

The Preservation of Human Nature

by

Yan Yuan (Yan Xi-zhai)

translated by

Patrick Edwin Moran

© 2015 Patrick Edwin Moran

Yan Yuan's Preservation of Nature

by Yan Yuan of Bo-ye

Translation and commentary by Patrick Edwin Moran

Introduction

© 2015 Patrick Edwin Moran

Part I. Yan Yuan's Personal Background	1
The Song Confucians	7
The Monist Position	9
Yan Yuan's Childhood, youth, and early years of maturity	16
Back to Yan Yuan's life story	21
Part II. Yan Yuan's Background in the History of Thought	24
Non-Confucian charts and diagrams	27
The Confucians	39
Yan Yuan's new diagrams	48
Yan Yuan's new diagrams	53

Part I. Yan Yuan's Personal Background

Yan Yuan lived a productive life driven by hidden forces. He was a cantankerous teacher who had frequent cause to regret his outbursts. Nevertheless, he was loved by his students, and one of them followed him for a lifetime. He made advances in thinking that might have led to an indigenous flourishing of science had inputs from the West not intervened, yet he was largely isolated from other major thinkers of his time by his poverty and family responsibilities.

His philosophy emerged from an ages-long history of metaphysical sand-castle making, and had no better empirical grounding than the rest. Nevertheless, he used his metaphysical grounding to display a philosophy of life and a theory of education that is highly relevant today. He followed Mencius, a great ethologist, and came to conclusions that sound so near to American psychotherapist Karl Menninger, M.D., that it is hard to believe that Menninger apparently never heard of him and came to his conclusions entirely on his own.

His thought originated in the wake of his near death by self-starvation during mourning, which must be seen as his attempt to compensate for his father's abandonment of him and of his grandparents. Because of his reaction to his own near self-destruction, a sin in Confucian eyes, he found a scapegoat in the person of the third most important figure in Confucianism, Zhu Xi.

Yan Yuan alleged that Zhu Xi and the prescriptions for behavior fitting the ideal of filial piety found in the latter's 家禮 Jiā Lǐ (Family Ritual) had led him to the extreme restrictions of diet, pursuant to mourning the death of his grandmother, that had brought him so near to death. For unknown reasons, no one in the centuries since Yan Yuan wrote his *Cun Xing Bian* (Preservation of Human Nature), has pointed out on Zhu Xi's behalf that Yan Yuan's charges were entirely specious. Yan Yuan may be forgiven for confusing the authorship of several books on ritual requirements for mourning, but not the generations who have failed to examine Zhu's *Family Ritual* to evaluate the justice of Yan's charges.¹

Once having attacked Zhu on a relatively minor issue, Yan Yuan extended his attack to challenge the legitimacy of Zhu's entire philosophy. His efforts to study Zhu's thought were limited in two ways. First, at the time of drafting *Cun Xing Bian* it appears that he had access only to an anthology of Song dynasty philosophical texts called *Xing Li Da Quan* 性理大全 (Great Compendium on Human Nature and Pattern), which included

¹ 習齋記餘， 9:45a says that the several family rituals of the Song Confucians all omit the qualification, "without regard to time." 顏習齋先生年譜二。 <http://ctext.org/library.pl?if=en&file=21791&page=11> p. 19a (五十二歲). The same comment is made regarding "Zhu [and] Confucians" taking liberties with the original teachings. <http://ctext.org/wiki.pl?if=en&res=991733&searchu=食之无算> and <http://ctext.org/wiki.pl?if=en&res=543230&searchu=食之无算>

excerpts from Zhu's writings and those of others, but were far from representative and not given appropriate contexts. It also appears that later in his life he may have had access to some of the primary sources for that book, but that access did not change his original misunderstandings of Zhu's philosophy. The books in question take up many volumes in modern print (which uses much smaller Chinese characters), and cost a fair amount at modern prices despite there being only the costs associated with printing and binding them. During Yan's lifetime, purchase of all of Zhu Xi's books, or even just the *Collected Conversations of Master Zhu* (朱子語類 *Zhu zi yu-lei*), would have been a major investment for a man who struggled to earn his living by farming, practicing medicine, and tutoring. One other point in Yan Yuan's defense is that the best scholars of our own age are unable to agree on the fundamental issue of whether Zhu Xi was a monist or a dualist. Zhu was not a systematic writer, and anyone who attempts to pin him down will find it a difficult task. Yan Yuan's attempt to overthrow Zhu's philosophy depends on holding him to be a dualist.

Both Zhu Xi and Yan Yuan base their metaphysics on an abstract system that has its roots in the *Book of Changes* and books about it, diagrams that try to synthesize elements that it introduces, and so forth. Yan Yuan, spurred on by his main disciple, Li Gong, attempted to make a metaphysics that had been purified of all Daoist and Buddhist incursions. One can attach just about anything to an abstract framework, and Yan Yuan makes his own attempt to do something in this direction. Confucian philosophical explanations of the world are very much different from a Western philosophical system such as that of Plato that claims the existence of perfect and immutable exemplars. Following Mencius, in discussing human nature, Yan Yuan is not in the least interested in describing the mechanism or even just the behavioral characteristics of a properly running mechanism. [[check the above para for duplicates elsewhere]]

Some of that thinking derives from an early school of philosophers in China, the Yin-Yang Theorists (陰陽家 *yīn yáng jiā*), and some of it derives from speculation about the activities of the five visible planets, believed to be gods, and how they hand off executive responsibility sequentially to each other. [This is the philosophy or the theory of the so-called "five elements" (五行 *wǔ xíng*, lit., five movers).]

Each of the planets is characterized by things we experience in our everyday lives. The planet Mercury is water (liquid), bright Venus is metal, red Mars is fire, Jupiter is wood, and Saturn is soil. (Many translations use "earth" instead of "soil," but doing so creates a problem because "earth" in "Heaven and Earth" is a different word.)

The Yin-Yang system progresses by multiples of two (2, 4, 8, 16, 32, 64) and arrives at the sixty-four hexagrams of the *Book of Changes*.

For the Tai-ji Diagram of Zhou Dun-yi that is emblematic for many of Song dynasty Confucianism to put the five moving elements into the context established by the *Book of Changes* requires changing the set of 4 in the Yin-Yang series into a set of 5. The

result of doing so is that a problematical knot is introduced into the middle of an otherwise smooth progression. Exactly how all of the numerical series and interactions of their cosmic counterparts lead to the creation of specific entities in the real world is not at all clear. There have been an enormous number of books, articles, and even Internet sites devoted to explaining the consequences of what was, in the beginning, simply a way of divination that used 50 stalks of a plant, known as milfoil by some and yarrow by others.

Yan Yuan, spurred on by his main disciple, attempted to make a metaphysics that had been purified of all Daoist and Buddhist incursions. Nevertheless, his system was similar to those of the Song Confucians because it has a supersensible entity at the top, Yin and Yang at the second level, and further levels below with four, eight, sixteen, and thirty-two components. If one were to count the deviations introduced by contingent forces, an additional sixty-four factors could be enumerated, or even higher multiples. However, just to come up with plausible names for the set of thirty-two components, Yan Yuan had to accept many pairs of names that appear to have no other justification than that they could help bring up the total number of named components to the level implied by theory. To go any further in a search for plausible names would have been ridiculous. It should be clear that Yan Yuan was involved in continuing a line of development that went very far back into the history of Chinese philosophy.

One can attach just about anything to an abstract framework, and Yan Yuan makes his own attempt to do something in this direction. Unlike the Song Confucians, he follows the lead of Mencius, who regarded the human nature not as something analogous to a static plan, a genome, or a Platonic “idea of a human being,” but as a set of motivations or drive states that are based on a single organic constitution. Like Mencius, Yan Yuan’s ideas need to be understood in terms of dynamics.

Confucian philosophical explanations of the world are very much different from a Western philosophical system such as that of Plato that claims the existence of perfect and immutable exemplars. Plato’s system needs the additional idea of a demiurge to form imperfect imitations of the Platonic archetypes out of chaos, and some way to explain how action and change emerge from static perfection. The philosophy of Mencius is not like the Greek philosophies, but Western students of philosophy have often tried to depict the Mencian idea of 性 xìng (nature) as a thing with a set of characteristics from which derive various behaviors that occur as an output of the nature mechanism as it reacts to incoming events, forces, etc.

Yan Yuan would not be interested, from a philosophical point of view, in the genome of humans, their physical constitutions as understood by modern medicine, or even a complete wiring diagram for the human brain.

If someone were diminished in his or her capacity to act as a proper moral agent in the world due to some defect in his or her constitution, Yan Yuan would not have any reason to express reservations over the humanness of an individual with electronic substitutes

for eyes, or one who was obliged to depend on some external form of memory to carry forth the normal functions of an injured brain.

Yan Yuan would not have grounds to reject the humanness of a creature whose entire system depended on silicon instead of carbon, or even a complicated piece of electronics composed of various kinds of computer chips and other high-tech components.

I am not claiming that Yan Yuan ever indulged in science fiction, only that his entire picture of human nature is one of the g its various functions.

That things work a certain way, that humans exhibit certain special kinds of drives or motivations is what is important, not whether the activity associated with this behavioral things occur primarily in the heart, in the brain, or somewhere else.

The narrative that explains the universe and its functioning that first surfaces in the Xi Ci Appendix to the *Book of Changes* is one of nested function.

First there is activity, and only secondarily is there anything that could be associated with what we in the West call matter. First there is potentiality and only secondarily is there a transient world of actuality.

Explanations in the Xi Ci Appendix to the *Book of Changes* start from a supersensible entity called the Tai-ji. It says: 「易有太極，是生兩儀²。兩儀生四象，四象生八卦。」 Yi yǒu tài jí , shì shēng liǎng yí , liǎng yí shēng sì xiàng , sì xiàng shēnguāg bā guà 。 The Yi (changes) has the Great Ultimate, and it produces the two mates. The two mates produce the four foreshadowings, and they produce the eight general characteristics emblemized as heaven or the sky (乾 qiān), lake or marsh (兌 duì), thunder (離 lí), thunder (震 zhèn), wind (巽 sùn), water (坎 kǎn), mountain (艮 gèn), and earth (坤 kūn). These eight might be described as behaviors or perhaps essences. For instance, gen refers to the activity of mountains or the characteristic that mountains typify, or “the essence of mountains.” The sixty-four hexagrams, further derivatives of this process, describe “general situations in life,”³

The schema associated with the *Book of Changes* begins with a singularity, a source for all being that is beyond the universe inhabited by humans, and its formal exposition end up with 64 outcomes. However, the 64 hexagrams are associated with 64 states of being that each have varying degrees of likelihood of turning into another of those states. They typically are related to divination questions, e.g., “Grandmother is ill. What are the tendencies at work on her condition,” and answers such as, “She is now ill, but her internal resources are on the upswing, so you may expect a recovery,” or, “She is now ill, and her internal resources are being depleted, so you may expect her to get

² 儀， 匹配。

³ Wei Tat, *An Exposition of the I Ching or Book of Changes*, p. 3.

worse.” At most, someone supplied with these prognoses might either feed their grandmother with nutritious food and let her rest, or seek the aid of a physician to provide medicines that might support her internal resources. The hexagrams are intended to represent problematical situations that are encountered in everyday experience.

A book that talks, even in its most down-to-earth aspects, only about general situations does not offer any explanation for the existence of concrete situations, real humans, or even real mountains. To supply this need, Chinese philosophy underwent a second line of development that goes back at least as far as Confucius and other philosophers of his time. Although lifebreath (氣 qì) originally was used to explain behavioral characteristics, it eventually became used to explain the physical presence of very substantial things. At the time of Confucius, life breath was often mentioned together with lifeblood to explain, e.g., why someone might be behaving in an angry manner.

As the theory of life breath developed, it became seen as a kind of thing that had many fractions, from the almost ethereal, to the visible but shapeless clouds of water vapor, to liquids, and finally to solids.

Lifebreath theory did not stem from the same source as the theories surrounding the *Book of Changes*. In the beginning, there was no explanation offered for its presence. It was simply an observable part of nature. It offered, for example, an explanation for why one individual human might always be angry, but it did not offer any explanation for why humans have certain physical characteristics.

On a third front, the idea of 理 lǐ was used to characterize things like the path taken by planets through the sky over the course of a year, the veins in jade, the grain of wood, and so forth. The history of this concept goes all the way back to the 詩經 Shī Jīng (Book of Poetry, eleventh to seventh century B.C.), where it means to create new fields, according to land suitability or other such factors, as a part of pioneering new territory. From the idea of land contours and terrains it takes on the additional meaning of pattern, which it continues to hold from then on, although its use is an abstract or metaphorical sense becomes more prominent than its original meaning. It also sometimes takes on connotations of potentiality. In a superficial way, the word “li” could be said to refer to the formal aspects of things, and the word “qi” could be said to refer to their material aspect.

Somewhat later, li were used to account for these patterns and regularities found in nature, and it also can connote potentiality.

The Song Confucians

One of the characteristics of Song Confucianism, it seems to me, is that it seeks to unite everything possible from its Confucian past (and anything else that seems convenient) into one grand account, either monist or dualist. I believe this characteristic to be particularly apparent in the approach of Zhu Xi. In his conversations and in answers to letters from others, it is my impression that he is happy to keep as closely as he can to the other person's point of view or philosophical background. One of the indisputable characteristics of Zhu Xi's philosophy is that native and non-native students thereof are about equally divided between those who declare him to be a philosophical monist and those who declare him to be a dualist. Both positions have difficulties.

The dualist position says that before any creature comes into existence there is both an appropriate kind and amount of lifebreath available to form the body and soul of that creature and there is also the appropriate li to provide for the formal aspect of that creature. How qi and li (lifebreath and pattern) get together is never very clearly explained. Is the li analogous to a mold into which molten metal (representing the qi) is poured? Is there somehow a preexisting glob of qi somewhere from which a creature is chiseled out? Is one instance of qi steam that can be cooled so that it forms a liquid that can be sprayed at and frozen onto some kind of armature or that can be poured into a mold and frozen? The consolidation of qi, lifebreath, into living organisms with complex formal aspects is simply asserted to occur.

One explanation says that there is a 太虛 *tài xū* (Great Void) that contains a qi so subtle that it cannot be detected, and that out of this immense volume of what appears to be nothing every perceptible thing, even solids, will consolidate. Often, philosophers who discuss the qi involved in the constitutions of various creatures do not explain how this qi is supplied.

How the li of something is supposed to interact with its qi so that the proper formal aspects are manifested in a material form is also a mystery.

The dualist position says that before any creature comes into existence there is both an appropriate kind and amount of lifebreath available to form the body and soul of that creature and there is also the appropriate li to provide for the formal aspect of the creature. This interpretation is used to explain how Mencius can be correct to say that humans are innately or fundamentally good, but that they nevertheless continually do bad things. It tries to have it both ways. Humans are "good," but they typically do not behave that way. The reason is that their constitutions are analogous to a violin designed by Stradivarius but made out of particle board. This is the position that Yan Yuan believes Zhu Xi to hold.

One way of expressing the idea that li and qi (pattern and lifebreath) are co-equal in the formation of the things of this world and their natures involved coining three new terms 氣質 *qì zhì* (materialized lifebreath), 氣質之性 *qì zhì zhī xìng* (the nature found manifest

in materialized lifebreath), and 變化氣質 biàn huà qì zhí (to transform materialized lifebreath). The word 質 zhí refers to the solid fraction of lifebreath, so qi-zhi means something like “the stuff of this world” and includes fractions of qi that are gaseous all the way to the fractions of qi that we know as the densest of elements.

According to the dualist account, when li interacts with qi or qi-zhi, a creature is formed. It is something that has what those in the West would call a material aspect, and another that would be called a formal aspect. The li is the ideal pattern (analogous to a blueprint) and depending on the quality of the life breath involved there are better or poorer qualities of qi-zhi. This materialized lifebreath can make li actual in the world, and its quality will determine whether the li is expressed fully and adequately or not. When that particular li is one that functions as the xing (nature) of a human being, then it becomes possible to give a theoretical account for why it is both true that humans are, by nature, good and yet they are, in action, often bad.

The li found manifest in qi-zhi (materialized lifebreath) is a li that only defines a good creature, but when the qi-zhi is of less than perfect quality the li will be mapped onto that qi imperfectly. Some part or parts of the materialized lifebreath will not correctly map the part of the li that it should. If molten metal containing some slag were poured into a mold, the artifact removed after the metal cools will be flawed.

When the formal aspect of a human being, when the potential of a human being, is not fully represented in any given living human being, the cause of this imperfection must lie in the low quality of the qi or the materialized qi (qi zhi) that forms the material basis of that human being, or so a high proportion of the Song Confucians believed. The only way to improve the individual in question would be to supply the deficiencies in his or her constitution.

Low-quality qi-zhi, being the main reason that an individual displays defects of character, must be changed in order to improve the quality of the individual and thereby improve his or her behavior. The methodology chosen by the Song Confucians was predominantly to employ meditation practices that had been present in some form among the ancient Daoists and had been developed and popularized by the Buddhists.

The dualist interpretation of the constitution of all things is based on two empirical generalizations: (1) Everything that can be experienced has some aspect of materiality, even the heat from a fire. (2) Everything that can be experienced has some aspect of form or quality — there is an identifiable quality or kind of sensation that accompanies a fire. To put it another way, the dualist interpretation has nothing to say about anything that does not enter human experience.

Perhaps the main drawback of the dualist interpretation is that it offers no explanation for why there are li and qi in the universe. They are simply there, and they interact for unknown reasons.

The Monist Position



The monist position says that the Taiji is the source of everything, so it must be the source of both li and of qi, and, furthermore, li and qi are aspects of each other for all things that exist in this world. It has the advantage that it can be tied to the ancient *Yi Jing* (*Book of Changes*).

For the monists, the quality of something's or someone's qi is a function their li or the specifically human xing (nature).

This interpretation is involved with a famous schematic diagram, Master Zhou's "Diagram of the Great Ultimate" (周子太極圖). This diagram derives from prior sources.

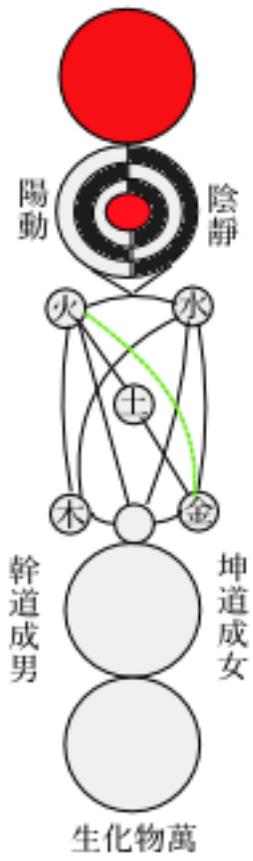
The second component of later Confucian diagrams is the Kan-Li diagram used by 宗密 Zong Mi as a component of a more complicated diagram.

One forerunner was the Buddhist Alaya chart by the monk 宗密 Zong Mi, a complex schematic diagram that contained the kan-li diagram seen in later charts in a more important place. Here are two different representations of this Buddhist diagram:

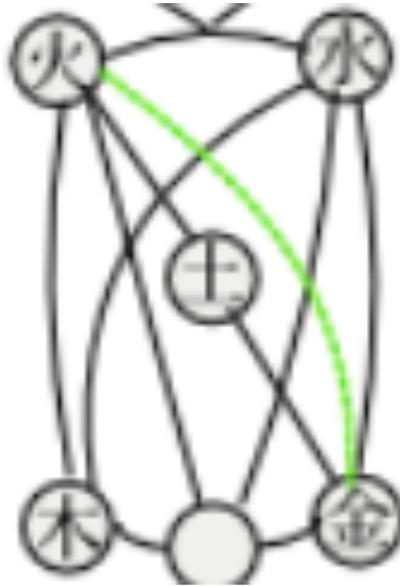
(http://www.chibs.edu.tw/ch_html/chbj/16/chbj1610.htm#nf22) [[http://www.chibs.edu.tw/ch_html/chbj/16/chbj1610.htm#nf22.]]

The first component of later Confucian diagrams is the Kan-Li diagram used by 宗密 Zong Mi as a component of a more complicated diagram.

Zhou Dun-yi's diagram:



The third level of the diagram gives the so-called five elements, the emblematic qualities associated with the planets bearing the same names. The names in Chinese given in the diagram above are, in English,



as follows:

Fire
(Mars)

Water
(Mercury)

Soil
(Saturn)

Wood
(Jupiter)

Metal
(Venus)

The lines in the diagram above (which in the many available diagrams connect the five circles in various ways. They are used to remind students of the matter of the various sequences relevant to the “Five Elements” theory.

Destruction sequence: fire, metal, wood, earth, water, (fire). Wood subdues earth & on to water.

Creation sequence: fire, earth, metal, water, wood, (fire). Fire produces earth and on to metal.

Solar sequence: metal, wood, water, fire, earth. This sequence alternates between planets within the orbit of Terra, and those external to its orbit. The reasons are similar to those that determined the sequence of weekday names in the West, but the sequence is reversed: Friday, Thursday, Wednesday, Tuesday, (no Sunday or Monday) Saturday.

The above diagram is drawn after the one in 周子太極圖. The coloration of the top circle and the innermost circle in the circle with half rings below is to indicate that Zhu Xi says they are meant to represent the same thing. The dotted line is present in some versions of this diagram, but the editors of the aforesaid book may have been correct to omit it. (Compare other versions deriving from Chen Tuan given in the Appendix.)

Yan Yuan abandoned the five phases in favor of the four foreshadowings/powers/images. So his diagrams depart in one significant way from charts used by many of the Song Confucians. However, the central idea of the many Chen Tuan and derivative Song Confucian diagram is that at the uppermost level there is a single origin that is called “Tai-ji,” and that is sometimes also described in the phrase 太極而無幾 *tài jí ér wú jí*, which can most effectively be presented in English as “The Great Ultimate \Leftrightarrow The Nothing Ultimate,” suggesting that the Great Ultimate is in some sense an ultimate that is nothingness. That is to say, the Great Ultimate is, from the standpoint of human perception, nothing. That is because the Great Ultimate transcends human experience. It constitutes the Universe but does not show up as a discoverable part of the Universe.

Yan Yuan keeps this idea in a way, but to avoid the religious Daoist and the Buddhist ancestry of the Tai-ji, he merely asserts that 天 *tiān* (Heaven, God) creates Yin and Yang and all subsidiary kinds of being. So he follows Zhu Xi (see below) in proceeding from Yin and Yang to the Four Foreshadowings, then the Eight trigrams that are emblematic of eight very general characteristics of beings in the Universe, and finally to the thirty-two general tendencies that move all changes in the Universe.

The thirty-two outcomes associated with Yan Yuan’s system are dynamic; they are what modern science calls vector forces. A vector is a mathematical description of something that has both a dimension of force and a dimension of direction. A vector is symbolized by an arrow whose direction indicates that way that the force will act upon some object, and whose length indicates the strength of that force. When a vector deviates from its ordinary course, it can do so to any degree. Someone who deviates from the pure impulse to do good (benevolence) does not necessarily become a parent who exhibits smother love on the one hand or doing mere lip service on the other hand. The potential infinity of human motivational conditions would have been another reason for Yan Yuan to stop with naming thirty-two relatively broad categories.

The thirty-two paired characteristics that Yan Yuan arrives at are highly arbitrary.

- In naming the components of his system, Yan Yuan probably wanted to confine himself to attributes defined by or associated with Confucianism.
- In practice, he draws many components and their counterparts from a wide variety of sources.

- Furthermore, what these thirty-two names really depict is often left up to the imagination of the reader.

One might think that an arbitrary system is worthless, but the idea that human behavior can be explained in vector terms is useful, and a feature that pertains to his model of reality at all levels.

- Anyone who does not like Yan's abstract system is free to create a more appropriate model of human psycho-dynamics.

If the behavior of human beings is the result of vector forces, then the way to manage human behavior so that it is useful and productive in a society is to gain control of the production of the vector forces and shield them from being twisted by external forces. The way to manage human misbehavior is to characterize it as deviations in vector directions (caused by contingent forces from the outside world) from their biologically determined course. In less abstract terms, consider what happens when one's 仁 ren (empathy, benevolence) is distracted by external or (later) internalized asocial forces. Yan Yuan examines only two possible directions of deviation, possibly since he employs the usual evolution by doubling portrayed in the *Book of Changes*. Benevolence, or the innate love felt for other humans, can deviate in a way that makes it more rigid, demanding, coercive, etc. The result will be someone who is continually striving to get more of everything s/he finds desirable. Parents with this defect would attempt to take over the lives of their children, make them subordinate parts of themselves, force them to become everything within their power to become, etc. This same innate tendency, if it deviates to become more passive and to have less concern for the future of the children, would result in parents who are smothering in their love of their children, unwilling that they should have their own lives, clinging mutely to them, and loath to let them go. But the therapeutic goal for parents not already behaving according to their highest potentials would be that they would not cling onto their children, not abandon them without having given any nurture, but also not try to force them into paths that represent the acquired preferences of the parents instead of respecting the innate motivations of the children.

Karl Menninger draws a similar picture for how to deal with aggression (and, by extension, other problematical human drives). Unlike almost everyone else, Menninger asserts the positive value of aggression. Suppose that someone or some animal is on the attack. Self-protection might be sought through passive-aggressive behavior. That response might not be helpful because the aggressor may not even realize that the other person is trying to resist the aggressor. Self-protection might also be sought by rigidly and violently delivering a riposte to any move made by others, resulting in hurting and driving away potential allies, and bringing dubious benefits to oneself. The better way, Menninger says, is to channel aggressive drives in useful directions. Lawyers are usefully aggressive when they defend the innocent in court. Physicians are usefully aggressive when they use surgery, radiation, or chemotherapy to destroy cancers.

People in the West, and perhaps all who have been influenced by religions that stand on a strong platform of forbidding certain behaviors, are well-practiced in declaring desired results. They are generally quite deficient in telling others how to achieve those results. Yan Yuan, and others like him, open a pathway for parents, educators, psychotherapists, court officials, and others charged with working for the good of the community.

Consider love and sex. How often are children given an objective picture of these dimensions of human behavior and as much illumination as possible on how to work for positive outcomes in human relations that involve these impulses? How often will parents insist that these matters not be discussed in school, and how frequently are the same parents unwilling or unable to discuss matters themselves, unwilling to gradually lead children toward facility in human relationships involving love and/or sex, and how high is the probability that they will use threats and isolation to try to prevent any behaviors that might lead to pregnancy, fatherhood, or motherhood?

Consider the sense of duty, the concern for social justice, the tendency to stand for what is fair to others, and the personal sense of appropriate reciprocity. There is an element of judgment that ought to be directed primarily at what one does toward pulling one's own weight in social situations. But the judgment of the situations one is involved in might become over-developed in regard to what the group owes to oneself, and in that case one might become arrogant, expecting other people to reciprocate overmuch for what little one might do for the group. Alternately, one might become very lax and self-forgiving in this regard and let others bear most of the load while hiding under a cloud of rationalizations. How often in our society do we nurture the young in their ability to evaluate a situation and be the first to offer, e.g., to pick up the trash after a community picnic? How often is the complaint, "That's not fair!" heard, but then matched by the same person's willfully evading responsibility, e.g., with something like, "Why should I pay to educate the children of other people?"

Consider how heavily humans emphasize etiquette, good manners, and the like, and how often what they see in their own behavior or in the behavior of others is either the maintenance of a facade, or the insistence on following meaningless social forms merely for the aggrandizement of self. Humans tell their children to thank an aunt or uncle who has brought them a gift, even if it is an inappropriate gift, but how often will they lead the child through consideration of how relatives who live a continent away and only see the child every year or two can possibly know what is appropriate for the child's present stage of development, and also explain that the true purpose of behaviors that may look pointless or appear to be pure conventions on the surface are actually intended to defuse potential conflict situations, avoid hurting other people needlessly, etc. It is appropriate to educate children in why good manners ought not to be a form of social phoniness and also ought not to be ignored. It is also appropriate to point out the self-defeating effects of merely putting up a front or, alternately, trying to hold people to the mere outward and theatrical performance of social rituals.

Another area of human action that was of interest to Yan Yuan is each human's ability to judge from a third-party viewpoint the interactions of two or more other people. It is a

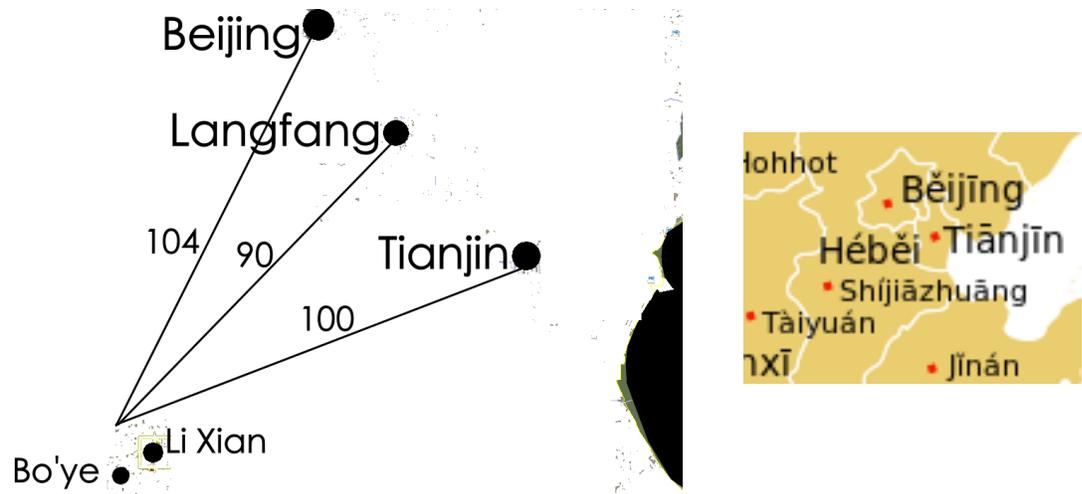
bit unusual in Western society to focus on this discriminating ability in a formal way, but parents, teachers, community leaders, employers and people in many other functional relationships in a third-party role often need to assess behavior that occurs in social groups. Doing so in objective and non-punitive ways supports good social processes. Becoming judgmental and punitive, especially if one's own perceptions are subjective, can be counterproductive. So can an overly tolerant or a negligent attitude toward the interactions of other people, particularly if non-interference is a sign of subjective bias toward one or another of the people involved. Is it not relatively rare for humans to direct critical examination to members of their own groups? How, then, can they teach their children to learn effectively who in their futures will be just and humane companions?

It is the intention of Yan Yuan's philosophy to be inclusive; to do so means realizing that when a large group of humans, or a large group of behaviors, is examined, not all of the members of a large set will be found in those conventional sets into which the larger set is ordinarily divided. Division into subcategories is generally intended to help gain a clearer understanding of the main category, not to force a few members to be left out of consideration.

Yan Yuan wants to consider all human motivations, impulses, drives, or other sources or determinants of behavior. When he discusses the four kinds of motivations or drives that Mencius first identified as being at the core of any specifically human mind, he agrees with those earlier Confucians that these four are not discrete entities, but merely four indistinctly bounded categories of behavior that we mark out for ease in discussion. In order to understand humans and the ways that they interact that are not common to other animals (at least to the extent or intensity seen in humans), it is helpful to highlight certain kinds of behavior and examine their motivations, the ways they are carried out in practice, the characteristic errors that may affect them, etc. In principle, then, Yan Yuan intended to create a philosophy that would correctly apply to all kinds of human behavior, help us understand it, and help us use nurture and correction to help humans become all that they have the potential to become.

By the end of his life, Yan Yuan was a well-respected member of his local community, a teacher with many students, including one who had, in a way, reversed roles with him. The angry man who castigated students for minor offenses had learned to control his emotions at a level beyond mere repression. His influence carried on beyond his death to motivate people from an early president of the Republic of China to American educator John Dewey. The path to this eventual success was not easy, nor was it straightforward.

Yan Yuan's Childhood, youth, and early years of maturity



(Distances from Yan Yuan's home area shown in miles.)

Yan Yuan was born in 1635 in Liu Cun (near Li Xian city) in Hebei Province. His father's true name was Yan Chang, but he had been given in adoption to Zhu Jiu-zuo. Mr. Zhu adopted him because he did not have a son of his own and wanted to continue his family line. So Yan knew himself as Zhu Bang-liang until he was thirty-three years old.

Three years later, Yan Chang absconded to Manchuria. He evidently knew that he was an adopted son, and felt that he was being used in the situation his true parents had put him in.

His first teacher, Wu Dong-yün, taught the usual classics that are required to progress through the exam system, but he also was proficient in martial arts and the general area of military preparedness. He had written on the subject of military strategy.

When Yan Yuan was ten years old, the concubine whom Mr. Zhu had acquired gave birth to a son. The Zhu family now had potential genetic continuation through the new baby boy, and, assuming that he lived to maturity, Yan Yuan was at best a back-up descendant. The family's attitude toward Yan Yuan must have changed, but Yan would have had no way of knowing why his status in the family, his favor in the eyes of his putative parents, was decreasing more and more as time passed. However, he still had value as a potential member of officialdom.

His grandmother died in 1668 and Yan Yuan attempted to make up for his father's unfilial abandonment of his parents. He must have heard at least veiled allusions to his father's abandoning the family and absconding to Manchuria for as long as he could

remember. After Mr. Zhu's concubine presented him with a biological descendant, he had become more remote from and more demanding of Yan Yuan. Yan wouldn't have understood the true reason for this change in their earlier warm relationship, and must have wanted to make things better or at least not let things deteriorate any further. So rather than performing the 基年 or 2.5 level of mourning appropriate to one's paternal grandmother, Yan performed the 斬衰 or highest level of mourning appropriate to one's father.⁴

His extreme mortification of the flesh led to fears for his life and the disclosure of his father's true origins. A major reason that his mourning practices were so self-destructive is that he consumed only one-third of the originally permitted amount of rice.

Yan Yuan had to escape responsibility for his own unfilial behavior. The Xiao Jing says, "The body, [even] its hair and skin, have been received from your father and mother, and not daring to damage or destroy them is the beginning of filiality." But because of over-reacting to the death of his grandmother YY had done just that.

Reviewing his decision to consume only a tiny amount of rice per day, lying on the bare earth for an extended period of time, wearing inadequate clothing, etc., he believed that he had read all of these requirements for mourning in the *Family Ritual of Master Zhu*. He obviously did not check his memories against the contents of that book before laying blame for the loss of his health on Zhu Xi. Instead, he began a full-bore attack on him for what he regarded as heterodox teachings derived from Daoist and Buddhist sources.

The first half of his *Cun Xing Bian* consists of attacks on or critiques of passages that he drew from the rather haphazardly arranged anthology mentioned earlier, the *Xing Li Da Quan*. His first section is entitled "Refuting the Doctrine that the Nature as Found in Materialized Lifebreath is evil." In order to understand this idea, one needs to form an accurate idea of all of the primary terms of Chinese philosophy that enter into the Confucianism of the Song dynasty. It can be profoundly misleading to provide conventional translations for terms such as 性 xìng (human nature) and 氣質 qì zhì (materialized lifebreath). For instance, translating 理 lǐ as "principle" creates all of the wrong associations for the the English-speaking reader, and probably for anyone who has grown up in a society whose philosophical roots go back to the ancient Greeks. Those who are interested in understanding this aspect of the problems discussed by Yan Yuan can find the finer philological details in my doctoral dissertation.

Fortunately there is an analogy with modern genetics that can help the reader form a kind of impressionistic understanding of the main questions regarding the *Xing-li Da-quan* that Yan Yuan raises. One must keep in mind, however, that it is like using the construction and programming of a robot to try to understand the interconnections among organs, innate behaviors, and education in human beings. An ideal robot might

⁴ See David K. Jordan <http://pages.ucsd.edu/~dkjordan/chin/MourningGrades.html>

match a human body functional component by functional component, but the physical structures involved would be made of completely different materials. So people might use the known construction details of the robot to understand the human body in an analogical way, but it would be a mistake to look for a single nut or bolt in the body of a newborn human child.

In the twentieth century humans discovered the chromosomal helix and began to puzzle out the connections between the molecular codes that were woven into chromosomes and could be separated into function-related regions known as genes. It is now possible to determine what an individual's genome is and compare it with studies of other genomes. Sometimes scientists have been able to relate medical conditions, e.g., sickle-cell anemia, to peculiarities in the genetic codes of those who suffer them. When no such anomalies can be discovered, the individual's genome may be deemed normal.

An individual may have a normal genome, but not all of the genes may be expressed properly. So there is a difference between the genotype of an individual and his or her phenotype. One commonly observed cause of differences in the phenotypes of individuals with similar genotypes is the level of maternal nutrition during gestation.⁵

Observing an adult with some major phenotypical shortcoming, e.g., very small body size due to maternal poor physical condition and postpartum malnutrition, one might argue that he or she has a "bad constitution." The genetic plan, even though there was nothing wrong with it that could be transmitted to the next generation, was not adequately mapped onto the physical structure of the individual. The plan that could be abstracted from the forms and functions of the adult body would display major shortcomings. The individual might even be blind. From the body in the laboratory, there might be no way to argue back to the presence of one or another genetic plan for well-functioning eyes.

There are at least two ways that people might evaluate these differences. One group might say that the genotype of a congenitally blind individual⁶ is good, but that the phenotype is bad. Another group might also argue that the phenotype is indeed less than perfect, but that observation should not trigger a dismissive axiological judgment against that individual's body. A blind person is still capable of being a valuable member

⁵ "Undernutrition during pregnancy reduces birth weight and programmes adult phenotype with consequences for life expectancy," *J Physiol.* 2010 Feb 1;588(Pt 3):527-38. doi: 10.1113/jphysiol.2009.181214. Epub 2009 Nov 30.

"Adaptations in placental phenotype support fetal growth during undernutrition of pregnant mice." Coan PM, Vaughan OR, Sekita Y, Finn SL, Burton GJ, Constanica M, Fowden AL.

⁶ "Retinopathy of prematurity is a proliferation of the retinal vasculature in response to relative hypoxia in a premature infant." "Severe Visual Impairment and Blindness in Infants: Causes and Opportunities for Control" Parikshit Gogate, Clare Gilbert, and Andrea Zinn.

of society, capable of enjoying life, and in all ways other than the sense of sight may be as good as or better than other people. ??(positive evil vs privative evil)??

The Song Confucians wanted a way to uphold the validity of the teaching of the second greatest Confucian philosopher, Mencius, who argued that all human beings have an innate potential to be good, while also accounting for the fact that the behavior of most humans is far from perfect. Humans quite regularly do bad things, so how can Mencius be correct? The third main Confucian in history, Xun Zi, argued that humans were only good to the extent that they had figured out what is in their enlightened self interest, and innately they were bad. Later Confucians tried to answer his arguments without giving up the basic claim of Mencius about the innate goodness of human beings.

To put the Song Confucians' argument in modern biological terms, humans all have a good genotype, but because of all manner of contingent factors all humans, with the possible exception of sages such as Confucius, have imperfect and therefore bad phenotypes. Human beings in the real world are bad, just as Xun Zi observed. However, they come with a good plan. One objective this analysis of human nature suggests is the alteration of the phenotype. The Western concept that corresponds to an alteration of the phenotype is spiritual alchemy, turning dross into gold. Yan Yuan's term for this kind of operation is 變化氣質之性 (biàn -huà qì-zhí zhī xìng, changing the nature as it is found in materialized lifebreath). This term was not actually used by Zhu Xi. It came into use after his time. Song Confucians, Zhu Xi and earlier, speak of 變化氣質 (changing materialized life breath) and of 氣質之性 (the nature found in materialized lifebreath), but seem never to have put them together.

Yan Yuan's position is that every human is innately good, and the most that can be added to that analysis of value is that some humans have a greater potential scope of good action than others. In other words, the fact that an honest farmer or drayman does not have the intellectual capacity, the courage, or lacks some other excellence that would make him a potential great minister of state does not make him an evil man. Yan Yuan's has a privative definition of evil, i.e., he believes that what people call evil is nothing other than a significant shortfall in one or more of his good characteristics. A tiny sliver of gold is "not good" for much, but it is still gold.

Yan Yuan interprets the Song Confucians to believe that human beings can have some part of themselves that is actively evil. The man who is an ax-murderer, Yan Yuan would have them say, is innately evil. They are bad people because they were born bad, and that does not mean that there are merely highly deficient in some desirable characteristic or characteristics. If the Song Confucians were covertly accepting the understanding of Xun Zi that depicts humans as evil creatures made passably good only because their enlightened self interest drives them to abandon their desire for instant gratifications and do only what they calculate will bring them the highest net satisfaction of their various carnal desires, then Yan Yuan would be right. Some believe that the Song Confucians, if properly interrogated, would admit that calling humans "evil" is only an unfortunate short-cut expression of the same kind of idea that Yan Yuan

supports. However, it would take a fairly long and detailed study to try to resolve this question, and in the end some Song Confucians might fit under the first interpretation and other might fit under the second interpretation.

What is important for the study of Yan Yuan's philosophy is that he firmly believed that the Song Confucians held to the "humans are evil" understanding, and that belief deeply influenced how he formed his own philosophy. Among other things, it led him directly to the writing of the first half of the book that is translated here, and it led him in the second half to carefully constructing a theory of human life and being that would avoid any implication that any human being is pre-empted from becoming an exemplary moral being on a level with the ancient sage emperors Yao and Shun by any factors, contingent or otherwise.

