Review of Makeham, John, ed., *Dao Companion to Neo-Confucian Philosophy* Dordrecht: Springer, 2010, xliii + 488 pages.

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Dao Companion to Neo-Confucian Philosophy is the first of a series of edited volumes titled "Dao Companions to Chinese Philosophy" compiled under the editorship of Huang Yong, now of the Chinese University of Hong Kong. This volume includes nineteen articles by scholars from Asia, North America, and Europe and is prefaced by an excellent introduction by John Makeham. Makeham grapples with interpretations of the expressions "Neo-Confucian" and "Neo-Confucian philosophy." "Philosophy" is here broadly described as the study of such concepts as heaven, *dao*, humaneness, the heart/mind, and so on. Makeham asserts perhaps too optimistically that this *Companion* will be accessible to students (x). The most undaunted students of comparative philosophy might venture here, but they would be best advised to first acquire some facility in the discourse of *li* and *qi*. Authors of some essays address issues current in contemporary Western philosophy, but the *Companion* will be most valuable to a specialist audience.

Makeham defines the project as "a comprehensive introduction, in accessible English, to the Neo-Confucian philosophical thought of representative Chinese thinkers from the eleventh to the eighteenth centuries" (ix). I would question, however, whether the term "comprehensive" is applicable (or even necessary) here, for the essays sometimes vary considerably in terms of scope, approach, and target

audience. It appears that each author was given free rein to focus on any aspects of a particular thinker's work they deemed most significant, and hence the articles provide variety rather than uniformity of approach. It is not evident that the authors read one another's work when the volume was in production. All in all, however, these essays are remarkably rich, and most contain much new material. Other than Philip J. Ivanhoe's "Lu Xiangshan's Ethical Philosophy," which is an updated version of material published elsewhere in 2009, all essays are new work written for this volume.

Many familiar names are included here--Zhou Dunyi, the Cheng brothers, Zhu Xi, and so on, but thinkers who have been less studied are also included. The essays on such figures as Hu Hong, Zhang Shi, and Lü Zuqian are especially welcome. One might question the importance of the four followers of Lu Jiuyuan (Yang Jian, Yuan Xie, Shu Lin, and Shen Huan) included in Linda Walton's "The Four Masters of Mingzhou" and ask why these four merit as much space in this volume as, say, Cheng Yi. Essays in this volume primarily address issues framed within such traditional conceptual categories of Chinese thought as human nature, the heart/mind, principle/coherence, and *qi*/vital energy. The translation of terms across these articles is fairly uniform or is at least transparent. Chinese characters are provided liberally throughout the text and bibliography. The essays are arranged chronologically, and most begin with a biographical sketch of their subject. Some are uncritically informed by the notion of a *daotong*: some thinkers are referred to as founders, forerunners, pioneers, or precursors to later trends or figures of which they could have had no knowledge in their own lifetimes. Walton's article on the

Four Masters of Mingzhou, however, clearly grapples with the constructed nature of intellectual lineages.

Titles of some articles initially suggest they might be narrowly focused, but upon closer reading their field of inquiry turns out to be much broader than expected. Tze-ki Hon's "Zhou Dunyi's Philosophy of the Supreme Polarity," for example, is by no means limited to a discussion of *taiji* but instead takes the notion of the Supreme Polarity as a starting point for a larger discussion of Zhou's cosmological vision and his body of written work. This essay would be quite at home in a volume on Neo-Confucian spirituality, which begs the question of how we might understand the notion of "philosophy" in this volume.

Similarly, Robin R. Wang and Ding Weixiang's "Zhang Zai's Theory of Vital Energy" is much more than a discussion of vital energy, or *qi*. Beginning with a substantial background discussion of *qi* up to the time of Zhang Zai, Wang and Ding explore Zhang's views on the relationship between the Ultimate Void (*taixu*) and *qi*, the role of morality in the relationship between heaven and human beings, and the somatic qualities of the *qizhi zhi xing*, or psycho-physical nature. This emphasis on morality and ethics is characteristic of many essays in this volume. Wang and Ding note the paucity of scholarship on Zhang Zai in the West, but their bibliography might also include the book-length works *Chang Tsai: Rechtes Auflichten/Cheng-meng* by Michael Friedrich et al. (Felix Meiner, 1996) and *Die Einheit der Welt: Die Qi-Theorie des Neo-Konfuzianers Zhang Zai (1020-1077)* (B. R. Grüner, 1996).

Don J. Wyatt's "Shao Yong's Numerological-Cosmological System" explores Shao's concepts of number, time, and knowledge in his two main works: the *Book of*

Supreme World-ordering Principles (*Huangji jingshi*) and *Striking the Earth at Yi River* (*Yichuan jirang ji*). Wyatt insightfully elucidates such varied topics as Shao's notion of *guanwu*, or observation of things, and his Before Heaven Diagram (*xiantian tu*). Unlike Zhou Dunyi and Zhang Zai, whose influence on later thinkers is noted in several essays in this volume, Shao Yong is rarely mentioned again outside this article. Alain Arrault's *Shao Yong (1012-1077), Poète et Cosmologue* (Collège de France, Institut des Hautes Études Chinoises, 2002) could be added to the bibliography here.

