

*Lunyu*, Zi Lu 论语，子路 (13,3):

子路曰：韦君待子而为政。子将奚先？子曰：必也正名乎！。。。名不正，则言不顺。言不顺，则事不成。事不成，则礼乐不兴。礼乐不兴，则刑罚不中，则民无所措手足。故君子名必可言也。言之必可行也。

Zi Lu said: If the ruler of Wei would entrust you with governing, what would you plan to do first? The master said: It is of utmost necessity to correct the names! ... If names are not correct, then words won't be fitting; if words are not fitting, then affairs won't be completed. If affairs are not completed, then rites and music won't flourish. If rites and music won't flourish, then punishments and penalties will be off the mark and people won't know how to orient themselves. Therefore the names of the nobleman must be such that they can be spoken and the spoken words must be such that they can be practiced.

*Lunyu*, Yan Yuan (12,11):

齐景公问政于孔子。孔子对曰：君君，臣臣，父父，子子。

Duke Jing of Qi asked Confucius about governing, Confucius replied: Ruler be ruler, minister be minister, father be father and son be son.

*Xunzi*, Zhengming 荀子，正名 (22)

后王之成名。刑名从商，爵名从周，文名从礼。散名之加于万物者，则从诸夏之成俗曲期。远方异俗之乡，则因之而为通。散名之在人者。。。故王者之制名，名定而实辨，道行而志通，慎率民而一焉。

When the latter kings created names, they took the names for punishments from the Shang, the names for titles from the Zhou and the names for literary aspects from the *Liji*. Different names being added to the myriad things became common practice from the Xia and came from then through the ages. Counties in far distant places with different habits have thus been given a same grounding and could communicate. Differentiation of names is something in the realm of men. ... Therefore, when the kings created names, denominations (names) were fixed and reality differentiated, the true way was practiced and the will became effective, and through careful guiding people were thus united.

然则所为有名，与所缘以同异。与制名之枢要，不可不察也。。。贵贱不明，同异不别。如是则志必有不喻之患，而事必有困废之祸。故知者为之分别制名以指

实。。。。然则何缘而以同异？曰：缘天官。凡同类同情者其天官之意物也同。故比方之异似而通。是所以共其约名以相期也。。。。知异实者之异名也，故使异实者之莫不异名也，不可乱也。

Yet then being given a name must have its origin in sameness and difference. The core aspect of giving names must absolutely be understood. When high and low rank are not clear, when sameness and difference not distinguished, then the will meets the unfortunate situation of not being clear in its example and the affairs will meet disaster as they get stuck and off the track. Therefore the knowledgeable acted in hierarchical and discriminatory differentiation and created names thus indicating reality. ... But then, what do sameness and difference originate in? I say, they originate in the natural organs. The intentions on things of the natural organs of those, who are of the same species and same feelings, are also the same. Therefore they compare the differences of aspects upon their similarities and thus make them to be common. Thus by making (something) common with a binding name they arrive at a mutual realm. ... Knowing that different realities have (to have) different names you will make different realities most definitely have different names that should not be brought into disorder.

故万物虽众，有时而欲遍举之。故谓之物。物也者，大共名也。推而共之，共则有共，至于无共然后止。有时而欲遍举之。故谓之鸟兽。鸟兽也者，大别名也。推而别之，别则有别，然后止。

Now even if things are manifold sometimes you want to raise them together. Therefore we call them 'things'. The name 'thing' is a most common name. You expand on making something common to the most common ground, until there is nothing in common any more, and then we stop. Sometimes we want to raise something together and then we call it 'birds' and 'wild beasts'. The names 'birds' and 'wild beasts' are common differentiating names. We may expand on making differentiations and differentiate all possible differentiations and then stop.

名无固宜。约之以命。约定俗成。谓之宜。异于约，则谓之不宜。名无固实。约之以命实。约定俗成。谓之实名。

Names do not have a fixed way of being appropriate. Convention makes them determining. Once the convention is fixed, then it becomes a habit. That is what we call the appropriateness (of names). If you differ from the convention, then that is what we call 'not being appropriate' (of a name). Names do not have a fixed reality. Convention will determine their reality. Once the convention is fixed, then it becomes a habit and we call it a real name.

Dong Zhongshu, *Chunqiu fanlu* 35: Shenchang ming hao 董仲舒，春秋繁露：审查名号

治天下之端在审辨大。辨大之端在深察名号。

The cardinal aspect in ordering the world is to clearly understand the differentiation of what is big. The cardinal point in differentiating what is big is in fully understanding names and appellations.

名号之正取之天地。天地为名号之大义也。

By the way of correct names and appellations one will gain the world. The world makes up the great meaning of names and appellations.

事个顺于名，名个顺于天。

Matters follow name and names follow heaven.

