

A SHORT HISTORY
OF CHINESE
PHILOSOPHY FUNG YU-LAN

英汉对照

中国哲学简史 冯友兰



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赵复三 译

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CHAPTER 15

CONFUCIANIST METAPHYSICS

IN chapter twelve we have seen that the *Yi Ching* or *Book of Changes* (also known simply as the *Yi*) was originally a book of divination. Later the Confucianists gave it cosmological, metaphysical, and ethical interpretations, which constitute the "Appendices" now found in the *Book of Changes*.

The cosmological theory contained in the "Appendices" has already been considered in chapter twelve, and we shall revert to it again in chapter twenty-three. In the present chapter we shall confine ourselves to the metaphysical and ethical theories found in the "Appendices" and in the *Chung Yung*.

The *Chung Yung* or *Doctrine of the Mean* is one of the chapters in the *Li Chi* (*Book of Rites*). According to tradition, it was written by Tzu-ssu, the grandson of Confucius, but in actual fact a large part of it seems to have been written at a somewhat later date. The "Appendices" and the *Chung Yung* represent the last phase in the metaphysical development of ancient Confucianism. So great is their metaphysical interest, indeed, that the Neo-Taoists of the third and fourth centuries A.D. considered the *Yi* as one of the three major classics of speculative philosophy, the others being the *Lao-tzu* and *Chuang-tzu*. Similarly, Emperor Wu (502-549) of the Liang dynasty, himself a Buddhist, wrote commentaries on the *Chung Yung*, and in the tenth and eleventh centuries, monks of the Ch'an sect of Buddhism also wrote such commentaries, which marked the beginning of Neo-Confucianism.

The Principles of Things

The most important metaphysical idea in the "Appendices," as in Taoism, is that of *Tao*. Yet it is quite different from the concept of *Tao* of the Taoists. For the latter, *Tao* is nameless, unnamable.

But for the authors of the "Appendices," not only is *Tao* namable, but, strictly speaking, it is *Tao* and *Tao* only that is thus namable.

We may distinguish between the two concepts by referring to the *Tao* of

第十五章

儒家的形而上学

在第十二章里,我们看到,《易经》本来是一部占卜的书。后来,儒家赋予它以宇宙论、形而上学的意义,并且从宇宙论联系到伦理,进行阐释;这便是现在附于《易经》之后的“易传”。

在第十二章里,已经讨论了“易传”的宇宙论解释。本书第二十三章还将回到儒家赋予《易经》的宇宙论意义这个问题上来,本章的探讨则将限于“易传”和《中庸》的形而上学的伦理学说方面。

《中庸》是《礼记》中的一章,按照传统的说法,它是孔子的孙子子思所作。事实上,其中大部分是后来的著作。“易传”和《中庸》代表了先秦儒家形而上学发展的最后阶段。这一时期儒家对形而上学的兴趣如此浓厚,以至公元三、四世纪的新道家把《易经》和《道德经》、《庄子》三部书列为“三玄”。公元六世纪上半叶,笃信佛教的梁武帝(公元五〇二至五四九年在位)亲自为《中庸》写注释。公元十到十一世纪(宋朝)佛教禅宗的僧人也写作这样的注释,由此开启了“新儒家”的时代。

事物之“理”

道是“易传”,也是道家认为最重要的形而上学概念。但是,“易传”中的“道”的观念和道家的“道”的观念是不同的。道家的“道”的观念是无名、不可名状的,而在“易传”的作者们心目中,道是可以名状

Taoism as the *Tao*, and to that of the "Appendices" as *tao*. The *Tao* of Taoism is the unitary "that" from which springs the production and change of all things in the universe. The *tao* of the "Appendices," on the contrary, are multiple, and are the principles which govern each separate category of things in the universe. As such, they are somewhat analogous to the concept of the "universal" in Western philosophy. Kung-sun Lung, as we have seen, regarded hardness as a universal of this kind, since it is this hardness that enables concrete objects in our physical universe to be hard. Likewise, in the terminology of the "Appendices," that by which hard things are hard would be called the *tao* of hardness. This *tao* of hardness is separable from the hardness of individual physical objects, and constitutes a namable meta-physical principle.

