

Zhu Xi, "Discussion of Silence and Stimulation in the Yi" (易寂感說) (Wenji 67)

易寂感說

易曰「无思也无爲也寂然不動感而遂通天下之故」者何也。

曰: 无思慮也，无作爲也。其寂然者無時而不感。其感通者無時而不寂也。是乃天命之全體，人心之至正，所謂體用之一源，流行而不息者也。疑若不可以時處分矣。然於其未發也，見其感通之體。於已發也，見其寂然之用。亦各有當而實未嘗分焉。故程子曰「中者言寂然不動者也，和者言感而遂通者也。」然中和以性情言者也，寂感以心言者也。中和盖所以爲寂感也。觀言字者字可以見其微意矣。

[Question:] The *Yi* says, "Without thought, without action; silent and unmoving, when stimulated it penetrates [connects] all circumstances under Heaven" (*Xici* A.10.4). What about this?

Reply: Without conscious reflection, without deliberate action. **The silence is at no time without stimulation; the stimulation and penetration are at no time without silence [interpenetration].** This is the complete substance of what is given by Heaven and the perfect correctness of the human mind. It is the reason why we speak of the common source of substance and function, which never ceases to flow forth.¹ It cannot be suspected that they are separated for a moment. Thus in the "unexpressed" [phase of mind] we see the substance of stimulation and penetration; in the "already expressed" [phase] we see the functioning of silence.² Each has its proper [nature], yet in reality they are never separate. Therefore Master Cheng said, "'Centrality/equilibrium' (*zhong* 中) refers to the 'silent and unmoving [phase];' 'harmony' (*he* 和) refers to the 'stimulated and penetrating [phase].'" However, *zhong* and *he* refer to the dispositions and nature, while silence and stimulation refer to the mind [which connects the dispositions and nature].³ *Zhong* and *he* are the reason for [or the principles of] silence and stimulation. If we observe the words "refer to" (*yan* 言) and *zhe* 者 we will see this subtle idea.⁴

¹ Cheng Yi had said in the preface to his commentary on the *Yijing*, "Substance and function have a common source" (體用一源); *Er Cheng ji*, 689.

² Referring here and two sentences later to the first section of the *Zhongyong*.

³ This distinction refers to Zhang Zai's statement, "Mind connects the nature and dispositions" (*xin tong xing qing* 心統性情); *Zhangzi quanshu* 14:2a.

⁴ These words make it clear that Cheng Yi's statement *cannot* be translated, "'Centrality/equilibrium' is the 'silent and unmoving [phase];' 'harmony' is the 'stimulated and penetrating [phase].'" Thus the distinction between mind and nature/dispositions is preserved. In other contexts, according to Zhu Xi, Cheng Yi does not acknowledge this distinction, which was crucial to Zhu's resolution of his "spiritual crisis" in 1169. See Joseph A. Adler, *Reconstructing the Confucian Dao: Zhu Xi's Appropriation of Zhou Dunyi* (Albany: SUNY Press, 2014), 92-95.