[405] Yan Yuan was an isolated individual with no exalted tutor or other source of what could be regarded as a truly great education, and an individual whose daily life consisted of plowing the fields, caring for the domestic animals of his grandparents, and occasionally practicing medicine or tutoring others.

Why did Yan Yuan take it upon himself to challenge the validity of the teachings of a man who was the equivalent in academic stature to St. Thomas Aquinas? (Zhu Xi lived from 1130-1200, and Thomas Aquinas lived from 1225-1274.) Why, if he felt some need to interpret the Song dynasty's version of the scholastic philosophers, could he not have temporized. He could have explained away the apparent Manichaeistic leanings of the Song Confucians, as many others have done, by explaining that they were careless in their use of language and really did not mean to claim the existence of any kind of positive evil, or innate motivations to do evil, at work in humans as they operate in the world.

To understand Yan Yuan's motivations for his attack on the Song Confucians, it is necessary to delve into his life up to and including the time when he wrote *The Preservation of Human Nature*.

Back to Yan Yuan's life story

Many of the core beliefs Yan Yuan held about himself during the formative years of his life were false. At birth his name would have been entered into the census records as Zhu Bang-liang, the son of Zhu Chang, and grandson of Zhu Jiu-zuo. Nobody disclosed to him in any way that his father was the adopted son of Zhu Jiu-zuo. His father evidently had been adopted because Mrs. Zhu was barren and Mr. Zhu needed an heir. Yan Yuan became the presumptive heir when he was four years old because at that time his father absconded and followed invading Manchurian troops back to their homes beyond the boundary of China. In so doing, his father broke one of the primary social expectations that had governed China throughout its recorded history and probably even before that: Sons remain subordinate to fathers throughout life. This social virtue is called 孝 xiào, filial piety. Surely Yan Yuan heard, over and over again from that time forward, many recriminations voiced against the father who had absconded to follow barbarians. How often would he have listened with dread for what would be said after the words, "Your father....?"

As the son of a wretched unfilial son, the issue of filial piety must have been of acute sensitivity to Yan Yuan, as was demonstrated following the death of his presumed grandmother. One might expect that he would be sedulous in following all of the customs associated with burial and mourning, and that expectation may have been grimly present in the background of all the other emotions a family must feel when an beloved mother and grandmother dies. Mrs. Zhu had indeed been good to Yan Yuan. After his birth, his mother could not supply enough milk and both grandparents chewed food in their own mouths to provide him with additional nutriment. There is no indication that either of his grandparents treated him as anything other than their beloved grandchild. However, Yan Yuan exceeded normal expectations in the intensity of his mourning for the old lady.

In the traditional Chinese culture there are different levels of mourning restrictions depending on who has died. There are expectations that are stated in the ancient ritual text 禮記 *Li Ji* (喪大記 & 間傳) that pertain to members of the royal family in mourning for other members of the royal family. Then there are expectations that have been formulated by heads of extended families for the mourning expressions owed to grandfathers, grandmothers, fathers, mothers, wives, children, etc. Normally the highest level of austerities are demanded of a son upon the death of his father. 太平御覽·糜粥 & 居喪 and 儀禮·既夕禮

Yan Yuan ought to have conducted the mourning ceremonies and austerities expected of a grandson for a grandmother, but since his father had absconded, Yan Yuan took it upon himself to act in his father's stead. Moreover, he did not use the mourning restrictions on diet and other such things that were expected for a grandmother. Instead, he started with what have been presented as the expectations recorded in Zhu Xi's *Family Ritual* or in other available texts on ritual mourning requirements for a son

upon the death of his father. And, as if that were not already excessive, he multiplied the austerities entirely on his own initiative. These austerities went far beyond such Western practices as wearing black clothing for a certain number of days or weeks.

Yan Yuan is perfectly open about the recorded restrictions of diet and other life necessities, and also about the austerities he actually practiced. He claims that he followed the *Family Ritual* of Zhu Xi, but that book **does not even mention** the restrictions that he quotes as problematical. Instead, it is clear that he took a requirement that is mentioned in four different texts (one of which also has the same passage plus the exemption),⁷ extended the restrictions beyond reason, ensuring that he would be malnourished, and subjected his body to exposure that was mitigated only by the insistent action of Mr. Zhu. If he had read ~~any of several~~ other ritual texts, he would have found the exemption from any requirement to eat the permitted gruel at any specified time.⁸ Mentions by Yan Yuan and/or Li Shu-gu of the properly qualified passage attribute it to “古禮” (Gu Li, lit., ancient ritual).⁹ However, all texts thus far located that begin with 初喪 chū sāng (when first in mourning) trace back to something by Li Shugu about Yan Yuan that mentions the source as “古禮。” “Gu Li” (ancient ritual) is not the name of a book, which provides yet another indication that neither Yan nor Li knew where their various quotations really came from.

The *Classic of Filial Piety* (孝經 Xiào Jīng) says: “One’s body, hair, and skin have all been received from one’s father and mother. To not dare to injure them is the beginning of filial piety.” But in trying to make up for the sins of his father and consolidate his own position in the Zhu household, Yan Yuan failed to adhere to the principles laid down by *The Classic of Filial Piety* and nearly destroyed himself. It was only when some member of the extended Zhu family told him of his true origins that he ceased his extreme mortification of the flesh, resumed a normal life, and tried to recuperate. During that time he examined once again the ritual texts that he had studied when he set up his personal schedule of austerities.

He came across one sentence in 喪大記 -> 27 that directs the principal mourner to eat one handful of rice, prepared as gruel, in the morning, and the same amount in the evening “without calculating,” meaning (according to the commentators) without regard to any special time limits. He may have seen other passages in the 禮記·間傳, the 儀禮·既夕禮 and in the encyclopedic 太平御覽·糜粥 Tàì Píng Yù Lǎn, Mí Zhōu, or in some other derivative text that had the requirement for restricting the amount of rice consumed without the qualifying “whenever you can find the time” remark. Yan Yuan

⁷ 《禮記·坊記》, 《儀禮·喪服, 11》, 《周禮·既夕禮》, both: 《禮記·間傳》

⁸ (contain 食之無算): 《儀禮·既夕禮》, 《禮記·喪大記·27》, 《禮記·喪大記》, both 《禮記·間傳, 36》

⁹ 「初喪, 朝一溢米, 夕一溢米, 食之无算。」

wrongly claimed it was instead the *Family Ritual* of Zhu Xi that gave the restrictions without mentioning that the food could actually be eaten at any convenient time. For that reason, Yan Yuan argued, he had been prevented from eating many meals by the arrival of guests desiring to express their condolences. He totally ignored the fact that by his own confession he had taken it upon himself to reduce the amount of rice for each meal to one third of its prescribed amount, and that he had endured, without regard for his personal survival, the austerities demanded of the eldest son on the death of his father. Furthermore, he never went back to document his claim. The *Family Ritual* as we have it today has nothing like the offending text, with or without the qualification.

Yan Yuan must have realized, at some level, that he had nearly destroyed himself because of the way that he chose to deal with his unsettled circumstances, his desire to atone for and cast off the sin of his father, and his desire to show up the rest of his family. He could not have admitted these factors openly. It is a wonder that he disclosed in his journal records, summarized as yearly biographical notes (年譜 Nián Pǔ), that he had cut his rice allotment to one third the normal amount.

Yan Yuan ought to have been angry with himself. After all, for the sake of his reputation, honor, and security he had nearly ended his own life. Being unable to face up to what he had done, he projected his guilt onto an innocent party, Zhu Xi. In the critique of Zhu and the Song Confucians in Zhu's circle, Yan Yuan always takes the interpretations of their words that are the least understanding or forgiving.

Yan Yuan's early thinking was shaped by teachers who had military or martial arts backgrounds along with Confucian philosophies. He also experimented with exercises to prolong life, meditation, sexual hygiene, the philosophy of Lu Xiang-shan and Wang Yang-ming. By the time he wrote the *Cun Xing Bian*, he had consolidated his foundations and knew what he believed. In the time that followed, he only records having his philosophy changed by the critiques of one person, the son of one of his early teachers, the man who had become his student and main supporter, Li Gong.

Yan Yuan was not the kind of philosopher who critiques earlier philosophers and makes his own philosophy by pulling together the ideas of those among them who are attractive or amenable to himself. He went back to the teachings of Confucius and Mencius, and insisted on giving sedulous critical inspection to any ideas that came later and might be found to conflict with these ancient great sages.

Yan Yuan's main critique of Confucians from the Later Han on down was that their thought had often been contaminated by dogma from Daoists, religious Daoism, and Buddhism. These schools of thought all were said to denigrate the body. but according to Yan Yuan anything that came from Heaven was a gift, and Heaven did not give bad gifts to anyone.

Part II. Yan Yuan's Background in the History of Thought

Outside the Confucian tradition, several streams had flowed into the Song dynasty Confucianism known to Yan Yuan.

- A. Yin-yang Jia, the school of scholars of Yin and Yang. 左傳、老子、莊子、旬子 earliest -722
- B. Wu Xing, five agents
- C. Unification of Yin-yang and Five Agents theory: Zou Yan (305 - 240 BC). Unfortunately, his works have been lost.
- D. The ideas of neither Yin and Yang nor the Five Agents are present in the *Four Books*, the canonical texts selected by Zhu Xi and henceforth regarded as the core of Confucian thought, to wit: *The Analects of Confucius*, *The Mencius*, *The Great Learning*, and *The Doctrine of the Mean*.
- E. Confucian connection via 周公 Zhou Gong. According to tradition, the method of manipulating fifty stalks of yarrow (milfoil) to seek guidance from the springs of creation was invented by King Wen aided by one of his sons, the Duke of Zhou, the same individual who was so important in establishing the political philosophy of the Zhou dynasty that he was revered by Confucius. The deepest level of texts in the collection of documents called the *Yi Jing* or *Book of Changes* is said to have been written by the Duke of Zhou during a period of stress in his life and in the life of the new nation he and his brothers were forming.

The part of the *Book of Changes* associated with King Wen and the Duke of Zhou consists of sixty-four hexagrams, diagrams consisting of six lines either unbroken -- or broken -, e.g., ☳. To each of the sixty-four hexagrams so formed is associated a "reading," that indicates what information the manipulation of the yarrow sticks has communicated in answer to a question. This reading is a kind of mapping of current but transient conditions, so it tells the person who is doing the reading how the world is currently disposed, and also how it is likely to develop in the near future. It can give a reading both on current and future conditions because each line in a hexagram is a rendering of two alternative numbers acquired by one set of the six courses of operations performed using the fifty yarrow stalks.

Each run of this procedure results in one of four numbers: six, seven, eight, or nine. For six or eight, one writes -- and for seven or nine one writes -. The construction of a hexagram begins from the bottom, so if the numbers acquired by sequential sets of manipulations of the hexagrams were, e.g., 769787, one would write: -, ☳, ☳, ☳, ☳+, ☳. But the second line and the third line are at the extremes of the progression 6, 7, 8, 9, so they are said to be "moving," and are primed to change into

their opposites, yielding 7, 7, 8, 7, 8, 7, which gives the hexagram ䷛.

So the total information given in the current situation is characterized by the text associated with ䷛ but that it is tending toward a new situation that will be characterized by the text associated with ䷛.

A *Book of Changes* practitioner sits holding fifty stalks of milfoil, puts one aside in a special place, splits the remaining forty-nine into two random groups, casts off groups of four until there are either four, three, two, or one left, and then writes down that number. He begins another process of casting off fours, writes down another number, and on and on for many minutes. In the end he writes down a hexagram, one which perhaps has some of its 爻 yáo (horizontal lines) marked as “changing,” consults the *Book of Changes*, and reports a complicated narrative of current conditions and likely developments to follow. It is a very impressive process, even if it is not accompanied by the burning of incense or other ancillary procedure.

Why this procedure works is surely of interest to all who come upon this venerable process, and very early in history layers of explanation and interpretation were written down and appended as the 十翼 shí yì (Ten Wings).

One way to look at this process is to say that the practitioner is symbolically recreating the world and its current situation. The symbols - and - represent cosmic Yin and Yang. == and == represent the 四德 sì dé (Four Powers or Four Virtues) also called the 四象 sì xiàng (four foreshadowings). The the eight trigrams, ☰, ☷, ☱, ☲, ☳, ☴, ☶, ☵, represent eight characteristics the emblems for which are things such as lakes, fire, thunder, wind, water, mountains and so forth. The next two levels, having four and five lines, have no explicit labels, and then there are the sixty-four prototypical situations given in the hexagrams. Not only are the interrelationships among the lines fascinating, but there are also magic squares involved in some explanations. The most complete ancient synthesis of these many ideas appears in the “Attached Pronouncements” (Xi Ci 繫辭).

That document is a main source of the Song dynasty Confucians’ interest in the *Book of Changes*. It is a text that can be taken in two ways: (1) It is clearly intended to explain or rationalize the *Book of Changes* and how it functions to “resolve uncertainties,” or (to use a Western term) to prognosticate. This appendix claims that the ancient sages gained inductive knowledge of how the universe functions and reduced that knowledge to symbolic form with the aid of certain supernatural hints. The real test of their success would seem to be how well use of the *Book of Changes* actually serves practical purposes. However, the claim that the ancients saw into the roots of creation opens a second realm of application. (2) If the *Book of Changes* consists of inductive generalizations of empirical observations, then it ought to be possible to consider the *Book of Changes* to be one kind of model of how the universe functions.

Two natural phenomena determine much of the lore of the *Book of Changes*, but they are not connected in any obvious way and in fact their connections seem very artificial. Yin and Yang are associated with the feminine and the masculine, so one obvious model for their interactions is sexual intercourse. Yin is associated with cold and Yang is associated with heat; furthermore, Yin and Yang are conceived as two phases of one ever-repeating cycle. So an obvious model for the Yin-Yang cycle is the yearly cycle from the hottest time of summer to the coldest time of winter. It is easy to see that combining analogies based on intercourse and on cyclical changes will not be a smooth process.

Non-Confucian charts and diagrams

[473] Two kinds of legendary structures are used to explain the features of the *Book of Changes* that go beyond Yin and Yang. The first is a magic square:

8 1 6
3 5 7
4 9 2

This magic square is, among other things, associated with religious Daoism and with the legend of the sage king Yu who saved China from the great flood. China is said to be divided into nine regions, and Yu is said to have followed the chart's numerical sequence as he traveled over the regions of China in the course of bringing an end to the floods. The Daoist priest ritually repeats this course of bringing order out of the chaos of the flood by re-enacting the travels of Yu within the confines of the Daoist temple.

The second may be connected to the order of the planets in the solar system. It is seen in a diagram supposed to be the ancient River Chart. Of this chart, the *Xi Ci* says:

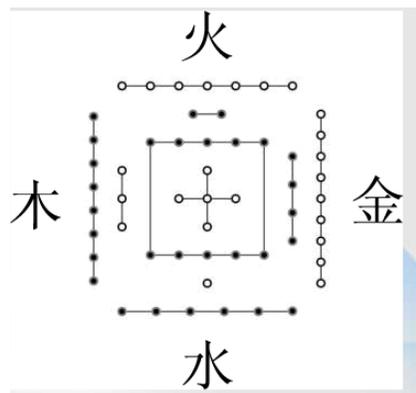
是故，天生神物，聖人則之；天地變化，聖人效之；天垂象，見吉凶，聖人象之。河出圖，洛出書，聖人則之。易有四象，所以示也。繫辭焉，所以告也。定之以吉凶，所以斷也。

In *yixueqimeng* one explanation says:

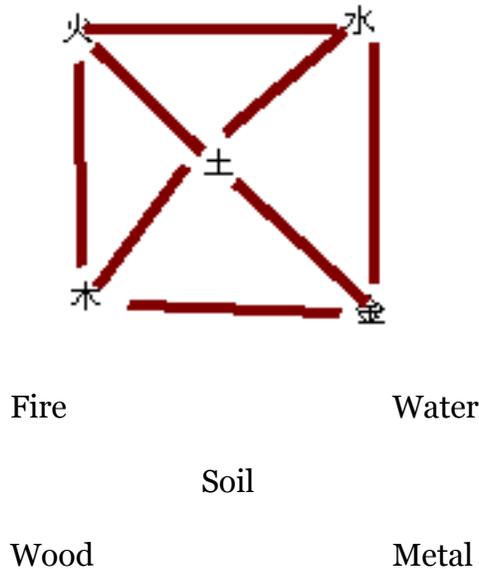
關子明云：河圖之文，七前六後，八左九右。洛書之文，九前一後，三左七右，四前左，二前右，八後左，六後右。 This description indicates only four numbers, arranged as follows:

7
8 9
6

Here is one pictorial version of the River Chart that contains the above arrangement but supplements six with one, seven with two, eight with three, and nine with four, and label the respectively as water, fire, wood, and metal (Mercury, Mars, Jupiter, and Venus). I have found no explanation for this supplementation.



A third diagram appears as a part of Zhou Dun-yi's Taiji Diagram.



Follow the sequence indicated by the lines. To keep things a little simpler, start with Metal, go up to Water, then loop down to Wood (avoiding Soil in the middle), then go up to Fire, go diagonally to Soil in the center, and continue diagonally to Metal. That is the creation sequence. Metal condenses dew producing water, water nurtures trees, trees burn, burning produces ash/soil, and metal ore comes out of the earth. Start again with Metal, go left to Wood, go diagonally up to Soil, continue on to Water, then left to Fire, and then loop down and around to go back to Metal. That is the cycle of subjection or conquest. Metal axes chop wood, trees drive their roots into the soil and take what they want from it, soil can be used to make dikes and dams that confine water, water puts out fire, and fire can melt metal. Another possibility is to start with Metal, loop around Soil to get to Fire, go down to Wood, go diagonally up to Soil, and then continue diagonally up to Water. That is the cycle of the planets visible to the human eye, from the one with the shortest orbit to the one with the largest orbit. (Mercury), Venus, Mars, Jupiter, Saturn, back to Mercury, and then on to Venus. All of these sequences have something to do with the activities of the planets, treating them as gods, and trying to understand how they interacted with each other as they also influenced the things of this world. Their canonical order, given third above, derives from a process similar to the one that names our day of the week by the sun, the moon, Mars, Mercury, Jupiter, and Saturn.

Destruction sequence: 火 金 木 土 水 fire, metal, wood, earth, water, (fire).
Wood subdues earth and on to water.
Creation sequence: 火 土 金 水 木 fire, earth, metal, water, wood , (fire).
Fire produces earth and on to metal.
Solar sequence: 金 木 水 火 土 metal, wood, water, fire, earth.
This is the opposite of the sequence used in naming our days of the week minus Sunday
and Monday: (土 Saturday), 金 Friday, 木 Thursday, 水 Wednesday, 火 Tuesday, 土
Saturday.

The Confucians

- A. Confucius sources of error, etc.
- B. Mencius ethical drives
- C. Xun Zi humans nature is “good” only when controlled by enlightened self interest
- D. transitional figures Various attempts to integrate Mencius and Xun Zi
- E. Shao Kang-jie Strong interest in numerology
- F. 2 Chengs One a monist, one a dualist, always in brotherly disagreement
- G. Zhang Zai Main influence on Yan Yuan would be his chart, an attempt (perhaps) to integrate monist and dualist positions
- H. Zhu Xi Prolific and also one who did not wish to give offense.

Shao Kang-jie was the least orthodox of these Confucian scholars. The others tried harder to import the non-Confucian metaphysics concepts without appearing to be heterodox themselves.

I. It’s rather interesting to see how they thought about things and how they made abstract systems or racks that they could hang anything onto.

J. Not much point to their empty theories. However, here is one way to present the basic ideas:

Western days of the week named after:

Sun, moon, Mars, Mercury, Jupiter, Venus, Saturn

Chinese sequence: Mercury, Mars, Saturn, Venus, Jupiter

Invert Chinese: Jupiter, Venus, Saturn, Mars, Mercury and rotate last two around⇒
Mars, Mercury, Jupiter, Venus, Saturn

Chinese knew about the Western order of 7, but later on and it never caught on.

In the West, we still have people who believe in astrology, a narrative that gives the planets the powers of the gods that give their names to the days of the week.

In the West, we include the sun and the moon in the naming of days of the week. The Chinese series given above is not related to a seven-day week, but it can be related to a ten-day time period. In Chinese philosophy, yin and yang are also important. The sun can be called Tai-yang, and the moon can be called Tai-yin. So we have some interesting parallels:

	X		Tai-Ji
Sun	Moon	Tai-yang	Tai-yin
Mars, Mercury, Jupiter, Venus, Saturn		Saturn, Venus, Jupiter, Mercury, Mars	

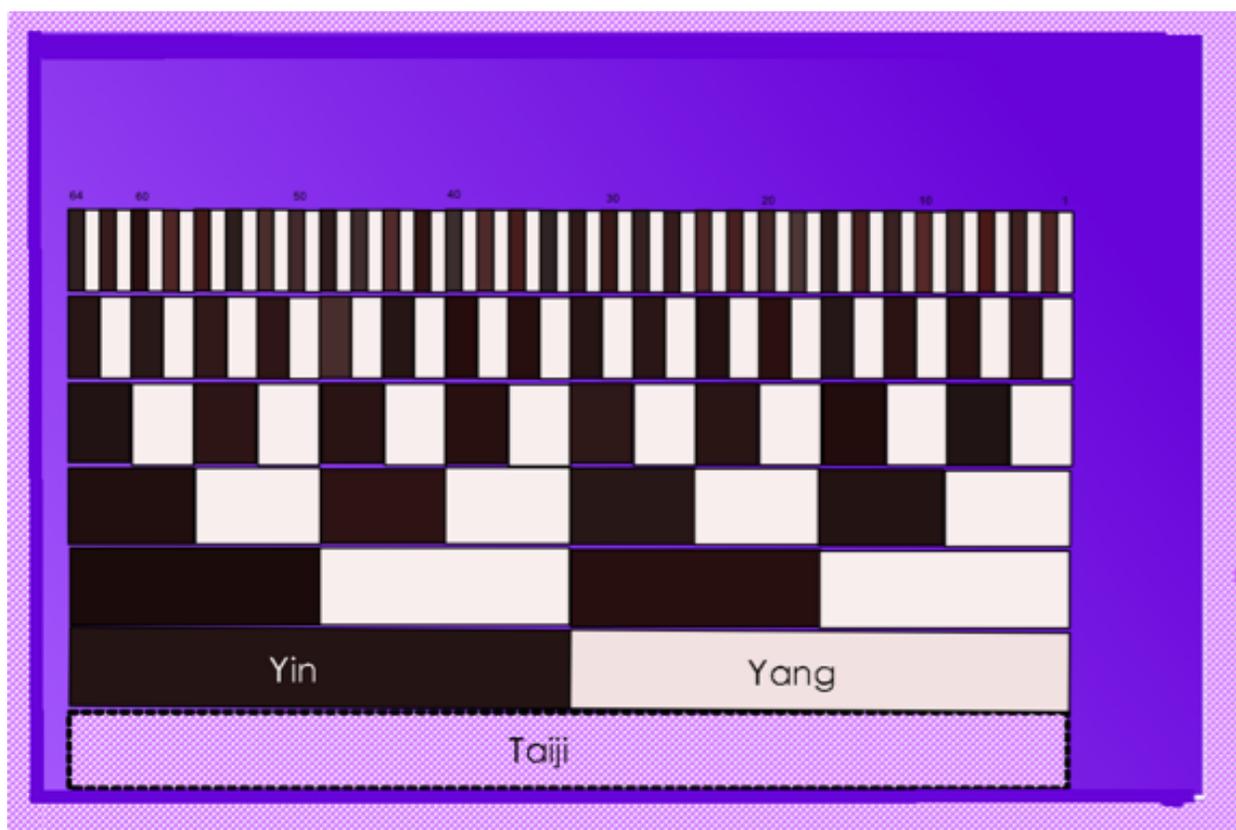
In Western thought about the moving actors in the daytime and nighttime sky, nothing is said directly about any explicit source relating just to them. In China, an explanation evolved that added something called the Tai-ji 太極 or Great Ultimate, an invisible source that manifest as being and activity in this universe.

When a spring opens high on a mountain, water will flow downward and perhaps its path will split into two flows, but only one flow will find a continuous outlet downward. The history of the development of the theory that Zhu Xi ended up with is rather like that. It would take an entire book to thoroughly investigate all the twists and turns, and also to describe all of the confusions that resulted. Instead, it may be enough at this point to jump to the final theory that Zhu Xi seems to have formed, and discuss the overall picture.

Zhu Xi wrote something only once, but it has been copied into several books that are collections of his explications of Confucian thought and his own theories. He said, “For Tai-ji to produce Yin and Yang is for Li 理 (pattern) to produce life breath (氣 qi).”

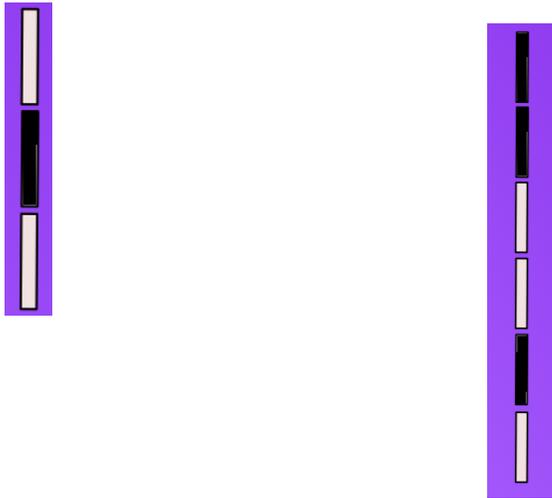
Tai-ji is super-sensible. It does not exist in this universe. It is “behind” or “underneath” the universe and everything in it. Nevertheless, it does something analogous to acting or to vibrating, and therefore something sensible and existent in this universe is produced. That something is a fundamental cyclical operation, the positive half of the sine wave that maps it being Yang, and the negative half being Yin. As humans, we are aware of the vibration, but we are not aware of what excites the vibration. In the part of the cycle we could diagram as the half of a sine wave above the x axis, humans perceive something that is variously described as bright, as heating, as action driving thing forward, and so on. In the part of the cycle below the x axis, humans perceive the negation of the above characteristics, something that is dark, something that absorbs light and energy into itself, something that gathers up and puts away the exuberant energies of the positive half of the cycle. These phenomena have a physical aspect, although it is a very tenuous substance, a life breath. Hot lifebreath heats things up, and cold lifebreath cools things down. So Yin and Yang are physical things that have definite characteristics.

Zhu Xi himself did not use the Taiji Diagram of Zhou Dun-yi. Instead, he favored another diagram that is entirely based on the *Book of Changes*.



The Taiji or “Great Ultimate” or “Great Terminus” is at the bottom. It is not a presence, but neither is it a vacuum. Humans perceive it in no way at all. It is the reason for there being the next level, that of Yin and Yang. Ordinary humans have to deduce its presence; great sages may possibly become united with it in mystic contemplation.

Yin and Yang are two phases of one cycle. If we were to use modern conventions, we could represent it as a sine wave, the Yang being all parts of the curve above the x-axis, and the Yin part being all parts below. Simply denoting a constantly varying set of values by two colors is a great oversimplification. It is like denoting the colder half of the year with dark blue or black and denoting the hotter half of the year with red or white. These four phases are given several different names. The set Zhu Xi would have used most often is probably the 四象 sì xiàng, literally, the four images. However, their existence is logically prior to the things they resemble, so I prefer to call them the four foreshadowings. The next level up shows eight phases, and they are commonly called the eight trigrams or 八卦 bā guà. Actually, that statement is a bit confusing. Each of the trigrams names one of the phases on this level and the two phases of other cycles that lie below it. Look at column 20 in the diagram below. (It is above the “a” in the word “Yang” on that diagram.) Its bottom three levels look like this:



The element on the left is the trigram for fire, but if everything on the diagram was neatly labeled, the character 火 would go in the top rectangle. The entire set consists of: qian, sky, lake, fire, thunder, wind, water, mountain, soil, and kun i.e., ☰ ☷ ☱ ☲ ☳ ☴ ☵ ☶ ☷.

On the next level lies a simplified diagram of another kind of cycle. There are eight minima denoted by black bars, and eight maxima denoted by white bars. The four-layer figures are ordinarily not given a special name, nor are the five-layer figures capped by the next layer.

The fifth level diagrams a series of 16 cycles having 16 minima and 16 maxima.

The sixth level diagrams a series of 32 cycles having 32 minima and 32 maxima. These minima and maxima cap the 64 hexagrams. Column 20, already studied above, looks like this when examined from top to bottom:

This chart on the right is the hexagram 55 in the usual order, Feng. Notice that it shares its bottom line with 31 other hexagrams, its second line with 15 others, its third line with 7 others, its fourth line with 3 others, its fifth line with 1 other, and its sixth line is its alone.

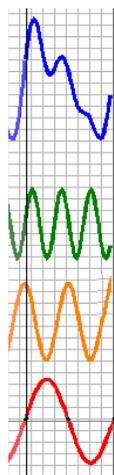
If one imagines that the bottom Yang has to decide whether to give birth to either another yang or hard line or to give birth to an yin or soft line, then one can begin to see the formation of a hexagram as a kind of chain of decisions. Each level can decide what to spin off to the level above it. Each level makes a decision, as it were. So if the Taiji decides whether to spin off an Yin or a Yang, that adds another layer of decision, or one could consider it and the others as flips of a coin. (The flip of a coin is often used as one method for constructing a hexagram for prognostication purposes.) Then there would be

6 “coin flips” to make a hexagram. These six chance decisions or choices or random outcomes form a sort of branching pattern.

If the Taiji were the root of a tree, it might decide to create a left-leaning trunk or a right-leaning trunk. A left leaning trunk might decide to produce a left-pointing limb or a right-pointing limb, a limb might decide to produce a left-pointing branch or a right-pointing branch, a branch might make an analogous flip of the coin until on the sixth level there would be produced either a left-pointing leaf or a right-pointing leaf. Through many iterations, a double-trunked tree with a well-developed system of growing extensions ending in a rich covering of leaves would result. The whole thing would have a pleasing organic pattern to it.

Another analogy may help to understand how the action of the Tai-ji is carried out as a ramiform type of action and creation: the vibrations that are created in a violin string. As creatures constituted out of vibrations, humans are unaware of the violin string and unaware of whatever drives it into vibration. However, the simplest form of vibration occurs when the middle of the string is drawn in one direction and released. The entire string returns to the center rest position, but then momentum carries it an equal distance opposite to its original displacement, at which time it rebounds, heads back to the center and another cycle begins. This movement of the whole string back and forth would correspond to the Yin-Yang level of Zhu Xi’s diagram.

Violin strings and whatever it is that moves in the Yin direction and the Yang direction are not simple vibrating objects. They can produce harmonics, i.e., vibrations that mimic the first vibration, but on each half of the string.



In the theory depicted in the Tai-ji Diagram (which is being reproduced step by step here), the next layer beyond that of Yin and Yang ought to consist of two simultaneously occurring cycles. Since this theory is often used to account for the seasons, the diagram can be extended as follows:

Tai-Ji

Tai-yang		Tai-yin		
Spring	Summer	Autumn	Winter	(Originally Zhou Zi Taijitu had Saturn, Venus, Jupiter, Mercury, and Mars here.
=	==	==	==	This discussion keeps a simpler version consistent with the way Zhu Xi tended to talk about these matters..)

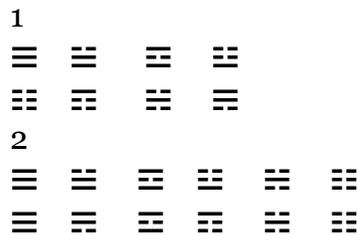
11 10 01 00 The above schema rewritten in the form of binary numbers keeps greater and lesser yang together, and greater and lesser yin together.

The next harmonic layer will include four sine waves or eight phases. These have been associated with emblematic or characteristic phenomena that are associated with:

qian (sky), lake, fire, thunder, wind, water, mountain, and kun (earth)



The theorists of the Changes like to arrange these in different ways. Two are especially prominent in their works:



In the first series, a soft line is complemented by a hard line at every level. If a hard line were assigned the value +1 and a soft line were assigned the value -1, then when combined.

1 -1
1 -1
1 -1

they would all sum to 0. Zero is characteristic of the creative state of the Taiji, i.e., the Taiji is something that is pure potentiality so that there is nothing actually present, nothing in our world. When it is actualized 0 splits into 1 and -1, so the underlying reality is still a 0, but in the world of actuality positive and negative characteristics are observed.

The flame of a candle, ☲, is something that humans experience as luminous on the outside but dark at the center. The human experience of water, ☵, is of a dark pool deep within which something bright (e.g., an image of the sun) is seen. Put fire together with water and nothing is left to experience.

The other important sequence is as follows:

☲ ☵ ☲ ☵ ☲ ☵
☵ ☲ ☵ ☲ ☵ ☲

Each pair is symmetrical. According to the way a hexagram or a trigram is produced, the bottom line comes first, at the next stage a line is added above, and so on. So the two components of each pair would have the same yao (lines) but produced in the opposite order. (The second pair, for instance, would have the top trigram formed by putting a hard line over the bottom hard line and then a soft line, whereas its counterpart would have a soft line going first rather than last, then a hard line added over it, and last a second hard line being added on top.) It is unclear to me why the *Yi Jing* theorists should find these structural analogies significant.

The next harmonic layer consists of sixteen phases that are not specifically named.

The fifth harmonic layer consists of thirty-two phases that are not specifically named.

The sixth harmonic layer consists of sixty-four phases that are identified with the sixty-four hexagrams of the *Book of Changes*.

Even at the sixth layer, the phases (or the hexagrams) do not consist of solid things. The sixty-four phases are all indicative of characteristics of situations that humans regularly encounter in their daily lives. By giving a “reading” of the current situation, including factors strongly in flux, when used for divination they supposedly provide information on what factors are most in play, and what the next condition of the subject will most likely have become.

Each succeeding layer becomes less abstract, more concrete, and at some point it no longer becomes appropriate to speak of them as instances of life breath but as instances of materialized life breath. At that point solid entities, frequently living creatures or organs of creatures are the referents of the multi-level n-grams. Zhu Xi says this process of ramiform creation and re-creation can go on until, somehow, there is no further room for the multiplication of entities and the process grinds to a stop.

The names at the top of the Taiji-type chart might be called the essence of ramiform pattern production, the capability of producing order and being that exists only on an entirely super-sensible level. This potential for being and order or pattern is entirely perfect, but below that level there are imperfections of form, absences of one

desideratum or another, or in other words, imperfections. Fire or the “essence” of fire is desirable on a cold night, but it is not a perfect solution for one’s other needs. It is a bad thing to drink. Water or the “essence” thereof is desirable when one is thirsty, but it is not the first thing one would search for on a sub-zero night.

Here lies the beginning of the questions on whether an imperfect human is an evil one, whether a diamond with a microscopic flaw is a bad one. The Song Confucians explain that humans do bad things, humans are evil, because they happen to have certain flaws that are contingent on the way that they, as individuals, were constituted. Yan Yuan says that a human’s having one or another imperfections is not grounds for calling him or her evil or just bad. Humans would be ungrateful to God for declaring an imperfect human an unacceptable gift. Moreover, Yan Yuan argues, properly integrated human beings can compensate for any shortcomings in their makeup.

Zhu Xi systematized and expanded the material in traditions that was supposedly grounded in experience and formed by inductive reasoning. For over 1,250 years the traditions had persisted, and from time to time elaborations have been added. Two of the traditions had different points of view, one that suggested a monist view of the universe and one that suggest a dualist view. It appears to have been a sensitive issue to Zhu Xi, one on which he was reluctant to make a public stand. His most important work on the subject does not directly attribute authorship to him. It says instead, “Written by my own hand in [the spring of 1184], the true hermit of Yun Tai.” During this period, Zhu Xi was administrator of the Yun Tai Daoist monastery in Shan-xi. In other places he speaks of “my *Yi-xue Qi-meng*.”

His greatest contribution boils down to a single statement that is repeated in several places, but all of them Zhu or others appears to be quoting some more extended discussion that has been lost.

“For the Taiji to produce Yin and Yang is for li (pattern, potential) to produce qi (lifebreath).”

Taiji is outside of our universe. It is neither a presence nor an absence. It is as light and darkness would be to an individual who had been born without any of the biological inputs or processing capability for sight. Zhu Xi calls it a li, which is literally to claim for it the status of something that has a pattern. However, it is clear that it is the producer of pattern. Pattern cannot exist in this universe independent of something that exists in that pattern. So according to the theory that probably was closest to Zhu Xi’s heart, Yin is a characteristic, but it is a characteristic manifested in a cosmic lifebreath. Yang is a related characteristic, and it is manifested in its own cosmic lifebreath. From the standpoint of human perception, there is something almost intangible that fill the universe and changes phase from a growing, energetic condition to a retracting, energy-saving condition.

For all of the black (soft) and white (hard) lines in the diagram associated with Zhu Xi there is an associated qi (lifebreath), and some of these qi may be of the denser fraction

called zhi (materialized lifebreath). There is no stated limitation on the process by which the Taiji bring order and being into this universe. The *Book of Changes* stops at the level of the 64 hexagrams because that is the level that speaks of general human situations and that provides guidance on how to handle situations with many unknowns. However, there is no reason that one should not continue to produce additional layers with 128 elements, 256 elements, and so forth.

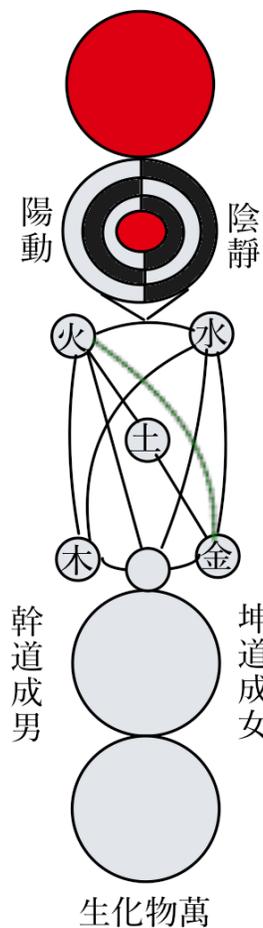
It may seem unlikely that the innate constitution of something as complicated as a human being could be explained as a long series of two numbers, either -1 or +1, but if the genome of a human being were written out in binary numbers it would produce an similar long string of ones and zeroes. so the Chinese idea may be more plausible than it at first may seem. However, the entire theory is based on speculations asserted to pertain to some points of anecdotal evidence. The main problem with the approach to nature of Zhu Xi and others is that it was intended to deduce consequences from the words of the venerable sages of antiquity. Any creativity involved was in the area of filling in lacunae or deducing conclusions that previously had not been reached.

One of the challenges of any fledgling science is to get a logically consistent theory that one hopes will predict observed states in nature, reactions among components, etc., and then to test that theory against the empirical world. Up to the time of Zhu Xi there was no consistent theory to test. Zhu Xi did not bring his empirical generalizations much beyond the level of the sixty-four hexagrams, but he pointed out a way of doing so.

Given that the entire culture of official China had been given over to the pursuit of the scholar-official ideal as described in the works of Zhu Xi and drawn from the collection of primary source materials that he deemed the core content of any gentleman's education, it is remarkable that Yan Yuan could break away from both these and the later works of Lu Xiang-shan and Wang Yang-ming (which also had their adherents).

Yan Yuan's new diagrams

Yan Yuan started out with a schema much like the traditional diagram produced by Zhou Dun-yi. Sometime during the course of his life after accepting Li Shu-gu as his student, the latter convinced him that the Taiji Tu of Zhou Dun-yi contained elements from a Buddhist monk 宗密 Zong Mi and a religious daoist priest 陳搏 Chen Tuan. The second part of the diagram below, (with the red center) is the kan-li diagram, so called because it has the kan ☵ trigram and the li ☲ trigram in curved forms. It was used by Zong Mi in discussions of Buddhist philosophy.

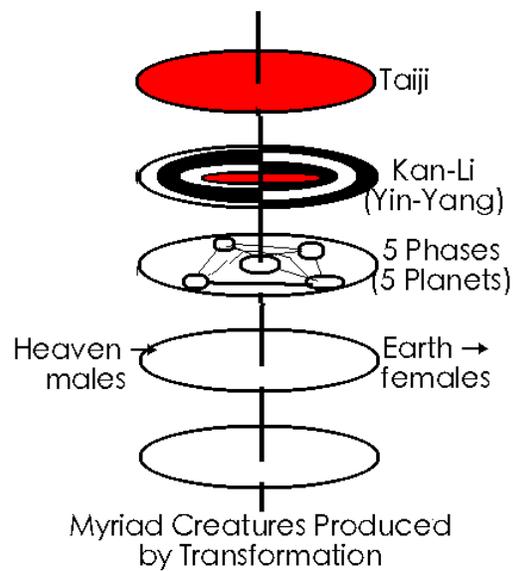


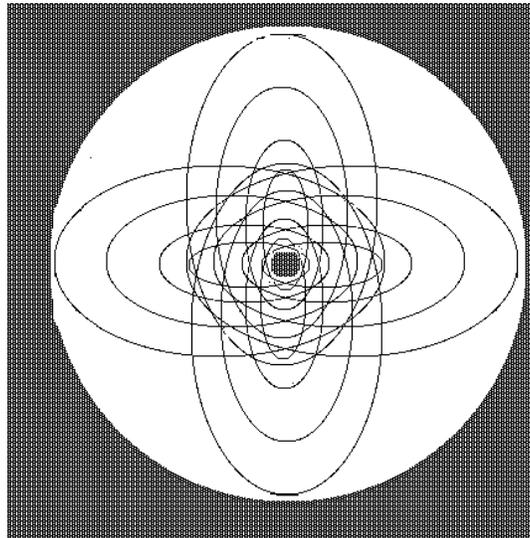
(Red coloring added according to Zhu Xi commentary.
Green line supplies. It was not present in the edition of Zhou Zi Quan-shu at hand.)

