

## Postgraduate/Distance Learning Assignment coversheet & feedback form

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(DO NOT SEND AS A SEPARATE FILE)

| For completion by the student:                                                                                                                                                                                                                                                                                                                           |                               |                                  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------|----------------------------------|
| Student Name: Xiaoxue Gong                                                                                                                                                                                                                                                                                                                               |                               |                                  |
| Module code: SIC7028<br><br>Module title:<br>Interpretation of the Four Books                                                                                                                                                                                                                                                                            | Student ID number:<br>1706356 | Educational support<br>needs: No |
| Module tutor: Professor Huang, Chung-Tien<br>Assignment due date: 31 <sup>th</sup> January 2024, 15:00                                                                                                                                                                                                                                                   |                               |                                  |
| If your module has multiple submissions please indicate which piece of work this is.<br>1 <sup>st</sup> <input checked="" type="checkbox"/> 2 <sup>nd</sup> <input type="checkbox"/> 3 <sup>rd</sup> <input type="checkbox"/> 4 <sup>th</sup> <input type="checkbox"/> 5 <sup>th</sup> <input type="checkbox"/> 6 <sup>th</sup> <input type="checkbox"/> |                               |                                  |
| Word count: 2207                                                                                                                                                                                                                                                                                                                                         |                               |                                  |
| I confirm that this is my original work and that I have adhered to the University policy on plagiarism.<br>Signed <u>Xiaoxue Gong</u>                                                                                                                                                                                                                    |                               |                                  |
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| Assignment Mark                                                                      |  |
|--------------------------------------------------------------------------------------|--|
| 1st Marker's Provisional mark                                                        |  |
| 2nd Marker's/Moderator's provisional mark                                            |  |
| Agreed Internal Mark:                                                                |  |
| External Examiner's mark (if relevant)                                               |  |
| <b>Final Mark</b>                                                                    |  |
| <b>NB. All marks are provisional until confirmed by the Final Examination Board.</b> |  |

**For completion by Marker 1:**

Comments:

Marker's signature:

Date:

**For completion by Marker 2/Moderator:**

Comments:

Marker's Signature:

Date:

**AGREED INTERNAL MARK (where necessary):****Comment on process on arriving at agreed mark:****External Examiner's comments (if relevant)**

External Examiner's Signature:

Date:

# **An Analysis of a Yi 一**

## **in Chapter 19 of *The Zhong Yong* 中庸**

Student name: Xiaoxue Gong    SID: 1706356    Date: 30 February 2024

Word count: 2207

### **1.The text and translations:**

「天下之達道五，所以行之者三：曰君臣也，父子也，夫婦也，昆弟也，朋友之交也：五者天下之達道也。知、仁、勇三者，天下之達德也，所以行之者一也。」<sup>1</sup>

The translation of James Legge :

The duties of universal obligation are five and the virtues wherewith they are practiced are three.

The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends.

Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry the duties into practice is singleness.<sup>2</sup>

The translation of Wu Guozhen's versions :

There are five universal human relationships with three virtues to guarantee them. They are relationships between sovereign and subject, between father and son, between husband and wife, between elder and younger brothers and between friends — these are the five universal human

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<sup>1</sup> Zhuxi 朱熹: *Sishu Zhangju Jizhu* 四书章句集注, Beijing: Zhonghua Book Publishing House, 2012. p. P29.

<sup>2</sup> Translated by James Legge: *THE CHINESE CLASSICS, VOLUME I Confucian Analects, The Great Learning, and The Doctrine of the Mean* 論語 大學 中庸, Taiwan: Nantian Book company Limited, 2011. p. 406.

relationships. And wisdom, benevolence and bravery are the three universal virtues. They are one thing in guaranteeing the five relationships.<sup>3</sup>

Because the interpretation of the two is different, I will show both. Personally, I think Zhi 智, Ren 仁 and Yong 勇 might be more correctly translated as wisdom, benevolence and bravery. Five universal human relationships is not so much obligation as it is universal human relationships. The key is the explanation of the last sentence, and it is also the key to the theme of today. I think that if Singleness represents sincerity in the translation of James Legge, then it should be the correct meaning of this sentence we choose today.

## 2.The three different forms of sentences for character Yi 一

Through the above translations, we should probably understand the general meaning of this paragraph. Next, let's analyze today's main issues. Regarding the last sentence of this paragraph, there has always been different statements. Its form of sentences can be roughly divided into three types:

(1) 「所以行之者也」

They are the way the five human relationships are guaranteed.

(Wang Yinzhi, *The Historical Record* 史記, *Han Shu* 漢書)

(2) 「所以行之者一也」

Singleness (sincerity) is the way the five human relationships and three virtues are guaranteed.

