



the  
Platform  
Scripture

THE BASIC CLASSIC OF  
ZEN BUDDHISM

translated by Wing-tsit Chan

## THE PLATFORM SCRIPTURE

Translated and with an introduction  
and notes by WING-TSIT CHAN

This edition of the basic classic of Zen Buddhism, *The Platform Scripture*, is the first and only unabridged English translation of the complete Tun-huang manuscript, discovered in central Asia in 1900 and preserved, unpublished, in the archives of a British museum for over 50 years.

*(Previous English translations have been based either only in part on the eighth-century Tun-huang manuscript or on texts containing interpolations from later Japanese versions.)*

The distinguished author, Dr. Chan, has restored the earlier, more authentic text and preserved the direct, personal quality of Hui-neng's original teachings. The pristine purity of the Zen master's scriptures has never been so faithfully transmitted to the English-speaking reader.

The Chinese and English texts, set on facing pages, are carefully annotated. The introduction is an enlightening guide for the neophyte as well as a knowledgeable summation for the scholar.

This volume completes the basic triad of Chinese philosophical works in the St. John's Asian Translations Series edited by Dr. Paul K. T. Sih: *THE TAO TEH CHING* (Taoism) and *THE HSIAO CHING* (Confucianism). Together they comprise an attractive and useful set on the foundations of Chinese thought and culture, for it has been wisely said, "Every Chinese wears a Confucian cap, a Taoist robe, and Buddhist sandals." These three publications — the first placing man in relation to his fellows, the second in relation to Nature, and the third to the Absolute — have moulded the thinking not only of the Chinese but of all Eastern Asia.

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經

The Platform  
Scripture

[ Hui-NENG ]

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No. 1 THE TAO TEH CHING, *trans. by*  
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Sister Mary Lelia Makra, O.P., *edited by*  
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TRANSLATED  
AND WITH AN  
INTRODUCTION  
AND NOTES BY  
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# Translator's Acknowledgments

In recent years a tremendous amount of interest in Zen 禪 has been aroused in the West. In order really to understand it, one has to read its basic literature, namely, the *Platform Scripture*. A popular version of this work, dating back to no earlier than the thirteenth century, has been current in China and Japan for centuries. In 1900 another version, probably from the eighth century, was discovered. It occurred to me that it would be helpful to make this original and most authentic text available in English to people interested in Zen. I have therefore translated it. To help understand the text and its historical background, I have also written an introduction.

I wish to thank Dr. D. T. Suzuki 鈴木大拙 of Kamakura, 鎌倉 Japan, and The Reverend Mrs. Ruth Fuller Sasaki 佐佐木 of the First Zen Institute, Kyoto, for valuable information and material. Father Thomas Berry, C. P., of St. John's University and Professor Kenneth Ch'en 陳觀勝 of Princeton University have read my manuscript and have made excellent suggestions for improvement, for which I am most grateful. Columbia University Press has kindly permitted me to reproduce sections 3, 4, 9, 12, 13, 16, 17, 41, and parts of sections 6-8, 18, 19, and 30, which I contributed to *Sources of Chinese Tradition*, compiled by Wm. Theodore de Bary, Burton Watson, and myself. I have made some changes in the translation. To Dr. Paul K. T. Sih, 薛光前 Director of the Institute of Asian Studies of St. John's University, I owe a great debt for his foreword and for his great interest and special effort in behalf of this publication, and for his many valuable suggestions on the manuscript. June, 1962

WING-TSIT CHAN

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FOREWORD

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大師遂責惠能曰，『汝是嶺南人，又是獠。若為堪作佛？』

惠能答曰，『人即有南北，佛性即無南北。獠身與和尚身不同，佛性有何差別？』

大師欲更共議，見左右在傍邊，大師更不言。遂發遣惠能令隨衆作務。時有一行者，遂差惠能於碓坊踏碓，八箇餘月。

（領、佛法作、領、姓、尚、姓）

四、五祖忽於一日喚門人盡來。門人集說，五祖曰，『吾向汝說：世人生死事大。汝等門人終日供養，只求福田，不求出離生死苦海。汝等自性若迷，福何可救？汝等物且歸房自看。有智者自取本性般若之知，各作一偈呈吾。吾看汝偈，若悟大意者，付汝衣法，稟為六代。火急急！』

（集記、與、姓迷、福門、汝汝、知、姓、知之、吾、伐）

The Great Master reproved me, saying, "You are from Ling-nan, and, furthermore, you are a barbarian. How can you become a Buddha?"

