4 Passage 3 of Hengdian

Qi shi zu sheng (Qi originated itself). Sheng mei mei sheng qi (Isoelectric point). Qi shi zu sheng (The origin is in itself). Sheng mei mei sheng qi (Isoelectric point). Qi shi zu sheng (The origin is in itself). Sheng mei mei sheng qi (Isoelectric point). Qi shi zu sheng (The origin is in itself). Sheng mei mei sheng qi (Isoelectric point). Qi shi zu sheng (The origin is in itself). Sheng mei mei sheng qi (Isoelectric point). Qi shi zu sheng (The origin is in itself).

This passage is about the stage of "species" in the cosmic genesis. The first expression, "zengyong gengcan," could suggest the pervasive rising and rolling of qi with a dancing flow. In this description, qi is still at a stage of opacity in which there was no differentiation. But it was in that state of life began, and, more importantly, "of everything thing to originate" (from qi) and "to be what it is to be." Here, such a process simply means the impulse to "become that X which is to be what it is to be." Scholars have not come to an agreement on what the words "qi" and "yi" mean exactly, but even though there is still dispute about their exact meaning, one can still be certain that Hengdian argued that "what it is, what it produces," in other words, concrete procession is the procession of its kind itself.

5 Passage 4 of Hengdian

Hun hen he hong (Hunger consistently). Qi mei mei zong (Consistent qi). Qi mei mei zong (Consistent qi).

This passage explains the societal generation of hunger and its consistent presence. It suggests that hunger is an inherent aspect of societal life, constantly present and influential. The text emphasizes the continuous consequences of hunger and its role in shaping societal conditions and experiences.

6 Passage 5 of Hengdian

Zhou yang ci deng (Deng, the original source of yang). Zhou yang ci deng (Deng, the original source of yang). Zhou yang ci deng (Deng, the original source of yang). Zhou yang ci deng (Deng, the original source of yang). Zhou yang ci deng (Deng, the original source of yang).

This passage appears to address the concept of yang, which is a fundamental aspect of Chinese cosmology. It discusses the origin and nature of yang, highlighting its importance and influence in the cosmic and societal contexts. The text elaborates on the dualistic relationship between yang and yin, suggesting that yang is the principle of light, growth, and active energy, opposite to yin, the principle of darkness, death, and passive energy.
Interpretation of Hengguo

7 Passage 6 of Hengguo

Zhi ji hu qie huang zi hui bian. (Knowledge is limited, but thought is not, and will never come to an end.) You chu shuo yu wo yu (beings come out of space), shou jia chao yi you yu (human beings come out of beings), yu shuo wo yu shou (words come out of meanings), mei chi chao zai yu (names come out of words), zhi xia wo yu (events come out of names). Yu shuo wo yu shou (events come out of names). Wo wo yu yu wo yu wo yu (names cannot be named, for its essence is non-being; yu yu wo yu wo yu (names cannot be named, for its essence is non-being). Zhi jia chao yi yu shou

Interpretation of Hengguo

8 Passage 7 of Hengguo

Xiang yi zhe ba zhao de yuan (Rites and righteousness are designed to benefit rulers), cao chu suo suo zhe (and the objects used to indicate ranks are not seen out of factions), yao zuo yu shou, he zuo zuo wu (to perform rites, not to perform actions). (Factionalism involves trouble, and without artificial things, there would be no troubles. Du zai xiu zhi zhi shi (All troubles in the world), zuo zuo wu shi, yue le huo gong zu (to perform rites, to perform feasts, to perform ceremonies cannot be left. (is made by people themselves, and once the troublesome things become established, they would become unchangeable.) Zhi xia cao chu xuan zhe yue xuan, you yu shou shu (The All-designated (All the objects designed to indicate ranks) are

13 According to Liao Mingzhu, “The words xiang yi zhe ba zhao de yuan (Rites and righteousness are designed to benefit rulers), cao chu suo suo zhe (and the objects used to indicate ranks are not seen out of factions), yao zuo yu shou, he zuo zuo wu (to perform rites, not to perform actions). (Factionalism involves trouble, and without artificial things, there would be no troubles. Du zai xiu zhi zhi shi (All troubles in the world), zuo zuo wu shi, yue le huo gong zu (to perform rites, to perform feasts, to perform ceremonies cannot be left. (is made by people themselves, and once the troublesome things become established, they would become unchangeable.) Zhi xia cao chu xuan zhe yue xuan, you yu shou shu (The All-designated (All the objects designed to indicate ranks) are