There are many such *tao*, such as the *tao* of sovereignty and of minister-ship, or of fatherhood and sonhood. They are what a sovereign, a minister, a father, and a son ought to be. Each of them is represented by a name, and an individual should ideally act according to these various names. Here we find the old theory of the rectification of names of Confucius. In him, however, this was only an ethical theory, whereas in the "Appendices" it becomes metaphysical as well.

The *Yi*, as we have seen, was originally a book of divination. By the manipulation of the stalks of the milfoil plant, one is led to a certain line of a certain hexagram, the comments on which in the *Yi* are supposed to provide the information one is seeking. Hence these comments are to be applied to the various specific cases in actual life. This procedure led the authors of the "Appendices" to the concept of the formula. Seeing the *Yi* from this point of view, they considered the comments on the hexagrams and the individual lines of these hexagrams as formulas, each representing one or more *tao* or universal principles. The comments on the entire sixty-four hexagrams and their 384 individual lines are thus supposed to represent all the *tao* in the universe.

The hexagrams and their individual lines are looked upon as graphic symbols of these universal *tao*. "Appendix III" says: "The *Yi* consists of symbols." Such symbols are similar to what in symbolic logic are called variables. A variable functions as a substitute for a class or a number of classes of concrete objects. An object belonging to a certain class and satisfying certain conditions can fit into a certain formula with a certain variable; that is, it can fit into the comment made on a certain hexagram or a certain line within a hexagram, these hexagrams or lines being taken as symbols. This formula represents the *tao* which the objects of this class ought to obey. From the point of view of divination, if they obey it, they will enjoy good luck, but if not, they will suffer bad fortune. From the point of view of moral teaching, if they obey it, they are right, but if not, they are wrong.

The first of the sixty-four hexagrams, *Ch'ien*, for example, is supposed to

的,而且严格说来,也只有道是可以名状的。

我们需要把道家所说的“道”和“易传”所说的“道”加以区别。道家所说的“道”是宇宙万物及其变化所产生的那个“一”。“易传”中的道则是“多”,是统辖宇宙万物中每类事物的个别的“理”。就这一点来说,它有点像西方哲学中的“共相”。我们曾经看到,公孙龙认为“坚”就是使得宇宙间事物坚硬的那个“理”。“易传”的作者们也同样认为,使得物质坚硬的乃是坚硬之道。这个“坚硬之道”可以和个别物质的坚硬性分离出来,成为可以名状的形而上学原理。

像这样的“道”——形而上学原理——可以举出很多,如君王之道、大臣之道、为父之道、为子之道,等等。这是作为君主、大臣、父亲、儿子的规范。它们各有其名,每个人由于社会地位也就此有了自己的称谓名字,而且应当按这种社会地位规定的名字去圆满完成它的内容。这令人想起孔子关于“正名”的古老学说。就孔子来说,这只是他的伦理学说,而在“易传”里,它还构成了形而上学的一部分。

如前所述,《易经》本是一部占卜之书。巫者取一把蓍草,每两根一次,取出放在一旁,最后剩下的或是单数,或是双数,记录下来,这样连续六次,所得结果就构成一卦。《易经》中对这一卦的卦辞就应是神对卜者所求问事项的指示。这些卦辞、爻辞要准备回答各种世俗事务、各种情况下的问题。“易传”的作者们根据这种情况,需要制定各种标准答案,这些卦辞、爻辞就是回答求问事项的各种公式。每一卦都代表一种或几种“道”,也就是事物的普遍性原理。对六十四卦和三百八十四爻的释辞就被认为其中包括了宇宙所有的“道”。

这些卦和爻被看作是宇宙之道的图像。这就是“易传”中《系辞下》所说:“易者,象也。”这些象征和现代符号逻辑(symbolic logic)所称的“变数”很相近。在这里,变数的作用是作为某类或某些类具体事物的替代物。属于某一类别、并且满足某些条件的一个具体事物,可以纳入某个公式和某个变数,因此也可以纳入某个卦辞和爻辞所说的内容。在这里,卦和爻就是这事物的符号或象征。这个公式便代表

be the symbol of virility, while the second hexagram, *K'un*, is that of docility. Everything that satisfies the condition of being virile can fit into a formula in which the symbol of *Ch'ien* occurs, and everything that satisfies the condition of being docile can fit into one in which the symbol of *K'un* occurs. Hence the comments on the hexagram *Ch'ien* and its individual lines are supposed to represent the *tao* for all things in the universe that are virile; those on the hexagram *K'un* and its individual lines represent the *tao* for all things that are docile.

