

Zhuzi yulei 朱子语类

Excerpts

性理一 (Chap. 4)

91 问：“‘天命谓性’之‘命’，与‘死生有命’之‘命’不同，何也？”曰：“‘死生有命’之‘命’是带气言之，气便有稟得多少厚薄之不同。‘天命谓性’之‘命’，是纯乎理言之。然天之所命，毕竟皆不离乎气。但中庸此句，乃是以理言之。孟子谓‘性也，有命焉’，此‘性’是兼气稟食色言之。‘命也，有性焉’，此‘命’是带气言之。性善又是超出气说。”淳

Question: How is the (term) mandate in (the statement of the *Zhongyong*) that ‘heaven’s mandate is called (human moral) nature’ and (the statement) that ‘death and life have a mandate’ to be differentiated?

Answer: The (term) mandate in the (phrase) that ‘death and life have a mandate’ speaks of it carrying (the idea) of material force. Material force then has the differentiation of an extensive or restricted, a thick and thin load. The (term) mandate in the phrase ‘heaven’s mandate is called nature’ speaks of it purely referring to principle. Yet (it is to be noticed) that whatever heaven mandates, most definitely cannot leave (the realm) of material force. Yet these phrases from the *Zhongyong* speak from the perspective of principle. When Mengzi says, that ‘nature has inherently mandate’, then he is entirely talking about the outer aspects of allocated material force of this nature. (When he states that) ‘mandate has nature within’ then he talks about this mandate carrying (the idea) of material force. Yet, when (stating that) ‘nature is good’ this clearly goes beyond the theory of material force.

92 问：“子罕言命。若仁义礼智五常皆是天所命。如贵贱死生寿夭之命有不

同，如何？”曰：“都是天所命。禀得精英之气，便为圣，为贤，便是得理之全，得理之正。禀得清明者，便英爽；禀得敦厚者，便温和；禀得清高者，便贵；禀得丰厚者，便富；禀得久长者，便寿；禀得衰颓薄浊者，一本作：“衰落孤单者，便为贫为贱为夭。”便为愚、不肖，为贫，为贱，为夭。天有那气生一个人出来，便有许多物随他来。”又曰：“天之所命，固是均一，到气禀处便有不齐。看其禀得来如何。禀得厚，道理也备。尝谓命，譬如朝廷诰敕；心，譬如官人一般，差去做官；性，譬如职事一般，郡守便有郡守职事，县令便有县令职事。职事只一般，天生人，教人许多道理，便是付人许多职事。别本云：“道理只一般。”气禀，譬如俸给。贵如官高者，贱如官卑者，富如俸厚者，贫如俸薄者，寿如三两年一任又再任者，夭者如不得终任者。朝廷差人做官，便有许多物一齐污。一作“随”。后来横渠云：‘形而后有气质之性，善反之，则天地之性存焉，故气质之性，君子有弗性焉。’如禀得气清明者，这道理只在里面；禀得昏浊者，这道理也只在里面，只被昏浊遮蔽了。譬之水，清底里面纤毫皆见，浑底便见不得。孟子说性善，他只见得大本处，未说得气质之性细碎处。程子谓：‘论性不论气，不备；论气不论性，不明；二之则不是。’孟子只论性，不论气，但不全备。论性不论气，这性说不尽；论气不论性，性之本领处又不透彻。荀扬韩诸人虽是论性，其实只说得气。荀子只见得不好人底性，便说做恶。扬子见半善半恶底人，便说善恶混。韩子见天下有许多般人，所以立为三品之说。就三子中，韩子说又较近。他以仁义礼智为性，以喜怒哀乐为情，只是中间过接处少个‘气’字。”字。淳录自“横渠”以下同

Question: When Zi Han (in the *Lunyu*) speaks about mandate, (how does that connect to the idea that) the five core moral standards humaneness, righteousness, rituality and wisdom are all mandated by heaven while respect and disgrace, death and life, long life and early death differ in their mandate?

Answer: They are all mandated by heaven. If someone receives an allotment of refined and brave material force, then that will make for a sage or for a worthy that have received the entirety of principle in its uprightness. If someone is allotted with a clarity and brightness, then he is brave and bright; if someone is allotted with purity and strength then he will be mild and harmonious; if he is allotted with clarity and eminence then he will be prominent; if he is allotted with richness and thickness then he will be wealthy; if he is allotted with extension and duration then he will be long-lived; if he is allotted with decrepit weakness and being muddled then one source makes this to be 'weakness and isolation that make for poverty, for lowliness and for early death'. This means being stupid, unlikely, poor, lowly and to die early. If heaven brings forth someone with such a material force then a lot of things will follow suit.

...

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问：“颜渊不幸短命。伯牛死，曰：‘命矣夫！’孔子‘得之不得曰有命。’如此之‘命’，与‘天命谓性’之‘命’无分别否？”曰：“命之正者出于理，命之变者出于气质。要之，皆天所付予。孟子曰：‘莫之致而至者，命也。’但自尽其道，则所值之命，皆正命也。”因问：“如今数家之学，如康节之说，谓皆一定而不可易，如何？”曰：“也只是阴阳盛衰消长之理，大数可见。然圣贤不曾主此说。如今人说康节之数，谓他说一事一物皆有成败之时，都说得肤浅了。”木之

Question: Yan Yuan was disgraced with a short mandate. When Bo Niu died

(Confucius) exclaimed: 'It's mandate/fate!' Confucius also said that 'what you get not of your own achievement is mandate'. Are these statements on mandate not quite different from (*Zhongyong's* statement) that 'heaven's mandate is nature'?

