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Does the Junzi Love to Speak? Cheng and Silence in the Xunzi

Junguk Kwak

junguk9595@snu.ac.kr

Seoul National University

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Does the *Junzi* Love to Speak?

Cheng and Silence in the *Xunzi*

Abstract

The *Xunzi* requires the *junzi* 君子 to "argue" (*bi bian* 必辯) and to love speaking (*hao yan* 好言), and in the "Bugou" chapter it praises a perfect virtue that "is understood without speaking" (*mo ran er yu* 嘿然而喻). This paper resolves the conflict through *cheng* 誠. What the *junzi* substantively loves is *ren* 仁, and his love of speaking, his "delight in speaking of it" (*le yan zhi* 樂言之) in "Feixiang", is the outward expression of that love as it issues naturally from *cheng*. The "sincere scholar" (*cheng shi* 誠士) who must love speaking has the *cheng* of "Bugou", which runs from *cheng* through manifestation (*xing* 形) to transformation (*hua* 化) and calls what has manifested *shen* 神, a working "unseen in its work, seen in its effect" by Xunzi's own definition. Since everyone loves to speak of what he holds good, the sincere person, who holds *ren*, cannot fail to love speaking of it, and not loving to shows that *cheng* is absent. The necessity belongs to disposition, not to action: it is ease and delight (*an* 安, *le* 樂), while when and how to speak is judged by fitness (*dang* 當). Speech is thus the result of *cheng* and the instrument of transformation, but it cannot secure trust by itself, since speech without *cheng* does not win following and forced following is doubted. One principle accounts for protestations of sincerity, for the "rotten Ru" who will not speak, and for the wisdom of apt silence.

Keywords: *Xunzi* 荀子, *cheng* 誠, speech and silence, *junzi* 君子, "Feixiang" 非相, "Bugou" 不苟

1. The Problem

Early Confucians were uneasy about speech. The *Analects* distrusts "clever words and a pleasing countenance" (巧言令色; 1.3), wants the *junzi* "slow in speech and quick in action" (4.24), and has Confucius say that he would rather not speak (予欲無言; 17.19). Mencius, told that others call him fond of argument, answers: "How could I be fond of argument? I have no choice" (予豈好辯哉？予不得已也; 3B9). The *Xunzi* breaks with this. It makes the love of speaking a mark of the sincere scholar and says flatly that "the *junzi* must argue". Yet the same book praises a *junzi* of perfect virtue who is understood without speaking. How the two belong together is a question about what, for Xunzi, ties a person's virtue to his speech, and it is the question of this paper.

Set side by side, the two sentences look contradictory. "Feixiang" 非相 says that "one who models himself on the former kings, follows ritual and rightness, and sides with the learned, yet does not love speaking and does not delight in speaking, is certainly not a sincere scholar" (法先王，順禮義，黨學者，然而不好言，不樂言，則必非誠士也; 5.6.1),[1] and a few lines later that "the *junzi* must argue" (君子必辯; 5.9.1). "Bugou" 不苟 seems to say the opposite: "Heaven does not speak, yet people infer its height; Earth does not speak, yet people infer its depth; the four seasons do not speak, yet the people count on them. … The *junzi* of perfect virtue is understood without speaking, is loved without bestowing favors, and is awesome without showing anger" (天不言而人推高焉，地不言而人推厚焉，四時不言而百姓期焉……君子至德，嘿然而喻，未施而親，不怒而威； 3.9). One chapter makes the love of speaking a test of the sincere scholar; the other makes efficacy without speech the mark of perfect virtue.

[1]Passage numbers follow Knoblock (1988–1994) as adopted by the Thesaurus Linguae Sericae; Knoblock's volume and page follow on first citation: 5.6.1 (1:208); 5.9.1 (1:210); 3.9 (1:177–178). Base text: the *Sibu congkan* 四部叢刊 reprint of the Song edition with Yang Liang's commentary (Kanripo KR3a0002); variants in the Qing recensions are noted where they bear on the argument. Translations are my own; Hutton (2014) has been consulted throughout. "Sides with the learned" renders 黨學者 without argument; the phrase is the subject of a separate study.

