

Daodejing

載營魄抱一，能無離乎？專氣致柔，能嬰兒乎？滌除玄覽，能無疵乎？愛民治國，能無知乎？天門開闔，能為雌乎？明白四達，能無知乎？生之、畜之，生而不有，為而不恃，長而不宰，是謂玄德。

Say where your earthbound soul is protected, and embrace integrity: can you do this with never a deviation? Rely exclusively on your Qi, and become perfectly soft: can you play the infant? Cleanse your vision into the mystery of things: can you make it spotless? Cherish the people and govern the state: can you do this without intelligence? The gateway of Heaven, whether it is to be open or shut: can you play the female? Your bright understanding casts its light over the four quarters: can you stay free of conscious effort? He gives them life and nurtures them. He gives them life, yet he possesses them not. He acts, yet does not make them dependent. He matures, yet he is not their steward. This we call mysterious virtue.

(Chap. 10)

道生一。一生二。二生三。三生万物。万物负阴而抱阳。冲气以为和。人治所恶。唯孤寡不谷。而王公以为称。故物或损之而益。或益之而损。强人之所教。我亦教之。强梁者不得其死。吾将以为教父。

The Dao generates the one, the one the two, the two the three, and the three the myriad things. Thus the myriad things bearing yin and embracing yang fuse the Qi making for a harmony. What people hate is being orphan, widower or unworthy yet kings and dukes choose these (terms) to refer to themselves. Thus some things are augmented by being diminished while others are diminished as they are augmented. What people teach, I also teach. The stubbornly bold do not get to die a natural death, so intend to make them the fathers of my teaching. (Chap. 42)

Zhuangzi

齧缺問乎王倪曰：「子知物之所同是乎？」曰：「吾惡乎知之？」「子知子之所不知邪？」曰：「吾惡乎知之。」「然則物無知邪？」曰：「吾惡乎知之。」雖然，嘗試言之。庸詎知吾所謂知之非不知邪？庸詎知吾所謂不知之非知邪？。。。

齧缺曰：「子不知利害，則至人固不知利害乎？」

王倪曰：「至人神矣！大澤焚而不能熱，河沍及而不能寒，疾雷破山，飄風振海而不能驚。若然者，乘雲氣，騎日月，而遊乎四海之外。死生無變於己，而況利害之端乎？」

Qi Jue asked Wang Ni: "Do you know wherein all things agree?" (Wang Ni) answered: "How could I know that?" (Qi Jue) continued: "Do you know what you don't know?" (Wang Ni answered): How could I know that?" "Well, then, is it possible to know anything at all?" (Wang Ni) said: "How could I know that. Nonetheless, I will try to say something about it. How can we know that what I call knowledge is not really ignorance? How can we know that what I call ignorance is not really knowledge? Qi Jue asked: "If you do not know the difference between benefit and harm, does the ultimate man likewise not know the difference between them? Wang Ni said: "The ultimate man is spiritual. If the great marshes were set on fire, he would not feel hot. If the rivers turned to ice, he would not feel cold. If violent thunder split the mountains, he would not be injured. If whirlwinds lashed the seas, he would not be frightened. Such being the case, he rides the Qi of clouds, mounts sun and moon, and wanders beyond the four seas. Since not even life and death have any transforming effect upon him, how much less do benefit and harm?" (Chap. 2 Qiwu lun: 11)

。。。回曰：「敢問心齋。」仲尼曰：「若一志，無聽之以耳而聽之以心，無聽之以心而聽之以氣！聽止於耳，心止於符。氣也者，虛而待物者也。唯道集虛。虛者，心齋也。」

[Yan Hui asks Confucius for a method for perfection. After proposing many methods that are not accepted, Confucius suggest 'fasting of the mind']

Hui asked: „I venture to ask what ‚fasting of the mind‘ is? Zhongni said: "Maintaining the unity of your will. Listen not with your ears but with your mind. Listen not with your mind but with your Qi. The ears are limited to listening, the mind is limited to tallying. The Qi,

however, awaits things emptily. It is only through the Way that one can gather emptiness, and emptiness is the fasting of the mind.” (Chap. 4: Renjian shi: 1)

子桑戶、孟子反、子琴張相與友，曰：「孰能相與於無相與，相為於無相為？孰能登天遊霧，撓挑無極，相忘以生，無所終窮？」三人相視而笑，莫逆於心，遂相與友。

莫然有間，而子桑戶死。未葬。孔子聞之，使子貢往侍事焉。或編曲，或鼓琴，相和而歌曰：「嗟來桑戶乎！嗟來桑戶乎！而已反其真，而我猶為人猗！」子貢趨而進，曰：「敢問臨尸而歌，禮乎？」

二人相視而笑，曰：「是惡知禮意！」

子貢反，以告孔子，曰：「彼何人者邪？修行無有，而外其形骸，臨尸而歌，顏色不變，無以命之，彼何人者邪？」

孔子曰：「彼，遊方之外者也；而丘，遊方之內者也。內外不相及，而丘使汝往弔之，丘則陋矣。彼方與造物者為人，而遊乎天地之一氣，彼以生為附贅縣疣，以死為決疣潰癰。。。。

Master Sang-hu, Meng-tzu Fan, and Master Chin-chang, three friends, said to each other, "Who can join with others without joining with others? Who can do with others without doing with others? Who can climb up to heaven and wander in the mists, roam the infinite, and forget life forever and forever?" The three men looked at each other and smiled. There was no disagreement in their hearts and so they became friends.

After some time had passed without event, Master Sang-hu died. He had not yet been buried when Confucius, hearing of his death, sent Tzu-kung to assist at the funeral. When Tzu-kung arrived, he found one of the dead man's friends weaving frames for silkworms, while the other strummed a lute. Joining their voices, they sang this song:

Ah, Sang-hu!

Ah, Sang-hu!

You have gone back to your true form

While we remain as men, O!

Tzu-kung hastened forward and said, "May I be so bold as to ask what sort of ceremony this is - singing in the very presence of the corpse?"

The two men looked at each other and laughed. "What does this man know of the meaning of ceremony?" they said.

Tzu-kung returned and reported to Confucius what had happened. "What sort of men are they anyway?" he asked. "They pay no attention to proper behavior, disregard their personal appearance and, without so much as changing the expression on their faces, sing in the very presence of the corpse! I can think of no name for them! What sort of men are they?"

