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Yung-ch'un Ts'ai

# The Philosophy of Ch'eng I



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# Preface

This book represents an attempt to acquaint English readers with the philosophy of Ch'eng I,<sup>1</sup> a founder of one of the two main schools of Neo-Confucian thought, and a key man in the history of Chinese philosophy whose ideas furnish an essential clue to the understanding of the Neo-Confucian background of modern China. It is written for a triple purpose: firstly to provide literature about the great thinker, whose philosophy, owing to the lack of adequate introduction, still constitutes a missing link in the Neo-Confucian publications available in Western languages; secondly to contribute basic material to, and help clear the ground for scholars whose interest lies in the comparative study of the cultures of the East and the West; and lastly to endeavor to effect a methodological approach to the technical problem of the philosophical difference between Ch'eng I and his brother Ch'eng Hao,<sup>2</sup> a problem of great importance which has in recent years engaged the attention of a number of scholars. The entire source material of 52 documents has been subjected to a process of higher criticism. A large number of reliable texts have subsequently been carefully selected, translated, classified, and systematically arranged in order that the reader may have a maximum access to the philosopher's own words.

I am grateful to Prof. Horace L. Friess of Columbia University for his kind counseling and encouragement throughout the research, to Prof. Arthur Jeffery of Columbia and Union Theological Seminary and Prof. L. Carrington Goodrich of Columbia for going through the MS and making many valuable suggestions, and to Prof. Chi-Chen Wang and Dr. August Karl Reischauer of Columbia and Union, respectively, for their helpful advice.

Professor F. W. Dillistone of the Episcopal Theological School, Cambridge, Mass., spent many an hour discussing problems of philosophy and terminology with me. He read through the MS and made many suggestions. To him I owe a great many thanks. I was also fortunate in securing the advice of Mr. E. R. Hughes, formerly Reader in Chinese Religion and Philosophy in the University of Oxford,

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<sup>1</sup> Pronounced as *cherng yee*; 1033–1107 A.D.

<sup>2</sup> Pronounced *cherng how*; 1032–1085 A.D.

who during the early part of the research discussed principles of translation with me and read through most of the translated texts used in the first three chapters. His kind offer to take the responsibility of proofreading if and when the book goes to the press after I leave the country has been accepted with gratitude. Professor William Hung of Harvard University, my former teacher of historical criticism, and Prof. Derk Bodde of the University of Pennsylvania were consulted in the beginning of the project, and from them good advice has been received.

Acknowledgment is also due for the good services rendered to the author by the Far Eastern Collection of Columbia University Library and the Harvard Yenching Institute Library at Harvard. To the Right Reverend Ronald O. Hall of Hong Kong and South China and to several other friends and institutions, I owe the moral and material support which made possible our stay in the USA at a time when my country has been going through the agony of revolution. To a number of friends, I owe many thanks for their kind help in various ways during the research for and in the preparation of the MS. Last but not least, I owe a great deal to my good wife who has shared with me in the entire undertaking, and whose help, secretarial and otherwise, has been indispensable for the successful completion of the work.

Amherst, MA, USA  
March 1950

Yung-ch'un Ts'ai

*The original version of the book was revised:  
City name of the author has been changed  
and the co-publisher text has been updated.  
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# Signs, Abbreviations, and Explanatory Notes

## References

1. All references to the *Complete Works of the Two Masters Ch'eng* are based on the *Ssu Pu Pei Yao* edition published by the Chung Hua Book Co., Shanghai, 1933. This edition has been used for the simple reason that it is the most easily procurable and is actually owned by many libraries, although we are not unaware of the fact that the printing is imperfect. The general order followed in all footnotes and references is: title of work, number of book, leaf, side a or b, and number of line in the page.
2. All references to the Confucian scriptures are made according to James Legge's arrangements. The order of sequence is generally: title, numbers of part, book, section, chapter, and paragraph, though it varies from book to book. References are given in this way instead of page numbers with the hope that those who do not have access to Legge's translations may still be able to find the passages.
3. References to the *I Chuan* (\* IC) or *Commentary on the Book of Changes* are followed by references to the text in the *Book of Changes* on which Ch'eng I was commenting. These latter references are put in parentheses, e.g., \*IC, II, 1b: 8. (YK, App.I, Hex. 15:2).
4. All references to a person's age are based on the Chinese way of calculation which counts both the year in which he was born and that in which he passed away as one year each. Hence, the figure is generally one year more than the actual number of full years lived.

## Abbreviations used for the Books of the Complete Works of the Two Masters Ch'eng

CS	<i>Ching Shuo, or Scriptural Expositions of the Master Ch'eng</i>
IC	<i>I Chuan, or Commentary on the Book of Changes</i>
ICWC	<i>I Ch'uan Wen Chi, or Collected Writings of Ch'eng I</i>
IS	<i>I Shu, or Collection of Sayings of the Two Masters Ch'eng</i>
MTWC	<i>Ming Tao Wen Chi, or Collected Writings of Ch'eng Hao</i>
SY	<i>Sui Yen, or Choice Sayings of the Two Masters Ch'eng</i>
WS	<i>Wai Shu, or Secondary Collection of Sayings of the Two Masters Ch'eng</i>

## Signs and Certain Other Abbreviations

- \* All passages marked with \* are Class A material, because they are from Ch'eng I's own writings and are therefore most reliable. Sayings from authentic records belong to Class B and are unmarked.
- # Passages written or sayings recorded before his brother Ch'eng Hao's death in 1085 are marked with #. These may possibly reflect the latter's influence or be mixed up with his sayings.
- Hex. Hexagram: one of the 64 symbols treated in the *Book of Changes*
- YK *Yi King*, or the *Book of Changes*
- YK, App. I *T'uan*, or *Treaties on the T'uan* (as rendered in Legge's translation: the same in the following)
- YK, App. II *Hsiang*, or *Treatise on the Symbolism of the Hexagrams*
- YK, App. III *Hsi Ts'u*, or the *Great Appendix*
- YK, App. IV *Wen Yen*, or *Supplementary to the T'uan and Yao*
- YK, App. V *Shuo Kua*, or *Treaties of Remarks on the Trigrams*
- YK, App. VI *Hsü Kua*, or *Orderly Sequence of the Hexagrams*
- YK, App. VII *Tsa Kua*, or *Treatise on the Hexagrams Taken Promiscuously etc*

## Texts Used

### 1. Complete Works

The *Ssu Pu Pei Yao* printed edition, 1933.

The *Tan Ya T'ang* printed edition, 1908.

These are the only two printed editions the author has been able to secure. Both editions have a number of misprints, and in many cases the misprints are similar. These similar mistakes indicate that they had a common origin in some previous imperfect edition. Fortunately, most of the books included in the *Complete Works* have been published singly and are available, so that it has been possible to check the doubtful places in the texts.

### 2. Single Publications

*I Shu*

*Wan Yu Wen K'u* ed. = *Kuo Hsüeh Chi Pen Ts'ung Shu* ed. Commercial Press, Shanghai.

This is a good text. Practically all the passages quoted from this important document have been checked with this text.

*I Chuan*

*Chin Ling Shu Chü*, 1866 ed. (collated and published by Li Hung-Chang):  
reprinted by Chiang Nan Shu Chü, 1883. A good text.

*Ku I Ts'ung Shu* reprint of the Yüan (Dynasty) Chih Cheng edition of 1349.

All doubtful places in the *Complete Works* editions have been checked with either one or both texts.