-Giles	Pinyin	Wade-Giles
a	a	chou	ch'ou
ai	ai	chu	ch'u
an	an	chua	ch'ua
ang	ang	chuai	ch'uai
ao	ao	chuan	ch'uan
		chuang	ch'uang
ba	pa	chui	ch'ui
bai	pai	chun	ch'un
ban	pan	chuo	ch'uo
bang	pang	ci	tz'u
bao	pao	cong	ts'ung
bei	pei	cou	ts'ou
ben	pen	cu	ts'u
beng	peng	cuan	ts'uan
bi	pi	cui	ts'ui
bian	pien	cun	ts'un
biao	piao	cuo	ts'o
bie	pieh		
bin	pin	da	ta
bing	ping	dai	tai
bo	po	dan	tan
bu	pu	dang	tang
		dao	tao
ca	ts'a	de	te
cai	ts'ai	dei	tei
can	ts'an	den	ten
cang	ts'ang	deng	teng
cao	ts'ao	di	ti
ce	ts'e	dia	tia
cen	ts'en	dian	tien
ceng	ts'eng	diao	tiao
cha	ch'a	die	tieh
chai	ch'ai	ding	ting
chan	ch'an	diu	tiu
chang	ch'ang	dong	tung
chao	ch'ao	dou	tou
che	ch'e	du	tu
chen	ch'en	duan	tuan
cheng	ch'eng	dui	tui
chi	ch'ih	dun	tun
chong	ch'ung	duo	to

Pinyin	Wade-Giles	Pinyin	Wade-Giles
e	eh, o	heng	heng
ei	ei	hong	hung
en	en	hou	hou
eng	eng	hu	hu
er	erh	hua	hua
		huai	huai
fa	fa	huan	huan
fan	fan	huang	huang
fang	fang	hui	hui
fei	fei	hun	hun
fen	fen	huo	huo
feng	feng		
fo	fo	ji	chi
fou	fou	jia	chia
fu	fu	jian	chien
		jiang	chiang
ga	ka	jiao	chiao
gai	kai	jie	chieh
gan	kan	jin	chin
gang	kang	jing	ching
gao	kao	jiong	chiung
ge	ko	jiu	chiu
gei	kei	ju	chü
gen	ken	juan	chüan
geng	keng	jue	chüeh
gong	kung	jun	chün
gou	kou		
gu	ku	ka	k'a
gua	kua	kai	k'ai
guai	kuai	kan	k'an
guan	kuan	kang	k'ang
guang	kuang	kao	k'ao
gui	kuei	ke	k'o
gun	kun	kei	k'ei
guo	kuo	ken	k'en
		keng	k'eng
ha	ha	kong	k'ung
hai	hai	kou	k'ou
han	han	ku	k'u
hang	hang	kua	k'ua
hao	hao	kuai	k'uai
he	ho	kuan	k'uan
hei	hei	kuang	k'uang
hen	hen	kui	k'uei

Pinyin	Wade-Giles	Pinyin	Wade-Giles
kun	k'un	min	min
kuo	k'uo	ming	ming
		miu	miu
la	la	mo	mo
lai	lai	mou	mou
lan	lan	mu	mu
lang	lang		
lao	lao	n	n
le	le	na	na
lei	lei	nai	nai
leng	leng	nan	nan
li	li	nang	nang
lia	lia	nao	nao
lian	lien	ne	ne
liang	liang	nei	nei
liao	liao	nen	nen
lie	lieh	neng	neng
lin	lin	ng	ng
ling	ling	ni	ni
liu	liu	nian	nien
lo	lo	niang	niang
long	lung	niao	niao
lou	lou	nie	nieh
lu	lu	nin	nin
lǔ	lǔ	ning	ning
luan	luan, lüan	niu	niu
lüe	lüeh	nong	nung
lun	lun	nou	nou
luo	lo	nu	nu
		nü	nü
m	m	nuan	nuan
ma	ma	nüe	nueh
mai	mai	nuo	no
man	man		
mang	mang	o	o
mao	mao	ou	ou
me	mo		
mei	mei	pa	p'a
men	men	pai	p'ai
meng	meng	pan	p'an
mi	mi	pang	p'ang
mian	mien	pao	p'ao
miao	miao	pei	p'ei
mie	mieh	pen	p'en

Pinyin	Wade-Giles	Pinyin	Wade-Giles
peng	p'eng	san	san
pi	p'i	sang	sang
pian	p'ien	sao	sao
piao	p'iao	se	se
pie	p'ieh	sen	sen
pin	p'in	seng	seng
ping	p'ing	sha	sha
po	p'o	shai	shai
pou	p'ou	shan	shan
pu	p'u	shang	shang
		shao	shao
qi	ch'i	she	she
qia	ch'ia	shei	shei
qian	ch'ien	shen	shen
qiang	ch'iang	sheng	sheng
qiao	ch'iao	shi	shih
qie	ch'ieh	shou	shou
qin	ch'in	shu	shu
qing	ch'ing	shua	shua
qiong	ch'iong	shuai	shuai
qiu	ch'iu	shuan	shuan
qu	ch'ü	shuang	shuang
quan	ch'üan	shui	shui
que	ch'üeh	shun	shun
qun	ch'ün	shuo	shuo
		si	ssu
ran	jan	song	sung
rang	jang	sou	sou
rao	jao	su	su
re	je	suan	suan
ren	jen	sui	sui
reng	jeng	sun	sun
ri	jih	suo	so
rong	jung		
rou	jou	ta	t'a
ru	ju	tai	t'ai
rua	jua	tan	t'an
ruan	juan	tang	t'ang
rui	jui	tao	t'ao
run	jun	te	t'e
ruo	jo	teng	t'eng
		ti	t'i
sa	sa	tian	t'ien
sai	sai	tiao	t'iao

Pinyin	Wade-Giles	Pinyin	Wade-Giles
tie	t'ieh	yong	yung
ting	t'ing	you	yu
tong	t'ung	yu	yü
tou	t'ou	yuan	yüan
tu	t'u	yue	yüeh
tuan	t'uan	yun	yün
tui	t'ui		
tun	t'un	za	tsa
tuo	t'o	zai	tsai
		zan	tsan
wa	wa	zang	tsang
wai	wai	zao	tsao
wan	wan	ze	tse
wang	wang	zei	tsei
wei	wei	zen	tsen
wen	wen	zeng	tseng
weng	weng	zha	cha
wo	wo	zhai	chai
wu	wu	zhan	chan
		zhang	chang
xi	hsi	zhao	chao
xia	hsia	zhe	che
xian	hsien	zhei	chei
xiang	hsiang	zhen	chen
xiao	hsiao	zheng	cheng
xie	hsieh	zhi	chih
xin	hsin	zhong	chung
xing	hsing	zhou	chou
xiong	hsiung	zhu	chu
xiu	hsiu	zhua	chua
xu	hsü	zhuai	chuai
xuan	hsüan	zhuan	chuan
xue	hsüeh	zhuang	chuang
xun	hsün	zhui	chui
		zhun	chun
ya	ya	zhuo	cho
yai	yai	zi	tzu
yan	yen	zong	tsung
yang	yang	zou	tsou
yao	yao	zu	tsu
ye	yeh	zuan	tsuan
yi	i, yi	zui	tsui
yin	yin	zun	tsun
ying	ying	zuo	tso
yo	yo		

Glossary of Chinese Characters

General Terms

- ch'a-chü 察舉
 Ch'an (J. Zen) 禪
 Ch'en 陳
 Ch'en-shih tzu-i 陳氏字義
 ch'en-shu 讖書
 ch'eng 誠
 ch'eng-i 誠意
 ch'i (utensils) 器
 ch'i (vitality) 氣
 ch'i ch'ing 七情
 ch'i chia 齊家
 ch'i-chih chih hsing 氣質之性
 Ch'i-ku T'an 祁穀壇
 Ch'i lüeh 七略
 Ch'i-nien Tien 祁年殿
 ch'iang 榨
 ch'ien 乾
 Ch'ien-ch'iu cha-chi 潛邱筭記
 Ch'ien-Chia 乾嘉
 Ch'ien tzu wen 千字文
 ch'ih 恥
 ch'in 琴
 Ch'in 秦
 Ch'ing 清
 ch'ing 情
 ch'ing-i 清議
 ch'ing-t'an 清談
 ch'ing-yen 清言
 ch'iung-li 窮理
 Ch'u tz'u 楚辭
 Ch'ü li 曲禮
 ch'uan 傳
 Ch'uan-hsi lu 傳習錄
 ch'uan-hsin 傳心
 Ch'uan-hsin mi-chih 傳心密旨
 Ch'uan-i shu-yüan 傳貽書院
 Ch'uan-shan i-shu 船山遺書
 Ch'uan Tao cheng-t'ung 傳道正統
 Ch'uan Tao t'u 傳道圖
 Ch'üan-hsüeh p'ien 勸學篇
 ch'üan-t'i ta-yung 全體大用
 Ch'un ch'iu 春秋
 Ch'un ch'iu fan-lu 春秋繁露
 Ch'un kuan 春官
 ch'ung-hsien kuan 崇賢館
 ch'ung-sheng tz'u 崇聖祠
 ch'ung-wen kuan 崇文館
 cha-chi 筭／札記
 chai-kung 齋宮
 Chang-tzu ch'üan-shu 張子全書
 Chang-tzu Cheng-meng chu 張子
 正蒙注
 Chang-tzu yü-lu 張子語錄
 chao hun 招魂
 che 哲
 chen 震
 cheng (governing) 政
 cheng (rectitude) 正
 Cheng-ho wu-li hsin-i 政和五禮新
 儀
 cheng-hsin 正心
 Cheng-hsüeh 鄭學
 Cheng-meng 正蒙
 cheng-ming 正名
 cheng-shih 政事
 chi (subtlety) 幾
 chi-hsien tien 集賢殿
 chi-hsien (tien shu-) yüan 集賢 (殿
 書) 院
 chi-ssu 己私
 chi-wu ch'iung-li 即物窮理
 Chia fan 家範
 chia-hsün 家訓
 Chia-li 家禮
 chia-miao 家廟
 Chiang hsüeh 講學
 Chiang Tao-lin wen-ts'ui 蔣道林文
 粹
 chiao (giving/imitating) 交
 chiao (teaching/religion) 教
 Chiao-ch'ou t'ung-i 校讎通義
 chiao-k'an (hsüeh) 校勘 (學)
 chieh-shih (posted notice) 揭示
 chieh-shih (prefectural

