

*Daodejing* 道德经

不尚賢，使民不爭；不貴難得之貨，使民不為盜；不見可欲，使心不亂。是以聖人之治，虛其心，實其腹，弱其志，強其骨。常使民無知無欲。使夫知者不敢為也。為無為，則無不治。(3)

Do not exalt the worthy, and so keep the people from contention. Do not value goods hard to get, and so stop the people from becoming thieves. Do not let them see desirable things, and so spare the Xin of the common folk from disorder. Therefore the sages govern by emptying Xin, filling the belly, keeping the will weak, and strengthening their bones. He thus always lets the people be without knowledge and without desires. And he prevents the knowledgeable from daring to act. Because he acts without acting there is nothing that is not arranged/governed.

圣人无常心。以百姓心为心。善者吾善之，不善者吾亦善之：德善。信者吾信之，不信者吾亦信之：德信。圣人在天下歛歛为天下浑其心。圣人皆孩之。(49)

The sage has no constant Xin, rather he takes the Xin of the common people to make it his Xin. By taking the good ones as good just as the not good ones as good, I achieve virtuous/powerful goodness. By trusting the trustworthy just as trusting the untrustworthy I achieve virtuous/powerful trust. The sage resides under heaven with perfect equanimity and impartiality and for the sake of the world merges his Xin with theirs. And the sage takes them all as his children.

*Guanzi* 管子 (Guan Zhong 管仲 +645 B.C., compiled Liu Xiang 刘向 79-8 B.C.)

心也者，智之舍也。(Guanzi 36, Xinshu 1, 2:5)

The mind is the lodging of wisdom.

无以物乱官，毋以官乱心。此之谓内德。(Guanzi 36, Xinshu 1, 2:15)

Do not use things to confuse the organs; do not use the organs to confuse the mind. That is what is called inner virtue/inner achieving.

凡心之型，自充自盈，自生自成。其所以失之，必以忧乐善怒欲利。能去忧乐善怒欲利，心乃反济。避心之情，利安以宁。勿烦勿乱，和乃自成。(Guanzi 36, Neiye 2, 122)

The pattern of the mind is always such that it is naturally full and naturally complete, naturally produced and naturally perfected. It loses these only through sorrow and joy, happiness and anger, desires and profiteering. If one can discard sorrow and joy, happiness and anger, desires and profiteering one's mind will go back to straightens. The stirrings/emotions of this mind profit/enhance peacefulness by tranquility. Let there be no trouble and no chaos then harmony will complete itself.

#### Lunyu 论语

吾十有五而志于学，三十二立，四十而不惑，五十而知天命，六十而耳顺，七十而从心所欲不逾矩。(2,4)

The master said: At fifteen I had my will set on learning; at thirty I stood firm; at forty I had no doubts; at fifty I knew the decrees of heaven; at sixty my ears were perfectly following (truth); at seventy I could follow my Xin without committing any transgression.

子曰：回也，其心三月不违仁。其余，则日月至焉而已矣。(6,5)

The master said: (Yan) Hui's Xin could be without transgression against humanity/benevolence for three months. All the others may achieve this for a day or a month, but nothing more.

子贡曰。性相近也。习相远也。(17,2)

The master said: that which takes us respectively closer is Xing, while that which takes us respectively away is habit.

*Mengzi* 孟子 (ca. 372 – ca. 279)

告子曰：性犹湍水也，决诸东方则东流，决诸西方则西流。人性之无分于善不善也，犹水之无分于东西也。

孟子曰：水信无分于东西。无分于上下乎？人性之善也，犹水之就下也。人无有不善，水无有不下。今夫水，搏而跃之，可使过颡；激而行之，可使在山。是岂水之性哉？其势则然也。人之可使为不善，其性亦犹是也。(Gaozi, VI A 2)

Gaozi said: Xing is like flowing water whirling round. Open a passage for it to the east it will flow east, open a passage to the west and it will flow west. Man's Xing has no differentiation for good and not good, just like water it will flow indifferently to the east or to the west.

Mencius replied: Water indeed has no differentiation for east or west, but will it flow indifferently up and down? The goodness in man's Xing is like the water that will flow down. There is no man that does not have goodness just as water always will flow down. Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill; but are such movements accruing to the Xing of water? It is the force applied which causes them to do it. When men are made to do what is not good, their Xing is dealt with in this way.

公都子曰：告子曰：性无善无不善也。或曰：性可以为善，可以为不善；是故文武兴，则民好善；幽厉兴，则民好暴。或曰：有性善，有性不善；是故以尧为君而有象，以瞽瞍为父而有舜；。。。今曰性善，然则彼皆非与？

孟子曰：乃若其情，则可以为善矣，乃所谓善也。若夫为不善，非才之罪也。恻隐之心，人皆有之；羞恶之心，人皆有之；恭敬之心，人皆有之；是非之心，人皆有之。恻隐之心，仁也；羞恶之心，义也；恭敬之心，礼也；是非之心，智也。仁义礼智，非由外铄我也，我固有之也，弗思耳矣。故曰：求则得之，舍则失之。或相倍蓰而无算者，不能尽其才者也。(Gaozi, VI A 6)

(The disciple of Mencius) Gong Duzi said that Gaozi had said: Xing is neither good nor not good. Others say: Xing is able to be made to be good, just as it can be made not to be good. Therefore, when Wen and Wu (of the early Zhou period) reigned people loved goodness, while when You and Li (of the late Western Zhou period) reigned people loved violence. Still others say that the Xing of some is good while that of others is not good. Therefore, even

with (such a moral ideal person as) Yao (a detestable person like) Xiang appeared and with (such a morally base) father like Gusou there was (an impeccable son like) Shun. ... And now you say that Xing is good; so are all the others wrong?

Mencius answered: Now according to your own feelings you are able to be good; that is what I call goodness. And if someone is not good then this is not due to their endowment. All men have a Xin of commiseration, all men have a Xin of shame and dislike, all men have a Xin of reverence and respect, and all men have a Xin of approving/feeling of right and disapproving/feeling of wrong. The Xin of commiseration is benevolence/humanity, the Xin of shame and dislike is righteousness, the Xin of reverence and respect is ritual/propropriety, the Xin of approving/feeling of right and disapproving/feeling of wrong is wisdom.

Benevolence, righteousness, ritual, and wisdom are not infused into men from without, we firmly have them, and there is no other way to think it. Hence it is said: Seek and you will find them, neglect and you will lose them. Now men do differ in regard to the ability to exhaust their endowment, some five times, some up to an incalculable amount.