名生于真，非其真弗以为名。

Names are born from reality, if it is not reality then it cannot make a name.

Xu Gan, *Zhonglun*: Kao wei 徐幹, 中论考伪 11

名者，所以名实也。实立而名从之，非名立而实从之也。故长形立而名之曰长，短形立而名从之而曰短，非长短之名先立而长短之形从之也。

Names are what names reality. When a reality is established, then names follow it and it is not that names are established and reality will follow it. Therefore when a long form is established, and then it is given the name 'long' and when a short form is established, and then is given the name 'short'. It is not the case that first the names of 'long' and 'short' are established and then the long and short forms follow that.

Zheng Commentary on the *Lunyu*

正名，谓正书字也。古者曰名，今世曰字。

As for correcting names, this means to correct written words. In ancient times it was called names, nowadays it is called words.

Cheng Yi, Cheng Hao, *Henan Cheng shi cui* 程颐，程颢，河南程氏粹

名出于理，音出于气。。。。其所以名之曰天，盖自然之理也。

Name derives from principle, sound derives from dynamic materia. ... The reason, why (the old ones) say that name comes from heaven, simply is that it is the principle of the natural.

Mozi 墨子经说上

所以谓，名也。所谓，实也。名实耦。

That what you do by calling, is a name. That which you call, is reality. Name and reality are a pair.

Gongsun Long, Ming shi lun 公孙龙 名实论 (6)

天地与其所产者，物也。物以物其所物，而不过焉，实也。实以实其所实，不旷焉，位也。位其所位焉，正也。以其所正，正其所不正；疑其所正。其正者，正其所实也；正其所实者，正其名也。其名正，则唯乎彼此焉。谓彼而彼不唯乎彼，则彼谓不行。谓此而行不唯乎此，则此谓不行。其以当不当也，不当而乱也。故彼；彼当乎彼，则唯乎彼，其谓行彼。此；此当乎此，则唯乎此，其谓行此。其以当而当也，以当而当正也。故：彼，彼止于彼；此，此止于此：可。彼此而彼且此，此彼而此且彼：不可。夫名实谓也。知此之非也，知此之不在此也，明不谓也。知彼之非彼也，知彼之不在彼也，则不谓也。至矣哉！古之明王审其名实，慎其所谓。至矣哉！

Heaven and earth and what they produce are things. A thing is a thing, by what makes it a thing and not going beyond that makes it reality. Reality is real by what makes it reality. Not being empty makes it a position/topos. A position/topos being in position/place makes it upright/correct. Taking uprightness/correctness/validity and making it upright/correct/valid by its not being upright/correct/valid, will make you doubt its uprightness/correctness/validity. If the name is upright/correct/valid, then it will respond to A or B. If you call A and it does not respond to A, then A-calling does not function. If you call B the functioning does not respond to B, then the B-calling does not function. It all relies on matching or not matching. If it does not match, then it is in disorder. Therefore as for A: if A matches A, then it will also respond to A and its calling will function with A. As for B, if B matches B then it will respond to B and its calling will function with B. So by matching it matches and by matching the match is upright/correct/valid. Therefore: for A: A should stop with A and B should stop with B and then it will work out; now for A and B: if A can also be B; and for B and A: B can also be A, then it won't work out. Thus a name is the calling of reality. If you know B by the negation of B, then what you know is a B that is not in the place of B. Thus clarity cannot be said. If you know the negation of A, then what you know is an A that is not in the place of A. Then you cannot call/name. That really is what it is all about. The enlightened kings of the past carefully examined names and reality and were really cautious about calling. That really is what it is all about.

## *Yin wen zi, Da dao shang* 尹文子，大道上 (1)

大道无形，称器有名。名也者，正形者也。形正由名，则名不可差。故仲尼云：‘必也正名乎。名不正，则言不顺也。’大道不称，众有必明。生于不称，则群形自得其方圆。名生于方圆，则众名得其称也。大道治者，则名、法、儒、墨自废。。。。

有形者必有名，有名者未必有形。形而不名，未必失其方圆白黑之实。名而不可不寻。名以检其差。故亦有名以检形，形以定名，名以定事，事以检名。察其所以然，则形名之与事物，无所隐其理矣。名有三科。。。。一曰：命物之名，方圆白黑是也。二曰：毁誉之名，善恶贵贱是也。三曰：况味谓之名，贤愚爱憎是也。

The great Way has no form, things that can be called have a name. Name is that which gives the form its correctness/validity. Since the correctness/validity of forms relates to name, names should not be deficient. That is why Confucius said, ‘to correct names, is what is really necessary; if names are not correct then the words won’t be fitting’. The great Way has no appellation, (and still) the manifold beings necessarily are clear. Born in the realm beyond appellation, the many forms achieve their appearance by themselves. Names then result/are born from the appearance, thus the manifold names gain their appellation. If the great way is in order, then the schools of names, legalists, Confucians and Mohists will disappear. ...