The little circle that fits in with the five phases is intended to stand for the large circle below it, which declares that the Qian path creates males and the Kun path creates females. So I think that these two paths must refer to the various ways that the five

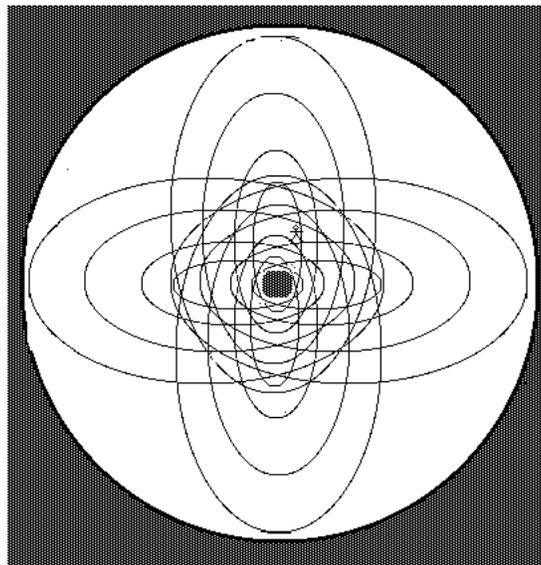
phases can be linked. Perhaps the creative path is the one that creates males and the resistive/obstructive/controlling path is the one that creates females. Once you have males and females you can pass on to the bottom circle in which things get reproduced by sexual intercourse.

It may be easier to see this diagram in a better projection:





However, later in life his student, Li Gong, informed him that many of the elements of

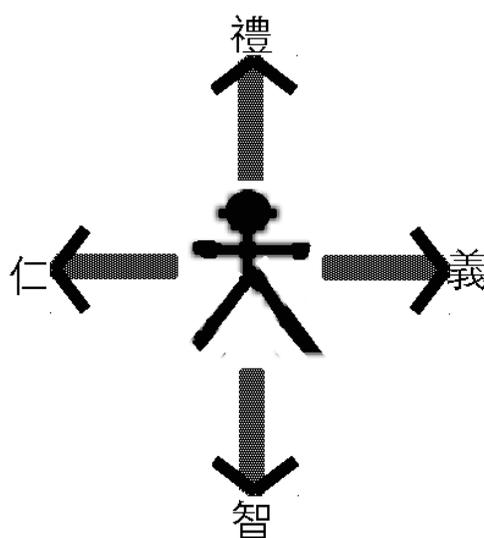


that diagram were borrowings from Daoist (陳搏 Chen Tuan) and Buddhist (宗密 Zong Mi) diagrams that predated Zhou Zi and his Tai-ji Diagram. Thereafter Yan changed his diagram, and began it with God at the center and top, the four virtues/powers at the next level, and kept the components of the diagram all on the level of motivations, behavioral attributes, and the like. In doing so, his diagram became very different in appearance from previous diagrams.

In Yan Yuan's diagram, which I have drawn in a form to more clearly illustrate its guiding genius, Heaven is a super-sensible entity at the center of all being, and it radiates its creative force in a way that humans resolve into four "directions" (which do not correspond to compass directions). These appear in human life as benevolence, sense of duty, sense of propriety, and objective sense of right and wrong. They can also be called yuan, heng, li, and zhen. Like radio transmitters, their forces are "beamed" in different directions and yet they radiate in all directions.

As a consequence of this view of the creative force of Heaven, any point on the diagram could represent a creature. Many of these points will be human beings. They will receive the creative force, but those nearest the center will receive it in greater strength

When he makes his own diagrams, he follows the teachings in the *Mencius* closely, so he is primarily concerned with behavioral factors of a motivational level, something very close to what present-day thinkers would call drive states. He treats these drives as forces that impel humans in certain behavioral directions, and he diagrams them as emanating from God, pointing in different directions (directions that are only roughly analogous to compass directions), being received in decreasing intensity the farther one is from God at the center. The mixtures of the four components received will depend on the the "beam strength" of each component that is received where that creature is located on this diagrammatic representation of how creation works. In the figure above, the human is near the center, but in the upper-right quadrant. The human is within the "broadcast range" of all four "antennas," but the strength of energy received from each will be different.



The human that resides at some point remote from Heaven at the center of the universe will re-radiate or re-express the creative forces given to it. These four forces or drives are all good, but in most cases they will be found in different proportions. They are: 仁 rén, benevolence, pointing to the left in the diagram above, 義 yì, sense of duty, 禮 lǐ, sense of

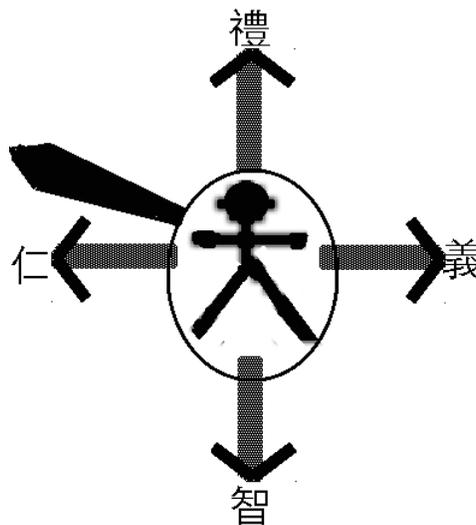
propriety, and 智 zhì, objective sense of right and wrong. The humans who are closest to the center have the strongest drives and capabilities, and those who are farthest from the center will still be good, but their capabilities will be less powerful.

A human with greater ren (benevolence) in comparison to the other drives might be an overly sympathetic parent, reluctant to discipline a child who needs it. A person with greater yi (sense of duty) might drive himself or herself to do more than really necessary for the community and therefore devote too little attention to family, to social niceties, and even to keeping an eye on the honesty of work team members. A person with greater li (sense of propriety) might be overly fastidious in social and family relationships, reluctant to hug his or her son or daughter for fear of how it would look and the reverberations a misunderstanding might wreak, or reluctant to point out the hypocrisy of others because of the social turmoil conflict might cause, or reluctant to get his or her hands dirty in the service of the community, again because of the offense that dirty hands might give if occasion required one to shake hands with a guest. A person with greater zhi (objective sense of right and wrong) might be overly judgmental about the behavior of other people, leading to social repercussions in all other spheres on interactions.

Yan Yuan's new diagrams

Yan Yuan followed the general Confucian wisdom going all the way back to Confucius that one needs to learn one's own strengths and weaknesses and compensate for one's shortcomings. Someone whose first impulse was always to forgive and forget might need to pause and reflect on the lesson the other party would learn if his or her misbehavior was accepted without any corrective measures being taken. This person's sense of propriety would guide how any correction should be given to produce the least offense, the person's sense of duty would compel him or her to do something about the misbehavior for the sake of the community, and his or her sense of objective right and wrong would have produced the initial observation that the other person's behavior was bad.

A second layer of complexity in human behavior is that all humans are subject to the



same forces of nature and ordinary drives of hunger, sex, physical comfort, etc. that motivate other species, and therefore they are subject to being drawn away from moral behavior by various kinds of seduction. A pot of gold can divert a good human being from benevolence to the love of money. (The diagram really needs to go into three dimensions because greed is not on the plane of moral motivation but some other dimension more closely related to physical attractions and similar non-ethical interactions.)

One of the failures of modern education is to disregard the challenges that some advantages give to human beings. For instance, children who are much stronger than their cohorts can easily learn to get their way, and maybe their spending money, by coercing others. As Confucius observed, people who are highly intelligent are very difficult for teachers and other agents of society to influence toward better behavior because these intelligent individuals can see exactly what is being done to them and they will defend themselves against what they may regard as ill-intentioned interference.

Now it is time to move from this discussion, which is unavoidably impressionistic and colored by the translator's personal way of integrating the vast body of information that impinges on Yan Yuan's thought, to the actual words and diagrams of Preservation of the Nature.

END

PART ONE.

駁氣質性惡

Section One. Refuting the Doctrine that the Nature as Found in Materialized Lifebreath is evil.

程子云：「論性論氣，二之則不是。」又曰：「有自幼而善，有自幼而惡，是氣稟有然也。」朱子曰：「纔有天命，便有氣質，不能相離。」而又曰：「既是此理，如何惡？所謂惡者，氣也。」可惜二先生之高明，隱為佛氏六賊之說浸亂，一口兩舌而不自覺！若謂氣惡，則理亦惡，若謂理善，則氣亦善。蓋氣即理之氣，理即氣之理，烏得謂理純一善而氣質偏有惡哉！

Master Cheng said: "In discussing the Nature (性 xing) and lifebreath (氣 qi) . . . it is wrong to divide them in two." {ECYS, 6:2a/10} He also said: "There are those who were good from their youth and those who were evil from their youth; this condition is the natural [consequence of] their endowments of lifebreath" {ECYS, 1:7b/8}

Master Zhu said: "As soon as there is a mandate (命 ming) by Heaven, there is also materialized lifebreath (氣質 qi-zhi), and the two cannot be separated." {ZZYL, 4:10a/28} And he also said: "Since it is this *li* (理, pattern), how can it be evil? [For] what is called evil is the lifebreath." {ZZYL, 4:10b/28 } Unfortunately, the eminent brilliance of these two masters has been covertly influenced and confused by the Buddhist doctrine of the "six thieves." They have two tongues in one mouth and are not even aware of it. For if it be said that lifebreath is evil, then *li* is also evil; if it be said that *li* is good, then lifebreath is also good. For lifebreath is the lifebreath of *li*, and *li* is the *li* of lifebreath [i.e., they are aspects of each other]. So how can it be said that *li* is purely and unadulteratedly good, whereas materialized lifebreath has a persistent bias toward having evil!

PEM Commentary:

The Song dynasty Confucians explained Mencius's idea of Nature by saying: "Nature is just exactly *li*." {ECYS, 22A:11a/14} But they did not make it clear whether they meant transcendent *Li* or immanent *li*. Cheng Yi 程頤 says that the Nature is a *li* held in common by all human beings. Zhu Xi seems in one quotation to limit it to this world, but to see it as a pattern that encompasses all beings in the universe. {ZZYL, 117} He probably said so because Mencius said: "All things are complete in me." { 7A:4 }

According to Mencius and the Confucians, one should come to full awareness of one's Nature in order to become a fully moral human being. But for most of the Confucians it is not clear whether that awareness was conceived to be a person's having a mystic awareness of the transcendent *Li* (i.e., the *Tai-ji*), or having an awareness of the expression of that *Li* in the immanent *li* found in humans and in the other things of the world. Yan Yuan chose the second interpretation, and used it to show inconsistencies in Song dynasty Confucian thought. Late in life, Zhu Xi also saw that there were problems involved in projecting the human Nature onto the transcendent *Tai-ji*, and decided to reformulate his position. But Yan Yuan seems to have been unaware of this change.

The Song dynasty Confucians made their convoluted account of the relationship of *li* (as equated with the Nature) to lifebreath because they wanted to give deference and respect to the orthodox position of Mencius that says that humans are by nature good, while at the same time accounting for what they saw as the inherent tendencies of most humans to go astray.

Yan Yuan believed that the Song Confucians despised what we would call the physical constitution of human beings and only approved of what we would call the aspect of form or potential of the human body. In other words they thought that what we may for convenience sake loosely

call the organizational component of each human being was good, but that what we would call the matter, stuff, or substance of each human body was more or less evil. They seemed to think that there was an intent on the part of *Shang Di* 上帝 (the Lord on High) to create good human beings, but that this intent was usually thwarted to some extent by contingent factors involved in actualizing this intent. Yan Yuan argues that according to the Song Confucians' own account, organization and what is organized are equally aspects of one real entity. Each entity brought into this world by the manifestation of the creative impulse of the universe is good. Each is good because the Lord on High is good and so intentionally creates good creatures.

The Song Confucians play fast and loose with the word *li* because they make it seem that since the transcendent *li* (the *li* that is the potential for all being and all pattern or form) is perfect then the immanent *li* (the patterns or organizational aspects of all things) are equally good. This implied view is false in terms of their own theory. Imperfect materialized lifebreath is imperfect precisely because it is the other aspect of an imperfect *li* or pattern (form). The imperfections of both must be due to contingent factors — the way that transcendent potential "falls out" (in the words of both Huai Nan Zi and Zhu Xi) as being and form in this universe. The reasons why this is so are deeply embedded in a metaphysical interpretation of the *Yi Jing* (*Book of Changes*) that Zhu Xi probably wrote without claiming authorship in a clear way. Discussion of that part of Zhu's philosophy goes beyond the scope of this book.

By refusing to refer to the transcendent potential for all being and all pattern by the word *li*, Yan Yuan avoids the language trap the Song Confucians set for themselves. Instead, he insists on simply calling this potential or this source *Shang Di*. Although this approach avoids confusions due to imprecisions in language, some will say that he made a step backwards in returning to the belief in an anthropomorphic god.

But it is not clear from the evidence how "anthropomorphic" this Lord on High actually was in Yan Yuan's thought. It seems fairest to say that for him the salient features of this Lord on High was that it was manifested in our universe as a generative and normative will and that it was good.

Yan Yuan seems not to have noticed that the word "*li*" has two meanings for the Song dynasty Confucians. Since he was irrationally angry with Zhu Xi because of events in his own personal life, he may have had a bias that interfered with his seeing what Zhu Xi was really trying to say. However, to be fair to Yan Yuan we must also note once again that he did not have full access to all of Zhu Xi's writings, and that he unfortunately depended too much on the *Xing Li Da-quan* 性理大全 (Great Compendium on Nature and Pattern), which did not adequately reflect the breadth of Zhu Xi's thought.

In the passage above, Yan Yuan brings together quotations that show the apparently contradictory nature of the formulations given by the Song Confucians. The first quotation suggests that the Nature and life breath are mutually aspective. The second and fourth quotations seem to depict *Li* as being imposed on lifebreath more or less successfully. The third quotation seems to indicate that *li* and materialized lifebreath are simultaneously brought into being by the mandate of Heaven. In the following passage Yan Yuan gives concrete examples to support his own position.

譬之目矣：睚、眇、睛，氣質也；其中光明能見物者，性也。將謂光明之理專視正色，睚、眇、睛乃視邪色乎？余謂光明之理固是天命，睚、眇、睛皆是天命，更不必分何者是天命之性，何者是氣質之性；只宜言天命人以目之性，光明能視即目之性善，其視之也則情之善，其視之詳略遠近則才之強弱，皆不可以惡言。蓋詳且遠者固善，即略且近亦第善不精耳，惡於何加！惟因有邪色引動，障蔽

其明，然後有淫視而惡始名焉。然其為之引動者，性之咎乎，氣質之咎乎？若歸咎於氣質，是必無此目而後可全目之性矣，非釋氏六賊之說而何！

Take the eye, for example: its socket, lid, and ball are materialized lifebreath (氣質 *qi-zhi*). The "brightness" which is comprised therein, and by which it has the potential to see things, is its nature (性 *xing*). Are we to say that the bright pattern (理 *li*) only looks at proper things, while the socket, lid, and eyeball look at improper things? I say that while the bright pattern has indeed been endowed by Heaven, the socket, lid, and iris have also been endowed by Heaven. There is no further need to distinguish what constitutes the nature endowed by Heaven from what constitutes the nature found manifest in materialized lifebreath. It is only fitting to say that Heaven has endowed humans with the nature of their eyes. The brightness by which one has the potential for seeing is the goodness of the nature of the eye. [The eye's] act of seeing things constitutes the goodness that pertains to its actual functioning ("Feelings," *qing* 情). Its seeing things clearly or sketchily or from a distance or only near at hand constitutes the strength or weakness of the Capacity (*cai* 才). None of them can be called evil. Granted that seeing things clearly and from a distance is indeed good, yet seeing them only sketchily and only near at hand is still goodness of a less perfect sort. So to what in all this can [the term] "evil" be applied? It is only because improper things induce and agitate it, thus blocking and obscuring its brightness, that there follows defiled seeing and one may begin to speak of evil. However, is it the fault of this Nature that it is thus induced and agitated, or is it the fault of the materialized lifebreath? If the blame be put on the materialized lifebreath, then necessarily it is only after this eye no longer exists [as a physical entity] that its Nature can be brought to perfection. If this is not the Buddhist teaching of the six thieves, then what is it?

PEM Commentary:

According to the Song Confucians, Heaven endows humans with a good nature, but contingent factors involved with its actually being manifested in materialized lifebreath usually make it bad to some degree. Note that Yan Yuan seems to believe that form (or what he would conceptualize as 理 *li*) accounts for function.

The point of the above paragraph is to give an example of some functioning thing, and to point out both its aspect of *li* and its aspect of materialized lifebreath, so that he can ask how it could be possible that one aspect be good and the other aspect of the same thing be bad.

孔、孟性旨湮沒至此，是以妄為七圖以明之。非好辯也，不得已也。

Since the teachings about the Nature given by Confucius and Mencius have become obscured to this extent, I have hazarded to make seven diagrams to explicate them. It is not that I am argumentative, but that I have no alternative.¹

明明德

Section Two. Burnishing One's Bright Virtue.

朱子原亦識性，但為佛氏所染，為世人惡習所混。若無程、張氣質之論，當必求「性情才」及「引蔽習染」七字之分界，而性情才之皆善，與後日惡之所從來判然矣。

Master Zhu originally had an understanding of the Nature, but he was stained by Buddhism and muddled by the evil practices of the common people of the world. If it were not for the discussions on materialized lifebreath of the Cheng [brothers] and Zhang [Zai], then surely he would have sought the distinctions among the seven terms "Nature (性 *xing*)," "Feelings (情 *qing*)," "Capacity (才 *cai*)," "inducement," "obscuration," "habituation," and "staining." Then indeed the goodness of the Nature, Feelings, and Capacity would have been obvious.

PEM Commentary:

Yan Yuan will argue that Nature, Feelings, and Capacity are innate and Heaven-given aspects of the human body, while inducement, obscuration, habituation, and staining are different stages of detrimental environmental influence on the human body. The holy can become submerged in the profane.

惟先儒既開此論，遂以惡歸之氣質而求變化之，豈不思氣質即二氣四德所結聚者，烏得謂之惡！其惡者，引蔽習染也。惟如孔門求仁，孟子存心養性，則明吾性之善，而耳目口鼻皆奉令而盡職。Only since earlier [Song dynasty] Confucian scholars began this discussion did people attribute evil to the materialized lifebreath and seek to change it. Why could they not realize that inasmuch as materialized lifebreath is the consolidation of the Two Lifebreaths (陰陽 *Yin* and *Yang*) and the Four Virtues (四德 *si de* : 元 *Yuan* (Origination), 亨 *Heng* (Flourishing Penetration), 利 *Li* (Benefit), and 貞 *Zhen* (Correct Firmness)), it could hardly be called evil? What is [a source of] evil lies in the inducement, obscuration, habituation, and staining of [materialized lifebreath]. Only by seeking Benevolence (仁 *ren*) like Confucius and his followers, and preserving the mind and nurturing the Nature like Mencius, can we burnish bright the goodness of our Natures and have our ears, eyes, mouths, and noses all obey our commands and fulfill their duties.

故大學之道曰「明明德」，尚書贊堯，首曰「欽明」，舜曰「浚哲」，文曰「克明」，中庸曰「尊德性」，既尊且明，則無所不照。譬之居高肆望，指揮大眾，當惻隱者即惻隱，當羞惡者即羞惡，仁不足以恃者即以義濟之，義不足以恃者即以仁濟之。或用三德並濟一德，或行一德兼成四德，當視即視，當聽即聽，不當即否。使氣

質皆如其天則之正，一切邪色淫聲自不得引蔽，又何習於惡、染於惡之足患乎！是吾性以尊明而得其中正也。

Thus the way of the 大學 *Da Xue* (The Great Learning) is to "burnish one's bright virtue," the 尚書 *Shang Shu* (Book of Documents) in praise of [the sage emperor] Yao says at its beginning that he was "reverential and illustrious," says of [the sage emperor] Shun that he was "profound and wise," and says of [the virtuous] King Wen that he was "able and illustrious." The 中庸 *Zhong Yong* (Doctrine of the Mean) says to "reverently serve [one's own] virtuous nature (德性 *de xing*)." Since (the Natures of the above sages) were respected and [kept] illustrious, there was nothing that they did not [adequately] illuminate. For instance, in the case of one who occupies a high position from which he looks out in all four directions and directs the masses, such a one is compassionate and sympathetic when he should be, and ashamed or censorious [of evil] when he should be. He uses his Sense of Right and Wrong (義 *yi*) to make up for deficiencies in Benevolence when that is not enough for support, and he uses Benevolence to make up for deficiencies in his sense of Right and Wrong when that is not enough for support. Sometimes he uses three virtues to come to the aid of one virtue, or he practices one virtue to bring joint completion to all four virtues. He looks when he ought to look, listens when he ought to listen, and when he ought not to, does not do so, [thereby] causing the materialized lifebreath all to be rectified in accordance with Heaven's correct design. Then all depraved sights and corrupt sounds will naturally be incapable of inducing or obscuring [the Nature]. Can there then be cause for concern that one might become habituated to evil or be stained thereby? This is our Nature's attaining its equilibrium and rectitude through our respecting and [keeping] it bright.

Commentary:

In this paragraph Yan Yuan points to several examples of people who protected themselves from "inducement, obscuration, habituation, and staining."

According to Zhu Xi's ideas that are based on the various *Tai-ji* diagrams, a person's constitution would seem to be based on one or another of the Four Virtues. It is difficult to see how Zhu Xi might propose to use his theoretical schema to account for the inner awareness of all of the Four Virtues. Of course he affirms that there is indeed this kind of awareness, but he seems to depend on empirical knowledge to make this affirmation rather than giving a theoretical account to show how this awareness comes about.

Yan Yuan, however, proceeds from real-life experience to suggest that when one aspect of one's character, which ought originally to have given one good guidance in a social situation, is weak, then one may use other resources to compensate for one's deficiencies. For instance, one whose ability to empathize with others (*ren*) is weak and is therefore little inclined to be benevolent may yet act benevolently because his Sense of Right and Wrong demand certain actions of him once his relations with other people are conceived in a broad enough context and examined with great enough thoroughness.

In the second half of this book, Yan Yuan makes a theoretical examination of how all the moral powers or virtues may be manifest in the life of a human being even though that person's constitution is weak in respect of one or another virtue.

In the above passage, Yan Yuan mentions a topic that is very important to his understanding of how to rectify oneself: Strict control of one's behavior can counteract the effects of "habituation and staining." Certainly this dictum has a basis in fact since bad habits can only be changed by determined control of one's behavior.

六行乃吾性設施，六藝乃吾性材具，九容乃吾性發現，九德乃吾性成就；制禮作樂，燮理陰陽，裁成天地，乃吾性舒張，萬物咸若，地平天成，太和宇宙，乃吾性結果。故謂變化氣質為養性之效則可，如德潤身，晬面盎背，施於四體之類是也；謂變化氣質之惡以複性則不可，以其問罪於兵而責染於絲也。知此，則宋儒之言性氣皆不親切。

The six ideals of conduct are instituted by my Nature, the six liberal arts are its instruments, the nine demeanors its manifestations, the nine virtues its accomplishments. The instituting of rituals, performing of music, harmonizing of *yin* and *yang*, and bringing of Heaven and Earth to fruition are the developmental activities of my Nature. The bringing of all things into equable conformity, tranquilizing Earth, giving completion to Heaven, and bringing great harmony to the entire universe is the fruition of my Nature. So it is possible to speak [correctly] of changing the materialized lifebreath as the effect of nurturing the Nature, as, for example, when "virtue adorns the body,"² or when "a mild harmony is imparted to the countenance and a rich fullness to the back, which spreads out to the four limbs."³ It is not permissible to speak of changing the evil of the materialized lifebreath in order to return to the [original] Nature, for this would be to blame the weapon for the crime and the silk cloth for the stain. When we realize this fact, the Song Confucians' words on the Nature and lifebreath are [seen to be] wide of the mark.

惟吾友張石卿曰：「性即是氣質之性，堯、舜氣質即有堯、舜之性，呆獸氣質即有呆獸之性，而究不可謂性有惡。」其言甚是。但又云「愚人決不能為堯、舜」，則誣矣。吾未得與之辨明而石卿物故，深可惜也！

It was my friend Zhang Shi-qing who said: "The Nature is precisely the Nature embodied in materialized lifebreath [and not anything other than this]. There being the lifebreath of [the sage emperors] Yao and Shun, there is the Nature of Yao and Shun. There being the lifebreath of the

dull-witted and stupid, there is the Nature of the dull-witted and stupid, but in the final analysis it cannot be said that the Nature [of anyone] has evil." His words ring very true. But he also said: "A foolish fellow certainly will be unable to be like Yao and Shun⁴," and in this he was leading people astray. It is very unfortunate that Shi-qing died before I had an opportunity to talk this issue out with him.

PEM Commentary:

Yan Yuan acknowledges what Mencius also taught — that the Nature of human beings is a potential that can be gradually realized through various forms of nurture such as those he has mentioned above. He accuses the Song Confucians of wanting to do more than to bring their Natures to their full fruition. Instead, Yan Yuan thinks, they wanted to do things to their constitutions that would be analogous to cutting off body parts, a most unfilial form of behavior. Later he will substantiate his charges by reference to their attitude of contempt for the various physical functions of the body, their attempts to suppress sexuality, etc.

棉桃喻性

Section Three. The Cotton Boll as an Analog for the Nature.

諸儒多以水喻性，以土喻氣，以濁喻惡，將天地予人至尊至貴至有用之氣質，反似為性之累者然。不知若無氣質，理將安附？且去此氣質，則性反為兩間無作用之虛理矣。

Various Confucian scholars use water as an analog for [explaining] Nature, soil as an analog for the lifebreath, and the turbidity [of the water] as an analog for evil. They take that most eminent, most honorable, most useful materialized lifebreath that has been endowed upon humans by Heaven and Earth, and make it seem on the contrary to be something that fetters the Nature. They do not know that if there were no materialized lifebreath there would then be no resting place for *li*. Besides, if the materialized lifebreath were to be expunged, then the

Nature would conversely become a functionless empty *li* within the two realms [of Heaven and Earth, i.e., in the cosmos].

孟子一生苦心，見人即言性善，言性善必取才情故跡一一指示，而直指曰：「形色，天性也，惟聖人然後可以踐形。」明乎人不能作聖，皆負此形也，人至聖人，乃充滿此形也；此形非他，氣質之謂也。以作聖之具而謂其有惡，人必將賤惡吾氣質，程、朱敬身之訓，又誰肯信而行之乎？

Mencius exerted himself his whole life, telling everyone he saw that the Nature [of human beings] is good. In saying that the Nature is good, he necessarily had to take up Capacity (才 *cai*) and Feelings (情 *qing*), and point out their traces one by one. In one such direct indication he said: "The body with its sexual desire is Heaven[-conferred] Nature. Only a sage can put his body into [full] operation." {7A:38} It is clear from this statement that people cannot become sages [without deliberate effort], although they all have this body, and that when people do become sages, it is because they fulfill [to the utmost the potentialities of] this body. This body is none other than what is called the materialized lifebreath. If the body that serves as an instrument for becoming a sage is nevertheless called evil, then people will surely come to disdain and despise their materialized lifebreath. And then who will believe and carry out the teachings of the Cheng [brothers] and Zhu [Xi] about respecting the [integrity of the] body?

因思一喻曰：天道渾淪，譬之棉桃：殼包棉，陰陽也；四瓣，元、亨、利、貞也；軋、彈、紡、織，二氣四德流行以化生萬物也；成布而裁之為衣，生人也；領、袖、襟裾，四肢、五官、百骸也，性之氣質也。

I have accordingly thought of an analogy, to wit: The Way of Heaven (*tian dao* 天道) in its state of confused non-differentiation [at the beginning of the universe] is like a boll of cotton. The husk that confines the cotton is the *Yin* and *Yang*. The four sections [into which the boll

divides] are [the four cosmic powers:] Origination, Flourishing Penetration, Benefit, and Correct Firmness. The acts of ginning, combing, spinning, and weaving are the flowing activities of the two *Qi* (cosmic Lifebreaths, i.e., *Yin* and *Yang*) and the Four Powers [i.e., Origination, Flourishing Penetration, Benefit, and Correct Firmness] as they produce the myriad creatures. [The process of] completing the cloth and tailoring it to make garments is the generating of mankind. The [garment's] collar, sleeves, and front and rear panels are the four limbs, five sense organs, and hundred bones of human beings; they are the materialized lifebreath [aspect] of the Nature of human beings.

領可護項，袖可藏手，襟裾可蔽前後，即目能視、耳能聽、子能孝、臣能忠之屬也，其情其才，皆此物此事，豈有他哉！不得謂棉桃中四瓣是棉，軋、彈、紡、織是棉，而至製成衣衫即非棉也，又不得謂正幅、直縫是棉，斜幅、旁殺即非棉也。如是，則氣質與性，是一是二？而可謂性本善，氣質偏有惡乎？

The collar can protect the neck, the sleeves can conceal the hands, the panels can cover the chest and back — these [functions] are in the category of the eye's ability to see, the ear's ability to hear, the son's ability to be filial, and the minister's ability to be loyal. The Feelings and Capacity of human beings both pertain to these objects and these activities; how can there be anything else? It cannot be said that the four sections within the cotton boll are cotton, and that the ginning, combing, spinning, and weaving are [done to] cotton, but that when it has been made into clothing it is then other than cotton. Again, it cannot be said that the straight hem and the straight selvage are cotton, but that the slanted hem and the inlet edge are not cotton. Then are the materialized lifebreath and the Nature one thing or two? And can it be said that the Nature is basically good, but that the materialized lifebreath has a persistent bias toward having evil?

然則惡何以生也？則如衣之著塵觸汙，人見其失本色而厭觀也，命之曰汙衣，其實乃外染所成。有成衣即被汙者，有久而後汙者，有

染一二分汙者，有三四分以至什百全汙不可知其本色者；僅只須煩攪滌澣以去其染著之塵汙已耳，而乃謂洗去其襟裾也，豈理也哉！是則不特成衣不可謂之汙，雖極垢敝亦不可謂衣本有汙。但外染有淺深，則攪滌有難易，若百倍其功，縱積穢可以複潔，如莫為之力，即蠅點不能複素。則大學明德之道，日新之功，可不急講歟！

Then how is evil produced? That [production] is like a garment's becoming covered with dust or touching soil: people see that it has lost its original color and look on it in disgust, calling it a dirty garment, while in fact this state is brought about by external contamination. Some garments are dirtied as soon as they are completed. Some are dirtied after a long time. Some are stained only one or two tenths, some three or four tenths on up to a complete stain of ten tenths, so that the original color cannot be known. And yet one need only trouble oneself to scrub and wash them in order to remove the dust and dirt that have soiled them; however to speak of this as washing away their front and rear panels is hardly reasonable. Therefore it is not merely a completed garment [in its pristine condition] that cannot be called dirty, but even one that has become extremely filthy cannot on that account be held to have been originally dirty. However, according to whether the external stain is light or heavy, so the [requisite] scrubbing and washing is easy or difficult. If one multiplies one's efforts a hundred times, then accumulated filth can be returned to cleanliness, whereas if no effort is made, not even a fly speck can be made white again. So, then, can we but hurry to expound the way of brightening virtue and the work of the daily renewal of the *Da Xue* (Great Learning)?”

PEM Commentary:

Rather than discussing the attribution of evil to the body in terms of the *yin-yang* dichotomy, Yan Yuan implies that conventional thinkers would judge the less highly differentiated lifebreaths that are closer to the metaphysical source of good to be good, and call the more concrete or tangible kinds of lifebreath evil. He, on the other hand, sees evil as

something superimposed on the original human being and subject to being, metaphorically speaking, washed away.

借水喻性

Section Four. Taking Water as an Analog for the Nature.

程、朱因孟子嘗借水喻性，故亦借水喻者甚多；但主意不同，所以將孟子語皆費牽合來就已說。今即就水明之，則有目者可共見，有心者可共解矣。

Master Cheng and Master Zhu frequently take water as an analog for the Nature because Mencius once did so. But as their central idea was not the same, they took all the words of Mencius and forced them into agreement with their own teachings. Now I too will explain this matter in terms of water so that those who have eyes will all see it, and those who have minds will all understand it.

程子云：「清濁雖不同，然不可以濁者不為水。」此非正以善惡雖不同，然不可以惡者不為性乎？非正以惡為氣質之性乎？請問，濁是水之氣質否？吾恐澄澈淵湛者，水之氣質，其濁之者，乃雜入水性本無之土，正猶吾言性之有引蔽習染也。其濁之有遠近多少，正猶引蔽習染之有輕重淺深也。若謂濁是水之氣質，則濁水有氣質，清水無氣質矣，如之何其可也！

Master Cheng said: "Although clarity and turbidity are different, yet what is turbid cannot be regarded as being other than water." {ECYS 1:7b/8} Is this not precisely to say that although good and evil are different, evil cannot be regarded as not being of the nature? Is this not precisely to take evil to be the nature as found embodied in materialized lifebreath? Then, pray ask, does turbidity constitute the materialized lifebreath of water? I am afraid that the materialized lifebreath of water is [inherently] limpid, clear, deep, and placid, and that what makes it turbid is soil that contaminates it and was not originally part of it by nature. This is just as I have been saying with regard to the Nature, that there may be inducement, obscuration, habituation, or stain added to it,

and that turbidity [of the water] originating near or far [from the pure source] or being much or little, is just like there being lighter or heavier, and shallower or deeper [degrees of] inducement, obscuration, habituation, and stain. If it be said that turbidity constitutes the materialized lifebreath of water, then [this assertion means that] turbid water possesses materialized lifebreath and clear water does not. How can this be?

性理評

Section Five. Criticisms of the *Xing Li* [*da quan*, 性理大全, Great Compendium on Nature and Pattern].

朱子曰：「孟子道性善，性字重，善字輕，非對言也。」

1. [Master Zhu said:] "When Mencius says that the Nature is good the word 'Nature' is stressed while the word 'good' is secondary. They are not parallel expressions." {*XLDQ*, 29:8a/34 from *ZZYL*, 5:2af/16}

此語可詫！性善二字如何分輕重？誰說是對言？若必分輕重，則孟子時人競言性，但不知性善耳。孟子道之之意，似更重善字。

Yan Yuan: This statement is astounding. How can the two words "Nature" and "good" be distinguished as being either stressed or secondary? Who said they were parallel expressions? If a distinction must be made between what is stressed and what is secondary, then we must ask: Did people in Mencius's time compete to talk only about the Nature and yet not know that it is good? The intent of Mencius when he talked about this [doctrine of the goodness of the Nature] would seem to be such that he would have given even more stress to the word "good."

朱子述伊川曰：「形既生矣，外物觸其形而動於中矣。其中動而七情出，曰喜、怒、哀、懼、愛、惡、欲，情既熾而益蕩，其性鑿矣。」

2. Master Zhu has recorded [Cheng] Yi-quan as saying: "The body having been produced, external things impinge upon it, and so movement (i.e., reaction) takes place within. With this movement within, the seven feelings come forth, they being happiness, anger, sorrow, fear, love, hate, and desire. When the Feelings flare up and pour forth [beyond bounds], the Nature is eroded." {*XLDQ* 29:11b/34; *ZZWJ*, 42:5a, *LJYJ*, 14/123, *LJLY*, 41/78}.

「情既熾」句，是歸罪於情矣。非。王子曰：程子之言似不非。熾便是惡。予曰：孝子之情濃，忠臣之情盛，熾亦何惡？賢者又惑於莊周矣。

Yan Yuan: The phrase: "the Feelings flare up," puts the blame on the Feelings. That is wrong. Master Wang [Fa-qian?] says: "The words of Master Cheng appear not to be wrong. Being inflamed is bad." But I say: When the Feelings of the filial son are strong and the Feelings of the loyal minister are abundant, what evil is there in being inflamed? Here is a case in which the worthies are once more confused by Zhuang Zhou!

Commentary:

Cheng Yi-chuan appears to be basing his discussion on the *Yue-ji* (Book of Music) up to the point when he talks about the erosion of the Nature. Yan Yuan seems to think that the four kinds of ethical feelings must be accounted good simply because they are ethical feelings and are the gifts of a good Lord on High. In other contexts he counts drives like those for sexuality and aggression as ethically neutral, and judges the person who uses them as good or bad depending on how he or she gives them expression. Surely it is good, he would say, that humans feel

benevolence, a sense of right and wrong, the need for propriety, etc. But in this passage he does not address the damage that may be done, for instance, by one whose strong sense of right and wrong is not balanced by a comparably strong empathy or benevolence, thus causing him or her to be censorious or even punitive in his or her relations with other people. Yan Yuan does, however, address this facet of the situation in the discussion of his last diagram, which is found at the end of his book. — PEM

又曰：「動字與中庸發字無異，而其是非真妄，特決於有節與無節、中節與不中節之間耳。」

3. He [continued]: "The word 'movement' (*dong* 動) is no different from the word 'to issue forth' (*fa* 發) in the *Zhong-yong* [Doctrine of the Mean]. Its rightness or wrongness, genuineness or duplicity, is solely determined by its having measure or not having measure, or by its hitting or missing the mean." {*XLDQ* 29:12a/34, *ZZWJ*, 42:5a/36}

以不中節為非亦可，但以為惡妄則不可。彼忠臣義士，不中節者豈少哉！

Yan Yuan: To hold missing the mean to be a defect is acceptable, but it is not permissible to equate this with [incorrigible] evil (妄 *wang*). Among loyal ministers and righteous literati, there are indeed not just a few who did not strike the mean.

PEM Commentary:

This passage from the *Xing Li Da-quan* refers to the same words by Cheng Yi-quan quoted in the previous passage. Here Cheng uses the idea of "the mean" taken from the *Zhong Yong* (Doctrine of the Mean) to define when the psychological reactions explained in the *Yue Ji* (Book of Music) are good (balanced) and when they are not good (biased).

Yan Yuan argues that it is correct to say that there is an intensity of ethical feeling appropriate to each ethical situation encountered, but that a reaction is not positively evil merely because it is too intense or not intense enough.

朱子曰：「‘人生而靜，天之性’，未嘗不善；‘感物而動，性之欲’，此亦未嘗不善。至於‘物至知誘，然後好惡形焉。好惡無節於內，知誘於外，不能反躬，天理滅矣’，方是惡。故聖賢說得惡字煞遲。」

4. Master Zhu said: "'The tranquility of man at birth is his heaven [-endowed] nature' which has never been other than good. 'When he is affected by things and becomes agitated, this is his nature [-produced] desire' which also has never been other than good. But then there is the statement: 'Only after things impinge upon him and his cognitive faculty is seduced do [habitual] likings and dislikings then take form. When there are no internal strictures on likings and dislikings and the [faculty of] knowing is seduced [so that its attention goes] to external [things], so that one is unable to introspect, then the heavenly (i.e., innate) pattern (*li*) is destroyed.' {LJYJ, 14/123} At this point there is evil. This is why the sages and worthies speak about the word 'evil' as something late [in the course of a person's development]." {XLDQ, 29:14a/34. ZZYLDQ, 87:27b/43}

此段精確，句句不紊層次。吾之七圖，亦適以發明朱子之意云爾。而乃他處多亂，何也？以此知朱子識詣之高，而未免惑於他人之見耳。按朱子此段，是因樂記語而釋之。可見漢儒見道，猶勝宋儒。

Yan Yuan: This paragraph is subtle and precise, and no phrase is out of sequence. My seven diagrams are also suitable for elucidating Master Zhu's meaning. How, then, is it that elsewhere he is so greatly confused? We may know from this that Master Zhu, with all the height of his perceptivity and accomplishments, nevertheless could not avoid being confounded by the opinions of others.

Yen Yuan's note: In this paragraph Master Zhu has used and explained language taken from the 樂記 *Yue Ji* (Book of Music), thereby showing how the Han Confucian vision of the Way surpassed that of the Song Confucians.

Commentary:

The first sentence quoted in the *Xing Li Da-quan* passage is difficult to interpret. I have therefore translated it as directly as possible. I think that what it really was intended to convey is the idea that if we could inspect the mind of an infant in its tranquil state we would see the true nature of a human being. But after it begins to react with the outside world we first see its unconditioned reactions to outside stimuli and later we see primarily its reactions to outside events as conditioned by past learning and experience. — PEM

又述韓子所以為性者五，而今之言性者皆雜佛、老而言之。

5. [Zhu Xi also records that] Master Han [Yü] said: "There are five components of the Nature, but today those who speak about the Nature all mix Buddhism and Daoism into their discussions." {*XLDQ*, 29:14b/34. *HCQS*, 11 (Yuan Xing Pian) compare *ZZYL*, p. 5262f, 5261, 2665}

先生輩亦雜佛、老矣！

Yan Yuan: Their [i.e., the Song Confucians'] own circle has also mixed in Buddhism and Daoism [to their own theories]!

