Instructions for Practical Living

WANG YANGMING

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傳習錄

Translated from the Classical Chinese with AI (Claude) and edited



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INTRODUCTION

Wang Shouren (1472–1529), known as Wang Yangming, was a Ming dynasty official, general and teacher, and the most influential Confucian thinker since Zhu Xi three centuries earlier. As a young man he tried to follow Zhu Xi's method of "investigating things" by staring at the bamboo in a courtyard for seven days, until he fell ill. In 1508, exiled to a remote post at Longchang in Guizhou, he reached the insight that shaped the rest of his life: principle is not to be sought in things outside, because the mind itself is principle.

The *Instructions for Practical Living* (*Chuanxi lu*, "Record of What Has Been Transmitted and Practiced," a phrase from the *Analects*) collects his conversations with students and a selection of his letters. Its central teachings are that knowing and acting are one—no one who truly knows filial devotion fails to practice it—and that every person has "innate knowing" (*liangzhi*), an inborn sense of right and wrong that needs only to be extended to every situation. The tone is direct and personal: students bring their doubts about the classics, about meditation, about ambition and illness, and Wang answers with images, jokes and sharp rebukes.

The book grew in stages. Xue Kan printed the first part in 1518; Nan Daji added letters in 1524; Qian Dehong added the conversations of Wang's last years in 1556. This text follows Wang's *Complete Works* of 1572, in three parts: conversations, letters (with Wang's program for teaching children), and later conversations.

Part One

傳習錄上

Conversations recorded by Xu Ai, Lu Cheng and Xue Kan (c. 1512–18): the unity of knowing and acting, the mind as principle, and the investigation of things as the rectifying of the mind.

XU AI'S PREFACE

Xu Ai tells how the Master's reading of the Great Learning first startled him, then won him over.

	CHINESE	ENGLISH
1.Pref.	先生於《大學》「格物」諸說，悉以舊本為正，蓋先儒所謂「誤本」者也。愛始聞而駭，既而疑，已而殫精竭思，參互錯綜，以質於先生；然後知先生之說若水之寒，若火之熱，斷斷乎「百世以俟聖人而不惑」者也。先生明睿天授，然和樂坦易，不事邊幅。人見其少時豪邁不羈，又嘗泛濫於詞章，出入二氏之學，驟聞是說，皆目以為立異好奇，漫不省究。不知先生居夷三載，處困養靜，精一之功，固已超入聖域，粹然大中至正之歸矣。	On the various explanations of "investigating things" in the *Great Learning*, the Master takes the old text as correct throughout. This is the very text that earlier Confucians called "a corrupted text." When I first heard this I was startled. Then I doubted it. Then, exhausting my energy and thought, comparing and cross-checking, I put my questions to the Master. Only afterward did I know that the Master's teaching is like the coldness of water and the heat of fire: it is surely something that "could wait a hundred generations for a sage without doubt." The Master's clear intelligence was given by Heaven, yet he is genial and easy-going and pays no attention to appearances. People knew that in his youth he was bold and unrestrained, that he once immersed himself in literary composition, and that he moved in and out of the teachings of the two schools, Buddhist and Daoist. Hearing this teaching suddenly, they all took it as a desire to be different and a love of novelty, and carelessly never looked into it. They do not know that in three years living among the peoples of the far southwest, dwelling in hardship and nurturing stillness, his practice of refinement and singleness had already carried him into the realm of the sage. He had arrived, pure and unmixed, at great centrality and utmost correctness.[1]
	愛朝夕炙門下，但見先生之道：即之若易，而仰之愈高；見之若粗，而探之愈精；就之若近，而造之愈益無窮。十餘年來，竟未能窺其藩籬。世之君子，或與先生僅交一面，或猶未聞其謦欬，或先懷忽易憤激之心；而遽欲於立談之間，傳聞之說，臆斷懸度，如之	Morning and evening I have been warmed at his gate, and all I see of the Master's Way is this. Approached, it seems easy, yet looking up at it, it grows ever higher. Seen, it seems coarse, yet probed, it grows ever finer. Drawn near to, it

1 The "old text" is the *Great Learning* as it stands in the *Book of Rites,* which Zhu Xi had rearranged and supplemented with a passage of his own on investigating things.

CHINESE	ENGLISH
何其可得也？從遊之士，聞先生之教，往往得一而遺二；見其牝牡驪黃而棄其所謂千里者。故愛備錄平日之所聞，私以示夫同志，相與考而正之，庶無負先生之教云。門人徐愛書。	seems close, yet pursued, it grows ever more endless. In more than ten years I have not even managed to glimpse its outer fence. Among the exemplary people of the world, some have met the Master only once, some have never heard so much as his voice, and some come already harboring dismissive or indignant feelings. Yet in a moment's talk, from hearsay, they want to judge by guesswork and speculation. How could they possibly get it? Even those who follow and study with him, hearing the Master's teaching, often get one part and miss two. They see whether the horse is mare or stallion, black or yellow, and miss what makes it a thousand-li horse. So I have recorded in full what I heard day to day and privately shown it to like-minded friends, so that together we may examine and correct it, and perhaps not fail the Master's teaching. Written by his disciple Xu Ai.[2]

RECORDED BY XU AI

Xu Ai asks about loving the people, the highest good, and why principle is not sought outside the mind.

CHINESE	ENGLISH
1 愛問：「『在親民』，朱子謂當作『新民』，後章『作新民』之文似亦有據。先生以為宜從舊本作『親民』，亦有所據否？」先生曰：「『作新民』之『新』是『自新之民』，與『在新民』之『新』不同，此豈足為據？『作』字卻與『親』字相對，然非『親』字義。下面『治國平天下』處，皆於『新』字無發明。如云『君子賢其賢而親其親，小人樂其樂而利其利』、『如保赤子』、『民之所好好之，民之所惡惡之，此之謂民之父母』之類，皆是『親』字意。『親民』猶《孟子》『親親仁民』之謂，『親之』即『仁之』也。『百姓不親』，舜使契為司徒，『敬敷五教』，所以親之也。《堯典》『克明峻德』便是『明明德』，『以親九族』至『平章』、『協和』便是『親民』，便是『明明德於天下』。又如孔子言『修己以安百姓』，『修己』便是『明明德』，『安百姓』便是『親民』。說『親民』便是兼教養意。說『新民』便覺偏了。」	I asked: "For 'lies in loving the people,' Master Zhu says it should read 'renewing the people,' and the phrase 'arouse a renewed people' in a later chapter seems to support him. You think we should follow the old text and read 'loving the people.' Do you also have grounds for this?" The Master said: "The 'renewed' in 'arouse a renewed people' means 'a people renewing itself.' It is not the same as the 'renewing' in 'lies in renewing the people.' How can that serve as grounds? The word 'arouse' does correspond to 'love,' but it does not carry the meaning of 'love.' Further on, where it speaks of governing the state and bringing peace to the world, nothing sheds light on the word 'renew.' Phrases like 'the exemplary person honors those they honored and loves those they loved; lesser people delight in what they delighted in and benefit from what benefited them,' 'like caring for an infant,' and 'to love what the people love and hate what the people hate—this is called being father and mother to the people' all carry the meaning of 'love.' 'Loving the people' is like Mencius's 'loving one's kin and being humane to the people': 'loving them' is just 'being humane to them.' 'The people

2 Xu Ai (1487–1517), Wang's brother-in-law and earliest disciple, recorded the first part of these conversations.

	CHINESE	ENGLISH
		did not love one another,' so Shun made Xie minister of instruction to 'reverently spread the five teachings.' That was how he loved them. 'Was able to make his lofty virtue bright' in the *Canon of Yao* is just 'making bright virtue shine.' From 'thereby brought the nine branches of kin to love one another' through 'ordered and distinguished' and 'harmonized' is just 'loving the people,' just 'making bright virtue shine throughout the world.' Again, Confucius speaks of 'cultivating oneself so as to bring peace to the common people.' 'Cultivating oneself' is just 'making bright virtue shine,' and 'bringing peace to the common people' is just 'loving the people.' To say 'loving the people' includes both teaching and nurturing. To say 'renewing the people' feels one-sided."[3]
2	愛問：「『知止而後有定』，朱子以為『事事物物皆有定理』，似與先生之說相戾。」先生曰：「於事事物物上求至善，卻是義外也。至善是心之本體，只是『明明德』到『至精至一』處便是。然亦未嘗離卻事物，本註所謂『盡夫天理之極，而無一毫人欲之私』者得之。」	I asked: "'Knowing where to rest, one becomes settled.' Master Zhu takes this to mean 'every affair and every thing has its settled principle.' That seems to contradict your view." The Master said: "To seek the highest good in each affair and each thing is to treat rightness as external. The highest good is the original substance of the mind. It is simply making bright virtue shine until it reaches utmost refinement and utmost singleness. Yet it has never left affairs and things. What the original commentary says gets it right: 'to exhaust the utmost of heavenly principle without the slightest selfishness of human desire.'"[4]
3	愛問：「至善只求諸心，恐於天下事理有不能盡。」先生曰：「心即理也。天下又有心外之事、心外之理乎？」愛曰：「如事父之孝、事君之忠、交友之信、治民之仁，其間有許多理在，恐亦不可不察。」先生嘆曰：「此說之蔽久矣，豈一語所能悟？今姑就所問者言之。且如事父，不成去父上求個孝的理？事君，不成去君上求個忠的理？交友、治民，不成去友上、民上求個信與仁的理？都只在此心，心即理也。此心無私欲之蔽，即是天理，不須外面添一分。	I asked: "If the highest good is sought only in the mind, I fear one may not be able to exhaust the principles of all the affairs in the world." The Master said: "The mind is principle. Is there anything in the world, any affair or any principle, outside the mind?" I said: "Take the filial devotion of serving one's father, the loyalty of serving one's ruler, the trustworthiness of dealing with friends, the humaneness of governing the people. There are many principles in these, and I fear they too must be examined." The Master sighed: "This blind spot has been around a long time. How could one remark awaken anyone to it? For now let me speak to what you have asked. Take serving your father: surely you don't go to your father to look for the principle of filial devotion? Serving

3 Zhu Xi (1130–1200), whose commentaries on the Four Books were the orthodox curriculum in Wang's day, emended 親 "love" to 新 "renew" in the *Great Learning*'s opening line.

4 Wang's 心 (xin) is the heart-mind, the seat of both feeling and thought; it is rendered "the mind" throughout.

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以此純乎天理之心：發之事父，便是孝；發之事君，便是忠；發之交友、治民，便是信與仁。只在此心『去人欲、存天理』上用功便是。」愛曰：「聞先生如此說，愛已覺有省悟處。但舊說纏於胸中，尚有未脫然者。如事父一事，其間溫凊、定省之類，有許多節目，不亦須講求否？」先生曰：「如何不講求？只是有個頭腦，只是就此心『去人欲、存天理』上講求。就如：講求『冬溫』，也只是要盡此心之孝，恐怕有一毫人欲間雜；講求『夏凊』，也只是要盡此心之孝，恐怕有一毫人欲間雜；只是講求得此心。

此心若無人欲，純是天理，是個誠於孝親的心：冬時自然思量父母的寒，便自要去求個溫的道理；夏時自然思量父母的熱，便自要去求個凊的道理。這都是那誠孝的心發出來的條件。卻是須有這誠孝的心，然後有這條件發出來。譬之樹木，這誠孝的心便是根，許多條件便是枝葉。須先有根，然後有枝葉；不是先尋了枝葉，然後去種根。《禮記》言：『孝子之有深愛者，必有和氣。有和氣者，必有愉色。有愉色者，必有婉容。』須是有個『深愛』做根，便自然如此。」

ENGLISH

your ruler: surely you don't go to the ruler to look for the principle of loyalty? Dealing with friends and governing the people: surely you don't go to the friends or the people to look for the principles of trustworthiness and humaneness? They are all just in this mind. The mind is principle. When this mind is not obscured by selfish desires, it is heavenly principle, and not one bit need be added from outside.

Take this mind that is pure heavenly principle. Put forth in serving one's father, it is filial devotion. Put forth in serving one's ruler, it is loyalty. Put forth in dealing with friends and governing the people, it is trustworthiness and humaneness. Just apply effort to 'removing human desires and preserving heavenly principle' in this mind, and that is all." I said: "Hearing you say this, I already feel something has dawned on me. But the old teaching is still tangled up in my breast, and I am not yet entirely free of it. Take serving one's father. There are many particulars, such as keeping parents warm in winter and cool in summer, settling them at night and greeting them in the morning. Don't these too need to be studied?" The Master said: "Of course they must be studied. It's just that there is a main point: study them only as part of 'removing human desires and preserving heavenly principle' in this mind. For example, in studying 'keeping them warm in winter,' one only wants to fulfill the filial devotion of this mind, afraid that the slightest human desire might mix in. In studying 'keeping them cool in summer,' one only wants to fulfill the filial devotion of this mind, afraid that the slightest human desire might mix in. It is just studying this mind.[5]

If this mind has no human desires and is pure heavenly principle, it is a mind sincere in filial devotion to parents. In winter it will naturally think of the parents' cold and will of itself seek the way to keep them warm. In summer it will naturally think of the parents' heat and will of itself seek the way to keep them cool. These are all particulars that come forth from the sincerely filial mind. But there must first be the sincerely filial mind; only then do these particulars come forth. Compare it to a tree. The sincerely filial mind is the root, and the many particulars are the branches and leaves.

5 "The main point" renders 頭腦 (tounao), literally "head and brain," Wang's word for what governs everything else.

	CHINESE	ENGLISH
		There must first be the root, then the branches and leaves. One does not first find the branches and leaves and then go plant the root. The *Book of Rites* says: 'A filial child with deep love is sure to have a gentle air. One with a gentle air is sure to have a pleased look. One with a pleased look is sure to have a mild bearing.' There must be 'deep love' as the root, and then it will naturally be so."
4	鄭朝朔問：「至善亦須有從事物上求者？」先生曰：「至善只是此心純乎天理之極便是，更於事物上怎生求？且試說幾件看。」朝朔曰：「且如事親：如何而為溫凊之節，如何而為奉養之宜，須求個是當，方是至善。所以有學問思辨之功。」先生曰：「若只是溫凊之節、奉養之宜，可一日、二日講之而盡。用得甚學問思辨？惟於：溫凊時，也只要此心純乎天理之極；奉養時，也只要此心純乎天理之極。此則非有學問思辨之功，將不免於毫釐千里之繆。所以雖在聖人，猶加『精一』之訓。若只是那些儀節求得是當，便謂至善；即如今扮戲子，扮得許多溫凊、奉養的儀節是當，亦可謂之至善矣。」愛於是日又有省。	Zheng Chaoshuo asked: "Isn't there also some part of the highest good that must be sought in affairs and things?" The Master said: "The highest good is just this mind being pure heavenly principle to the utmost. How would you go seeking it in affairs and things? Try naming a few cases." Chaoshuo said: "Take serving one's parents. How to judge the measure in keeping them warm and cool, and how to provide for them fittingly: one must find what is right and proper, and only that is the highest good. That is why there is the work of studying, inquiring, reflecting and discriminating." The Master said: "If it were only the measure in warming and cooling and the fitness in providing, one could study them thoroughly in a day or two. What need would there be for studying, inquiring, reflecting and discriminating? It is only that in warming and cooling one wants this mind to be pure heavenly principle to the utmost, and in providing one wants this mind to be pure heavenly principle to the utmost. Here, without the work of studying, inquiring, reflecting and discriminating, one cannot avoid an error of a hair's breadth that ends a thousand li off. That is why even the sage was given the added instruction of 'refinement and singleness.' If getting those ceremonial details right were all it took to be called the highest good, then an actor on today's stage who performed many details of warming, cooling and providing correctly could also be said to have the highest good." That day I had another insight.[6]

KNOWING AND ACTING

Wang argues that knowing and acting are one: knowing without acting is simply not yet knowing.

	CHINESE	ENGLISH
5	愛因未會先生「知行合一」之訓，與宗賢、惟賢往復辯論，未能決，以問於先生。先生曰：「試舉看。」	I had not grasped the Master's teaching of "the unity of knowing and acting." I argued it back and forth with Zongxian and Weixian without reaching

6 "Refinement and singleness" (jingyi) refers to the *Book of Documents* passage in which Shun instructs Yu: "be refined, be single."

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愛曰：「如今人儘有知得父當孝、兄當弟者，卻不能孝、不能弟，便是知與行分明是兩件。」先生曰：「此已被私欲隔斷，不是知行的本體了。未有知而不行者；知而不行，只是未知。聖賢教人知行，正是要復那本體，不是著你只恁的便罷。故《大學》指個真知行與人看，說『如好好色，如惡惡臭』。見好色，屬知；好好色，屬行。

只見那好色時，已自好了；不是見了後，又立個心去好。聞惡臭，屬知；惡惡臭，屬行。只聞那惡臭時，已自惡了；不是聞了後，別立個心去惡。如鼻塞人雖見惡臭在前，鼻中不曾聞得，便亦不甚惡，亦只是不曾知臭。就如稱某人知孝、某人知弟，必是其人已曾行孝、行弟，方可稱他知孝、知弟。不成只是曉得說些孝、弟的話，便可稱為知孝、弟？又如知痛，必已自痛了，方知痛；知寒，必已自寒了；知饑，必已自饑了。

知行如何分得開？此便是知行的本體，不曾有私意隔斷的。聖人教人必要是如此，方可謂之知；不然，只是不曾知。此卻是何等緊切著實的工夫？如今苦苦定要說知行做兩個，是甚麼意？某要說做一個，是甚麼意？若不知立言宗旨，只管說一個、兩個，亦有甚用？」愛曰：「古人說知行做兩個，亦是要人見個分

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a decision, and so I asked the Master. The Master said: “Try giving an example.” I said: “Nowadays there are plenty of people who know they should be filial to their fathers and respectful to their elder brothers, yet cannot be filial or respectful. Plainly, knowing and acting are two separate things.” The Master said: “That has already been cut off by selfish desires. It is no longer the original substance of knowing and acting. There has never been knowing without acting. Knowing without acting is simply not yet knowing. When the sages and worthies taught people about knowing and acting, it was precisely to restore that original substance, not just to tell you to do thus and leave it there. So the *Great Learning* points out true knowing and acting for people to see, saying ‘like loving a lovely color, like hating a foul odor.’ Seeing a lovely color belongs to knowing; loving a lovely color belongs to acting.[7]

As soon as one sees the lovely color, one already loves it. It is not that after seeing it one sets up a separate mind to love it. Smelling a foul odor belongs to knowing; hating a foul odor belongs to acting. As soon as one smells the foul odor, one already hates it. It is not that after smelling it one sets up another mind to hate it. Take a person with a blocked nose. Even with a foul odor right in front of them, their nose does not smell it, so they do not much hate it. This too is simply not having known the odor. Likewise, when we say someone knows filial devotion or knows respect for elders, that person must already have practiced filial devotion and respect for elders before we can say they know them. Surely we don’t say someone knows filial devotion and respect for elders just because they can talk about them? Or again, to know pain one must already have felt pain oneself. To know cold, one must already have felt cold. To know hunger, one must already have felt hunger.

How can knowing and acting be separated? This is the original substance of knowing and acting, before selfish intentions cut it off. The sage taught that only this can be called knowing; anything else is simply not knowing. What urgent, solid practice this is! What is the point of insisting so hard on saying knowing and acting are two? What

7 Zongxian is Huang Wan (1480–1554) and Weixian is Gu Yingxiang (1483–1565), both friends of Wang.

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曉。一行做知的功夫，一行做行的功夫，即功夫始有下落。」先生曰：「此卻失了古人宗旨也。

某嘗說：知是行的主意，行是知的功夫；知是行之始，行是知之成。若會得時，只說一個知，已自有行在；只說一個行，已自有知在。古人所以既說一個知，又說一個行者：只為世間有一種人，懵懵懂懂的任意去做，全不解思惟省察，也只是個冥行妄作，所以必說個知，方纔行得是；又有一種人，茫茫蕩蕩懸空去思索，全不肯著實躬行，也只是個揣摸影響，所以必說一個行，方纔知得真。此是古人不得已補偏救弊的說話，若見得這個意時，即一言而足。

今人卻就將知行分作兩件去做，以為必先知了，然後能行。我如今且去講習、討論做知的工夫，待知得真了，方去做行的工夫；故遂終身不行，亦遂終身不知。此不是小病痛，其來已非一日矣。某今說個知行合一，正是對病的藥。又不是某鑿空杜撰，知行本體原是如此。今若知得宗旨時，即說兩個亦不妨，亦只是一個。若不會宗旨，便說一個，亦濟得甚事？只是閒說話。」

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is my point in saying they are one? If one does not know the purpose behind the words and keeps on saying 'one' or 'two,' what use is it?" I said: "When the ancients spoke of knowing and acting as two, it was also to make people see the distinction clearly. Work at knowing on one side and work at acting on the other, and the effort has somewhere to land." The Master said: "That loses the ancients' purpose.

I have said: knowing is the governing intent of acting; acting is the effort of knowing. Knowing is the beginning of acting; acting is the completion of knowing. Once you grasp this, speak only of knowing and acting is already there; speak only of acting and knowing is already there. Why did the ancients speak of knowing and then also speak of acting? There is one kind of person in the world who does things blindly and confusedly as they please, without any reflection or self-examination. Such people are simply acting in the dark and recklessly, so one must speak of knowing for their acting to be right. There is another kind who drifts along pondering in a vacuum, never willing to put anything into solid practice. Such people are merely groping at shadows and echoes, so one must speak of acting for their knowing to be true. These were the ancients' unavoidable words to correct a bias and remedy a fault. If one sees this meaning, one word is enough.

People today, though, split knowing and acting into two things to do. They think one must first know before one can act. 'For now I will study, practice and discuss, doing the work of knowing. Once I truly know, I will go and do the work of acting.' So to the end of their lives they never act, and so to the end of their lives they never know. This is no small ailment, and it did not arise in a day. My present talk of the unity of knowing and acting is precisely the medicine for this ailment. Nor have I made it up out of nothing; the original substance of knowing and acting is just like this. Now, if one grasps the purpose, there is no harm in speaking of two; it is still just one. If one does not grasp the purpose, then even speaking of one does no good. It is just idle talk."

INVESTIGATING THINGS AS RECTIFYING

Wang ties investigating things to sincerity and reads 格 as rectifying what is wrong in the mind.

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6 愛問：「昨聞先生『止至善』之教，已覺功夫有用力處。但與朱子『格物』之訓，思之終不能合。」先生曰：「『格物』是『止至善』之功，既知『至善』，即知『格物』矣。」愛曰：「昨以先生之教推之『格物』之說，似亦見得大略。但朱子之訓，其於《書》之『精一』，《論語》之『博約』，《孟子》之『盡心知性』，皆有所證據，以是未能釋然。」先生曰：「子夏篤信聖人，曾子反求諸己。篤信固亦是，然不如反求之切。今既不得於心，安可狃於舊聞，不求是當？就如朱子亦尊信程子，至其不得於心處，亦何嘗苟從？

『精一』、『博約』、『盡心』本自與吾說吻合，但未之思耳。朱子『格物』之訓，未免牽合附會，非其本旨。精是一之功，博是約之功，日仁既明知行合一之說，此可一言而喻。『盡心、知性、知天』是『生知安行』事，『存心、養性、事天』是『學知利行』事，『夭壽不貳，修身以俟』是『困知勉行』事。朱子錯訓『格物』，只為倒看了此意，以『盡心知性』為『物格知至』，要初學便去做『生知安行』事，如何做得？」愛問：「『盡心知性』何以為『生知安行』？」先生曰：「性是心之體，天是性之原，盡心即是盡性。惟天下至誠，為能盡其性，知天地之化育。

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I asked: "Yesterday I heard your teaching on 'resting in the highest good,' and I already felt my effort had somewhere to apply itself. But when I think about it alongside Master Zhu's explanation of 'investigating things,' I can never make the two fit." The Master said: "'Investigating things' is the effort of 'resting in the highest good.' Once you know the 'highest good,' you know 'investigating things.'" I said: "Yesterday I extended your teaching to the explanation of 'investigating things,' and I seem to see the general outline. But Master Zhu's explanation finds support in the 'refinement and singleness' of the *Documents*, the 'broad learning and restraint' of the *Analects*, and the 'fully realizing the mind and knowing one's nature' of *Mencius*. So I cannot be at ease." The Master said: "Zixia had firm faith in the sage; Zengzi turned back and sought in himself. Firm faith is right too, of course, but it does not come as close as seeking in oneself. Now that you have not found it in your own mind, how can you cling to what you heard before and not seek what is right? Even Master Zhu, who revered and trusted Master Cheng, never simply went along with him where he did not find it in his own mind.[8]

'Refinement and singleness,' 'broad learning and restraint,' and 'fully realizing the mind' fit my teaching perfectly in themselves; you just haven't thought them through. Master Zhu's explanation of 'investigating things' cannot avoid being forced and strained; it is not their original meaning. Refinement is the effort toward singleness, and broad learning is the effort toward restraint. Since you, Yueren, already understand the teaching of the unity of knowing and acting, this can be made clear in a word. 'Fully realizing the mind, knowing one's nature, knowing Heaven' is the work of those who know from birth and act with ease. 'Preserving the mind, nourishing one's nature, serving Heaven' is the work of those who know through study and act because they see the benefit. 'Not wavering whether life is short or long, cul-

8 Master Cheng here means the Cheng brothers, Cheng Hao (1032–1085) and Cheng Yi (1033–1107), Northern Song thinkers whose teachings Zhu Xi built on.

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tivating the self and waiting' is the work of those who know through hardship and act with strenuous effort. Master Zhu misexplained 'investigating things' just because he read this the wrong way round. He took 'fully realizing the mind and knowing one's nature' as 'things being investigated and knowledge reaching its utmost,' and wanted beginners to go straight to the work of those who know from birth and act with ease. How could they do it?" I asked: "Why is 'fully realizing the mind and knowing one's nature' the work of those who know from birth and act with ease?" The Master said: "Nature is the substance of the mind; Heaven is the source of nature. Fully realizing the mind is fully realizing one's nature. 'Only the most perfectly sincere in the world can fully realize their nature' and 'know the transforming and nourishing of Heaven and Earth.'[9]

『存心』者，心有未盡也。『知天』，如『知州』、『知縣』之『知』，是自己分上事，己與天為一。『事天』如子之事父，臣之事君，須是恭敬奉承，然後能無失，尚與天為二，此便是聖賢之別。至於夭壽不貳其心，乃是教學者一心為善，不可以窮通夭壽之故，便把為善的心變動了，只去修身以俟命，見得窮通壽夭有個命在，我亦不必以此動心。『事天』雖與天為二，已自見得個天在面前；『俟命』便是未曾見面，在此等候相似，此便是初學立心之始，有個困勉的意在。今卻倒做了，所以使學者無下手處。」

'Preserving the mind' means the mind is not yet fully realized. The 'knowing' in 'knowing Heaven' is like the *zhi* 'know' in the official titles *zhizhou* and *zhixian*. It is a matter within one's own charge; the self and Heaven are one. 'Serving Heaven' is like a child serving a father or a minister serving a ruler. One must respectfully receive and carry out what is given before one can be free of fault, and the self and Heaven are still two. This is the difference between the sage and the worthy. As for not letting one's mind waver over a short or long life, this teaches students to devote their whole mind to doing good. They must never let the mind that does good shift because of failure or success, short life or long. They should simply cultivate the self and wait for destiny, seeing that failure and success, long life and short, have their destiny, so that they need not let these stir the mind. In 'serving Heaven,' though the self and Heaven are two, one already sees Heaven before one's face. 'Waiting for destiny' is as if one has not yet met it face to face and is waiting here for it. This is where a beginner first sets the mind, and there is a sense of hardship and effort in it. Now it has been turned upside down, so students have nowhere to begin."[10]

愛曰：「昨聞先生之教，亦影影見得功夫須是如此，今聞此說，益無可疑。愛昨曉思『格物』的『物』

I said: "Yesterday, hearing your teaching, I dimly saw that the effort must be like this. Hearing this now, I have no more doubts. At dawn yesterday I

9 Yueren is Xu Ai's courtesy name. The three pairs of knowing and acting come from the *Doctrine of the Mean*, ch. 20; the three Mencian phrases come from *Mencius* 7A1.

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	字，即是『事』字，皆從心上說。」先生曰：「然。身之主宰便是心，心之所發便是意，意之本體便是知，意之所在便是物。如意在於事親，即事親便是一物，意在於事君，即事君便是一物，意在於仁民、愛物，即仁民、愛物便是一物，意在於視、聽、言、動，即視、聽、言、動便是一物。所以某說無心外之理，無心外之物。《中庸》言『不誠無物』，《大學》『明明德』之功，只是個『誠意』。『誠意』之功，只是個『格物』。」	was thinking that the 'thing' in 'investigating things' is the same as 'affair,' and that both are spoken of in terms of the mind." The Master said: "Yes. The master of the body is the mind. What the mind puts forth is intention. The original substance of intention is knowing. Whatever the intention is directed to is a thing. If the intention is directed to serving one's parents, then serving one's parents is a thing. If the intention is directed to serving one's ruler, then serving one's ruler is a thing. If the intention is directed to being humane to the people and caring for creatures, then being humane to the people and caring for creatures is a thing. If the intention is directed to seeing, hearing, speaking and moving, then seeing, hearing, speaking and moving are a thing. That is why I say there is no principle outside the mind and no thing outside the mind. The *Doctrine of the Mean* says, 'Without sincerity there are no things.' The effort of 'making bright virtue shine' in the *Great Learning* is just 'making the intentions sincere,' and the effort of 'making the intentions sincere' is just 'investigating things.'"
7	先生又曰：「『格物』如《孟子》『大人格君心』之格，是去其心之不正，以全其本體之正。但意念所在，即要去其不正，以全其正，即無時無處不是存天理，即是窮理。『天理』即是『明德』，『窮理』即是『明明德』。」	The Master also said: "The *ge* of 'investigating things' is like the *ge* in Mencius's 'only the great person can rectify (*ge*) the ruler's mind.' It means removing what is not right in the mind so as to make whole the rightness of its original substance. Wherever the intentions and thoughts are directed, simply remove what is not right so as to make whole what is right. Then at every moment and in every place one is preserving heavenly principle, and that is fully exploring principle. 'Heavenly principle' is 'bright virtue'; 'fully exploring principle' is 'making bright virtue shine.'"
8	又曰：「知是心之本體，心自然會知。見父，自然知孝；見兄，自然知弟；見孺子入井，自然知惻隱。此便是『良知』，不假外求。若『良知』之發，更無私意障礙；即所謂『充其惻隱之心，而仁不可勝用矣』。然在常人，不能無私意障礙；所以須用『致知』、『格物』之功。勝私復理，即心之『良知』更無障礙，得以充塞流行；便是致其知。知致，則意誠。」	He also said: "Knowing is the original substance of the mind; the mind naturally knows. Seeing one's father, it naturally knows filial devotion. Seeing one's elder brother, it naturally knows respect. Seeing a child falling into a well, it naturally knows compassion. This is 'innate knowing,' and there is no need to seek it outside. When innate knowing puts itself forth and meets no obstruction from selfish intentions, it is what is meant by 'fill out the heart of compassion, and humaneness

10 In Ming official titles 知 "to know" meant to be in charge: a *zhizhou* (prefect) "knows," that is, governs, a prefecture, and a *zhixian* (county magistrate) a county.

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		will be more than can ever be used.' But ordinary people cannot be free of obstruction from selfish intentions, so they must apply the effort of 'extending knowledge' and 'investigating things.' Overcome the selfish and restore principle, and the mind's innate knowing meets no more obstruction and can fill everything and flow freely. That is extending one's knowledge. When knowledge is extended, the intentions become sincere."[11]
9	愛問：「先生以『博文』為『約禮』功夫；深思之，未能得。略請開示。」先生曰：「『禮』字即是『理』字。『理』之發見可見者，謂之『文』；『文』之隱微不可見者，謂之『理』；只是一物。『約禮』，只是要此心純是一個天理。要此心純是天理，須就『理』之發見處用功。如發見於事親時，就在事親上學存此天理；發見於事君時，就在事君上學存此天理；發見於處富貴、貧賤時，就在處富貴、貧賤上學存此天理；發見於處患難、夷狄時，就在處患難、夷狄上學存此天理。至於作止、語默，無處不然。隨他發見處，即就那上面學個存天理。這便是『博學之於文』，便是『約禮』的功夫。『博文』即是『惟精』，『約禮』即是『惟一』。」	I asked: "You treat 'broad learning in culture' as the effort of 'restraining oneself with ritual.' I have thought about this deeply and still cannot grasp it. Please explain it a little." The Master said: "The word *li*, ritual, is the word *li*, principle. When principle manifests and can be seen, it is called 'culture'; when culture is hidden and subtle and cannot be seen, it is called 'principle.' They are just one thing. 'Restraining with ritual' simply means wanting this mind to be purely heavenly principle. To make this mind purely heavenly principle, one must apply effort where principle manifests. If it manifests in serving one's parents, then learn to preserve this heavenly principle in serving one's parents. If it manifests in serving one's ruler, then learn to preserve this heavenly principle in serving one's ruler. If it manifests in living with wealth and honor or poverty and low station, then learn to preserve this heavenly principle in living with wealth and honor or poverty and low station. If it manifests in living amid trouble and hardship or among the Yi and Di peoples, then learn to preserve this heavenly principle in living amid trouble and hardship or among the Yi and Di peoples. So it is everywhere, down to acting and resting, speaking and keeping silent. Wherever it manifests, right there learn to preserve heavenly principle. This is 'broadly studying culture,' and this is the effort of 'restraining with ritual.' 'Broad learning in culture' is 'be refined'; 'restraining with ritual' is 'be single.'"[12]
10	愛問：「『道心常為一身之主，而人心每聽命』。以先生『精一』之訓推之，此語似有弊。」先生曰：「然。心，一也。未雜於人，謂之『道心』；雜以人偽，謂之『人心』。『人心』之得其正者，即『道	I asked: "'The mind of the Way is always master of the whole person, and the human mind always obeys its commands.' Judged by your teaching on refinement and singleness, this saying seems

11 "Innate knowing" renders liangzhi, from *Mencius* 7A15: "what one knows without deliberation."
12 From *Analects* 6.27 and 9.11: the exemplary person "broadly studies culture (wen) and restrains it with ritual."

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心』；『道心』之失其正者，即『人心』。初非有二心也。程子謂『人心即人欲，道心即天理』。語若分析，而意實得之。今曰『道心為主，而人心聽命』，是二心也。『天理』、『人欲』不並立，安有『天理』為主，『人欲』又從而聽命者？」

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flawed." The Master said: "Yes. The mind is one. Before it is mixed with the human, it is called 'the mind of the Way'; mixed with human artifice, it is called 'the human mind.' The human mind that has its correct state is the mind of the Way; the mind of the Way that has lost its correct state is the human mind. There were never two minds to begin with. Master Cheng said, 'The human mind is human desire; the mind of the Way is heavenly principle.' The wording seems to split them apart, but the meaning actually gets it right. Now to say 'the mind of the Way is master and the human mind obeys' makes two minds. Heavenly principle and human desires cannot stand side by side. How could heavenly principle be master while human desires follow along and obey?"[13]

WHY CONFUCIUS PRUNED THE CLASSICS

Wang praises Wang Tong and argues that Confucius edited the classics to cut away writing, not add it.

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11 愛問文中子、韓退之。先生曰：「退之，文人之雄耳；文中子，賢儒也。後人徒以文詞之故，推尊退之，其實退之去文中子遠甚。」愛問：「何以有擬經之失？」先生曰：「擬經恐未可盡非。且說後世儒者著述之意與擬經如何？」愛曰：「世儒著述，近名之意不無，然期以明道。擬經純若為名。」先生曰：「著述以明道，亦何所效法？」曰：「孔子刪述《六經》以明道也。」先生曰：「然則擬經獨非效法孔子乎？」愛曰：「著述，即於道有所發明。擬經，似徒擬其跡，恐於道無補。」

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I asked about Wenzhongzi and Han Tuizhi. The Master said: "Tuizhi was merely a hero among men of letters; Wenzhongzi was a worthy Confucian. Later people revered Tuizhi only because of his writing, but in fact Tuizhi falls far short of Wenzhongzi." I asked: "Then why was Wenzhongzi at fault for imitating the classics?" The Master said: "Imitating the classics may not be entirely wrong. Tell me, how does the intent of later scholars in writing books compare with imitating the classics?" I said: "When scholars write books, there is some desire for fame, but they hope to make the Way clear. Imitating the classics seems to be purely for fame." The Master said: "Writing books to make the Way clear—whom does that take as its model?" I said: "Confucius edited and transmitted the Six Classics to make the Way clear." The Master said: "Then isn't imitating the classics also modeling oneself on Confucius?" I said: "Writing books brings something to light about the Way. Imitating the classics seems merely to imitate their traces, and probably adds nothing to the Way."[14]

The Master said: "When you speak of making the Way clear, do you mean getting people to return to

13 The quoted line is from Zhu Xi's preface to his commentary on the *Doctrine of the Mean*; the saying of Master Cheng is Cheng Yi's (1033–1107).

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先生曰：「子以明道者，使其反樸還淳而見諸行事之實乎？抑將美其言辭而徒以譊譊於世也？天下之大亂，由虛文勝而實行衰也。使道明於天下，則《六經》不必述；刪述《六經》，孔子不得已也。自伏羲畫卦，至於文王、周公，其間言《易》，如《連山》、《歸藏》之屬，紛紛籍籍，不知其幾，《易》道大亂。孔子以天下好文之風日盛，知其說之將無紀極，於是取文王、周公之說而贊之，以為惟此為得其宗。於是紛紛之說盡廢，而天下之言《易》者始一。

《書》、《詩》、《禮》、《樂》、《春秋》皆然。《書》自《典》、《謨》以後，《詩》自《二南》以降，如《九丘》、《八索》，一切淫哇逸蕩之詞，蓋不知其幾千百篇；《禮》、《樂》之名物度數，至是亦不可勝窮。孔子皆刪削而述正之，然後其說始廢。如《書》、《詩》、《禮》、《樂》中，孔子何嘗加一語。今之《禮記》諸說，皆後儒附會而成，已非孔子之舊。至於《春秋》，雖稱孔子作之，其實皆魯史舊文。所謂『筆』者，筆其舊；所謂『削』者，削其繁：是有減無增。孔子述《六經》，懼繁文之亂天下，惟簡之而不得，使天下務去其文以求其實，非以文教之也。

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simplicity and purity and show it in the reality of their conduct? Or making the words beautiful and merely clamoring before the world? The great disorder of the world comes from empty writing prevailing and real conduct declining. If the Way were clear in the world, there would be no need to transmit the Six Classics; Confucius edited and transmitted them only because he had no choice. From the time Fu Xi drew the trigrams down to King Wen and the Duke of Zhou, the writings on the *Changes*, such as the *Lianshan* and the *Guicang*, were jumbled and scattered, past counting, and the Way of the *Changes* fell into great disorder. Confucius saw the fashion for writing growing day by day in the world and knew that its theories would go on without limit. So he took the teachings of King Wen and the Duke of Zhou and expounded them, holding that only these had grasped the true source. Then the jumbled theories all fell away, and those in the world who spoke of the *Changes* were at last unified.[15]

So it was with the *Documents*, the *Odes*, the *Rites*, the *Music*, and the *Spring and Autumn Annals*. After the 'Canons' and 'Counsels' of the *Documents*, and after the 'Two Souths' of the *Odes*, there were writings like the *Nine Hills* and the *Eight Indexes*, and all manner of lewd and dissolute verses—who knows how many thousands of pieces. The names, objects, measures, and numbers of rites and music had by then also become past counting. Confucius pruned them all, then transmitted and corrected what remained, and only then did those theories fall away. In the *Documents*, the *Odes*, the *Rites*, and the *Music*, when did Confucius ever add a single word? The various discussions in today's *Record of Rites* were all pieced together by later scholars and are no longer what Confucius had. As for the *Spring and Autumn Annals*, though it is said that Confucius wrote it, in fact it is all the old text of the Lu histories. What is called 'writing' was writing down the old; what is called 'cutting' was cutting away the excess. There was subtraction and no addition. Confucius transmitted the Six Classics fearing that excessive writing would throw the world into disorder. He sought only to make them simpler and could not make them simple

14 Wenzhongzi is Wang Tong (AD 584–617), who wrote works modeled on the classics; Han Tuizhi is Han Yu (AD 768–824), the celebrated prose writer.

15 The *Lianshan* and *Guicang* are traditionally said to be the Xia and Shang versions of the *Changes*, long since lost.

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enough, so that the world would strive to remove the ornament and seek the reality. He did not teach it by means of writing.[16]

《春秋》以後，繁文益盛，天下益亂。始皇焚書得罪，是出於私意，又不合焚《六經》。若當時志在明道，其諸反經叛理之說，悉取而焚之，亦正暗合刪述之意。自秦、漢以降，文又日盛，若欲盡去之，斷不能去；只宜取法孔子，錄其近是者而表章之，則其諸怪悖之說，亦宜漸漸自廢。不知文中子當時擬經之意如何？某切深有取於其事，以為聖人復起，不能易也。

After the *Spring and Autumn*, writing grew ever more abundant and the world ever more disordered. The First Emperor was condemned for burning the books because he acted from selfish intentions, and he should not have burned the Six Classics. Had his aim at the time been to make the Way clear, then taking all the theories that went against the classics and defied principle and burning them would in fact have matched the intent of editing and transmitting. From the Qin and Han on, writing again grew day by day; to try to remove it all would be utterly impossible. One should simply take Confucius as a model, record what comes close to the truth and make it known, and then the strange and perverse theories should gradually fall away of themselves. I do not know what Wenzhongzi intended back then in imitating the classics, but I deeply approve of what he did, and hold that even a sage arising again could not change it.[17]

天下所以不治，只因文盛實衰，人出己見，新奇相高，以眩俗取譽，徒以亂天下之聰明，塗天下之耳目，使天下靡然爭務修飾文詞，以求知於世，而不復知有敦本尚實，反樸還淳之行，是皆著述者有以啟之。」愛曰：「著述亦有不可缺者，如《春秋》一經，若無《左傳》，恐亦難曉。」先生曰：「《春秋》必待《傳》而後明，是歇後謎語矣，聖人何苦為此艱深隱晦之詞？《左傳》多是魯史舊文，若《春秋》須此而後明，孔子何必削之？」愛曰：「伊川亦云：『《傳》是案，《經》是斷。』如書『弒某君』、『伐某國』，若不明其事，恐亦難斷。」

The world is not well governed simply because writing flourishes and reality declines. People put forward their own views and try to outdo one another in novelty, dazzling the common folk to win praise. This only confuses the world's intelligence and stops up the world's ears and eyes, so that everyone drifts along, competing to polish their writing to make a name in the world, and no longer knows that there is such a thing as conduct that strengthens the root, values reality, and returns to simplicity and purity. All of this was set going by those who write books." I said: "Some writing cannot be done without. Take the *Spring and Autumn Annals*: without the *Zuo Commentary* it would probably be hard to understand." The Master said: "If the *Spring and Autumn* had to wait for the *Commentary* to become clear, it would be a riddle with the answer left off. Why would the sage go to the trouble of writing something so difficult and obscure? The *Zuo Commentary* is mostly the old text of the Lu histories. If the *Spring and Autumn* needed it to become clear, why would Confucius have cut it?" I said: "Yichuan also said, 'The

16 The 'Two Souths' are the opening sections of the *Odes*; the *Nine Hills* and *Eight Indexes* are legendary ancient books, long lost.
17 The First Emperor of Qin ordered the burning of books in 213 BC.

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Commentary is the case; the *Classic* is the verdict.' When it records 'assassinated such-and-such ruler' or 'attacked such-and-such state,' unless the facts are clear, it would probably be hard to reach a verdict."[18]

先生曰：「伊川此言，恐亦是相沿世儒之說，未得聖人作經之意。如書『弒君』，即弒君便是罪，何必更問其弒君之詳？征伐當自天子出，書『伐國』，即伐國便是罪，何必更問其伐國之詳？聖人述《六經》，只是要正人心，只是要存天理、去人欲，於存天理、去人欲之事，則嘗言之。或因人請問，各隨分量而說，亦不肯多道，恐人專求之言語，故曰『予欲無言』。若是一切縱人欲、滅天理的事，又安肯詳以示人？是長亂導奸也。故孟子云：『仲尼之門，無道桓、文之事者，是以後世無傳焉。』

The Master said: "This saying of Yichuan's is probably also something handed down from conventional scholars, and misses the sage's intent in making the classic. When it records 'assassinated the ruler,' assassinating the ruler is itself the crime; why ask further about the details of the assassination? Military expeditions should come from the Son of Heaven; when it records 'attacked a state,' attacking a state is itself the crime; why ask further about the details of the attack? The sage transmitted the Six Classics only to rectify people's minds, only to preserve heavenly principle and remove human desires. On the matter of preserving heavenly principle and removing human desires, he did speak. Sometimes, when people asked, he spoke according to each one's capacity, yet even then he was unwilling to say much, fearing people would look for it only in words. Hence he said, 'I would rather not speak.' As for all the matters of indulging human desires and destroying heavenly principle, how would he be willing to show them to people in detail? That would be fostering disorder and leading people into wickedness. Hence Mencius said, 'Among the followers of Confucius, no one spoke of the affairs of Huan and Wen, and so nothing about them has been handed down to later ages.'[19]

此便是孔門家法。世儒只講得一個伯者的學問，所以要知得許多陰謀詭計，純是一片功利的心，與聖人作經的意思正相反，如何思量得通？」因嘆曰：「此非達天德者，未易與言此也！」又曰：「孔子云：『吾猶及史之闕文也』。孟子云：『盡信《書》不如無《書》，吾於《武成》，取二三策而已。』孔子刪《書》，於唐、虞、夏四五百年間不過數篇，豈更無一事？而所述止此，聖人之意可知矣。聖人只是要刪去繁文，後儒卻只要添上。」愛曰：「聖人作經，只是要去人欲、存天理。

This is the established practice of Confucius's school. Conventional scholars teach only the learning of the hegemons, so they want to know a great many plots and schemes. It is purely a mind set on profit and achievement, the exact opposite of the sage's intent in making the classics. How could they ever think it through?" Then he sighed and said: "Unless one has reached heavenly virtue, it is not easy to talk with one about this!" He also said: "Confucius said, 'I can still remember when historians left gaps in their texts.' Mencius said, 'To believe the *Documents* entirely would be worse than having no *Documents*. Of the "Completion of the War" chapter I accept only two or three strips.'

18 Yichuan is Cheng Yi, the younger of the Cheng brothers.
19 Duke Huan of Qi and Duke Wen of Jin were the most famous hegemons of the seventh century BC.

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When Confucius edited the *Documents*, for the four or five hundred years of Tang, Yu, and Xia there are no more than a few chapters. Could nothing else have happened? Yet what he transmitted stopped there. The sage's intent can be known from this. The sage only wanted to cut away excessive writing; later scholars only want to add to it." I said: "The sage made the classics only to remove human desires and preserve heavenly principle.[20]

如五伯以下事，聖人不欲詳以示人，則誠然矣。至如堯、舜以前事，如何略不少見？」先生曰：「羲、黃之世，其事闊疏，傳之者鮮矣。此亦可以想見。其時全是淳龐樸素、略無文采的氣象，此便是太古之治，非後世可及。」愛曰：「如《三墳》之類，亦有傳者，孔子何以刪之？」先生曰：「縱有傳者，亦於世變漸非所宜。風氣益開，文采日勝，至於周末，雖欲變以夏、商之俗，已不可挽，況唐、虞乎？又況羲、黃之世乎？然其治不同，其道則一。

That the sage did not wish to show people in detail the affairs of the Five Hegemons and after is surely true. But why do we see hardly anything of the affairs before Yao and Shun?" The Master said: "In the age of Fu Xi and the Yellow Emperor, affairs were few and loose, and little was handed down. From this, too, one can picture it. That time had an air of utter purity and plainness, with almost no ornament. This was the governance of high antiquity, which later ages cannot match." I said: "Some writings, like the *Three Tombs*, were handed down. Why did Confucius cut them?" The Master said: "Even if some were handed down, they gradually ceased to suit a changing world. As customs opened up and ornament grew day by day, by the end of the Zhou, even if one had wanted to change things back to the ways of the Xia and Shang, it could no longer be done—let alone those of Tang and Yu, and still less those of the age of Fu Xi and the Yellow Emperor. Yet though their governance differed, their Way was one.[21]

孔子於堯、舜則祖述之，於文、武則憲章之。文、武之法，即是堯、舜之道，但因時致治，其設施政令，已自不同。即夏、商事業施之於周，已有不合。故『周公思兼三王，其有不合，仰而思之，夜以繼日』。況太古之治，豈復能行？斯固聖人之所可略也。」又曰：「專事無為，不能如三王之因時致治，而必欲行以太古之俗，即是佛、老的學術。因時致治，不能如三王之一本於道，而以功利之心行之，即是伯者以下事業。後世儒者，許多講來講去，只是講得個伯術。」

Confucius transmitted Yao and Shun as his forebears and took Wen and Wu as his pattern. The laws of Wen and Wu were the Way of Yao and Shun, but because each governed according to its time, their measures and ordinances were already different. Even the work of the Xia and Shang, applied to the Zhou, no longer fit. Hence 'the Duke of Zhou thought to combine the Three Kings; where something did not fit, he looked up and pondered it, night and day.' How much less could the governance of high antiquity be carried out again! This is certainly something the sage could leave out." He also said: "To devote oneself entirely to non-action and, unlike the Three Kings, not gov-

20 The hegemons (ba) were rulers of the Spring and Autumn period who led the other states by power rather than virtue; Wang uses their name for any statecraft aimed at results.

21 The *Three Tombs* is a legendary book said to record the three earliest rulers; it was long lost.

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		ern according to the times, but insist on carrying out the customs of high antiquity—this is the learning of the Buddha and Laozi. To govern according to the times but, unlike the Three Kings, not root everything in the Way, carrying it out instead with a mind set on profit and achievement—this is the work of the hegemons and those below them. Later scholars talk back and forth endlessly, but all they talk about is the hegemons' arts."[22]
12	又曰：「唐、虞以上之治，後世不可復也，略之可也；三代以下之治，後世不可法也，削之可也；惟三代之治可行。然而世之論三代者，不明其本而徒事其末，則亦不可復矣。」	He also said: "The governance before Tang and Yu cannot be restored by later ages, so it may be left out. The governance after the Three Dynasties cannot be taken as a model by later ages, so it may be cut. Only the governance of the Three Dynasties can be practiced. Yet those in the world who discuss the Three Dynasties do not understand the root and busy themselves only with the branches, and so it too cannot be restored."
13	愛曰：「先儒論《六經》，以《春秋》為史。史專記事，恐與《五經》事體終或稍異。」先生曰：「以事言謂之史，以道言謂之經。事即道，道即事。《春秋》亦經，《五經》亦史。《易》是包犧氏之史，《書》是堯、舜以下史，《禮》、《樂》是三代史。其事同，其道同，安有所謂異？」	I said: "Earlier Confucians, discussing the Six Classics, regarded the *Spring and Autumn* as history. History only records events, so I suspect that in the end it differs somewhat in nature from the Five Classics." The Master said: "Spoken of in terms of events, it is called history; spoken of in terms of the Way, it is called a classic. Events are the Way; the Way is events. The *Spring and Autumn* is also a classic; the Five Classics are also history. The *Changes* is the history of Fu Xi; the *Documents* is the history from Yao and Shun on; the *Rites* and the *Music* are the history of the Three Dynasties. Their events are the same, their Way is the same. How could there be any difference?"[23]
14	又曰：「《五經》亦只是史。史以明善惡，示訓戒；善可為訓者，特存其跡以示法；惡可為戒者，存其戒而削其事以杜奸。」愛曰：「存其跡以示法，亦是存天理之本然；削其事以杜奸，亦是遏人欲於將萌否？」先生曰：「聖人作經，固無非是此意，然又不必泥著文句。」愛又問：「惡可為戒者，存其戒而削其事以杜奸，何獨於《詩》而不刪鄭、衛？先儒謂『惡者可以懲創人之逸志』，然否？」	He also said: "The Five Classics are just history. History serves to make good and evil clear and to give instruction and warning. Where the good can serve as instruction, it specially preserves the traces to show a model. Where the evil can serve as warning, it preserves the warning but cuts the events, to stop wickedness at the source." I said: "Preserving the traces to show a model—is that also preserving heavenly principle as it originally is? And cutting the events to stop wickedness—is that also checking human desires before they sprout?" The Master said: "The sage's making of the classics certainly had no intent other than

22 The Three Kings are the founders of the Xia, Shang, and Zhou: Yu, Tang, and Kings Wen and Wu.
23 The 'Five Classics' here are the other five of the Six Classics besides the *Spring and Autumn*.

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this, but one need not cling to the wording." I also asked: "If, where the evil can serve as warning, it preserves the warning but cuts the events to stop wickedness, why is it only in the *Odes* that the songs of Zheng and Wei were not cut? An earlier Confucian said, 'The bad ones can chasten people's wayward impulses.' Is that right?"[24]

先生曰：「《詩》非孔門之舊本矣。孔子云：『放鄭聲，鄭聲淫。』又曰：『惡鄭聲之亂雅樂也。』、『鄭、衛之音，亡國之音也。』此是孔門家法。孔子所定三百篇，皆所謂雅樂，皆可奏之郊廟，奏之鄉黨，皆所以宣暢和平，涵泳德性，移風易俗，安得有此？是長淫導奸矣。此必秦火之後，世儒附會，以足三百篇之數。蓋淫泆之詞，世俗多所喜傳，如今閭巷皆然。『惡者可以懲創人之逸志』，是求其說而不得，從而為之辭。」

The Master said: "The *Odes* we have is no longer the original text of Confucius's school. Confucius said, 'Banish the music of Zheng; the music of Zheng is licentious.' He also said, 'I hate the music of Zheng for confusing the classical music,' and 'The music of Zheng and Wei is the music of ruined states.' This is the established practice of Confucius's school. The three hundred pieces that Confucius settled were all what is called classical music. All of them could be performed at the suburban altars and the ancestral temples, and in the villages, and all served to spread harmony and peace, steep people in virtue, and transform customs. How could such pieces be among them? That would be fostering licentiousness and leading people into wickedness. These must have been patched in by conventional scholars after the Qin burning, to make up the number of three hundred. Licentious verses are what ordinary people most like to pass around, just as in the back lanes today. 'The bad ones can chasten people's wayward impulses'—that is someone looking for an explanation, failing to find one, and making up words to cover it."[25]

XU AI'S POSTSCRIPT

Xu Ai recalls how Wang's paired teachings at first seemed hard to fit together, then delighted him.

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1.Post. 愛因舊說汩沒，始聞先生之教，實是駭愕不定，無入頭處；其後聞之既久，漸知反身實踐，然後始信先生之學為孔門嫡傳，舍是皆傍蹊小徑、斷港絕河矣。如說『格物』是『誠意』的工夫，『明善』是『誠身』的工夫，『窮理』是『盡性』的工夫，『道問學』是『尊德性』的工夫，『博文』是『約禮』的工夫，『惟精』是『惟一』的工夫：諸如此類，始皆落落難合；其後思之既久，不覺手舞足蹈。右曰仁所錄。

Because I had been sunk in the old teachings, when I first heard the Master's teaching I was truly startled and unsettled and could find no way in. Later, after hearing it for a long time, I gradually learned to turn back to myself and actually put it into practice, and only then did I come to believe that the Master's learning is the true line of Confucius's school, and that everything else is side paths and byways, dead-end harbors and cut-off rivers. Sayings such as that 'investigating things' is

24 The earlier Confucian is Zhu Xi, commenting on *Analects* 2.2.
25 Zheng and Wei were states whose songs were proverbial for licentiousness; the received *Odes* contains songs from both.

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		the effort of 'making the intentions sincere,' 'understanding the good' is the effort of 'making oneself sincere,' 'fully exploring principle' is the effort of 'fully realizing one's nature,' 'following inquiry and learning' is the effort of 'honoring the virtuous nature,' 'broad learning in culture' is the effort of 'restraining with ritual,' and 'be refined' is the effort of 'be single'—all of these at first seemed hard to fit together. Later, after thinking about them for a long time, before I knew it my hands were dancing and my feet were stamping. The above was recorded by Yueren.

RECORDED BY LU CHENG

Lu Cheng's record opens with short sayings on concentration, resolve, quiet sitting and friendship.

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15	陸澄問：「主一之功，如讀書則一心在讀書上，接客則一心在接客上，可以為主一乎？」先生曰：「好色則一心在好色上，好貨則一心在好貨上，可以為主一乎？是所謂逐物，非主一也。主一是專主一個天理。」	I asked: "As for the effort of concentrating on one thing—when reading, to have one's whole mind on reading; when receiving guests, to have one's whole mind on receiving guests—can that be called concentrating on one thing?" The Master said: "When loving beauty, to have one's whole mind on beauty; when loving wealth, to have one's whole mind on wealth—can that be called concentrating on one thing? That is what is called chasing after things, not concentrating on one thing. Concentrating on one thing means being wholly focused on the one heavenly principle."[26]
16	問立志。先生曰：「只念念要存天理，即是立志。能不忘乎此，久則自然心中凝聚，猶道家所謂『結聖胎』也。此天理之念常存，馴至於美大聖神，亦只從此一念存養擴充去耳。」	Someone asked about setting one's resolve. The Master said: "Simply to want, in every thought, to preserve heavenly principle—this is setting one's resolve. If one can keep from forgetting this, in time it will naturally gather and condense in the mind, like what the Daoists call 'forming the sacred embryo.' If this thought of heavenly principle is always preserved, one gradually arrives at the beautiful, the great, the sage, and the spirit-like—but even that comes only from preserving, nourishing, and expanding this one thought."[27]
17	「日間工夫覺紛擾，則靜坐；覺懶看書，則且看書，是亦因病而藥。」	"If during the day your effort feels scattered and agitated, sit quietly; if you feel too lazy to read, then go ahead and read. This too is prescribing medicine according to the illness."
18		

26 Lu Cheng (courtesy name Yuanjing) was a disciple of Wang's; the conversations that follow are from his record.
27 'Forming the sacred embryo' is a term from Daoist inner alchemy for the cultivation of an inner, perfected self.

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	「處朋友，務相下則得益，相上則損。」	"In dealing with friends, if you strive to put yourselves below one another, you gain; if you put yourselves above one another, you lose."
19	孟源有自是好名之病，先生屢責之。一日警責方已，一友自陳日來工夫請正。源從傍日：「此方是尋著源舊時家當。」先生日：「爾病又發。」源色變，議擬欲有所辨。先生日：「爾病又發。」因喻之日：「此是汝一生大病根。譬如方丈地內，種此一大樹，雨露之滋，土脈之力，只滋養得這個大根；四傍縱要種些嘉穀，上面被此樹葉遮覆，下面被此樹根盤結，如何生長得成？須用伐去此樹，纖根勿留，方可種植嘉種。不然，任汝耕耘培壅，只是滋養得此根。」	Meng Yuan had the faults of always thinking himself right and loving a good name, and the Master reproved him repeatedly. One day, just after a stern rebuke, a friend described his recent effort and asked to be corrected. Meng Yuan said from the side: "Now you've only just found what I already had long ago." The Master said: "Your illness is acting up again." Meng Yuan's face changed, and he was about to argue. The Master said: "Your illness is acting up again." Then he explained by analogy: "This is the great root of illness in your whole life. It is like planting one big tree in a plot ten feet square. The moisture of rain and dew and the strength of the soil only nourish this big root. Even if you want to plant some fine grain around it, it is shaded above by the tree's leaves and entangled below by its roots—how could it grow? You must cut down this tree and leave not even a fine root, and only then can you plant good seed. Otherwise, however much you plow and weed and bank up the soil, you will only be nourishing this root."[28]
20	問：「後世著述之多，恐亦有亂正學。」先生日：「人心天理渾然，聖賢筆之書，如寫真傳神，不過示人以形狀大略，使之因此而討求其真耳；其精神意氣，言笑動止，固有所不能傳也。後世著述，是又將聖人所畫，摹倣謄寫，而妄自分析加增，以逞其技，其失真愈遠矣。」	Someone asked: "The great number of books written in later ages probably also confuses the correct learning." The Master said: "The human mind and heavenly principle are a seamless whole. When the sages and worthies wrote it down in books, it was like painting a portrait that conveys the spirit: it only shows people the general shape, so that through it they can seek out the real person. The spirit and energy, the speech and laughter, the movement and rest, certainly cannot be conveyed. The writings of later ages go on to copy and recopy what the sages painted, and arbitrarily divide it up and add to it to show off their own skill, so they stray ever further from the real."
21	問：「聖人應變不窮，莫亦是預先講求否？」先生日：「如何講求得許多？聖人之心如明鏡，只是一個明，則隨感而應，無物不照；未有已往之形尚在，未照之形先具者。若後世所講，卻是如此，是以與聖人之學大背。周公制禮作樂以文天下，皆聖人所能為，堯、舜何不盡為之而待於周公？孔子刪述《六經》以	Someone asked: "The sage responds to changing circumstances without end. Isn't that also because the sage studied them in advance?" The Master said: "How could anyone study so much in advance? The sage's mind is like a bright mirror. It is simply bright, so it responds to whatever it meets, and there is nothing it does not reflect. Never is

28 Meng Yuan (courtesy name Bosheng) was one of Wang's early students.

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	詔萬世，亦聖人所能為，周公何不先為之而有待於孔子？是知聖人遇此時，方有此事。只怕鏡不明，不怕物來不能照。講求事變，亦是照時事，然學者卻須先有個明的工夫。學者惟患此心之未能明，不患事變之不能盡。」曰：「然則所謂『沖漠無朕，而萬象森然已具』者，其言何如？」曰：「是說本自好，只不善看，亦便有病痛。」	the image of what has gone still there, nor the image of what has not yet been reflected there beforehand. Yet what later ages teach is exactly that, and so it is sharply at odds with the learning of the sage. The Duke of Zhou made the rites and composed the music to bring culture to the world—all things a sage can do. Why didn't Yao and Shun do them all, instead of waiting for the Duke of Zhou? Confucius edited and transmitted the Six Classics to instruct ten thousand generations—also something a sage can do. Why didn't the Duke of Zhou do it first, instead of waiting for Confucius? From this we know that only when a sage meets such a time is there such a deed. Worry only that the mirror is not bright, not that things will come and it cannot reflect them. Studying changing circumstances is also a matter of reflecting at the time, but students must first have the effort of making the mirror bright. Students should worry only that this mind is not yet bright, not that they cannot cover every change." The questioner said: "Then what about the saying, 'Empty and still, without a sign, yet the ten thousand forms are already fully present'?" He said: "That saying is fine in itself; but if one doesn't read it well, it too becomes a problem."[29]
22	「義理無定在，無窮盡。吾與子言，不可以少有所得，而遂謂止此也。再言之十年、二十年、五十年，未有止也。」他日，又曰：「聖如堯、舜，然堯、舜之上善無盡；惡如桀、紂，然桀、紂之下惡無盡。使桀、紂未死，惡寧止此乎？使善有盡時，文王何以『望道而未之見』？」	"Principle and rightness have no fixed place and no end. Having gained a little from what I tell you, you must not conclude that this is all. If I went on speaking for ten, twenty, fifty more years, there would still be no end." Another day he also said: "Among sages there are Yao and Shun, yet above Yao and Shun goodness has no end; among the wicked there are Jie and Zhou, yet below Jie and Zhou evil has no end. Had Jie and Zhou not died, would their evil have stopped there? If goodness had an end, how could King Wen 'gaze toward the Way as if he had not yet seen it'?"[30]
23	問：「靜時亦覺意思好，才遇事便不同，如何？」先生曰：「是徒知靜養，而不用克己工夫也。如此，臨事便要傾倒。人須在事上磨，方立得住，方能靜亦定，動亦定。」	Someone asked: "When I am still, my state of mind feels good, but as soon as I meet with affairs it is different. Why is that?" The Master said: "That is because you only know how to nourish yourself in stillness and do not apply the effort of overcoming the self. That way, when affairs come, you are bound to topple. One must polish oneself in the

29 'Empty and still, without a sign…' is a saying of Cheng Yi.
30 Yao and Shun are the model sage-kings of antiquity; Jie and Zhou, the last rulers of the Xia and Shang dynasties, are the stock tyrants. The King Wen line is from *Mencius* 4B20.

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midst of affairs. Only then can one stand firm, and only then be settled in stillness and settled in activity."

24 問上達工夫。先生曰：「後儒教人，纔涉精微，便謂『上達』未當學，且說『下學』；是分『下學』、『上達』為二也。夫目可得見，耳可得聞，口可得言，心可得思者，皆『下學』也；目不可得見，耳不可得聞，口不可得言，心不可得思者，『上達』也。如木之栽培灌溉，是『下學』也；至於日夜之所息，條達暢茂，乃是『上達』。人安能預其力哉？故凡可用功、可告語者，皆『下學』，『上達』只在『下學』裏。凡聖人所說，雖極精微，俱是『下學』。學者只從『下學』裏用功，自然『上達』去，不必別尋個『上達』的工夫。」

Someone asked about the effort of "reaching up." The Master said: "When later Confucians teach, as soon as anything touches on the subtle and refined, they say it is 'reaching up' and should not be studied yet, and talk instead about 'learning below.' This splits 'learning below' and 'reaching up' into two. Whatever the eye can see, the ear can hear, the mouth can say, and the mind can think is all 'learning below'; what the eye cannot see, the ear cannot hear, the mouth cannot say, and the mind cannot think is 'reaching up.' Take a tree: planting, tending, and watering it is 'learning below'; its growing day and night, its branches spreading out lush and full, is 'reaching up.' How could anyone add their own strength to that? So whatever one can apply effort to, whatever can be put into words, is all 'learning below'; 'reaching up' lies right within 'learning below.' Everything the sage said, however subtle and refined, is 'learning below.' Those who learn need only apply effort within 'learning below,' and they will reach up of themselves. There is no need to look for some separate effort of 'reaching up.'"[31]

24a 持志如心痛。一心在痛上，豈有工夫說閒話、管閒事？

Holding to one's resolve is like having a pain in the heart. With the whole mind on the pain, how would one have time for idle talk or idle business? [32]

25 問：「『惟精』、『惟一』是如何用功？」先生曰：「『惟一』是『惟精』主意，『惟精』是『惟一』功夫；非『惟精』之外，復有『惟一』也。『精』字從米，姑以米譬之：要得此米純然潔白，便是『惟一』意；然非加舂簸篩揀『惟精』之工，則不能純然潔白也。舂簸篩揀是『惟精』之功，然亦不過要此米到純然潔白而已。博學、審問、慎思、明辨、篤行者，皆所以為『惟精』而求『惟一』也。他如『博文』者，即『約禮』之功；『格物』、『致知』者，即『誠意』之功；『道問學』即『尊德性』之功；『明善』即『誠身』之功：無二說也。」

Someone asked: "How does one apply effort to 'be refined' and 'be single'?" The Master said: "'Be single' is the aim of 'be refined'; 'be refined' is the effort toward 'be single.' It is not that there is a 'be single' apart from 'be refined.' The character 精, 'refined,' is written with the element for rice, so let us take rice as a comparison. Wanting the rice to be pure and white is what 'be single' means; but without the work of 'be refined'—pounding, winnowing, sifting, sorting—it cannot become pure and white. Pounding, winnowing, sifting, and sorting are the effort of 'be refined,' yet all they aim at is getting the rice pure and white. Broad learning, careful inquiry, cautious thought, clear discrimination, and earnest practice are all ways

31 "Learning below and reaching up" is from *Analects* 14.35; the tree growing "day and night" echoes *Mencius* 6A8.
32 This entry is not in Chan's numbering; it recurs as Xue Kan's question in section 95.

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		of being refined in order to seek singleness. Likewise, 'broad learning in culture' is the effort of 'restraining with ritual'; 'investigating things' and 'extending knowledge' are the effort of 'making the intentions sincere'; 'following inquiry and learning' is the effort of 'honoring the virtuous nature'; 'understanding the good' is the effort of 'making oneself sincere.' There are not two teachings here."
26	「知者行之始，行者知之成。聖學只一個功夫，知、行不可分作兩事。」	"Knowing is the beginning of acting; acting is the completion of knowing. The learning of the sages is just one effort; knowing and acting cannot be divided into two things."
27	「漆雕開曰：『吾斯之未能信。』夫子說之。子路使子羔為費宰，子曰：『賊夫人之子。』曾點言志，夫子許之。聖人之意可見矣。」	"Qidiao Kai said, 'I cannot yet be confident in this,' and Confucius was pleased. When Zilu had Zigao made steward of Bi, Confucius said, 'You are harming someone's son.' When Zeng Dian spoke of his aspirations, Confucius approved of him. From this the sage's intent can be seen."[33]

CALM IS NOT EQUILIBRIUM

Wang tells Lu Cheng that quiet calm settles only the qi; removing selfish desires is the real effort.

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28	問：「寧靜存心時，可為『未發之中』否？」先生曰：「今人存心，只定得氣。當其寧靜時，亦只是氣寧靜，不可以為『未發之中』。」曰：「『未』便是『中』，莫亦是求『中』功夫？」曰：「只要去人欲、存天理，方是功夫。靜時念念去人欲、存天理，動時念念去人欲、存天理，不管寧靜不寧靜。若靠那寧靜，不惟漸有喜靜厭動之弊，中間許多病痛，只是潛伏在，終不能絕去，遇事依舊滋長。以循理為主，何嘗不寧靜？以寧靜為主，未必能循理。」	Someone asked: "When one quietly preserves the mind, can that be taken as 'equilibrium before the feelings are aroused'?" The Master said: "When people today preserve the mind, all they settle is their qi. When they are calm and quiet, it is only their qi that is calm and quiet; that cannot be taken as 'equilibrium before the feelings are aroused.'" The questioner said: "Even if it is not yet equilibrium, isn't it at least effort toward seeking equilibrium?" He said: "Only removing human desires and preserving heavenly principle counts as effort. In stillness, remove human desires and preserve heavenly principle with every thought; in activity, remove human desires and preserve heavenly principle with every thought—whether you are calm or not. If you rely on that calm, not only will you gradually fall into the fault of loving stillness and disliking activity, but the many ills inside you will simply lie hidden; you can never get rid of them, and when affairs come they will grow again as before. If following principle is the main thing, when is one ever not calm? If calm is

33 Qidiao Kai, Zilu, Zigao, and Zeng Dian were disciples of Confucius; the episodes are *Analects* 5.6, 11.25, and 11.26.

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		the main thing, one will not necessarily follow principle."[34]
29	問：「孔門言志，由、求任政事，公西赤任禮樂，多少實用。及曾晳說來，卻似耍的事，聖人卻許他，是意何如？」曰：「三子是有意必，有意必便偏著一邊，能此未必能彼。曾點這意思卻無意必，便是『素其位而行，不願乎其外，素夷狄行乎夷狄，素患難行乎患難，無入而不自得』矣。三子所謂『汝器也』，曾點便有『不器』意。然三子之才，各卓然成章，非若世之空言無實者，故夫子亦皆許之。」	Someone asked: "When Confucius's disciples spoke of their aspirations, Zilu and Ran Qiu took on the affairs of government and Gongxi Chi took on ritual and music—all of real practical use. But when Zeng Xi had his turn, what he said seemed like play, and yet the sage approved of him. What did this mean?" He said: "The three disciples had fixed purposes and insistences; with fixed purposes and insistences, one leans to one side, and being able in this, may not be able in that. Zeng Dian's attitude had no fixed purpose or insistence. That is 'acting according to one's position and not wishing for anything beyond it: placed among the Yi and Di, acting as befits being among the Yi and Di; placed in hardship, acting as befits hardship; there is nowhere one goes where one is not at ease.' The three were what is meant by 'You are a vessel'; Zeng Dian had the sense of 'not being a vessel.' Yet the talents of the three each stood out and were fully formed, unlike the world's empty talkers with nothing real to them, so Confucius approved of them all as well."[35]
30	問：「知識不長進，如何？」先生曰：「為學須有本原，須從本原上用力，漸漸『盈科而進』。仙家說嬰兒，亦善譬。嬰兒在母腹時，只是純氣，有何知識？出胎後，方始能啼，既而後能笑，又既而後能識認其父母兄弟，又既而後能立、能行、能持、能負，卒乃天下之事無不可能。皆是精氣日足，則筋力日強，聰明日開，不是出胎日便講求推尋得來。故須有個本原。	Someone asked: "What about when one's knowledge does not grow?" The Master said: "Learning must have a root and source. One must put effort into the root and source, and gradually 'fill each hollow and then move on.' The Daoist immortalists' talk of the infant is also a good comparison. While it is in its mother's womb, an infant is just pure qi—what knowledge does it have? Only after birth can it cry; after that it can laugh; after that it can recognize its father, mother, and brothers; after that it can stand, walk, hold things, and carry them; and at last there is nothing in the world it cannot do. All this is because its vital essence grows fuller day by day, so its sinews and strength grow stronger day by day, and its hearing and sight open wider day by day. It is not something worked out by inquiry and searching on the day it is born. So there must be a root and source.[36]
	聖人到『位天地，育萬物』也只從『喜怒哀樂未發之中』上養來。後儒不明格物之說，見聖人無不知、無	Even the sage's reaching the point of 'giving Heaven and Earth their places and nourishing the myri-

34 Qi is the vital stuff of which all things, the body and its feelings included, are made.
35 Zeng Xi is Zeng Dian, father of Zengzi; the scene is *Analects* 11.26. Wang quotes the *Doctrine of the Mean* 14 and *Analects* 5.4 and 2.12.

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	不能；便欲於初下手時講求得盡，豈有此理？」又曰：「立志用功，如種樹然。方其根芽，猶未有；及其有榦，尚未有枝；枝而後葉，葉而後花實。初種根時，只管栽培灌溉；勿作枝想，勿作葉想，勿作花想，勿作實想。懸想何益？但不忘栽培之功，怕沒有枝、葉、花、實？」	ad things' was nourished simply from 'the equilibrium before joy, anger, sorrow, and delight are aroused.' Later Confucians, not understanding the teaching of investigating things, saw that the sage knew everything and could do everything, and wanted to work it all out the moment they began. How could that be right?" He also said: "Setting one's resolve and applying effort is like planting a tree. When it is still roots and sprouts, there is nothing yet; once it has a trunk, there are still no branches; after branches come leaves, and after leaves, flowers and fruit. When you first plant the root, just tend and water it. Do not think about branches, do not think about leaves, do not think about flowers, do not think about fruit. What good is idle imagining? So long as you do not forget the work of tending, why worry that there will be no branches, leaves, flowers, and fruit?"
31	問：「看書不能明，如何？」先生曰：「此只是在文義上穿求，故不明。如此，又不如為舊時學問。他到看得多，解得去。只是他為學雖極解得明曉，亦終身無得；須於心體上用功。凡明不得、行不去，須反在自心上體當，即可通。蓋《四書》、《五經》不過說這心體，這心體即所謂道，心體明即是道明，更無二。此是為學頭腦處。」	Someone asked: "What about when I read books and cannot understand them?" The Master said: "That is just because you are boring into the literal meaning of the words, so you don't understand. In that case you would do better with the old style of learning: those people read a great deal and could explain things. But although their learning explained things very clearly, they gained nothing their whole lives. You must apply effort to the substance of the mind. Whenever you cannot understand something or cannot carry it out, turn back and work it through in your own mind, and you will get through. For the Four Books and the Five Classics speak only of this substance of the mind, and this substance of the mind is what is called the Way. When the substance of the mind is clear, the Way is clear—they are not two. This is the main point in learning."
32	「虛靈不昧，眾理具而萬事出。心外無理，心外無事。」	"Empty, numinous, and unobscured: all principles are contained in it, and all affairs come forth from it. There is no principle outside the mind, no affair outside the mind."[37]
33	或問：「晦庵先生曰：『人之所以為學者，心與理而已。』，此語如何？」曰：「心即性，性即理，下一『與』字，恐未免為二。此在學者善觀之。」	Someone asked: "Master Zhu said, 'What people learn comes down to the mind and principle.' What about this saying?" He said: "The mind is nature, and nature is principle. Putting in the

36 "Fill each hollow and then move on" is *Mencius* 4B18, said of flowing water.
37 "Empty, numinous, and unobscured" is Zhu Xi's description of bright virtue in his commentary on the *Great Learning*.