孟子曰：尽其心者，知其性也。知其性，则知天矣。存其心，养其性，所以事天也。夭寿不贰，修身以俟之，所以立命也。

孟子曰：莫非命也，顺受其正。是故知命者，不立乎岩墙之下。尽其道而死者，正命也。桎梏死者，非正命也。

孟子曰：求则得之，舍则失之，是求有益于得也，求在我者也。求之有道，得之有命，是求无益于得也，求在外者也。

孟子曰：万物皆备于我矣。反身而诚，乐莫大焉。强恕而行，求仁莫近焉。(Jinxing, VII A 1-4)

Mencius said: Those that exhaust their Xin will know their Xing. Knowing their Xing they will know heaven. By preserving their Xin they will nourish their Xing; that way they serve heaven. If premature death or long life does not cause duplicity and you cultivate yourself in order to wait on/for it, then that is how you establish the decree.

Mencius said: There is nothing that is not decree, following and accepting it is one's uprightness. Therefore, the one that knows decree will not stand below a precipitous wall. The one that completes his Dao and then dies has made (his) decree upright. Death under handcuffs and fetters is not making his decree upright.

Mencius said: Seeking you will gain it, giving up you will lose it. Therefore, seeking is advantageous for gaining when seeking is something that is within myself. Seeking has its

Dao and gaining has its decree. Therefore seeking is not advantageous for gaining, when I seek outside.

Mencius said: All things are in all instances complete within myself. There is no greater happiness than turning to my (moral) self in sincerity. The closest you will get in your seeking for benevolence/humanity is by strengthening reciprocity in your acting.

孟子曰：广土众民，君子欲之，所乐不存焉。中天下而立，定四海之民，君子乐之，所性不存焉。君子所性，虽大行不加焉，虽穷居不损焉，分定故也。君子所性，仁义礼智根于心。。。。（Jinxing, VII A 21）

Mencius said: Even if a large territory and numerous people are desired by the noble man that is not what he takes his delight in. Even if the noble man takes delight in standing at the center of the world and appeasing the people within the four seas, that is not where his Xing resides in. That what makes up the Xing of the noble man cannot be increased by his sphere of action nor diminished by residing in poverty, because it is set up as his lot. That which is the Xing of the noble man is rooted in his Xin as benevolence/humanity, righteousness, rituality/ propriety, and wisdom.

孟子曰：口之于味也，目之于色也，耳之于声也，鼻之于臭也，四肢之于安佚也，性也，有命焉，君子不谓性也。仁之于父子也，义之于君臣也，礼之于宾主也，智之于贤者也，圣人之于天道也，命也，有性焉，君子不谓命也。（Jinxing, VII B 24）

Mencius said: The mouth's being related to taste, the eye's being related to color, the ear's being related to sound, the nose's being related to smell, and the four limbs being related to ease, is Xing and comprises decree, yet the noble man does not speak of it as Xing.

Benevolence/humanity being related to father and son, righteousness being related to ruler and servant, rituality/propriety being related to guest and host, wisdom being related to the wise man and holy men being related to heavenly Dao, all of that has decree that comprises Xing. Yet the noble man does not call it decree.

Xunzi 荀子

耳目鼻口形态各有接而不相能也。夫是之谓天官。心居中虚以治五官。夫是之谓天君。  
(Tianlun 17)

The ears, eyes, nose and mouth each are receptors and cannot exchange their faculties.  
These are what are meant by the senses given by heaven. The Xin is lodged in the central cavity to control the five senses. This is what is meant by the heavenly prince.

人何以知道？曰心。。。。心者形之君也，而神明之主也。出令而无所受令。自禁也，自使也，自夺也，自取也，自行也，自止也。(Jiebi 21)

How can man know Dao? I say, by Xin. ... Xin is the prince of the bodily form and the master of spiritual clarity. When it issues a command there is nothing that does not obey it. It itself makes prohibitions; it itself gives commands; it itself makes decisions; it itself makes choices; it itself causes action; it itself stops action.

心不使焉，则白黑在前而目不见，雷鼓在侧而耳不听。(Jiebi 21)

If your Xin is not guided then the eyes will not be able to see white and black even though they are right in front of you and your ears will not be able to hear the thunder-drum even though it stands right next to you.

心有征知。征知，则缘耳而知声可也，缘目而知形可也。(Zheng ming )

If your Xin has correct knowledge then this correct knowledge will lead your ears and the knowledge of sound becomes possible, it will lead your eyes and the knowledge of forms becomes possible.

人之性恶，其善者伪也。今人之性，生而有好利焉，顺是，故争夺生而辞让亡焉；生而有疾恶焉，顺是，故残贼生而忠信亡焉；生而有耳目之欲，有好声色焉，顺是，故淫乱生而礼义文理亡焉。然则从人之性，顺人之情，必出於争夺，合於犯分乱理，而歸於暴。(Xing e, 23.1a)

Human Xing is evil, what is good (in it) is artificial/created. Now, the Xing of men has its love for profit as soon as you are born. If you would follow (those inclinations) you would then engage in fighting and the (virtues) of courtesy and deference would disappear. As you are born, you have envy and hate. If you would follow it then stealing and murdering would grow and loyalty and trust would disappear. As you are born you have the wishes of ears and eyes and the love for sounds and colors. If you would follow them sensual desires and chaos would arise and the standard of propriety/rituality and righteousness would disappear. Therefore if you would follow men's Xing and let emotions flow free then you would necessarily end in fight, you would join into acting against the proper hierarchy and in bringing chaos to correct principles. In the end it would all be violence.

孟子曰：今人之性善，將皆失喪其性故也。

曰：若是則過矣。今人之性，生而離其朴，離其資，必失而喪之。用此觀之，然則人之性惡明矣。所謂性善者，不離其朴而美之，不離其資而利之也。使夫資朴之於美，心意之於善，若夫可以見之明不離目，可以聽之聰不離耳，故曰目明而耳聰也。今人之性，飢而欲飽，寒而欲煖，勞而欲休，此人之情性也。今人見長而不敢先食者，將有所讓也；勞而不敢求息者，將有所代也。夫子之讓乎父，弟之讓乎兄，子之代乎父，弟之代乎兄，此二行者，皆反於性而悖於情也；然而孝子之道，禮義之文理也。故順情性則不辭讓矣，辭讓則悖於情性矣。用此觀之，人之性惡明矣，其善者偽也。(Xing e, 23)

Menicus said: Now, man's Xing is good and that is the reason why in all cases you may lose it. (I) say: If it were like that, it would be transgressing (truth). As soon as it is born man's Xing departs from its simplicity and from its substance (childhood naïveté), it necessarily is lost (in this process). If you look at it that way, it becomes clear that man's Xing is evil. Those that say that Xing is (originally) good embellish that which has not departed from simplicity and think beneficial/ profitable of that which is substance (childhood naïveté). Assuming this type of embellishment for simplicity and substance (childhood naïveté) and making Xin and its intentions be something good, they suppose that the clarity that can be seen is not beyond the eye and the acuteness of what can be heard is not beyond the ear. Therefore (they) say, eyes are clarity and ears acute. Now, man's Xing likes getting fed when you are hungry, likes warmth when you are cold, likes rest when you are tired; all of these are man's emotions and Xing. Now, if man sees a superior and does not eat first, then that means courtesy, if man is

tired and does not seek rest that means taking (in consideration) someone else. The son's deference to his father, the younger brother's deference to his elder brother, then the son is taking (in consideration) the father and the younger brother the older brother. These two types of actions go against Xing and against emotions, but are the Dao of the pious son and the cultured standard of propriety/ rituality and righteousness. Therefore, if you follow your Xing there will be no courtesy and deference, courtesy and deference rather mean going against your Xing and your emotion. Looking at things this way makes it clear that human Xing is evil and what is good in it is created/artificial.

