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TIANMING, YIJING AND THE METAPHYSICAL ROOTS OF THE
CLASSICAL CONFUCIAN POLITICAL IDEAL

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ABSTRACT

Classical Confucianism, through its repository of canonical texts, offers a compelling political vision that promotes the exemplary treatment of persons and a society in which human potential is maximized and government is held accountable to a standard greater than itself. Embedded within a picture of the ideal functioning society in the *Da Xue* 大學, (conventionally translated “Great Learning”) and explicated as exemplary personhood (*junzi* 君子) within the *Lun Yu* 論語 (the “Analects”) are the rudiments for a universal, normative political standard of exemplary treatment of persons and the accountability of government. This paper examines the metaphysical roots of this standard located within Classical Confucian literature. Exemplars of this literature include the *Shujing* 書經 (“Book of History”) and most notably the *Yijing* 易經 (“Book of Changes”) in which principles such as the harmonization and creativity of nature are understood also as human processes which society is called to cultivate within all individuals. Through the application of Onto-hermeneutics (a hermeneutical method developed by Professor Chung-ying Cheng) to the relevant texts, the concept *Tianming* 天命 (conventionally, *Mandate of Heaven*), as moral authority, emerges as the universal, normative political standard for the exemplary treatment of persons and the standard for the proper behavior of governmental leaders. The effective implementation of the Classical Confucian political ideal, resulting in widespread personal cultivation at the level of self-actualization (as in Abraham Maslow’s hierarchy of needs¹), leads to a polity of empowered individuals united through leadership that is accountable to *Tianming* 天命.

¹ For the classic formulation of this theory, see Abraham H. Maslow. “A Theory of Human Motivation.” Originally published in *Psychological Review* 50 (1943):370-96.

INTRODUCTORY NOTE: THE BACKGROUND LITERARY SOURCES
WHICH INFORM CLASSICAL CONFUCIANISM

Although the sources attributed to Confucius and his immediate disciples comprise an explicit statement of early Confucian doctrines, they fail to render a complete understanding of the context that informs and pervades Classical Confucianism. Confucius is reputed to have both transmitted and edited a corpus of ancient documents that has attained canonical status in the history of Chinese thought. Known today as the Confucian Classics, these documents include such works as the *Yijing* 易經 (Book of Changes), the *Shujing* 書經 (Book of History), the *Shijing* 詩經 (Book of Songs), the *Li Ji* 禮記 (Record of Ritual), and the *Chun Qiu* 春秋 (Spring and Autumn Annals). The significance of these classics is that they provide a metaphysical and historical backdrop to the later works attributed to Confucius. In particular, the numerous concepts articulated within the *Lun Yu* 論語 (*Analects*), the *Da Xue* 大學 (Great Learning), the *Zhong Yong* 中庸 (conventionally, ‘Doctrine of the Mean’) and the *Mengzi* 孟子 (the *Mencius*) take on metaphysical and ontological import when interpreted in light of the *Yijing* 易經. It is the transmission of a received philosophical tradition that reinforces Classical Confucianism’s status as authentically and anciently Chinese.

THE RELEVANCE OF *TIANMING* 天命 TO POLITICAL THOUGHT

An essential concept for Confucian political understanding which illustrates the continuity between Classical Confucianism and the earliest sources of Chinese philosophy is the notion of *tianming* 天命 (conventionally, the ‘Mandate of Heaven’). Throughout the student demonstrations of 1989, Chinese students, intellectuals and workers made frequent reference to the belief that their government had forfeited any legitimate claims to possess the *tianming* 天命 mandate to rule. The human rights scholar and activist Luo Longji² had earlier compared *tianming* 天命 to John Locke’s idea of the “right of revolution.” According to Locke, a citizenry has the right to dissolve and replace a government that acts in a manner that is “...contrary to their Trust.”³ Most Confucian references to *tianming* 天命 (e.g., *Lun Yu* 論語 2.4, 16.8) admonish the ruler to live in awe of and maintain respect for this mandate as a matter of moral self-cultivation. The right to rule is not absolute, but may be forfeited by moral or ethical lapse leading to the loss of *tianming* 天命.

² Born in 1896, Luo Longji participated in the 1919 ‘May Fourth’ student uprising and eventually completed his doctorate at Columbia before returning to Shanghai to take a position at Guanghai University. From there, he wrote prolifically in popular media on the state of human rights in China. See Howard L. Boorman, Editor, Biographical Dictionary of Republican China. New York: Columbia University Press, 1967-71. II. pp. 435-438.

³ John Locke, Two Treatises on Government. Cambridge: Cambridge University Press, 1960. p. 412. See Treatise II, Section 221, 2-5 and Section 222, 23-24.

TIANMING 天命 AND THE PROBLEM OF TRANSLATION

The concept of *tianming* 天命 raises a significant issue for understanding the sources which have influenced and shaped Classical Confucianism. Imbedded within the word *tianming* 天命 is the Chinese character *tian* 天. To this day, most native Chinese translators render *tian* 天 as *heaven* for lack of a more precise term in English to embody the Chinese understanding of what is ‘above’ or ‘beyond’ earth. Chinese philosophers frequently speak of *chaoyue* 超越,⁴ when referring to ‘transcendence.’ There is no consensus, however, over the meaning of *chaoyue* 超越, which, literally, is the verb “to exceed.”⁵ This imprecision is exacerbated whenever *chaoyue* 超越 is equated with Western conceptions of ‘transcendence,’ whether found in the doctrines of Pythagoras, Plato, the Scholastics, Kant, Husserl, or more recent philosophers.

An initial tendency from a Western perspective is to regard the term ‘transcendent’ as a reference to “out there-ness” and to understand heaven as a spatially or spiritually distant realm. Later in this thesis, I will suggest that *chaoyue* 超越, if understood vis-à-vis the sources that inform Classical Confucianism, evokes an understanding of the inter-connectedness of individuals with one another (i.e., as family and society), with nature and with all that is real. What is transcended in *chaoyue* 超越 is individual isolation, reflecting John Donne’s declaration that, “No man is an island.”

⁴ *Chaoyue* 超越 is not a term found in the primary Confucian literature, but in the contemporary vocabulary of Chinese philosophers.

⁵ John DeFrancis, editor. *ABC Chinese-English Dictionary*. Honolulu: University of Hawaii Press, 1996. p. 68.

Human existence manifests both a social dimension and participation with all of reality through relational principles or dynamics. Some of these principles or dynamics will be examined in our discussion of the *Yijing* 易經 (Book of Changes) and its relevance to Classical Confucianism. In this light, *Tianming* 天命 underscores the symbiotic relationship between government, the governed and the metaphysical structure of the universe. Just as the people are not autonomous, neither is the ruler.