Answer: The uprightness of mandate results from principle. The modifications of mandate result from the materiality of material force. If you sum it up then they all are that which is bestowed by heaven. (This is what Mengzi (means, when he) says that 'That which arrives without being brought on the way by someone is mandate'. But when it ought to by itself fulfill the proper (moral) way, then this reigning through mandate is always the upright principle.

Responding question: Looking at the studies of mathematicians like the theories of Kang Jie (i.e. Shao Yong), then (they argue) that all is determined and unchangeable. How about that?

Answer: That is also all about the principle of Yin and Yang, of rising and decreasing, of disappearing and extending that can be seen in the big numbers. Yet the wise and worthy do not additionally stress this theory. When people nowadays explain the mathematical theories of Shao Yong and think that with the help of his theories they can explain the moment of completion or defeat of things and affairs, then those are all too shallow explanations.

94

或问：“亡之，命矣夫！”此‘命’是天理本然之命否？”曰：“此只是气稟之命。富贵、死生、祸福、贵贱，皆稟之气而不可移易者。”祖道曰：“不知命无以为君子，’与‘五十知天命’，两‘命’字如何？”曰：“‘不知命’亦是气稟之命，‘知天命’却是圣人知其性中四端之所自来。如人看水一般：常人但见为水流，圣人便知得水之发源处。”祖道

Someone asked: Does the (term) mandate in (the statement) ,Perishing that is all about mandate' refer to universal principle in its original state?

Answer: That only refers to the mandate allotted by material force. Wealth and public esteem, death and life, calamity and good fortune, being respected or not, all of that is unchangeably allotted by material force.

Zudao asked: When (the *Lunyu* states) that ‘without the knowledge of mandate there is no way to be a moral man’ and (Confucius said) that ‘when I was fifty (years of age) I (finally) understood heaven’s mandate, what does mandate in these two quotes mean?

Answer: ‘Without knowledge of mandate’ refers to the mandate as allotted material force. ‘Understanding heaven’s mandate’ means that a wise man (like Confucius) understood the self-origination of the four moral cornerstones in his nature. It is like people looking at water: Normal people see nothing but the water flowing by, the sage man also understands the place of origination of the water.

95

闻一问：‘亡之，命矣夫！’此‘命’字是就气稟上说？”曰：“死生寿夭，固是气之所稟。只看孟子说‘性也，有命焉’处，便分晓。”择之问：“‘不知命’与‘知天命’之‘命’如何？”曰：“不同。‘知天命’，谓知其理之所自来。譬之于水，人皆知其为水，圣人则知其发源处。如‘不知命’处，却是说死生、寿夭、贫富、贵贱之命也。然孟子又说当‘顺受其正’。若一切任其自然，而‘立乎岩墙之下’，则又非其正也。”因言，上古天地之气，其极清者，生为圣人，君临天下，安享富贵，又皆享上寿。及至后世，多反其常。衰周生一孔子，终身不遇，寿止七十有馀。其稟得清明者，多夭折；暴横者，多得志。旧看史传，见盗贼之为君长者，欲其速死，只是不死，为其全得寿考之气也。人杰

I have heard someone asking: ‘Perishing that is due to mandate!’ Is the (term) mandate (used in this phrase) depending on allotted material force?

Answer: Death and life as well as long life or early death are most certainly

that which is allotted by material force. Looking only at the definition of Mengzi that 'nature inherently has mandate' then that must be understood differently.

Specifically added question: What about the (term) mandate in the statements of 'not knowing mandate' and 'knowing heaven's mandate'?

Answer: They are different. 'Knowing heaven's mandate' refers to knowing that your principle is self-coming. You can compare it to water. Everyone knows what water is about, but the sage knows about its origin. As for the quote 'not knowing mandate', that is about the mandate for death and life, about longevity and premature death, about poverty and wealth, respect and lack of recognition. When Mengzi also proposes the idea that you ought to 'smoothly accept your uprightness' then if you were to always support your naturalness, 'standing under a pending wall' would not belong to this uprightness. Explanatory words: When in great antiquity the material force in the world was utmost clear it brought to life a sage person and when (such) a moral ruler overlooked (the affairs of) the world he could peacefully enjoy wealth and respect as well as in every case enjoy long life. Now, in latter times it all became more normal. When the Zhou (dynasty) became weak and Confucius was born he could not live out his years, his life span ended with seventy plus years, as those that were violent and unruly had their will. Having a good look at the historical records, you can see that those thieves and robbers that acted as rulers, while you would wish them to die speedily, they just didn't die, due to (the fact) that what makes them long-lived relies on material force.

《鬼神》

(Chap. 3)

5 神，伸也；鬼，屈也。如风雨雷电初发时，神也；及至风止雨过，雷住电息，则鬼也。

Shen means extension and gui means retreating. That is as when wind, rain, thunder and lightning start to appear, they are shen; when finally the wind comes to a stop and the rain is over, thunder halts and lightning disappears then that is gui.