"Such men as they," said Confucius, "wander beyond the realm; men like me wander within it. Beyond and within can never meet. It was stupid of me to send you to offer condolences. Even now they have joined with the creator of things as men to wander in the single Qi of heaven and earth. They look upon life as a swelling tumor, a protruding wen, and upon death as the draining of a sore or the bursting of a boil. (Chap. 6 Dazongshi: 6)

莊子妻死，惠子吊之，莊子則方箕踞鼓盆而歌。惠子曰：「與人居，長子、老、身死，不哭亦足矣，又鼓盆而歌，不亦甚乎！」莊子曰：「不然。是其始死也，我獨何能無概！然察其始而本無生；非徒無生也，而本無形；非徒無形也，而本無氣。雜乎芒芴之間，變而有氣，氣變而有形，形變而有生。今又變而之死。是相與為春秋冬夏四時行也。人且偃然寢於巨室，而我嗷嗷然隨而哭之，自以為不通乎命，故止也。」

Chuang Tzu's wife died. When Hui Tzu went to convey his condolences, he found Chuang Tzu sitting with his legs sprawled out, pounding on a tub and singing. "You lived with her, she brought up your children and grew old," said Hui Tzu. "It should be enough simply not to weep at her death. But pounding on a tub and singing - this is going too far, isn't it?"

Chuang Tzu said, "You're wrong. When she first died, do you think I didn't grieve like anyone else? But I looked back to her beginning and the time before she was born. Not only the time before she was born, but the time before she had a body. Not only the time before she had a body, but the time before she had Qi. In the midst of the jumble of wonder and mystery a change took place and she had Qi. With a change of Qi there was physical form. Another change and she was born. Now there's been another change and she's dead. It's just like the progression of the four seasons, spring, summer, fall, winter.

"Now she's going to lie down peacefully in a vast room. If I were to follow after her bawling and sobbing, it would show that I don't understand anything about fate. So I stopped." (Chap. 18, Zhile 2)

Kongzi

孔子曰：「君子有三戒：少之時，血氣未定，戒之在色；及其壯也，血氣方剛，戒之在鬪；及其老也，血氣既衰，戒之在得。」

Confucius said, "There are three things which the superior man guards against. In youth, when the Qi of his blood is not yet settled, he guards against lust. When he is strong and the Qi of his blood is full of vigor, he guards against quarrelsomeness. When he is old, and the Qi of his blood is decayed, he guards against covetousness." (*Lunyu*, Jishi: 7)

Mengzi (Gongsun Zhou 2)

曰：“敢问夫子之不动心，与告子之不动心，可得闻与？”

“告子曰：‘不得于言，勿求于心；不得于心，勿求于气。’不得于心，勿求于气，可；不得于言，勿求于心，不可。夫志，气之帅也；气，体之充也。夫志至焉，气次焉。故曰：‘持其志，无暴其气。’”

“既曰‘志至焉，气次焉’，又曰‘持其志无暴其气’者，何也？”

曰：“志壹则动气，气壹则动志也。今夫蹶者趋者，是气也，而反动心。”

“敢问夫子恶乎长？”

曰：“我知言，我善养吾浩然之气。”

“敢问何谓浩然之气？”

曰：“难言也。其为气也，至大至刚，以直养而无害，则塞于天地之闲。其为气也，配义与道；无是，馁也。是集义所生者，非义袭而取之也。行有不慊于心，则馁矣。我故曰，告子未尝知义，以其外之也。必有事焉而勿正，心勿忘，勿助长也。无若宋人然：宋人有闵其苗之不长而揠之者，芒芒然归。谓其人曰：‘今日病矣，予助苗长矣。’其子趋而往视之，苗则槁矣。天下之不助苗长者寡矣。以为无益而舍之者，不耘苗者也；助之长者，揠苗者也。非徒无益，而又害之。”

(Gongsun Zhou) asked: „May I ask to learn something about your and Gaozi’s way of not moving the mind?“

(Mengzi) answered: „(Gaozi said), ,what cannot be achieved with words should not be sought for in the mind and what cannot be achieved with the mind should not be sought for with Qi.’ (The statement), , and what cannot be achieved with mind should not be sought for

with Qi' is admissible, while(the statement) , what cannot be achieved with words should not be sought for in the mind ' is not admissible. The will is the ruler of Qi und Qi runs through the body. Wherever the will goes to, the Qi will follow. Therefore I say, hold fast to your will and don't force your Qi.

"What do you mean by 'Wherever the will goes to, the Qi will follow' and by saying 'hold fast to your will and don't force your Qi?'"

(Mengzi) answered: "If the will is united it will move Qi. If Qi is united it will move the will. Kicking and running are Qi and have a feedback on the moving of the mind."

"May I ask how you overcome that?"

(Mengzi) answered: "I know about speaking and I am good in nourishing my overwhelming Qi."

"May ask what 'overwhelming Qi' means?"

(Mengzi) answered: "That is difficult to speak about. What makes for Qi is really big and firm. If one nourishes it straightforwardly and does not do harm to it, then it will fill up the space between heaven and earth. What makes for Qi should suit righteousness and Dao. If it does not do so, it will rot. It is something that will arise from an accumulation of righteousness, but cannot be gained by a single act of righteousness. When acting on it while not feeling at ease in your mind, then it will rot. That is why I say that Gaozi never really understood righteousness as he took it to be something from the outside (of the mind). When applied on affairs it should not be straightened, the mind should not forget it and it should not be helped growing. It is like (the story) of the man from Song. In Song there was a man that was sad as his seedlings did not grow well and therefore he pulled them upwards. After busily doing that he returned home and said to his fellowmen: 'Today I am really exhausted, I helped the seedlings grow.' His son hurried to go to see it and the seedlings had all dried up. Under heaven there are few that do not help the seedlings grow. There are those that think it is of no use (to do work in the fields) and just give it up. Those are the ones that do not even weed the seedling. (On the other hand) those that help the seedlings grow, pull them out. They not only do no good, they do real damage. (Gongsun Zhou A2)

。。。圣人于我同类者。。。口之于味也，有同嗜焉；耳之于声也，有同听焉；目之于色也，有同美焉。至于心，独无所同然乎？心之所同然者，何也？谓理、义也。圣人先得我心之所同然耳。故理、义之悦我心，犹刍豢之悦我口。

The holy men are of the same type as myself. ... The mouth's relationship to taste is such, that we all agree on what we like, the ear's relationship to sound is such that we all agree in what we [like] to hear, the eye's relationship to appearances is such, that we all agree on what is beautiful. Now should only the mind not have such a common place? What is it wherein the mind is the same (for everyone)? It is called Li and righteousness. The holy men have first received that which is the same for the mind. Therefore, the way how Li and righteousness make my mind happy is the same as the way that animal (meat) makes my mouth happy. (*Mengzi: Gaozi A7*)

Xunzi (289-238)