(The generic popular version)

(3) 「所以行之者一也，一者，誠也。」

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<sup>3</sup> Pingjie 平解 translation, Wu Guozhen 吳國珍 write: *Mengzi* 孟子 *Daxue* 大學 *Zhongyong* 中庸: *Pingjie* 平解 *English translation*, Beijing: Beijing Press, 2018. p. 577.

Singleness( sincerity)is the way the five human relationships and three virtues are guaranteed. Yi 一 means sincerity.

( *Kongzi Jiayu* 孔子家語)

First of all, let's look at Wang Yinzhì's 王引之 analysis. In the book *Jingyi Shuwen* 經義述聞 he wrote, he analyzed that the Yi 一 is Yanwen 衍文. Yanwen means words or sentences that are more due to errors such as copying, engraving, and typesetting. Wang Yinzhì wrote: "The book of *Liji Zhengyi* 禮記正義 said that 「所以行之者一也」 means that since ancient times, the rules of practice of five universal human relationships and three virtues have never changed. His father(Wang Niansun 王念孫) said that Yi 一 is Yanwen. The reason why the five relationships run normally is because there are three kinds of virtues to ensure them. These five relationships are the guidelines that people in the world follow together. The three kinds of virtues are the moral guidelines that the people of the world follow. So「所以行之者一也」means that they must follow these three virtues to do it. The meaning of this paragraph is echoed up and down, and should not be added the character Yi 一. The word added is due to the error caused by this sentence below(「所以行之者一也」). Biography of Pingjin Hou in *Historical Records* 史記平津侯傳: "Wisdom, benevolence and bravery, these three are virtues that the people of the world follow, so they should follow 智仁勇,此三者,天下之通德,所以行之者也". Biography of Gongsun in *Han Shu* 漢書·公孫傳: "Wisdom, benevolence, and bravery are what people should follow 仁知勇三者,所以行之者也". There is no the character of Yi 一 in the scriptures. Zhengxuan 鄭玄 is not commenting on this sentence, so we can see that Zheng Xuan's version does not have the word. The chapter of Ai Gong asked the politics in the book of *Kongzi Jiayu* 孔子家語·哀公問政: "Wisdom, benevolence and bravery, these three are virtues that the people of the world follow, they are one thing in guaranteeing the five relationships 智仁勇三者天下之達

德,所以行之者一也”。 There is the Yi 一 here, which is also added by later generations based on the wrong version of *Book of Rites*.<sup>4</sup>

The generic popular version contains Zhu Xi's 朱熹 *Sishu Zhangju Jizhu* 四書章句集注, Zheng Xuan's 鄭玄 *Liji Zhu* 禮記注, Master Hanshan's 憨山 *Zhongyong Zhizhi* 中庸直指 etc.. These books are all writing: 「所以行之者，一也。」 According to Zhu Xi's interpretation, Yi 一 is the sincerity. The five universal human relationships is what people should follow together, but there are no three virtues, and the five cardinal relationships cannot be maintained. Although the three virtues are commonly followed by people, if they are not sincere, then the three virtues are incomplete. Therefore Zhuxi explain Yi 一 as sincerity, it is not Yanwen.

*Kongzi Jiayu* 孔子家語 adds "the meaning of Yi 一 is sincerity." It shows that the concept of *Kongzi Jiayu* and Zhu Xi are in line with the concept of interpretation. Professor Huang Zhongtian said he supported *Kongzi Jiayu* and the generic popular version when he explained this chapter. However, Professor Huang also said that because the authenticity of *Kongzi Jiayu* is more controversial, it is a better choice the generic popular version. I support Professor Huang's point of view, thinking that the generic popular version is the best. For the version of *Kongzi Jiayu*, in addition to considering that it may have the problem of true and false, it feels that since the word of Yi 一 is sincerity, then the following explanation seems to be unnecessary.

### 3. The analysis of the three different forms of sentences for character Yi 一.

Next, we first analyze the proposition of Wang Yinzhi. He mentioned the content of *Historical Records* and *Hanshu* in *Jingyi Shuwen*, and I found the content he mentioned: Biography of Pingjin Hou in *Historical Records* 史記·平津侯傳 recorded that at that time, the prime minister,

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<sup>4</sup> Wangyinzhi 王引之: *Jingyi Shuwen* 經義述聞, Shanghai: Shanghai Bookstore Press, 2012. p. 393.