7 鬼神只是气。屈伸往来者，气也。天地间无非气。人之气与天地之气常相接，无间断，人自不见。人心才动，必达于气，便与这屈伸往来者相感通。如卜筮之类，皆是心自有此物，只说你心上事，才动必应也。恪

Gui and shen are simply material force. Retreating and extending, going out and coming back, it is all material force. There is nowhere within the space between heaven and earth where there would be no material force. The material force of humans and of heaven and earth mutually engage constantly, without any interruption. Men just cannot see it. When human mind begins to move it must reach out to material force and then it will in its retreating and extending, going out and coming back mutually feel the interaction. It is as with the shamans, if they have all the things in their mind and talk only about the affairs in their mind, then their stirring must gain a response.

8 问：“鬼神便只是此气否？”曰：“又是这气里面神灵相似。”焘

Question: Are gui and shen just material force or not?

Answer: It is something like the spiritual force within material force.

9 问：“先生说‘鬼神自有界分’，如何？”曰：“如日为神，夜为鬼；生为神，死为鬼，岂不是界分？”义刚

Question: You said that gui and shen have a natural distinction and realm, how about it?

Answer: If we say that day makes for shen and night for gui, life for shen and death for gui, is that not a distinction in realms?

11

雨风露雷，日月昼夜，此鬼神之迹也，此是白日公平正直之鬼神。若所谓‘有啸于梁，触于胸’，此则所谓不正邪暗，或有或无，或去或来，或聚或散者。又有所谓祷之而应，祈之而获，此亦所谓鬼神，同一理也。世间万事皆此理，但精粗小大之不同尔。又曰：“以功用谓之鬼神，即此便见。”道夫

Rain, wind, dew and thunder, just as sun, moon, day and night are all traces of gui and shen. These are public, even, upright and straightforward gui shen of the bright daylight. Even the so-called “Ghost howling from the house beams and striking people’s chests” refer to what is called not upright, weird and dark that sometime are there and sometimes are not, that sometimes go and sometimes come, that sometimes condensate and sometime disperse. There are also those that say that when you offer a prayer to them you get response/interaction just as when you address a wish to them it is rewarded. That is as gui and shen are also (part) of the unitarian principle. All affairs in within the generations are of that principle, it is just a difference of some being refined instead of coarse, some small instead of big.

Additional remark: If you talk about gui and shen by the means of effect and function then this will become even better visible.

12

鬼神死生之理，定不如释家所云，世俗所见。然又有其事昭昭，不可以理推者，此等处且莫要理会。扬

The principle of gui and shen and of death and life are most certainly not the way the Buddhists talk about them or what is commonly seen in them. Yet even if there are things that are clear without being deductible from principles, these aspects do not need to be understood.

17 气聚则生，气散则死。泳。以下并在人鬼神，兼论精神魂魄。

When material force condensates then there is life, when it disperses then there is death.

18 问：“死生有无之说，人多惑之。”曰：“不须如此疑。且作无主张。”因问：“识环记井之事，古复有此，何也？”曰：“此又别有说话。”力行

Question: There are many misunderstandings among people regarding death and live, being and non-being.

Answer: There is no need to be so doubtful (about that) and at the same time you do not have to take a position on that.

Question: But then in old times there was the fact of the boy that fell into the well at the age of five years and seemingly died while he lived on as a xian (*Jinshu*), what about it?

Answer: That is something that one should not even try to explain.

19 问生死鬼神之理。明作录云：“问：‘鬼神生死，虽知得是一理，然未见得端的。’曰：‘精气为物，游魂为变，便是生死底道理。’未达。曰：‘精气凝则为人，散则为鬼。’又问：‘精气凝时，此理便附在气上否？’”曰：“天道流行，发育万物，有理而后有气。虽是一时都有，毕竟以理为主，人得之以有生。明作录云：“然气则有清浊。”气之清者为气，浊者为质。明作录云：“清者属阳，浊者属阴。”知觉运动，阳之为也；形体，明作录作“骨肉皮毛”。阴之为也。气曰魂，体曰魄。高诱淮南子注曰：‘魂者，阳之神；魄者。阴之神。’所谓神者，以其主乎形气也。人所以生，精气聚也。人只有许多气，须有个尽时；明作录云：“医家所谓阴阳不升降是也。”尽则魂气归于天，形魄归于地而死矣。人将死时，热气上出，所谓魂升也；下体渐冷，所谓魄降也。此所以有生必有死，有始必有终也。夫聚散者，气也。若理，则只泊在气上，初不是凝结自为一物。但人分上所合当然者便是理，不可以聚散言也。然人死虽终归于散，然亦未便散尽，故