Chinese translators of *tian* 天 as ‘heaven,’ following the convention established by their counterparts from the West, have often failed to recognize the ideological motivations of Western translators. As a missionary, the Jesuit priest Matteo Ricci (1552-1610) innovatively sought to synthesize Christianity and Confucianism through the fusion of disparate Chinese metaphysical and Western theological concepts. Ricci held that, “from the very beginning of their [the Chinese people’s] history it is recorded in their writings that they recognized and worshipped one supreme being whom they called King of Heaven or designated by some other name indicating his rule over heaven and earth.”⁶ Starting from this premise, Ricci and other Jesuits translated concepts such as *tian* 天 as *Heaven* as well as 上帝 *shangdi* as *God*. One of Ricci’s journal entries reads as follows:

Men like to raise their eyes to look at the physical sky [*tian* 天]. While they are in the act of doing so, they all sigh and say, ‘There must be someone who is operating all this [in

⁶ Louis J. Gallagher, S.J., China In The Sixteenth Century: The Journals of Matthew Ricci: 1583-1610. New York: Random House, 1953, p. 93.

the universe].’ This someone is called the *Master-of-T’ien*, or *Deus* in our country.⁷

Following the Jesuits, Protestant missionary James Legge became the most well-known and prolific English translator to make consistent use of the word *heaven* for *tian* 天, a practice that has helped to foster the importing of Western theological concepts into Chinese philosophy.

David Hall and Roger Ames argue that the words *heaven*, *truth* and *self* appear in translations of Confucian works as a result of the “Western ethnocentrism...” of “missionizing Christians” responsible for late-nineteenth and early twentieth-century translations.⁸ According to Hall and Ames, these terms promote “connotations of transcendence and spirituality” that are not present in Chinese thought.⁹ Thus, in order to avoid linguistic incommensurability, Professor Ames refrains from translating potentially problematic terms in the translations on which he has collaborated.¹⁰ For example, a typical passage from the Ames and Rosemont version of the *Lun Yu* 論語 (*Analects*) reads: “...Does *tian* 天 speak? And yet the four seasons turn and the myriad things are born and grow within it. Does *tian* speak?” (17.19).¹¹ This simple, yet useful practice,

⁷ Matteo Ricci. The True Doctrine of the Master of T’ien. Taichung (Taiwan): Kuang-ch’i, 1966. p. 3.

⁸ David L.Hall and Roger T.Ames. Anticipating China. New York: State University of New York Press. 1995. p. xvi.

⁹ Ibid. p. xvi.

¹⁰ See Roger T. Ames and Henry Rosemont, Jr. The Analects of Confucius – A Philosophical Translation. New York: Ballentine Books. 1998. p. 46: “Tian is a term that we have chosen not to translate, largely because we believe its normal English rendering as” Heaven” cannot but conjure up images derived from the Judeo-Christian tradition that are not to be found in China.”

¹¹ Ibid. p. 208.

aided by computerized typesetting, helps to minimize the imposition of Western interpretations upon Chinese texts.

UNDERSTANDING *TIANMING* 天命 IN CONTEXT

It would be mistaken to suggest, however, that everywhere *tian* 天 is translated as ‘heaven’ a Christian or Western interpretation applies, even in popular literature. Taoist Master Alfred Huang is a typical, non-academic example of a Chinese translator who consistently uses the word ‘heaven’ in his translation of phrases from Confucian literature:

In ancient times, the Chinese believed that the Tao of Heaven was also the Tao of Humanity, especially for an emperor... Confucius said that “with vitality and endurance Heaven acts without ceasing! Heaven’s motion is the healthiest”... The nature of Heaven is to follow the central path with no excess and no insufficiency. Applied to human lives, all our actions should follow the way of Heaven, maintaining an equilibrium. In other words, every action should be in accord with proper time and circumstances.¹²

Nothing in Huang’s commentary or in his translations suggests that, by ‘heaven,’ he is referring to the Christian theological concept. Similarly, scholars unable to read Classical Chinese who have used James Legge’s translations as their link to the primary sources have been able to contextualize their interpretations.

¹² Alfred Huang. The Complete I Ching. Rochester: Inner Traditions International, 1998. pp. 26-27.

WHY *TIANMING* 天命 IS MORE THAN A SOCIAL CONTRACT

Therefore, while it is helpful to clarify that Western conceptual categories make poor starting points for translating Chinese philosophical vocabulary, ruling out transcendence altogether imposes a metaphysical and moral naturalism upon the Chinese texts. In particular, an analysis of *tianming* 天命 derived from translations stripped of all vocabulary for transcendence could suggest that the concept is essentially secular. In this respect, *tianming* 天命 could be viewed as the equivalent of a secularized¹³ version of John Locke's doctrine of 'trust' in the compact (generated by the social contract) between government and the people.¹⁴ Locke's is a trust between two parties that can be kept or broken. When the trust is broken by governmental leaders, they, "...forfeit the Power, the People had put into their hands, for quite contrary ends, and it devolves to the People, who have a Right to resume their original Liberty, and by the Establishment of new Legislative (such as they shall think fit) provide for their own safety and security, which is the end for which they are in society."¹⁵

An analysis of literary and philosophical references to *tianming* 天命 will show, however, that it is not essentially a version of the secularized social contract. With

¹³ I use the qualifier 'secularized' here to recognize that John Locke personally understood the social contract within the context of Natural Law as established by God, to whom he considered governments were ultimately accountable. This is the understanding that Thomas Jefferson would later reflect in the language of the Declaration of Independence.

¹⁴ On the compact that exists between government and the people, see Locke, *op.cit.* Treatise 2, Section 14, 8-10; Treatise 2, Section 97, 5-8; Treatise 2, Section 99, 5-10.

¹⁵ Locke, *op. cit.* Treatise 2, Section 222, 20-25.

respect to domestic human rights issues, a valuable backdrop for understanding *tianming* 天命 is in the ancient literature addressing its violation by a ruler. Excerpts from *Mengzi* 孟子 (Mencius) and the *Shujing* 書經 (Book of History) will serve this purpose.

MENCIUS ON THE VIOLATION OF *TIANMING* 天命

While the *Lun Yu* 論語 (*Analects*) contains no specific instructions concerning the deposing of a ruler who has forfeited the mandate to rule, the *Mengzi* 孟子 (Mencius) includes a handful of passages that address the legitimacy of overthrowing such a ruler without assassination.

King Hsuan [Xuan] of Ch'i [Qi] asked, "Is it true that T'ang [Tang] banished Chieh [Jieh] and King Wu marched against Tchou [Zhou]?"

"It is so recorded," answered Mencius.

"Is regicide permissible?"

"A man who mutilates benevolence is a mutilator, while one who cripples rightness is a crippler. He who is both a mutilator and a crippler is an 'outcast.' I have indeed heard of the punishment of the 'outcast Tchou [Zhou],' but I have not heard of any regicide."