Glossary of Chinese Characters

- examination) 解試
 Chieh-tzu t'ung-lu 戒子通錄
 chien-ai 兼愛
 chien-ku 建鼓
 chih (knowing/experiencing) 知
 chih (raw material) 質
 chih (upright) 直
 chih (will) 志
 chih (wisdom) 智
 chih-chiang 直講
 chih-chih (extension of knowledge)
 致知
 chih-chih (knowing where to rest)
 知止
 chih-hsin chih shu 治心之術
 chih-hsin chih tao 治心之道
 chih hsing ho-i 知行合一
 chih-hsiu 止修
 chih-ku 植鼓
 chih-kuo 治國
 chih liang-chih 致良知
 chih-sheng 至聖
 Chih-sheng Hsien-shih 至聖先師
 Chih-sheng Wen-hsüan Wang 至聖
 文宣王
 chih-ts'e 質測
 Chin 晉
 chin (ch'i) hsin 盡 (其) 心
 chin-chi 盡己
 Chin-hsi-tzu chi 近溪子集
 Chin-hsi-tzu wen-chi 近溪子文集
 chin-hsing 盡性
 chin-sheng yü-chen 金聲玉振
 chin-shih 進士
 Chin-ssu lu 近思錄
 Chin-tai wei-hsin-lun chien-shih
 近代唯心論簡釋
 chin-wen 今文
 chin-wen chia 今文家
 ching (classic) 經
 ching (quietude) 靜
 ching (reverence/seriousness) 敬
 Ching-chi tsuan-ku 經籍纂詁
 Ching-chieh 經解
 ching-hsüeh 經學
 ching i chih nei 敬以直內
 ching-kua 經卦
 ching-she 精舍
 ching-shu 經書
 Ching-shu tzu-i 經書字義
 Ching-shuo 經說
 ching-t'ien 井田
 ching-tso 靜坐
 ching-yen 經筵
 chiu ching 九經
 chiu-ching ch'ü-shen 九經出身
 Chiu-ching chieh 九經解
 Chiu-ching yao-i 九經要義
 Chou 周
 chou-hsüeh 州學
 Chou i 周易
 Chou i shu 周易述
 Chou i wai-chuan 周易外傳
 Chou kuan 周官
 Chou kuan hsin-i 周官新義
 Chou li 周禮
 Chou Lien-hsi chi 周濂溪集
 Chou-tzu ch'üan-shu 周子全書
 Chou Yüan-kung chi 周元公集
 chu (prayer-master) 祝
 chu (resounding box) 祝
 chu-ching 主靜
 chu-ju 諸儒
 chu-k'o 諸科
 Chu-tzu ch'üan-shu 朱子全書
 Chu-tzu i-shu 朱子遺書
 Chu-tzu ta-ch'üan 朱子大全
 Chu-tzu wen-chi 朱子文集
 Chu-tzu yü-lei 朱子語類
 Chu-tzu yü-lei chi-lüeh 朱子語類輯
 略
 chu-wen 祝文
 Chu Wen-kung chi 朱文公集
 chü-ching 居敬
 chü-ching ch'iung-li 居敬窮理
 chü-jen 舉人
 Chuang-tzu 莊子
 chün-tzu 君子

Glossary of Chinese Characters

- chung (loyalty) 忠
 chung (mean) 中
 chung (people) 眾
 Chung ching 忠經
 chung-jen 眾人
 Chung-kuo che-hsüeh shih 中國哲學史
 Chung-kuo wen-hua yü shih-chieh 中國文化與世界
 chung-ssu 中祀
 Chung yung 中庸
 Chung yung chang-chü 中庸章句
 Chung yung chih-chieh 中庸直解
 Chung yung huo-wen 中庸或問
 Eh-hu chih hui 鵝湖之會
 Erh Ch'eng ch'üan-shu 二程全書
 Erh Ch'eng hsien-sheng lei-yü 二程先生類語
 fa 法
 fa-chia 法家
 Fa yen 法言
 Fang chi 坊記
 Fen shu 焚書
 fen-shu 焚書
 feng (air) 風
 feng (sacrifice on marchmount) 封
 feng-shui 風水
 fu (bat) 蝠
 fu (blessing) 福
 fu (return) 復
 fu hsing 復性
 Fu hsing shu 復性書
 fu-ku 復古
 fu-sang 扶桑
 Han 漢
 Han chi 漢紀
 Han Fei-tzu 韓非子
 Han-hsüeh (p'ai) 漢學(派)
 Han-hsüeh shang-tui 漢學商兌
 Han-lin yüan 翰林院
 Han-shih wai-chuan 韓詩外傳
 Han shu 漢書
 hao-jan chih ch'i 浩然之氣
 Heng-ch'ü wen-chi 橫渠文集
 ho 和
 Ho t'u 河圖
 Honan Ch'eng-shih i-shu 河南程氏遺書
 Honan Ch'eng-shih wai-shu 河南程氏外書
 Hou Han shu 後漢書
 hsi (happiness) 喜
 hsi (practice) 習
 Hsi-hsien lu 希賢錄
 Hsi-ming 西銘
 Hsi-ming chieh-i 西銘解義
 Hsi-sheng chieh 希聖解
 Hsi-tz'u chuan 繫辭傳
 Hsia 夏
 hsiang (image) 象
 hsiang (portrait/statue) 像
 Hsiang chuan 象傳
 Hsiang-shan (hsien-sheng) ch'üan-chi 象山(先生)全集
 hsiang-shih 鄉試
 hsiang-shu 象數
 hsiang-yin-chiu 鄉飲酒
 hsiang-yüeh 鄉約
 hsiao 孝
 Hsiao ching 孝經
 hsiao-hsüeh 小學
 Hsiao-hsüeh ta-i 小學大義
 hsiao-jen 小人
 hsiao-k'ang 小康
 hsiao-lao 小牢
 hsien-hsien 先賢
 hsien-hsüeh 縣學
 hsien-ju 先儒
 hsien-sheng (sage of antiquity) 先聖
 hsien-sheng (teacher) 先生
 hsien-sheng miao 先聖廟
 hsien-shih 先師
 Hsien-shih Ni-fu 先師尼父
 Hsien T'ien t'u 先天圖
 Hsin 新
 hsin (faithfulness) 信
 hsin (heart-mind) 心
 Hsin ch'ing-nien 新青年

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- Hsin-chai Wang hsien-sheng
ch'üan-chi 心齋王先生
全集
- Hsin-chai yü-lu 心齋語錄
- hsin-chih-t'i 心之體
- Hsin ching 心經
- hsin-fa 心法
- hsin hsün-hsüeh 新心學
- hsün-hsüeh 心學
- Hsin-hsüeh wei-ching k'ao 新學偽
經考
- hsin ju-chia 新儒家
- hsin ju-hsüeh 新儒學
- Hsin li-hsüeh 新理學
- Hsin lun 新論
- Hsin shu 新書
- Hsin T'ang shu 新唐書
- Hsin-t'i yü hsing-t'i 心體與性體
- Hsin wei-shih lun 新唯識論
- Hsin wu-tai shih 新五代史
- hsing (action) 行
- hsing (nature) 性
- hsing (punishment/criminal law)
刑
- hsing-erh-shang/hsia 形而上/下
- Hsing-li ching-i 性理精義
- hsing-li hsüeh 性理學
- Hsing-li ta-ch'üan 性理大全
- hsing-ming 性命
- Hsing-ming ku-hsün 性命古訓
- hsing-t'an 杏壇
- hsiu-chi 修己
- hsiu-shen 修身
- hsiu-ts'ai 秀才
- hsiu-wen kuan 修文館
- hsü (vacuity) 虛
- Hsü chin-ssu lu 續近思錄
- hsü-hsüeh 虛學
- Hsü kua 序卦
- hsüan 玄
- hsüan-chü 選舉
- Hsüan-fu 宣父
- hsüan-hsüeh 玄學
- hsüan-sheng tien 宣聖殿
- Hsüan-sheng Wen-hsüan Wang
玄聖文宣王
- hsüan-t'an 玄談
- hsüeh 學
- hsüeh-an 學案
- hsüeh-cheng 學正
- Hsüeh chi 學記
- hsüeh-chiu 學究
- Hsüeh-hai t'ang 學海堂
- Hsüeh-hai t'ang ching-chieh 學海
堂經解
- Hsüeh heng 學衡
- hsüeh-kuei 學規
- hsüeh-kung 學宮
- hsüeh-lu 學錄
- Hsüeh-shu pien 學術辨
- hsün (gentle) 巽
- hsün (ocarina) 壎
- hu 笏
- hua 化
- Huai-nan-tzu 淮南子
- Huang-Ch'ing ching-chieh 皇清經
解
- Huang-chi ching-shih (shu) 皇極經
世 (書)
- Huang-wang ta-chi 皇王大紀
- Hui-an (hsien-sheng Chu Wen-
kung wen-)chi 晦庵 (先生朱
文公文) 集
- hun-jan i-t'i 渾然一體
- hun-p'o 魂魄
- Hung-fan 洪範
- hung-wen kuan 弘文館
- huo-jan kuan-t'ung 豁然貫通
- i (change) 易
- i (righteousness/rightness) 義
- I-ch'uan (hsien-sheng) wen-chi 伊
川 (先生) 文集
- I-ch'uan I chuan 伊川易傳
- I (ta-)chuan 易 (大) 傳
- I ching 易經
- i-fa 已發
- I-hsüeh ch'i-meng 易學啟蒙
- i i fang wai 義以方外

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- i-kuan 一貫
 I li 儀禮
 i-li chih hsing 義理之性
 I-Lo fa-hui 伊洛發揮
 I-shu 遺書
 I shuo 易說
 I-t'u ming-pien 易圖明辨
 I-wen chih 藝文志
 I-wen lei-chü 藝文類聚
 jen (humaneness) 仁
 jen (person) 人
 jen che hun-jan yü wu t'ung t'i 仁
 者渾然與物同體
 jen-chu hsin-fa 人主心法
 jen-hsin 人心
 Jen-hsüeh 仁學
 Jen-lei kung-li 人類公理
 jen-tao 人道
 jen-yü 人欲／慾
 Jih-chih lu 日知錄
 ju (Confucian) 儒
 ju (like/similar) 如
 ju-chia 儒家
 Ju-chia ssu-hsiang te hsin k'ai-
 chan 儒家思想的新開展
 ju-chiao 儒教
 ju-chiao chu-i 儒教主義
 Ju hsing 儒行
 ju-hsüeh 儒學
 ju-tao 儒道
 K'ai-ch'eng 開成
 K'ai-ch'eng shih-ching 開成石經
 K'ai-pao t'ung-li 開寶通禮
 K'ai-yüan li 開元禮
 k'an 坎
 K'ang-chai wen-chi 康齋文集
 k'ao-cheng (hsüeh) 考證 (學)
 k'ao-chü 考據
 K'ao hsin lu 考信錄
 k'eng-ju 阮／坑儒
 k'o-chi fu-li 克己復禮
 k'uang Ch'an 狂禪
 k'un 坤
 K'un-chih chi 困知記
 K'un-hsüeh chi 困學記
 K'un-pien lu 困辨錄
 k'ung 空
 K'ung-chiao 孔教
 K'ung-fu 孔府
 K'ung-men 孔門
 K'ung sheng 孔聖
 K'ung-ts'ung-tzu 孔叢子
 K'ung-tzu chia-yü 孔子家語
 K'ung-tzu chu-i 孔子主義
 K'ung-tzu kai-chih k'ao 孔子改制考
 K'ung-tzu miao 孔子廟
 K'ung-tzu mu 孔子墓
 Kao-tzu ch'üan-shu 高子全書
 Kao-tzu i-shu 高子遺書
 ken 艮
 Keng T'ien-t'ai hsien-sheng wen-
 chi 耿天台先生文集
 ko-jen chu-i 個人主義
 ko-wu 格物
 ko-wu ch'iung-li 格物窮理
 ko-wu chih-chih 格物致知
 Ku-chin t'u-shu chi-ch'eng 古今圖
 書集成
 Ku-chin wen-yüan chü-yeh ching-
 hua 古今文苑舉業精華
 Ku-ching ching-she 詁經精舍
 Ku-liang chuan 穀梁傳
 ku-wen 古文
 ku-wen chia 古文家
 Ku-wen Shang shu shu-cheng 古文
 尚書疏證
 kua-yü 寡欲／慾
 Kuan-wu nei-p'ien 觀物內篇
 Kuan-wu wai-p'ien 觀物外篇
 kuei 鬼
 Kuei fan 閨範
 Kuei-ko ssu-shu 閨閣四書
 kung-an (J. kôan) 公案
 kung-ch'i 公器
 kung-fu 工夫
 kung-kuo ko 功過格
 Kung-yang chuan 公羊傳
 Kung-yang hsüeh 公羊學