張南軒答人曰：「程子之言，謂'人生而靜以上更不容說，才說性時便已不是性。'繼之曰：'凡人說性，只是說繼之者善也。'」

6. Zhang Nan-xuan answered someone saying: "Master Cheng said: 'As to what there is prior to the moment when "Man is born and is tranquil," we cannot say. For when we speak about the Nature, it is then already no longer the [original] Nature.' And [Master Cheng] continued, saying: 'What people in general speak of as the Nature is only that referred to [in the phrase], "the continuation [of the ramification of *Yin* and *Yang* on into human beings] is good.'" {*XLDQ*, 29:15b/34 *NXJ*, 25:8b/14 (Answer to Hu Bo-feng) and quotes *ECYS*, 1:7b/8}

玩程子云「凡人說性，只是說繼之者善也」，蓋以易「繼善」句作已落人身言，謂落人身便不是性耳。夫「性」字從「生心」，正指人生以後而言。若「人生而靜」以上，則天道矣，何以謂之性哉？
Yan Yuan: Mulling over what Master Cheng said, "What people in general speak of as the Nature is only that referred to [in the phrase], 'the continuation of it [in human beings] is good,'" this must be taking the phrase "the continuation of it [in human beings] is good," in the *Yi Jing* [Book of Changes] {"*Xi Ci*," ["Great Appendix"], 4}, to refer to [the Nature] when it has already become manifest in the human body, and saying that having become manifest in the human body it is no longer the Nature. Now the word "Nature" (性 *xing*) derives from "to be born" (生 *sheng*) and "heart" (心 *xin*, the compressed form of 心), thus referring precisely to what comes after a human being's birth. As for what comes before "a human being is born and is tranquil," {*Yue-ji*} this is the Way of Heaven, so how can this be equated with the Nature?

PEM Commentary:

Zhu Xi eventually reached the same conclusion, but Yan Yuan apparently did not know about the passage in which Zhu says that it is inappropriate to use "nature" to refer to things in the transcendent realm. {ZZYL, 94:8a/49}

朱子曰：「人之性論明暗，物之性只是偏塞。」

7. Master Zhu said: "[In the case of] human Nature, it is a question of being either bright or dull, whereas in the case of the natures of [other] creatures, it is only a question of being one-sided or limited." {XLDQ, 29:20b/34 ZZYL, 4:1b/28}

人亦有偏塞，如天啞、天閹是也；物亦有明暗，如沐猴可教之戲、鸚鵡可教之言是也。

Yan Yuan: [But I say in reply to that] people too may be one-sided and limited. For instance, those born deaf or born without testicles. [On the other hand] creatures also may be either bright or dull. For instance, the Macacus monkey can be taught to act, and the parrot can be taught to speak.

程子曰：「韓退之說叔向之母聞揚食我之生，知其必滅宗，此無足怪，其始便稟得惡氣，便有滅宗之理，所以聞其聲而知之也。使其能學以勝其氣，複其性，可無此患。」

8. Master Cheng said: "Han Tui-zhi (Han Yu) said the mother of Shu-xiang heard the birth of Yang Shi-wo and knew that he would destroy his clan. There is nothing surprising about this [fact]. From the beginning he was endowed with evil lifebreath and consequently had the *li* 理 (potential) for destroying his clan. When she heard his voice, she knew this was so. By using his ability to learn to overcome this

lifebreath and return to his [original, true] Nature, this disaster could have been avoided." {*XLDQ*, 30:2b/24 from *Yi-shu*, 19:4b/23}

噫！楚越椒始生而知其必滅若敖，晉揚食我始生而知其必滅羊舌，是後世言性惡者以為明證者也，亦言氣質之惡者以為定案者也。試問二子方生，其心欲弑父與君乎？欲亂倫敗類乎？吾知其不然也。子文、向母不過察聲容之不平而知其氣稟之甚偏，他日易於為惡耳。今即氣稟偏而即命之曰「惡」，是指刀而坐以殺人也，庸知刀之能利用殺賊乎！程子云：「使其能學以勝其氣，複其性，可無此患。」可為善論，而惜乎不知氣無惡也！

Yan Yuan: Oh! As soon as Yue-jiao of the Chu state was born, it was known that he must destroy the Ruo-ao [clan]. And as soon as Yang Shi-wo of the Qin state was born it was known that he would certainly destroy the Yang-she [clan]. These [cases] are taken as clear evidence by those of later times who say that the Nature is evil, and speak of the evil of materialized lifebreath as though it were a foregone conclusion. Let me ask, when those two were just born, did their hearts desire to kill fathers and rulers? Did they desire to upset human relationships and destroy their kind? I know that this was not the case. Zi Wen and Xiang Mu just observed that the timbre of their voices was unbalanced, and knew that their endowments of lifebreath were exceedingly one-sided, and that someday it would be easy for them to do evil. Now [Cheng Yi] calls the endowment of lifebreath evil because of its being one-sided. This is to blame the knife for killing people. I know that knives may [also] be used to kill thieves. Master Cheng's statement, "By using his ability to learn to overcome this lifebreath and return to his [original] Nature, this disaster could have been avoided," is a good thesis, but unfortunately he did not know that lifebreath is without evil.

Commentary:

Simply put, one's constitution is not the source of one's misbehavior. Yan Yuan seems to think that the Song dynasty Confucians took the extreme position that any materialized lifebreath is evil, i.e., that any materialized lifebreath is a source of trouble. He frequently says that for the Song dynasty Confucians the only way a person can be good is to completely remove his materialized lifebreath from his constitution., But they actually say that unbalanced materialized lifebreath (i.e., a poor constitution) leads one to frequently over-react or under-react and so is a continual source of trouble, and that the materialized lifebreath needs to be changed — changed to make it more balanced and tractable, not eliminated.

Yan Yuan is probably right in that the Song dynasty Confucians tend to deny the body and to want to reduce themselves to be passionless and inert beings. Yan Yuan wants people to be full of moral passion and to be dynamic in their attitude toward the world. Nevertheless, Yan Yuan goes too far by denying the desirability of changing one's materialized lifebreath, i.e., (in our terms) changing one's character structure. In his old age he admitted as much to his student Li Gong.— PEM

朱子曰：「氣有不存而理卻常在。」又曰：「有是氣則有是理，無是氣則無此理。」

9. Master Zhu said: "At some times lifebreath does not exist, but *Li* exists unceasingly." He also said: "When there is a certain lifebreath, there is a certain [corresponding] *li*; when there is no such lifebreath, there is no such *li*." { *XLDQ*, 30:6bf/24 } { *ZZYL*, 4:13a/28 }

後言不且以己矛刺己盾乎？

Yan Yuan: Is not the latter phrase one by which he strikes at his shield with his own lance?

Commentary:

This quotation from the *Zhu Zi Yu-lei* is a good example of how that compendium is inappropriately arranged and therefore confusing to the reader. The first passage quoted equated the word *Li* to *Tai-ji*, and so it has a transcendent referent. But the second passage uses *li* to refer to an ordinary pattern found in immanent beings. So Yan Yuan is incorrect in thinking that the two passages are self-contradictory.— PEM

孔、孟言性之異，略而論之，則夫子雜乎氣質而言之，孟子乃專言其性之理。雜乎氣質而言之，故不曰「同」而曰「近」。蓋以為不能無善惡之殊，但未至如所習之遠耳。

10. Master Zhu said: "To speak sketchily about . . . the difference in treatment of the Nature by Confucius and Mencius — Confucius brings in some random mention of materialized lifebreath, but Mencius speaks solely of the *li* of the Nature. [Confucius] brought in some random reference to materialized lifebreath, and so did not say that [human] Natures were 'alike,' but said that they were 'near.' That is, he thought it impossible not to have the differences of goodness and evil [innately present], but not to such an extent as when the differences had been made greater by practice. { *XLDQ*, 30:14b/24 from *ZZWJ*, 58:15b, "Answer to Song Shen-zhi" (first letter)}

PEM Commentary:

Zhu Xi appears to mean that Confucius's account involves innate differences among human beings (what we might call their phenotypes) and so must involve the issue of how well constituted they are, but Mencius's account admits to no differences between humans and so must abstract from the contingent factors brought in by the quality of the

lifebreath of the individual (thus discussing what we might call their genotype). Master Zhu is trying to explain the presence of evil in human life by saying it does not come from the Mandate of Heaven (理 li) but does come from contingent factors introduced as the Mandate is actualized in a human life.

愚謂識得孔、孟言性原不異，方可與言性。孟子明言「為不善非才之罪」，「非天之降才爾殊」，「乃若其情則可以為善」，又曰「形色，天性也」，何嘗專言理？況曰性善，謂聖凡之性同是善耳，亦未嘗謂全無差等。觀言「人皆可以為堯、舜」，將生安、學利、困勉無不在內，非言當前皆與堯、舜同也。宋儒強命之曰「孟子專以理言」，冤矣！

Yan Yuan: I say that before one can converse about the Nature one must recognize that Confucius's and Mencius's sayings on the Nature originally were not different. Mencius clearly says: "Doing evil is not the fault of the Capacities." {*Mencius*, 6A:6} "It is not that Heaven makes unequal distribution of Capacities." {*Mencius*, 6A:7} "As for its Capacities, it can do good" {*Mencius*, 6A:6} He also says: "The body with its sexual desire is Heaven [-conferred] Nature." {*Mencius*, 7A:38} How can it be said that he only spoke of li (i.e., the purely formal characteristics of the organism, which the Chinese associated with the active moral constitutions)? When he says that the Nature is good, this is to say that the sages' and ordinary people's Natures are originally good, but he never says that they are completely without differences. Look at the phrase "Everyone can become a Yao or a Shun." {*Mencius*, 6B:2} This [success or perfection] includes [attaining] tranquility in living, benefit from study, toil, and effort. It is not to say that people are the same as Yao and Shun from the beginning. The Song Confucian thinkers say in a forced way that "Mencius spoke [of it] solely in terms of li," [but] this is a distortion.

Commentary:

Yan Yuan rebuts Master Zhu's position: Evil is not to be attributed to actual constitutions of humans (their phenotypes). Even human lust is not evil. Human good is a potential and must be developed by effort. But humans can also learn to misuse their Heaven-given constitutions. — PEM

孔子曰：「性相近也，習相遠也。」此二語乃自罕言中偶一言之，遂為千古言性之准。

Yan Yuan: Confucius said: "By Nature [humans are] near; by practice [they become] far." {*Analects*, 17:2} These two phrases are among his very few incidental mentions of the Nature, and subsequently became the standard by which all of antiquity spoke of the Nature.

性之相近如真金，輕重多寡雖不同，其為金俱相若也。惟其有差等，故不曰「同」；惟其同一善，故曰「近」。

The nearness of Natures is like [pieces of] gold, which although having differences of weight and measure, are all alike in being gold. Only because of [the Nature's] having differences of quality did he not say "same;" only because they are of the same goodness did he say "near."

將天下聖賢、豪傑、常人不一之恣性，皆於「性相近」一言包括，故曰「人皆可以為堯、舜」；將世人引蔽習染、好色好貨以至弑君弑父無窮之罪惡，皆於「習相遠」一句定案，故曰「非才之罪也」，「非天之降材爾殊也」，孔、孟之旨一也。

The phrase "by Nature near" encompasses all the different departments and characteristics of the sages, worthies, heroes, and common people. It is therefore said: "Everyone can become a Yao or a Shun." The inducements, obscurations, habituations, and stains, the lust, greed, and the endless crimes such as killing one's ruler or father are all judged in the phrases: "It is not the fault of the Capacity," and "It is not that Heaven makes unequal distribution of Capacity." The teachings of Confucius and Mencius are at one.

昔太甲顛覆典刑，如程、朱作阿衡，必將曰「此氣質之惡」。而伊尹則曰「茲乃不義，習與性成」。大約孔、孟而前，責之習，使人去其所本無，程、朱以後，責之氣，使人憎其所本有，是以人多以氣質自諉，竟有「山河易改，本性難移」之諺矣，其誤世豈淺哉！

In the case of Tai Jia⁵, who in ancient times overthrew the rules and regulations, those of the persuasion of Cheng and Zhu, acting in the place of A-heng (i.e. Yi Yin⁶), would surely say: "This is evil [that originates] from the lifebreath." But Yi-yin said: "This goes contrary to the Sense of Right and Wrong; it is the [joint] product of habituation and the Nature." In general, in the time of Confucius and Mencius and before, blame was put on habituation, thereby causing people to seek to rid themselves of accretions [of bad habits]. After Cheng and Zhu, blame was put on the lifebreath, thereby causing people to hate what was inherently present in them. For this reason people sought to excuse themselves on grounds of their materialized lifebreath, and in the end there arose the saying: "Mountains and rivers are easy to change, but the original Nature is hard to alter." This [change] harmed the world to no small degree.

Commentary:

Others acting as prime minister would have judged the young king Tai Jia to be evil. But the great prime minister Yi-yin saw that a person who had a good nature had become habituated to evil ways. He therefore punished him, secured his rehabilitation, and then restored him to the throne. By this means he provided the country with a good ruler. Whether the totality of the human constitution is good is the main point of argument between Yan Yuan and Zhu Xi. — PEM

此理皆聖賢所罕言者，而近世大儒如河南程先生、橫渠張先生嘗發明之，其說甚詳。

11. Zhu Xi said: "These [things] are all matters of which the sages and worthies seldom speak, but the great Confucian scholars of recent times such as Mr. Cheng of Ho-nan and Mr. Zhang of Heng-qu have explicated them, and their words are very detailed." { *XLDQ*, 30:15a/24 from *ZZWJ*, 58:15b/40 "Answer to Song Shen-zhi," first letter }

以聖賢所罕言而諄諄言之，至於何年習數，何年習禮，何年學樂，周、孔日與天下共見者而反後之，便是禪宗。

Yan Yuan: Constantly talking about what the sages and worthies seldom mentioned, while discounting what [the Duke of] Zhou and Confucius daily presented to the world, such as at what age to practice arithmetic, at what age to practice the ceremonies (禮 li), and at what age to study music — such is the [way of the] Chan sect [of Buddhism].

邵浩問曰：「趙書記嘗問浩：‘如何是性？’浩對以伊川云：‘孟子言性善是極本窮原之性；孔子言性相近是氣質之性。’趙云：‘安得有兩樣？只有中庸說天命之謂性自分明。’」曰：「公當初不曾問他，‘既謂之善，固無兩般；纔說相近，須有兩樣。’」

12. Shao Hao said: "Secretary Zhao once asked me: 'What is the Nature like?' I answered using the words of [Cheng] Yi-quan: 'When Mencius says that the Nature is good, he speaks of the most basic, most completely original Nature; when Confucius says that the Natures [of human beings] are near, he speaks of the Natures as found embodied in materialized lifebreath.' [Secretary] Zhao said: 'How can there be two kinds? There only exists what the *Zhong-yong* (Doctrine of the Mean) speaks of [when it says] "what is conferred by Heaven is called Nature." This is quite clear-cut.'" Master

Zhu said: "Sir, why did you not question him in the beginning, saying: 'Since it is spoken of as good, there certainly cannot be two sorts; only when it is said that they are close together must there be two kinds.'" { *XLDQ*, 30:15af/24 from *ZZYL*, 4:14b/28 which quotes *ECYS*, 3:3b/7 }

善哉書記！認性真確，朱子不如大舜舍己從人矣。殊不思夫子言相近，正謂善相近也；若有惡，則如黑白、冰炭，何近之有？

Yan Yuan: Oh! How excellent is this Secretary [Zhao]! He perceives the Nature truly and accurately, whereas Master Zhu does not live up to the great Shun in discarding self (i.e., his own opinions) and following others. In particular, he does not realize that when Confucius speaks of [the Nature of human beings] being close together, he specifically means that in being good they are close together. If they [also] had evil, the situation would then be like black and white, [or] ice and charcoal. What closeness could there then be?

孟子言性只說得本然底，論才亦然。荀、揚、韓諸人雖是論性，其實只說得氣。

13. [Master Zhu said:] "When Mencius spoke of the Nature, he only spoke in terms of what was original. The same was true when he discussed the Talent. Although Xun Zi, Yang [Xiong], and Han [Yu] discussed the Nature, they in fact only spoke of lifebreath. { *XLDQ*, 30:15b/24 from *ZZYL*, 4:12b/22 }

不本然，便不是性。

Yan Yuan: What is not originally so is not Nature.

Commentary:

Zhu Xi seems to mean that Mencius only discussed the perfect potential of human beings while Xun Zi, Yang Xiong, and Han Yu spoke only of the immanent and therefore (according to them) imperfect natures of human beings. while disregarding the perfection of the potential from which the imperfect immanent nature came. So when Zhu Xi says "original," he refers to the metaphysical substance (本體 *ben ti*). But when Yan Yuan rebuts this position he interprets "original" to mean "there at birth, i.e., innate." Unless transmutation of the actual nature is possible, then one ought to accept the position of Xun Zi and his followers because what is is all that matters, and it is bad. — PEM

問：「氣質之說起自何人？」曰：「此起於程、張。某以為極有功於聖門，有補於後學。」

14. [Someone] asked: "Who started the theory of materialized lifebreath?" [Master Zhu] replied: "This [theory] began with the Chengs and Zhang [Zai]. I believe it was of extreme benefit to the school of the sages, and has done great service to the scholars of later days. {*XLDQ*, 30:16a/24 from *ZZYL*, 4:16b/28}

程、張隱為佛氏所惑，又不解惡人所從來之故，遂杜撰氣質一說，誣吾心性。而乃謂有功聖門，有補來學，誤甚！

Yan Yuan: The Chengs and Zhang were covertly confounded by Buddhism, and they also did not understand the causes from which evil men come! Subsequently they fabricated the theory of materialized lifebreath, with which they have misled our minds and Natures. And now to say that they benefit the students of the sages, that they will bring the future studies to completion! This is a great error!

Commentary:

Yan Yuan himself uses the term materialized lifebreath. As a word to use to discuss the tangible aspects of a human being he seems to find nothing wrong with it. What he really objects to is the use of this concept to throw blame on the flesh and blood aspect of human beings when they do wrong, rather than on lapses in their will to do right and to act as a steward of their own character structures. — PEM

程子曰：「善惡皆天理。謂之惡者，本非惡，但或過或不及便如此。蓋天下無性外之物，本皆善而流於惡耳！」

15. Master Cheng said: "Good and evil are both heavenly (i.e., innate, natural) *li*. What is called evil was not originally evil, but becomes so because it either goes too far or falls short. For in the world there is nothing external to Nature. Originally all were good, but then they drifted into evil. {*XLDQ*, 30:18af/24 Sentences 1 and 2 *ECYS*, 2A:2b/26 3, *Cui-yan* 2:21b and 4, *ECYS* 18:20a with minor changes. }

玩「本非惡，但或過或不及便如此」語，則程子本意亦未嘗謂氣質之性有惡，凡其所謂善惡者，猶言偏全、純駁、清濁、厚薄焉耳。但不宜輕出一惡字，馴至有「氣質惡為吾性害」之說，立言可不慎乎！

Yan Yuan: If we mull over the words "was not originally evil, but becomes so because it either goes too far or falls short," [we find that] Master Cheng's basic intention was never to say that the materialized lifebreath has evil. Every time he spoke of something as good or evil, it was like saying of it that it was either "complete" or "one-sided," "pure" or "mixed," "clear" or "turbid," "rich" or "poor." Only he should not have lightly spoken the word "evil," thereby gradually leading to the teaching that "the materialized lifebreath is evil and does injury to my Nature." How careful one must be when making pronouncements!

Commentary: Master Cheng speaks of an imbalance between yin and yang factors or their bodily counterparts. He calls imbalanced entities “evil,” but Yan Yuan would disagree on this point. Yan Yuan would say that the unbalanced constitutions of humans are still good constitutions, but he would add that their actions can be out of proper balance, and such actions and their results are frequently bad.

「流於惡」，「流」字有病，是將謂源善而流惡，或上流善而下流惡矣。不知源善者流亦善，上流無惡者下流亦無惡，其所為惡者，乃是他途岐路別有點染。譬如水出泉，若皆行石路，雖自西海達於東海，毫不加濁，其有濁者，乃虧土染之，不可謂水本清而流濁也。知濁者為土所染，非水之氣質，則知惡者是外物染乎性，非人之氣質矣。

In the expression "drifted into evil," the word "drifted" is unsatisfactory. [Continuing the analogy of the stream,] it leads in to saying that the source is good, but the stream below is bad, or that as one goes up the stream [the water] is good, but as one goes down it becomes bad. He does not know that when the source is good, the stream is also good. [Nor does he know that] if as one goes upstream there is no bad [water], then going downstream there is no bad [water] either. What he calls badness lies in the fact that at branchings and partings of the stream there are spottings and stainings (i.e., sources of contamination). For instance, when water comes out of a spring, if it always travels over a stone bed, even if it should go from the Western Sea to the Eastern Sea, it would not be muddied in the slightest. Its becoming turbid is because of its contamination by a dirty bed. It cannot be said that the water [itself] was originally clear and by flowing became turbid. Knowing that turbidity is the contaminating (lit., staining) [of water] by soil, and is not the materialized lifebreath (i.e., the original substance) of water, we then know that evil is the contaminating (i.e., staining) of the Nature by external things and is not the materialized lifebreath (i.e., the original constitutions) of human beings.

Commentary:

Master Cheng's words are not easy to interpret. The kernel of his argument seems to be that the only sense we can make of the idea of evil — in a world in which everything is comprehended in the human Nature and in which the human Nature is necessarily good — is to say that evil is privative. That is, that due to contingent factors things can only work themselves out in certain ways, and that because of this fact there are bound to be circumstances that are less than ideal. Imperfections are not good, but they are not positively evil either. So I think that the first sentence in the quotation from the Xing Li Da-quan above must mean that good things (situations, events) and evil things both derive from natural li, natural potentials. Then when he says, "for in the world there is nothing external to Nature," he must mean to equate this word "nature" with the word "li" above. He then means that all things and events, good or bad, derive from the transcendent Nature, from Li. His way of accounting for evil by the mere mention of things "drifting into evil" is of course inadequate, and Yan Yuan rightly attacks him on this point. — PEM

問：「'善固性也'固是，若云'惡亦不可不謂之性'，則此理本善，因氣而鶻突；雖是鶻突，然亦是性也。」

16. [Someone] asked: "Since it is indeed true that 'goodness certainly pertains to the Nature,' then if we say: 'So too, evil must be said to pertain to the Nature,' this [by analogy means that] *li* is originally good, but because of the lifebreath it becomes impure; yet although impure, it still pertains to the Nature."

曰：「他原頭處都是善，因氣偏，這性便偏了；然此處亦是性。如人渾身都是惻隱而無羞惡，都羞惡而無惻隱，這個便是惡的。這個喚做性耶不是？如墨子之心本是惻隱，孟子推其弊到得無父處，這個便是'惡亦不可不謂之性'也。」

Master Zhu said: "It was originally completely good, but because the lifebreath was one-sided, the Nature thereupon became one-sided; yet at this juncture it is still the Nature. If a person is completely compassionate and sympathetic, yet lacks a sense of shame and dislike; or has a sense of shame and dislike in everything, yet lacks compassion and sympathy — this is then evil. Is it wrong to call this Nature? For instance, Master Mo's heart was basically one of compassion and sympathy. Mencius derived from this [fact] the conclusions that [Master Mo] did not duly venerate his father. This is then [consonant with the statement] 'Evil too may not be said not to pertain to the Nature.'" { *XLDQ*, 30:19b/24 from *ZZYL*, 4:18a/28 and *ECYS*, 1:7b/8 }

Commentary:

In this passage Zhu Xi seems to have in mind the old dualistic theory of *li* and materialized lifebreath (pattern, order, or organization and lifebreath). First there is the primal *Li*, which is perfect and therefore good. But when it is expressed or made manifest in this world through the medium of lifebreath (which is almost by definition limited and imperfect), the pattern aspect or order aspect of the real things cannot fully reflect what is available on the level of the transcendent *Li*. Zhu Xi argues that an unbalanced constitution is evil. If by "evil" we mean "tending to produce undesirable results," then Zhu Xi would seem to have a good point. He is speaking of privative evil. — PEM

此段朱子極力刻畫氣質之惡，明乎此則氣質之有惡昭然矣，大明乎此則氣質之無惡昭然矣。夫「氣偏性便偏」一言，是程、朱氣質性惡本旨也。吾意偏於何物？下文乃曰：「如人渾身都是惻隱而無羞惡，都羞惡而無惻隱，這便是惡。」嗚呼！世豈有皆惻隱而無羞惡，

皆羞惡而無惻隱之人耶？豈有皆惻隱而無羞惡，皆羞惡而無惻隱之性耶？不過偏勝者偏用事耳。

Yan Yuan: In this paragraph Master Zhu strongly delineates the evil of materialized lifebreath. Once this passage is clearly understood, the evil of materialized lifebreath becomes obvious. But when still more clearly understood, the fact that materialized lifebreath is not evil becomes obvious. The statement, "because the lifebreath was one-sided, the Nature thereupon became one-sided," is the basic teaching of Cheng and Zhu regarding the evil of materialized lifebreath. Toward what it is that our thoughts are one-sided, the following text explains: "If a person is completely compassionate and sympathetic, yet lacks a sense of shame and dislike; or has a sense of shame and dislike in everything, yet lacks compassion and sympathy — this is then evil." Oh! How can there be anyone in the world who is all compassion and sympathy and without [the slightest feeling of] shame and dislike, or all shame and dislike without [the slightest] compassion and sympathy? It is only that the one-sided and predominating individual tends to function one-sidedly.

今即有人偏勝之甚，一身皆是惻隱，非偏於仁之人乎？其人上焉而學以至之，則為聖也，當如伊尹；次焉而學不至，亦不失為屈原一流人；其下頑不知學，則輕者成一姑息好人，重者成一貪溺昧罔之人。然其貪溺昧罔，亦必有外物引之，遂為所蔽而僻焉，久之相習而成，遂莫辨其為後起、為本來，此好色好貨，大率偏於仁者為之也。若當其未有引蔽，未有習染，而指其一身之惻隱曰，此是好色，此是好貨，豈不誣乎？

Now if there were one whose constitution was exceedingly one-sided, so that his [being was filled with] compassion and sympathy, would he not be one who is one-sided in the direction of Benevolence? Among such people, the highest, who reaches what he studies, becomes a sage like Yi Yin. The next, even though he falls short of what he studies, still will not fail to become a man of the caliber of Qu Yuan. On the lower side, those who are dull-witted and know nothing of study will, in less extreme

cases, become easy-going good fellows, or, in more extreme cases, will become greedy and benighted fellows. Even this greed and delusion must have been induced by external things by which [the Nature of the person in question] has been obscured and led astray, thus making him depraved. [These faults] being consolidated through a long process of habituation so that it ultimately becomes impossible to distinguish whether they are innate or of later origin. In this way lust and greed commonly occur in those who are one-sided in the direction of Benevolence. If, before there had been any inducement and obscuration or habituation and staining, one were to point to the compassion and sympathy that filled such a person's entire being and say: "This is lust, this is greed," how misleading it would be!

即有人一身皆是羞惡，非偏於義之人乎？其人上焉而學以至之，則為聖也，當如伯夷；次焉而學不至，亦不失為海瑞一流人；其下頑不知學，則輕者成一傲岸絕物，重者成很毒殘暴之惡人。然其很毒殘暴，亦必有外物引之，遂為所蔽而僻焉，久之相習而成，遂莫辨其為後起、為本來，大率殺人戕物，皆偏於義者為之也。若當其未有引蔽，未有習染，而指其一身之羞惡者曰，此是殺人，此是戕物，豈不誣乎？

If there were one whose whole [being was filled with the senses of] shame and dislike, would he not be one who is one-sided in the direction of the Sense of Right and Wrong? Among such people, the highest, who attains his study goals then becomes a sage like Bo Yi. The next, even though he falls short of his goals of study, still will not fail to become a man of the caliber of Hai Rui. On the lower side, those who are dull-witted and know nothing of study will, in less extreme cases, become haughty and aloof, or, in more extreme cases, will become evil people who are very vindictive and cruel. Even this vindictive and cruel [disposition] must have been induced by external things, by which [the person in question] has been obscured and led astray, thus making him depraved. Being consolidated through a long process of habituation, it ultimately becomes impossible to distinguish whether these

characteristics are innate or of later origin. In this way the killing of people and the destruction of things commonly occur at the hand of those who are one-sided in the direction of the Sense of Right and Wrong. If, before there had been any inducement and obscuration, or habituation and staining, one were to point to the shame and dislike that filled such a person's entire being and say: "This is a killer! This is a destroyer!" what a false accusation it would be!

墨子之心原偏於惻隱，遂指其偏於惻隱者謂之無父，可乎？但彼不明其德，無晰義之功，見此物亦引愛而出，見彼物亦引愛而出，久之相習，即成一兼愛之性，其弊至視父母如路人，則惡矣；然亦習之至此，非其孩提即如此也。即朱子亦不得不云「孟子推其弊至於無父」，則下句不宜承之曰「惡亦不可不謂之性」也。

Mo Zi's heart was originally one-sided in the direction of compassion and sympathy. Is it then permissible to point to his one-sidedness in the direction of compassion and sympathy and [therefore] say of him that he lacked [the sense of particular regard toward] a father? It is only that [Mo Zi] did not make his virtue bright, and did not carry out the task of burnishing his Sense of Right and Wrong. When he saw a certain thing, he would be motivated to express his love; when he saw something else he would also be motivated to express his love. Being consolidated through a long process of habituation, [his] became a nature that loved all [equally]. This defect of character went to the point that he regarded his own father and mother as though they were strangers on the road. This [result], then, was certainly evil. But it was habituation that brought him to this point. He was not that way in his infancy. Even Master Zhu had to say: "Mencius derived from this [fact] the conclusion that [Mo Zi] did not duly venerate his father," but he ought not to have continued to say in the next phrase: "This is then [what is meant by] 'Evil too may not be said not to pertain to the Nature.'"⁷

Commentary:

If one holds a privative theory of evil, then it is inappropriate to take a condemnatory attitude toward things that are evil, for an "evil thing" can only be accounted to be a lesser form of good. — PEM

朱子曰：「濂溪說：‘性者，剛、柔、善、惡、中而已矣。’濂溪說性，只是此五者。他又自有說仁、義、禮、智底性時，若論氣質之性則不出此五者。然氣稟底性便是那四端底性，非別有一種性也。」

17. Master Zhu said: "Lian-xi (i.e., Zhou Dun-yi) said: 'The nature is just hardness, softness, goodness, evil, and equilibrium.' Lian-xi says that the Nature is only these five. He himself also at times speaks of the Nature of Compassion, Sense of Right and Wrong, Sense of Ritual, and Wisdom, but says that as far as the Nature embodied in materialized lifebreath is concerned, it does not go beyond [the above-mentioned hardness, softness, goodness, evil, and equilibrium]. And yet the Nature bestowed by the lifebreath is precisely the Nature having those Four Beginnings [the above-mentioned Benevolence, Sense of Right and Wrong, Sense of Ritual, and Wisdom]. There is no second kind of Nature." { *XLDQ*, 30:20b/24 from *ZZYL*, 95:14b/37 and the seventh section of Zhou Dun-yi's *Zhou Yi Tong-shu* (Penetrating the Book of Changes, p.2a/8)}

既云「氣稟之性即是四端之性，別無二性」，則惡字從何加之？可云「惡之性即善之性」乎？蓋周子之言善惡，或亦如言偏全耳。然偏不可謂為惡也；偏亦命於天者也，雜亦命於天者也，惡乃成於習耳。

Yan Yuan: Since he said: "The Nature bestowed by the lifebreath is precisely the Nature having those Four Beginnings," then where does the word "evil" come in? Can it be said: "The evil Nature is the good Nature?" Perhaps Master Zhu's speaking about good and evil is like [Cheng's] speaking about one-sidedness (i.e., asymmetry) and completeness (symmetry). But the one-sided cannot be said to be evil,

for what is one-sided is also mandated by Heaven, whereas evil is brought to fruition through habituation.

如官然：正印固君命也，副貳獨非君命乎？惟山寨僭偽非君命耳。如生物之本色然：五色兼全，且均勻而有條理者，固本色也；獨黃獨白非本色乎？即色有錯雜獨非本色乎？惟灰塵污泥薰漬點染非本色耳。

It is as with officials: a personal seal indeed [signifies] the order of the ruler, but does not the assistant's seal also [thus signify] the order of the ruler? It is only the usurpers in mountain fortresses who forge illegitimate orders. [This situation may also be compared to] the original colors of living creatures. When the five colors are all present, and in equal amounts properly arranged, [one might think that some creature has its] original coloration. But then is yellow by itself or white by itself [necessarily] not the original coloration [of such a being]? Even if there is a random mixture of colors, is this [color scheme then necessarily] not the original coloration [of that creature]? It is simply the smokings, steepings, spottings, and stainings [wrought by] ashes, dust, filth, and mud that are not the original coloration [of the creature].

Commentary: How can Yan Yuan know what the proper arrangement for the five colors might be, why they should be equal, etc., according to other thinkers? In the theories that seem to stem from an early belief that the five planets were gods (Jupiter, Mars, Saturn, Venus, Mercury), and that each of the gods had its characteristic power or virtue with its Emblematic elements (Wood, Fire, Soil, Metal, Water) to which correspond the eight trigrams from the *Book of Changes*,

☰ ☷ ☱ ☴ ☵ ☲ ☳ ☶

and perhaps to carry for the idea that these trigrams pair off according to soft or female broken lines, and hard or male lines, so that there is a female line matched with every male line in pairs:

☰ ☷ ☱ ☴ which is metal, Wood, water, earth,

☵ ☲ ☳ ☶ matched by earth, Wind, fire, metal.

or

☰ ☱ ☱ ☱ which is white, bl-gr, black, yellow,
 ☱ ☱ ☱ ☱ matched by yellow, bl-gr, red, white.

These pairs are all “balanced” in the sense that the trigram relations work out well. The color 青 is a name for the range of the spectrum that we call blue and green. So perhaps the match of wood and wind is of green and blue. As with astrology in the West, people in China are sometime still interested in all the relationships that can be declared to exist and the conclusions that can be drawn from them. At least Yan Yuan was willing to look at non-ideal color arrangements as being good in their own way. — PEM

今乃舉副貳雜職與僭偽同誅，以偏色錯彩與汙染并厭，是惟正印為君命，純美為本色，惟堯、舜、孔、孟為性善也，烏乎可？周子太極圖，原本之道士陳希夷、禪僧壽涯，豈其論性亦從此誤，而諸儒遂皆宗之歟？

Now if assisting officials or those with miscellaneous duties are condemned equally with usurpers, or if one-sided [concentrations of some] colors or mixed hues are deplored jointly with filth and staining, then this [attitude] is the same as taking only the personal seal to represent the ruler's order, unadulterated beauty to be the original color [of some creature], and [to regard] only Yao, Shun, Confucius, and Mencius as having a good Nature. How can this be? The *Tai-ji Tu* (Diagram of the Great Ultimate) by master Zhou [Dun-yi] was based originally on the work of the Daoist monk Chen [Tuan] (Chen Xi-yi, ca. 906-989) and the Chan monk Shou Yai (who lived sometime during the Northern Song dynasty, i.e., between 960 and 1127). How can it be that his theory of the Nature likewise follows the errors [of those heterodox thinkers], and yet the various Confucian scholars all base themselves on it?

言若水之就下處，當時只是滾說了。蓋水之就下，便是喻性之善，如孟子所謂「過顙」「在山」，雖不是順水之性，然不謂之水不得。這便是前面「惡亦不可不謂之性」之說。

18. Master Zhu said: "When [Mencius spoke of the tendency of the human Nature to do good being] like the [tendency of] water to flow downward..., it was just a free manner of speaking. That is to say, the downward-moving tendency of water is an analogy for the goodness of Nature, but when, for instance, Mencius speaks of [the water] as 'going over one's forehead,' or 'being [high] on the mountain,' although these are instances when water's Nature is not being followed, it will not do not to speak of it as water. [The later case] is that of which it was said: 'Evil too cannot be said not to pertain to the Nature.'" {*XLDQ*, 30:21bf/24 from *ZZYL*, 4:18b/28}

竭盡心力，必說性有惡，何為？弑父弑君亦是人，然非人之性；「過顙」「在山」亦是水，然非水之性。

Yan Yuan: For what reason must he exhaust the energies of his mind to insist that the Nature has evil? To assassinate one's father or ruler is [the act of] a human being, but it is not the Nature of a human being. "Going over one's forehead," and "being [high] on the hillside," {6A:2} are [possible states of] water, but they are not the Nature of water.

Commentary:

In this passage Yan Yuan gives another indication of why he objects to the statement that nature has evil. Yan Yuan distinguishes between the moral worth of a human being and the axiological status of an action that such a person may perform — particularly under duress or under the influence of environmental factors. It is not in the nature of water to flow uphill, but water can be forced to go uphill by the imposition of some exterior force. If someone were to look at water being pumped uphill

and conclude that the mass attraction of water was negative, and that therefore it was being repelled from the mass of the earth, that view would be seriously in error. — PEM

19. 水流至海而不汙者，氣稟清明，自幼而善，聖人性之而全其天者也。流未遠而已濁者，氣稟偏駁之甚，自幼而惡者也。流既遠而方濁者，長而見異物而遷焉，失其赤子之心者也。濁有多少，氣之昏明純駁有淺深也。不可以濁者不為水，惡亦不可不謂之性也。

19. Master Zhu said: "[Water] flows to the sea without becoming dirty. This is like [a human being's] endowment of lifebreath being clear and bright, [so that] since childhood there has been [only] goodness [in his makeup]. It is the case of one who, having a sage's Nature, gives completeness to what is his from Heaven. When [water] already becomes turbid before it has flowed far, this is like the endowment's being extremely one-sided and impure, [so that] since childhood there has been evil. Whereas water that becomes turbid after flowing a long distance is like one who changes after growing up and seeing heterodox things; this is one who has lost his "infant's heart." Just as the turbidity [of the water] is of great or minor degree, so the dullness or brightness, purity or impurity of the lifebreath is slight or profound. Just as what is turbid may not be denied to be water, so what is evil may not be denied to pertain to the Nature. {XLDQ, 30:22b/24 from ZZYL, 4:14a/22, ZZWJ 67:17b/26}

水流未遠而濁，是水出泉即遇易虧之土，水全無與也，水亦無如何也。人之自幼而惡，是本身氣質偏駁，易於引蔽習染，人與有責也，人可自力也。如何可倫！人家牆卑，易於招盜，牆誠有咎也，但責牆曰「汝即盜也」，受乎哉？

Yan Yuan: When [water] already becomes turbid before it has flowed far, this is because just as soon as the water leaves the source it encounters soil that is easily eroded [from the channel]. The [individual characteristics of the] water makes no contribution at all to this [erosion], and nothing happens to the water [itself]. Those people, evil from childhood, are the ones whose own bodies had materialized lifebreath that was one-sided and impure, and were thus susceptible to inducement, obscuration, habituation, and staining. That people are [nevertheless] held responsible for certain things is due to the fact that they can [actually] exert themselves [to determine the outcome of their development]. How can this be compared [with innate characteristics for which one would bear no responsibility]? When people's walls are low, they are invitations to thieves. The wall is indeed at fault, but can the wall accept the complaint: "You are a thief?" [I.e., the builder of the wall is responsible to the extent that he could have built the wall higher, but he does not have responsibility for initiating the thief's actions. Similarly, someone's biased constitution may indeed create a tendency for him to get out of control in some way, but that does not relieve the person's mind of the responsibility to maintain control even if to do so requires special efforts.]

Commentary:

Yan Yuan argues that Zhu Xi gives filial piety and parental compassion as instances of the Nature or design of human beings, and gives seeing and hearing as instances of the nature or design of eyes and ears. Zhu Xi make no strong distinction between nature and design. Nor does Zhu speak of two unrelated natures, a transcendental, moral nature and an immanent, bodily, lustful nature. Rather he sees one nature that is more or less perfectly actualized in individual human beings. But Chen Mingdao makes absolute distinctions among the categories of design, moral nature, and nature of materialized lifebreath. At this point Yan Yuan throws up his hands without detailing the questions pertaining to how things believed to be so absolutely different could be expected to come into interaction.

The older theory of Zhu Xi at least asserted that there was a strong connection between li and lifebreath, nature and materialized lifebreath. His mature theory gave a sophisticated theory to explain how all of these factors were bound together in an organic system.