(*Mengzi* 孟子, Book I, B8; D.C. Lau translation)¹⁶

Here, Mencius affirms the deposing of a king who has violated the virtue of *ai ren* 愛仁 (humane benevolence) toward the people. He does not, however, advocate anarchy or direct overthrow of a ruler by the masses. Rather, the representatives or champions of the people (i.e., benevolent leaders) act on their behalf: "[Mencius answered King Xuan], 'If the prince made serious mistakes, they [government ministers] would remonstrate

¹⁶ D.C.Lau, translator. *Mencius*. London: Penguin Books, 1970. p. 68.

with him, but if repeated remonstrations fell on deaf ears, they would depose him”
(*Mengzi* 孟子, Book V, B9; D.C. Lau translation).¹⁷

At first glance the preceding Mencian passage could be marshaled to support a social-contract reading of *tianming* 天命, similar to that in the post-Christian West, with no metaphysical referent. According to Thomas Hobbes, the people have a right to arrange a new contract when the government to whom they have surrendered their sovereignty deteriorates into an oppressive regime.¹⁸ Locke, as well, holds that both parties in the social compact owe obligations to the other and, when one party fails to fulfill its obligation, the other party may reconstitute the contract. But, when read in the context of earlier historical and philosophical tradition, the Mencian passage reflects a motivation that is deeper than a contract between human parties.

SHUJING 書經 (BOOK OF HISTORY) METAPHYSICS AS A BACKGROUND FOR MENCIUS

Mencius' reference to the just deposing of a ruler (Book I, B8) draws both its conceptual framework and language from China's oldest historical record, the *Shujing* 書經 (Book of History). Reputed to have been abridged and edited by Confucius, the *Shujing* 書經 was considered a major textbook by Confucian scholars during the pre-Qin period. Eventually, the work assumed its place amongst the five Confucian Classics. The "Speech of *Tang*" constitutes one of the five sections of the *Shujing* 書經 and records the

¹⁷ Ibid. p.159.

¹⁸ On the formation of the social contract, see Thomas Hobbes, Leviathan, English Works, 3, p. 1x, 158.

circumstances leading to the establishment of China's first archaeologically attested dynasty, the *Shang* (ca. 1600-1027 BCE). The *Shang* Dynasty, characterized by its system of writing and the practice of divination, furnished primitive diagrams and texts that were later incorporated into the *Yijing* 易經 (Book of Changes), also known as the Zhou Yi, during the Zhou Dynasty (ca. 1027-256 BCE).

The “Speech of Tang” records the historical milestone to which the Shang dynasty traces its origin, the deliverance of the common people from the unjust oppression of Jie, the last King of Xia. Obviously, history is written by the victors of such battles, and the account paints the heroism of Tang in the most favorable light. Nonetheless, the principles to which the story appeals are an overt expression of the values by which the reign of Tang was justified to the people. The fact that the “Speech of Tang” answers an implicit need for such rationalization indicates that *tianming* 天命 is deeply rooted in the earliest stages of China's developing political and cultural self-understanding.

The king said: “Come, all of you. Come over and hear what I have to tell you. It is not that I, the humble man, who have the audacity to declare war. It is because the prince of Xia has committed monstrous crimes that Heaven has given me the mandate [*tianming* 天命] to exterminate his kingdom.” (Translation by Wang Shishun and Du Ruiqing)¹⁹

¹⁹ Wang Shishun and Du Ruiqing, translators. The Book of History. Shandong: Shandong Friendship Press, 1993. p. 103.

The oration continues with a statement of the evidence by which Jie is indicted as having forfeited the mandate to rule: “You may also wonder: ‘What atrocities has the king of Xia committed?’ He has exhausted the strength of his people and practised ruthless exploitation...”²⁰ This said, Tang, no less than four times in the short speech, declares that the mandate has passed to him and that his cause to depose the king of Xia is just: “Not daring to disobey orders from Heaven [*tian* 天], I cannot but set off on this punitive mission.”²¹

One need not make recourse to later notions of Western transcendence to recognize that *tian* 天 has been regarded throughout Chinese history as more than a socially mandated imperative. While Heaven remains a problematic translation of *tian* 天 whenever it entails reference to Western theologies, a metaphysical understanding of *tian* 天 and other Confucian notions does emanate from the *Yijing* 易經 and its associated pre-Confucian classics.

THE PROBLEM WITH NATURALIZING *TIAN* 天

The assertion that *tian* 天 conveys no sense of transcendence whatsoever is generally rooted in the necessary effort to de-Christianize or de-Westernize translations of the Confucian Four Books. This effort to eliminate Western impositions on the text is

²⁰ Ibid.

²¹ Ibid.

essentially an exercise in deconstruction. A growing postmodern trend in Confucian studies can be seen in the work of the historian Lionel Jensen. Jensen takes deconstruction to its logical end and deconstructs not only the text, but also the person of Confucius. According to Jensen, Confucius is the contrived invention of Sixteenth and Seventeenth Century Jesuit priests, most notably Michele Ruggieri and Matteo Ricci. Jensen writes, “In Jesuit hands the indigenous *Kongzi* [孔子] was resurrected from distant symbolism into life, heroically transmuted and made intelligible as ‘Confucius,’ a spiritual confrere who alone among the Chinese – so their version had it – had preached an ancient Gospel of monotheism now forgotten.”²² Although Jensen believes Hall and Ames do not go far enough in their deconstruction efforts, he views their work as a “significant rejoinder both to previous contemporary interpreters/translators of Confucian texts such as de Bary and Wing-tsit Chan and to the Anglo-European philosophical tradition.”²³

While much can be commended in Jensen’s effort to counter co-optations of Confucianism, there is an omission in his work. Beyond an extended note introducing the *Yijing* 易經 as a book of divination and hexagrams,²⁴ Jensen makes virtually no mention of the background sources from which Classical Confucian draws its metaphysical understanding. His conclusion that the Confucian texts embody no concept of transcendence is based upon exposing later constructs such as those of Western religious interpreters, not on exposing prior sources such as the *Yijing* 易經 or *Shujing* 書經.

²² Lionel M. Jensen. Manufacturing Confucianism. Durham: Duke University Press. 1997. p. 33.

²³ Ibid. p. 17.

²⁴ Ibid. pp. 333-334. See note 99.