問者曰：人之性惡，則禮義惡生？

應之曰：凡禮義者，是生於聖人之偽，非故生於人之性也。故陶人埴埴而為器，然則器生於陶人之偽，非故生於人之性也。。。聖人積思慮，習偽故，以生禮義而起法度，然則禮義法度者，是生於聖人之偽，非故生於人之性也。若夫目好色，耳好聽，口好味，心好利，骨體膚理好愉佚，是皆生於人之情性者也；感而自然，不待事而後生之者也。夫感而不能然，必且待事而後然者，謂之生於偽。是性偽之所生，其不同之徵也。(Xing e, 23)

Someone asked: If man's Xing is evil, are propriety/rituality and righteousness generated by evil?

(Xunzi) replied: Everything about propriety/rituality and righteousness is the (artificial) making of the sages, it definitely is not generated by Xing. If the potter molds clay to form a vessel, then this vessel is generated by the creation of the potter, and is definitely not generated by his Xing. ... The sages accumulated thought and reflections and practiced (artificial) creation, thus generating propriety/rituality and righteousness and giving rise to laws and norms. Therefore propriety/rituality and righteousness as well as laws and norms are the (artificial) making of the sage and definitely not generated by the Xing of man. Now, as for the eye's liking colors, the ear's liking sounds, the mouth's liking taste, the Xin's liking profit, and the physical body's liking ease: this in all instances is generated by man's emotion and Xing. If you feel these and let them flow freely, then they will generate without respect to affairs. If you feel these and they are not able to flow freely, and then you will necessarily also respect affairs and go on and that is what is called generating in (artificial) creation. This is the generational process of Xing and (artificial) making, the essence of their difference.



### *Liji, Daxue* 大学

大学之道在明明德，在亲/新民，在止于至善。知止而后有定；定而后能静；静而后能安；安而后能虑；虑而后能得。物有本末，事有终始；知所先后，则近道矣。古之欲明明德于天下者，先治其国；欲治其国者，先齐其家；欲齐其家者，先修其身；欲修其身先正其心；欲正其心者，先诚其意；欲诚其意，先致其知；致知在格物。

What the Great Learning teaches, is to illustrate illustrious virtue; to approach/renovate the people; and to rest in the highest goodness. To know where to stop brings about firmness; firmness brings about the ability to calmness; calmness brings about peace; peace brings about the ability to deliberation; deliberation brings about attainment. Things have their root and their branches, affairs have their end and their beginning. To know what is first and what is last brings you onto Dao/the true way/teaching. The ancients who wished to illustrate the illustrious virtue on the whole world first ordered their states; wishing to order their states, they first regulated their families/clans; wishing to regulate their families, they first cultivated their persons; wishing to cultivate their persons, they first rectified their Xin; wishing to rectify their Xin, they first made sincere their intentions; wishing to to make their intentions sincere, they first extended their knowledge; extending knowledge lies in the detachment from thing/rapprochement to things (investigation of things)/ correction of things.

### *Liji, Zhongyong*

天命之谓性，率性之谓道。修道之谓教。道也者，不可须臾离也。可离非道也。是故君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微。故君子慎其独也。喜怒哀乐之未发，未之中。发皆中节，谓之和中也者，天下之大本也。和也者，天下之达道也。

What heaven has conferred is called (moral) nature, to follow (moral) nature is called Dao. To cultivate Dao is called teaching/instruction. Dao cannot be left for an instant; could it be left, it would not be the Dao. Therefore the noble man is cautious in respect to what he does not see and fearful/apprehensive in respect to what he does not hear. There is nothing more

visible than what is hidden and there is nothing more obvious than what is minute.  
Therefore the noble man is careful when he is alone. When there are no stirrings of pleasure, anger, sorrow, or joy (yet), this is called (the state) of equilibrium/centrality. When (these feelings) have been stirred and meet due degree, there ensues what is called harmony. Equilibrium/centrality is the great root and harmony is achieving Dao in the world/under heaven.

Guo Xiang 郭象 (252-312), *Zhuangzi zhu* 庄子注

真人知用<sup>心</sup>，则背道，助天，则伤生。故不为也。 (Dazong shi 6)

The true man knows that using ones Xin means turning your back on the Dao and that assisting heaven/nature means harming life. Therefore he does not act.

虚其<sup>心</sup>，则至道积于怀也。 (Renjian shi 4)

If one empties ones Xin, then the perfect Dao will collect in our bosom.

夫无<sup>心</sup>而任乎自化者，应为帝王也。 (Ying diwang 7)

Therefore if you are without Xin and give in to the autonomous change, then you may correspond to (the requirements of) acting as a ruler.

Seng Zhao 僧肇 (384-414), *Pore wuzhi lun* 般若无知论

放光云：般若无所有相。无生灭相。道行云：般若无所知，无所不见。此辨智照之用。而曰无相无知者何耶？果有无相之知，不知之照明矣。何者？夫有所知，则有所不知。以圣<sup>心</sup>无知，故无所不知。不知之知，乃曰一切知。故经云：圣<sup>心</sup>无所知，无所不知。信矣。是以圣人虚其<sup>心</sup>而实其照。终日知而未尝知也。(2)

In the *Sutra of Perfect Wisdom (Fangguang)* it is said that ‘for prajna there is nothing that has distinctive form and there is no coming to life and passing away of distinctive forms’.

And the *Sutra of Full Wisdom (Daoxing)* says that ‘in prajna there is nothing that is known and nothing that is not known’. This explains the function of the reflection of wisdom. But what does it mean, when one speaks of ‘not having distinctive form’ and ‘not knowing’? (It means) that there surely is a knowledge that does not have distinctive forms and that the reflection of not knowing is illuminating. How can that be understood? Well, if there is something that can be known there also is something that is not known. That is why the Xin of the Holy has no knowledge and therefore there is nothing it does not know. The knowledge of not knowing is what I call immediate/universal knowledge. Therefore the sutra says, ‘The holy man’s not knowing means that there is nothing that it does not know. And that is, what I (also) believe. And that is why the holy man empties his Xin and (at the same time) fills his reflection. Thus he knows until the end of days without ever having begun to know.

