

## ZHU Xi on *Gong* 公 (Impartial) and *Si* 私 (Partial)

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In elaborating on the ethical ideal, ZHU Xi 朱熹 employs a number of concepts emphasizing a common phenomenon that we may label “purity” and that has to do with the absence of deviant elements that can adversely affect one’s response to the world. He uses *wu* 無 (nothing, not existing) to emphasize the absence of certain problematic elements of the heart/mind (*xin* 心), whether these are problematic thoughts, desires, or emotions. He uses *jing* 靜 (still, unperturbed) to emphasize the unperturbed state of the heart/mind that results from the absence of such problematic elements. He also uses *xu* 虛 (vacuous) to emphasize the capability of the heart/mind to encompass *li* 理 (principle, pattern), as well as the absence of problematic elements that could potentially affect one’s ability to understand and follow *li*. While differing in emphases, these terms all refer to a common phenomenon that has to do with the absence of problematic elements in one’s heart/mind.

What, then, are these problematic elements that can detract from the purity of the heart/mind? ZHU Xi often describes the ideal state of the heart/mind as *gong* 公 (impartial, public), and the problematic elements as *si* 私 (partial, selfish, private); the former is related to Heaven (*tian* 天) and the latter to humans (*ren* 人). In another article, I have discussed the phenomenon of purity through an examination of ZHU’s use of *xu*, *jing*, and *wu*. In this article, I will examine the contrast between *gong* and *si* as part of an attempt to further understand the phenomenon of purity.

To begin, let us consider ZHU Xi’s understanding of *ren* 仁 (humaneness, benevolence), the ideal state of the heart/mind, and how he relates it to Heaven (*tian*). The relation between *ren* and Heaven can be seen from his characterization of *ren* in terms of the idea of forming one body (*yi ti* 一體) and the idea of a ceaseless life-giving force (*sheng sheng* 生生). The idea of forming one body occurs in early texts in connection with the relation between the ruler and the common people. The ideal ruler is described as someone who regards the common people as part of his body (*Liji* 17/16a) or who forms one body with the common people (*Guanzi* 10/18a). In addition, the *Zhuangzi* describes Heaven and Earth (*tiandi* 天地) as forming one body and myself as being one

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with the ten thousand things (*Zhuangzi* 1/18a, 10/21a); similar ideas are found in the *Liezhi* (8/14b). Also, the idea that I am one with the ten thousand things is sometimes put in terms of losing oneself (*Zhuangzi* 1/10a).

Later Confucian thinkers continue to advocate similar ideas and characterize *ren* in such terms. ZHANG Zai 張載 describes the ten thousand things as being one thing (Zhang: 2/5a) and speaks of not having the self (Zhang: 3/1a-2a). He describes *ren* 仁 as embodying (*ti* 體) all affairs just as Heaven embodies all things without omission (Zhang: 2/11b). The Cheng brothers describe the self as not separate from things; the function (*yong* 用) of Heaven and Earth is my function, and the body (*ti* 體) of the ten thousand things is my body (Cheng & Cheng: *Cuiyan* 1/10b-11a). They describe *ren* 仁 in terms of forming the same body with things (Cheng & Cheng: *Yishu* 2a/3a-3b) and in terms of regarding Heaven and Earth and the ten thousand things as one body and as part of myself (Cheng and Cheng: *Cuiyan* 1/7b). The idea that *ren* involves the ten thousand things forming one body with myself is often put in terms of a medical analogy. According to the Cheng brothers, just as medical texts describe the numbness in the four limbs as a lack of *ren*, one's failure to be sensitive to the conditions of other things is also a lack of *ren* (Cheng & Cheng: *Yishu* 2a/2a-2b, 2a/15b; *Cuiyan* 1/4a; *Waishu* 3/1a-1b).