Although the original teachings attributed to Confucius and his disciples make scant explicit reference to metaphysics, it would be inaccurate, for that reason, to characterize them as purely naturalistic. Confucius is described as the compiler and transmitter of an ancient philosophical tradition consisting of those works that would eventually be recognized as the five Confucian Classics. The *Lun Yu* 論語 (*Analects*) portrays him as saying, “A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P’ang” (*Lun Yu* 論語 7.1). Concerning the highly metaphysical *Yijing* 易經, Confucius proclaimed, “If some years were added to my life, I would give fifty to the study of the *Yi* [*Yijing* 易經], and then I might come to be without great faults” (*Lun Yu* 論語 7.16). The *Lun Yu* 論語 conveys a picture of Confucius as having attained such a condition in the statement, “At seventy, I could follow what my heart desired, without transgressing what was right” (*Lun Yu* 論語 2.4.6). Accordingly, the *Yijing* 易經 played a background role in the development of Confucian thought.

CLASSICAL CONFUCIANISM AS RECEIVER AND TRANSMITTER OF METAPHYSICS

Why then are references to metaphysics in general, and to the *Yijing* 易經 in particular, so infrequent within the texts of the *Lun Yu* 論語, the *Da Xue* 大學, the *Zhongyong* 中庸, and the *Mengzi* 孟子? Although there is no consensus as to the actual

role Confucius played in editing the Five Classics, he is portrayed as holding them in high esteem throughout the *Analects*: “The Master said, ‘I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there’” (*Lun Yu* 論語 7.19). The Confucian works create no new metaphysics, but incorporate the metaphysics of the *Yijing* 易經. What Classical Confucianism does not state explicitly, it presents implicitly by virtue of the historical-philosophical unity it seeks to maintain with its antecedents.

The distinctive contribution Confucius makes to Chinese thought is not as an innovator of metaphysics, but as the unifier of ancient philosophical antecedents with new and original ethical practices. In the *Yijing* 易經, one will find a metaphysical structure of the universe and the ontological foundations of *di* 帝 (universal source, order, power, etc.) as well as *dao*²⁵ 道 (literally, way or path). The *Yijing* 易經 thus gives rise to both Confucianism and Daoism. Within the Confucian writings, *di* 帝 and *dao* 道 are never isolated from immanent human application, nor is great attention drawn to them as discrete concepts. Instead, the words attributed to Confucius suggest a proclivity to minimize extraneous “metaphysical talk.” While the *Yijing* 易經 presents the universe as cosmic, the *Lun Yu* 論語 (*Analects*) naturalizes and humanizes it. The implication is that concepts affecting human rights such as *tianming* 天命 possess, at once, both social and

²⁵ Reference to ‘*dao*’ without a singular article (i.e., ‘the’) reflects the linguistic fact that 道 may be either singular or plural. To speak of ‘*the dao*’ presupposes singularity.

metaphysical dimensions. A proper understanding of the human person in relationship to the *tian* 天 of *tianming* 天命 must precede any development of rights for humans.

THE *YIJING* 易經 AS BACKGROUND PHILOSOPHY FOR CLASSICAL CONFUCIANISM

Without the *Yijing* 易經, the Confucian writings are truncated from their source for understanding the universe and the human person. The sixty-four *gua* 卦 (hexagrams or double trigrams) of the *Yijing* 易經 and classical Confucian commentaries upon them, chiefly the *Yizhuan* 易傳 (the *Ten Wings*) provide the fertile soil from which the Chinese worldview emerges. Within their pages, the foundational notion of creativity and change via *yin* 陰 and *yang* 陽 is introduced and developed as a characteristically Chinese understanding of all processes and relationships. Unique amongst ancient Chinese literature, the *Yijing* 易經 not only furnishes a theory of reality, but, equally important, a way of interpreting that reality.

ONTO-HERMENEUTICS AS INTERPRETIVE METHODOLOGY

A hermeneutic methodology that does justice to the content and the spirit of the *Yijing* 易經 is required for a proper interpretation of its text and an understanding of its major themes such as the natures of reality and the human being. To this end, Chung-ying Cheng has developed onto-hermeneutics, a distinctively Chinese method for

interpretation that emerges from the *Yijing* 易經. In the West, attempts at *Yijing* 易經 interpretation are not new. Leibniz was fascinated by the mathematical complexities of the *Yijing* (易經)'s hexagrams, and Carl Jung wrote of its “synchronicity” in his influential forward to the Wilhelm and Baynes translation.²⁶ However, Cheng’s onto-hermeneutics is the first systematic presentation to modern Western scholarship of a *Yijing* 易經-generated interpretation of Confucian thought.

The operant and distinguishing term in onto-hermeneutics is the prefix *onto-*, suggestive of the branch of metaphysics that deals with the nature of being, reality and ultimate substance. Whether the object (or ‘process’) under consideration is a text or a phenomenon in the world, onto-hermeneutics provides a framework for interpretation based upon the holistic integration of all reality. Furthermore, onto-hermeneutics makes the *a priori* presupposition that a thing in the world, like a text, is given meaning and context by a metaphysical referent. Professor Cheng writes:

By onto-hermeneutical reflection I have in mind a reflection that would seek an understanding in terms of the meaningful connection of basic notions of a given text, with both intended and factual references to a reality which one could also experience and appeal to independently of the text.²⁷

²⁶ Jung held that the *Yijing* demonstrates that the Chinese mind “seems to be exclusively preoccupied with the chance aspects of events.” He coined the term ‘synchronicity’ to describe what he held to be the *Yijing*’s perspective on the coincidence of events in contrast to the Western view that events happen in sequence. See Richard Wilhelm and Cary F. Baynes. The I Ching or Book of Changes. Princeton: Princeton University Press, 1950. pp. xxii-xxv.

²⁷ Chung-ying Cheng. “Confucian Onto-hermeneutics: Morality and Ontology”. Op. Cit., p. 33.

Using the hermeneutic circle,²⁸ onto-hermeneutics can be viewed as a dynamic and dialectical process that originates from, returns to and continues to proceed out of reality. I leave the term ‘reality’ unmodified by the adjective ‘objective’ to avoid the polarization of the objective and the subjective that occurs in much of the Western philosophic tradition that privileges a reductionist tendency.²⁹ A simple and typical diagram of the hermeneutic circle helps to introduce onto-hermeneutics:

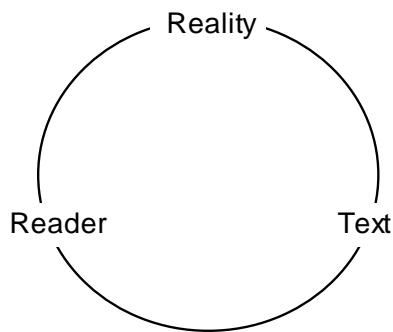


Figure 1

Here, the reader interacts simultaneously with reality and text, experience and tradition. Onto-hermeneutics avoids the extreme, on the one hand, of isolating the text as

²⁸ For an insightful application of the circle metaphor to various hermeneutic traditions, see: Ronald Bontekoe. Dimensions of the Hermeneutic Circle. Atlantic Highlands, N.J.: Humanities Press International, 1996.