I answered, "Although people are distinguished as northerners and southerners, there is neither north nor south in the Buddha-nature. The physical body of the barbarian and [that of]<sup>14</sup> the monk are different. But what difference is there in their Buddha-nature?"

The Great Master intended to argue with me further, but, seeing people around, said nothing more. He ordered me to attend to duties, among the rest. Then a lay attendant ordered me to the rice-pounding area<sup>15</sup> to pound rice. This I did for more than eight months.

**4** One day the Fifth Patriarch suddenly called his disciples to come to him. When we had already<sup>16</sup> assembled, he said, "Let me say this to you: Life and death are serious matters. You disciples are engaged all day in making offerings, going after fields of blessings<sup>17</sup> only, and you make no effort to achieve freedom from the bitter sea of life and death. If you are deluded in your own nature, how can blessings save you? Go to your rooms, all of you, and think for yourselves. Those who possess wisdom use the wisdom (*prajña*) inherent in their own nature. Each of you must write a verse and present it to me. After I see the verses, I will give the robe and the Law to the one who understands the basic idea<sup>18</sup> and will appoint him to be the Sixth Patriarch. Hurry, hurry!"

5 After the disciples had received these instructions, they each retired to their own rooms. They said to each other, "There is no need to calm our minds and devote our attention to composing verses to present to the priest. Head Monk<sup>19</sup> Shen-hsiu is an instructor of rituals. When he acquires the Law, we can of course follow and stay with him. We do not have to write verses." They were satisfied. None dared present a verse.

At that time there were three corridors in front of the hall of the Great Master. Offerings were made there. It was planned to paint there on the walls as records the pictures of the transfiguration of the assembly depicted in the *Scripture about the Buddha Entering into Lanka* and also pictures of the five Patriarchs<sup>20</sup> transmitting the robe and the Law so that these stories might prevail in future generations. The artist Lu Chen<sup>21</sup> had examined the wall. He was to begin work the next day.

6 Head Monk Shen-hsiu thought, "These people would not present verses to show their minds because I am an instructor. If I do not present a verse to show my mind, how can the Fifth Patriarch see whether my understanding is shallow or deep? I shall present the verse of my heart to the Fifth Patriarch to show him my ideas. It is good to seek the Law, but not good to seek the patriarchate. It would be similar to that of the ordinary people and I would be usurping the holy rank. If I do not present a verse to manifest my mind, I shall never acquire the Law." He thought for a long time but found it an extremely difficult matter. He then waited until midnight, and without allowing anyone to see him, went to

the wall in the middle of the southern corridor and wrote a verse to manifest what was in his mind, thus wishing to seek the Law. "If the Fifth Patriarch sees the words of this verse—the words of this verse . . . If they are not acceptable,<sup>22</sup> it is of course because the obstruction of my past deeds is so heavy that I am not qualified to obtain the Law. The Patriarch's holy opinion is difficult to guess but I shall be satisfied in my mind."

At midnight Head Monk Shen-hsiu, holding a candle, wrote a verse on the wall of the south corridor, without anyone knowing about it, which said:

The body is the tree of perfect wisdom (*bodhi*)  
The mind is the stand of a bright mirror.<sup>23</sup>  
At all times diligently wipe it.  
Do not allow it to become dusty.

7 After Head Monk Shen-hsiu had finished writing the verse, he returned to his room to retire without anyone seeing him. The next morning the Fifth Patriarch called court artist Lu to come to the south corridor to paint the pictures of the scripture about the Buddha entering into Lañka. Suddenly the Fifth Patriarch saw the verse. After reading it,<sup>24</sup> he said to the court artist, "I will give you thirty thousand cash and will be much obliged to you for your coming from afar. But we will not paint the transfigurations. The *Diamond Scripture* says, 'All characters<sup>25</sup> are unreal and imaginary.'<sup>26</sup> It is better to keep this verse and let deluded people read it. If people practice according to it, they will not fall into the Three Evil Stages.<sup>27</sup> People who practice according to the Law will enjoy great benefits."

Thereupon the Great Master called all the disciples to come and burn incense before the verse so that everyone would see it and a sense of reverence would arise in all of them. "All of you read this. Only those who understand this verse will be able to see their own nature. Those who practice according to it will not fall."

The disciples all read the verse and a sense of reverence was aroused in them. They said, "Wonderful!"

Thereupon the Fifth Patriarch called Head Monk Shen-hsiu into the hall and asked, "Was this verse written by you? If you wrote it, you should receive my Law."