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- Kuo-ch'ao Han-hsüeh shih-ch'eng
chi 國朝漢學師承記
- Kuo-ch'ao Sung-hsüeh yüan-yüan
chi 國朝宋學淵源記
- Kuo Ch'in lun 過秦論
- kuo-tzu chien 國子監
- kuo-tzu hsüeh 國子學
- lei-shu 類書
- li (clinging) 離
- li (principle) 理
- li (profit) 利
- li (propriety/rites) 禮
- Li chi 禮記
- Li chi chang-chü 禮記章句
- Li ching 禮經
- li-hsüeh 理學
- Li-hsüeh tsung-ch'uan 理學宗傳
- Li huo lun 理惑論
- li-i (erh) fen-shu 理一（而）分殊
- li jen chih chi 立人之極
- li-pu 禮部
- Li Wen-kung chi 李文公集
- Li yün 禮運
- liang-chih 良知
- Liang-chih wen-ta 良知問答
- liang-hsin 良心
- liang-neng 良能
- Lin-tzu ch'üan-chi 林子全集
- Ling-hsing men 樞／靈星門
- ling-ku 靈鼓
- liu ching 六經
- liu hsüeh 六學
- liu i (six arts) 六藝
- liu-i (six row dancing) 六佾
- Liu-shih chia-hsün 柳氏家訓
- Lo shu 洛書
- Lü Hsin-wu ch'üan-shu 呂新吾全書
- Lü-shih ch'un-ch'iu 呂氏春秋
- Lü-shih hsiang-yüeh 呂氏鄉約
- Lun-heng 論衡
- Lun hsin t'ung hsing ch'ing 論心統
性情
- Lun yü 論語
- Lun yü chi-chu 論語集注
- Lun yü ching-i 論語精義
- Lun yü huo-wen 論語或問
- Lun yü shuo 論語說
- lung 龍
- Lung-hsi (Wang) hsien-sheng
ch'üan-chi 龍溪（王）先生
全集
- mei 美
- Meng-tzu cheng-i 孟子正義
- Meng-tzu chi-chu 孟子集注
- Meng-tzu ching-i 孟子精義
- Meng-tzu tzu-i shu-cheng 孟子字義
疏證
- miao 廟
- min 民
- Ming 明
- ming (destiny/fate) 命
- ming (luminous) 明
- ming-ching 明經
- Ming-i tai-fang lu 明夷待訪錄
- Ming-ju hsüeh-an 明儒學案
- Ming-ju Wang Hsin-chai hsien-
sheng i-chi 明儒王心齋先生
遺集
- Ming shih 明史
- ming-t'ang 明堂
- Ming-tao (hsien-sheng) wen-chi 明
道（先生）文集
- Mou-tzu (li huo lun) 牟子（理惑論）
- mu 墓
- mu-chu 木主
- nei-hsüeh 內學
- nei-jen 內人
- nei-sheng wai-wang 內聖外王
- Nei hsün 內訓
- Nü chieh 女誡
- Nü-fan chieh lu 女範捷錄
- Nü lun-yü 女論語
- Nü ssu-shu 女四書
- Ou-yang Nan-yeh hsien-sheng
wen-chi 歐陽南野先生文集
- p'an-kung 泮宮
- p'ei(-hsiang) 配（享）
- p'ing t'ien-hsia 平天下

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- p'u-hsüeh 樸學
 pa hsing 八行
 pa-hsing hsüan-kuan fa 八行選官法
 pa-kua 八卦
 pa-pen se-yüan 拔本塞原
 pa t'iao-mu 八條目
 pai chia 百家
 Pai-chia hsing 百家姓
 pai-hsing 百姓
 Pai-sha hsien-sheng/Pai-sha-tzu
 ch'üan-chi 白沙先生/白沙
 子全集
 pan-jih ching-tso pan-jih tu-shu 半
 日靜坐半日讀書
 Pei-hsi tzu-i 北溪字義
 pen-hsin 本心
 Pen lun 本論
 pen-t'i 本體
 pieh-kua 別卦
 Pieh lu 別錄
 pien 變
 pien-ch'ing 編磬
 pien-chung 編鐘
 Po-hu kuan 白虎觀
 Po-hu t'ung(-i/-te-lun) 白虎通
 (義/德論)
 po-shih 博士
 pu jen jen chih hsin 不忍人之心
 pu jen jen chih cheng 不忍人之政
 Pu lun 卜論
 pu tung hsin 不動心
 san chiao 三教
 san chiao chien-hsiu 三教兼修
 san chiao ho-i 三教合一
 San chiao hui-pien 三教會編
 san chiao i yüan 三教一源
 san chuan 三傳
 san kang 三綱
 san kang-ling 三綱領
 san li 三禮
 san min chu-i 三民主義
 san she 三舍
 san shih 三史
 san t'ung 三通
 san-ts'ung ssu-te 三從四德
 se 瑟
 shan (goodness) 善
 shan (leveled area) 墀
 shan (sacrifice on the level) 禪
 shan-jen 善人
 shan-shu 善書
 Shang 商
 Shang shu 尚書
 Shang shu chi-chu yin-shu 尚書集
 注音疏
 Shang shu ku-wen shu-cheng 尚書
 古文疏證
 Shang shu yin-i 尚書引義
 Shang-ti 上帝
 Shang-ts'ai yü-lu 上蔡語錄
 Shao kao 召誥
 shao-lao 少牢
 shen 神
 Shen-chien 申鑒
 shen-chu 神主
 shen-tu 慎獨
 shen-wei 神位
 Shen-yin yü 呻吟語
 sheng (reed organ) 笙
 sheng (sage) 聖
 Sheng ching 聖經
 Sheng-hsien lun hsin chih yao 聖賢
 論心之要
 sheng-hsüeh 聖學
 Sheng-hsüeh hsin-fa 聖學心法
 Sheng-hsüeh tsung-ch'uan 聖學宗
 傳
 Sheng-hsüeh tsung-yao 聖學宗要
 sheng-jen 聖人
 Sheng-men shih-yeh t'u 聖門事業圖
 sheng-sheng 生生
 sheng-sheng chih wei i 生生之謂易
 sheng-shih 省試
 sheng-wang chih Tao 聖王之道
 sheng-yüan 生員
 shih 士
 Shih chi 史記
 Shih ching 詩經

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- shih-ching 石經
 Shih-ch'ü ko 石渠閣
 shih-erh ching 十二經
 shih-fei chih hsin 是非之心
 shih-hsüeh 實學
 Shih i 十翼
 Shih li 士禮
 shih-liu tzu hsin-ch'uan 十六字心傳
 shih-san ching 十三經
 Shih-san ching chu-shu 十三經注疏
 Shih t'ung 史通
 shih-tien 釋／舍奠
 Shinto (J.) 神道
 shou 壽
 shou-lien 收斂
 shou-shih 收拾
 Shu 蜀
 shu (empathy/reciprocity) 恕
 shu (number) 數
 Shu chi chuan 書集傳
 Shu ching 書經
 shu-i 書儀
 shu-jen 庶人
 shu t'u t'ung kwei 殊途同歸
 shu-yüan 書院
 Shuo ju 說儒
 Shuo kua (chuan) 說卦 (傳)
 Shuo-wen chieh-tzu 說文解字
 ssu 思
 ssu chü chiao 四句教
 Ssu-k'u ch'üan-shu 四庫全書
 ssu-men hsüeh 四門學
 ssu shu 四書
 Ssu-shu (chang-chü) chi-chu 四書
 (章句) 集注
 Ssu-shu (hsing-li) tzu-i 四書 (性理)
 字義
 Ssu-shu hsün-erh su-shuo 四書訓
 兒俗說
 Ssu-shu hsün-i 四書訓義
 Ssu-shu shan-cheng 四書刪正
 Ssu-shu shih-ti 四書釋地
 Ssu-shu t'u-shuo 四書圖說
 Ssu-shu ta-ch'üan 四書大全
 ssu-tuan 四端
 Ssu-wen lu 思問錄
 ssu-wu 四無
 ssu-yü 私欲／慾
 Sui 隋
 Sung 宋
 sung 頌
 Sung-ch'ü san hsien-sheng 宋初三
 先生
 Sung-hsüeh 宋學
 Sung-hsüeh yüan-yüan chi 宋學淵
 源記
 Sung Yüan hsüan-an 宋元學案
 T'ai-ch'ang yin-ko li 太常因革禮
 t'ai-chi 太極
 T'ai-chi hsien T'ien chih t'u 太極先
 天之圖
 T'ai-chi shu-yüan 太極書院
 T'ai-chi t'u 太極圖
 T'ai-chi t'u shuo 太極圖說
 t'ai-ho yüan-ch'i 太和元氣
 T'ai-hsüan (ching) 太玄 (經)
 t'ai-hsüeh 太／大學
 t'ai-i 太一
 T'ai-kung chia-chiao 太公家教
 t'ai-lao 太牢
 T'ai-p'ing yü-lan 太平御覽
 T'ai-shang kan-ying p'ien 太上感應
 篇
 T'ang 唐
 T'ang chien 唐鑒
 T'ang shih-ching 唐石經
 t'i 體
 t'i-jen 體認
 T'ien 天
 t'ien-hsia 天下
 T'ien-jen ho-i 天人合一
 T'ien-jen kan-ying 天人感應
 T'ien-jen san ts'e 天人三策
 T'ien-kuan 天官
 T'ien-li 天理
 T'ien-ming 天命
 T'ien-ming chih hsing 天命之性
 T'ien-t'an 天壇