²⁹ See Chung-ying Cheng. “The Origins of Chinese Philosophy.” In Brian Carr and Indira Mahalingam. Companion Encyclopedia of Asian Philosophy. New York: Routledge. 1997. p. 501. Here, Professor Cheng writes: “In separating reality from appearance, objectivity from subjectivity, the ancient Greeks sought the immutable and unmoved as the essence of the real and objective. In contrast, the ancient Chinese from the very beginning recognized and accepted change and transformation as irreducible attributes of the world, including both things and human selves. In fact, when we now look at the main differences between western and Chinese philosophy, we have to point to this fundamental divergence.”

a fixed repository of knowledge inaccessible to the reader, except perhaps by a special revelation as in Gnosticism. It also avoids the postmodern extreme of holding the text hostage to the reader with meaning superimposed by a cultural or personal construct. In essence, onto-hermeneutics resolves what Gadamer calls the two “experiences of alienation” the reader encounters in confronting reality.³⁰ The first alienation is that of the aesthetic consciousness in which we are “no longer open to the immediate claim of that which grasps us.”³¹ The second alienation is that of the historical consciousness, what Gadamer refers to as, “the noble and slowly perfected art of holding ourselves at a critical distance in dealing with witnesses to past life.”³² Onto-hermeneutics resolves the problem of these alienations by acknowledging the dynamic, symbiotic and holistic process of interaction between human being, ultimate reality and whatever may be encountered as text for interpretation.

In a debate-style exchange of essays with Richard Rorty on the limits of interpretation, Umberto Eco writes: “If there is something to be interpreted, the interpretation must speak of something which must be found somewhere, and in some way respected.”³³ While Eco pleads for the concession of respect for a notion of reality beyond a reader’s construct, onto-hermeneutics proclaims a robust, unified engagement

³⁰ Hans-Georg Gadamer. “The Universality of the Hermeneutical Problem.” Reprinted in Gayle Ormiston and Alan Schrift. The Hermeneutic Tradition From Ast To Ricoeur. Albany: State University of New York Press, 1990. pp. 147-158.

³¹ Ibid. p. 148.

³² Ibid. p. 149.

³³ Umberto Eco. “Interpretation and History.” Umberto Eco, Richard Rorty, Jonathan Culler, and Christine Brooke-Rose. Interpretation and Overinterpretation. Cambridge: Cambridge University Press, 1992. p. 43.

between reader, reality and text. As a distinctive of onto-hermeneutics, this engagement is active, creative and transformative.

THE SIX PRINCIPLES OF ONTO-HERMENEUTICS

A basic outline of Professor Cheng's onto-hermeneutical theory³⁴ would consist of the following six principles³⁵ that ostensibly pertain to and emerge from pre-Confucian thought. The six principles are: (1) the principle of ontological reference by way of unification and harmonization; (2) the principle of practical application and constructive participation;³⁶ (3) the principle of comprehensive observation; (4) the principle of congruence of reciprocal feelings (i.e., the unity of feelings and experience); (5) the principle of practice and self-cultivation; and (6) the principle of unity of virtues and reasons.³⁷

The first two of these principles are constructive principles upon which all of onto-hermeneutics rests, and they are derived from the *onto-* (i.e., ontological) emphasis addressed above. Before proceeding to examine the first of these principles, a note on terminology may be in order. In Western philosophy, ontology (that field which deals with questions of being or existence) is considered a branch of metaphysics. One of

³⁴ For the definitive collection of Professor Cheng's essays on various aspects and applications of onto-hermeneutical theory, see Chung-Ying Cheng. New Dimensions of Confucian and Neo-Confucian Philosophy. Albany: State University of New York Press, 1991.

³⁵ The six principles are enumerated in: Chung-ying Cheng. "Confucian Onto-hermeneutics: Morality and Ontology." Op. Cit. Especially, pp. 41-53.

³⁶ Ibid. pp. 51-52. (principles 1-2)

³⁷ Ibid. pp. 41-41. (principles 3-6)

metaphysics' concerns (in addition to its concern for universals, space and time, essence, causality, etc.) is questions of existence. The overlap of issues within ontology proper and metaphysics in general has led to an interchangeability between the terms ontology and metaphysics. As A.W. Sparkes observes:

Ontology is an important part of metaphysics. In fact, when philosophy courses have titles like 'Metaphysics and Epistemology,' the word 'metaphysics' is being used as a virtual synonym for 'ontology.'³⁸

In Cheng's vocabulary for onto-hermeneutics, it appears that metaphysics and ontology are interchangeable concepts. This would be consistent with the onto-hermeneutical principle of unification and harmonization in which becoming (for the individual and humankind) is inextricably linked to all of reality. Ontological reference, in this context, is the same as metaphysical reference. Similarly, any reference to transcendence should be understood as metaphysical.

The principle of ontological reference by way of unification and harmonization begins with the premise that a metaphysical context (the basis for ontology) is necessary for understanding that which is immanent. According to Cheng, "...unification and harmonization of any subject matter require a unique ontological reference in order to bring together all the differences into one unity and unity must be capable of comprehending all the differences and collecting them into a harmony."³⁹ A significant

³⁸ A. W Sparkes. Talking Philosophy. London: Routledge, 1991. p. 208

³⁹ Chung-ying Cheng. "Confucian Onto-hermeneutics: Morality and Ontology." Op. Cit., p. 51.

example of a concept that depends upon ontological reference is *xing* 性, the Confucian term denoting “human (or a human’s) nature”. Onto-hermeneutics views *xing* 性 as “an ontological reality that not only makes the ontology of the human person possible but makes the transformation of the human person possible.”⁴⁰ An understanding informed by the *Yijing* 易經 recognizes that, without ontological reference, “human nature” (*xing* 性) has no unity or harmony with ultimate reality. Expressed positively, through *xing* 性, individuals link their lives, families, and society to the source of reality, thereby generating knowledge, language and morality as a function of human becoming.

It must be borne in mind that, in *Yijing* 易經 metaphysics, there is no absolute opposition between cosmos and earth, reality and manifestation. The cosmos is not “out there,” but unified and harmonized with the immanent. All cosmic processes are to be understood in light of their relationship to *dao* 道 (the way or path on earth) as a unified whole, somewhat like the later Heideggerian notion of Being (*Sein*), which gives meaning to being (*sein*). *Dao* 道, however, is not separate from *tian* 天. In fact, their consanguinity is one reason that *tian* 天 frequently appears in translations as ‘nature’ rather than ‘heaven.’ *Chaoyue* 超越 (conventionally, but not accurately, translated ‘transcendence’), as applied to a Classical Confucian understanding is not the idea of externality or otherness as in Platonic formalism or theism. Rather, *chaoyue* 超越 unifies reality, ontology, nature, human relationships, and all of life. A proper view of *xing* 性 (human nature) in the everyday world as part of *dao* 道 requires reference to *tian* 天. The

⁴⁰ Ibid.

first onto-hermeneutical principle calls for the interpretation of human nature and, for that matter, all reality, as part of a whole.