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		word 'and' risks making them two. Students should look at this carefully."
34	或曰：「人皆有是心，心即理，何以有為善，有為不善？」先生曰：「惡人之心，失其本體。」	Someone said: "Everyone has this mind, and the mind is principle. Why then do some do good and some do what is not good?" The Master said: "The mind of a bad person has lost its original substance."
35	問：「『析之有以極其精而不亂，然後合之有以盡其大而無餘』，此言如何？」先生曰：「恐亦未盡。此理豈容分析？又何須湊合得？聖人說『精一』，自是盡。」	Someone asked: "'Analyze it so as to reach its utmost refinement without confusion, then combine it so as to exhaust its greatness without remainder'—what about this saying?" The Master said: "I'm afraid it doesn't go all the way either. How could this principle allow analysis? And why would it need to be pieced together? When the sage spoke of 'refinement and singleness,' that already said it all."[38]
36	「省察是有事時存養，存養是無事時省察。」	"Self-examination is preserving and nourishing when there are affairs; preserving and nourishing is self-examination when there are no affairs."
37	澄嘗問象山在人情事變上做工夫之說。先生曰：「除了人情事變，則無事矣。喜、怒、哀、樂，非人情乎？自視、聽、言、動以至富貴、貧賤、患難、死生，皆事變也。事變亦只在人情裏。其要只在『致中和』，『致中和』只在『謹獨』。」	I once asked about Lu Xiangshan's teaching of doing the work amid human feelings and the changes of affairs. The Master said: "Apart from human feelings and the changes of affairs, there are no affairs at all. Are joy, anger, sorrow, and delight not human feelings? From seeing, hearing, speaking, and moving, to wealth and honor, poverty and low station, hardship, life and death—all are changes of affairs. And the changes of affairs lie entirely within human feelings. The key is simply 'achieving equilibrium and harmony,' and achieving equilibrium and harmony lies simply in 'being watchful when alone.'"[39]
38	澄問：「仁、義、禮、智之名，因已發而有？」曰：「然。」他日，澄曰：「惻隱、羞惡、辭讓、是非，是性之表德邪？」曰：「仁、義、禮、智也，是表德。性，一而已：自其形體也，謂之天；主宰也，謂之帝；流行也，謂之命；賦於人也，謂之性；主於身也，謂之心。心之發也：遇父，便謂之孝；遇君，便謂之忠；自此以往，名至於無窮，只一性而已。猶人，一而已：對父，謂之子；對子，謂之父；自此以往，至於無窮，只一人而已。人只要在性上用功，看得一性字分明，即萬理燦然。」	I asked: "Do the names humaneness, rightness, ritual, and wisdom arise from what has already been aroused?" He said: "Yes." Another day I said: "Are compassion, shame, deference, and the sense of right and wrong the outward virtues of the nature?" He said: "Humaneness, rightness, ritual, and wisdom are outward virtues too. The nature is one, that is all. As form and body, it is called Heaven; as ruler, it is called the Lord; as flowing and operating, it is called the mandate; as endowed in people, it is called the nature; as master of the body, it is called the mind. As the mind goes forth:

38 The quoted line is from Zhu Xi's *Questions on the Great Learning*.
39 Lu Xiangshan (Lu Jiuyuan, 1139–1193), Zhu Xi's great rival, taught that the mind is principle.

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		meeting one's father, it is called filial devotion; meeting one's ruler, it is called loyalty; and from there on the names become endless—yet it is only the one nature. It is like a person, who is one: facing a father, called a son; facing a son, called a father; and so on without end—yet it is only one person. One need only apply effort to the nature. Once one sees the word 'nature' clearly, all principles shine bright."[40]

LIKE A CAT CATCHING A MOUSE

Wang describes stages of practice, from quiet sitting to relentless self-examination of every selfish thought.

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39	一日論為學工夫。先生曰：「教人為學，不可執一偏。初學時：心猿意馬，拴縛不定，其所思慮，多是『人欲』一邊；故且教之靜坐、息思慮。久之，俟其心意稍定，只懸空靜守，如槁木死灰，亦無用；須教他省察克治。省察克治之功，則無時而可間。如去盜賊，須有個掃除廓清之意。無事時，將好色、好貨、好名等私，逐一追究搜尋出來；定要拔去病根，永不復起，方始為快。常如貓之捕鼠，一眼看著，一耳聽著。纔有一念萌動，即與克去，斬釘截鐵，不可姑容，與他方便；不可窩藏，不可放他出路；方是真實用功，方能掃除廓清。到得無私可克，自有端拱時在。雖曰『何思何慮』，非初學時事。初學必須思，省察克治即是思誠，只思一個天理，到得天理純全，便是『何思何慮』矣。」	One day we were discussing the effort of learning. The Master said: "In teaching people to learn, one must not cling to one side. At the start of learning, the mind is a monkey and the intentions a horse; they cannot be tied down, and what they think about is mostly on the side of human desires. So for the time being, teach them to sit quietly and stop their thinking. After a while, once the mind and intentions have settled a little, merely keeping still in a void, like dead wood and cold ashes, is of no use either; they must be taught self-examination and overcoming. The effort of self-examination and overcoming must never let up. It is like getting rid of robbers: one must be determined to sweep them out completely. When there are no affairs, take the selfish desires—for sex, for wealth, for fame, and the like—and track them down and search them out one by one. Only when you have pulled out the root of the illness so that it never rises again can you be satisfied. Always be like a cat catching a mouse, eyes watching, ears listening. As soon as a single thought stirs, overcome it at once, as decisively as cutting nails or chopping iron. Do not tolerate it or make things easy for it; do not harbor it, do not let it slip away. Only that is truly applying effort; only that can sweep it out completely. When you reach the point where there is no selfishness left to overcome, there will naturally be a time to sit upright with folded hands. Though it is said, 'What is there to think about, what to deliberate?' that is not for the start of learning. Beginners must think. Self-examination

40 Compassion, shame, deference, and the sense of right and wrong are Mencius's four "sprouts" of humaneness, rightness, ritual, and wisdom (*Mencius* 2A6).

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		and overcoming are 'thinking of sincerity'—thinking only of heavenly principle. When heavenly principle is pure and complete, that is 'What is there to think about, what to deliberate?'"[41]
40	澄問：「有人夜怕鬼者，奈何？」先生曰：「只是平日不能『集義』，而心有所慊，故怕。若素行合於神明，何怕之有？」子莘曰：「正直之鬼不須怕；恐邪鬼不管人善惡，故未免怕。」先生曰：「豈有邪鬼能迷正人乎？只此一怕，即是心邪，故有迷之者，非鬼迷也，心自迷耳。如人好色，即是色鬼迷；好貨，即是貨鬼迷；怒所不當怒，是怒鬼迷；懼所不當懼，是懼鬼迷也。」	I asked: "What about someone who is afraid of ghosts at night?" The Master said: "It is just that ordinarily they have not been able to 'accumulate rightness,' and the mind has something it is uneasy about; that is why they are afraid. If one's conduct has always accorded with the spirits, what is there to fear?" Zixin said: "Upright ghosts need not be feared. But I'm afraid evil ghosts don't care whether a person is good or bad, so one can't help being afraid." The Master said: "How could an evil ghost ever lead an upright person astray? This very fear is the mind being evil. So if something leads it astray, it is not a ghost that does it; the mind leads itself astray. If a person loves sex, they are led astray by the ghost of sex; if they love wealth, by the ghost of wealth; if they are angry at what they should not be angry at, by the ghost of anger; if they fear what they should not fear, by the ghost of fear."[42]
41	「定者，心之本體，天理也。動靜，所遇之時也。」	"Settledness is the original substance of the mind; it is heavenly principle. Activity and stillness are the occasions one meets."
42	澄問《學》、《庸》同異。先生曰：「子思括《大學》一書之義，為《中庸》首章。」	I asked how the *Great Learning* and the *Doctrine of the Mean* are alike and how they differ. The Master said: "Zisi summed up the meaning of the whole *Great Learning* in the first chapter of the *Doctrine of the Mean*."[43]
43	問：「孔子正名，先儒說『上告天子，下告方伯，廢輒立郢』，此意如何？」先生曰：「恐難如此。豈有一人致敬盡禮，待我而為政，我就先去廢他？豈人情天理？孔子既肯與輒為政，必已是他能傾心委國而聽。聖人盛德至誠，必已感化衛輒，使知無父之不可以為人，必將痛哭奔走，往迎其父。父子之愛，本於天性，輒能悔痛真切如此，蒯聵豈不感動底豫？蒯聵既還，輒乃致國請戮。聵已見化於子，又有夫子至誠調和其間，當亦決不肯受，仍以命輒。	Someone asked: "On Confucius's rectifying of names, an earlier Confucian said he would 'report to the Son of Heaven above and to the regional lords below, depose Zhe, and set up Ying.' What about this?" The Master said: "I'm afraid it could hardly be like that. Could someone show me every respect and courtesy and wait for me to take charge of the government, and I go and depose him first? Is that human feeling or heavenly principle? Since Confucius was willing to serve in Zhe's government, Zhe must already have been able to give him his whole heart and entrust the

41 "What is there to think about..." is from the *Book of Changes*; "thinking of sincerity" is from *Mencius* 4A12.
42 Zixin is Ma Mingheng, a disciple of Wang's. "Accumulate rightness" is from *Mencius* 2A2.
43 Zisi, Confucius's grandson, was traditionally held to be the author of the *Doctrine of the Mean*.

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state to him. The sage's abundant virtue and utmost sincerity would surely already have moved and transformed Zhe of Wei, making him understand that one who has no father cannot be a person, so that he would weep bitterly and hurry off to welcome his father back. The love between father and son is rooted in our Heaven-given nature; if Zhe could repent this earnestly and truly, how could Kuaikui not be moved and come to delight in him? Once Kuaikui had returned, Zhe would hand the state over and ask to be put to death. Kuaikui, already transformed by his son, and with Confucius's utmost sincerity reconciling them, would surely refuse to accept it and would still entrust it to Zhe.[44]

群臣百姓又必欲得輒為君。輒乃自暴其罪惡，請於天子，告於方伯諸侯，而必欲致國於父。瞶與群臣百姓亦皆表輒悔悟仁孝之美，請於天子，告於方伯諸侯，必欲得輒而為之君。於是集命於輒，使之復君衛國。輒不得已，乃如後世上皇故事，率群臣百姓尊瞶為太公，備物致養，而始退復其位焉。則君君、臣臣、父父、子子，名正言順，一舉而可為政於天下矣。孔子正名，或是如此。」

The ministers and the people would also insist on having Zhe as ruler. Zhe would then confess his own crimes publicly, petition the Son of Heaven, report to the regional lords and the other lords, and insist on handing the state over to his father. Kuaikui, along with the ministers and the people, would likewise make known the beauty of Zhe's repentance, humaneness, and filial devotion, petition the Son of Heaven, report to the regional lords and the other lords, and insist on having Zhe as their ruler. Then the mandate would converge on Zhe, making him ruler of the state of Wei once more. Zhe, having no choice, would follow the later precedent of the Retired Emperor: he would lead the ministers and the people in honoring Kuaikui as Grand Duke, provide him with everything for his support, and only then step back into his own place. Then the ruler would be ruler, the minister minister, the father father, and the son son; names would be correct and words would follow, and with a single act one could govern the whole world. Perhaps this is what Confucius's rectifying of names was."

44 澄在鴻臚寺倉居，忽家信至，言兒病危，澄心甚憂悶，不能堪。先生曰：「此時正宜用功。若此時放過，閒時講學何用？人正要在此等時磨鍊。父之愛子，自是至情，然天理亦自有個中和處，過即是私意。人於此處多認做天理當憂，則一向憂苦，不知已是『有所憂患不得其正』。大抵七情所感，多只是過，少不及者。才過，便非心之本體，必須調停適中

I was lodging at the granary of the Court of State Ceremonial when a letter from home suddenly arrived saying my son was gravely ill. I was so anxious and distressed I could hardly bear it. The Master said: "This is just the time to apply effort. If you let this moment slip by, what use is discussing learning in times of leisure? This is exactly when people need to polish themselves. A father's love

44 Zhe, ruler of Wey, held the throne against his exiled father Kuaikui (*Analects* 13.3); the "earlier Confucian" is Hu Anguo, quoted in Zhu Xi's commentary.

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	始得。就如父母之喪，人子豈不欲一哭便死，方快於心？然卻曰『毀不滅性』，非聖人強制之也，天理本體自有分限，不可過也。人但要識得心體，自然增減分毫不得。」	for his son is of course the deepest of feelings, yet heavenly principle has its own point of equilibrium and harmony; going past it is selfish intention. Here people mostly take it that heavenly principle requires them to worry, and so they go on worrying and suffering, not knowing that this is already 'having worry and anxiety, one does not find the correct balance.' In general, when the seven feelings are stirred, they mostly go too far and rarely fall short. As soon as they go too far, that is not the original substance of the mind; one must adjust them to the proper mean. Take mourning for a parent: what child would not wish to weep themselves to death then and there, to satisfy their heart? Yet it is said, 'Grief must not destroy one's life.' This is not the sage forcing restraint on people; the original substance of heavenly principle has its own limits, which must not be exceeded. One need only recognize the substance of the mind, and naturally not a hair can be added or taken away."
45	「不可謂『未發之中』常人俱有。蓋體用一源，有是體即有是用，有『未發之中』，即有『發而皆中節之和』。今人未能有『發而皆中節之和』，須知是他『未發之中』亦未能全得。」	"One cannot say that ordinary people all have 'equilibrium before the feelings are aroused.' For substance and function have one source: where there is this substance, there is this function. Where there is 'equilibrium before the feelings are aroused,' there is 'the harmony when they are aroused and all hit due measure.' People today do not yet have 'the harmony when they are aroused and all hit due measure,' so you should know that their 'equilibrium before the feelings are aroused' is not yet complete either."
46	「《易》之辭，是『初九，潛龍勿用』六字；《易》之象，是初畫；《易》之變，是值其畫；《易》之占，是用其辭。」	"The words of the *Changes* are the six characters 'Nine at the beginning: hidden dragon, do not act.' The image of the *Changes* is the first line. The change of the *Changes* is coming upon that line. The divination of the *Changes* is using its words."[45]
47	「『夜氣』，是就常人說。學者能用功，則日間有事、無事，皆是此氣翕聚發生處。聖人則不消說『夜氣』。」	"'The night qi' is said of ordinary people. If students can apply effort, then during the day, whether there are affairs or not, it is all a place where this qi gathers and grows. For the sage there is no need to speak of 'the night qi' at all."[46]
48	澄問「操存舍亡」章。曰：「『出入無時，莫知其鄉』，此雖就常人心說，學者亦須是知得心之本體亦	I asked about the chapter "Hold it fast and it is preserved; let it go and it is lost." He said: "'It goes out

45 The quoted words belong to the first line of Qian, the first hexagram; words, image, change, and divination are the four uses of the *Changes* named in its "Appended Remarks."

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	元是如此，則操存功夫，始沒病痛。不可便謂出為亡，入為存。若論本體，元是無出無入的。若論出入，則其思慮運用是出。然主宰常昭昭在此，何出之有？既無所出，何入之有？程子所謂『腔子』，亦只是天理而已。雖終日應酬而不出天理，即是在腔子裏。若出天理，斯謂之放，斯謂之亡。」又曰：「出入亦只是動靜，動靜無端，豈有鄉邪？」	and comes in at no fixed time, and no one knows its home.' Although this is said of the ordinary person's mind, students too must understand that the original substance of the mind is originally like this; only then will the effort of holding fast and preserving be free of ills. One must not simply take going out as being lost and coming in as being preserved. As for the original substance, it originally has no going out and no coming in. If we speak of going out and coming in, then its thinking and functioning are its going out. But the master is always shining clearly right here—what going out is there? And since there is no going out, what coming in is there? What Master Cheng called 'the chest' is also just heavenly principle. Even if one responds to people all day long, so long as one does not leave heavenly principle, that is being within the chest. If one leaves heavenly principle, that is called letting it go, that is called losing it." He also said: "Going out and coming in are just activity and stillness. Activity and stillness have no starting point—how could there be a home?"[47]
49	王嘉秀問：「佛以出離生死誘人入道，仙以長生久視誘人入道；其心亦不是要人做不好。究其極至，亦是見得聖人上一截，然非入道正路。如今仕者，有由科、有由貢、有由傳奉，一般做到大官，畢竟非入仕正路，君子不由也。仙、佛到極處，與儒者略同，但有了上一截，遺了下一截，終不似聖人之全；然其上一截同者，不可誣也。	Wang Jiaxiu asked: "Buddhism draws people onto the Way with escape from birth and death; the immortalists draw people onto the Way with long life and lasting vision. In their minds, too, they do not want people to do wrong. Followed to the very end, they too see the upper part of what the sage saw, but they are not the proper road onto the Way. Among officials today, some come in through the examinations, some through recommendation, some through direct appointment from the palace; all alike rise to high office, but that is not, after all, the proper road into office, and the exemplary person does not take it. At their furthest reach, the immortalists and the Buddhists are roughly the same as the Confucians, but having the upper part, they leave out the lower part, so in the end they are not as complete as the sage. Still, their sameness in the upper part cannot be denied.[48]
	後世儒者，又只得聖人下一截，分裂失真，流而為記誦、詞章、功利、訓詁，亦卒不免為異端。是四家	Later Confucians, for their part, got only the lower part of what the sage taught; splitting it up and los-

46 Mencius (6A8) says the good mind recovers in the calm "qi of the night" after being worn down by the day.
47 The chapter is *Mencius* 6A8. Master Cheng's saying is "The mind should stay within the chest" (腔子, literally "the body's cavity").
48 Wang Jiaxiu was a disciple of Wang's who had studied Buddhism and Daoism; "long life and lasting vision" is from the *Laozi*, chapter 59.

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者，終身勞苦，於身心無分毫益，視彼仙、佛之徒，清心寡慾，超然於世累之外者，反若有所不及矣。今學者不必先排仙、佛，且當篤志為聖人之學。聖人之學明，則仙、佛自泯。不然，則此之所學，恐彼或有不屑，而反欲其俯就，不亦難乎？	ing the truth, they drifted into memorization and recitation, literary composition, profit and achievement, and philological exegesis, and in the end could not avoid becoming heterodox teachings too. These four kinds labor all their lives without the slightest benefit to body and mind. Compared with the followers of the immortalists and the Buddha, who purify their minds, reduce their desires, and stand free above the entanglements of the world, they seem rather to fall short. Students today need not start by attacking the immortalists and the Buddhists; they should first resolve earnestly on the learning of the sage. When the learning of the sage is made clear, the immortalists and the Buddhists will fade away of themselves. Otherwise, what we learn here may be something they would disdain, and to want them to stoop to it—wouldn't that be hard?
鄙見如此，先生以為何如？」先生曰：「所論大略亦是。但謂上一截、下一截，亦是人見偏了如此。若論聖人大中至正之道，徹上徹下，只是一貫，更有甚上一截、下一截？『一陰一陽之謂道』，但『仁者見之，便謂之仁；知者見之，便謂之智』，『百姓又日用而不知，故君子之道鮮矣』。仁、智豈可不謂之道？但見得偏了，便有弊病。」	That is my humble view. Master, what do you think?" The Master said: "What you say is broadly right. But talk of an upper part and a lower part also comes from people seeing one-sidedly. If we speak of the sage's Way of great centrality and utmost correctness, it runs through top and bottom, all on one thread—what upper part or lower part is there? 'One yin and one yang: that is called the Way.' But 'the humane see it and call it humaneness; the wise see it and call it wisdom,' and 'the common people use it every day without knowing it, and so the Way of the exemplary person is rarely seen.' Can humaneness and wisdom not be called the Way? But once they are seen one-sidedly, faults arise."[49]
50 「蓍固是《易》，龜亦是《易》。」	"The milfoil stalks are indeed the *Changes*; the tortoise shell, too, is the *Changes*."[50]
51 問：「孔子謂武王未盡善，恐亦有不滿意？」先生曰：「在武王自合如此。」曰：「使文王未沒，畢竟如何？」曰：「文王在時，天下三分已有其二。若到武王伐商之時，文王若在，或者不致興兵，必然這一分亦來歸了。文王只善處紂，使不得縱惡而已。」	Someone asked: "Confucius said King Wu was not perfectly good. Was he perhaps somewhat dissatisfied with him?" The Master said: "For King Wu, it was only right that it be so." "Had King Wen not died, how would things have turned out?" He said: "While King Wen lived, he already held two of the three parts of the realm. If King Wen had still been alive when King Wu attacked Shang, perhaps it would not have come to raising troops; that last

49 The quotations are from the "Appended Remarks" of the *Book of Changes*.
50 Milfoil (yarrow) stalks were used to cast hexagrams of the *Book of Changes*. Reading cracks in heated tortoise shell was an older form of divination.

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		part would surely have come over to him as well. King Wen simply handled the Shang king Zhou well, so that Zhou could not give free rein to his wickedness."[51]
52	問孟子言「執中無權猶執一」。先生曰：「中只是天理，只是易。隨時變易，如何執得？須是因時制宜，難預先定一個規矩在。如後世儒者，要將道理一一說得無罅漏，立定個格式，此正是執一。」	Someone asked about Mencius's words: "Holding to the middle without weighing the circumstances is like holding to one point." The Master said: "The middle is just heavenly principle; it is just change. It changes with the times—how could it be held fast? One must decide what is fitting according to the time; it is hard to fix a rule in advance. Later Confucians want to explain every principle without a single gap and set up a fixed pattern—this is exactly 'holding to one point.'"
53	唐詡問：「立志是常存個善念，要為善去惡否？」曰：「善念存時，即是天理。此念即善，更思何善？此念非惡，更去何惡？此念如樹之根芽，立志者，長立此善念而已。『從心所欲不踰矩』，只是志到熟處。」	Tang Xu asked: "Is setting one's resolve a matter of constantly preserving a good thought, wanting to do good and remove evil?" He said: "When a good thought is preserved, that is heavenly principle. This thought is itself good—what other good would you think of? This thought is not evil—what other evil would you remove? This thought is like the root and sprout of a tree. To set one's resolve is just to keep this good thought established for good. 'Following what my mind desired without overstepping the bounds' is just resolve that has come to full ripeness."
54	「精神、道德、言、動，大率收斂為主，發散是不得已。天、地、人、物，皆然。」	"In spirit, virtue, speech, and movement, drawing in is generally the main thing; letting out is only for when it cannot be helped. Heaven, Earth, humans, and things are all so."
55	問：「文中子是如何人？」先生曰：「文中子庶幾『具體而微』，惜其蚤死。」問：「如何卻有續經之非？」曰：「續經亦未可盡非。」請問。良久，曰：「更覺『良工心獨苦』。」	Someone asked: "What kind of person was Wenzhongzi?" The Master said: "Wenzhongzi very nearly 'had the whole body, though in miniature.' A pity he died young." "How, then, do you account for his error of continuing the Classics?" He said: "Continuing the Classics cannot be entirely condemned either." Asked to explain, after a long while he said: "More and more I feel that 'the fine craftsman's heart alone knows its pains.'"[52]
56	「許魯齋謂儒者以治生為先之說亦誤人。」	"Xu Luzhai's saying that a Confucian should put making a living first also misleads people."[53]

51 In *Analects* 3.25 Confucius says the Wu music, named for King Wu, was perfectly beautiful but not perfectly good. King Wen was Wu's father; Zhou was the last Shang king.
52 Wenzhongzi is Wang Tong (AD 584–617), a Sui-dynasty scholar who wrote sequels to the Classics. "The whole body in miniature" is from Mencius 2A2; the craftsman line is from Du Fu.
53 Xu Luzhai is Xu Heng (1209–1281), the leading Neo-Confucian of the Yuan dynasty.

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57	問仙家元氣、元神、元精。先生曰：「只是一件：流行為氣，凝聚為精，妙用為神。」	Someone asked about the Daoist adepts' primal qi, primal spirit, and primal essence. The Master said: "They are just one thing: flowing, it is qi; condensed, it is essence; in its wondrous functioning, it is spirit."
58	「喜、怒、哀、樂本體自是中和的。纔自家著些意思，便過不及，便是私。」	"Joy, anger, sorrow, and delight, in their original substance, are of themselves in equilibrium and harmony. The moment one adds some notion of one's own, there is excess or deficiency, and that is selfishness."
59	問「哭則不歌」。先生曰：「聖人心體自然如此。」	Someone asked about "On a day he had wept, he did not sing." The Master said: "The substance of the sage's mind is naturally so."
60	「克己須要掃除廓清、一毫不存方是。有一毫在，則眾惡相引而來。」	"Overcoming the self means sweeping clean and clearing out completely, until not a hair remains—only then is it right. If a single hair remains, all the evils will draw one another in."
61	問《律呂新書》。先生曰：「學者當務為急，算得此數熟亦恐未有用，必須心中先具禮、樂之本，方可。且如其書說多用管以候氣，然至冬至那一刻時，管灰之飛或有先後，須臾之間，焉知那管正值冬至之刻？須自心中先曉得冬至之刻始得。此便有不通處。學者須先從禮、樂本原上用功。」	Someone asked about the *New Book on Pitch Pipes*. The Master said: "Students should attend to what is urgent. Even if one mastered these calculations, I fear they might be of no use; one must first have the root of ritual and music in one's mind, and only then will it do. For instance, the book talks a great deal about using pipes to watch for the qi. But at the very moment of the winter solstice, the ash may fly from some pipes sooner and from others later; within an instant, how would you know which pipe hit the moment of the solstice exactly? You would first have to know the moment of the solstice in your own mind. Here something does not hold together. Students must first apply effort at the root source of ritual and music."[54]
62	曰仁云：「心猶鏡也，聖人心如明鏡，常人心如昏鏡。近世『格物』之說，如以鏡照物；照上用功，不知鏡尚昏在，何能照？先生之『格物』，如磨鏡而使之明，磨上用功，明了後亦未嘗廢照。」	Xu Ai said: "The mind is like a mirror. The sage's mind is like a bright mirror; the ordinary person's mind is like a dull mirror. The recent theory of 'investigating things' is like using the mirror to reflect things: it puts its effort into reflecting, not knowing that the mirror is still dull—how can it reflect? The Master's 'investigating things' is like polishing the mirror to make it bright: it puts its effort into polishing, and once the mirror is bright, reflecting is never given up."
63		

54 The book is by Cai Yuanding (1135–1198), an associate of Zhu Xi. To watch for the qi, pipes packed with fine ash were buried, and the ash was believed to fly out when the seasonal qi arrived.

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	問道之精粗。先生曰：「道無精粗，人之所見有精粗。如這一間房，人初進來，只見一個大規模如此；處久，便柱壁之類，一一看得明白；再久，如柱上有些文藻，細細都看出來。然只是一間房。」	Someone asked about the refined and the coarse in the Way. The Master said: "The Way has no refined or coarse; it is people's views that are refined or coarse. Take this room: when someone first comes in, they see only its general layout. After staying a while, they see the pillars, the walls, and so on, each one clearly. After longer still, they make out in fine detail even the patterns on the pillars. Yet it is only one room."
64	先生曰：「諸公近見時，少疑問，何也？人不用功，莫不自以為已知為學，只循而行之是矣。殊不知私欲日生，如地上塵，一日不掃便又有一層。著實用功，便見道無終窮；愈探愈深，必使精白、無一毫不徹方可。」	The Master said: "Lately, when I see you gentlemen, you have few questions. Why? People who do not apply effort all think they already know how to learn, and need only follow it and act. Little do they know that selfish desires grow daily, like dust on the ground: leave it unswept for a day and there is another layer. Apply effort in earnest and you will see that the Way has no end: the more you probe, the deeper it goes. You must make it refined and pure, with not a hair left unpenetrated, before it will do."
65	問：「知至然後可以言誠意。今天理、人欲知之未盡，如何用得克己工夫？」先生曰：「人若真實切己用功不已，則於此心：天理之精微，日見一日；私欲之細微，亦日見一日。若不用克己工夫，終日只是說話而已；天理終不自見，私欲亦終不自見。如人走路一般：走得一段，方認得一段；走到岐路處，有疑便問，問了又走；方漸能到得欲到之處。今人於已知之天理不肯存，已知之人欲不肯去，且只管愁不能盡知。只管閒講，何益之有？且待克得自己無私可克，方愁不能盡知，亦未遲在。」	Someone asked: "Only when knowing is complete can one speak of making the intentions sincere. As yet I do not fully know heavenly principle and human desires—how can I apply the effort of overcoming the self?" The Master said: "If a person truly and earnestly applies effort to themselves without stopping, then in this mind the subtleties of heavenly principle will show themselves more each day, and the fine details of selfish desire will also show themselves more each day. If you do not apply the effort of overcoming the self, you will spend the whole day just talking; heavenly principle will never show itself, and neither will selfish desire. It is like walking a road: only after walking a stretch do you know that stretch. At a fork, if in doubt you ask, and having asked you walk on; only so do you gradually reach where you want to go. People today will not preserve the heavenly principle they already know, nor remove the human desires they already know, and only fret that they cannot know everything. Just idle talk—what good is that? Wait until you have overcome yourself to the point where there is no selfishness left to overcome; fretting then about not knowing everything will not be too late."
66	問：「道一而已。古人論道，往往不同，求之亦有要乎？」先生曰：「道無方體，不可執著；卻拘滯於文	Someone asked: "The Way is one, and that is all. Yet when the ancients discussed the Way, they often differed. Is there a key to seeking it?" The Mas-

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義上求道，遠矣。如今人只說天，其實何嘗見天？謂日、月、風、雷即天，不可；謂人、物、草、木不是天，亦不可。道即是天，若識得時，何莫而非道？人但各以其一隅之見，認定以為道止如此，所以不同。若解向裏尋求，見得自己心體，即無時無處不是此道。亙古亙今，無終無始，更有甚同異？心即道，道即天，知心則知道、知天。」又曰：「諸君要實見此道，須從自己心上體認，不假外求，始得。」

67 問：「名物度數，亦須先講求否？」先生曰：「人只要成就自家心體，則用在其中。如養得心體，果有『未發之中』，自然『有發而中節之和』，自然無施不可。苟無是心，雖預先講得世上許多名物度數，與己原不相干，只是裝綴，臨時自行不去。亦不是將名物度數全然不理，只要『知所先後，則近道』。」又曰：「人要隨才成就，才是其所能為。如夔之樂、稷之種，是他資性合下便如此。成就之者，亦只是要他心體純乎天理。其運用處，皆從天理上發來，然後謂之才。到得純乎天理處，亦能『不器』。使夔、稷易藝而為，當亦能之。」又曰：「如『素富貴行乎富貴，素患難行乎患難』，皆是『不器』。此惟養得心體正者能之。」

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ter said: “The Way has no fixed place or form; it cannot be clung to. To seek the Way by sticking to the literal meaning of texts is to be far off. Take people today who talk only of Heaven—have they ever actually seen Heaven? To say the sun, moon, wind, and thunder are Heaven will not do; to say people, things, grass, and trees are not Heaven will not do either. The Way is Heaven. If you recognize this, what is not the Way? People each take the view from their own corner and fix on it as all the Way is; that is why they differ. If you know how to seek within and see the substance of your own mind, then at no time and in no place is it anything but this Way. Through all antiquity and all the present, without end or beginning—what sameness or difference is there? The mind is the Way; the Way is Heaven. Know the mind and you know the Way and know Heaven.” He also said: “If you want actually to see this Way, you must recognize it through experience in your own mind, not by seeking outside; only then will you get it.”

Someone asked: “Names and things, measures and numbers—must these too be studied first?” The Master said: “If one only brings the substance of one’s own mind to completion, the function is contained within it. If one nourishes the substance of the mind until there truly is ‘equilibrium before the feelings are aroused,’ then naturally there is ‘the harmony when they are aroused and all hit due measure,’ and naturally nothing one does will be amiss. Without this mind, even if one studied in advance all the names and things, measures and numbers in the world, they would have nothing to do with oneself—mere ornament, and when the time came one could not carry them out. This is not to ignore names and things, measures and numbers entirely; only ‘know what comes first and what comes after, and one is near the Way.’” He also said: “People should be brought to completion according to their talents; talent is what one is able to do. Kui’s music and Ji’s farming—their natural endowments were simply so from the start. Bringing them to completion, too, is only a matter of making the substance of their minds pure in heavenly principle. When all their use and application issues from heavenly principle, then it can be called talent. One who has reached purity in heavenly principle can also be ‘not a vessel.’ Had Kui and Ji exchanged arts, they could have

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		done them as well." He also said: "'Placed in wealth and honor, act as befits wealth and honor; placed in hardship, act as befits hardship'—all this is 'not being a vessel.' Only those who have nourished the substance of the mind to rightness can do it."[55]
68	「與其為數頃無源之塘水，不若為數尺有源之井水，生意不窮。」時先生在塘邊坐，傍有井，故以之喻學云。	"Rather than a pond of many acres with no source, better to be a well a few feet across with a spring: its life never runs out." The Master was sitting by a pond at the time, with a well beside it, so he used it as a metaphor for learning.
69	問：「世道日降，太古時氣象如何復見得？」先生曰：「一日便是一元。人平旦時起坐，未與物接，此心清明景象，便如在伏羲時遊一般。」	Someone asked: "The world declines day by day. How can the atmosphere of high antiquity be seen again?" The Master said: "A single day is a whole cosmic cycle. When a person rises at dawn and sits up, before engaging with things, the clear and bright state of the mind is just like roaming in the age of Fu Xi."[56]
70	問：「心要逐物，如何則可？」先生曰：「人君端拱清穆，六卿分職，天下乃治。心統五官，亦要如此。今眼要視時，心便逐在色上；耳要聽時，心便逐在聲上。如人君要選官時，便自去坐在吏部；要調軍時，便自去坐在兵部。如此，豈惟失卻君體，六卿亦皆不得其職。」	Someone asked: "The mind tends to chase after things. What should be done?" The Master said: "When the ruler sits upright with folded hands, calm and serene, and the six ministers each manage their own office, the realm is well governed. The mind, governing the five senses, should be the same. Now when the eye wants to see, the mind chases after colors; when the ear wants to hear, the mind chases after sounds. It is as if the ruler, wanting to select officials, went in person to sit in the Ministry of Personnel, or, wanting to deploy troops, went in person to sit in the Ministry of War. That way, not only is the ruler's proper role lost, but the six ministers cannot do their jobs either."
71	「善念發而知之，而充之；惡念發而知之，而遏之。知與充與遏者，志也，天聰明也。聖人只有此，學者當存此。」	"When a good thought arises, know it and expand it; when an evil thought arises, know it and check it. What knows, expands, and checks is resolve—the clear hearing and sight that Heaven gives. The sage has only this; students should preserve this."

55 Kui was music master and Hou Ji minister of agriculture under the sage-king Shun. "The exemplary person is not a vessel" is *Analects* 2.12.
56 A *yuan*, "cosmic cycle," is the full span of the world's rise and decline in Shao Yong's cosmology. Fu Xi is the legendary earliest ruler.

EQUILIBRIUM BEFORE THE FEELINGS STIR

Wang explains that equilibrium is a mind with every root of selfish desire swept away.

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72	澄曰：「好色、好利、好名等心，固是私欲。如閒思雜慮，如何亦謂之私欲？」先生曰：「畢竟從好色、好利、好名等根上起，自尋其根便見。如汝心中決知是無有做劫盜的思慮，何也？以汝元無是心也。汝若於貨、色、名、利等心，一切皆如不做劫盜之心一般，都消滅了，光光只是心之本體，看有甚閒思慮？此便是『寂然不動』，便是『未發之中』，便是『廓然大公』。自然『感而遂通』，自然『發而中節』，自然『物來順應』。」	I said: "A mind that loves sex, loves profit, loves fame, and so on is certainly selfish desire. But idle, scattered thoughts—how can they too be called selfish desires?" The Master said: "In the end they arise from the root of loving sex, profit, fame, and so on; seek out their root yourself and you will see. For example, you know for certain that your mind holds no thoughts of committing robbery. Why? Because you never had such a mind to begin with. If your mind toward goods, sex, fame, and profit were all, like the mind of robbery, entirely extinguished, leaving only the bare original substance of the mind, see what idle thoughts there would be! This is 'still and unmoving,' this is 'equilibrium before the feelings are aroused,' this is 'broad and greatly impartial.' Naturally 'it responds and penetrates'; naturally 'they are aroused and all hit due measure'; naturally 'things come and one responds as they are.'"
73	問「志至氣次」。先生曰：「『志之所至，氣亦至焉』之謂，非極至、次貳之謂。『持其志』，則養氣在其中；『無暴其氣』，則亦持其志矣。孟子救告子之偏，故如此夾持說。」	Someone asked about "resolve arrives, qi follows next." The Master said: "It means 'where resolve arrives, qi arrives too'; it does not mean first and second in rank. 'Hold firm to your resolve,' and nourishing the qi is contained in it; 'do no violence to your qi,' and you are also holding firm to your resolve. Mencius was correcting Gaozi's one-sidedness, so he spoke of the two together like this, each holding the other in place."[57]
74	問：「先儒曰：『聖人之道，必降而自卑。賢人之言，則引而自高。』如何？」先生曰：「不然。如此卻乃偽也。聖人如天，無往而非天，三光之上，天也，九地之下亦天也，天何嘗有降而自卑？此所謂『大而化之』也。賢人如山嶽，守其高而已。然百仞者不能引而為千仞，千仞者不能引而為萬仞。是賢人未嘗引而自高也，引而自高則偽矣。」	Someone asked: "A former Confucian said: 'The Way of the sage must come down and make itself low; the words of the worthy draw themselves up to be high.' How about this?" The Master said: "Not so. That would make it false. The sage is like Heaven: there is nowhere that is not Heaven. Above the sun, moon, and stars is Heaven; below the nine depths of the earth is Heaven too. When has Heaven ever come down and made itself low? This is what is called 'great and transforming.' The worthy is like a mountain, simply keeping its height. But one a hundred fathoms high cannot stretch itself to a thousand, nor one a thousand

57 The phrase is from Mencius 2A2. Zhu Xi read it as "resolve is supreme, qi comes second"; Wang reads 至 as "arrive" and 次 as "follow close behind."

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		fathoms high to ten thousand. So the worthy never draws themselves up to be high; to do so would be false."[58]
75	問：「伊川謂『不當於喜怒哀樂未發之前求中』，延平卻教學者『看未發之前氣象』，何如？」先生曰：「皆是也。伊川恐人於未發前討個中，把中做一物看，如吾向所謂認氣定時做中，故令只於涵養省察上用功。延平恐人未便有下手處，故令人時時刻刻求未發前氣象，使人正目而視惟此，傾耳而聽惟此，即是『戒慎不睹，恐懼不聞』的工夫。皆古人不得已誘人之言也。」	Someone asked: "Yichuan said, 'One should not seek equilibrium before joy, anger, sorrow, and delight are aroused,' yet Yanping taught students to 'observe the condition before they are aroused.' How about this?" The Master said: "Both are right. Yichuan feared that people would go hunting for some equilibrium before arousal and treat equilibrium as a thing—like what I spoke of earlier, taking the settling of qi for equilibrium—so he had them apply effort only to nurturing and self-examination. Yanping feared that people would not yet have a place to begin, so he had them seek, every moment, the condition before arousal, so that when they looked with eyes straight it was only at this, and when they listened with ears inclined it was only to this—this is the practice of 'being cautious about what one does not see, and fearful about what one does not hear.' Both are words the ancients used, because they had to, to lead people on."[59]
76	澄問：「喜怒哀樂之中、和，其全體常人固不能有。如一件小事當喜怒者，平時無有喜怒之心，至其臨時，亦能中節，亦可謂之中、和乎？」先生曰：「在一時一事，固亦可謂之中、和，然未可謂之大本、達道。人性皆善，中、和是人人原有的，豈可謂無？但常人之心既有所昏蔽，則其本體雖亦時時發見，終是暫明暫滅，非其全體大用矣。無所不中，然後謂之『大本』；無所不和，然後謂之『達道』。	I asked: "Ordinary people certainly cannot have the whole of the equilibrium and harmony of joy, anger, sorrow, and delight. But take some small matter that calls for joy or anger: if ordinarily they have no mind of joy or anger, and when the moment comes they still hit due measure, can that too be called equilibrium and harmony?" The Master said: "For a single moment and a single affair it can certainly be called equilibrium and harmony, but it cannot yet be called the great root and the universal Way. Human nature is entirely good; equilibrium and harmony are what everyone originally has—how could one say they are lacking? But since the ordinary person's mind is darkened and obscured, though its original substance does show itself from time to time, in the end it flickers bright and goes dark again, and is not the full substance and great function. Only when there is nothing not in equilibrium is it called 'the great root'; only when there is nothing not in harmony is it called 'the universal Way.'
	惟天下之至誠，然後能立天下之『大本』。」曰：「澄於『中』字之義尚未明。」曰：「此須自心體認	Only the most sincere under Heaven can establish the 'great root' of the world." I said: "I am still not

58 The former Confucian is Cheng Yi. "Great and transforming" is from Mencius 7B25.

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出來，非言語所能喻。『中』只是天理。」曰：「何者為天理？」曰：「去得人欲，便識天理。」曰：「天理何以謂之中？」曰：「無所偏倚。」曰：「無所偏倚是何等氣象？」曰：「如明鏡然，全體瑩徹，略無纖塵染著。」曰：「偏倚是有所染著。如著在好色、好利、好名等項上，方見得偏倚；若未發時，美色、名、利皆未相著，何以便知其有所偏倚？」

曰：「雖未相著，然平日好色、好利、好名之心原未嘗無；既未嘗無，即謂之有；既謂之有，則亦不可謂無偏倚。譬之病瘧之人，雖有時不發，而病根原不曾除，則亦不得謂之無病之人矣。須是平日好色、好利、好名等項一應私心，掃除蕩滌，無復纖毫留滯，而此心全體廓然，純是天理，方可謂之『喜怒哀樂未發之中』，方是『天下之大本』。」

77 問：「『顏子沒而聖學亡』，此語不能無疑。」先生曰：「見聖道之全者惟顏子。觀『喟然一嘆』可見。其謂『夫子循循然善誘人，博我以文，約我以禮』，是見破後如此說。博文、約禮如何是善誘人？學者須思之。道之全體，聖人亦難以語人，須是學者自修自悟。顏子『雖欲從之，末由也已』，即文王『望道未見』意。望道未見，乃是真見。顏子沒，而聖學之正派遂不盡傳矣。」

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clear on the meaning of the word ‘equilibrium.’” He said: “This must be recognized from within your own mind; words cannot convey it. ‘Equilibrium’ is just heavenly principle.” “What is heavenly principle?” “Get rid of human desires and you will know heavenly principle.” “Why is heavenly principle called equilibrium?” “It does not lean to any side.” “What is it like, not leaning to any side?” “Like a bright mirror: wholly clear and transparent, without the slightest speck of dust clinging to it.” I said: “Leaning is being attached to something. When one is attached to things like sex, profit, and fame, the leaning can be seen. But before arousal, beauty, fame, and profit have not yet touched one at all—how can one know there is any leaning?”

He said: “Though they have not yet touched you, the mind that ordinarily loves sex, profit, and fame has never been absent. Since it has never been absent, we call it present; since we call it present, one cannot say there is no leaning. Take someone sick with malaria: though at times the fever does not flare, the root of the illness has never been removed, so they cannot be called a person without illness. One must sweep away and wash clean every selfish thought—the everyday love of sex, profit, fame, and the like—with not a hair left lingering, so that the whole of this mind is broad and open, pure heavenly principle; only then can it be called ‘equilibrium before joy, anger, sorrow, and delight are aroused,’ only then is it ‘the great root of the world.’”

Someone asked: “‘When Yan Hui died, the sage’s learning was lost’—I cannot help doubting this saying.” The Master said: “Only Yan Hui saw the whole of the sage’s Way. You can tell from his ‘heaving a deep sigh.’ When he says, ‘The Master skillfully leads people on step by step; he broadens me with culture and restrains me with ritual,’ he is speaking after he had seen through. How are broadening with culture and restraining with ritual skillfully leading people on? Students must think about this. The whole substance of the Way is hard even for the sage to tell people; students must cultivate it and awaken to it themselves. Yan Hui’s ‘though I want to follow it, I find no way’ means the same as King Wen’s ‘gazing at the Way as though not yet seeing it.’ Gazing at the

59 Yichuan is Cheng Yi (1033–1107); Yanping is Li Tong (1093–1163), teacher of Zhu Xi.

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		Way as though not yet seeing it—this is true seeing. When Yan Hui died, the orthodox line of the sage's learning was no longer handed down whole."[60]
78	問：「身之主為心，心之靈明是知，知之發動是意，意之所著為物，是如此否？」先生曰：「亦是。」	Someone asked: "The master of the body is the mind; the luminous clarity of the mind is knowing; the stirring of knowing is intention; what intention attaches to is a thing—is that so?" The Master said: "That is also right."
79	「只存得此心常見在，便是學。過去未來事，思之何益？徒放心耳。」	"Just keep this mind always present—that is learning. What good is thinking about past and future affairs? It only lets the mind stray."
80	「言語無序，亦足以見心之不存。」	"Disordered speech is enough to show that the mind is not preserved."
81	尚謙問孟子之不動心與告子異。先生曰：「告子是硬把捉著此心，要他不動；孟子卻是集義到自然不動。」又曰：「心之本體，原自不動。心之本體即是性，性即是理；性元不動，理元不動。集義是復其心之本體。」	Xue Kan asked how Mencius's unmoved mind differed from Gaozi's. The Master said: "Gaozi forcibly grabbed hold of the mind and made it not move. Mencius, though, accumulated rightness until it naturally did not move." He also said: "The original substance of the mind is unmoving to begin with. The original substance of the mind is nature, and nature is principle; nature is originally unmoving, principle is originally unmoving. Accumulating rightness is restoring the mind's original substance."
82	「萬象森然時，亦沖漠無朕；沖漠無朕即萬象森然。沖漠無朕者，『一』之父；萬象森然者，『精』之母。『一』中有『精』，『精』中有『一』。」	"When the myriad images stand dense and distinct, it is still empty and silent, without a trace; empty and silent without a trace is the myriad images standing dense and distinct. Empty and silent without a trace is the father of 'singleness'; the myriad images standing dense and distinct is the mother of 'refinement.' Within 'singleness' there is 'refinement'; within 'refinement' there is 'singleness.'"[61]
83	「心外無物。如吾心發一念孝親，即孝親便是物。」	"There are no things outside the mind. For example, when my mind gives rise to a thought of serving my parents with filial devotion, that serving of my parents is the thing."
84	先生曰：「今為吾所謂『格物』之學者，尚多流於口耳。況為口耳之學者，能反於此乎？天理、人欲，其精微必時時用力省察克治，方日漸有見。如今一說話	The Master said: "Even now, many of those who pursue the learning I call 'investigating things' slip into a learning of mouth and ear. How much less can those whose learning is of mouth and ear turn

60 Wang had made this claim himself, in a farewell preface for Zhan Ruoshui. Yan Hui's sigh is *Analects* 9.11; King Wen's gazing is Mencius 4B20.

61 "Empty and silent without a trace, yet the myriad images stand dense and distinct" is a saying of Cheng Yi.

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	之間，雖只講天理，不知心中倏忽之間，已有多少私欲。蓋有竊發而不知者，雖用力察之，尚不易見，況徒口講而可得盡知乎？今只管講天理來頓放著不循，講人欲來頓放著不去，豈『格物』、『致知』之學？後世之學，其極至，只做得個『義襲而取』的工夫。」	back to this! Heavenly principle and human desires: their subtleties are seen, little by little, only through constant effort at self-examination and at overcoming and governing oneself. Now, in the course of a single conversation, though we speak only of heavenly principle, who knows how many selfish desires have arisen in the mind in an instant? Some arise stealthily without our knowing; even when we make an effort to examine, they are not easy to see—how much less can we know them all by mere talk? Now people just talk about heavenly principle and then set it aside without following it, talk about human desires and set them aside without removing them—how is that the learning of 'investigating things' and 'extending knowledge'? The learning of later ages, at its very best, achieves only the effort of 'snatching it by an occasional act of rightness.'"[62]
85	問「格物」。先生曰：「格者，正也。正其不正，以歸於正也。」	Someone asked about "investigating things." The Master said: "格 means to rectify: rectifying what is not right so that it returns to what is right."
86	問：「『知止』者，知至善只在吾心，元不在外也，而后志定？」曰：「然。」	Someone asked: "'Knowing where to rest'—is it knowing that the highest good lies only in my own mind and was never outside, after which one's resolve is settled?" He said: "Yes."
87	問：「格物於動處用功否？」先生曰：「格物無間動靜，靜亦物也。孟子謂『必有事焉』，是動靜皆有事。」	Someone asked: "Is investigating things a matter of applying effort in activity?" The Master said: "Investigating things makes no distinction between activity and stillness; stillness too is a thing. Mencius said, 'always be doing something'—that means there is something to be done in both activity and stillness."
88	「工夫難處，全在『格物』、『致知』上，此即『誠意』之事。意既誠，大段心亦自正，身亦自修。但『正心』、『修身』工夫亦各有用力處，『修身』是已發邊，『正心』是未發邊。心正則中，身修則和。」	"The hard part of the effort lies entirely in 'investigating things' and 'extending knowledge,' and this is simply the work of 'making the intentions sincere.' Once the intentions are sincere, the mind will for the most part rectify itself, and the self will cultivate itself. Yet the efforts of 'rectifying the mind' and 'cultivating the self' each have their own point of application. 'Cultivating the self' belongs to the side of what is already aroused; 'rectifying the mind' belongs to the side of what is not yet aroused. When the mind is rectified, there is equilibrium; when the self is cultivated, there is harmony."

62 In *Mencius* 2A2 the flood-like qi is born of steadily accumulated rightness, not "snatched by an occasional act of rightness."

	CHINESE	ENGLISH
89	「自『格物』、『致知』至『平天下』，只是一個『明明德』，雖『親民』亦『明德』事也。『明德』是此心之德，即是仁。仁者以天地萬物為一體，使有一物失所，便是吾仁有未盡處。」	"From 'investigating things' and 'extending knowledge' to 'bringing peace to all under Heaven,' it is all just one thing: 'making bright virtue shine.' Even 'loving the people' is a matter of 'bright virtue.' 'Bright virtue' is the virtue of this mind, and it is humaneness. The humane regard Heaven, Earth, and the myriad things as one body. If a single thing is out of its place, there my humaneness still falls short."
90	「只說『明明德』而不說『親民』，便似老、佛。」	"To speak only of 'making bright virtue shine' and not of 'loving the people' would be like Laozi and the Buddha."
91	「至善者，性也；性元無一毫之惡，故曰『至善』。止之，是復其本然而已。」	"The highest good is our nature. Our nature originally has not the slightest trace of evil, so it is called 'the highest good.' To rest in it is simply to return to what one originally is."
92	問：「知至善即吾性，吾性具吾心，吾心乃至善所止之地，則不為向時之紛然外求，而志定矣。定則不擾擾而靜，靜而不妄動則安，安則一心一意只在此處，千思萬想，務求必得此至善，是能慮而得矣。如此說是否？」先生曰：「大略亦是。」	Someone asked: "Once one knows that the highest good is one's own nature, that one's nature is contained in one's mind, and that one's mind is the place where the highest good is rested in, one no longer seeks confusedly outside as before, and one's resolve becomes settled. Being settled, one is no longer agitated and becomes calm. Being calm and not acting rashly, one is at peace. Being at peace, one's whole mind and every intention are fixed here alone, and through a thousand thoughts and ten thousand reflections one strives to attain this highest good—this is being able to deliberate and to attain. Is this way of putting it right?" The Master said: "Broadly speaking, yes."[63]

THE ROOT OF HUMANENESS

Wang explains why Mozi's love without distinctions lacks the root from which humaneness grows.

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93	問：「程子云：『仁者以天地萬物為一體。』何墨氏兼愛，反不得謂之仁？」先生曰：「此亦甚難言，須是諸君自體認出來始得。仁是造化生生不息之理，雖瀰漫周遍，無處不是，然其流行發生，亦只有個漸，所以生生不息。如冬至一陽生，必自一陽生而後漸漸至於六陽；若無一陽之生，豈有六陽？陰亦然。惟其漸，所以便有個發端處；惟其有個發端處，所以生；惟其生，所以不息。	Someone asked: "Master Cheng said, 'The humane regard Heaven, Earth, and the myriad things as one body.' Why, then, can Mozi's universal love not be called humaneness?" The Master said: "This is very hard to put into words; you must each realize it through your own experience. Humaneness is the principle by which creation produces life upon life without ceasing. Though it pervades everything and is present everywhere, its flowing

63 The question follows the sequence in the opening of the *Great Learning*: knowing where to rest, then being settled, calm, at peace, able to deliberate, and able to attain.

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forth and springing up still proceed gradually, and that is why it produces life without ceasing. At the winter solstice, for instance, one yang arises, and only after that one yang has arisen does it gradually come to six yang. Without the arising of one yang, how could there be six? It is the same with yin. Precisely because it is gradual, there is a point where it begins. Precisely because there is a point where it begins, there is growth. Precisely because there is growth, there is no ceasing.[64]

譬之木，其始抽芽，便是木之生意發端處；抽芽然後發幹，發幹然後生枝、生葉，然後是生生不息。若無芽，何以有幹、有枝葉？能抽芽，必是下面有個根在；有根方生，無根便死。無根何從抽芽？父子、兄弟之愛，便是人心生意發端處，如木之抽芽。自此而仁民，而愛物，便是發幹、生枝、生葉。墨氏兼愛無差等，將自家父子、兄弟與途人一般看，便自沒了發端處；不抽芽便知得他無根，便不是生生不息，安得謂之仁？孝、弟為仁之本，卻是仁理從裏面發生出來。」

Take a tree. When it first puts out a shoot, that is where the tree's impulse to live begins. After the shoot comes the trunk; after the trunk come branches and leaves; and so it grows without ceasing. Without a shoot, how could there be a trunk, branches, and leaves? If it can put out a shoot, there must be a root below. With a root it lives; without a root it dies. Without a root, where would a shoot come from? The love between father and son and between elder and younger brothers is where the human mind's impulse to live begins, like the tree putting out its shoot. From there, being humane to the people and caring for living things is the growing of trunk, branches, and leaves. Mozi's universal love has no gradations. It regards one's own father and son and one's own brothers just as it regards strangers on the road, and so it does away with the point where things begin. Putting out no shoot, it can be known to have no root, and so it is not life produced without ceasing—how could it be called humaneness? 'Filial devotion and respect for elders are the root of humaneness': that is, the principle of humaneness springs forth from within."

94 問：「延平云：『當理而無私心。』『當理』與『無私心』如何分別？」先生曰：「心即理也，『無私心』即是『當理』，未『當理』便是私心。若析心與理言之，恐亦未善。」又問：「釋氏於世間一切情欲之私，都不染著，似無私心。但外棄人倫，卻似未『當理』。」曰：「亦只是一統事，都只是成就他一個私己的心。」

Someone asked: "Yanping said, 'Accord with principle and have no selfish mind.' How are 'according with principle' and 'having no selfish mind' to be distinguished?" The Master said: "The mind is principle. 'Having no selfish mind' is 'according with principle'; not yet 'according with principle' is a selfish mind. To speak of the mind and principle as separate is, I fear, not quite right." The questioner went on: "The Buddhists are not tainted by any of the selfishness of worldly feelings and desires, so they seem to have no selfish mind. But since they outwardly cast aside human rela-

64 Master Cheng here is Cheng Hao (1032–1085). The winter solstice was associated with the hexagram Return, in which a single yang line appears beneath five yin lines.

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		tionships, they seem not to 'accord with principle.'" He said: "That too is all one affair: it all serves only to fulfill a mind bent on its own self."[65]

RECORDED BY XUE KAN

Xue Kan's record opens: holding to resolve, knowing how to learn, and the ailment of chasing results.

	CHINESE	ENGLISH
95	侃問：「持志如心痛。一心在痛上，安有工夫說閑語、管閑事？」先生曰：「初學工夫，如此用亦好；但要使知『出入無時，莫知其鄉』。心之神明，原是如此，工夫方有著落。若只死死守著，恐於工夫上又發病。」	I asked: "Holding to one's resolve is like having a pain in the heart. With the whole mind on the pain, how would one have time for idle talk or idle business?" The Master said: "For a beginner, applying effort this way is fine. But one must come to know that 'it goes out and comes in at no fixed time, and no one knows its home.' The spirit and clarity of the mind are originally like this, and only then does the effort have something to hold on to. If one just clings to it rigidly, I fear the effort itself will give rise to a new ailment."[66]
96	侃問：「專涵養而不務講求，將認欲作理，則如之何？」先生曰：「人須是知學。講求亦只是涵養，不講求只是涵養之志不切。」曰：「何謂知學？」曰：「且道為何而學？學個甚？」曰：「嘗聞先生教，學是學存天理。心之本體即是天理，體認天理，只要自心地無私意。」曰：「如此，則只須克去私意便是，又愁甚理欲不明？」曰：「正恐這些私意認不真。」曰：「總是志未切。志切，目視、耳聽皆在此，安有認不真的道理？『是非之心，人皆有之』，不假外求。講求亦只是體當自心所見，不成去心外別有個見？」	I asked: "If one devotes oneself only to nourishing the mind and does not pursue discussion and inquiry, one may mistake desire for principle. What then?" The Master said: "One must know how to learn. Discussion and inquiry are just nourishing; not pursuing discussion and inquiry only means that one's resolve to nourish is not earnest." I asked: "What is knowing how to learn?" The Master said: "Tell me, why do you learn? What is it you are learning?" I said: "I have heard you teach that learning is learning to preserve heavenly principle. The original substance of the mind is heavenly principle, and to realize heavenly principle one need only keep one's own mind free of selfish intentions." The Master said: "In that case, one need only overcome and remove selfish intentions. Why worry that principle and desire are unclear?" I said: "What I fear is precisely that I may not recognize these selfish intentions truly." The Master said: "It all comes down to the resolve not being earnest. When the resolve is earnest, the eyes' seeing and the ears' hearing are all on this—how could one fail to recognize them truly? 'The heart of right and wrong all people have'; there is no need to seek it outside. Discussion and inquiry are just experiencing for oneself what one's own

65 Yanping is Li Tong (1093–1163), Zhu Xi's teacher.
66 Xue Kan (1486–1545), courtesy name Shangqian, printed the first edition of these records in 1518; the conversations that follow are from his record.

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mind sees. Surely you don't think there is some other seeing outside the mind?"

97 先生問在坐之友：「比來工夫何似？」一友舉虛明意思。先生曰：「此是說光景。」一友敘今昔異同。先生曰：「此是說效驗。」二友惘然，請是。先生曰：「吾輩今日用功，只是要為善之心真切。此心真切，見善即遷、有過即改，方是真切工夫。如此，則人欲日消、天理日明。若只管求光景、說效驗，卻是助長外馳病痛，不是工夫。」

The Master asked the friends present: "How has your effort been going lately?" One friend described a sense of emptiness and clarity. The Master said: "That is talk of passing states." Another friend recounted how things differed now from before. The Master said: "That is talk of results." The two friends were at a loss and asked what was right. The Master said: "In applying effort today, all we want is for the mind that does good to be genuine and earnest. When this mind is genuine and earnest, seeing good one moves toward it, and having a fault one corrects it—only that is genuine, earnest effort. In this way human desires dwindle day by day, and heavenly principle grows brighter day by day. If you just keep seeking passing states and talking of results, that is the ailment of forcing growth and running outward, not effort."

98 朋友觀書，多有摘議晦庵者。先生曰：「是有心求異，即不是。吾說與晦庵時有不同者，為入門下手處有毫釐千里之分，不得不辯。然吾之心與晦庵之心，未嘗異也。若其餘文義解得明當處，如何動得一字？」

When the friends read books, many picked out points in Zhu Xi to criticize. The Master said: "To set out deliberately to differ is wrong. Where my teaching sometimes differs from Zhu Xi's, it is because at the point of entry, where one first sets to work, a hair's breadth becomes a thousand miles, and I cannot help disputing it. But my mind and Zhu Xi's mind have never differed. As for the rest, where he explains the meaning of the text clearly and aptly, how could I change a single word?"

SAGES AS FINE GOLD

Wang compares sages to fine gold: alike in purity though different in weight.

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99 希淵問：「聖人可學而至，然伯夷、伊尹於孔子才力終不同，其同謂之聖者安在？」先生曰：「聖人之所以為聖，只是其心純乎天理，而無人欲之雜。猶精金之所以為精，但以其成色足而無銅鉛之雜也。人到純乎天理方是聖，金到足色方是精。然聖人之才力，亦有大小不同，猶金之分兩有輕重。堯、舜猶萬鎰，文王、孔子猶九千鎰，禹、湯、武王猶七八千鎰，伯夷、伊尹猶四五千鎰。

Xiyuan asked: "Sagehood can be reached through learning. Yet Bo Yi and Yi Yin were in the end unlike Confucius in talent and strength. In what way are they alike in being called sages?" The Master said: "What makes a sage a sage is only that the mind is pure heavenly principle, with no admixture of human desires—just as what makes fine gold fine is only that its purity is full, with no admixture of copper or lead. A person becomes a sage only on reaching pure heavenly principle; gold becomes fine only on reaching full purity. Yet sages differ in the greatness of their talent and strength, as pieces of gold differ in weight. Yao and Shun are like ten thousand *yi*; King Wen and

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才力不同，而純乎天理則同，皆可謂之聖人；猶分兩雖不同，而足色則同，皆可謂之精金。以五千鎰者而入於萬鎰之中，其足色同也；以夷、尹而廁之堯、孔之間，其純乎天理同也。蓋所以為精金者，在足色，而不在分兩；所以為聖者，在純乎天理，而不在才力也。故雖凡人而肯為學，使此心純乎天理，則亦可為聖人；猶一兩之金比之萬鎰，分兩雖懸絕，而其到足色處，可以無愧。故曰『人皆可以為堯、舜』者以此。學者學聖人，不過是去人欲而存天理耳；猶鍊金而求其足色。

金之成色所爭不多，則鍛鍊之工省而功易成；成色愈下，則鍛鍊愈難。人之氣質清濁粹駁，有中人以上、中人以下；其於道，有生知安行、學知利行；其下者必須人一己百，人十己千：及其成功則一。後世不知作聖之本是純乎天理，卻專去知識、才能上求聖人。以為聖人無所不知、無所不能，我須是將聖人許多知識、才能逐一理會始得。

故不務去天理上著工夫，徒弊精竭力，從冊子上鑽研、名物上考索、形跡上比擬，知識愈廣而人欲愈滋，才力愈多而天理愈蔽。正如見人有萬鎰精金，不務鍛鍊成色，求無愧於彼之精純，而乃妄希分兩，務

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Confucius like nine thousand *yi*; Yu, Tang, and King Wu like seven or eight thousand *yi*; Bo Yi and Yi Yin like four or five thousand *yi*.[67]

Their talent and strength differ, but in being pure heavenly principle they are the same, and all may be called sages—just as, though their weights differ, their full purity is the same, and all may be called fine gold. Put five thousand *yi* among ten thousand *yi*, and the purity is the same; place Bo Yi and Yi Yin among Yao and Confucius, and their being pure heavenly principle is the same. For what makes fine gold lies in full purity, not in weight; what makes a sage lies in being pure heavenly principle, not in talent and strength. So even an ordinary person who is willing to learn and make this mind pure heavenly principle can become a sage—just as a single ounce of gold set beside ten thousand *yi* differs vastly in weight, yet in reaching full purity need feel no shame. That is why it is said, 'All people can become Yao and Shun.' Students learning to be sages do nothing more than remove human desires and preserve heavenly principle, like refining gold to bring it to full purity.

Where gold falls only a little short in purity, the work of smelting is less and the result is easily achieved; the lower the purity, the harder the smelting. People's endowments of qi differ in clarity and murkiness, purity and mixture: some are above the average, some below. With regard to the Way, some know it from birth and practice it with ease; others learn it and practice it for its benefit; those below them must make a hundred efforts where another makes one, a thousand where another makes ten. But when they succeed, the achievement is one and the same. Later generations, not knowing that the basis of becoming a sage is being pure heavenly principle, sought sagehood only in knowledge and abilities. They thought the sage knew everything and could do everything, and that they had to master all of the sage's knowledge and abilities one by one.

So instead of applying effort to heavenly principle, they vainly wore out their spirit and exhausted their strength, boring into books, searching into names and things, imitating outward traces. The wider their knowledge, the more their human de-

67 Xiyuan is the disciple Cai Zongyan. A *yi* was a unit of weight for gold, about twenty or twenty-four ounces.

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同彼之萬鎰，錫、鉛、銅、鐵雜然而投，分兩愈增而成色愈下，既其梢末，無復有金矣。」時曰仁在傍，曰：「先生此喻足以破世儒支離之惑，大有功於後學。」先生又曰：「吾輩用功，只求日減，不求日增。減得一分人欲，便是復得一分天理。何等輕快脫洒？何等簡易？」

100 士德問曰：「『格物』之說，如先生所教，明白簡易，人人見得。文公聰明絕世，於此反有未審，何也？」先生曰：「文公精神氣魄大，是他早年合下便要繼往開來，故一向只就考索著述上用功。若先切己自修，自然不暇及此。到得德盛後，果憂道之不明。如孔子退修六籍，刪繁就簡，開示來學，亦大段不費甚考索。文公早歲便著許多書，晚年方悔，是倒做了。」士德曰：「晚年之悔，如謂：『向來定本之誤。』又謂：『雖讀得書，何益於吾事？』又謂：『此與守書籍，泥言語，全無交涉。』是他到此方悔從前用功之錯，方去切己自修矣。」曰：「然。此是文公不可及處，他力量大，一悔便轉；可惜不久即去世，平日許多錯處，皆不及改正。」

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sires flourished; the greater their talents, the more heavenly principle was obscured. It is just like someone who sees another with ten thousand *yi* of fine gold and, instead of working at refining for purity so as to be no less pure than the other, foolishly hopes for weight and strives to match the other's ten thousand *yi*, throwing in tin, lead, copper, and iron all together. The more the weight increases, the lower the purity, until in the end there is no gold left at all." Xu Ai, who was beside him at the time, said: "This analogy of yours is enough to dispel the confusion of fragmented learning among the scholars of our age. It is a great service to later students." The Master also said: "In applying effort, we seek to decrease each day, not to increase each day. Remove one portion of human desire, and you recover one portion of heavenly principle. How light and free! How simple and easy!"

Shide asked: "The doctrine of 'investigating things' as you teach it is clear, simple, and easy; anyone can see it. Zhu Xi was the most brilliant mind of his age, yet on this point he did not see clearly. Why?" The Master said: "Zhu Xi had great vigor of spirit. From early on he set out to carry on the past and open the way for the future, so he always applied his effort to research and writing. Had he first cultivated himself in what bore on his own person, he would naturally have had no time for this. Once his virtue had matured, if he truly worried that the Way was not understood, he could have done as Confucius did—withdrawing to edit the Six Classics, cutting away the excess to keep what was essential, and setting it forth for later learners—which for the most part took little research. Zhu Xi wrote many books in his early years and only in old age regretted it. He did things in reverse order." Shide said: "His regret in old age shows when he says, 'My earlier definitive editions were mistaken,' and again, 'Though I have read books, what good have they done for my own concerns?' and again, 'This has nothing whatever to do with clinging to books and sticking to words.' Only then did he regret the mistakes of his earlier effort and turn to cultivating himself in what bore on his own person." The Master said: "Yes. This is where Zhu Xi is beyond others' reach: his strength was great, and once he regretted, he turned around. It is a pity that he died soon after and had

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	no time to correct the many errors of his earlier days."[68]

WEEDING THE FLOWERS

Weeding a garden, Xue Kan learns that good and evil arise from the mind's own likes and dislikes.

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101 侃去花間草，因曰：「天地間何善難培、惡難去？」先生曰：「未培未去耳。」少間，曰：「此等看善惡，皆從軀殼起念，便會錯。」侃未達。曰：「天地生意，花草一般，何曾有善惡之分？子欲觀花，則以花為善，以草為惡；如欲用草時，復以草為善矣。此等善惡，皆由汝心好惡所生，故知是錯。」曰：「然則無善無惡乎？」曰：「無善無惡者，理之靜；有善有惡者，氣之動。不動於氣，即無善無惡，是謂至善。」曰：「佛氏亦無善無惡，何以異？」	I was weeding among the flowers and remarked: "Why is it that between Heaven and Earth the good is so hard to cultivate and evil so hard to remove?" The Master said: "It's only that you haven't cultivated or removed them." After a while he said: "Looking at good and evil this way always starts from thoughts arising from the physical self, and so it goes wrong." I did not understand. The Master said: "The life-impulse of Heaven and Earth is the same in flowers and in weeds—when has there been any distinction of good and evil? When you want to look at flowers, you take the flowers as good and the weeds as evil; if you wanted to use the weeds, you would take the weeds as good instead. Good and evil of this kind all arise from your mind's likes and dislikes; that is how I know it is wrong." I said: "Then is there neither good nor evil?" The Master said: "Being beyond good and evil is the stillness of principle; having good and evil is the stirring of qi. When one is not stirred by qi, one is beyond good and evil, and this is called the highest good." I said: "The Buddhists are also beyond good and evil. How is this different?"
曰：「佛氏著在無善無惡上，便一切都不管，不可以治天下。聖人無善無惡，只是『無有作好』、『無有作惡』，不動於氣。然『遵王之道』，『會其有極』，便自『一循天理』，便有個『裁成輔相』。」曰：「草既非惡，即草不宜去矣。」曰：「如此卻是佛、老意見。草若有礙，何妨汝去？」曰：「如此又是作好、作惡。」曰：「不作好惡，非是全無好惡，卻是無知覺的人。謂之不作者，只是好惡一循於理，不去又著一分意思。如此，即是不曾好惡一般。」	The Master said: "The Buddhists fix on being beyond good and evil and so ignore everything; they cannot govern the world. The sage's being beyond good and evil is just 'making no willful likes' and 'making no willful dislikes'—not being stirred by qi. Yet in 'following the Way of the king' and 'converging on the ultimate standard,' one naturally 'follows heavenly principle throughout,' and so there is 'completing and assisting.'" I said: "If weeds are not evil, then weeds should not be removed." The Master said: "That again is the view of the Buddhists and Daoists. If the weeds are in the way, what harm in your removing them?" I said: "But that again is making willful likes and dislikes." The Master said: "Making no willful likes and dislikes does not mean having no likes and

68 Shide is the disciple Yang Ji.

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dislikes at all—that would be a person without awareness. To say one does not 'make' them means only that one's likes and dislikes follow principle throughout, without adding the least bit of one's own intent. That way, it is as if one had never liked or disliked at all."[69]

曰：「去草如何是一循於理，不著意思？」曰：「草有妨礙，理亦宜去，去之而已。偶未即去，亦不累心。若著了一分意思，即心體便有貽累，便有許多動氣處。」曰：「然則善惡全不在物？」曰：「只在汝心，循理便是善，動氣便是惡。」曰：「畢竟物無善惡。」曰：「在心如此，在物亦然。世儒惟不知此，舍心逐物，將『格物』之學錯看了，終日馳求於外，只做得個『義襲而取』，終身行不著、習不察。」曰：「『如好好色，如惡惡臭』，則如何？」

I said: "How is removing weeds following principle throughout, without adding intent?" The Master said: "If the weeds are in the way, principle says they should be removed, so you remove them, that's all. If by chance they are not removed right away, that doesn't burden the mind. If you add even a bit of intent, the substance of the mind is burdened, and there will be many places where qi is stirred." I said: "Then good and evil are not in things at all?" The Master said: "They are only in your mind. Following principle is good; stirring qi is evil." I said: "So in the end things have no good or evil." The Master said: "As it is in the mind, so it is in things. It is only because the scholars of our age do not know this that they abandon the mind and chase after things, misreading the learning of 'investigating things.' All day long they run about seeking outside and achieve only 'snatching it by an occasional act of rightness'; all their lives they act without understanding and practice without examining." I said: "What about 'like loving a lovely color, like hating a foul odor'?"

曰：「此正是一循於理，是天理合如此，本無私意作好作惡。」曰：「『如好好色，如惡惡臭』，安得非意？」曰：「卻是誠意，不是私意。誠意只是循天理。雖是循天理，亦著不得一分意。故有所忿懥、好樂，則不得其正，須是廓然大公，方是心之本體。知此，即知『未發之中』。」伯生曰：「先生云：『草有妨礙，理亦宜去。』緣何又是軀殼起念？」曰：「此須汝心自體當。汝要去草，是甚麼心？周茂叔窗前草不除，是甚麼心？」

The Master said: "That is precisely following principle throughout: heavenly principle ought to be so, and there is no selfish intention making willful likes and dislikes." I said: "'Like loving a lovely color, like hating a foul odor'—how can that not be intention?" The Master said: "It is a sincere intention, not a selfish intention. A sincere intention simply follows heavenly principle. Yet though it follows heavenly principle, not a bit of intent may be added to it. So if there is anger, or fondness and delight, the mind will not be rectified; only when it is broad and wholly impartial is it the original substance of the mind. Know this, and you know 'equilibrium before the feelings are aroused.'" Bosheng said: "You said, 'If the weeds are in the way, principle says they should be removed.' Why, then, is it thoughts arising from the physical self?"

69 "Making no willful likes," "following the Way of the king," and "converging on the ultimate standard" come from the "Great Plan" chapter of the *Book of Documents*; "completing and assisting," the ruler's ordering of Heaven and Earth, comes from the *Book of Changes*.

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		The Master said: "You must experience this in your own mind. When you want to remove weeds, what kind of mind is that? When Zhou Dunyi did not clear the grass before his window, what kind of mind was that?"[70]
102	先生謂學者曰：「為學須得個頭腦，工夫方有著落；縱未能無間，如舟之有舵，一提便醒。不然，雖從事於學，只做個『義襲而取』，只是行不著、習不察，非大本、達道也。」又曰：「見得時，橫說豎說皆是。若於此處通，彼處不通，只是未見得。」	The Master said to the students: "In learning you must have the main point; only then does effort have something to hold on to. Even if you cannot yet keep at it without interruption, it is like a boat with a rudder: a single pull and you are awake. Otherwise, though you engage in learning, you achieve only 'snatching it by an occasional act of rightness,' acting without understanding and practicing without examining—not the great root or the universal Way." He also said: "Once you see it, whichever way you put it, crosswise or lengthwise, it is right. If you get through here but not there, you just haven't seen it yet."
103	或問為學以親故，不免業舉之累。先生曰：「以親之故而業舉，為累於學，則治田以養其親者，亦有累於學乎？先正云：『惟患奪志。』但恐為學之志不真切耳。」	Someone asked about being unable, for the sake of their parents, to avoid the burden of studying for the examinations. The Master said: "If studying for the examinations for your parents' sake is a burden to learning, then is farming the fields to support one's parents also a burden to learning? A former worthy said, 'The only worry is that it may rob you of your resolve.' I only fear that your resolve to learn is not genuine and earnest."
104	崇一問：「尋常意思多忙。有事固忙，無事亦忙，何也？」先生曰：「天地氣機，元無一息之停，然有個主宰，故不先、不後，不急、不緩，雖千變萬化，而主宰常定，人得此而生。若主宰定時，與天運一般不息，雖酬酢萬變，常是從容自在，所謂『天君泰然，百體從令』。若無主宰，便只是這氣奔放，如何不忙？」	Ouyang De asked: "Ordinarily my mind is mostly busy. When there is something to do, of course it is busy; but when there is nothing to do, it is busy too. Why?" The Master said: "The workings of qi in Heaven and Earth have never paused for a single breath, yet there is a ruler, so they are neither early nor late, neither hasty nor slow. Through a thousand changes and ten thousand transformations, the ruler stays settled. It is from this that people live. When the ruler is settled, one is ceaseless like the course of Heaven, and though responding to ten thousand changes, one is always unhurried and at ease—as it is said, 'The heavenly lord is calm, and the hundred parts of the body obey.' Without a ruler there is only this qi rushing headlong—how could one not be busy?"[71]
105		

70 Zhou Dunyi (1017–1073) left the grass outside his window uncut, saying its urge to live was the same as his own. Bosheng is the disciple Meng Yuan.