Ji Zang 吉藏 (549-623), *Dacheng xuanlun* 大乘玄论

若了今之佛性，亦识彼之中道。若了中道，即了第一义空。若了第一义空，即了智慧。。。若了智慧，即了佛性。若了佛性，即了涅槃。

If you complete Buddha-nature in the present, then you will also understand its middle path. If you complete the middle path, then you will complete the emptiness of the first meaning. If you complete emptiness of the first meaning, then you will complete wisdom. .... If you complete wisdom, then you will complete Buddha-nature. If you complete Buddha-nature, then you complete Nirvana.

Hui Neng 慧能 (638-713), *Liuzu tanjing* 六祖坛经 (*Platform Sutra*)

世人性本自净。万法在性。思量一切恶事，即行于恶。思量一切善事，便修于善行。如是一切法，尽在自性。。。世人性净，犹如青天、惠如日、智如月，智慧常明。于外著境，妄念浮云盖复，自性不能明。故遇善知识开真法吹却迷妄。内外明彻，于自性中，万法皆见，一切法自在性，名为清净法身。

The Xing of the worldly man is originally clean and the myriad dharmas are in this Xing. If your thoughts are all (directed) to evil affairs, then you will trod in evil. If your thoughts are all (directed) to good affairs, then you will cultivated the path of goodness. Thus all dharmas are completely within the own Xing. ... The worldly man's clarity of Xing is like a clear sky, (with) wisdom like the sun and the moon, thus wisdom always being clear. If you are focused on the outside and move into the (outer) regions, wrong thoughts will flow into words and cover everything up, your own Xing therefore not being able to become clear. Therefore, if you meet goodness knowledge will blow away the misleading mistakes. The (distinction between) inside and outside being removed by becoming clear, right in your own Xing, then the myriad dharmas will all be seen and will completely and immediately be in Xing. This is what we call by the name of the clear dharma body.

世人自色身是城。眼耳鼻舌身即是城门。外有五门，内有意门。心即是地，性即是王。性在王在，性去王无。性在身心存，性去身心坏。佛是自性作，莫向身外求。自性迷佛即众生，自性悟众生即是佛。

Worldly man takes his phaenomenal body as a town. His eyes, ears, nose, tongue and body are like the gates to town. Outside there are five gates, inside there is the gate of intention. Xin corresponds to the ground, Xing to the king. If Xing is there, then the king is there, if Xing is gone, there is no king. If Xing is there, then body and Xin exist, if Xing is gone then body and Xin are destroyed. Buddha(-nature) is the acting out of self Xing, there is nothing to gained by going outside of the body. If the self Xing misses out on Buddha(-nature) then the mass of illusions arise (samsara), if the self Xing experiences illumination then it is Buddha(-nature).

身是菩提树，心如明镜台，时时勤拂拭，勿使惹尘埃。

菩提本无树，明镜亦无台，佛性常清静，何处有尘埃。

心是菩提树，身为明镜台，明镜本清静，何处染尘埃。

The body is the bodhi tree, the mind is like a clear mirror.

At all times we must strive to polish it, and must not let the dust collect.

Bodhi originally has no tree, the mirror(-like mind) has no stand.

Buddha-nature (emptiness/oneness) is always clean and pure; where is there room for dust (to alight)?

The mind is the Bodhi tree, the body is the mirror stand.

The mirror is originally clean and pure; where can it be stained by dust?

Xuanzang 玄奘 (600-664) *Cheng weishi lun* 成唯识论

初能变识，大小称教，名阿赖耶。此识具有藏所藏执藏义故，谓与杂染互为缘故，有情执为自内我故。。。。此是能引诸界趣生善不善业异熟果故，说名异熟。。。。此能执持诸法种子令不失故，名一切种。

次初异熟能变识后，应辩思量能变识相。是识圣教别名末那。恒审思量，胜于识故。

The first step for a consciousness to be able to evolve is – for the schools of the big as well as the small vehicle – alaya. This consciousness comprises the meaning of holding the ability to store as well as that which is stored. One may say that in a complex way they relatively condition each other. Those that hold feeling take it to be their autonomous inner self. ... Being furthermore able to draw on the different results of good and bad deeds (committed) in the different worlds (of transmigration) we can call it by the name of differentiated maturity. ... Furthermore being able to hold onto all kinds of seeds without letting them get lost, one may call it by the name of immediate seed.

In the next step after (having explained) the evolving consciousness from the differentiated maturity, (we must explain) how due to reacting, discriminating and reflecting it is able to have conscious phenomena/objects . In the sagely teaching this consciousness is also given the name of manas, because in its deep reflection it surpasses other (forms) of consciousness.

次中思量能变识后，应辩了境能变识相。此识差别丛有六种，随六根境种类异故。谓名眼识，乃至意识。

前所说三能辨识及彼心所，皆能变似见相二分，立转变名。所变见分，说名分别，能取相故；所变相分，名所分别，见所取故。由此正理，彼实我法，离识所变，皆定非有。离能所取，无别物故。非有实物，离而相故。是故一切有为无为，若实若假，皆不离识。唯言为==离识实物，非不离识心所法等。

After (having spoken) of the ability of the evolving consciousness in the middle step (we have to explain) how the evolving conscious phenomena/objects are able to be within the realm of reaction, distinction and intellection. This consciousness can be differentiated altogether into six types. They are called by the name of eye consciousness all the way to the intentional consciousness.

What we have so far spoken of as the three abilities of the evolving consciousness that are reached in the functional place of Xin have the established name of revolving evolvement because they all have the two different aspects of being able to evolve into seemingly seeing and phenomena/object. The aspect of that which evolves as seeing is called by the name of discrimination, as it is able to perceive phenomena; the aspect of that which evolves as phenomena is named as that which is being discriminated, because it is perceived by seeing. Deriving it from this correct principle, there definitely is no real self or dharma that could evolve beyond consciousness. Therefore there are no things beyond that which can be perceived. Therefore there are no real things beyond these two (types of) phenomenal (perceptions). Therefore everything being acted out or without being acted, seemingly real or seemingly false never leaves consciousness. The word only/mere (in only/mere consciousness) is used to negate real things beyond consciousness, it is not used (to deny) dharmas being in Xin beyond consciousness.