Zhu Xi contrasts a case in which the materialized lifebreath of a person is pure with a case in which it is turbid. In the first case the person's behavior will start good and remain so from then on. In the second case the person's behavior starts out bad and continues to be so. But he also mentions a person whose behavior remains good up into adulthood and then changes in response to environmental factors — a case for which Zhu Xi's theory cannot easily account, but which Yan Yuan can easily explain. — PEM

20. 因言：「舊時人嘗裝惠山泉去京師，或時臭了。京師人會洗水，將沙石在筩中，上面傾水，從筩中下去。如此十數番，便漸如故。」

20. Master Zhu thereupon said: "In olden times people once transported the water of the springs of Mt. Hui to the capital. Occasionally it would develop a bad odor. There were people in the capital who could wash water. They put sand in a bamboo tube and poured the water in at the top, letting it go down through the tube. Doing this ten or more times, it gradually became as before.
{ XLDQ, 30:23b/24 from ZZYL, 95:14b/46}

此正洗水之習染，非洗水之氣質也。

Yan Yuan: This is precisely washing habit and stains from the water; it is not washing away the materialized lifebreath of the water itself.

Commentary:

Zhu Xi discusses how water is spoiled by various contaminants at ZZYL, 4:19a/28. It is fairly clear from this passage and the one quoted above that he understood that water is spoiled by contamination with materials that can be removed to restore the water's original purity. — PEM

21. 而今講學用心著力，都是用這氣去尋個道理。？

21. Master Zhu said: "Now we engage ourselves in study, exercise our minds, and exert our bodies, all of which is using this lifebreath to seek an understanding of the li of the Way." { XLDQ, 30:24a/24, from ZZYLDQ, 4:18b/28 }

然則氣又有用如此，而謂其有惡乎？

Yan Yuan: Now if lifebreath has this kind of utility, can it be said to have evil?

22. 或問：「‘形而後有氣質之性’，其所以有善惡之不同，何也？」勉齋黃氏曰：「氣有偏正，則所受之理隨而偏正；氣有昏明，則所受之理隨而昏明。木之氣盛則金之氣衰，故仁常多而義常少；金之氣盛則木之氣衰，故義常多而仁常少。若此者，氣質之性有善惡也。」

Someone asked: "Since 'the Nature embodied in materialized lifebreath comes after there is physical form,' why is it that there are distinctions within it between good and evil?" Mr. Huang Mian-zhai said: "The lifebreath being one-sided or balanced, the *li* that it receives then follows it in being one-sided or balanced. The lifebreath being dark or bright, the *li* that it receives follows it in being dark or bright. If there is an abundance of the lifebreath of [the metaphysical element] wood, the lifebreath of [the element] metal will be deficient.

Then there will usually be more Benevolence than Sense of Right and Wrong. If there is an abundance of the lifebreath of [the element] metal, then [the element] wood will be deficient. Then there will usually be more Sense of Right and Wrong than Benevolence. In such cases as these, there is both good and evil in the Nature of the materialized lifebreath. { *XLDQ*, 31: 3a/32. The entire passage is present in a commentary in the *Zhang Zi Quan-shu*, 2:19a/27 }

是以偏為惡矣。則伯夷之偏清，柳下惠之偏和，亦謂之惡乎？
Yan Yuan: This [passage] takes one-sidedness to be evil. Then is Bo Yi's one-sidedness in the direction of purity, or Hui of Liu-xia's one-sidedness in the direction of affability also to be called evil?

Commentary:

Huang correlates the Four Virtues with four of the five "elements" or phases. He says that the lifebreaths that are these four elements receive li and that depending on how much lifebreath there is to receive a certain li, there will be greater or lesser strength of the corresponding virtue. This theory of the nature found in materialized lifebreath depends on a crude equation between virtue and quantity of lifebreath. The idea that lifebreath can be quantified, and that the amount of lifebreath present in a human determines something significant about that person, is an old one. — PEM

23.愚嘗質之先師。答曰：「未發之前，氣不用事，所以有善而無惡。」至哉此言也！

Huang Mian-zhai said: "I once asked my teacher about this. He answered: 'Before it has issued forth, the lifebreath plays no role in human activities; therefore it is good and lacks

evil.' How excellent is this pronouncement!" { *XLDQ*, 31:3b/32 . See also, *Zhang Zi Quan Shu*, 2:19af }

未發之前可羨如此，則已發可憎矣，宜乎佛氏之打坐入定，空卻一切也！黃氏之言，不愈背誕乎！

Yan Yuan: If it can be admired this much before it issues forth, then after it issues forth is it indeed to be hated? Then how appropriate [in Huang's view] becomes the Buddhist sitting in meditation and concentration, in which all is made empty. Are not the words of Mr. Huang pernicious?

Commentary:

I do not follow the logic in the statement attributed to Huang's teacher. The "before it issues forth" part seems to be an idea taken from the *Doctrine of the Mean*. Perhaps a rough analogy could be made to the difference between jet fuel in an airplane's tank (where there is nothing unsatisfactory about it) and the same jet fuel after it has been pumped into the engine and burned, with the possibility that contingent factors in its use produce a disaster.— PEM

24. 氣有清濁，譬如著些物蔽了，發不出。如柔弱之人見義不為，為義之意卻在裏面，只是發不出。如燈火使紙罩了，光依舊在裏面，只是發不出來，拆去了紙，便自是光。

[Huang Mian-zhai said:] "The lifebreath being either pure or turbid is like [the Nature's] being covered over by something so that [in varying degrees it] is prevented from issuing forth. For instance, weak men see what is just and yet do nothing. The idea of doing what is just is indeed within, but it cannot issue forth. This [situation] is like the light of a lamp being covered by a paper shade. The light is still inside, but it

cannot issue forth. However, when the paper is removed, it is then naturally bright." { *XLDQ*, 31:3bf/32 }

此紙原是罩燈火者，欲燈火明必拆去紙。氣質則不然。氣質拘此性，即從此氣質明此性，還用此氣質發用此性。何為拆去？且何以拆去？拆而去之，又不止孟子之所謂戕賊人矣！

Yan Yuan: The paper was originally intended to shade the light of the lamp, so that if you desire the lamp's light it is evident that you must remove the paper. But it is not the same with the materialized lifebreath. [According to Zhu Xi et al] the materialized lifebreath's limiting this Nature is just precisely [what makes] the Nature perceptible. (I.e., li or Nature as an organizational principle is not visible in itself. It is only when it appears as the organizational aspect of some materialized lifebreath that we have any way of actually knowing the li or Nature.) And in addition, we use this materialized lifebreath to give expression in action to this Nature. What would it mean to remove [this materialized lifebreath]? And how could it be removed? To remove it would not stop at what [in the analogy of making cups from willow wood] Mencius referred to as "damaging people."

Commentary:

Huang apparently meant to suggest the analogy of inner light, li, being ensconced by a mantle of materialized lifebreath. His argument ought to have been that if the mantle happened not to be clear enough to permit the light within to shine forth, then it would need to be changed in regard to that one attribute so that it became more transparent. If he had so argued, then he would have been in accord with Zhu Xi's mature theory by which the materialized lifebreath could be changed by "interior alchemical" means. Instead, he argues that at least in the case of someone with materialized lifebreath that is not clear, the materialized lifebreath should simply be removed. Yan Yuan rightly ridicules the idea of removing the materialized lifebreath. He probably would have been equally unhappy with the idea of changing it alchemically. But Zhu Xi

could argue that Yan Yuan accepts the idea of nurturing to fulfill the Nature and that this change is no different in kind from the one Zhu himself proposes. — PEM

25.以人心言之，未發則無不善，已發則善惡形焉。然原其所以為惡者，亦自此理而發，非是別有個惡，與理不相干也。若別有個惡與理不相干，卻是有性外之物也。

[Huang Mian-zhai said:] "Speaking in terms of the human mind, before anything issues forth, there is nothing that is not good; when something issues forth, then good and evil are formed. If, however, we seek to discover why it is that this evil occurs, it too issues forth from this li; it is not that there is some other evil unrelated to li. For if there were such an evil, it would mean the existence of an object external to the Nature." {*XLDQ*, 31:4af/32}

以未發為無不善，已發則善惡形，是謂未出土時純是麥，既成苗時即成麻與麥，有是理乎？至謂所以為惡亦自此理而發，是誣吾人氣質，並誣吾人性理，其初尚近韓子「三品」之論，至此竟同荀氏「性惡」，揚氏「善惡混」矣。

Yan Yuan: To say "Before anything issues forth, there is nothing that is not good; when something has issued forth then good and evil are formed" {*Yue-ji*} is to say that before emerging from the ground there is only pure wheat, whereas by the time there are sprouts, hemp and wheat [both] are formed. Is there such a li (i.e., possibility)? The statement that the reason "why it is that this evil occurs, [is that] it too issues forth from this li" maligns my materialized lifebreath and maligns the li [that is] our human Nature. In the beginning he is still near to Han [Yu]'s doctrine of the three categories [of human beings: good, neutral, and evil], but at this juncture he finally agrees with Xun Zi's [doctrine of the] evilness of

human Nature, or Yang Xiong's [teaching that human Nature is a] mixture of good and evil.

Commentary:

Huang seems to indicate that potentials are entirely good, but that actualities can be either good or evil. Although Huang used the dualistic account of the creation of the world that Zhu Xi abandoned in favor of his monistic theory, both Huang and Zhu account only the potential to be entirely good. Is there some idea in Zhu's philosophy that the mind, when not engaged, is like a little Tai-ji?

The argument seems to be that originally there is no evil, and that evil always comes about due to contingent factors. Huang specifically states that there is no other, positive, source of evil. He implicitly uses Mencius's words, “無性外之物 wú xìng wài zhī wù” (there are no creatures that are outside of the nature [of human beings]) to argue that there cannot be another source of evil. Since evil comes not from the potential and not from an external source, it can only come from random or contingent features of the working out of the potential into an actuality.

It seems to me that Yan Yuan may misunderstand Huang's words. Yan Yuan wants to argue that evil-producing external factors accrete to the nature without altering it in its essence. But Yan Yuan himself will admit that there are variations in the excellence of created beings, and that is all that Huang Mian-zhai really wants to assert. — PEM

26.北溪陳氏曰：「自孟子不說到氣稟，所以荀子便以性為惡，揚子便以性為善惡混，韓文公又以為性有三品，都只是說得氣。近世東坡蘇氏又以為性未有善惡，五峰胡氏又以為性無善惡，都只含糊云云。至程子，於本性之外又發出氣質一段，方見得

善惡所從來。」又曰：「萬世而下，學者只得按他說，更不可改易。」

26. Mr. Chen Bei-xi⁸ said: "Since Mencius did not mention the endowment of lifebreath, Xun Zi thereupon took the Nature to be evil, and Han Yu maintained that the Nature has three categories; [in so doing] all were speaking solely of the lifebreath. In more recent generations Mr. Su Dong-po (Su Shi) reverted to the position that there is neither good nor evil in the Nature. Mr. Hu Wu-feng further held that the Nature has neither good nor evil, and that it was only a confused jumble. . . . But later Master Cheng, brought out another part, the endowment of lifebreath, in addition to the basic Nature. Only then was the source of good and evil seen." He also said: "For more than a myriad generations [on into the future], scholars may only follow his teachings; they may not change anything." {XLDQ, 31:7aff/32}

程、張於眾論無統之時，獨出「氣質之性」一論，使荀、揚以來諸家所言皆有所依歸，而世人無窮之惡皆有所歸咎，是以其徒如空谷聞音，欣然著論垂世。而天下之為善者愈阻，曰，「我非無志也，但氣質原不如聖賢耳。」天下之為惡者愈不懲，曰，「我非樂為惡也，但氣質無如何耳。」且從其說者，至出辭悖戾而不之覺，如陳氏稱「程子於本性之外發出氣稟」一段。噫！氣稟乃非本來者乎？本來之外乃別有性乎？又曰「方見得善惡所從來」，惡既從氣稟來，則指漁色者氣稟之性也，黷貨者氣稟之性也，弑父弑君者氣稟之性也，將所謂引蔽、習染，反置之不問。是不但縱賊殺良，幾於釋盜寇而囚吾兄弟子之姪矣，異哉！

Yan Yuan: At a time when the many theories were without any system, the Chengs and Zhang alone produced the theory of the nature of the materialized lifebreath and so supplied a unifying explanation for the views of the several schools from Xun Zi and Yang Xiong on down, and at the same time provided a common source on which to blame all the inexhaustible evils of the people of the world. So their disciples became like voices echoing back and forth in an empty valley, and delightedly they wrote essays that flooded the world. Yet the would-be doers of good in the world cramped themselves all the more, saying: "It is not that we lack [good] intentions, but that our materialized lifebreath was from the beginning unequal to that of the sages and worthies." And would-be doers of evil became all the more unrestrained, saying: "It is not that we take joy in doing evil, but because of our materialized lifebreath there is nothing we can do about it." On top of the foregoing, those who followed the teachings [of Cheng, Zhang, et al.] came to express things that were perverse and contrary, without themselves realizing it. For instance, [there is] the statement by Mr. Chen that Master Cheng brought out [the theory of] the endowment of lifebreath being external to the basic Nature. Oh! Is not the endowment of lifebreath something that it there in the beginning? Is there a Nature apart from what is there in the beginning? He also says: "Only then was the source of good and evil seen." Since [by his interpretation] evil comes from the endowment of lifebreath, this statement points to acts of lechery as pertaining to the allotment of lifebreath, shady business dealings as pertaining to the endowment of lifebreath, and patricide and regicide as pertaining to the endowment of lifebreath. That [approach] removes [the processes of] inducement, obscuration, habituation, and staining from any inquiry. It not only allows the violent to kill the good, but comes close to freeing the bandit while imprisoning our brothers, sons and daughters. How strange!

Commentary:

Zhen maintains that Mencius spoke only of the good human potential, the human Nature, and failed to express how when actualized as or in

materialized lifebreath the concrete instances of the Nature would generally fall short of perfection. Xun Zi, Han Yu, et al., saw the imperfections and disregarded the possibility that there might be a perfect potential behind them. So they advanced various theories that tried only to deal with the fact of imperfection, and in effect denied the goodness (and perfectibility) of human Nature.

Zhen also says that the Chengs and Zhang Zai gave an account that explains both the potentially perfect goodness of human beings and their actual imperfections. But Yan Yuan maintains that concrete human Natures are in fact always adequate to permit them to do good, and that the Song dynasty Confucian theories provide a strong rationalization for those who do not will to do good. — PEM

27. 潛室陳氏曰：「識氣質之性，善惡方各有著落。不然，則惡從何處生？孟子專言義理之性，則惡無所歸，是‘論性不論氣不備’⁹。孟子之說為未備。」

Mr. Chen Qian-shi said: "Once we recognize the Nature of the materialized lifebreath, good and evil then each have their resting places. Otherwise, from where would evil be produced? Mencius spoke only of the moral Nature (*yi-li zhi xing* 義理之性), thus leaving no place for evil — an instance of [the truth of the statement]: 'To discuss the Nature without discussing lifebreath is not to be comprehensive.' The teaching of Mencius was indeed not comprehensive." {CYYS, 6:2a/10 and XLDQ, 31:11af/32}

觀告子或人三說，是孟子時已有荀、揚、韓、張、程、朱諸說矣，但未明言「氣質」二字耳。其未明言者，非其心思不及，乃去聖人之世未遠，見習禮，習樂，習射，習書、數，非禮勿視聽言動皆

以氣質用力，即此為存心，即此為養性，故曰「志至焉，氣次焉」，故曰「持其志無暴其氣」，故曰「養吾浩然之氣」，故曰「惟聖人然後可以踐形」。當時儒者視氣質甚重，故雖異說紛紛，已有隱壞吾氣質以誣吾性之意，然終不敢直誣氣質以有惡也。魏、晉以來，佛老肆行，乃於形體之外別狀一空虛幻覺之性靈，禮樂之外別作一閉目靜坐之存養。佛者曰「入定」，儒者曰吾道亦有「入定」也。老者曰「內丹」，儒者曰吾道亦有「內丹」也。借四子、五經之文，行楞嚴、參同之事，以躬習其事為粗跡，則自以氣骨血肉為分外，於是始以性命為精，形體為累，乃敢以有惡加之氣質，相衍而莫覺其非矣。賢如朱子，而有「氣質為吾性害」之語，他何說乎！噫！孟子於百說紛紛之中，明性善及才情之善，有功萬世。今乃以大賢諄諄然罷口敝舌，從諸妄說辯出者，複以一言而誣之曰，孟子之說原不明不備，原不曾折倒告子。噫！孟子果不明乎，果未備乎？何其自是所見，妄議聖賢而不知其非也！

Yan Yuan: If we look at the theories of Master Gao and the other [unidentified speakers, it is evident that] at the time of Mencius the several theories of Xun Zi, Yang Xiong, Han Yu, Zhang Zai, Cheng Yi, and Zhu Xi certainly already existed. The only thing is that the two words "materialized lifebreath" were not yet explicitly mentioned. But their failure to mention them explicitly does not mean that they did not think of them. Rather, at this time not far distant from the era of the sages, the practices of ritual, music, archery, writing, and arithmetic, "not looking, listening, speaking, or moving if not in accord with ritual [requirements]," were all effectuated by means of materialized lifebreath [i.e., the aforementioned activities were carried out in the real world by means of the body and its energies]. It is precisely these things that are referred to when mention is made of preserving the mind and cultivating the Nature. This is why [Mencius] said: "Maintain the will without doing violence to the lifebreath." {*Mencius*, 2A:2} It is why he said: "[I ably] nourish my floodlike lifebreath," {*ibid.*} and again, "Only a sage can put this body into [full] operation." {7A:38} At that time Confucian scholars

greatly valued the materialized lifebreath. Therefore, although diverse teachings went in all directions, there already were those who secretly held the idea of harming our materialized lifebreath in order to malign our Nature. Nevertheless, they did not dare to malign the materialized lifebreath directly by saying it was evil.

Ever since the Wei-Jin period, Buddhism and Daoism have moved unrestrainedly, and outside the [physical] body they have separately established an empty and illusory spirit Nature, while outside of ritual and music they separately practice a [regimen of] preserving and cultivating [themselves] by closing their eyes and sitting quietly [in meditation]. The Buddhists talk about "entering into trance (*ru ding* 入定), so the Confucians also say: "Our way also has its 'entering into trance.'" The Daoists speak of the inner elixir, so the Confucians also say: "Our way also has its 'inner elixir.'" They take the writings such as the Four Books and Five Classics to do the work of the *Lankavatarasutra* and the *Zhou Yi Can-tong Qi* (well-known Chan Buddhist and religious Daoist books). Because for them the personal practice of their [subject] matter (i.e., that of the Confucian Four Books and Five Classics) is a coarse accomplishment, they assume the breath, bones, blood, and flesh to be outside their proper sphere, and from this assumption they go on to take the Nature and the Mandate [of Heaven] to be pure while they take the body to be an encumbrance, so that they dare to apply the words "having evil" to the materialized lifebreath. They multiply each other's mistakes without perceiving [their errors]. When those who are worthy and talented like Master Zhu say that the materialized lifebreath is a detriment to our Nature, then what can be expected of others? Oh! In the midst of numerous varied discourses, Mencius clarified the goodness of the Nature, the Capacity, and the Feelings. He has brought benefit to a myriad generations. They issued a single defamatory statement to attack what the great worthies had by incessant labor sifted out from various heresies: "The teaching of Mencius was from the beginning neither clear nor comprehensive, and

from the beginning it never overcame [the position advocated by] Master Gao." Oh! Was Mencius really unclear? Was [his philosophy] truly incomprehensible? How can these people affirm their own opinions and falsely criticize the sages and worthies without seeing their own errors?

28.問：「目視耳聽，此氣質之性也。然視之所以明，聽之所以聰，抑氣質之性耶，抑義理之性耶？」曰：「目視耳聽，物也；視明聽聰，物之則也。來問可施於物則，不可施於言性。若言性，當云好色好聲，氣質之性；正色正聲，義理之性。」

[Someone] asked: "The eyes see and the ears hear. This is the Nature of the materialized lifebreath. But is then that by means of which [the faculty of] vision sees, and [the faculty of] hearing hears the [[physical]] Nature or the ethical (yi-li 義理) Nature? [Chen Qian-shi] replied: "The eye that sees and the ear that hears are things. But [the faculty of] vision's seeing and [the faculty of] hearing's hearing are the designs (ze 則) of these things. The [items in question] here are properly applicable to the designs of things, but not to statements about Nature. If we speak of the Nature, we ought to say that the love of colors and sounds (i.e., the passions of the body) pertain to the Nature of materialized lifebreath, and the rectification of colors and sounds pertains to the ethical Nature." { *XLDQ*, 31:11b/32.}

Commentary: It is difficult to be sure of what Chen Qian-shi means. For him, 性 xìng (nature) seems to mean something like “potential,” and perhaps 氣質 qì zhí (materialized life breath) would

then correspond to a (partially) fulfilled potential. However, 義理之性 yì lǐ zhī xìng (the Nature of materialized life breath) apparently has another function. Besides being a potential it is also something that rectifies or can be used to rectify the actual things encountered in human life. — PEM

詩云：「天生烝民，有物有則；民之秉彝，好是懿德。」孔子曰：「為此詩者，其知道乎！有物必有則；民之秉彝也，故好是彝德。」詳詩與子言，物則非性而何？況朱子解物則，亦云「如有父子則有孝慈，有耳目則有聰明之類」，非謂孝慈即父子之性，聰明即耳目之性乎？今陳氏乃云「來問可施於物則，不可施於言性」，是謂物則非性矣。又云「若言性，當云好色好聲，氣質之性；正色正聲，義理之性」，是物則非義理之性，並非氣質之性矣。則何者為物之則乎？大約宋儒認性，大端既差，不惟證之以孔、孟之旨不合，即以其說互參之，亦自相矛盾、各相抵牾者多矣。如此之類，當時皆能欺人，且以自欺。蓋空談易於藏醜，是以舍古人六府、六藝之學而高談性命也。予與友人法乾王子初為程、朱之學，談性天似無齟齬。一旦從事於歸除法，已多艱誤，況禮樂之精繁乎！昔人云：「畫鬼容易畫馬難。」正可喻此。

Yan Yuan: The Shi Jing (Book of Poetry) says:

Heaven produced the multitudes of people.

There being things, there were designs (則] ze).

[Behold] the people holding to a constant —

Liking this beautiful virtue.¹⁰

Confucius said: "Did the person who made this poem know the Way? If there is a thing, there must be its design. Because the people hold to a constant, therefore they like the beautiful virtue."

Examine the *Shi Jing* and the words of Confucius. If the designs of things mentioned are not their Natures, what are they? Moreover, in explaining "the designs of things," Master Zhu also says: "If there are father and son, then there are also filial piety and parental compassion, and if there are ears and eyes, then there are the [functions] of seeing and hearing." Is this not to say that filial piety and parental love are of the Nature of fathers and sons? And that hearing and seeing are of the Nature of ears and eyes? Now Mr. Cheng says: "The [items in question] here are properly applicable to the designs of things, but not to statements about Nature." By this he means that the designs of things are other than their Natures. He also says: "If we speak of the Nature, we ought to say that the love of colors and sounds (i.e., the passions of the body) pertain to the Nature of materialized lifebreath, and the rectification of colors and sounds pertains to the ethical Nature." This is [to say that] the designs of things are other than the ethical (*yi-li*) Nature, and other than the Nature of the materialized life breath. Then what are these designs of things?

Generally speaking, what the Song Confucian scholars held to be the Nature was in good part in error. Therefore, it is hopeless to [attempt to] prove their doctrines by the teachings of Confucius and Mencius. Moreover, their doctrines when compared with each other are found to be mutually contradictory and their incongruities are many. [Inconsistent doctrines of this sort] were sufficient to fool other people of the time, and they were also sufficient to fool [the Song scholars] themselves. It would seem easy to hide ugliness with empty talk. Therefore they abandoned the study of the Six Repositories (六府 *liu fu*) and Six Arts (六藝 *liu yi*) of the ancients, and loftily talked [instead] about Nature and the Mandate of Heaven. When my friend Wang Fa-qian and I first made a study of the Cheng-Zhu school, it seemed that there were no incongruities [to be discovered] in talking about Nature and Heaven, but as soon as we applied ourselves to long division there were already many difficulties and mistakes. How much more so with regard to the

subtleties and profusions of points concerning ritual and music. This is well illustrated by the saying of the ancients: "It is easy to paint ghosts but hard to paint horses."¹¹

29.臨川吳氏曰：「孟子道性善，是就氣質中挑出其本然之理而言。然不曾分別性之所以有不善者，因氣質之有濁惡而汙壞其性也。故雖與告子言而終不足以解告子之惑，至今人讀孟子，亦見其未有以折倒告子而使之心服也。」

29. Mr. Wu Lin-chuan said: "When Mencius said that the Nature is good, he was speaking with regard to the original li that he had abstracted from [its concrete presence in] materialized lifebreath. Yet he never discerned that the reason for the Nature having what is not good is that the materialized lifebreath possesses turbid evil with which it dirties and spoils the Nature. Thus, although he talked with him, he was unto the end unable to dispel Master Gao's doubts. And even today, when people read Mencius, they see that he had nothing by which he could overcome Master Gao and cause his mind to submit. {XLDQ, 31:13b/32}

孟子時雖無氣質之說，必有言才不善、情不善者，故孟子曰：「若夫為不善，非才之罪也。」「非天之降才爾殊也。」「人見其禽獸也，以為未嘗有才焉者，是豈人之情也哉！」凡孟子言才情之善，即所以言氣質之善也。歸惡於才、情、氣質，是孟子所深惡，是孟子所亟辯也。宋儒所自恃以為備於孟子、密於孟子，發前聖所未發者，不知其蹈告子二或人之故智，為孟子所詞而闢之者也，顧反謂孟子有未備，無分曉。然猶時有回

護語，未敢遽處孟子上。至於元儒，則公然肆口以為程、朱言「未備」，指孟子之言性而言也，言「不明」，指荀、揚世俗之論性者言也，是夷孟子於荀、揚、世俗矣。明言氣質濁惡，汙吾性，壞吾性。不知耳目、口鼻、手足、五臟、六腑、筋骨、血肉、毛髮俱秀且備者，人之質也，雖蠢，猶異於物也；呼吸充周榮潤，運用乎五官百骸粹且靈者，人之氣也，雖蠢，猶異於物也；故曰「人為萬物之靈」，故曰「人皆可以為堯、舜」。其靈而能為者，即氣質也。非氣質無以為性，非氣質無以見性也。今乃以本來之氣質而惡之，其勢不並本來之性而惡之不已也。以作聖之氣質而視為汙性、壞性、害性之物，明是禪家六賊之說，其勢不混儒、釋而一之不已也。能不為此懼乎！是以當此普地狂瀾汎濫東奔之時，不度勢，不量力，駕一葉之舟而欲挽其流，多見其危也，然而不容已也。觀至「雖與告子言，終不足以解告子之惑。至今讀孟子，亦見其未有以折倒告子而使之心服」，歎曰，吳臨川何其似吾童時之見也！吾十餘歲讀孟子至義內章，見敬叔敬弟之說，猶之敬兄酌鄉人也，公都子何據而遽燎然不復問乎？飲湯飲水之喻，猶之敬叔敬弟也，孟季子何見而遂慙然不復辯乎？至後從「長之者義乎」句悟出，則見句句是義內矣。今觀孟子辯性諸章，皆據人情物理指示，何其痛快明白！告子性甚執，不服必更辯，今既無言，是已折倒也。吳氏乃見為不足解惑，見為未折倒告子，是其見即告子之見，而識又出告子下矣。

Yan Yuan: Although there was no theory of materialized lifebreath during the time of Mencius, there must have been those who said that the Capacity and the Feelings were not good. Thus Mencius said: "If people do what is not good, it is not the

fault of their Capacity." {*Mencius*, 6A:6} "It is not that Heaven has provided Capacity unequally." {6A:7} "People see them [acting like] wild birds and beasts, and take it that they never had Capacity, but how can this represent the unsullied state (情 qing) of human beings?" {6A:8} Whenever Mencius speaks of the goodness of Capacity and the Feelings, he is thereby speaking of the goodness of materialized lifebreath. To attribute evil to the Capacity, Feelings, or materialized lifebreath is something that Mencius would heartily detest and strongly argue against. That wherein the Song Confucians prided themselves on being more comprehensive and more thorough than Mencius and having expressed what the earlier sages had failed to express was, unbeknownst to them, a retracing of the old opinions of Master Gao and the two unidentified speakers that had been attacked and controverted by Mencius. And yet they contrarily maintained that it was Mencius who was not comprehensive and lacked understanding. Nevertheless, at times they still talked so as to screen themselves, not daring to attack Mencius directly.

Later, the Yuan [dynasty] Confucians openly and blatantly maintained that when Cheng and Zhu said "not comprehensive" they were speaking of Mencius's teachings about the Nature, and when they said "not clear," they were talking about the discussions of Xun Zi, Yang Xiong, and ordinary people about the Nature. This is to put Mencius on a level with Xun Zi, Yang Xiong, and ordinary people. They clearly state that evil lies in the turbidity of the materialized lifebreath that defiles and damages our Nature. They do not know that the eyes, ears,

mouths, noses, hands, feet, internal organs, bones and sinews, flesh and blood, hair and down, are all things that are beautiful and complete; they are the basic stuff of human beings. Even if a person be stupid, that person is different from the animals. That person's inhalations and exhalations are full, well-rounded, glorious, and enriching. When put in operation among the five sense organs and the hundred bones of the body, they are both pure and sensitive. [The inhalations] are the lifebreath of human beings. Even if a person be stupid, that person is different from the animals. Therefore [the *Shu Jing*, "*Tai-shi*"] says: Humans are the most spiritually responsive (靈 líng) of the myriad creatures." That is why [*Mencius*, 6B:2] says: "All humans can become a Yao or a Shun." The responsiveness and ability to act of human beings [comes from] the materialized lifebreath. If there were no materialized lifebreath, then there would be nothing to constitute the Nature. If there were no materialized lifebreath, then there would be nothing by which the Nature would be apparent.

Now when they detest their original materialized lifebreath, is not the [final result] of this that they will unceasingly detest their original Nature as well? To regard the materialized lifebreath from which a sage is constituted as being something that dirties, spoils, and injures the Nature is obviously the Chan [Buddhist] theory of the six thieves. Do they not in effect ceaselessly lump Confucianism and Buddhism into one? Should we not be frightened on this account? So at this time, when the whole earth is engulfed in the wild floods that pour into the East, to take no

heed of [the limitations of] one's own strength, to make no estimate of [the limitations of] one's own power, but piloting a frail vessel, to attempt [to go forth] to stem the flow — the dangers to be encountered are great, yet [the circumstances] do not permit one to stop!

When I reached the point where [Wu] says: "Thus, although he talked with him, he was unto the end unable to dispel Master Gao's doubts. And even today, when people read Mencius, they see that he had nothing by which he could overcome Master Gao and cause his mind to submit," I sighed, saying: "How similar Wu Lin-quan's opinions are to those of my youth! When in my teens I came to the "Sense of Right and Wrong is internal" section of the *Mencius* (i.e., to the first part of *Mencius*, 6A, beginning with section), and read the comparison between respecting one's uncle more than one's younger brother on the one hand and respecting a villager with whom one shares a libation more than one's elder brother on the other hand, [I thought]: Why did Gong-du Zi suddenly stop asking questions? The example about eating soup and drinking water was like the one about respecting one's uncle and respecting one's younger brother. Why did Meng Ji-zi disconcertedly cease debating? When later I came to comprehend the meaning of the sentence "what causes me to regard him as elder is yi (Sense of Right and Wrong, Sense of Duty), then I saw that every instance was talking about the internality (i.e., the subjective status) of the [motivating force called] the Sense of Right and Wrong.

And now when I read the several chapters in the *Mencius* that contain disputations about the Nature, [I see that] they all make their point in terms of the Feelings of human beings and the *li* of things. How clear it all is! Master Gao was very unyielding by nature, and since he would not yield it was necessary to have more disputations. Now when he [reached the point of] having nothing further to say, he had by then been overcome. When Mr. Wu sees this as meaning that [Mencius's arguments] were insufficient to dispel his doubts and that Master Gao was not overcome, this is where his opinions are the same as Master Gao's, but his understanding is inferior.

Commentary:

Wu's position is different from Chen's and the other positions we have seen. He seems to mean that Mencius observed many instances of human behavior and from them determined how people act when they are not being swayed by their passions. According to Mencius, one may originally be motivated by one's Nature to do a certain good act, but second thoughts caused to spring up by base passions may overwhelm the original good motivation. So one must study human behavior carefully to discover the core of ethical motivations that are sufficient to coordinate all of one's behavior. But having learned of this core, it is also important to study the limiting factors in one's own constitution, the base passions, etc., so that one can learn how to compensate for one's own limitations.

Once again, Yan Yuan argues that the constitution of one who tends to go astray is not evil in an absolute sense, but only in the sense that it is less than perfectly good and so is conducive to error. — PEM

30.朱子曰：「孟子終是未備，所以不能杜絕荀、揚之口。」

Master Zhu said: "Mencius was, in the final analysis, not comprehensive, so he could not silence Xun Zi and Yang Xiong." {This passage is not found in series in the present-day XLDQ . ZZYLDQ, 59:14b/47}

程、朱，志為學者也；即所見異於孟子，亦當虛心以思：何為孟子之見如彼？或者我未之至乎？更研求告子、荀、揚之所以非與孟子之所以是，自當得之。乃竟取諸說統之為氣質之性，別孟子為本來之性，自以為新發之秘，兼全之識，反視孟子為偏而未備，是何也？去聖遠而六藝之學不明也。孟子如明月出於黃昏，太陽之光未遠，專望孔子為的，意見不以用，曲學邪說不以雜。程、朱則如末旬之半夜，偶一明色睽爍之星出，一時暗星既不足比光，而去日月又遠，即儼然太陽，而明月亦不知尊矣。又，古者學從六藝入，其中涵濡性情，歷練經濟，不得躐等，力之所至，見斯至焉。故聰明如端木子，猶以孔子為多學而識，直待垂老學深，方得聞性道，一聞夫子以顏子比之，爽然自失，蓋因此學好大驚荒不得也。後世誦讀、訓詁、主靜、致良知之學，極易於身在家

庭，目遍天下，想像之久，以虛為實，遂侈然成一家言而不知其誤也。

Yan Yuan: Cheng and Zhu were set on being scholars. Their view being different from those of Mencius, they ought also to have cleared their minds of preconceptions and to have pondered why the views of Mencius are such, [asking themselves]: "Could it be that I have not yet comprehended [those teachings]?" Then, searching for the reasons why Master Gao, Xun Zi, and Yang [Xiong] were wrong and Mencius was right, they would naturally have found [those reasons]. But in the end they chose [the theory of] the nature of the materialized lifebreath as one through which various other theories could be brought together, distinguishing [the nature of the materialized lifebreath] from what Mencius took to be the original Nature. They themselves regarded this as a newly-discovered secret, an all-embracing insight, while they contrarily regarded Mencius as one-sided and incomplete. Why is this? It is because of being far removed from the sages, and thus not understanding the study of the Six Arts. Mencius, like the bright moon that appears at dusk when the sun's light is not far away (i.e., the full moon that appears on the eastern horizon as the sun sets on the western horizon), steadily faced toward Confucius. He did not use the opinions [of others], nor did he take twisted dogmas or corrupt teachings to adulterate [the truths taught by Confucius]. Then Cheng and Zhu are comparable to the dim stars during the midnight of the moon's last quarter; the stars of this dark period are not only not to be compared in brightness [to the sun and moon of the former period], but since they are so far separated

from the sun and the moon, they do not [even] know enough to respect the awe-inspiring sun, much less the bright moon. Also, the study of the ancients began with the Six Arts, was supplemented with [studies of] the Nature and the Feelings, included practical experience of economics, [and all] without losing proper sequence. When they saw the limits of their powers, they stopped at that point. Therefore, even one as intelligent as Master Duan-mu considered Confucius to be more learned and perceptive, and it was not until he was old and his learning was deep that he comprehended the teachings about the Nature. When he heard Confucius compare him to Master Yan [Hui] he immediately lost his composure; this must be because [study of the Nature] is so great, untrammelled and unattainable. The learning of later times involved chanting and writing commentaries. It emphasized stillness (i.e., meditative practices), and "extending the innate knowledge." This made it very easy to stay at home while covering the world with the [mind's] eyes, and, after a long period of imagining, to take the empty for the real and thus immoderately create the doctrine of some school [of one's own] without realizing its errors.

31. 吳氏曰：「程子‘性即理也’云云，張子云：‘形而後有氣質之性’云云，此言最分曉。而觀者不能解其言，反為所惑，將謂性有兩種。蓋天命之性，氣質之性，兩性字只是一般，非有兩等性也。」

31. Mr. Wu [Lin Quan?] said: "Both the statement of Master Cheng that 'The Nature is *li*,' and the statement of Master Zhang

that 'Only after the physical form [comes into existence] is there the nature of the materialized lifebreath' . . . are exceedingly perceptive. Yet those who see these words are unable to understand them, and are to the contrary confused. They will say that there are two kinds of nature. Now [in the terms] 'the nature endowed by Heaven,' and 'the nature of the materialized lifebreath,' the two words 'nature' are in the same category. There are not two classes of nature." {*XLDQ*, 31:14af/32 Wu Wen Zheng Ji (吳文正集), 2:32; *ECQS*, 22A:11a/14; *Zheng Meng, Cheng Ming*, 2:18bf/27)

程、張原知二之則不是，但為諸子、釋氏、世俗所亂，遂至言性有二矣。既云「天地之性渾是一善，氣質之性有善有惡」，非兩種性而何可云惡即理乎」

Yan Yuan: Cheng and Zhang originally know that "it is wrong to divide them in two." {*ECYS*, 6:2a/10} But being confused by the various masters, the Buddhists, and popular notions, they thus came to the point of saying that there are two Natures. Since they say: "The Nature of Heaven and Earth is a homogeneous and unitary good, whereas the nature immanent in materialized lifebreath has good and evil," then if this is not two Natures, what is it? Can they say: "Evil is li?"

Commentary:

Wu notes that confusion is occasioned by reading two statements together:

- Nature is li.

- Only after the physical form [comes into existence] is there the nature of the materialized lifebreath.

If "li" means "pattern," then the Nature is a pattern or regularity found in the things of this world. So there could only be regularity to be found after there are real things to be found that have regular, orderly structures that exist in discernible patterns. But then the question would be how to account for the fact that creatures are not created or constituted as chaotic conglomerations of raw stuff. Yan Yuan accepts the foregoing interpretation of li and Nature, and answers that the world is an orderly place with creatures and events displaying much regularity of structure and behavior simply because the Lord on High has so willed.

The problem with Yan Yuan's interpretation, from the standpoint of the Cheng-Zhu school, is that it neither gives a theoretical account to explain the presence of order in the world nor gives a theoretical explanation for the presence of evil. It is not enough, they would perhaps argue, to say that the Lord on High has caused them to exist. In addition, we should like to know as much as possible about how they are produced. Yan Yuan attempts to answer this problem in the second section of his book.

For the Cheng-Zhu school, if "li" means "transcendent potential for being and pattern," then Nature, as a subset of the transcendent potential that accounts for the moral Natures of human beings, is projected into the transcendent realm. It is

hypostatized as a transcendent being. Then the expression "the nature of the materialized lifebreath" has to be interpreted as a phrase with multiple referents that names the various more-or-less perfect actualizations of that transcendent potential as the ethical characteristics of real individuals.

While the second interpretation accounts for the presence of order or regularity in the world, and also accounts for good and evil, it is a doctrine that confuses many people. Wu rejects this interpretation without stating a rationale.

Yan Yuan quotes this passage by Wu as supporting his own point of view and as implicitly attacking the Cheng-Zhu school's position. — PEM

32.問：「子罕言命，若仁、義、禮、智、[信]五常，皆是天所命。如貴賤、死生、壽夭之命有不同，如何？」曰：「都是天所命。稟得精英之氣，便為聖、為賢，便是得理之全，得理之正。稟得清明者<曰>[便]英爽；稟得敦厚者<曰>[便]溫和。稟得清高者便貴，稟得豐厚者便富，稟得長久者便壽；稟得衰頹、薄汙(天命無汙，當作「濁」)者便為愚、不肖，為貧，為賤，為夭。天有那氣生一個人出來，便有許多物隨他來。[又曰]天之所命固是均一，而到氣稟[處]便有不齊，<只>看其稟得來如何<耳>。」 [There are several small differences between Yan's text and the original source.]

32. [Someone] asked: "'The Master (i.e., Confucius) rarely spoke about the Mandate [of Heaven].' [While] the five constants of Benevolence, Justice, Propriety, Wisdom, and good faith have all been mandated by Heaven, how about the differences in the mandates for noble or mean position, death or life, long life or early death?" [Master Zhu] answered: "All these are mandated by Heaven. If one is endowed with fine and pure lifebreath, one becomes a sage or worthy. This then is to receive *li* in all its completeness and correctness. Those who are endowed with what is pure and clear are the heroes. Those who are endowed with what is clear and eminent are the noble ones. Those who are endowed with what is sumptuous are the rich. Those who are endowed with what is enduring are the long-lived. Those who are endowed with what is depleted, shabby, and unclean are stupid, degenerate, live in poverty, are ignoble, and die an early death.

Yan Yuan's interlinear note: There is nothing "unclean" in the Mandate of Heaven, the word should be "turbid." are thus the stupid, unworthy, poor, lowly, and short-lived.