71 Ouyang De (1496–1554), courtesy name Chongyi, was one of Wang's leading disciples.

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	先生曰：「為學大病在好名。」侃曰：「從前歲自謂此病已輕，比來精察，乃知全未。豈必務外為人，只聞譽而喜，聞毀而悶，即是此病發來？」曰：「最是。名與實對，務實之心重一分，則務名之心輕一分；全是務實之心，即全無務名之心；若務實之心如饑之求食，渴之求飲，安得更有工夫好名？」又曰：「『疾沒世而名不稱』，『稱』字去聲讀，亦『聲聞過情，君子恥之』之意。實不稱名，生猶可補，沒則無及矣。『四十五十而無聞』，是不聞道，非無聲聞也。孔子云：『是聞也，非達也。』安肯以此望人？」	The Master said: "The great ailment in learning lies in loving a name." I said: "In years past I told myself this ailment had grown lighter. Lately, examining myself closely, I find it has not gone at all. Need it mean striving for outward show and acting for others' eyes? Simply being pleased at praise and downcast at blame—is that the ailment flaring up?" The Master said: "Exactly. Name stands opposite reality. Make the mind that works at reality one part heavier, and the mind that works at a name becomes one part lighter. If it is wholly the mind that works at reality, there is no mind at all that works at a name. If the mind that works at reality is like the hungry seeking food and the thirsty seeking drink, how would one have time to love a name?" He also said: "'To be distressed at leaving the world without one's name being matched'—here 'matched' is read in the departing tone, and it has the same sense as 'When reputation exceeds reality, the exemplary person is ashamed.' If one's reality does not match one's name, while alive one can still make up for it; once dead, it is too late. 'At forty or fifty and still not heard of' means not having heard the Way, not lacking reputation. Confucius said, 'That is being known, not being accomplished.' How would he expect that of anyone?"[72]
106	侃多悔。先生曰：「悔悟是去病之藥，然以改之為貴。若留滯於中，則又因藥發病。」	I was often full of regret. The Master said: "Regret and awakening are medicine for removing ailments, but what matters is correcting the fault. If regret lingers and stagnates within, then the medicine itself gives rise to an ailment."
107	德章曰：「聞先生以精金喻聖，以分兩喻聖人之分量，以鍛鍊喻學者之工夫，最為深切。惟謂堯、舜為萬鎰，孔子為九千鎰；疑未安。」先生曰：「此又是軀殼上起念，故替聖人爭分兩。若不從軀殼上起念，即堯、舜萬鎰不為多，孔子九千鎰不為少；堯、舜萬鎰，只是孔子的；孔子九千鎰，只是堯、舜的；原無彼我，所以謂之聖。只論『精一』，不論多寡。只要此心純乎天理處同，便同謂之聖。若是力量氣魄，如何盡同得？後儒只在分兩上較量，所以流入功利。	Dezhang said: "I have heard that you, Master, compare sagehood to fine gold, the measure of a sage to the weight of the gold, and the effort of students to refining it. This is most profound and apt. Only, you say Yao and Shun were ten thousand *yi* and Confucius nine thousand *yi*. I suspect this is not quite right." The Master said: "This is again thinking that arises from the body, and so you argue over weight on the sages' behalf. If thinking did not arise from the body, then Yao and Shun's ten thousand *yi* would not be more, and Confucius's nine thousand *yi* would not be less. Yao and Shun's ten thousand *yi* are simply Confucius's; Con-

72 Read in the departing tone, the word 稱 (*Analects* 15.20) means "to match" rather than "to be praised," so the worry is that one's name outruns one's reality, not that one lacks fame.

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fucius's nine thousand *yi* are simply Yao and Shun's. From the start there is no 'they' and 'I,' and that is why they are called sages. What counts is only 'refinement and singleness,' not more or less. So long as the mind is alike in being pure heavenly principle, they are alike called sages. As for strength and vigor, how could these all be the same? Later Confucians measured only weight, and so they drifted into profit and achievement.

若除去了比較分兩的心，各人儘著自己力量精神，只在此心純天理上用功，即人人自有，個個圓成，便能大以成大，小以成小，不假外慕，無不具足。此便是實實落落明善誠身的事。後儒不明聖學，不知就自己心地良知良能上體認擴充，卻去求知其所不知，求能其所不能，一味只是希高慕大；不知自己是桀、紂心地，動輒要做堯、舜事業，如何做得？終年碌碌，至於老死，竟不知成就了個甚麼？可哀也已。」

If you remove the mind that compares weights, and each person uses their own strength and spirit to the full, applying effort only to making this mind pure heavenly principle, then everyone has it in themselves and each is complete. The great can become great, the small can become small, with no need to envy anything outside, and nothing is lacking. This is the solid, down-to-earth work of 'understanding the good and making the self sincere.' Later Confucians did not understand the learning of the sages. They did not know how to realize and expand the innate knowing and innate ability in their own minds. Instead they sought to know what they could not know and to do what they could not do, aiming only at the lofty and the great. Not knowing that their own minds were the minds of Jie and Zhou, they would at every turn try to accomplish the work of Yao and Shun. How could they? They toil away year after year until old age and death, and in the end they do not know what they have achieved. It is sad indeed."

108 侃問：「先儒以心之靜為體，心之動為用，如何？」先生曰：「心不可以動、靜為體、用。動、靜，時也。即體而言，用在體；即用而言，體在用；是謂體、用一源。若說靜可以見其體，動可以見其用，卻不妨。」

I asked: "Earlier Confucians took the stillness of the mind as its substance and its activity as its function. What do you think?" The Master said: "The mind cannot be divided into substance and function by activity and stillness. Activity and stillness are times. Speaking of the substance, the function is in the substance; speaking of the function, the substance is in the function. This is what is meant by 'substance and function have one source.' But there is no harm in saying that in stillness its substance can be seen and in activity its function can be seen."

109 問：「上智下愚如何不可移？」先生曰：「不是不可移，只是不肯移。」

Someone asked: "Why is it that the very wise and the very foolish cannot be changed?" The Master said: "It is not that they cannot change. They are simply unwilling to change."

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	問「子夏門人問交」章。先生曰：「子夏是言小子之交，子張是言成人之交。若善用之，亦俱是。」	Someone asked about the chapter where "Zixia's disciples asked about friendship." The Master said: "Zixia was speaking of friendship among the young; Zizhang was speaking of friendship among grown men. Used well, both are right."[73]
111	子仁問：「『學而時習之，不亦說乎』，先儒以學為效先覺之所為，如何？」先生曰：「學是學去人欲、存天理；從事於去人欲、存天理，則自正諸先覺，考諸古訓，自下許多問辨、思索、存省、克治工夫，然不過欲去此心之人欲，存吾心之天理耳。若曰『效先覺之所為』，則只說得學中一件事，亦似專求諸外了。『時習』者，『坐如尸』，非專習坐也，坐時習此心也；『立如齋』，非專習立也，立時習此心也。『說』是『理義之說我心』之說，人心本自說理義，如目本說色、耳本說聲，惟為人欲所蔽、所累，始有不說。今人欲日去，則理義日洽浹，安得不說？」	Ziren asked: "'To learn and practice it at the right times—is that not a pleasure?' Earlier Confucians took 'learning' to mean imitating what those who awakened first did. What do you think?" The Master said: "Learning is learning to remove human desires and preserve heavenly principle. If one devotes oneself to removing human desires and preserving heavenly principle, one will naturally seek correction from those who awakened first and examine the ancient teachings. One will naturally put in a great deal of effort at questioning and discussion, reflection, preserving and examining, overcoming and governing oneself. Yet all this is only to remove the human desires of this mind and preserve the heavenly principle of my mind. To say 'imitating what those who awakened first did' names only one thing within learning, and it also seems to seek only outside. As for 'practicing at the right times': 'sit like the impersonator of the dead' does not mean practicing sitting as such; it means practicing this mind while sitting. 'Stand as if fasting' does not mean practicing standing as such; it means practicing this mind while standing. The 'pleasure' is the pleasure in 'principle and rightness please my mind.' The human mind by nature takes pleasure in principle and rightness, just as the eye by nature takes pleasure in color and the ear in sound. Only when it is obscured and burdened by human desires does it fail to take pleasure. If human desires are removed day by day, principle and rightness will soak in more fully day by day. How could one not take pleasure?"[74]
112	國英問：「曾子『三省』雖切，恐是未聞『一貫』時工夫？」先生曰：「『一貫』是夫子見曾子未得用功之要，故告之。學者果能忠、恕上用功，豈不是『一貫』？『一』如樹之根本，『貫』如樹之枝葉；未種根，何枝葉之可得？體、用一源，體未立，用安從	Guoying asked: "Zengzi's 'examining myself three times a day' is earnest, but wasn't it perhaps his effort from before he heard of the 'one thread'?" The Master said: "Confucius told Zengzi of the 'one thread' because he saw that Zengzi had not yet grasped the key to applying effort. If students truly

73 In *Analects* 19.3, Zixia teaches choosing one's friends and rejecting the unworthy; Zizhang answers that one should welcome everyone while honoring the worthy.
74 At ancestral sacrifices, a living person sat motionless as the 'impersonator of the dead', representing the ancestor. Both sayings come from the *Book of Rites*.

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	生？謂『曾子於其用處，蓋已隨事精察而力行之，但未知其體之一。』，此恐未盡。」	apply effort to loyalty and reciprocity, is that not the 'one thread'? The 'one' is like the root of a tree, the 'thread' like its branches and leaves. If the root has not been planted, how can there be branches and leaves? Substance and function have one source. If the substance is not established, where would the function come from? It has been said, 'In its functions, Zengzi had already examined each matter carefully and practiced it with vigor, but he did not yet know that its substance is one.' I fear this is not the whole story."[75]
113	黃誠甫問「汝與回也孰愈」章。先生曰：「子貢多學而識，在聞見上用功；顏子在心地上用功：故聖人問以啟之。而子貢所對又只在知見上，故聖人嘆惜之，非許之也。」	Huang Chengfu asked about the chapter "Who is better, you or Hui?" The Master said: "Zigong learned much and remembered it, applying effort to what he heard and saw. Yan Hui applied effort to the ground of the mind. So the sage asked the question to awaken Zigong. But Zigong's answer again stayed on knowledge and views, so the sage sighed in regret for him. It was not approval."[76]
114	「顏子不遷怒、不貳過，亦是有『未發之中』始能。」	"Yan Hui did not shift his anger onto others and did not repeat a mistake. He too could do this only because he had the 'equilibrium before the feelings are aroused.'"
115	「種樹者必培其根，種德者必養其心。欲樹之長，必於始生時刪其繁枝；欲德之盛，必於始學時去夫外好。如外好詩文，則精神日漸漏泄在詩文上去；凡百外好皆然。」又曰：「我此論學，是無中生有的工夫，諸公須要信得及，只是立志。學者一念為善之志，如樹之種，但勿助勿忘，只管培植將去，自然日夜滋長，生氣日完，枝葉日茂。樹初生時，便抽繁枝，亦須刊落，然後根榦能大。初學時亦然，故立志貴專一。」	"One who plants a tree must tend its roots; one who plants virtue must nourish the mind. If you want the tree to grow, you must prune its excess branches when it first sprouts. If you want virtue to flourish, you must get rid of outward attractions when you first begin to learn. If you are drawn outward to poetry and prose, your energy will leak away day by day into poetry and prose. It is the same with every outward attraction." He also said: "The learning I am teaching here is an effort that brings something out of nothing. You must trust it fully. It is simply a matter of setting one's resolve. A student's resolve, a single thought to do good, is like the seed of a tree. Just neither forget nor force it, and keep on tending it. Naturally it will grow day and night, its vitality fuller each day, its branches and leaves more luxuriant each day. When a tree first sprouts and puts out excess branches, these too must be cut away, and only then can its root and trunk grow large. It is the

75 In *Analects* 4.15, Confucius tells Zengzi that his Way has 'one thread running through it'; the view Wang questions is Zhu Xi's commentary on that passage.
76 In *Analects* 5.9 Confucius's closing words can be read 'I grant that you are not his equal' or 'Neither you nor I is his equal'; Wang hears them as a sigh of regret, not praise.

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same when one first begins to learn. That is why, in setting one's resolve, what matters is singleness."

116 因論先生之門，某人在涵養上用功，某人在識見上用功。先生曰：「專涵養者，日見其不足；專識見者，日見其有餘。日不足者，日有餘矣；日有餘者，日不足矣。」

In a discussion of the Master's followers, someone remarked that one was applying effort to nurturing the mind and another to knowledge and insight. The Master said: "Those who concentrate on nurturing see more each day of what they lack. Those who concentrate on knowledge and insight see more each day of what they have to spare. Those who lack more each day will have more to spare each day. Those who have more to spare each day will lack more each day."

REVERENCE AND EXPLORING PRINCIPLE

Liang Rifu learns that abiding in reverence and fully exploring principle are one effort.

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117 梁日孚問：「居敬、窮理是兩事，先生以為一事，何如？」先生曰：「天地間只有此一事，安有兩事？若論萬殊，禮儀三百，威儀三千，又何止兩？公且道居敬是如何？窮理是如何？」曰：「居敬是存養工夫，窮理是窮事物之理。」曰：「存養個甚？」曰：「是存養此心之天理。」曰：「如此，亦只是窮理矣。」曰：「且道如何窮事物之理？」曰：「如事親便要窮孝之理，事君便要窮忠之理。」曰：「忠與孝之理，在君、親身上？

Liang Rifu asked: "Abiding in reverence and fully exploring principle are two things, yet you take them as one. Why?" The Master said: "Between Heaven and Earth there is only this one thing. How could there be two? And if we speak of its countless differences, there are 'three hundred rules of ritual and three thousand rules of conduct'—why stop at two? Tell me, what is abiding in reverence? What is fully exploring principle?" Rifu said: "Abiding in reverence is the effort of preserving and nourishing. Fully exploring principle is fully exploring the principles of affairs and things." The Master said: "Preserving and nourishing what?" Rifu said: "Preserving and nourishing the heavenly principle of this mind." The Master said: "In that case, it too is simply fully exploring principle." He went on: "Now tell me, how does one fully explore the principles of affairs and things?" Rifu said: "For example, in serving one's parents one must fully explore the principle of filial devotion; in serving one's ruler one must fully explore the principle of loyalty." The Master said: "Are the principles of loyalty and filial devotion in the persons of the ruler and the parents?

在自己心上？若在自己心上，亦只是窮此心之理矣。且道如何是敬？」曰：「只是主一。」「如何是主一？」曰：「如讀書，便一心在讀書上；接事，便一心在接事上。」曰：「如此則飲酒，便一心在飲酒上；好色，便一心在好色上。卻是逐物，成甚居敬功

Or are they in one's own mind? If they are in one's own mind, then this too is simply fully exploring the principle of this mind. Now tell me, what is reverence?" Rifu said: "It is simply concentrating on one thing." "What is concentrating on one thing?" Rifu said: "When reading, for example,

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夫？」日孚請問。日：「一者，天理。主一是一心在天理上。若只知主一，不知一即是理，有事時便是逐物，無事時便是著空。惟其有事無事，一心皆在天理上用功，所以居敬亦即是窮理。

就窮理專一處說，便謂之居敬；就居敬精密處說，便謂之窮理。卻不是居敬了，別有個心窮理；窮理時，別有個心居敬：名雖不同，功夫只是一事。就如《易》言『敬以直內，義以方外』，敬即是無事時義，義即是有事時敬，兩句合說一件。如孔子言『修己以敬』，即不須言義；孟子言『集義』，即不須言敬。會得時，橫說豎說，工夫總是一般。

若泥文逐句，不識本領，即支離決裂，工夫都無下落。」問：「窮理何以即是盡性？」曰：「心之體，性也；性即理也。窮仁之理，真要仁極仁；窮義之理，真要義極義：仁、義只是吾性，故窮理即是盡性。如孟子說『充其惻隱之心』，至『仁不可勝用』，這便是窮理工夫。」日孚曰：「先儒謂『一草一木亦皆有理，不可不察。』，如何？」先生曰：「夫我則不暇。公且先去理會自己性情，須能盡人之性，然後能盡物之性。」日孚悚然有悟。

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one's whole mind is on the reading; when dealing with an affair, one's whole mind is on dealing with the affair." The Master said: "Then when drinking wine, one's whole mind is on drinking wine; when pursuing sensual beauty, one's whole mind is on pursuing sensual beauty. That is chasing after things. What kind of effort at abiding in reverence is that?" Rifu asked for instruction. The Master said: "The 'one' is heavenly principle. Concentrating on one thing means keeping one's whole mind on heavenly principle. If one knows only concentrating on one thing and does not know that the one is principle, then when there are affairs one chases after things, and when there are none one clings to emptiness. It is only because, whether there are affairs or not, one's whole mind applies effort to heavenly principle that abiding in reverence is also fully exploring principle.

Speaking of fully exploring principle where it is concentrated and single, we call it abiding in reverence. Speaking of abiding in reverence where it is refined and exact, we call it fully exploring principle. It is not that, after abiding in reverence, there is some other mind that explores principle, or that, while exploring principle, there is some other mind that abides in reverence. The names differ, but the effort is only one thing. So the *Changes* says, 'Reverence to straighten the inner, rightness to square the outer.' Reverence is rightness when there are no affairs; rightness is reverence when there are affairs. The two lines together speak of one thing. When Confucius speaks of 'cultivating oneself with reverence,' there is no need to mention rightness. When Mencius speaks of 'accumulating rightness,' there is no need to mention reverence. Once you grasp this, whether you put it one way or another, the effort is always the same.

If you cling to the wording and chase after phrases without recognizing what is fundamental, everything becomes fragmented and torn apart, and the effort has nowhere to land." Rifu asked: "How is fully exploring principle the same as fully realizing one's nature?" The Master said: "The substance of the mind is the nature, and the nature is principle. To fully explore the principle of humaneness is truly to carry humaneness to the utmost of humaneness. To fully explore the principle of rightness is truly to carry rightness to the utmost of rightness. Humaneness and rightness

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are simply my nature; so fully exploring principle is fully realizing the nature. When Mencius speaks of 'filling out the heart of compassion' until 'humaneness is more than can ever be used,' this is the effort of fully exploring principle." Rifu said: "An earlier Confucian said, 'Every plant and every tree has its principle, and they must be examined.' What do you think?" The Master said: "As for me, I have no time for that. First go and come to grips with your own nature and feelings. Only one who can fully realize the nature of people can fully realize the nature of things." Rifu was startled and had an awakening.[77]

118 惟乾問：「知如何是心之本體？」先生曰：「知是理之靈處。就其主宰處說，便謂之心；就其稟賦處說，便謂之性。孩提之童，無不知愛其親，無不知敬其兄，只是這個靈能不為私欲遮隔，充拓得盡，便完；完是他本體，便與天地合德。自聖人以下，不能無蔽，故須『格物』以致其知。」

Weiqian asked: "How is knowing the original substance of the mind?" The Master said: "Knowing is the numinous awareness of principle. Speaking of it as what governs, we call it the mind; speaking of it as what is endowed, we call it the nature. There is no small child who does not know to love its parents, and none who does not know to respect its elder brother. It is only that this numinous capacity must not be screened off by selfish desires and must be extended to the full; then it is complete. Complete, it is its original substance, and it is one with the virtue of Heaven and Earth. Everyone short of the sage has some obscuration, and so must 'investigate things' to extend their knowing."

119 守衡問：「《大學》工夫只是誠意，誠意工夫只是格物。修、齊、治、平，只誠意盡矣。又有正心之功，有所忿懥、好樂則不得其正，何也？」先生曰：「此要自思得之，知此則知『未發之中』矣。」守衡再三請。曰：「為學工夫有淺深。初時若不著實用意去好善、惡惡，如何能為善、去惡？這著實用意便是誠意。然不知心之本體原無一物，一向著意去好善、惡惡，便又多了這分意思，便不是廓然大公。《書》所謂『無有作好、作惡』，方是本體。所以說：『有所忿懥、好樂，則不得其正。』正心只是誠意工夫裏面體當自家心體，常要鑑空衡平，這便是『未發之中』。」

Shouheng asked: "The effort of the *Great Learning* is simply making the intentions sincere, and the effort of making the intentions sincere is simply investigating things. Cultivating the self, regulating the family, governing the state, and bringing peace to the world are all fully accomplished by making the intentions sincere. Yet there is also the effort of rectifying the mind: 'If there is anger, fondness, or delight, it will not be correct.' Why?" The Master said: "You must think this through and find it for yourself. If you understand this, you will understand 'equilibrium before the feelings are aroused.'" Shouheng asked again and again. The Master said: "The effort of learning has shallow and deep stages. At first, if one does not put real intention into loving good and hating evil, how can one do good and remove evil? This putting in of real intention is making the intentions sincere. But if one does not know that the original sub-

77 The 'earlier Confucian' is Cheng Yi (1033–1107), whose call to examine the principle of every plant and tree Zhu Xi adopted.

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stance of the mind has not a single thing in it, and keeps putting intention into loving good and hating evil, then there is this extra bit of intention, and the mind is not broad and impartial. Only what the *Book of Documents* calls 'making no willful likes and no willful dislikes' is the original substance. That is why it says, 'If there is anger, fondness, or delight, it will not be correct.' Rectifying the mind is simply, within the effort of making the intentions sincere, to realize the substance of one's own mind in oneself, keeping it always like an empty mirror and a level scale. This is 'equilibrium before the feelings are aroused.'"

120 正之問：「『戒懼是己所不知時工夫，慎獨是己所獨知時工夫』，此說如何？」先生曰：「只是一個工夫，無事時固是獨知，有事時亦是獨知。人若不知於此獨知之地用力，只在人所共知處用功，便是作偽，便是『見君子而後厭然』。此獨知處便是誠的萌芽，此處不論善念、惡念，更無虛假，一是百是，一錯百錯，正是王霸、義利、誠偽、善惡界頭。於此一立立定，便是端本澄源，便是立誠。

Zhengzhi asked: "'Caution and apprehension are the effort for when one does not know; watchfulness in solitude is the effort for what one alone knows.' What about this view?" The Master said: "It is only one effort. When there are no affairs, it is of course what one alone knows; when there are affairs, it is also what one alone knows. If people do not know to exert themselves here, where one alone knows, and apply effort only where everyone can know, that is pretense. That is 'covering up only after seeing an exemplary person.' This place where one alone knows is the sprout of sincerity. Here, whether a thought is good or evil, there is no falseness at all. One right, a hundred right; one wrong, a hundred wrong. This is exactly the boundary between true kingship and hegemony, rightness and profit, sincerity and falseness, good and evil. To take one's stand here and stand firm is to set the root right and clear the source. It is to establish sincerity.[78]

古人許多誠身的工夫，精神命脈，全體只在此處，真是莫見莫顯，無時無處，無終無始，只是此個工夫。今若又分戒懼為己所不知，即工夫便支離，亦有間斷。既戒懼即是知，己若不知，是誰戒懼？如此見解，便要流入斷滅禪定。」曰：「不論善念、惡念，更無虛假，則獨知之地，更無無念時邪？」曰：「戒懼亦是念。戒懼之念，無時可息。若戒懼之心稍有不存，不是昏聵，便已流入惡念。自朝至暮，自少至老，若要無念，即是己不知，此除是昏睡，除是槁木死灰。」

All the ancients' many efforts at making the self sincere—their spirit and lifeblood—lie wholly here. Truly, 'nothing is more visible, nothing more manifest.' At all times and in all places, without end and without beginning, it is only this effort. If you now further split off caution and apprehension as belonging to what one does not know, the effort becomes fragmented and also has interruptions. Caution and apprehension are themselves knowing. If one did not know, who would be cautious and apprehensive? An understanding like that would lead into a Chan meditation of cutting off and extinction." Zhengzhi said: "If, whether a thought is good or evil, there is no falseness at all,

78 The view quoted is Zhu Xi's, from his commentary on the *Doctrine of the Mean*.

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		then in this place where one alone knows, is there never a time without thoughts?" The Master said: "Caution and apprehension are also thoughts. The thought of caution and apprehension can never rest at any time. If the mind of caution and apprehension is not preserved even for a moment, then if it is not dullness, it has already slipped into evil thoughts. From morning to night, from youth to old age, if you wanted to have no thoughts, that would be not knowing. That happens only in a stupor of sleep, only as withered wood and dead ashes."
121	志道問：「荀子云『養心莫善於誠』，先儒非之，何也？」先生曰：「此亦未可便以為非。誠字有以工夫說者：誠是心之本體，求復其本體，便是思誠的工夫。明道說『以誠敬存之』，亦是此意。《大學》：『欲正其心，先誠其意。』荀子之言固多病，然不可一例吹毛求疵。大凡看人言語，若先有個意見，便有過當處。『為富不仁』之言，孟子有取於陽虎，此便見聖賢大公之心。」	Zhidao asked: "Xunzi said, 'For nourishing the mind nothing is better than sincerity.' Earlier Confucians rejected this. Why?" The Master said: "This cannot simply be called wrong. The word 'sincerity' is sometimes used of an effort. Sincerity is the original substance of the mind, and seeking to return to that original substance is the effort of 'thinking of sincerity.' When Mingdao spoke of 'preserving it with sincerity and reverence,' he meant this too. The *Great Learning* says, 'Those who wished to rectify their minds first made their intentions sincere.' Xunzi's words certainly have many faults, but one must not pick at them all alike. In general, when reading someone's words, if you already hold a fixed view, you will go too far. 'Pursue wealth and you will not be humane': Mencius took these words from Yang Hu. Here one sees the great impartiality of the minds of the sages and worthies."[79]

THE TRUE SELF

Xiao Hui cannot overcome himself; Wang shows him that the true self is the mind that governs the body.

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122	蕭惠問：「己私難克，奈何？」先生曰：「將汝己私來，替汝克先生。」曰：「人須有為己之心，方能克己；能克己，方能成己。」蕭惠曰：「惠亦頗有為己之心，不知緣何不能克己？」先生曰：「且說汝有為己之心是如何？」惠良久曰：「惠亦一心要做好人，便自謂頗有為己之心。今思之，看來亦只是為得個軀殼的己，不曾為個真己。」先生曰：「真己何曾離著軀殼？恐汝連那軀殼的己也不曾為。且道汝所謂軀殼	Xiao Hui asked: "My selfishness is hard to overcome. What should I do?" The Master said: "Bring your selfishness here, and I will overcome it for you." The Master went on: "One must have a mind that is for oneself before one can overcome oneself; only by overcoming oneself can one complete oneself." Xiao Hui said: "I do have a good deal of a mind that is for myself, but I don't know why I can't overcome myself." The Master said: "Tell me, then, what this mind that is for yourself is like."

79 Mingdao is Cheng Hao (1032–1085), the elder of the Cheng brothers. Yang Hu was a retainer who seized power in Confucius's state of Lu.

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的己，豈不是耳、目、口、鼻、四肢？」惠曰：「正是。為此，目便要色，耳便要聲，口便要味，四肢便要逸樂，所以不能克。」

After a long while Hui said: "I am wholeheartedly set on being a good person, so I thought I had a good deal of a mind that is for myself. Thinking about it now, it seems I have only been for the bodily self and never for the true self." The Master said: "When has the true self ever been apart from the body? I fear you have not even been for that bodily self. Tell me, isn't what you call the bodily self simply the ears, eyes, mouth, nose, and four limbs?" Hui said: "Exactly. For their sake the eyes want color, the ears want sound, the mouth wants flavor, and the four limbs want ease and pleasure. That is why I can't overcome myself."

先生曰：「『美色令人目盲，美聲令人耳聾，美味令人口爽，馳騁田獵令人發狂』，這都是害汝耳、目、口、鼻、四肢的，豈得是為汝耳、目、口、鼻、四肢？若為著耳、目、口、鼻、四肢時，便須思量耳如何聽，目如何視，口如何言，四肢如何動。必須非禮勿視、聽、言、動，方才成得個耳、目、口、鼻、四肢，這個才是為著耳、目、口、鼻、四肢。汝今終日向外馳求，為名、為利，這都是為著軀殼外面的物事。汝若為著耳、目、口、鼻、四肢，要非禮勿視、聽、言、動時，豈是汝之耳、目、口、鼻、四肢自能勿視、聽、言、動？

The Master said: "'Beautiful colors make the eyes blind, beautiful sounds make the ears deaf, fine flavors spoil the palate, galloping and hunting drive one mad.' All these harm your ears, eyes, mouth, nose, and four limbs. How can they be for your ears, eyes, mouth, nose, and four limbs? If you are for your ears, eyes, mouth, nose, and four limbs, you must think about how the ears should listen, how the eyes should look, how the mouth should speak, and how the four limbs should move. Only by not looking, listening, speaking, or moving contrary to ritual can you make something of your ears, eyes, mouth, nose, and four limbs; only this is being for your ears, eyes, mouth, nose, and four limbs. Now you spend all day running outward in pursuit, for fame and for profit. All these are things outside the body. If you are for your ears, eyes, mouth, nose, and four limbs and want not to look, listen, speak, or move contrary to ritual, is it your ears, eyes, mouth, nose, and four limbs that can refrain from looking, listening, speaking, and moving by themselves?[80]

須由汝心。這視、聽、言、動皆是汝心，汝心之視，發竅於目；汝心之聽，發竅於耳；汝心之言，發竅於口；汝心之動，發竅於四肢。若無汝心，便無耳、目、口、鼻。所謂汝心，亦不專是那一團血肉；若是那一團血肉，如今已死的人，那一團血肉還在，緣何不能視、聽、言、動？所謂汝心，卻是那能視、聽、言、動的，這個便是性，便是天理。有這個性，才能生。這性之生理，便謂之仁。這性之生理：發在目，便會視；發在耳，便會聽；發在口，便會言；發在四肢，便會動；都只是那天理發生。

It must come from your mind. This looking, listening, speaking, and moving are all your mind. Your mind's looking opens out through the eyes; your mind's listening opens out through the ears; your mind's speaking opens out through the mouth; your mind's moving opens out through the four limbs. Without your mind there would be no ears, eyes, mouth, or nose. What I call your mind is not just that lump of flesh and blood. If it were that lump of flesh and blood, then someone who has died still has that lump of flesh and blood—so why

80 Adapted from *Laozi* 12.

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can't they look, listen, speak, or move? What I call your mind is that which can look, listen, speak, and move. This is the nature; this is heavenly principle. Only with this nature can one live. This life-giving principle of the nature is called humaneness. This life-giving principle of the nature: issuing in the eyes, it sees; issuing in the ears, it hears; issuing in the mouth, it speaks; issuing in the four limbs, it moves. All of this is simply heavenly principle coming forth.

以其主宰一身，故謂之心。這心之本體，原只是個天理，原無非禮，這個便是汝之真己，這個真己是軀殼的主宰。若無真己，便無軀殼；真是有之即生，無之即死。汝若真為那個軀殼的己，必須用著這個真己，便須常常保守著這個真己的本體，戒慎不睹，恐懼不聞，惟恐虧損了他一些；才有一毫非禮萌動，便如刀割、如針刺，忍耐不過，必須去了刀、拔了針。這才是有為己之心，方能克己。汝今正是認賊作子，緣何卻說有為己之心，不能克己？」

Because it governs the whole body, it is called the mind. The original substance of this mind is from the start simply heavenly principle, with nothing contrary to ritual in it. This is your true self, and this true self is the master of the body. Without the true self there is no body. Truly, with it one lives; without it one dies. If you are truly for that bodily self, you must make use of this true self. You must always guard the original substance of this true self, cautious over what is unseen, apprehensive over what is unheard, fearing only that it might suffer the slightest harm. The moment the least thing contrary to ritual stirs, it should feel like a knife cutting or a needle pricking, unbearable, so that you must remove the knife and pull out the needle. Only this is having a mind that is for oneself, and only then can one overcome oneself. Right now you are taking a thief for your own son. How can you say you have a mind that is for yourself but cannot overcome yourself?"

123 有一學者病目，戚戚甚憂。先生曰：「爾乃貴目賤心。」

A student had an eye ailment and was deeply distressed by it. The Master said: "You value your eyes and slight your mind."

124 蕭惠好仙、釋。先生警之曰：「吾亦自幼篤志二氏，自謂既有所得，謂儒者為不足學。其後居夷三載，見得聖人之學，若是其簡易廣大，始自嘆悔錯用了三十年氣力。大抵二氏之學，其妙與聖人只有毫釐之間。汝今所學，乃其土苴，輒自信自好若此，真鴟鴞竊腐鼠耳。」惠請問二氏之妙。先生曰：「向汝說聖人之學簡易廣大，汝卻不問我悟的，只問我悔的。」惠慚謝，請問聖人之學。先生曰：「汝今只是了人事問；待汝辦個真要求為聖人的心，來與汝說。」惠再三請。先生曰：「已與汝一句道盡，汝尚自不會。」

Xiao Hui was fond of the Daoist arts of immortality and of Buddhism. The Master warned him: "I too, from my youth, was wholeheartedly devoted to those two schools. I believed I had gained something from them, and I thought the Confucians not worth studying. Later, after three years living among the peoples of the far southwest, I came to see how simple and easy, how broad and great the learning of the sage is. Only then did I sigh with regret at having misspent thirty years of effort. On the whole, the subtlety of the two schools differs from the sage's by only a hair's breadth. What you are studying now is their dregs and leavings, yet you trust it and delight in it like this. You are truly the owl clutching its rotten rat." Hui asked about

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		the subtlety of the two schools. The Master said: "I just told you that the learning of the sage is simple and easy, broad and great. Yet you do not ask about what I awoke to; you ask only about what I regret." Hui apologized in shame and asked about the learning of the sage. The Master said: "You are only asking as a formality. Wait until you have a mind that truly wants to become a sage, then come, and I will tell you." Hui asked again and again. The Master said: "I have already said it all to you in one sentence, and you still do not get it."[81]
125	劉觀時問：「『未發之中』是如何？」先生曰：「汝但戒慎不睹，恐懼不聞，養得此心純是天理，便自然見。」觀時請略示氣象。先生曰：「啞子喫苦瓜，與你說不得。你要知此苦，還須你自喫。」時曰仁在傍，曰：「如此才是真知即是行矣。」一時在座諸友皆有省。	Liu Guanshi asked: "What is 'equilibrium before the feelings are aroused'?" The Master said: "Just be cautious about what is unseen and apprehensive about what is unheard. Nourish this mind until it is pure heavenly principle, and you will see it naturally." Guanshi asked him to sketch roughly what it is like. The Master said: "When a mute person eats a bitter melon, they cannot tell you what it is like. If you want to know this bitterness, you have to eat it yourself." Xu Ai was beside him at the time and said: "This is what it means that true knowing is acting." At that moment all the friends present had an insight.
126	蕭惠問死生之道。先生曰：「知晝夜，即知死生。」問晝夜之道。曰：「知晝則知夜。」曰：「晝亦有所不知乎？」先生曰：「汝能知晝？懵懵而興，蠢蠢而食，行不著，習不察，終日昏昏，只是夢晝。惟息有養，瞬有存，此心惺惺明明，天理無一息間斷，才是能知晝。這便是天德，便是通乎晝夜之道而知，更有甚麼死生？」	Xiao Hui asked about the Way of life and death. The Master said: "Know day and night, and you know life and death." He asked about the Way of day and night. The Master said: "Know day, and you know night." Hui said: "Is there anything about day that one might not know?" The Master said: "Can you know day? You get up in a daze and eat in a stupor. You act without understanding and practice without examining. You are muddled all day long, only dreaming through the day. Only when every breath is nourishing and every blink is preserving, when this mind is alert and bright and heavenly principle goes on without a moment's break, can you know day. This is heavenly virtue. This is knowing by penetrating the Way of day and night. What life and death would there be then?"
127	馬子莘問：「『修道之教』，舊說謂『聖人品節吾性之固有，以為法於天下，若禮、樂、刑、政之屬』，此意如何？」先生曰：「道即性、即命，本是完完全全，增減不得，不假修飾的，何須要聖人品節？卻是	Ma Zixin asked: "On 'cultivating the Way is called teaching,' the old commentary says: 'The sage regulates and grades what our nature inherently has, so as to make it a model for the world, such as ritual, music, punishments and government.' What do

81 The owl comes from the *Zhuangzi*: an owl with a rotten rat screeches at a passing phoenix, fearing the phoenix wants its prize.

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不完全的物件。禮、樂、刑、政是治天下之法，固亦可謂之教，但不是子思本旨。若如先儒之說，下面由教入道的，緣何舍了聖人禮、樂、刑、政之教，別說出一段戒慎恐懼工夫？

卻是聖人之教為虛設矣。」子莘請問。先生曰：「子思性、道、教皆從本原上說，天命於人，則命便謂之性；率性而行，則性便謂之道；修道而學，則道便謂之教。率性是誠者事，所謂『自誠明，謂之性』也；修道是誠之者事，所謂『自明誠，謂之教』也。聖人率性而行，即是道。聖人以下，未能率性，於道未免有過、不及，故須修道。

修道則賢知者不得而過，愚不肖者不得而不及，都要循著這個道，則道便是個教。此『教』字與『天道至教』、『風雨霜露，無非教也』之『教』同。『修道』字與『修道以仁』同。人能修道，然後能不違於道，以復其性之本體，則亦是聖人率性之道矣。下面『戒慎恐懼』便是修道的工夫，『中和』便是復其性之本體，如《易》所謂『窮理盡性，以至於命』，『中和位育』便是盡性至命。」

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you think of this?" The Master said: "The Way is the nature and is the mandate. It is originally whole and complete. Nothing can be added to it or taken from it, and it needs no embellishment. Why would it need the sage to regulate and grade it? That would make it something incomplete. Ritual, music, punishments and government are the means of governing the world, and they can certainly be called teaching. But that is not Zisi's original meaning. If it were as the earlier Confucian says, then why does the passage that follows, on entering the Way through teaching, set aside the sage's teaching of ritual, music, punishments and government and speak of a separate practice of caution and apprehension?[82]

That would make the sage's teaching an empty fixture." Zixin asked him to explain. The Master said: "Zisi speaks of the nature, the Way and teaching all from the root source. When Heaven mandates something to a person, that mandate is called the nature. When one acts by following the nature, that nature is called the Way. When one learns by cultivating the Way, that Way is called teaching. Following the nature is the work of the one who is sincere. This is what is meant by 'Clarity that comes from sincerity is called the nature.' Cultivating the Way is the work of the one who strives to be sincere. This is what is meant by 'Sincerity that comes from clarity is called teaching.' The sage acts by following the nature, and that is the Way. Those below the sage cannot yet follow the nature. In relation to the Way they cannot avoid going too far or falling short, and so they must cultivate the Way.

When the Way is cultivated, the worthy and the wise cannot go beyond it, and the foolish and unworthy cannot fall short of it. All must follow this Way, and so the Way becomes teaching. This 'teaching' is the same as the 'teaching' in 'the Way of Heaven is the highest teaching' and in 'wind and rain, frost and dew, all of it is teaching.' The 'cultivate' in 'cultivating the Way' is the same as in 'cultivate the Way by humaneness.' When people can cultivate the Way, they can then keep from departing from it and recover the original substance of their nature. Then this too is the sage's Way of

82 The line opens the *Doctrine of the Mean*: "What Heaven mandates is called the nature; following the nature is called the Way; cultivating the Way is called teaching." The 'old commentary' is Zhu Xi's.

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		following the nature. In what follows, 'caution and apprehension' is the effort of cultivating the Way, and 'equilibrium and harmony' is recovering the original substance of the nature. As the *Changes* says, 'fully explore principle and fully realize the nature, so as to arrive at the mandate.' 'Equilibrium and harmony,' with Heaven and Earth in their places and all things nourished, is fully realizing the nature and arriving at the mandate."
128	黃誠甫問：「先儒以孔子告顏淵為邦之問，是立萬世常行之道，如何？」先生曰：「顏子具體聖人，其於為邦的大本、大原都已完備。夫子平日知之已深，到此都不必言，只就制度、文為上說。此等處亦不可忽略，須要是如此方盡善。又不可因自己本領是當了，便於防範上疏闊，須是要『放鄭聲、遠佞人』，蓋顏子是個克己向裏德上用心的人，孔子恐其外面末節或有疏略，故就他不足處幫補說。若在他人，須告以『為政在人，取人以身，修身以道，修道以仁』，『達道』、『九經』及『誠身』許多工夫，方始做得，這個方是萬世常行之道。不然，只去行了夏時，乘了殷輅，服了周冕，作了《韶》舞，天下便治得？後人但見顏子是孔門第一人，又問個『為邦』，便把做天大事看了。」	Huang Chengfu asked: "Earlier Confucians held that Confucius's answer to Yan Hui's question about governing a state set out a Way to be practiced for all ages. What do you think?" The Master said: "Yan Hui had all the qualities of a sage. For governing a state, the great root and great source were already complete in him. Confucius had long known this well, so he did not need to speak of any of that here. He spoke only of institutions and cultural forms. Such things must not be neglected either; only with them is it wholly good. Nor should one grow lax about precautions because one's own foundation is sound. One must 'banish the music of Zheng and keep clever talkers at a distance.' For Yan Hui was someone who overcame the self, turned inward and applied his mind to virtue. Confucius feared he might be careless about outward details, so he spoke to fill in where Yan Hui fell short. Anyone else would have had to be told: 'Governing lies in people; one obtains people through one's own person; one cultivates the person by the Way; one cultivates the Way by humaneness.' They would also need the 'universal Way,' the 'nine standards' and 'making the person sincere,' all those efforts, before it could be done. Only that is the Way to be practiced for all ages. Otherwise, would adopting the calendar of Xia, riding the carriage of Yin, wearing the cap of Zhou and performing the *Shao* dance be enough to govern the world? Later people saw only that Yan Hui was the foremost of Confucius's disciples and that he asked about 'governing a state,' so they treated it as a matter of enormous weight."[83]
129	蔡希淵問：「文公《大學》新本，先『格致』而後『誠意』工夫，似與首章次第相合；若如先生從舊本	Cai Xiyuan asked: "In Zhu Xi's new edition of the *Great Learning*, the effort of 'investigating things and extending knowledge' comes first and 'making

83 In *Analects* 15.11 Yan Hui asks about governing a state, and Confucius names the Xia calendar, the Yin carriage, the Zhou cap and the *Shao* music, and tells him to banish the music of Zheng and keep clever talkers away. The other phrases come from *Doctrine of the Mean* 20.

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之說，即『誠意』反在『格致』之前，於此尚未釋然。」先生曰：「《大學》工夫即是『明明德』，『明明德』只是個『誠意』，『誠意』的工夫只是『格物』、『致知』。若以『誠意』為主，去用『格物』、『致知』的工夫，即工夫始有下落，即為善、去惡無非是『誠意』的事。如新本先去窮格事物之理，即茫茫蕩蕩，都無著落處，須用添個『敬』字，方才牽扯得向身心上來。

然終是沒根源。若須用添個『敬』字，緣何孔門倒將一個最緊要的字落了，直待千餘年後要人來補出？正謂以『誠意』為主，即不須添『敬』字，所以提出個『誠意』來說，正是學問的大頭腦處。於此不察，真所謂『毫釐之差，千里之繆』。大抵《中庸》工夫只是『誠身』，『誠身』之極，便是『至誠』；《大學》工夫只是『誠意』，『誠意』之極，便是『至善』。工夫總是一般。今說這裏補個『敬』字，那裏補個『誠』字，未免畫蛇添足。」

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the intentions sincere' comes after. This seems to match the order in the first chapter. If we follow the old edition, as you hold, then 'making the intentions sincere' comes before 'investigating things and extending knowledge' instead. I am not yet clear about this." The Master said: "The effort of the *Great Learning* is simply 'making bright virtue shine.' 'Making bright virtue shine' is simply 'making the intentions sincere.' And the effort of 'making the intentions sincere' is simply 'investigating things' and 'extending knowledge.' If you take 'making the intentions sincere' as the governing aim and then apply the effort of 'investigating things' and 'extending knowledge,' the effort at last has somewhere to land, and doing good and removing evil are all the work of 'making the intentions sincere.' If, as in the new edition, you first go off to fully explore the principles of things and affairs, it is vast and vague, with nowhere to settle. You then have to add the word 'reverence' before you can drag it back to the self and the mind.

Still, in the end it has no root source. If the word 'reverence' had to be added, why would Confucius's school have left out the most important word of all and waited more than a thousand years for someone to supply it? The point is precisely that when 'making the intentions sincere' is the governing aim, there is no need to add 'reverence.' That is why 'making the intentions sincere' is singled out: it is the great main point of learning. Fail to see this, and it truly is 'a hair's breadth off at the start, a thousand miles off at the end.' On the whole, the effort of the *Doctrine of the Mean* is simply 'making the person sincere,' and the culmination of 'making the person sincere' is 'perfect sincerity.' The effort of the *Great Learning* is simply 'making the intentions sincere,' and the culmination of 'making the intentions sincere' is 'the highest good.' The effort is always the same. To patch in 'reverence' here and 'sincerity' there is drawing legs on a snake."

Part Two

傳習錄中

Letters on learning, including the reply to Gu Dongqiao with its essay on "pulling up the root and stopping the source," and the program for teaching children.

QIAN DEHONG'S PREFACE

Qian Dehong explains which of Wang's letters he kept from the 1524 edition and which he added.

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2.Pref.	德洪曰：「昔南元善刻《傳習錄》於越，凡二冊。下冊摘錄先師手書，凡八篇。其《答徐成之》二書，吾師自謂：『天下是朱非陸，論定既久，一旦反之為難。二書姑為調停兩可之說，使人自思得之。』故元善錄為下冊之首者，意亦以是歟？今朱、陸之辨明於天下久矣，洪刻先師《文錄》，置二書於《外集》者，示未全也，故今不復錄。	Dehong said: "Some years ago Nan Yuanshan printed the *Instructions for Practical Living* in Yue, in two volumes. The second volume excerpted our late teacher's own letters, eight in all. Of these, our teacher himself said of the two letters *In Reply to Xu Chengzhi*: 'The world holds Zhu Xi right and Lu Xiangshan wrong. The verdict has long been settled, and it is hard to overturn it all at once. These two letters offer, for the time being, a mediating view that grants something to both sides, so that people can think it through and find it for themselves.' Perhaps this is also why Yuanshan placed them at the head of the second volume. Now the debate between Zhu and Lu has long been clear to the world. When I printed our late teacher's *Collected Writings*, I placed the two letters in the *Outer Collection* to show that they are not complete, so I do not include them again here.[1]
	其餘指『知、行之本體』，莫詳於《答人論學》與答周道通、陸清伯、歐陽崇一四書；而謂『格物為學者用力日可見之地』，莫詳於《答羅整庵》一書。平生冒天下之非詆推陷，萬死一生，遑遑然不忘講學，惟恐吾人不聞斯道，流於功利機智，以日墮於夷狄禽獸而不覺；其一體同物之心，譊譊終身，至於斃而後已。此孔、孟已來聖賢苦心，雖門人子弟，未足以慰其情也；是情也，莫詳於《答聶文蔚》之第一書。	Of the rest, for pointing to 'the original substance of knowing and acting,' none is more detailed than *In Reply to Someone's Inquiry on Learning* and the replies to Zhou Daotong, Lu Qingbo and Ouyang Chongyi, four letters in all. For showing that 'investigating things is where the learner applies effort and can see it day by day,' none is more detailed than the letter *In Reply to Luo Zheng'an*. All his life he braved the world's censure and slander and its attempts to bring him down. Escaping death by a hair again and again, hard-pressed as he was, he never forgot to discuss learning. His only fear was that people would not hear this Way and would drift into profit and achievement, cleverness and scheming, sinking day by day toward

1 Qian Dehong (1496–1574), Wang's disciple and editor, compiled Parts Two and Three. Nan Daji (Yuanshan), then prefect of Shaoxing (Yue), printed the 1524 edition.

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此皆仍元善所錄之舊。而揭『必有事焉』即『致良知』功夫，明白簡切，使人言下即得入手，此又莫詳於答文蔚之第二書，故增錄之。元善當時洶洶，乃能以身明斯道，卒至遭奸被斥，油油然惟以此生得聞斯學為慶，而絕無有纖芥憤鬱不平之氣。斯錄之刻，人見其有功於同志甚大，而不知其處時之甚艱也。今所去取，裁之時義則然，非忍有所加損於其間也。」

birds and beasts and the Yi and Di without knowing it. With his mind that made one body with all things, he kept crying out his whole life long and stopped only at death. This is the anguished care of the sages and worthies since Confucius and Mencius, which even his disciples could not console. None shows this feeling more fully than the first letter *In Reply to Nie Wenwei*.[2]

All these keep Yuanshan's original selection. But for showing that 'always be doing something' is precisely the effort of 'extending innate knowing,' so clear, simple and direct that a hearer can take hold of it at once, none is more detailed than the second letter to Wenwei. So I have added it. In Yuanshan's day, amid the uproar, he was able to make this Way clear through his own conduct, until in the end he fell foul of wicked men and was dismissed. Yet he was serene and content, rejoicing only that in this life he had heard this learning, without the slightest trace of resentment or bitterness. When this record was printed, people saw how greatly it served our fellow seekers, but they did not know how hard his circumstances were. What I now leave out or include is decided by what the times call for. It is not that I would presume to add to it or take from it."[3]

REPLY TO GU DONGQIAO

Wang answers Gu Dongqiao's worry that his teaching is too quick and too close to Buddhism.

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130 來書云：「近時學者務外遺內，博而寡要。故先生特倡『誠意』一義，針砭膏肓，誠大惠也。」吾子洞見時弊如此矣。亦將何以救之乎？然則鄙人之心，吾子固已一句道盡，復何言哉？復何言哉？若「誠意」之說，自是聖門教人用功第一義。但近世學者乃作第二義看，故稍與提掇緊要出來，非鄙人所能特倡也。

Your letter says: "Students these days work at the outer and neglect the inner. They are broad but lack what is essential. So you have specially advocated the single idea of 'making the intentions sincere,' like a needle and stone applied to an illness lodged in the vitals. This is truly a great kindness." You see the faults of the times this clearly. How, then, will you remedy them? As for my own intention, you have already said all of it in a sentence. What more is there to say? What more is there to say? The teaching of 'making the intentions sincere' is in itself the first principle of effort taught in the sage's school. Only, students of recent times treat it as secondary, so I have tried a little to bring

2 *In Reply to Someone's Inquiry on Learning* is the letter to Gu Dongqiao that follows. Lu Qingbo is the disciple Lu Cheng.
3 致良知 (zhi liangzhi), extending innate knowing: 致 as in the *Great Learning*'s 致知, "extending knowledge."

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		out what is essential. It is not something I can claim to advocate specially.[4]
131	來書云：「但恐立說太高，用功太捷；後生師傳，影響謬誤；未免墜於佛氏明心見性、定慧頓悟之機。無怪聞者見疑。」區區格、致、誠、正之說，是就學者本心、日用事為間。體究踐履，實地用功，是多少次第、多少積累在？正與空虛頓悟之說相反。聞者本無求為聖人之志，又未嘗講究其詳；遂以見疑，亦無足怪。若吾子之高明，自當一語之下便瞭然矣。乃亦謂「立說太高，用功太捷」，何邪？	Your letter says: "But I fear the doctrine is pitched too high and the effort made too quick. As younger followers pass it on, its echoes and shadows will breed errors, and it cannot help falling into the Buddhist mechanism of illuminating the mind and seeing the nature, of concentration, wisdom and sudden awakening. No wonder those who hear it have doubts." My modest teaching of investigating, extending, making sincere and rectifying is set within the learner's own mind and the doings of daily life. It means examining things in one's own person, putting them into practice and applying effort on solid ground. How many stages and how much accumulation that involves! It is the very opposite of the doctrine of empty, sudden awakening. Those who hear it have no resolve to become sages in the first place, and they have never looked into its details. That they doubt it is no wonder. But one as discerning as you should grasp it clearly at a single word. Yet you too say "the doctrine is pitched too high and the effort made too quick." Why is that?

KNOWING AND ACTING ADVANCE TOGETHER

Against Gu Dongqiao's examples of food and roads, Wang argues that knowing and acting cannot be separated in time.

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132	來書云：「所喻知行並進，不宜分別前後。即《中庸》『尊德性而道問學』之功，交養互發、內外本末一以貫之之道。然工夫次第，不能無先後之差。如知食乃食，知湯乃飲，知衣乃服，知路乃行，未有不見是物，先有是事。此亦毫釐倏忽之間，非謂有等，今日知之而明日乃行也。」既云「交養互發、內外本末一以貫之」，則知行並進之說無復可疑矣。	Your letter says: "What you teach is that knowing and acting advance together and should not be separated into before and after. This is the effort of the *Doctrine of the Mean*'s 'honoring the virtuous nature and following inquiry and learning.' It is the Way in which each nourishes and develops the other, and inner and outer, root and branch, are threaded on one string. Yet in the order of effort there cannot but be a difference of before and after. One knows it is food and then eats it, knows it is broth and then drinks it, knows it is clothing and then puts it on, knows the road and then travels it. There has never been the deed before the thing is seen. Still, the gap is a hair's breadth and an instant; it does not mean there are stages, knowing today and acting tomorrow." Since you say "each nourishes and develops the other, and inner and outer, root and branch, are threaded on

4 This letter answers Gu Lin (Gu Dongqiao, 1476–1545), a scholar-official who had written to question Wang's teaching.

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one string," the teaching that knowing and acting advance together is no longer in doubt.

又云：「工夫次第，不能不無先後之差。」無乃自相矛盾已乎？「知食乃食」等說，此尤明白易見，但吾子為近聞障蔽，自不察耳。夫人必有欲食之心，然後知食；欲食之心即是意、即是行之始矣。食味之美惡，必待入口而後知。豈有不待入口而已先知食味之美惡者邪？必有欲行之心，然後知路；欲行之心即是意、即是行之始矣；路岐之險夷，必待身親履歷而後知。

You also say: "In the order of effort there cannot but be a difference of before and after." Is that not contradicting yourself? Examples like 'knows it is food and then eats it' are especially clear and easy to see. But you are obscured by what you have recently heard, so you fail to notice. A person must first have the mind that wants to eat, and only then knows food. The mind that wants to eat is intention; it is already the beginning of acting. Whether the food tastes good or bad can be known only after it enters the mouth. How could anyone know whether food tastes good or bad before it enters the mouth? One must first have the mind that wants to go, and only then knows the road. The mind that wants to go is intention; it is already the beginning of acting. Whether a fork in the road is rough or smooth can be known only after one has walked it oneself.

豈有不待身親履歷，而已先知路岐之險夷者邪？「知湯乃飲」，「知衣乃服」，以此例之，皆無可疑。若如吾子之喻，是乃所謂不見是物而先有是事者矣。吾子又謂：「此亦毫釐條忽之間，非謂截然有等今日知之，而明日乃行也。」是亦察之尚有未精。然就如吾子之說，則知行之為合一並進，亦自斷無可疑矣。

How could anyone know whether a fork in the road is rough or smooth before walking it oneself? 'Knows it is broth and then drinks it' and 'knows it is clothing and then puts it on' work the same way, and none of it is in doubt. Going by your own examples, this is exactly what you call the deed coming before the thing is seen. You further say: "The gap is a hair's breadth and an instant; it does not mean there are sharply separate stages, knowing today and acting tomorrow." This too is not yet observed finely enough. But even taking it as you say, it is beyond all doubt that knowing and acting are one and advance together.

133 來書云：「真知即所以為行，不行不足謂之知，此為學者喫緊立教，俾務躬行則可。若真謂行即是知，恐其專求本心，遂遺物理，必有闇而不達之處。抑豈聖門知、行並進之成法哉？」知之真切篤實處即是行，行之明覺精察處即是知，知、行工夫本不可離。只為後世學者分作兩截用功，失卻知、行本體，故有合一並進之說。「真知即所以為行，不行不足謂之知」，即如來書所云「知食乃食」等說可見，前已略言之矣。

Your letter says: "That true knowing is what makes for acting, and that knowing without acting is not worth calling knowing, is fine as an urgent teaching for students, to make them work at practicing in their own persons. But if you truly say that acting is knowing, I fear people will seek only the original mind and so neglect the principles of things, and there will surely be places left dark and unpenetrated. Besides, is this really the established method of the sage's school for knowing and acting advancing together?" Knowing, where it is genuine and earnest, solid and sincere, is acting. Acting, where it is clearly aware and finely discerning, is knowing. The effort of knowing and of acting was never separable. Only because later

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students split them into two halves in applying effort, and lost the original substance of knowing and acting, is there a teaching that they are one and advance together. 'True knowing is what makes for acting; knowing without acting is not worth calling knowing' can be seen in the very examples in your letter, such as 'knows it is food and then eats it.' I have already spoken of this briefly above.

此雖喫緊救弊而發，然知、行之體本來如是，非以己意抑揚其間，姑為是說，以苟一時之效者也。「專求本心，遂遺物理」，此蓋失其本心者也。夫物理不外於吾心，外吾心而求物理，無物理矣；遺物理而求吾心，吾心又何物邪？心之體，性也，性即理也。故有孝親之心，即有孝之理，無孝親之心，即無孝之理矣；有忠君之心，即有忠之理，無忠君之心，即無忠之理矣。理豈外於吾心邪？晦菴謂：「人之所以為學者，心與理而已。心雖主乎一身，而實管乎天下之理；理雖散在萬事，而實不外乎一人之心。」

Although this was said urgently to remedy a fault, the substance of knowing and acting is originally just so. It is not that I raise or lower things by my own notions, offering this teaching for the moment to get some quick effect. 'Seeking only the original mind and so neglecting the principles of things' is in fact to have lost the original mind. The principles of things are not outside my mind. Seek the principles of things outside my mind, and there are no principles of things. Neglect the principles of things in seeking my mind, and what, then, is my mind? The substance of the mind is the nature, and the nature is principle. So if there is the mind of filial devotion to one's parents, there is the principle of filial devotion; if there is no mind of filial devotion to one's parents, there is no principle of filial devotion. If there is the mind of loyalty to one's ruler, there is the principle of loyalty; if there is no mind of loyalty to one's ruler, there is no principle of loyalty. How could principle be outside my mind? Zhu Xi said: "What people learn is simply the mind and principle. Although the mind governs one body, it really manages all the principles under Heaven. Although principle is scattered among the myriad affairs, it is really not outside one person's mind."

是其一分一合之間，而未免已啟學者心、理為二之弊。此後世所以有「專求本心，遂遺物理」之患，正由不知心即理耳。夫外心以求物理，是以有闇而不達之處，此告子義外之說，孟子所以謂之不知義也。心一而已，以其全體惻怛而言，謂之仁；以其得宜而言，謂之義；以其條理而言，謂之理。不可外心以求仁，不可外心以求義，獨可外心以求理乎？外心以求理，此知、行之所以二也。求理於吾心，此聖門知、行合一之教，吾子又何疑乎？

Between this dividing and this joining, he could not help opening the way for students to make mind and principle two. This is why later generations suffer from 'seeking only the original mind and so neglecting the principles of things': precisely because they do not know that the mind is principle. Seeking the principles of things outside the mind is why there are places left dark and unpenetrated. This is Gaozi's doctrine that rightness is external, which is why Mencius said he did not understand rightness. The mind is one, and that is all. Spoken of as its whole substance of earnest compassion, it is called humaneness. Spoken of as its being fitting, it is called rightness. Spoken of as

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its ordered pattern, it is called principle. One cannot seek humaneness outside the mind, and one cannot seek rightness outside the mind. Can one alone seek principle outside the mind? Seeking principle outside the mind is why knowing and acting become two. Seeking principle in my own mind is the sage's school's teaching of the unity of knowing and acting. What more do you doubt?[5]

134 來書云：「所釋《大學》古本，謂致其本體之知，此固孟子『盡心』之旨，朱子亦以虛靈知覺為此心之量。然『盡心』由於『知性』，『致知』在於『格物』。」「盡心由於知性，致知在於格物」，此語然矣。然而推本吾子之意，則其所以為是語者，尚有未明也。朱子以「盡心、知性、知天」為「物格、知致」，以「存心、養性、事天」為「誠意、正心、脩身」，以「殀壽不貳、脩身以俟」為「知至仁盡、聖人之事」。若鄙人之見，則與朱子正相反矣。夫「盡心、知性、知天」者，生知、安行，聖人之事也；「存心、養性、事天」者，學知、利行，賢人之事也；「殀壽不貳，脩身以俟」者，困知、勉行，學者之事也。

Your letter says: "In explaining the old text of the *Great Learning*, you speak of extending the knowing of the original substance. This is indeed Mencius's meaning of 'fully realizing the mind,' and Master Zhu too took empty, spiritual awareness as the full capacity of this mind. But 'fully realizing the mind' comes from 'knowing the nature,' and 'extending knowledge' lies in 'investigating things.'" "Fully realizing the mind comes from knowing the nature; extending knowledge lies in investigating things." This statement is right. But tracing your meaning to its root, I find you are not yet clear about why it is so. Master Zhu took 'fully realizing the mind, knowing the nature, knowing Heaven' as 'things being investigated and knowledge being extended.' He took 'preserving the mind, nourishing the nature, serving Heaven' as 'making the intentions sincere, rectifying the mind, cultivating the self.' He took 'not being of two minds over early death or long life, cultivating oneself and waiting' as 'knowing at its utmost and humaneness complete, the work of the sage.' My own view is exactly the opposite of Master Zhu's. 'Fully realizing the mind, knowing the nature, knowing Heaven' is knowing from birth and acting with ease, the work of the sage. 'Preserving the mind, nourishing the nature, serving Heaven' is knowing through learning and acting for its benefit, the work of the worthy. 'Not being of two minds over early death or long life, cultivating oneself and waiting' is knowing through hardship and acting with effort, the work of the student.[6]

豈可專以「盡心、知性」為知，「存心、養性」為行乎？吾子驟聞此言，必又以為大駭矣。然其間實無可疑者，一為吾子言之。夫心之體，性也；性之原，天也。能盡其心，是能盡其性矣。《中庸》云：「惟天

How can one take 'fully realizing the mind, knowing the nature' solely as knowing, and 'preserving the mind, nourishing the nature' as acting? Hearing this suddenly, you will surely be greatly

5 Gaozi, Mencius's opponent, held that rightness is external (*Mencius* 6A4–5). In 2A2 Mencius says Gaozi never understood rightness.
6 *Mencius* 7A1: "Those who fully realize their mind know their nature; knowing their nature, they know Heaven. Preserving the mind and nourishing the nature is how one serves Heaven. Not being of two minds over early death or long life, cultivating oneself to wait for it, is how one establishes one's destiny."

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下至誠為能盡其性。」又云：「知天地之化育，質諸鬼神而無疑，知天也。」此惟聖人而後能然。故曰：「此生知、安行，聖人之事也。」存其心者，未能盡其心者也，故須加存之之功；必存之既久，不待於存而自無不存，然後可以進而言盡。

蓋「知天」之「知」，如「知州」、「知縣」之「知」，「知州」則一州之事皆己事也，「知縣」則一縣之事皆己事也，是與天為一者也；「事天」則如子之事父，臣之事君，猶與天為二也。天之所以命於我者，心也，性也，吾但存之而不敢失，養之而不敢害，如「父母全而生之，子全而歸之」者也。故曰：「此學知、利行，賢人之事也。」至於「殀壽不貳」，則與存其心者又有間矣。存其心者雖未能盡其心，固已一心於為善，時有不存，則存之而已；今使之「殀壽不貳」，是猶以殀壽貳其心者也；猶以殀壽貳其心，是其為善之心猶未能一也；存之尚有所未可，而何盡之可云乎？

今且使之不以殀壽貳其為善之心，若曰「死生殀壽，皆有定命」，吾但一心於為善，修吾之身以俟天命而

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startled again. But there is really nothing in it to doubt. Let me explain it for you. The substance of the mind is the nature; the source of the nature is Heaven. To be able to fully realize one's mind is to be able to fully realize one's nature. The *Doctrine of the Mean* says: "Only the most perfectly sincere under Heaven can fully realize their nature." It also says: "To know the transforming and nourishing of Heaven and Earth, to set it before the ghosts and spirits without a doubt, is knowing Heaven." Only the sage can do this. Therefore I say: "This is knowing from birth and acting with ease, the work of the sage." Those who preserve their mind have not yet been able to fully realize it, so they must add the effort of preserving it. Only when they have preserved it for a long time, so that it is always preserved of itself without their needing to preserve it, can they go on to speak of fully realizing it.

The 'knowing' of 'knowing Heaven' is like the 'knowing' in 'knowing a prefecture' or 'knowing a county.' For one who 'knows the prefecture,' all the affairs of the prefecture are one's own affairs; for one who 'knows the county,' all the affairs of the county are one's own affairs. This is being one with Heaven. 'Serving Heaven' is like a son serving his father or a minister serving his ruler; it is still being two with Heaven. What Heaven has mandated to me is the mind, the nature. I simply preserve it and dare not lose it, nourish it and dare not harm it, as in "The parents gave birth to it whole; the child returns it whole." Therefore I say: "This is knowing through learning and acting for its benefit, the work of the worthy." As for 'not being of two minds over early death or long life,' it falls a further step short of those who preserve their mind. Those who preserve their mind, though they cannot yet fully realize it, are already single-minded in doing good; when at times it is not preserved, they simply preserve it. Now to have people 'not be of two minds over early death or long life' implies that early death and long life are still dividing their minds. If early death and long life still divide their minds, their mind for doing good is not yet single. Even preserving it is not yet within their reach. How could one speak of fully realizing it?

Now to have them not let early death or long life divide their mind for doing good is as if to say:

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已，是其平日尚未知有天命也。「事天」雖與天為二，然已真知天命之所在，但惟恭敬奉承之而已耳；若「俟之」云者，則尚未能真知天命之所在，猶有所俟者也，故日「所以立命」。立者「創立」之「立」，如「立德」、「立言」、「立功」、「立名」之類。

凡言立者，皆是昔未嘗有而今始建立之謂，孔子所謂「不知命，無以為君子」者也。故日：「此困知、勉行，學者之事也。」今以「盡心、知性、知天」為「格物、致知」，使初學之士尚未能不貳其心者，而遽責之以聖人生知、安行之事，如捕風捉影，茫然莫知所措其心，幾何而不至於「率天下而路」也？今世致知、格物之弊亦居然可見矣。吾子所謂「務外遺內，博而寡要」者，無乃亦是過歟？此學問最緊要處，於此而差，將無往而不差矣。此鄙人之所以冒天下之非笑，忘其身之陷於罪戮，呶呶其言，其不容已者也。

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"Death and life, early death and long life, all have a fixed destiny. I shall simply be single-minded in doing good, cultivate my person and wait for Heaven's mandate." This means that ordinarily they do not yet know there is Heaven's mandate. 'Serving Heaven,' though it is being two with Heaven, already truly knows where Heaven's mandate lies and only reverently receives and carries it out. But 'waiting for it' means not yet truly knowing where Heaven's mandate lies; there is still something to wait for. Therefore it says "this is how one establishes one's destiny." 'Establish' is the 'establish' of 'founding,' as in 'establishing virtue,' 'establishing words,' 'establishing achievement' and 'establishing a name.'

Wherever 'establish' is used, it means something that never existed before and is now set up for the first time. This is what Confucius meant by "One who does not know destiny cannot be an exemplary person." Therefore I say: "This is knowing through hardship and acting with effort, the work of the student." Now if 'fully realizing the mind, knowing the nature, knowing Heaven' is taken as 'investigating things and extending knowledge,' beginners who cannot yet keep their minds undivided are suddenly held to the sage's work of knowing from birth and acting with ease. It is like catching wind and grasping at shadows. At a loss, they do not know where to set their minds. How could this fail to "lead the whole world to run about on the roads"? The faults of extending knowledge and investigating things in our time are plain to see. Is not what you call "working at the outer and neglecting the inner, broad but lacking what is essential" this very error? This is the most crucial point in learning. Go wrong here, and one will go wrong everywhere. This is why I brave the world's censure and ridicule, forget that I may fall into punishment and death, and keep on talking. I cannot stop.

PRINCIPLE IS NOT IN THINGS

Wang argues that the principle of filial devotion lies in the mind, not in one's parents.

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135 來書云：「聞語學者，乃謂『即物窮理』之說亦是玩物喪志，又取其『厭繁就約』、『涵養本原』數說標示學者，指為晚年定論，此亦恐非。」朱子所謂「格

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Your letter says: "I hear that, in speaking to students, you say even the teaching of 'going to things and fully exploring principle' is 'trifling with things and losing one's purpose'; and that you

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物」云者，在「即物而窮其理」也。即物窮理是就事事物物上求其所謂定理者也，是以吾心而求理於事事物物之中，析心與理而為二矣。夫求理於事事物物者，如求孝之理於其親之謂也。求孝之理於其親，則孝之理其果在於吾之心邪？抑果在於親之身邪？

假而果在於親之身，則親沒之後，吾心遂無孝之理歟？見孺子之入井，必有惻隱之理，是惻隱之理果在於孺子之身歟？抑在於吾心之良知歟？其或不可以從之於井歟？其或可以手而援之歟？是皆所謂理也，是果在於孺子之身歟？抑果出於吾心之良知歟？以是例之，萬事萬物之理莫不皆然，是可以知析心與理為二之非矣。夫析心與理而為二，此告子義外之說，孟子之所深闢也。

「務外遺內，博而寡要」，吾子既已知之矣，是果何謂而然哉？謂之玩物喪志，尚猶以為不可歟？若鄙人所謂「致知、格物」者，致吾心之良知於事事物物也。吾心之良知，即所謂「天理」也。致吾心良知之「天理」於事事物物，則事事物物皆得其理矣。致吾心之良知者，致知也；事事物物皆得其理者，格物也，是合心與理而為一者也。合心與理而為一，則凡

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have picked out several of Master Zhu's statements, such as 'tiring of the complex and turning to the essential' and 'nourishing the original source,' to show students, calling them the final conclusions of his later years. I fear this too is wrong." What Master Zhu calls 'investigating things' consists in 'going to things and fully exploring their principle.' Going to things and fully exploring principle means seeking, in each and every affair and thing, what he calls their fixed principle. This is using my mind to seek principle within each and every affair and thing, and so splitting the mind and principle into two. To seek principle in each and every affair and thing is like seeking the principle of filial devotion in one's parents. If one seeks the principle of filial devotion in one's parents, is that principle really in one's own mind? Or is it really in the person of one's parents? [7]

Suppose it really is in the person of one's parents: then after they die, does one's mind no longer have the principle of filial devotion? When one sees a child about to fall into a well, there is sure to be the principle of compassion. Is this principle of compassion really in the child's person? Or is it in the innate knowing of one's own mind? Perhaps one cannot follow the child into the well? Perhaps one can reach out a hand and pull the child out? All of these are what is called principle. Are they really in the child's person? Or do they really come from the innate knowing of one's own mind? Take this as an example, and the principles of all affairs and all things are the same. From this one can see that splitting the mind and principle into two is wrong. Splitting the mind and principle into two is Gaozi's teaching that rightness is external, which Mencius firmly refuted. [8]

"Working at the outer and neglecting the inner, broad but lacking what is essential"—this you already know, my friend. What exactly makes it so? To call it 'trifling with things and losing one's purpose'—do you still think that unacceptable? What I mean by 'extending knowledge and investigating things' is extending the innate knowing of my mind to each and every affair and thing. The

7 Wang had compiled *Master Zhu's Final Conclusions Arrived at Late in Life* (1518), a selection of Zhu Xi's letters arguing that Zhu came round late to views close to Wang's own.
8 The child about to fall into a well is Mencius's example in *Mencius* 2A6.

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區區前之所云，與朱子晚年之論，皆可以不言而喻矣。

innate knowing of my mind is what is called 'heavenly principle.' When the heavenly principle of my mind's innate knowing is extended to each and every affair and thing, each and every affair and thing attains its principle. Extending the innate knowing of my mind is extending knowledge; each and every affair and thing attaining its principle is investigating things. This is uniting the mind and principle into one. Once the mind and principle are united into one, all that I said before, and Master Zhu's views in his later years, can be understood without further words.

136 來書云：「人之心體本無不明，而氣拘物蔽，鮮有不昏；非學、問、思、辨以明天下之理，則善、惡之機，真、妄之辨，不能自覺；任情恣意，其害有不可勝言者矣。」此段大略似是而非，蓋承沿舊說之弊，不可以不辨也。夫學問、思、辨、行，皆所以為學，未有學而不行者也。如言學孝，則必服勞奉養，躬行孝道，則後謂之學；豈徒懸空口耳講說，而遂可以謂之學孝乎？學射則必張弓挾矢，引滿中的；學書則必伸紙執筆，操觚染翰。盡天下之學，無有不行而可以言學者，則學之始固已即是行矣。

Your letter says: "The substance of the human mind is originally entirely clear, but constrained by qi and obscured by things, few minds are not darkened. Without studying, inquiring, reflecting, and discriminating to clarify the principles of the world, one cannot become aware on one's own of the first stirrings of good and evil or the distinction between true and false; giving free rein to feelings and indulging intentions, the harm is beyond words." This passage on the whole seems right but is wrong; it carries on the faults of the old teaching, and must be examined. Studying, inquiring, reflecting, discriminating, and acting are all ways of learning; there has never been learning without acting. Take learning filial devotion: one must labor and serve, provide for one's parents, and personally practice the way of filial devotion—only then is it called learning. How could merely talking of it in the air, with mouth and ears, be called learning filial devotion? Learning archery, one must draw the bow and fit the arrow, pull it full and hit the target. Learning calligraphy, one must spread the paper and take up the brush, hold the tablet and dip the brush in ink. In all the learning in the world, there is none that can be called learning without acting; so the very beginning of learning is already acting.[9]

篤者，敦實篤厚之意。已行矣，而敦篤其行，不息其功之謂爾。蓋學之不能以無疑，則有問，問即學也，即行也；又不能無疑，則有思，思即學也，即行也；又不能無疑，則有辨，辨即學也，即行也。辨既明矣，思既慎矣，問既審矣，學既能矣，又從而不息其功焉，斯之謂篤行。非謂學問思辨之後，而始措之於

篤 (earnest) means solid, steady, and thorough. It means that, having already acted, one acts with steady earnestness and does not let the effort cease. Because learning cannot be without doubts, there is inquiring; inquiring is learning, is acting. Still it cannot be without doubts, so there is reflecting; reflecting is learning, is acting. Still it

9 The five steps—study broadly, inquire carefully, reflect thoughtfully, discriminate clearly, act earnestly (篤行)—come from the *Doctrine of the Mean* 20.

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行也。是故以求能其事而言謂之學，以求解其惑而言謂之問，以求通其說而言謂之思，以求精其察而言謂之辨，以求履其實而言謂之行：蓋析其功而言則有五，合其事而言則一而已。

此區區心、理合一之體，知、行並進之功，所以異於後世之說者，正在於是。今吾子特舉學、問、思、辨，以窮天下之理，而不及篤行，是專以學、問、思、辨為知，而謂窮理為無行也已；天下豈有不行而學者邪？豈有不行而遂可謂之窮理者邪？明道云：「只窮理便盡性至命。」故必仁極仁而後謂之能窮仁之理，義極義而後謂之能窮義之理。

仁極仁則盡仁之性矣，義極義則盡義之性矣，學至於窮理，至矣，而尚未措之於行，天下寧有是邪？是故知不行之不可以為學，則知不行之不可以為窮理矣，知不行之不可以為窮理，則知「知、行」之合一並進，而不可以分為兩節事矣。夫萬事萬物之理，不外於吾心；而必曰窮天下之理，是殆以吾心之良知為未足，而必外求於天下之廣，以裨補增益之，是猶析心與理而為二也。夫學、問、思、辨、篤行之功，雖其困勉至於人一己百，而擴充之極，至於盡性、知天，

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cannot be without doubts, so there is discriminating; discriminating is learning, is acting. When discrimination is clear, reflection careful, inquiry thorough, and study has made one capable, and one goes on without letting the effort cease—this is called acting earnestly. It does not mean that only after studying, inquiring, reflecting, and discriminating does one begin to put it into action. Therefore, speaking of seeking to become capable in a task, we call it studying; speaking of seeking to resolve one's doubts, we call it inquiring; speaking of seeking to understand the teaching, we call it reflecting; speaking of seeking to refine one's discernment, we call it discriminating; speaking of seeking to tread its reality, we call it acting. Divide the effort and speak of it, and there are five; unite the task and speak of it, and there is only one.

This is precisely where my teaching—the substance of the unity of mind and principle, the effort of knowing and acting advancing together—differs from the teachings of later ages. Now you single out studying, inquiring, reflecting, and discriminating as the way to fully explore the principles of the world, and do not mention acting earnestly. This treats studying, inquiring, reflecting, and discriminating solely as knowing, and holds that fully exploring principle involves no acting. Is there anywhere in the world learning without acting? Is there anything that can be called fully exploring principle without acting? Mingdao said: "Just fully exploring principle is fully realizing one's nature and arriving at destiny." Therefore one must carry humaneness to its utmost before one can be said to have fully explored the principle of humaneness, and carry rightness to its utmost before one can be said to have fully explored the principle of rightness.[10]

To carry humaneness to its utmost is to fully realize the nature of humaneness; to carry rightness to its utmost is to fully realize the nature of rightness. When learning reaches the full exploration of principle, it has reached the utmost—and yet has not been put into action? Is there any such thing in the world? So if one knows that not acting cannot count as learning, one knows that not acting cannot count as fully exploring principle; and if one knows that not acting cannot count as fully

10 Cheng Hao's phrase echoes the *Book of Changes*: "fully explore principle and fully realize the nature, so as to arrive at destiny."

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亦不過致吾心之良知而已；良知之外，豈復有加於毫末乎？

exploring principle, one knows that knowing and acting are one and advance together, and cannot be divided into two stages. The principles of all affairs and all things are not outside my mind; to insist on fully exploring the principles of the world is probably to regard the innate knowing of my mind as insufficient, and to seek outside, in the breadth of the world, to patch it up and add to it. This still splits the mind and principle into two. The effort of studying, inquiring, reflecting, discriminating, and acting earnestly—even when, by struggle and exertion, it reaches 'what others do once, I do a hundred times,' and even when it is expanded to its utmost, to fully realizing one's nature and knowing Heaven—is nothing more than extending the innate knowing of my mind. Beyond innate knowing, can anything be added, even a hair's worth?