Thus in "Appendix I," the section dealing with the hexagram *K'un* says: "If it takes the initiative, it will become confused and lose the way. If it follows, it will docilely gain the regular [way]." And in "Appendix IV": "Although the *Yin* has its beauties, it keeps them under restraint in its service of the king, and does not dare to claim success for itself. This is the *tao* of Earth, of a wife, of a subject. The *tao* of Earth is, not to claim the merit of achievement, but on another's behalf to bring things to their proper issue."

Quite the opposite is the hexagram of *Ch'ien*, the symbol of Heaven, of a husband, of a sovereign. The judgements made on this hexagram and its individual lines represent the *tao* of Heaven, of a husband, of a sovereign.

Hence if one wants to know how to be a ruler or a husband, one should look up what is said in the *Yi* under the hexagram *Ch'ien*, but if one wants to know how to be a subject or a wife, one should look under the hexagram *K'un*. Thus in "Appendix III" it is said: "With the expansion of the use of the hexagrams, and the application of them to new classes, everything that man can do in the world is there." Again: "What does the *Yi* accomplish? The *Yi* opens the door to the myriad things in nature and brings man's task to completion. It embraces all the governing principles of the world. This, and no more or less, is what the *Yi* accomplishes."

It is said that the name of the *Yi* has three meanings: (1) easiness and simpleness, (2) transformation and change, and (3) invariability.* Transformation and change refers to the individual things of the universe. Simpleness and invariability refers to their *tao* or underlying principles. Things ever change, but *tao* are invariable. Things are complex, but *tao* are easy and simple.

The Tao of the Production of Things

Besides the *tao* of every class of things, there is another *Tao* for all things as a whole. In other words, besides the specific multiple *tao*, there is a general unitary *Tao* which governs the production and transformation of all things. "Appendix III" says: "One *Yang* and one *Yin*: this is called the *Tao*. That which ensues from this is goodness, and that which is completed there-

* See Cheng Hsüan (A.D. 127-200), *Discussion of the Yi*, quoted by K'ung Ying-ta (574-648), in the Preface to his sub-commentary on Wang Pi's (226-49) *Commentary on the Yi*.

着某种道,成为某类对象所应当遵循的指示。从占卜的观点说,如果遵从卦辞、爻辞的指示,卜者就会得到好运,否则就将遭到恶运。从伦理的观点看,遵从这些卦辞和爻辞,就是“对”的,否则就是“错”的。

以六十四卦的第一卦“乾”来说,它是雄性的代表,也是雄浑、雄劲;以第二卦“坤”来说,它是雌性、温良、驯顺的代表。因此,任何能满足“雄浑”条件的事物,都可以纳入“乾”象;任何能满足雌性、温良条件的事物,都可以纳入“坤”象。乾的卦辞和爻辞都可以认为是代表了宇宙万物中雄性事物的“道”;坤的卦辞和爻辞则可以认为是代表了宇宙万物中雌性事物的“道”。

因此,“易传”《彖辞》论到坤卦说:“先,迷失道;后,顺得常。”这是说,如果居先,将迷失道路;如果居后,则将顺利而得常道。“易传”《坤文言》说:“阴虽有美,含之以从王事,弗敢成也。地道也,妻道也,臣道也。地道无成而代有终也。”这是说,阴虽美,却含蓄以事君,不敢居功。这是大地之道,为妻、为臣之道,大地从不居功,只代万物以成其事。

乾卦则正相反。它是天的象征,君王的象征,夫婿的象征。乾的卦辞、爻辞代表天道、君主之道、为夫之道。

因此,如果一个人要想知道为君之道、为夫之道,就应当读“易传”《乾文言》。如果一个人要想知道为臣之道、为妻之道,就应该读坤卦的卦辞、爻辞。这就是“易传”《系辞上》所说:把卦辞“引而申之,触类而长之,天下之能事毕矣”。又说:“未易,何为者也?夫易:开物成务(开启物性,助人成就事务),冒(覆盖)天下之道,如斯而已者也。”

《易纬·乾凿度》说:“易,一名而含三义:所谓易也,变易也,不易也。”这是说,“易”既意味简易,又意味着变化,又意味着不变。变化是指万物而言,简易不变是指其中之“道”而言。事物常变,但其中的道是不变的。万物是复杂的,但道是简单易明的。

万物生成之“道”

各类事物各有自身的“道”以外,万物又有其共同的“道”。换句话

by is the nature [of man and things]." This is the *Tao* of the production of things, and such production is the major achievement of the universe. In "Appendix III" it is said: "The supreme virtue of Heaven is to produce."