ZHU Xi endorses similar ideas. He regards Heaven and Earth and the ten thousand things as originally forming one body with myself (Zhu: *Zhongyong Zhangju* 2b), and endorses the Cheng brothers' medical analogy as a way to describe how *ren* involves forming one body with all things (Zhu: *Lunyu Jizhu* 3/18a-b; cf. *Yulei* 2562). Ideally, one's heart/mind should be the same as the heart/mind of Heaven and Earth. Referring to ZHANG Zai's idea that Heaven is all encompassing without exclusion (*tian da wu wai* 天大無外) (Zhang: 2/5b), he believes that humans are originally also all encompassing, and that it is humans who have belittled themselves (Zhu: "Commentary on *Ximing*," in Zhang: 1/12b). *Ren* involves being the same body as all things (Zhu: "Commentary on *Siming*," in Zhang: 1/9b-10a), and these ideas are related to *gong* (impartial, public), which is contrasted with the *si* (partial, selfish, private) of acting for oneself (*wei wo* 爲我), the teaching associated with YANG ZHU 楊朱 (Zhu: "Commentary on *Ximing*," in Zhang: 1/7a-7b). *Si* involves a separation of myself from things, so that there is an opposition between the two; as a result, one's heart/mind regards things as external to oneself, unlike the heart/mind of Heaven, which has no exclusion. The task of self-cultivation is to enlarge one's heart/mind, until one sees everything as connected to oneself (Zhu: *Yulei* 2518-19). Thus, for ZHU Xi, *ren* and *gong* are related to Heaven, and *si* is seen as a separation of oneself from other things that remove oneself from Heaven.

In early texts, the operation of Heaven is also described in terms of a ceaseless life-giving force. Some texts refer to Heaven and Earth as what give birth to the ten thousand things. For example, the *Xunzi* (5/7a, 6/6a, 13/2b) and the *Zhuangzi* (7/1b) refer to Heaven, or to Heaven and Earth, as what give birth to things. The *Yijing* highlights the idea of *sheng sheng* 生生, or continuously giving life (*Yijing* 7/4a), and speaks of giving life (*sheng*) as the "great virtue" of Heaven and Earth (*Yijing* 8/1b). In later Confucian thought, ZHANG Zai refers to the *ren* of Heaven and Earth as their giving birth to and nourishing the ten

thousand things (Zhang: 5/4b), and the Cheng brothers refer to giving life (*sheng*) as the *dao* of Heaven (Cheng & Cheng: *Cuiyan* 1/5a). Referring to the idea of the heart/mind of Heaven and Earth in early texts (e.g., *Liji* 7/8a-8b), the Cheng brothers describe giving life to things as the heart/mind of Heaven and Earth (Cheng & Cheng: *Waishu* 3/1a). The heart/mind of humans should be identical to the heart/mind of Heaven and Earth (Cheng & Cheng: *Yishu* 2a/1a), and so the heart/mind of humans should also be that of giving life. This is *ren*, which is compared to the life-giving force of a seed (Cheng & Cheng: *Cuiyan* 1/4b; *Yishu* 18/2a). The Cheng brothers even link this idea of ceaselessly giving life to the idea of forming one body with the ten thousand things—in giving life to all things, it is as if all things are parts of one’s own body (Cheng & Cheng: *Yishu* 2a/15b).

ZHU Xi likewise describes the heart/mind of Heaven and Earth as that of giving life to things (Zhu: *Yulei* 4, 1791; Zhu: *Zhonyi Benyi* 142). This heart/mind of giving life to things is *ren* (Zhu: *Yulei* 85, 2634; *Zhubi Daquan* 67/20a-21b), and *ren* is compared to the life-giving force of seeds (Zhu: *Yulei* 464-5, 2419). For him, the heart/mind of commiseration described in *Mengzi* 2A6, and that of not being able to bear the suffering of others described in *Mengzi* 1A7 and 2A6, are illustrations of the life-giving force that characterizes *ren* (Zhu: *Mengzi Jizhu* 2/13a; *Mengzi Huowen* 26/8a-b; Zhu: *Yulei* 1280, 2440). Again, just like the Cheng brothers, he relates the idea of giving life to all things to the idea of forming one body with Heaven and Earth and with the ten thousand things (Zhu: *Yulei* 2810).

What, then, could have led one to deviate from this state of existence, in which one is identical with all things in that one is sensitive to their conditions and will continue to nourish and give life to them? We have seen that this involves a kind of separation of the self from other things, a separation often characterized in terms of *si*. ZHU Xi often describes the elements that lead to this deviation as selfish desires (*si yu* 私欲) or selfish thoughts (*si yi* 私意), and also as human desires (*ren yu* 人欲) or material desires (*wu yu* 物欲). To better understand what these involve, let us consider his conception of human psychology as conveyed through a number of key terms: *xing* 性 (nature), *qing* 情 (feelings, emotions), *yu* 欲 (desires), *yi* 意 (thoughts), and *zhi* 志 (directions of the heart/mind).