Head Monk Shen-hsiu said, "Please pardon me. In fact, I did write it. Yet I dare not seek the position of the patriarch. I hope Your Holiness will be compassionate and see if your disciple possesses a small amount of wisdom and understands the basic idea."

The Fifth Patriarch said, "The verse you wrote shows some but not<sup>28</sup> complete understanding. You have arrived at the front door but you have not yet entered it. Ordinary people, by practicing in accordance with your verse, will not fail. But it is futile to seek the supreme perfect wisdom while holding to such a view. One must enter the door and see his own nature. Go away and come back after thinking a day or two. Write another verse and present it to me. If then you have entered the door and have seen your own nature, I will give you the robe and the Law." Head Monk Shen-hsiu went away and for several days could not produce another verse.

# 8

A boy was reciting this verse while passing by the rice-pounding area. As soon as I heard it, I knew that the author had not seen his own nature or understood the basic idea. I asked the boy, "What verse were you reciting a little while ago?" The boy answered, "Do you not know that the Great Master said that life and death are important matters? He wishes to transmit the robe and the Law to someone. He told the disciples to write and present a verse for him to see. He who understood the basic idea would be given the robe and the Law as testimony of making him the Sixth Patriarch. The head monk by the name of Shen-hsiu wrote in the south corridor a verse that frees one from the attachment to differentiated characters. The Fifth Patriarch told all the disciples to read it. Whoever understood this verse would immediately see his own nature, and those who practiced according to it would be emancipated."

I replied, "I have been pounding rice here for more than eight months and have not been to the front of the hall. Will you, sir, lead me to the south corridor so that I might see this verse and pay reverence to it. I also wish to recite it and to fulfill the conditions for birth in the Buddha-land in my next life."

As the boy led me to the south corridor, I immediately paid reverence to the verse. As I did not know how to read, I asked someone to read it to me. After I heard it, I immediately understood the basic idea. I also composed a verse and asked a person who could read to write it on the wall of the western corridor to manifest what was in my own mind. It is useless to study the Law if one does not understand his own mind. Once a person understands his own mind and sees his own nature, he will immediately understand the basic idea.

My verse says :

Fundamentally perfect wisdom has no tree.  
Nor has the bright mirror any stand.  
Buddha-nature is forever clear and pure.  
Where is there any dust?

Another verse says:

The mind is the tree of perfect wisdom.  
The body is the stand of a bright mirror.  
The bright mirror is originally clear and pure.  
Where has it been defiled by any dust?

Monks in the hall were all surprised<sup>29</sup> at these verses. I, however, went back to the rice-pounding area. The Fifth Patriarch suddenly realized that I alone had the good knowledge and understanding of the basic idea but he was afraid lest the rest learn it. He therefore told them, "He does not understand perfectly after all."

9 The Fifth Patriarch waited till midnight, called me to come to the hall, and expounded the *Diamond Scripture*. As soon as I heard this, I understood. That night the Law was imparted to me without anyone knowing it, and thus the method of sudden enlightenment and the robe were transmitted to me. "You are now the Sixth Patriarch. This robe is the testimony of transmission from generation to generation. As to the Law, it is to be transmitted from mind to mind. Let people achieve enlightenment through their own effort."

The Fifth Patriarch said, "Hui-neng, from the very beginning, in the transmission of the Law one's life<sup>30</sup> is as delicate as hanging by a thread. If you remain here, someone might harm you. You must leave quickly."

**10** After I received the robe and the Law, I left at midnight. The Fifth Patriarch personally saw me off at the courier's station at Chiu-chiang.<sup>31</sup> I then understood the instructions of the Patriarch. "Go and work hard. Carry the Law to the south. Do not preach for three<sup>32</sup> years, for it is not easy for this Law to flourish. Later when you spread the Law and convert people, when you skillfully guide deluded people and open up their minds, you will not be different from me."<sup>33</sup>

Having said goodbye, I started south.

**11** In two months I reached the Ta-yü Mountain.<sup>34</sup> I did not realize that there were several hundred<sup>35</sup> people coming after me. They wanted to follow<sup>36</sup> me and to snatch the robe and the Law. But half way they all withdrew, except one monk whose family name was Ch'en and whose private name was Hui-shun. He was formerly a general of the third rank. His nature and disposition were crude and evil.<sup>37</sup> He got straightly to the peak, rushed forward and grabbed me. I immediately gave the robe of the Law to him but he refused to take it. "I purposely came this long way to seek the Law; I do not need the robe." Thereupon I transmitted the Law to him on the peak. As he heard what I said, his mind was opened. I told him to go to the north to convert the people there immediately.