水火有氣而無生，草木有生而無知，禽獸有知而無義，人有氣、有生、有知、亦且有義，故最為天下貴也。力不若牛，走不若馬，而牛馬為用，何也。曰：人能群，彼不能群。人何以能群。曰：分。分何以能行。曰：義。故義以分則和，和則一，一則多力，多力則彊，彊則勝物；故宮室可得而居也。故序四時，裁萬物，兼利天下，無它故焉，得之分義。

Water and fire have Qi but no life, grass and trees have life but no knowledge, wild beasts have knowledge but no righteousness. Humans have Qi, life, knowledge and also righteousness. That is why they are the most precious under heaven. Their force does not compare to that of an oxen, they don't run like a horse, but use oxen and horses. What is the reason for that? I say: people are able to build groups they are not. Why are people able to build groups? I say: due to (hierarchical) distinction. How can (hierarchical) distinction work out? I say: due to righteousness. Therefore, if you have (hierarchical) distinction based on righteousness then you will be in harmony, with harmony there will be unity, with unity force increases, with increased force you are strong and strength will win over things. That is how (humans) are able to achieve palaces and houses to live in. Therefore, there is no other reason for their (being able) to suit the seasons, make good use of things and profit from

everything under heaven, but by gaining it through (hierarchical) distinction and righteousness. (Xunzi: Wangzhi)

君子養心莫善於誠，致誠則無它事矣。唯仁之為守，唯義之為行。誠心守仁則形，形則神，神則能化矣。誠心行義則理，理則明，明則能變矣。

For the noble man nourishing his mind nothing is better than sincerity. If you reach utmost sincerity, there is nothing else to do. But only in humanity one can keep it and only in righteousness one can perform it. When a sincere mind performs humanity then there is form, when there is form then there is spirit, when there is spirit you can have transformation. When a sincere mind performs righteousness then there is order (Li), when there is order (Li) there is clarity, when there is clarity you are able to make a change. (Bugu 不苟 6)

凡事行，有益於治者，立之；無益於理者，廢之。夫是之謂中事。凡知說，有益於理者，為之；無益於理者，舍之。

As for acting on affairs, when something is advantageous for social life (politics) then establish it; if it is not advantageous for order (Li), then do away with it. As for explaining knowledge, when something is advantageous for order (Li), then do it; if it is not advantageous for order (Li), then give it up. (Xiaoru 儒效 9)

天地者，生之始也；禮義者，治之始也；君子者，禮義之始也；為之，貫之，積重之，致好之者，君子之始也。故天地生君子，君子理天地；君子者，天地之參也，萬物之摠也，民之父母也。無君子，則天地不理，禮義無統，上無君師，下無父子、夫婦，是之謂至亂。

Heaven and earth are the beginning of life. Rituality and righteousness are the beginning of social rule. The noble man is the beginning of rituality and righteousness. The one that acts, brings it together, collects the main aspects and reaches goodness is the beginning of the noble man. Therefore, heaven and earth bring forth the noble man, the noble man orders (Li) heaven and earth. Thus the noble man is a trinity with heaven and earth, the link of the myriad things and the father and mother of the people. Without the noble man heaven and earth will not be ordered (Li), rituality and righteousness will remain without connection, above there are no noble rulers and teachers, below there is no (proper relation between)

father and son and between husband and wife. That is what is called complete chaos. (Wang zhi 王制 18)

故曰：性者、本始材朴也；偽者、文理隆盛也。

Therefore, I say: (Human) nature at its original beginning is material simplicity, while what is made by humans (to correct human nature) is the glorious flourishing of structural order (Li). (Li lun 礼论 22)

且樂也者，和之不可變者也；禮也者，理之不可易者也。樂合同，禮別異，禮樂之統，管乎人心矣。

Furthermore, music brings harmony that should not be changed and rituality brings order (Li) that should not be altered. Music combines sameness while rituality distinguishes differences. The combination of rituality and music has a regulating impact on the human mind. (Yue lun 乐论 8)

凡以知，人之性也；可以知，物之理也。以可以知人之性，求可以知物之理，而無所疑止之，則沒世窮年不能偏也。

Generally speaking, the means of knowing is human nature, that which can be known is the order (Li) of things. If you base yourself on the knowledgeable nature to achieve the order of things that can be known and there is nothing that impedes it, then all over the world and to the end of its days there can be no partiality. (Jie bi 解蔽 14)

凡古今天下之所謂善者，正理平治也；所謂惡者，偏險悖亂也：是善惡之分也矣。

Everything that from ancient times until today under all of heaven has been called good(ness) is proper order (Li) and peaceful social life (politics), while that which has been called evil is perilous danger and perverse chaos. That is the proper distinction of good(ness) and evil. (Xing e 性恶 12)

道也者，治之經理也。心合於道，說合於心，辭合於說。正名而期，質請而喻，辨異而不過，推類而不悖。

Dao is the thorough order (Li) of social life (politics). The mind should be in tune with Dao, theories should be in tune with the mind, sayings should be in tune with theories. Make terminology upright and make it last, make substantial inquiries exemplary, distinguish

differences without excess, and extend categories without contradictions. (Zheng ming 正名 11)

Yijing

精气为物，游魂为变，是故知鬼神之情状，与天地相似，故不违。

Refined Qi makes things and drifting spirit make change. That is the reason why ghost and spirit are of a clear form and are similar to heaven and earth. Therefore, there is no antagonism. (Xici shang)

易与天地准故能弥纶天地之道。仰以观於天文，俯以察於地理，是故知幽明之故，原始反终，故知死生之说。

The Changes are laid down in heaven and earth, therefore, one is able to follow the Dao of heaven and earth. If one looks up to observe the forms of heaven and looks down to search for the patterns (Li) of earth, then one will understand the reasons for darkness and light; the beginning turns back into the end and therefore one understands the explanations for death and life. (Xici shang)

Dong Zhongshu 董仲舒 (179-104)

天地之间有阴阳之气。

Amidst heaven and earth there is the Qi of Yin and Yang. (*Chunqiu fanlu*: Tiandi Yin Yang)

天地之气和而为一，分为阴阳，判为四时，列为五行。

The Qi of heaven and earth are in harmony and make for a unity. When divided it makes for Yin and Yang, when discriminated it makes for the four seasons and when aligned it makes for the Five Phases. (*Chunqiu fanlu*: Wuxing xiangsheng)

阳者天之宽也。阴者天之急也。中者天之用也。和者天之功也。举天地之道而美於和，是故物生，皆贵气而迎养之。

Yang is the wideness of heaven and Yin is the tendency of heaven. Centrality is the function of heaven and harmony is the effect of heaven. If you uphold the Dao of heaven and

embellish it in harmony then things will come to live and everything will cherish Qi and welcome nourishing it. (*Chunqiu fanlu*: Xuntian zhi dao)