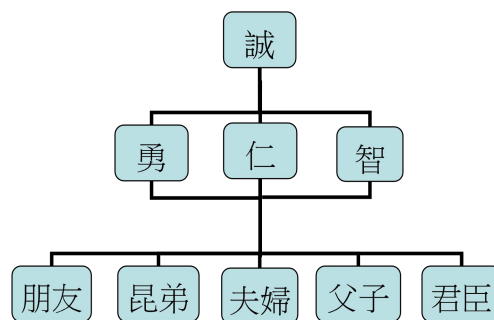
Gong Sunhong 公孫弘, because he saw someone rebelled, and felt that he was very incompetent. So he wrote to the emperor, which quoted some of *Zhongyong*, but many of his citations are different from the popular versions we are seeing now, and some of them are omitted. In my opinion, the purpose of his citation is to catch the main points for the emperor, and the main points he wants to explain should be mainly if a person can restrain himself with wisdom, benevolence and bravery, the person can govern the world. The Biography of Gong Sunhong and Bushi Nikuang 公孫弘卜式兒寬傳 in *Hanshu* 漢書 is the same as the events recorded in The Biography of Pinjin Hou Zhufu 平津侯主父列傳 in *Historical Records*, and the difference between them is that in the *Historical Records* the text is wisdom, benevolence and bravery, these three are virtues that the people of the world follow, so they should follow 智仁勇,此三者,天下之通德,所以行之者也. And in *Han Shu* it is Wisdom, benevolence, and bravery are what people should practise 仁知勇三者,所以行之者也. In short, Gong Sunhong mainly emphasizes wisdom, benevolence and bravery, but the context of *Zhongyong* involves a very important concept, which is sincerity. For example, mentioned later in *Zhongyong*: When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign;-if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends;-if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents;-if one, on turning his thoughts in upon himself, finds a want of sincerity, he will not be obedient to his parents. There is a way to the attainment of sincerity in one's self; -if a man do not understand what is good, he will not attain sincerity in himself. Sincerity is the way of Heaven……<sup>5</sup> The paragraphs in the future are also emphasizing sincerity,

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<sup>5</sup> Translated by James Legge: *THE CHINESE CLASSICS, VOLUME I Confucian Analects, The Great Learning, and The Doctrine of the*

so the concept of sincerity in *Zhongyong* is very important, which also means that the existence of the character of Yi — is very important.

Professor Huang introduced a diagram to us when class, it is a diagram of sincerity lead the five human relationships and three virtues. The professor said that taking the monarch and minister as an example, if the monarch and minister relationship in the five human relationships does not have the wisdom in the three virtues to normalize, then maybe the monarch is faint, and the courtiers are mediocre. Without benevolence to regulate the relationship between monarchs and ministers, the disadvantages may be that the monarch will be unkind, and the courtiers will form a party to camp and private. Without bravery to regulate the relationship between the monarch and minister, his disadvantages maybe is a cowardly monarch or the ministers who yield at any time. And if the above three virtues-wisdom, benevolence, and courage are not regulated by the sincerity, then wisdom, benevolence, and courage may be influenced by people's desires, and become the cleverness that seek self-interest, the kindness of the wrongdoing of others, and the bravery of recklessness. In this way, it is still unable to maintain a good relationship between monarchs and ministers. The same is true of other human relations. It can be seen that it is so important the words "sincerity". In this chapter of *Zhongyong*, we can see that sincerity leads three virtues and five human relationships, which forms a very rigorous structure of leading structure. It can also be seen that sincerity is the power of all things.



In addition, Mr. Li Bingnan 李炳南 and Master Hanshan 憨山 also believe that Yi 一 in the article is the meaning of sincerity. In the graphic Interpretation of *Zhongyong* of *Li Bingnan Lao Jushi Quanjì* 李炳南老居士全集, Mr. Li Bingnan said Yi 一 is sincerity.<sup>6</sup> Master Hanshan pointed out in *Zhongyong Zhizhi* that the five human relationships is commonly followed by people. Although we already have these five relationships, there are no three virtues - wisdom, benevolence, and bravery, which is not enough to maintain the five relationships. Although everyone has these three virtues at first, if it is not very sincere, it is not enough to become complete. This sincerity is the Yi 一 in the article, which is also the nature of people. Real nature is sincerity. So if people want to achieve something in all aspects, they need to start from sincerity.<sup>7</sup>

In summary, in the three different forms of sentences, I think the generic popular version(Singleness ( sincerity ) is the way the five human relationships and three virtues are guaranteed 「所以行之者一也」 ) is the best choice, because the Yi 一 represent sincerity, it is indispensable, three virtues and five relationships are regulated by sincerity, and then they will reach a complete state.

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<sup>6</sup> Li Bingnan 李炳南: *Liji Xuanjiang* 禮記選講, Taiwan: Taizhong Lianshe 臺中蓮社, 2018. p. 256.

<sup>7</sup> Hanshan: *Zhongyongzhizhi* 中庸直指 of *Sishu Ouyi Jie* 四書蕩益解, Taiwan: Gaoxiong Jingzong Xuehui 高雄淨宗學會, 2014. p. 165.

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