今必曰窮天下之理，而不知反求諸其心，則凡所謂善、惡之機，真、妄之辨者，舍吾心之良知，亦將何所致其體察乎？吾子所謂氣拘物蔽者，拘此蔽此而已。今欲去此之蔽，不知致力於此，而欲以外求，是猶目之不明者不務服藥調理以治其目，而徒倀倀然求明於其外；明豈可以自外而得哉？任情恣意之害，亦以不能精察天理於此心之良知而已。此誠毫釐千里之謬者，不容於不辨，吾子毋謂其論之太刻也。

Now to insist on fully exploring the principles of the world, without knowing to turn back and seek in one's own mind—then as for the first stirrings of good and evil and the distinction between true and false, apart from the innate knowing of one's mind, where would one apply one's examination? What you call being constrained by qi and obscured by things is just this being constrained, this being obscured. Now to wish to remove this obscuring, yet not know to apply effort here, and want to seek outside—this is like someone whose eyes are dim who does not take medicine and look after the eyes to cure them, but merely gropes about seeking clear sight outside them. How could clear sight be gained from outside? The harm of giving free rein to feelings and indulging intentions also comes only from failing to examine heavenly principle carefully in the innate knowing of this mind. This is truly the error where a hair's breadth becomes a thousand miles, and it cannot go unexamined. Do not say, my friend, that my argument is too harsh.

137 來書云：「教人以致知、明德，而戒其即物窮理，誠使昏闇之士，深居端坐，不聞教告，遂能至於知致而德明乎？縱令靜而有覺，稍悟本性，則亦定慧無用之見；果能知古今、達事變，而致用於天下國家之實否乎？其曰：『知者意之體，物者意之用，格物如格君心之非之格』。語雖超悟，獨得不踵陳見，抑恐於道未相吻合。」區區論致知格物，正所以窮理，未嘗戒

Your letter says: "You teach people extending knowledge and making virtue bright, and warn them against going to things and fully exploring principle. Suppose a dim and benighted scholar lives in seclusion and sits upright, hearing no instruction: can such a person really reach knowledge extended and virtue made bright? Even if, in stillness, such a person gains some awareness and a slight insight into their original nature, it would

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人窮理，使之深居端坐而一無所事也。若謂即物窮理，如前所云「務外而遺內」者，則有所不可耳。

昏闇之士，果能隨事隨物精察此心之天理，以致其本然之良知，則雖愚必明，雖柔必強，大本立而達道行，九經之屬，可一以貫之而無遺矣。尚何患其無致用之實乎？彼頑空虛靜之徒，正惟不能隨事隨物精察此心之天理，以致其本然之良知，而遺棄倫理，寂滅虛無以為常，是以要之不可以治家國天下。孰謂聖人窮理盡性之學，而亦有是弊哉？心者，身之主也，而心之虛靈明覺，即所謂本然之良知也。其虛靈明覺之良知應感而動者，謂之意。有知而後有意，無知則無意矣。

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be only the useless view of 'concentration and wisdom.' Could such a person really know past and present, comprehend the changes of affairs, and apply this to the real business of the family, the state, and the world? You say: 'Knowing is the substance of intention; things are the function of intention; the 格 of "investigating things" is like the 格 of "correcting what is wrong in the ruler's mind."' Though these words are transcendent and insightful, uniquely your own and not treading in old views, I fear they do not fit the Way." My discussion of extending knowledge and investigating things is precisely a way of fully exploring principle; I have never warned people against fully exploring principle, or had them live in seclusion and sit upright doing nothing at all. But if going to things and fully exploring principle is, as said above, 'working at the outer and neglecting the inner,' then it is unacceptable.[11]

If a dim and benighted scholar can, in each affair and each thing, carefully examine the heavenly principle of this mind so as to extend their original innate knowing, then "though foolish, they will surely become clear; though weak, they will surely become strong"; the great root will be established and the universal Way will be practiced, and the Nine Standards and the rest can all be threaded on one string with nothing left out. Why worry then about lacking real application? Those devoted to blank emptiness and empty stillness are precisely unable to examine carefully, in each affair and each thing, the heavenly principle of this mind so as to extend their original innate knowing; they abandon human relations and take quiescent extinction and empty nothingness as the norm. That is why, in the end, they cannot govern the family, the state, and the world. Who would say that the sage's learning of fully exploring principle and fully realizing one's nature has this fault too? The mind is the master of the body, and the mind's empty, spiritual, clear awareness is what is called original innate knowing. When the innate knowing that is this empty, spiritual, clear awareness moves in response to what touches it, that is called intention. There is knowing first,

11 "Concentration and wisdom" (ding hui) are Buddhist terms for meditative absorption and insight; "correcting what is wrong in the ruler's mind" is Mencius 4A20.

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知非意之體乎？意之所用必有其物，物即事也。如意用於事親，即事親為一物；意用於治民，即治民為一物；意用於讀書，即讀書為一物；意用於聽訟，即聽訟為一物。凡意之所用，無有無物者；有是意即有是物，無是意即無是物矣，物非意之用乎？「格」字之義，有以「至」字訓者，如「格于文祖」、「有苗來格」，是以「至」訓者也。然「格于文祖」，必純孝誠敬，幽明之間無一不得其理，而後謂之「格」；有苗之頑，實以文德誕敷而後格，則亦兼有「正」字之義在其間，未可專以「至」字盡之也。

如「格其非心」、「大臣格君心之非」之類，是則一皆「正其不正以歸於正」之義，而不可以「至」字為訓矣。且《大學》「格物」之訓，又安知其不以「正」字為訓，而必以「至」字為義乎？如以「至」字為義者，必曰「窮至事物之理」，而後其說始通。是其用功之要，全在一「窮」字；用力之地，全在一「理」字也。若上去一窮，下去一理字，而直曰「致知在至物」，其可通乎？夫「窮理盡性」，聖人之成訓，見於《繫辭》者也。苟「格物」之說而果即「窮理」之義，則聖人何不直曰「致知在窮理」，而必為此轉折不完之語，以啟後世之弊邪？

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then intention; without knowing there is no intention.[12]

Is knowing not the substance of intention? Wherever intention is applied, there must be its thing, and a thing is an affair. If intention is applied to serving one's parents, serving one's parents is a thing; if intention is applied to governing the people, governing the people is a thing; if intention is applied to reading books, reading books is a thing; if intention is applied to hearing lawsuits, hearing lawsuits is a thing. Wherever intention is applied, there is never no thing: where there is this intention, there is this thing; where there is not this intention, there is not this thing. Is a thing not the function of intention? As for the meaning of the word 格, some gloss it as 至, "to arrive," as in "he arrived at the temple of the Accomplished Ancestor" and "the Miao came"; these take it as 至. But in "arriving at the temple of the Accomplished Ancestor," one must be wholly filial, sincere, and reverent, so that between the hidden world and the visible nothing fails to attain its principle, before it is called 格. And the stubborn Miao truly came only after civil virtue had been widely spread; so the sense of 正, "to rectify," is also present here, and 至 alone cannot exhaust it.[13]

In phrases like "correct their wrong minds" and "a great minister corrects what is wrong in the ruler's mind," 格 always means "to rectify what is not right so that it returns to rightness," and cannot be glossed as 至. Moreover, how do we know that the 格 of the *Great Learning*'s "investigating things" is not to be glossed as 正, but must take the sense of 至? If one takes the sense of 至, one must say "fully explore and arrive at the principles of affairs and things" before the reading makes sense. Then the key to the effort lies entirely in the one word "fully explore," and the ground for exertion lies entirely in the one word "principle." Drop "fully explore" from the front and "principle" from the end, and say straight out "extending knowledge lies in arriving at things"—does it make sense? "Fully exploring principle and fully realizing the nature" is the sage's established teaching,

12 The Nine Standards are the nine principles for governing the world listed in the *Doctrine of the Mean* 20, also the source of "though foolish, they will surely become clear."

13 Both phrases are from the *Book of Documents*: Shun's ceremony at the temple of Yao's ancestor, and the submission of the Miao people.

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found in the "Appended Remarks." If the teaching of "investigating things" really meant "fully exploring principle," why would the sage not have said straight out "extending knowledge lies in fully exploring principle," instead of using this roundabout, incomplete wording that opened the way to errors in later ages?[14]

蓋《大學》「格物」之說，自與《繫辭》「窮理」大旨雖同，而微有分辨。「窮理」者，兼格、致、誠、正而為功也。故言「窮理」，則格、致、誠、正之功皆在其中；言「格物」，則必兼舉致知、誠意、正心，而後其功始備而密。今偏舉「格物」而遂謂之「窮理」，此所以專以「窮理」屬「知」，而謂「格物」未常有「行」，非惟不得「格物」之旨，并「窮理」之義而失之矣。此後世之學所以析知、行為先後兩截，日以支離決裂，而聖學益以殘晦者，其端實始於此。吾子蓋亦未免承沿積習見，則以為「於道未相吻合」不為過矣。

The *Great Learning*'s "investigating things" and the "fully exploring principle" of the "Appended Remarks" are broadly the same in purport but differ slightly. "Fully exploring principle" combines investigating, extending, making sincere, and rectifying into one effort. So when one speaks of "fully exploring principle," the efforts of investigating, extending, making sincere, and rectifying are all included; when one speaks of "investigating things," one must also name extending knowledge, making the intentions sincere, and rectifying the mind before the effort is complete and thorough. Now to single out "investigating things" and call it "fully exploring principle"—this is why "fully exploring principle" is assigned solely to knowing, and "investigating things" is said never to involve acting. This not only misses the meaning of "investigating things" but loses the sense of "fully exploring principle" as well. That later learning has split knowing and acting into two stages, one before and one after, growing more fragmented and torn apart day by day, while the sages' learning has become ever more damaged and obscure—its beginning truly lies here. You, my friend, have not escaped carrying on these accumulated habits of view, so it is no surprise that you think my words "do not fit the Way."

KEEPING PARENTS WARM AND COOL

Using filial care, Wang defines intention, extending knowledge and investigating things, then treats Shun's and Wu's hard cases.

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138 來書云：「謂致知之功，將如何為溫清、如何為奉養即是『誠意』，非別有所謂『格物』，此亦恐非。」此乃吾子自以己意揣度鄙見而為是說，非鄙人之所以告吾子者矣。若果如吾子之言，寧復有可通乎？蓋鄙人之見，則謂意欲溫清、意欲奉養者，所謂「意」

Your letter says: "You say that in the effort of extending knowledge, knowing how to keep parents warm and cool and how to provide for them is itself 'making the intentions sincere,' and that there is no separate 'investigating things.' I fear this too is wrong." Here you have guessed at my view with

14 The "Appended Remarks" (Xici) are a commentary on the *Book of Changes*; Wang uses the name broadly, as the phrase itself appears in the related "Discussion of the Trigrams."

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也，而未可謂之「誠意」。必實行其溫清、奉養之意，務求自慊而無自欺，然後謂之「誠意」。

your own ideas and so produced this statement; it is not what I told you. If it really were as you say, could it make any sense? My view is this: intending to keep parents warm and cool, intending to provide for them—this is what is called "intention," but it cannot yet be called "making the intentions sincere." Only when one actually carries out the intention to keep them warm and cool and to provide for them, striving to be satisfied with oneself and not to deceive oneself, is it called "making the intentions sincere."[15]

知如何而為溫清之節、知如何而為奉養之宜者，所謂「知」也，而未可謂之「致知」。必致其知如何為溫清之節者之知，而實以之溫清；致其知如何為奉養之宜者之知，而實以之奉養，然後謂之「致知」。溫清之事、奉養之事，所謂「物」也，而未可謂之「格物」。必其於溫清之事也，一如其良知之所知當如何為溫清之節者而為之，無一毫之不盡；於奉養之事也，一如其良知之所知當如何為奉養之宜者而為之，無一毫之不盡，然後謂之「格物」。

Knowing the proper measure for keeping them warm and cool, knowing the fitting way to provide for them—this is what is called "knowing," but it cannot yet be called "extending knowledge." Only when one extends the knowing of the proper measure for keeping them warm and cool and actually keeps them warm and cool by it, and extends the knowing of the fitting way to provide for them and actually provides for them by it, is it called "extending knowledge." The affair of keeping them warm and cool, the affair of providing for them—these are what are called "things," but they cannot yet be called "investigating things." Only when, in the affair of keeping them warm and cool, one acts wholly as one's innate knowing knows the proper measure should be, with not a hair left undone; and, in the affair of providing for them, one acts wholly as one's innate knowing knows the fitting way should be, with not a hair left undone—only then is it called "investigating things."

溫清之物格，然後知溫清之良知始致；奉養之物格，然後知奉養之良知始致。故曰：「物格而後知至。」致其知溫清之良知，而後溫清之意始誠；致其知奉養之良知，而後奉養之意始誠。故曰：「知至而後意誠。」此區區「誠意、致知、格物」之說蓋如此。吾子更熟思之，將亦無可疑者矣。

When the thing that is keeping them warm and cool is investigated, only then is the innate knowing that knows how to keep them warm and cool extended; when the thing that is providing for them is investigated, only then is the innate knowing that knows how to provide for them extended. Hence it says: "When things are investigated, knowledge is extended." When the innate knowing that knows how to keep them warm and cool is extended, only then is the intention to keep them warm and cool made sincere; when the innate knowing that knows how to provide for them is extended, only then is the intention to provide for them made sincere. Hence it says: "When know-

15 Keeping parents warm in winter and cool in summer, settling them at night and greeting them in the morning, is the *Book of Rites*' model of filial care.

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ledge is extended, the intentions become sincere." This, in short, is my teaching on making the intentions sincere, extending knowledge, and investigating things. If you think it over more thoroughly, my friend, you too will find nothing to doubt.

139 來書云：「道之大端易於明白，所謂『良知、良能，愚夫愚婦可與及者』。至於節目時變之詳，毫釐千里之繆，必待學而後知。今語孝於溫凊定省，孰不知之？至於舜之不告而娶，武之不葬而興師，養志、養口，小杖、大杖，割股、廬墓等事，處常、處變，過與不及之間，必須討論是非，以為制事之本，然後心體無蔽，臨事無失。」「道之大端易於明白」，此語誠然。顧後之學者忽其易於明白者而弗由，而求其難於明白者以為學，此其所以「道在邇而求諸遠，事在易而求諸難」也。

Your letter says: "The main outlines of the Way are easy to understand—what is meant by 'innate knowing and innate ability, which even simple men and women can share in.' But the details of particular cases and changing circumstances, and the errors where a hair's breadth becomes a thousand miles, can be known only through learning. Now, filial devotion as keeping parents warm and cool, settling them at night and greeting them in the morning—who does not know that? But as for Shun marrying without telling his parents, King Wu raising an army before burying his father, nourishing a parent's wishes or only their body, the small stick and the big stick, cutting flesh from one's thigh, living in a hut by the grave—in such matters, in handling the normal and the exceptional, between going too far and falling short, one must discuss right and wrong to establish a basis for handling affairs; only then will the substance of the mind be unobscured and one not err when facing affairs." "The main outlines of the Way are easy to understand"—this is indeed so. But later students neglect what is easy to understand and do not follow it, and seek what is hard to understand as their learning. This is why "the Way is near, yet they seek it far away; the task is easy, yet they seek it in what is hard."[16]

孟子云：「夫道若大路然，豈難知哉？人病不由耳。」良知、良能，愚夫、愚婦與聖人同；但惟聖人能致其良知，而愚夫、愚婦不能致，此聖、愚之所由分也。節目時變，聖人夫豈不知？但不專以此為學。而其所謂學者，正惟致其良知，以精察此心之天理，而與後世之學不同耳。吾子未暇良知之致，而汲汲焉顧是之憂，此正求其難於明白者以為學之弊也。夫良知之於節目時變，猶規矩、尺度之於方圓、長短也；節目時變之不可預定，猶方圓、長短之不可勝窮也。

Mencius said: "The Way is like a great road—how is it hard to know? People's trouble is only that they do not follow it." In innate knowing and innate ability, simple men and women are the same as the sage; only the sage can extend innate knowing, while simple men and women cannot. This is where the sage and the simple part ways. The details of particular cases and changing circumstances—how could the sage not know them? But the sage does not make them alone the substance of learning. What the sage calls learning is precisely extending innate knowing so as to examine carefully the heavenly principle of this mind—and

16 These are stock hard cases: Shun's marriage (Mencius 5A2), King Wu's campaign while his father lay unburied, Zengzi's care for his father's wishes (Mencius 4A19), accepting a light beating from a parent but fleeing a heavy one, and the extreme devotions of feeding a sick parent one's own flesh or living for years beside a grave.

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in this it differs from the learning of later ages. You, my friend, have had no time yet to extend innate knowing, yet anxiously worry over these things; this is precisely the fault of seeking what is hard to understand as one's learning. Innate knowing is to particular cases and changing circumstances as compass and square are to circles and squares, as rule and measure are to long and short. Particular cases and changing circumstances cannot be fixed in advance, just as circles and squares, long and short, are beyond counting.

故規矩誠立，則不可欺以方圓，而天下之方圓不可勝用矣；尺度誠陳，則不可欺以長短，而天下之長短不可勝用矣；良知誠致，則不可欺以節目時變，而天下之節目時變不可勝應矣。毫釐千里之謬，不於吾心良知一念之微而察之，亦將何所用其學乎？是不以規矩而欲定天下之方圓，不以尺度而欲盡天下之長短，吾見其乖張謬戾，日勞而無成也已。吾子謂：「語孝於溫凊定省，孰不知之？」然而能致其知者鮮矣。

So once compass and square are truly set up, no one can deceive you about circles and squares, and all the circles and squares in the world can be made without end; once rule and measure are truly laid out, no one can deceive you about long and short, and all the lengths in the world can be measured without end; once innate knowing is truly extended, no one can deceive you about particular cases and changing circumstances, and all the particular cases and changing circumstances in the world can be met without end. As for the errors where a hair's breadth becomes a thousand miles—if one does not examine them in the subtlety of a single thought of one's mind's innate knowing, where else would one apply one's learning? That is trying to fix all the circles and squares in the world without compass and square, trying to measure all the long and short in the world without rule and measure; I see only that it will go awry and astray, laboring day after day without result. You say: "Filial devotion as keeping parents warm and cool, settling them at night and greeting them in the morning—who does not know that?" Yet few are able to extend that knowing.

若謂粗知溫凊定省之儀節，而遂謂之能致其知，則凡知君之當仁者，皆可謂之能致其仁之知，知臣之當忠者，皆可謂之能致其忠之知，則天下孰非致知者邪？以是而言，可以知致知之必在於行，而不行之不可以為致知也明矣。知、行合一之體，不益較然矣乎？夫舜之不告而娶，豈舜之前已有不告而娶者為之準則，故舜得以考之何典，問諸何人，而為此邪？抑亦求諸其心一念之良知，權輕重之宜，不得已而為此邪？

If a rough knowledge of the ceremonial details of keeping parents warm and cool, settling them at night and greeting them in the morning, were enough to be called extending that knowing, then everyone who knows that a ruler should be humane could be said to extend their knowing of humaneness, and everyone who knows that a minister should be loyal could be said to extend their knowing of loyalty—and then who in the world would not be extending knowledge? Seen this way, it is clear that extending knowledge must lie in acting, and that not acting cannot count as extending knowledge. Is the substance of the unity of knowing and acting not all the more evident?

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	When Shun married without telling his parents, was there someone before Shun who had married without telling, to serve as a standard, so that Shun could check it in some text or ask some person, and then do it? Or did he seek it in a single thought of the innate knowing in his own mind, weigh what was fitting between the lighter and the heavier, and do it because there was no other way?
武之不葬而興師，豈武之前已有不葬而興師者為之準則，故武得以考之何典，問諸何人，而為此邪？抑亦求諸其心一念之良知，權輕重之宜，不得已而為此邪？使舜之心而非誠於為無後，武之心而非誠於為救民，則其不告而娶與不葬而興師，乃不孝、不忠之大者。而後之人不務致其良知，以精察義理於此心感應酬酢之間，顧欲懸空討論此等變常之事，執之以為制事之本，以求臨事之無失，其亦遠矣。其餘數端，皆可類推，則古人致知之學，從可知矣。	When King Wu raised an army before burying his father, was there someone before King Wu who had raised an army before burying, to serve as a standard, so that King Wu could check it in some text or ask some person, and then do it? Or did he seek it in a single thought of the innate knowing in his own mind, weigh what was fitting between the lighter and the heavier, and do it because there was no other way? Had Shun's mind not truly been concerned about leaving no heir, and King Wu's mind not truly been set on saving the people, then marrying without telling and raising an army before burying would have been the gravest of unfilial and disloyal acts. Yet later people do not work to extend their innate knowing so as to examine rightness and principle carefully amid this mind's responses and dealings, but instead want to discuss these exceptional affairs in the air and hold to them as a basis for handling affairs, hoping not to err when facing them—how far off they are! The remaining points can all be worked out by analogy, and from this the ancients' learning of extending knowledge can be known.[17]

BROAD LEARNING AND ANTIQUARIAN LORE

Wang rereads the classics' calls for broad learning and dismisses the Bright Hall and other antiquarian concerns.

CHINESE	ENGLISH
140 來書云：「謂《大學》『格物』之說，專求本心，猶可牽合；至於《六經》、《四書》所載『多聞多見』、『前言往行』、『好古敏求』、『博學審問』、『溫故知新』、『博學詳說』、『好問好察』，是皆明白求於事為之際，資於論說之間者，用功節目固不容紊矣。」「格物」之義，前已詳悉，「牽合」之疑，想已不俟復解矣。至於「多聞多見」，乃孔子因子張之務外好高，徒欲以多聞多見為學，而不能求諸其心，以闕疑殆，此其言行所以不免	Your letter says: "To say that the *Great Learning*'s 'investigating things' means seeking solely in one's original mind can still be made to fit. But consider what the Six Classics and the Four Books record: 'hear much and see much,' 'the words and deeds of the past,' 'love antiquity and earnestly seek it,' 'study broadly and inquire carefully,' 'review the old and know the new,' 'study broadly and explain in detail,' 'love to ask and to examine.' All of these plainly seek in the course of doing things and

17 Mencius 4A26 says that of the unfilial acts, leaving no heir is the worst, and that Shun married without telling his parents for this reason.

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於尤悔。而所謂見聞者，適以資其務外好高而已，蓋所以救子張多聞多見之病，而非以是教之為學也。

夫子嘗曰：「蓋有不知而作之者，我無是也。」是猶孟子「是非之心，人皆有之」之義也。此言正所以明德性之良知非由於聞見耳。若曰「多聞擇其善者而從之，多見而識之」，則是專求諸見聞之末，而已落在第二義矣，故曰：「知之次也。」夫以見聞之知為次，則所謂知之上者，果安所指乎？是可以窺聖門致知用力之地矣。夫子謂子貢曰：「賜也，汝以予為多學而識之者歟？非也，予一以貫之。」使誠在於「多學而識」，則夫子胡乃謬為是說以欺子貢者邪？

「一以貫之」，非致其良知而何？《易》曰：「君子多識前言往行，以畜其德。」夫以畜其德為心，則凡多識前言往行者，孰非畜德之事？此正知、行合一之功矣。「好古敏求」者，好古人之學而敏求此心之理耳。心即理也。學者，學此心也；求者，求此心也。孟子云：「學問之道無他，求其放心而已矣。」非若後世廣記博誦古人之言詞，以為好古；而汲汲然惟以求功名利達之具於其外者也。「博學、審問」，前言

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draw on discussion and explanation. The steps of applying effort certainly cannot be confused." I have already set out the meaning of "investigating things" in full above, and I imagine your doubt about "making it fit" needs no further explanation. As for "hear much and see much," Confucius said it because Zizhang attended to externals and loved what was lofty. Zizhang wanted only to make hearing much and seeing much his learning, and could not seek in his own mind so as to set aside the doubtful and the uncertain. This is why his words and deeds could not escape blame and regret. What Zizhang called seeing and hearing only fed his concern with externals and his love of the lofty. These words were meant to cure Zizhang's fault of hearing much and seeing much, not to teach him that this is learning.[18]

The Master once said: "There may be those who act without knowing; I am not one of them." This is like Mencius's "The heart of right and wrong—all people have it." These words show precisely that the innate knowing of our virtuous nature does not come from hearing and seeing. As for "Hear much, choose what is good and follow it; see much and remember it," this seeks only in the branches of seeing and hearing and has already fallen to the second level. Hence he said, "This is the next best kind of knowing." If knowing through seeing and hearing is the next best, what does the highest knowing refer to? From this one can glimpse where the school of the sage applied its effort in extending knowledge. The Master said to Zigong: "Ci, do you take me for one who studies much and remembers it? No. I have one thread that runs through it all." If it truly lay in "studying much and remembering it," why would the Master have said something false to deceive Zigong?[19]

"One thread that runs through it all"—what is this if not extending innate knowing? The *Changes* says: "The exemplary person learns much of the words and deeds of the past in order to store up virtue." If storing up virtue is what one has in mind, then all learning of the words and deeds of the past is a matter of storing up virtue. This is exactly the effort of the unity of knowing and acting. "Loving antiquity and earnestly seeking it" means

18 Zizhang (Zhuansun Shi) was a disciple of Confucius; the exchange is *Analects* 2.18.
19 Ci is Zigong's personal name; the exchange is *Analects* 15.3.

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已盡。「溫故、知新」，朱子亦以「溫故」屬之「尊德性」矣。

德性豈可以外求哉？惟夫「知新」必由於「溫故」，而「溫故」乃所以「知新」，則亦可以驗知、行之非兩節矣。「博學而詳說之」者，「將以反說約也」。若無「反約」之云，則「博學、詳說」者，果何事邪？舜之「好問好察」，惟以用中而致其精一於道心耳。道心者，良知之謂也。君子之學，何嘗離去事為而廢論說？但其從事於事為、論說者，要皆知、行合一之功，正所以致其本心之良知，而非若世之徒事口耳談說以為知者，分知、行為兩事，而果有節目先後之可言也。

141 來書云：「楊、墨之為仁義，鄉愿之辭忠信，堯、舜、子之之禪讓，湯、武、楚項之放伐，周公、莽、操之攝輔，謾無印正，又焉適從？且於古今事變、禮樂、名物，未嘗考識，使國家欲興明堂，建辟雍，制曆律，草封禪，又將何所致其用乎？故《論語》曰『生而知之』者，義理耳。若夫禮樂、名物、古今事變，亦必待學而後有以驗其行事之實，此則可謂定論矣。」所喻楊、墨、鄉愿、堯、舜、子之、湯、武、

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loving the learning of the ancients and earnestly seeking the principle of this mind. The mind is principle. To learn is to learn this mind; to seek is to seek this mind. Mencius said: “The way of learning and inquiry is nothing other than seeking the lost mind.” It is not like later ages, which memorize and recite the words of the ancients far and wide and call that loving antiquity, while eagerly seeking only the means to achievement, fame, profit and advancement outside themselves. On “studying broadly and inquiring carefully” I have already said all there is to say. As for “reviewing the old and knowing the new,” Master Zhu himself assigned “reviewing the old” to “honoring the virtuous nature.”

Can the virtuous nature be sought outside? Since “knowing the new” must come through “reviewing the old,” and “reviewing the old” is the very means of “knowing the new,” this too confirms that knowing and acting are not two stages. “Studying broadly and explaining in detail” is done “in order to return and set forth what is essential.” Without the words “return to the essential,” what would “studying broadly and explaining in detail” be for? Shun’s “loving to ask and to examine” was only in order to employ the mean and attain refinement and singleness in the mind of the Way. The mind of the Way is what we call innate knowing. When has the learning of the exemplary person ever left off doing things or abandoned discussion? But all its engagement in doing and discussing is the effort of the unity of knowing and acting, precisely the means of extending the innate knowing of the original mind. It is not like those in the world who merely busy their mouths and ears with talk and take that for knowing, who divide knowing and acting into two things, so that there really are steps and a before-and-after to speak of.

Your letter says: “Yang Zhu’s and Mo Di’s practice of humaneness and rightness, the village worthy’s professions of loyalty and good faith; the abdications of Yao, Shun and Zizhi, the banishments and punitive wars of Tang, Wu and Xiang of Chu; the regencies of the Duke of Zhou, Wang Mang and Cao Cao—with nothing to confirm and correct our judgment, whom are we to follow? Moreover, if one has never studied the changes in affairs past and present, ritual and music, names and things,

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楚項、周公、莽、操之辨，與前舜、武之論，大略可以類推。古今事變之疑，前於良知之說，已有規矩尺度之喻，當亦無俟多贅矣。

至於明堂、辟雍諸事，似尚未容於無言者。然其說甚長，姑就吾子之言而取正焉，則吾子之惑將亦可以少釋矣。夫明堂、辟雍之制，始見於呂氏之《月令》，漢儒之訓疏，《六經》、《四書》之中，未嘗詳及也。豈呂氏、漢儒之知，乃賢於三代之賢聖乎？齊宣之時，明堂尚有未毀，則幽、厲之世，周之明堂皆無恙也。堯、舜茅茨土階，明堂之制未必備，而不害其為治；幽、厲之明堂，固猶文、武、成、康之舊，而無救於其亂，何邪？

豈能「以不忍人之心，而行不忍人之政」，則雖茅茨土階，固亦明堂也；以幽、厲之心，而行幽、厲之政，則雖明堂，亦暴政所自出之地邪？武帝肇講於漢，而武后盛作於唐，其治亂何如邪？天子之學曰辟

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then should the state wish to raise a Bright Hall, build a Biyong, fix the calendar and the pitch-pipes, or draft the feng and shan sacrifices, how would one put one's learning to use? So the *Analects*' 'born knowing it' refers only to moral principle. As for ritual and music, names and things, and the changes in affairs past and present, these too must await learning before one can verify the reality of one's conduct. This may be called a settled conclusion." Your distinctions among Yang and Mo, the village worthy, Yao, Shun and Zizhi, Tang, Wu and Xiang of Chu, the Duke of Zhou, Wang Mang and Cao Cao can broadly be inferred by analogy from my earlier discussion of Shun and King Wu. As for your doubt about the changes in affairs past and present, I have already given the analogy of the compass and square and the measuring rule in speaking of innate knowing, and there should be no need to say more.[20]

On the Bright Hall, the Biyong and the rest, it seems I cannot say nothing. But the explanation would be very long, so for now let me set things right by way of your own words, and your perplexity may be somewhat eased. The institutions of the Bright Hall and the Biyong first appear in Mr. Lü's "Monthly Ordinances" and in the glosses and commentaries of Han scholars; the Six Classics and the Four Books never discuss them in detail. Could the knowledge of Mr. Lü and the Han scholars surpass that of the worthies and sages of the Three Dynasties? In the time of King Xuan of Qi a Bright Hall still stood undestroyed, so in the reigns of You and Li the Bright Halls of Zhou were all intact. Yao and Shun had thatched roofs and earthen steps, and the institution of the Bright Hall was not necessarily complete in their day, yet this did not hinder their good government. The Bright Halls of You and Li were still those of Wen, Wu, Cheng and Kang of old, yet they did nothing to save those reigns from disorder. Why?[21]

Is it not that if one can "with a heart that cannot bear the suffering of others carry out a government that cannot bear the suffering of others," then even thatched roofs and earthen steps are a Bright Hall; while if one carries out the govern-

20 Each triad sets sages beside lookalikes: Zizhi received the throne of Yan by abdication (c. 316 BC) and brought on disaster, Xiang Yu of Chu overthrew Qin, and Wang Mang and Cao Cao held power over Han rulers as regents.
21 The Bright Hall (mingtang) was the ancient kings' ritual hall, and the Biyong their academy; the "Monthly Ordinances" is a chapter of the *Lüshi chunqiu*, compiled under Lü Buwei in the 3rd century BC.

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雍，諸侯之學曰泮宮，皆象地形而為之名耳。然三代之學，其要皆所以明人倫，非以辟不辟、泮不泮為重輕也。孔子云：「人而不仁，如禮何？人而不仁，如樂何？」制禮作樂，必具中和之德，聲為律而身為度者，然後可以語此。若夫器數之末，樂工之事，祝史之守，故曾子曰：「君子所貴乎道者三，籩豆之事，則有司存也。」

堯命羲、和，「欽若昊天，曆象日月星辰」，其重在於「敬授人時」也。舜「在璿璣玉衡」，其重在於「以齊七政」也。是皆汲汲然以仁民之心而行其養民之政，治曆明時之本，固在於此也。羲、和曆數之學，皋、契未必能之也，禹、稷未必能之也，堯、舜之知而不偏物，雖堯、舜亦未必能之也，然至於今循羲、和之法而世修之，雖曲知小慧之人、星術淺陋之士，亦能推步占候而無所忒，則是後世曲知小慧之人，反賢於禹、稷、堯、舜者邪？

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ment of You and Li with the mind of You and Li, then even a Bright Hall is only the place from which tyranny issues? Emperor Wu first discussed building one in the Han, and Empress Wu built one lavishly in the Tang—how did their order and disorder compare? The academy of the Son of Heaven was called the Biyong and that of the feudal lords the Pangong; both names simply depict the lie of the land. Yet the essential purpose of the schools of the Three Dynasties was to make clear the human relationships, not to attach importance to whether a school was fully ringed or half ringed by water. Confucius said: "If a person is not humane, what has such a one to do with ritual? If a person is not humane, what has such a one to do with music?" To establish ritual and compose music, one must have the virtue of equilibrium and harmony, one whose voice sets the pitch and whose body sets the measure; only then can one speak of it. The incidentals of instruments and numbers are the business of musicians and the charge of invocators and scribes. Thus Zengzi said: "The exemplary person values three things in the Way; as for the matter of the sacrificial vessels, there are officials responsible for that."[22]

When Yao commanded Xi and He "reverently to follow vast Heaven, and calculate and depict the sun, moon and stars," the weight lay in "respectfully giving the people the seasons." When Shun "examined the jade-studded armillary and the jade sighting-tube," the weight lay in "regulating the Seven Governors." In all this they were eagerly carrying out a government that nourished the people, with a heart humane toward the people; the root of fixing the calendar and making the seasons clear surely lay in this. As for the calendrical learning of Xi and He, Gao Yao and Xie could not necessarily have done it, nor could Yu and Ji; and since "the knowing of Yao and Shun did not extend to every thing," even Yao and Shun could not necessarily have done it. Yet down to today, by following the methods of Xi and He and refining them generation after generation, even people of partial knowledge and petty cleverness, shallow practitioners of the star arts, can calculate and forecast without error. Are these people of partial

22 Emperor Wu of Han (r. 141–87 BC) and Empress Wu Zetian of Tang (r. 690–705) both undertook Bright Halls.

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「封禪」之說，尤為不經，是乃後世佞人諛士所以求媚於其上，倡為誇侈，以蕩君心而靡國費。蓋欺天罔人、無恥之大者，君子之所不道，司馬相如之所以見譏於天下後世也。吾子乃以是為儒者所宜學，殆亦未之思邪？夫聖人之所以為聖者，以其生而知之也。而釋《論語》者曰：「『生而知之』者，義理耳。若夫禮樂、名物、古今事變，亦必待學而後有以驗其行事之實。」夫禮樂、名物之類，果有關於作聖之功也，而聖人亦必待學而後能知焉，則是聖人亦不可以謂之「生知」矣。

謂聖人為「生知」者，專指義理而言，而不以禮樂、名物之類，則是禮樂、名物之類無關於作聖之功矣。聖人之所以謂之「生知」者，專指義理而不以禮樂、名物之類；則是「學而知之」者，亦惟當學知此義理而已；「困而知之」者，亦惟當困知此義理而已。今學者之學聖人，於聖人之所能知者，未能「學而知之」，而顧汲汲焉求知聖人之所不能知者以為學，無乃失其所以希聖之方歟？凡此皆就吾子之所惑者而稍為之分釋，未及乎拔本塞源之論也。

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knowledge and petty cleverness in later ages, then, wiser than Yu, Ji, Yao and Shun?[23]

The talk of the feng and shan sacrifices is all the more unfounded. It was how flatterers and sycophants of later ages sought favor with their superiors, promoting boastful extravagance to unsettle the ruler's mind and squander the state's resources. It is among the greatest and most shameless acts of deceiving Heaven and fooling people, something the exemplary person does not speak of, and the reason Sima Xiangru has been mocked by the world and by later ages. And you hold that this is something a Confucian scholar ought to learn—perhaps you have not thought it through? What makes the sage a sage is being born knowing. Yet a commentator on the *Analects* says: "'Born knowing it' refers only to moral principle. As for ritual and music, names and things, and the changes in affairs past and present, these too must await learning before one can verify the reality of one's conduct." If ritual and music, names and things and the like really bear on the work of becoming a sage, and even the sage must await learning before knowing them, then the sage cannot be called "born knowing" either.[24]

If calling the sage "born knowing" refers solely to moral principle and not to ritual and music, names and things and the like, then ritual and music, names and things and the like have no bearing on the work of becoming a sage. If the sage is called "born knowing" solely with respect to moral principle and not to ritual and music, names and things and the like, then those who "learn and come to know" should also learn to know only this moral principle, and those who "come to know through hardship" should also come through hardship to know only this moral principle. Students today who learn to be sages have not managed to "learn and come to know" what the sage is able to know, yet eagerly seek to know what even the sage cannot know and call that learning. Is this not losing the very means of aspiring to sagehood? All this is only a brief analysis of the points that perplex you; I have not yet come to the discussion of pulling up the root and stopping the source.[25]

23 Xi and He were Yao's astronomers in the *Book of Documents*; the "Seven Governors" are the sun, moon and five planets.
24 The feng and shan were imperial sacrifices to Heaven and Earth at Mount Tai; Sima Xiangru (c. 179–117 BC) left a piece urging Emperor Wu of Han to perform them.

PULLING UP THE ROOT AND STOPPING THE SOURCE

Wang's essay on how a world once joined as one body was split by the pursuit of profit.

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142 夫拔本塞源之論不明於天下，則天下之學聖人者，將日繁日難，斯人淪於禽獸、夷狄，而猶自以為聖人之學。吾之說雖或暫明於一時，終將凍解於西而冰堅於東，霧釋於前而雲瀺於後，呶呶焉危困以死，而卒無救於天下之分毫也已。夫聖人之心，以天地萬物為一體，其視天下之人，無外內遠近，凡有血氣，皆其昆弟赤子之親，莫不欲安全而教養之，以遂其萬物一體之念。	If the discussion of pulling up the root and stopping the source is not made clear to the world, then those in the world who learn to be sages will find it more complicated and more difficult by the day; people will sink to the level of birds and beasts and the Yi and Di while still thinking theirs is the learning of the sage. Though my teaching may be clear for a time, in the end it will be like ice thawing in the west while freezing hard in the east, fog lifting in front while clouds gather behind. I would go on clamoring until I died in peril and distress, and in the end not save the world in the slightest. The mind of the sage takes Heaven, Earth and the myriad things as one body. It regards the people of the world without distinction of outer and inner, far and near; all that have blood and breath are as close to the sage as brothers and infants. There are none the sage does not wish to keep safe and whole, to teach and to nourish, so as to fulfill the thought that the myriad things are one body.
天下之人心，其始亦非有異於聖人也，特其間於有我之私，隔於物欲之蔽，大者以小，通者以塞，人各有心，至有視其父子兄弟如仇讎者。聖人有憂之，是以推其天地萬物一體之仁以教天下，使之皆有以克其私、去其蔽，以復其心體之同然。其教之大端，則堯、舜、禹之相授受，所謂「道心惟微，惟精惟一，允執厥中」；而其節目，則舜之命契，所謂「父子有親，君臣有義，夫婦有別，長幼有序，朋友有信」五者而已。	The minds of people in the world were not at first different from the sage's. It is only that they are cut off by the selfishness of having a self and screened by the obscuration of desires for things: the great becomes small, the open becomes blocked, each person has a separate mind, until some even regard their fathers, sons and brothers as enemies. The sage was grieved by this, and so extended the humaneness that takes Heaven, Earth and the myriad things as one body in order to teach the world, enabling all to overcome their selfishness and remove their obscurations, so as to recover the substance of the mind that is the same in all. The great outline of this teaching was what Yao, Shun and Yu handed on one to another: "The mind of the Way is subtle; be refined, be single; hold fast to the mean." Its particulars were what Shun commanded Xie: "Between father and son, affection; between ruler and minister, rightness; between husband and wife, distinction; between elder and

25 The phrase "pulling up the root and stopping the source" comes from the *Zuo zhuan* (Duke Zhao 9); Wang uses it for cutting off at its origin the drive for profit and achievement.

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younger, order; between friends, good faith"—these five and nothing more.

唐、虞、三代之世，教者惟以此為教，而學者惟以此為學。當是之時，人無異見，家無異習，安此者謂之聖，勉此者謂之賢，而背此者雖其啟明如朱，亦謂之不肖；下至閭井、田野、農、工、商、賈之賤，莫不皆有是學，而惟以成其德行為務。何者？無有聞見之雜，記誦之煩，辭章之靡濫，功利之馳逐，而但使之孝其親，弟其長，信其朋友，以復其心體之同然。是蓋性分之所固有，而非有假於外者，則人亦孰不能之乎？

In the ages of Tang and Yu and the Three Dynasties, teachers taught only this, and learners learned only this. At that time people held no differing views and families no differing customs. Those at ease in this were called sages, those who strove at it were called worthies, and those who turned their backs on it, even if as quick-witted as Zhu, were called unworthy. Down to the humble folk of the village lanes and the fields—farmers, artisans, merchants and traders—all had this learning and made it their sole concern to perfect their virtue and conduct. Why? There was no clutter of hearsay and observation, no burden of memorizing and reciting, no excess of ornate writing, no chase after profit and achievement. People were simply led to show filial devotion to their parents, respect to their elders and good faith to their friends, so as to recover the substance of the mind that is the same in all. This is inherent in our nature and borrows nothing from outside; so who could not do it?[26]

學校之中，惟以成德為事，而才能之異，或有長於禮樂、長於政教、長於水土播植者，則就其成德，而因使益精其能於學校之中。迨夫舉德而任，則使之終身居其職而不易。用之者惟知同心一德，以共安天下之民，視才之稱否，而不以崇卑為輕重，勞逸為美惡；效用者亦惟知同心一德，以共安天下之民，苟當其能，則終身處於煩劇而不以為勞，安於卑瑣而不以為賤。

In the schools the only concern was perfecting virtue. As for differences of talent and ability—some excelling at ritual and music, some at government and teaching, some at waterworks, land and planting—they were led, on the basis of the virtue they had perfected, to refine their abilities further in the schools. When people were chosen for their virtue and appointed, they were made to stay in their posts all their lives without change. Those who employed them knew only to be of one mind and one virtue, together bringing peace to the people of the world; they looked at whether a person's talent fit the post, and did not count high or low rank as weighty or light, or toil and ease as good or bad. Those who served likewise knew only to be of one mind and one virtue, together bringing peace to the people of the world. If a post suited their ability, they would spend their whole lives in demanding work without counting it toil, and be content in humble, minor tasks without counting them lowly.

當是之時，天下之人熙熙皞皞，皆相視如一家之親；其才質之下者，則安其農、工、商、賈之分，各勤其

At that time the people of the world were joyful and at ease, all regarding one another as kin in one family. Those of lesser talent and endowment

26 Zhu is Danzhu, Yao's son, whom the *Book of Documents* calls quick-witted; Yao passed the throne to Shun instead.

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業，以相生相養，而無有乎希高慕外之心。其才能之異，若皋、夔、稷、契者，則出而各效其能。若一家之務，或營其衣食，或通其有無，或備其器用，集謀并力，以求遂其仰事俯育之願，惟恐當其事者之或怠而重己之累也。故稷勤其稼，而不恥其不知教，視契之善教，即己之善教也；夔司其樂，而不恥於不明禮，視夷之通禮，即己之通禮也。

蓋其心學純明，而有以全其萬物一體之仁，故其精神流貫，志氣通達，而無有乎人己之分、物我之間。譬之一人之身，目視、耳聽、手持、足行，以濟一身之用。目不恥其無聰，而耳之所涉，目必營焉；足不恥其無執，而手之所探，足必前焉。蓋其元氣充周，血脈條暢，是以痒疴呼吸，感觸神應，有不言而喻之妙。此聖人之學所以至易至簡，易知易從，學易能而才易成者，正以大端惟在復心體之同然，而知識技能非所與論也。

143 三代之衰，王道熄而霸術猖；孔、孟既沒，聖學晦而邪說橫。教者不復以此為教，而學者不復以此為學。

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were content with their lot as farmers, artisans, merchants and traders, each diligent in their work, giving life to and sustaining one another, with no wish to aspire to what was lofty or covet what lay outside. Those of exceptional talent and ability, such as Gao Yao, Kui, Ji and Xie, came forward and each gave of their abilities. It was like the affairs of a single household: some saw to food and clothing, some exchanged goods, some provided tools and utensils, pooling their plans and combining their strength to fulfill the wish to serve those above and raise those below, fearing only that whoever was in charge of a task might slacken and add to the burden of all. So Ji worked hard at farming and was not ashamed that he did not know how to teach, regarding Xie's skill at teaching as his own skill at teaching; Kui directed music and was not ashamed that he did not understand ritual, regarding Yi's mastery of ritual as his own mastery of ritual.[27]

For their learning of the mind was pure and clear, and they were able to keep whole the humaneness that takes the myriad things as one body. So their spirits flowed through one another, their wills and qi were in full communication, and there was no division between self and others, no gap between things and me. Compare it to one person's body: the eyes see, the ears hear, the hands hold, the feet walk, all serving the needs of the one body. The eyes are not ashamed that they cannot hear, but wherever the ears turn, the eyes attend; the feet are not ashamed that they cannot grasp, but wherever the hands reach, the feet step forward. For the primal qi fills it throughout and the blood vessels flow freely, so that with an itch or an ache, with each breath, whatever touches it, the spirit responds—a marvel understood without words. This is why the learning of the sage is supremely easy and supremely simple, easy to know and easy to follow, easy to learn and master, its talents easy to bring to completion: precisely because its great outline lies only in recovering the substance of the mind that is the same in all, and knowledge and skills do not enter into the discussion.

With the decline of the Three Dynasties, the kingly Way was extinguished and the methods of the hegemons ran rampant; after Confucius and Mencius

27 Gao Yao, Kui, Ji (Hou Ji), Xie and Bo Yi were Shun's ministers of justice, music, agriculture, instruction and ritual respectively.

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霸者之徒，竊取先王之近似者，假之於外以內濟其私己之欲，天下靡然而宗之，聖人之道遂以蕪塞。相倣相效，日求所以富強之說、傾詐之謀、攻伐之計，一切欺天罔人，苟一時之得，以獵取聲利之術，若管、商、蘇、張之屬者，至不可名數。既其久也，鬬爭劫奪，不勝其禍，斯人淪於禽獸、夷狄，而霸術亦有所不能行矣。

世之儒者慨然悲傷，蒐獵先聖王之典章法制，而掇拾修補於煨燼之餘，蓋其為心，良亦欲以挽回先王之道。聖學既遠，霸術之傳，積漬已深，雖在賢知，皆不免於習染，其所以講明修飾，以求宣暢光復於世者，僅足以增霸者之藩籬，而聖學之門牆，遂不復可睹。於是乎有訓詁之學，而傳之以為名；有記誦之學，而言之以為博；有詞章之學，而侈之以為麗。若是者，紛紛籍籍，群起角立於天下，又不知其幾家，萬徑千蹊，莫知所適。

世之學者如入百戲之場，譴謔跳踉，騁奇鬬巧，獻笑爭妍者，四面而競出，前瞻後盼，應接不遑，而耳目眩瞀，精神恍惑，日夜遨遊淹息其間，如病狂喪心之人，莫自知其家業之所歸。時君世主亦皆昏迷顛倒於

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died, the learning of the sages grew dim and false teachings ran wild. Teachers no longer taught this, and learners no longer learned this. The followers of the hegemons stole what resembled the former kings, borrowing it outwardly to serve their selfish desires within; the world was swept along and took them as models, and the Way of the sages was choked with weeds. Imitating and copying one another, they sought daily for theories of wealth and power, schemes of subversion and deceit, plans of attack and conquest—every art of deceiving Heaven and fooling people, of gaining something for the moment, of hunting fame and profit. Those of the sort of Guan Zhong, Shang Yang, Su Qin and Zhang Yi came to be beyond counting. In time, struggle and plunder brought more calamity than could be borne, people sank to the level of birds and beasts and the Yi and Di, and even the methods of the hegemons could no longer work.[28]

The Confucian scholars of the age sighed in grief, searched out the statutes and institutions of the former sage kings, and gathered and patched them together from the leftover ashes. In their hearts they truly wished to restore the Way of the former kings. But the learning of the sages was long gone and the tradition of the hegemons' methods had soaked in deep, so that even the worthy and the wise could not escape its taint. What they expounded and embellished, seeking to spread it and restore it to the world, served only to enlarge the fences of the hegemons, while the gate and walls of the sages' learning could no longer be seen. So there arose the learning of glosses and commentary, passed on for the sake of reputation; the learning of memorization and recitation, spoken to appear erudite; and the learning of literary composition, embellished to appear beautiful. Such schools, in great profusion, rose up together and stood in rivalry across the world—who knows how many—ten thousand paths and a thousand byways, with no one knowing where to go.

The students of the age were like people who have entered a fairground of a hundred shows, where joking and leaping, displays of oddity and contests of cleverness, bids for laughter and rivalry in

28 Guan Zhong (7th century BC) was chief minister of Qi, Shang Yang (4th century BC) the reformer of Qin, and Su Qin and Zhang Yi were Warring States strategists of alliance.

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其說，而終身從事於無用之虛文，莫自知其所謂。間有覺其空疏謬妄、支離牽滯，而卓然自奮，欲以見諸行事之實者，極其所抵，亦不過為富強功利、五霸之事業而止。聖人之學日遠日晦，而功利之習愈趨愈下。

其間雖嘗瞽惑於佛、老，而佛、老之說卒亦未能有以勝其功利之心；雖又嘗折衷於群儒，而群儒之論終亦未能有以破其功利之見。蓋至於今，功利之毒淪浹於人之心髓，而習以成性也幾千年矣。相矜以知，相軋以勢，相爭以利，相高以技能，相取以聲譽。其出而仕也，理錢穀者則欲兼夫兵刑，典禮樂者又欲與於銓軸，處郡縣則思藩臬之高，居臺諫則望宰執之要。

故不能其事，則不得以兼其官；不通其說，則不可以要其譽；記誦之廣，適以長其敖也；知識之多，適以行其惡也；聞見之博，適以肆其辨也；辭章之富，適以飾其偽也。是以皋、夔、稷、契所不能兼之事，而今之初學小生皆欲通其說，究其術。其稱名借號，未嘗不曰「吾欲以共成天下之務」，而其誠心實意之所在，以為不如是則無以濟其私而滿其欲也。嗚呼！以

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charm come at them from all four sides. Looking ahead and glancing behind, they cannot take it all in; their eyes and ears are dazzled, their spirits bewildered; day and night they roam and linger there, like people stricken with madness who have lost their wits, none knowing where their family's estate has gone. The rulers of the time were likewise all muddled and turned upside down by these teachings, and spent their lives on useless empty forms, not knowing what they meant. Now and then someone sensed their emptiness and falsity, their fragmentation and entanglement, and rose up resolutely, wishing to see them borne out in real conduct; but at the very utmost this went no further than wealth and power, profit and achievement, the undertakings of the Five Hegemons. The learning of the sages grew more remote and obscure by the day, and the habits of profit and achievement sank lower and lower.

Though in between they were for a time blinded and confused by Buddhism and Daoism, the teachings of Buddhism and Daoism could never overcome their minds set on profit and achievement; and though they also sought a balance among the Confucian scholars, the arguments of those scholars could never break down their views of profit and achievement. Down to today, the poison of profit and achievement has soaked into the marrow of people's minds, and habit has become nature for thousands of years. They vie with one another in knowledge, jostle one another with power, contend with one another for profit, try to outdo one another in skill, and court one another with reputation. When they go out to serve in office, those managing money and grain want to take on military and penal affairs as well; those in charge of ritual and music want a share in appointments; those posted to prefectures and counties dream of high provincial office; those in the censorate look toward the key posts of chief ministers.

Now, if one cannot do the work, one cannot hold the combined offices; if one does not understand the theories, one cannot claim the reputation. So their breadth of memorization serves only to swell their arrogance; their abundance of knowledge serves only to carry out their wickedness; their range of hearing and seeing serves only to let loose their argumentativeness; their wealth of lit-

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若是之積染，以若是之心志，而又講之以若是之學術，宜其聞吾聖人之教，而視之以為贅疣枘鑿，則其以良知為未足，而謂聖人之學為無所用，亦其勢有所必至矣！

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erary composition serves only to dress up their falseness. Thus what even Gao Yao, Kui, Ji and Xie could not combine, today's beginners and young students all want to understand in theory and master in technique. In their claims and titles they never fail to say, "I wish to help accomplish the affairs of the world," but where their true intentions lie, they think that unless they do this they have no way to serve their selfishness and satisfy their desires. Alas! With such accumulated taint, with such minds and wills, and with such learning discussed on top of it, no wonder that when they hear the teaching of our sages they regard it as a useless growth, a square peg for a round hole. That they should think innate knowing insufficient and call the learning of the sages useless is likewise the inevitable result of the situation.

嗚呼！士生斯世，而尚何以求聖人之學乎？尚何以論聖人之學乎？士生斯世，而欲以為學者，不亦勞苦而繁難乎？不亦拘滯而險艱乎！嗚呼，可悲也已！所幸天理之在人心，終有所不可泯，而良知之明，萬古一日，則其聞吾拔本塞源之論，必有惻然而悲，戚然而痛，憤然而起，沛然若決江河，而有所不可禦者矣。非夫豪傑之士，無所待而興起者，吾誰與望乎？

Alas! For a scholar born in this age, how can one still seek the learning of the sages? How can one still discuss the learning of the sages? For a scholar born in this age who wishes to learn, is it not toilsome and complicated? Is it not cramped and perilous? Alas, it is sad indeed! Fortunately, heavenly principle in the human mind can never in the end be extinguished, and the clarity of innate knowing is the same through ten thousand ages as on a single day. So those who hear my discussion of pulling up the root and stopping the source will surely be moved to sorrow, stricken with grief, roused to rise up, surging like a river breaking its banks, with something that cannot be held back. If not to people of outstanding caliber who rise up without waiting for anything, to whom else could I look?[29]

REPLY TO ZHOU DAOTONG

Wang answers Zhou Daotong on setting one's resolve, deliberation, and the quarrel over Zhu Xi and Lu Xiangshan.

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144 吳、曾兩生至，備道道通懇切為道之意，殊慰相念。若道通，真可謂篤信好學者矣。憂病中會，不能與兩生細論，然兩生亦自有志向，肯用功者，每見輒覺有進，在區區誠不能無負於兩生之遠來，在兩生則亦庶幾無負其遠來之意矣。臨別以此冊致道通意，請書數語。荒憒無可言者，輒以道通來書中所問數節，略下轉語奉酬。草草殊不詳細，兩生當亦自能口悉也。

When the two students Wu and Zeng arrived, they told me in full of your earnest devotion to the Way, which greatly eased my thoughts of you. Someone like you, Daotong, can truly be called "firm in faith and fond of learning." I met them while in mourning and ill, and could not discuss things with them in detail. But the two of them have resolve of their own and are willing to apply effort,

29 The closing line echoes *Mencius* 7A10, where people of outstanding caliber rise up even without a King Wen to inspire them.

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and each time I saw them I felt they had progressed. On my side, I truly cannot help having failed them, who came so far; on their side, they have perhaps not failed the purpose of their long journey. As they were leaving, they presented this booklet on your behalf and asked me to write a few words. Worn out and muddled, with nothing worth saying, I have simply taken several points you raised in your letter and written brief responses. This is hasty and far from detailed; the two of them can surely tell you the rest in person.[30]

來書云：「日用工夫只是『立志』。近來於先生誨言時時體驗，愈益明白。然於朋友不能一時相離。若得朋友講習，則此志繞精健闊大，纔有生意。若三五日不得朋友相講，便覺微弱，遇事便會困，亦時會忘。乃今無朋友相講之日，還只靜坐，或看書，或游衍經行，凡寓目、措身，悉取以培養此志，頗覺意思和適。然終不如朋友講聚，精神流動，生意更多也。離群索居之人，當更有何法以處之？」

Your letter says: "Daily effort is just 'setting one's resolve.' Lately I have been testing your teachings in my own experience at every moment, and they grow ever clearer. Yet I cannot be apart from friends for any length of time. When I have friends to discuss and practice with, this resolve becomes refined, vigorous, broad and great, and only then does it have life in it. If for three or five days I have no friends to discuss with, I feel it grow faint and weak; when affairs come up I get worn down, and at times I also forget. Now, on days with no friends to discuss with, I just sit quietly, or read, or stroll about; whatever meets my eye and wherever I place myself, I take it all to nourish this resolve, and I feel rather at ease and in tune. But in the end it is not as good as gathering with friends to discuss, when the spirit flows and there is more life. For someone who has left the group and lives alone, what other method is there for dealing with this?"

此段足驗道通日用工夫所得，工夫大略亦只是如此用，只要無間斷，到得純熟後，意思又自不同矣。大抵吾人為學，緊要大頭腦，只是「立志」。所謂「困、忘」之病，亦只是志欠真切。今好色之人，未嘗病於困忘，只是一真切耳。自家痛痒，自家須會知得，自家須會搔摩得；既自知得痛痒，自家須不能不搔摩得。佛家謂之「方便法門」，須是自家調停斟酌，他人總難與力，亦更無別法可設也。

This passage is enough to show what you have gained from your daily effort. In broad outline, effort is applied in just this way; the only need is that it be without interruption. Once it has become pure and ripe, the feeling of it will be different again. In general, in our learning the vital main point is just "setting one's resolve." The faults you call "getting worn down and forgetting" are also just a matter of resolve lacking genuineness and urgency. Now a person who loves beauty never suffers from getting worn down or forgetting—it is simply that the love is genuine and urgent. One's own itches and aches one must know oneself, and one must scratch and rub them oneself;

30 Zhou Daotong (Zhou Chong) was a disciple of Wang's; this reply dates from about 1524, when Wang was in mourning for his father.

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and once one knows one's own itches and aches, one cannot help scratching and rubbing them. What the Buddhists call "the gate of expedient means" is something one must adjust and weigh for oneself; others can hardly lend their strength, nor is there any other method to be devised.[31]

145 來書云：「上蔡嘗問天下何思何慮。伊川云：『有此理，只是發得太早。』在學者工夫，固是『必有事焉而勿忘』，然亦須識得『何思何慮』底氣象，一併看為是。若不識得這氣象，便有『正』與『助長』之病。若認得『何思何慮』，而忘『必有事焉』工夫，恐又墮於『無』也。須是不滯於『有』，不墮於『無』。然乎？否也？」所論亦相去不遠矣，只是契悟未盡。上蔡之問，與伊川之答，亦只是上蔡、伊川之意，與孔子《繫辭》原旨稍有不同。

Your letter says: "Shangcai once asked about 'What need is there in the world to think or deliberate?' Yichuan said: 'There is such a principle; you have only brought it out too early.' For students, effort is of course 'always be doing something, and do not forget it'; but one must also recognize the bearing of 'what need to think or deliberate?' and keep both in view together. If one does not recognize this bearing, one has the faults of 'expecting results' and 'helping it grow.' If one recognizes 'what need to think or deliberate?' but forgets the effort of 'always be doing something,' I fear one will fall into 'nonbeing.' One must neither get stuck in 'being' nor fall into 'nonbeing.' Is this so or not?" What you argue is not far off; only your realization is not yet complete. Shangcai's question and Yichuan's answer express only the ideas of Shangcai and Yichuan, and differ somewhat from the original meaning of Confucius in the "Appended Remarks."[32]

《繫》言「何思何慮」是言所思所慮只是一個天理，更無別思別慮耳，非謂無思無慮也。故曰：「同歸而殊途，一致而百慮，天下何思何慮。」云「殊途」，云「百慮」，則豈謂無思無慮邪？心之本體即是天理，天理只是一個，更有何可思慮得？天理原自寂然不動，原自感而遂通。學者用功，雖千思萬慮，只是要復他本來體用而已，不是以私意去安排思索出來；故明道云：「君子之學，莫若廓然而大公，物來而順應。」

When the "Appended Remarks" says "what need to think or deliberate?" it means that what one thinks and deliberates upon is just the one heavenly principle, with no other thinking or deliberating—not that there is no thinking or deliberating at all. So it says: "All return to the same place by different roads; all reach one end through a hundred deliberations. What need is there in the world to think or deliberate?" Since it speaks of "different roads" and of "a hundred deliberations," how could it mean having no thought or deliberation? The original substance of the mind is heavenly principle, and heavenly principle is just one—what more is there to think or deliberate about? Heavenly principle is from the first "still and unmoving," and from the first "when stirred, it penetrates." When students apply effort, even through a thousand thoughts and ten thousand deliberations, they

31 "Expedient means" (fangbian) is the Buddhist teaching that methods of practice and instruction are adapted to each person's situation.

32 Shangcai is Xie Liangzuo (1050–1103), a disciple of the Cheng brothers; Yichuan is Cheng Yi. "What need to think or deliberate?" comes from the "Appended Remarks" (Xici) of the *Book of Changes*.

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want only to restore its original substance and function—not to arrange and contrive things out of selfish intentions. So Mingdao said: "For the learning of the exemplary person, nothing is better than being broad and utterly impartial, and responding to things in accord as they come."[33]

若以私意去安排思索，便是「用智自私」矣。「何思何慮」正是工夫：在聖人分上，便是自然的；在學者分上，便是勉然的。伊川卻是把作效驗看了，所以有「發得太早」之說。既而云「卻好用功」，則已自覺其前言之有未盡矣。濂溪主靜之論亦是此意。今道通之言，雖已不為無見，然亦未免尚有兩事也。

To arrange and contrive out of selfish intentions is "using cleverness out of selfishness." "What need to think or deliberate?" is precisely the effort: for the sage it is natural; for students it takes exertion. Yichuan, however, took it as a result to be attained, and so spoke of "bringing it out too early." When he went on to say "but it is good for applying effort," he had already realized that his earlier words were incomplete. Lianxi's teaching of making stillness the ruler also has this meaning. Now what you say, Daotong, is not without insight, yet it still cannot avoid making these two things.[34]

146 來書云：「凡學者纔曉得做工夫，便要識認得聖人氣象。蓋認得聖人氣象，把做準的，乃就實地做工夫去，才不會差，才是作聖工夫。未知是否？」先認聖人氣象，昔人嘗有是言矣，然亦欠有頭腦，聖人氣象自是聖人的，我從何處識認？若不就自己良知上真切體認，如以無星之稱而權輕重，未開之鏡而照妍檀，真所謂以小人之腹，而度君子之心矣。聖人氣象何由認得？自己良知原與聖人一般，若體認得自己良知明白，即聖人氣象不在聖人而在我矣。程子嘗云：「覷著堯，學他行事，無他許多聰明睿智，安能如彼之動容周旋中禮？」又云：「心通於道，然後能辨是非。」今且說通於道在何處？聰明睿智從何處出來？

Your letter says: "As soon as students understand how to make effort, they should come to recognize the bearing of the sage. For only when one recognizes the bearing of the sage and takes it as the target, and then makes effort on solid ground, will one not go astray; only then is it the effort of becoming a sage. I do not know whether this is right." To recognize the bearing of the sage first—people of the past did say this. But it lacks the main point. The bearing of the sage belongs to the sage; from where would I recognize it? If one does not genuinely and intimately realize it in one's own innate knowing, it is like weighing light and heavy on a steelyard without markings, or reflecting beauty and ugliness in an unpolished mirror—truly what is called measuring the mind of the exemplary person by the belly of the petty person. How could one come to recognize the bearing of the sage? One's own innate knowing is from the first the same as the sage's. If one realizes one's own innate knowing clearly, then the bearing of the sage is not in the sage but in me. Master Cheng once said: "To fix one's eyes on Yao and imitate his conduct—without his great intelligence and wisdom, how could one, as he did, have every movement and turn accord with ritual?" He also said: "Only when the mind penetrates the Way can one distinguish right and wrong." Now tell me: where

33 The quotation is from Cheng Hao's letter on settling one's nature.
34 Lianxi is Zhou Dunyi, who taught that the sage "makes stillness the ruler."

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is this penetrating of the Way? From where do intelligence and wisdom come?

147 來書云：「事上磨煉。一日之內，不管有事無事，只一意培養本原。若遇事來感，或自己有感，心上既有覺，安可謂無事？但因事凝心一會，大段覺得事理當如此，只如無事處之，盡吾心而已。然乃有處得善與未善，何也？又或事來得多，須要次第與處，每因才力不足，輒為所困，雖極力扶起而精神已覺衰弱。遇此未免要十分退省，寧不了事，不可不加培養。如何？」所說工夫，就道通分上也只是如此用，然未免有出入在。

Your letter says: "'Polishing oneself in the midst of affairs': within a single day, whether there are affairs or no affairs, I single-mindedly nourish the root source. If an affair comes and stirs me, or I am stirred of myself, then since the mind is aware, how can it be called having no affairs? I just fix my mind on the affair for a while, and once I feel in broad terms that the principle of the affair ought to be thus, I deal with it as if there were no affair, simply exhausting my mind. Yet some things I handle well and some not well—why? Or when many affairs come and must be dealt with in order, I am often worn down by them because my talent and strength fall short, and though I strive hard to lift myself up, my spirit already feels weakened. When this happens I cannot help needing to withdraw completely and examine myself; I would rather leave the affair unfinished than fail to nourish myself. What do you think?" The effort you describe is, for one at your stage, applied just like this; yet it still cannot avoid some going astray.

凡人為學，終身只為這一事。自少至老、自朝至暮，不論有事無事，只是做得這一件，所謂「必有事焉」者也。若說「寧不了事，不可不加培養」，卻是尚為兩事也。「必有事焉而勿忘勿助」，事物之來，但盡吾心之良知以應之，所謂「忠恕違道不遠」矣。凡處得有善有未善及有困頓失次之患者，皆是牽於毀譽得喪，不能實致其良知耳。若能實致其良知，然後見得平日所謂善者未必是善，所謂未善者卻恐正是牽於毀譽得喪，自賊其良知者也。

All of a person's learning, for a whole life, is for this one thing alone. From youth to old age, from morning to night, whether there are affairs or no affairs, one does only this one thing—what is called "always be doing something." To say "I would rather leave the affair unfinished than fail to nourish myself" still makes them two things. "Always be doing something, and neither forget nor force it": when affairs and things come, simply exhaust the innate knowing of one's mind in responding to them—what is called "loyalty and reciprocity are not far from the Way." Whenever one handles things sometimes well and sometimes not, or suffers from being worn down and losing one's order, it is all because one is pulled by praise and blame, gain and loss, and cannot truly extend one's innate knowing. If one can truly extend one's innate knowing, one will then see that what one ordinarily called good was not necessarily good, and what one called not good may in fact have been just one's being pulled by praise and blame, gain and loss, and so injuring one's own innate knowing.

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來書云：「致知之說，春間再承誨益，已頗知用力，覺得比舊尤為簡易。但鄙心則謂與初學言之，還須帶『格物』意思，使之知下手處。本來『致知』、『格物』一併下，但在初學未知下手用功，還說與『格物』，方曉得『致知』云云。」「格物」是「致知」工夫，知得「致知」便已知得「格物」；若是未知「格物」，則是「致知」工夫亦未嘗知也。近有一書與友人論此頗悉，今往一通，細觀之，當自見矣。

149 來書云：「今之為朱、陸之辨者尚未已。每對朋友言，正學不明已久，且不須枉費心力為朱、陸爭是非，只依先生『立志』二字點化人。若其人果能辨得此志來，決意要知此學，已是大段明白了。朱、陸雖不辨，彼自能覺得。又嘗見朋友中見有人議先生之言者，輒為動氣。昔在朱、陸二先生所以遺後世紛紛之議者，亦見二先生工夫有未純熟，分明亦有動氣之病。若明道則無此矣。觀其與吳涉禮論介甫之學，云：『為我盡達諸介甫，不有益於他，必有益於我也。』

氣象何等從容？嘗見先生與人書中亦引此言，願朋友皆如此。如何？」此節議論得極是極是，願道通遍以告於同志，各自且論自己是非，莫論朱、陸是非也。以言語謗人，其謗淺；若自己不能身體實踐，而徒入耳出口，呶呶度日，是以身謗也，其謗深矣。凡今天

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Your letter says: “On the teaching of extending knowledge, I received your instruction again this spring, and now I rather know how to apply effort; it feels even simpler and easier than before. But in my humble opinion, when speaking to beginners, one still needs to bring in the idea of ‘investigating things,’ so that they know where to begin. Originally ‘extending knowledge’ and ‘investigating things’ are undertaken together, but beginners do not yet know where to begin applying effort, so one still has to tell them about ‘investigating things’ before they understand ‘extending knowledge,’” and so on. “Investigating things” is the effort of “extending knowledge.” If one knows “extending knowledge,” one already knows “investigating things.” If one does not yet know “investigating things,” then one has never known the effort of “extending knowledge” either. Recently I wrote a letter to a friend discussing this in some detail; I now send you a copy. Read it closely and you will see for yourself.[35]

Your letter says: “Today the debate over Zhu and Lu has still not ended. I always say to friends: the right learning has long been unclear; for now there is no need to waste effort arguing right and wrong for Zhu or Lu—just transform people with your two words, ‘set one’s resolve.’ If someone can truly make out this resolve and is determined to know this learning, that is already a great clarity. Even without debating Zhu and Lu, they will see it for themselves. I have also noticed that when some of our friends see people criticizing your words, they get worked up. That the two masters Zhu and Lu left later ages so much contention also shows that their effort was not yet pure and ripe; plainly they too had the fault of getting worked up. Mingdao had nothing of this. See how, discussing Jiefu’s learning with Wu Sheli, he said: ‘Convey all of this to Jiefu for me. If it is of no benefit to him, it will surely be of benefit to me.’[36]

How unhurried his bearing was! I have seen that you too quote these words in a letter to someone. I wish all our friends were like this. What do you think?” This passage is argued exactly right, exactly right. I hope you will tell it to all our like-minded friends: let each, for now, discuss their

35 Probably the letter to Gu Dongqiao (secs. 130–143).
36 Jiefu is Wang Anshi (1021–1086), the reforming chief minister, whose policies Cheng Hao opposed.

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下之論議我者，苟能取以為善，皆是砥礪切磋我也，則在我無非警惕修省進德之地矣。昔人謂：「攻吾之短者是吾師。」師又可惡乎？

own right and wrong, and not the right and wrong of Zhu and Lu. To slander others with words is a shallow slander. But if one cannot embody and practice it oneself, and it merely goes in at the ear and out at the mouth as one chatters the days away, that is slandering with one's own person—and that slander is deep. All those in the world today who criticize me—if I can take what they say as a means to do good, they are all whetting, cutting and polishing me; for me, it is all ground for vigilance, cultivation, reflection and advancing in virtue. A man of old said: "The one who attacks my shortcomings is my teacher." And can a teacher be resented?

150 來書云：「有引程子『人生而靜以上不容說；才說性，便已不是性』。何故不容說？何故不是性？晦庵答云：『不容說者，未有性之可言；不是性者，已不能無氣質之雜矣。』二先生之言皆未能曉，每看書至此，輒為一惑，請問。」「生之謂性」，「生」字即是「氣」字，猶言「氣即是性」也。氣即是性，「人生而靜以上不容說」，才說「氣即是性」，即已落在一邊，不是性之本原矣。孟子「性善」，是從本原上說。然性善之端，須在氣上始見得；若無氣，亦無可見矣。惻隱、羞惡、辭讓、是非即是氣。程子謂：「論性不論氣，不備；論氣不論性，不明。」亦是為學者各認一邊，只得如此說。若見得自性明白時，氣即是性，性即是氣，原無性、氣之可分也。

Your letter says: "Someone quoted Master Cheng: 'What precedes "people are born in stillness" cannot be spoken of; as soon as one speaks of nature, it is already not nature.' Why can it not be spoken of? Why is it not nature? Huian answered: 'It cannot be spoken of because there is not yet any nature to speak of; it is not nature because it already cannot be free of the admixture of physical endowment.' I cannot understand either master's words, and every time I read to this point I am puzzled. May I ask about it?" "What is inborn is called nature": the word "inborn" is just the word "qi"—it is like saying "qi is nature." Qi is nature, and "what precedes 'people are born in stillness' cannot be spoken of"; as soon as one says "qi is nature," one has already fallen to one side, and it is not the root source of nature. Mencius's "nature is good" is said from the root source. Yet the beginnings of the goodness of nature can first be seen only in qi; without qi there would be nothing to see. Compassion, shame, deference, and the sense of right and wrong are just qi. Master Cheng said: "To discuss nature without discussing qi is incomplete; to discuss qi without discussing nature is unclear." He too had to speak this way because students each grasp one side. When one sees one's own nature clearly, qi is nature and nature is qi; from the first there is no nature and qi to be divided.[37]

37 The first Master Cheng here is Cheng Hao; "people are born in stillness" is from the *Book of Rites*, and "what is inborn is called nature" is Gaozi's saying in *Mencius* 6A3. Huian is Zhu Xi.

REPLY TO LU YUANJING

Wang answers Lu Cheng's complaint that his mind is never at rest.

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151	來書云：「下手工夫，覺此心無時寧靜。妄心固動也，照心亦動也；心既恆動，則無刻暫停也。」是有意於求寧靜，是以愈不寧靜耳。夫妄心則動也，照心非動也；恆照則恆動恆靜，天地之所以恆久而不已也。照心固照也，妄心亦照也；其為物不貳，則其生物不息，有刻暫停則息矣，非至誠無息之學矣。	Your letter says: "In my effort at the outset, I find this mind is never at peace. The deluded mind of course moves, but the illuminating mind moves too. Since the mind is always moving, there is not a moment's pause." This is because you deliberately seek peace; that is why you are all the less at peace. The deluded mind moves; the illuminating mind does not move. Constantly illuminating, it is constantly moving and constantly still—this is why Heaven and Earth endure and never cease. The illuminating mind of course illuminates, and the deluded mind illuminates too. "As a thing it is undivided, so its producing of things is unceasing." If there were a moment's pause, it would cease, and that would not be the learning of "utmost sincerity without cessation."[38]
152	來書云，「良知亦有起處」云云。此或聽之未審。良知者，心之本體，即前所謂「恆照」者也。心之本體，無起無不起。雖妄念之發，而良知未嘗不在，但人不知存，則有時而或放耳。雖昏塞之極，而良知未嘗不明，但人不知察，則有時而或蔽耳。雖有時而或放，其體實未嘗不在也，存之而已耳；雖有時而或蔽，其體實未嘗不明也，察之而已耳。若謂良知亦有起處，則是有時而不在也，非其本體之謂矣。	Your letter says that "innate knowing also has a point where it arises," and so on. Perhaps you did not hear me carefully. Innate knowing is the original substance of the mind—what I earlier called "constant illumination." The original substance of the mind neither arises nor fails to arise. Even when deluded thoughts emerge, innate knowing is never absent; it is only that people do not know to preserve it, so at times it may be lost. Even at the height of darkness and obstruction, innate knowing is never without its brightness; it is only that people do not know to examine, so at times it may be obscured. Though at times it may be lost, its substance is in fact never absent—one need only preserve it. Though at times it may be obscured, its substance is in fact never without its brightness—one need only examine. If one says that innate knowing has a point where it arises, then there would be times when it is absent, and that is not what is meant by its original substance.
153	「？」「精一」之「精」以理言，「精神」之「精」以氣言。理者，氣之條理；氣者，理之運用。無條理則不能運用，無運用則亦無以見其所謂條理者矣。精則精，精則明，精則一，精則神，精則誠；一則精，	"?" The jing in "refinement and singleness" (jingyi) refers to principle; the jing in "essence and spirit" (jingshen) refers to qi. Principle is the ordering of qi; qi is the operation of principle. Without ordering there could be no operation; without operation

38 "Deluded mind" and "illuminating mind" are terms of Buddhist origin: the mind clouded by false thoughts and the mind that clearly reflects.

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一則明，一則神，一則誠，原非有二事也。但後世儒者之說與養生之說各滯於一偏，是以不相為用。前日「精一」之論，雖為原靜愛養精神而發，然而作聖之功，寔亦不外是矣。

there would be nothing by which to see what is called ordering. Refined, it is essence; refined, it is clear; refined, it is single; refined, it is spirit; refined, it is sincere. Single, it is refined; single, it is clear; single, it is spirit; single, it is sincere. From the first these are not two things. But the teachings of later Confucians and the teachings on nourishing life have each got stuck on one side, and so they do not serve each other. My earlier discussion of "refinement and singleness" was prompted by your concern, Yuanjing, to cherish and nourish your essence and spirit; yet the effort of becoming a sage in fact lies in nothing beyond this.[39]

154 來書云：「元神、元氣、元精必各有寄藏發生之處；又有真陰之精，真陽之氣。」云云。夫良知，一也。以其妙用而言，謂之神；以其流行而言，謂之氣；以其凝聚而言，謂之精；安可以形象方所求哉？真陰之精，即真陽之氣之母，真陽之氣，即真陰之精之父；陰根陽，陽根陰，亦非有二也。苟吾良知之說明，則凡若此類，皆可以不言而喻；不然，則如來書所云「三關」、「七返」、「九還」之屬，尚有無窮可疑者也。

Your letter says: "The original spirit, original qi and original essence must each have a place where they are lodged and stored and from which they arise; and there are also the essence of true yin and the qi of true yang," and so on. Innate knowing is one. Spoken of in terms of its wondrous functioning, it is called spirit; in terms of its flowing movement, it is called qi; in terms of its condensing and gathering, it is called essence. How can it be sought in shapes and images, places and locations? The essence of true yin is the mother of the qi of true yang; the qi of true yang is the father of the essence of true yin. Yin is rooted in yang and yang is rooted in yin; they too are not two. If my teaching of innate knowing is made clear, then all things of this sort can be understood without words. Otherwise, things like the "three passes," "seven returns" and "nine reversions" your letter mentions will remain endlessly open to doubt.[40]

A SECOND REPLY TO LU YUANJING

A long reply on equilibrium, stillness, longevity practices and meditation, all brought back to innate knowing.