或转变者，谓诸内识，转似我法外境相现。此能转变，即名分别。虚妄分别，为自性故，谓即三界心及心所。此所执境，名所分别，即所妄执实我法性。由此分别，变似外境，假我法相。彼所分别实我法性，决定皆无。。。。

When we speak of revolving evolution, then we mean that all of inner consciousness revolves around the phenomenal world of the seemingly outer self and dharmas. This ability of revolving evolution is named discrimination. Empty and false discrimination is due to its Xing and that is what we say, corresponds to (falsely discriminating) the Xin of the Threefold

World [world of desire, lust and beyond lust] and the functional place of Xin. The outer world that thus is being grasped is named that which is being discriminated, which corresponds to a vainly grasped reality, self, dharma, and Xing. Discriminating it this way, it evolves a seemingly outer world and the phenomena of a false self and dharma. The discriminated reality, self, dharmas, and Xing definitely are all nothingness.

Li Ao 李翱 (772-841) Fuxing shu 复性书

人之所以为圣人者性也，人之所以惑其性者情也。喜怒哀惧爱恶欲，七者皆情之所为也。情既昏，性斯匿矣。非性之过也，七者循环而交来，故性不能充也。水之浑也，其流不清，火之烟也，其光不明，非水火清明之过，沙不浑，流斯清矣，烟不郁，光斯明矣。情不作，性斯充矣，性与情不相无也。

虽然，无性则情无所生矣。是情由性而生，情不自情，因性而情，性不自性，由情以明。性者天之命也，圣人得之而不惑者也；情者性之动也，百姓溺之而不能知其本者也。圣人者岂其无情耶？圣人者，寂然不动，不往而到，不言而神，不耀而光，制作参乎天地，变化合乎阴阳，虽有情也，未尝有情也。(1)

The reason why a man can become a sage is Xing. The reason why man can go wrong on his Xing are emotions. Happiness, anger, sadness, fear, love, hate and wishing are all seven aspects of emotion. When the confusion of emotions arrives then Xing is obscured. This is not due to Xing, rather it is due to the continuous flow of these seven (emotions) and their coming and going. For this reason Xing is not able to be fully (established). When water is muddy it does not flow in clarity, when fire is smoky its flames are not bright. But that is not due to a lack of clarity in water or a lack of brightness in fire. If there was no sand mixed (to the water) it would flow in clarity. If smoke would not smolder the flames would be bright. If emotions would not come to activity, then Xing would be full and Xing and emotions would not negate each other.

Yet, without Xing emotions had nothing to be born from. Therefore, emotions derive from Xing for their existence. Emotions do not just come from emotions, they rely on Xing and then become emotions; Xing does not just come from Xing, it draws on emotions to express its clarity. Xing is the decree of heaven, the holy man receives it and does not misdirect it.

Emotions are the stirrings of Xing, the normal people drown in them and are not able to understand their origin. So does the holy man not have any emotions? The holy man is completely calm without stirrings, he arrives without going, he is spiritual without words, he is bright without having to shine, his doings are in tune with heaven and earth, his changes are in accordance with Yin and Yang. So even when he feels emotions, he is without emotions.

圣人知人之性皆善，可以循之不息而至于圣也，故制礼以节之，作乐以和之。安于和乐，乐之本也；动而中礼，礼之本也。(1)

The sage man knows that Xing is good in all aspects. You can follow it without interruption and arrive at being a sage. Therefore rites were set up to give it seasonal form and music was created to show its harmony. To find peace in the harmony of music is the origin of music. To get moving and find equilibrium in rites is the origin of rites.

或问曰：人之昏也久矣，将复其性者，必有渐也，敢问其方。

曰：弗虑弗思，情则不生，情既不生，乃为正思。正思者，无虑无思也。(2)

Someone asked: The obscuration of man has lasted already for quite some time. If you want to recover your Xing, there must be a gradual process. May I ask for the method for it?

Answer: Don't calculate and don't think, then emotions won't arise. If emotions do not arise, then thinking is upright. An upright thinking has no calculation or (active) thought.

曰：敢问‘致知在格物’何谓也？

曰：物者万物也，格者来也，至也。物至之时，其心昭昭然明辨焉，而不应于物者，是致知也，是知之至也。知至故意诚，意诚故心正，心正故身修，身修而家齐，家齐而国理，国理而天下平。此所以能参天地者也。(2)

Question: May I ask for the meaning of ‘the extension of knowledge lies in *gewu* (in the Daxue)?

Answer: Wu means the myriad things, ge means to come or to arrive. At the time when things arrive ones Xin should perfectly be reflecting in it clarity and distinguishing therein, but it should not react to the things: that is extension of knowledge. If knowledge is



completed then intentions are sincere, when intentions are sincere Xin is upright, when Xin is upright, the personality will be cultivated, when the personality is cultivated then the family is ordered, when the family is ordered the states will be structured and when the states are structured there will be universal peace. That is the way man is able to join the function of heaven and earth.

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

性即是理。理自尧舜至于涂人一也。 (*Henan Cheng shi yishu* 28)

Xing is just principle. Principle has been one and the same from Yao and Shun up to the most common people.

天命之为性，率性之为道者，天降是于下，万物流形，各正性命者，是所谓性也。循其性而不失，是所谓道也。此亦通人、物而言。循性者，马则为马之性，又不做牛底性；牛则为牛之性，又不做马底性。此所谓率性也。 (*Henan Cheng shi yishu* 2A)

When (the *Zhongyong* speaks of) Xing being endowed by heaven and the following of Xing creating Dao, then (this means) that heaven hands this down and the myriad things flow into form, with each being endowed with a correct Xing. That is what we call Xing. If you follow your Xing and do not lose it, that is what we call Dao. This applies to man and things and can thus be spoken of. Following Xing a horse has the Xing of a horse and does not become the Xing of a cow, just as a cow has the Xing of a cow and does not become a horse. This is what the (*Zhongyong* means) by following Xing.

性字不可一概论。生之谓性，止训所稟受也。天命之谓性，此言性之理也。今人言天性柔缓，天性刚急，俗言天成，皆生如此，此训所稟受也。若性之理，则无不善，曰天者，自然之理也。 (*Henan Cheng shi yishu* 24)

The term Xing cannot be discussed on just one concept. What we call Xing by production/birth is what we are bestowed with as complying (production) comes to a halt. What we call the Xing of heaven's command, is what we speak of as principle of Xing. When people nowadays speak of heaven's/natural Xing being yielding and receptive or being harsh and pushy, usually they speak of heaven/naturally becoming like that; all these are born like that

and that is what bestowment by compliance is. As for the principle of Xing, there is nothing that is not goodness. If we call that heaven(ly), then (we mean) its natural principle.