When Heaven has a certain lifebreath for the production of a human being, there are many things that go along with it." [He also said,] "What Heaven mandates is indeed unitary, but the bestowal of life breath is uneven. It just depends on what one receives as an endowment."¹⁰ {*XLDQ*, 31:21a/32 *ZZYL*, 4:18b/22. or 4:23bf/28}

此段甚醇。愚第三圖大意正仿此。

Yan Yuan: This paragraph is most excellent. The essence of my third diagram follows it exactly.

Commentary:

In his remarks on passage 32, Yan Yuan has already accepted most of what Cheng says in this passage. What Yan Yuan really objects to is the idea of a nature that is better than the lifebreath in which it is found. But defects in constitution imply imperfections of character structure. All people are good enough to be moral human beings, but they are not necessarily going to behave well as effortlessly as did the ancient sage emperors. Instead, they must constantly use their wills to supervise their own activities and thereby to compensate for their innate weaknesses. — PEM

33. 「三代而上，氣數醇濃。氣清者必厚，必長，故聖賢皆貴，且富，且壽。以下反是。」

Master Zhu said: "During and before the [first] three dynasties, the endowments of lifebreath were pure and rich. The lifebreath, being pure, was necessarily abundant and long-lasting, so that the sages and worthies [of those times] were all noble, rich, and long-lived. Afterwards it was otherwise." {XLDQ, 31:23a/32}

愚謂有回轉氣運法。惟行選舉之典，則清者自高自厚矣。

Yan Yuan: I say that there is a method for reversing the cycle of lifebreath. Only by carrying out the institution of the [civil service] examinations will the pure naturally become eminent and abundant.

Commentary:

Yan Yuan's remarks strike me as somewhat cynical or hard-bitten. He does not accept Zhu Xi's idea of the spontaneous decline of the moral estate of human beings. Instead, he blames the people whose government and social policies have led people away from being good stewards of their own moral conditions. If the government were to give incentives to people to look to their own moral cultivation through its examination system, then people would take responsibility for their own lives, the good would be rewarded, and the people's moral estate would in due course be improved. — PEM

34.程子曰：「性無不善，其所以不善者，才也。受於天之謂性；稟於氣之謂才。才之善不善，由氣之有偏正也。」

34. Master Cheng said: "There is no Nature that is not good. The reason for evil is [in] the Capacity. What is received from lifebreath is called the Capacity. The goodness or lack of goodness of the Capacity is due to the lifebreath's being balanced or one-sided." { *XLDQ*, 31:25b/32 *CSWS*, 7:2a/4 }

罪氣因罪才，故曰孟子時人言才情不善即氣質之說。程、張氣質之性，即告子二或人之見也。

Yan Yuan: He blames the Capacity and accordingly he blames materialized lifebreath. Thus he says that when, at the time of Mencius, people said that the Feelings and the Capacity were not good, this was [in fact] the theory of materialized lifebreath [accounting for variations of good and evil in human beings]. [Zhang and Cheng's theory of the] nature embodied in materialized lifebreath is the same as the view expressed by Master Gao and the two other speakers.

Commentary:

When Mencius says: "It is not the fault of the Talent," he means for us to blame the will for lapses from good behavior.

The position of the will of the Lord on High in the universe is similar to the position of the will of the individual in the mind. The will of the Lord on High mandates the existences of Yin and Yang, the Four Powers, and through them beings of all degrees of perfection. The will of the individual mediates the various influences that impinge upon it from Yin and Yang and the Four Virtues (i.e., the moral drives, the drives that humans share with animals), and all other environmental inputs. It may then act of its own volition as based on all the inputs it has received to perform its own creative acts in the world. An example of this kind of thing would be for one to act on the basis of Wisdom to rectify some else's behavior.

Although he does not specifically mention it here, Yan Yuan's position restores the importance of questions of will and decision to the discussion of ethical life in the Confucian tradition.

35. 告子所云固是，為孟子問他，他說便不是也。

Master Cheng said: "What Master Gao said was indeed right, but on being questioned by Mencius, what he said was then not right." {*XLDQ*, 31:27a/32 from *ECYS*, 18:19b/47}

愚謂程、朱即告子之說，猶屬遙度之語。茲程子竟明許告子所言是，且曰「為孟子問他，他說便不是」，似憾告子辭不達意者。不知諸先生正不幸不遇孟子問，故不自知其不是也。

Yan Yuan: I say that the theories of Cheng and Zhu are just those of Master Gao, and would seem to consist of sayings that make mores unstable. Here Master Cheng finally clearly evaluates what Master Gao said as being right, and also says: "On being questioned by Mencius, what he said was then not right." He seems to regret that Master Gao did not communicate his [true] meaning. He does not understand that it is precisely because certain masters unfortunately did not get questioned by Mencius that they therefore did not realize their own mistakes.

36. 朱子曰：「性者心之理，情者心之動，才便是那情之會恁地者。情與才絕相近，但情是遇物而發，路陌曲折，

恁的去底；才是有氣力去做底。要之，千頭萬緒，皆是從心上來。」

Master Zhu said: "Nature is the li of the mind. The Feelings is the activity of the mind. The Capacity is the Feelings's being able to do things that way. The Feelings and the Capacity are extremely close together, but the Feelings issues forth on contact with things. Wherever the highways and byways twist and turn, it proceeds accordingly. The Capacity is the power by which one's lifebreath acts. In sum, the thousand starting points and myriad threads [of action] all come from the mind." {*XLDQ*, 31:28af/32 from *XLDQ*, 5:16a/16}

此段確真。乃有「才情惡，氣質惡，程子密於孟子」之語，何也？」

Yan Yuan: This paragraph is quite correct. So why does he say: "With regard to the evil of the Feelings and Capacity, and the evil of the materialized lifebreath Master Cheng was more thorough [in his analysis] than Mencius?"

37.伊川所謂才，與孟子說才小異，而語意尤密，不可不考。

Master Zhu said: "What [Cheng] Yi-chuan calls the Capacity . . . and what Mencius calls the Capacity are slightly different, and the argument [of Master Cheng] is more clearly stated. This cannot be left unconsidered." {*XLDQ*, 31:29b/32 from *ZZYL*, 59:8a/38}

伊川明言「其不善乃是才也」，與孟子之說如冰炭之異性，燕、越之異轅矣，尚得謂之小異乎！

Yan Yuan: [Cheng] Yi-chuan says clearly: "What is evil is the Capacity." The difference between this and the position of Mencius is like the difference in nature between ice and [glowing] charcoal [embers], or the difference in the chariot axles of Yan and Yue.¹² How can [Master Zhu] still say there is only a small difference?

38. 氣質之性，古人雖不曾與人說，考之經典，卻有此意。如書云「人惟萬物之靈」，「亶聰明作元后」，與夫「天乃錫王智勇」之說，皆此意也。孔子說「性相近也，習相遠也」，孟子辯告子「生之謂性」，亦是說氣質之性。

Master Zhu said: "Although the ancients did not talk to people about the nature of the materialized lifebreath, by investigating the classics we see that they did indeed have this idea. As, for instance, when the *Shu Jing* [Book of Documents] says: 'Humans are the most spiritually responsive (靈 *líng*) of the myriad creatures.' {ZZYLDQ, 59:12a/47 near end.} 'True, intelligent, arising as the founder.' {*Shu Jing, Tai*} and 'Heaven gave the king wisdom and bravery.' These passages all have that meaning. Or when Confucius says: 'By Nature near, by practice far,' or when Mencius debates Master Gao, who says: 'What at birth is so is called the Nature,' they are also speaking of the Nature of

the materialized lifebreath." {*XLDQ*, 31:31a/32, *ZZYL*, 59:12a/47 }

「氣質之性」四字，未為不是，所差者，謂性無惡，氣質偏有惡耳。茲所引經傳乃正言氣質之性善者，何嘗如程、張之說哉！朱子既惑於其說，遂視經傳皆是彼意矣。若僕曲為援引，較此更似：「道心惟微」，義理之性也；「人心惟危」，氣質之性也；「命也，有性焉」，義理之性也；「性也，有命焉」，氣質之性也；然究不可謂之有惡。

Yan Yuan: There is nothing wrong with the words "the nature of the materialized lifebreath." What is deficient is saying that the nature has no evil, while the materialized lifebreath is persistently inclined to have evil. The classics and commentaries just quoted say precisely that the nature of the materialized lifebreath is good. When did they ever say anything like that said by Cheng and Zhang? Master Zhu, being confused by the ideas [of Cheng and Zhang] consequently sees the classics and commentaries as all having the meanings [given them by Cheng and Zhang]. If I were to quote evidence, I would take [the following quotations] as rather more similar [to their] meanings: "It is the *dao*-mind that is minute," would refer to the Nature of moral *li*, and "It is the human heart that is dangerous," {*Shu Jing, Da-gao*) would refer to the nature of the materialized lifebreath. "*Ming ye you xing yan*" (What is [experienced as] a matter of the preponderant force of events also has a component of the human Nature therein) would refer to the moral *li*, and "*Xing ye you ming yan*" (What is [experienced as] a matter of

the innate moral capacities of human beings also has a component of the preponderant force of events therein) would refer to the nature of the materialized lifebreath. However, in the end neither can be said to have evil.

Commentary: The *Mencius*, 7B:24, indicates that the coming to being of a human is, from one point of view, the outcome of natural forces in the universe (analogous to the way one might make a robot), but this natural process maps the will of Heaven onto that construct, giving the Nature of human beings an inherent moral aspect (just as Isaac Asimov proposed that self-aware robots would be manufactured to have a “prime directive” as a part of their basic design). In a complementary way, one cannot talk about the moral nature of human beings, or their moral drives or impulses, as some immaterial thing that exists independent of the being whom it guides. Instead, it is a component brought into existence by the natural engines of creation, an essential component or aspect of the flesh and blood human being. The one is an aspect of the other. Therefore, Yan Yuan argues, it is impossible to call one good and the other evil.
— PEM

39.問：「天理人欲同體異用之說如何？」曰：「當然之理，人合恁地底便是體，故仁、義、禮、知為體。如五峰之說，則仁與不仁，禮與不禮，智與不智，皆是性。

如此，則性乃一個大人欲窠子，其說乃與東坡、子由相似，是大鑿脫，非小失也。」

Someone asked: "What of the position that says that the heavenly *li* and the human passions are different functions (用 *yòng*) of the same basis-for-function (體 *tǐ*)? Master Zhu replied: "The proper *li*, if a human accords with them, constitute that basis-for-function. Therefore Benevolence, Justice, Propriety, and Wisdom are such a basis-for-function. But according to Wu-feng Benevolence and non-Benevolence, [Justice and non-Justice,] Propriety and non-Propriety, Wisdom and non-Wisdom all constitute that Nature. In this way the Nature would be a great den of human passions. His position is like that of Dong-po (i.e., Su Dong-po, Su Shi) and Zi Yu. It is a great rent [in the fabric of the Way], not a minor lapse." {ZZYL, 37b/42}

以氣質之性為有善有惡，非仁與不仁禮與不禮皆性乎？非說性是一大私欲窠子乎？朱子之言，乃所以自駁也。

Yan Yuan: Is not maintaining the materialized lifebreath to have both good and evil the same as saying that Benevolence and its opposite, Propriety and its opposite, [etc.] all constitute the Nature? And is this not to say that the Nature is a great den of human passions? These words of Master Zhu are his own self-refutation.

Commentary:

The suggested position would have the Nature be composed of four ti (bases for function). Depending on the function or functions (yong) associated with each basis for function (ti), they would either produce ethical motivations or else passions. The problem for Confucius, originally, was that humans were observed to exhibit both good and bad impulses. Mencius's solution was to say that humans and animals shared the non-ethical impulses, but that the moral drives that are the unique powers of human beings occupy a strategic position in the human psyche by virtue of which they can, when properly nurtured and integrated, dominate and give proper direction to the lower impulses. If the entire human body were viewed as one basis-for-function, without regard for its inner structure, then it could indeed be said that one basis-for-function produces both moral drives and drives that are not moral. But the latter, according to Yan Yuan, are not bad. Indeed, they are necessary for the continuation of the human organism. The word "evil," says Yan, applies properly to the behavior that flows from all of these drives or impulses. But Zhu Xi sees the misuse or unintegrated use of these impulses and the resulting evil, and attributes the evil so done directly to the nature of the materialized lifebreath. — PEM

[End of the first *juan*]

(校對於 2008 Patrick Edwin Moran)

存性編卷二

性圖

PRESERVATION OF THE NATURE, PART TWO.

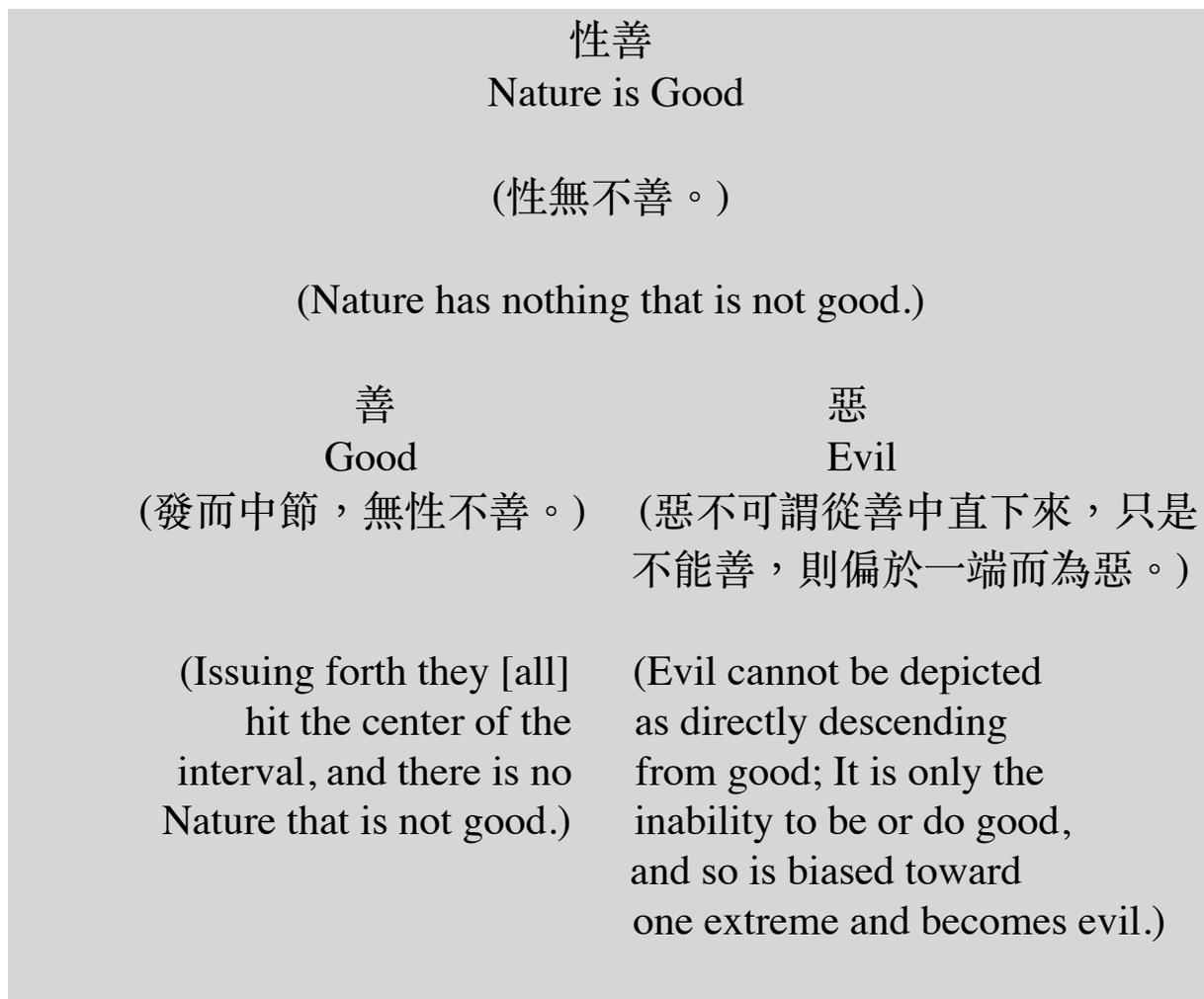
Section One. Diagrams of the Nature.

竊謂宋儒皆未得孟子性善宗旨。故先繪朱子圖於前，而繪愚妄七圖於後，以請正於高明長者。

I maintain that none of the Song Confucians attained to [a good understanding of] the fundamental teaching of Mencius on the goodness of the Nature. Thus I will first reproduce Master Zhu's diagram of the Nature, and then hazard to draw my own seven diagrams in order to seek correction from my eminent elders.

朱子性圖

Section Two. Master Zhu's Diagram of the Nature.



{ZZYL 55:3b/16}

p. 141 ✓✓✓✓✓

右圖解云：「發而中節，無性不善。」竊謂雖發而不中節，亦不可謂有性不善也，此言外之弊也。「惡」字下云：「惡不可謂從善中直下來。」此語得之矣。則「惡」字不可與「善」字相比為圖，此顯然之失也。

The above diagram explains: "Issuing forth [the emotions] hit the center of the interval [i.e., the mean]; there is no Nature that is not good." But I say that even though it were to issue forth without hitting the center of

the interval, one still could not [on this account] say that there is a Nature that is not good. [The word "evil"] properly refers to external sources of harm. Beneath the word "evil" it says: "Evil cannot be said to derive directly from good." This utterance is correct. Thus the word "evil" cannot be compared diagrammatically with the word "good," and in this respect [Zhu Xi] obviously goes astray.

又云：「只是不能善。」此三字甚惑，果指何者不能為善也？上只有一性，若以性不能為善，則誣性也；若謂才或情不能為善，則誣才與情也；抑言別有所為而不能為善，則不明也。

He also says: "[Evil] is only the inability to do good." These four words are exceedingly confused. What, after all, is being singled out as being unable to do good? There is only one "Nature" above it [in the diagram]. If it means that this Nature is unable to do good, then this statement slanders the Nature. If it means that cai (Capacity) or qing (Feelings) is unable to do good, then it defames cai or qing. Or if it means that there is something else that acts and yet is unable to do good, then the [statement] is unclear.

承此，云「則偏於一邊而為惡」，但不知是指性否？若指性則大非。「性善」二字，更無脫離。蓋性之未發，善也；雖性之已發，而中節與不中節皆善也；謂之有惡，又誣性之甚也。

Continuing from this [point] he says: "Thus one is biased to one extreme and does evil." But we do not know whether this statement refers to the Nature or not. If it refers to the Nature, it is a great wrong, for the words "Nature" and "good" are quite inseparable. That is to say, the Nature, being good before it issues forth [from the mind], remains good even though it may have already issued forth, and irrespective of whether or not it then hits the center of the interval [i.e., the mean]. To say that it has evil [at this time] is also a great slander of the Nature.

然則朱子何以圖也？反覆展玩，乃曉然見其意，蓋明天命之性與氣質之性之別，故上二字諸之曰「性無不善」，謂其所言天命之性也；下二字「善」「惡」並列，謂其所言氣質之性也。噫！氣質非天所命乎？抑天命人以性善，又命人以氣質惡，有此二命乎？然則程、張諸儒氣質之性愈分析，孔、孟之性旨愈晦蒙矣。此所以敢妄議其不妥也。

Then why did Master Zhu diagram it in this way? I mulled it over in my mind and then his intent suddenly dawned on me. It must have been to clarify the distinction between the Nature as given by the Mandate of Heaven and the Nature as found in materialized lifebreath. Therefore he annotates the above words ["Nature is good"] by saying "Nature has nothing not good," referring to the Nature said by him to be given by the Mandate of Heaven. The two words written side by side below, "Good" and "Evil," refer to what he calls the Nature as found in materialized lifebreath. Oh! Is not the materialized lifebreath given by the Mandate of Heaven? Or does Heaven mandate for humans that their Nature be good, and again mandate for them that their materialized lifebreath be evil? Are there indeed these two mandates? So the more the Chengs, Zhang, and the various other [Song] Confucians analyze the Nature found manifest in materialized lifebreath, the more the teaching of Confucius and Mencius on that Nature becomes obscured. This is why I dare to hazard criticism of their weak points.

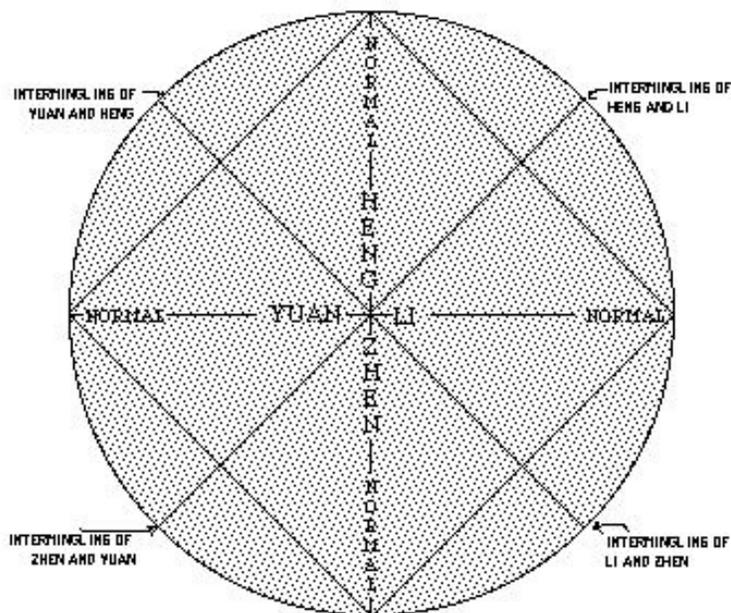
妄見圖 (凡七)

Section Three. Diagrams Hazardred for Inspection (a total of seven)

僕自頗知學來，讀宋先儒書，以為諸先正真堯、舜、孔、孟也。故於通書稱其為二論後僅見之文；尊周子為聖人，又謂得太極圖則一以貫之；大程子似顏子；於小學稱朱子為聖人；於家禮尊如神明，曰如有用我者，舉此而措之；蓋全不覺其於三代以前之學有毫釐之差也。

From the time I first had some acquaintance with learning, I read the books of the earlier Confucians of the Song, and thought that these several earlier [Confucians] were truly like Yao, Shun, Confucius, and Mencius. Thus I proclaimed the [Zhou yi] tong-shu (Penetrating the Book of Changes) to be the only book [worthy] to be read after the Two Discourses [i.e., the Analects of Confucius and the Mencius]. I revered Zhou [Dun-yi] as a sage, said that the Tai-ji tu [Tai-ji diagram] provides that by which things may be "linked together by one [principle]." and magnified Master Cheng to be like Master Yan [Hui]. On account of his Xiao-xue (Studies for Minors), I proclaimed Master Zhu to be a sage, and on account of his Jia-li (Family Ritual) I revered him like a spirit. I said that if "someone would employ me in public office," I would use these [texts] to manage affairs. I completely failed to perceive the slightest discrepancy between those texts and the learning from the third dynasty (i.e., the Zhou) and before.

渾天地間二氣四德化生萬物之圖



惟至康熙戊申，不幸大故，一一式遵文公家禮，罔敢隕越；身曆之際，微覺有違於性情者，哀毀中亦不能辨也。及讀記中喪禮，始知其多錯誤。卒哭，王子法幹來弔，謂之曰：「信乎，非聖人不可製作，非聖人亦不可刪定也！朱子之修禮，猶屬僭也。」蓋始知其非聖人也。至練後，哀相殺，又病，不能純哀思，不若於哀不至時略觀書。於是檢性理一冊，至朱子性圖，反覆不能解。久之，猛思朱子蓋為氣質之性而圖也，猛思堯、舜、禹、湯以及周、孔諸聖皆未嘗言氣質之性有惡也，猛思孟子性善、才、情皆可為善之論，誠可以建天地，質鬼神，考前王，俟百世，而諸儒不能及也。乃為妄見圖凡七，以申明孟子本意。

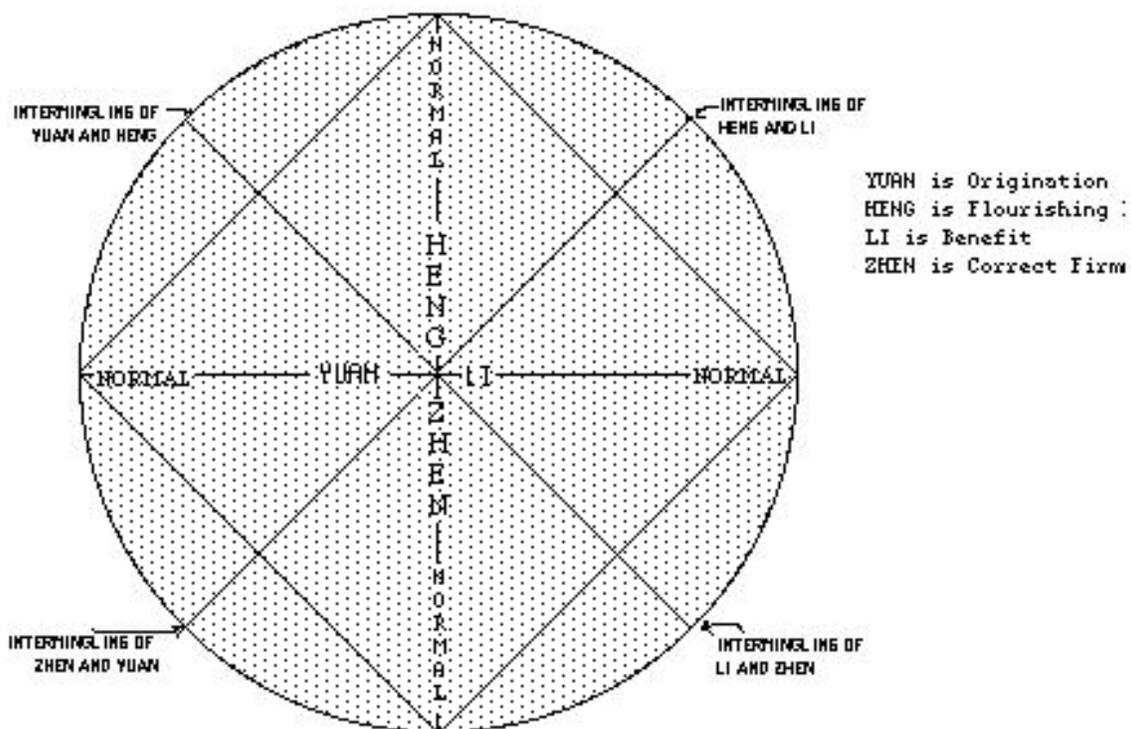
It was only in the wu-shen year of the Kang Xi emperor [1668], when there was a death in my immediate family, that I carried out the provisions of the *Jia-li* (Family Ritual) of the Cultured Lord (Zhu Xi) one by one, not daring either to fall short or exceed their requirements, and during that personal experience had the faint feeling that there was something that went against the Nature and qing (Feelings) [therein]. But amid grief and its ravages I was unable to descry what it was. Only when I read the "Mourning Ritual" in the *Li Ji* (Book of Rites), did I first become cognizant of [the *Jia Li*'s] many errors. When I had terminated my [ritually required] weeping period and Master Wang Fa-qian came to offer his condolences, I said to him: "Truly, he who is not a sage cannot institute [rituals], nor can one who is not a sage edit or emend. Master Zhu's act of revising the ritual seems to fall into the category of exceeding authority." It was in this way that I first realized that [Zhu Xi] was not a sage. After I had finished going through [the formal ceremony of mourning], and my grief was somewhat assuaged, I became ill in addition to everything else, and was unable to maintain the unadulterated presence of grief in my thoughts. Then, when grief could not be summoned, there was nothing better to do than to read a little. Thereupon I studied the *Xing Li* [Da Quan] (Great Compendium on Nature and Li), but when I came to Master Zhu's "Diagram of the Nature," I still could not comprehend it after repeated readings.

After a long time it suddenly occurred to me that Master Zhu was making a diagram of the Nature of the materialized lifebreath (qi-zhi), and it [also] suddenly occurred to me that among the several sages, Yao, Shun, You, Tang, the Duke of Zhou, and Confucius, none had ever said that the Nature of the materialized lifebreath has evil. I [further] suddenly realized that Mencius's theory that the Nature is good, and that qing (Feelings) and cai (Capacity) can do good, truly can be established in the world [without conflict], examined by ghosts and spirits [without falling suspect], tested against [the institutions of] the early kings [of the Three Dynasties] without their discovering error, and can wait a hundred generations for the reappearance of a sage, who will find no fault with it.¹³ Whether one examines the kings prior [to Mencius] or those who came for a hundred generations [after him], none of the various Confucians can match [this teaching]. So I made my several diagrams in order to expand upon the basic meaning of Mencius and hazard to put them forth for inspection.

此則其總圖也。

This is the summary diagram:

DIAGRAM OF THE TWO QI (Lifebreaths) AND THE FOUR DE
(Powers) AMIDST INCHOATE HEAVEN AND EARTH



TRANSFORMING AND GENERATING THE MYRIAD
CREATURES

p. 151

大圈，天道統體也。上帝主宰其中，不可以圖也。左陽也，右陰也，合之則陰陽無間也。陰陽流行而為四德：元、亨、利、貞也，(四

德，先儒即分春、夏、秋、冬，論語所謂「四時行」也。)橫豎正畫，四德正氣正理之達也，四角斜畫，四德間氣間理之達也。交斜之畫，象交通也；滿面小點，象萬物之化生也，莫不交通，莫不化生也，無非是氣是理也。知理氣融為一片，則知陰陽二氣，天道之良能也；元、亨、利、貞四德，陰陽二氣之良能也；化生萬物，元、亨、利、貞四德之良能也。知天道之二氣，二氣之四德，四德之生萬物莫非良能，則可以觀此圖矣。

The large circle represents the integral body of the Way of Heaven. The Lord on High rules at its center but cannot be diagrammed. The left is Yang and the right is Yin. Uniting them, there is no discontinuity between Yin and Yang. In their flux the Yin and Yang make the four De [Virtues]: Origination, Flourishing Penetration, Benefit, and Correct Firmness. (Yan Yuan's note: The earlier Confucians divided the four powers among spring, summer, fall, and winter. This is what the Lun Yu (Analects of Confucius) speaks of when it says: "The four seasons run their course." {17:17}) The [two] vertical and [two] horizontal lines [radiating from the center] are the loci (da 達, arrivals) of the normal[ly incident] lifebreath and the normal[ly incident] li of the four Virtues. The slanted lines from corner to corner are the images of intercourse. The small dots all over the surface are the images of the transformation and engendering (hua sheng) of the myriad creatures. There are none which are not in interaction, and none which are not transformed and engendered. There is nothing that is not this li and this lifebreath. When you know that the li and the life breath form a continuum, then you know that the two lifebreaths which are Yin and Yang are the "good potency" (liang neng) of the Way of Heaven; that the four Virtues called Origination, Flourishing Penetration, Benefit, and Correct Firmness are the "good potency" of the two lifebreaths which are Yin and Yang; that the transformation and engendering of the myriad creatures is the "good potency" of the four Powers, Origination, Flourishing Penetration, Benefit, and Correct Firmness. When you know concerning the two lifebreaths of the Way of Heaven, the four Powers of the two lifebreaths,

and the transformation and engendering of the myriad creatures by the four Powers, that there is none which is not this "good potency," then you will be able to comprehend this diagram.

萬物之性，此理之賦也；萬物之氣質，此氣之凝也。正者此理此氣也，間者亦此理此氣也，交雜者莫非此理此氣也；高明者此理此氣也，卑暗者亦此理此氣也，清厚者此理此氣也，濁薄者亦此理此氣也，長短、偏全、通塞莫非此理此氣也。至於人，則尤為萬物之粹，所謂「得天地之中以生」者也。二氣四德者，未凝結之人也；人者，已凝結之二氣四德也。存之為仁、義、禮、智，謂之性者，以在內之元、亨、利、貞名之也；發之為惻隱、羞惡、辭讓、是非，謂之情者，以及物之元、亨、利、貞言之也；才者，性之為情者也，是元、亨、利、貞之力也。謂情有惡，是謂已發之元、亨、利、貞，非未發之元、亨、利、貞也。謂才有惡，是謂蓄者元、亨、利、貞，能作者非元、亨、利、貞也；謂氣質有惡，是元、亨、利、貞之理謂之天道，元、亨、利、貞之氣不謂之天道也。噫！天下有無理之氣乎？有無氣之理乎？有二氣四德外之理氣乎？惡其發者，是即惡其存之漸也；惡其力者，是即惡其本之漸也；惡其氣者，是即惡其理之漸也。何也？人之性，即天之道也。以性為有惡，則必以天道為有惡矣；以情為有惡，則必以元、亨、利、貞為有惡矣；以才為有惡，則必以天道流行幹幹不息者亦有惡矣；其勢不盡取三才而毀滅之不已也。

The Natures of the myriad creatures are provided (賦 fu) to them by li; the materialized lifebreath of the myriad creatures is the consolidation of this lifebreath. Those that are on the normal [lines of incidence] are of this li and this lifebreath. Those that are on [the slanted] median [lines] are also of this li and this lifebreath. Nothing produced by intercourse and mixture [between sectors] fails to be of this li and this lifebreath. What is eminent and bright is this li and this lifebreath. So is what is lowly and dark. What is clear and abundant is this li and this lifebreath. So is what is turbid and meager. Whether long or short, one-sided or

well-rounded, in communication [with the center, the source of power and being] or blocked off, all are this li and this lifebreath. Coming now to humans, they are above all the purest among the myriad creatures. Of them it is said: "They are born by attaining to the center of Heaven and Earth." The two lifebreaths and four Virtues are the not-yet-consolidated humans, and humans are the already-consolidated two lifebreaths and four Virtues. As retained [within the body, the four Virtues] are Compassion, Justice, Propriety, and Wisdom, which are called [the four components of] the Nature, they being the names of Origination, Flourishing Penetration, Benefit, and Correct Firmness when these are yet within. When they have issued forth, they are compassion and sympathy, shame and dislike, modesty and yielding, and approval and disapproval, which are spoken of as the four qing (Feelings) since they are the names of Origination, Flourishing Penetration, Benefit, and Correct Firmness as these reach out to [external] things. Cai (Capacity) is the Nature in action as the qing; it is the motive power (力 li) of Origination, Flourishing Penetration, Benefit, and Correct Firmness. To say that qing (Feelings) has evil is to say that the already-issued Origination, Flourishing Penetration, Benefit, and Correct Firmness are not [the same as] Origination, Flourishing Penetration, Benefit, and Correct Firmness before they have issued forth. To say that cai (Capacity) has evil is to say that the stored-up Origination, Flourishing Penetration, Benefit, and Correct Firmness possessing the ability to act are not [the real] Origination, Flourishing Penetration, Benefit, and Correct Firmness. To say that materialized lifebreath has evil is to say that the li of Origination, Flourishing Penetration, Benefit, and Correct Firmness is the Way of Heaven, but the lifebreath of Origination, Flourishing Penetration, Benefit, and Correct Firmness is not the Way of Heaven. Oh! Under Heaven is there any lifebreath without li? Is there any li or lifebreath other than those of the two lifebreaths [Yin and Yang] and the four Virtues? To despise these when they have issued forth is just a delayed (i.e., indirect) way of despising them in their latent form. To despise them in their potency is just a delayed form of despising them in

their fundamental form. To despise the lifebreath is just a delayed form of despising the li. Why? Because the Nature of human beings is precisely the Way of Heaven. If one maintains that the Nature has evil, then one must maintain that the Way of Heaven has evil. If one maintains that the qing (Feelings) have evil, then one must maintain that Origination, Flourishing Penetration, Benefit, and Correct Firmness have evil. If one maintains that the Capacity has evil, then one must maintain that the Way of Heaven's flowing and ceaselessly producing things has evil. Is not the effect of this finally to bring unceasing destruction upon the Three Realms [i.e., Heaven, Earth, and humans]?

Commentary:

Yan Yuan mentioned in Section Two of Part One that one or more virtues could "come to the aid of" another virtue that happened to be weak. In the above discussion we begin to see Yan's theoretical discussion of how this process of aiding could occur. — PEM

嗚呼！漢、魏以來，異端昌熾，如洪水滔天，吾聖人之道如病蠶吐絲，迨於五季而倍微。當此時，而以惑於異端者誣聖曰「聖人之言性本如是也」，必諸先正之所不忍；天道昭布現前如此，聖經賢傳指示親切如此，而必以惑於世俗者誣天曰「天生人之氣質，本有惡也」，亦必諸先正之所不敢。其為此論，特如時諺所雲「習俗移人，賢者不免」耳。是圖也，正就程、張、朱發明精確者一推衍之，非敢謂於先儒之見有加也，特不雜於荀、揚、佛、老而已矣；正即氣質之性一訂釋之，非謂無氣質之性也，特不雜以引蔽習染而已矣。意之不能盡者，仍詳說於各圖下。無非欲人共見乎天道之無他，人性之本善，使古聖賢性習之原旨昭然複明於世，則人知為絲毫之惡，皆自點其光瑩之本體，極神聖之善，始自踐其固有之形骸；而異端重性輕形因而滅絕倫紀之說，自不得以惑人心，喜靜惡動因而廢棄六藝之妄，自不得以蕪正道。諸先正之英靈，必深喜其偶誤頓洗而大快乎！聖道重光，僕或幸可以告無罪矣。其辭不副意，未足闡天

人之秘，或反汨性理者，庸陋亦不敢自保其無也，願長者其賜教焉！

Alas! Ever since the Han and Wei dynasties heterodox teachings have flourished splendidly, like flood waters that have swirled up to Heaven, and the Way of our sages has become like the dwindling threads of silk spit by a dying silkworm and doubly feeble by the return of the season in the next year.

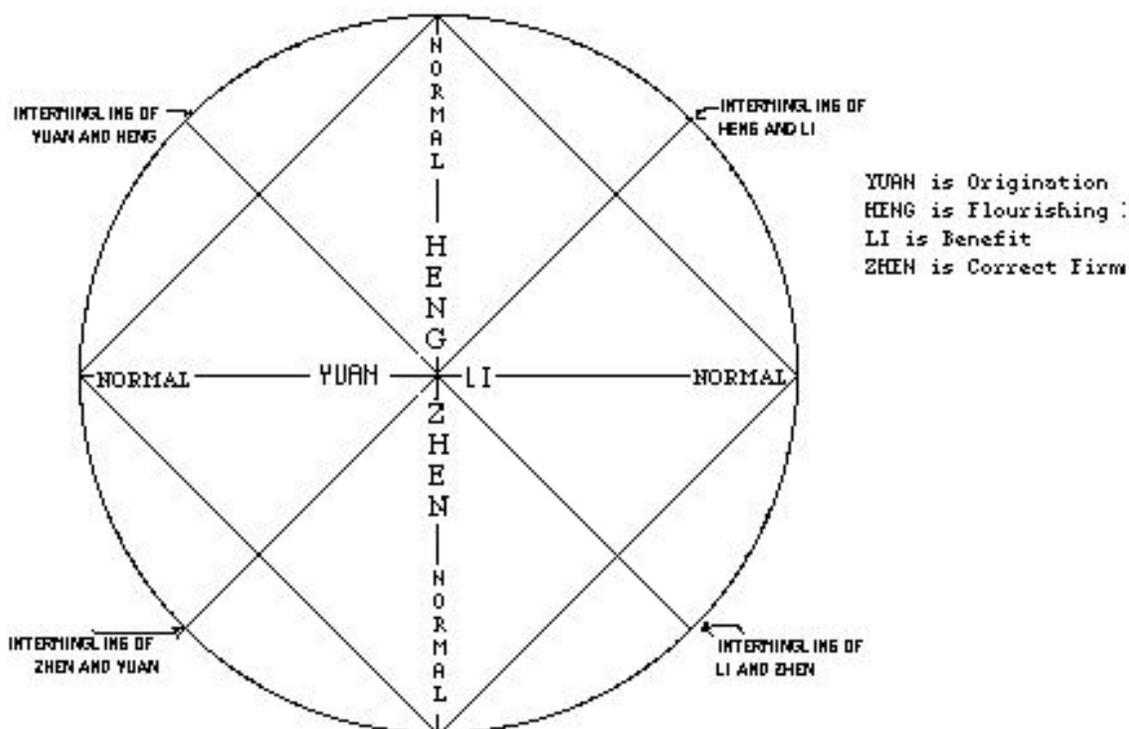
Coming to the present there are those whose minds have been deranged by heterodox thinkers and say, “The doctrines of the sages concerning human nature are fundamentally like these.” This state of affairs is surely something that the earlier men of rectitude would not tolerate. When the Way of Heaven is so clearly manifest before us, and when the sacrosanct scriptures the worthies have transmitted their instructions with this degree of exactitude, and yet those who insist on slandering Heaven by saying, because of being deluded by pernicious opinions, “Heaven has produced the materialized life breath of humans which intrinsically contains evil,” then that slander too must be among things that the earlier men of rectitude would never dare to commit. Their fabricating this doctrine is particularly well characterized by a maxim from contemporary society, “Conditioning changes people, and even the worthies cannot avoid having that happen to them.” The above diagram is directed specifically at the Cheng brothers, Zhang Zai, and Zhu Xi, taking their discoveries that have been accurate, and combining them all in one. I would not dare to say that it makes any improvement or addition to these earlier Confucians. It specifically avoids any contamination with the ideas of Xun Zi, Yang Zhu, the Buddha, or Lao Zi, and that is all. It is directed at explaining the nature as found manifest in materialized life breath. It does not maintain that materialized lifebreath does not exist. It only fails to mention or indicate involvement with ideas of induction, obscuration, habituation, and staining (quasi-permanent changes of state). Ideas that could not be completely covered in this diagram have, nevertheless, been given more

complete explication in the following diagrams. Without exception I desire that all people should have a clear appreciation of how there is nothing whatsoever in the Way of Heaven other than the original goodness of the human nature, and so cause the original teaching of ancient sages and worthies concerning nature and habituation to shine forth upon the world and return brightness thereto. Then people will know that if there is even the slightest trace of evil, it is entirely upon account of having produced a spot on the luster of [the individual's] fundamental constitution, and by extending to the limit their holy goodness, they will begin to put into real practice the physical form they have had all along. Furthermore, those heterodox thinkers who place heavy value on the human nature and underestimate the physical body so as to destroy ethics and standards of discipline. The absurdities of those who like quietness and abhor moving thereby abandoning the Six Arts are naturally unable to obscure the correct Way. Those early righteous individuals characterized by their bravery and spiritual sensitivity must take great deep satisfaction when the occasional error is expunged and find joy therein. Regarding the return to splendor of the Way of the Sages, perhaps I may be so fortunate as to be declared blameless. When my words have not conveyed my meaning and so have been inadequate to explicate the secrets of Heaven and of human beings, it is my hope that my elders will grant me their teachings pertaining thereto.