When a thing is produced, there must be that which is able to produce it, and there must also be that which constitutes the material from which this production is made. The former is the active element and the latter the passive one. The active element is virile and is the *Yang*; the passive element is docile and is the *Yin*. The production of things needs the cooperation of these two elements. Hence the words: "One *Yang* and one *Yin*: this is the *Tao*."

Everything can in one sense be *Yang* and in another sense *Yin*, according to its relation with other things. For instance, a man is *Yang* in relation to his wife, but *Yin* in relation to his father. The metaphysical *Yang* which produces all things, however, can only be *Yang*, and the metaphysical *Yin* out of which everything is produced can only be *Yin*. Hence in the metaphysical statement: "One *Yang* and one *Yin*: this is called the *Tao*," the *Yin* and *Yang* thus spoken of are *Yin* and *Yang* in the absolute sense.

It is to be noticed that two kinds of statement occur in the "Appendices." The first consists of statements about the universe and the concrete things in it; the other consists of statements about the system of abstract symbols of the *Yi* itself. In "Appendix III" it is said: "In the *Yi* there is the Supreme Ultimate which produces the Two Forms. The Two Forms produce the Four Emblems, and these Four Emblems produce the eight trigrams." Although this saying later became the foundation of the metaphysics and cosmology of the Neo-Confucianists, it does not refer to the actual universe, but rather to the system of symbols in the *Yi*. According to the "Appendices," however, these symbols and formulas have their exact counterparts in the universe itself. Hence the two kinds of statement are really interchangeable. Thus the saying, "one *Yang* and one *Yin*: this is called *Tao*," is a statement about the universe. Yet it is interchangeable with the other saying that "in the *Yi* there is the Supreme Ultimate which produces the Two Forms." The *Tao* is equivalent to the Supreme Ultimate, while the *Yin* and *Yang* correspond to the Two Forms.

"Appendix III" also states: "The supreme virtue of Heaven is to produce." Again: "To produce and to reproduce is the function of the *Yi*." Here again are two kinds of statement. The former relates to the universe, and the latter to the *Yi*. Yet they are at the same time interchangeable.

The Tao of the Transformation of Things

One meaning of the name *Yi*, as we have seen, is transformation and change. The "Appendices" emphasize that all things in the universe are ever in a process of change. The comment on the third line of the eleventh hexa-

说,除了物各有殊的“道”之外,还有统摄万物生成变化的一个总的“道”。《系辞上》说:“一阴一阳之谓道。继之者善也,成之者性也。”这是生成万物的“道”。宇宙便以生成万物作为它的最大成就,所以《系辞下》说:“天地之大德曰生”。

世上有一物生成,必定有生成该物的物质,还有该物生成的依据。前者可以说是一物生成的被动因素,后者可以说是一物生成的主动因素。被动因素是阴,主动因素是阳。万物生成需要阴、阳两个因素的互相作用。因此,“一阴一阳之谓道”。

每一样事物都可以从一个意义说是阴,从另一个意义说则是阳,这取决于它和其他事物的关系。例如,一个男子,对妻子说,他是阳;而作为父亲的儿子,他是阴。但生成万物的阳,就其形而上的意义说,只能是阳;万物所由生的阴,就其形而上的意义说,只能是阴。因此,《系辞上》所说的“一阴一阳之谓道”,其中的“阴”和“阳”都是就其绝对意义而说的。