生之谓性，性即气也；性即气，生之谓也。人生气稟。理有善恶，然不是性中元有此两物相对而生也。有自幼而善，有自幼而恶，是气稟有然也。善固性也，然恶亦不可不谓之性也。 (*Henan Cheng shi yishu 1*)

When we speak of 'Xing being there as of birth/generation', then Xing is/means dynamical materia. When Xing is dynamical materia, that is what we call life. In human life there is an endowment with dynamic materia. For principle there is goodness and evil, but it is not the case that as you are born, within Xing there is originally that type of antagonism of these two things. Some are good as of their childhood, while others are evil as of their childhood: that is due to the endowment of dynamic material. Now goodness most certainly is Xing, but there is no way, but to also speak of evil also as Xing.

仁、义、礼、智、信五者，性也。仁者，全体；四者，四支。仁，体也；义，宜也；礼，别也，智，知也，信，实也。 (*Henan Cheng shi yishu 2A*)

The five (cardinal virtues) benevolence, righteousness, propriety, wisdom and trust are Xing. Benevolence is the full structure for it, the other four are aspects of it. Benevolence makes up substance, righteousness appropriateness, propriety distinction, wisdom knowledge, trust truthfulness.

心即性也。在天为命，在人为性。论其所主为心，其实只是一个道。 (*Henan Cheng shi yishu 18*)

Xin is/corresponds to Xing. What makes for the decree of heaven makes for the Xing for humans. If we speak of that which is in charge, then it is Xin. But actually it is just one single path/truth/Dao.

心也、性也、天也，非有异也。 (*Henan Cheng shi yishu 25*)

There is no difference between Xin, Xing and heaven.

天地以生为心。 (*Henan Cheng shi waishu 3*)

Heaven's and earth's Xin is made up by generating/giving birth to things.

人**心**莫不有知。 (*Henan Cheng shi yishu* 11)

Human Xin always has knowledge.

**心**具天德。**心**有不尽之处，便是天德处未能尽。何缘知**性**、知天？尽己**心**，则能尽人尽物，与天地参，赞化育。 (*Henan Cheng shi yishu* 5)

Xin encompasses the virtue/power of heaven. Xin may have spots, where it is not exhausted, in such a case the virtue of heaven cannot be exhausted. How are the knowledge of Xing and the knowledge of heaven linked? If you exhaust your Xin then you will be able to exhaust humans and things and become one with heaven and earth and assist in change and nourishment.

问：人之形有限量，**心**有限量否？曰：论**心**之形，则安得无限量？又问：**心**之妙用有限量否？曰：自是人有限量，以有限之形；有限之气，苟不通之以道，安得无限量？。。。苟能通之以道，又岂有限量。 (*Henan Cheng shi yishu* 18)

Question: Human form/physical body is confined, is Xin also confined? Answer: If we speak of the form/physical aspect of Xin, then how could it not be confined? Further question: But is the function of Xin also confined? Answer: A specific person is confined due to the confinement of its form/physical body. (Seeing it from this), this confinement of dynamical materia, if it is not in communication with Dao, then how could it not be confined? ... (But) if it is in communication with Dao, then, how could it be possibly confined?

人**心**私欲，故危殆。道**心**天理，故精微。灭私欲，则天理明。 (*Henan Cheng shi yishu* 24)

Human Xin is endangered because of private wishes. The Xin of Dao/the universal Xin of the true teaching is refined because of heavenly principle. If you can extinguish private wishes then heavenly principle will become clear.

Zhu Xi 朱熹 (1130-1200)

**性**者，理之全体而人之所以生者也。 (*Wenji* 67, *Jinxin shuo*)

Xing is the complete structure of principles that which humans gain as they are born.

性只是理，万理之总名。此理亦只是天地间公共之理，稟得来便为我所有。(Wenji 117)

Xing is simply principles; it is the overall name for the myriad principles. This principle is the common principle of all within heaven and earth; having been bestowed with it, it is what I possess.

性者，理也。性是体，情是用。性情皆出于心。。。。一心之中自有动静，静者性也，动者情也。(Yulei 98)

Xing is principle. Xing is substance and emotions are function. Xing and emotions both arise from Xin. ... Within one mind there are naturally the (phases) of calmness and activity, calmness is Xing and activity is emotion.

性离气稟不得，有气稟，性方存在里面；无气稟，性便无所寄搭了。(Wenji 94) 气不可为性命，但性命因此而立耳。故论天地之性，则专指理言，论气质之性，则以理与气杂而言之。，非以气为性命也。(Wenji 56)

Xing cannot be detached from the endorsement of dynamic materia, with the endorsement of dynamic materia Xing may exist within, without dynamic materia Xing would have nothing that it could hang on to. ... Dynamic materia cannot be called the commanding structure of Xing, but Xing's commands are set up by it. Therefore if you speak of the Xing of heaven and earth then you will have to point at principle for clarifying it; when you speak of the Xing of materiality then you have to discuss the mixture of principle and dynamic materia and not speak of a commanding dynamic materia.

心以性为体，心将性做馅子模样。(Yulei 5)

Xin takes Xing to be its substance, for Xin Xing is like the stuffing (of a dumpling).

心是动的事物，自然有善恶。。。。心有善恶，性无不善。(Yulei 5)

Xin is something that is in movement it naturally has goodness and evil. ...While Xin has goodness and evil Xing has nothing but goodness.

耳目之官不能思，故蔽于物。。。。心则能思，而以思为职，凡事物来，心得其职，则得其理，而物不能蔽。(Yulei 59, Mengzi jizhu, Gaozi shang)

Organs like ears and eyes cannot think, therefore they are overwhelmed by things. ... (But) Xin is able to think and gives its thinking an order; when things arrive (to it) Xin gains its order and thus gains its principle and things cannot overwhelm.

夫心者，人之所以主乎身者也，一而不二者也，为主而不为客者也，命物而不命于物者也。 (*Guanxin shuo* in *Wenji* 67)

Now, Xin is that which functions as the ruler in man's body, that which is one and not dual, that which is the landlord and not the guest, that which gives orders to things and does not receive orders from things.

伊川言一阳复于下，乃天地生物之心，一段，盖谓天地以生生为德，自元亨利贞，乃生物之心也。 (*Yulei* 71)

When Yi Chuan (Cheng Yi) said 'When Yang acts below then it is the Xin of heaven and earth producing things' (he meant) that the continuous process of generation is the power of heaven and earth, that the generational process is the Xin of generating things.

问程子谓：天地无心而成化，圣人有心而无为。曰：这是说天地无心处，且如四时行，百物生，天地何所容心？。。。若果无心，则须牛生马，桃树上发李化，他又确自定。 (*Yulei* 1)

Someone asked about the saying of master Cheng ,heaven and earth are without Xin and fulfill change, the sage is with Xin, but without doing on purpose. (Zhu Xi) answered: This means that heaven and earth do not have a specific place for their Xin, it is like the continuous going on of the four seasons, the generation of the many things, where would heaven and earth (specifically) comprise Xin? ... (But) if there was no Xin (at all), then a cow necessarily might give life to a horse, a plum flower might sprout from a peach tree. But these are not autonomous.