**12** Then I came and stayed in this place<sup>38</sup> and associated with government officials, disciples who have renounced their families, and lay folk. This, after all, was due to causes operating over many long periods of time. The doctrine has been handed down from past sages;<sup>39</sup> it is not my own wisdom. Those who wish to hear the teachings of past sages must purify their hearts. Having heard them, they must vow to rid themselves of delusions and thereby to become enlightened, as<sup>40</sup> the former sages. (This is the method described below.)<sup>41</sup>

Great Master Hui-neng declared: Good and learned friends, perfect wisdom is inherent in all people. It is only because they are deluded in their minds that they cannot attain enlightenment by themselves. They must seek the help of good and learned friends of high standing to show them the way to see their own nature. Good and learned friends, as soon as one is enlightened, he attains wisdom.

**13** Good and learned friends, calmness and wisdom are the foundations of my method. First of all, do not be deceived into thinking that the two are different. They are one substance and not two. Calmness is the substance of wisdom and wisdom is the function of calmness. Whenever wisdom is at work, calmness is within it. Whenever calmness is at work, wisdom is within it. Good and learned friends, the meaning here is that [calmness and] wisdom are identified. Seekers of the Way, arouse your minds. Do not say that wisdom follows<sup>42</sup> calmness or vice versa, or that the two are different. To hold such a view would imply that the dharmas possess two different characters. In the case of those whose words are good but

，內外一種，定惠卽等。自悟修行，不在口諍。若諍先後，卽是迷人。不斷勝負，却生法我，不離四相。

(惠定、惠、發、惠定、一衆、人)

十四、一行三昧者，於一切時中，行住坐卧，常行直心是。淨名經云，『直心是道場……直心是淨土。』莫心行諂曲，口但說直，口說一行三昧，一行直心，非佛弟子。但行直心，於一切法无有著，名一行三昧。迷人著法相，執一行三昧，直言坐不動，除妄不起心，卽是一行三昧。若如是，此法同無情，却是障道因緣。道須通流。何以却滯？心

whose hearts are not good, wisdom and calmness are not identified. But in the case of those whose hearts and words are both good and in whom the internal and the external are one, calmness and wisdom are identified. Self-enlightenment and practice do not consist in argument. If one is concerned about which comes first, he is a [deluded]<sup>43</sup> person. If he is not freed from the consideration of victory or defeat, he will produce the dharmas and the self.<sup>44</sup> He cannot become free from the Four Characters.<sup>45</sup>

*Samyak  
Vim  
+ X →*

**14** Calmness in which one realizes that all dharmas are the same means to practice [attaining] a straightforward mind<sup>46</sup> at all times, whether walking, standing, sitting, or reclining. The *Scripture Spoken by Vimalakirti* says, "The straightforward mind is the holy place. The straightforward mind is the Pure Land."<sup>47</sup> Do not be crooked in the activities of your mind and merely talk about straightforwardness.<sup>48</sup> One who merely talks about calmness in which one realizes that all dharmas are one and does not practice a straightforward mind is not a disciple of the Buddha. To practice a straightforward mind only and to be unattached to any dharma is called calmness in which one realizes that all dharmas are the same. Deluded people attached to the characters of dharmas hold that calmness, in which one realizes that all dharmas are the same, means simply to sit unperturbed and to remove erroneous thoughts without allowing others to arise in the mind; that to them is calmness in which one realizes that all dharmas are the same. If this were the case, this Law would [render us] equivalent to insentient<sup>49</sup> beings and would be a cause of hindrance to the Way. The

*ajit  
"guiltless"*

Way must<sup>50</sup> be in operation. Why should it be impeded instead? When the mind is not<sup>51</sup> attached to dharmas, then the Way is in operation. When it is attached then it is in bondage. If it were correct to sit without motion, Vimalakirti would not have reprimanded Śariputra for sitting silently in the forest.<sup>52</sup>

Good and learned friends, I also know some who teach people to sit and look into the mind as well as to look at purity, so that the mind will not be perturbed and nothing will arise from it. Devoting their efforts to this, deluded people fail to become enlightened; consequently they are so attached to this method as to become insane. There have been several hundred such cases. Therefore I know that to teach people this way is a great mistake.

**15** Good and learned friends, in what way are calmness and wisdom the same? They are like the lamp and its light. With the lamp there is light. Without the lamp there is no light. The lamp is the substance of the light while the light is the function of the lamp. In name<sup>53</sup> they are two but in substance they are not different. It is the same with calmness and wisdom.