需要注意到,在“易传”中有两类不同的陈述句:一类是关于宇宙和其中包含的万物,另一类则是关于《易经》本身抽象符号的体系。《系辞上》说:“易有太极,是生两仪,两仪生四象,四象生八卦。”虽然后来新的儒家把这几句话作形而上学和宇宙论的基础,这几句话并不是指宇宙的生成,而是指《易经》中的符号系统。但是“易传”中认为:“《易》与天地准。”这是说,在宇宙之中有这些符号和公式的确切对应物。因此,这两类陈述又能够互相对换。以“一阴一阳之谓道”这句话来说,这是指宇宙而言。但它和《系辞上》所说:“易有太极,是生两仪”又是可以互换的。“道”和“太极”是相当的,而阴和阳则是它的两种形式,即“两仪”。

《系辞下》又说“天地之大德曰生”,它与《系辞上》所说“生生之谓易”是两种不同性质的陈述句。前者联系到宇宙,后者则联系到《易经》,但它们又是可以相互替换的。

gram states: "There is no level place without a bank, and no departure without a return." This saying is considered by the "Appendices" as the formula according to which things undergo change. This is the *Tao* of the transformation of all things.

If a thing is to reach its completion and the state of completion is to be maintained, its operation must occur at the right place, in the right way, and at the right time. In the comments of the *Yi*, this rightness is usually indicated by the words *cheng* (correct, proper) and *chung* (the mean, center, middle). As to *cheng* "Appendix I" states: "The woman has her correct place within, and the man has his correct place without. The correctness of position of man and woman is the great principle of Heaven and Earth....When the father is father, and the son son; when the elder brother is elder brother, and the younger brother younger brother; when husband is husband, and wife wife: then the way of the family is correct. When it is correct, all under Heaven will be established."

Chung means neither too much nor too little. The natural inclination of man is to take too much. Hence both the "Appendices" and the *Lao-tzu* consider excess a great evil. The *Lao-tzu* speaks about *fan* (reversal, ch. 40) and *fu* (returning, ch. 16), and the "Appendices" also speak about *fu*. Among the hexagrams, indeed, there is one titled *Fu* (the 24th hexagram). "Appendix I" says about this hexagram: "In *Fu* we see the mind of Heaven and Earth."

Using this concept of *fu*, "Appendix VI" interprets the order of arrangement of the sixty-four hexagrams. The *Yi* was originally divided into two books. This "Appendix" considers the first of these as dealing with the world of nature, and the second as dealing with that of man. Concerning the first book, it says: "Following the existence of Heaven and Earth, there is the production of all things. The space between Heaven and Earth is full of all these things. Hence [the hexagram] *Ch'ien* [Heaven] and [the hexagram] *K'un* [Earth] are followed by the hexagram *Tun*, which means fullness." Then the "Appendix" tries to show how each hexagram is usually followed by another which is opposite in character.

About the second book, this same "Appendix" says: "Following the existence of Heaven and Earth, there is the existence of all things. Following the existence of all things, there is the distinction of male and female. Following this distinction, there is the distinction between husband and wife. Following this distinction, there is the distinction between father and son. Following this distinction, there is the distinction between sovereign and subject. Following this distinction, there is the distinction between superiority and inferiority. Following this distinction, there are social order and justice." Then, as in the case of the first part of the *Yi*, the "Appendix" tries to show how one hexagram is usually followed by another which is opposite in character.

The sixty-third hexagram is *Chi-chi*, which means something accom-

万物变易之“道”

“易”这个字的三重含义中有一重含义是“变化、变易”。“易传”强调的一点是：宇宙万物都处于不断变化之中。泰卦九三爻辞说：“无平不陂，无往不复”。在“易传”中，把这句爻辞看作是万物变化的公式，是万物变易之“道”。

如果一个事物要达到生长的顶点，并且保持在生长的顶点上，它的运行就必须是在所发生的地点、时间和发生的方式上都恰到好处。在《易经》的卦辞、爻辞中，把这种“恰到好处”称作“正”“中”。关于“正”，《易·家人卦》的《彖辞》说：“女正位乎内，男正位乎外；男女正，天地之大义也。……父父，子子，兄兄，弟弟，夫夫，妇妇，而家道正；正家而天下定矣。”

“中”的含义是既不过多，又不过少。人的天性倾向于过分。因此，“易传”和《老子》都把过分看作大恶。《老子》书第四十章讲“反”，第十六章讲“复”；“易传”也讲“复”。在《易经》中，第二十四卦便是“复”。它的《彖辞》说：“复，其见天地之心乎！”这是说，复卦的卦象，体现了天地运行的规律。