祭祀有感格之理。先祖世次远者，气之有无不可知。然奉祭祀者既是他子孙，必竟只是一气，所以有感通之理。然已散者不复聚。释氏却谓人死为鬼，鬼复为人。如此，则天地间常只是许多人来来去去，更不由造化生生，必无是理。至如伯有为厉，伊川谓别是一般道理。盖其人气未当尽而强死，自是能为厉。子产为之立后，使有所归，遂不为厉，亦可谓知鬼神之情状矣。”问：“伊川言：‘鬼神造化之迹。’此岂亦造化之迹乎？”曰：“皆是也。若论正理，则似树上忽生出花叶，此便是造化之迹。又加空中忽然有雷霆风雨，皆是也。但人所常见，故不之怪。忽闻鬼啸、鬼火之属，则便以为怪。不知此亦造化之迹，但不是正理，故为怪异。如家语云：‘山之怪曰夔魍魎，水之怪曰龙罔象，土之怪曰豸羊。’皆是气之杂揉乖戾所生，亦非理之所无也，专以为无则不可。如冬寒夏热，此理之正也。有时忽然夏寒冬热，岂可谓无此理！但既非理之常，便谓之怪。孔子所以不语，学者亦未须理会也。”因举似南轩不信鬼神而言。因祖。赐录云：“问：‘民受天地之中以生，中是气否？’曰：‘中是理，理便是仁义礼智，曷尝有形象来！凡无形者谓之理；若气，则谓之生也。清者是气，浊者是形。气是魂，谓之精；血是魄，谓之质。所谓“精气为物”，须是此两个相交感，便能成物。“游魂为变”，则所谓气至此已尽。魂升于天，魄降于地。阳者气也，归于天；阴者质也，魄也，降于地，谓之死也。知生则便知死，只是此理。夫子告子路，非拒之，是先后节次如此。’因说，鬼神造化之迹，且如起风做雨，震雷花生，始便有终也。又问：‘人死则魂魄升降，日渐散而不复聚矣。然人之祀祖先，却有所谓“来假来享”，此理如何？’曰：‘若是诚心感格，彼之魂气未尽散，岂不来享？’又问：‘如周以后稷为始祖，以帝喾为所自出之帝，子孙相去未远，尚可感格。至于成康以后千有馀年，岂复有未散者而来享之乎？’又问：“‘知鬼神之情状’，何缘知得？’曰：‘伯有为厉，子产为之立后，使有所归，遂不为厉，可谓“知鬼神之情状矣。”’又问：‘伊川言：“鬼神者，造化之迹。”此岂为造化之迹乎？’曰：‘若论正理，则庭前树木，数日春风便开花，此岂非造化之迹！又如雷霆风雨，皆是也。但人常见，故

不知怪。忽闻鬼叫，则以为怪。不知此亦是造化之迹，但非理之正耳。’又问：‘世人多为精怪迷惑，如何？’曰：‘家语曰：“山之怪曰夔魍魎，水之怪曰龙罔象，土之怪獐羊。”皆是气之杂揉乖乱所生，专以为无则不可。如冬寒夏热，春荣秋枯，此理之正也。忽冬月开一朵花，岂可谓无此理，但非正耳，故谓之怪。孔子所以不语，学者未须理会也。’坐间或云：‘乡间有李三者，死而为厉，乡曲凡有祭祀佛事，必设此人一分。或设黄籙大醮，不曾设他一分，斋食尽为所污。后因为人放爆杖，焚其所依之树，自是遂绝。’曰：‘是他枉死，气未散，被爆杖惊散了。设醮请天地山川神祇，却被小鬼污却，以此见设醮无此理也。’”明作录云：“如起风做雨，震雷闪电，花生花结，非有神而何！自不察耳。才见说鬼事，便以为怪。世间自有个道理如此，不可谓无，特非造化之正耳。此为得阴阳不正之气，不须惊惑。所以夫子不语怪，以其明有此事，特不语耳。南轩说无，便不是。”余同

Asking about the principle of life and death of gui and shen and quoting the question of Ming Zuolu questioning: Even though I know that gui and shen as well as life and death all are one principle, I still cannot really see through it. Answer: Refined material force makes for things the drifting hun makes for change and getting the answer: The refined material force makes for things and the drifting hun makes for change that is the universal principle of life and death.

Zhu Xi arrived and answered: Refined material force that condenses makes for men, when dispersing it becomes gui.

Further question: When the refined material force condenses is the principle then attached to material force or not?

Answer: Heaven's path flows on and it generates the myriad things; there is principle and afterwards there is material force. Even if at one point in time they are all both there, principle necessarily must be the master. People get it in order to have life. ... (When material force is) exhausted the material force as hun returns to heaven while the physical

form as po returns to earth where it dies. When people are about to die the hot material force exits to the above and that is called the ascension of hun, while the below body slowly gets cold and that is called the descending of po. For everything that is alive there must be death just as for every beginning there is an end. Now, that which condenses and disperses is material force. But principle is only attached to material it never itself coagulates to make for a thing. And if people appropriately conform to what ought to be and thus agree with principle then that cannot be discussed by condensation and dispersion. So even when people return to dispersion upon death they still do not completely disperse and that is reason for (the existence of) the principle of emotional approach (to the spirits of the ancestors) in ritual offerings. When the ancestors have taken distance from the world there is no way to know anything about the existence or non-existence of (their) material force. But those that provide offerings for them are their sons and grandsons and thus necessarily of the same material force and that is why there is something like the principle of emotional continuity. But something that has already dispersed will not again condense. The Buddhists say that people that die become gui and gui again return to make for people. If that were to be the case, then between heaven and earth there would be only a coming and going of so many people and nothing like a creational coming to life. Thus, there would be no principle.

Hun rises to heaven and po sinks into earth. Where Yang is material force it returns to heaven while where substance is Yin it is po and sinks into earth and that is what is called death. To know life means knowing death; that is what principle is about.

Further question: When people die their hun rises and their po descends, slowly it disperses and cannot again condense. Yet when people make offerings to their ancestors, definitely there is that which the (*Shijing*) calls 'joining and enjoying (of the offerings by the ancestors)'. What is the

principle for that? When they are engaged by a honest mind why would their not yet completely dispersed hun-material force not come and enjoy it?

Further question: Cheng Yi said that 'gui and shen are the traces of the creational change. What is meant by traces of creational change?