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- T'ien-tao 天道
 T'ien-te 天德
 T'ien-ti chih hsing 天地之性
 T'ien-ti chih se wu ch'i t'i 天地之塞
 吾其體
 T'ien-ti wan-wu wei i-t'i 天地萬物
 為一體
 T'ien-tzu 天子
 t'ing-shih 廷試
 t'o-ku kai-chih 託古改制
 t'u 土
 T'uan chuan 彖傳
 t'ung 通
 T'ung-chien chi-shih pen-mo 通鑒
 紀事本末
 T'ung chih 通志
 T'ung-chih t'ang ching-chieh 通志
 堂經解
 t'ung-hsüeh 通學
 T'ung-meng hsün 童蒙訓
 T'ung-shu 通書
 T'ung tien 通典
 ta 大
 Ta-ch'eng Chih-sheng (K'ung-
 tzu/Wen-hsüeh) Hsien-shih
 大成至聖 (孔子/文宣) 先
 師
 Ta-ch'eng Chih-sheng Wen-hsüeh
 Wang 大成至聖文宣王
 ta-ch'eng tien 大成殿
 Ta Ch'ing i-t'ung chih 大淸一統志
 ta chang-fu 大丈夫
 Ta chao 大招
 Ta chuan 大傳
 Ta-hsüeh 大學
 Ta-hsüeh chang-chü 大學章句
 Ta-hsüeh chih-chieh 大學直解
 Ta-hsüeh huo-wen 大學或問
 Ta-hsüeh wen 大學問
 Ta-hsüeh yao-lüeh 大學要略
 Ta-hsüeh yen-i 大學衍義
 ta-ssu 大祀
 Ta T'ang K'ai-yüan li 大唐開元禮
 ta-t'ung 大同
 Ta-t'ung shu 大同書
 Ta Tai Li chi 大戴禮記
 ta-te 大德
 Ta Yüan t'ung-chih 大元通制
 Ta Yüan t'ung-chih t'iao-li kang-
 mu 大元通制條例綱目
 Tang-tai Chung-kuo che-hsüeh 當
 代中國哲學
 Tao 道
 Tao-hsin 道心
 Tao-hsüeh 道學
 Tao-hsüeh-chia 道學家
 Tao-i shu-yüan 道一書院
 Tao-te 道德
 Tao te ching 道德經
 Tao-t'ung 道統
 Tao wen-hsüeh 道問學
 te 德
 te-chieh chü-jen 得解舉人
 te-hsing (virtuous conduct) 德行
 te-hsing (virtuous nature) 德性
 ti (earth) 地
 ti (flute) 笛
 Ti (lord/thearch) 帝
 Ti-hsüeh 帝學
 Ti-hsüeh lun 帝學論
 ti-wang chih hsüeh 帝王之學
 tien 殿
 tien-shih 殿試
 Ting wan 訂頑
 Ts'ang shu 藏書
 Ts'ui-yen 粹言
 ts'un ch'i hsin 存其心
 ts'un-hsin 存心
 Ts'un-hsin yao-fa 存心要法
 ts'ung hsin (suo yü) 從心 (所欲)
 Tsa kua 雜卦
 tsa-tzu 雜字
 tse-yin chih hsin 惻隱之心
 Tseng-sun Lü-shih hsiang-yüeh 增
 損呂氏鄉約
 Tseng-tzu wen 曾子問
 tso-ch'an (J. zazen) 坐禪
 Tso chuan 左傳

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- tsu 祖
 tsu-miao 祖廟
 tsui 罪
 tsun te-hsing erh Tao wen-hsüeh
 尊德性而道問學
 Tsung-chiao ts'u-tien 宗教詞典
 tsung-tz'u 宗祠
 Tu Li t'ung-k'ao 讀禮通考
 tu-shu jen 讀書人
 Tu Ssu-shu ta-ch'üan shuo 讀四書
 大全說
 Tu T'ung-chien lun 讀通鑒論
 tui 兌
 tung 動
 Tung-Hsi wen-hua chi ch'i che-
 hsüeh 東西文化及其哲學
 Tung-lin (shu-yüan/tang) 東林 (書
 院/黨)
 Tung-ming 東銘
 tz'u-t'ang 祠堂
 Tzu-chih t'ung-chien 資治通鑒
 Tzu-chih t'ung-chien kang-mu 資
 治通鑒綱目
 tzu-jan 自然
 tzu-jen yü Tao 自任於道
 tzu-te 自得
 wai-hsüeh 外學
 Wai-shu 外書
 wan-shih shih-piao 萬世師表
 wan-wu 萬物
 Wan yen shu 萬言書
 wang 王
 Wang Hsin-chai hsien-sheng i-chi
 王心齋先生遺集
 Wang Wen-ch'eng kung ch'üan-shu
 王文成公全書
 Wei 魏
 wei (action) 為
 wei (apocrypha) 緯
 wei (artificial action) 偽
 wei chi 為己
 wei chi chih hsüeh 為己之學
 Wei Chung-kuo wen-hua ching-
 kao shih-chieh jen-shih
 hsüan-yen 為中國文化敬告
 世界人士宣言
 wei-fa 未發
 wei-hsüeh 偽學
 wei-shu 緯書
 wen 文
 Wen-hsien t'ung-k'ao 文獻通考
 Wen-hsüan Wang (miao) 文宣王
 (廟)
 wen-hsüeh 文學
 Wen-hua ta-ko-ming 文化大革命
 Wen-hua yü jen-sheng 文化與
 人生
 wen miao 文廟
 Wen-shih t'ung-i 文史通義
 Wen Wang shih-tzu 文王世子
 wen-wu 文舞
 Wen-yen 文言
 wo 我
 Wu 吳
 wu (cloister) 廡
 wu (enlightenment) 悟
 wu (magician) 巫
 wu (military) 武
 wu (nonbeing/nothingness) 無
 wu ch'ang 五常
 wu-chi 無極
 wu-chi erh t'ai-chi 無極而太極
 Wu-chi t'u 無極圖
 wu ching 五經
 Wu-ching cheng-i 五經正義
 wu-ching po-shih 五經博士
 Wu-ching ta-ch'üan 五經大全
 wu hsing 五行
 Wu-li t'ung-k'ao 五禮通考
 wu lun 五倫
 wu miao 武廟
 wu-shan wu-eh 無善無惡
 wu te 五德
 wu-wei 無為
 wu-wu 武舞
 wu-yü 無欲/慾
 ya 雅
 yang 陽

Glossary of Chinese Characters

yang (ch'i) hsing 養 (其) 性
 Yang-ming ch'üan-shu 陽明全書
 Yen-shih chia-hsün 顏氏家訓
 Yang-shih i-chuan 楊氏易傳
 Yen Fu chi 嚴復集
 Yen-t'ieh lun 鹽鐵論
 yen-yü 言語
 yin 陰
 Yin-hsüeh wu-shu 音學五書
 yin/yang 陰陽
 ying-ku 楹鼓
 ying-t'ang 影堂
 yü (desire) 欲/慾
 yü (tiger instrument) 敵/鬪

yü-fu yü-fu 愚夫愚婦
 Yü-kung chui-chih 禹貢錐指
 yü-lu 語錄
 Yü-lu ch'ao 語錄鈔
 yüan-ch'iu t'an 園丘壇
 Yüan ju 原儒
 Yüan shih 元史
 Yüan Tao 原道
 yüeh (flute) 簫
 yüeh (music) 樂
 yüeh-chang 樂章
 Yüeh chi 樂記
 Yüeh ching 樂經
 yung 用

Personal Terms

An Lu-shan 安祿山 (d. 757)
 Ch'en Ch'ang-fang (Ch'i-chih/Wei-shih) 陳長方 (齊之/唯室) (1108-48)
 Ch'en Ch'üeh (Tao-yung/Ch'ien-ch'u) 陳確 (道永/乾初) (1604-77)
 Ch'en Ch'un (An-ch'ing/Pei-hsi) 陳淳 (安卿/北溪) (1159-1223)
 Ch'en Chen 陳臻 (c. 4th-3rd cen. B.C.E.)
 Ch'en Chih 陳埴 (fl. 1230)
 Ch'en Fu-liang (Chün-chü/Chih-chai) 陳傅良 (君舉/止齋) (1137-1203)
 Ch'en Hsien-chang (Kung-fu/Pai-sha) 陳獻章 (公甫/白沙) (1428-1500)
 Ch'en Liang (T'ung-fu/Lung-ch'uan) 陳亮 (同甫/龍川) (1143-94)
 Ch'en Lung-cheng 陳龍正 (1585-1645)
 Ch'en Meng chia 陳夢家 (1911-66)

Ch'en Miao 陳邈 (T'ang dynasty)
 Ch'en Tai 陳代 (c. 4th-3rd cen. B.C.E.)
 Ch'en Tu-hsiu 陳獨秀 (1879-1942)
 Ch'eng Chü-fu (Wen-hai) 程鉅夫 (文海) (1249-1318)
 Ch'eng Fu-hsin 程復心 (1257-1340)
 Ch'eng Hao (Po-ch'un/Ming-tao) 程顥 (伯淳/明道) (1032-85)
 Ch'eng I (Cheng-shu/I-ch'uan) 程頤 (正叔/伊川) (1033-1107)
 Ch'eng Jo-yung (Feng-yüan) 程若庸 (逢原) (fl. 1268)
 Ch'i-tiao K'ai (Tzu-jo) 漆雕開 (子若) (b. 540 B.C.E.)
 Ch'ien I-pen (Kuo-jui/Ch'i-hsin) 錢一本 (國瑞/啟新) (1539-1610)
 Ch'ien-lung 乾隆 (r. 1736-95)
 Ch'ien Mu (Pin-ssu) 錢穆 (賓四) (1895-1990)
 Ch'ien Ta-hsin (Hsiao-cheng/Chu-t'ing) 錢大昕 (曉徵/竹汀) (1728-1804)

Glossary of Chinese Characters

- Ch'ien Te-hung (Hung-fu/Hsü-shan) 錢德洪 (洪甫/緒山) (1497-1574)
- Ch'in Hui-t'ien (Shu-feng/Wei-ching) 秦蕙田 (樹峰/味經) (1702-64)
- Ch'in Shih Huang Ti 秦始皇帝 (r. 221-210 B.C.E.)
- Ch'üan Te-yü 權德輿 (759-818)
- Ch'üan Tsu-wang (Shao-i/Hsieh-shan) 全祖望 (紹衣/謝山) (1705-55)
- Ch'ung Yü 充虞 (c. 4th-3rd cen. B.C.E.)
- Chan Jo-shui (Yüan-ming/Kan-ch'üan) 湛若水 (元明/甘泉) (1466-1560)
- Chang 仇 (Mencius' mother) (c. 4th cen. B.C.E.)
- Chang Ch'i 張榮 (16th cen.)
- Chang Chieh (Mo-chai) 張杰 (默齋) (15th cen.)
- Chang Chih-tung (Hsiao-ta/Hsiang-t'ao) 張之洞 (孝達/香濤) (1837-1909)
- Chang Chü-cheng (Shu-ta/T'ai-yüeh) 張居正 (叔大/太岳) (1525-82)
- Chang Chün-mai (Carsun) 張君勱 (嘉森) (1886-1969)
- Chang Er-ch'i (Chi-jo/Hao-an) 張爾岐 (稷若/蒿庵) (1612-78)
- Chang Hao 張灝 (1937-)
- Chang Hsü (T'ing-shih/Tung-so) 張詡 (廷實/東所) (1455-1514)
- Chang Hsüeh-ch'eng (Shih-chai/Shao-yen) 章學誠 (實齋/少巖) (1738-1801)
- Chang I 張鑑 (d. 783)
- Chang Jung-ming 張榮明 (contemp.)
- Chang Li-hsiang (K'ao-fu/Nien-chih/Yang-yüan) 張履祥 (孝夫/念芝/楊園) (1611-1674)
- Chang Ping-lin (Mei-shu/T'ai-yen) 章炳麟 (枚叔/太炎) (1868-1936)
- Chang Po-hsing (Hsiao-hsien/Ching-an/Shu-chai) 張伯行 (孝先/敬庵/恕齋) (1652-1725)
- Chang Shao 張紹 (13th-14th cen.)
- Chang Shih/Ch'ih (Ching-fu/Lo-chai) 張栻 (敬夫/樂齋) (1133-80)
- Chang Ti 章帝 (r. 75-88)
- Chang Ting 張鼎 (1431-95)
- Chang Ts'ung 張聰 (1475-1539)
- Chang Tsai (Tzu-hou/Heng-ch'ü) 張載 (子厚/橫渠) (1020-78)
- Chang Tsung-shun 張宗舜 (contemp.)
- Chao Ch'i (Chia) 趙岐 (嘉) (c. 108-201)
- Chao Chen-chi (Meng-ching/Ta-chou) 趙貞吉 (孟靜/大洲) (1508-76)
- Chao Fu (Jen-fu/Chiang-han) 趙復 (仁甫/江漢) (c. 1206-c.1299)
- Chaoying Fang 房兆楹 (1908-)
- Chen Te-hsiu (Ching-yüan/Hsi-yüan/Ching-hsi) 真德秀 (景元/希元/景希) (1178-1235)
- Cheng Ch'iao 鄭樵 (1104-62)
- Cheng Chü-chung 鄭居中 (1059-1123)
- Cheng Chung (Chung-shih/Ssu-nung) 鄭眾 (仲師/司農) (d. 83)
- Cheng Hsing (Shao-kan) 鄭興 (少贛) (fl. 30)