“易传”的《序卦》运用“复”的概念来解说六十四卦的排列顺序。《易经》本来分《上经》《下经》两部分。《序卦》认为：上经是讲自然界，下经则是讲人间世界。关于上经，在《序卦》中说：“有天地，然后万物生焉。盈天地之间者，唯万物，故受之以屯。屯者，盈也”。因此，在《易经》中，继乾（天）卦坤（地）卦之后，第三卦便随之以屯卦，屯的含义是满足。《序卦》接下去指出，每一卦之后，往往随之以性质相反的卦象，相反相成而相满足。

关于下经，《序卦》中说：“有天地，然后有万物；有万物，然后有男女；有男女，然后有夫妇；有夫妇，然后有父子；有父子，然后有君臣；有君臣，然后有上下；有上下，然后礼义有所错。”然后，如同上经说明一样，《序卦》继以说明，每卦之后，通常总是与它性质相反的一卦。

plished. At this point this "Appendix" says: "But there can never be an end of things. Hence *Chi-chi* is followed by *Wei-chi* [the sixty-fourth hexagram, meaning something not yet accomplished]. With this hexagram, [the *Yi*] comes to a close."

According to this interpretation, the arrangement of the hexagrams implies at least three ideas: (1) that all that happens in the universe, natural and human alike, forms a continuous chain of natural sequence; (2) that in the process of evolution, everything involves its own negation; and (3) that in the process of evolution, "there can never be an end of things."

The "Appendices" agree with the *Lao-tzu* that in order to do something with success, one must be careful not to be too successful; and that in order to avoid losing something, one must complement it with something of its opposite. Thus "Appendix III" says: "The man who keeps danger in mind is one who retains his position. The man who keeps ruin in mind is one who survives. The man who has disorder in mind is one who has peace. Therefore, the superior man, when all is peaceful, does not forget danger. When he is acting, he does not forget about ruin. When he has society under control, he does not forget disorder. Hence it is possible, with his own person secure, for him to protect the state."

The "Appendices" also agree with the *Lao-tzu* that modesty and humbleness are the great virtues. "Appendix I" remarks: "It is the way of Heaven to diminish the swollen and augment the modest. It is the way of Earth to subvert the swollen and give free course to the modest....It is the way of man to hate the swollen and love the modest. Modesty, in a high position, sheds luster on it; in a low position it cannot be passed by unobserved. This is the final goal of the superior man."

The Mean and Harmony

The idea of *chung* is fully developed in the *Chung Yung* or *Doctrine of the Mean*. *Chung* is like the Aristotelian idea of the "golden mean." Some would understand it as simply doing things no more than halfway, but this is quite wrong. The real meaning of *chung* is neither too much nor too little, that is, just right. Suppose that one is going from Washington to New York. It will then be just right to stop at New York, but to go right through to Boston, will be to do too much, and to stop at Philadelphia, will be to do too little. In a prose poem by Sung Yü of the third century B.C., he describes a beautiful girl with the words: "If she were one inch taller, she would be too tall. If she were one inch shorter, she would be too short. If she used powder, her face would be too white. If she used rouge, her face would be too red." (*Wen Hsüan, chüan* 19) The description means that her figure and complexion were just right. "Just right" is what the Confucianists call *chung*.

Time is an important factor in the idea of being just right. It is just right

第六十三卦是“既济”，含义是“事成”。《序卦》就此说道：“物不可穷也，故受之以未济，终焉。”这是说，在“既济”之后，继以“未济”，表明事虽成，而犹有未成。《易》到此结束。

这样来解释《易》六十四卦的排列，其中至少包含有三点意义：第一，宇宙中发生的一切，包括自然和人生，构成一种连绵不断的自然顺序锁链。第二，在这样的演化过程中，每一事物都处于向自我否定的运动之中。第三，在这样的演化过程中，事物永无穷尽。

“易传”和《老子》持守一样的看法：人若想做成一点事情，就不要指望一帆风顺，马到成功；若想不失去已有的东西，就要从事物的反面多着想一点。这就是《系辞下》所说：“危者，安其位者也；亡者，保其存者也；乱者，在其治者也。是故，君子安而不忘危，存而不忘亡，治而不忘乱，是以身安而国家可保也。”