The second principle (practical application and constructive participation) relates all philosophical concepts to the practical and experiential as the ground upon which their meaning is constructed. Actual practices and experiences are the basis for analysis and the lens through which abstract notions are to be viewed and clarified. Thus, onto-hermeneutics avoids the dichotomy between Platonic idealism and radical empiricism by fusing metaphysical reference with naturalistic observation in the construction of phenomenological concepts.

Cheng describes his second principle as the practice of “...extending goodness of human nature to goodness of a humane society.”⁴¹ Goodness and other virtues have their origin in metaphysical phenomena (i.e., principles) such as *tian* 天, but have their manifestation in immanent phenomena such as *xing* 性. *Dao* 道 of goodness (and other virtues) is an integration of *tian* 天 and *xing* 性.

The remaining four principles, (3) comprehensive observation, (4) congruence of reciprocal feelings; (5) unity of practice and self-cultivation; and (6) unity of virtues and reasons, pertain to interpretation and understanding in the world. They speak to the significance of incorporating all relevant resources into the practice of interpretation so that the experience of interpretation is “totalistic.” These resources include the primary

⁴¹ Ibid. p. 52.

texts as well as the historic scholarly tradition of commentary upon and reinterpretation of the text, cultural response to the text, and personal engagement of the text as a source for virtue and divination. The spirit or essence of these four principles is to approach interpretation as a creative, living enterprise, one that is anchored in the text and its ontological referent, and yet open to holistic experience and practical encounter with reality.

METAPHYSICS IN THE *YIJING* 易經 AND CLASSICAL CONFUCIANISM

According to Professor Cheng, the metaphysical backdrop to the *Yijing* 易經 and Classical Confucianism is pervasive throughout the primary texts. The central concept of *tian* 天 (translated in the *Yijing* 易經 as *heaven* by most Western sinologists, notably James Legge⁴² and Richard Wilhelm and Carey Baynes⁴³) carries with it a metaphysical status that informs the text.

As to the element of *tian* [天], there is obviously good reason to believe that Confucius treated the spiritual and transcendent belief in *tian* [天] as an ultimate source of support and justification, and also as a supreme model of the power and virtue of creativity... This deeper level of onto-cosmology is ever present in Confucius' thinking even in the Analects and it is intended beyond a historical reference.⁴⁴

⁴² See James Legge. I Ching: Book of Changes. New York: Dover Publications, Inc., 1971.

⁴³ See Richard Wilhelm and Carey F. Baynes. The I Ching. Princeton: Princeton University Press. 1977.

⁴⁴ Chung-ying Cheng. "Confucian Onto-hermeneutics: Morality and Ontology". Op. Cit. p. 38.

One of the most significant contributions of Confucius to the interpretation of the *Yijing* 易經 is the discernment of an onto-cosmological perspective within the text. The suffix *-logical* suggests that the *Yijing* 易經 clarifies the way in which the universe is structured and organized around a rational principle. The prefix *cosmo-* directly refers to the universe and relates onto-cosmology to cosmogony (the origin of the universe) and cosmography (the picture of the universe). Onto-hermeneutics thus draws upon a unified understanding of the universe's origins, image and logic as the ever-present context for interpretation of the text and the experience of the reader. Ultimately, Professor Cheng argues that Confucius generates an onto-hermeneutics that presents a "totalistic" context that gives rise to a non-reductionistic philosophy of reality: "... it is Confucius who transforms the understanding of heaven and earth of the *Yi* into an understanding of the full creative power that would give rise to life and sustain life toward a grand harmony and that [the] human being must emulate this creative harmonization and harmonious creativity in his own development of humanity and human society."⁴⁵ Onto-hermeneutics as an interpretive practice is concerned with understanding the whole system in light of its inter-relatedness and organic nature by way of penetrating analysis and naturalistic observation.

⁴⁵ Ibid. pp. 38-39.

ONTO-HERMENEUTICS APPLIED TO THE *YIJING* 易經
TO ELUCIDATE *TIANMING* 天命

When applied to the *Yijing* 易經 and the Confucian concept of *tianming* 天命, onto-hermeneutics helps to establish that *tianming* 天命 carries with it a conceptual force that extends beyond the purely social. To demonstrate this, it is only necessary to apply the first principle of onto-hermeneutics, for it reveals the ontological backdrop of *tianming* 天命. While the remaining onto-hermeneutical principles contribute insight into the outworkings of *tianming* 天命 in the human and social context, their role is secondary in establishing the relevance of *tianming* 天命 to human rights.

As noted above, *tianming* 天命 has been approached as a secularized, Western-style social contractarian notion. Onto-hermeneutics develops a vision of *tianming* 天命 as a metaphysical and ontological dynamic that calls forth accountability to the Chinese view of the nature of reality and the human person. A conceptualization of human rights anchored in *tianming* 天命 has the capacity to resonate within the collective Chinese mind as culturally sensitive and culturally informed. Moreover, it can provide the rationale for appeal against a government by its citizens as a philosophical resource for any development of a legal basis for such appeal.

TIANMING 天命 AS A MORAL CONCEPT

Application of the first principle of onto-hermeneutics (ontological reference by way of unification and harmonization) will show that *tianming* 天命, as a moral concept, is a manifestation of the whole of morality. That whole is represented in *dao* 道. Xunwu Chen summarizes the hermeneutical claims that Confucianism makes upon *dao* 道 as follows. Despite Chen's problematic use of the word 'transcendent' in combination with 'immanent,' his summary is useful for its implicit reference to onto-hermeneutical principles:

1. The *dao* is immanent in human history, culture, and human practices; thus the *dao* is both transcendent and immanent.
2. The *dao* expresses itself in the moral principles that we abide by, in rites and institutions within which we operate; thus, the *dao* is the universal that is embodied in the particular.
3. The *dao* is embodied in the ways of the ancient sage kings or present good rulers and princes, etc.; thus the *dao* is the universal that evolves historically.
4. The *dao* is the truth; in terms of it all other truths are understood and interpreted.
5. To understand the *dao*, one must reflect what is near at hand, that is, what one experiences daily and culturally in real life.⁴⁶

⁴⁶ Xunwu Xhen. "Hermeneutical Reading of Confucianism." Journal of Chinese Philosophy. Vol. 27. No. 1. March 2000. pp. 106.