元者始也，言本正也。道者王道也，人之始也。王正则元气和顺，风雨时，景星见，黄龙下。王不正则上天变，贼气并见。

The primordial is the beginning and is spoken of as the original uprightness. Dao is the Dao of the king and is the beginning of humans. If the king is upright, then the primordial Qi is in harmonious flow, wind and rain appear timely, auspicious stars are seen and the yellow dragon comes down. When the king is not upright, heaven above changes and wicked Qi appears. (*Chunqiu fanlu*: Wang dao)

中者天地之美达理也。

Centrality is where heaven and earth perfectly meet their Li. (*Chunqiu fanlu*: Shi chi)

Wang Chong 王充 (27-ca.100)

元气天地之精微也。

Primordial Qi is the refined stuff of heaven and earth. (*Lunheng*: Si wei)

人之所以生者精气也。

The reason, why man is born, is refined Qi. (*Lunheng*: Lun si)

气之生人，犹水之为冰也。水凝为冰，气凝为人。

Man's being born from Qi is like water that becomes ice. Water freezes and becomes ice and Qi freezes to become man. (*Lunheng*: Lun si)

阴阳之气凝而为人，年终寿尽，死还为气。

The Qi of Yin and Yang condense to make man. When the years come to an end and the lifespan is exhausted, he dies and again becomes Qi. (*Lunheng*: Lun si)

人禀气而生，含气而长，得贵则贵，得贱而贱。

Men is endowed with Qi to be born and holds Qi to grow. If he receives high nobility he will be noble, if he receives low status, he will be lowly. (*Lunheng*: Ming yi)

至德纯渥之人，稟天^气多，故能则天，自然无为。稟^气薄少，不遵道德，不似天地曰不肖。

People of utmost morality and full clarity have received a big endowment of heavenly Qi. Therefore, they can follow heaven and naturally will not do anything (forcefully, i.e. wuwei). If the endowment with Qi is small, you will not respect the morality of Dao, then you do not resemble heaven and earth and are called unworthy. (*Lunheng: Ziran*)

Wang Bi 王弼 (226-249)

物无妄然必由其^理。统之有宗、会之有元，故繁而不乱、众而不惑。（王弼集校释，周易略列，明象）

Things without any failure necessarily result from their Li. What holds them together is the common denominator, what unites them is the origin; therefore, they won't be in chaos even as they are many, they may not be erroneous even as there is a multitude. (*Zhou Yi commentary: Ming*)

夫事有归、^理有会。故得其归，事虽殷大，可以一名举；总其会，理虽博，可以至约穷也。譬犹以君御民，执一统众之道。

Affairs have somewhere to refer to and Li have something that unites them. Therefore, if you have the reference then affairs can be specifically named; if you have the common aspect of unity then Li even if they are extensive may exhaust their fundamental (way of) binding (affairs together). It is like a ruler leading the people, he has to hold the Dao of the uniting thread for everyone together. (*Lunyu shiyi*)

Guo Xiang 郭象 (252-312)

物物有^理，事事有宜。

All things have Li and all affairs have their appropriate way. (*Zhuangzi commentary: Chap. 2 Qiwlun*)

夫物有自然，^理有至极。循而直往，则冥然自合，非所言也。故言之者孟浪而闻之者听荧。

Now, things have their natural way and the Li has its utmost reaching. When it flows and moves straight on then it has a dark natural meeting point that cannot be put into words. Therefore, those that still talk about it, are careless and rude and those that hear [that talk] will be suspicious about it. (*Zhuangzi commentary*: Chap. 2 Qiwlun)

Zhang Zhan (4. Jh.)

夫生死变化，胡可测哉？生于此者，或死于彼。死于彼者，或生于此。而形生之主，未尝暂无，是以圣人知生不常存，死不永灭。一^气之变，所适万形。万形万化而不化者，存归于不化，故谓之机。机者，群有之始，动之所宗，故出无入有，散有反无，靡不由之也。

How now, could one judge the ongoing change of life and death? Life in respect to one thing may be the death of the other and life of the other may be death of this one. And as the ruler of formed life has never yet for a moment not existed the wise man knows that life has no permanent existence and death is not eternal extinction. The changes of the one Qi is what fits the myriad forms. The myriad forms having myriad changes without changing, relies for existence on the non-change and that is why it is called the crucial point. The crucial point is the beginning of all being, the originator of all activities and thus comes from nothingness and enters being, dissipates being to return to nothingness without ever losing the (capacity to) originate them. (Commetary to *Liezi*, *Tianduan*)

Ge Hong (ca. 280-340)

夫人在^气中，气在人中；自天地至于万物，无不须^气以生者也。

Thus man is in the midst of Qi and Qi in the midst of man. From heaven and earth down to the myriad things, there is none that does not need Qi in order to live/give life. (*Baopuzi*, *Zhili*)

故知生难保而易散，^气难清而易散，^气难清而易浊。若能审机权，可以制嗜欲，保全性命。

We know that life is difficult to preserve and easily dissipated, just like Qi is difficult to be clear and easily blurred. If we are able to thoroughly master the refined mechanisms and

thus control our inclinations and desires then we may preserve the fullness of nature and destiny. (*Baopuzi, Yangsheng lun*)

夫吐故纳新者，因气以长气而气大衰者则难长。服食药物者，因血以益血而血垂竭者则难益也。。。。苟能令气不衰，形神相卫，莫能伤也。

When renewing through respiratory practices it is difficult to prolong Qi, if done based on Qi that is in a big decline. When doing dietary practices with drugs, it is difficult to achieve advantages if the you base yourself on improving blood when blood is in exhaustive decline. (*Baopuzi, Jiyan*)

夫药虽为长生之本，若能兼行气者，其益甚速，若不能得药，但行气而尽其理者，亦得数百岁。

Now, even though drugs are the essential for the making of a long life, it will be really fast if you are able to come into an overall tune with Qi. And if you cannot get drugs, but are in tune with Qi and exhaust your Li then you can still achieve a life of several hundred years. (*Baopuzi, Zhili*)

Jizang 吉藏 (549-623)

体是理之异名，即言有为体，是既有为理。... 今圣人皆见空断结，明知空是理。

Substance is another name for Li. Therefore, when you speak of something constituting substance it exactly is constituting Li. ... Nowadays the sages in all cases take emptiness as he decisive aspect, therefore it can be clearly understood that emptiness is Li. (*Dacheng xuanlun* 大乘玄论)