Glossary of Chinese Characters

- Cheng Hsüan (K'ang-ch'eng) 鄭玄
(康成) (127-200)
- Cheng Kuan-ying 鄭觀應
(1842-1922)
- Cheng Ssu-hsiao (I-weng/So-nan)
鄭思肖 (憶翁/所南)
(1206-83 or 1241-1318)
- Cheng Yü (Tzu-mei/Shih-shan)
鄭玉 (子美/師山)
(1298-1358)
- Chi (clan) 季 (Spring and Autumn
period)
- Chi K'ang-tzu 季康子
(d. 468 B.C.E.)
- Chi-sun (clan) 季孫 (Spring and
Autumn period)
- Chi Yüan-heng 冀元亨 (d. 1521)
- Chi Yün (Hsiao-lan/Ch'un-fan)
紀昀 (曉嵐/春帆)
(1724-1805)
- Chia-ch'ing 嘉慶 (r. 1796-1820)
- Chia-ching (Ming Shih Tsung) 嘉靖
(明世宗) (r. 1522-67)
- Chia Hui 賈徽 (c. 1st cen.)
- Chia I 賈誼 (201-169 B.C.E.)
- Chia K'uei 賈逵 (30-101)
- Chia Ssu-tao (Shih-hsien/
Ch'iu-ho) 賈似道 (師憲/
秋壑) (1213-75)
- Chiang Ch'ing 江青 (1914-93)
- Chiang Fan (Tzu-p'ing/
Cheng-t'ang) 江藩 (子屏/
鄭堂) (1761-1831)
- Chiang Hsin (Ch'ing-shih/Tao-lin)
蔣信 (卿實/道林)
(1483-1559)
- Chiang Sheng (Shu-yün/Ching-
t'ao/Ken-t'ing) 江聲 (叔雲/
鯨濤/艮庭) (1721-1799)
- Chiang Yung (Shen-hsiu/Wu-yüan)
江永 (慎修/婺源)
(1681-1762)
- Chiao Hsün (Li-t'ang) 焦循 (理堂)
(1763-1820)
- Chiao Hung (Jo-hou/Tan-yüan)
焦竑 (弱侯/澹園)
(1540-1620)
- Chin Lü-hsiang (K'ai-hsiang/
Jen-shan) 金履祥 (開祥/
仁山) (1232-1303)
- Chin Yao-chi 金耀基 (1935-)
- Chou En-lai 周恩來 (1899-1976)
- Chou Hsing-ssu 周興嗣 (d. 520)
- Chou Ju-teng (Chi-yüan/Hai-men)
周汝登 (繼元/海門)
(1547-1629)
- Chou Tun-i (Mao-shu/Lien-hsi)
周敦頤 (茂叔/濂溪)
(1017-73)
- Chow Tse-tsung 周策縱 (1916-)
- Chu Hsi (Yüan-hui/Chung-hui/
Hui-an weng/Wen-kung)
朱熹 (元晦/仲晦/晦庵翁/
文公) (1130-1200)
- Chu Shih (Jo-chan/K'o-ting) 朱軾
(若瞻/可亭) (1665-1736)
- Chu Shu (Kuang-hsin) 朱恕 (光信)
(c. 16th cen.)
- Chu Yün (Chu-chün/Mei-shu/
Ssu-ho) 朱筠 (竹君/美叔/
笥河) (1729-81)
- Chuan-hsü 顓頊
(r. 26th cen. B.C.E.)
- Chuan-sun Shih (Tzu-chang) 顓孫
師 (子張) (b. 503 B.C.E.)
- Chuang Shu-tsu (Pao-ch'en/
Chen-i) 莊述祖 (葆琛/珍藝)
(1751-1816)
- Chuang Ts'un-yü (Fang-keng/
Yang-t'ien) 莊存與 (方耕/
養恬) (1719-88)
- Chuang-tzu (Chou) 莊子 (周)
(4th cen. B.C.E.)
- Chung Yu (Tzu-lu/Chi-lu) 仲由
(子路/季路)
(542-480 B.C.E.)
- Duke Ai of Lu 魯哀公
(r. 494-467 B.C.E.)

Glossary of Chinese Characters

- Duke of Chou 周公
(r. 1042–1036 B.C.E.)
- Duke of Shao 召公
(11th cen. B.C.E.)
- Fan Ch'ih (Hsü) 樊遲 (須)
(b. 515 B.C.E.)
- Fan Chung-yen (Hsi-wen) 范仲淹
(希文) (989–1052)
- Fan Tsu-yü (Ch'un-fu) 范祖禹
(淳甫) (1041–98)
- Fang Hsiao-ju (Hsi-chih/Hsi-ku/
Hsün-chih/Cheng-hsüeh)
方孝孺 (希直/希古/遜志/
正學) (1357–1402)
- Fang I-chih (Mi-chih/Man-kung)
方以智 (密之/曼公)
(1611–71)
- Fang Pao (Feng-chiu/Ling-kao/
Wang-hsi) 方苞 (鳳九/
靈皋/望溪) (1668–1749)
- Fang Tung-mei (Hsün) 方東美 (珣)
(1899–1977)
- Fang Tung-shu (Chih-chih/I-wei)
方東樹 (植之/儀衛)
(1772–1851)
- Fei Mi (Tz'u-tu/Yen-feng) 費密
(此度/燕峰) (1625–1701)
- Fu Hsi 伏羲 (prehistoric age)
- Fu Kuang (Han-ch'ing/Ch'ien-an)
輔廣 (漢卿/潛庵)
(12th–13th cen.)
- Fu Pu-ch'i (Tzu-chien) 宓不齊
(子賤) (b. 521 B.C.E.)
- Fu Sheng 伏勝 (260–2nd cen. B.C.E.)
- Fung Yu-lan 馮友蘭 (1895–1990)
- Genghis Khan 成吉思汗
(ca. 1162–1227)
- Han Chen (I-chung/Lo-wu) 韓貞
(以中/樂吾) (1516–85)
- Han Fei(-tzu) 韓非 (子)
(c. 280–233 B.C.E.)
- Han K'ang-po 韓康伯 (d. c. 385)
- Han Kao Tsu Liu Pang 漢高祖劉邦
(r. 202–195 B.C.E.)
- Han T'o-chou (Chieh-fu) 韓侂胄
(節夫) (1152–1207)
- Han Wu Ti 漢武帝 (r. 140–87 B.C.E.)
- Han Ying 韓嬰 (fl. 150 B.C.E.)
- Han Yü (T'ui-chih/Ch'ang-li) 韓愈
(退之/昌黎) (768–824)
- Hao Ching (Chung-yü/Ch'u-wang)
郝敬 (仲輿/楚望)
(1558–1639)
- Ho Ch'o (Jun-ch'ien/I-men) 何焯
(潤千/義門) (1661–1722)
- Ho Chi (Tzu-kung/Pei-shan)
何基 (子恭/北山)
(1188–1268)
- Ho Hsin-yin (Liang Ju-yüan/
Fu-shan) 何心隱 (梁汝元/
夫山) (1517–79)
- Ho Hsiu 何休 (129–182)
- Ho Lin 賀麟 (1902–92)
- Ho Yen 何晏 (190–249)
- Hou Chung-liang 侯仲良 (fl. 1100)
- Hsiang Yü 項羽 (232–202 B.C.E.)
- Hsiao Liang-kan 蕭良幹
(1534–1602)
- Hsieh Fang-te (Chün-chih/
Tieh-shan) 謝枋得 (君直/
疊山) (1226–89)
- Hsieh Liang-tso (Hsien-tao/
Shang-ts'ai) 謝良佐 (顯道/
上蔡) (1050–1103)
- Hsieh T'ing-chieh 謝廷傑
(fl. 1572)
- Hsien-ch'iu Meng 咸丘蒙
(c. 4th–3rd cen. B.C.E.)
- Hsiung Shih-li 熊十力 (1885–1968)
- Hsiung Tz'u-li (Ch'ing-
yüeh/Ching-hsiu) 熊賜履
(青岳/敬修) (1635–1709)
- Hsü (empress) 徐 (fl. 15th cen.)
- Hsü Ai (Yüeh-jen/Heng-shan)
徐愛 (曰仁/橫山)
(1487–1517)
- Hsü Ch'ien (I-chih/Pai-yün) 許謙
(益之/白雲) (1270–1337)

Glossary of Chinese Characters

- Hsü Ch'ien-hsüeh (Yüan-i/Chien-an) 徐乾學 (原一/健庵) (1631-94)
- Hsü Chung-shu 徐中舒 (contemp.)
- Hsü Fu-kuan 徐復觀 (1903-82)
- Hsü Fu-yüan (Meng-chung/Ching-an) 許孚遠 (孟中〔仲〕/敬菴) (1535-1604)
- Hsü Heng (Chung-p'ing/Lu-chai) 許衡 (仲平/魯齋) (1209-81)
- Hsü Pi 徐辟 (c. 4th-3rd cen. B.C.E.)
- Hsü Pi-ta 徐必達 (fl. 1606)
- Hsü Shen 許慎 (30-124)
- Hsü Yüeh (Tzu-chih/Po-shih) 徐樾 (子直/波石) (d. 1552)
- Hsüan Ti 宣帝 (r. 74-49 B.C.E.)
- Hsüeh Chi-hsüan (Shih-lung/Ken-chai) 薛季宣 (士龍/艮齋) (1134-73)
- Hsüeh Ching-chih (Ssu-an) 薛敬之 (思庵) (1435-1508)
- Hsüeh Hsüan (Te-wen/Ching-hsüan) 薛瑄 (德溫/敬軒) (1389-1464)
- Hsüeh K'an (Shang-ch'ien/Chung-li) 薛侃 (尚謙/中離) (d. 1545)
- Hsüeh Ying-ch'i (Chung-ch'ang/Fang-shan) 薛應旂 (仲常/方山) (1500-73)
- Hsün-tzu (Ch'ing/K'uang) 荀子 (卿/況) (c. 335-238 B.C.E.)
- Hsün Yüeh 荀悅 (148-209)
- Hu An-kuo (K'ang-hou) 胡安國 (康侯) (1074-1138)
- Hu Chih (Cheng-fu/Lu-shan) 胡直 (正甫/廬山) (1517-85)
- Hu Chih-yü (Shao-k'ai/Tzu-shan) 胡祗遹 (紹開/紫山) (1227-93)
- Hu Chü-jen (Shu-hsin/Ching-chai/Wen-ching) 胡居仁 (叔心/敬齋/文敬) (1434-84)
- Hu Han-min 胡漢民 (1879-1936)
- Hu Hsien (Yüan-chung/Chi-hsi) 胡憲 (原仲/籍溪) (1086-1162)
- Hu Hung (Jen-chung/Wu-feng) 胡宏 (仁仲/五峰) (1105-1155)
- Hu Hung (Ying-ch'i) 胡紘 (應期) (fl. 1190)
- Hu Kuang (Kuang-ta/Huang-an) 胡廣 (光大/晃菴) (1370-1418)
- Hu Ning 胡寧 (12th cen.)
- Hu Shih (Shih-chih) 胡適 (適之) (1891-1962)
- Hu Wei (Fei-ming/Tung-ch'iao) 胡渭 (拙明/東樵) (1633-1714)
- Hu Yin (Ming-chung/Chih-t'ang) 胡寅 (明仲/致堂) (1098-1156)
- Hu Yüan (Yi-chih/An-ting hsien-sheng) 胡瑗 (翼之/安定先生) (993-1059)
- Hua Hsi-min 華希閔 (fl. 1682-1742)
- Huan K'uan 桓寬 (1st cen. B.C.E.)
- Huan T'an 桓譚 (43 B.C.E.-C.E. 28)
- Huang Kan (Chih-ch'ing) 黃榦 (直卿) (1152-1221)
- Huang Tao-chou (Yu-p'ing/Shih-chai) 黃道周 (幼平/石齋) (1585-1646)
- Huang Ti 黃帝 (r. 2697-2599 B.C.E.)
- Huang Tsun-su (Chen-ch'ang/Po-an) 黃尊素 (真長/白安) (1584-1626)
- Huang Tsung-hsi (Nan-lei/Li-chou) 黃宗羲 (南雷/梨洲) (1610-95)
- Huang Yü 黃瑀 (1109-68)
- Hui Chou-t'i (Shu/Yüan-lung/Yen-hsi) 惠周惕 (恕/元龍/研溪) (fl. 1690s)