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155 來書云：「良知，心之本體，即所謂性善也，未發之中也，寂然不動之體也，廓然大公也，何常人皆不能而必待於學邪？中也，寂也，公也，既以屬心之體，則良知是矣。今驗之於心，知無不良；而中、寂、大公，實未有也。豈良知復超然於體、用之外乎？」性無不善，故知無不良；良知即是未發之中，即是廓然大公、寂然不動之本體，人人之所同具者也。但不能

Your letter says: "Innate knowing is the original substance of the mind—what is called the goodness of nature, the equilibrium before the feelings are aroused, the substance that is 'still and unmoving,' the state of being 'broad and utterly impartial.' Why can ordinary people not attain it, but must rely on learning? Equilibrium, stillness, impartiality—since these belong to the substance of

39 The source gives only a question mark here; the question this answers is not recorded.
40 These are terms from Daoist internal alchemy, a set of practices for refining the body's essence, qi and spirit to nourish life.

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不昏蔽於物欲，故須學以去其昏蔽；然於良知之本體，初不能有加損於毫末也。知無不良，而中、寂、大公，未能全者，是昏蔽之未盡去，而存之未純耳。體即良知之體，用即良知之用，寧復有「超然於體、用之外」者乎？

156 來書云：「周子曰『主靜』，程子曰『動亦定，靜亦定』，先生曰「定者心之本體」。是靜定也，決非不睹不聞，無思無為之謂，必常知常存，常主於理之謂也。夫常知常存，常主於理，明是動也，已發也，何以謂之靜？何以謂之本體？豈是靜定也，又有以貫乎心之動靜者邪？」理無動者也。常知常存，常主於理，即不睹不聞、無思無為之謂也。不睹不聞、無思無為，非槁木死灰之謂也；睹聞思為一於理，而未嘗有所睹聞思為，即是動而未嘗動也。所謂「動亦定，靜亦定」、「體用一原」者也。

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the mind, they are innate knowing. Now when I test it in my own mind, knowing is never other than good; yet equilibrium, stillness and broad impartiality I do not really have. Could it be that innate knowing stands beyond substance and function?" Nature is never other than good, so knowing is never other than good. Innate knowing is the equilibrium before the feelings are aroused; it is the original substance that is broad and utterly impartial, still and unmoving, which all people possess alike. But it cannot help being darkened and obscured by desires for things, so one must learn in order to remove the darkening and obscuring; yet to the original substance of innate knowing nothing can be added or taken away, not by a hair. That knowing is never other than good, while equilibrium, stillness and broad impartiality are not yet complete, is because the darkening and obscuring have not been fully removed and the preserving is not yet pure. Its substance is the substance of innate knowing; its function is the function of innate knowing. How could there be anything that "stands beyond substance and function"?

Your letter says: "Master Zhou said 'make stillness the ruler'; Master Cheng said 'in activity one is settled, in stillness one is settled'; you said, 'Settledness is the original substance of the mind.' This stillness and settledness surely does not mean not seeing, not hearing, not thinking, not acting; it must mean constantly knowing, constantly preserving, constantly being ruled by principle. But constantly knowing, constantly preserving, constantly being ruled by principle is plainly activity, the aroused state—why call it stillness? Why call it the original substance? Could it be that this stillness and settledness is something that runs through both the activity and the stillness of the mind?" Principle does not move. Constantly knowing, constantly preserving, constantly being ruled by principle is just what is meant by not seeing, not hearing, not thinking, not acting. Not seeing, not hearing, not thinking, not acting does not mean being like dry wood and dead ashes. When seeing, hearing, thinking and acting are all one with principle, and yet there has never been any seeing, hearing, thinking or acting—that is moving yet never having moved. This is what is meant by "in activity one is settled, in still-

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ness one is settled" and "substance and function have one source."[41]

157 來書云：「此心未發之體，其在已發之前乎？其在已發之中而為之主乎？其無前後、內外而渾然一體者乎？今謂心之動、靜者，其主有事、無事而言乎？其主寂然、感通而言乎？其主循理、從欲而言乎？若以循理為靜，從欲為動，則於所謂『動中有靜，靜中有動，動極而靜，靜極而動』者，不可通矣。若以有事而感通為動，無事而寂然為靜，則於所謂『動而無動，靜而無靜』者，不可通矣。若謂未發在已發之先，靜而生動，是至誠有息也，聖人有復也，又不可矣。

Your letter says: "Does the substance of this mind before it is aroused come before its being aroused? Or is it within the aroused, acting as its master? Or is it without before and after, inner and outer, one undivided whole? When we now speak of the mind's activity and stillness, do we mean having affairs and having no affairs? Do we mean silent stillness and responsive penetration? Do we mean following principle and following desire? If following principle is stillness and following desire is activity, then the saying 'In activity there is stillness, in stillness there is activity; activity at its extreme becomes stillness, stillness at its extreme becomes activity' makes no sense. If responsive penetration when there are affairs is activity, and silent stillness when there are none is stillness, then the saying 'Active yet without activity, still yet without stillness' makes no sense. If we say the unaroused comes before the aroused, and stillness gives rise to activity, then perfect sincerity would have pauses and the sage would need to 'return'—and that will not do either.[42]

若謂未發在已發之中，則不知未發、已發俱當主靜乎？抑未發為靜而已發為動乎？抑未發、已發俱無動無靜乎？俱有動有靜乎？幸教。」未發之中，即良知也，無前後內外，而渾然一體者也。有事、無事可以言動、靜，而良知無分於有事、無事也；寂然、感通可以言動、靜，而良知無分於寂然、感通也。動、靜者，所遇之時；心之本體，固無分於動、靜也。理無動者也，動即為欲。循理則雖酬酢萬變而未嘗動也，從欲則雖槁心一念而未嘗靜也。

If we say the unaroused is within the aroused, then I do not know: should the unaroused and the aroused both be governed by stillness? Or is the unaroused stillness and the aroused activity? Or are both without activity and without stillness? Or do both have activity and stillness? I hope you will instruct me." Equilibrium before the feelings are aroused is innate knowing. It is without before and after, inner and outer, one undivided whole. Having affairs and having no affairs can be spoken of as activity and stillness, but innate knowing is not divided into having affairs and having none. Silent stillness and responsive penetration can be spoken of as activity and stillness, but innate knowing is not divided into silent stillness and responsive penetration. Activity and stillness are the occasions one meets; the original substance of the mind is not divided into activity and stillness. Principle never moves; to move is desire. If one follows principle, then even amid ten thousand

41 "In activity one is settled…" is from Cheng Hao's letter on settling one's nature; "substance and function have one source" is from Cheng Yi's preface to his commentary on the *Book of Changes*.
42 The quoted lines draw on Zhou Dunyi's *Explanation of the Diagram of the Supreme Ultimate* and his *Penetrating the Book of Changes*. 'Perfect sincerity is ceaseless' is from the *Doctrine of the Mean*.

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「動中有靜，靜中有動」，又何疑乎？有事而感通，固可以言動，然而寂然者未嘗有增也；無事而寂然，固可以言靜，然而感通者未嘗有減也。「動而無動，靜而無靜」，又何疑乎？無前後內外而渾然一體，則至誠有息之疑，不待解矣。未發在已發之中，而已發之中未嘗別有未發者在，已發在未發之中，而未發之中未嘗別有已發者存。是未嘗無動、靜，而不可以動、靜分者也。

凡觀古人言語，在以意逆志而得其大旨，若必拘滯於文義，則「靡有子遺」者，是周果無遺民也。周子「靜極而動」之說，苟不善觀，亦未免有病。蓋其意從「太極動而生陽，靜而生陰」說來。太極生生之理，妙用無息，而常體不易。太極之生生，即陰陽之生生。就其生生之中，指其妙用無息者而謂之動，謂之陽之生，非謂動而後生陽也，就其生生之中，指其常體不易者而謂之靜，謂之陰之生，非謂靜而後生陰也。若果靜而後生陰，動而後生陽，則是陰陽、動靜，截然各自為一物矣。

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changing responses one has never moved. If one follows desire, then even with the mind withered down to a single thought one has never been still.

"In activity there is stillness, in stillness there is activity"—what doubt is there in that? Responsive penetration when there are affairs can certainly be called activity, yet nothing is ever added to silent stillness. Silent stillness when there are no affairs can certainly be called stillness, yet nothing is ever taken from responsive penetration. "Active yet without activity, still yet without stillness"—what doubt is there in that? If it is without before and after, inner and outer, one undivided whole, then the doubt about perfect sincerity having pauses needs no answer. The unaroused is within the aroused, yet within the aroused there is no separate unaroused thing. The aroused is within the unaroused, yet within the unaroused there is no separate aroused thing. So it is never without activity and stillness, yet it cannot be divided into activity and stillness.

Whenever we read the words of the ancients, the point is to meet the author's intent with our own understanding and grasp the main import. If we must cling to the literal sense, then "Not a single one was left" would mean that Zhou truly had no surviving people. Master Zhou's saying "stillness at its extreme becomes activity," if not read well, is also not free of fault. Its meaning comes from "The Supreme Ultimate moves and gives rise to yang; it is still and gives rise to yin." The principle of the Supreme Ultimate's ceaseless generating is marvelous in function and never pauses, while its constant substance never changes. The generating of the Supreme Ultimate is the generating of yin and yang. Within this generating, pointing to its marvelous function that never pauses, we call it activity and call it the birth of yang. This does not mean there is activity first and yang is born afterward. Within this generating, pointing to its constant substance that never changes, we call it stillness and call it the birth of yin. This does not mean there is stillness first and yin is born afterward. If yin really came after stillness and yang after activity, then yin and yang, activity and stillness, would be cut cleanly apart, each a separate thing.[43]

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	陰陽一氣也，一氣屈伸而為陰陽；動靜一理也，一理隱顯而為動、靜。春夏可以為陽、為動，而未嘗無陰與靜也；秋冬可以為陰、為靜，而未嘗無陽與動也。春夏此不息，秋冬此不息，皆可謂之陽，謂之動也；春夏此常體，秋冬此常體，皆可謂之陰，謂之靜也。自元、會、運、世、歲、月、日、時，以至刻、抄、忽、微，莫不皆然。所謂動靜無端，陰陽無始，在知道者默而識之，非可以言語窮也。若只牽文泥句，比擬倣像，則所謂心從《法華》轉，非是轉《法華》矣。	Yin and yang are one qi: one qi contracting and expanding becomes yin and yang. Activity and stillness are one principle: one principle, hidden and manifest, becomes activity and stillness. Spring and summer may be taken as yang and as activity, yet they are never without yin and stillness. Autumn and winter may be taken as yin and as stillness, yet they are never without yang and activity. The ceaselessness of spring and summer and the ceaselessness of autumn and winter can both be called yang and called activity. The constant substance of spring and summer and the constant substance of autumn and winter can both be called yin and called stillness. It is so all the way through: from cosmic era, epoch, revolution and generation, through year, month, day and hour, down to quarter-hour, minute, instant and moment. "Activity and stillness have no starting point; yin and yang have no beginning." Those who know the Way grasp this in silence; words cannot exhaust it. If you merely drag at the text and get stuck on phrases, comparing and imitating, then you are what is called "a mind turned by the *Lotus*, not one that turns the *Lotus*."[44]
158	來書云：「嘗試於心，喜、怒、憂、懼之感發也，雖動氣之極，而吾心良知一覺，即罔然消阻，或遏於初，或制於中，或悔於後。然則良知常若居優閒無事之地而為之主，於喜、怒、憂、懼若不與焉者，何歟？」知此，則知未發之中、寂然不動之體，而有發而中節之和、感而遂通之妙矣。然謂「良知常若居於優閒無事之地」，語尚有病。蓋良知雖不滯於喜、怒、憂、懼，而喜、怒、憂、懼亦不外於良知也。	Your letter says: "I have tested this in my own mind. When joy, anger, worry and fear are stirred, even when the qi is moved to the extreme, the moment the innate knowing of my mind becomes aware, they dissolve and subside. Sometimes they are checked at the start, sometimes controlled midway, sometimes regretted afterward. So innate knowing seems always to dwell in a place of ease and leisure, free of affairs, and to be master there, as if it took no part in joy, anger, worry and fear. Why is that?" If you know this, then you know equilibrium before the feelings are aroused, the substance that is silent and unmoving. With it you have the harmony when the feelings are aroused and all hit due measure, and the marvel of responding and so penetrating. But to say "innate knowing seems always to dwell in a place of ease and leisure, free of affairs" still has a fault in it. Innate knowing does not get stuck in joy, anger,

43 "Not a single one was left" is from the *Book of Odes*. Mencius (5A4) cites it to show that a poem must not be read literally, and urges "meeting the author's intent with one's own understanding."
44 Era, epoch, revolution and generation are the cosmic cycles of Shao Yong (1011–1077). The *Lotus* line is from the *Platform Sutra*, where Huineng tells a monk that a deluded mind is turned by the sutra and an awakened mind turns it.

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		worry and fear, yet joy, anger, worry and fear are not outside innate knowing either.
159	來書云：「夫子昨以良知為照心。竊謂良知，心之本體也，照心，人所用功，乃戒慎恐懼之心也，猶思也，而遂以戒慎恐懼為良知，何歟？」能戒慎恐懼者，是良知也。	Your letter says: "Yesterday you, sir, called innate knowing the illuminating mind. I would venture that innate knowing is the original substance of the mind, while the illuminating mind is where a person applies effort. It is the mind of caution and apprehension, something like thinking. Why then take caution and apprehension to be innate knowing?" What is able to be cautious and apprehensive is innate knowing.[45]
160	來書云：「先生又曰：『照心非動也。』豈以其循理而謂之靜歟？『妄心亦照也。』豈以其良知未嘗不在於其中，未嘗不明於其中，而視聽言動之不過則者，皆天理歟？且既曰妄心，則在妄心可謂之照，而在照心則謂之妄矣。妄與息何異？今假妄之照以續至誠之無息，竊所未明，幸再啟蒙。」「照心非動」者，以其發於本體明覺之自然，而未嘗有所動也；有所動即妄矣。「妄心亦照」者，以其本體明覺之自然者，未嘗不在於其中，但有所動耳；無所動即照矣。無妄、無照，非以妄為照、以照為妄也。照心為照，妄心為妄，是猶有妄、有照也。有妄、有照，則猶貳也，貳則息矣。無妄、無照則不貳，不貳則不息矣。	Your letter says: "You also said: 'The illuminating mind does not move.' Is that because it follows principle and so is called still? And: 'The deluded mind also illuminates.' Is that because innate knowing is never absent from it and never fails to be clear within it, so that whatever in seeing, hearing, speaking and moving does not exceed the rule is all heavenly principle? Moreover, since you call it the deluded mind, then it may be called illuminating with respect to the deluded mind, but with respect to the illuminating mind it would be called deluded. How is delusion different from pausing? To borrow the illumination within delusion to carry on the ceaselessness of perfect sincerity is something I do not understand. I hope you will enlighten me again." "The illuminating mind does not move" because it arises from the natural clear awareness of the original substance and has never moved at all. Once there is any movement, it is delusion. "The deluded mind also illuminates" because the natural clear awareness of the original substance is never absent from it; there is only movement in it. Once there is no movement, it is illumination. Being without delusion and without illumination does not mean taking delusion for illumination or illumination for delusion. If the illuminating mind is illumination and the deluded mind is delusion, then there is still delusion and still illumination. With delusion and illumination, it is still twofold; being twofold, it pauses. Without delusion and without illumination, it is not twofold; not twofold, it does not pause.
161	來書云：「養生以清心寡欲為要。夫清心寡欲，作聖之功畢矣。然欲寡則心自清。清心非舍棄人事而獨居	Your letter says: "In nourishing life, the essential thing is to clear the mind and lessen desires. Clearing the mind and lessening desires com-

45 "Caution and apprehension" is from the opening of the *Doctrine of the Mean*.

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求靜之謂也。蓋欲使此心純乎天理，而無一毫人欲之私耳。今欲為此之功，而隨人欲生而克之，則病根常在，未免滅於東而生於西。若欲刊剝洗蕩於眾欲未萌之先，則又無所用其力，徒使此心之不清。且欲未萌而搜剔以求去之，是猶引犬上堂而逐之也，愈不可矣。」必欲此心純乎天理，而無一毫人欲之私，此作聖之功也。

必欲此心純乎天理，而無一毫人欲之私，非防於未萌之先而克於方萌之際不能也。防於未萌之先而克於方萌之際，此正《中庸》「戒慎恐懼」、《大學》「致知格物」之功，舍此之外，無別功矣。夫謂滅於東而生於西，引犬上堂而逐之者，是自私自利，將迎意必之為累，而非克治洗蕩之為患也。今曰「養生以清心寡欲為要」，只「養生」二字，便是自私自利、將迎意必之根。有此病根潛伏於中，宜其有「滅於東而生於西」、「引犬上堂而逐之」之患也。

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pletes the effort of becoming a sage. Yet when desires are few, the mind clears of itself. Clearing the mind does not mean abandoning human affairs and living alone in search of stillness. It means wanting this mind to be wholly heavenly principle, without a hair of selfishness from human desires. Now if I work at this by overcoming human desires as they arise, the root of the illness always remains, and I cannot avoid stamping it out in the east only to have it spring up in the west. If I try to scrape away and wash clean the many desires before they sprout, there is nothing to apply my strength to, and I only make this mind unclear. Moreover, searching out desires that have not yet sprouted in order to remove them is like leading a dog into the hall and then chasing it out. That is even worse." To insist that this mind be wholly heavenly principle, without a hair of selfishness from human desires, is the effort of becoming a sage.[46]

To insist that this mind be wholly heavenly principle, without a hair of selfishness from human desires, cannot be done except by guarding against desires before they sprout and overcoming them the moment they sprout. Guarding against them before they sprout and overcoming them the moment they sprout is exactly the effort of "caution and apprehension" in the *Doctrine of the Mean* and of "extending knowledge and investigating things" in the *Great Learning*. Apart from this there is no other effort. What you call stamping it out in the east only to have it spring up in the west, and leading a dog into the hall and then chasing it out, comes from the burden of selfishness and self-interest, of sending off and welcoming, of willfulness and insistence. It is not trouble caused by overcoming, governing and washing clean. Now you say, "In nourishing life, the essential thing is to clear the mind and lessen desires." Those two words, "nourishing life," are themselves the root of selfishness and self-interest, of sending off and welcoming, of willfulness and insistence. With this root of illness lying hidden within, no wonder you have the trouble of "stamping it out in the east only to have it spring up in the west" and "leading a dog into the hall and then chasing it out."[47]

46 "Nourishing life" (yangsheng) refers to practices for health and longevity, associated especially with Daoist traditions. Lu Cheng, often ill, was interested in them (see sec. 154).

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162 來書云：「佛氏於『不思善，不思惡時，認本來面目』，於吾儒『隨物而格』之功不同。吾若於不思善、不思惡時，用致知之功，則已涉於思善矣。欲善惡不思，而心之良知清靜自在，惟有寐而方醒之時耳。斯正孟子『夜氣』之說。但於斯光景不能久，倏忽之際，思慮已生，不知用功久者，其常寐初醒而思未起之時否乎？今澄欲求寧靜，愈不寧靜，欲念無生，則念愈生。

Your letter says: "The Buddhists' 'at the moment you think neither of good nor of evil, recognize your original face' differs from our Confucian effort of 'investigating each thing as it comes.' If, at the moment I think neither of good nor of evil, I apply the effort of extending knowledge, I have already strayed into thinking of good. For good and evil to go unthought while the innate knowing of the mind is clear, quiet and at ease happens only at the moment of just waking from sleep. This is exactly Mencius's idea of the 'night qi.' But this state cannot last. In an instant, thoughts and deliberations have already arisen. I do not know whether those who have applied effort for a long time are always as at the moment of just waking, before thought arises. Now I seek tranquility and am all the less tranquil; I want thoughts not to arise, and thoughts arise all the more.[48]

如之何而能使此心前念易滅，後念不生，良知獨顯，而與造物者遊乎？」「不思善、不思惡時，認本來面目。」此佛氏為未識本來面目者設此方便。本來面目即吾聖門所謂良知，今既認得良知明白，即已不消如此說矣。「隨物而格」是致知之功，即佛氏之「常惺惺」，亦是常存他本來面目耳。體段工夫大略相似，但佛氏有個自私自利之心，所以便有不同耳。

How can I make this mind's preceding thought easily extinguished and its following thought not arise, so that innate knowing alone appears and I roam with the Creator?" "At the moment you think neither of good nor of evil, recognize your original face" is an expedient the Buddhists devised for those who have not yet recognized their original face. The original face is what our sagely school calls innate knowing. Now that you have recognized innate knowing clearly, there is no longer any need to speak this way. "Investigating each thing as it comes" is the effort of extending knowledge. It is just like the Buddhists' "always alert," which is also simply always preserving one's original face. In general shape and effort the two are broadly alike. But the Buddhists have a mind of selfishness and self-interest, and that is where the difference lies.

今欲善惡不思，而心之良知清靜自在，此便有自私自利、將迎意必之心，所以有「不思善、不思惡時，用致知之功，則已涉於思善」之患。孟子說「夜氣」，亦只是為失其良心之人指出個良心萌動處，使他從此培養將去。今已知得良知明白，常用致知之功，即已不消說「夜氣」。卻是得兔後不知守兔，而仍去守

Now you want good and evil to go unthought while the innate knowing of the mind is clear, quiet and at ease. Here already is a mind of selfishness and self-interest, of sending off and welcoming, of willfulness and insistence. That is why you have the trouble that "if, at the moment I think neither of good nor of evil, I apply the effort of extending knowledge, I have already strayed into thinking of

47 "Sending off and welcoming" (將迎), from Cheng Hao's letter on settling one's nature, describes a mind that clings to what has passed and runs ahead to what has not yet come. "Willfulness and insistence" (意必) echoes *Analects* 9.4, where Confucius is free of both.

48 "Think neither of good nor of evil" is from the *Platform Sutra*, Huineng's words to the monk Huiming.

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株，兔將復失之矣。欲求寧靜，欲念無生，此正是自私自利、將迎意必之病，是以念愈生而愈不寧靜。

good." When Mencius spoke of the "night qi," he too was only pointing out, for people who had lost their good mind, the place where the good mind sprouts and stirs, so that they could nurture it from there. Now that you already know innate knowing clearly and constantly apply the effort of extending knowledge, there is no need to speak of the "night qi." That would be like catching the hare and then, not knowing to keep hold of it, going back to watch the stump: the hare will be lost again. Wanting tranquility and wanting thoughts not to arise are exactly the illness of selfishness and self-interest, of sending off and welcoming, of willfulness and insistence. That is why thoughts arise all the more and you are all the less tranquil.

良知只是一個良知，而善惡自辨，更有何善何惡可思！良知之體本自寧靜，今卻又添一個求寧靜；本自生生，今卻又添一個欲無生，非獨聖門致知之功不如此，雖佛氏之學亦未如此將迎意必也。只是一念良知，徹頭徹尾，無始無終，即是前念不滅，後念不生。今卻欲前念易滅，而後念不生，是佛氏所謂斷滅種性，入於槁木死灰之謂矣。

Innate knowing is just the one innate knowing, and good and evil are distinguished of themselves. What further good or evil is there to think of! The substance of innate knowing is tranquil in itself, yet you add on a seeking of tranquility. It is generative in itself, yet you add on a wish for nothing to arise. Not only does the effort of extending knowledge in the sagely school not work like this; even Buddhist learning does not send off and welcome, will and insist, like this. Just one thought of innate knowing, through from head to tail, without beginning or end: that is the preceding thought not being extinguished and the following thought not arising. Now you want the preceding thought easily extinguished and the following thought not to arise. That is what the Buddhists call cutting off and extinguishing the seed of one's nature, sinking into withered wood and dead ash.

163 來書云：「佛氏又有常提念頭之說，其猶孟子所謂『必有事』，夫子所謂『致良知』之說乎？其即『常惺惺，常記得，常知得，常存得』者乎？於此念頭提在之時，而事至物來，應之必有其道。但恐此念頭提起時少，放下時多，則工夫間斷耳。且念頭放失，多因私欲客氣之動而始，忽然驚醒而後提，其放而未提之間，心之昏雜多不自覺，今欲日精日明，常提不放，以何道乎？只此常提不放，即全功乎？

Your letter says: "The Buddhists also teach constantly holding up one's thought. Is it like Mencius's 'always be doing something' and your teaching of 'extending innate knowing'? Is it the same as 'always alert, always remembering, always knowing, always preserving'? While this thought is held up, when affairs arrive and things come, one will surely respond to them in the right way. But I fear this thought is seldom held up and often let go, so the effort is broken off. Moreover, losing the thought usually begins with the stirring of selfish desires and passing qi. Only when one is suddenly startled awake does one hold it up again, and in the interval between losing it and holding it up, the mind's darkness and confusion mostly go unnoticed. Now, if I want to become more refined

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and more clear each day, holding it up constantly without letting go, by what way can I do it? Is this constant holding up without letting go itself the whole of the effort?[49]

抑於常提不放之中，更宜加省克之功乎？雖曰常提不放，而不加戒懼克治之功，恐私欲不去；若加戒懼克治之功焉，又為『思善』之事，而於『本來面目』又未達一間也。如之何則可？」戒懼克治即是常提不放之功，即是「必有事焉」，豈有兩事邪！此節所問，前一段已自說得分曉，末後卻是自生迷惑，說得支離。及有「本來面目未達一間」之疑，都是自私自利、將迎意必之為病，去此病，自無此疑矣。

Or, while constantly holding it up without letting go, should one add the effort of self-examination and overcoming? Even if one constantly holds it up without letting go, without the effort of caution, apprehension, overcoming and governing, I fear selfish desires will not go. But if one adds the effort of caution, apprehension, overcoming and governing, that again becomes a matter of 'thinking of good,' and still falls a little short of the 'original face.' What would be right?" Caution, apprehension, overcoming and governing are precisely the effort of constantly holding it up without letting go. They are precisely "always be doing something." How could there be two things? In this passage of questions, the first part already explains itself clearly. Only at the end do you create confusion for yourself and talk in a fragmented way. The doubt that it "still falls a little short of the original face" all comes from the illness of selfishness and self-interest, of sending off and welcoming, of willfulness and insistence. Remove this illness, and the doubt will vanish of itself.

164 來書云：「質美者明得盡，查滓便渾化。如何謂明得盡？如何而能更渾化？」良知本來自明。氣質不美者，查滓多，障蔽厚，不易開明。質美者，查滓原少，無多障蔽，略加致知之功，此良知便自瑩徹，些少查滓，如湯中浮雪，如何能作障蔽？此本不甚難曉，原靜所以致疑於此，想是因一「明」字不明白，亦是稍有欲速之心。向曾面論明善之義，明則誠矣，非若後儒所謂明善之淺也。

Your letter says: "'For one of fine endowment, once clarity is complete, the dregs melt away.' What is meant by 'clarity is complete'? And how can the dregs further melt away?" Innate knowing is clear of itself. Those whose qi-endowment is not fine have many dregs and thick obstructions, and are not easily opened to clarity. Those of fine endowment have few dregs to begin with and little obstruction. With a little effort at extending knowledge, this innate knowing becomes lucid and transparent of itself. A few dregs are like snow floating in hot water. How could they obstruct it? This is not really hard to understand. That you, Yuanjing, are puzzled by it must be because the one word "clarity" is not clear to you, and also because you are a little impatient for quick results. We once discussed face to face the meaning of "making good clear": when there is clarity, there is sincerity. It is not the shallow sense that later Confucians give to "making good clear."[50]

49 "Passing qi" (客氣, literally "guest qi") means agitated impulses not rooted in one's true nature.

50 The quoted saying is Cheng Hao's. "Making good clear" (明善) is from the *Doctrine of the Mean*, which ties it to sincerity.

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165 來書云：「聰明睿知果質乎？仁義禮智果性乎？喜怒哀樂果情乎？私欲客氣果一物乎？二物乎？古之英才，若子房、仲舒、叔度、孔明、文中、韓、范諸公，德業表著，皆良知中所發也，而不得謂之聞道者，果何在乎？苟曰此特生質之美耳，則生知、安行者，不愈於學知、困勉者乎？愚意竊云謂諸公見道偏則可，謂全無聞則恐後儒崇尚記誦訓詁之過也。然乎？否乎？」性一而已。仁、義、禮、知，性之性也；聰、明、睿、知，性之質也；喜、怒、哀、樂，性之情也；私欲、客氣，性之蔽也。

Your letter says: “Are intelligence, perceptiveness, insight and wisdom really endowment? Are humaneness, rightness, ritual and wisdom really nature? Are joy, anger, sorrow, and delight really feelings? Are selfish desires and passing qi really one thing, or two? Talented men of old such as Zhang Liang, Dong Zhongshu, Huang Xian, Zhuge Liang, Wang Tong, Han Qi and Fan Zhongyan were distinguished in virtue and achievement, and all of it issued from innate knowing. Yet they cannot be said to have heard the Way. Why is that? If one says this was merely the fineness of their native endowment, then would not those who know from birth and act at ease be superior to those who know through learning or strive through hardship? My humble view is that one may say these men saw the Way partially. To say they had heard nothing of it is, I fear, the error of later Confucians who prize memorization, recitation and glosses. Is that so or not?” Nature is simply one. Humaneness, rightness, ritual and wisdom are the nature of nature. Intelligence, perceptiveness, insight and wisdom are the endowment of nature. Joy, anger, sorrow, and delight are the feelings of nature. Selfish desires and passing qi are the obscurations of nature.[51]

質有清濁，故情有過不及，而蔽有淺深也；私欲、客氣，一病兩痛，非二物也。張、黃、諸葛及韓、范諸公，皆天質之美，自多暗合道妙，雖未可盡謂之知學，盡謂之聞道，然亦自其有學，違道不遠者也；使其聞學知道，即伊、傅、周、召矣。若文中子則又不可謂之不知學者，其書雖多出於其徒，亦多有未是處，然其大略則亦居然可見，但今相去遼遠，無有的然憑證，不可懸斷其所至矣。

Endowment may be clear or turbid, so feelings may go too far or fall short, and obscurations may be shallow or deep. Selfish desires and passing qi are one illness with two pains, not two things. Zhang Liang, Huang Xian, Zhuge Liang, Han Qi and Fan Zhongyan were all of fine natural endowment, and of themselves they often tacitly accorded with the subtleties of the Way. They cannot be fully said to have understood learning or fully said to have heard the Way. Still, from the learning they had, they did not stray far from the Way. Had they heard of learning and known the Way, they would have been Yi Yin, Fu Yue, the Duke of Zhou and the Duke of Shao. As for Master Wenzhong, he cannot be said to have not understood learning. His book mostly came from his disciples and has many points that are not right, yet its general outline can still be plainly seen. But we are now so far removed from him, and have no firm evidence,

51 Zhang Liang (d. 189 BC), Dong Zhongshu (c. 179–104 BC), Huang Xian (Eastern Han), Zhuge Liang (AD 181–234), Wang Tong (“Master Wenzhong,” AD 584–617), and the Song statesmen Han Qi and Fan Zhongyan.

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that we cannot judge from afar how far he reached.[52]

夫良知即是道，良知之在人心，不但聖賢，雖常人亦無不如此。若無有物欲牽蔽，但循著良知發用流行將去，即無不是道。但在常人多為物欲牽蔽，不能循得良知。如數公者，天質既自清明，自少物欲為之牽蔽，則其良知之發用流行處，自然是多，自然違道不遠。學者學循此良知而已。謂之知學，只是知得專在學循良知。數公雖未知專在良知上用功，而或泛濫於多岐，疑迷於影響，是以或離或合而未純。

Innate knowing is the Way. Innate knowing is present in the human mind in this way not only for sages and worthies but for ordinary people as well. If nothing pulled at it or obscured it with desires for things, and one simply followed innate knowing as it functions and flows forth, then everything would be the Way. But ordinary people are mostly pulled and obscured by desires for things and cannot follow innate knowing. Men like these few were of naturally clear endowment and had few desires for things to pull at and obscure them. So the places where their innate knowing functioned and flowed forth were naturally many, and they naturally did not stray far from the Way. Those who learn learn only to follow this innate knowing. To be said to understand learning is simply to understand that learning lies wholly in following innate knowing. These men did not yet know that effort lies wholly in innate knowing. Some spread themselves over many forking paths, and some were misled by shadows and echoes. So at times they departed from it and at times accorded with it, and were not pure.

若知得時，便是聖人矣。後儒嘗以數子者，尚皆是氣質用事，未免於行不著，習不察，此亦未為過論。但後儒之所謂著、察者，亦是狃於聞見之狹，蔽於沿習之非，而依擬倣象於影響形跡之間，尚非聖門之所謂著、察者也。則亦安得以己之昏昏，而求人之昭昭也乎？所謂生知、安行，「知、行」二字，亦是就用功上說；若是知、行本體，即是良知、良能，雖在困勉之人，亦皆可謂之生知、安行矣。知、行二字更宜精察。

Had they understood this, they would have been sages. Later Confucians held that these men were all still ruled by their qi-endowment and could not avoid "acting without understanding, practicing without examining." This is not an overstatement either. But what later Confucians mean by understanding and examining is itself confined by narrow hearing and seeing and obscured by mistaken habits handed down. It imitates and models itself on shadows, echoes and traces, and is still not what the sagely school means by understanding and examining. How, then, can one who is in the dark demand that others be bright? As for "knowing from birth and acting at ease," the words "knowing" and "acting" there are also said with reference to applying effort. The original substance of knowing and acting is innate knowing and innate ability. Even in those who strive through hardship, it can all be called knowing from birth and acting at ease. The two words "knowing" and "acting" deserve still closer examination.[53]

52 Yi Yin, Fu Yue, the Duke of Zhou and the Duke of Shao were the model ministers of the Shang and early Zhou dynasties.

THE JOY OF THE SAGES

Lu Cheng asks about true joy and the sage's feelings; Wang answers with the image of a clear mirror.

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166	來書云：「昔周茂叔每令伯淳尋仲尼、顏子樂處。敢問是樂也，與七情之樂同乎？否乎？若同，則常人之一遂所欲，皆能樂矣，何必聖賢？若別有真樂，則聖賢之遇大憂、大怒、大驚、大懼之事，此樂亦在否乎？且君子之心常存戒懼，是蓋終身之憂也，惡得樂？澄平生多悶，未嘗見真樂之趣，今切願尋之。」樂是心之本體，雖不同於七情之樂，而亦不外於七情之樂；雖則聖賢別有真樂，而亦常人之所同有，但常人有之而不自知，反自求許多憂苦，自加迷棄。雖在憂苦迷棄之中，而此樂又未嘗不存，但一念開明，反身而誠，則即此而在矣。每與原靜論，無非此意，而原靜尚有「何道可得」之問，是猶未免於騎驢覓驢之蔽也。	Your letter says: "Long ago Zhou Dunyi would always have Cheng Hao look for where the joy of Confucius and Yan Hui lay. May I ask whether this joy is the same as the joy among the seven feelings, or not? If it is the same, then ordinary people could all be joyful the moment they get what they want. Why need anyone be a sage or a worthy? If there is a separate, true joy, then when sages and worthies meet great grief, great anger, great alarm, or great fear, is this joy still present? Moreover, the mind of the exemplary person is always watchful and apprehensive. This is a lifelong anxiety, so how can there be joy? All my life I have been troubled in spirit and have never known the taste of true joy. Now I earnestly wish to find it." Joy is the original substance of the mind. Though it is not the same as the joy among the seven feelings, it is not apart from the joy of the seven feelings either. Though sages and worthies have a separate, true joy, ordinary people share it too. Ordinary people simply have it without knowing it, and instead go looking for a great deal of grief and suffering, adding to their own confusion and self-abandonment. Yet even in the midst of grief and suffering, confusion and self-abandonment, this joy has never ceased to be present. Let a single thought open into clarity, let one turn back on oneself and be sincere, and it is right here. Whenever I talk with Yuanjing it is never about anything but this, and still Yuanjing asks, "By what way can it be attained?" This is still the blindness of riding a donkey while looking for the donkey.[54]
167	來書云：「《大學》以『心有好樂、忿懥、憂患、恐懼』為『不得其正』，而程子亦謂『聖人情順萬事而無情』。所謂有者，《傳習錄》中以病瘧譬之，極精切矣。若程子之言，則是聖人之情不生於心而生於物也，何謂邪？且事感而情應，則是是非非可以就格；事或未感時，謂之有則未形也，謂之無則病根在有無	Your letter says: "The *Great Learning* holds that when the mind has fondness and delight, anger and resentment, worry and distress, fear and dread, it 'fails to be correct.' Master Cheng also says, 'The sage's feelings accord with all affairs, yet the sage has no feelings.' As for what 'has' means, the *Instructions for Practical Living* com-

53 "Acting without understanding, practicing without examining" is from Mencius 7A5. The line about being in the dark echoes Mencius 7B20.

54 Cheng Hao (here called Bochun) studied with Zhou Dunyi as a youth. "Riding a donkey while looking for the donkey" is a Chan Buddhist saying.

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之間，何以致吾知乎？學務無情，累雖輕，而出儒入佛矣，可乎？」聖人致知之功，至誠無息。其良知之體，皦如明鏡，略無纖翳，妍媸之來，隨物見形，而明鏡曾無留染，所謂「情順萬事而無情」也。

「無所住而生其心」，佛氏曾有是言，未為非也。明鏡之應物，妍者妍，媸者媸，一照而皆真，即是生其心處，妍者妍，媸者媸，一過而不留，即是無所住處。病瘧之喻，既已見其精切，則此節所問可以釋然。病瘧之人，瘧雖未發，而病根自在，則亦安可以其瘧之未發而遂忘其服藥調理之功乎？若必待瘧發而後服藥調理，則既晚矣。致知之功，無間於有事、無事，而豈論於病之已發、未發邪？

大抵原靜所疑，前後雖若不一，然皆起於自私自利、將迎意必之為崇，此根一去，則前後所疑，自將冰消

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pares it to having malaria, which is extremely precise and apt. But Master Cheng's words imply that the sage's feelings arise not from the mind but from things. What does that mean? Further, when an affair stirs us and a feeling responds, one can affirm the right and reject the wrong, and so rectify things on the spot. But when no affair has yet stirred us, to call the feelings present is wrong, since they have not taken shape. To call them absent is wrong too, since the root of the illness is there, somewhere between present and absent. How then am I to extend my knowing? If learning aims at having no feelings, the burden may be lighter, but that is leaving Confucianism and entering Buddhism. Is that acceptable?" The sage's practice of extending knowledge is utmost sincerity without cease. The substance of the sage's innate knowing is as bright as a clear mirror, without the slightest speck of dimness. When the beautiful and the ugly come before it, each shows its form according to the thing, yet nothing ever lingers on the mirror or stains it. This is what is meant by "feelings accord with all affairs, yet there are no feelings."[55]

"Abiding nowhere, let the mind arise." The Buddhists have said this, and it is not wrong. When a clear mirror responds to things, the beautiful are beautiful and the ugly are ugly. Each is reflected once and all is true: that is where the mind arises. The beautiful are beautiful and the ugly are ugly. Each passes once and nothing is kept: that is where it abides nowhere. Since you have already seen how precise and apt the malaria comparison is, the question in this passage should clear up of itself. In someone with malaria, even when the fever has not broken out, the root of the illness is still there. How then could one forget the work of taking medicine and nursing one's health just because the fever has not broken out? To wait until the fever breaks out before taking medicine and nursing it would already be too late. The practice of extending knowledge makes no distinction between having affairs and having no affairs, so how could it depend on whether the illness has broken out or not?[56]

In general, Yuanjing, your doubts may seem varied from first to last. Yet they all arise from the

55 The quotation is from Cheng Hao's letter on settling one's nature (Dingxing shu).

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霧釋，有不待於問辨者矣。答原靜書出，讀者皆喜澄善問，師善答，皆得聞所未聞。師曰：「原靜所問只是知解上轉，不得已與之逐節分疏。若信得良知，只在良知上用功，雖千經萬典無不吻合，異端曲學一勘盡破矣。何必如此節節分解！佛家有『僕人逐塊』之喻，見塊僕人，則得人矣，見塊逐塊，於塊奚得哉？」在坐諸友聞知，暢然皆有惺惺悟。此學貴反求，非知解可入也。

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mischief of selfishness and self-interest, of sending off and welcoming, of willfulness and insistence. Once this root is removed, all your doubts from first to last will melt like ice and lift like fog, with no need for further questioning and debate. When the reply to Yuanjing's letter came out, readers were all delighted that Lu Cheng had asked so well and our teacher had answered so well, and that all had heard what they had never heard before. Our teacher said: "Yuanjing's questions only circle around in intellectual understanding, so I had no choice but to analyze them point by point. If one truly trusts innate knowing and applies effort only to innate knowing, then even a thousand classics and ten thousand canons will all agree with it, and heterodox teachings and distorted learning will be exposed at a single examination. Why analyze it piece by piece like this? The Buddhists have the comparison of pouncing on the person and chasing the clod. If, on seeing the clod, one pounces on the person, one gets the person. If, on seeing the clod, one chases the clod, what is to be gained from the clod?" The friends present who heard this all felt a sudden release and came wide awake. This learning values seeking within oneself; it cannot be entered through intellectual understanding.[57]

REPLY TO OUYANG CHONGYI

Wang tells Ouyang De that hearing and seeing are functions of innate knowing, never its source.

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168 崇一來書云：「師云：『德性之良知，非由於聞見，若日多聞擇其善者而從之，多見而識之，則是專求之見聞之末，而已落在第二義。』竊意良知雖不由見聞而有，然學者之知，未嘗不由見聞而發；滯於見聞固非，而見聞亦良知之用也。今曰『落在第二義』，恐為專以見聞為學者而言。若致其良知而求之見聞，亦知、行合一之功似矣。如何？」良知不由見聞而有，而見聞莫非良知之用，故良知不滯於見聞，而亦不雜於見聞。

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Your letter, Chongyi, says: "You, Master, have said: 'The innate knowing of the virtuous nature does not come from hearing and seeing. To speak of "hearing much, choosing what is good and following it; seeing much and remembering it" is to seek only in the branch-tips of hearing and seeing, and that has already fallen to the second level.' My humble view is this. Although innate knowing does not come into being through hearing and seeing, the knowing of students is always called forth through hearing and seeing. To be stuck in hearing and seeing is certainly wrong, but hearing and seeing are also functions of innate knowing. Now you say 'fallen to the second level.' I suspect this is

56 The line "abiding nowhere, let the mind arise" is from the *Diamond Sutra*.
57 From "When the reply..." on is a note by the compiler Qian Dehong. The Buddhist image contrasts a lion, which leaps at the person who throws a clod, with a dog, which chases the clod.

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said of those who take hearing and seeing alone as learning. If one extends one's innate knowing and seeks it in hearing and seeing, that too would seem to be the practice of the unity of knowing and acting. What do you think?" Innate knowing does not come into being through hearing and seeing, yet all hearing and seeing are functions of innate knowing. Therefore innate knowing is not stuck in hearing and seeing, nor is it mixed up in hearing and seeing.[58]

孔子云：「吾有知乎哉？無知也。」良知之外，別無知矣。故「致良知」是學問大頭腦，是聖人教人第一義。今云專求之見聞之末，則是失卻頭腦，而已落在第二義矣。近時同志中，蓋已莫不知有「志良知」之說，言其工夫尚多鶻突者，正是欠此一問。大抵學問工夫只要主意頭腦是當，若主意頭腦專以「致良知」為事，則凡多聞、多見，莫非「致良知」之功。蓋日用之間，見聞酬酢，雖千頭萬緒，莫非良知之發用流行；除卻見聞酬酢，亦無良知可致矣。

Confucius said, "Do I have knowledge? I do not." Apart from innate knowing there is no other knowing. Therefore extending innate knowing is the main point of all learning and the first principle in the sages' teaching of others. To say that one seeks only in the branch-tips of hearing and seeing is to lose the main point, and that has already fallen to the second level. Lately there is hardly anyone among our like-minded friends who does not know the teaching of setting one's resolve on innate knowing. Yet many are still muddled in their practice, and that is precisely because they lack this one question. In general, the practice of learning needs only that its guiding idea, its main point, be right. If the guiding idea and main point are wholly devoted to extending innate knowing, then all hearing much and seeing much is nothing but the practice of extending innate knowing. In daily life, hearing and seeing and dealing with others run in a thousand strands and ten thousand threads, yet all of it is nothing but the functioning and flowing forth of innate knowing. Apart from hearing and seeing and dealing with others, there would be no innate knowing to extend.

故只是一事。若曰致其良知而求之見聞，則語意之間未免為二。此與專求之見聞之末者雖稍不同，其為未得精一之旨，則一而已。「多聞擇其善者而從之，多見而識之。」既云擇，又云識，其良知亦未嘗不行於其間，但其用意乃專在多聞、多見上去擇、識，則已失卻頭腦矣。崇一於此等處見得當已分曉，今日之問，正為發明此學，於同志中極有益。但語意未瑩，則毫釐千里，亦不容不精察之也。

So it is just one thing. But to say "extend one's innate knowing and seek it in hearing and seeing" cannot help making them two in the very wording. This differs somewhat from seeking only in the branch-tips of hearing and seeing. Yet both fail to grasp the meaning of refinement and singleness, and in that they are one and the same. "Hearing much, choosing what is good and following it; seeing much and remembering it." Since it speaks of choosing and of remembering, innate knowing is still at work in it. But if one's intent is only on choosing and remembering through hearing

58 Chongyi is Ouyang De. The quoted lines are from *Analects* 7.28.

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much and seeing much, then the main point is already lost. You, Chongyi, must already see such matters clearly. Today's question serves precisely to bring out this learning, and it is of great benefit to our like-minded friends. But when the wording is not clear, a hair's breadth becomes a thousand miles, and one cannot fail to examine it closely.

169 來書云：「師云：『《繫》言「何思何慮」，是言所思所慮只是天理，更無別思別慮耳，非謂無思無慮也。心之本體即是天理，有何可思慮得？學者用功，雖千思萬慮，只是要復他本體，不是以私意去安排思索出來；若安排思索，便是自私用智矣。』學者之敝，大率非沈空守寂，則安排思索。德辛壬之歲著前一病，近又著後一病，但思索亦是良知發用，其與私意安排者何所取別？恐認賊作子，惑而不知也。」「思曰睿，睿作聖。」

Your letter says: "You, Master, have said: 'When the *Appended Remarks* says "What need to think or deliberate?" it means that what one thinks and deliberates on is only heavenly principle, with no other thought or deliberation. It does not mean there is no thinking or deliberating at all. The original substance of the mind is heavenly principle itself, so what is there to think or deliberate about? When students apply effort, they may think a thousand thoughts and deliberate ten thousand times, but they only seek to recover that original substance. They do not arrange and contrive something out of selfish intentions. To arrange and contrive is to be selfish and use cleverness.' The failing of students is mostly either sinking into emptiness and clinging to quiet, or else arranging and contriving. In 1521 and 1522 I was afflicted with the first of these; lately I have been afflicted with the second. But thinking is also a functioning of innate knowing. How is it to be told apart from arranging by selfish intention? I fear I may be taking a thief for my son, deluded without knowing it." "Thinking means being penetrating; being penetrating makes a sage."[59]

「心之官則思，思則得之。」思其可少乎？沈空守寂與安排思索，正是自私用智，其為喪失良知一也。良知是天理之昭明靈覺處，故良知即是天理，思是良知之發用。若是良知發用之思，則所思莫非天理矣。良知發用之思，自然明白簡易。良知亦自能知得。若是私意安排之思，自是紛紜勞擾。良知亦自會分別得。蓋思之是非邪正，良知無有不自知者。所以認賊作子，正為致知之學不明，不知在良知上體認之耳。

"The function of the mind is to think; by thinking it gets it." Can thinking be done without? Sinking into emptiness and clinging to quiet, and arranging and contriving, are exactly what it is to be selfish and use cleverness. As ways of losing innate knowing they are one. Innate knowing is the clear, luminous, numinous awareness of heavenly principle. Therefore innate knowing is heavenly principle, and thinking is the functioning of innate knowing. If it is thinking that comes from the functioning of innate knowing, then whatever it thinks is nothing but heavenly principle. Thinking that comes from the functioning of innate knowing is naturally clear, simple, and easy, and innate knowing itself can know it. Thinking arranged by selfish intention is naturally tangled and troubled,

59 The final line is from the "Great Plan" chapter of the *Book of Documents*.

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and innate knowing itself can tell the difference. Whether a thought is right or wrong, straight or crooked, innate knowing always knows of itself. People take a thief for their son precisely because the learning of extending knowledge is not understood, and they do not know to seek its realization in innate knowing.

170 來書又云：「師云：『為學終身只是一事，不論有事無事，只是這一件。若說寧不了事，不可不加培養，卻是分為兩事也。』竊意覺精力衰弱，不足以終事者，良知也；寧不了事，且加休養，致知也。如何卻為兩事？若事變之來，有事勢不容不了，而精力雖衰，稍鼓舞亦能支持，則持志以帥氣可矣。然言動終無氣力，畢事則困憊已甚，不幾於暴其氣已乎？此其輕重緩急，良知固未嘗不知，然或迫於事勢，安能顧精力？

Your letter also says: "You, Master, have said: 'Learning is just one thing for the whole of life. Whether there are affairs or no affairs, it is just this one thing. To say "Better to leave the task unfinished than to fail to nourish oneself" is to split it into two things.' My humble view is this. To feel that one's energy is failing and not enough to finish the task is innate knowing. To leave the task unfinished for now and rest and recuperate is extending knowledge. How does that make two things? Suppose some turn of affairs arrives and circumstances will not allow the task to be left unfinished. Though one's energy is failing, one can keep going by rousing oneself a little. Then holding firm to one's resolve to command one's qi will do. But suppose one's words and movements lack strength to the end, and once the task is done one is utterly exhausted. Is that not close to doing violence to one's qi? Innate knowing certainly knows which is weightier and which lighter, which is urgent and which can wait. Yet when one is pressed by circumstances, how can one attend to one's energy?

或困於精力，安能顧事勢？如之何則可？」「寧不了事，不可不加培養」之意，且與初學如此說，亦不為無益，但作兩事看了，便有病痛在。孟子言必有事焉，則君子之學終身只是「集義」一事。義者，宜也，心得其宜之謂義。能致良知則心得其宜矣，故「集義」亦只是致良知。君子之酬酢萬變，當行則行，當止則止，當生則生，當死則死，斟酌調停，無非是致其良知，以求自慊而已。

And when one is worn down in energy, how can one attend to circumstances? What should one do?" The idea of "better to leave the task unfinished than to fail to nourish oneself" is not without benefit when said this way to beginners for the time being. But once it is seen as two things, the trouble is there. When Mencius speaks of "always be doing something," the exemplary person's learning throughout life is just the one thing of "accumulating rightness." Rightness means fittingness; when the mind attains what is fitting, that is called rightness. If one can extend innate knowing, the mind attains what is fitting. Therefore accumulating rightness too is just extending innate knowing. The exemplary person deals with ten thousand changes, going on when one should go on, stopping when one should stop, living when one should live, dying when one should die. All this weighing and adjusting is

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nothing but extending innate knowing so as to seek contentment in oneself.

故「君子素其位而行」，「思不出其位」，凡謀其力之所不及，而強其知之所不能者，皆不得為致良知；而凡「勞其筋骨，餓其體膚，空乏其身，行拂亂其所為，動心忍性以增益其所不能」者，皆所以致其良知也。若云寧不了事，不可不加培養者，亦是先有功利之心，較計成敗利鈍而愛憎取舍於其間。是以將了事自作一事，而培養又別作一事，此便有是內、非外之意，便是自私用智，便是「義外」，便有「不得於心勿求於氣」之病，便不是致良知以求自慊之功矣。

Thus "the exemplary person acts according to the position they are in," and "their thoughts do not go beyond their position." Planning for what one's strength cannot reach, or forcing what one's knowing is not capable of, can never count as extending innate knowing. But whatever "wears out one's sinews and bones, starves one's body, leaves one destitute, and thwarts what one does, so as to stir one's mind, toughen one's nature, and add to what one is incapable of" is all a means of extending one's innate knowing. To say "better to leave the task unfinished than to fail to nourish oneself" is also to begin with a mind bent on profit and achievement. It calculates success and failure, advantage and setback, and loves and hates, chooses and rejects among them. That is why finishing the task is made into one thing and nourishing oneself into another. This at once carries the idea of affirming the inner and rejecting the outer. It is selfishness and the use of cleverness. It treats "rightness as external." It has the fault of "what one does not get in the mind, do not seek in the qi." And it is not the practice of extending innate knowing so as to seek contentment in oneself.

所云「鼓舞支持，畢事則困憊已甚」，又云「迫於事勢，困於精力」，皆是把作兩事做了，所以有此。凡學問之功，一則誠，二則偽，凡此皆是致良知之意欠誠一真切之故。《大學》言：「誠其意者，如惡惡臭，如好好色，此之謂自慊。」曾見有惡惡臭，好好色，而須鼓舞支持者乎？曾見畢事則困憊已甚者乎？曾有迫於事勢，困於精力者乎？此可以知其受病之所從來矣。

You speak of "rousing oneself to keep going, and being utterly exhausted once the task is done," and again of "being pressed by circumstances and worn down in energy." All of this comes from treating it as two things. In the practice of learning, if it is one, it is sincere; if it is two, it is false. All of this happens because the intention to extend innate knowing lacks sincerity and singleness, genuineness and urgency. The *Great Learning* says: "Making the intentions sincere is like hating a foul odor and loving a lovely color; this is called contentment in oneself." Have you ever seen anyone who hates a foul odor or loves a lovely color and has to rouse themselves to keep going? Have you ever seen anyone utterly exhausted once that is done? Has anyone ever been pressed by circumstances or worn down in energy over it? From this you can know where the illness comes from.

171 來書又有云：「人情機詐百出，御之以不疑，往往為所欺；覺則自入於逆億。夫逆詐，即詐也，億不信，即非信也。為人欺，又非覺也。不逆、不億而常先覺，其惟良知瑩徹乎？然而出入毫忽之間，背覺合詐

Your letter further says: "People's feelings put forth a hundred schemes and deceptions. If one meets them without suspicion, one is often deceived. If one is on guard, one falls into anticipat-

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者多矣。」不逆、不億而先覺，此孔子因當時人專以逆詐、億不信為心，而自陷於詐與不信，又有不逆、不億者，然不知致良知之功，而往往又為人所欺詐，故有是言，非教人以是存心，而專欲先覺人之詐與不信也。

以是存心，即是後世猜忌險薄者之事；而只此一念，已不可與入堯、舜之道矣。不逆、不億而為人所欺者，尚亦不失為善，但不如能致其良知，而自然先覺者之尤為賢耳。崇一謂「其惟良知瑩徹」者，蓋已得其旨矣。然亦穎悟所及，恐未實際也，蓋良知之在人心，亙萬古、塞宇宙而無不同，不慮而知，恆易以知險，不學而能，恆簡以知阻，先天而天不違，天且不違，而況於人乎？況於鬼神乎？

夫謂背覺合詐者，是雖不逆人而或未能無自欺也，雖不億人而或未能果自信也，是或常有求先覺之心，而未能常自覺也。常有求先覺之心，即已流於逆、億而足以自蔽其良知矣，此背覺合詐之所以未免也。君子學以為己，未嘗虞人之欺己也，恆不自欺其良知而已；未嘗虞人之不信己也恆自信其良知而已；未嘗求

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ing and presuming. But to anticipate deceit is itself deceit, and to presume bad faith is itself not good faith. Yet to be deceived by others is not being aware either. Not anticipating, not presuming, and yet always being aware first: is that possible only when innate knowing is crystal clear? Still, the difference lies within a hair's breadth, and many turn their backs on awareness and fall in with deceit." Not anticipating, not presuming, and yet being aware first: Confucius said this because of two kinds of people in his time. Some set their minds wholly on anticipating deceit and presuming bad faith, and so fell into deceit and bad faith themselves. Others did not anticipate or presume, but did not know the practice of extending innate knowing, and so were often deceived by others. He did not mean to teach people to keep this in mind and aim only at detecting others' deceit and bad faith first.[60]

To keep this in mind is what the suspicious and jealous, the treacherous and mean-spirited of later ages do. With just this one thought one can no longer enter the Way of Yao and Shun. Those who do not anticipate or presume and are deceived by others still do not fall short of being good. But they are not as worthy as those who can extend their innate knowing and so are naturally aware first. When you, Chongyi, say "possible only when innate knowing is crystal clear," you have already grasped the point. Yet this is as far as quick insight reaches; I fear it is not yet actual attainment. Innate knowing in the human mind spans all ages and fills the universe, and is everywhere the same. It knows without deliberating; it is always easy and so knows danger. It is able without learning; it is always simple and so knows obstruction. It acts ahead of Heaven, and Heaven does not oppose it. If even Heaven does not oppose it, how much less will human beings? How much less will ghosts and spirits?

As for those who turn their backs on awareness and fall in with deceit: though they do not anticipate others, they may not yet be free of deceiving themselves; though they do not presume about others, they may not yet truly trust themselves. They may often have a mind that seeks to be aware first, yet not be constantly aware themselves. To

60 The saying is *Analects* 14.31.

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先覺人之詐與不信也，恆務自覺其良知而已。是故不欺則良知無所偽而誠，誠則明矣；自信則良知無所惑而明，明則誠矣。

明、誠相生，是故良知常覺常照；常覺常照則如明鏡之懸，而物之來者自不能遁其妍媸矣。何者？不欺而誠，則無所容其欺，苟有欺焉而覺矣；自信而明，則無所容其不信，苟不信焉而覺矣。是謂易以知險，簡以知阻，子思所謂「至誠如神，可以前知」者也。然子思謂「如神」，謂「可以前知」，猶二而言之。是蓋推言思誠者之功效，是猶為不能先覺者說也。若就至誠而言，則至誠之妙用，即謂之「神」，不必言「如神」，至誠則「無知而無不知」，不必言「可以前知」矣。

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often have a mind that seeks to be aware first is already to drift into anticipating and presuming, and that is enough to obscure one's own innate knowing. This is why they cannot avoid turning their backs on awareness and falling in with deceit. The exemplary person learns for the sake of the self. They never worry that others will deceive them; they simply never deceive their own innate knowing. They never worry that others will not trust them; they simply always trust their own innate knowing. They never seek to detect others' deceit and bad faith first; they simply always work to be aware of their own innate knowing. Therefore, when one does not deceive, innate knowing has nothing false in it and is sincere, and sincerity brings clarity. When one trusts oneself, innate knowing has nothing to confuse it and is clear, and clarity brings sincerity.

Clarity and sincerity give rise to each other, and so innate knowing is always aware and always illuminating. Being always aware and always illuminating, it is like a clear mirror hung up, and things that come before it cannot hide their beauty or ugliness. Why? When one does not deceive and so is sincere, there is no room for deceit, and if any deceit appears it is noticed. When one trusts oneself and so is clear, there is no room for bad faith, and if any bad faith appears it is noticed. This is what is meant by being easy and so knowing danger, being simple and so knowing obstruction. It is what Zisi called "utmost sincerity is like a spirit; it can know beforehand." But when Zisi says "like a spirit" and "can know beforehand," he still speaks of it as two. He was extending the account to the results achieved by those who seek sincerity, and so was still speaking for those who cannot yet be aware first. If one speaks from the standpoint of utmost sincerity itself, then the wondrous functioning of utmost sincerity is itself called "spirit," and there is no need to say "like a spirit." Utmost sincerity "has no knowing, yet there is nothing it does not know," and there is no need to say "can know beforehand."

REPLY TO VICE MINISTER LUO ZHENG'AN

Wang defends his restored text of the Great Learning and his anthology of Zhu Xi's late letters.

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某頓首啟：昨承教及《大學》，發舟匆匆，未能奉答。曉來江行稍暇，復取手教而讀之。恐至贛後人事復紛沓，先具其略以請。來教云：「見道固難，而體道尤難。道誠未易明，而學誠不可不講，恐未可安於所見而遂以為極則也。」幸甚幸甚！何以得聞斯言乎？其敢自以為極則而安之乎？正思就天下之有道以講明之耳，而數年以來，聞其說而非笑之者有矣，詬訾之者有矣，置之不足較量辨議之者有矣，其肯遂以教我乎？其肯遂以教我，而反覆曉諭，惻然惟恐不及救正之乎？

然則天下之愛我者，固莫有如執事之心深且至矣。感激當何如哉？夫「德之不修，學之不講」，孔子以為憂，而世之學者稍能傳習訓詁，即皆自以為知學，不復有所謂講學之求，可悲矣！夫道必體而後見，非已見道而後加體道之功也；道必學而後明，非外講學而復有所謂明道之事也。然世之講學者有二：有講之以身心者，有講之以口耳者。講之以口耳，揣摸測度，求之影響者也；講之以身心，行著習察，實有諸己者也。知此，則知孔門之學矣。

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With a bow to the ground, I write. Yesterday I received your instruction concerning the *Great Learning*, but my boat was setting off in haste and I could not reply. This morning, traveling on the river, I have a little leisure and have taken up your letter and read it again. I fear that once I reach Ganzhou the press of affairs will crowd in again, so I am setting out the gist of my thoughts first for your consideration. Your letter says: "To see the Way is certainly hard, but to embody the Way is harder still. The Way is truly not easy to understand, and learning truly must be discussed. I fear you cannot rest content with what you have seen and take it as the final standard." How very fortunate! How did I come to hear such words? Would I dare regard what I have as the final standard and rest in it? I was just thinking of going to those in the world who have the Way, to discuss it and make it clear. But in recent years some have heard my views and mocked them, some have reviled them, and some have set them aside as not worth weighing or debating. Would any of them have been willing to instruct me? Would any have been willing to instruct me, explaining again and again, with deep concern lest they fail to rescue and correct me in time?[61]

Among all in the world who care for me, then, surely none has a heart as deep and thorough as yours. How grateful I must be! "Virtue not cultivated, learning not discussed": Confucius counted these among his worries. Yet as soon as the students of our age can pass on and practice a few glosses and commentaries, they all consider themselves to understand learning and no longer pursue what is called discussing learning. How sad! The Way must be embodied before it is seen; it is not that one first sees the Way and then adds the work of embodying it. The Way must be learned before it is understood; it is not that, apart from discussing learning, there is some further business called understanding the Way. But there are two kinds of people in the world who discuss learning: those who discuss it with body and mind, and those who discuss it with mouth and ear. Those who discuss it with mouth and ear grope and guess, seeking it in shadows and echoes. Those who discuss it with body and mind

61 Luo Qinshun (courtesy name Zheng'an, 1465–1547) was a senior official and a leading follower of Zhu Xi. He had written criticizing Wang's views on the *Great Learning*, and this reply dates from 1520.

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act with understanding and practice with examination, truly having it in themselves. Know this, and you know the learning of Confucius's school.

173 來教謂某「《大學》古本之復，以人之為學，但當求之於內，而程、朱『格物』之說不免求之於外，遂去朱子之分章，而削其所補之傳」。非敢然也。學豈有內外乎？《大學》古本乃孔門相傳舊本耳。朱子疑其有所脫誤而改正補緝之，在某則謂其本無脫誤，悉從其舊而已矣。失在於過信孔子則有之，非故去朱子之分章而削其傳也。夫學貴得之心。

Your letter says that I "restored the old text of the *Great Learning* because I hold that in learning one should seek only within, while the Cheng–Zhu account of 'investigating things' cannot avoid seeking outside; and so I discarded Master Zhu's division into chapters and cut out the commentary he supplied." I would not dare to do any such thing. How could learning have an inside and an outside? The old text of the *Great Learning* is simply the version handed down in the school of Confucius. Master Zhu suspected that parts of it were missing or corrupted, so he corrected and supplemented it. I hold that nothing was ever missing or corrupted, and I have simply followed the old text throughout. If I have erred, it is in trusting Confucius too much. It is not that I deliberately discarded Master Zhu's chapters and cut out his commentary. In learning, what matters is to get it in one's own mind.[62]

求之於心而非也，雖其言之出於孔子，不敢以為是也，而況其未及孔子者乎？求之於心而是也，雖其言之出於庸常，不敢以為非也，而況其出於孔子者乎？且舊本之傳數千載矣，今讀其文詞，既明白而可通；論其工夫，又易簡而可入。亦何所按據而斷其此段之必在於彼，彼段之必在於此，與此之如何而缺，彼之如何而補？而遂改正補緝之，無乃重於背朱而輕於叛孔已乎？

If I seek it in my mind and find it wrong, then even if the words come from Confucius, I dare not take them as right. How much less words from those who fall short of Confucius? If I seek it in my mind and find it right, then even if the words come from an ordinary person, I dare not take them as wrong. How much less words from Confucius? Moreover, the old text has been handed down for thousands of years. Read its wording today, and it is clear and makes sense. Consider its practice, and it is easy and simple and can be entered. On what evidence, then, can one decide that this passage must belong there and that passage here, that this part was lost in such a way and that part must be supplied in such a way, and then go on to correct and supplement it? Is this not treating departure from Master Zhu as grave and rebellion against Confucius as light?

174 來教謂：「如必以學不資於外求，但當反觀、內省以為務，則『正心誠意』四字亦何不盡之有？何必於入門之際，便困以『格物』一段工夫也？」誠然誠然！若語其要，則「修身」二字亦足矣，何必又言「正心」？「正心」二字亦足矣，何必又言「誠意」？

Your letter says: "If you insist that learning does not depend on seeking outside, and that one need only make looking back and examining oneself within one's task, then what would the phrase 'rectifying the mind and making the intentions sin-

62 Zhu Xi divided the *Great Learning* into a classic text and ten commentary chapters and wrote a supplementary chapter on investigating things. Wang used the older arrangement preserved in the *Book of Rites*.

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「誠意」二字亦足矣，何必又言「致知」、又言「格物」？惟其工夫之詳密，而要之只是一事；此所以為「精一」之學，此正不可不思者也。夫理無內外，性無內外，故學無內外。

講習、討論，未嘗非內也；反觀、內省，未嘗遺外也。夫謂學必資於外求，是以己性為有外也，是「義外」也，用智者也；謂反觀、內省為求之於內，是以己性為有內也，是有我也，自私者也；是皆不知性之無內外也。故曰：「精義入神，以致用也；利用安身，以崇德也。」「性之德也，合內外之道也。」此可以知「格物」之學矣。「格物」者，《大學》之實下手處，徹首徹尾，自始學至聖人，只此工夫而已。

非但入門之際有此一段也。夫「正心」、「誠意」、「致知」、「格物」，皆所以「脩身」，而「格物」者，其所用力，日可見之地。故「格物」者，格其心之物也，格其意之物也，格其知之物也；「正心」者，正其物之心也；「誠意」者，誠其物之意也；「致知」者，致其物之知也。此豈有內外、彼此之分哉？理一而已，以其理之凝聚而言則謂之「性」，以其凝聚之主宰而言則謂之「心」，以其主宰之發動而

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cere' fail to cover? Why must students be burdened, at the very threshold, with the effort of 'investigating things'?" Quite so, quite so! If we speak only of essentials, then the phrase "cultivating the self" would suffice. Why also speak of "rectifying the mind"? "Rectifying the mind" would suffice. Why also speak of "making the intentions sincere"? "Making the intentions sincere" would suffice. Why also speak of "extending knowledge," and of "investigating things"? It is just that the effort is detailed and thorough, and yet in essence it is only one task. That is what makes it the learning of "refinement and singleness," and this is exactly what must be thought through. Principle has no inside or outside, and nature has no inside or outside. Therefore learning has no inside or outside.

Study and discussion have never been merely inner, and looking back and examining oneself have never left out the outer. To say that learning must depend on seeking outside is to treat one's own nature as having an outside. That is "rightness is external," and it is using cleverness. To say that looking back and examining oneself is seeking within is to treat one's own nature as having an inside. That is clinging to a self, and it is being selfish. Neither knows that nature has no inside or outside. Hence it is said: "Refining rightness until it enters the spirit is for the sake of putting it to use; making use beneficial and settling the self is for the sake of exalting virtue." And: "It is the virtue of the nature, the way that unites inner and outer." From this one can understand the learning of "investigating things." "Investigating things" is where the *Great Learning* actually sets its hand to the work. From beginning to end, from first learning all the way to sagehood, there is only this one effort.[63]

This step does not belong only to the threshold. "Rectifying the mind," "making the intentions sincere," "extending knowledge," and "investigating things" are all means of "cultivating the self," and "investigating things" is where one applies effort, the place where it can be seen day by day. Thus "investigating things" is investigating the things of the mind, the things of the intentions, the things of knowing. "Rectifying the mind" is rectifying the mind of things. "Making the intentions sincere" is

63 The two quotations come from the *Book of Changes* and the *Doctrine of the Mean*.

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言則謂之「意」，以其發動之明覺而言則謂之「知」，以其明覺之感應而言則謂之「物」。

故就物而言，謂之「格」；就知而言，謂之「致」；就意而言，謂之「誠」；就心而言，謂之「正」。正者，正此也；誠者，誠此也；致者，致此也；格者，格此也，皆所謂窮理以盡性也。天下無性外之理，無性外之物。學之不明，皆由世之儒者認理為外，認物為外；而不知「義外」之說，孟子蓋嘗闢之，乃至襲陷其內而不覺，豈非亦有似是而難明者歟？不可以不察也！

175 凡執事所以致疑於「格物」之說者：必謂其是內而非外也；必謂其專事於反觀、內省之為，而遺棄其講習、討論之功也；必謂其一意於綱領、本原之約，而脫略於支條、節目之詳也；必謂其沈溺於枯、槁、虛、寂之偏，而不盡於物理、人事之變也。審如是，豈但獲罪於聖門、獲罪於朱子，是邪說誣民，叛道亂正，人得而誅之也，而況於執事之正直哉？審如是，世之稍明訓詁，聞先哲之緒論者，皆知其非也，而況執事之高明哉？凡某之所謂「格物」，其於朱子九條之說，皆包羅統括於其中；但為之有要，作用不同，正所謂毫釐之差耳。然毫釐之差，而千里之繆，實起於此，不可不辨。

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making sincere the intentions of things. “Extending knowledge” is extending the knowing of things. How could there be any division here of inner and outer, this and that? There is only one principle. Speaking of principle as it gathers together, we call it “nature.” Speaking of what governs that gathering, we call it “the mind.” Speaking of the stirring of what governs, we call it “intention.” Speaking of the clear awareness in that stirring, we call it “knowing.” Speaking of how that clear awareness responds to what it meets, we call it “things.”

So with respect to things we speak of “investigating”; with respect to knowing, of “extending”; with respect to intentions, of “making sincere”; with respect to the mind, of “rectifying.” To rectify is to rectify this. To make sincere is to make this sincere. To extend is to extend this. To investigate is to investigate this. All of these are what is meant by “fully exploring principle so as to fulfill one’s nature.” In the world there is no principle outside nature and no thing outside nature. Learning is not understood because the scholars of the age take principle as outer and things as outer. They do not know that Mencius long ago refuted the doctrine that “rightness is external,” and they have followed it and sunk into it without noticing. Is this not another case of something that seems right and is hard to see through? It must be examined!

Your doubts about my account of “investigating things” must arise because you think several things of it. You must think it affirms the inner and rejects the outer. You must think it devotes itself only to looking back and examining oneself and abandons the work of study and discussion. You must think it fixes single-mindedly on the brevity of general principles and root sources and neglects the detail of branches and particulars. You must think it sinks into a one-sided, withered emptiness and stillness and does not fully engage the changes in the principles of things and in human affairs. If it truly were so, it would not only offend against the school of the sages and against Master Zhu. It would be a heresy deceiving the people, a betrayal of the Way and a confusion of what is correct, and anyone would be justified in striking it down. How much more would you, with your uprightness, do so? If it truly were so, anyone

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with a little understanding of glosses who had heard the discourses of earlier worthies would know it was wrong. How much more would you, with your lofty discernment? What I call "investigating things" takes in and comprehends all of Master Zhu's nine points. It is only that its practice has an essential focus and works differently. This is precisely the "difference of a hair's breadth." But the hair's-breadth difference that becomes an error of a thousand miles truly starts here, and it must be distinguished.[64]

176 孟子闢楊、墨至於「無父、無君」。二子亦當時之賢者，使與孟子並世而生，未必不以之為賢。墨子兼愛，行仁而過耳；楊子為我，行義而過耳。此其為說亦豈滅理亂常之甚，而足以眩天下哉？而其流之弊，孟子至比於禽獸、夷狄，所謂以學術殺天下後世也。今世學術之弊，其謂之學仁而過者乎？謂之學義而過者乎？抑謂之學不仁、不義而過者乎？吾不知其於洪水、猛獸何如也。孟子云：「予豈好辨哉？予不得已也。」

Mencius attacked Yang Zhu and Mozi so far as to say they "deny their fathers and deny their rulers." Yet the two men were worthies of their own time. Had they lived in the same age as Mencius, he might well have considered them worthies. Mozi's "universal love" was practicing humaneness to excess. Yang Zhu's "being for oneself" was practicing rightness to excess. Were their teachings really so destructive of principle and so disruptive of the constant norms that they could dazzle the world? Yet for the harm that flowed from them, Mencius went so far as to compare them to birds and beasts and the Yi and Di. This is what is called killing the world and later ages with a doctrine. As for the harm in the learning of our own age, should we call it studying humaneness to excess? Studying rightness to excess? Or studying what is neither humane nor right, to excess? I do not know how it compares with the flood and the wild beasts. Mencius said: "Do I love to argue? I have no choice."[65]

楊、墨之道塞天下，孟子之時，天下之尊信楊、墨，當不下於今日之崇尚朱說；而孟子獨以一人呶呶於其間。噫，可哀矣！韓氏云：「佛、老之害甚於楊、墨。」韓愈之賢不及孟子，孟子不能救之於未壞之先，而韓愈乃欲全之於已壞之後，其亦不量其力，且見其身之危莫之救以死也。嗚呼！若某者，其尤不量其力，果見其身之危莫之救以死也矣。夫眾方嘻嘻之中，而獨出涕嗟若；舉世恬然以趨，而獨疾首蹙額以為憂。

The ways of Yang Zhu and Mozi filled the world. In Mencius's time, the world's reverence for and trust in them was surely no less than today's esteem for Master Zhu's teaching, and Mencius alone, a single man, kept crying out against them. Ah, how sad! Han Yu said: "The harm of Buddhism and Laozi is worse than that of Yang and Mo." Han Yu's worth did not match Mencius's. Mencius could not save the Way before it fell into ruin, yet Han Yu wished to restore it after it had fallen. He too failed to measure his strength, and one sees him in peril with no one to save him from death. Alas! One like me measures his strength even less, and truly I

64 Zhu Xi's "nine points" are nine statements by Cheng Yi on investigating things, which Zhu Xi collected in his *Questions on the Great Learning*.

65 Yang Zhu and Mozi (5th–4th century BC) were thinkers whom Mencius opposed. In Mencius 3B9 he likens his refutation of them to Yu's taming of the flood and the Duke of Zhou's driving off of wild beasts.

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shall see myself in peril with no one to save me from death. When everyone is merry, I alone weep and sigh. When the whole world goes along at ease, I alone, with aching head and furrowed brow, am filled with worry.