In practice, *tianming* 天命 is a manifestation of *dao* 道 of *tian* 天. Closely aligned with the principles of onto-hermeneutics, *tianming* 天命, like *dao* 道, is (a) unified with all reality by ontological reference (or, as Chen states it, “is both transcendent and immanent”), (b) expressed in moral principles, rites and institutions, (c) historically evolving, (d) integrated with all truth, and (e) apprehended in daily life. The ultimate ontological referent of *tianming* 天命 is explained in the two initial *gua* 卦 (hexagrams) of the *Yijing* 易經 and their attendant explanations and commentaries.

THE BASIC METAPHYSICS OF THE *YIJING* 易經 -

The *Yijing* 易經, a collection of sixty-four *gua* 卦 (hexagrams or double trigrams), provides the philosophical foundation of all Chinese thought. The central theme of the *Yijing* 易經 is creative change, and that theme is most expressly developed in the philosophical idea of *yin* 陰 and *yang* 陽, illustrated in this familiar ancient symbol:



Figure 2

Yin 陰 (i.e., the dark region of the symbol) and *yang* 陽 (i.e., the light region) comprise the two complementary and symbiotic principles (alternatively, forces or modalities) whose perpetual interaction generates the physical and non-physical universe,

including nature and human nature. While Tsou Yen (305-240 BCE) is often credited for the formulation of *yin-yang* 陰陽 philosophy,⁴⁷ its origins are so ancient that it is not possible to speak of Chinese thought at any historical point without reference to it. Generally, *yang* 陽 stands for that which is creative, initiating, active, positive, light, hot, hard, dry, etc. *Yin* 陰, correspondingly, stands for that which is receptive, responsive, passive, negative, dark, cold, soft, wet, etc. *Tian* 天 may provisionally be understood as the initiator *yang* 陽 acting upon nature (and human nature) as the responder *yin* 陰. In this interaction, *yin* 陰 and *yang* 陽 give rise to all reality, what the Chinese call “the ten thousand things” (*wanwu* 萬物 or *wanyou* 萬有).

AN EXPOSITION FROM THE *YIJING* (易經) ’S FOUNDATIONAL CHAPTERS

Onto-hermeneutics calls for the organic treatment of the *Yijing* 易經, with particular attention to interconnections within the text. The two initial *gua* 卦 (hexagrams), *qian* 乾 and *kun* 坤 (described in the opening chapters of the *Yijing* 易經) lend themselves readily to such holistic interpretation. Specifically, they were written in a manner that demonstrates their interconnectedness. The cosmogenic role of *qian* 乾 as pure *yang* 陽 and *kun* 坤 as pure *yin* 陰 is established by pervasive reinforcement in the *Yijing* 易經 through frequent restatement and literary structure.

⁴⁷ Tsou Yen is probably associated with *yin-yang* 陰陽 philosophy due to his contributions to the development of *wu xing* (The Five Elements) which, in conjunction with *yin-yang* 陰陽, affect changes in nature and human nature. For reference, see Clarence Burton Day. The Philosophers of China. New York: Citadel Press, 1962. p. 10 and 347 ff.

The literary structure used in the development of the notions *qian* 乾 and *kun* 坤 is a parallelism in which explanations and commentary entries concerning one notion deliberately parallel those of the other. Through this parallelism, the *Yijing* 易經 presents a “totalistic” picture of the human person in relationship to the origin of all things. The structure also portrays the material universe as generated by the acting of *qian* 乾 (i.e., pure *yang* 陽) upon *kun* 坤 (i.e. pure *yin* 陰). Examples of parallel statements will illustrate this.

In *qian* 乾, we read:

How great is the fundamental nature of *Qian*! The myriad things are provided their beginnings by it, and, as such, it controls Heaven [see note on ‘Heaven’].⁴⁸ (*Qian* 乾, Commentary on the Judgments)⁴⁹

In *kun* 坤, we read:

How great is the fundamental nature of *Kun*! The myriad things are provided their births by it, and in so doing it compliantly carries out Heaven’s will. (*Kun* 坤, Commentary on the Judgments)

⁴⁸ The term ‘Heaven’ in this translation by Richard Lynn does not refer to the Western theological concept. Lynn follows the practice of the majority of native Chinese translators such as Wing-tsit Chan who have used the term ‘heaven’ as the closest English language approximation to *tian* 天. Two worthwhile features of Lynn’s version are his organization of the text so as to show its development by successive redactors and the incorporation of the commentaries of Wang Bi.

⁴⁹ Unless otherwise specified, quotations of the *Yijing* are taken from: Richard John Lynn. The Classic of Changes – A New Translation of the I Ching as Interpreted by Wang Bi. New York: Columbia University Press. 1994.

The Judgments and their commentaries do not depend on technical vocabulary, but demonstrate the relative meanings of *qian* 乾 and *kun* 坤 by elucidating the interaction between the two.

In *qian* 乾, we read:

The *Dao* of *Qian* forms the male... *Qian* has mastery over the great beginnings of things... (*Qian* 乾, Commentary Upon the Appended Phrases)

In *kun* 坤, we read:

The *Dao* of *Kun* forms the female... *Kun* acts to bring things to completion. (*Kun* 坤, Commentary Upon the Appended Phrases)

As the parallel statements continue, the process of creativity becomes evident. Through the interaction of *qian* 乾 and *kun* 坤, the universe proceeds from formlessness to form, from non-image to image.

In *qian* 乾, we read:

When [*dao*] forms images we call it *Qian*... (*Qian*, Commentary Upon the Appended Phrases)

In *kun* 坤, we read:

When [*dao*] duplicates patterns, we call it *Kun*... (*Kun* 坤, Commentary Upon the Appended Phrases)

This on-going parallelism establishes that *qian* 乾 and *kun* 坤 are symbiotic and interdependent principles. *Qian* 乾 is the initiator, originator and creative principle. *Kun* 坤 is the responsive, compliant and completing principle. Together, as the agents of change, they are responsible for the existence of the material world as efficient causes in the Aristotelian sense.

Qian and *Kun*, do they not constitute the arcane source for change! When *Qian* and *Kun* form ranks, change stands in their midst, but if *Qian* and *Kun* were to disintegrate, there would be no way that change could manifest itself. And if change could not manifest itself, this would mean that *Qian* and *Kun* might almost be at the point of extinction! (*Qian*, Commentary Upon the Appended Phrases)

DAO 道 IN CONTEXT AND FUNCTION

As its central theme, the principle of creative change permeates the *Yijing* 易經. The rationale for change itself is located ontologically prior to *qian* 乾 and *kun* 坤 in the one principle that appears in the parallel statements as a constant. This is *dao* 道, whole, undifferentiated and unified. The specific translation of the term *dao* 道 is not necessary for inferring its meaning from the context of the *Yijing* 易經 in which *dao* 道 is clearly seen as that which exists prior to and gives rise to *qian* 乾 and *kun* 坤. It is functionally an onto-cosmogenic term with respect to the origin of all things. It is functionally an onto-cosmographic term with respect to the image of all things. And it is functionally an onto-cosmological term with respect to its role as the principle (i.e., Aristotelian final cause) for change, which brings about all things.