For ZHU Xi, the human heart/mind embodies *li* 理 (principle, pattern) and this is what constitutes *xing* (nature) (Zhu: *Yulei* 64, 88, 323, 1422). *Qing* (feelings, emotions) is the activity of the heart/mind when it comes into contact with and responds to things; thus, *qing* by contrast to *xing* involves activation (*dong* 動) (Zhu: *Yulei* 2514). Endorsing ZHANG Zai’s claim that the heart/mind encompasses or is the master of both *xing* and *qing* (*xin tong xing qing* 心統性情) (Zhang: 14/2a), ZHU Xi regards the heart/mind as containing *xing*, which is identical with *li*, and the outward manifestation of *xing* as *qing* (Zhu: *Yulei* 2513; *Zhubi Daquan* 67/1a). *Qing* comprises emotions such as anger and joy (Zhu: *Yulei* 2514), and as such, *qing* provides certain capabilities.

By contrast, *yu* (desires) involves one’s being drawn toward specific things, unlike *qing*, which is less directed (Zhu: *Yulei* 2242, see also 93-94, 349). The senses are drawn toward their ideal objects, such as the eyes toward beautiful colors and the four limbs toward rest; because of its being directed, “*yu*” is usu-

ally translated as “desires”. Another term, *yi* 意 (thoughts), also involves one’s being drawn in a directed way, though in a more reflective way. That is, unlike *yu* which can refer to one’s being drawn unreflectively, *yi* involves one’s being drawn on the basis of thoughts that one has in favor of an object.

*Yi* (thought) in turn is contrasted with *zhi* 志 (directions of the heart/mind). *Yi* is a thought in favor of or against something, while *zhi* involves an intention to so act and therefore has a closer tie to action (Zhu: *Yulei* 2514). *Yi* refers to thoughts and deliberation that are less on the surface, while *zhi* involves a resolve to act in a certain way. Accordingly, *yi* is less publicly perceivable, while *zhi* is more public (Zhu: *Yulei* 96). To ZHU Xi this difference explains a remark by ZHANG Zai that *zhi* is public (*gong*) while *yi* is private (*si*), where the contrast between *gong* and *si* is between what is publicly perceivable and what is only privately detectable (Zhu: *Yulei* 2514).

For ZHU Xi, *qing* (feelings, emotions) and *yu* (desires) are in themselves inevitable and not necessarily problematic. He explicitly opposes the elimination of all *qing* (Zhu: *Yulei* 1381) or *yu* (*Daxue Huowen* 2/19b-20a). Emotions such as righteous anger (Zhu: *Yulei* 239) are appropriate, and the desires of the senses (Zhu: *Yulei* 2428) or the desire for food, drink, and sex (*Daxue Huowen* 2/19b-20a) are shared by all human beings and cannot be eliminated. What, then, constitute problematic desires that he characterizes variously as selfish, material, or human desires, and how do these problematic elements arise? To answer this question, let us examine his view of the senses.

The *Mengzi* ascribes ethical failure to the senses, regarding the heart/mind as the organ that should control their operation (6A15). The *Huainanzi* likewise observes how sensory objects can distort the operation of the senses (*Huainanzi* 7/3a) and how it is only under the heart/mind’s control that the senses attain their proper place (*Huainanzi* 14/7b). The *Guanzi* observes how external things can distort the operation of the senses (*Guanzi* 16/3a), which in turn can distort the operation of heart/mind (*Guanzi* 13/6a). The position of the heart/mind is compared to that of the ruler (*Guanzi* 13/1a); when the heart/mind is in order, the senses will also be in order (*Guanzi* 16/3b). The governing role of the heart/mind over the senses is also emphasized in the *Xunzi* (*Xunzi* 11/10a).

ZHU Xi likewise emphasizes the governing role of the heart/mind over the senses, while highlighting the notion of desires (*yu*) in this connection. According to him, desires arise when the senses come into contact with external objects. While desires are inevitable, external things are without limit and so such desires can become numerous (Zhu: *Daxue Huowen* 1/5a-5b). When desires are plenty and without regulation, they become problematic (Zhu: *Mengzi Jizhu* 7/28a). Thus, he talks about how problems arise when feelings or emotions (*qing*) become subordinate to things (Zhu: *Yulei* 92) and how external things (*wai wu*) can be the cause for ethical failure (Zhu: *Yulei* 262). The corresponding desires, being associated with external objects, are often referred to as material desires (Zhu: *Mengzi Jizhu* 2/13b, 2/14b; Zhu: *Yulei* 982; *Zhuzi Daquan* 74/20a).