此其非病狂喪心，殆必誠有大苦者隱於其中，而非天下之至仁，其孰能察之？其為《朱子晚年定論》，蓋亦不得已而然。中間年歲早晚，誠有所未考；雖不必盡出於晚年，固多出於晚年者矣。然大意在委曲調停，以明此學為重。平生於朱子之說，如神明蓍龜；一旦與之背馳，心誠有所未忍，故不得已而為此。「知我者，謂我心憂。不知我者，謂我何求？」蓋不忍牴牾朱子者，其本心也；不得已而與之牴牾者，道固如是。「不直則道不見」也。

If I am not mad and out of my mind, there must truly be some great anguish hidden within me. Who but the most humane in the world could perceive it? I compiled *Master Zhu's Final Conclusions Arrived at Late in Life* because I likewise could not help it. As for the early or late dates of the pieces in it, I truly did not examine them all. Though not all of them come from his late years, many certainly do. But my main purpose was to mediate and reconcile, with making this learning clear as the priority. All my life I have regarded Master Zhu's teachings as I would the spirits, or the yarrow stalks and the tortoise shell. To turn suddenly against him was something I truly could not bring myself to do, so I did this because I could not help it. "Those who know me say my heart is grieved; those who do not know me ask what I am after." Not bearing to contradict Master Zhu is my true mind. That I cannot help contradicting him is because the Way is truly so. "If one is not direct, the Way will not be seen."[66]

執事所謂「決與朱子異」者，僕敢自欺其心哉？夫道，天下之公道也；學，天下之公學也。非朱子可得而私也，非孔子可得而私也。天下之公也，公言之而已矣。故言之而是，雖異於己，乃益於己也；言之而非，雖同於己，適損於己也。益於己者，己必喜之；損於己者，己必惡之。然則某今日之論，雖或於朱子異，未必非其所喜也。「君子之過，如日月之食，其更也，人皆仰之」；而「小人之過也必文」。某雖不肖，固不敢以小人之心事朱子也。

You say that I "definitely differ from Master Zhu." How could I dare deceive my own mind? The Way is the Way shared by all under Heaven, and learning is the learning shared by all under Heaven. Neither Master Zhu nor Confucius can have it for his own. What is shared by all is simply to be spoken of openly. So if what is said is right, it benefits oneself even though it differs from one's own view. If what is said is wrong, it harms oneself even though it agrees with one's own view. What benefits oneself one is sure to welcome, and what harms oneself one is sure to dislike. That being so, my present arguments may differ from Master Zhu, but they are not necessarily something he would not welcome. "The faults of the exemplary person are like eclipses of the sun and moon: when they are corrected, everyone looks up to them." Whereas "the petty person always glosses over faults." Unworthy as I am, I would never dare serve Master Zhu with the mind of a petty person.

66 Luo Qinshun had challenged the dating of some of the letters in this compilation (1518).

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177	執事所以教，反覆數百言，皆以未悉鄙人「格物」之說。若鄙說一明，則此數百言皆可以不待辨說而釋然無滯。故今不敢縷縷，以滋瑣屑之瀆。然鄙說非面陳口析，斷亦未能了了於紙筆間也。	Your instruction runs to several hundred words and goes over things again and again, and all of it comes from not fully understanding my account of "investigating things." Once my account is made clear, all these words will be cleared up without further argument, and nothing will stand in the way. So I will not now go through them point by point and trouble you with trivial details. Yet unless my account is presented in person and explained by word of mouth, it can certainly never be made fully clear on paper.
178	嗟乎！執事所以開導、啟迪於我者，可謂懇到、詳切矣。人之愛我，寧有如執事者乎？僕雖甚愚下，寧不知所感刻、佩服？然而不敢遽舍其中心之誠然而姑以聽受云者，正不敢有負於深愛，亦思有以報之耳。秋盡東還，必求一面，以卒所請，千萬終教。	Ah! The way you have opened my mind and guided me can only be called earnest and thorough. Could anyone love me as you do? Foolish and lowly as I am, how could I fail to feel deeply grateful and to cherish it? And yet I dare not hastily abandon what I am truly convinced of within and merely pretend to accept your teaching. That is precisely because I dare not fail your deep love, and wish to repay it. When autumn ends and I return east, I will surely seek a meeting to finish what I have to ask. I earnestly beg you to complete your instruction.

REPLY TO NIE WENWEI

Wang tells Nie Bao why he cannot stop teaching: the world's suffering is a pain in his own body.

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179	春間遠勞迂途枉顧，問證惓惓，此情何可當也！已期二三同志，更處靜地，扳留旬日，少效其鄙見，以求切劘之益，而公期俗絆，勢有不能，別去極怏怏，如有所失。忽承箋惠，反覆千餘言，讀之無甚浣慰。中間推許太過，蓋亦獎掖之盛心，而規礪真切，思欲納之於賢聖之域，又托諸崇一以致其勤勤懇懇之懷，此非深交篤愛，何以及是；知感知愧，且懼其無以堪之也。	In spring you took the trouble to come a long way, out of your road, to visit me, and you questioned and tested my views with such earnestness. How can I be worthy of such kindness! I had hoped that we might find a quiet place with two or three like-minded friends and keep you for ten days or so. Then I could offer a little of my humble understanding and gain the benefit of polishing each other. But your official duties and worldly ties made that impossible. After we parted I was deeply disappointed, as if I had lost something. Then suddenly your letter arrived, over a thousand words long and going over things again and again, and I cannot say how much it comforted me. In it you praise me far too highly, which comes from your generous wish to encourage me. Your admonitions are genuine and earnest, for you wish to bring me into the realm of the worthies and sages. You also asked Chongyi to convey your earnest concern. Who but a close friend with

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deep affection would go so far? I feel grateful and ashamed, and I fear I am not equal to it.[67]

雖然，僕亦何敢不自鞭勉，而徒以感愧辭讓為乎哉！其謂「思、孟、周、程無意相遭於千載之下，與其盡信於天下，不若真信於一人。道固自在，學亦自在，天下信之不為多，一人信之不為少」者，斯固君子「不見是而無悶」之心，豈世之謗謗屑屑者知足以及之乎！乃僕之情，則有大不得已者存乎其間，而非以計人之信與不信也。夫人者，天地之心，天地萬物本吾一體者也。

Even so, how could I dare not spur myself on, and offer only gratitude, shame, and modest refusals? You say: "Zisi, Mencius, Zhou Dunyi, and the Cheng brothers met in spirit across a thousand years without intending to. Rather than be fully believed by the whole world, it is better to be truly believed by one person. The Way is there of itself, and learning is there of itself. To be believed by the whole world is not much, and to be believed by one person is not little." This is indeed the mind of the exemplary person who "is untroubled when not approved." How could the shallow and petty people of the world understand it? But for my part, there is something here I truly cannot help, and it is not that I am reckoning whether others believe me or not. The human being is the mind of Heaven and Earth. Heaven, Earth, and the myriad things are fundamentally one body with me.

生民之困苦荼毒，孰非疾痛之切於吾身者乎？不知吾身之疾痛，無是非之心者也。是非之心不慮而知，不學而能，所謂「良知」也。良知之在人心，無間於聖愚，天下古今之所同也。世之君子惟務致其良知，則自能公是非，同好惡，視人猶己，視國猶家，而以天地萬物為一體，求天下無治，不可得矣。

The hardship and torment of the people: which of these is not a pain and ache felt keenly in my own body? Not to know the pain and ache of one's own body is to lack the heart that knows right and wrong. The heart that knows right and wrong knows without deliberation and is able without learning. It is what is called "innate knowing." Innate knowing is in the human mind without distinction between sage and fool. It is the same everywhere under Heaven, past and present. If the exemplary people of the world would simply devote themselves to extending their innate knowing, they would naturally share a public sense of right and wrong and common likes and dislikes. They would regard others as themselves and the state as their family, and take Heaven, Earth, and the myriad things as one body. Then even if one wanted the world to be in disorder, it could not happen.

古之人所以能見善不啻若己出，見惡不啻若己入，視民之飢溺猶己之飢溺，而一夫不獲，若己推而納諸溝中者，非故為是而以蘄天下之信己也，務致其良知求自慊而已矣。堯、舜、三王之聖，言而民莫不信者，致其良知而言之也，行而民莫不說者，致其良知而行之也。是以其民熙熙皞皞，殺之不怨，利之不庸，施

The ancients could see goodness in others as if it came from themselves, and see evil in others as if they themselves had fallen into it. They regarded the people's hunger and drowning as their own hunger and drowning, and if a single person failed to find a place, they felt as if they themselves had pushed that person into a ditch. They did not do

67 This letter (1526) is addressed to Nie Bao (Wenwei, 1487–1563), who later declared himself Wang's disciple. Chongyi is Ouyang De.

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及蠻貊，而凡有血氣者莫不尊親，為其良知之同也。嗚呼！聖人之治天下，何其簡且易哉！

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this deliberately to seek the world's trust. They simply devoted themselves to extending their innate knowing, seeking to be satisfied within themselves. When the sages Yao, Shun, and the Three Kings spoke, the people all believed them, because they spoke by extending their innate knowing. When they acted, the people were all pleased, because they acted by extending their innate knowing. That is why their people were content and at ease. When put to death they bore no resentment, and when benefited they gave no credit. This reached even the peoples of the frontier, so that all with blood and breath honored and loved them, because their innate knowing was the same. Ah! How simple and easy was the sages' governing of the world!

180 後世良知之學不明，天下之人用其私智以相比軋，是以人各有心，而偏瑣僻陋之見，狡偽陰邪之術，至於不可勝說；外假仁義之名，而內以行其自私自利之實，詭辭以阿俗，矯行以干譽；揜人之善而襲以為己長，訐人之私而竊以為己直，忿以相勝而猶謂之徇義，險以相傾而猶謂之疾惡，妒賢忌能而猶自以為公是非，恣情縱欲而猶自以為同好惡，相陵相賊，自其一家骨肉之親，已不能無爾我勝負之意、彼此藩籬之形，而況於天下之大、民物之眾，又何能一體而視之？則無怪於紛紛籍籍，而禍亂相尋於無窮矣。

In later ages the learning of innate knowing was not understood. People used their selfish cleverness to compete with and crush one another, and so each came to have a separate mind. Biased, petty, warped, and narrow views and cunning, false, hidden, and crooked tricks became too many to tell. Outwardly people borrowed the name of humaneness and rightness, while inwardly they pursued selfishness and self-interest in fact. They used devious words to flatter the vulgar and contrived conduct to court a reputation. They covered up others' goodness and stole it as their own merit, and exposed others' private faults to take credit for being upright. They used anger to defeat one another and still called it devotion to rightness. They used treachery to topple one another and still called it hatred of evil. They envied the worthy and resented the able and still thought they shared a public sense of right and wrong. They indulged their feelings and gave free rein to their desires and still thought they shared common likes and dislikes. They trampled and harmed one another. Even among the flesh and blood of a single family, they could not be free of thoughts of you and me, winning and losing, or of fences between this one and that one. How much less could they regard as one body the vastness of the world and its multitude of people and things? No wonder there is such turmoil, and calamity and disorder follow one another without end.

181 僕誠賴天之靈，偶有見於良知之學，以為必由此，而後天下可得而治。是以每念斯民之陷溺，則為之戚然

Truly relying on the grace of Heaven, I have happened to gain some insight into the learning of

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痛心，忘其身之不肖，而思以此救之，亦不自知其量者。天下之人見其若是，遂相與非笑而詆斥之，以為是病狂喪心之人耳。嗚呼！是奚足恤哉！吾方疾痛之切體，而暇計人之非笑乎？人固有見其父子兄弟之墜溺於深淵者，呼號匍匐，裸跣顛頓，扳懸崖壁而下拯之。士之見者，方相與揖讓談笑於其傍，以為是棄其禮貌衣冠而呼號顛頓若此，是病狂喪心者也。

故夫揖讓談笑於溺人之傍而不知救，此惟行路之人，無親戚骨肉之情者能之，然已謂之無惻隱之心非人矣；若夫在父子兄弟之愛者，則固未有不痛心疾首，狂奔盡氣，匍匐而拯之；彼將陷溺之禍有不顧，而況於病狂喪心之譏乎？而又況於蘄人之信與不信乎？嗚呼！今之人雖謂僕為病狂喪心之人，亦無不可矣。天下之人心，皆吾之心也。天下之人猶有病狂者矣，吾安得而非病狂乎！猶有喪心者矣，吾安得而非喪心乎？

182 昔者孔子之在當時，有議其為諂者，有譏其為佞者，有毀其未賢，詆其為不知禮，而侮之以為東家丘者，有嫉而沮之者，有惡而欲殺之者，晨門、荷蕢之徒，皆當時之賢士，且曰：「是知其不可而為之者歟？」「鄙哉硜硜乎！莫己知也，斯已而已矣。」雖子路在升堂之列，尚不能無疑於其所見，不悅於其所欲往，

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innate knowing, and I believe that only by following it can the world be well governed. So whenever I think of how the people have sunk and drowned, I am grieved and pained at heart. Forgetting my own unworthiness, I think to save them by this means, without knowing my own limits. People who see me like this join in mocking and denouncing me, taking me for someone mad and out of their mind. Ah! Is that worth worrying about? When I feel a pain that cuts into my very body, do I have time to reckon with others' mockery? Suppose someone sees a father, son, or brother fall into a deep abyss. They cry out and crawl, half-naked and barefoot, stumbling and falling, clinging to the cliff face as they climb down to rescue them. Scholars who see this are bowing and yielding to one another, chatting and laughing nearby. They think that to throw off decorum and proper dress and cry out and stumble like this is to be mad and out of one's mind.

So to bow and yield, chat and laugh beside a drowning person without knowing to save them is something only a passerby could do, someone without the feelings of kin, flesh and blood. Even then, we would already say such a person lacks the heart of compassion and is not human. But one bound by the love of father and son or brothers would surely feel a pained heart and an aching head. They would run wildly with all their strength and crawl to the rescue. They would disregard even the danger of drowning themselves. How much less would they mind ridicule for being mad and out of their mind? And how much less would they care whether others believe them or not? Ah! People today may call me mad and out of my mind, and that is quite all right. The minds of all people in the world are my mind. While there are still people in the world who are mad, how could I not be mad? While there are still those who are out of their minds, how could I not be out of my mind?

In his own time Confucius had many critics. Some accused him of flattery and some mocked him as glib. Some disparaged him as no worthy, denounced him as ignorant of ritual, and insulted him as "Qiu, the neighbor to the east." Some were jealous and obstructed him, and some hated him and wished to kill him. Even the gatekeeper and the basket-carrier, worthy men of the time, said:

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而且以之為迂，則當時之不信夫子者，豈特十之二三而已乎？

然而夫子汲汲遑遑若求亡子於道路，而不暇於煖席者，寧以蘄人之知我、信我而已哉？蓋其天地萬物一體之仁，疾痛迫切，雖欲已之而自有所不容已。故其言曰：「吾非斯人之徒與而誰與？」「欲潔其身而亂大倫。」「果哉，末之難矣！」嗚呼！此非誠以天地萬物為一體者，孰能以知夫子之心乎？若其遯世無悶，樂天知命者，則固無入而不自得，道並行而不相悖也。

183 僕之不肖，何敢以夫子之道為己任？顧其心亦已稍知疾痛之在身，是以彷徨四顧，將求其有助於我者，相與講去其病耳。今誠得豪傑同志之士，扶持匡翼，共明良知之學於天下，使天下之人皆知自致其良知，以相安相養，去其自私自利之蔽，一洗讒妒勝忿之習，以濟於大同，則僕之狂病固將脫然以愈，而終免於喪心之患矣，豈不快哉？

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"Is this the one who knows it cannot be done and does it anyway?" and "How vulgar, that dogged clinking! If no one knows you, just stop, and that is that." Even Zilu, who was among those who had "ascended to the hall," could not help doubting what the Master saw and was displeased at where he wished to go, and he even thought him impractical. So among his contemporaries, those who did not believe in the Master must have been far more than two or three in ten.[68]

Yet the Master was anxious and restless, like someone searching the roads for a lost child, never staying long enough to warm his mat. Was it merely to win others' recognition and trust? It was because his humaneness, which formed one body with Heaven, Earth, and the myriad things, felt the pain so urgently that even had he wished to stop, something in him would not let him stop. Hence his words: "If I do not keep company with the people of this world, with whom shall I keep company?" "Wishing to keep oneself pure, one throws the great human relations into disorder." "How resolute! Yet there is nothing hard in that." Ah! Who but one who truly takes Heaven, Earth, and the myriad things as one body could understand the Master's mind? As for those who withdraw from the world without dejection, who delight in Heaven and know their destiny, they are of course content wherever they find themselves. Their way and his can go side by side without conflict.

Unworthy as I am, how would I dare take the Way of the Master as my own charge? Yet my mind, too, has come to know a little of the pain in its own body, and so I look about me in distress, seeking those who can help me, so that together we may discuss how to remove this sickness. If I could truly find heroic people of shared resolve to support and aid me, so that together we might make the learning of innate knowing clear throughout the world, so that everyone in the world knew to extend their own innate knowing, to bring one another peace and to nourish one another, to remove the blindness of selfishness and self-interest, and to wash away once and for all the habits of slander, envy, rivalry, and resentment, and so ar-

68 Qiu was Confucius's personal name; the jibe treats him as an ordinary neighbor. The gatekeeper and the basket-carrier appear in *Analects* 14.38–39.

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		rive at the Great Unity, then my madness would surely be cured all at once, and I would at last escape the affliction of having lost my mind. Would that not be a joy?
184	嗟乎！今誠欲求豪傑同志之士於天下，非如吾文蔚者，而誰望之乎？如吾文蔚之才與志，誠足以援天下之溺者，今又既知其具之在我，而無假於外求矣，循是而充，若決河注海，孰得而禦哉！文蔚所謂「一人信之不為少」，其又能遜以委之何人乎？	Ah! If one truly seeks heroic people of shared resolve throughout the world, whom could I hope for if not someone like you, my Wenwei? With talent and resolve such as yours, you are truly able to rescue a drowning world. And now that you also know that the means lie within yourself and need not be sought outside, if you follow this and fill it out, it will be like a breached river pouring into the sea. Who could hold it back? You said, "If one person believes it, that is not too few." To whom else, then, could you modestly hand this task?
185	會稽素號山水之區，深林長谷，信步皆是，寒暑晦明，無時不宜，安居飽食，塵囂無擾，良朋四集，道義日新，優哉游哉，天地之間，寧復有樂於是者？孔子云：「不怨天，不尤人，下學而上達。」僕與二三同志方將請事斯語，奚暇外慕？獨其切膚之痛，乃有未能恝然者，輒復云云爾。	Kuaiji has long been known as a land of mountains and waters. Deep forests and long valleys lie wherever one strolls; cold or heat, dark or bright, there is no season that does not suit. I live in peace and eat my fill, untroubled by the dust and noise of the world; good friends gather from all around, and the Way and rightness are renewed day by day. At ease, at leisure: between Heaven and Earth, could there be any joy greater than this? Confucius said, "I do not resent Heaven, I do not blame others; I learn what is below and reach what is above." A few friends of shared resolve and I are just now resolving to devote ourselves to these words. How would I have time to long for anything outside? Only this pain that cuts into my own skin is something I cannot shrug off, and so I have said all this once again.
186	咳疾暑毒，書札絕懶，盛使遠來，遲留經月，臨岐執筆，又不覺累紙，蓋於相知之深，雖已縷縷至此，殊覺有所未能盡也。	With a cough and the poison of summer heat, I have been utterly lazy about letters. Your messenger came from far away and has waited here a month. Now, at the point of parting, I take up the brush and without noticing have filled page after page. Because our understanding of each other runs so deep, though I have gone on at such length, I still feel there is much I have not managed to say.

A SECOND REPLY TO NIE WENWEI

Wang explains "always be doing something" as extending innate knowing in serving parents, elders and ruler.

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得書，見近來所學之驟進，喜慰不可言。諦視數過，其間雖亦有一二未瑩徹處，卻是致良知之功尚未純熟，到純熟時自無此矣。譬之驅車，既已由於康莊大道之中，或時橫斜迂曲者，乃馬性未調，銜勒不齊之故，然已只在康莊大道中，決不賺入傍蹊曲徑矣。近時海內同志，到此地位者曾未多見，喜慰不可言，斯道之幸也！賤軀舊有咳嗽畏熱之病，近入炎方，輒復大作。主上聖明洞察，責付甚重，不敢遽辭；地方軍務冗沓，皆輿疾從事。

今卻幸已平定，已具本乞回養病，得在林下稍就清涼，或可瘳耳。人還，伏枕草草，不盡傾企。外惟濬一簡幸達致之。來書所詢，草草奉復一二。近歲來山中講學者，往往多說「勿忘、勿助」工夫甚難。問之，則云：「才著意，便是助；才不著意，便是忘；所以甚難。」區區因問之云：「忘是忘個甚麼？助是助個甚麼？」其人默然無對，始請問。區區因與說，我此間講學，卻只說個「必有事焉」，不說「勿忘、勿助」。

「必有事焉」者，只是時時去「集義」。若時時去用「必有事」的工夫，而或有時間斷，此便是忘了，即

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On receiving your letter and seeing how swiftly your learning has advanced of late, my joy and comfort are beyond words. I read it closely several times. Though there are one or two places not yet perfectly clear, that is only because your effort at extending innate knowing is not yet fully ripe; once it ripens, these will vanish of themselves. It is like driving a carriage: you are already on the broad highway, and if at times you veer sideways or wander, that is because the horses' temper is not yet trained and the bit and reins are not yet even. But you are already on the broad highway and will never be lured onto side paths and crooked trails. Of late, among those of shared resolve across the land, I have seen few who have reached this point. My joy and comfort are beyond words; this is good fortune for the Way! This poor body of mine has long suffered from a cough and a dread of heat, and since I came into the torrid south it has flared up badly again. His Majesty, sage and clear-sighted, entrusted me with a heavy charge, and I did not dare decline at once. The military affairs of the region have been many and pressing, and I have handled them all while ill, carried in a litter.

Now, fortunately, all is pacified, and I have already submitted a memorial asking to return home to recuperate. If I can rest a little in the cool of the woods, I may recover. Your messenger is returning, and I write hastily from my pillow, unable to express all my longing for you. Separately there is a note for Chen Jiuchuan; please be so kind as to pass it on. As for what your letter asked, I reply hastily on one or two points. In recent years many of those discussing learning in the mountains have often said that the effort of "neither forget nor force it" is very hard. When I asked them why, they said: "As soon as you put your mind to it, that is forcing; as soon as you don't, that is forgetting. That's why it is so hard." So I asked: "Forgetting—forgetting what? Forcing—forcing what?" The person fell silent and had no answer, and only then asked me. So I told him that in my teaching here I speak only of "always be doing something," not of "neither forget nor force it."[69]

"Always be doing something" simply means "accumulating rightness" at every moment. If one ap-

69 The Chinese has Weijun, the courtesy name of Chen Jiuchuan.

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須「勿忘」。時時去用「必有事」的工夫，而或有時欲速求效，此便是助了，即須「勿助」。其工夫全在「必有事焉」上用，「勿忘、勿助」只就其間提撕警覺而已。若是工夫原不間斷，即不須更說「勿忘」；原不欲速求效，即不須更說「勿助」。此其工夫何等明白簡易？何等灑脫自在？

今卻不去「必有事」上用工，而乃懸空守著一個「勿忘、勿助」；此正如燒鍋煮飯，鍋內不曾漬水下米，而乃專去添柴放火，不知畢竟煮出個甚麼物來？吾恐火候未及調停，而鍋已先破裂矣。近日一種專在「勿忘、勿助」上用工者，其病正是如此。終日懸空去做個「勿忘」，又懸空去做個「勿助」；潒潒蕩蕩，全無實落下手處；究竟工夫，只做得個沈空守寂，學成一個癡騃漢。才遇些子事來，即便牽滯紛擾，不復能經綸宰制。此皆有志之士，而乃使之勞苦纏縛，擔閣一生，皆由學術誤人之故，甚可憫矣！

夫「必有事焉」只是「集義」，「集義」只是「致良知」。說「集義」，則一時未見頭腦；說「致良知」，即當下便有實地步可用工。故區區專說「致良知」，隨時就事上致其良知，便是「格物」；著實去致良知，便是「誠意」；著實致其良知，而無一毫「意」、「必」、「固」、「我」，便是「正心」。著實「致良知」，則自無「忘」之病；無一毫「意」、「必」、「固」、「我」，則自無「助」之病。故說「格、致、誠、正」，則不必更說個「忘、

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plies the effort of "always be doing something" at every moment but at times it lapses, that is forgetting, and so one must "not forget." If one applies the effort of "always be doing something" at every moment but at times wants quick results, that is forcing, and so one must "not force it." The effort lies entirely in "always be doing something"; "neither forget nor force it" only rouses and alerts one along the way. If the effort never lapses in the first place, there is no need to speak further of "not forgetting"; if one never wanted quick results in the first place, there is no need to speak further of "not forcing." How clear and simple this effort is! How free and at ease![70]

Yet now, instead of applying effort to "always be doing something," people hold on in a vacuum to a "neither forget nor force it." This is just like cooking rice in a pot: without first putting water and rice into the pot, one devotes oneself to adding firewood and stoking the fire. What on earth does one expect to cook? I fear that before the heat is even regulated, the pot will already have cracked. Those today who apply effort solely to "neither forget nor force it" suffer from precisely this ailment. All day long they work in a vacuum at "not forgetting," and in a vacuum at "not forcing"; vast and vague, they have nowhere solid to set their hands. In the end their effort amounts only to sinking into emptiness and guarding stillness, and they learn to become dull and witless. The moment some small affair comes along, they are entangled and thrown into confusion, no longer able to order and manage things. These are all people of resolve, yet they are made to toil and be bound, wasting a whole life, all because a mistaken teaching has misled them. It is deeply pitiable!

Now, "always be doing something" is simply "accumulating rightness," and "accumulating rightness" is simply "extending innate knowing." When one speaks of "accumulating rightness," the main point is not immediately apparent; when one speaks of "extending innate knowing," there is right away solid ground on which to apply effort. That is why I speak only of "extending innate knowing." Extending one's innate knowing in affairs as they arise is "investigating things"; truly extending innate knowing is "making the inten-

70 "Accumulating rightness" (jiyi), like "always be doing something," comes from *Mencius* 2A2, on nourishing the flood-like qi.

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助」。孟子說「忘」、「助」，亦就告子得病處立方。

告子強制其心，是「助」的病痛，故孟子專說助長之害。告子助長，亦是他以義為外，不知就自心上「集義」，在「必有事焉」上用功，是以如此。若時時刻刻就自心上「集義」，則良知之體洞然明白，自然是是非非纖毫莫遁，又焉有「不得於言，勿求於心；不得於心，勿求於氣」之弊乎？孟子「集義」、「養氣」之說，固大有功於後學，然亦是因病立方，說得大段；不若《大學》「格、致、誠、正」之功，尤極精一簡易，為徹上徹下，萬世無弊者也。

188 聖賢論學，多是隨時就事，雖言若人殊，而要其工夫頭腦若合符節。緣天地之間，原只有此性，只有此理，只有此良知，只有此一件事耳。故凡就古人論學處說工夫，更不必攙和兼搭而說，自然無不吻合貫通者；才須攙和兼搭而說，即是自己工夫未明徹也。近時有謂「集義」之功，必須兼搭個「致良知」而後備者，則是「集義」之功尚未了徹也。

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tions sincere"; truly extending one's innate knowing without the slightest trace of "willfulness, insistence, obstinacy, or self" is "rectifying the mind." If one truly extends innate knowing, one will naturally be free of the ailment of "forgetting"; with not the slightest trace of willfulness, insistence, obstinacy, or self, one will naturally be free of the ailment of "forcing." So when one speaks of investigating, extending, making sincere, and rectifying, there is no need to speak further of "forgetting" and "forcing." When Mencius spoke of "forgetting" and "forcing," he too was writing a prescription for the place where Gaozi had fallen ill.[71]

Gaozi forcibly controlled his mind; that is the ailment of "forcing," which is why Mencius spoke especially of the harm of helping the sprouts grow. Gaozi's forcing also came from his taking rightness to be external: he did not know to "accumulate rightness" in his own mind and apply effort to "always be doing something," and so he ended up like this. If at every moment one "accumulates rightness" in one's own mind, then the substance of innate knowing is clear and bright, and naturally right is seen as right and wrong as wrong, with not a hair escaping. How then could one fall into the fault of "What you do not get in words, do not seek in the mind; what you do not get in the mind, do not seek in qi"? Mencius's teaching of "accumulating rightness" and "nourishing qi" has certainly done great service to later students, but it too was a prescription for an ailment and was stated in broad strokes. It is not as supremely refined and single, simple and easy, as the *Great Learning*'s effort of investigating, extending, making sincere, and rectifying, which runs through from top to bottom and will be free of faults for ten thousand generations.

When sages and worthies discussed learning, they mostly spoke to the moment and the affair at hand. Though their words differ as people do, at the core their effort and its main point match like the two halves of a tally. For between Heaven and Earth there is originally only this nature, only this principle, only this innate knowing, only this one task. So whenever one speaks of effort on the basis of the ancients' discussions of learning, there is no

71 "Willfulness, insistence, obstinacy, or self" are the four things Confucius was free of (*Analects* 9.4).

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need to mix and patch them together; naturally they all fit and run through one another. The moment one needs to mix and patch them together, that shows one's own effort is not yet clear and thorough. Some lately say that the effort of "accumulating rightness" is complete only when "extending innate knowing" is patched onto it; that means their effort of "accumulating rightness" is not yet thorough.

「集義」之功尚未了徹，適足以為「致良知」之累而已矣。謂「致良知」之功必須兼搭一個「勿忘、勿助」而後明者，則是「致良知」之功尚未了徹也；「致良知」之功尚未了徹，適足以為「勿忘、勿助」之累而已矣。若此者，皆是就文義上解釋牽附，以求混融湊泊，而不曾就自己實工夫上體驗，是以論之愈精，而去之愈遠。

And an effort of "accumulating rightness" that is not yet thorough serves only to burden "extending innate knowing." Those who say that the effort of "extending innate knowing" becomes clear only when "neither forget nor force it" is patched onto it show that their effort of "extending innate knowing" is not yet thorough; and an effort of "extending innate knowing" that is not yet thorough serves only to burden "neither forget nor force it." People like this all interpret and attach things at the level of the text's meaning, trying to blend them and fit them together, without ever testing them in their own real effort. So the more finely they argue, the farther they stray.

文蔚之論，其於大本達道既已沛然無疑，至於「致知」、「窮理」及「忘、助」等說，時亦有攙和兼搭處，卻是區區所謂康莊大道之中，或時橫斜迂曲者，到得工夫熟後，自將釋然矣。文蔚謂「致知」之說，求之事親、從兄之間，便覺有所持循者，此段最見近來真切篤實之功。但以此自為不妨，自有得力處，以此遂為定說教人，卻未免又有因藥發病之患，亦不可不一講也。

As for your views, Wenwei: on the great root and the all-pervading Way you are already wholly free of doubt; but on "extending knowledge," "fully exploring principle," "forgetting and forcing," and the like, there are at times places of mixing and patching. These are what I called veering and wandering at times on the broad highway; once your effort ripens, they will dissolve of themselves. You say that when you seek the teaching of "extending knowledge" in serving your parents and following your elder brother, you feel you have something to hold to and follow. This passage shows best the genuine, earnest, and solid effort of your recent practice. To do this yourself does no harm, and it has its strength; but to make it a fixed doctrine for teaching others risks falling sick from the medicine, so we must discuss it.

189 蓋良知只是一個天理自然明覺發見處，只是一個真誠惻怛，便是他本體。故致此良知之真誠惻怛以事親便是孝，致此良知之真誠惻怛以從兄便是弟，致此良知之真誠惻怛以事君便是忠，只是一個良知，一個真誠惻怛。若是從兄的良知不能致其真誠惻怛，即是事親的良知不能致其真誠惻怛矣；事君的良知不能致其真誠惻怛，即是從兄的良知不能致其真誠惻怛矣。

For innate knowing is simply the place where heavenly principle naturally becomes bright, aware, and manifest; it is simply true sincerity and compassionate concern, and that is its original substance. So extending the true sincerity and compassionate concern of this innate knowing in serving one's parents is filial devotion; extending the true sincerity and compassionate concern of

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this innate knowing in following one's elder brother is respect for elders; extending the true sincerity and compassionate concern of this innate knowing in serving one's ruler is loyalty. There is only one innate knowing, one true sincerity and compassionate concern. If the innate knowing in following one's elder brother cannot extend its true sincerity and compassionate concern, that just means the innate knowing in serving one's parents cannot extend its true sincerity and compassionate concern; if the innate knowing in serving one's ruler cannot extend its true sincerity and compassionate concern, that just means the innate knowing in following one's elder brother cannot extend its true sincerity and compassionate concern.

故致得事君的良知，便是致卻從兄的良知；致得從兄的良知，便是致卻事親的良知。不是事君的良知不能致，卻須又從事親的良知上去擴充將來。如此又是脫卻本原，著在支節上求了。良知只是一個，隨他發見流行處，當下具足，更無去來，不須假借。

So to extend the innate knowing in serving one's ruler is to extend the innate knowing in following one's elder brother; to extend the innate knowing in following one's elder brother is to extend the innate knowing in serving one's parents. It is not that when the innate knowing in serving one's ruler cannot be extended, one must then expand it outward from the innate knowing in serving one's parents. That would again be leaving the original source and seeking among the branches and joints. Innate knowing is only one. Wherever it manifests and flows, it is complete right there, with no coming or going, and needs nothing borrowed.

然其發見流行處，卻自有輕重厚薄，毫髮不容增減者，所謂「天然自有之中」也。雖則輕重厚薄，毫髮不容增減，而原又只是一個。雖則只是一個，而其間輕重厚薄，又毫髮不容增減。若可得增減，若須假借，即已非其真誠惻怛之本體矣。此良知之妙用，所以無方體，無窮盡，語大天下莫能載，語小天下莫能破者也。

Yet where it manifests and flows, there are naturally distinctions of heavier and lighter, more generous and more sparing, that cannot be increased or reduced by a hair—what is called "the mean that is naturally so." Although its distinctions of heavier and lighter, more generous and more sparing, cannot be increased or reduced by a hair, it is originally only one; although it is only one, its distinctions of heavier and lighter, more generous and more sparing, cannot be increased or reduced by a hair. If they could be increased or reduced, if anything had to be borrowed, it would no longer be the original substance of true sincerity and compassionate concern. This is why the wondrous functioning of innate knowing has no fixed place or form and no limit: "Speak of its greatness, and the world cannot contain it; speak of its smallness, and the world cannot split it."

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孟氏「堯、舜之道，孝弟而已」者，是就人之良知發見得最真切篤厚、不容蔽昧處提省人。使人於事君、處友、仁民、愛物，與凡動靜語默間，皆只是致他那一念事親、從兄真誠惻怛的良知，即自然無不是道。蓋天下之事雖千變萬化，至於不可窮詰，而但惟致此事親、從兄一念真誠惻怛之良知以應之，則更無有遺缺滲漏者，正謂其只有此一個良知故也。事親、從兄一念良知之外，更無有良知可致得者。故曰：「堯、舜之道，孝弟而已矣。」

此所以為「惟精惟一」之學，放之四海而皆準，施諸後世而無朝夕者也。文蔚云：「欲於事親、從兄之間，而求所謂良知之學。」就自己用工得力處如此說，亦無不可；若曰致其良知之真誠惻怛以求盡夫事親、從兄之道焉，亦無不可也。明道云：「行仁自孝、弟始。孝、弟是仁之一事，謂之行仁之本則可，謂是仁之本則不可。」其說是矣。「億、逆、先覺」之說，文蔚謂：「誠則旁行曲防，皆良知之用。」甚善甚善！間有攙搭處，則前已言之矣。

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Mencius's saying "The Way of Yao and Shun is nothing but filial devotion and respect for elders" alerts people at the point where their innate knowing manifests most genuinely, earnestly, and deeply, where it cannot be obscured. It lets people, in serving their ruler, dealing with friends, being humane to the people, and loving creatures, and in all their activity and stillness, speech and silence, simply extend that one thought of true sincerity and compassionate concern, the innate knowing that serves their parents and follows their elder brother; then naturally everything is the Way. For though the affairs of the world change in a thousand and ten thousand ways, beyond all fathoming, if one only responds to them by extending this one thought of true sincerity and compassionate concern, the innate knowing that serves one's parents and follows one's elder brother, nothing will be left out or slip through, precisely because there is only this one innate knowing. Beyond the one thought of innate knowing in serving one's parents and following one's elder brother, there is no other innate knowing to be extended. Hence it is said, "The Way of Yao and Shun is nothing but filial devotion and respect for elders."

This is why it is the learning of "be refined, be single": set it anywhere within the four seas and it holds true; apply it to later ages and there is no morning or evening when it fails. You say, Wenwei: "I wish to seek the learning of so-called innate knowing in serving my parents and following my elder brother." To say this on the basis of where your own effort has found its strength is perfectly acceptable; and to say that one extends the true sincerity and compassionate concern of one's innate knowing in order to fulfill the Way of serving one's parents and following one's elder brother is also perfectly acceptable. Mingdao said: "Practicing humaneness begins with filial devotion and respect for elders. Filial devotion and respect for elders are one aspect of humaneness; one may call them the root of practicing humaneness, but not the root of humaneness." That is right. On the saying about "anticipating, presuming, and perceiving first," you say: "With sincerity, moving out in every direction and guarding in roundabout ways are all functions of innate knowing." Excellent, excellent! As for the places where there is

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惟濬之言，亦未為不是，在文蔚須有取於惟濬之言而後盡，在惟濬又須有取於文蔚之言而後明。不然，則亦未免各有倚著之病也。舜察邇言而詢芻蕘，非是以邇言當察，芻蕘當詢，而後如此，乃良知之發見流行，光明圓瑩，更無罣礙遮隔處，此所以謂之大知；才有執著意必，其知便小矣。講學中自有去取分辨，然就心地上著實用工夫，卻須如此方是。「盡心」三節，區區曾有「生知、學知、困知」之說，頗已明白，無可疑者。

蓋盡心、知性、知天者，不必說存心、養性、事天，不必說殀壽不貳、修身以俟，而「存心養性」與「修身以俟」之功已在其中矣。存心、養性、事天者，雖未到得盡心、知天的地位，然已是在那裏做個求到盡心、知天的工夫，更不必說殀壽不貳、修身以俟，而「殀壽不貳，修身以俟」之功已在其中矣。譬之行路，盡心、知天者，如年力壯健之人，既能奔走往來於數千百里之間者也；存心、事天者，如童穉之年，使之學習步趨於庭除之間者也；殀壽不貳、修身以俟者，如襁抱之孩，方使之扶牆傍壁，而漸學起立移步者也。

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some patching, I have already spoken of them above.

Chen Jiuchuan's words are not wrong either. You need to take something from his words to be complete, and he in turn needs to take something from yours to be clear; otherwise each of you will not escape the ailment of leaning to one side. Shun examined plain words and consulted grass-cutters and woodgatherers—not because plain words ought to be examined and woodgatherers ought to be consulted, and so he did it, but because his innate knowing manifested and flowed, bright and perfectly clear, without any obstruction or screen. That is why it is called great knowing. The moment there is clinging, willfulness, or insistence, one's knowing becomes small. In discussing learning there will naturally be choosing and distinguishing, but when it comes to truly applying effort on the ground of the mind, this is how it must be. On the three passages about "fully realizing the mind," I have earlier offered the account of "knowing at birth, knowing through learning, and knowing through hardship"; it is quite clear and leaves nothing to doubt.[72]

For one who fully realizes the mind, knows the nature, and knows Heaven, there is no need to speak of preserving the mind, nourishing the nature, and serving Heaven, nor of not being of two minds over early death or long life and cultivating the self while waiting; the effort of "preserving the mind and nourishing the nature" and of "cultivating the self while waiting" is already within it. One who preserves the mind, nourishes the nature, and serves Heaven, though not yet at the stage of fully realizing the mind and knowing Heaven, is already there doing the effort of seeking to reach it; there is no need to speak further of not being of two minds over early death or long life and cultivating the self while waiting, for the effort of "not being of two minds over early death or long life and cultivating the self while waiting" is already within it. Take walking as an analogy. One who fully realizes the mind and knows Heaven is like a person in the prime of strength, already able to run back and forth over hundreds

72 The three passages are in *Mencius* 7A1: fully realizing the mind, knowing one's nature, and knowing Heaven; preserving the mind, nourishing the nature, and serving Heaven; and not being of two minds over early death or long life but cultivating the self while waiting for one's fate.

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and thousands of miles; one who preserves the mind and serves Heaven is like a young child being taught to walk and run in the courtyard; one who is not of two minds over early death or long life and cultivates the self while waiting is like an infant in swaddling clothes, just being helped along the walls to learn little by little to stand up and take steps.

既已能奔走往來於數千里之間者，則不必更使之於庭除之間而學步趨，而步趨於庭除之間，自無弗能矣；既已能步趨於庭除之間，則不必更使之扶牆傍壁而學起立移步，而起立移步自無弗能矣。然學起立移步，便是學步趨庭除之始；學步趨庭除，便是學奔走往來於數千里之基，固非有二事，但其工夫之難易則相去懸絕矣。

One who can already run back and forth over thousands of miles need not be made to learn walking and running in the courtyard again, and naturally can walk and run in the courtyard; one who can already walk and run in the courtyard need not be made to learn standing and stepping by holding on to the walls again, and naturally can stand and take steps. Yet learning to stand and take steps is the beginning of learning to walk and run in the courtyard, and learning to walk and run in the courtyard is the foundation of learning to run back and forth over thousands of miles. These are certainly not two different things; only the difficulty of the effort differs enormously.

心也，性也，天也，一也。故及其知之、成功則一，然而三者人品力量，自有階級，不可躐等而能也。細觀文蔚之論，其意似恐盡心、知天者，廢卻存心、修身之功，而反為盡心、知天之病；是蓋為聖人憂工夫之或間斷，而不知為自己憂工夫之未真切也。吾儕用工，卻須專心致志，在殀壽不貳、修身以俟上做，只此便是做盡心、知天功夫之始：正如學起立移步，便是學奔走千里之始。

The mind, the nature, Heaven: they are one. So when it comes to knowing it and to achieving it, they are one; yet the three differ in a person's caliber and strength, which have their own grades, and one cannot skip stages. Looking closely at your argument, Wenwei, you seem to fear that one who fully realizes the mind and knows Heaven might abandon the effort of preserving the mind and cultivating the self, and that this would turn into a fault in fully realizing the mind and knowing Heaven. This is worrying on the sage's behalf that the effort might lapse, without knowing to worry on one's own behalf that one's effort is not yet genuine and earnest. In our own effort, we must devote our whole mind and resolve to not being of two minds over early death or long life and cultivating the self while waiting; this alone is the beginning of the effort of fully realizing the mind and knowing Heaven—just as learning to stand and take steps is the beginning of learning to run a thousand miles.

吾方自慮其不能起立移步，而豈遽其不能奔走千里，又況為奔走千里者而慮其或遺忘於起立移步之習哉！文蔚識見本自超絕邁往，而所論云然者，亦是未能脫去舊時解說文義之習，是為此三段書分疏比合，以求融會貫通，而自添許多意見纏繞，反使用工不專一

I am still worried that I cannot stand up and take steps; how could I rush to worry that I cannot run a thousand miles, much less worry on behalf of someone who runs a thousand miles that they might forget the practice of standing and stepping! Your insight is by nature lofty and far-reaching,

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也。近時懸空去做勿忘、勿助者，其意見正有此病，最能擔誤人，不可不滌除耳。所謂「尊德性而道問學」一節，至當歸一，更無可疑。此便是文蔚曾著實用工，然後能為此言。	yet you argue this way because you have not yet shaken off the old habit of explaining the meaning of texts. You split up these three passages and match them against one another, seeking to blend and unify them, and so you add on many tangled opinions of your own, which in turn keep your effort from being concentrated and single. Those today who work in a vacuum at "neither forget nor force it" have precisely this ailment in their opinions. It misleads people terribly and must be cleansed away. As for what you say on the passage "honoring the virtuous nature and following inquiry and learning," it is entirely right and comes back to one; there is nothing to doubt. Only because you have truly applied effort could you say this.
此本不是險僻難見的道理，人或意見不同者，還是良知尚有纖翳潛伏，若除去此纖翳，即自無不洞然矣。已作書後，移臥簷間，偶遇無事，遂復答此。文蔚之學既已得其大者，此等處久當釋然自解，本不必屑屑如此分疏；但承相愛之厚，千里差人遠及，諄諄下問，而竟虛來意，又自不能已於言也。然直戇煩縷已甚，恃在信愛，當不為罪。惟濬處及謙之、崇一處，各得轉錄一通寄視之，尤承一體之好也。右南大吉錄。	This is not, in principle, something perilous, obscure, or hard to see. If people's opinions differ, it is because their innate knowing still has some faint film lurking in it; remove this faint film, and naturally all will be clear. After writing my letter I moved my bed under the eaves, and happening to have nothing to do, I went on to answer this as well. Since your learning has already grasped what is great, such points will in time dissolve of themselves, and there was really no need to analyze them so minutely. But having received such deep affection from you—sending someone a thousand miles and asking so earnestly—I could not leave your purpose unmet, and so could not stop myself from speaking. Still, I have been blunt and long-winded in the extreme; trusting in your faith and affection, I hope you will not hold it against me. Please make a copy each for Chen Jiuchuan, Zou Shouyi, and Ouyang De and send it to them; that would further honor our bond as one body. The above was recorded by Nan Daji.[73]

THE BASIC IDEAS OF TEACHING CHILDREN, FOR THE TEACHERS LIU BOSONG AND OTHERS

Wang tells village teachers to lead children with songs, ritual and reading rather than the whip.

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191 古之教者，教以人倫。後世記誦詞章之習起，而先王之教亡。今教童子，惟當以孝、弟、忠、信、禮、義、廉、恥為專務；其栽培涵養之方，則宜誘之歌詩以發其志意，導之習禮以肅其威儀，諷之讀書以開其	In ancient times, teaching meant teaching the human relationships. In later ages the habit of memorization, recitation and literary composition arose, and the teaching of the former kings was

73 Nan Daji (1487–1541), a disciple and prefect of Shaoxing, compiled and printed the letters of this part in 1524; the line marks the end of his collection.

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	知覺。今人往往以歌詩、習禮為不切時務，此皆末俗庸鄙之見，烏足以知古人立教之意哉？	lost. In teaching children today, the sole concern should be filial devotion, respect for elders, loyalty, trustworthiness, ritual, rightness, integrity and a sense of shame. As for the way to cultivate and nourish them, one should draw them on with singing poems to stir their resolve, lead them in practicing ritual to give dignity to their bearing, and encourage them in reading books to open their understanding. People today often regard singing poems and practicing ritual as irrelevant to present needs. This is the shallow, vulgar view of a declining age. How could it grasp the ancients' purpose in establishing teaching?[74]
192	大抵童子之情，樂嬉遊而憚拘檢，如草木之始萌芽，舒暢之則條達，摧撓之則衰痿；今教童子必使其趨向鼓舞，中心喜悅，則其進自不能已：譬之時雨春風，霑被卉木，莫不萌動發越，自然日長月化；若冰霜剝落，則生意蕭索，日就枯槁矣。	On the whole, children by nature delight in play and dread restraint. They are like plants just beginning to sprout: give them room and they grow freely; crush and bend them and they droop. In teaching children today, one must make them eager and inspired, glad at heart, and then their progress will carry itself forward. It is like timely rain and spring wind moistening plants and trees: none fail to bud and burst forth, growing day by day and changing month by month of their own accord. But if ice and frost strip them, their life dwindles, and day by day they dry up and wither.
193	故凡誘之歌詩者，非但發其志意而已，亦所以洩其跳號呼嘯於詠歌，宣其幽抑結滯於音節也；導之習禮者，非但肅其威儀而已，亦所以周旋揖讓而動蕩其血脈，拜起屈伸而固束其筋骸也；諷之讀書者，非但開其知覺而已，亦所以沈潛反復而存其心，抑揚諷誦以宣其志也；凡此皆所以順導其志意，調理其性情，潛消其鄙吝，默化其麤頑，日使之漸於禮義而不苦其難，入於中和而不知其故，是蓋先王立教之微意也。	So leading them in singing poems is not only to stir their resolve. It is also a way to let out their jumping and shouting in song, and to release their pent-up frustrations in rhythm and tone. Leading them in practicing ritual is not only to give dignity to their bearing. It is also a way to stir their blood by turning, bowing and yielding, and to strengthen their sinews and bones by kneeling and rising, bending and stretching. Encouraging them in reading is not only to open their understanding. It is also a way to preserve their minds by immersing themselves and going over the text again and again, and to express their resolve by reciting with rising and falling voice. All of this serves to guide their resolve along its natural course and to bring their nature and feelings into balance. It quietly dissolves their meanness and silently transforms their coarseness and stubbornness, so that day by day they are steeped in ritual and rightness without finding it hard, and enter

74 This and the following sections are Wang's guidance to the teachers of the elementary schools he set up in southern Jiangxi in 1518, followed by his school rules.

	CHINESE	ENGLISH
		equilibrium and harmony without knowing why. This, it seems, was the subtle purpose of the former kings in establishing teaching.
194	若近世之訓蒙穉者，日惟督以句讀課仿，責其檢束而不知導之以禮，求其聰明而不知養之以善，鞭撻繩縛，若待拘囚。彼視學舍如囹獄而不肯入，視師長如寇仇而不欲見，窺避掩覆以遂其嬉遊，設詐飾詭以肆其頑鄙，偷薄庸劣，日趨下流。是蓋驅之於惡而求其為善也，何可得乎？	Those who teach young children nowadays do nothing all day but drill them in punctuating texts and copying models. They demand restraint but do not know to guide them with ritual; they seek cleverness but do not know to nourish them with goodness. They whip and bind them as if handling prisoners. So the children look on the schoolhouse as a jail and refuse to enter, and look on their teachers as enemies and do not want to see them. They spy, dodge and cover up to get their play, and invent lies and tricks to indulge their stubbornness and meanness. Frivolous, shallow, mediocre and inferior, they sink lower day by day. This is driving them into evil and asking them to be good. How could that succeed?
195	凡吾所以教，其意實在於此，恐時俗不察，視以為迂，且吾亦將去，故特叮嚀以告。爾諸教讀，其務體吾意，永以為訓，毋輒因時俗之言，改廢其繩墨，庶成「蒙以養正」之功矣，念之念之！	This is truly the purpose behind all my teaching. I fear that common opinion will not see it and will think it impractical. Besides, I am soon to leave. So I give you this earnest charge. You teachers, make every effort to grasp my intent and keep it always as your rule. Do not let popular talk lead you to alter or abandon these guidelines. Then you may come close to achieving the work of "nourishing what is right in the young." Keep this in mind, keep this in mind![75]

SCHOOL RULES

The daily routine of the schools: morning questions on conduct, then singing, ritual practice and recitation.

	CHINESE	ENGLISH
196	每日清晨，諸生參揖畢，教讀以次，遍詢諸生，在家所以愛親敬長之心，得無懈忽未能真切否？溫凊定省之儀，得無虧缺未能實踐否？往來街衢步趨禮節，得無放蕩未能謹飭否？一應言行心術，得無欺妄非僻未能忠信篤敬否？諸童子務要各以實對，有則改之，無則加勉。教讀復隨時就事，曲加誨諭開發，然後各退就席肄業。	Every day at dawn, after the pupils have bowed in greeting, the teacher asks each of them in turn: At home, has your heart that loves your parents and respects your elders grown slack or careless and fallen short of being genuine? In the rites of keeping them warm and cool, settling them at night and greeting them in the morning, have you been lacking and failed to carry them out? Coming and going in the streets, in your walking and manners, have you been unruly and failed to be careful and orderly? In all your words, deeds and inner thoughts, has there been deceit, falsehood or anything crooked, so that you failed in loyalty, trust-

75 The quoted phrase comes from the commentary on the *Meng* ("Youthful Ignorance") hexagram of the *Book of Changes*.

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	worthiness, earnestness and reverence? Each child must answer truthfully. If there is a fault, correct it; if there is none, strive all the more. The teacher then gives patient, detailed instruction and encouragement as the occasion and the matter suggest. After that all return to their seats to study.[76]
197 凡歌詩，須要整容定氣，清朗其聲音，均審其節調，毋躁而急，毋蕩而囂，毋餒而懾，久則精神宣暢，心氣和平矣。每學量童生多寡，分為四班。每日輪一班歌詩，其餘皆就席斂容肅聽，每五日，則總四班遞歌於本學。每朔望，集各學會歌於書院。	In singing poems, pupils must compose their faces and steady their qi. They must keep their voices clear and bright and attend carefully to the evenness of rhythm and melody. They must not be hasty and rushed, loose and noisy, or weak and timid. In time their spirits will flow freely, and their minds and qi will become calm and balanced. Each school divides its pupils into four groups according to their number. Each day one group takes its turn singing. The rest stay in their seats and listen with composed faces and respectful attention. Every five days, all four groups sing in turn within their own school. On the first and fifteenth of each month, the schools gather and sing together at the academy.
198 凡習禮須要澄心肅慮，審其儀節，度其容止，毋忽而惰，毋沮而怍，毋徑而野，從容而不失之迂緩，脩謹而不失之拘局。久則體貌習熟，德性堅定矣。童生班次皆如歌詩，每間一日，則輪一班習禮，其餘皆就席斂容肅觀。習禮之日，免其課倣。每十日則總四班遞習於本學。每朔望，則集各學會習於書院。	In practicing ritual, pupils must clear their minds and settle their thoughts. They must attend carefully to the forms and procedures and gauge their bearing and movements. They must not be careless and lazy, hesitant and embarrassed, or hasty and uncouth. They should be at ease without becoming slow and sluggish, and careful and attentive without becoming stiff and cramped. In time body and manner become practiced and familiar, and their moral nature becomes firm. The groups of pupils are the same as for singing. Every other day, one group takes its turn practicing ritual. The rest stay in their seats and watch with composed faces and respectful attention. On ritual days, pupils are excused from copying models. Every ten days, all four groups practice in turn within their own school. On the first and fifteenth of each month, the schools gather and practice together at the academy.
199 凡授書不在徒多，但貴精熟。量其資稟，能二百字者止可授以一百字，常使精神力量有餘，則無厭苦之患，而有自得之美。諷誦之際，務令專心一志，口誦	In assigning texts, quantity is not the point; what matters is thorough mastery. Gauge each pupil's ability. One who can manage two hundred characters should be given only a hundred, so that en-

76 These are the classic duties of a filial child from the *Book of Rites*: keeping parents warm in winter and cool in summer, settling their beds at night, and asking after them in the morning.

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	心惟，字字句句紬繹反覆，抑揚其音節，寬虛其心意，久則義禮浹洽，聰明日開矣。	ergy and strength are always left over. Then there will be no trouble with boredom and strain, but rather the delight of finding it for oneself. During recitation, make sure they are wholly focused and single-minded, reciting with the mouth and reflecting with the mind. They should unravel every word and every phrase again and again, let their voices rise and fall with the rhythm, and keep their minds relaxed and open. In time rightness and ritual will permeate them, and their intelligence will open day by day.
200	每日工夫：先考德，次背書、誦書，次習禮或作課倣，次復誦書、講書、次歌詩。凡習禮歌詩之類，皆所以常存童子之心，使其樂習不倦，而無暇及於邪僻。教者知此，則知所施矣。雖然，此其大略也。神而明之，則存乎其人。	The daily routine: first, examination of conduct; next, reciting from memory and reading aloud; next, practicing ritual or copying models; next, more reading aloud and explanation of texts; and next, singing poems. Practicing ritual, singing poems and the like all serve to keep the children's minds always present, so that they enjoy their studies without tiring and have no time for anything wayward or depraved. Teachers who understand this will know how to proceed. Even so, this is only the general outline. Grasping it with spirit and insight depends on the person.

Part Three

傳習錄下

Conversations of the later years (1520s), centered on extending innate knowing, including the four-sentence teaching given at the Tianquan Bridge in 1527.

RECORDED BY CHEN JIUCHUAN

Chen Jiuchuan tells how he came to accept that body, mind, intention, knowing and things are one.

	CHINESE	ENGLISH
201	正德乙亥，九川初見先生於龍江。先生與甘泉先生論「格物」之說。甘泉持舊說。先生曰：「是求之於外了。」甘泉曰：「若以格物理為外，是自小其心也。」九川甚喜舊說之是。先生又論「盡心」一章，九川一聞，卻遂無疑。後家居，復以「格物」遺質。先生答云：「但能實地用功，久當自釋。」山間乃自錄《大學》舊本讀之，覺朱子「格物」之說非是；然亦疑先生以「意之所在為物」，「物」字未明。己卯歸自京師，再見先生於洪都。	In 1515 I first met the Master at Longjiang. The Master was discussing the teaching of "investigating things" with Zhan Ruoshui. Zhan held to the old interpretation. The Master said: "This is seeking it outside." Zhan said: "If you treat investigating the principles of things as external, you are making your own mind small." I was delighted that the old interpretation was right. The Master then discussed the chapter on "fully realizing the mind," and as soon as I heard it, all my doubts were gone. Later, living at home, I again sent a letter questioning "investigating things." The Master replied: "Just apply effort in a practical way, and in time it will resolve itself." In the mountains I copied out the old text of the *Great Learning* and read it. I came to feel that Master Zhu's interpretation of "investigating things" was wrong. Yet I also had doubts about the Master's saying that "whatever the intention is directed to is a thing," because the word "thing" was not clear. In 1519, returning from the capital, I met the Master again at Hongdu.[1]
	先生兵務倥傯，乘隙講授。首問：「近年用功何如？」九川曰：「近年體驗得『明明德』功夫只是『誠意』。自『明明德於天下』，步步推入根源，到『誠意』上再去不得，如何以前又有『格致』工夫？後又體驗，覺得意之誠偽，必先知覺乃可；以顏子『有不善未嘗不知，知之未嘗復行』為證，豁然若無疑。卻又多了『格物』功夫；又思來吾心之靈，何有不知意之善惡？只是物欲蔽了；須格去物欲，始能如顏子未嘗不知耳。	The Master was pressed with military affairs, but he taught in spare moments. First he asked: "How has your effort gone these past years?" I said: "In recent years I have come to realize through experience that the practice of 'making bright virtue shine' is simply 'making the intentions sincere.' Starting from 'making bright virtue shine throughout the world,' I traced it step by step back to its root, and at 'making the intentions sincere' I could go no further. So why is there, before that, the further practice of 'investigating things and extending knowledge'? Later, on further reflection, I felt

1 Chen Jiuchuan (1494–1562), a disciple from Jiangxi, recorded this group of conversations.

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that one must first know whether an intention is sincere or false before anything else can follow. I took as proof Yan Hui's 'whenever he had something not good, he never failed to know it, and once he knew it, he never did it again,' and suddenly I seemed to have no doubt. But then the practice of 'investigating things' seemed superfluous. Then again I thought: with the spiritual clarity of my mind, how could it fail to know whether an intention is good or evil? It is only obscured by desires for things. One must investigate and remove the desires for things; only then can one be like Yan Hui and never fail to know.

又自疑功夫顛倒，與『誠意』不成片段。後問希顏。希顏曰：『先生謂格物、致知是誠意功夫，極好。』九川曰：『如何是誠意功夫？』希顏令再思體看，九川終不悟，請問。」先生曰：「惜哉！此可一言而悟。惟濬所舉顏子事便是了。只要知身、心、意、知、物是一件。」九川疑曰：「物在外，如何與身、心、意、知是一件？」先生曰：「耳、目、口、鼻、四肢，身也；非心安能視、聽、言、動？心欲視、聽、言、動，無耳、目、口、鼻、四肢，亦不能。

Then I began to suspect that my practice was upside down and did not form one piece with 'making the intentions sincere.' Later I asked Xiyan. Xiyan said: 'The Master's saying that investigating things and extending knowledge are the practice of making the intentions sincere is excellent.' I said: 'How are they the practice of making the intentions sincere?' Xiyan told me to think it over again and test it in experience, but I still did not understand. So I ask you." The Master said: "What a pity! This can be understood in a single word. The example of Yan Hui that you cited, Jiuchuan, is just it. You need only know that body, mind, intention, knowing and things are one thing." I was doubtful and said: "Things are outside. How can they be one thing with body, mind, intention and knowing?" The Master said: "The ears, eyes, mouth, nose and four limbs are the body. Without the mind, how could they see, hear, speak or move? And if the mind wants to see, hear, speak or move, it cannot do so without the ears, eyes, mouth, nose and four limbs either.[2]

故無心則無身，無身則無心。但指其充塞處言之，謂之身；指其主宰處言之，謂之心；指心之發動處，謂之意；指意之靈明處，謂之知；指意之涉著處，謂之物；只是一件。意未有懸空的，必著事物。故欲誠意，則隨意所在某事而格之，去其人欲而歸於天理，則良知之在此事者，無蔽而得致矣。此便是誠意的功夫。」九川乃釋然破數年之疑。

So without the mind there is no body, and without the body there is no mind. Speaking of it as what fills out, we call it the body. Speaking of it as what governs, we call it the mind. Pointing to where the mind stirs into motion, we call it intention. Pointing to the spiritual clarity of intention, we call it knowing. Pointing to what intention touches and attaches to, we call it things. It is all just one thing. Intention never hangs in a void; it always attaches to some affair or thing. So to make the intention sincere, investigate whatever affair the intention is directed to, removing human desires and re-

2 Xiyan is Cai Zongyan, an early disciple of Wang.

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turning to heavenly principle. Then the innate knowing present in that affair is unobscured and can be extended. This is the practice of making the intentions sincere." At that, my doubts of several years were dispelled.

又問：「甘泉近亦信用《大學》古本，謂『格物』猶言『造道』；又謂窮理如窮其巢穴之窮，以身至之也，故格物亦只是『隨處體認天理』。似與先生之說漸同。」先生曰：「甘泉用功，所以轉得來。當時與說『親民』字不須改，他亦不信。今論『格物』亦近，但不須換『物』字作『理』字，只還他一『物』字便是。」後有人問九川曰：「今何不疑『物』字？」曰：「《中庸》曰：『不誠無物。』；程子曰：『物來順應。』；又如『物各付物』、『胸中無物』之類，皆古人常用字也。」他日，先生亦云然。

I also asked: "Zhan Ruoshui has lately also come to trust the old text of the *Great Learning*. He says 'investigating things' is like saying 'arriving at the Way.' He also says that the word 'explore' in 'fully exploring principle' means exploring as one explores a lair to its depths, reaching it in person. So investigating things, too, is simply 'realizing heavenly principle wherever one is.' This seems to be gradually converging with your teaching." The Master said: "Zhan has applied effort, so he has been able to come around. Back then I told him that 'loving the people' need not be emended, and he did not believe me either. Now his account of 'investigating things' is close too. Only he need not swap the word 'thing' for 'principle.' Just give him back the word 'thing' and it is right." Later someone asked me: "Why do you no longer doubt the word 'thing'?" I said: "The *Doctrine of the Mean* says, 'Without sincerity there are no things.' Master Cheng says, 'When things come, respond to them as they are.' And there are phrases like 'let each thing be what it is' and 'nothing in one's breast.' All of these are words the ancients commonly used." Another day, the Master said the same.[3]

202 九川問：「近年因厭泛濫之學，每要靜坐，求屏息念慮；非惟不能，愈覺擾擾。如何？」先生曰：「念如何可息？只是要正。」曰：「當自有無念時否？」先生曰：「實無無念時。」曰：「如此卻如何言靜？」曰：「靜未嘗不動，動未嘗不靜。戒謹恐懼即是念，何分動靜？」曰：「周子何以言『定之以中正仁義而主靜』？」曰：「無欲故靜，是『靜亦定，動亦定』的定字；主其本體也。戒懼之念，是活潑潑地，此是天機不息處。所謂：『維天之命，於穆不已。』一息便是死。非本體之念，即是私念。」

I asked: "In recent years I have grown tired of scattered, unfocused learning, and I have often tried sitting quietly to shut off thoughts and deliberation. Not only can I not do it, but I feel more agitated than ever. What should I do?" The Master said: "How can thoughts be stopped? They need only be made right." I said: "Should there not be times when there are naturally no thoughts?" The Master said: "There really is no time without thoughts." I said: "Then how can one speak of stillness?" He said: "Stillness is never without activity; activity is never without stillness. Caution and apprehension are themselves thoughts. How can one divide activity and stillness?" I said: "Then why does Master Zhou say, 'Settle it by the mean, correctness, humaneness and rightness, and make stillness the ruler'?" He said: "Without desire,

3 "Realizing heavenly principle wherever one is" was Zhan Ruoshui's signature teaching.

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		hence still. This is the 'settled' of 'settled in stillness, settled in activity'; it means making the original substance the ruler. The thought of caution and apprehension is lively and vital. This is where the workings of Heaven never cease. As it is said, 'The mandate of Heaven: how profound and unceasing!' To cease even for a moment is death. A thought that is not of the original substance is a selfish thought."[4]
203	又問：「用功收心時，有聲色在前，如常聞見，恐不是專一。」曰：「如何欲不聞見？除是槁木死灰、耳聾目盲則可。只是雖聞見而不流去便是。」曰：「昔有人靜坐，其子隔壁讀書，不知其勤惰。程子稱其甚敬。何如？」曰：「伊川恐亦是譏他。」	I also asked: "When I apply effort to collect the mind, sounds and sights are before me, and I hear and see them as usual. I fear this is not concentration." He said: "How could you want not to hear or see? Only if you were dry wood and dead ashes, deaf and blind, would that be possible. The point is simply to hear and see without being carried off by them." I said: "Once someone was sitting quietly while their son was reading in the next room, and did not know whether the son was diligent or idle. Master Cheng praised this person as very reverent. What about that?" He said: "Yichuan was probably mocking them."[5]
204	又問：「靜坐用功，頗覺此心收斂；遇事又斷了。旋起個念頭，去事上省察。事過又尋舊功，還覺有內外，打不作一片。」先生曰：「此『格物』之說未透。心何嘗有內外？即如惟濬今在此講論，又豈有一心在內照管？這聽講說時專敬，即是那靜坐時心。功夫一貫，何須更起念頭？人須在事上磨鍊，做功夫乃有益。若只好靜，遇事便亂，終無長進。那靜時功夫亦差：似收斂，而實放溺也。」後在洪都，復與于中、國裳論內外之說，渠皆云物自有內外，但要內外並著功夫，不可有間耳。以質先生。曰：「功夫不離本體，本體原無內外；只為後來做功夫的分了內外，失其本體了。如今正要講明功夫不要有內外，乃是本體功夫。」是日俱有省。	I also asked: "When I apply effort in quiet sitting, I feel my mind fairly well collected, but when I meet with affairs it breaks off. Then I raise a thought to examine myself in the affair. When the affair is over I look for my former practice again, and I still feel there is an inside and an outside that cannot be made into one piece." The Master said: "Your understanding of 'investigating things' is not yet thorough. When has the mind ever had an inside and an outside? Take you, Jiuchuan, discussing things here right now. Is there a separate mind inside keeping watch? This attentive reverence while listening to the discussion is just the mind of quiet sitting. The practice is one thread. Why raise another thought? One must polish oneself in the midst of affairs; only then is the practice of benefit. If you only like stillness, you will be thrown into confusion when affairs come, and you will never make progress. And that practice in stillness is also off: it seems collected, but in fact it is letting the mind drift and sink." Later at Hongdu, I again discussed inside and outside with Yuzhong and Guoshang. They both said that

4 The quoted line is from the *Book of Odes* ("The Mandate of Heaven," Ode 267).
5 Yichuan is Cheng Yi, the younger of the Cheng brothers.

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		things do have an inside and an outside, but one must apply effort to both together, without any gap. I put this to the Master, who said: "Practice is never apart from original substance, and original substance has no inside or outside. It is only because those who practiced later divided inside from outside that they lost the original substance. What we need now is to make clear that practice must not have an inside and an outside. That is the practice of original substance." That day we all gained an insight.[6]
205	又問：「陸子之學何如？」先生曰：「濂溪、明道之後，還是象山，只還粗些。」九川曰：「看他論學，篇篇說出骨髓，句句似鍼膏肓；卻不見他粗。」先生曰：「然他心上用過功夫，與揣摹依倣、求之文義自不同；但細看有粗處。用功久，當見之。」	I also asked: "What about Master Lu's learning?" The Master said: "After Lianxi and Mingdao, it is still Xiangshan, only he is a bit coarse." I said: "Reading his discussions of learning, every piece lays bare the marrow, and every sentence seems to put the needle right on the deepest ailment. I don't see any coarseness." The Master said: "Yes. He applied effort in his own mind, and that is naturally different from guessing, imitating and seeking in the meaning of texts. But look closely and there are coarse spots. Apply effort long enough and you will see them."[7]

THE KNACK OF INNATE KNOWING

Wang calls innate knowing each person's own standard and the secret of extending knowledge.

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206	庚辰往虔州再見先生。問：「近來功夫，雖若稍知頭腦，然難尋個穩當快樂處。」先生曰：「爾卻去心上尋個天理，此正所謂理障。此間有個訣竅。」曰：「請問如何？」曰：「只是致知。」曰：「如何致？」曰：「爾那一點良知，是爾自家底準則。爾意念著處，他是便知是，非便知非，更瞞他一些不得。爾只不要欺他，實實落落依著他做去；善便存，惡便去。他這裏何等穩當快樂？此便是『格物』的真訣，『致知』的實功。若不靠著這些真機，如何去格物？我亦近年體貼出來如此分明。初猶疑只依他恐有不足；精細看，無些小欠闕。」	In 1520 I went to Qianzhou and saw the Master again. I asked: "In my recent practice, though I seem to have some grasp of the main point, it is hard to find a place of steadiness and joy." The Master said: "You go looking in the mind for heavenly principle. This is exactly what is called 'the obstruction of principle.' There is a knack to it." I said: "May I ask what it is?" He said: "Just extending knowledge." I said: "How does one extend it?" He said: "That bit of innate knowing of yours is your own standard. Wherever your intentions are directed, if something is right it knows it is right, and if it is wrong it knows it is wrong. You cannot hide the slightest thing from it. Just don't deceive it; follow it honestly and solidly in what you do. Keep the good and remove the evil. How steady and joyful it is there! This is the true secret of 'investigating things' and the real practice of 'extend-

6 Yuzhong is Xia Liangsheng and Guoshang is Shu Fen, both scholar-officials from Jiangxi.
7 Lianxi is Zhou Dunyi; Mingdao is Cheng Hao, the elder of the Cheng brothers.

	CHINESE	ENGLISH
		ing knowledge.' Without relying on these true workings, how would one investigate things? I myself have only in recent years come to grasp it this clearly. At first I still suspected that merely following it might not be enough. But looking closely, nothing at all is lacking."[8]
207	在虔與于中、謙之同侍。先生曰：「人胸中各有個聖人，只自信不及，都自埋倒了。」因顧于中曰：「爾胸中原是聖人。」于中起，不敢當。先生曰：「此是爾自家有的，如何要推？」于中又曰：「不敢。」先生曰：「眾人皆有之，況在于中？卻何故謙起來？謙亦不得。」于中乃笑受。又論：「良知在人，隨你如何，不能泯滅。雖盜賊，亦自知不當為盜；喚他做賊，他還忸怩。」于中曰：「只是物欲遮蔽；良心在內，自不會失。如雲自蔽日，日何嘗失了？」先生曰：「于中如此聰明，他人見不及此。」	In Qianzhou, Yuzhong, Zou Shouyi and I were attending the Master together. The Master said: "Everyone has a sage within, but lacking confidence in themselves, they bury it." Then he looked at Yuzhong and said: "Within you, at root, is a sage." Yuzhong rose and said he did not dare accept this. The Master said: "This is something you yourself have. Why would you decline it?" Yuzhong again said: "I don't dare." The Master said: "Everyone has it, let alone you, Yuzhong. Why are you being modest? Modesty won't do here either." Yuzhong then smiled and accepted. The Master went on: "Innate knowing in people cannot be extinguished, no matter what you do. Even a thief knows that stealing is wrong. Call them a thief and they still squirm." Yuzhong said: "It is just covered by desires for things. The good mind is within and naturally is not lost. It is like clouds hiding the sun. When has the sun ever been lost?" The Master said: "Yuzhong is so perceptive. Others do not see this far."[9]
208	先生曰：「這些子看得透徹，隨他千言萬語，是非誠偽，到前便明，合得的便是，合不得的便非，如佛家說『心印』相似，真是個試金石、指南針。」	The Master said: "Once you see through this thoroughly, then no matter how many thousands of words there are, right and wrong, sincere and false become plain the moment they come before you. What fits is right; what does not fit is wrong. It is like what the Buddhists call the 'mind-seal.' It is truly a touchstone, a compass."[10]
209	先生曰：「人若知這良知訣竅，隨他多少邪思枉念，這裏一覺，都自消融；真個是靈丹一粒，點鐵成金。」	The Master said: "Once you know the knack of innate knowing, then however many wayward and crooked thoughts you have, they all melt away the moment you become aware of them here. It is truly a single grain of elixir that touches iron and turns it to gold."
210	崇一曰：「先生『致知』之旨發盡精蘊，看來這裏再去不得。」先生曰：「何言之易也！再用功半年看如	Ouyang De said: "Your teaching of 'extending knowledge' brings out its essence completely. It seems one can go no further." The Master said:

8 "Obstruction of principle" is a Buddhist term for being hindered by attachment to concepts or doctrine.
9 Zou Shouyi (courtesy name Qianzhi, 1491–1562) was one of Wang's leading disciples.
10 In Chan (Zen) Buddhism, the "mind-seal" is the direct, mind-to-mind confirmation of awakening passed from teacher to student.

	CHINESE	ENGLISH
	何？又用功一年看如何？功夫愈久，愈覺不同，此難口說。」	"How easily you say that! Apply effort for another half year and see how it is. Apply effort for another year and see how it is. The longer the practice, the more different it feels. This is hard to put into words."
211	先生問九川：「於『致知』之說體驗如何？」九川曰：「自覺不同。往時操持常不得個恰好處，此乃是恰好處。」先生曰：「可知是體來與聽講不同。我初與講時，知爾只是忽易，未有滋味。只這個要妙再體到深處，日見不同，是無窮盡的。」又曰：「此『致知』二字，真是個千古聖傳之秘，見到這裏，『百世以俟聖人而不惑』。」	The Master asked me: "How has your experience of the teaching of 'extending knowledge' been?" I said: "I feel it is different. In the past, when I held on to my practice, I never found just the right point. This is just the right point." The Master said: "So you see, realizing it yourself is different from listening to lectures. When I first explained it to you, I knew you were only taking it lightly and had not yet tasted it. Realize this essential subtlety more deeply, and day by day you will see it differently. It is inexhaustible." He also said: "These two words, 'extending knowledge,' are truly the secret transmitted by the sages through the ages. Seeing this far, one can 'wait a hundred generations for a sage and have no doubt.'"[11]
212	九川問曰：「伊川說到體用一原、顯微無間處，門人已說是泄天機，先生『致知』之說，莫亦泄天機太甚否？」先生曰：「聖人已指以示人，只為後人揜匿，我發明耳，何故說泄？此是人人自有的，覺來甚不打緊一般。然與不用實功人說，亦甚輕忽可惜，彼此無益；與實用功而不得其要者提撕之，甚沛然得力。」	I asked: "When Yichuan spoke of substance and function having one source and of no gap between the manifest and the subtle, his students already said he was leaking Heaven's secrets. Isn't your teaching of 'extending knowledge' leaking Heaven's secrets far too much?" The Master said: "The sages already pointed it out to show people. It is only that later people hid it away, and I am bringing it to light. Why call it leaking? This is something everyone has, and once realized, it seems hardly anything at all. But if you tell it to people who do not apply real effort, they take it very lightly. That is a pity and of no benefit to either side. If you point it out to those who apply real effort but have not found the key, it gives them abundant strength."[12]
213	又曰：「知來本無知，覺來本無覺，然不知則遂淪埋。」	He also said: "When knowing comes, at root it is without knowing; when awareness comes, at root it is without awareness. Yet without knowing, one simply sinks and is buried."
214	先生曰：「大凡朋友，須箴規指摘處少，誘掖獎勸意多，方是。」後又戒九川云：「與朋友論學，須委曲謙下，『寬以居之』。」	The Master said: "In general, with friends there should be little admonishing and pointing out of faults and much guiding, supporting, praising and encouraging. Only that is right." Later he also

11 The quoted phrase is from the *Doctrine of the Mean*, chapter 29.
12 The phrases come from Cheng Yi's preface to his commentary on the *Book of Changes*.