The contextual and functional approach of onto-hermeneutics protects the interpretive process from being taken hostage by ideological competition over the definition of isolated words. For example, the translation of *tian* 天 as heaven becomes unproblematic when interpreted contextually in light of the *Yijing* 易經 vis-à-vis an onto-hermeneutical approach. Context and function rule out a simplistic equating of ‘heaven’ in classical Chinese texts with the Christian Heaven. Furthermore, onto-hermeneutics reveals that the idea of *chaoyue* 超越, not as a Western notion of “out there-ness,” but in an inherently Chinese sense, does pervade the pre-Confucian and Confucian understanding of *dao* 道. Simply put, transcendence (for want of a better term) in the *Yijing* 易經 means that nature and human nature do not exist in isolation from an ontological referent. That referent is *dao* 道, and it is not distant, but ubiquitous, manifesting itself in the perpetual symbiosis of *yin-yang* 陰陽. Neither is *dao* 道 morally neutral or indifferent as it informs the moral principles that guide humanity into harmony with nature and itself. *Dao* 道 is also a concept that unites all subordinate principles such as *qian* 乾 and *kun* 坤 as well as “the ten thousand things” (*wanwu* 萬物 or *wanyou* 萬有) generated by the constancy of change.

MORAL FORCE AS THE IMPLICATION FOR *TIANMING* 天命

The Mandate of *tian* 天 (*tianming* 天命) carries moral force precisely because it is an expression of metaphysical *dao* 道 applied to the relationship between rulers and the

ruled, government and the governed. With *tianming* 天命, the people have a moral concept to which to appeal as the legitimization of political power. *Tianming* 天命 thus creates a dual accountability for all rulers, one that is immanent as a duty to the people and metaphysical as a duty to *tian* 天 and *dao* 道. In the Chinese worldview, the fulfillment of this duty is essential for the flourishing of unity and harmony within society as the outworking of *dao* 道. Its violation harms society. The onto-hermeneutical principle of ontological reference by way of unification and harmonization provides a methodology for understanding *tianming* 天命 in its historical-philosophical context. That context connects political practice and human rights to the ontological backdrop of *yin* 陰 and *yang* 陽. Classical Confucianism offers *Tianming* 天命 to modern China as a conceptual basis upon which a theory for governmental accountability to a standard for the exemplary treatment of persons can be established.

My purpose in examining *Tianming* 天命 and other metaphysical concepts has not been to suggest that they are efficacious in and of themselves (i.e., that *Tianming* 天命 will hold governments accountable for their actions). Rather, I suggest that, in seeking antecedents for political theory, China can draw upon indigenous concepts deeply imbedded in its philosophical heritage. Specifically, governmental accountability to the highest standards for the ethical and humane treatment of individuals is a fundamental Chinese value that emerges from an ancient Chinese worldview. I hope it has been seen that *Tianming* 天命 embodies an incipient form of democratic ideals that

reveals a shared values structure with liberal democracy for the humane valuation of individuals by their governments, resulting in their exemplary treatment.

Tianming 天命 becomes particularly relevant to advocates of ideal government as it is translated from a metaphysical construct into tangible practice. For any theory relating to the treatment of individuals that China finds acceptable will need to be authentically Chinese in its genesis and approach. The staying power of Confucianism as it has evolved since classical origins is a fact of Chinese culture and the far-reaching cultures throughout Asia for that matter. Classical Confucianism offers a values structure that is authentically Chinese and, thus, will always have relevance to Chinese political ideals.

GLOSSARY OF CHINESE TERMS

<i>Pinyin</i>	<i>Character</i>	<i>English Equivalent or brief Explanation</i>
<i>ai ren</i>	愛仁	humane benevolence
<i>chaoyue</i>	超越	conventionally, 'transcendence'
<i>Chun Qiu</i>	春秋	<i>Spring and Autumn Annuals</i>
<i>Da Xue</i>	大學	<i>Great Learning</i>
<i>dao</i>	道	way, path
<i>de</i>	德	virtue
<i>di</i>	帝	universal source, order, power
<i>gua</i>	卦	trigrams
<i>junzi</i>	君子	exemplary leader, conventionally, 'superior person'
<i>Kongzi</i>	孔子	Master Kong; Confucius
<i>kun</i>	坤	second hexagram in the <i>Yijing</i>
<i>li</i>	禮	ritual propriety or rites
<i>Li Ji</i>	禮記	<i>Book of Songs or Record of Ritual</i>
<i>Lun Yu</i>	論語	<i>Analects of Confucius</i>
<i>Mengzi</i>	孟子	Mencius, <i>Teachings of Mencius</i>
<i>qian</i>	乾	first hexagram in the <i>Yijing</i>
<i>ren</i>	仁	benevolence
<i>rujia</i>	儒家	School of the Learned
<i>ruxue</i>	儒學	Study of the Learned
<i>shangdi</i>	上帝	conventionally, 'Lord on High' or 'God'
<i>Shujing</i>	書經	<i>Book of History</i>
<i>Shijing</i>	詩經	<i>Book of Songs</i>
<i>shu</i>	恕	reciprocity
<i>Tiananmen</i>	天安門	Heaven's Gate
<i>tian</i>	天	conventionally, 'heaven'
<i>tianming</i>	天命	conventionally, 'Mandate of Heaven'
<i>wanwu</i>	萬物	<i>Ten Thousand Things or Happenings</i>
<i>wanyou</i>	萬有	<i>Ten Thousand Things</i>
<i>wuchang</i>	五常	<i>Five Constant Regulations</i>
<i>wumei</i>	五美	<i>Five Excellent Practices</i>
<i>xiao</i>	孝	filial piety
<i>xin</i>	心	heart-mind

<i>xin</i>	信	faithfulness
<i>xing</i>	性	human nature
<i>Xunzi</i>	荀子.	Master Xun
<i>yi</i>	義	righteousness
<i>Yizhuan</i>	易傳	<i>Ten Wings</i> commentary on the <i>Yijing</i>
<i>Yijing</i>	易經	<i>Book of Changes</i>
<i>yang</i>	陽	creative, initiating principle
<i>yin</i>	陰	responsive principle
<i>Zhànguó</i>		
<i>Shídài</i>	戰國時代	Era of the Warring States
<i>zhi</i>	智(知)	wisdom
<i>zhong</i>	中	center; China
<i>Zhong Yong</i>	中庸	conventionally, ‘ <i>Doctrine of the Mean</i> ’

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