The “Yueji 樂記” chapter of the *Liji* 《禮記》 also discusses how and when human beings come into contact with external things, how and when likes and dislikes arise, and how these likes and dislikes, if unregulated, can do damage to the principles of Heaven (*tian li* 天理). Humans are affected by things without

limit, and if human likes and dislikes are not regulated, human beings become transformed into things, and the principles of Heaven are lost while people are moved to exhaust their human desires (*ren yu* 人欲) (*Liji* 11/8b-9a). ZHU Xi takes from the *Liji* this contrast between principles of Heaven and human desires, and in talking about how external things pull people along, also refers to such forces as human desires (Zhu: *Zhuzi Daquan* 67/8a-8b). He makes the point that, while human beings are constantly exposed to contact with external things generating likes and dislikes, it is one's own lack of regulation of these likes and dislikes that is the source of the problem (Zhu: *Yulei* 2253). At times, he uses the notions of human desires and material desires interchangeably; presumably, the notion of material desire emphasizes the attractive force that objects exert on humans, while that of human desire emphasizes the human failure to regulate the likes and dislikes that arise when one comes into contact with things.

He also uses the notion of selfish desires (*si yu* 私欲) (Zhu: *Yulei* 2584; *Mengzi Jizhu* 3/1a-1b), and at times relates material desires and human desires to the notion of *si* 私. For example, he talks about the *si* of material desires (Zhu: *Daxue Huowen* 2/17a) as well as the *si* of human desires (Zhu: *Zhongyong Zhangju* 5b); he sometimes relates the contrast between *gong* (impartial, public) and *si* (partial, selfish, private) to the contrast between principles of Heaven and human desires (Zhu: *Yulei* 225). The reference to certain problematic desires as selfish desires is found in several early texts, including the *Xunzi* 1/13a, 4/6a, *Guoyu* 5/5b, 17/3a, 17/7a, *Lüshichunqiu* 3/19b, *Hanfeizi* 17/14a, and *Huainanzi* 16/11.

ZHU Xi also refers to the problematic elements in the heart/mind as selfish thought (*si yi*) (Zhu: *Zhongyong Huowen* 3/31b). Early texts, such as the *Guanzi* 21/11a, also refer occasionally to the notion of selfish thought. For ZHU Xi, the difference between selfish thoughts and selfish desires is that the former refer to thoughts about what to do that emerge from the heart/mind, while the latter refer more often to desires associated with the senses (Zhu: *Yulei* 1585-6). What, then, is *si*, and how does the contrast between *gong* and *si* relate to that between Heaven and humans?

*Si*, when used to refer to what has to do with oneself, does not by itself carry any negative connotations. The *Lunyu* speaks of examining YAN Hui's *si* in the sense of examining his "private" life (*Lunyu* 2.9) and the *Mengzi* talks about attending to one's own (*si*) affairs after having attended to public (*gong*) affairs (*Mencius* 3A3). However, in early texts, *si* does often carry a negative connotation when contrasted with *gong*. *Gong* is opposed to another term *pian* 偏 (e.g., *Hanfeizi* 6/4a; *Xunzi* 2/6a, 7/9b), where *pian* has the connotation of being one-sided or focusing on one part to the exclusion of others (*Xunzi* 2/6a). *Pian* is sometimes linked to *dang* 党 (*Mozhi* 27/16/60), where *dang* in the governmental context is contrasted with *gong* and involves teaming up with close associates to influence decisions. *Si* is a kind of *pian* that is focused on oneself; it is to focus on what is related to oneself in a way that prevents a balanced perspective. Thus, *gong yi* 公義, or propriety that is public or objective, is contrasted with resentment that is self-centered (*si*) (*Mozhi* 9/8/20), with private (*si*) affairs (*Xunzi* 8/5a), or with selfish (*si*) desires (*Xunzi* 1/13a). The *Hanfeizi* contrasts *si* with *gong* (*Hanfeizi* 5/11b) and sometimes with *gong fa* 公法, or public norms (*hanfeizi* 2/1b). The contrast between *gong* and *si* and that between Heaven and humans are related in early texts; for example, the

operation of Heaven is described as being without *si* (in Creel: 358; *Liji* 15/12b-13a; *Zhuangzi* 3/15a; *Mozzi* 4/4/9; *Guanzi* 13/6a).