Answer: If we speak about the proper principle, then this is like the tree standing in front of this building flowering after some days of a mild spring wind. How could that no be the traces of creational change! Just like thunder, wind and rain are (a proper principle). What people see regularly, they don't wonder about it. However, when they suddenly here the shouting of a gui then they take it to be something odd. They don't know that these are also traces of the creational process, but just are not (corresponding to) the uprightness of principle.

20

才卿问：“来而伸者为神，往而屈者为鬼。凡阴阳魂魄，人之嘘吸皆然；不独死者为鬼，生者为神。故横渠云：‘神祇者归之始，归往者来之终。’”曰：“此二句，正如俗语骂鬼云：‘你是已死我，我是未死你。’楚词中说终古，亦是此义。”“去终古之所之兮，今逍遥而来东。莊灵魂之欲归兮，何须臾而忘反！”用之云：“既屈之中，恐又自有屈伸。”曰：“祭祀致得鬼神来格，便是就既屈之气又能伸也。”僩问：“魂气则能既屈而伸，若祭祀来格是也。若魄既死，恐不能复伸矣。”曰：“也能伸。盖他来则俱来。如祭祀报魂报魄，求之四方上下，便是皆有感格之理。”用之问：“‘游魂为变’，圣愚皆一否？”曰：“然。”僩问：“‘天神地祇人鬼。’地何以曰‘祇’？”曰：“‘祇’字只是‘示’字。盖天垂三辰以著象，如日月星辰是也。地亦显山川草木以示人，所以曰‘地示’。”用之云：“人之祷天地山川，是以我之有感彼之有。子孙之祭先祖，是以我之有感他之无。”曰：“神祇之气常屈伸而不已，人鬼之气则消散而无馀矣。其消散亦有久速之异。人有不伏其死者，所以既死而此气不散，为妖为怪。如人之凶死，及僧道既死，多不散。僧道务养精神，所以凝聚不散。若圣贤则安于死，岂有不散而为神怪者乎！如黄帝尧舜，不闻其既死而为灵怪也。尝见

辅汉卿说：‘某人死，其气温温然，熏蒸满室，数日不散。’是他气盛，所以如此。刘元城死时，风雷轰于正寝，云务晦冥，少顷辩色，而公已端坐薨矣。他是什么样气魄！”用之曰：“莫是元城忠诚，感动天地之气否？”曰：“只是元城之气自散尔。他养得此气刚大，所以散时如此。祭义云：‘其气发扬于上，为昭明、焄蒿、凄怆，此百物之精也。’此数句说尽了。人死时，其魂气发扬于上。昭明，是人死时自有一般光景；焄蒿，即前所云‘温温之气’也；凄怆，是一般肃然之气，令人凄怆，如汉武帝时‘神君来则风肃然’是也。此皆万物之精，既死而散也。儻。淳录云：“问：“‘其气发扬于上’，何谓也？”曰：“‘人气本腾上，这下面尽，则只管腾上去。如火之烟，这下面薪尽，则烟只管腾上去。’淳云：‘终久必消了。’曰：‘然’。”

22

因言魂魄鬼神之说，曰：“只今生人，便自一半是神，一半是鬼了。但未死以前，则神为主；已死之后，则鬼为主。纵横在这里。以屈伸往来之气言之，则来者为神，去者为鬼；以人身言之，则气为神而精为鬼。然其屈伸往来也各以渐。”儻。饶录云：“若以对待言，一半是气，一半是精。”

Responding to the mentioning of the theories on hun and po, gui and shen, (Zhu Xi) said: When someone now comes to live, then he naturally has half shen and half gui. However, as long as he has not died yet, shen dominates. Once he has died, gui dominates. That is the general structure. If you discuss it on the grounds of the contraction and expansion of the going and coming of material force, then the coming makes for shen, the leaving for gui. If you discuss it on the grounds of the human body, then material force makes for shen and the refined material makes for gui. However, contraction and expansion, going and coming all take place in their (appropriate) stages.

23

问魂魄。曰：“气质是实底；魂魄是半虚半实底；鬼神是虚分数多，实分数少底。”赐

Question about hun and po.

Answer: Material force and substance are solid; hun and po are half empty half solid. Gui and shen have mostly empty aspects and only few solid aspects.

29

耳目之聪明为魄，魄是鬼。某自觉气盛则魄衰。童男童女死而魄先化。升卿

The (apprehensive force) of hearing and seeing of ears and eyes make for po and po corresponds to gui. If someone's self-conscious material force rises then po weakens. When boys or girls die in childhood, their po-soul transforms first.

38

问：“人死时，是当初禀得许多气，气尽则无否？”曰：“是。”曰：“如此，则与天地造化不相干。”曰：“死生有命，当初禀得气时便定了，便是天地造化。只有许多气，能保之亦可延。且如我与人俱有十分，俱已用出二分。我才用出二分便收回，及收回二分，那人已用出四分了，所以我便能少延。此即老氏作福意。老氏惟见此理，一向自私其身。”淳

Question: When a person dies the amount of material force bestowed upon him at the beginning is exhausted and there is nothing left. Is that the case or not?

Answer: It is like that.

Question: If that is so, then it does not correspond to the creational change of heaven and earth.