What has a form must also have a name, but what has a name not necessarily must have a form. Forms that do not have a name (yet) definitely do not lose the substance of their appearance and attributes. (Therefore) names have to be searched for and the deficiencies in names have to be studied. Therefore by having a name one can also study the form, the form is there to fix the name, the name is there to fix a matter and matter is there to study a name. When I thoroughly study, why something is the way it is, then the relationship of a form that has been given a name to matters and things will not hide their structure in any way. There are three categories of names: Firstly, a name that determines a thing, like appearance and attributes (of concrete things); secondly, names that blame and praise, like good and bad, of high or low esteem; thirdly, names that compare terms, like wise and stupid, love and hate.

## *Daode jing* 道德经

道可道，非常道；名可名，非常名。

可道之道，可名之名指事造形，非其常也。故不可道，不可名也。

The Dao that can be described in language is not the constant Dao; the name that can be given it is not the constant name.

The Dao that can be rendered in language and the name that can be given it point to a matter or reproduce a form, neither of which is it in its constancy. This is why it can neither be rendered in language nor given a name.

无名天地之始；有名万物之母。

凡有皆始于无。故未形无名之时，则为万物之始。及其有形有名之时，则长之、育之、亭之、毒之为其母也。言道以无形无名始成万物以始以成而不知其所以元之又元也。

Nameless it is the origin of heaven and earth, named it is the mother of the myriad things.

Anything that exists originates in nothingness, thus, before it has forms and when it is still nameless, it serves as the origin of the myriad things, and, once it has forms and is named, it grows them, rears them, ensures them their proper shapes and matures them as their mother. In other words, the Dao, by being itself formless and nameless, originates and brings the myriad things to completions. They are originated and completed in this way yet do not know how it happens. This is the mystery beyond mystery.

故常无欲，以观其妙；常有欲，以观其徼。此两者同出而异名。同谓之元；元之又元，众妙之门。

。。。两者始与母也。同出者同出于元也。异名所施不同也。在首则谓之始，在终则谓之母。元者冥也。默然无有也。始母之所出也。不可得而名，故不可言同名曰元，而言谓之元者取于不可得而谓之然也。谓之然则不可以定乎一元而已。则是名则失之远矣。。。。

Therefore, always being without desire so as to see their subtlety. And always having desire so as to see their ends. These two emerge together, but have different names. Together we refer to them as mystery: the mystery upon mystery and gateway of all subtleties.

... The ,two' are origin and mother. 'Emerge together' means that they emerge together from mystery. They 'have different names' because of what these apply to cannot be the same. At the start (mystery) is referred to as 'origin', at the end as 'mother'. Mystery is the dark, where in silence there is no existence. That is where origin and mother come from. It cannot be achieved by name. Thus (the text) cannot say 'together they have the same name called mystery'. Rather when it speaks of mystery it does it in a way, where you cannot achieve and yet speak. Stating it in that way, (the text) could not just fix it with the single word 'mystery'. That would have missed the name by far. ...

### Seng Zhao, *Zhaolun* 僧肇，肇论

以名求物，物无当名之实。以物求名，名无得物之功。物无当名之实，非物也。名无得物之功，非名也。是以名不当实，实不当名。名实无当，万物安在。

If you search for the things by names, then you will encounter the reality of things not matching their names. If you search for the names by things, then you will not achieve the effect things have. So, if things in reality do not match the names, they are not things and if things do not achieve the effect of things, then they are not names. Thus names do not match reality and reality does not match names. Names and reality not mutually matching is the peaceful existence of things.

以物物于物，则所物而可物。以物物非物，故虽物而非物。是以物不即名而就实，名不即物而屡真。

If you take things to make things be things, then that which you make a thing can be a thing. If you take not-things to make things things, then even if they are things, they are not-things. So even if you have things not matching their names, this is actually reality, and if you have names not matching things, this actually means to trod the truth.

### Buzhen kong lun 不真空论

经云：般若义者，无名无说，非有非无，非实非虚。虚不失照，照不失虚，斯则无名之法，故非言所能言也。言虽不能言，然非言无以传。是以圣人终日言而未尝言。

The scripture says: 'The meaning of prajna, is without names and without explanations, without being and without nothing, without reality and without emptiness.' Emptiness does not lose its reflection and reflection does not lose emptiness. This is the dharma of being without names. Therefore that which can be said is without words. So, even as you cannot say words, without words there is nothing to be handed on. Therefore the sage at the end of the day speaks without ever saying a word.

### Banruo wuzhi lun 般若无知论