In later Confucian thought, Heaven's operation continues to be characterized in terms of *gong* (Zhou: 40; Cheng & Cheng: *Cuiyan* 2/23b), and *si* is characterized in terms of a separation of the self from other things. For example, ZHANG Zai describes the superior person as being without the *si* of the opposition between things and self (Zhang: 2/25a), and the Cheng brothers characterize *ren* (humanness, benevolence) in terms of *gong*, which involves equally illuminating both things and self (Cheng & Cheng: *Yishu* 15/8b). For the Cheng brothers, the sage is sensitive to and responds to everything, and in that sense is without the self (*wu wo* 無我), unlike someone who is *si* and has special attachment to one thing to the exclusion of others (Cheng & Cheng: *Cuiyan* 1/30b). *Shu* 恕 (reciprocity), characterized in terms of desiring to establish others as one desires to establish oneself, involves practicing *gong* and using the absence of self (*wu wo*) as a basis, in that it involves one's treating others like oneself (Cheng & Cheng: *Yishu* 21b/2b, 9/1a).

*Si* is sometimes used by ZHU Xi to refer to what pertains to oneself, in which case what is *si* need not be problematic. For example, the incipient movement of the heart/mind is *si* (Zhu: *Yulei* 567), and so is one's own desire for food and warmth when hungry and cold (Zhu: *Yulei* 1486). However, *si* is problematic when contrasted with *gong*; in this context, *gong* is compared to being comprehensive, and *si* to forming associations and being swayed by close personal relations (Zhu: *Lunyu Jizhu* 1/11b; Zhu: *Yulei* 581). To form one body with the ten thousand things is *gong*; by contrast, *si* has to do with focusing on oneself, or on people and things that one forms association with, in a way that inappropriately neglects other people and things (*Daxue Huowen* 1/14a-b).

We have seen how this can happen with the desires that emerge when one responds to things. Without regulating the many likes and dislikes that arise as one is affected by external things continuously, one becomes "transformed" by things in that one is no longer in control but is drawn along unthinkingly by things. The notion of material desires emphasizes the fact that the desires that emerge in this context are due to the influence of external things, while the notion of human desires emphasizes the fact that they are due to the lack of regulation of oneself. The notion of selfish desires, on the other hand, emphasizes the fact that such desires involve one's putting undue weight on one's relation to certain objects, so that it prevents one from appropriately taking into account all things. The notion of selfish thoughts, unlike selfish desires, emphasizes more the role of the heart/mind. Selfish thoughts are thoughts of the heart/mind that give undue emphasis on oneself or on that to which one has a close association. Even a preconception as to how to read or interpret things is itself a selfish thought and can affect one's objective understanding of what one reads (Zhu: *Yulei* 180, 185).

ZHU Xi also relates the contrast between *gong* and *si* to the contrast between Heaven and humans. Heaven exhibits *gong* in its operation (Zhu: *Yulei* 983; *Daxue Huowen* 2/41b), and the *ren* 仁 person is like Heaven and Earth in that the *ren* person nourishes things in the way that Heaven and Earth nourish the ten thousand things (Zhu: *Yulei* 2415). So the heart/mind of the *ren* person is

also the heart/mind of Heaven and Earth (Zhu: *Yulei* 977). Without *si* in one's heart/mind, one would be like Heaven and Earth in responding appropriately to everything one comes into contact with, but with *si* in one's heart/mind, one's responses would focus on what is closely associated with oneself (Zhu: *Yulei* 1814). One restores the *ren* state of the heart/mind by eliminating the *si* in oneself (Zhu: *Yulei* 2833; *Zhuzi Daquan* 67/20a-21b); and for ZHU Xi, *shu* (reciprocity) is a way to remedy the effect of *si* (Zhu: *Yulei* 1435-6; *Lunyu Huowen* 17/7a; *Lunyu Jizhu* 6/11a-b, 3/18a). So, for ZHU Xi, *si* involves an inappropriate focus on oneself that separates one from other people and things; as a result, the life-giving force of *ren* 仁 fails to reach other people and things as it should. *Gong*, by contrast, restores the unity with things embodied in the notion of one body and enables this life-giving force to reach all things.