地论师云：佛性有二种：一是理性，二是行性。理非物造，故言本有；行籍修成，故言始有。（大乘玄论）

Master Dilun said: The Buddhanature is of two kinds: one is a nature by Li, the other is a nature by practice. Principle is nothing created by things, therefore it can be said that it has originally already been there; practice accumulates through ongoing exercise, therefore it can be said that it is there in the beginning. (*Dacheng xuanlun* 大乘玄论)

Fazang 法藏 (643-714)

理不埃事，纯恆杂也。事恆全理，杂恆纯也。由理事自在，纯杂无埃也。

Li does not obstruct (worldly) affairs, pure (in themselves) they permanently mix. (Worldly) affairs permanently complete Li. Mixture is permanently pure. Because Li and (worldly) affairs are naturally there, purity and mixture have no obstruction. (*Huayan jing* Yihai baimen)

Xuanjue 玄觉 (665-713)

至理无言，假文言以明其旨，旨宗非观，籍修观以会其宗。... 达教之人，豈滯言而惑理？理明则言语道断，何言之能仪？旨会则心行处灭，何观之能思？

The utmost Li is without words. Suppose you textualize it in order to illuminate its reference, you cannot view the origin of the reference; you can [only] accumulate exercise in order to unite with its origin. ... How could persons accomplished in the teaching obstruct words and thus mislead Li? When Li become clear, the way of talking and words are cut off, what words could then be discussed? Having united to the reference, the spot where your mind practiced it vanishes, how could you then be able to reflect upon the vision? (*Zhanzong yongjia ji* 禅宗永嘉集)

Zhang Zai (1020-1078)

太虚无形，气之本体，其聚其散，变化之客形尔；至静无感，性之渊源，有识有知，物交之客感尔。客感客形与无感无形，惟尽性者一之。

The Great Void is without form and the original structure of Qi; its condensation and dispersion are the temporary forms of its ongoing change. It is utmost calm without emotions and is the profound origin of nature; having consciousness and knowledge are the temporary emotions of the exchange of things. Temporary emotions and temporary forms (on one hand) and being without emotions and forms (on the other hand) are united by the one that exhausts his nature. (Zhengmeng 1.2)

天地之^气，虽聚散、攻取百涂，然其为^理也顺而不妄。^气之为物，散入无形，适得吾体；聚为有象，不失吾常。太虚不能无^气，气不能不聚而为万物，万物不能不散而为太虚。循是出入，是皆不得已而然也。然则圣人尽道其间，兼体而不异者，存神其至矣。彼语寂灭者往而不反，徇生执有者物而不化，二者虽有间矣，以言乎失道则均焉。聚亦吾体，散亦吾体，知死之不亡者，可与言性矣。

The Qi of heaven and earth even though it condenses and disperses storming forward along a hundred roads, it still makes for a Li that is smooth and not erratic. The Qi that creates things disperses into the formless and achieves its own structure. Condensing it makes the phenomena without losing its own constancy. The Great Void cannot be without Qi, Qi cannot but condense to make the myriad things and the myriad things cannot but disperse to make the Great Void. It follows going out and turning inward and all of that does not come to an end and is as it is. Within this frame the sage exhausts the Dao; the double structure is not differentiated and thus he keeps the spirit to its utmost. Those (Buddhists) that speak about disappearing in silence and their going away is without return and those that hold on to life and being (like the Daoists) without a change are the same in missing out on the Dao, even if there is a difference between them. The one thing that has to structures is Qi. Its unity is spirit and in the existence of its duality it cannot be measured. In duality it is change, by deduction one arrives at unity.

Condensed it is its own structure just as dispersed. The one that knows that death is not disappearing is able to talk about nature. (*Zhengmeng* 1.3)

^气之聚散于太虚，犹冰凝释于水，知太虚即气，则无无。故圣人语性与天道之极，尽于参伍之神变易而已。诸子浅妄，有有无之分，非穷^理之学也。

Qi's condensation and dispersion in the Great Void is like ice freezing and melting from water. If one knows that the Great Void is Qi then there is no nothingness. Therefore, when the sage speaks about nature and the utmost of heavenly Dao, he simply exhausts the changes of the spirit of the Threefold (Heaven, Earth, Man) and the Fivefold (Five Phases). The various masters are erroneous when they distinguish between being and non-being. That is not the teaching of exhausting Li.

一物两体，^气也；一故神，两在故不测。两故化，推行于一。

Qi is the one thing with a double structure: One(ness) is spiritual force, as its twoness is not to be measured. Twoness is the reason for change, pushing and going within/at oneness.

(Zhengmeng 2.1)

地，物也；天，神也。物无逾神之理，顾有地斯有天，若其配然尔。

Earth is a thing, heaven is spiritual force. Things do not have a Li that exceeds the spiritual force. If you look at earth you will also have heaven, just as if they were a pair. (Zhengmeng 2.4)

气有阴阳，推行有渐为化，合一不测为神。其在人也，〈智〉羲利〈用〉，则神化之事备矣。德盛者穷神则〈智〉不足道，知化则义不足云。天之化也运诸气，人之化也顺夫时；非气非时，则化之名何有？化之实何施？

Qi has Yang and Yin, pushing and going it has steadiness that makes for change, uniting to oneness without calculation it makes for spiritual force. When this takes place within humans, wisdom is bestowed and profit functions. Then the affair of the change of spiritual force is complete. With the flourishing of virtue (de) searches the spiritual force then wisdom is not enough to be express (dao) it. When knowledge changes then words are not enough to (grasp) its meaning. The heaven's change is the rotation of material force, men's change is following time/seasons. Without material force and time/seasons, how could even the name of change exist, how could the reality of change spread out? (Zhengmeng 4.6)

天所性者通极于道，气之昏明不足以蔽之；天所命者通极于性，遇之吉凶不足以戕之；不免乎蔽之戕之者，未之学也。性通乎气之外，命行乎气之内，气无内外，假有形而言尔。故思知人不可不知天，尽其性然后能至于命。

The nature (provided) by heaven runs all the way through to the Dao and the darkness and light of Qi does not suffice to overshadow it. That which is mandated by heaven runs all the way through to nature and encountering fortune or misfortune does not destroy it.