或问：人心、道心之别。曰：只是这一个心；知觉从耳目之欲上去，便是人心；知觉从义理上去，便是道心。。。道心是本来禀受德仁义礼智之心。。。虽圣人不能无人心。。。人心亦不是全不好底。。。可为善，可为不善。 (*Yulei* 78)

Someone asked about the difference between the Xin of man and the Xin of Dao. (Zhu Xi) said: If cognition starts from the wishes of ears and eyes and moves on from there, then this is the Xin of man. If cognition moves on from moral principles then this is the Xin of Dao. ...

The Xin of Dao is the Xin that has originally received benevolence, righteousness, propriety and wisdom. ... (But) even the sages could not do without the Xin of man. ... The Xin of man is not completely evil, ... it can become good or not become good. ...

Wang Shouren/Yangming 王守仁/阳明 (1466-1560)

位天地，育万物，未有出于吾心之外也。 (*Wang Wencheng gong quanshu 3: Ciyang shuyuan ji xu*)

The uprightness of heaven and the nourishment of the myriad things, they cannot come from outside our Xin.

先生游南镇，一友指岩中花树问曰：天下无心外之物，如此花树在深山中自开自落，于我心亦何相关？先生曰：你未看此花时，此花与汝心同归于寂，你来看此花时，则此花颜色一时明白起来，便知此花不在你的心外。 (*Wang Wencheng gong quanshu 3*)

As the master was travelling in Nanzhen a friend pointed to the flowers and trees in the slopes of the hills and asked: 'If there are no things outside of our mind (as you say), what kind of relationship can these flowers and trees that blossom and fall all on their own in the deep mountains have with my mind?' The master said: 'When you have not seen these flowers yet, flowers and your Xin both were in tranquility; only as you came to see these flowers, the color of the flowers became clear. That is how it can be known that these flowers are not outside of your Xin.'

目无体，以万物之色为体；耳无体，以万物之声为体；鼻无体，以万物之臭为体；口无体，以万物之味为体。 (*Wang Wencheng gong quanshu 3: Chuanxilu xia*)

Eyes do not have substance, their substance is made up of the color of the myriad things; ears do not have substance, their substance is made up of the sound of the myriad things; the nose does not have substance, its substance is made up of the smell of the myriad things; the mouth does not have substance, its substance is made up of the taste of the myriad things.

心不是一块血肉，凡知觉处便是心。如耳目之知视听，手足之知痛痒，此知觉便是心。 (*Wang Wencheng gong quanshu 3: Chuanxilu xia*)

Xin is not a piece of blood and flesh, the place of rise of perception/consciousness is Xin. Like the perception of seeing and hearing for eyes and ears and the perception of pain and itch for hands and feet, all of these risings of perceptions/consciousness are Xin.

这视听言动皆是汝心。汝心之视发窍与目，汝心之听发窍与耳，汝心之言发窍与口，汝心之动发窍与四肢。若无汝心，便无耳目口鼻。所谓汝心亦不专是那一团血肉。若是那一团血肉，如今已死的人能一团血肉还在，缘何不能视听言动？ (Wang Wencheng gong quanshu 1: Chuanxilu shang)

Seeing, hearing, speaking and moving all are your Xin. The seeing of your Xin issues through the eyes, the hearing of your Xin issues through the ears, the words of Xin issue through the mouth and the movement of your Xin issue through your four limbs. If there were no Xin there would be no ears, eyes, mouth or nose. Furthermore that which is your Xin does not just that lump of blood and flesh. If it were that lump of blood and flesh, how could it that a person that is already dead, yet this lump of blood and flesh is still there still is not able to see, hear, speak or move?

身之主宰便是心，心之发便是意，意之本体便是知，意之所在便是物。 (Wang Wencheng gong quanshu 1: Chuanxilu shang)

The controlling instance of the body is Xin; that which Xin issues are intentions; the original substance of intentions is knowledge; things are where intentions gain presence.

夫物理不外于吾心，外吾心而求物理，无物理矣。 (Wang Wencheng gong quanshu 2: Chuanxilu zhong)

The principles of things are not outside of our Xin. If you were to look for the principles of things outside of our Xin, there were no principles of things.

或问：晦庵先生曰：人之所以为学者，心与理而已。此语如何？曰：心即性，性即理。下一与字，恐未免为二。 (Wang Wencheng gong quanshu 1: Chuanxilu shang)

Someone said: Master Zhu Xi argued that 'that by which man is able to study is only Xin and principle'. What do you think of that saying? (Wang Yangming) said: Xin is the same as Xing and Xing the same as principle. I fear that by putting in the word 'and' (between Xin and principle) you will not evade (to see them) as two.

理一而已矣，心一而已矣。故圣人无二教，而学者无二学。博文以约礼，格物以致其良知：一也。。。天命之性具于吾心，其浑然全体之中，而条理节目森然毕具。是故谓之天理。天理之条理谓之礼。是礼也。其发见于外，则有五常百行。。。宣之于言而成章，措之于为而成行。 (*Wang Yanming wenji 1: Boyue shuo*)

Principle is only one, Xin is only one. Therefore the sage men did not have two different teachings and for the scholars there are no two different ways of studying. To enrich education in order to link up to propriety or to 'put things right' (gewu) in order to extend ones 'good knowledge', all of that is just one. ... Xing as decreed by heaven is completely in my Xin, right in his undistinguishable completeness its separate principles and aspects are fully given, just like a dense wood. That is why we call it universal principle. The separate principles of the universal principle, we call them propriety. That is what propriety is about. When its emanation can be seen in the outside then we have the five proper relationships and the hundreds of (proper) actions. ... If they are made clear in words they will become the scriptures, when they are put forth in doing they will become actions.

心之本体即天理也，天理之昭明灵觉，所谓良知也。 (*Wang Wencheng gong quanshu 5: Da Shu Guoyong*)

The original substance of Xin is universal principle. The luminous clarity and spirited consciousness of universal principle is what is called 'good knowledge'.

良知只是是非之心，是非只是个好恶。只好恶，就尽了是非。 (*Wang Wencheng gong quanshu 3: Chuanxilu xia*)

'Good knowledge' is just the Xin (distinguishing) right and wrong and (distinguishing) right and wrong is just liking or hating. If you only like or hate something, then you will already have exhausted right and wrong.