Answer: Death and life have their mandate and the material force bestowed to someone at the beginning is settled according to that. That is what the creational process of heaven and earth is about. There is only so much material force (bestowed), but if I am able to preserve it, I can extend it (to its natural duration). Now, for example, if I and somebody else both received their full amount (of material force) and both of us used up 20 percent and I can retrieve twenty percent (from him) this

retrieving means the other person has used up 40 percent and that would allow me to live a bit longer. That is what the Laoists take to be good fortune. The Laoists only see this principle they are completely set on the one aspect of gaining a selfish advantage for themselves.

40

问：“有人死而气不散者，何也？”曰：“他是不伏死。如自刑自害者，皆是未伏死，又更聚得这精神。安于死者便自无，何曾见尧舜做鬼来！”

Question: Is there something like people dying without their material force dispersing?

Answer: These are cases where people were not willing to die. Like people that hurt themselves or damage themselves they are not yet willing to die, so that they keep their refined shen together. If people die in peace then there is nothing like that. How could you imagine Yao and Shun becoming a gui?

41

死而气散，泯然无迹者，是其常。道理恁地。有托生者，是偶然聚得气不散，又怎生去凑著那生气，便再生，然非其常也。伊川云：“左传伯有之为厉，又别是一理。”言非死生之常理也。人杰录略

When the material force is dispersed upon death and it vanishes without any trace then that is normal thing and according to the universal principle. When live is kept up and occasionally the condensed material force does not dissolve and for whatever reason the disappeared life happens to come forth again as a living material force to be alive again then that is not the normal thing. ...

52

问：“性即是理，不可以聚散言。聚而生，散而死者，气而已。所谓精神魂魄，有知有觉者，气也。故聚则有，散则无。若理则异古今常存，不复有聚散消长也。”曰：“只是这个天地阴阳之气，人与万物皆得之。气聚则为人，散则为鬼。然其气虽已散，这个天地阴阳之理生生而不穷。祖考之精神魂魄虽已散，而子孙之精神魂魄自有些小相属。故祭祀之礼尽其诚敬，便可以致得祖考之魂魄。这个自是

难说。看既散后，一似都无了。能尽其诚敬，便有感格，亦缘是理常只在这里也。”贺孙

Question: Nature corresponds to principle; we cannot speak of it as being able to condense and disperse. What condenses and thus comes to life and disperses and thus dies, is simply material force. What we call the refined shen, hun and po, having knowledge and having consciousness is all material force. Therefore, when it condenses it is there, when it disperses it is not there. But as for the principle, it constantly exists from the distant past until today without relying on condensation and dispersion on vanishing and growing.

Answer: The material force of heaven and earth, of Yin and Yang is something that people and all things equally get. When material force condenses then it makes for people, when it disperses it makes for gui. But even if material force already dispersed, the principle of heaven and earth and of Yin and Yang lives on and on without exhaustion. Ancestors rely on refined shen and hun and po even though (their material force) has already dispersed; and the refined shen, hun and po of their sons and grandsons naturally has some small amount of corresponding relationship (with them). Therefore, when you sincerely and respectfully perform the rites of offerings for the ancestors, you can reach the hun and po ancestors rely on. This naturally is difficult to explain. If look at them having dispersed then it is as if nothing was there. If you are able to exert your honesty and respect and then get a feeling of approach then this relies also on the principle constantly being there.

54

自天地言之，只是一个气。自一身言之，我之气即祖先之气，亦只是一个气，所以才感必应。

If we speak of it from the perspective of heaven and earth, then there is only one material force. Speaking of it from the perspective of a single person then my material force corresponds to the material force of my ancestors. As this is just one single material force it can be felt and must

respond.

56

陈后之问：“祖宗是天地间一个统气，因子孙祭享而聚散？”曰：“这便是上蔡所谓‘若要有时，便有；若要无时，便无’，是皆由乎人矣。鬼神是本有底物事。祖宗亦只是同此一气，但有个总脑处。子孙这身在此，祖宗之气便在此，他是有个血脉贯通。所以‘神不歆非类，民不祀非族’，只为这气不相关。如‘天子祭天地，诸侯祭山川，大夫祭五祀’，虽不是我祖宗，然天子者天下之主，诸侯者山川之主，大夫者五祀之主。我主得他，便是他气又总统在我身上，如此便有个相关处。”义刚。淳同

Chen Hou asked: The line of ancestors is connected within the world by one material force. (Is it right) that due to this the sons and grandsons offering incense brings about condensation and dispersion (of them)?

Answer: This is like Shancai (i.e. Xie Liangzuo) saying that ‘when desiring them to be present, they are present; when desiring them not to be present, they are not present’. All of this arises from people(’s actions). Gui and Shen are basically things and affairs. The ancestral line is united by this one material force, but there is an inclusive common place. When the bodies of sons and grandsons are here then the material force of the ancestral line is also here. They all share common running through blood and pulse. Therefore (as the *Zuozhuan* states) ‘shen do not enjoy the offerings of those not their kindred and people do not sacrifice to those not their clan’. This is because their material force is not corresponding. When (the *Liji* states that) ‘the Son of Heaven offers sacrifices to heaven above and earth below and the heads of the various states offer sacrifices to mountains and rivers and high officials offer sacrifices to the five domestic spirits’ then, even though these are not of one’s ancestral line, the Son of Heaven is the ruler of the all under heaven, the heads of the various states are the rulers of mountains and rivers and the high officials are the rulers of the domestic sacrifices. When my rulership attains the other then the others material force is also interconnected

with my person/body and therefore has a common related place..