**16** Good and learned friends, in method there is no distinction between sudden enlightenment and gradual enlightenment. Among men, however, some are intelligent and others are stupid. Those who are deluded<sup>54</sup> understand<sup>55</sup> gradually, while the enlightened achieve understanding suddenly. But when they know their own minds, then they see their own nature, and there is no difference in their enlightenment. Without enlightenment, they remain forever bound in transmigration.

# 17

Good and learned friends, in this method of mine, from the very beginning, whether in the sudden-enlightenment or gradual-enlightenment tradition, absence-of-thought has been instituted as the main doctrine, absence-of-characters as the substance, and non-attachment as the foundation. What is meant by absence-of-characters? Absence-of-characters means to be free from characters while in the midst of them. Absence-of-thought means not to be carried away by thought in the process of thought. Non-attachment is man's original nature. Thought after thought goes on without remaining. Past, present, and future thought continue without termination. But if we cut off and terminate thought for one instant, the Law-body<sup>56</sup> is freed from the physical body. At no time should a single instant of thought be attached to any dharma. If one single instant of thought is attached to anything, then every thought will be attached. This is bondage. But if in regard to dharmas no thought is attached to anything, that is freedom. This is the meaning of having non-attachment as the foundation.

Good and learned friends, to be free from all characters means the absence of characters. Only if we can be free from characters will the substance of our nature be pure. That is the meaning of taking absence-of-character as the substance. Absence-of-thought means not to be defiled by external objects. It is to free our thoughts from external objects and not<sup>57</sup> to have thoughts arise over dharmas. But do not<sup>58</sup> stop thinking about everything and eliminate all thought. As soon as thought stops, one dies<sup>59</sup> and is reborn elsewhere. Take heed of this, followers of the Way. If<sup>60</sup> one does not think<sup>61</sup> over the meaning of the Law and becomes mistaken himself,

hsi Mountain for me. Pay reverence and listen to him; that is all. Do not say that I sent you. Remember the ideas and doctrines you hear and come back to tell me so that I can see whether his views or mine lead more quickly to understanding. Come back as soon as possible; do not cause me to reprimand you."<sup>179</sup>

Chih-ch'eng accepted the order and was very happy. In about half a month he reached Ts'ao-hsi Mountain and saw Hui-neng the priest. He paid reverence and immediately began to listen, without saying where he was from. As he listened, he comprehended the words immediately and understood his own mind.<sup>180</sup> He stood up, paid reverence, and said, "Your Holiness, your disciple has come from the Yü-ch'üan Monastery, Master Shen-hsiu's place, where I could not achieve any understanding. When I heard Your Holiness, I became enlightened immediately. Your Holiness, please be compassionate and instruct<sup>181</sup> me."

Great Master Hui-neng said, "Since you have come from there, you must be a spy."

Chih-ch'eng said, "Before I spoke, I was. Having spoken, I am no<sup>182</sup> more."

The Sixth Patriarch said, "That is the same as afflictions being identical with perfect wisdom."

**41** The Great Master said to Chih-ch'eng, "I hear that in teaching people your Zen Master only transmits the methods of discipline, calmness, and wisdom. What are the discipline, calmness, and wisdom taught by your priest? Please tell me."

mu-ch'eng - si

shu-pan

mu-ch'eng

of Sutra 107  
p. 19.

Chih-ch'eng said, "Priest Shen-hsiu said that discipline means not to do any evil, wisdom means to practice all good deeds, and calmness means to purify one's own mind. These are called discipline, calmness, and wisdom. That is what he teaches. I do not know what the views of Your Holiness are."

Answered Priest Hui-neng, "This doctrine is wonderful but my views are different."

Chih-ch'eng asked, "What is the difference?"

Hui-neng answered, "Some people realize the Law more quickly than others."

Chih-ch'eng begged the priest to explain the discipline, calmness, and wisdom according to his views. The Great Master said, "Please listen to me and see what my views are.

When the mind is free from evil,<sup>183</sup> that is the discipline of one's own nature.

When the mind is free from disturbance, that is the calmness of one's own nature.

When the mind is free from delusions, that is the wisdom of one's own nature."