二氣四德順逆交通錯綜熏蒸變易感觸聚散卷舒以化生萬物之圖
 DIAGRAM OF THE TWO LIFE BREATHS AND THE FOUR DE
 (VIRTUES) TRANSFORMING AND GENERATING THE MYRIAD
 BEINGS: ACTING IN CONCERT AND ACTING IN OPPOSITION,
 INTERTWINING AND PENETRATING, MESHING AND
 INTERWEAVING, SMOKING AND STEAMING, MUTATING AND
 ALTERING, REACTING AND IMPACTING, CONSOLIDATING
 AND DISPERSING, UNCOILING AND COILING.14

(Yan Yuan's note: The following three diagrams are excerpts taken from the main diagram for [more specific] discussion.)

Commentary: Yan Yuan has selected sixteen terms to represent what are apparently modes of interaction of the four Virtues. He has chosen many of these terms for their prominence in earlier philosophical texts such as the Appendices to the Yi Jing, but some terms seem to have Buddhist rather than Confucian associations. There is no practical interpretation given for most of these terms. There are eight pairs of terms in the text for this diagram, so by beginning with the terms used for the previous diagram we have a series of two, four, and now eight elements. But now rather than talking about cosmic forces themselves, Yan Yuan is talking about how these forces interact. — PEM



151 graph should be here ~~√√√√√~~

陰陽流行而為四德。

Yin and Yang flow and make the four Virtues. [Then the four Virtues:]

ni

順者，如春德與夏德，順也；

Act in concert (shun) like the Virtues of spring and summer; such is acting in concert, [the one continuing the growing activity of the other].

逆者，如春德與秋德，逆也。

Act in opposition (逆 nì) like the powers of spring and autumn; such is acting in opposition, [the one fostering growth, the other destroying it.]

交者，二德合或三四合也；

Intertwine (交 jiāo), such as when two of the Virtues come together, or three or four of them come together.

通者，自一德達一德，或中達正、間，正、間達中，正達間，間達正，正、正達，間、間達之類也。

Penetrate (通 tōng, to travel from one place to another as through a tube or channel), as when one Virtues impinges on (da, to arrive at) another Virtues — whether it be the Virtues of the center impinging on the Virtues of [something at] a normal locus, or a locus of [equal] mixture; the Virtues of [something on] a normal locus, or a locus of mixture, impinging on the Virtues of the center; a Virtues of a normal locus impinging on the Virtues of a locus of mixture; the Virtues of a locus of mixture impinging on the Virtues of a normal locus; the Virtues of a normal locus impinging upon the Virtues of [another] normal locus; or the Virtues of a locus of mixture impinging upon the Virtues of another locus of mixture.

錯者，陰陽、剛柔彼此相對也； (☳☵, ☱☷, etc.)

Meshing/Mutual Negation (錯 cuò): Yin and Yang, rigid and supple, each stands in direct opposition to the other [i.e., the elements of two things that are *cuo* are exactly opposite in terms of yin and yang, so that each is a negative image of the other like negative and positive images in photography.]

綜者，陰陽、剛柔上下相穿也。 (䷌, ䷍, etc.)

Interweaving/Inversion (綜 zōng): Yin and Yang, rigid and supple, are exchanged for each other vertically [i.e., the elements of two *cong* things are inverted top to bottom in terms of yin and yang, so that each (hexagram or n-level figure) is an inverted image of the other like the image of a distant scene observed through a hand lens held at arms length.]

熏者，如香之熏物，居此及彼，以虛洽實，不必形接而臭至之也；
Smoking (熏 xūn): When fragrance "smokes" [i.e., perfumes] things, it stays here but reaches there, permeating solids (實 shí) across empty space, the scent reaching without the need for contact between physical forms.

烝者如烝食，如天地網緼，下漸上也，一發而普遍也。

Steaming (烝 zhēng): Steaming is like steaming food, like the generative ethers (yin yun) of Heaven and Earth, which gently rise from below, but once they go everywhere.

變者，化也，有而無也，無而有也，或德相變，或正、間、斜相變也，如田鼠化鴛，雀化為蛤之變也；

Mutation (變 biàn): This is a [sudden] transformation from something to nothing, or from nothing to something. Perhaps the Virtues change among themselves, or perhaps the loci of the normal [incidence], the loci of intermixture, or the images of intercourse change. This is like the change of a field mouse into a quail, or of a sparrow into an oyster.

易者，神也，往來也，更代也，治也，陽乘陰，陰承陽也。

Altering (易 yì): This is something spirit like, something that comes and goes, something that passes back and forth, something that creates an order, something wherein the Yang rides (乘 chéng) the Yin, and the Yin takes from (乘 chéng) the Yang.

感者，遙應也，如感月光，感蒼龍，感流星之類是也；

Reacting (gan): This is distant response, like reacting to the moon, reacting to the constellations of the Azure Dragon group, or reacting to shooting stars.

觸者，邂逅也，不期遇也，如一流復遇一流，舟行遇山，火發遇雨，雲集遇風之類是也。

Impacting (chu): This is contingent encounter or unanticipated meeting, such as a stream rejoining [after having branched upstream], a boat running up against a mountain, a fire that having sprung up encounters rain, or clouds that having gathered encounter [a dispersing] wind.

聚者，理氣結也，一德聚，或二三四德共聚也；

Consolidating (ju): This is the uniting of li and lifebreath. One Virtue may consolidate or two, three, or four Virtues may consolidate.

散者，散其聚也；

Dispersing (san): This is the dispersal of what has been consolidated.

舒者，縷長直去也；

Uncoiling (shu): This is like a thin silk thread stretching out straight.

卷者，回其舒也。

Coiling (juan): This is the return of what was uncoiled.

十六者，四德之變也。德惟四而其變十六，十六之變不可勝窮焉。 These sixteen are the permutations (bian) of the four Virtues. There are only four Virtues, but their permutations number sixteen. Then the [further] permutations of the sixteen are inexhaustible.

為運不息也，止有常也，照臨、薄食也，燦列、流隕、進退、隱見也，吹噓、震盪也，高下、平陂、土石、毛枯也，會分、燥濕、流止也，稚老、雕菑、材灰也，飛、潛、蠕、植，不可紀之狀也。 [The above-mentioned sixteen permutations] operate in ceaseless cycles whose periods of latency are constant. What radiates light becomes eclipsed. What gleams forth becomes a falling star. What advances and withdraws goes into hiding. There is huffing and puffing, shaking and quaking, high and low, level and sloping. There is soil and stones, sprouting and withering. There is union and division, dryness and dampness, flowing and stagnation, youth and old age, formation and destruction, wood and ash, flying and submerging, wriggling around and rooting to the spot. Such are the innumerable phenomena [which flow from the sixteen permutations]!

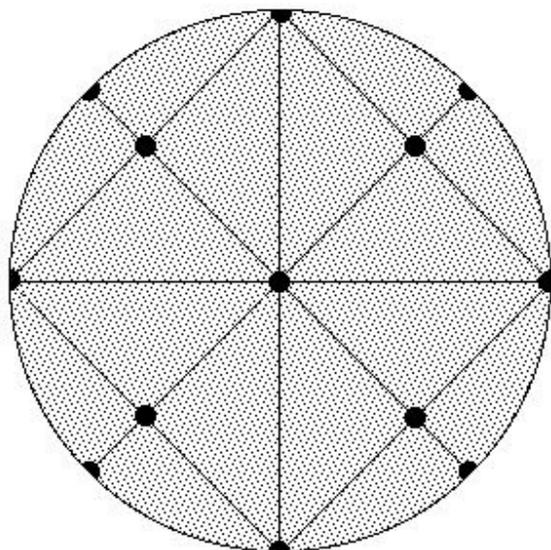
至於人，清濁、厚薄、長短、高下，或有所清，有所濁，有時厚，有時薄，大長小長，大短小短，時高時下，參差無盡之變，皆四德之妙所為也。世固有妖氛瘴癘，亦因人物有所激感而成，如人性之有引蔽習染，而非其本然也。

With respect to mankind, there are [variations as to] the clear and turbid, the generously and parsimoniously endowed, the long and short, the elevated and lowly. Some have that which is clear, and some have that which is turbid. There are times of generous and times of parsimonious endowment. This is a greater and lesser length, a greater and lesser shortness. There are times of height and times of lowness. These irregular and inexhaustible changes are all the acts of the inexplicable [power] of the four Virtues. And so the way in which miasmas and epidemics inevitably occur in the world because of emotional outbursts

among humans and other creatures is like the way in which human Nature suffers from inducements, blindings, habituations, and stains that do not pertain to its original nature.

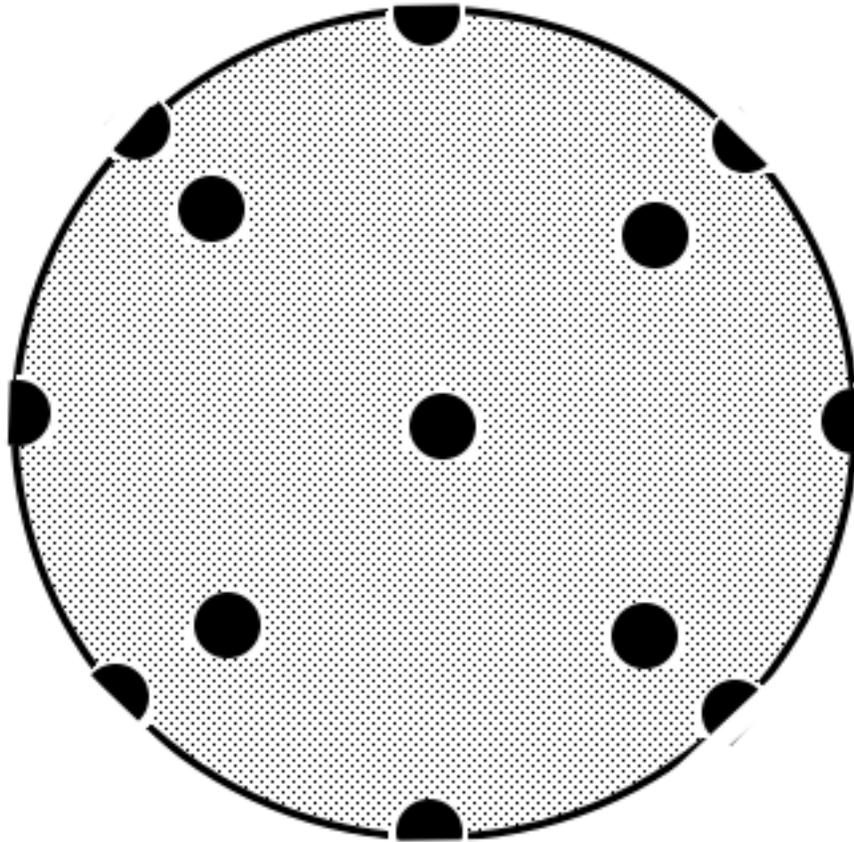
或謂既已感激而成妖瘴，則稟是氣而生者即為惡氣惡質。不知雖極汙穢，及其生物，仍返其元，猶是純潔精粹二氣四德之人，不即汙穢也。如糞中生五穀瓜蔬俱成佳品，斷不臭惡。穢朽生芝，鯀、瞍全聖，此其彰明較著者也。

Some say that since the miasmas and epidemics are formed after the occurrence of emotional outbursts, then what was produced after receiving that lifebreath was [itself] an evil lifebreath and an evil zhi (substance). Those [who would say this] do not know that although something be most filthy and unclean, when it gives birth to things it [in so doing] reverts to its primal state. Such is the case with a person: his two lifebreaths (Yin and Yang) and four Virtues being pure, clean, and refined [since no stain has been passed on from his parents] is not [as the Song Confucians would have it] filthy and unclean. This is like manure bringing forth the five grains, melons, and green vegetables that are all excellent products, and certainly not foul-smelling or bad. Dirty rotten wood produces the zhi fungus a fungus with a purplish stalk, valued because of it is believed to promote longevity and prosperity? Gun and Sou brought up perfect sages. The foregoing are some of the more striking and obvious examples [of pure things being produced from fouled sources].



-
 DIAGRAM OF THE PRODUCTION BY TRANSFORMATION OF THE MYRIAD CREATURES FROM THE TWO LIFEBREATHS [YIN AND YANG], THE FOUR DE [AND THEIR ENSUING THIRTY-TWO THIRD-ORDER PERMUTATIONS]: CENTRALITY AND PERIPHERALITY, STRAIGHTNESS AND CROOKEDNESS, SQUARENESS AND ROUNDNESS, ACCESSIBILITY AND INACCESSIBILITY, EVENNESS AND SHARPNESS, DISPERSION AND ASSEMBLAGE, FARNESSE AND NEARNESS, DIVERGENCE AND CONVERGENCE, GREATNESS AND SMALLNESS, GENEROSITY AND PARSIMONIOUSNESS, CLEARNESS AND TURBIDITY, STRENGTH AND WEAKNESS, HIGHNESS AND LOWNESS, LONGNESS AND SHORTNESS, FASTNESS AND SLOWNESS, COMPLETEDNESS AND DEFICIENCY.

Commentary: Does he mean to say that these thirty-two are characteristics of the Two Lifebreaths and the four Virtues? Or does he mean that they are entities that derive from them and yet have their own existence? The text below seems to indicate the first possibility is the correct one.



At this point in Yan Yuan's diagrams instead of "psychological" ways to interact, we find terms more suited to geometry and physics. This change to more concrete terms of reference is consonant with the way Zhu Xi's scheme seems to go from the transcendent to the merely invisible, and so on to more concrete things.

Later in this text, Yan Yuan explains that he might have continued to provide diagrams with more and more elements. — PEM

[[diagram p. 154√√√√]]

四德之理氣，分合交感而生萬物。其稟乎四德之中者，則其性質調和，有大中之中，有正之中，有間之中，有斜之中，有中之中。

The li and the lifebreath of the four Virtues divide, unite, intertwine, and react, thereby producing the myriad creatures. Those creatures whose endowment comes from the center of the four Virtues have the innate characteristic of harmony. There is the centrality of the great center, the centeredness of being on a line of normal incidence, the centeredness of being on an intermediary axis, the centeredness of being on a line of intercourse, and the centeredness of the center.

其稟乎四德之邊者，則其性質偏僻，有中之邊，有正之邊，有間之邊，斜之邊，邊之邊。其稟乎四德之直者，則性質端果，有中之直，正之直，間之直，斜之直，直之直。

Those things whose endowment comes from the peripherality of the four Virtues have the innate characteristic of one-sidedness and perversity. There is the peripherality of the center, the peripherality of the normals, the peripherality of being on an intermediary axis, the peripherality of being on a line of intercourse, and the peripherality of being on the periphery. Those things whose endowment comes from the straightness of the four Virtues have the innate characteristic of decisiveness

其稟乎四德之屈者，則性質曲折，有中之屈，有正之屈，間之屈，斜之屈，屈之屈。

Those whose endowment comes from the crookedness of the four Virtues have the innate characteristic of convolution

其稟乎四德之方者，則性質板棧，有中之方，正之方，間之方，有斜之方，方之方。

Those whose endowment comes from the squareness of the four Virtues have the innate characteristic of immobility

其稟乎圓者，則性質通便，有中之圓，正之圓，間之圓，斜之圓，圓之圓。

Those whose endowment comes from the roundness of the four Virtues have the innate characteristic of being penetrating and facile

其稟乎四德之衝者，則性質繁華，有中之衝，有正之衝，有間之衝，有斜之衝，有衝之衝。

Those whose endowment comes from the accessibility of the four Virtues have the innate characteristic of being luxuriant

其稟乎僻者，則其性質閒靜，有中之僻，正之僻，間之僻，有斜之僻，有僻之僻。

Those whose endowment comes from the inaccessibility of the four Virtues have the innate characteristic of tranquility

其稟乎四德之齊者性質漸鈍，

Those whose endowment comes from the evenness of the four Virtues have the innate characteristic of being gradual and dull.

稟乎四德之銳者性質尖巧，亦有中、正、間、斜之分焉。

Those whose endowment comes from the sharpness of the four Virtues have the innate characteristic of being pointed and clever. Among these too there are differences among the center, the normals, and the lines of intercourse [et cetera].

稟乎四德之離者性質孤疏，

Those whose endowment comes from the divergence of the four Virtues have the innate characteristic of being alone and distant.

稟乎四德之合者性質親密，亦有中、正、間、斜之分焉。

Those whose endowment comes from the convergence of the four Virtues have the innate characteristic of being close and gregarious

[literally, thick, the opposite of sparse]. Among those too there are differences among the center, the normals, and the lines of intercourse [et cetera].

稟乎四德之遠者則性質賓馳，

Those whose endowment comes from the farness of the four Virtues have the innate characteristic of haste. Among those too there are differences among the center, the normals, and the lines of intercourse [et cetera].

稟乎四德之近者則性質拘謹，亦有中、正、間、斜之分焉。

Those whose endowment comes from the nearness of the four Virtues have the innate characteristic of wariness. Among these too there are differences among the center, the normals, and the lines of intercourse [et cetera].

其稟乎違者性質乖左，

Those whose endowment comes from the divergence of the four Virtues have the innate characteristic of perversity.

稟乎遇者性質湊濟，亦有中、正、間、斜之分焉。

Those whose endowment comes from the convergence have the innate characteristic of tractability. Among these too there are differences among the center, the normals, and the lines of intercourse [et cetera].

稟乎大者性質廣闊，

Those whose endowment comes from the greatness have the innate characteristic of being broad and wide.

稟乎小者性氣狹隘，亦有中、正、間、斜之分焉。

Those whose endowment comes from the smallness have the innate characteristics of being narrow and constricted. Among these too there

are differences among the center, the normals, and the lines of intercourse [et cetera].

至於得其厚者敦龐，

Those whose endowment comes from its generosity are fruitful.

得其薄者礉瘠，

Those whose endowment comes from its parsimoniousness are barren.

得其清者聰明，

Those whose endowment comes from its clearness are intelligent.

得其濁者愚蠢，

Those whose endowment comes from its turbidity are stupid.

得其強者壯往，

Those whose endowment comes from its strength are stout and outgoing.

得其弱者退諉，

Those whose endowment comes from its weakness are retiring and undependable.

得其高者尊貴，

Those whose endowment comes from its highness are respected and noble.

得其下者卑賤，

Those whose endowment comes from its lowness are base and cheap.

得其長者壽固，

Those whose endowment comes from its longness are long-lived and tough.

得其短者夭折，

Those whose endowment comes from its shortness are short-lived and fragile.

得其疾者早速，

Those whose endowment comes from its fastness are early and speedy.

得其遲者晚滯，

Those whose endowment comes from its slowness are late and slow.

得其全者充滿，

Those whose endowment comes from its completeness are filled-out and replete.

得其缺者破敗：亦莫不有中、正、間、斜之別焉。

Those whose endowment comes from its deficiency are tattered and broken. Of these too, there are none but have differences among the center, the normals, the mixtures/medians, the slanted lines of intercourse [et cetera].

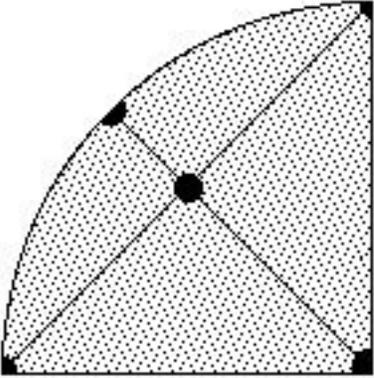
此三十二類者，又十六變之變也，三十二類之變，又不可勝窮焉。然而不可勝窮者，不外於三十二類也，三十二類不外於十六變也，十六變不外四德也，四德不外於二氣，二氣不外於天道也，舉不得以惡言也。昆蟲、草木、蛇蠍、豺狼，皆此天道之理之氣所為，而不可以惡言，況所稱受天地之中、得天地之粹者乎！

These thirty-two kinds are permutations of the sixteen permutations. The [further] transformations of these thirty-two permutations are inexhaustible. And yet the inexhaustible does not go beyond these thirty-two transformations. The thirty-two transformations do not go beyond the sixteen permutations. The sixteen permutations do not go beyond the

four Virtues. The four Virtues do not go beyond the Two Lifebreaths (Yin and Yang).

The Two Lifebreaths do not go beyond the Way of Heaven. None can be spoken of as evil. Insects, grasses and trees, snakes and scorpions, jackals and wolves are all made by this li and this lifebreath, and evil cannot be predicated of them, much less of [humans who are] proclaimed to have received the centrality of Heaven and Earth, and to have gained the purity of Heaven and Earth.

Commentary: Centrality refers to being near the metaphysical center of the universe, or to falling on or near the center of the diagram. Peripherality refers to being far from the metaphysical center of the universe, or to falling far from the center of the diagram. The other kinds of centeredness described seem to me to refer to points where the actions of the Four Powers are balanced in their impact on beings. For instance, some creature located on a diagonal in the NE direction received balanced impacts from the Powers of the north and the east, and also receive balanced impacts from the Powers of the south and west. However, there is an imbalance between the strengths of the Powers of north and east and the Powers of south and west, since the latter two are farther away.



[[p. 158vvvvv]]

既有萬物圖，複摘繪其一隅者，全圖意有所不能盡，複即一隅以盡其曲折也。此上黑點，亦象萬物，姑以人之性質言之。如中角半大點，理氣會其大中，四德全體，無不可通，而元亨為尤盛。得其理氣以生人，則惻隱辭讓多；或裡元而表亨，則中惠貌莊之人也；或裡亨而表元則中嚴貌順之人也。然以得中也，四德無不可通也，則有為聖人者焉，有為賢人者焉，有為士者焉；以通元亨之間，去利貞之濟遠也，則亦有為常人者焉；皆行生之自然，不可齊也。仁之勝者，聖如伊尹，賢如顏子，士如黃憲，常人如裡巷中溫厚之人；禮之勝者，聖如周公，賢如子華，士如樊英，常人如裡巷矜持之人。南邊一大點，則偏亨用事，禮勝可知也。準中之禮盛例，而達乎元者頗難，達乎利貞者尤難。然而可通乎中以及乎貞，可邊通乎元利，可斜通乎利亨之交，可邊通乎亨利之間，而因應乎元貞之間，可邊通乎亨元之間；而因應乎貞利之間，可斜通乎亨元之交。故雖禮勝而四德皆通，無不可為樊英、子華、周公也。東邊一大點，則偏元用事，仁勝可知也。準中之仁勝例，而達乎亨者難，達乎貞利者更難。然而可通乎中以及於利，可邊通乎貞亨，可斜通乎貞元之交，可邊通乎元貞之間，而因應乎利亨之間，可邊通乎元亨之間；而亦因應乎利貞之間，可斜通乎元亨之交。故雖仁勝而四德皆通，亦無不可為叔度、顏子、伊尹也。東南隅一大點，元亨之間也，然直通元亨之斜以達於中，而與貞利之間為正應，雖間，而用力為之，亦無不可為黃、樊、顏、西、伊、周也。隅中一大點，居元亨斜間之交，而似中非中。然斜中達於大中而通及貞利，雖間斜，而用力為之，亦無不可為黃、樊、顏、西、伊、周也。其隅中若干小點，或大，或小，或方，或圓，或齊，或銳，或疏，或密，或衝，或僻，或近中，或近正，或近間，或近斜，或近元，或近亨，蓋亦莫不以一德或二德，總含四德之氣理而寓一中，所謂「人得天地之中以生」也。是故通、塞、正、曲，雖各有不同，而盈宇宙無異氣，無異理。苟勉力為之，而勿刻以行其惻隱，不傲以行其恭敬，亦無

不可為黃、樊、顏，西、伊、周也。故曰「人皆可以為堯、舜」，而全體從可知矣。

Having already presented the diagram of the myriad creatures, I will now choose one quadrant of it to redraw. Since there are points concerning the full diagram which it has not yet been possible to explicate fully, I will address myself to a detailed explication of one quadrant in order to elucidate the finer details of the whole.

The black dots on this diagram also symbolize the myriad creatures, and, for the sake of convenience, I will speak of them [solely] in terms of the innate characteristics of human beings. In the case of the large quarter-dot in the central corner, here the li and the lifebreath meet at the exact center, and here are found the four Virtues in their totality, all available, but with Origination and Flourishing Penetration especially prevalent. A person constituted of this li and this lifebreath will [be characterized by] a preponderance of commiseration and yieldingness. Perhaps his external aspect will be [characterized by] Origination and his internal aspect by Flourishing Penetration. Then he will be a person of inner kindness and his mien will be serious. Perhaps he will be [characterized by] Flourishing Penetration internally and by Origination externally. Then he will be a man of inner strictness and his mien will be complaisant.

Commentary:

Note the Yin Yang duality involved when one characteristic of a pair is internal and latent or at least not readily apparent in its operation, and the other characteristic is external and gives the outer guise by which the individual concerned is known to observers. This duality is like that of the darkness at the center of a candle flame in comparison to the luminosity of the mantle of the flame, an observation from which students of the *Book of Changes* draw theoretical implications.

But since such [a person] has attained to the center where all of the four Virtues are available, there will be some who are sages, some who are

worthies, and some who are [merely] literati. But because [those in the remainder of this quadrant] also communicate with the mixed [Virtue of] Origination and Flourishing Penetration, and are remote from the aiding [Virtue of] Benefit and Correct Firmness, ordinary people [will also be produced]. This [process] all carries out the natural way of production, and it cannot be evened out. When there is a preponderance of Benevolence, a sage will be one such as Yi Yin, a worthy will be one such as Yan Zi, a literatus will be one such as Huang Xian, and a common person will be a warm and generous man in the community. When there is a preponderance of Propriety, a sage will be one such as the Duke of Zhou, a worthy will be one such as Zi Hua, a literatus will be one such as Fan Ying, and a common person will be one of firm dignity in the community.

Commentary: The individuals produced in a certain quadrant are alike in being characterized by a preponderance of the qualities of that quadrant, but because of their varying distances from the point of origin of the four Virtues, they receive these four Powers in greater and greater dilution as they depart from the center. — PEM

At the large dot on the southern edge [i.e., the uppermost edge]¹⁴, Flourishing Penetration holds sway one-sidedly, and it may be known [from this fact] that Propriety predominates. Propriety is uncommonly preponderant at this point, and it is somewhat difficult to establish contact with (da, arrive at) Origination, and even more difficult to establish contact with Benefit and Correct Firmness. Nevertheless it is possible, by penetrating through the center, to get to Correct Firmness, and it is possible to go along the periphery to get to Origination and Benefit, and to pass diagonally to the point of intercourse of Benefit and Flourishing Penetration, to move along the periphery to the mixture of Flourishing Penetration and Benefit. Because it resonates with the mixture of Origination and Correct Firmness, it is possible to reach the mixture of Flourishing Penetration and Origination through the periphery. Because it resonates with the mixture of Correct Firmness and

Benefit, it is possible to reach the point of intercourse of Flourishing Penetration and Origination along the slanted line that indicates intercourse. Thus although Propriety is preponderant, all four Virtues communicate [with that point]. Everyone can become a Fan Ying, Zi Hua, or Duke of Zhou.

Commentary: It is difficult to understand what Yan Yuan means in the above passage unless we remember that he has a psychological model in mind. He is thinking of a person of one character type trying to call on the resources that are more easily available to someone of another character type. For instance, one who is naturally little inclined to heed the requirements of etiquette and ritual because his share of Propriety is limited may need to call on his other virtues to access Propriety. So such a one may realize that in order to truly fulfill his tendencies for benevolence he must take account of the other person's need to be handled with proper ceremony and restraint. Once having gotten that far in his internal dialog his rather more sluggish natural feelings of Propriety will presumably be awakened and his behavior will be more ideal than if he had charged forward without first marshaling his internal resources. — PEM

In the large dot on the eastern [i.e., left] periphery, Origination holds sway one-sidedly, and it may be known [from this] that Benevolence predominates unprecedentedly in this place. Benevolence is uncommonly predominant here, and it is difficult to establish contact with Flourishing Penetration, and even more difficult to establish contact with Correct Firmness and Benefit. Nevertheless it is possible to penetrate through the center to get to Benefit, and it is possible to move along the periphery to get to Correct Firmness and Flourishing Penetration. It is possible to go diagonally to the point of intercourse of Correct Firmness and Origination. It is possible to reach the mixture of Origination and Correct Firmness through the periphery. Because it resonates with the mixture of Benefit and Flourishing Penetration, it is possible to reach the point of intercourse of Origination and Flourishing

Penetration through the periphery. And because it also resonates with the mixture of Benefit and Correct Firmness, it is possible to reach the point of intercourse of Origination and Flourishing Penetration through the slanted image of intercourse. Thus although Benevolence is predominant, all four Virtues communicate [with that point]. Everyone can become a Shu Du, Yan Zi, or Yi Yin.

Commentary: We need to will and direct our inner resources more deliberately than one to whom these activities come easily. — PEM

The large dot in the south-east [i.e., upper left] is the mixture of Origination and Flourishing Penetration. Thus it communicates directly with the [point of] intercourse of Origination and Flourishing Penetration in order to establish contact with the center. And it is in direct resonance with the mixture of Correct Firmness and Benefit. Although it is [an uneven] mixture, if effort is employed there are none who cannot become a Yellow Emperor, Fan [Ying], Yan [Hui], [Gong] Xi (Zi Hua), Yi [Yin], or [Duke of] Zhou. — PEM

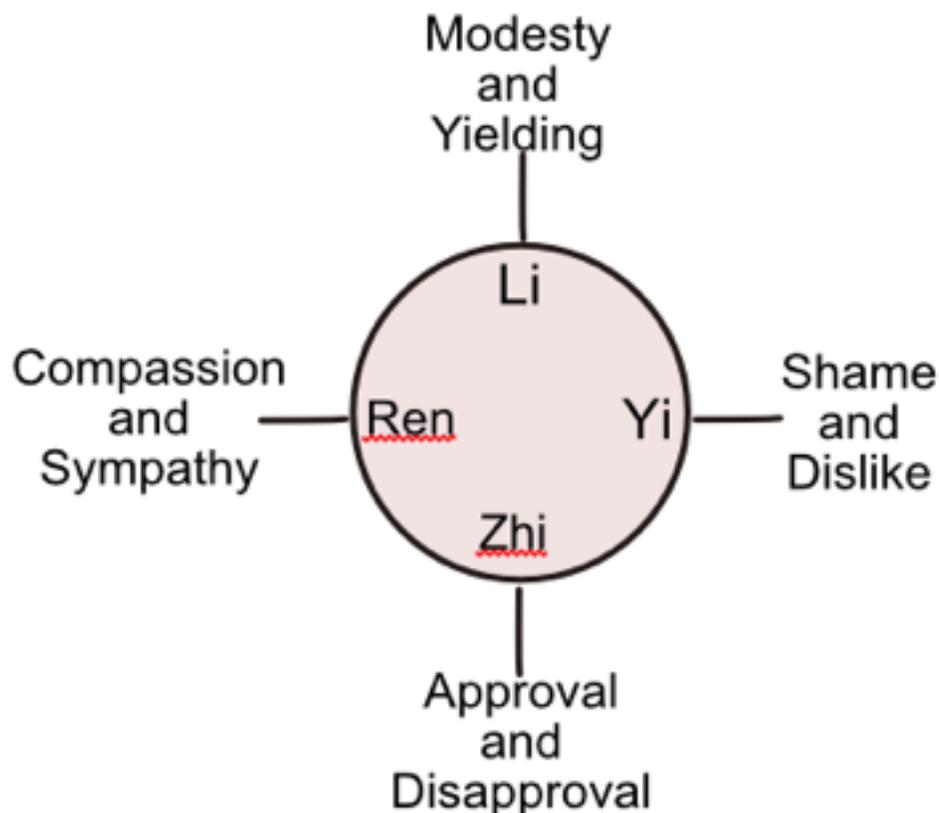
The large dot in the middle of the sector rests at the point of intercourse of Origination and Flourishing Penetration, and seems to be a center [since it is a balance point between the adjacent Virtues of Origination and Flourishing Penetration, and also is a balance point between the more distant Virtues of Benefit and Correct Firmness] yet it is not truly so. Thus the center of the slanted line reaches to the true center [of the entire circle] and communicates thereby with Correct Firmness and Benefit. Although [an uneven] mixture and also along the line of intercourse between two forces, if effort is exerted there are none who cannot become a Yellow Emperor, Fan [Ying], Yan [Hui], [Gong] Xi (Zi Hua), Yi [Yin], or [Duke of] Zhou.

The many small dots within the sector, whether large or small, whether square or round, whether smooth or jagged, whether dense or sparse, whether intruding or holding their distance, whether near the center or

near a normal, whether near one of the mixtures or near a slanted image of intercourse, whether near Origination or near Flourishing Penetration, all assuredly, by means of one or two of the Virtues, embrace the lifebreath and li of all four Virtues and receive support from one [kind] of center.

The foregoing is what is meant by "Men are produced by attaining to what is central to Heaven and Earth." Therefore, although there are individual differences between the penetrating and the obstructed, the right and the crooked, there is no other lifebreath and no other li [than that] which fills the universe. If one strenuously exerts oneself, avoiding harshness so as to practice compassion and sympathy, and avoiding arrogance so as to practice dignity, there will be no one who cannot become a Yellow Emperor, Fan [Ying], Yan [Hui], Yi [Yin], or [Duke of] Zhou. Thus it is said: "Everyone can become a Yao or a Shun." {Mencius, 6b:2} And the entire (body =) substance [of the moral nature of the cosmos] can so be experienced.

DIAGRAM OF MENCIUS' SAYING THAT THE NATURE, QING, AND CAI ARE ALL GOOD



p. 162vvvvv

圈，心也；仁、義、禮、智，性也；心一理而統此四者，非塊然有四件也。既非塊然四件，何由而名為仁、義、禮、智也？以發之者知之也，則惻隱、羞惡、辭讓、是非也。發者情也，能發而見於事者才也；則非情、才無以見性，非氣質無所為情、才，即無所為性。是情非他，即性之見也；才非他，即性之能也；氣質非他，即性、情、才之氣質也；一理而異其名也。若謂性善而才、情有惡，譬則苗矣，是謂種麻而稂實遂雜麥也；性善而氣質有惡，譬則樹矣，是謂內之神理屬柳而外之枝幹乃為槐也。自有天地以來，有是理乎？後儒之言性也，以天道、人性攙而言之；後儒之認才、情、氣質也，以才、情、氣質與引蔽習染者雜而言之。以天道攙人性，未甚害乎性；以引蔽習染雜才、情、氣質，則大誣乎才、情、氣質矣。此無他，認接樹作本樹也，嗚呼，此豈樹之情也哉！

The circle is the mind. Benevolence, Justice, Propriety, and Wisdom are the Nature. The mind has a single li that unites these four [aspects], and it is not that there are four discrete entities [within the mind]. This being the case, how is it that [separate] names are given to Benevolence, Justice, Propriety, and Wisdom? They are known by what they cause to issue forth: compassion and sympathy, shame and dislike, modesty and yielding, and approval and disapproval. What issues forth is Feelings. What is able to cause these to issue forth so that they are seen in affairs is Capacity. Thus without Feelings and Capacity there would be nothing whereby to perceive the Nature. Without materialized lifebreath there would be nothing to the Feelings and the Capacity, so there would be nothing to be the Nature. This Feelings is none other than the manifestation of the Nature, and this Capacity is none other than the potency of the Nature. Materialized lifebreath is none other than the materialized lifebreath of the Nature, Feelings, and Capacity — a single li although different names are given to [aspects of] it. If it be said that the Nature is good but that Feelings and Capacity have evil, then to make an analogy with sprouts of grain, this would be like getting some oats in the yield when [only] hemp had been sown. To say that the

Nature is good but that materialized lifebreath is bad, to make an analogy with trees, would be like saying that the divine essence (神理 shen li) of the tree is that of a willow, but the external parts, the branches and trunk, are those of a locust tree. Was there ever anything like this since the beginning of Heaven and Earth?

Commentary: The intensity of motivations or drives depends on one's Capacity.

The discussions of the later Confucians on Nature confuse the Way of Heaven and the Nature of human beings. In their discussions of the Feelings, Capacity, and materialized lifebreath, the later Confucians confuse the Capacity, Feelings, and the materialized lifebreath with inducement, obscuration, habituation, and staining [which are events that happen to the aforesaid Capacity, Feelings, and materialized lifebreath]. Confusing the Way of Heaven with the Nature of human beings does no great injury to [the concept of] the Nature [of human beings]. But to confuse Capacity, Feelings, and materialized lifebreath with inducement, obscuration, habituation, and staining is a great defamation of the Capacity, Feelings, and the materialized lifebreath.¹ To do so is just the same as taking the grafted-on part of a tree to be the same tree as the root stock. Oh! How could this be the true character of the tree?

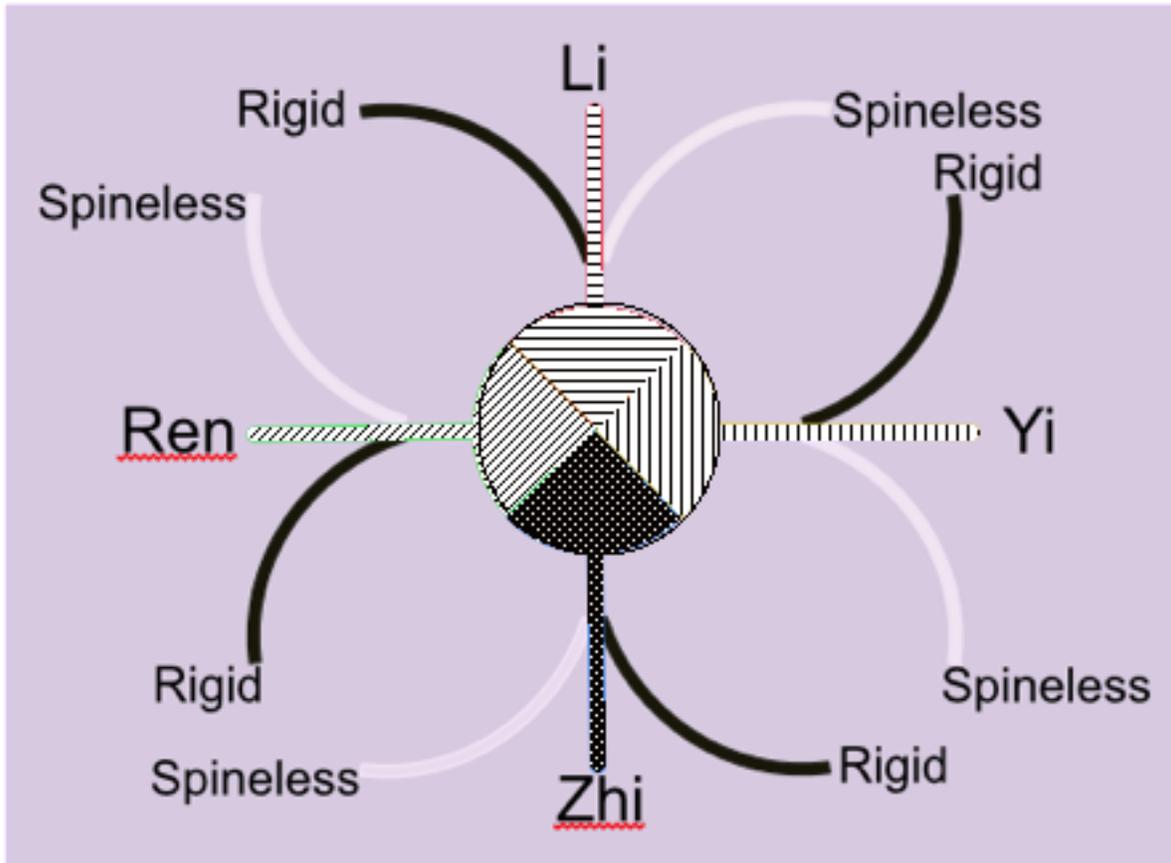
DIAGRAM ON MENCIUS'S TEACHING THAT NATURE, QING, AND CAI ARE ALL GOOD, AND THAT IT IS NOT THE FAULT OF CAI WHEN EVIL DEEDS ARE DONE

p. 164vvvvv

This diagram has been redrawn somewhat in order to emphasize the essentially vector character of the Four Virtues, and show how their trajectories can be drawn off or biased to one side or the other. — PEM

中渾然一性善也。見當愛之物而情之惻隱能直及之，是性之仁；其能惻隱以及物者，才也。見當斷之物而羞惡能直及之，是性之義；其能羞惡以及物者，才也。見當敬之物而辭讓能直及之，是性之禮

；其能辭讓以及物者，才也。見當辨之物而是非能直及之，是性之智；其能是非以及物者，才也。不惟聖賢與道為一，雖常人率性，



亦皆如此，更無惡之可言，故孟子曰「性善」，「乃若其情，可以為善」，「若為不善，非才之罪也」。

In the center is the homogeneous, unitary Nature, which is good. The Benevolence (ren) of this Nature is such that on seeing what deserves to be loved the Feelings of compassion and sympathy reach directly to it. What makes it possible to feel compassion and sympathy, and so to reach to the object [of these sentiments], is its Capacity. The Sense of Right and Wrong (yi) of this Nature is such that on seeing what deserves to be excised the Feelings of shame and dislike reach directly to it. What makes it possible to feel shame and dislike, and so to reach to the object [of these sentiments], is its Capacity. The Sense of Ritual (禮 li) of this Nature is such that on seeing what deserves to be respected the Feelings

of modesty and yielding reach directly to it. What makes it possible to feel modesty and yielding, and so to reach to the object [of these sentiments], is its Capacity. The Wisdom of this Nature is such that on seeing what deserves to be judged on ethical grounds the Feelings of approval and disapproval reach directly to it. What makes it possible to feel approval and disapproval, and so to reach to the object [of these sentiments], is its Capacity.