“易传”和《老子》持同样看法的另一点是：谦虚、自居于下是重要的品德。《易·谦卦》的《彖辞》说：“天道亏盈而益谦，地道变盈而流谦，鬼道害盈而福谦，人道恶盈而好谦。谦，尊而光，卑而不可逾，君子之终也。”上天之道，凡自高的必降为卑，自卑的必升为高。为人之道，也是一样：君子所求，便以自谦为终极的宗旨。

“中”与“和”

《中庸》对于“中”的意义作了充分发挥。“中”和古希腊亚里士多德所主张的“中道为贵”(the golden mean)颇为相近。有的人错以为，主张中道就是凡事只应求其半，行其半。其实，“中”的真正含义是“恰如其分”、“恰到好处”。如果一个人要从华盛顿到纽约，结果穿越纽约而到了波士顿，那就是过分；如果只到费城，那就是不及。公元前三世纪中国诗人宋玉曾经在《登徒子好色赋》中描绘一位美人说：“增之一分则太长，减之一分则太短；著粉则太白，施朱则太赤。”（《文选》卷十九）这里描绘的一位美女，身体和容貌都恰到好处。这就是儒家所谓的“中”。

to wear a fur coat in winter, but it is not just right to wear it in summer. Hence the Confucianists often use the word *shih* (time or timely) in conjunction with the word *chung*, as in the term *shih chung* or "timely mean." Mencius, for example, says of Confucius: "When it was proper to go into office, then to go into it; when it was proper to remain out of office, then to remain out of it; when it was proper to continue in it long, then to continue in it long; when it was proper to withdraw from it quickly, then to withdraw from it quickly: such was Confucius." (*Mencius*, IIa, 22.) Hence "among the sages, Confucius was the timely one." (*Ibid.*, Vb, 1.)

The *Chung Yung* says: "To have no emotions of pleasure or anger, sorrow or joy, welling up: this is to be described as the state of *chung*. To have these emotions welling up but in due proportion: this is to be described as the state of *ho* [harmony]. *Chung* is the chief foundation of the world. *Ho* is the great highway for the world. Once *chung* and *ho* are established, Heaven and Earth maintain their proper position, and all creatures are nourished." (Ch. 1.) When the emotions do not come forth at all, the mind neither goes too far nor falls short. It is just right. This is an illustration of the state of *chung*. And when the emotions do come forth, but in due proportion, this is also the state of *chung* for harmony results from *chung*, and *chung* serves to harmonize what might otherwise be discordant.

What is said about the emotions also applies to the desires. In personal conduct as well as in social relations, there are medium points which serve as right limits for the satisfaction of the desires and the expression of the emotions. When all desires and emotions of a person are satisfied and expressed to the right degree, the person achieves a harmony within his person which results in good mental health. Likewise, when all the desires and feelings of the various types of people who comprise a society are satisfied and expressed to the right degree, the society achieves harmony within itself which results in peace and order.

Harmony is the reconciling of differences into a harmonious unity. The *Tso Chuan* reports a speech by the statesman Yen Tzu (died 493 B.C.), in which he makes a distinction between harmony and uniformity or identity. Harmony, he says, may be illustrated by cooking. Water, vinegar, pickles, salt, and plums are used to cook fish. From these ingredients there results a new taste which is neither that of the vinegar nor of the pickles. Uniformity or identity, on the other hand, may be likened to the attempt to flavor water with water, or to confine a piece of music to one note. In both cases there is nothing new.* Herein lies the distinction between the Chinese words *t'ung* and *ho*. *T'ung* means uniformity or identity, which is incompatible with difference. *Ho* means harmony, which is not incompatible with difference; on the contrary, it results when differences are brought together to form a unity.

* See the *Tso Chuan*, twentieth year of Duke Chao, 522 B.C.