Zhang Zai's influence on later thought is evident in JeeLoo Liu's "Wang Fuzhi's Philosophy of Principle (*Li*) Inherent in *Qi*" later in this volume. Liu's exhaustive explanation of Wang Fuzhi's metaphysics demonstrates at once how Wang's vision of *qi* is indebted to Zhang's and how it differs from it. Liu elaborates how the notions of *qi*, principle, heaven, human beings, the nature, *dao*, and heart/mind are interwoven in Wang's thought. She further explores the functions of the heart/mind and describes the significance of emotion (*qing*), desire (*yu*), talent (*cai*), will (*zhi*), and reflection (*si*). Her analysis of Wang Fuzhi's complex system of thought is notable for its depth and clarity, and it is supplemented by a thorough and up-to-date bibliography of Chinese, English, and French sources.

The two articles on the Cheng brothers in this volume take very different approaches. Wong Wai-ying's "The Thesis of Single-Rootedness in the Thought of Cheng Hao" is addressed to sinologists, and she begins by exploring Cheng Hao's notion of what Wong calls "single-rootedness," or *yiben lun*. Wong expands her analysis to encompass Cheng's notion of the *dao*, *qi*, the heart/mind, sincerity,

human nature, and heaven. Wong provides an admirable survey of Cheng's thought, but I question the hermeneutic by which she distinguishes Cheng Hao's statements from Cheng Yi's. Following Mou Zongsan, she claims that Cheng Hao's statements reveal a "sudden and perfect" (*yuandun*) understanding of phenomena, whereas Cheng Yi is more "analytical." Just how one might establish the parameters of "sudden and perfect" is a mystery to this unenlightened reviewer. Huang Yong's article on Cheng Yi takes a different approach and addresses the field of comparative philosophy. His "Cheng Yi's Moral Philosophy" explores such key concepts as knowledge, the heart/mind, humaneness, and human nature, and he brings to this discussion Western concerns such as virtue politics and moral metaphysics. He concludes that Cheng Yi provides a more compelling explanation of why one should be moral than Western thinkers do. But one might ask, is it necessary to ask whether "East" or "West" is somehow "best"?

Hans van Ess's "Hu Hong's Philosophy" and Hoyt Cleveland Tillman and Christian Soffel's "Zhang Shi's Philosophical Perspectives on Human Nature, Heart/Mind, Humaneness, and the Supreme Ultimate" explore the thought of two figures who have received little scholarly attention in the West. Both articles are closely documented and contribute significantly to our understanding of these figures. Focusing on Hu's *Understanding of Words* (*Zhi yan*) with an emphasis on its political context, Ess examines Hu's major philosophical concepts and his concern for ordering the world. Much new material is brought to light here, and Ess's attention to philosophical nuance is seen also in Tillman and Soffel's study of Zhang Shi. Tillman and Soffel's detailed study of the correspondence between Zhang Shi

and Zhu Xi conclusively frees Zhang from Zhu Xi's shadow and clearly demonstrates Zhang's originality.

Zhu Xi himself merits two essays, and they complement one another well. John Berthrong's "Zhu Xi's Cosmology" focuses on the larger structure of Zhu's philosophical system. Berthrong's essay is especially noteworthy for his lengthy discussion of principle (*li*, which is variously translated in this volume as principle, coherence, coherent principle, or norm), which is at once conceptually nuanced and accessible to a broad readership. Berthrong often views Zhu's thought, however, through the lens of Chen Chun. (However, as Hilde De Weerdt cautions us without going into detail in her essay "Neo-Confucian Philosophy and Genre: The Philosophical Writings of Chen Chun and Zhen Dexiu", recent scholarship has documented Chen's "disagreements with positions attributed to Zhu Xi" [226]. This area awaits further research.). Kwong-loi Shun's "Zhu Xi's Moral Psychology" takes a more inward turn and explores self-cultivation and ethics. Shun examines the subtle interrelatedness of such ideas as the heart/mind, thoughts (*yi*), desire (*yu*), seriousness (*jing*), and the body (*ti*) in Zhu's thought. Shun carefully provides historical contexts for these terms, and his presentation is at once conceptually complex yet accessible to a wider audience.

Lü Zuqian is removed from Zhu Xi's limelight and treated as a thinker in his own right in Kai Marchal's "Lü Zuqian's Political Philosophy." Kai explores Lü's views on institutions and political reform and explains how his political views are closely related to his notions of self-cultivation. Kai also explores the significance of texts such as the *Zuo Commentary* and *Zhou li* in Lü's thought. He introduces much

new scholarship and critically assesses misconceptions about Lü in secondary literature.