Someone that does not escape overshadowing and destruction has not yet learned about it. Nature runs through to the outside of Qi and mandate runs to the inside of Qi. It is only an assumption that we speak about it having form. If you therefore think to understand humans you cannot but understand heaven, only if you exhaust its nature will you be able to arrive at its mandate. (Zhengmeng 6.9)

Cheng Yi 程颐 (1033-1107)/ Cheng Hao 程颢 (1032-1085)

生育万物者，乃天之气也。

That which brings forth the myriad things is the Qi of heaven. (*Henan Cheng shi cuyan: Tiandi pian, chap.2*)

物生者气聚也，物死者气散也。

Things being born is due to the condensation of Qi, things dying is due to the dispersion of Qi. (*Henan Cheng shi cuyan: Renwu pian, chap.2*)

万物之始，皆气化。即形，然后以形相禅，有形化。形化长，则气化渐消。

The origin of all things is Qi. When it comes to forms, as they mutually step back, we see a change in forms. When the change of forms lasts for a long period, then the change of Qi will gradually decrease. (*Er Cheng ji*)

夫为不善者，恶气也。

If something not good is taking place, then that is due to evil Qi. (*Henan Cheng shi cuyan: Tiandi pian, chap.2*)

阴阳消长，气之不齐，理之常也。

The waning and growing of Yin and Yang (are according) to an inequity of Qi and a constancy of Li. (*Henan Cheng shi cuyan: Chap. 2*)

有理则有气，有气则有数。。。数，气之用也。

With Li there is Qi, with Qi there are numbers. ... Numbers are the application of Qi. (*Henan Cheng shi jingshuo: Yishuo Xici*)

万物皆只是一个天理。

All things under heaven are just one heavenly/universal Li. (*Henan Cheng shi yishu Chap.2*)

天下之事归于一是，是乃理也。

All the affairs under heaven return to one way and this is Li. (*Henan Cheng shi waishu Chap.1*)

天下之理一也，涂虽殊而其归则同，虑虽百而其至致则一。虽物有万殊，事有万变，统之以一，则无能违也。

The Li of all under heaven are just one. Even though their ways are manyfold, they return to the same; even though the thoughts may be hundredfold, what they reach in the end is oneness. Even though the things are of myriad diversity and the affairs of myriad changes, what binds them together is oneness and there is nothing that would be able to go against this. (Commentary to the *Zhouyi*, chap. 3)

一物之理即万物之理。

The Li of one thing corresponds to the Li of the myriad things. (*Henan Cheng shi yishu* Chap.2)

天地万物之理，无独必有对，皆自然而然，非有安排也。

The Li of heaven, earth and the myriad thing do not need to have a specific correspondent, they are as they are and there is no planning (beyond them). (*Henan Cheng shi yishu* Chap.11)

视听言动，非理不为，即是礼，礼即是理也。

Seeing, hearing, speaking and moving would not be active without Li. And as for rituality it also corresponds to Li. (*Henan Cheng shi yishu* Chap.15)

无物无理，惟格物可以尽理。

There is not hing without Li. Only by approaching/rectifying things can one exhaust Li. (*Henan Cheng shi cuyan*: Renwu pian Chap.2)

问：孟子言心，性，天，只是一理否？

曰：自理言之谓之天，自稟受言之谓之性，自存诸人言之谓之心。

Question: When Mengzi speaks of mind, nature and heaven, is that all one Li or not?

Answer: It is. Speaking from Li it is heaven, speaking from what one has received it is nature and speaking from what exists as of itself in humans, it is mind. ((*Henan Cheng shi yishu* Chap.22)

人心私欲，故危殆，道心天理，故精微。灭私欲则天理明矣。

Men's mind holds selfish wishes and therefore is endangered. The mind of Dao holds the heavenly/universal Li and therefore is highly refined. If you destroy selfish wishes, then the heavenly/universal Li will become clear.

Zhu Xi (1130-1200)

問：「太極不是未有天地之先有箇渾成之物，是天地萬物之理總名否？」

曰：「太極只是天地萬物之理。在天地言，則天地中有太極；在萬物言，則萬物中各有太極。未有天地之先，畢竟是先有此理。動而生陽，亦只是理；靜而生陰，亦只是理。」

Question: „The Utmost Absolute is not an amorphously conceived thing before the existence of heaven and earth, but rather an all-encompassing denomination for the Li of the myriad things and of heaven and earth, right?“

Answer: “Taiji simply is the Li of the myriad things and of heaven and earth. Speaking from heaven and earth it is the Utmost Absolute existing within heaven and earth; speaking from the myriad things then with each and every thing of the myriad things there is an Utmost Absolute. Before heaven and earth had not even come into existence Li must have already existed beforehand. When moving and bringing forth Yang, it is only Li; when calming and bringing forth Yin, it is also only Li.” (*Zhuzi yulei* 1.1)

太極只是一箇「理」字。

Taiji (the absolute utmost) is simply another word for Li. (*Zhuzi yulei* 1.4)

天下未有無理之氣，亦未有無氣之理。氣以成形，而理亦賦焉。

Under heaven there has never existed a Qi without Li and in the same way no Li without Qi. Qi constitutes form and Li relies on that. (*Zhuzi yulei* 1.6)

先有箇天理了，卻有氣。氣積為質，而性具焉。敬仲

Heavenly Li is first then there is Qi. Qi accumulates to make for material and nature resides within. (*Zhuzi yulei* 1.7)

或問：「必有是理，然後有是氣，如何？」

曰：「此本無先後之可言。然必欲推其所從來，則須說先有是理。然理又非別為一物，即存乎是氣之中；無是氣，則是理亦無掛搭處。氣則為金木水火，理則為仁義禮智。」

Someone asked: „How about the statement that Li necessarily comes first and Qi can only come afterwards?“

Answer: “Originally, there is no first and later that could be talked about. But if you really wanted to deduct its becoming, then you necessarily must say that Li is first. But Li should not be taken to be just another thing; it exists in the midst of Qi. If there were no qi, then Li would not have anywhere to hang onto. Qi can be taken as metal, wood, water and fire, while Li can be taken as humanity, righteousness, rituality and wisdom. (*Zhu zi yulei* 1.11)

性只是理。然無那天氣地質，則此理沒安頓處。但得氣之清明則不蔽錮，此理順發出來。蔽錮少者，發出來天理勝；蔽錮多者，則私欲勝，便見得本原之性無有不善。孟子所謂性善，周子所謂純粹至善，程子所謂性之本，與夫反本窮源之性，是也。只被氣質有昏濁，則隔了，故「氣質之性，君子有弗性者焉。學以反之，則天地之性存矣。」故說性，須兼氣質說方備。

(Proper) nature is simply Li. But if there was not heavenly Qi and earthly materiality this Li would have no place to peacefully reside. But if you receive the clarity of Qi then you will not be obscured and blocked and Li will smoothly forth come. With those that are slightly obscured and blocked the forthcoming heavenly Li will win over, while with those that are heavily obscured and blocked the selfish wishes will overcome. From this you can see that the original proper nature has nothing that is not good. When Mengzi speaks of the goodness of nature, master Zhou of the purity of goodness and master Cheng of the origin of proper nature and the turning back to the origin exhausting the original proper nature, it all means that. It is only because of Qi's materiality that brings darkness and muddling with it that you are separated (from your original nature). Therefore, it is said that the original nature of Qi's materiality is something that is negated by the moral man. If you learn in order to return to (original nature) you will preserve the proper nature of heaven and earth. Therefore, when discussing proper nature, you will always have to explain Qi materiality so that (the theory) is complete. (*Zhu zi yulei* 4, *Xingli* 1: 43)