Glossary of Chinese Characters

- Hui Shih-ch'i (T'ien-mu/
Chung-ju/Hung-tou) 惠士奇
(天牧/仲孺/紅豆)
(1671–1741)
- Hui Tung (Ting-yü/Sung-ya) 惠棟
(定宇/松崖) (1697–1758)
- Jan Po-niu (Keng) 冉伯牛 (耕)
(b. 544 B.C.E.)
- Jan Yu (Ch'iu) 冉有 (求)
(522–489 B.C.E.)
- Jan Yung (Chung-kung) 冉雍 (仲弓)
(b. 522 B.C.E.)
- Jao Lu (Po-yü/Shuang-feng) 饒魯
(伯輿/雙峰) (fl. 1256)
- Jen Chi-yü 任繼愈 (1916–)
- Juan Yüan (Po-yüan/Yün-t'ai)
阮元 (伯元/芸臺)
(1764–1849)
- K'ang-hsi (Ch'ing Sheng Tsu) 康熙
(清聖祖) (r. 1662–1723)
- K'ang Yu-wei (Kuang-hsia/
Ch'ang-su) 康有為 (廣廈/
長素) (1858–1927)
- K'ung An-kuo 孔安國
(c. 156–c. 100 B.C.E.)
- K'ung Chi (Tzu-ssu) 孔伋 (子思)
(483–402 B.C.E.)
- K'ung Chin-fu 孔金父
(8th–7th cen. B.C.E.)
- K'ung Fang-shu 孔防叔
(c. 7th cen. B.C.E.)
- K'ung Fu 孔鮒 (c. 264–208 B.C.E.)
- K'ung Fu-tzu/K'ung-tzu (Ch'iu/
Chung-ni) 孔 (夫) 子 (丘/
仲尼) (551–479 B.C.E.)
- K'ung Ho (Shu-liang/Ch'i-kuo
kung) 孔紘 (叔梁/齊國公)
548 B.C.E.)
- K'ung Kuang-sen (Chung-chung/
Hui-yüeh) 孔廣森 (眾仲/
摠約) (1752–86)
- K'ung Li (Po-yü) 孔鯉 (伯魚)
(532–483 B.C.E.)
- K'ung Meng 孔猛 (3rd cen.)
- K'ung Po-hsia 孔伯夏
(c. 7th–6th cen. B.C.E.)
- K'ung Yi-i 孔睪夷 (c. 7th cen. B.C.E.)
- K'ung Ying-ta (Chung-ta) 孔穎達
(仲達) (574–648)
- Kao Ch'ai (Tzu-kaio) 高柴 (子羔)
(b. 521 B.C.E.)
- Kao P'an-lung (Ts'un-chih/
Ching-i) 高攀龍 (存之/景逸)
(1562–1626)
- Kao-tzu (Pu-hai; disciple)
告子 (不害)
(c. 4th–3rd cen. B.C.E.)
- Kao-tzu (thinker) 告子
(c. 420–c. 350 B.C.E.)
- Kao Yu 高誘 (c. 168–212)
- Keng Ting-hsiang (Tsai-lun/
T'ien-t'ai) 耿定向 (在倫/
天台) (1524–96)
- Keng Ting-li (Tzu-yung/
Ch'u-k'ung) 耿定理 (子庸/
楚控) (1534–84)
- King Ch'eng 成
(r. 1042/35–1006 B.C.E.)
- King Chieh 桀 (d. 1766 B.C.E.)
- King Chou 紂 (r. 1090–1046 B.C.E.)
- King Hsiang 襄 (r. 283–265 B.C.E.)
- King Hsüan of Ch'i 齊宣王
(r. 319–301 B.C.E.)
- King Hui of Liang 梁惠王
(r. 370–319 B.C.E.)
- King T'ang 湯 (fl. 1766 B.C.E.)
- King Wen 文
(r. 1099/56–1050 B.C.E.)
- King Wu 武 (r. 1049/45–1043 B.C.E.)
- Ku Chieh-kang 顧頡剛 (1893–1980)
- Ku-chu (lord) 孤竹
(r. 11th cen. B.C.E.)
- Ku Hsien-ch'eng (Shu-shih/
Ching-yang) 顧憲成 (叔時/
涇陽) (1550–1612)
- Ku Yen-wu (Chiang/Ning-jen/
T'ing-lin) 顧炎武 (絳/
寧人/亭林) (1613–82)

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- Ku Yün-ch'eng (Chi-shih/
Ching-fan) 顧允成 (季時/
涇凡) (1554–1607)
- Kuan-tzu (Chung) 管子 (仲)
(d. 645 B.C.E.)
- Kuang-hsü 光緒 (r. 1875–1908)
- Kuang-wu Ti 光武帝 (r. 25–57)
- Kublai Khan 忽必烈汗 (r. 1260–94)
- Kung-chuan Hsiao 蕭公權
(1897–1981)
- Kung-Hsi Hua (Ch'ih) 公西華 (赤)
(b. 509 B.C.E.)
- Kung-sun Ch'ou 公孫丑
(c. 4th–3rd cen. B.C.E.)
- Kung-sun Lung 公孫龍
(c. 330–c. 242 B.C.E.)
- Kung-tu-tzu 公都子
(c. 4th–3rd cen. B.C.E.)
- Kung Tzu-chen (Se-jen/Ting-an) 龔
自珍 (璉人/定盦)
(1792–1841)
- Kung-yeh Ch'ang 公冶長
(c. 6th–5th cen. B.C.E.)
- Kuo Hsiang 郭象 (252–312)
- Kuo Mo-jo 郭沫若 (1892–1978)
- Lao-tzu 老子 (6th cen. B.C.E.)
- Li Ao 李翱 (772–841)
- Li Ch'ang-ling 李昌齡 (937–1008)
- Li Chih (Cho-wu/Wen-ling/Lin
Tsai-chih) 李贄 (卓吾/
溫陵/林載贄) (1527–1602)
- Li Ching-te 黎靖德 (fl. 1263)
- Li Fu (Chü-lai/Mu-t'ang) 李紱
(巨來/穆堂) (1675–1750)
- Li Hua 李華 (c. 700–766)
- Li Hung-chang 李鴻章 (1823–1901)
- Li Kuang-ti (Chin-ch'ing/Hou-an/
Jung-ts'un) 李光地 (晉卿/
厚庵/榕村) (1642–1718)
- Li Kung (Kang-chu/Shu-ku) 李塉
(剛主/恕谷) (1659–1733)
- Li Po 李渤 (773–831)
- Li She 李涉 (8th–9th cen.)
- Li Shen 李申 (contemp.)
- Li Ssu 李斯 (c. 280–208 B.C.E.)
- Li T'ung (Yüan-chung/Yen-p'ing)
李侗 (愿中/延平)
(1093–1163)
- Li Ts'ai (Meng-ch'eng/Chien-lo)
李材 (孟誠/見羅)
(1520–1606)
- Li Yüan-kang 李元綱 (c. 1170)
- Li Yung (Chung-fu/Erh-ch'ü) 李顥
(中孚/二曲) (1627–1705)
- Liang Ch'i-ch'ao (Cho-ju/Jen-kung)
梁啟超 (卓如/任公)
(1873–1929)
- Liang Shu-ming 梁漱溟
(1893–1988)
- Liang Su 梁肅 (753–793)
- Liao P'ing (Chi-p'ing) 廖平 (季平)
(1852–1932)
- Lin Chao-en (Mao-hsün/
Lung-chiang) 林兆恩
(懋勛/龍江) (1517–98)
- Lin Piao 林彪 (1908–71)
- Lin Yü-sheng 林毓生 (1934–)
- Ling T'ing-k'an (Tz'u-chung/
Chung-tzu) 凌廷堪 (次仲/
仲子) (1757–1809)
- Liu An 劉安 (179–122 B.C.E.)
- Liu Ao 劉鼇 (N. Sung dynasty)
- Liu Ch'ing-chih 劉清之 (1130–95)
- Liu Chih-chi 劉知幾 (661–721)
- Liu Feng-lu (Shen-shou/Shen-fu)
劉逢祿 (申受/申甫)
(1776–1829)
- Liu Hsiang 劉向 (79–8 B.C.E.)
- Liu Hsin (Hsiu) 劉歆 (秀)
(46 B.C.E.–C.E. 23)
- Liu Kuan-shih 劉觀時
(Ming dynasty)
- Liu Shu-hsien 劉述先 (1934–)
- Liu Ta-k'uei 劉大櫟 (1698–1779)
- Liu Tsung-chou (Ch'i-tung/
Nien-t'ai/Chi-shan) 劉宗周
(起東/念臺/蕺山)
(1578–1645)