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		warned me: “When discussing learning with friends, you must be accommodating and humble, and ‘dwell in it with generosity.’”
215	九川臥病虔州。先生云：「病物亦難格，覺得如何？」對曰：「功夫甚難。」先生曰：「常快活便是功夫。」	I lay sick in Qianzhou. The Master said: “Illness too is a hard thing to investigate. How do you find it?” I replied: “The effort is very hard.” The Master said: “Being cheerful all the time—that is the effort.”
216	九川問：「自省念慮，或涉邪妄，或預料理天下事，思到極處，井井有味，便繾綣難屏，覺得早則易，覺遲則難，用力克治，愈覺扞格，惟稍遷念他事，則隨兩忘。如此廓清，亦似無害。」先生曰：「何須如此，只要在良知上著功夫。」九川曰：「正謂那一時不知。」先生曰：「我這裏自有功夫，何緣得他來？只為爾功夫斷了，便蔽其知。既斷了，則繼續舊功便是，何必如此？」九川曰：「直是難鏖，雖知丟他不去。」先生曰：「須是勇；用功久，自有勇。故曰『是集義所生者』，勝得容易，便是大賢。」	I asked: “When I examine my thoughts and concerns, some stray into the wrong and the false, and some plan ahead how to manage the affairs of the world. When I think them through to the end, they seem neatly ordered and full of savor, and they cling so that I can hardly push them away. If I notice early, it is easy; if I notice late, it is hard. When I exert myself to overcome them, I feel all the more at odds with them. Only when I shift my thoughts a little to some other matter are both forgotten. Clearing things out this way also seems harmless.” The Master said: “Why do that? Just apply your effort to innate knowing.” I said: “That is just what I mean: at that moment I don’t know.” The Master said: “I have my own effort here—how could those thoughts get in? It is only because your effort broke off that your knowing became obscured. Once it has broken off, simply take up the former effort again. Why do anything like that?” I said: “It is truly a hard fight. Even though I know, I cannot get rid of them.” The Master said: “You need courage. Apply effort long enough and courage comes of itself. So it is said, ‘It is produced by accumulated rightness.’ One who wins easily is a great worthy.”
217	九川問：「此功夫卻於心上體驗明白，只解書不通。」先生曰：「只要解心。心明白，書自然融會。若心上不通，只要書上文義通，卻自生意見。」	I asked: “I have experienced this effort clearly in the mind, but I cannot make sense of the books.” The Master said: “Just make sense of the mind. When the mind is clear, the books will naturally fall into place. If it is not clear in the mind and you only make the wording of the books clear, you will instead give rise to opinions of your own.”
218	有一屬官因久聽講先生之學，曰：「此學甚好，只是簿書訟獄繁難，不得為學。」先生聞之，曰：「我何嘗教爾離了簿書訟獄，懸空去講學？爾既有官司之事，便從官司的事上為學，纔是真格物。如問一詞訟：不可因其應對無狀，起個怒心；不可因他言語圓轉，生個喜心；不可惡其囑托，加意治之；不可因其	There was a subordinate official who had long heard the Master lecture on his learning. He said: “This learning is very good, but documents and lawsuits are so many and so troublesome that I cannot pursue learning.” Hearing this, the Master said: “When have I ever taught you to leave documents and lawsuits behind and go off to discuss

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	請求，屈意從之；不可因自己事務煩冗，隨意苟且斷之；不可因旁人譖毀羅織，隨人意思處之。這許多意思皆私，只爾自知，須精細省察克治，惟恐此心有一毫偏倚，杜人是非，這便是格物致知。簿書訟獄之間，無非實學。若離了事物為學，卻是著空。」	learning in the void? Since you have official business, learn right in the midst of official business—only that is true investigating things. Say you are hearing a lawsuit. You must not let someone's rude answers stir anger in you; you must not let their smooth talk give rise to pleasure; you must not, disliking their attempts to pull strings, punish them all the harder; you must not, because of their pleading, bend your judgment to go along with them; you must not, because your own work is heavy, decide the case carelessly as you please; you must not, because bystanders slander and frame them, deal with them as others would like. All these intentions are selfish, and only you yourself know them. You must examine yourself minutely and overcome them, fearing only that this mind might lean the slightest bit to one side and stifle the right and wrong of the case. That is investigating things and extending knowledge. Among documents and lawsuits, everything is real learning. To learn apart from affairs and things is to cling to emptiness."
219	虔州將歸，有詩別先生云：「良知何事繫多聞，妙合當時已種根，好惡從之為聖學，將迎無處是乾元。」先生曰：「若未來講此學，不知說『好惡從之』從個甚麼。」敷英在座曰：「誠然。嘗讀先生《大學古本序》，不知所說何事；及來聽講許時，乃稍知大意。」	When I was about to leave Qianzhou for home, I wrote a poem in farewell to the Master: "What has innate knowing to do with hearing much? The wondrous union planted its root back then. To follow it in liking and disliking is the learning of the sages; where nothing is escorted out or welcomed in, there is Qian, the great origin." The Master said: "If you had not come to discuss this learning, you would not know what 'follow it in liking and disliking' means to follow." Fuying, who was present, said: "Truly. I once read your *Preface to the Old Text of the Great Learning* and did not know what it was talking about. Only after coming and listening to the lectures for some time did I begin to grasp the general idea."[13]
220	于中、國裳輩同侍食。先生曰：「凡飲食只是要養我身，食了要消化；若徒蓄積在肚裏，便成痞了，如何長得肌膚？後世學者博聞多識，留滯胸中，皆傷食之病也。」	Yuzhong, Guoshang and others were attending the Master at a meal. The Master said: "All eating and drinking is just to nourish my body; what is eaten must be digested. If it merely piles up in the belly, it becomes a blockage—how could it build flesh? Later students with their broad learning and wide knowledge let it all stagnate in their chests. All of this is the illness of indigestion."

13 "Neither escorting out nor welcoming in" describes a mind that does not chase after things (Zhuangzi, taken up by Cheng Hao); Qian, the great origin, is the creative power of Heaven in the *Book of Changes*.

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221	先生曰：「聖人亦是『學知』，眾人亦是『生知』。」問曰：「何如？」曰：「這良知人人皆有，聖人只是保全無些障蔽，兢兢業業，亹亹翼翼，自然不息，便也是學；只是生的分數多，所以謂之『生知、安行』。眾人自孩提之童，莫不完具此知，只是障蔽多；然本體之知自難泯息，雖問學克治，也只憑他；只是學的分數多，所以謂之『學知、利行』。」	The Master said: "The sage too 'knows through learning,' and ordinary people too 'know by birth.'" Someone asked: "How so?" He said: "This innate knowing everyone has. The sage simply keeps it whole, without the slightest obstruction, wary and diligent, tireless and attentive, naturally unceasing—and that too is learning. It is only that the share of what is inborn is larger, so it is called 'knowing by birth and acting with ease.' Ordinary people, from the time they are small children, all possess this knowing completely; it is just that the obstructions are many. Yet the knowing of the original substance is hard to extinguish; even in inquiry, study and overcoming, they simply rely on it. It is only that the share of learning is larger, so it is called 'knowing through learning and acting for its benefit.'"
222	黃以方問：「先生格致之說，隨時格物以致其知，則知是一節之知，非全體之知也，何以到得『溥博如天，淵泉如淵』地位？」先生曰：「人心是天、淵。心之本體無所不該，原是一個天，只為私欲障礙，則天之本體失了；心之理無窮盡，原是一個淵，只為私欲窒塞，則淵之本體失了。如今念念致良知，將此障礙窒塞一齊去盡，則本體已復，便是天、淵了。」乃指天以示之曰：「比如面前見天，是昭昭之天，四外見天，也只是昭昭之天。只為許多房子牆壁遮蔽，便不見天之全體，若撤去房子牆壁，總是一個天矣。不可道眼前天是昭昭之天，外面又不是昭昭之天也。于此便見一節之知即全體之知，全體之知即一節之知，總是一個本體。」	Huang Yifang asked: "In your teaching on investigation and extension, one investigates things as occasions arise in order to extend one's knowing. Then that knowing is knowing of one part, not knowing of the whole. How could one reach the state of being 'vast and broad as Heaven, deep and springing as the abyss'?" The Master said: "The human mind is Heaven, is the abyss. The original substance of the mind contains everything; originally it is one Heaven, but because selfish desires obstruct it, the original substance of Heaven is lost. The principle of the mind is inexhaustible; originally it is one abyss, but because selfish desires block it up, the original substance of the abyss is lost. Now if, thought after thought, you extend innate knowing and clear away all these obstructions and blockages at once, the original substance is restored, and that is Heaven and the abyss." Then he pointed at the sky to show him: "Take the sky you see in front of you: it is bright sky. The sky you see on every side is also just bright sky. Only because so many buildings and walls block it, you do not see the whole of the sky. Take the buildings and walls away, and it is all one sky. You cannot say the sky before your eyes is bright sky while the sky outside is not bright sky. From this you can see that knowing of one part is knowing of the whole, and knowing of the whole is knowing of one part; it is all one original substance."[14]

RECORDED BY HUANG ZHI

Huang Zhi records sayings on good and evil as one thing and on Buddhist detachment.

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223	先生曰：「聖賢非無功業氣節，但其循著這天理，則便是道，不可以事功氣節名矣。」	The Master said: "Sages and worthies are not without achievements and moral integrity. But because they follow heavenly principle, that is simply the Way; they cannot be named by their achievements and integrity."
224	「『發憤忘食』是聖人之志如此，真無有已時。『樂以忘憂』是聖人之道如此，真無有戚時。恐不必云得不得也。」	"'So eager as to forget to eat'—such is the sage's resolve, truly never ceasing. 'So joyful as to forget all worry'—such is the sage's Way, truly never distressed. There is perhaps no need to speak of attaining or not attaining."[15]
225	先生曰：「我輩致知，只是各隨分限所及。今日良知見在如此，只隨今日所知擴充到底，明日良知又有開悟，便從明日所知擴充到底，如此方是精一功夫。與人論學，亦須隨人分限所及。如樹有這些萌芽，只把這些水去灌溉，萌芽再長，便又加水，自拱把以至合抱，灌溉之功皆是隨其分限所及。若些小萌芽，有一桶水在，盡要傾上，便浸壞他了。」	The Master said: "When we extend knowing, each of us simply goes as far as our measure allows. Today innate knowing appears like this: just expand it to the full according to what you know today. Tomorrow innate knowing opens to some further insight: then expand it to the full according to what you know tomorrow. Only this is the practice of refinement and singleness. In discussing learning with others, too, you must go as far as their measure allows. It is like a tree with a little sprout: you water it with just that much water. When the sprout grows more, you add more water. From a sapling you can grasp in two hands to a trunk you can embrace with both arms, the watering always goes as far as its measure allows. If there is a tiny sprout and you have a whole bucket of water and pour it all on, you will soak it to ruin."
226	問「知行合一」。先生曰：「此須識我立言宗旨。今人學問，只因知、行分作兩件，故有一念發動，雖是不善，然卻未曾行，便不去禁止。我今說個『知行合一』，正要人曉得一念發動處，便即是行了；發動處有不善，就將這不善的念克倒了，須要徹根徹底不使那一念不善潛伏在胸中；此是我立言宗旨。」	Someone asked about the unity of knowing and acting. The Master said: "For this you must understand the aim behind what I say. In people's learning today, because knowing and acting are split into two things, when a thought stirs that is not good, since it has not yet been acted on, they do not go about stopping it. I now speak of the unity of knowing and acting precisely so that people will understand that where a thought stirs, that is already acting. If there is something not good where it stirs, then overcome that bad thought.

14 The same word, 天, means both "Heaven" and "sky"; Wang's illustration turns on this. Huang Yifang is Huang Zhi, who recorded later groups of these conversations.

15 The lines are Confucius's self-description in *Analects* 7.19. Zhu Xi read the first as the state before understanding is attained and the second as the state after; Wang rejects that division.

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		You must go to the root and the very bottom and not let that one bad thought lie hidden in your chest. That is the aim behind what I say."
227	「聖人無所不知，只是知個天理；無所不能，只是能個天理。聖人本體明白，故事事知個天理所在，便去盡個天理；不是本體明後，卻於天下事物都便知得，便做得來也。天下事物，如名物度數、草木鳥獸之類，不勝其煩，聖人須是本體明了，亦何緣能盡知得？但不必知的，聖人自不消求知，其所當知的，聖人自能問人；如『子入太廟，每事問』之類。先儒謂『雖知亦問，敬謹之至』；此說不可通。聖人於禮樂名物，不必盡知。然他知得一個天理，便自有許多節文度數出來。不知能問，亦即是天理節文所在。」	"The sage knows everything—just knows heavenly principle; can do everything—just can do heavenly principle. The sage's original substance is clear, so in every affair the sage knows where heavenly principle lies and goes on to fulfill it. It is not that once the original substance is clear, one then knows all the affairs and things in the world and can do them all. The affairs and things of the world—names and objects, measures and numbers, plants and trees, birds and beasts and the like—are endlessly numerous. Even with the original substance clear, how could the sage know them all? But what need not be known, the sage naturally does not seek to know; what ought to be known, the sage can ask others about—as when 'Confucius entered the Grand Temple and asked about everything.' An earlier scholar said, 'Though knowing, he still asked: the utmost of reverent care.' That explanation will not do. The sage need not know all the names and objects of ritual and music. But knowing heavenly principle, the sage naturally brings forth the many forms, measures and numbers. Not knowing and being able to ask—that too is where the forms of heavenly principle lie."
228	問：「先生嘗謂善、惡只是一物。善、惡兩端，如冰、炭相反，如何謂只一物？」先生曰：「至善者，心之本體。本體上才過當些子，便是惡了；不是有一個善，卻又有一個惡來相對也。故善、惡只是一物。」直因聞先生之說，則知程子所謂「善固性也，惡亦不可不謂之性」。又曰：「善、惡皆天理。謂之惡者，本非惡，但於本性上過與不及之間耳。」其說皆無可疑。	Someone asked: "You once said that good and evil are just one thing. Yet good and evil are two extremes, opposed like ice and burning charcoal. How can you call them just one thing?" The Master said: "The highest good is the original substance of the mind. As soon as one goes a little too far in the original substance, that is evil. It is not that there is a good and then also an evil set against it. So good and evil are just one thing." Having heard the Master's explanation, I understood what Master Cheng meant: "Good is certainly nature, but evil too cannot but be called nature." And again: "Good and evil are both heavenly principle. What is called evil is not evil at root; it lies only in going too far or not far enough with respect to the original nature." These sayings no longer leave any room for doubt.[16]
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先生嘗謂：「人但得好善如好好色，惡惡如惡惡臭，便是聖人。」直初時聞之，覺甚易，後體驗得來，此個功夫著實是難。如一念雖知好善、惡惡，然不知不覺又夾雜去了；才有夾雜，便不是好善如好好色、惡惡如惡惡臭的心。善能實實的好，是無念不善矣，惡能實實的惡，是無念及惡矣，如何不是聖人？故聖人之學，只是一誠而已。	The Master once said: "If only a person could love the good as one loves a lovely color and hate evil as one hates a foul odor, that would be a sage." When I first heard this it seemed very easy; later, when I came to experience it, I found this effort truly hard. For instance, though a thought may know to love the good and hate evil, without one's knowing or noticing it gets mixed with something else; once there is any admixture, it is no longer the mind that loves the good as one loves a lovely color and hates evil as one hates a foul odor. If one can truly love the good, then there is no thought that is not good; if one can truly hate evil, then there is no thought that touches on evil. How is that not a sage? So the learning of the sage is nothing but sincerity.
230 問：「《修道說》言『率性之謂道』，屬聖人分上事；『修道之謂教』，屬賢人分上事。」先生曰：「眾人亦率性也，但率性在聖人分上較多，故『率性之謂道』屬聖人事；聖人亦修道也，但修道在賢人分上多，故『修道之謂教』屬賢人事。」又曰：「《中庸》一書，大抵皆是說修道的事。故後面凡說君子，說顏淵，說子路，皆是能修道的；說小人，說賢知、愚不肖，說庶民，皆是不能修道的；其他言舜、文、周公、仲尼至誠至聖之類，則又聖人之自能脩道者也。」	Someone asked: "The *Discourse on Cultivating the Way* says that 'following the nature is called the Way' concerns the sage, and 'cultivating the Way is called teaching' concerns the worthy." The Master said: "Ordinary people too follow their nature, but following the nature is the larger share in the sage, so 'following the nature is called the Way' concerns the sage. The sage too cultivates the Way, but cultivating the Way is the larger share in the worthy, so 'cultivating the Way is called teaching' concerns the worthy." He also said: "The *Doctrine of the Mean* as a whole mostly speaks of cultivating the Way. So later on, wherever it speaks of the exemplary person, of Yan Yuan, of Zilu, these are all people able to cultivate the Way; where it speaks of the petty person, of the worthy and the wise, the foolish and the unworthy, of the common people, these are all unable to cultivate the Way. As for the rest—speaking of Shun, King Wen, the Duke of Zhou and Confucius, of perfect sincerity and perfect sageliness and the like—those are sages who are naturally able to cultivate the Way."
231 問：「儒者到三更時分，掃蕩胸中思慮，空空靜靜，與釋氏之靜只一般，兩下皆不用，此時何所分別？」先生曰：「動、靜只是一個。那三更時分空空靜靜的，只是存天理，即是如今應事接物的心；如今應事接物的心，亦是循此天理，便是那三更時分空空靜靜的心。故動、靜只是一個，分別不得。知得動、靜合一，釋氏毫釐差處亦自莫揜矣。」	Someone asked: "When a Confucian, at the third watch of the night, sweeps all thoughts from the chest and is empty and still, it is just like the stillness of the Buddhists. Neither is engaged with anything at that point. How do they differ then?" The Master said: "Activity and stillness are just one. That empty stillness at the third watch is simply preserving heavenly principle; it is the

16 The recorder here is Huang Zhi; the sayings quoted are those of Cheng Hao (1032–1085).

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very mind that now responds to affairs and meets things. The mind that now responds to affairs and meets things also follows this heavenly principle, and so it is the very mind that is empty and still at the third watch. So activity and stillness are just one and cannot be told apart. Know that activity and stillness are one, and the hair's breadth by which the Buddhists diverge will be impossible to hide."

232 門人在座，有動止甚矜持者。先生曰：「人若矜持太過，終是有弊。」曰：「矜持太過，何如有弊？」曰：「人只有許多精神，若專在容貌上用功，則於中心照管不及者多矣。」有太直率者。先生曰：「如今講此學，卻外面全不檢束，又分心與事為二矣。」

Among the disciples present was one whose bearing was very stiff and guarded. The Master said: "If a person is too stiff and guarded, it will in the end cause trouble." Someone said: "Being too stiff and guarded—how does that cause trouble?" He said: "A person has only so much energy. If one puts all one's effort into outward bearing, much within the mind will be left untended." There was another who was too casual and blunt. The Master said: "To discuss this learning now and yet put no restraint at all on outward conduct—that again splits the mind and affairs into two."

233 門人作文送友行，問先生曰：「作文字不免費思，作了後又一二日常記在懷。」曰：「文字思索亦無害；但作了常記在懷，則為文所累，心中有一物矣，此則未可也。」又作詩送人。先生看詩畢，謂曰：「凡作文字要隨我分限所及，若說得太過了，亦非修辭立誠矣。」

A disciple wrote a piece to see off a friend who was leaving, and asked the Master: "In writing I cannot help spending thought, and after it is written it stays on my mind for a day or two." He said: "Thinking over your writing does no harm. But if after it is written it stays on your mind, you are burdened by the writing; there is a thing lodged in your mind, and that will not do." Later the disciple wrote a poem to see someone off. When the Master had read it, he said: "Whenever you write, go only as far as your own measure reaches. If you say too much, that too is not 'cultivating one's words to establish sincerity.'"

234 「文公『格物』之說，只是少頭腦，如所謂『察之於念慮之微』，此一句不該與『求之文字之中，驗之於事為之著，索之講論之際』混作一例看，是無輕重也。」

"Master Zhu's account of investigating things simply lacks the main point. Take his line 'examine it in the subtlety of thoughts and concerns': it should not be lumped together with 'seek it in written texts, verify it in the evident workings of affairs, search for it in the course of discussion,' as if they were all of a kind. That is to have no sense of what weighs more and what less."

235 問「有所忿懥」一條。先生曰：「忿懥幾件，人心怎能無得，只是不可『有』耳。凡人忿懥，著了一分意思便怒得過當，非廓然大公之體了。故有所忿懥，便不得其正也。如今於凡忿懥等件，只是個物來順應，

Someone asked about the passage on "being affected by anger." The Master said: "Anger and the like—how could the human mind be without them? It just must not be 'affected' by them. Whenever people are angry, if they add even a bit

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	不要著一分意思，便心體廓然大公，得其本體之正了。且如出外見人相鬬，其不是的，我心亦怒；然雖怒，卻此心廓然，不曾動些子氣。如今怒人，亦得如此，方纔是正。」	of intention, the anger goes too far, and it is no longer the substance that is broad and impartial. So when one is affected by anger, the mind does not gain its correctness. Now, with anger and all the rest, simply respond to things as they come, without adding a bit of intention; then the substance of the mind is broad and impartial and gains the correctness of its original substance. Say you go out and see people fighting: at the one in the wrong, my mind too grows angry. Yet though angry, this mind is broad and open and has not stirred its qi in the least. Now when you are angry at someone, it should be like this too; only then is it correct."
236	「先生嘗言：『佛氏不著相，其實著了相；吾儒著相，其實不著相。』請問。」曰：「佛怕父子累，卻逃了父子；怕君臣累，卻逃了君臣；怕夫婦累，卻逃了夫婦，都是為個君臣、父子、夫婦著了相，便須逃避。如吾儒有個父子，還他以仁；有個君臣，還他以義；有個夫婦，還他以別，何曾著父子、君臣、夫婦的相？」	"You once said: 'The Buddhists do not cling to forms, yet in fact they cling to forms; we Confucians cling to forms, yet in fact we do not cling to forms.' May I ask about this?" He said: "The Buddhists fear being burdened by father and son, so they flee father and son; they fear being burdened by ruler and minister, so they flee ruler and minister; they fear being burdened by husband and wife, so they flee husband and wife. All this is because they cling to the forms of ruler and minister, father and son, husband and wife, and so must flee them. With us Confucians, there are father and son, and we answer them with humaneness; there are ruler and minister, and we answer them with rightness; there are husband and wife, and we answer them with proper distinction. When have we ever clung to the forms of father and son, ruler and minister, husband and wife?"[17]

RECORDED BY HUANG XIUYI

Huang Xiuyi records sayings on good thoughts, examination study and the root of innate knowing.

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237	黃勉叔問：「心無惡念時，此心空空蕩蕩的。不知亦須存個善念否？」先生曰：「既去惡念，便是善念；便復心之本體矣。譬如：日光被雲來遮蔽；雲去，光已復矣。若惡念既去，又要存個善念，即是日光之中添燃一燈。」	Huang Mianshu asked: "When the mind has no bad thoughts, it is empty and vacant. Must one also hold on to some good thought?" The Master said: "Once the bad thoughts are gone, that is the good thought; that is the original substance of the mind restored. It is like sunlight blocked by clouds: when the clouds go, the light is already restored. If, once the bad thoughts are gone, you still

17 "Forms" (相, Sanskrit lakṣaṇa) is a Buddhist term for the outward marks of phenomena; not clinging to them is a central Buddhist teaching.

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		want to hold on to a good thought, that is lighting a lamp in the sunshine."[18]
238	問：「近來用功，亦頗覺妄念不生，但腔子裏黑窣窣的。不知如何打得光明？」先生曰：「初下手用功，如何腔子裏便得光明？譬如奔流濁水，纔貯在缸裏，初然雖定，也只是昏濁的。須俟澄定既久，自然渣滓盡去，復得清來。汝只要在良知上用功，良知存久，黑窣窣自能光明矣。今便要責效，卻是助長，不成功夫。」	Someone asked: "In my recent efforts I find that deluded thoughts hardly arise, but inside my chest it is pitch dark. How can I make it bright?" The Master said: "When you have only just set your hand to the effort, how could your chest be bright right away? It is like rushing, muddy water just poured into a vat: at first, though it has settled, it is still cloudy and murky. You must wait until it has stood settled a long time; then naturally the sediment all goes and it becomes clear again. Just apply effort to innate knowing. When innate knowing has been preserved a long time, the darkness will become bright of itself. To demand results now is forcing growth, and that is no real effort."
239	先生曰：「吾教人『致良知』在『格物』上用功，卻是有根本的學問。日長進一日，愈久愈覺精明。世儒教人事事物物上去尋討，卻是無根本的學問。方其壯時，雖暫能外面修飾，不見有過；老則精神衰邁，終須放倒。譬如無根之樹，移栽水邊，雖暫時鮮好，終久要憔悴。」	The Master said: "My teaching people to apply effort to 'extending innate knowing' in 'investigating things' is learning with a root. It advances day by day, and the longer it goes, the more refined and clear it feels. The scholars of the age teach people to search in every affair and every thing; that is learning without a root. In their prime they can manage outward polish for a while, and no faults show; when they grow old and their energy fails, in the end they collapse. It is like a tree without roots transplanted to the water's edge: though fresh and fine for a time, in the long run it is bound to wither."
240	問「志於道」一章。先生曰：「只『志道』一句，便含下面數句功夫，自住不得。譬如做此屋：『志於道』是念念要去擇地鳩材，經營成個區宅；『據德』卻是經畫已成，有可據矣；『依仁』卻是常常住在區宅內，更不離去；『游藝』卻是加些畫采，美此區宅。藝者，義也，理之所宜者也，如誦詩、讀書、彈琴、習射之類；皆所以調習此心，使之熟於道也。苟不『志道』而『游藝』，卻如無狀小子，不先去置造區宅，只管要去買畫掛做門面，不知將掛在何處？」	Someone asked about the chapter "Set your resolve on the Way." The Master said: "The one line 'set your resolve on the Way' already contains the effort of the lines that follow; one cannot stop there. Take building this house: 'set your resolve on the Way' is thinking constantly of choosing the site and gathering materials, planning and building a dwelling. 'Hold fast to virtue' is when the plan is complete and there is something to hold to. 'Rely on humaneness' is living in the dwelling all the time and never leaving it. 'Roam in the arts' is adding some painting and color to beautify the dwelling. The arts are rightness, what accords with principle—reciting poetry, reading books, playing the zither, practicing archery and the like. All of them serve to train this mind and make it at

18 Huang Mianshu is Huang Xiuyi, who recorded the conversations that follow.

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home in the Way. If one does not 'set one's resolve on the Way' and yet 'roams in the arts,' that is like some feckless youngster who, without first building a house, keeps buying paintings to hang up for show—where will they hang them?"[19]

241 問：「讀書所以調攝此心，不可缺的。但讀之之時，一種科目意思牽引而來，不知何以免此？」先生曰：「只要良知真切，雖做舉業，不為心累，總有累，亦易覺克之而已。且如讀書時，良知知得強記之心不是，即克去之；有欲速之心不是，即克去之；有誇多鬪靡之心不是，即克去之。如此亦只是終日與聖賢印對，是個純乎天理之心。

Someone asked: "Reading books is a way to regulate and compose this mind; it cannot be dispensed with. But while I read, thoughts of the examinations come pulling at me. How can I avoid this?" The Master said: "As long as your innate knowing is genuine and earnest, even preparing for the examinations will not burden the mind; and even if there is some burden, it is easy to notice and simply overcome. For instance, when you are reading and innate knowing knows that a mind bent on forced memorization is wrong, overcome it at once; if there is a mind that wants quick results, which is wrong, overcome it at once; if there is a mind that boasts of breadth and vies in ornament, which is wrong, overcome it at once. In this way you are simply matching yourself against the sages and worthies all day long, and it is a mind that is pure heavenly principle.[20]

任他讀書，亦只是調攝此心而已，何累之有？」曰：「雖蒙開示，奈資質庸下，實難免累。竊聞窮通有命，上智之人，恐不屑此。不肖為聲利牽纏，甘心為此，徒自苦耳。欲屏棄之，又制於親，不能舍去，奈何？」先生曰：「此事歸辭於親者多矣；其實只是無志。志立得時，良知千事萬為只是一事。讀書作文安能累人？人自累於得失耳！」因嘆曰：「此學不明，不知此處擔閣了幾多英雄漢！」

Let it read whatever it reads; it is still only regulating and composing this mind. What burden is there?" The student said: "Though I have received your instruction, my endowment is mediocre, and I really find the burden hard to avoid. I have heard that success and failure are a matter of fate; people of the highest wisdom, I suspect, would disdain this. Unworthy as I am, entangled by fame and profit, I go along with it willingly and only make myself suffer. I want to give it up, but I am constrained by my parents and cannot let it go. What can I do?" The Master said: "Many people blame this on their parents; in fact it is only that they lack resolve. Once resolve is set, for innate knowing a thousand affairs and ten thousand undertakings are just one affair. How could reading and writing essays burden anyone? People burden themselves with gain and loss!" Then he sighed: "Because this learning is not understood, who knows how many heroes have been held up right here!"

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19 The chapter is *Analects* 7.6. 藝 "arts" and 義 "rightness" are both pronounced yi; Wang glosses one by the other.
20 The civil service examinations, the main route to office in Ming China, tested set interpretations of the classics and formal essay writing.

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問：「『生之謂性』，告子亦說得是，孟子如何非之？」先生曰：「固是性，但告子認得一邊去了，不曉得頭腦；若曉得頭腦，如此說亦是。孟子亦曰：『形色，天性也。』這也是指氣說。」又曰：「凡人信口說，任意行，皆說此是依我心性出來，此是所謂生之謂性；然卻要有過差。若曉得頭腦，依吾良知上說出來，行將去，便自是停當。然良知亦只是這口說，這身行，豈能外得氣，別有個去行去說。故曰：『論性不論氣，不備；論氣不論性，不明。』氣亦性也，性亦氣也，但須認得頭腦是當。」

243 又曰：「諸君功夫，最不可『助長』。上智絕少，學者無超入聖人之理，一起一伏，一進一退，自是功夫節次，不可以我前日用得功夫了，今卻不濟，便要矯強做出一個沒破綻的模樣，這便是『助長』，連前些子功夫都壞了。此非小過。譬如行路的人遭一蹶跌，起來便走，不要欺人做那不曾跌倒的樣子出來。諸君只要常常懷個『遁世無悶，不見是而無悶』之心，依此良知忍耐做去，不管人非笑，不管人毀謗，不管人榮辱，任他功夫有進有退，我只是這致良知的主宰不息，久久，自然有得力處，一切外事亦自能不動。」又曰：「人若著實用功，隨人毀謗，隨人欺慢，處處得益，處處是進德之資；若不用功，只是魔也，終被累倒。」

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Someone asked: "'What is inborn is called nature'—Gaozi was right to say so too. Why did Mencius reject it?" The Master said: "It is certainly nature, but Gaozi grasped only one side and did not understand the main point. If one understands the main point, saying it this way is also right. Mencius too said, 'Form and complexion are the nature given by Heaven.' This also speaks of qi." He also said: "Ordinary people say whatever comes into their mouths and do as they please, and all claim that it comes from their own mind and nature; this is what is called 'what is inborn is called nature.' But it is bound to go wrong. If one understands the main point and speaks and acts from one's innate knowing, it will naturally be right. Yet innate knowing too is just this mouth speaking and this body acting; how could it be outside qi, with something else to do the acting and speaking? Hence it is said: 'To discuss nature without qi is incomplete; to discuss qi without nature is unclear.' Qi is nature, and nature is qi; but one must grasp the main point properly."[21]

He also said: "In your practice, the one thing you must never do is 'force it.' People of the highest wisdom are extremely rare; there is no way for students to leap straight into sagehood. Rising and falling, advancing and retreating—these are naturally the stages of practice. You must not, because your effort worked yesterday and today it doesn't, strain to put on a show of having no flaw. That is 'forcing it,' and it ruins even the little effort you made before. This is no small fault. It is like someone walking along who trips and falls: get up and walk on; don't deceive people by acting as if you never fell. You need only always keep a mind that can 'withdraw from the world without regret, go unrecognized without regret,' rely on this innate knowing, and press on patiently. Don't mind people's mockery, don't mind their slander, don't mind whether they honor or disgrace you. Let your practice advance or retreat; just keep extending innate knowing in charge, without ceasing. After a long time there will naturally be a point where it takes hold, and nothing outside will move you." He also said: "If a person truly applies effort, then whatever slander or contempt others show, everywhere is gain, everywhere is material for ad-

21 Gaozi debated human nature with Mencius (*Mencius* 6A3). The closing saying comes from the Cheng brothers.

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		vancing in virtue. If one does not apply effort, these are just demons, and in the end one will be dragged down by them."
244	先生一日出遊禹穴，顧田間禾曰：「能幾何時，又如此長了！」范兆期在傍曰：「此只是有根。學問能自植根，亦不患無長。」先生曰：「人孰無根？良知即是天植靈根，自生生不息；但著了私累，把此根戕賊蔽塞，不得發生耳。」	One day the Master went on an outing to Yu's Cave. Looking at the grain in the fields, he said: "In so short a time it has grown this much again!" Fan Zhaoqi, beside him, said: "That is only because it has roots. If learning can plant its own roots, there is no worry that it won't grow." The Master said: "Who has no roots? Innate knowing is the living root planted by Heaven; of itself it grows and grows without ceasing. It is only that, when one is caught up in selfish burdens, this root is injured and blocked and cannot grow."[22]
245	一友常易動氣責人。先生警之曰：「學須反己。若徒責人，只見得人不是，不見自己非。若能反己，方見自己有許多未盡處，奚暇責人？舜能化得象的傲，其機括只是不見象的不是。若舜只要正他的姦惡，就見得象的不是矣；象是傲人，必不肯相下，如何感化得他？」是友感悔。曰：「你今後只不要去論人之是非，凡當責辯人時，就把做一件大己私克去，方可。」	A friend was quick to anger and often blamed others. The Master warned him: "Learning must turn back on oneself. If you only blame others, you see only what is wrong with them and not your own faults. If you can turn back on yourself, you will see how much in you is still lacking—where is the leisure to blame others? Shun was able to transform Xiang's arrogance, and the key was simply that he did not see Xiang's wrongs. Had Shun only wanted to correct Xiang's wickedness, he would have seen Xiang's wrongs; and Xiang, an arrogant man, would never have yielded. How could Shun have moved and transformed him?" The friend was moved and repentant. The Master said: "From now on, just don't go judging the rights and wrongs of others. Whenever you are about to reproach and argue with someone, treat it as a great selfishness of your own and overcome it. Then you will be all right."[23]
246	先生曰：「凡朋友問難，縱有淺近粗疏，或露才揚己，皆是病發。當因其病而藥之可也，不可便懷鄙薄之心，非君子與人為善之心矣。」	The Master said: "Whenever friends raise questions and objections, even if they are shallow and crude, or show off their talents and exalt themselves, it is all the illness breaking out. One should give medicine suited to the illness; one must not harbor contempt for them, for that is not the exemplary person's mind of helping others do good."
247	問：「《易》，朱子主卜筮，程《傳》主理，何如？」先生曰：「卜筮是理，理亦是卜筮。天下之理孰有大於卜筮者乎？只為後世將卜筮專主在占卦上看了，所以看得卜筮似小藝。不知今之師友問答，博	Someone asked: "On the *Changes*, Master Zhu takes divination as the core, while Master Cheng's *Commentary* takes principle as the core. What do you think?" The Master said: "Divination is principle,

22 Yu's Cave, near Shaoxing, was traditionally held to be the burial place of the legendary flood-tamer Yu. Fan Zhaoqi was a disciple.
23 Shun, a legendary sage-king, was renowned for his patience toward his half-brother Xiang, who plotted against his life.

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	學、審問、慎思、明辨、篤行之類，皆是卜筮。卜筮者，不過求決狐疑，神明吾心而已。《易》是問諸天。人有疑，自信不及，故以《易》問天。謂人心尚有所涉，惟天不容偽耳。」	and principle is divination. Of all the principles under Heaven, which is greater than divination? It is only because later ages looked at divination solely as casting hexagrams that it came to seem a minor art. They do not know that today's questions and answers between teachers and friends—learning broadly, inquiring carefully, thinking cautiously, discerning clearly, acting earnestly—are all divination. Divination is nothing but seeking to resolve doubts and make our minds spiritually clear. The *Changes* is asking Heaven. When people have doubts and cannot trust themselves, they use the *Changes* to ask Heaven. The idea is that the human mind is still entangled in things, while Heaven alone admits no falsehood."[24]
248	黃勉之問：「『無適也，無莫也，義之與比』，事事要如此否？」先生曰：「固是事事要如此，須是識得個頭腦乃可，『義』即是良知，曉得良知是個頭腦，方無執著。且如受人餽送，也有今日當受的，他日不當受的；也有今日不當受的，他日當受的。你若執著了今日當受的，便一切受去；執著了今日不當受的，便一切不受去，便是『適』、『莫』，便不是良知的本體，如何喚得做『義』？」	Huang Mianzhi asked: "'Nothing they insist on, nothing they refuse; they side with rightness'—must it be like this in every affair?" The Master said: "Certainly it must be so in every affair, but one must recognize the main point. 'Rightness' is innate knowing; only when one understands that innate knowing is the main point is one free of fixation. Take receiving gifts: some you ought to accept today and ought not to accept another day; some you ought not to accept today and ought to accept another day. If you fix on 'today I ought to accept' and accept everything, or fix on 'today I ought not to accept' and refuse everything, that is 'insisting' and 'refusing.' It is not the original substance of innate knowing—how could it be called 'rightness'?"[25]

RECORDED BY HUANG SHENGZENG

Huang Shengzeng records sayings on the Odes, the mind of the Way and the sage's generous bearing.

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249	問：「『思無邪』一言，如何便蓋得三百篇之義？」先生曰：「豈特三百篇？六經只此一言便可該貫。以至窮古今天下聖賢的話，『思無邪』一言也可該貫。此外更有何說？此是一了百當的功夫。」	Someone asked: "How can the single phrase 'No swerving in thought' cover the meaning of all three hundred poems?" The Master said: "Why only the three hundred poems? The Six Classics are all encompassed by this one phrase. Indeed, all the words of the sages and worthies, ancient and modern, the world over, are encompassed by the phrase 'No swerving in thought.' What else is

24 Master Cheng's *Commentary* is Cheng Yi's *Commentary on the Changes*, which reads the book mainly as moral philosophy.
25 Huang Mianzhi is Huang Shengzeng, who recorded the next group of conversations. The saying is *Analects* 4.10; Wang reads 適 and 莫 as fixed acceptance and fixed refusal.

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		there to say? This is the practice that settles one thing and settles a hundred."
250	問『道心』、『人心』。先生曰：「『率性之謂道』，便是道心；但著些人的意思在，便是人心。道心本是無聲無臭，故曰『微』；依著人心行去，便有許多不安穩處，故曰惟『危』。」	Someone asked about "the mind of the Way" and "the human mind." The Master said: "'Following one's nature is called the Way'—that is the mind of the Way. Add the slightest human intention, and it is the human mind. The mind of the Way is originally without sound or smell, so it is called 'subtle.' Acting by the human mind, there are many unsteady places, so it is called 'precarious.'"[26]
251	問：「『中人以下，不可以語上』。愚的人與之語上尚且不進；況不與之語，可乎？」先生曰：「不是聖人終不與語。聖人的心，憂不得人人都做聖人。只是人的資質不同，施教不可躐等。中人以下的人：便與他說『性』、說『命』，他也不省得；也須謾謾琢磨他起來。」	Someone asked: "'With those below the middle, one cannot speak of higher things.' Even when you speak of higher things to the foolish, they make no progress; how much less if you don't speak to them at all—can that be right?" The Master said: "It is not that the sage never speaks to them. The sage's mind is anxious only that not everyone can become a sage. It is just that people's endowments differ, and teaching must not skip steps. With people below the middle, if you speak to them of 'nature' and 'destiny,' they won't understand; you must slowly polish them up."
252	一友問：「讀書不記得，如何？」先生曰：「只要曉得，如何要記得？要曉得已是落第二義了，只要明得自家本體。若徒要記得，便不曉得；若徒要曉得，便明不得自家的本體。」	A friend asked: "What if I can't remember what I read?" The Master said: "You need only understand it; why must you remember it? And wanting to understand is already falling to the second level; you need only make clear your own original substance. If you only want to remember, you won't understand; if you only want to understand, you won't make clear your own original substance."
253	問：「『逝者如斯』，是說自家心性活潑潑地否？」先生曰：「然。須要時時用致良知的功夫，方才活潑潑地，方才與他川水一般；若須臾間斷，便與天地不相似。此是學問極至處，聖人也只如此。」	Someone asked: "'It passes on like this'—is this speaking of how alive our own mind and nature are?" The Master said: "Yes. One must at all times apply the effort of extending innate knowing; only then is it alive, only then is it like the river water. If it breaks off for even a moment, it is no longer like Heaven and Earth. This is the utmost point of learning; even the sage is only this."[27]
254	問「志士仁人」章。先生曰：「只為世上人都把生身命子看得來太重，不問當死不當死，定要宛轉委曲保全，以此把天理卻丟去了。忍心害理，何者不為？若違了天理，便與禽獸無異；便偷生在世上百千年，也	Someone asked about the chapter on "the resolute scholar and the humane person." The Master said: "It is only because people in the world all value their own lives far too highly that, without asking whether they ought to die or not, they insist on

26 The pair comes from the *Book of Documents*: "The human mind is precarious; the mind of the Way is subtle."
27 *Analects* 9.17: standing by a river, Confucius said, "It passes on like this, never ceasing day or night."

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	不過做了千百年的禽獸。學者要於此等處看得明白。比干、龍逢，只為他看得分明，所以能成就得他的人。」	twisting and bending to preserve them, and in doing so throw heavenly principle away. Once one can harden one's heart and harm principle, what will one not do? If one violates heavenly principle, one is no different from birds and beasts; even if one clung to life in the world for a hundred or a thousand years, it would be no more than a thousand or a hundred years as a bird or beast. Students must see this kind of point clearly. Bigan and Longfeng were able to fulfill themselves as human beings only because they saw it clearly."[28]
255	問：「叔孫武叔毀仲尼，大聖人如何猶不免於毀謗？」先生曰：「毀謗自外來的，雖聖人如何免得？人只貴於自修，若自己實實落落是個聖賢，縱然人都毀他，也說他不著；卻若浮雲揜日，如何損得日的光明？若自己是個象恭色莊、不堅不介的，縱然沒一個人說他，他的惡慝終須一日發露。所以孟子說：『有求全之毀，有不虞之譽。』毀譽在外的，安能避得？只要自修何如爾。」	Someone asked: "Shusun Wushu disparaged Confucius. How could so great a sage still not escape slander?" The Master said: "Slander comes from outside; even a sage cannot escape it. What matters is cultivating oneself. If you are truly and solidly a sage or worthy, then even if everyone slanders you, their words cannot touch you—it is like floating clouds covering the sun; how could they harm the sun's brightness? If you are respectful in appearance and grave in countenance but neither firm nor steadfast, then even if not a single person speaks against you, your hidden wickedness will one day come to light. That is why Mencius said, 'There is censure that comes from seeking perfection, and praise that comes unexpectedly.' Censure and praise are external; how can they be avoided? What matters is only how one cultivates oneself."[29]
256	劉君亮要在山中靜坐。先生曰：「汝若以厭外物之心去求之靜，是反養成一個驕惰之氣了；汝若不厭外物，復於靜處涵養，卻好。」	Liu Junliang wanted to sit quietly in the mountains. The Master said: "If you seek stillness with a mind that loathes outside things, you will instead cultivate an arrogant and indolent temper. If you do not loathe outside things and then nourish yourself in a quiet place, that would be good."
257	王汝中、省曾侍坐。先生握扇命曰：「你們用扇。」省曾起對曰：「不敢。」先生曰：「聖人之學不是這等綑縛苦楚的，不是粧做道學的模樣。」汝中曰：「觀仲尼與曾點言志一章略見。」先生曰：「然。以此章觀之，聖人何等寬洪包含氣象？且為師者問志於群弟子，三子皆整頓以對。至於曾點，飄飄然不看那三子在眼，自去鼓起瑟來，何等狂態？及至言志，又不對師之問目，都是狂言。設在伊川，或斥罵起來	Wang Ruzhong and I were sitting in attendance. The Master held up his fan and said, "Use your fans." I rose and replied, "I wouldn't dare." The Master said: "The learning of the sage is not this kind of tied-up misery; it is not putting on the airs of a moralist." Ruzhong said: "One can glimpse this in the chapter where Confucius and Zeng Dian speak of their aims." The Master said: "Yes. Looking at that chapter, what a broad, generous, all-

28 *Analects* 15.9 says such people will give up life to complete humaneness. Bigan and Guan Longfeng were ministers put to death for remonstrating with the last rulers of the Shang and Xia.
29 Shusun Wushu was a minister of the state of Lu (*Analects* 19.24).

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	了。聖人乃復稱許他，何等氣象？聖人教人，不是個束縛他通做一般：只如狂者便從狂處成就他，狷者便從狷處成就他。人之才氣如何同得？」	embracing bearing the sage had! Moreover, as teacher he asked his disciples about their aims, and the three answered in proper form. As for Zeng Dian, carefree, not even glancing at the other three, he went on strumming his zither—how unrestrained! And when he came to state his aim, he didn't answer the teacher's question either; it was all unrestrained talk. Had it been Yichuan, he might have scolded him. Yet the sage actually praised him—what a bearing! The sage, in teaching people, does not bind them all into one mold: the unrestrained he brings to fulfillment through their unrestraint, the scrupulous through their scrupulousness. How could people's talents and temperaments be the same?"[30]
258	先生語陸元靜曰：「元靜少年亦要解《五經》，志亦好博。但聖人教人，只怕人不簡易，他說的皆是簡易之規。以今人好博之心觀之，卻似聖人教人差了。」	The Master said to Lu Yuanjing: "Yuanjing, when you were young you too wanted to explicate the Five Classics, and your aim was set on breadth. But in teaching people, the sage feared only that they would not be simple and easy; what he taught were all rules of simplicity and ease. Seen with the modern taste for breadth, it would look as if the sage taught people wrongly."
259	先生曰：「孔子無不知而作；顏子有不善，未嘗不知：此是聖學真血脈路。」	The Master said: "Confucius never acted without knowing; when Yan Hui had something not good, he never failed to know it. This is the true lifeline of the learning of the sages."
260	何廷仁、黃正之、李侯璧、汝中、德洪侍坐。先生顧而言曰：「汝輩學問不得長進，只是未立志。」侯璧起而對曰：「珙亦願立志。」先生曰：「難說不立，未是必為聖人之志耳。」對曰：「願立必為聖人之志。」先生曰：「你真有聖人之志，良知上更無不盡。良知上留得些子別念掛帶，便非必為聖人之志矣。」洪初聞時，心若未服；聽說到，不覺悚汗。	He Tingren, Huang Zhengzhi, Li Houbi, Ruzhong, and Dehong were sitting in attendance. The Master looked at them and said: "The reason your learning makes no progress is simply that you have not set your resolve." Houbi rose and replied: "I, Gong, wish to set my resolve too." The Master said: "I can't say you haven't set it; it is just not yet the resolve to become a sage without fail." He replied: "I wish to set the resolve to become a sage without fail." The Master said: "If you truly have the resolve to become a sage, there will be nothing in your innate knowing left unfulfilled. If in your innate knowing you keep some other thought hanging on, that is not the resolve to become a sage without fail." When I first heard this, I was not quite convinced; but as it went on to this point, I broke into a cold sweat without realizing it.[31]

30 Wang Ruzhong is Wang Ji (1498–1583), one of Wang's leading disciples. The chapter is *Analects* 11.26; Yichuan is Cheng Yi, known for his strictness.

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261	先生曰：「良知是造化的精靈。這些精靈，生天生地，成鬼成帝，皆從此出，真是與物無對。人若復得他完完全全、無少虧欠，自不覺手舞足蹈；不知天地間更有何樂可代？」	The Master said: "Innate knowing is the vital spirit of creation. This vital spirit gives birth to Heaven and gives birth to Earth, brings forth ghosts and gods—all come from it. Truly it has no counterpart among things. If one can restore it whole and complete, without the least deficiency, one's hands will dance and feet stamp without one knowing it. What other joy in all of Heaven and Earth could take its place?"
262	一友靜坐有見，馳問先生。答曰：「吾昔居滁時：見諸生多務知解口耳異同，無益於得；姑教之靜坐。一時窺見光景，頗收近效。久之漸有喜靜厭動、流入枯槁之病；或務為玄解妙覺，動人聽聞。故邇來只說『致良知』。良知明白，隨你去靜處體悟也好，隨你去事上磨鍊也好，良知本體原是無動無靜的。此便是學問頭腦。我這個話頭，自滁州到今，亦較過幾番，只是『致良知』三字無病。醫經折肱，方能察人病理。」	A friend had an insight while sitting quietly and hurried to ask the Master. He replied: "When I lived in Chuzhou, I saw that many students were busy with intellectual understanding and second-hand debates about points of agreement and difference, which did nothing for their attainment, so for the time being I taught them quiet sitting. For a while they glimpsed certain visions and got quick results. In time, gradually, the problem appeared of loving stillness and loathing activity, slipping into dry withering; or they strove for mysterious interpretations and marvelous awakenings to impress listeners. So lately I speak only of 'extending innate knowing.' Once innate knowing is clear, it is fine if you go to a quiet place to realize it in experience, and fine if you go polish yourself in the midst of affairs; the original substance of innate knowing is beyond activity and stillness. This is the main point of learning. This teaching phrase of mine has been tested several times since Chuzhou, and only the three words 'extend innate knowing' have no flaw. Only someone who has broken an arm can diagnose the ailments of others."[32]
263	一友問：「功夫欲得此知時時接續，一切應感處反覺照管不及。若去事上周旋，又覺不見了。如何則可？」先生曰：「此只認良知未真，尚有內外之間，我這裏功夫不由人急心，認得良知頭腦是當，去朴實用功，自會透徹。到此便是內外兩忘，又何心事不合一？」	A friend asked: "In my practice I want this knowing to be continuous at all times, but in all my responses to things I find I can't keep watch over it. If I attend to affairs, I find I have lost it. What should I do?" The Master said: "This is only because you have not recognized innate knowing truly; there is still a gap between inner and outer. The practice I teach does not go by an anxious mind. Recognize innate knowing properly as the main point, apply effort plainly and solidly, and it will become thoroughly clear of itself. At that

31 Li Houbi's personal name was Gong, which he uses of himself here; the recorder is Qian Dehong.
32 Chuzhou, in present-day Anhui, where Wang held office in 1513–1514.

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		point inner and outer are both forgotten; how then could the mind and affairs not be one?"
264	又曰：「功夫不是透得這個真機，如何得他充實光輝？若能透得時：不由你聰明知解接得來；須胸中渣滓渾化，不使有毫髮沾帶始得。」	He also said: "If your practice does not break through to these true workings, how can you make it full and radiant? Yet breaking through is not something you can reach by cleverness and intellectual understanding; the dregs in your breast must be wholly dissolved, with not a hair's breadth clinging, before you can."
265	先生曰：「『天命之謂性』，命即是性。『率性之謂道』，性即是道。『修道之謂教』，道即是教。」問：「如何『道即是教』？」曰：「道即是良知，良知原是完完全全，是的還他是、非的還他非。是非只依著他，更無有不是處，這良知還是你的明師。」	The Master said: "'What Heaven decrees is called nature': the decree is nature. 'Following nature is called the Way': nature is the Way. 'Cultivating the Way is called teaching': the Way is teaching." Someone asked: "How is it that 'the Way is teaching'?" He said: "The Way is innate knowing. Innate knowing is originally whole and complete: what is right it gives back as right, what is wrong it gives back as wrong. Just follow it in right and wrong, and there will be nothing that is not right. This innate knowing is, after all, your wise teacher."
266	問：「『不睹不聞』是說本體，『戒慎恐懼』是說功夫否？」先生曰：「此處須信得本體原是『不睹不聞』的，亦原是『戒慎恐懼』的。『戒慎恐懼』不曾在『不睹不聞』上加得些子。見得真時，便謂：『戒慎恐懼是本體，不睹不聞是功夫』，亦得。」	Someone asked: "Is 'unseen and unheard' speaking of original substance, and 'cautious and apprehensive' speaking of effort?" The Master said: "Here you must trust that the original substance is originally 'unseen and unheard,' and also originally 'cautious and apprehensive.' 'Cautious and apprehensive' has never added the slightest bit to 'unseen and unheard.' When you see it truly, you could even say, 'Cautious and apprehensive is original substance; unseen and unheard is effort.'"
267	問「通乎晝夜之道而知」。先生曰：「良知原是知晝知夜的。」又問：「人睡熟時，良知亦不知了。」曰：「不知何以一叫便應？」曰：「良知常知，如何有睡熟時？」曰：「向晦宴息，此亦造化常理。夜來天地混沌，形色俱泯，人亦耳目無所睹聞，眾竅俱翕，此即良知收斂凝一時。天地既開，庶物露生，人亦耳目有所睹聞，眾竅俱闢，此即良知妙用發生時。可見人心與天地一體，故上下與天地同流。今人不會宴息，夜來不是昏睡，即是妄思魘寐。」曰：「睡時功夫如何用？」先生曰：「知晝即知夜矣。日間良知是順應無滯的，夜間良知即是收斂凝一的，有夢即先兆。」	Someone asked about "knowing by penetrating the Way of day and night." The Master said: "Innate knowing originally knows day and knows night." He asked again: "When a person is sound asleep, innate knowing doesn't know anything either." The Master replied: "If it doesn't know, why does one answer as soon as one is called?" The student said: "If innate knowing always knows, how can there be sound sleep?" The Master replied: "'As evening comes, one goes in to rest'—this too is a constant principle of creation. At night Heaven and Earth are chaotic and undivided, forms and colors all vanish; people too see and hear nothing with their ears and eyes, and all their openings close. This is when innate knowing gathers in and becomes concentrated and one. When Heaven and Earth open, the myriad things appear

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and grow; people's ears and eyes too see and hear, and all their openings open. This is when the marvelous functioning of innate knowing comes forth. From this you can see that the human mind is one body with Heaven and Earth, and so 'above and below, it flows together with Heaven and Earth.' People today don't know how to rest; at night they either sleep in a stupor or have wild thoughts and nightmares." The student asked: "How is effort applied during sleep?" The Master said: "Knowing day is knowing night. In the daytime innate knowing responds smoothly without obstruction; at night innate knowing gathers in and becomes concentrated and one. Dreams, when they come, are omens."[33]

268 又曰：「良知在夜氣發的方是本體，以其無物欲之雜也。學者要使事物紛擾之時，常如夜氣一般，就是『通乎晝夜之道而知』。」

He also said: "Innate knowing as it emerges in the night qi is its original substance, because it is not mixed with desires for things. Those who learn should make it so that even when affairs crowd and churn about them, it is always like the night qi. That is 'knowing by penetrating the Way of day and night.'"

269 先生曰：「仙家說到虛，聖人豈能虛上加得一毫實？佛氏說到無，聖人豈能無上加得一毫有？但僊家說虛從養生上來，佛氏說無從出離生死苦海上來，卻於本體上加卻這些子意思在，便不是他虛無的本色了，便於本體有障礙。聖人只是還他良知的本色，更不著些子意在。良知之虛便是天之太虛，良知之無便是太虛之無形，日、月、風、雷、山、川、民、物，凡有貌象形色，皆在太虛無形中發用流行，未嘗作得天的障礙。聖人只是順其良知之發用，天地萬物俱在我良知的發用流行中，何嘗又有一物超於良知之外能作得障礙？」

The Master said: "The seekers of immortality speak of emptiness. How could the sage add a hair of substance to that emptiness? The Buddhists speak of nothingness. How could the sage add a hair of being to that nothingness? But the immortality seekers' talk of emptiness comes from nurturing life, and the Buddhists' talk of nothingness comes from escaping the bitter sea of birth and death. They add these bits of intention to the original substance, so it is no longer the true character of emptiness and nothingness, and it becomes an obstruction to the original substance. The sage simply leaves innate knowing in its true character and adds not the slightest intention to it. The emptiness of innate knowing is Heaven's great void. The nothingness of innate knowing is the formlessness of the great void. Sun, moon, wind, thunder, mountains, rivers, people, things—everything with appearance, image, shape and color—all function and move within the formless great void, and never become an obstruction to Heaven. The sage simply follows the functioning of innate knowing. Heaven, Earth and the myriad

33 The question quotes the "Appended Remarks" of the *Changes*; "as evening comes, one goes in to rest" is also from the *Changes*, and "flows together with Heaven and Earth" from *Mencius* 7A13.

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		things all lie within the functioning and flow of my innate knowing. How could there ever be a single thing beyond innate knowing that could become an obstruction?"
270	或問：「釋氏亦務養心，然要之不可以治天下，何也？」先生曰：「吾儒養心未嘗離卻事物，只順其天則自然，就是功夫。釋氏卻要盡絕事物，把心看做幻相，漸入虛寂去了，與世間若無些子交涉，所以不可治天下。」	Someone asked: "The Buddhists also work at nourishing the mind, yet in the end it cannot be used to govern the world. Why?" The Master said: "When we Confucians nourish the mind, we never leave things and affairs. We simply follow their heavenly norm as it naturally is, and that is the effort. The Buddhists want to cut off things and affairs entirely and regard the mind as an illusory appearance. They gradually withdraw into emptiness and stillness, as though they had nothing at all to do with the world. That is why it cannot govern the world."
271	或問「異端」。先生曰：「與愚夫、愚婦同的，是謂同德；與愚夫、愚婦異的，是謂異端。」	Someone asked about "heterodoxy." The Master said: "What is the same as in simple men and women is called shared virtue. What differs from simple men and women is called heterodoxy."
272	先生曰：「孟子不動心與告子不動心，所異只在毫釐間。告子只在不動心上著功，孟子便直從此心原不動處分曉。心之本體原是不動的；只為所行有不合義，便動了。孟子不論心之動與不動，只是『集義』；所行無不是義，此心自然無可動處。若告子只要此心不動，便是把捉此心，將他生生不息之根反阻撓了。此非徒無益，而又害之。孟子『集義』工夫：自是養得充滿，並無餒歉；自是縱橫自在，活潑潑地。此便是浩然之氣。」	The Master said: "Mencius's unmoved mind and Gaozi's unmoved mind differ only by a hair's breadth. Gaozi put his effort only on keeping the mind unmoved. Mencius went straight to understanding the place where this mind is originally unmoved. The original substance of the mind is originally unmoved. Only because what one does fails to accord with rightness does it move. Mencius did not discuss whether the mind moves or not; he simply 'accumulated rightness.' When everything one does is right, this mind naturally has nothing to be moved by. Gaozi, by contrast, wanted only to keep this mind from moving, and that is clamping down on it, which actually obstructs the root of its unceasing life. This is 'not only of no benefit, but does it harm.' Mencius's effort of 'accumulating rightness' naturally nourishes the mind until it is full, with no starving or lack. It naturally ranges freely in every direction, lively and vigorous. This is the flood-like qi."
273	又曰：「孟子病源，從性無善無不善上見來。性無善無不善，雖如此說，亦無大差。但告子執定看了，便有個無善無不善的性在內。有善有惡又在物感上看，便有個物在外，卻做兩邊看了，便會差。無善無不善，性原是如此。悟得及時，只此一句便盡了，更無	He also said: "The source of the fault Mencius addressed can be seen in the claim that nature is neither good nor not good. Saying that nature is neither good nor not good is not, in itself, far wrong. But Gaozi held this view rigidly, so that for him there was a nature, neither good nor not good, inside. And he located good and evil in being

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	有內外之間。告子見一個性在內，見一個物在外；便見他於性有未透徹處。」	stirred by things, so that there were things outside. He looked at it as two sides, and so he went wrong. Neither good nor not good—that is what nature originally is. When one's insight reaches this, this one sentence says it all, and there is no gap between inside and outside. Gaozi saw a nature inside and saw things outside. This shows that his grasp of nature was not thoroughly penetrating."[34]

ONE BODY WITH ALL THINGS

Wang argues that grass, stones and the flowers on a cliff all share in human innate knowing.

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274	朱本思問：「人有虛靈，方有良知。若草、木、瓦、石之類，亦有良知否？」先生曰：「人的良知，就是草、木、瓦、石的良知；若草、木、瓦、石無人的良知，不可以為草、木、瓦、石矣。豈惟草、木、瓦、石為然？天、地無人的良知，亦不可為天、地矣。蓋天、地、萬物與人原是一體，其發竅之最精處，是人心一點靈明。風、雨、露、雷，日、月、星、辰，禽、獸、草、木、山、川、土、石，與人原只一體。故五穀、禽獸之類皆可以養人，藥石之類皆可以療疾。只為同此一氣，故能相通耳。」	Zhu Bensi asked: "Only because human beings have an empty and spiritually aware mind do they have innate knowing. Do grass, trees, tiles, stones and the like also have innate knowing?" The Master said: "Human innate knowing is the innate knowing of grass, trees, tiles and stones. If grass, trees, tiles and stones lacked human innate knowing, they could not be grass, trees, tiles and stones. And not only grass, trees, tiles and stones: without human innate knowing, Heaven and Earth could not be Heaven and Earth either. For Heaven, Earth, the myriad things and human beings are originally one body, and the place where this opens out most finely is the single point of clear spiritual awareness in the human mind. Wind, rain, dew and thunder; sun, moon, stars and constellations; birds, beasts, grass and trees; mountains, rivers, earth and stones—all are originally one body with human beings. That is why the five grains, birds and beasts and the like can all nourish people, and medicinal herbs and minerals can all heal illness. It is only because they share this one qi that they can pass into one another."[35]
275	先生遊南鎮。一友指岩中花樹問曰：「天下無心外之物：如此花樹在深山中自開自落，於我心亦何相關？」先生曰：「你未看此花時，此花與汝心同歸於寂；你來看此花時，則此花顏色一時明白起來。便知此花不在你的心外。」	The Master was touring Nanzhen. A friend pointed to a flowering tree on the cliff and asked: "There is nothing in the world outside the mind. But this flowering tree in the deep mountains blossoms and drops its flowers of itself—what does it have to do with my mind?" The Master said: "Before you looked at these flowers, they and your mind alike returned to stillness. When you came and looked at these flowers, their colors at once became clear.

34 Most editions read 告子 "Gaozi" for 孟子 "Mencius" at the start of this entry, which makes the fault Gaozi's own.
35 Zhu Bensi is Zhu Dezhi, one of Wang's disciples.

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		So you know these flowers are not outside your mind."[36]
276	問：「大人與物同體，如何《大學》又說個厚薄？」先生曰：「惟是道理自有厚薄，比如身是一體，把手足捍頭目，豈是偏要薄手足？其道理合如此。禽獸與草木同是愛的，把草木去養禽獸，又忍得；人與禽獸同是愛的，宰禽獸以養親與供祭祀、燕賓客，心又忍得；至親與路人同是愛的，如簞食豆羹，得則生，不得則死，不能兩全，寧救至親，不救路人，心又忍得；這是道理合該如此。及至吾身與至親，更不得分別彼此厚薄。蓋以仁民愛物皆從此出，此處可忍，更無所不忍矣。《大學》所謂厚薄，是良知上自然的條理，不可踰越，此便謂之義：順這個條理，便謂之禮；知此條理，便謂之智；終始是這條理，便謂之信。」	Someone asked: "The great person forms one body with things. Why then does the *Great Learning* speak of greater and lesser weight?" The Master said: "It is just that principle itself has greater and lesser weight. Take the body: it is one whole, yet we use the hands and feet to shield the head and eyes. Is that deliberately slighting the hands and feet? Principle is simply such. Birds and beasts and grass and trees are alike loved, yet we can bear to feed grass and trees to birds and beasts. People and birds and beasts are alike loved, yet the mind can bear to slaughter birds and beasts to feed our parents, provide for sacrifices and entertain guests. One's closest kin and a stranger on the road are alike loved. But if there is only a basket of rice and a bowl of soup—with it one lives, without it one dies—and both cannot be saved, one would rather save one's closest kin than the stranger, and the mind can bear that too. This is how principle ought to be. When it comes to oneself and one's closest kin, there can be no distinguishing between this one and that, greater and lesser. For humaneness toward the people and love for things all come from here. If one could bear it here, there would be nothing one could not bear. The greater and lesser weight the *Great Learning* speaks of is the natural order within innate knowing, which cannot be overstepped. This is called rightness. Following this order is called ritual. Knowing this order is called wisdom. Holding to this order from beginning to end is called trustworthiness."
277	又曰：「目無體，以萬物之色為體；耳無體，以萬物之聲為體；鼻無體，以萬物之臭為體；口無體，以萬物之味為體；心無體，以天地萬物感應之是非為體。」	He also said: "The eye has no substance of its own; it takes the colors of the myriad things as its substance. The ear has no substance of its own; it takes the sounds of the myriad things as its substance. The nose has no substance of its own; it takes the smells of the myriad things as its substance. The mouth has no substance of its own; it takes the tastes of the myriad things as its substance. The mind has no substance of its own; it takes the right and wrong in its responses to Heaven, Earth and the myriad things as its substance."
278	問「夭壽不貳」。先生曰：「學問功夫，於一切聲利、嗜好俱能脫落殆盡，尚有一種生死念頭毫髮掛	Someone asked about "not being of two minds over early death or long life." The Master said: "In

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帶，便於全體有未融釋處。人於生死念頭，本從生身命根上帶來，故不易去。若於此處見得破，透得過，此心全體方是流行無礙，方是盡性至命之學。」

the effort of learning, one may manage to shed nearly every attachment to fame and profit, likes and cravings. Yet if a hair's breadth of thought about life and death still clings, then somewhere the whole substance has not yet melted free. Thoughts of life and death come with the very root of life we are born with, so they are not easily removed. Only if one can see through this point and get past it does the whole substance of the mind flow without obstruction. Only then is it the learning of fully realizing one's nature and arriving at one's destiny."

279 一友問：「欲於靜坐時將好名，好色、好貨等根，逐一搜尋，掃除廓清，恐是剜肉做瘡否？」先生正色曰：「這是我醫人的方子，真是去得人病根，更有大本事人，過了十數年，亦還用得著。你如不用，且放起，不要作壞我的方子！」是友愧謝。少間，曰：「此量非你事，必吾門稍知意思者為此說以誤汝。」在坐者皆悚然。

A friend asked: "I want, during quiet sitting, to search out one by one the roots of the love of fame, the love of sensual pleasure, the love of wealth and so on, and sweep them away and clear them out. I am afraid this might be cutting into healthy flesh to make a wound?" The Master said sternly: "This is my prescription for curing people. It truly removes the root of their illness. Even people of far greater ability will still find it useful after ten years or more. If you don't want to use it, then put it away—but don't spoil my prescription!" The friend apologized in shame. After a while the Master said: "This was surely not your own idea. It must be someone in my school who understands a little of what I mean who said this and misled you." Everyone present was startled.

280 一友問「功夫不切」。先生曰：「學問功夫，我已曾一句道盡，如何今日轉說轉遠，都不著根！」對曰：「致良知蓋聞教矣，然亦須講明。」先生曰：「既知致良知，又何可講明？良知本是明白，實落用功便是，不肯用功，只在語言上轉說轉糊塗。」曰：「正求講明致之之功。」先生曰：「此亦須你自家求，我亦無別法可道。昔有禪師，人來問法，只把麈尾提起。一日，其徒將麈尾藏過，試他如何設法。禪師尋麈尾不見，又只空手提起。我這個良知就是設法的麈尾，舍了這個，有何可提得？」少間，又一友請問功夫切要。先生旁顧曰：「我麈尾安在？」一時在坐者皆躍然。

A friend asked about effort that does not hit home. The Master said: "I have already said everything about the effort of learning in a single phrase. Why is it that today the more we talk the further away we get, never touching the root?" He replied: "I have indeed heard your teaching on extending innate knowing, but it still needs to be explained clearly." The Master said: "If you already know about extending innate knowing, what is there to explain? Innate knowing is clear in itself. Just apply the effort in earnest. If you are unwilling to apply effort and stay at the level of words, the more you talk the more muddled you get." He said: "That is exactly why I ask you to explain the effort of extending it." The Master said: "This too you must seek for yourself; I have no other method to tell you. There was once a Chan master who, whenever someone came to ask about the

36 Nanzhen is Mount Kuaiji, near Wang's home in Shaoxing.

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		Dharma, simply raised his fly-whisk. One day his disciples hid the fly-whisk to see what he would do. The Chan master looked for the fly-whisk and could not find it, so he simply raised his empty hand. This innate knowing of mine is the fly-whisk I teach with. Apart from it, what is there to raise?" After a while another friend asked about the essentials of effort. The Master glanced around and said: "Where is my fly-whisk?" At once everyone present came alive with delight.[37]
281	或問「至誠前知」。先生曰：「誠是實理，只是一個良知。實理之妙用流行就是神，其萌動處就是幾。誠神幾，曰聖人。聖人不貴前知；禍福之來，雖聖人有所不免，聖人只是知幾，遇變而通耳。良知無前後，只知得見在的幾，便是一了百了。若有個前知的心，就是私心，就有趨避利害的意。邵子必於前知，終是利害心未盡處。」	Someone asked about "complete sincerity knows beforehand." The Master said: "Sincerity is real principle; it is just innate knowing. The wondrous functioning and flow of real principle is spirit. The place where it first stirs is incipience. 'Sincerity, spirit and incipience: such is the sage.' The sage does not value knowing beforehand. When misfortune or good fortune comes, even the sage cannot always escape it. The sage simply knows incipience, and meeting change, finds a way through. Innate knowing has no before and after. Just know the incipience present now, and once that is settled, everything is settled. A mind that seeks to know beforehand is a selfish mind, with an intention to pursue gain and avoid harm. Master Shao insisted on knowing beforehand; in the end, that was where his mind of gain and harm had not been fully cleared."[38]
282	先生曰：「無知無不知，本體原是如此。譬如日未嘗有心照物，而自無物不照。無照無不照，原是日的本體。良知本無知，今卻要有知，本無不知，今卻疑有不知，只是信不及耳。」	The Master said: "Without knowing, and yet nothing it does not know—this is how the original substance is. It is like the sun: it never intends to shine on things, yet of itself there is nothing it does not shine on. Without shining, and yet nothing it does not shine on—this is the original substance of the sun. Innate knowing is originally without knowing, yet now people want it to have knowing. It originally knows everything, yet now people suspect there is something it does not know. It is only that their trust in it falls short."
283	先生曰：「『惟天下至聖，為能聰明睿知』，舊看何等玄妙！今看來，原是人人自有的。耳原是聰、目原是明、心思原是睿知，聖人只是一能之爾，能處正是良知。眾人不能，只是個不致知，何等明白簡易。」	The Master said: "'Only the most perfect sage under Heaven can be keen of hearing, clear of sight, perceptive and wise'—how profound and mysterious that used to seem to me! Now I see that everyone has it of themselves. The ear is originally keen, the eye originally clear, the mind's thinking

37 The fly-whisk was carried by Chan teachers as an emblem of their office and often raised in wordless teaching.
38 Master Shao is Shao Yong (1011–1077), a Song thinker known for his numerological system based on the *Changes*.

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originally perceptive and wise. The sage is simply able to make it so, and that ability is precisely innate knowing. Ordinary people cannot, only because they do not extend their knowing. How clear and simple this is!"

284 問：「孔子所謂遠慮，周公夜以繼日，與將迎不同何如？」先生曰：「遠慮不是茫茫蕩蕩去思慮，只是要存這天理。天理在人心，亙古亙今，無有終始。天理即是良知，千思萬慮，只是要致良知。良知愈思愈精明，若不精思，漫然隨事應去，良知便粗了。若只著在事上茫茫蕩蕩去思，教做遠慮，便不免有毀譽得喪，人欲攙入其中，就是將迎了。周公終夜以思，只是『戒慎不睹，恐懼不聞』的功夫；見得時，其氣象與將迎自別。」

Someone asked: "How do Confucius's 'far-reaching consideration' and the Duke of Zhou's carrying night on into day differ from sending off and welcoming?" The Master said: "Far-reaching consideration is not vague, boundless pondering. It is simply wanting to preserve this heavenly principle. Heavenly principle is in the human mind, through all of past and present, without end or beginning. Heavenly principle is innate knowing. A thousand thoughts and ten thousand considerations are only for extending innate knowing. The more innate knowing thinks, the more refined and clear it becomes. If one does not think carefully but responds carelessly to whatever comes, innate knowing grows coarse. If one simply fixes on affairs and ponders them vaguely and boundlessly, calling that far-reaching consideration, then praise and blame, gain and loss, and human desires cannot help mixing in—and that is sending off and welcoming. The Duke of Zhou thinking all night long was just the effort of being 'cautious over what is not seen, fearful over what is not heard.' When one sees this, its whole bearing is naturally different from sending off and welcoming."

285 問：「『一日克己復禮，天下歸仁』，朱子作效驗說，如何？」先生曰：「聖賢只是為己之學，重功夫不重效驗。仁者以萬物為體，不能一體，只是己私未忘。全得仁體，則天下皆歸於吾仁，就是『八荒皆在我闥』意；天下皆與，其仁亦在其中，如『在邦無怨，在家無怨』，亦只是自家不怨，如『不怨天，不尤人』之意；然家邦無怨於我，亦在其中，但所重不在此。」

Someone asked: "'If for one day one overcomes the self and returns to ritual, all under Heaven will return to humaneness'—Master Zhu explains this as a result. What do you think?" The Master said: "The sages and worthies practiced only learning for oneself; they valued the effort, not the results. The humane person takes the myriad things as one body. Failing to be one body is just that one's selfishness has not yet been forgotten. When one fully attains the substance of humaneness, all under Heaven returns to my humaneness—this is the sense of 'the eight far regions are all within my gate.' That all under Heaven approve of it is also contained in this. Likewise 'no resentment in the state, no resentment in the family' simply means that one does not resent, in the sense of 'not resenting Heaven, not blaming others'; yet that fam-

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		ily and state have no resentment toward me is also contained in it. Only, the emphasis is not there."
286	問：「孟子『巧力、聖智』之說，朱子云：『三子力有餘而巧不足。』何如？」先生曰：「三子固有力亦有巧，巧、力實非兩事，巧亦只在用力處，力而不巧，亦是徒力。三子譬如射，一能步箭，一能馬箭，一能遠箭，他射得到俱謂之力，中處俱可謂之巧；但步不能馬，馬不能遠，各有所長，便是才力分限有不同處；孔子則三者皆長。然孔子之和只到得柳下惠而極，清只到得伯夷而極，任只到得伊尹而極，何曾加得些子？若謂『三子力有餘而巧不足』，則其力反過孔子了。『巧力』只是發明『聖、知』之義，若識得『聖、知』本體是何物，便自了然。」	Someone asked: "On Mencius's teaching of 'skill and strength, sageliness and wisdom,' Master Zhu says: 'The three masters had strength to spare but lacked skill.' What do you think?" The Master said: "The three certainly had strength, and skill as well. Skill and strength are really not two things; skill lies precisely in how strength is applied. Strength without skill is mere strength. Take the three as archers: one was good at shooting on foot, one at shooting from horseback, one at shooting long distances. That their arrows all reach the target can be called strength; that they all hit the mark can be called skill. But the one on foot could not shoot from horseback, and the one on horseback could not shoot long distances. Each had a particular strong point, and this is where their talents and powers had different limits. Confucius was strong in all three. But Confucius's harmony went no further than Liuxia Hui's, his purity no further than Bo Yi's, his sense of responsibility no further than Yi Yin's. How did he add the least bit to them? If one says 'the three had strength to spare but lacked skill,' then their strength would actually surpass Confucius's. 'Skill and strength' only serve to bring out the meaning of 'sageliness and wisdom.' If one recognizes what the original substance of sageliness and wisdom is, it all becomes clear of itself."[39]
287	先生曰：「『先天而天弗違』，天即良知也。『後天而奉天時』，良知即天也。」	The Master said: "'When one goes ahead of Heaven, Heaven does not go against one'—Heaven is innate knowing. 'When one follows after Heaven, one keeps to Heaven's seasons'—innate knowing is Heaven."
288	「良知只是個是非之心。是非只是個好惡。只好惡，就盡了是非。只是非，就盡了萬事萬變。」又曰：「是非兩字是個大規矩，巧處則存乎其人。」	"Innate knowing is just the heart of right and wrong. Right and wrong are just liking and disliking. Liking and disliking alone exhaust right and wrong. Right and wrong alone exhaust all affairs and all their changes." He also said: "The two words 'right' and 'wrong' are a great compass and square. The skill in using them rests with the person."
289	「聖人之知，如青天之日；賢人如浮雲天日；愚人如陰霾天日。雖有昏明不同，其能辨黑白則一。雖昏黑	"The knowing of the sage is like the sun in a clear blue sky. That of the worthy is like the sun in a sky of drifting clouds. That of the foolish is like the

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夜裏，亦影影見得黑白，就是日之餘光未盡處。困學功夫，亦只從這點明處精察去耳。」

sun in a dark, overcast sky. Though they differ in dimness and brightness, their ability to tell black from white is the same. Even in the darkness of night one can faintly make out black and white; that is where the sun's lingering light has not wholly gone. The effort of learning through hardship simply sets out from this bit of brightness and examines it carefully."