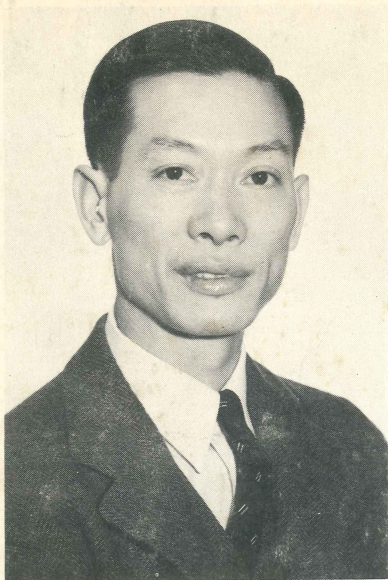
Great Master Hui-neng further said, "The discipline, calmness, and wisdom of your Master are meant to exhort people of small intelligence,<sup>184</sup> whereas my discipline, calmness, and wisdom are for people of high intelligence. But if one understands his own nature,<sup>185</sup> there is no need to set up the doctrine of discipline, calmness, and wisdom."

Chih-ch'eng said, "Please, Great Master, explain why it is not necessary to set it up?"

34. In Kiangsi, on the border of Kwangtung Province.
35. The Daijō Temple version has "several tens."
36. Read *t'ou* 頭 (head) as *ken* 跟 (to follow).
37. According to the *Ching-te ch'uan-teng lu*, ch. 4, pp. 16a-b, he was Zen Master Tao-ming 道明, and was called a general because he was a descendant of an emperor of the Ch'en 陳 dynasty (557-589). He joined the Buddhist order and was a disciple of the Fifth Patriarch.
38. The Shao-chou area.
39. Read *hsing* 性 (nature) as *sheng* 聖 (sage), according to the *Taishō shinshū daizōkyō*, vol. 48, p. 338. Past sages here refer to past Buddhas and patriarchs.
40. Read *yü* 於 (in) as *ju* 如 (as). The Ming Canon version, sec. 2 (Lu, p. 29) has *ju*.
41. Original note in the text.
42. Read *fa* 發 (start) as *hou* 後 (afterward).
43. Insertion following Suzuki and Kuda.
44. The Ming version, sec. 4, has "self dharma," that is, the dharma of self, instead of dharma-self, or dharmas and the self. In this case the Four Characters become those of a self, a human being, a being among men, and a being with a definite span of life.
45. The Four Characters are coming into existence, remaining in the same state, changing, and going out of existence.
46. Read *chen-hsin* 真心 (true heart) as *chih-hsin* 直心 (sincere heart). It is obvious from the following sentence. The latter also appears in the Ming Canon version, sec. 4 (Lu, p. 45).
47. The *Ching-ming ching* or *Vimalakīrtinirdeśa sūtra*, sec. 4 and 1, respectively. See *Taishō shinshū daizōkyō*, vol. 14, pp. 538 and 542, respectively. Vimalakīrti is said to have been a contemporary of the Buddha, who as a lay friend, helped the Buddha to spread His gospel. He was therefore called Vimalakīrti, or "Famous for Purity."
48. Read *k'ou-shuo fa-chih* 口說法直 as *k'ou tan shuo-chih* 口但說直 according to the Kōshō Temple text, p. 7b, and the Ming Canon version, sec. 4 (Lu, p. 45).
49. Read *ch'ing* 清 (clear) as *ch'ing* 情 (feeling) according

Suzuki  
Kuda  
NM. p. 21





### WING-TSIT CHAN

Dr. Chan was born in China, graduated from Lingnan University in Canton, and received his Ph.D. from Harvard. He was Dean of Faculty at Lingnan and later Professor of Chinese Philosophy at the University of Hawaii. Since 1942 he has been Professor of Chinese Culture and Philosophy at Dartmouth; from 1951 to 1955 he served as Chairman of its Division of The Humanities.

Author of *Religious Trends in Modern China*, *An Outline and An Annotated Bibliography of Chinese Philosophy*, and *Historical Charts of Chinese Philosophy*, co-compiler of *Sources of Chinese Tradition*, and co-editor of *The Essentials of Buddhist Philosophy* by J. Takakusu, Dr. Chan has also contributed chapters to twelve books published in Asia, England, and the United States, and articles to several encyclopedias including the *Encyclopaedia Britannica*. His works have been translated into German, Spanish, and Japanese. He did research on Neo-Confucianism in China under a Guggenheim Fellowship in 1948-1949, and in Japan under a Rockefeller Foundation grant in 1955-1956.

His forthcoming works include *Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*, *A Source Book in Chinese Philosophy*, and *The Way of Lao-Tzu*. Dr. Chan has lectured widely in the United States.

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