Hilde De Weerdt's essay "Neo-Confucian Philosophy and Genre: The Philosophical Writings of Chen Chun and Zhen Dexiu" takes a different approach than most of the articles in this volume and focuses on the structure and format of philosophical texts. Chen and Zhen are depicted primarily as transmitters. De Weerdt focuses on Zhen Dexiu. Asking rhetorically whether genre matters, and whether it matters philosophically, De Weerdt examines the practices of reading, writing, editing, and transmitting texts in the twelfth and thirteenth centuries. This article raises questions for further exploration: do thinkers present their ideas differently in different kinds of formats or genres? Is the transmission of ideas affected more strongly by issues of genre or of hermeneutics?

Lu Jiuyuan's thought is surveyed in Philip J. Ivanhoe's "Lu Xiangshan's Ethical Philosophy," and four of his followers are the subject of Linda Walton's "'The Four Masters of Mingzhou': Transmission and Innovation among the Disciples of Lu Jiuyuan (Xiangshan)." Lu is depicted in Ivanhoe's study primarily as a foil to Zhu Xi, as the essay focuses on their Goose Lake Temple discourse. Lu's disciples Yang Jian (1131-1226), Yuan Xie (1144-1224), Shu Lin (1136-1199), and Shen Huan (1139-1191), however, receive more attention in Walton's thickly documented study. Focusing on Yang Jian and Yuan Xie and drawing strongly on Japanese scholarship, Walton shows in minute detail the social and intellectual relationships between these four thinkers. She demonstrates how they interpreted Lu Jiuyuan's views on the mind, but not at the expense of textual study. Walton's critical analysis of the

creation of lineage rubrics such as "School of Mind" forces us to rethink their validity.

Wang Yangming, like Zhu Xi, merits two essays. Stephen Angle's "Wang Yangming as a Virtue Ethicist," like Huang Yong's essay on Cheng Yi, is framed by a comparative philosophy approach. Exploring Wang's views on ethics, emotion, knowledge, moral perception, and self-cultivation, Angle seeks to position Wang Yangming in a "dialogue" (p. 333) with modern Western philosophy. Angle does this very well, but one must nonetheless note that this approach is considerably different from the project of intellectual biography more characteristic of other essays in this volume. David W. Tien also explores Wang's ethics in "Metaphysics and the Basis of Morality in the Philosophy of Wang Yangming." Tien critiques views about Wang Yangming current in secondary English-language literature, and he also examines Wang's views on such concepts as principle, nature, *qi*, and knowing.

Self-cultivation and human nature are the subjects of three essays on later thinkers: Chung-yi Cheng's "Liu Zongzhou on Self-Cultivation," On-cho Ng's "Li Guangdi and the Philosophy of Human Nature," and Justin Tiwald's "Dai Zhen on Human Nature and Moral Cultivation." Cheng considers Liu as a thinker in his own right, not just in the light of Wang Yangming. Cheng examines two main areas of Liu's thought: his notion of *shen du*, or "vigilance in solitude," and his understanding of *cheng yi*, or "sincerity of the will." Within these two main rubrics, Cheng deftly considers the interrelationship of such concepts as feelings, the heart/mind, *taiji*, seriousness (*jing*), and the will (*zhi*). Ng's study of Li Guangdi focuses on *xing*, or

the nature, a term Ng prefers to leave untranslated. Drawing on the comparative discourse of virtue ethics, Ng locates Li's thought within the context of Ming and Qing intellectual history. Seamlessly combining the projects of comparative philosophical discourse and textual exegesis, Ng demonstrates how Li's thought differs from that of earlier thinkers and explains his notions of moral virtues, heaven, action, and *qi*. Finally, Tiwald's study of Dai Zhen details Dai's vision of human nature and self-cultivation and illustrates differences between Dai and Zhu Xi. Tiwald gives special attention to Dai's notions of sympathetic concern (*shu*, from *Analects* 15:24), weighing (*quan*), and the relationship between cultivation and human desire.

Each article has its own bibliography, some more exhaustive than others. Some titles are annotated. Almost all bibliographies include at least Chinese and English sources, and Chinese characters are provided for all titles. European scholarship could receive more attention, and Walton's essay is one of the few that demonstrates mastery of Japanese scholarship. Chinese-language titles are styled in a way that will surely confound readers not conversant in Chinese: they are listed not by romanized titles but by English translations, and students are likely to believe these works are available in English. The back matter includes a thorough bilingual index. Finally, one must note that this *Companion* comes at a price and costs well over two hundred dollars. It is to be hoped that Springer will create affordable paperback versions in the future.

According to Huang Yong's introductory statement in the frontispiece to the *Dao Companion*, philosophy in a globalizing world "is not something exclusively

Western." It is unfortunate that it is still all too necessary to make this point in the twenty-first century. Philosophy as a discipline is perhaps one of the last to slough off its Eurocentric roots and embrace globalization, and it lags far behind disciplines such as religious studies or anthropology in this regard. It is to be hoped that this series of edited volumes will help internationalize the study of world philosophies, regardless of their geographic home.

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