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- Liu Yin (Meng-chi/Ching-hsiu)
劉因 (夢吉/靜修)
(1249-93)
- Lo Ch'eng-lieh 駱承烈 (contemp.)
- Lo Ch'in-shun (Yün-sheng/
Cheng-an) 羅欽順 (允升/
整庵) (1465-1547)
- Lo Hung-hsien (Ta-fu/Nien-an)
羅洪先 (達夫/念庵)
(1504-64)
- Lo Ju-fang (Wei-te/Chin-hsi)
羅汝芳 (惟德/近溪)
(1515-88)
- Lo Ts'ung-yen 羅從彥 (1072-1135)
- Lou Liang (K'o-chen/I-chai) 婁諒
(克貞/一齋) (1422-91)
- Lu Ch'un 陸淳 (d. 805/6)
- Lu Chiu-ling (Tzu-shou/Fu-chai)
陸九齡 (子壽/復齋)
(1132-80)
- Lu Chiu-shao (Tzu-mei/So-shan)
陸九韶 (子美/梭山)
(12th cen.)
- Lu Chiu-yüan (Tzu-ching/
Hsiang-shan) 陸九淵
(子靜/象山) (1139-93)
- Lu Lung-ch'i (Chia-shu) 陸隴其
(稼書) (1630-93)
- Lu Shih-i (Tao-wei/Kang-chai/
Fu-t'ing) 陸世儀 (道威/
剛齋/桴亭) (1611-1672)
- Lu Wen-ch'ao (Shao-kung/
Chi-yü/Pao-ching) 盧文弨
(紹弓/磯漁/抱經)
(1717-96)
- Lü K'un (Shu-chien/Hsin-wu)
呂坤 (叔簡/新吾)
(1536-1618)
- Lü Nan (Chung-mu/Ching-yeh)
呂柟 (仲木/涇野)
(1479-1542)
- Lü Pen-chung 呂本中 (1084-1145)
- Lü Pu-wei 呂不韋 (d. 235 B.C.E.)
- Lü Ta-chün 呂大鈞 (1031-82)
- Lü Ta-lin (Yü-shu) 呂大臨 (與叔)
(1046-92)
- Lü Tsu-ch'ien (Po-kung/Tung-lai)
呂祖謙 (伯恭/東萊)
(1137-81)
- Ma Hsü 馬續 (fl. 141)
- Ma Jung 馬融 (79-166)
- Ma Tuan-lin (Kuei-yü) 馬端臨
(貴與) (1254-1324)
- Mao Ch'i-ling (Ta-k'o/Hsi-ho)
毛奇齡 (大可/西河)
(1623-1716)
- Mao Heng 毛亨
(3rd or 2nd cen. B.C.E.)
- Mao Tse-tung (Jun-chih) 毛澤東
(潤之) (1893-1976)
- Mei Tse 梅賾 (fl. 317-322)
- Meiji (J.) 明治 (r. 1868-1912)
- Meng-tzu (K'o) 孟子 (軻)
(372-289 B.C.E.)
- Min Tzu-ch'ien (Sun) 閔子騫 (損)
(536-487 B.C.E.)
- Ming Ch'eng Tsu 明成祖
(r. 1403-25)
- Mo-tzu 墨子 (468-376 B.C.E.)
- Mou Tsung-san 牟宗三
(1909-95)
- Mou-tzu/Mou Tzu-po 牟子 (博)
(c. 200)
- Mu K'ung-hui (Po-ch'ien/
Hsüan-an) 穆孔暉 (伯潛/
玄庵) (1479-1539)
- Nan Jung (Nan-kung K'uo)
南容 (南宮适)
(c. 6th-5th cen. B.C.E.)
- Nan Ta-chi (Jui-ch'üan/Yüan-shan)
南大吉 (瑞泉/元善)
(1487-1541)
- Nara Singde 納蘭性德 (1655-85)
- Nieh Ching 聶靜 (16th cen.)
- Nieh Pao (Wen-wei/
Shuang-chiang) 聶豹
(文蔚/雙江) (1487-1563)
- Nü Kua 女媧 (prehistoric age)

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- Ou-yang Hsiu (Yung-shu/
Tsui-weng) 歐陽修 (永叔/
醉翁) (1007-72)
- Ou-yang Hsüan (Yüan-kung/
Kuei-chai) 歐陽玄 (原功/
圭齋) (1283-1357)
- Ou-yang Te (Ch'ung-i/Nan-yeh)
歐陽德 (崇一/南野)
(1496-1554)
- P'an Ku 盤古 (prehistoric age)
- P'eng Keng 彭更
(c. 4th-3rd cen. B.C.E.)
- P'i Hsi-jui (Lu-men/Lu-yün/Shih
Fu) 皮錫瑞 (鹿門/麓雲/
師伏) (1850-1908)
- Pan Chao 班昭 (45-c. 120)
- Pan Ku 班固 (32-92)
- Pan Piao 班彪 (3-54)
- Pi Yüan (Hsiang-heng/Ch'iu-fan)
畢沅 (纓蘅/秋帆)
(1730-97)
- Po-chu-lu Ch'ung 李朮魯翀
(1279-1338)
- Po-i 伯夷 (11th cen. B.C.E.)
- Pu Shang (Tzu-hsia) 卜商 (子夏)
(507-420 B.C.E.)
- Shao Chin-han (Yü-t'ung/Erh-
yün/Nan-chiang) 邵晉涵
(與桐/二雲/南江)
(1743-96)
- Shao Po-wen 邵伯溫 (1057-1134)
- Shao Yung (Yao-fu/K'ang-chieh)
邵雍 (堯夫/康節)
(1011-77)
- Shen Nung (Yen Ti) 神農 (炎帝)
(prehistoric age)
- Shen Tao 慎到 (c. 350-c. 275 B.C.E.)
- Shih Chieh (Shou-tao/Ts'u-lai
hsien-sheng) 石介 (守道/
徂徠先生) (1005-45)
- Shu-ch'i 叔齊 (11th cen. B.C.E.)
- Shu Lin (Yüan-chih/Yüan-pin)
舒璘 (元質/元賓)
(1136-1199)
- Shun 舜 (r. 23rd cen. B.C.E.)
- Shun-chih (Ch'ing Shih Tsu) 順治
(清世祖) (r. 1644-62)
- Ssu-ma Ch'ien 司馬遷
(c. 145-c. 86 B.C.E.)
- Ssu-ma Kuang 司馬光 (1019-86)
- Ssu-ma Niu 司馬牛
(c. 6th-5th cen. B.C.E.)
- Ssu-ma T'an 司馬談 (d. 110 B.C.E.)
- Su Hsün (Ming-yün/Lao-ch'üan)
蘇洵 (明允/老泉)
(1009-66)
- Su Shih (Tzu-chan/Ho-chung/
Tung-p'o) 蘇軾 (子瞻/
和仲/東坡) (1037-1101)
- Sun Ch'i-feng (Ch'i-t'ai/
Chung-yüan/Hsia-feng)
孫奇逢 (啟泰/鍾元/夏峰)
(1585-1675)
- Sun Fu (Ming-fu/T'ai-shan
hsien-sheng) 孫復 (明復/
泰山先生) (992-1057)
- Sun Hsing-yen (Yüan-ju) 孫星衍
(淵如) (1753-1818)
- Sun Shen-hsing (Wen-ssu/Ch'i-ao)
孫慎行 (聞斯/淇澳)
(1565-1636)
- Sun Yat-sen (Wen/Chung-shan)
孫逸仙 (文/中山)
(1866-1925)
- Sung Che Tsung 宋哲宗
(r. 1085-1100)
- Sung Chen Tsung 宋真宗
(r. 998-1022)
- Sung Hsiang-feng (Yü-t'ing) 宋翔鳳
(于庭) (1776-1860)
- Sung Hsiao Tsung 宋孝宗
(r. 1163-89)
- Sung Jen Tsung 宋仁宗 (r. 1023-63)
- Sung Jo-chao 宋若昭 (d. 825)
- Sung Jo-hua 宋若華 (d. 820)
- Sung Lien (Ching-lien/Ch'ien-hsi)
宋濂 (景濂/潛溪)
(1310-81)

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- Sung Shen Tsung 宋神宗
(r. 1068–85)
- Sung T'ai Tsu 宋太祖 (r. 960–975)
- T'ai Wang 太望 (c. 12th cen. B.C.E.)
- T'an Ssu-t'ung (Fu-sheng/
Chuang-fei) 譚嗣同 (復生/
壯飛) (1865–98)
- T'ang Chün-i 唐君毅 (1909–78)
- T'ang Hsüan Tsung 唐玄宗
(r. 712–756)
- T'ang Kao Tsu 唐高祖 (r. 618–626)
- T'ang Kao Tsung 唐高宗
(r. 649–683)
- T'ang Pin (K'ung-po/Ch'ien-an)
湯斌 (孔伯/潛庵)
(1627–87)
- T'ang Po-yüan (Jen-ch'ing/
Shu-t'ai) 唐伯元 (仁卿/
曙台) (1540–98)
- T'ang Shu (Wei-chung/I-an) 唐樞
(惟中/一庵) (1497–1574)
- T'ang Shun-chih (Ying-te/
Ching-ch'uan) 唐順之
(應德/荊川) (1507–60)
- T'ang T'ai Tsung 唐太宗
(r. 626–649)
- T'ang Te Tsung 唐德宗 (r. 779–805)
- T'ang Ts'ai-ch'ang 唐才常
(1867–1900)
- T'ang Wen Tsung 唐文宗
(r. 827–840)
- T'ao Ying 桃應
(c. 4th–3rd cen. B.C.E.)
- Tai Chen (Shen-hsiu/Tung-yüan)
戴震 (慎修/東原)
(1724–77)
- Tai Sheng 戴聖 (fl. 51 B.C.E.)
- Tai Te 戴德 (1st cen. B.C.E.)
- Tou Mo 竇默 (1196–1280)
- Ts'ai Ch'en (Chung-mo/Chiu-feng)
蔡沉 (仲默/九峰)
(1167–1230)
- Ts'ai Yüan-ting (Chi-t'ung) 蔡元定
(季通) (1135–98)
- Ts'ao Tuan (Cheng-fu/Yüeh-
ch'uan) 曹端 (正夫/月川)
(1376–1434)
- Ts'ui Shu (Wu-ch'eng/Tung-pi)
崔述 (武承/東壁)
(1740–1816)
- Tsai Wo (Yü) 宰我 (予)
(522–458 B.C.E.)
- Tseng Hsi (Tian) 曾皙 (點)
(b. 546 B.C.E.)
- Tseng Kuo-ch'uan 曾國荃
(1824–90)
- Tseng Kuo-fan (Po-han/Ti-sheng)
曾國藩 (伯涵/滌生)
(1811–72)
- Tseng-tzu (Ts'an) 曾子 (參)
(505–435 B.C.E.)
- Tso Ch'iu-ming 左丘明
(5th cen. B.C.E.)
- Tsou Shou-i (Ch'ien-chih/
Tung-k'uo) 鄒守益 (謙之/
東廓) (1491–1562)
- Tsou Yen 鄒衍 (305–c. 240 B.C.E.)
- Tu-ku Chi 獨孤及 (725–777)
- Tu Wei-ming 杜維明 (contemp.)
- Tu Yu 杜佑 (735–812)
- Tu Yu (Shu-kaio) 杜旂 (叔高)
(fl. 1234)
- Tu Yü 杜預 (222–284)
- Tuan Chien (Jung-ssu) 段堅 (容思)
(1419–87)
- Tuan-mu Ssu (Tzu-kung)
端木賜 (子貢)
(520–456 B.C.E.)
- Tuan Yü-ts'ai (Jo-ying/Mao-t'ang)
段玉裁 (若膺/茂堂)
(1735–1815)
- Tung Chung-shu 董仲舒
(c. 179–c. 104 B.C.E.)
- Tung Sui 董燧 (16th cen.)
- Tzu-shu I 子叔疑
(c. 4th–3rd cen. B.C.E.)
- Wan Chang 萬章
(c. 4th–3rd cen. B.C.E.)