57

问：“人之死也，不知魂魄便散否？”曰：“固是散。”又问：“子孙祭祀，却有感格者，如何？”曰：“毕竟子孙是祖先之气。他气虽散，他根却在这里；尽其诚敬，则亦能呼召得他气聚在此。如水波样，后水非前水，后波非前波，然却通只是一水波。子孙之气与祖考之气，亦是如此。他那个当下自散了，然他根却在这里。根既在此，又却能引聚得他那气在此。此事难说，只要人自看得。”问：“下武诗‘三后在天’，先生解云：‘在天，言其既没而精神上合于天。’此是如何？”曰：“便是又有此理。”用之云：“恐只是此理上合于天耳。”曰：“既有此理，便有此气。”或曰：“想是圣人禀得清明纯粹之气，故其死也，其气上合于天。”曰：“也是如此。这事又微妙难说，要人自看得。世间道理有正当易见者，又有变化无常不可窥测者，如此方看得这个道理活。又如云：‘文王陟降，在帝左右。’如今若说文王真个在上帝之左右，真个有个上帝如世间所塑之像，固不可。然圣人如此说，便是有此理。如周公金縢中‘乃立坛墀’一节，分明是对鬼。‘若尔三王是有丕子之责于天，以旦代某之身。’此一段，先儒都解错了，只有晁以道说得好。他解‘丕子之责’如史传中‘责其侍子’之‘责’。盖云上帝责三王之侍子。侍子，指武王也。上帝责其来服事左右，故周公乞代其死云：‘以旦代某之身。’言三王若有侍子之责于天，则不如以我代之。我多才多艺，能事上帝。武王不若我多才多艺，不能事鬼神，不如且留他在世上，定你之子孙与四方之民。文意如此。伊川却疑周公不应自说多才多艺，不是如此，他止是要代武王之死尔。”用之问：“先生答廖子晦书云：‘气之已散者，既化而无有矣，而根于理而日生者，则固浩然而无穷也。故上蔡谓：‘我之精神，即祖考之精神。’盖谓此也。’”问：“根于理而日生者浩然而无穷，此是说天地气化之气否？”曰：“此气只一般。周礼所谓‘天神、地示、人鬼’，虽有三样，其实只一般。若说有子孙底引得他气来，则不成无子孙底他气便绝了！他血气虽不流传，他那个亦自浩然日生无穷。如礼书，诸侯因国之祭，祭其国之无主后者，如齐太公

封于齐，便用祭甚爽鸠氏、季荝、逢伯陵、蒲姑氏之属。盖他先主此国来，礼合祭他。然圣人制礼，惟继其国者，则合祭之；非在其国者，便不当祭。便是理合如此，道理合如此，便有此气，如卫成公梦康叔云：‘相夺予飧。’盖卫后都帝丘，夏后相亦都帝丘，则都其国自合当祭。不祭，宜其如此。又如晋侯梦黄熊入寝门，以为鲧之神，亦是此类。不成说有子孙底方有感格之理！便使其无子孙其气亦未尝亡也。如今祭勾芒，他更是远。然既合当祭他，便有些池作“此”。气。要之，通天地人只是这一气，所以说：‘洋洋然如在其上，如在其左右！’虚空逼塞，无非此理，自要人看得活，难以言晓也。所以明道答人鬼神之间云：‘要与贤说无，何故圣人却说有？要与贤说有，贤又来问某讨。’说只说到这里，要人自看得。孔子曰：‘未能事人，焉能事鬼！’而今且去理会紧要道理。少间看得道理通时，自然晓得。上蔡所说，已是煞分晓了。”

58

问：“鬼神恐有两样：天地之间，二气氤氲，无非鬼神，祭祀交感，是以有感有；人死为鬼，祭祀交感，是以有感无。”曰：“是。所以道天神人鬼，神便是气之伸，此是常在底；鬼便是气之屈，便是已散了底。然以精神去合他，又合得在。”问：“不交感时常在否？”曰：“若不感而常有，则是有馁鬼矣。”又曰：“先辈说魂魄多不同。左传说魄先魂而有，看来也是。以赋形之初言之，必是先有此体象，方有阳气来附他。”

Question: I am afraid that gui and shen actually are of two different types. Within the space between heaven and earth, where the two forces (Yin and Yang) interact for a generational process there definitely are gui and shen. When we mutually are affected by giving offerings to ancestors, there is something like an affective existence. When people die to become gui and we mutually want to interact with them by giving offerings to them, then there is an affective non-existence.

Answer: Yes, it is like that. Therefore, when we want to speak properly about heavenly shen and human gui, shen is the extension of material

force and that is something that is always there, while gui is crooked material force and that is why it is completely dispersed. But if you go about to reunite it with the means of refined shen, then it can be there again.

Question: Are the moments of not (being able) to interact constantly there?

Answer: If something does constantly not interact then it is a hungry gui.

59

鬼神以主宰言，然以物言不得。又不是如今泥塑底神之类，只是气。且如祭祀，只是你聚精神以感之。祖考是你所承流之气，故可以感。扬

To speak about Gui and shen as dominating forces cannot work out if you speak about it from the perspective of things. It is not as if it were a kind of shen that is simply mixed like mud (into things). There is only material force for that. But if it comes to the offers given to ancestors then it is about your condensation with the refined shen in order to interact with it. The ancestors rely on you're the material force that has come down on you in order to be able to interact.