天所賦為命，物所受為性。賦者命也，所賦者氣也；受者性也，所受者氣也

That which bestowed by heaven is mandate and that which things receive is nature. The bestowing is the mandate and the bestowed is Qi. The receiving is nature and that which receives is Qi. (*Zhu zi yulei*:*Xingli* 2.4)

問：「知覺是心之靈固如此，抑氣之為邪？」曰：「不專是氣，是先有知覺之理。理未知覺，氣聚成形，理與氣合，便能知覺。譬如這燭火，是因得這脂膏，便有許多光燄。」問：「心之發處是氣否？」曰：「也只是知覺。」

Question: As knowledge and awareness are the spirited mind, are they conditioned by Qi?

Answer: It is not exclusively due to Qi, rather there is first the Li of knowledge and awareness. But Li (alone) is not yet knowledge and awareness. Qi condenses to become form, Li and Qi unite and then one is able to know and be aware. You can compare to candlelight. Based on a wax, it allows you to have so much of a lighting flame.

Question: Is the originating place of mind Qi?

Answer: It is simply knowledge and awareness. (*Zhuzi yulei*: Xingli2.24)

問：「氣質有昏濁不同，則天命之性有偏全否？」曰：「非有偏全。謂如日月之光，若在露地，則盡見之；若在蔀屋之下，有所蔽塞，有見有不見。昏濁者是氣昏濁了，故自蔽塞，如在蔀屋之下。然在人則蔽塞有可通之理；至於禽獸，亦是此性，只被他形體所拘，生得蔽隔之甚，無可通處。至於虎狼之仁，豺獺之祭，蜂蟻之義，卻只通這些子，譬如一隙之光。至於獼猴，形狀類人，便最靈於他物，只不會說話而已。到得夷狄，便在人與禽獸之間，所以終難改。」

Someone asked: Is it correct that due to the materiality of qi (qizhi 气质) having different degrees of darkness and turbidity the proper nature bestowed by heaven (tianming zhi xing 天命之性) either is partial or complete? (Zhu Xi) answered: There is not just partiality and completeness. Talking about the example of the light of sun and moon, then you will see it if it is on the open ground. But if you are under a shed or a roof there will be some obscuration and some blocking so that you may see or not see (the light). Darkness and turbidity are something that qi makes for. Therefore, it may be obscured or blocked just like (the light) under the shed or the roof. With man there is principle that can circulate through obscuration and blockade. When it comes to birds and wild beasts they also have a proper nature, but as it is taken by their physical body it is really obscured and separated as of birth and there is no way there could be circulation. When we come to the humaneness (ren 仁) of tigers and wolves, sacrificial abilities (ji 祭) of jackals and otters, the righteousness (yi 义) of bees and ants it only circulates somewhat in their attitude to their children, you may compare it to light shining through a small crack. When it comes to apes their appearance is

like that of men and they are the most spirited (ling 灵) among the animals, they just are not able to speak. When it comes to the barbarians that stand between wild beasts and humans they are always difficult to change. (*Zhuzi yulei* 4, Xingli 1)

問：「天與命，性與理，四者之別：天則就其自然者言之，命則就其流行而賦於物者言之，性則就其全體而萬物所得以為生者言之，理則就其事物物各有其則者言之。到得合而言之，則天即理也，命即性也，性即理也，是如此否？」

曰：「然。但如今人說，天非蒼蒼之謂。據某看來，亦捨不得這箇蒼蒼底。」

Question: „The differentiation of the four (aspects) heaven and mandate, nature and Li is: Heaven is something spoken of as of its naturalness, mandate is something spoken of as of its flowing out and being bestowed upon things, nature is something spoken of as entity that all things achieve when coming to life and Li is something spoken of as the regularity of each individual affair and thing. When we speak about bringing these four aspect together, (we may say that) heaven corresponds to Li, mandate corresponds to nature and nature again corresponds to Li. Is that correct or not?

(The master) said: That is what it is like. ... (*Zhuzi yulei*: Xingli 2: 1)

所謂致知在格物者，言欲致吾之知，在即物而窮其理也。蓋人心之靈莫不有知，而天下之物莫不有理，惟於理有未窮，故其知有不盡也。是以大學始教，必使學者即凡天下之物，莫不因其已知之理而益窮之，以求至乎其極。至於用力之久，而一旦豁然貫通焉，則眾物之表裏精粗無不到，而吾心之全體大用無不明矣。此謂物格，此謂知之至也。

When (the *Daxue*) speaks of ,extending knowledge lies in ‘gewu’ (格物), it means that I want to extend my knowledge that lies in approaching things and exhausting their Li. As the spiritedness of human mind always avails of knowledge while all things under heaven avail of Li, it is only due to not having fully exhausted the Li that knowledge is not fully extended. That is why the Great Learning at the beginning of its teaching necessarily has it that the learner approaches all things under heaven and in all cases can fully exhaust them due to the Li in his own knowledge. Applying oneself to that forcefully for an extended time one will one day suddenly gain a thoroughness therein. Thus, the inside and outside, the refined and rough of the multitude of things are all reached, and the full structure and complete function

of my mind is completely illuminated. This means having achieved/explored (ge 格) things and is the completion of knowledge. (*Daxue commentary*, 6)

Wang Yangming 王阳明 (1472-1528)

心机理也。天下又有心外之事，心外之理？

The mind corresponds to Li. Are there really any affairs under heaven outside the mind or Li beyond the mind? (*Chuanxi lu shang*)

理者，气之条理。气者，理之运用。

Li are the specific Li of Qi and Qi is the dynamic function of Li. (*Chuanxi lu zhong*)

盖天地万物，与人原是一体。。。。只为同此一气，故能相通耳。

Now, the myriad things under all of heaven are originally of one structure with man. ... The unity of Qi simply makes for commonality. That is why they can mutually correspond.