Wang Fuzhi 王夫之 (1619-1692)

性命者，气之健顺有常之理。 (*Zhang zi Zhengmeng zhu 1*)

The decree of Xing is the constant flow of dynamic materia (Qi) that has a regular principle.

人物有性，天地无性。 (*Zhou Yi waizhuan 5*)

Humans and things have a Xing, the (whole) world does not have a Xing.



性以理言，有其像必有其理。。。。万物之形，皆秉此以为性。(Zhang zi Zhengmeng zhu 1)

Speaking of Xing based on principle, then that which has an appearance must have a principle. ... The forms of the myriad things all rely on this in order to gain their Xing.

夫性者何也？生之理也，知觉运动之理也，食色之理也。此理禽兽之心所无也，而人所独有也。故与禽兽同其知觉运动而人自有人之理。此理以之应事则心安事成。(Sishu xunyi 33)

So what is Xing about? It is the principles that you gain by birth, the principles of the moving of consciousness; it is the principles of nourishment and appearance. The Xin of animals does not have these principles, only man has them. Even as man might share the moving of consciousness with animals, he naturally has his specific principles. Because these principles react to affairs the mind is calm and the affairs become completed. This is what is called righteousness.

一人之身，居要者心也。而心之神明，散寄于五官。肝脾肺=魂魄，志思之藏也，一藏失理而心之灵已损矣。无目而心不辨色，无耳而心不知声，无手足而心无能指使，一官失用而心之灵已废矣。(Shangshu yinyi 6.3)

In the body of humans Xin occupies an important place. But the spiritual clarity of Xin separately entrusted to the five organs. Liver, spleen, lungs, kidneys, lofty and material souls are the inner organs of will and thought. Should one inner organ fail in its structure/principle then the spirituality of Xin would be hampered. Without eyes Xin cannot distinguish colors; without ears Xin cannot know sounds; without hand and feet Xin is not able to point or get moved. Should only one organ lose its function then the spirituality of Xin is already lost.

Yan Fu 严复 (1853-1921)

与生俱生曰性：群生同然曰德；因人而异曰形。。。。性=Nature，德=Essence，形=Accident。(Zhuangzi Bingmei pingyu)

What is altogether brought to live by birth is what we call Xing; what living (beings) have in common is called De; what is distinguished due to man is called Xing. ... Xing=nature, De=Essence, Xing=Accident.

精而微之，则吾生最贵之一物亦名罗格斯。此如佛氏所举之阿德门，基督教所称之灵鬼，老子所谓道，孟子所谓性，皆此物也。 (*Mulao mingxue bushou anyu*)

It is refined and minute, the thing that we cherish most, it is called by the name logos. It is the same that Buddhists take it to be Atman, the Christians make it to be the soul, Laozi calls it Dao and Mengzi calls it Xing. All of these are this thing (i.e. logos).

类别有生之物，所以难者，以其物大同而又有无穷之别异。常语谓形体心性，无两人正同者，此言确矣。而形体心性，亦无两人悬隔者，此言亦确。人类如此，动植亦如此。 (*Yan Fu ji: Zhengzhi yanyi*)

The difficulty in differentiating the things that have live lies in their being common and infinitely different at the same time. Normally we speak of physical body and Xin/Xing and there are no two people that are alike. This is speaking of factuality. (At the same time) for physical body and Xin/Xing there are no two people that can be taken to be completely different. This is also means factuality. This is true for man as it is for animals and plants.

Liang Qichao 梁启超 ()

国于天地必有与立。国之所以与立者何？吾无以名之，名之曰国性。国之有性，如人之有性然。。。失其本性，斯失其所以为人矣。惟国亦然，缘性之殊，乃自个为国以立于大地，苟本无国性者，则自始不能以立国。国性未成熟具足，虽立焉而国不固。立国而以后，而国性流转丧失，则国亡矣。 (*Wenji 29: Guoxing pian*)

There must necessarily be something on which a nation is established in the world. So what is it, by which a nation is established? I have no way to really name it, but if I had to give it a name I would call it the national Xing. The nation having a Xing is comparable to a person's having Xing. ... If you lose your original Xing then you lose what makes you a human being.

For the nations it is just the same. Originating in differences in Xing nations respectively come into being and establish themselves in the world. If there were no national Xing at the origin, then there would not be a starting point for being able to establish a nation. If the national Xing is not yet mature or concrete then even if you establish a nation it will not be stable. If you have established a nation and the national Xing floats away and is lost, then the nation will perish.

国性果何物耶？以何因缘而成，以何因缘而坏耶？如何而为隆，如何而为污耶？国性无具体而可指也，亦不知其所自始也。人类共栖于一地域中，缘血统之合，群交之渐麤，共同利害之密切，言语思想之感通，积之不知几千百岁也，不知不识，而养成各种无形之信条，深入乎人心。其信条具有大威德，如物理学上之摄力，搏挽全国民而不使离析也；如化学上至化合力，溶冶全国民使自为一体而示异于其他也。(Wenji 29: Guoxing pian)

What kind of thing actually is a national Xing? What are the reasons for its rise and what are the reasons for its destruction? Why does it blossom or decay? There is nothing concrete that could be pointed out as national Xing and it is impossible to know from where it autonomously arises. People share a common space, they are united by a bloodline, acquainted by social exchange, share closeness through common profit and damage, communicate by language and thought. (These common places) having piled up for thousands of years unknowingly a set of different types of formless concepts has arisen and has deeply entered into people's Xin. These concepts have a reality of big power/morality; just like the power of attraction in physics it forcefully binds the whole national people together so that they will not separate; like the force of compounding in chemistry it will melt the whole national people so that they will be as one body that then is distinguishable from others.

然侧从心理现象观察，主观的心不能离却客观的物即单独存在。这是从心的方面看出心物合一。(Wang Yangming zhixing heyi zhi jiao)

If you look at it from the point of view of (the distinction between) the structure of Xin and the appearance (of things) then the subjective Xin cannot detach itself from objective things

and exist on its own. From the aspect of Xin (as Wang Yangming looks at it) you can see the unity between Xin and things.

辱莫大于，而身奴为末矣。夫人强迫我以为奴隶者，吾不乐焉，可以一旦起而脱其绊也。。。。独至心中奴隶，其成立也，非由他力之所得加；其解脱也，亦非有欲求真自由者乎，其必自除心中之奴隶始。 (*Xinming shuo: Lun ziyou*)

There is no greater disgrace than being a slave (in your) Xin, being a slave physically is what it ends up in. Now, if someone forces me into slavery, I will not be happy in that state and as soon as there is a chance I will get rid of my fetters. ... But if we come (to speak) of becoming a slave in the Xin, then that is nothing that can be imposed upon you by an outer force; and getting rid of it, does that not result from aspiring true liberty? It must all begin with detaching yourself from the slavery in your Xin.