61

问：“祭祀之理，还是有其诚则有其神，无其诚则无其神否？”曰：“鬼神之理，即是此心之理。”恪

Question: As for the principle of sacrificing (to ancestors), is it that if you are sincere that you will attain shen (of ancestors) and if you are not sincere there will be no attaining of shen?

Answer: The principle of gui and shen is just the principle of mind.

64

人死，虽是魂魄各自飞散，要之，魄又较定。须是招魂来复这魄，要他相合。复，不独是要他活，是要聚他魂魄，不教便散了。圣人教人子孙常常祭祀，也是要去聚得他。

When people die, even if hun and po souls fly both into dispersion,

overall the po soul is steadier. (Therefore) you need to call the hun soul back to resurrect the po soul, it is about uniting them. Resurrecting is not just about letting it live, rather it is about consolidating hun and po souls. If you don't call them then they will dissipate. When the sage men have taught people's sons and grandsons to regularly offer sacrifices (to the ancestors) then that is also because they want to achieve such a consolidation.

74

或言鬼神之异。曰：“世间亦有此等事，无足怪。”味道举以前日“魂气归天，体魄降地；人之出入气即魂也，魄即精之鬼，故气曰阳，魄曰阴，人之死则气散于空中”之说，问：“人死气散，是无踪影，亦无鬼神。今人祭祀，从何而求之？”曰：“如子祭祖先，以气类而求。以我之气感召，便是祖先之气，故想饶本作“祭”。之如在，此感通之理也。”味道又问：“子之于祖先，固是如此。若祭其他鬼神，则如之何？有来享之意否？”曰：“子之于祖先，固有显然不易之理。若祭其他，亦祭其所当祭。‘祭如在，祭神如神在。’如天子则祭天，是其当祭，亦有气类，乌得而不来歆乎！诸侯祭社稷，故今祭社亦是从气类而祭，乌得而不来歆乎！今祭孔子必于学，其气类亦可想。”长孺因说，祭孔子不当以塑像，只当用木主。曰：“向日白鹿洞欲塑孔子像于殿。某谓不必，但置一空殿，临时设席祭之。不然，只塑孔子坐于地下，则可用筴、豆、簠、簋。今塑像高高在上，而设器皿于地，甚无义理。”辩

.... Question: If people do not leave any trace when they die and their material force dissolves and also have no gui and shen, what do people that do ancestral offerings do to get back to them?

Answer: If a son does offerings for his ancestors then an attainment is based on the similarity of material force. When they base their own material force to effect communion this corresponds to the ancestors material force. Therefore, if you desire to satisfy the origin that it what makes for the (term) sacrifice. If they come as if they were there, then

that is the principle of an affective congruency.

Weidao again asked: For a son (offering to his) ancestors that certainly is the case, but how about making sacrifices to other gui and shen? Do they have the intention to come and enjoy the offerings?

Answer: A son certainly and quite obviously has an unchanging principle in relationship to his ancestors. When you give offerings to others that may be done as long as it is appropriate. (The *Lunyu* says) 'when giving offerings you should offer to the shen as if the shen were present'. When the Son of Heaven gives offerings to heaven that is an appropriate offering; as they also have a similarity in material force why would (shen) not come and enjoy it? When the heads of states give offering to the national altars they also have a similarity in material force with the national altars when offering, why would (the shen) not come and enjoy it? Now, when offering to Confucius this must be based on learning. That is how a common material force can be recollected. ...

大学二 *

- 66 经下: 叔文问: “格物莫须用合内外否?”曰: “不须恁地说。物格后, 他内外自然合。盖天下之事, 皆谓之物, 而物之所在, 莫不有理。且如草木禽兽, 虽是至微至贱, 亦皆有理。如所谓‘仲夏斩阳木, 仲冬斩阴木’, 自家知得这个道理, 处之而各得其当便是。且如鸟兽之情, 莫不好生而恶杀, 自家知得是恁地, 便须‘见其生不忍见其死, 闻其声不忍食其肉’方是。要之, 今且自近以及远, 由粗以至精。”道夫。寓录别出

《论语八》

- 4 朝闻道章: 问: “集注云: ‘道者, 事物当然之理。’然尝思道之大者, 莫过于君臣父子夫妇朋友之伦, 而其有亲, 有义, 有别, 有信, 学者苟至一日之知, 则孰不闻焉。而即使之死, 则亦觉未甚济得事。然而所谓道者, 果何处真切至当处? 又何以使人闻得而遂死亦无憾?”曰: “道诚不外乎日用常行之间。但公说未甚济事者, 第恐知之或未真耳。若是知得真实, 必能信之笃, 守之固。幸而未死, 则可以

充其所知，为圣，为贤。万一即死，则亦不至昏昧过了一生，如禽兽然，是以为人必以闻道为贵也。”曰：“所谓闻者，莫是大而天地，微而草木，幽而鬼神，显而人事，无不知否？”曰：“亦不必如此，大要知得为人底道理则可矣。其多与少，又在人学力也。”曰：“看得此章，圣人非欲人闻道而必死，但深言道之不可不闻耳。若将此二句来反之曰：‘若人一生而不闻道，虽长生亦何为！’便自明白。”曰：“然。若人而闻道，则生也不虚，死也不虚。若不闻道，则生也枉了！死也枉了！”壮祖