290 問：「知譬日，欲譬雲，雲雖能蔽日，亦是天之一氣合有的，欲亦莫非人心，合有否？」先生曰：「喜、怒、哀、懼、愛、惡、欲，謂之七情，七者俱是人心合有的，但要認得良知明白。比如日光，亦不可指著方所，一隙通明，皆是日光所在；雖雲霧四塞，太虛中色象可辨，亦是日光不滅處，不可以雲能蔽日，教天不要生雲。七情順其自然之流行，皆是良知之用，不可分別善惡，但不可有所著。七情有著，俱謂之欲，俱為良知之蔽，然纔有著時，良知亦自會覺，覺即蔽去，復其體矣。此處能勘得破，方是簡易透徹功夫。」

Someone asked: "Knowing is likened to the sun and desires to clouds. Although clouds can cover the sun, they are also something the qi of Heaven properly has. Are desires likewise part of the human mind, something it properly has?" The Master said: "Joy, anger, sorrow, fear, love, aversion and desire are called the seven feelings. All seven are proper to the human mind, but one must recognize innate knowing clearly. Take sunlight: one cannot point to a particular place where it is. Wherever a crack lets light through, there is sunlight. Even when clouds and mist close in on every side, colors and shapes in the great void can still be made out; that too is where the sunlight has not been extinguished. One cannot, because clouds can cover the sun, tell the sky not to produce clouds. When the seven feelings flow as they naturally do, they are all the functioning of innate knowing and cannot be sorted into good and evil. But there must be no attachment. When the seven feelings become attached, they are all called desires, and all become obscurations of innate knowing. Yet the moment there is attachment, innate knowing itself becomes aware of it. Once it is aware, the obscuration goes and its substance is restored. Only if one can see through this point is the effort simple and thoroughgoing."

291 問：「聖人生知、安行，是自然的，如何有甚功夫？」先生曰：「知、行二字，即是功夫，但有淺深難易之殊耳。良知原是精精明明的，如欲孝親，生知、安行的只是依此良知實落盡孝而已，學知、利行者只是時時省覺，務要依此良知盡孝而已；至於困知、勉行者，蔽錮已深，雖要依此良知去孝，又為私欲所阻，是以不能，必須加人一己百、人十己千之功，方能依此良知以盡其孝。聖人雖是生知、安行，

Someone asked: "The sage knows from birth and acts with ease; that is natural. What effort could there be?" The Master said: "The two words 'knowing' and 'acting' are themselves the effort; there are only differences of depth and difficulty. Innate knowing is originally refined and clear. Take wanting to serve one's parents with filial devotion. Those who know from birth and act with ease simply follow this innate knowing and fully carry out filial devotion in practice. Those who know

39 The three are Bo Yi, Yi Yin and Liuxia Hui, whom Mencius (5B1) calls the sages of purity, responsibility and harmony, and Confucius the sage of timeliness.

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	然其心不敢自是，肯做困知、勉行的功夫。困知、勉行的卻要思量做生知、安行的事，怎生成得？」	through learning and act for its benefit simply stay alert at every moment and make sure to follow this innate knowing in carrying out filial devotion. As for those who know through hardship and act with strenuous effort, their obscuration is deep-rooted. Although they want to follow this innate knowing and be filial, they are blocked by selfish desires and so cannot. They must put in a hundred times the effort where others need one, a thousand where others need ten, before they can follow this innate knowing and fully carry out filial devotion. Although the sage knows from birth and acts with ease, the sage's mind does not dare to consider itself right, and is willing to make the effort of those who know through hardship and act with strenuous effort. Yet those who know through hardship and act with strenuous effort want to do what those who know from birth and act with ease do. How could they succeed?"
292	問：「樂是心之本體，不知遇大故，於哀哭時，此樂還在否？」先生曰：「須是大哭一番了方樂，不哭便不樂矣；雖哭，此心安處即是樂也。本體未嘗有動。」	Someone asked: "Joy is the original substance of the mind. When one meets a great bereavement and is weeping in grief, is this joy still present?" The Master said: "One must weep thoroughly before there is joy; without weeping there is no joy. Though one weeps, the place where this mind is at peace is joy. The original substance has never moved."
293	問：「良知一而已，文王作《彖》，周公繫《爻》，孔子贊《易》，何以各自看理不同？」先生曰：「聖人何能拘得死格？大要出於良知同，便各為說何害？且如一園竹，只要同此枝節，便是大同；若拘定枝枝節節都要高下大小一樣，便非造化妙手矣。汝輩只要去培養良知；良知同，更不妨有異處。汝輩若不肯用功，連筍也不曾抽得，何處去論枝節？」	Someone asked: "Innate knowing is one and only one. Yet King Wen composed the *Judgments*, the Duke of Zhou attached the *Line Statements*, and Confucius wrote commentaries on the *Changes*. Why did each see principle differently?" The Master said: "How could the sages be bound to a rigid pattern? As long as, in the main, it comes from the same innate knowing, what harm is there in each giving their own account? Take a garden of bamboo: as long as they all share these branches and joints, that is the great sameness. If one insisted that every branch and every joint be the same height and size, it would not be the marvelous hand of creation. You need only cultivate innate knowing. As long as innate knowing is the same, there is no harm in differences. If you are unwilling to apply effort, you have not even sent up a shoot—where would you begin to discuss branches and joints?"

A FATHER AND SON AT LAW

Wang reconciles a quarreling father and son, then discusses music, plays and the pitch pipes.

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294 鄉人有父子訟獄，請訴於先生，侍者欲阻之，先生聽之。言不終辭，其父子相抱慟哭而去。柴鳴治入問曰：「先生何言，致伊感悔之速？」先生曰：「我言舜是世間大不孝的子，瞽瞍是世間大慈的父。」鳴治愕然。請問。先生曰：「舜常自以為大不孝，所以能孝；瞽瞍常自以為大慈，所以不能慈。瞽瞍只記得舜是我提孩長的，今何不曾豫悅我？不知自心已為後妻所移了，尚謂自家能慈，所以愈不能慈。舜只思父提孩我時如何愛我，今日不愛，只是我不能盡孝。日思所以不能盡孝處，所以愈能孝。及至瞽瞍底豫時，又不過復得此心原慈的本體，所以後世稱舜是個古今大孝的子，瞽瞍亦做成個慈父。」

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A father and son from the district had brought a lawsuit against each other, and they asked to plead their case before the Master. The attendants wanted to stop them, but the Master heard them out. Before he had finished speaking, father and son embraced, wept bitterly, and left. Chai Mingzhi came in and asked: "What did you say, Master, to move them to remorse so quickly?" The Master said: "I said that Shun was the most unfilial son in the world, and Gusou the most loving father in the world." Mingzhi was startled and asked what he meant. The Master said: "Shun always thought himself greatly unfilial, and that is why he could be filial; Gusou always thought himself greatly loving, and that is why he could not be loving. Gusou only remembered that he had raised Shun from a babe in arms—so why did Shun not please him now? He did not realize that his own mind had been turned by his second wife, and still believed himself loving, and so he grew ever less able to love. Shun only thought of how his father had loved him when he carried him as a child; if his father did not love him today, it was simply because he himself could not fully carry out his filial devotion. Every day he reflected on where he fell short in filial devotion, and so he grew ever more filial. When at last Gusou was pleased, it was nothing more than his regaining the original substance of his mind, which had always been loving. That is why later ages call Shun the most filial son of past and present, and Gusou too was made into a loving father."[40]

295 先生曰：「孔子有鄙夫來問，未嘗先有知識以應之，其心只空空而已；但叩他自知的是非兩端，與之一剖決，鄙夫之心便已了然。鄙夫自知的是非，便是他本來天則，雖聖人聰明，如何可與增減得一毫？他只不能自信，夫子與之一剖決，便已竭盡無餘了。若夫子與鄙夫言時，留得些子知識在，便是不能竭他的良知，道體即有二了。」

The Master said: "When a plain, simple man came to ask Confucius something, Confucius did not first have some knowledge ready to answer him; his mind was simply empty. He only knocked at both ends of the right and wrong that the man himself knew, and helped him settle it, and the man's mind became clear. The right and wrong that the man knew for himself was his own heavenly standard from the start; even with a sage's intelligence, how could one add or take away a hair's

40 Shun, the ancient sage-king, had a father, Gusou, who with Shun's stepmother and his half-brother Xiang repeatedly tried to kill him.

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		breadth? It was only that he could not trust himself; once Confucius helped him settle it, it was exhausted completely, with nothing left over. If, when speaking with the man, Confucius had held back even a little knowledge of his own, he could not have exhausted the man's innate knowing, and the substance of the Way would have been split in two."[41]
296	先生曰：「『烝烝乂不格姦』，本註說象已進於義，不至大為姦惡。舜徵庸後，象猶日以殺舜為事，何大姦惡如之！舜只是自進於乂，以乂薰烝，不去正他姦惡。凡文過揜慝，此是惡人常態，若要指摘他是非，反去激他惡性。舜初時致得象要殺己，亦是要象好的心太急，此就是舜之過處。經過來，乃知功夫只在自己，不去責人，所以致得『克諧』，此是舜動心忍性，增益不能處。古人言語，俱是自家經歷過來，所以說得親切。遺之後世，曲當人情；若非自家經過，如何得他許多苦心處？」	The Master said: "'Steadily, steadily he kept good order, and they did not go as far as wickedness'—the standard commentary says that Xiang had already advanced toward rightness and did not go as far as great wickedness. Yet after Shun was summoned to office, Xiang still made killing Shun his daily business—what wickedness could be greater! Shun simply advanced himself in good order, and steeped Xiang in that good order; he did not set out to correct Xiang's wickedness. Glossing over faults and covering up wrongs is the usual way of wicked people; if you point out their rights and wrongs, you only provoke their wickedness. At first Shun brought it about that Xiang wanted to kill him; that too was because his heart was too impatient for Xiang to be good—this was Shun's fault. Having gone through it, he understood that the effort lies only in oneself, not in blaming others, and so he brought about 'harmony.' This is where Shun 'stirred his mind, toughened his nature, and added to what he was unable to do.' The words of the ancients all came from what they had lived through themselves, and so they speak intimately. Handed down to later ages, they fit human feelings exactly; if one had not been through it oneself, how could one come by so much hard-won care?"[42]
297	先生曰：「古樂不作久矣；今之戲子，尚與古樂意思相近。」未達，請問。先生曰：「《韶》之九成，便是舜的一本戲子；《武》之九變，便是武王的一本戲子。聖人一生實事，俱播在樂中，所以有德者聞之，便知他盡善盡美與盡美未盡善處。若後世作樂，只是做些詞調，於民俗風化絕無關涉，何以化民善俗？今要民俗反朴還淳，取今之戲子，將妖淫詞調俱去了，	The Master said: "Ancient music has not been performed for a long time; today's plays still come close to the spirit of ancient music." Someone did not understand and asked about this. The Master said: "The nine movements of the *Shao* were a play about Shun; the nine changes of the *Wu* were a play about King Wu. All the real deeds of a sage's life were spread through the music, so those with virtue, on hearing it, knew where it was perfectly beautiful and perfectly good, and where it was

41 This reworks *Analects* 9.8: "A simple man asked me something, and I was empty; I knocked at both ends and exhausted it."
42 The opening line is from the "Canon of Yao" in the *Book of Documents*; the "standard commentary" is Cai Chen's (Song dynasty), followed in the Ming examinations.

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只取忠臣、孝子故事，使愚俗百姓人人易曉，無意中感激他良知起來，卻於風化有益。

perfectly beautiful but not perfectly good. The music composed in later ages is only some lyrics and tunes, with no bearing at all on the people's customs and moral transformation—how could it transform the people and improve their customs? Now if we want the people's customs to return to simplicity and purity, we should take today's plays, remove all the seductive and lewd lyrics and tunes, and keep only stories of loyal ministers and filial children, so that ordinary common folk can all easily understand them, and their innate knowing is roused without their noticing—that would benefit moral transformation.[43]

然後古樂漸次可復矣。」曰：「洪要求元聲不可得，恐於古樂亦難復。」先生曰：「你說元聲在何處求？」對曰：「古人制管候氣，恐是求元聲之法。」先生曰：「若要去葭灰黍粒中求元聲，卻如水底撈月，如何可得？元聲只在你心上求。」曰：「心如何求？」先生曰：「古人為治，先養得人心和平，然後作樂。比如在此歌詩，你的心氣和平，聽者自然悅懌興起，只此便是元聲之始。

Then ancient music could gradually be restored." I said: "I have sought the original tone without finding it; I fear ancient music will be hard to restore as well." The Master said: "Where do you say the original tone is to be sought?" I replied: "The ancients made pitch pipes to observe the qi; perhaps that is the method of seeking the original tone." The Master said: "If you seek the original tone in reed ash and millet grains, it is like fishing for the moon at the bottom of the water—how can you get it? The original tone is to be sought only in your mind." I said: "How is it sought in the mind?" The Master said: "When the ancients governed, they first nourished people's minds into harmony and peace, and only then made music. For example, when we sing poems here, if your mind and qi are harmonious and peaceful, the listeners will naturally be delighted and uplifted—just this is the beginning of the original tone.[44]

《書》云『詩言志』，志便是樂的本；『歌永言』，歌便是作樂的本；『聲依永，律和聲』，律只要和聲，和聲便是制律的本。何嘗求之於外？」曰：「古人制候氣法，是意何取？」先生曰：「古人具中和之體以作樂，我的中和原與天地之氣相應，候天地之氣，協鳳凰之音，不過去驗我的氣果和否，此是成律已後事，非必待此以成律也。今要候灰管，先須定至日，然至日子時，恐又不准，又何處取得准來？」

The *Documents* says, 'Poetry expresses the will'—the will is the root of music. 'Song prolongs the words'—song is the root of making music. 'The tones follow the prolonging, and the pitch pipes harmonize the tones'—the pipes need only harmonize the tones, and harmonizing the tones is the root of making the pipes. When was it ever sought outside?" I said: "Then what did the ancients intend with their method of observing the qi?" The Master said: "The ancients possessed the substance of equilibrium and harmony and so made music. My equilibrium and harmony originally correspond with the qi of Heaven and Earth;

43 In *Analects* 3.25 Confucius calls the *Shao* perfectly beautiful and perfectly good, and the *Wu* perfectly beautiful but not perfectly good.

44 Ancient lore held that pitch pipes filled with reed ash and buried in the ground expelled the ash as the qi of each month arrived, beginning at the winter solstice; millet grains were used to fix the pipes' measurements.

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		observing the qi of Heaven and Earth and matching the notes of the phoenix were nothing more than checking whether my qi was truly harmonious. That comes after the pipes are made; it is not that one must wait for it in order to make them. Now if you want to observe the ash in the pipes, you must first fix the day of the solstice; but even the midnight hour of the solstice may not be exact—where then would you find exactness?"
298	先生曰：「學問也要點化，但不如自家解化者，自一了百當，不然，亦點化許多不得。」	The Master said: "Learning too needs a guiding touch from others, but it is not as good as working it out for oneself: then once it is settled, everything falls into place. Otherwise, even a guiding touch cannot accomplish much."
299	「孔子氣魄極大，凡帝王事業，無不一一理會，也只從那心上來，譬如大樹有多少枝葉，也只是根本上用得培養功夫，故自然能如此，非是從枝葉上用功做得根本也。學者學孔子，不在心上用功，汲汲然去學那氣魄，卻倒做了。」	"Confucius's breadth of spirit was immense; there was nothing in the work of emperors and kings that he did not attend to, one by one, yet it all came from that mind. It is like a great tree with so many branches and leaves: it is only because the effort of cultivation is applied at the root that it naturally becomes so; it is not that one works on the branches and leaves to produce the root. Students who learn from Confucius without applying effort in the mind, and eagerly try to learn that breadth of spirit, have it backwards."
300	「人有過，多於過上用功，就是補甑，其流必歸於文過。」	"When people have faults, they mostly apply effort to the faults themselves; that is patching a cracked pot, and it is bound to end in glossing over the faults."
301	「今人於喫飯時，雖無一事在前，其心常役役不寧，只緣此心忙慣了，所以收攝不住。」	"People today, even at mealtimes with nothing in front of them to do, are always restless and unsettled in mind. It is only because the mind is so used to being busy that it cannot gather itself in."
302	「琴、瑟、簡編，學者不可無，蓋有業以居之，心就不放。」	"The qin and the se, books and scrolls—students should not be without them, for when one has an occupation to dwell in, the mind does not run off."
303	先生嘆曰：「世間知學的人，只有這些病痛打不破，就不是善與人同。」崇一曰：「這病痛只是個好高不能忘己爾。」	The Master sighed and said: "People in the world who know about learning have just this ailment they cannot break through, and so they are not 'good together with others.'" Chongyi said: "This ailment is just a matter of loving what is lofty and being unable to forget oneself."[45]
304		Someone asked: "Innate knowing is originally in equilibrium and harmony; how then can there be

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	問：「良知原是中和的，如何卻有過、不及？」先生曰：「知得過、不及處，就是中和。」	going too far and falling short?" The Master said: "Knowing where one goes too far or falls short—that itself is equilibrium and harmony."
305	「『所惡於上』是良知，『毋以使下』即是致知。」	"'What you dislike in those above you' is innate knowing; 'do not use in dealing with those below you' is extending knowledge."[46]
306	先生曰：「蘇秦、張儀之智，也是聖人之資。後世事業文章，許多豪傑名家，只是學得儀、秦故智。儀、秦學術，善揣摸人情，無一些不中人肯綮，故其說不能窮。儀、秦亦是窺見得良知妙用處，但用之於不善爾。」	The Master said: "The wisdom of Su Qin and Zhang Yi was also the endowment of a sage. In later ages, many heroes and famous masters of statecraft and letters only learned the old tactics of Zhang Yi and Su Qin. Their art lay in reading people's feelings skillfully; not one thing failed to hit the crux of a person's concerns, and so their persuasions could never be exhausted. Zhang Yi and Su Qin too had glimpsed the wondrous workings of innate knowing; they simply used it for what was not good."[47]
307	或問「未發、已發」。先生曰：「只緣後儒將未發、已發分說了，只得劈頭說個無未發、已發，使人自思得之。若說有個已發、未發，聽者依舊落在後儒見解。若真見得無未發、已發，說個有未發、已發原不妨，原有個未發、已發在。」問曰：「未發未嘗不和，已發未嘗不中。譬如鐘聲未扣，不可謂無，既扣不可謂有，畢竟有個扣與不扣，何如？」先生曰：「未扣時原是驚天動地，既扣時也只是寂天寞地。」	Someone asked about "before arousal" and "after arousal." The Master said: "It is only because later Confucians spoke of before arousal and after arousal as separate that I have had to declare flatly that there is no before arousal and after arousal, so that people might think it through and get it for themselves. If I said there is a before arousal and an after arousal, listeners would fall right back into the later Confucians' view. If one truly sees that there is no before arousal and after arousal, then it does no harm to speak of there being a before arousal and after arousal; there is indeed a before arousal and after arousal." Someone asked: "Before arousal there is never a lack of harmony; after arousal there is never a lack of equilibrium. It is like the sound of a bell: before it is struck one cannot say there is none, and after it is struck one cannot say there is some; yet in the end there is struck and not struck. How about that?" The Master said: "Before it is struck, it already startles Heaven and shakes the earth; once it is struck, it is still only Heaven in silence and earth in stillness."
308	問：「古人論性，各有異同，何者乃為定論？」先生曰：「性無定體，論亦無定體。有自本體上說者，有	Someone asked: "The ancients' discussions of nature agree in some ways and differ in others; which is the settled view?" The Master said:

45 From Mencius 2A8, said of Shun, who was "good together with others," giving up his own way to follow theirs.
46 Both phrases come from one sentence in the *Great Learning*: "What you dislike in those above you, do not use in dealing with those below you."
47 Su Qin and Zhang Yi were famous political persuaders of the Warring States period (4th century BC), who argued for rival alliances among the states.

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	自發用上說者，有自源頭上說者，有自流弊處說者。總而言之，只是這個性，但所見有淺深爾。若執定一邊，便不是了。性之本體，原是無善、無惡的。發用上也原是可以為善、可以為不善的。其流弊也原是一定善、一定惡的。譬如眼，有喜時的眼，有怒時的眼，直視就是看的眼，微視就是覷的眼。	"Nature has no fixed substance, and discussion of it has no fixed substance either. Some speak from its original substance, some from its expression in function, some from its source, some from where it flows downstream into faults. Taken all together, it is just this one nature; only what people see is shallow or deep. Holding rigidly to one side is wrong. The original substance of nature is beyond good and evil. In its expression in function, it can become good and it can become not good. Downstream in its faults, it is fixedly good or fixedly evil. Take the eye: there is the eye when one is happy and the eye when one is angry; looking straight, it is a seeing eye; looking narrowly, it is a peering eye.
	總而言之，只是這個眼。若見得怒時眼，就說未嘗有喜的眼；見得看時眼，就說未嘗有覷的眼，皆是執定，就知是錯。孟子說性，直從源頭上說來，亦是說個大概如此。荀子性惡之說，是從流弊上說來，也未可盡說他不是，只是見得未精耳。眾人則失了心之本體。」問：「孟子從源頭上說性，要人用功在源頭上明徹；荀子從流弊說性，功夫只在末流上救正，便費力了。」先生曰：「然。」	Taken all together, it is just this one eye. If, on seeing the angry eye, one says there was never a happy eye, or on seeing the seeing eye one says there was never a peering eye—that is all holding rigidly to one side, and you can tell it is wrong. Mencius's account of nature speaks directly from the source, and also gives only the general outline. Xunzi's doctrine that nature is evil speaks from the downstream faults; one cannot say he was entirely wrong, only that his view was not refined. Ordinary people, though, have lost the original substance of the mind." Someone asked: "Mencius spoke of nature from the source, wanting people to apply effort at the source and see through it clearly; Xunzi spoke of nature from the downstream faults, so the effort lies only in rescuing and correcting at the lower reaches, which takes great labor." The Master said: "Yes."[48]
309	先生曰：「用功到精處，愈著不得言語，說理愈難。若著意在精微上，全體功夫反蔽泥了。」	The Master said: "The more refined one's effort becomes, the less words can touch it, and the harder it is to speak of principle. If one fixes one's attention on the refined and subtle, the effort as a whole is instead obscured and bogged down."
310	「楊慈湖不為無見，又著在無聲無臭上見了。」	"Yang Cihu was not without insight, but he too got stuck in seeing it as 'without sound or smell.'"[49]
311	「人一日間，古今世界都經過一番，只是人不見耳。夜氣清明時，無視無聽，無思無作，淡然平懷，就是羲皇世界。平旦時，神清氣朗，雍雍穆穆，就是堯、	"In a single day a person passes through the whole world of past and present, only people do not see it. When the night qi is clear and bright, with no

48 Xunzi (3rd century BC) argued that human nature is bad and must be reshaped by ritual and learning, against Mencius's view that it is good.
49 Yang Jian (Cihu, 1141–1226) was a leading disciple of Lu Xiangshan; "without sound or smell" is from the *Book of Odes*, quoted at the close of the *Doctrine of the Mean*.

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舜世界。日中以前，禮儀交會，氣象秩然，就是三代世界。日中以後，神氣漸昏，往來雜擾，就是春秋、戰國世界。漸漸昏夜，萬物寢息，景象寂寥，就是人消物盡世界。學者信得良知過，不為氣所亂，便常做個羲皇已上人。」

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seeing and no hearing, no thinking and no doing, calm and even-minded—that is the world of Fu Xi. At dawn, with the spirit clear and the qi bright, harmonious and serene—that is the world of Yao and Shun. Before midday, with ritual and courtesy exchanged and an orderly air—that is the world of the Three Dynasties. After midday, as spirit and qi gradually grow dim, with comings and goings and confusion—that is the world of the Spring and Autumn and Warring States. As it slowly grows dark toward night and all things go to rest, with a desolate scene—that is the world where people vanish and things come to an end. Students who trust innate knowing through and through, and are not thrown into disorder by qi, will always be people from before Fu Xi."

WHY CRITICISM GROWS

Wang explains why slander against him increases and warns disciples not to preach like sages.

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312 薛尚謙、鄒謙之、馬子莘、王汝止侍坐，因嘆先生自征寧藩已來，天下謗議益眾，請各言其故。有言先生功業勢位日隆，天下忌之者日眾；有言先生之學日明，故為宋儒爭是非者亦日博；有言先生自南都以後，同志信從者日眾，而四方排阻者日益力。先生曰：「諸君之言，信皆有之，但吾一段自知處，諸君俱未道及耳。」諸友請問。先生曰：「我在南都已前，尚有些子鄉愿的意思在；我今信得這良知真是真非，信手行去，更不著些覆藏；我今纔做得個狂者的胸次，使天下之人都說我行不揜言也罷。」尚謙出曰：「信得此過，方是聖人的真血脈。」

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Xue Shangqian, Zou Qianzhi, Ma Zixin, and Wang Ruzhi were sitting in attendance, and they lamented that since the Master's campaign against the Prince of Ning, slander and criticism of him throughout the realm had only increased; each was invited to give the reason. One said that as the Master's achievements, power, and position rose day by day, those in the realm who envied him grew more numerous day by day. One said that as the Master's teaching became clearer day by day, those who contended for the Song Confucians grew more numerous day by day. One said that since the Master's time in the southern capital, Nanjing, the like-minded who believed and followed him had grown more numerous day by day, while those in every quarter who opposed and obstructed him had grown more forceful day by day. The Master said: "What you gentlemen say is all true, but there is one thing I know about myself that none of you has mentioned." The friends asked about it. The Master said: "Before Nanjing I still had a bit of the village worthy's attitude in me. Now I trust that this innate knowing truly knows right as right and wrong as wrong; I act just as it leads, without hiding or covering anything. Only now have I attained the bearing of the wild; let everyone in the realm say that my actions do not live up to my words—so be it." Shangqian went

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		out and said: "To trust this through and through—that is the true lifeblood of the sage."[50]
313	先生鍛鍊人處，一言之下感人最深。一日，王汝止出遊歸。先生問曰：「遊何見？」對曰：「見滿街人都是聖人。」先生曰：「你看滿街人是聖人，滿街人到看你是聖人在。」又一日，董蘿石出遊而歸。見先生曰：「今日見一異事。」先生曰：「何異？」對曰：「見滿街人都是聖人。」先生曰：「此亦常事耳，何足為異。」蓋汝止圭角未融，蘿石恍見有悟，故問同答異，皆反其言而進之。	In tempering people, the Master could move them most deeply with a single word. One day Wang Ruzhi came back from an outing. The Master asked: "What did you see on your outing?" He replied: "I saw that the whole street was full of sages." The Master said: "You see the people filling the street as sages; the people filling the street in turn see you as a sage." Another day Dong Luoshi came back from an outing. He went to see the Master and said: "Today I saw a strange thing." The Master said: "What was strange?" He replied: "I saw that the whole street was full of sages." The Master said: "That is just an ordinary thing; what is strange about it?" For Ruzhi's sharp edges were not yet worn smooth, while Luoshi had just glimpsed an awakening; so though the questions were the same, the answers differed, each turning their words around to move them forward.[51]
	洪與黃正之、張叔謙、汝中丙戌會試歸，為先生道途中講學，有信有不信。先生曰：「你們拏一個聖人去與人講學，人見聖人來都怕走了，如何講得行！須做得個愚夫愚婦，方可與人講學。」洪又言今日要見人品高下最易。先生曰：「何以見之？」對曰：「先生譬如泰山在前，有不知仰者，須是無目人。」先生曰：「泰山不如平地大，平地有何可見？」先生一言翦裁，剖破終年為外好高之病，在座者莫不悚懼。	I returned from the metropolitan examination of the bingxu year together with Huang Zhengzhi, Zhang Shuqian, and Ruzhong, and we told the Master that when we lectured on learning along the way, some believed and some did not. The Master said: "You went about lecturing to people carrying a sage with you; when people see a sage coming, they all run off in fright—how could your lectures get anywhere? You must become ordinary men and women; only then can you lecture on learning with people." I also said that nowadays it is very easy to see the high and low quality of people's character. The Master said: "How do you see it?" I replied: "The Master is like Mount Tai before us; anyone who does not know to look up must be without eyes." The Master said: "Mount Tai is not as great as level ground. What is there to see on level ground?" With one word the Master cut through and laid open the ailment of long years spent outwardly loving loftiness, and none of those present was not struck with awe.[52]
314	癸未春，鄒謙之來越問學，居數日，先生送別于浮峰。是夕與希淵諸友移舟宿延壽寺。秉燭夜坐，先生	In the spring of the guiwei year, Zou Qianzhi came to Yue to ask about learning. After he had stayed

50 Mencius 7B37 contrasts the "village worthy," who pleases everyone and so steals virtue, with "the wild," whose aims are lofty though their deeds do not match their words.

51 Wang Ruzhi is Wang Gen (1483–1541), later founder of the Taizhou school; Dong Luoshi is Dong Yun (1457–1533), a poet who became Wang's disciple in his late sixties.

52 The bingxu year is 1526. Huang Zhengzhi is Huang Honggang; Zhang Shuqian is Zhang Yuanchong.

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慨悵不已。曰：「江濤煙柳，故人倏在百里外矣！」一友問曰：「先生何念謙之之深也？」先生曰：「曾子所謂『以能問於不能，以多問於寡，有若無，實若虛，犯而不校』，若謙之者，良近之矣。」

several days, the Master saw him off at Fufeng. That evening, with Xiyuan and other friends, he moved the boat to spend the night at Yanshou Temple. Sitting up at night by candlelight, the Master was full of melancholy. He said: "River waves, misty willows—and my old friend is suddenly a hundred li away!" One friend asked: "Why does the Master think of Qianzhi so deeply?" The Master said: "What Zengzi described—'able, yet asking of those not able; having much, yet asking of those with little; having, as though not having; full, as though empty; wronged, yet not contending'—someone like Qianzhi truly comes close to it."[53]

THE FOUR-SENTENCE TEACHING AT TIANQUAN BRIDGE

Before leaving on campaign, Wang reconciles Wang Ji and Qian Dehong over his four-sentence teaching.

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315 丁亥年九月，先生起復征思、田，將命行時，德洪與汝中論學。汝中舉先生教言曰：「無善無惡是心之體，有善有惡是意之動，知善知惡是良知，為善去惡是格物。」德洪曰：「此意如何？」汝中曰：「此恐未是究竟話頭；若說心體是無善、無惡，意亦是無善、無惡的意，知亦是無善、無惡的知，物是無善、無惡的物矣。若說意有善、惡，畢竟心體還有善、惡在。」

In the ninth month of the dinghai year, the Master was recalled to service to lead a campaign in Si'en and Tianzhou. As he was about to set out on his commission, Dehong and Ruzhong were discussing learning. Ruzhong cited the Master's teaching: "In itself the mind is beyond good and evil; good and evil appear when intentions stir; knowing good and evil is innate knowing; doing good and removing evil is investigating things." Dehong said: "What do you make of this?" Ruzhong said: "I fear this is not the final word. If we say the mind in itself is beyond good and evil, then intention too is intention beyond good and evil, knowing too is knowing beyond good and evil, and things are things beyond good and evil. If we say intention has good and evil, then in the end the mind in itself still has good and evil."[54]

德洪曰：「心體是『天命之性』，原是無善、無惡的；但人有習心，意念上見有善惡在，格、致、誠、正、修，此正是復那性體功夫。若原無善惡，功夫亦不消說矣。」是夕侍坐天泉橋，各舉請正。先生曰：「我今將行，正要你們來講破此意。二君之見，正好相資為用，不可各執一邊。我這裏接人，原有此二種，利根之人，直從本源上悟入，人心本體原是明瑩無滯的，原是個未發之中；利根之人一悟本體即是功夫，人己內外一齊俱透了。

Dehong said: "The mind in itself is 'the nature conferred by Heaven,' and originally beyond good and evil; but people have habituated minds, and in their intentions and thoughts good and evil appear. Investigating, extending, making sincere, rectifying, cultivating—these are precisely the effort to restore the substance of that nature. If there were originally no good and evil, there would be no need to speak of effort at all." That evening, sitting in attendance at Tianquan Bridge, each set

53 The guiwei year is 1523. Zengzi's words are from *Analects* 8.5, describing a friend traditionally taken to be Yan Hui.
54 The dinghai year is 1527; Si'en and Tianzhou were prefectures in Guangxi, where Wang was sent to deal with an uprising.

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forth his view and asked to be corrected. The Master said: "I am about to leave, and this is just when I want you to talk this through. The views of you two should complement each other and be used together; you must not each hold to one side. In receiving people here, I have always had these two kinds. People of sharp faculties awaken directly from the source: the original substance of the human mind is originally bright, clear, and unobstructed, originally the equilibrium before the feelings are aroused. For people of sharp faculties, once they awaken to the original substance, that itself is the effort; self and others, inner and outer, are all penetrated at once.[55]

其次不免有習心在，本體受蔽，故且教在意念上實落為善、去惡，功夫熟後，渣滓去得盡時，本體亦明盡了。汝中之見，是我這裏接利根人的；德洪之見，是我這裏為其次立法的。二君相取為用，則中人上下皆可引入於道，若各執一邊，眼前便有失人，便於道體各有未盡。」既而曰：「已後與朋友講學，切不可失了我的宗旨。

Those of the next rank cannot avoid having habituated minds, and their original substance is obscured, so for now I teach them to do good and remove evil in their intentions and thoughts, really and concretely. When the effort has ripened and the dregs are entirely removed, the original substance too will be entirely bright. Ruzhong's view is how I receive people of sharp faculties; Dehong's view is the method I set up for those of the next rank. If you two take from each other and use both, people of middling ability, above or below, can all be guided into the Way; if you each hold to one side, you will lose people right before your eyes, and each of you will fall short with respect to the substance of the Way." Then he said: "From now on, when you lecture on learning with friends, you must never lose my core teaching.

無善無惡是心之體，有善有惡是意之動，知善知惡的是良知，為善去惡是格物。只依我這話頭隨人指點，自沒病痛，此原是徹上徹下功夫。利根之人，世亦難遇，本體功夫一悟盡透，此顏子、明道所不敢承當，豈可輕易望人。人有習心，不教他在良知上實用為善、去惡功夫，只去懸空想個本體，一切事為俱不著實，不過養成一個虛寂，此個病痛不是小小，不可不早說破。」是日，德洪、汝中俱有省。

In itself the mind is beyond good and evil; good and evil appear when intentions stir; knowing good and evil is innate knowing; doing good and removing evil is investigating things. Just follow these words of mine and point people to it according to who they are, and naturally there will be no ailment; this is from the start an effort that reaches from top to bottom. People of sharp faculties are hard to meet with in the world; to awaken to original substance and effort and penetrate it all at once—even Yan Hui and Mingdao did not dare to claim this; how could one lightly expect it of others? People have habituated minds; if you do not teach them to really apply the effort of doing good and removing evil in their innate knowing, but only have them imagine some ori-

55 Tianquan ("Heavenly Spring") Bridge was at Wang's home in Shaoxing; this exchange is known as the Tianquan Bridge Inquiry.

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	ginal substance in a vacuum, nothing they do will be grounded, and all it will produce is an empty stillness. This ailment is no small thing, and it must be exposed early." That day, Dehong and Ruzhong both had an awakening.
316 先生初歸越時，朋友蹤跡尚寥落；既後，四方來遊者日進。癸未年已後，環先生而居者比屋；如天妃、光相諸剎，每當一室，常合食者數十人，夜無臥處，更相就席，歌聲徹昏旦。南鎮、禹穴、陽明洞諸山遠近寺剎，徙足所到，無非同志游寓所在。先生每臨講座，前後左右環坐而聽者，常不下數百人，送往迎來，月無虛日；至有在侍更歲，不能遍記其姓名者。每臨別，先生常嘆曰：「君等雖別，不出在天地間，苟同此志，吾亦可以忘形似矣。」諸生每聽講出門，未嘗不跳躍稱快。嘗聞之同門先輩曰：「南都以前，朋友從遊者雖眾，未有如在越之盛者。此雖講學日久，孚信漸博，要亦先生之學日進，感召之機，申變無方，亦自有不同也。」	When the Master first returned to Yue, friends were still few and scattered. Afterward, those who came from every quarter to study with him grew in number day by day. From the guiwei year on, the people living around the Master filled house after house. In temples such as Tianfei and Guangxiang, every room was taken, and often dozens ate together. At night there was nowhere to lie down, so they took turns sharing mats, and the sound of singing went on from dusk to dawn. In the temples of the hills near and far, at Nanzhen, Yu's Cave and Yangming Grotto, wherever one set foot there were fellow aspirants staying. Whenever the Master took the lecture seat, those sitting all around him to listen were often no fewer than several hundred. Seeing people off and welcoming new arrivals, not a day in the month was empty. Some had attended him for more than a year and he still could not remember all their names. At each parting the Master would often sigh and say: "Though you are leaving, you do not go beyond Heaven and Earth. If we share this resolve, I too can forget about being together in body." Whenever the students came out of the gate after a lecture, they never failed to leap about and cry out with delight. I once heard senior fellow students say: "Before Nanjing, many friends followed him, but never in such abundance as in Yue. Partly this is because he had been teaching for a long time and trust in him had gradually spread. Still, it is also that the Master's learning advanced daily, and the ways in which he moved and drew people unfolded and changed without fixed form. That in itself made a difference."[56]

RECORDED BY HUANG YIFANG

Huang Zhi explains how investigating things means rectifying the self through mind, intention and knowing.

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317 黃以方問：「『博學於文』為隨事學存此天理，然則謂『行有餘力，則以學文』，其說似不相合。」先生	I asked: "'Learn broadly in culture' is taken to mean learning, in each affair, to preserve heavenly principle. But then the saying 'If they have

56 Yue is the Shaoxing region, Wang's home. This entry is a record by Qian Dehong.

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日：「《詩》、《書》、六藝，皆是天理之發見，文字都包在其中。攷之《詩》、《書》、六藝，皆所以學存此天理也，不特發見于事為者方為文耳。『餘力學文』亦只『博學於文』中事。」或問「學而不思」二句。曰：「此亦有為而言，其實思即學也。學有所疑，便須思之。『思而不學』者，蓋有此等人，只懸空去思，要想出一個道理，卻不在身心上實用其力，以學存此天理；思與學作兩事做，故有『罔』與『殆』之病。

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strength to spare after acting, let them use it to study culture' does not seem to fit." The Master said: "The *Odes*, the *Documents* and the six arts are all manifestations of heavenly principle, and written texts are all included in them. Examining the *Odes*, the *Documents* and the six arts is entirely a way of learning to preserve this heavenly principle. It is not only what is manifested in conduct that counts as culture. 'Studying culture with strength to spare' is simply part of 'learning broadly in culture.'" Someone asked about the two lines on "learning without thinking." He said: "This too was said for a particular purpose. In fact thinking is learning. When learning raises doubts, one must think about them. As for 'thinking without learning,' there are indeed such people. They just think in a vacuum, trying to come up with some principle, but they do not actually apply effort in their own body and mind to learn to preserve heavenly principle. They treat thinking and learning as two things, and so they fall into the faults of being 'bewildered' and being 'in peril.'[57]

其實思只是思其所學，原非兩事也。」先生曰：「先儒解『格物』為格天下之物，天下之物如何格得？且謂一草一木亦皆有理，今如何去格？縱格得草、木來，如何反來誠得自家意？我解『格』作『正』字義，『物』作『事』字義。《大學》之所謂『身』，即耳、目、口、鼻、四肢是也。欲修身便是要：目，非禮勿視；耳，非禮勿聽；口，非禮勿言；四肢，非禮勿動。要修這個身，身上如何用得功夫？心者，身之主宰。目雖視；而所以視者，心也。

In fact thinking is simply thinking about what one learns. The two were never two things." The Master said: "Earlier Confucians explained 'investigating things' as investigating all the things in the world. How could all the things in the world be investigated? They also say that even a single blade of grass or a single tree has its principle. How would one go about investigating them now? And even if one managed to investigate grass and trees, how would one turn back and make one's own intentions sincere by it? I take 格 in the sense of 'to rectify,' and 物 in the sense of 'affairs.' What the *Great Learning* calls 'the self' is the ears, eyes, mouth, nose and four limbs. Wanting to cultivate the self means: the eyes, look at nothing contrary to ritual; the ears, listen to nothing contrary to ritual; the mouth, say nothing contrary to ritual; the four limbs, make no movement contrary to ritual. But if you want to cultivate this self, how can effort be applied to the body itself? The mind is the master of the body. Though it is the eyes that look, what makes them look is the mind.[58]

耳雖聽；而所以聽者，心也。口與四肢雖言、動；而所以言、動者，心也。故欲修身在於體當自家心體，

Though it is the ears that listen, what makes them listen is the mind. Though it is the mouth and the

57 The lines are *Analects* 2.15: "Learning without thinking, one is bewildered; thinking without learning, one is in peril."

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常令廓然大公，無有些子不正處。主宰一正，則：發竅于目，自無非禮之視；發竅于耳，自無非禮之聽；發竅于口與四肢，自無非禮之言、動。此便是修身在正其心。然至善者，心之本體也；心之本體那有不善？如今要正心，本體上何處用得工？必就心之發動處，纔可著力也。心之發動不能無不善，故須就此處著力，便是在『誠意』。

如：一念發在好善上，便實實落落去好善；一念發在惡惡上，便實實落落去惡惡。意之所發，既無不誠，則其本體如何有不正的？故欲正其心在誠意。工夫到誠意，始有著落處。然誠意之本，又在于致知也。所謂『人雖不知，而已所獨知者』，此正是吾心良知處。然：知得善，卻不依這個良知便做去；知得不善，卻不依這個良知便不去做。則這個良知便遮蔽了，是不能致知也。吾心良知既不能擴充到底，則：善雖知好，不能著實好了；惡雖知惡，不能著實惡了。

如何得意誠？故致知者，意誠之本也。然亦不是懸空的致知，致知在實事上格。如：意在于為善，便就這件事上去為；意在于去惡，便就這件事上去不為。去

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four limbs that speak and move, what makes them speak and move is the mind. So cultivating the self lies in realizing for oneself the substance of one's own mind, keeping it always broad and impartial, without the slightest thing in it that is not right. Once the master is rectified, then when it opens out through the eyes, there will naturally be no looking contrary to ritual; when it opens out through the ears, naturally no listening contrary to ritual; when it opens out through the mouth and the four limbs, naturally no speaking or moving contrary to ritual. This is what is meant by 'cultivating the self lies in rectifying the mind.' Yet the highest good is the original substance of the mind. How could the original substance of the mind have anything not good in it? Now, if one wants to rectify the mind, where on the original substance could effort be applied? One can exert oneself only where the mind stirs into activity. The mind's stirring cannot be free of what is not good, so one must exert oneself right here, and this is 'making the intentions sincere.'

For example, when a thought arises in loving the good, then really and truly love the good. When a thought arises in hating evil, then really and truly hate evil. Once whatever the intention issues in is sincere, how could its original substance be anything but rectified? So 'rectifying the mind lies in making the intentions sincere.' Only when effort reaches making the intentions sincere does it have somewhere to land. Yet the root of making the intentions sincere lies in extending knowledge. What is called 'what others do not know but one alone knows' is precisely the innate knowing of my mind. Yet suppose one knows the good but does not follow this innate knowing and do it, or knows what is not good but does not follow this innate knowing and refrain from it. Then this innate knowing is obscured, and one cannot extend knowledge. If the innate knowing of my mind cannot be expanded to the full, then though one knows the good should be loved, one cannot truly love it; though one knows evil should be hated, one cannot truly hate it.

How then can the intentions become sincere? So extending knowledge is the root of making the intentions sincere. But neither is it extending know-

58 身 means both "self" and "body," and Wang moves between the two senses here.

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惡固是格不正以歸於正；為善則不善正了，亦是格不正以歸於正也。如此，則吾心良知無私欲蔽了，得以致其極；而意之所發，好善去惡，無有不誠矣。誠意工夫實下手處在格物也。若如此格物，人人便做得。人皆可以為堯、舜，正在此也。」

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ledge in a vacuum. Extending knowledge lies in investigating actual affairs. For instance, if the intention is to do good, then do it in that very affair. If the intention is to remove evil, then refrain from it in that very affair. Removing evil is of course rectifying what is not right so as to return it to rightness. Doing good means that what was not good has been rectified, and this too is rectifying what is not right so as to return it to rightness. In this way the innate knowing of my mind is no longer obscured by selfish desires and can be extended to the utmost, and whatever the intention issues in, loving good and removing evil, will be wholly sincere. The real place to set one's hand to the effort of making the intentions sincere is investigating things. If things are investigated in this way, anyone can do it. 'All people can become Yao and Shun'—this is exactly where it lies."

THE BAMBOO IN THE COURTYARD

Wang recalls staring at bamboo for seven days to find its principle, and falling ill.

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318 先生曰：「眾人只說『格物』要依晦翁，何曾把他的說去用？我著實曾用來。初年與錢友同論做聖賢，要格天下之物，如今安得這等大的力量？因指亭前竹子，令去格看。錢子早夜去窮格竹子的道理，竭其心思；至於三日，便致勞神成疾。當初說他這是精力不足，某因自去窮格，早夜不得其理；到七日，亦以勞思致疾。遂相與嘆聖賢是做不得的，無他大力量去格物了。及在夷中三年，頗見得此意思。乃知天下之物本無可格者。其格物之功，只在身心上做；決然以聖人為人人可到，便自有擔當了。這裏意思，卻要說與諸公知道。」

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The Master said: "Everyone says that for 'investigating things' one should follow Master Zhu, but when have they ever actually put his teaching to use? I truly did. In my early years my friend Qian and I discussed becoming sages and worthies. We said one must investigate all the things in the world, but where would one now find such great strength? So I pointed to the bamboo in front of the pavilion and had him investigate it. Qian went at it from morning to night, fully exploring the principle of the bamboo and exhausting his mind and thoughts. By the third day he had worn out his spirit and fallen ill. At the time I said his energy was not enough, so I went myself to fully explore it, from morning to night, without grasping its principle. By the seventh day I too fell ill from the strain of thinking. So we sighed together that sagehood and worthiness were beyond us, since we lacked their great strength to investigate things. Then, during my three years living among the peoples of the far southwest, I came to see something of what this meant, and realized that the things of the world have, in truth, nothing to be investigated. The effort of investigating things is carried out only in one's own body and mind. Once one firmly holds that everyone can reach sage-

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		hood, one naturally takes up the task oneself. This is what I want you all to know."[59]
319	門人有言邵端峰論童子不能格物，只教以灑掃、應對之說。先生曰：「灑掃、應對就是一件物。童子良知只到此，便教去灑掃、應對，就是致他這一點良知了。又如童子知畏先生、長者，此亦是他良知處。故雖嬉戲中，見了先生、長者，便去作揖恭敬，是他能格物以致敬師長之良知了。童子自有童子的格物致知。」又曰：「我這裏言格物，自童子以至聖人，皆是此等工夫；但聖人格物，便更熟得些子，不消費力。如此格物，雖賣柴人亦是做得；雖公卿大夫以至天子，皆是如此做。」	One of the students mentioned Shao Duanfeng's view that children cannot investigate things and should be taught only sprinkling and sweeping, answering and responding. The Master said: "Sprinkling and sweeping, answering and responding are themselves a thing. A child's innate knowing reaches only this far, so teaching the child to sprinkle and sweep, answer and respond, is extending that bit of innate knowing. Again, children know to stand in awe of teachers and elders; this too is their innate knowing. So even in the middle of play, when they see a teacher or an elder, they bow and show respect. This is their being able to investigate things so as to extend the innate knowing that reveres teachers and elders. Children have children's own investigating things and extending knowledge." He also said: "The investigating things I speak of here is the same effort from the child all the way to the sage. It is only that the sage's investigating things is a little more practiced and costs no effort. Investigating things in this way, even someone who sells firewood can do it, and ministers and high officials, all the way up to the Son of Heaven, all do it in just this way."[60]
320	或疑知行不合一，以「知之匪艱」二句為問。先生曰：「良知自知，原是容易的。只是不能致那良知，便是『知之匪艱，行之惟艱』。」	Someone doubted that knowing and acting are one, and raised the two lines beginning "It is not knowing that is hard." The Master said: "Innate knowing knows of itself; it was always easy. It is only failing to extend that innate knowing that makes it 'not knowing that is hard, but acting that is hard.'"[61]
321	門人問曰：「知行如何得合一？且如《中庸》言『博學之』，又說個『篤行之』；分明知行是兩件。」先生曰：「博學只是事事學存此天理，篤行只是學之不已之意。」又問：「《易》『學以聚之』，又言『仁以行之』。此是如何？」先生曰：「也是如此。事事去學存此天理，則此心更無放失時，故曰『學以聚之』。然常常學存此天理，更無私欲間斷，此即是此心不息處，故曰『仁以行之』。」又問：「孔子言『知及之，仁不能守之』，知行卻是兩個了。」	A student asked: "How can knowing and acting be one? For instance, the *Doctrine of the Mean* speaks of 'learn broadly' and also of 'act earnestly.' Clearly knowing and acting are two things." The Master said: "Learning broadly is just learning, in every affair, to preserve this heavenly principle. Acting earnestly just means learning without ceasing." He also asked: "The *Changes* says 'learn so as to gather it,' and also 'with humaneness put it into practice.' What about this?" The Master said: "It is the same.

59 The friend Qian has not been securely identified; he is not the disciple Qian Dehong.
60 Shao Duanfeng is Shao Rui, a contemporary scholar-official of the Zhu Xi school. Sprinkling and sweeping, answering and responding were the classic first tasks of children's education.
61 The lines are from the *Book of Documents*: "It is not knowing that is hard; it is acting that is hard."

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If one goes about learning, in every affair, to preserve this heavenly principle, this mind is never let go and lost; hence 'learn so as to gather it.' And if one constantly learns to preserve this heavenly principle, with no interruption by selfish desires, this is the mind's unceasingness; hence 'with humaneness put it into practice.'" He also asked: "Confucius said, 'Knowing reaches it, but humaneness cannot keep it.' So knowing and acting are two after all."

先生曰：「說『及之』，已是行了。但不能常常行，已為私欲間斷，便是『仁不能守』。」又問：「心即理之說，程子云『在物為理』。如何謂心即理？」先生曰：「在物為理，『在』字上當添一『心』字。此心在物則為理。如此心在事父則為孝，在事君則為忠之類。」先生因謂之曰：「諸君要識得我立言宗旨。我如今說個心即理是如何，只為世人分心與理為二，故便有許多病痛。如五伯攘夷狄、尊周室，都是一個私心，便不當理。

The Master said: "To speak of 'reaches it' is already acting. It is only that one cannot act constantly and is interrupted by selfish desires; that is 'humaneness cannot keep it.'" He also asked: "About the teaching that the mind is principle: Master Cheng says, 'In things it is principle.' How can you say the mind is principle?" The Master said: "In 'in things it is principle,' the word 'mind' should be added before 'in': this mind, in things, is principle. For example, this mind in serving one's father is filial devotion, in serving one's ruler is loyalty, and so on." The Master then said to them: "You must grasp the basic aim behind what I say. Why do I now speak of 'the mind is principle'? Only because people of the world divide mind and principle into two, and so there are many faults. For instance, when the Five Hegemons drove back the Yi and Di and honored the Zhou royal house, it was all from a selfish mind, so it did not accord with principle.[62]

人卻說他做得當理，只心有未純，往往悅慕其所為，要來外面做得好看，卻與心全不相干。分心與理為二，其流至于伯道之偽而不自知。故我說個心即理，要使知心、理是一個。便來心上做工夫，不去襲義於義，便是王道之真。此我立言宗旨。」又問：「聖賢言語許多，如何卻要打做一個？」曰：「我不是要打做一個，如曰：『夫道，一而已矣。』又曰：『其為物不二，則其生物不測。』天地聖人皆是一個，如何二得？」

Yet people say they acted in accord with principle, only their minds were not quite pure. So people often admire what they did and want to make things look good on the outside, which has nothing whatever to do with the mind. Dividing mind and principle into two, the trend runs on into the falseness of the hegemons' way without people realizing it. So I speak of 'the mind is principle' to make people know that mind and principle are one, so that they work on the mind and do not snatch at rightness in deeds of rightness. That is the genuineness of the kingly way. This is the basic aim behind what I say." He also asked: "The sages and worthies said so many things. Why insist on making them into one?" He said: "It is not that I want to make them into one. It is said: 'The Way is one, and that is all.' And: 'Being without doubleness, it

62 Master Cheng here is Cheng Yi.

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		produces things beyond measure.' Heaven and Earth and the sage are all one. How could they be two?"
322	「心不是一塊血肉，凡知覺處便是心。如耳目之知視聽，手足之知痛癢，此知覺便是心也。」	"The mind is not a lump of flesh and blood. Wherever there is awareness, that is the mind. For example, the ears and eyes knowing how to see and hear, the hands and feet knowing pain and itching—this awareness is the mind."
323	以方問曰：「先生之說『格物』：凡《中庸》之『慎獨』及『集義』、『博約』等說，皆為『格物』之事。」先生曰：「非也。格物即慎獨、即戒懼。至於『集義』、『博約』，工夫只一般。不是以那數件都做『格物』底事。」	I asked: "In your account of 'investigating things,' teachings such as 'being watchful when alone' in the *Doctrine of the Mean*, 'accumulating rightness,' and 'broad learning and restraint' are all matters of 'investigating things.'" The Master said: "No. Investigating things is being watchful when alone; it is being cautious and apprehensive. As for 'accumulating rightness' and 'broad learning and restraint,' the effort is just the same. It is not that those several things are all made into matters of 'investigating things.'"
324	以方問「尊德性」一條。先生曰：「『道問學』即所以『尊德性』也。晦翁言子靜以『尊德性』誨人，某教人豈不是『道問學』處多了些子？是分『尊德性』、『道問學』作兩件，且如今講習討論下許多工夫，無非只是存此心，不失其德性而已。豈有『尊德性』只空空去尊，更不去問學？問學只是空空去問學，更與德性無關涉？如此，則不知今之所以講習討論者，更學何事？」問「致廣大」二句。曰：「『盡精微』即所以『致廣大』也，『道中庸』即所以『極高明』也。蓋心之本體自是廣大底，人不能『盡精微』，則便為私欲所蔽，有不勝其小者矣。故能細微曲折，無所不盡，則私意不足以蔽之，自無許多障礙遮隔處，如何廣大不致？」又問：「精微還是念慮之精微？是事理之精微？」曰：「念慮之精微，即事理之精微也。」	I asked about the passage on "honoring the virtuous nature." The Master said: "'Following inquiry and learning' is the very means of 'honoring the virtuous nature.' Master Zhu remarked that Zijing taught people by 'honoring the virtuous nature,' and asked whether there was not rather more of 'following inquiry and learning' in his own teaching. That divides 'honoring the virtuous nature' and 'following inquiry and learning' into two things. Now, all the effort we put into lecturing, practicing and discussing is nothing other than preserving this mind and not losing its virtuous nature. How could there be an 'honoring the virtuous nature' that just honors emptily, without inquiry and learning? Or an inquiry and learning that just inquires and learns emptily, with no bearing on the virtuous nature? If that were so, I do not know what our present lecturing, practicing and discussing would be learning." I asked about the two lines on "attaining breadth and greatness." He said: "'Exhausting the refined and subtle' is the very means of 'attaining breadth and greatness'; 'following the Mean' is the very means of 'reaching the height of brilliance.' For the original substance of the mind is in itself broad and great. If one cannot exhaust the refined and subtle, it is obscured by selfish desires and becomes unbearably small. So if one can be thorough in every fine detail and every twist and turn, selfish intentions cannot ob-

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		scure it, and naturally there are none of those many obstructions and barriers. How then could breadth and greatness not be attained?" I asked further: "Is the refined and subtle that of thoughts and deliberations, or that of the principles of affairs?" He said: "The refinement and subtlety of thoughts is the refinement and subtlety of the principles of affairs."[63]
325	先生曰：「今之論性者，紛紛異同，皆是說性，非見性也。見性者無異同之可言矣。」	The Master said: "Those who discuss human nature today, with all their disagreements and agreements, are all talking about nature, not seeing nature. For one who sees nature, there are no disagreements or agreements to speak of."
326	問：「聲、色、貨、利，恐良知亦不能無。」先生曰：「固然。但初學用功，卻須掃除蕩滌，勿使留積。則適然來遇，始不為累，自然順而應之。良知只在聲、色、貨、利上用工，能致得良知精精明明、毫髮無蔽；則聲、色、貨、利之交，無非天則流行矣。」	Someone asked: "Music and beauty, goods and gain—I fear even innate knowing cannot be without them." The Master said: "Certainly. But beginners applying effort must sweep them out and wash them away, not letting them collect. Then when they happen to come along, they are no longer a burden, and one naturally responds to them in accord. Innate knowing applies its effort right in music and beauty, goods and gain. If one can extend innate knowing so that it is refined and bright, without a hair's breadth obscured, then all one's dealings with music and beauty, goods and gain will be nothing but the flowing of Heaven's norms."
327	先生曰：「吾與諸公講『致知』、『格物』，日日是此，講一、二十年俱是如此。諸君聽吾言，實去用功；見吾講一番，自覺長進一番。否則只作一場話說，雖聽之亦何用？」	The Master said: "When I discuss 'extending knowledge' and 'investigating things' with you, it is this every day, and if I discuss it for ten or twenty years it will all be just this. If you listen to what I say and actually apply effort, then each time you see me lecture you will find you have progressed another step. Otherwise it is just a round of talk. Even if you listen, what use is it?"
328	先生曰：「人之本體，常常是寂然不動的，常常是感而遂通的；未應不是先，已應不是後。」	The Master said: "The original substance of a person is always 'still and unmoving,' and always 'stirred, it penetrates.' Before responding is not earlier; after responding is not later."
329	一友舉：「佛家以手指顯出，問曰：『眾曾見否？』眾曰：『見之。』復以手指入袖，問曰：『眾還見否？』眾曰：『不見。』佛說：『還未見性。』此義未明。」先生曰：「手指有見、有不見，爾之見性常在。人之心神只在有睹、有聞上馳騖，不在不睹、不	A friend raised this: "A Buddhist held up a finger and asked, 'Do you all see it?' They said, 'We see it.' Then he put the finger into his sleeve and asked, 'Do you still see it?' They said, 'We do not.' The Buddhist said, 'You have not yet seen your nature.'

63 Zijing is Lu Xiangshan (Lu Jiuyuan). The quoted lines are from *Doctrine of the Mean* 27.

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	聞上著實用功。蓋不睹、不聞是良知本體，戒慎、恐懼是致良知的工夫。學者時時刻刻常睹其所不睹，常聞其所不聞，工夫方有個實落處。久久成熟後，則不須著力，不待防檢，而真性自不息矣。豈以在外者之聞見為累哉？」	I do not understand what this means." The Master said: "The finger is sometimes seen and sometimes not, but your seeing nature is always there. People's minds and spirits just gallop after what is seen and heard, and do not apply real effort to what is not seen and not heard. For what is not seen and not heard is the original substance of innate knowing, and being cautious and apprehensive is the effort of extending innate knowing. Only when students, at every moment, constantly see what is not seen and constantly hear what is not heard does their effort have somewhere real to rest. After it has long ripened, no exertion is needed and no guarding or checking, and the true nature will of itself be unceasing. How could what is heard and seen outside be a burden?"[64]
330	問：「先儒謂『鳶飛』、『魚躍』，與『必有事焉』同一活潑潑地。」先生曰：「亦是。天地間活潑潑地，無非此理，便是吾良知的流行不息。『致良知』便是『必有事』的工夫。此理非惟不可離，實亦不得而離也。無往而非道，無往而非工夫。」	Someone asked: "An earlier Confucian said that 'the hawk flies' and 'the fish leap' are vibrantly alive in the same way as 'always be doing something.'" The Master said: "That is right too. What is vibrantly alive throughout Heaven and Earth is nothing but this principle, and this is the ceaseless flowing of my innate knowing. 'Extending innate knowing' is the effort of 'always be doing something.' Not only must this principle not be departed from; in truth it cannot be departed from. There is nowhere that is not the Way, nowhere that is not effort."[65]
331	先生曰：「諸公在此，務要立個必為聖人之心。時時刻刻，須是一棒一條痕、一摑一掌血，方能聽吾說話，句句得力。若茫茫蕩蕩度日，譬如一塊死肉，打也不知得痛癢；恐終不濟事，回家只尋得舊時伎倆而已，豈不惜哉？」	The Master said: "You who are here must set your resolve that you will surely become sages. At every moment it must be 'every blow of the stick a welt, every slap a palmful of blood'; only then can you listen to what I say and gain strength from every sentence. If you pass your days in a vague drift, like a lump of dead flesh that feels no pain or itch even when struck, I fear it will come to nothing in the end, and when you go home you will find only your old tricks. Wouldn't that be a pity?"
332	問：「近來妄念也覺少，亦覺不曾著想定要如何用功。不知此是工夫否？」先生曰：「汝且去著實用工，便多這些著想也不妨，久久自會妥帖。若纔下得些功，便說效驗，何足為恃？」	Someone asked: "Lately I find my stray thoughts are fewer, and I also find I have not been deliberately thinking about exactly how I must apply effort. I wonder whether this is effort." The Master said: "Just go and apply effort for real. Even if you

64 "Not seen and not heard" echoes the opening chapter of the *Doctrine of the Mean*: the exemplary person is cautious about what is not seen and apprehensive about what is not heard.
65 The remark is Cheng Hao's, on *Doctrine of the Mean* 12, which quotes the *Odes*: "The hawk flies up to heaven; the fish leap in the deep."

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		have these extra deliberations, it does no harm; in time it will settle by itself. If you have put in only a little effort and already talk about results, what is there to rely on?"
333	一友自嘆：「私意萌時，分明自心知得，只是不能使他即去。」先生曰：「你萌時這一知處，便是你的命根。當下即去消磨，便是立命工夫。」	A friend sighed: "When selfish intentions sprout, my own mind clearly knows it. I just cannot make them go away at once." The Master said: "That knowing at the moment of sprouting is your life root. To wear them away right then and there is the effort of establishing your destiny."
334	「夫子說『性相近』，即孟子說『性善』，不可專在氣質上說。若說氣質，如剛與柔對，如何相近得？惟性善則同耳。人生初時善，原是同的。但剛的習於善則為剛善，習於惡則為剛惡；柔的習於善則為柔善，習於惡則為柔惡；便日相遠了。」	"When Confucius said, 'By nature people are close to one another,' it is the same as Mencius saying 'human nature is good.' It must not be taken solely in terms of physical endowment. If one speaks of physical endowment—firm against yielding, for example—how could they be close? Only in the goodness of nature are they the same. At birth people are good, and in this they are originally the same. But the firm, habituated to good, become firm and good, and habituated to evil, firm and evil; the yielding, habituated to good, become yielding and good, and habituated to evil, yielding and evil. And so they grow farther apart day by day."[66]
335	先生嘗語學者曰：「心體上著不得一念留滯，就如眼著不得些子塵沙。些子能得幾多？滿眼便昏天黑地了。」又曰：「這一念不但是私念，便好的念頭亦著不得些子。如眼中放些金玉屑，眼亦開不得了。」	The Master once said to his students: "Not a single thought can be allowed to linger in the substance of the mind, just as not the least speck of dust or sand can be allowed in the eye. How much is a speck? Yet the whole eye goes dark, as if heaven were black and the earth dim." He also said: "This 'thought' means not only selfish thoughts. Even good thoughts cannot be allowed the least bit. It is like putting a few flakes of gold or jade in the eye: the eye cannot open either."

THE MIND OF HEAVEN AND EARTH

Wang argues that the clear intelligence of the human mind is the mind of Heaven and Earth.

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336	問：「人心與物同體，如吾身原是血氣流通的，所以謂之同體；若於人便異體了，禽、獸、草、木益遠矣！而何謂之同體？」先生曰：「你只在感應之幾上看。豈但禽、獸、草、木，雖天地也與我同體的，鬼神也與我同體的。」請問。先生曰：「你看這個天地	Someone asked: "The human mind forms one body with things. My own body has blood and qi flowing through it, so we call it one body. But with other people the body is already different, and birds, beasts, grass and trees are further removed still. Why call it one body?" The Master said: "Just

66 The saying is *Analects* 17.2: "By nature people are close to one another; by practice they grow far apart."

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中間，甚麼是天地的心？」對曰：「嘗聞人是天地的心。」曰：「人又甚麼教做心？」對曰：「只是一個靈明。」「可知充天塞地中間，只有這個靈明，人只為形體自間隔了。

我的靈明，便是天地、鬼神的主宰。天沒有我的靈明，誰去仰他高？地沒有我的靈明，誰去俯他深？鬼神沒有我的靈明，誰去辯他吉、凶、災、祥？天地、鬼神、萬物，離卻我的靈明，便沒有天地、鬼神、萬物了；我的靈明，離卻天地、鬼神、萬物，亦沒有我的靈明。如此，便是一氣流通的，如何與他間隔得？」又問：「天地、鬼神、萬物，千古見在，何沒了我的靈明，便俱無了？」曰：「今看死的人，他這些精靈游散了，他的天地、萬物尚在何處？」

337 先生起行征思田，德洪與汝中追送嚴灘。汝中舉佛家「實相」、「幻相」之說。先生曰：「有心俱是實，無心俱是幻。無心俱是實，有心俱是幻。」汝中曰：「『有心俱是實，無心俱是幻』，是本體上說功夫。『無心俱是實，有心俱是幻』，是功夫上說本體。」先生然其言。洪於是時尚未了達。數年用功，始信本體、功夫合一。但先生是時因問偶談；若吾儒指點人處，不必借此立言耳。

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look at it at the subtle point of stimulus and response. Not only birds, beasts, grass and trees—even Heaven and Earth form one body with me, and ghosts and spirits form one body with me." The questioner asked him to explain. The Master said: "Look at all that lies between Heaven and Earth: what is the mind of Heaven and Earth?" He replied: "I have heard that human beings are the mind of Heaven and Earth." "And what in a human being is called the mind?" He replied: "Just a clear intelligence." "So you can see that filling Heaven and stopping up Earth there is only this clear intelligence. People are cut off from it only by their own physical forms.

My clear intelligence is the master of Heaven and Earth, ghosts and spirits. If Heaven lacked my clear intelligence, who would look up at its height? If Earth lacked my clear intelligence, who would look down into its depth? If ghosts and spirits lacked my clear intelligence, who would discern their good and bad fortune, their calamities and blessings? Apart from my clear intelligence, there would be no Heaven and Earth, ghosts and spirits, or myriad things; and apart from Heaven and Earth, ghosts and spirits, and the myriad things, there would be no clear intelligence of mine either. So it is all one qi flowing through—how could it be cut off from them?" He asked again: "Heaven and Earth, ghosts and spirits, and the myriad things have been here from the remotest past. Why would they all be gone without my clear intelligence?" He said: "Look now at those who have died: their spirit has scattered and dispersed. Where are their Heaven and Earth and myriad things now?"

When the Master set out on the campaign to Si'en and Tianzhou, Dehong and Ruzhong followed to see him off as far as Yan Rapids. Ruzhong raised the Buddhist teaching of "real form" and "illusory form." The Master said: "Where there is mind, all is real; where there is no mind, all is illusion. Where there is no mind, all is real; where there is mind, all is illusion." Ruzhong said: "'Where there is mind, all is real; where there is no mind, all is illusion' speaks of effort from the standpoint of original substance. 'Where there is no mind, all is real; where there is mind, all is illusion' speaks of original substance from the standpoint of effort." The Master agreed with him. At the time I had not

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		yet understood. Only after years of applying effort did I come to believe that original substance and effort are one. But the Master was then only speaking in passing, in response to a question. Where we Confucians guide people, there is no need to borrow this to frame our teaching.[67]
338	嘗見先生送二三耆宿出門，退坐于中軒，若有憂色。德洪趨進請問。先生曰：「頃與諸老論及此學，真員鑿方枘。此道坦如道路，世儒往往自加荒塞，終身陷荊棘之場而不悔，吾不知其何說也！」德洪退，謂朋友曰：「先生誨人，不擇衰朽，仁人憫物之心也。」	I once saw the Master see two or three venerable elders out the gate. When he came back and sat down in the middle hall, he looked troubled. I hurried forward to ask why. The Master said: "Just now I was discussing this learning with those old gentlemen—truly a square tenon in a round mortise. This Way is as level as a road, yet the scholars of our age often choke it with weeds themselves and spend their whole lives stuck in a field of thorns without regret. I don't know what to make of it!" I withdrew and said to my friends: "The Master teaches people without passing over even the aged and worn. This is the heart of a humane person who pities all beings."
339	先生曰：「人生大病只是一傲字。為子而傲必不孝，為臣而傲必不忠，為父而傲必不慈，為友而傲必不信：故象與丹朱俱不肖，亦只一傲字，便結果了此生。諸君常要體此。人心本是天然之理，精精明明，無纖介染著，只是一無我而已；胸中切不可有，有即傲也。古先聖人許多好處，也只是無我而已，無我自能謙。謙者眾善之基，傲者眾惡之魁。」	The Master said: "The great malady of human life is just the one word 'arrogance.' A son who is arrogant will surely lack filial devotion; a minister who is arrogant will surely lack loyalty; a father who is arrogant will surely lack kindness; a friend who is arrogant will surely lack good faith. So Xiang and Danzhu were both unworthy, and it was just the one word 'arrogance' that finished off their lives. All of you should always take this to heart. In origin the human mind is principle as it naturally is, refined and bright, without the least speck of taint—it is simply having no self, nothing more. There must never be a self in your breast; to have one is arrogance. The many excellences of the ancient sages were also simply having no self. Having no self, one is naturally humble. Humility is the foundation of all goods; arrogance is the chief of all evils."[68]
340	又曰：「此道至簡至易的，亦至精至微的。孔子曰：『其如示諸掌乎。』且人於掌，何日不見？及至問他掌中多少文理，卻便不知。即如我『良知』二字，一講便明，誰不知得？若欲的見良知，卻誰能見得？」問曰：「此知恐是無方體的，最難捉摸。」先生曰：	He also said: "This Way is utterly simple and easy, and also utterly refined and subtle. Confucius said: 'It would be like showing it in the palm of the hand.' What day do people not see their palms? Yet ask them how many lines are in the palm, and

67 Si'en and Tianzhou, in Guangxi, where Wang was sent in 1527 to put down a rebellion; he died on the return journey in early 1529.

68 Xiang was the half-brother of the sage-king Shun, and Danzhu the son of the sage-king Yao; both are traditional examples of unworthy kin.

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	「良知即是《易》：『其為道也屢遷，變動不居，周流六虛，上下無常，剛柔相易，不可為典要，惟變所適。』此知如何捉摸得？見得透時便是聖人。」	they don't know. So with my two words 'innate knowing': explain them once and they are clear—who doesn't know them? But if one wants truly to see innate knowing, who can see it?" Someone asked: "I suspect this knowing has no location or form and is very hard to grasp." The Master said: "Innate knowing is just the *Changes*: 'As a Way it often shifts, changing and moving without rest, flowing through the six empty places, rising and falling without constancy, firm and yielding changing places; it cannot be made a fixed rule; it goes only where change leads.' How could this knowing be grasped? When one sees through it, one is a sage."[69]
341	問：「孔子曰：『回也非助我者也。』是聖人果以相助望門弟子否？」先生曰：「亦是實話。此道本無窮盡，問難愈多，則精微愈顯。聖人之言，本自周遍，但有問難的人胸中窒礙，聖人被他一難，發揮得愈加精神。若顏子聞一知十，胸中了然，如何得問難？故聖人亦寂然不動，無所發揮，故曰『非助』。」	Someone asked: "Confucius said: 'Hui is no help to me.' Did the sage really look to his disciples for help?" The Master said: "It is also the plain truth. This Way is inexhaustible; the more questions and challenges, the more its refinements and subtleties appear. The sage's words are complete in themselves, but when a questioner is blocked inside, the sage, challenged, brings the point out all the more vividly. Yan Hui heard one thing and knew ten; everything was clear inside him—how would he raise questions? So the sage too remained still and unmoved, with nothing to bring out. Hence he said 'no help.'"[70]
342	鄒謙之嘗語德洪曰：「舒國裳曾持一張紙，請先生寫『拱把之桐梓』一章。先生懸筆為書，到『至於身而不知所以養之者』，顧而笑曰：『國裳讀書，中過狀元來，豈誠不知身之所以當養？還須誦此以求警？』一時在侍諸友皆惕然。」	Zou Qianzhi once said to me: "Shu Guoshang once brought a sheet of paper and asked the Master to write out the chapter on 'a tung or catalpa tree a span or two around.' The Master held his brush aloft and wrote. When he reached 'as for their own person, they do not know how to nourish it,' he looked round and laughed: 'Guoshang has read his books and come first in the palace examination—does he really not know how his own person should be nourished? Does he still need to recite this as a warning?' All the friends attending him at the time were struck with alarm."[71]

69 The first quotation is *Analects* 3.11; the second is from the "Appended Remarks" of the *Book of Changes*.
70 *Analects* 11.4.
71 Shu Fen (Guoshang) placed first in the palace examination of 1517; the chapter is *Mencius* 6A13.

QIAN DEHONG'S POSTSCRIPT

Qian Dehong tells how the later conversations were collected, pruned and printed in 1556.

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3.Post. 嘉靖戊子冬，德洪與王汝中奔師喪至廣信，訃告同門，約三年收錄遺言。繼後同門各以所記見遺。洪擇其切於問正者，合所私錄，得若干條。居吳時，將與《文錄》並刻矣。適以憂去，未遂。當是時也，四方講學日眾，師門宗旨既明，若無事於贅刻者，故不復營念。去年，同門曾子才漢得洪手抄，復傍為采輯，名曰《遺言》，以刻行於荊。洪讀之，覺當時采錄未精，乃為刪其重復，削去蕪蔓，存其三之一，名曰《傳習續錄》，復刻於寧國之水西精舍。	In the winter of the wuzi year of the Jiajing reign (1528), Ruzhong and I hastened to Guangxin for our teacher's funeral. We sent word of his death to our fellow students and agreed to collect his surviving words within three years. Afterward the fellow students each sent me what they had recorded. I selected the entries most relevant to the questions put to him for correction, combined them with what I had recorded privately, and obtained a number of entries. While I was living in Wu, I was about to print them together with the *Literary Records*, but I had to leave to mourn a parent, and it was not done. At that time the gatherings for discussing learning in every quarter grew by the day, and our teacher's central doctrine was already clear, so there seemed no need for a superfluous printing, and I gave it no more thought. Last year a fellow student, Zeng Caihan, obtained my handwritten copy, added further gleanings of his own, titled it *Surviving Words*, and had it printed and circulated in Jing. Reading it, I felt the original selection had not been careful, so I cut the repetitions and pruned the overgrowth, keeping a third. I titled it *Continued Record of Instructions for Practical Living* and had it printed again at the Shuixi Retreat in Ningguo.
今年夏，洪來遊蘄，沈君思畏曰：「師門之教久行于四方，而獨未及于蘄。蘄之士得讀《遺言》，若親炙夫子之教，指見良知，若重睹日月之光。惟恐傳習之不博，而未以重復之為繁也。請裒其所逸者增刻之。若何？」洪曰：「然師門致知格物之旨，開示來學，學者躬修默悟，不敢以知解承，而惟以實體得。故吾師終日言是而不憚其煩，學者終日聽是而不厭其數。	This summer I traveled to Qi, and Mr. Shen Siwei said: "Our teacher's teaching has long spread in every quarter, but it alone has not yet reached Qi. When the scholars of Qi read the *Surviving Words*, it was as if they received the Master's instruction in person; being shown innate knowing was like seeing again the light of sun and moon. They only fear that the teaching and its practice are not spread widely enough, and do not find repetition excessive. May I ask you to gather what was left out and print it as an addition? How would that be?" I said: "Yes. Our teacher's doctrine of extending knowledge and investigating things opened the way for later learners. Those who learn cultivate it in their own persons and awaken to it in silence, not daring to receive it through intellectual understanding, but gaining it only through real embodiment. That is why our teacher spoke of this all day without wearying of the trouble, and those

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蓋指示專一，則體悟日精，幾迎於言前，神發於言外，感遇之誠也。今吾師之沒未及三紀，而格言微旨漸覺淪晦，豈非吾黨身踐之不力，多言有以病之耶？學者之趨不一，師門之教不宣也。」乃復取逸稿，采其語之不背者，得一卷。其餘影響不真，與《文錄》既載者，皆削之。并易中卷為問答語，以付黃梅尹張君增刻之。庶幾讀者不以知解承而惟以實體得，則無疑于是錄矣。嘉靖丙辰夏四月，門人錢德洪拜書于蘄之崇正書院。

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who learned listened to it all day without tiring of the repetition.[72]

For when the guidance is single-minded, understanding through experience grows more refined by the day: the subtle point is met before the words, and the spirit is roused beyond the words—such is the sincerity of response in a true encounter. Now, less than thirty-six years after our teacher's death, his precise words and subtle meanings are already sinking into obscurity. Is this not because we of his school have not practiced them vigorously ourselves, and much talk has harmed them? The paths students take are not one, and our teacher's teaching is not made plain." So I took the left-out drafts again, selected the sayings that do not run counter to his teaching, and obtained one juan. The rest—vague echoes and not genuine, or already contained in the *Literary Records*—I cut. I also recast the middle juan in the form of questions and answers, and gave it to Mr. Zhang, magistrate of Huangmei, to print as an addition. It is to be hoped that readers will not receive it through intellectual understanding but gain it only through real embodiment; then they will have no doubts about this record. Written respectfully by his disciple Qian Dehong at the Chongzheng Academy in Qi, in the fourth month, summer, of the bingchen year of the Jiajing reign (1556).[73]

72 Qi is Qizhou, in present-day Hubei.
73 A juan is one of the parts (originally scrolls) of a Chinese book; the middle juan is part 2, Wang's letters.