(*Chuanxi lu xia*)

良知是天理所昭明灵觉处，故良知即是天理。

Intuitive knowledge of goodness is where the spirited notion of the clarity of heavenly/universal Li reflects. Therefore, intuitive knowledge of goodness corresponds to heavenly/universal Li. (*Chuanxi lu zhong*)

天命之性，灵昭不昧，而万理之所从出也。

The nature of heavenly mandate reflects in spiritedness without any obscuration and that is from where the myriad Li issue. (*Xinmin dang ji*)

朱子所谓格物云者，在即物而穷理也。即物穷理，是就事事物物上求其所谓定理者也，是以吾心而求理于事事物物之中，析心于理而为二矣。

When master Zhu (Xi) talks about ,gewu' then it is about approaching things in order to exhaust their Li. As for the Li of things being exhausted, it means that a so called defined Li of all affairs and things is sought for. (Yet) that means that my mind and its seeking Li among all affairs and things are split into two between mind and Li. (*Chuanxi lu zhong*)

所谓致知格物者，致吾心之良知于事事物物也。吾心之良知，即所谓天理也。致吾心良知之天理于事事物物，则事事物物皆得其理矣。致吾心之良知者，致知也。事事物物皆得其理者，格物也。是合心与理而为一者也。

What the (*Daxue*) calls extending knowledge by 'gewu' means extending the innate goodness of knowledge of my mind to all affairs and things. The innate knowledge of goodness of my mind corresponds to what (usually) is called heavenly/universal Li. When I extend the heavenly/universal Li of the innate goodness of my mind to all affairs and things, then all affairs and things will attain their Li. That is the extension of the innate goodness of my mind therefore is the extension of knowledge (of the *Daxue*). When all affairs and things attain their Li, then that is the rectification of things ('gewu' of the *Daxue*). That is making a unity by bringing together mind and Li. (*Chuanxi lu zhong*)

Wang Tingxiang (1474-1544)

天地之间，一气生生，而常而变，万有不齐，故气一则理一，气万则理万。世儒专言理一而遗万，偏矣。天有天之理，地有地之理，人有人之理，物有物之理，幽有幽之理，明有明之理，各各差别。统而言之，皆气之化。。。。

Amongst heaven and earth the one Qi continuously generates life while being constant and changing. The myriad beings are not equal. Therefore, (it becomes clear that) when Qi is united, Li is united, when Qi is ten thousand fold, Li is ten thousand fold. The common scholars that traditionally say that Li is one while its traces are manifold are prejudiced. Heaven has a Li of heaven, earth that of earth, humans that of humans, things that of things, darkness that of darkness, light that of light, each is distinctively different. If you want to talk about what holds them together, then it is in all cases the change of Qi.(*Yashu shang* 雅述上 848)

元气即道体。有虚即有气，有气即有道。气有变化，是道有变化。气即道，道即气，不得以离合论者。或谓气有变，道一而不变，是道自道，气自气，屹然二物，非一贯之妙。。。。

The original Qi is the essence of Dao. When there is emptiness there is Qi, and when there is Qi there is Dao. Qi has transforming change and that is why Dao has transforming change. As

Qi corresponds to Dao and Dao to Qi, you must discuss it together. Some say that Qi has transformation while Dao is one and does not transform. In this case Dao would simply be Dao as of itself and Qi simply Qi, but both distinctively two different things. That is not the subtleness of one united concept. ... (*Yashu shang* 雅述上 848)

老、庄谓道生天地，宋儒谓天地之先只有此理，此乃改易面目立论耳，与老、庄之旨何殊？愚谓天地未生，只有元气，元气具，则造化人物之道理即此而在，故元气之上无物、无道、无理。

When Lao(zi) and Zhuang(zi) say that Dao brings forth heaven and earth and the Song Confucians say that before heaven and earth there was Li, that means establishing a discourse that only in appearance differs. So is there actually a difference between (the Song Confucians) and Lao(zi) and Zhuang(zi)? I say that when heaven and earth had not come forth yet, there was only original Qi. With the implementation of original Qi the universal Li of the creational process of humans and things is right there and present. Therefore there is no thing, no Dao, and no Li beyond original Qi. (*Yashu shang* 雅述上 841)

性生于气，万物皆然。宋儒只为强成孟子性善之说，故离气而论性，使性之实不明于后世，而起诸儒之纷辨，是谁之过哉？明道先生曰：性即气，气即性，生之谓也。又曰：论性不论气，不备，论气，不论性，不明。二之，便不是。又曰：恶亦不可不谓之性。此三言者，于性极为明尽，而后之学者，桎于朱子本然气质二性之说，而不致思，悲哉！

Nature is born of Qi just like all the myriad things. The Song Confucians that only stressed Mengzi's theory of the goodness of nature detached themselves from Qi when discussing nature and thus the substance of nature became unclear for later generations and a confusing discussion arose among various Confucians. Whose fault is that? Master Cheng Hao said: 'Nature corresponds to Qi and Qi corresponds to nature that is what is called life.' And he also said: 'To discuss nature without discussing Qi is an incomplete and discussing Qi without discussing nature is unclear. Both (approaches) simply are not it.' And he said: 'Evil must (also) be said to be nature.' These three sayings are clear to the utmost in respect to nature. Later scholars got bound to master Zhu (Xi's) theory to two (types of) natures, the original one and the one of materiality of Qi without really thinking it through. That is truly deplorable! (*Yashu shang*: 837)

Huang Zongxi 黄宗羲 (1610-1695)

夫大化只是一气，气之升为阳，气之降为阴，以至于屈伸往来，生死鬼神，皆无二气，故阴阳皆气也。其升而必降，降而必升，虽有参差过不及之殊，而终必归一，是即理也。

Thus the great change is just the one Qi. The rise of Qi makes for Yang and the descent of Qi makes for Yin. As well as for retraction and extension, back and forth, life and death, ghosts and spirits all of them do not have two (different) Qi and that is why Yin and Yang are all Qi. That it rises and must descend that it descends and must rise (again) in the end, even though they have differences that cannot be overcome, must return to unity and that is what corresponds to Li. (*Zhezhong Wang men xuean*, San)

天地间只有一气充周，生人生物。人禀是气以生，心即气之灵处，所谓知气在上也。

Within heaven and earth there is a fullness of one Qi that brings forth man and things. When man is bestowed with this Qi to come to life, then mind corresponds to the spiritual dimension of Qi that which is called the knowledgeable Qi that is above. (*Mengzi shishuo*, Chap. 2)

耳目口鼻是气之流行者，离气无所为理，故曰性也。然即为之性，则理气浑矣。乃就气中指出其主宰之命，这方是性。

Ears, eyes, mouth and nose are the procedural flow of Qi. Beyond Qi there is nothing to make for Li and that is why it is called nature. Yet what corresponds to make for nature is a mixture of Li and Qi. Now, if you are to indicate within Qi the mandate that rules it, then this would be nature. (*Mengzi shishuo*, Chap. 7)

知者气之灵者也。气而不灵，则昏浊之气而已。

Knowledge is the spiritedness of Qi. Were Qi not spirited, it would simply be a muddled Qi. (*Mengzi shishuo*, Chap. 2)