It is not only sages and worthies who are at one with the Way. Even ordinary men, if they follow their Natures, are also all like this. Much less do they have any evil of which to speak. Therefore Mencius says: "The Nature is good," {6A:2} "As for their true and unsullied condition, they are able to do good," {6A:6} and "If someone does something that is not good, it is not the fault of the Capacity." {6A:6}

及世味紛乘，貞邪不一，惟聖人稟有全德，大中至正，順應而不失其則。下此者，財色誘於外，引而之左，則蔽其當愛而不見，愛其所不當愛，而貪營之剛惡出焉；私小據於己，引而之右，則蔽其當愛而不見，愛其所不當愛，而鄙吝之柔惡出焉；以至羞惡被引而為侮奪、殘忍，辭讓被引而為偽飾、諂媚，是非被引而為奸雄、小巧，種種之惡所從來也。然種種之惡，非其不學之能、不慮之知，必且進退齟齬，本體時見，不純為貪營、鄙吝諸惡也，猶未與財色等相習而染也。斯時也，惟賢士豪傑，稟有大力，或自性覺悟，或師友提撕，知過而善反其天。又下此者，賦稟偏駁，引之既易而反之甚難，引愈頻而蔽愈遠，習漸久而染漸深，以至染成貪營、鄙吝之性之情，而本來之仁不可知矣，染成侮奪、殘忍之性之情，而本來之義不可知矣，染成偽飾、諂媚之性之情與奸雄、小巧之性之情，而本來之禮、智俱不可知矣。

When the tastes of the world become twisted and perverted and the depraved become separated from their [original] correctness, it is then only the sage, endowed with perfect virtue, who, being [produced from] the true center and being of supreme correctness, can respond

harmoniously [to the things of the world] without lapsing from the [correct] design (則) zé [of Heaven]. As for those below this [level of ontological perfection], on being externally seduced by wealth and sexual desire and thus being drawn away to the left [on the diagram], what they ought to love becomes obscured so that they do not see it, and they love what they ought not to love. Thus there is produced in them the hard evil² of greedy striving. On being grasped from within by selfish pettiness and thus drawn away to the right [on the diagram], what they ought to love becomes obscured so that they do not see it, and they love what they ought not to love. Thus there is produced in them the soft evil of vulgar miserliness. Furthermore, shame and dislike are drawn away to become arrogance or cruelty, modesty and yielding are drawn away to become villainous effrontery or petty toadying. These are the sources of the many kinds of evil.

These several kinds of evil, however, are not [the individual's] unlearned [i.e., innate] abilities, nor are they his innate knowledge. [Therefore] it is inevitable that in the course of everyday activity the fundamental constitution will from time to time show itself, for the person's behavior will not entirely be composed of greed for glory, selfish pettiness, etc., save that it shall have first been habituated and stained by wealth, sexual desire, etc. When things have arrived at this state, it is only the worthies and the heroes, those endowed with great powers, who either awakening [to the error of their ways] through their own Natures, or having it pointed out by teachers or friends, will thus know their own transgressions and admirably return to their true natures.³ Those on a level below these people, having endowments that are one-sided and contrary [lit., impure], are easily led astray. They find returning [to their true natures] extremely difficult. The more frequent the inducements, then the more complete the obscuration. The habituation builds up slowly and the stain deepens gradually. It reaches the point where the staining produces a nature and Feelings characterized by greed for glory or selfish pettiness, so that the original Benevolence can no longer be

known. Or the staining produces a nature and Feelings characterized by arrogance or cruelty, so that the original Sense of Right and Wrong cannot be known. Again, the staining produces a nature and Feelings characterized by deception or flattery, or by villainous effrontery or petty toadying so that the original Sense of Ritual and [the original] Wisdom cannot be known.⁴

嗚呼！禍始於引蔽，成於習染，以耳目、口鼻、四肢、百骸可為聖人之身，竟呼之曰禽獸，猶幣帛素色，而既汙之後，遂呼之曰赤帛黑帛也，而豈其材之本然哉！然人為萬物之靈，又非幣帛所可倫也。幣帛既染，雖故質尚在而驟不能復素；人則極凶大慝，本體自在，止視反不反、力不力之間耳。嘗言盜蹠，天下之極惡矣，年至八十，染之至深矣，儻乍見孺子入井，亦必有怵惕惻隱之心，但習染重者不易反也。蠡一吏婦，淫奢無度，已踰四旬，疑其習性成矣；丁亥城破，產失歸田，樸素勤儉，一如農家。乃知繫蹠囹圄數年，而出之孔子之堂，又數年亦可復善。吾故曰，不惟有生之初不可謂氣質有惡，即習染凶極之餘亦不可謂氣質有惡也。此孟子夜氣之論所以有功於天下後世也。程、朱未識此意，而甚快夜氣之說，則亦依稀之見而已矣！

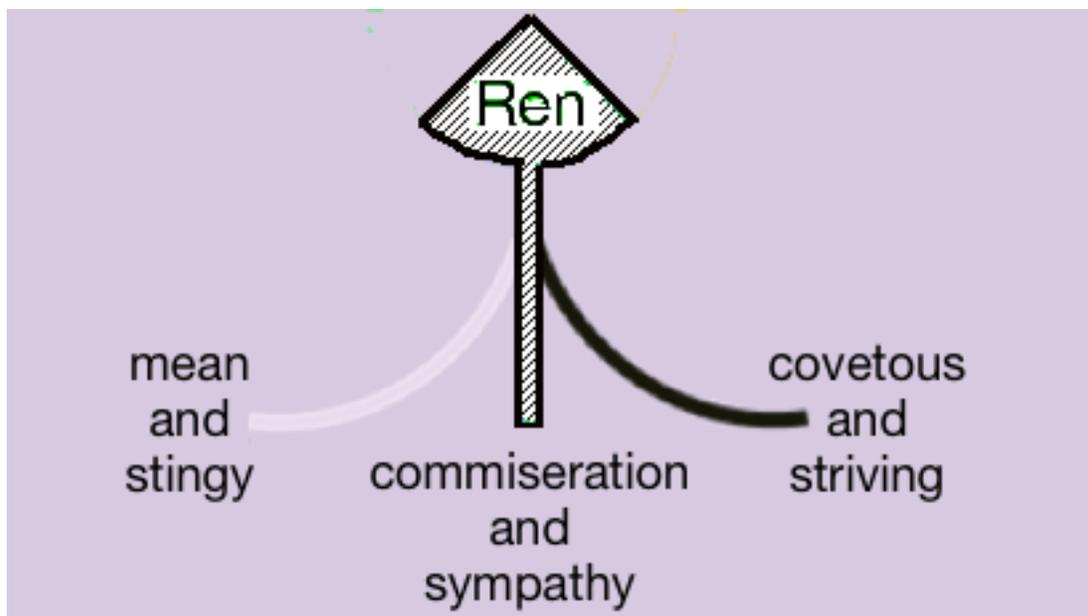
Oh! Calamity is initiated by inducement and obscuration, and is culminated through habituation and staining. To take the ears, eyes, mouth, nose, four limbs, and hundred bones of what may be the body of a sage and nevertheless call them those of a bird or a beast⁵ is like calling a pure white presentational silk "red silk" or "black silk" after it has been stained. For how can this [condition] be held to be the original appearance of the cloth?

Yet "humans are the most spiritually responsive of the myriad creatures." {Shu Jing (Book of Documents), Great Oath}, and should not be put on the same level [of being] as ceremonial presentation silk. For once the silk has become stained, even though the original material is still there, it cannot easily be made white again. In the case of humans, even though

they be most fierce and evil, their original constitution is still present, so that it is only a question of whether or not they reverse their paths, and whether or not they exert effort.⁶ It has been said that Dao Zhi [“Robber Footpad”] was the most evil man in the world. But even at the age of eighty, when his stain would have been deepest, should he suddenly have seen a child about to fall into a well,⁷ he too would have had a heart that felt a sudden surge of compassion and sympathy. It is nevertheless true that those with a heavy accumulation of habituation and stain cannot easily reverse themselves.

The wife of an official of Li was immeasurably lascivious and extravagant. Having already exceeded the age of forty, one would expect that her habitual nature⁸ had been set. Yet in the year 1647, when the city was destroyed, she lost her property and returned to the fields to live simply and frugally just like a farmer.⁹ So it may be concluded that if [Dao] Zhi were to have been confined to prison several years and then remanded to the hall of Confucius, after a few more years he too could have reverted to [his original] goodness. Therefore I say, it is not only just after birth that the materialized lifebreath cannot be said to have evil, but even after having received the abundant harm inflicted by habituation and staining, the materialized lifebreath still cannot be said to have evil. This is the reason that Mencius' discussion of the nighttime [receipt of supplementary] lifebreath is of benefit to the later generations of this world.¹⁰ Cheng and Zhu never perceived the [true] meaning of this [teaching], and so the theory of the nighttime lifebreath very rapidly became [treated as] a mere vague idea.

DIAGRAM OF MISTAKES BY REASON OF GOING TO ONE
EXTREME OR THE OTHER DUE TO INDUCEMENT,
OBSCURATION, HABITUATION, AND STAINING



As with the previous diagram, this one has been redrawn to emphasize its vector nature. When people's basic drive called ren or benevolence are drawn off to the spineless side of things, they want to hold onto whatever they have at all costs and become mean and stingy. When they are drawn off in the direction of rigidity they become inclined to seize advantage whenever possible and become covetous and striving.— PEM

[[p. 168]]vvvvv

吾之論引蔽習染也，姑以仁之一端觀之。性之未發則仁，既發則惻隱順其自然而出。父母則愛之，次有兄弟，又次有夫妻、子孫則愛之，又次有宗族、戚黨、鄉里、朋友則愛之。其愛兄弟、夫妻、子孫，視父母有別矣，愛宗族、戚黨、鄉里，視兄弟、夫妻、子孫又有別矣，至於愛百姓又別，愛鳥獸、草木又別矣。此乃天地間自然有此倫類，自然有此仁，自然有此差等，不由人造作，不由人意見。推之義、禮、智，無不皆然，故曰「渾天地間一性善也」，故曰「無性外之物也」。但氣質偏駁者易流，見妻子可愛，反以愛父母者愛之，父母反不愛焉；見鳥獸、草木可愛，反以愛人者愛之，人反不

愛焉；是謂貪營、鄙吝。以至貪所愛而弑父弑君，吝所愛而殺身喪國，皆非其愛之罪，誤愛之罪也。又不特不仁而已也；至於愛不獲宜而為不義，愛無節文而為無禮，愛昏其明而為不智，皆一誤為之也，固非仁之罪也，亦豈惻隱之罪哉？使篤愛於父母，則愛妻子非惡也；使篤愛於人，則愛物非惡也。如火烹炮，水滋潤，刀殺賊，何咎！或火灼人，水溺人，刀殺人，非火、水、刀之罪也，亦非其熱、寒、利之罪也；手持他人物，足行不正塗，非手足之罪也，亦非持行之罪也；耳聽邪聲，目視邪色，非耳目之罪也，亦非視聽之罪也，皆誤也，皆誤用其情也。誤始惡，不誤不惡也；引蔽始誤，不引蔽不誤也；習染始終誤，不習染不終誤也。去其引蔽習染者，則猶是愛之情也，猶是愛之才也，猶是用愛之人之氣質也；而惻其所當惻，隱其所當隱，仁之性複矣。義、禮、智猶是也。故曰「率性之謂道」也；故曰「道不遠人」也。程、朱惟見性善不真，反以氣質為有惡而求變化之，是戕賊人以為仁義」，「遠人以為道」矣。

In my discussion of inducement, obscuration, habituation, and staining, I will for the moment take as a point of departure one [of the four moral] Beginnings, that of Benevolence. Before the Nature has issued forth [in response to events in the outside world] there is Benevolence. When it issues forth, compassion and sympathy follow their natural course and are produced. Fathers and mothers are loved, and then successively older and younger brothers, and husbands and wives. Children and grandchildren are loved, and then successively the ancestral clan members, other relatives, neighbors, and friends. There is a distinction between the love for elder and younger brothers, husband or wife, children and grandchildren, and the love for one's parents. Again, there is a distinction between the love of ancestral clan members, other relatives, and neighbors, and the love for older and younger brothers, husband or wife, and children and grandchildren. And yet too, this [love] is distinguished from the love shown to birds and beasts, and plants and trees. This [differentiation] exists because there is a natural hierarchy of

classes in the world. There is naturally this Benevolence, and there are naturally these gradations. They are neither the fabrications nor the opinions of human beings. The logical extension of this [idea] is that the Sense of Right and Wrong, Sense of Ritual, and Wisdom are all this way. Thus I say : "Inchoate amid heaven and earth is the one good Nature," and [Zhu Xi] says: "There is nothing outside the Nature." {XLDQ, 1:35a Jin Si Lu (近思錄) , 1:xxx} However, those with unbalanced and contrary materialized lifebreath are easily diverted.¹¹ Seeing their wives and children lovable, they contrarily apply to them the love appropriate to their parents, while failing to show love to their mother and father. Or seeing birds, beasts, plants, and trees lovable, they contrarily apply the love appropriate to human beings and contrarily do not love people. This [error] is called greedy striving and vulgar miserliness. It may reach the point that people are so greedy for what they love that they may slay their father or assassinate their ruler. Or they may be so greedy for what they love that they bring death to their own bodies and destruction to their country. Yet none of this is the fault of love, but rather the fault of mistaken love.¹²

Again, it is not just that [people] are particularly unbenevolent. As to love that is inappropriate and therefore does what is against the Sense of Right and Wrong, love that is without proper bounds and therefore does what is contrary to the Sense of Ritual, love which beclouds one's intelligence and therefore does what is contrary to Wisdom and these are all done by [i.e., as a result of] a single mistake, so they are certainly not the fault of Benevolence. How could they then be the fault of compassion and sympathy either? Providing that there is ample love of parents, there is nothing wrong with loving one's wife or children. Providing there is ample love of human beings, there is nothing wrong with loving other creatures. What fault is there in fire that cooks, water that moistens [the fields], or the knife that kills thieves. Should fire burn a human being, water drown a person, or a knife kill someone, it is not the fault of the fire, water, or knife; nor is it the fault of heat, cold, or

sharpness. When hands seize other people's things, or feet walk improper paths, it is not the fault of the hands or feet, nor of seizing or walking. When ears listen to depraved sounds, or eyes watch depraved sights, it is not the fault of ears or eyes, nor the fault of listening or seeing. These [acts] are all errors. They are all mistaken exercises of the Feelings. Mistakes are the beginnings of evil; without mistakes there would be no evil. Inducement and obscuration are the beginnings of mistakes. Without inducement and obscuration there would be no mistakes. Habituation and staining are the beginnings of the consolidation of mistakes. Without habituation and staining, there would be no consolidation of mistakes. With the removal of inducement, obscuration, habituation, and staining, there is again the Feelings of love, the Capacity to love, and the materialized lifebreath of the person who exercises love. When compassion is shown to what should receive compassion, and sympathy is shown to what should receive sympathy, the Nature of Benevolence returns. The same is true of the Sense of Right and Wrong, the Sense of Ritual, and Wisdom. Therefore it is said: "Following the Nature is called the Way," {ZY, 1} and "The Way does not go far from human beings." {ZY, 13} Cheng and Zhu just saw the goodness of the Nature as unreal, and contrarily considered the materialized lifebreath to have evil, and so sought to change it. To do so is to "regard killing and violence done to people as Benevolence and Justice,"¹⁴ and to "regard what departs from the human as being the Way." xxx¹⁵

然則氣質偏駁者，欲使私欲不能引染，如之何？惟在明明德而已。存養省察，磨勵乎詩、書之中，涵濡乎禮樂之場，周、孔教人之成法固在也。自治以此，治人即以此。使天下相習於善，而預遠其引蔽習染，所謂「以人治人」也。若靜坐閤眼，但可供精神短淺者一時之葆攝；訓詁著述，亦止許承接秦火者一時之補苴。如謂此為主敬，此為致知，此為有功民物，僕則不敢為諸先正黨也。故曰「欲

粗之於周、孔之道者，大管小管也；欲精之於周、孔之道者，大佛小佛也」。

Then what should people who have a one-sided and contrary materialized lifebreath do when they desire to prevent selfish desires from being able to induce and stain them? [The answer] lies simply in illuminating illustrious virtue, and nothing more. Preservation and cultivation [of the Nature], introspection,¹⁶ and [self-]inspection, gaining refinement and encouragement from the *Shi Jing* [Book of Poetry] and the *Shu Jing* [Book of Documents], immersion in the fields of ritual and music — these, the established methods of the Duke of Zhou and Confucius for teaching people, are still extant.¹⁷ Both self governance and the governance of others is done by these means. "Governing humans by means of the human"¹⁸ makes the [people of the] world become mutually practiced in goodness, and forestalls inducement, obscuration, habituation, and staining. As to sitting in meditation with closed eyes, such activity can only provide a temporary respite to persons whose spirit is shallow and ill-developed. Textual criticism and writings [about the classics] likewise permit only temporary reinforcement to those who have inherited the fires of Qin.¹⁹ If it be said that these [methods] constitute emphasizing seriousness,²⁰ extending knowledge, and making accomplishments for the benefit of the people, then I dare not place myself among the ranks of the legitimate earlier [Confucians]. Therefore I say: "Those who desire to make the Way more coarse than that of the Duke of Zhou and Confucius are greater and lesser Master Guans, and those who desire to make the Way more refined than the Way of the Duke of Zhou and Confucius are greater and lesser Buddhas.

又如仁之勝者，愛用事，其事亦有別矣。如士、庶人、卿、大夫、諸侯、天子之愛親，見諸孝經者，仁之中也。有大夫而奉親如士庶者不及，士庶如大夫之奉親者過，而未失乎發之之正也。吾故曰，不中節亦非惡也。惟堂有父母而懷甘旨入私室，則惡矣；若甘旨進父母，何惡！室有妻媵而辱恩情於匪配，則惡矣；若恩情施妻媵，

何惡！故吾嘗言，竹節或多或少皆善也；惟節外生蛀乃惡也。然竹之生蛀，能自主哉？人則明德明而引蔽自不乘，故曰：「先立乎其大者，則其小者不能奪也。」

Again, in the case of those in whom Benevolence is predominant, and in whom love functions powerfully, there are also differences among their activities. The love of scholars, commoners, high ministers, great officers, and the Son of Heaven for their respective parents as seen in the *Xiao Jing* [Classic of Filial Piety] is correct Benevolence. Those great officials who serve their relatives as would a scholar or commoner fall short, and those scholars and commoners who serve their relatives as would a great officer go beyond [the appropriate amount], yet there is no lapse in the correctness of the impulse [itself]. I therefore say: Not to strike the mean is not yet evil. It is only when the parents still live in the family home and [the son] cherishes a fond desire to establish a private home that there is evil. But if the fond desire is to enter [the home of] the parents, what is evil about that? Therefore I have said: "Whether the sections of bamboo may be many or few, they are all good. It is only when borer worms are produced in addition to the sections of bamboo that there is evil.²¹ But can the bamboo control the production of borer worms? In the case of humans, if they illuminate their illustrious virtue, then inducements and obscurations naturally will not take effect." Thus it is said: "First establish the great, and the small will not be vulnerable."²²

全體者為全體之聖賢，偏勝者為偏至之聖賢，下至椿、津之友恭，牛宏之寬恕，皆不可謂非一節之聖。宋儒乃以偏為惡；不知偏不引蔽，偏亦善也，未可以引蔽之偏誣偏也。木火一隅圖中，仁勝之說可玩也。

Those with a complete constitution become sages and worthies. Those with one-sided and overpowering constitutions become one-sided, extremist sages and worthies. Descending to the level of the friendship and respect of Chun and Jin, or the broad altruism of Niu Hong, they cannot be denied to be sages of one dimension [of virtue]. The Song

Confucians took one-sidedness to be evil, not knowing that if one-sidedness be without inducement and obscurity, then it too is good. It is not permissible to defame [ordinary] one-sidedness by [attributing to it the evil of] one-sidedness subjected to inducement and obscurity. [From the foregoing discussion] one can test the theory that Benevolence is preponderant in the quadrant bounded by wood [the phase correlated with Benevolence] and fire [the phase correlated with the Sense of Ritual according to the theory of the five phases, also known as the five elements].

Commentary: Yan Yuan's point is that one-sidedness is not sufficient in itself to produce evil. It is a weakness, and under certain environmental stresses it can lead to evil. The Song Confucians, Yan argues, see the opening provided for evil to develop and call the opening itself evil. — PEM

或疑仁勝而無義，則泛濫失宜，將愛父母如路人，對盜賊而歛歔，豈不成其不宜之惡乎？仁勝而無禮，則節文不敷，將養父母同犬馬，踰東家樓處子，豈不成其不檢之惡乎？仁勝而不智，則可否無辨，將從井救人，莫知子惡，豈不成其迷惑之惡乎？

Some suspect that should Benevolence be preponderant, so that the Sense of Right and Wrong would be absent, then [that Benevolence] would overflow [its proper bounds] with a loss of what is proper, and subsequently a person would love his parents no more than if they were strangers on the road, while sighing after thieves and robbers. Would, [they ask,] these [errors] not constitute the evils of inappropriateness? Or, [they suspect], should Benevolence be preponderant so that the Sense of Ritual would be absent, then there would be inadequate restraint and polish, and people would care for their parents as though they were dogs and horses, and go over the wall to the house on the east to seize the maiden there. Would, [they ask,] this [error] not constitute the evil of uninhibitedness? Or yet again [they suppose that] if Benevolence should be preponderant, and there should be no Wisdom so

that there would be no discrimination between what is permissible and what is not, then such people would try to rescue people [i.e., their own reflections] from wells, and would not know the evils of their own children. Would, [they ask,] this [error] not constitute the evil of delusion?

Commentary:

Note that Yan Yuan regards Wisdom as the capacity to determine whether what people do is correct or incorrect, and that this includes matters of empirical knowledge. — PEM

予以為此必不知性者之言也。夫性，則必如吾前仁之一端之說，斷無天生之仁而有視父母如路人諸惡者。蓋本性之仁必寓有義、禮、智，四德不相離也，但不盡如聖人之全，相濟如攜耳。試觀天下雖甚和厚人，不能無所羞惡，無所辭讓，無所是非，但不如聖人之大中，相濟適當耳。其有愛父母同路人，對盜賊而歔歔等惡者，必其有所引蔽習染，而非赤子之仁也。禮、義、智，猶是也。

But I maintain that these [doubts] must be the words of persons who do not know the Nature. As to this Nature, the situation must be as I maintained above in my discussion of the Beginning of Benevolence. There definitely cannot be a Benevolence engendered by Heaven that could yet [inherently] have the evil of regarding parents like strangers on the road or other such evils. That is to say, the Benevolence of the basic Nature invariably entails the Sense of Right and Wrong, the Sense of Ritual, and Wisdom. These four Virtues are inseparable; it is simply that they were not as complete as they are in the perfection of a sage. But still they aid each other as though linked hand to hand. Observe that even the most affable and generous man in the world cannot get along without [reactions of] shame and dislike, modesty and yielding, and approval and disapproval, but these [impulses] are not comparable to those of the great sage that derive from the highest centrality [of their source] in their aid to each other as though linked hand in hand. Such evils as regarding parents like strangers on the road and sighing after

thieves and robbers must derive from inducement, obscuration, habituation, and stain; such is not the Benevolence of the infant. The same is true of the Sense of Right and Wrong, the Sense of Ritual, and Wisdom.

熟閱孟子而盡其意，細觀赤子而得其情，則孔、孟之性旨明，而心性非精，氣質非粗；不惟氣質非吾性之累害，而且舍氣質無以存養心性，則吾所謂三事、六府、六德、六行、六藝之學是也。是明明德之學也，即謂為變化氣質之功，亦無不可。有志者倘實以是為學為教，斯孔門之博文約禮，孟子之存心養性，乃再見於今日，而吾儒有學術，天下有治平，異端淨掃，複觀三代乾坤矣！

When the *Mencius* is thoroughly studied and its meaning exhaustively comprehended, when its [discussion of the mind of the] infant is minutely studied and his Feelings [i.e., the actual functioning of his Nature] is learned, then the teachings of Confucius and Mencius about the Nature become clear, and it is seen that neither are the mind and the Nature refined [above all else], nor is the materialized lifebreath grosser [than all else]. Not only is the materialized lifebreath not an encumbrance or injury, but were it to be discarded there would be nothing by which to preserve and cultivate the mind and the Nature. Thus is affirmed the study of the three responsibilities, six treasuries, six virtues, six patterns of conduct, and six liberal arts, of which I have [earlier] spoken. This is the discipline whereby illustrious virtue is illuminated, which may quite properly be called the task of transforming the materialized lifebreath. If determined persons would truly take these [goals] as their study and teaching, then the "broadening by literature and restraining by propriety" of the school of Confucius, and the preserving of the mind and nurturing of the Nature of Mencius would reappear today; we Confucians would have [true] learning, the world would be well governed and peaceful, heterodoxy would be swept away, and the [pure creative impulse represented by the cosmic Yin and Yang hexagrams,] Qian and Kun, would be seen once again.

圖跋 ~~[[page 175+2/3]]~~

AFTERWORD

嗟乎！性不可以言傳也，而可以圖寫乎？雖果見孔、孟所謂性，且不可言傳圖寫，而況下愚不足聞性道如僕者乎！但偶爾一綫悟機，似有髣髴乎方寸者，此或僕一人之所謂性，尚非孔、孟所謂性，未可知也。況僕所見尚有不能圖盡者乎！語云，理之不可見者，言以明之；言之不能盡者，圖以示之；圖之不能盡者，意以會之。吾願觀者尋其旨於圖間，會其意於圖外，假之以宣自心之性靈，因之以察僕心之愚見，庶不至以佛氏六賊之說誣吾才、情、氣質，或因此而實見孔、孟之所謂性，亦未可知也。若指某圈曰此性也，某畫曰此情也，某點曰此氣質也，某形勢曰此性、情、才質之皆善無惡也，則膠柱鼓瑟，而於七圖無往不扞格背戾，且於僕所謂一綫者而不可得，又安望由此以得孔、孟所謂性乎！恐此圖之為性害，更有甚於宋儒之說者矣。

Oh! As the [truth about the] Nature cannot be communicated by words, can it then be drawn in a diagram? If even someone who has actually seen the Nature described by Confucius and Mencius cannot communicate it by words or draw it in a diagram, how much less can a lowly, ignorant one such as I, who is inadequate [even] to hear about the Dao and the Nature? It is only because I occasionally get a thread of understanding of the hidden springs of things, as though I had some semblance of the [true] human mind [that I dare make this attempt]. Whether or not it may be that what I myself call the Nature is still not what Confucius and Mencius called the nature, it is impossible to know. Moreover, it has been impossible for me to express all that I have seen through drawings. It is said the li that cannot be immediately apprehended in vision may be illuminated through words. What cannot be fully expressed through words may be presented through diagrams. What cannot be fully expressed though diagrams is [only] to be intuited. It is my wish that my readers will seek the meaning of the diagrams, and will go beyond the diagrams to gain intuitive understanding, that they

will make use of this [understanding] in order to manifest the inborn efficacy of their own minds, and [that they will] utilize it to examine the shallow views of my mind. Then perhaps they will avoid defaming our Capacity, Feelings, and materialized lifebreath by means of the Buddhist theory of the six thieves. And perhaps because of this [abstention] they will truly see what Confucius and Mencius call the Nature. This too it is impossible to know. If one were to point to a certain circle [in the above several diagrams] and call it the Nature, point to a certain line and call it Feelings, point to a certain dot and call it materialized lifebreath, or point to a certain configuration and call it the total goodness without evil of the Nature, Feelings, and Capacity, then such an act would be unduly inflexible, and every point would serve as a barrier to [a real understanding of] the seven diagrams. Moreover, if it be impossible to attain to an understanding of what I have called the one thread [of understanding], then what hope would there be of attaining to what Confucius and Mencius call the Nature? I fear that the damage to the Nature made by these diagrams would then be even greater than that done by the theories of the Song Confucians.

雖然，即使天下後世果各出其心意以會乎僕一綫之意，遂因以見乎孔、孟之意，猶非區區苦心之所望也。僕所望者，明乎孔、孟之性道，而荀、揚、周、程、張、朱、釋、老之性道可以不言也，明乎孔、孟之不言性道，而孔、孟之性道亦可以不言也，而性道始可明矣。

However, providing that future generations in this world really put forth their thoughts to comprehend the meaning of my "one thread," they will thereby perceive the meaning of Confucius and Mencius; this [position] is still not [taken with] any expectation of wracking people's minds at each point. My hope is that by throwing light on the Dao and Nature of Confucius and Mencius, there will be no need to speak of the Dao and Nature of Xun [Zi], Yang [Xiong], Zhou [Dun-yi], the Chengs, Zhang [Zai], Zhu [Xi], the Buddha, and Lao [Zi]; and that by understanding the Dao and the Nature concerning which Confucius and Mencius did not

wish to speak, there will likewise be no need to speak of the Dao and Nature of Confucius and Mencius, and this Dao and Nature will then first become clear.

Commentary: Is Yan Yuan making an appeal to introspective mysticism here? — PEM

或曰：孔子罕言矣；孟子動言性善，何言乎不欲言也？曰：有告子二或人之性道，孟子不得已而言性善也，猶今日有荀、揚、佛、老、程、張之性道，吾不得已而言才、情、氣質之善也。試觀答告子諸人，但取足以折其詞而止，初未嘗言性善所由然之故，猶孔子之罕言也。宋人不解，而反譏其不備，誤矣！

It might be asked: "Confucius seldom spoke of it, and Mencius was moved [only by compelling reasons] to say that the Nature is good. So why talk about what they did not wish to speak?" [To this I] reply: There were the positions of Gao Zi and the two unidentified speakers concerning the Dao and the Nature, so Mencius had no way out but to [explicitly] teach that the Nature is good, just as today there are the positions of Xun [Zi], Yang [Xiong], the Buddha, Lao [Zi], the Chengs, and Zhang [Zai] about the Dao and Nature, so that I have no way out but to teach the goodness of that Capacity, Feelings, and the materialized lifebreath. Take a look at the answers to Gao Zi and others. [Mencius] only chose to say enough to shut them off, and in the beginning did not give any reasons for the Nature's being good, just as Confucius seldom spoke of it. The men of Song did not understand this [reticence] and to the contrary attacked [the teachings of Confucius and Mencius] as inadequate. What a mistake!

或曰：吾儒不言性道，將何以體性道，盡性道？余曰：吾儒日言性道而天下不聞也，日體性道而天下相安也，日盡性道而天下相忘也。惟言乎性道之作用，則六德、六行、六藝也；惟體乎性道之功力，則習行乎六德、六行、六藝也；惟各究乎性道之事業，則在下

者師若弟，在上者君臣及民，無不相化乎德與行藝，而此外無學教，無成平也。如上天不言而時行物生，而聖人體天立教之意著矣，性情之本然見，氣質之能事畢矣，而吾之七圖亦可以焚矣。故是編後次之以存學、存治云。

It might be asked: "If we Confucians do not speak of the Dao and the Nature, then how will anybody embody this Dao and Nature? How will anyone develop to the utmost this Dao and Nature?" I reply: If we Confucians talk about the Dao and Nature every day, and the world does not listen, let us then daily embody it and then the world will be at peace with itself. Let us daily develop it to the utmost, and the world will forget [its theoretical interests that are of detriment to a true practice of the Dao]. When we speak about the functioning of the Nature and the Way, this means the six virtues, the six patterns of conduct, and the six liberal arts. When each of us plumbs the workings of the Nature and the Way, those below will imitate us like younger brothers, and those above will serve as ministers to the ruler [in succession] all the way down to the common people, so that all will transform each other with virtue and the practice of the liberal arts. Other than this [effort] there will be no need for schools or the establishment of gradations. Just as Heaven above does not speak, yet the seasons progress, just as creatures are produced and the sage embodies Heaven to establish his teaching, when the basic suchness of the Nature and Feelings is seen, then the ability use one's materialized lifebreath to serve will be brought to completion. Then my seven diagrams may be destroyed by fire. Therefore I have followed this book with the *Cun Xue Bian* (Preservation of Learning) and the *Cun Zhi Bian* (Preservation of Governance).

附錄同人語

YAN YUAN'S APPENDIX::CONVERSATIONS WITH VARIOUS PEOPLE

上谷石卿張氏曰：「性即是氣質底性，堯、舜底氣質便有堯、舜底性，呆獸底氣質便有呆獸的性，而究不可謂性惡。」

Mr. Zhang Shi-qing of Shang-gu said: "The Nature is just the Nature of the materialized lifebreath. The materialized lifebreath of Yao and Shun had the Nature of Yao and Shun, and the materialized lifebreath of an idiot has the Nature of an idiot, yet in the final analysis it cannot be said that the Nature [in either case] is evil."

又曰：「人性無二，不可從宋儒分天地之性、氣質之性。」

He also said: "There is no duality to the human Nature. It is wrong to follow the Song Confucians and make a distinction between the Nature of Heaven and Earth [i.e., a transcendent Nature] and the Nature of the materialized life breath."

先生賜教，在未著存性前。惜當時方執程、朱之見，與之反覆辯難。及喪中悟性，始思先生言性真確，期服闋入郡相質，而先生竟捐館矣！嗚呼！安得復如先生者而與之言性哉！

The teachings which my elder brother bestowed upon me were received before I wrote the Preservation of Nature. Unfortunately, at that time I still maintained the opinions of the Cheng [brothers] and Zhu [Xi], and I argued with him repeatedly. When, during my period of mourning, I came to a realization of the Nature, I first realized that my elder's words about the Nature were correct. I then planned to make my way to his district on the completion of my mourning in order to engage in mutual examination [of these matters], but he had already been lost [in death] from his school. Oh! How can I ever have someone like him with whom to discuss the Nature!

督亢介祺王氏曰：「氣質即是這身子。不成孩提之童性善，身子偏有不善。」

Wang Jie-qi of Du-kang said: "Materialized lifebreath is just this body. The Nature of an infant is good; his body is biased and contains what is not good."

又曰：「天生人來，渾脫是箇善。」

He also said: "When Heaven produces a human being he is completely good."

又曰：「氣質、天命，分二不得。」

He also said: "Materialized lifebreath cannot be separated from the Mandate of Heaven."

書後

Postscript

孟子曰性善，即魯論之「性相近」也，言本善也。晏子曰「汨俗移質，習染移性」，即魯論之「習相遠」也，言惡所由起也。後儒不解，忽曰氣質有惡，而性亂矣，聖賢之言背矣。先生辭而辯之，功豈在禹下哉？

Mencius' saying that the Nature is good is just the same as the Lu [home state of Confucius] doctrine that the Natures are near [at birth]; they both say that the Nature is fundamentally good. Master Yan said: "Being immersed in customs modifies substance (zhi, the substrate to which ornamentation is applied), and habituation and staining modify the Nature," which is the Lu doctrine that by practice men become far apart; this is an explanation for the source of evil. The later Confucians did not understand and jumped to the conclusion that the materialized lifebreath has evil, thus disordering [the understanding of] the Nature, and going against the teachings of the sages and worthies. My master denied and contended against this belief. Can his merit then be said to be less than that of Yü?

特先生性圖，入「太極」「五行」諸說，則於後儒誤論，當時尚有未盡灑者。塏後質先生曰：「周子太極圖，真元品道家圖也。‘易有太極兩儀’，指揲蓍言，非謂太極為一物，而生天地萬物也。五行為六府之五，乃流行於世以為民物用者，故箕子論鯀罪曰‘汨陳其五行’，非謂五行握自帝天而能生人生物也。生剋乃鄒衍以後方家糝說，聖經無有。」先生曰：「然，吾將更之。」及先生卒後，披其編，則更者十七而未及卒業，於是承先生意，而湔洗之如右。 Yet there was one point, where his [original] diagrams included the Tai-ji [Supreme Ultimate] and the five elements, that he had not completely purged himself of the mistaken teachings of the later Confucians. I later remonstrated with my master saying: "Master Zhou's Tai-ji Tu (Tai-ji Diagram) was from the Shang-fang da-dong zhen-yuan-miao-jing pin. [The sentence] in the Yi [Changes] there is the Tai-ji [Great [Ultimate]... the two Emblems [Yin and Yang],' {Yi Jing, Xi Ci, 11} refers to taking up milfoil [stalks for divination], it does not mean that the Tai-ji is a thing which produces Heaven and Earth and the myriad creatures. The five elements are five of the six treasures, which flow through this world so that they may be used by people and creatures. Therefore Master Ji said of the transgression of Gun that he "threw the five elements into disorder," which does not mean that the five elements are controlled by August Heaven and are able [thereby] to produce men and creatures. [The theory of succession] production and diminution [of the five elements by each other] is a valueless doctrine of the recipe gentlemen (i.e., Daoist magicians) who came after Zou Yan. It does not occur in the holy classics." My master said: "That is so. I will change it." After my master died, I opened his manuscripts and [found that] seventy percent were changed and that he had not reached the completion of his work. Thereupon I have taken up my master's intention and have expurgated [the heterodox material so that it appears as] above.

康熙乙酉三月上浣，蠡吾門人李塏書。

The third day of the third moon in the yi-you year of the Kang-xi reign period.

蠡吾門人李塏書。

— Disciple Li Gong of Li-wu.

康熙乙酉三月上浣，

Abbreviations used for in-line notes:

CSWS	程氏外書
CYYS	潛室遺書
ECYS	二程遺書
HCQS	韓愈全書
LJYJ	禮記、樂記
NXJ	南軒記
XLDQ	性理大全
ZY	中庸
ZZWJ	朱子文記
ZZYL	朱子語類
ZZYLDQ	朱子語類大全

¹ Yan Yuan follows in the footsteps of Mencius here, who also said that he had been forced to come forth and argue against current ills.

² 大學。 。 。 。 。 。 。 。 。

³ 《孟子·尽心上》：“君子所性，仁义礼智根於心，其生色也，晬然见於面，盎於背，施於四体，四体不言而喻。”

⁴ Yao and Shun were ancient legendary sage kings.

⁵ Tai Jia was the fourth king of the Shang dynasty. According to the early history book, *Shi Ji*, not long after his reign began he became cruel in the treatment of his subjects. The prime minister whom he had appointed removed him from office, exiled him for three years, and permitted him to resume rule after he had reformed himself.

⁶ Minister of the Shang dynasty king Tai Jia. He imprisoned the king in order to reform him, and later released him to resume his rule.

⁷ 宋朱熹《答汪尚书书》：“是以孟子推言其祸，以为无父无君，而 ...

⁸ Chen Bei-xi (1153-1223), also known as Chen Chun, was one of Zhu Xi's students.

⁹ 二程遺書 Er Cheng Yi-shu, 6:2a/10.

¹⁰ 詩·大雅·烝民

¹¹ 韓非子·外儲說左上

¹² Yan's text has “chariot shafts” instead of axles at this point, but he clearly intends to allude to conditions before the unification of transportation standards and writing systems by the Qin dynasty after which 車同軌，書同文, “the vehicles had equal-length axles (so ruts in the road would match every vehicle) and writing used the same characters.”

¹³ This set of four operations is derived from the *Doctrine of the Mean*, chapter 30.

¹⁴ Traditional Chinese map-making convention put south at the top.