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- Wan Ssu-t'ung (Chi-yeh/
Shih-yüan) 萬斯同 (季野/
石園) (1638-1702)
- Wan Ssu-ta (Ch'ung-tsung/
Po-weng/Ho-fu) 萬斯大
(充宗/跛翁/褐夫)
(1633-83)
- Wang An-shih (Chieh-fu/
Pan-shan) 王安石 (介甫/
半山) (1021-86)
- Wang Ch'ung 王充 (27-c. 100)
- Wang Chi (Ju-chung/Lung-hsi)
王畿 (汝中/龍溪)
(1498-1583)
- Wang Chung (Jung-fu) 汪中 (容甫)
(1745-94)
- Wang Fu-chih (Erh-nung/
Chiang-chai/Ch'uan-shan)
王夫之 (而農/薑齋/船山)
(1619-92)
- Wang Hsiang 王相 (17th cen.)
- Wang Hsien-ch'ien 王先謙
(1842-1918)
- Wang Huang 王璜
(late 1st cen. B.C.E.)
- Wang Hui 汪暉 (contemp.)
- Wang I 王衣 (1506/8-62)
- Wang Ken (Yin/Ju-chih/Hsin-chai)
王艮 (銀/汝止/心齋)
(1483-1541)
- Wang Mang 王莽 (r. 9-23)
- Wang Ming-sheng (Feng-chieh/
Li-t'ang/Hsi-chuang/
Hsi-chih) 王鳴盛 (鳳喈/
禮堂/西莊/西泚)
(1722-98)
- Wang Nien-sun (Huai-tsu/
Shih-ch'ü) 王念孫 (懷祖/
石臞) (1744-1832)
- Wang Pi (Fu-ssu) 王弼 (輔嗣)
(226-249)
- Wang Pi (Tsong-shun/Tung-ya)
王襜 (宗順/東崖)
(1511-87)
- Wang Po (Hui-chih/Lu-chai) 王柏
(會之/魯齋) (1197-1274)
- Wang Shu (Tsong-kuan/Shih-ch'ü)
王恕 (宗貫/石渠)
(1416-1508)
- Wang Su 王肅 (195-256)
- Wang T'ai-chieh 王太捷 (contemp.)
- Wang T'ing-hsiang 王廷相
(1474-1544)
- Wang T'ung 王通 (584-618)
- Wang Tsung-mu 王宗沐 (1523-91)
- Wang Yang-ming (Shou-jen) 王陽明
(守仁) (1472-1529)
- Wang Yin-chih (Po-shen/
Man-ch'ing) 王引之 (伯申/
曼卿) (1766-1834)
- Wang Ying-lin (Po-hou/Shen-ning)
王應麟 (伯厚/深寧)
(1223-96)
- Wang Yüan (K'un-sheng/Huo-an)
王源 (崑繩/或庵)
(1648-1710)
- Wang Yün (Chung-mou/
Ch'iu-chien) 王惲 (仲謀/
秋澗) (1227-1304)
- Wei Chung-hsien 魏忠賢
(1568-1627)
- Wei I-chieh (Shih-sheng/Chen-an)
魏裔介 (石生/貞庵)
(1616-86)
- Wei Liao-weng (Hua-fu) 魏了翁
(華父) (1178-1237)
- Wei Yüan (Yüan-ta/Mo-shen) 魏源
(遠達/默深) (1794-1856)
- Wen T'ien-hsiang (Li-shan/
Wen-shan) 文天祥 (履善/
文山) (1236-83)
- Weng Fang-kang (Cheng-san/
T'an-hsi) 翁方綱 (正三/
覃溪) (1733-1818)
- Wing-tsit Chan 陳榮捷 (1901-)
- Wu Ch'eng (Yu-ch'ing/Ts'ao-lu)
吳澄 (幼清/草廬)
(1249-1333)

Glossary of Chinese Characters

- Wu-lu-tzu (Lian) 屋廬子 (連)
(c. 4th–3rd cen. B.C.E.)
- Wu-ma Ch'i (Shih) 巫馬期 (施)
(b. 521 B.C.E.)
- Wu Tao-tzu (Tao-hsüan) 吳道子
(道玄) (689–759)
- Wu Yü-pi (Tzu-fu/K'ang-chai) 吳與
弼 (子傅/康齋)
(1391/2–1469)
- Yang Chien (Ching-chung) 楊簡
(敬仲) (1141–1226)
- Yang Chu 楊朱 (5th cen. B.C.E.)
- Yang Hsiung 楊雄 (53 B.C.E.–C.E. 18)
- Yang Shih (Chung-li/Kuei-shan)
楊時 (中立/龜山)
(1053–1135)
- Yang T'ing-hsien 楊庭顯 (12th cen.)
- Yang Wei-chung 楊惟中 (1205–59)
- Yao 堯 (r. 24th cen. B.C.E.)
- Yao Hsüeh-min 姚學閔 (16th cen.)
- Yao Nai (Chi-ch'uan/Meng-ku/
Hsi-pao) 姚鼐 (姬傳/
夢穀/惜抱) (1732–1815)
- Yao Shu 姚樞 (1203–80)
- Yeh-lü Ch'u-ts'ai (Chin-ch'ing/
Chan-jan) 耶律楚材 (晉卿/
湛然) (1189–1243)
- Yeh Shih (Cheng-tse/Shui-hsin)
葉適 (正則/水心)
(1150–1223)
- Yen Cheng-tsai (Lu-kuo fu-jen)
顏徵在 (魯國夫人)
(6th cen. B.C.E.)
- Yen Chih-t'ui 顏之推 (531–c. 591)
- Yen Ching-ch'in 顏景琴 (contemp.)
- Yen Chün (To/Shan-nung) 顏鈞
(鐸/山農) (16th cen.)
- Yen Fu (Yu-ling/Chi-tao) 嚴復 (又
陵/幾道) (1854–1921)
- Yen Jo-ch'ü (Pai-shih/Ch'ien-ch'iu)
閻若璩 (百詩/潛邱)
(1636–1704)
- Yen Lu (Wu-yu) 顏路 (無繇)
(b. 545 B.C.E.)
- Yen Shih-ku 顏師古 (581–645)
- Yen Yen (Tzu-yu) 言偃 (子游)
(b. 506 B.C.E.)
- Yen Yü-hsi (Tzu-yü) 閻禹錫 (子與)
(1426–64)
- Yen Yüan (Hui) 顏淵 (回)
(521–481 B.C.E.)
- Yen Yüan (I-chih/Hun-jan/
Hsi-chai) 顏元 (易直/
渾然/習齋) (1635–1704)
- Yi Chih 夷之 (c. 4th–3rd cen. B.C.E.)
- Yi Hwang (T'oegyue) (K.) 李滉 (退溪)
(1501–70)
- Yi Yin 伊尹 (c. 1891–1820 B.C.E.)
- Yu Tso (Ting-fu/Chien-shan) 游酢
(定夫/薦山) (1053–1123)
- Yu-tzu (Jo) 有子 (若)
(b. 508 B.C.E.)
- Yu Ying-shih 余英時 (contemp.)
- Yung-cheng 雍正 (r. 1723–35)
- Yü 禹 (r. 23rd cen. B.C.E.)
- Yü Chi (Po-sheng/Shao-an) 虞集
(伯生/邵庵) (1272–1348)
- Yü Hsiao-k'o (Chung-lin/Ku-nung)
余蕭客 (仲林/古農)
(1729–77)
- Yü Yüeh (Yin-fu/Ch'ü-yüan) 俞樾
(蔭甫/曲園) (1821–1907)
- Yüan Kai (Tao-chieh) 袁溉 (道潔)
(12th cen.)
- Yüan Ch'eng Tsung 元成宗
(r. 1295–1307)
- Yüan Ch'eng-yeh 袁承業
(late Ch'ing dynasty)
- Yüan Huang (K'un-i/Liao-fan)
袁黃 (坤儀/了凡)
(1533–1606)
- Yüan Shu 袁樞 (1131–1205)
- Yüan Ssu (Hsien) 原思 (憲)
(b. 515 B.C.E.)
- Yüan Ying Tsung 元英宗 (r. 1320–23)
- Yüeh-cheng-tzu (K'e) 樂正子 (克)
(c. 4th–3rd cen. B.C.E.)
- Yün-ku 雲谷 (16th cen.)

Glossary of Chinese Characters

Geographical Terms

- An-yang 安陽
Anhui (An-hui) 安徽
Ch'ang-an 長安
Ch'ang-chou 常州
Ch'ang-sha 長沙
Ch'eng-tu 成都
Ch'i 齊
Ch'in 秦
Ch'u 楚
Ch'u-chung 楚中
Ch'ü-fu 曲阜
Ch'ung-jen 崇仁
Che-chung 浙中
Che-tung 浙東
Chekiang (Che-chiang) 浙江
Chi-hsia 稷下
Chi-shan 戴山
Chiang-yu 江右
Chihli 直隸
Chin-hua 金華
Chung-tu 中都
Fukien (Fu-chien) 福建
Hangchow (Hang-chou) 杭州
Ho-tung 河東
Honan 河南
Hong Kong 香港
Hopeh (Ho-pei) 河北
Hsien-yang 咸陽
Hsüeh 薛
Hu-Hsiang 湖湘
Hu-Kwang (Hu-Kuang) 湖廣
Huai-nan 淮南
Hunan 湖南
Hupeh (Hu-pei) 湖北
K'ai-feng 開封
K'uai-chi 會稽
Kiangsi (Chiang-hsi) 江西
Kiangsu (Chiang-su) 江蘇
Kuan-chung 關中
Kwangsi (Kuang-hsi) 廣西
Kwangtung (Kuang-tung) 廣東
Kweichow (Kuei-chou) 貴州
Lan-t'ien 藍田
Liang 梁
Lo-yang 洛陽
Lu 魯
Lu-shan 廬山
Mao-shan 茅山
Min 閩
Nan-chung 南中
Nan-k'ang 南康
Nanking (Nan-ching) 南京
Ni-ch'iu 尼丘
Pai-lu-tung 白鹿洞
Pai-sha 白沙
Peking (Pei-ching) 北京
San-yüan 三原
Shanghai 上海
Shansi (Shan-hsi) 山西
Shantung 山東
Shensi (Shan-hsi) 陝西
Shih-ku 石鼓
Sung 宋
Sung-shan 嵩山
Sung-yang 嵩陽
Szechwan (Ssu-ch'uan) 四川
T'ai-chou 泰州
T'ai-shan 泰山
T'ien-ch'üan 天泉
T'ien-t'ai 天台
T'ung-ch'eng 桐城
Tsou 鄒
Wan 皖
Waseda (J.) 早稻田
Wei 衛
Wu 吳
Wu-hsi 無錫
Yangchow (Yang-chou) 揚州
Yangtze 揚子
Yao-chiang 姚江
Yen 燕
Yen-ching 燕京
Ying-t'ien 應天
Yü-yao 餘姚

Glossary of Chinese Characters

Yüeh 粵
Yüeh-lu 嶽麓
Yung-chia 永嘉

Yung-k'ang 永康
Yünnan 雲南

Works in Chinese

(The pinyin system is used where the author's name is romanized as such in the publication.)

Abbreviations:

PPTS	<i>Pai-pu ts'ung-shu chi-ch'eng</i> 百部叢書集成
SKCS	<i>Ssu-k'u ch'üan-shu</i> 四庫全書
SPPY	<i>Ssu-pu pei-yao</i> 四部備要
SPTK	<i>Ssu-pu ts'ung-k'an</i> 四部叢刊

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