Having examined the contrast between *gong* and *si*, and the origin of *si*, let us return to the phenomenon of purity as embodied in the notion of *xu* (vacuous), *jing* (still, unperturbed), and *wu* (nothing, not existing). In the history of Chinese thought, *gong* and the absence of *si* are often related to these three notions. The *SHEN Bubai Fragments* relates *gong* to *wu wei* 無爲 (no action) and *wu shi* 無事 (no affair), the way that a mirror is supposed to respond (in Creel: 351-3, I.9). JIA Yi 賈誼 compares the way *xu* responds to things to the way a mirror reflects things, and such responses are described as being without *si* (Jia: 8/3a). SHAO Yong 邵庸 likewise compares the way the sage responds to things to a mirror; the sage does not view things according to his own preconceptions (*yi wo guan wu* 以我觀物) but according to the way things are (*yi wu guan wu* 以物觀物) (Shao: 6/26b). The Cheng brothers think that it is through *gong* that the sage is *wu shi* 無事 (without affairs) and can respond appropriately to things (Cheng and Cheng: *Cuiyan* 2/28b-29a). For them, the sage is without *si* and without the self and thereby has ample accomplishments (Cheng & Cheng: *Cuiyan* 2/34b); being without the self is, like SHAO Yong, characterized in terms of responding to things with things and not with oneself (Cheng & Cheng: *Cuiyan* 2/31a).

As we have seen, for ZHU Xi, selfish desires and selfish thoughts are desires and preconceptions that come from the self and that separate oneself from other things, thereby detracting from the unity with other things that constitute *ren* (humaneness, benevolence). He compares *ren* to the brightness of a mirror, *si* to dust, and *gong* to the absence of dust (Zhu: *Yulei* 2454). It is selfish desires that prevent the brightness of the mirror from shining forth (Zhu: *Yulei* 267, 781). The imagery of a mirror is used to illustrate ideas similar to SHAO Yong's. For example, commenting on the observation in *Lunyu* 6.3 about YAN Hui's not transferring his anger, ZHU Xi says that YAN Hui's anger stems from things and not from the self—that is, it is a response to something in the situation that makes the anger appropriate. For this reason, YAN Hui would not transfer his anger elsewhere, just as a mirror would not transfer the image that is an appropriate response to an object to a different object (Zhu: *Lunyu Jizhu* 3/10b; Zhu: *Yulei* 768).

ZHU Xi's advocacy of *wu* (nothing, not existing) is directed to *si*; as illustrated by the mirror analogy, it is by eliminating *si* that *ren* is able to reach all things. *Xu* (vacuous) is the state in which *si* is absent, which is also the original state of the heart/mind (Zhu: *Yulei* 94, 1575). By being *xu* in this sense, one is able to observe and follow *li* (principle, pattern) (Zhu: *Yulei* 145, 155); this is

the original state of the heart/mind prior to the influence of selfish desires (Zhu: *Yulei* 94). By being free from *si* and being able to hold on to *li*, one's heart/mind has clear direction and is not vulnerable to fluctuations (*Daxue Huowen* 1/9a-10a). This is the state of *jing* (still, unperturbed), a state in which the heart/mind is not fluctuating between different directions and not vulnerable to uncertainties (Zhu: *Yulei* 75, 278; *Daxue Zhangju* 1b).

So, while differing in emphasis, the notions of *xu*, *jing*, and *wu* in ZHU XI's thinking refer to the common phenomenon of purity in which the mind is free from problematic influences that detract from its proper responsiveness to the world. What we have shown in this article is that the problematic elements involve a separation of the self from others, one due to the lack of proper regulation by the heart/mind of the desires, thoughts, and emotions that arise when one interacts with things. This separation detracts from *ren*, which for ZHU XI as well as for many other Song-Ming Confucian thinkers has to do with a unity with all things that allows the life-giving force of *ren* to reach all things. For these thinkers, a major task of self-cultivation is the elimination of *si* to restore the original state of the heart/mind, though they differ in their understanding of how this can be accomplished.<sup>1</sup>

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<sup>1</sup> Materials in this article are based on research related to a book in progress, *The Development of Confucian-Mencian Thought: ZHU XI, WANG Yangming and DAI Zhen*, sequel to *Mencius and Early Chinese Thought* (Stanford University Press, 1997). I discuss the phenomenon of purity in my "Purity in Confucian Thought: ZHU XI on *Xu*, *Jing* and *Wu*," forthcoming in CHONG Kim-chong & LIU Yuli, eds, *Conceptions of Virtue: East and West* (Singapore: Marshall Cavendish).



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