在“中”这个概念里,时间是个重要的组成部分。冬天穿皮大衣是“正好”,但如果在夏天,就成为可笑了。因此,儒家往往把“时”与“中”联系起来,如“时中”,含义是懂得“适当其时”又“恰如其分”地行事。孟子称孔子:“可以仕则仕,可以止则止,可以久则久,可以速则速”(《孟子·公孙丑章句上》)。正是因此,所以孟子称颂说:“孔子,圣之时者也。”(《孟子·万章章句下》)

《中庸》第一章上写道:“喜怒哀乐之未发,谓之中;发而皆中节,谓之和。中也者,天下之大本也;和也者,天下之达道也。致中和,天地位焉,万物育焉。”人的感情还未迸发出来时,内心里无所谓“过分”或“不及”,这时称为“中”。当人的感情倾泻出来,而保持恰如其分,这时也仍然是“中”。“和”来自“中”,“中”又是调和各种心情所必需。

这个思想适用于人的感情,也同样适用于人的欲望。个人的行为或人的社会关系中,都有一个中点,使人在表达感情和满足欲望时,知乎所止。当人的感情和欲望都表现得合乎分寸,他内心便达到一种平衡,这是精神健康所必需的。对整个社会来说,也是如此。如果在一个社会里,各种人都懂得对自己的欲望和感情适度地满足,这时,社会便达到和谐、安定、秩序井然。

“和”便是协调分歧,达成和睦一致。《左传》中曾经记载,昭公二十年(公元前五二二年),齐国大夫晏婴(? 至前五〇〇年)有一段话,分析“和”与“同”的区别说:“和如羹焉,水、火、醯(音希,醋)、醢(音海,肉和鱼制成的酱)、盐、梅以烹鱼肉”,这些调料合在一起,产生一种新的味道,既不是醋又不是酱的味道。“同”则如同以开水作调料,或一个乐曲只准用一个声音,并不引进任何新的味道。在中文里,“同”意味着单调一律,不容许有任何不同;“和”则意味着和谐,它承认不同,而把不同联合起来成为和谐一致。这种和谐需要一个条件,就是:各种不同成分之间,要有适当的比例,这就是“中”,“中”的作用则是达成“和”。

一个有组织的社会里,有各种不同才能、不同行业的人,各有自

But in order to achieve harmony, the differences must each be present in precisely their proper proportion, which is *chung*. Thus the function of *chung* is to achieve harmony.

A well-organized society is a harmonious unity in which people of differing talents and professions occupy their proper places, perform their proper functions, and are all equally satisfied and not in conflict with one another. An ideal world is also a harmonious unity. The *Chung Yung* says: "All things are nurtured together without injuring one another. All courses are pursued without collision. This is what makes Heaven and Earth great." (Ch. 30.)

Harmony of this sort, which includes not only human society, but permeates the entire universe, is called the Supreme Harmony. In "Appendix I" of the *Yi*, it is said: "How vast is the originating power of [the hexagram] *Ch' ien*.... Unitedly to protect the Supreme Harmony: this is indeed profitable and auspicious."

The Common and the Ordinary

The *Chung Yung* says: "What Heaven confers is called the nature. The following of this nature is called the Way [*Tao*]. The cultivation of this Way is called spiritual culture. The Way is that which no man for a moment can do without. What a man can do without is not the Way." (Ch. 1.) Here we touch upon the idea of the importance of the common and the ordinary, which is another important concept in the *Chung Yung*. This concept is expressed by the word *yung*, in the title of this work, which means common or ordinary.

Everyone finds it necessary to eat and drink every day. Hence eating and drinking are the common and ordinary activities of mankind. They are common and ordinary just because they are so important that no man can possibly do without them. The same is true of human relations and moral virtues. They appear to some people as so common and ordinary as to be of little value. Yet they are so simply because they are so important that no man can do without them. To eat and drink, and to maintain human relations and moral virtues, is to follow the nature of man. It is nothing else but the Way or *Tao*. What is called spiritual culture or moral instruction is nothing more than the cultivation of this Way.

Since the Way is that which no man in actual fact can do without, what is the need of spiritual culture? The answer is that although all men are, to some extent, really following the Way, not all men are sufficiently enlightened to be conscious of this fact. The *Chung Yung* says: "Amongst men there are none who do not eat and drink, but there are few who really appreciate the taste." (Ch. 4.) The function of spiritual culture is to give people an understanding that they are all, more or less, actually following the Way, so as to cause them to be conscious of what they are doing.