The tension has been noticed. Ho Che Wah (2017) formulates it and resolves it by tracing Xunzi's remarks on silence to the *Zhuangzi*, as borrowed material turned against its source. Dongfang Shuo (2009) opens by setting 5.9.2 beside "Bugou" (279) and reads Xunzi's silence as embodied knowing (*tizhi* 體知), whose vehicle is the body rather than speech (284–289). Work on Xunzi's theory of language has centred on "Zhengming" and the logic of names (Fraser 2016); the ethics of the speaker, what disposes a person to speak and what his speech is worth, has had less attention. Work on Xunzi's *cheng* has run separately. Sato (2009) reconstructs 3.9 against the "Zhongyong" and reads its *cheng* as the ruler's virtue that becomes manifest and transforms the people (53–55); Wang Kai (2009), Deng Xiaohu (2015), Wu Zhenxun (2019), and Chang Wontae (2011) analyze the same sequence of *cheng*, singleness of mind, manifestation, and transformation. None of them connects the sincere scholar and the love of speaking of 5.6.1 with 3.9: Sato's list of the *cheng* passages outside "Bugou" includes "Wangba" 11.1 and "Feixiang" 5.8.1 (50, 52), and Deng cites 5.9.2 for another purpose, but 5.6.1 appears in none of them. No study reads the sincere scholar of "Feixiang" with the *cheng* of "Bugou".[2] That is the reading I offer here.

My thesis is that both sentences describe one chain, the chain "Bugou" lays out from *cheng* 誠 through manifestation (*xing* 形) to transformation (*hua* 化). "Bugou" predicates of what has manifested the term *shen* 神, which the *Xunzi* defines as a working whose operation is unseen and whose effect is seen; this is the reading of "Tianlun" established by Machle (1993) and Eno (1990), and Yang Liang and Chang (2011) already apply it to 3.9. Being understood without speaking is that working. Loving to speak is the disposition that supplies the chain's last link, the leading and changing of others, with its verbal instrument. The sincere scholar who must love speaking has the *cheng* of "Bugou"; "Feixiang" adds one premise of its own, that everyone loves to speak of what he holds good, and 5.6.1 is the contrapositive of the two combined. Speech is then the result of *cheng* and the instrument of transformation, but it is neither required for being understood nor sufficient for being trusted. It produces understanding of its own kind, of the Way and of the *junzi*'s intent, and "Zhengming" names the age that requires it. The *junzi* loves to speak, and for the same reason he needs no speech in order to be understood.

Section 2 reads 3.9. Section 3 shows that the triad of "Feixiang", "his will (*zhi* 志) loves it, his conduct is at ease in it, he delights in speaking of it" (志好之，行安之，樂言之), occupies the positions of *cheng*, manifestation, and manifestation in words. Section 4 derives 5.6.1, Section 5 sorts the effects of speech, and Section 6 takes up three further cases. Throughout, *du* 獨 in "Bugou" is read with Chang (2011) as the inner, what *cheng* forms within, not as solitude.[3] I do not assign the text's "perfect virtue" (至德) to any link of the chain; which of *cheng*, manifestation, *shen*, and transformation the text means by "virtue", if any of them, is left open. Dongfang glosses it as "the virtue of utmost *cheng*" (2009, 287), and nothing below depends on the gloss.

2. "Bugou" 3.9: The Chain and Its Working on Others

The passage opens with the cultivation of the heart-mind: "For the *junzi*'s nourishing of the heart-mind nothing is better than *cheng*. Having reached *cheng*, there is no other matter: only *ren* is held, only

[2]Dongfang's essay first appeared in *Zhuzi xuekan* 諸子學刊 2 (2009): 279–292 and is reprinted in Dongfang 2011; I cite the 2009 printing. Ho (2017) treats the tension without *cheng*. Dongfang brings *cheng* in only for the negative case of 3.9 ("unless one holds fast to *ren* with a sincere heart-mind, one cannot be single-minded; unless single-minded, one cannot show it in outward conduct", 287) and resolves speech and silence after Tang Junyi: silence before perverse words, the body in place of words, 22.4 "when they suffice, he stops", and the ruler's power (282). Sato (2009) lists 11.1 and 5.8.1 among the *cheng* passages (50, 52) without analyzing the order of will, conduct, and words, and reads the three effects of 3.9 as caused by guarding the inner (54). Deng (2015) quotes 3.9 in full (ch. 7, sec. 1), takes 11.1 as giving the content of *cheng*, and cites 5.9.2 only for "liking" and "delighting" as marks of grade. None discusses 5.6.1, the "sincere scholar", or "loving to speak".

[3]Chang (2011) surveys the readings of *du* from the "Wuxing" 五行 and the *Xunzi* through Zheng Xuan, Zhu Xi, and Liu Zongzhou, and shows that with the exception of Zheng Xuan's "being alone" nearly all take *du* as the inner, and that in texts which exclude evil from *du*, guarding it is nearly identical with *cheng*. Liang (2014) reaches a compatible result. The chain of 3.9 reads the same under either gloss.

rightness is practiced. When a sincere heart-mind holds *ren*, it manifests; manifest, it is *shen*; *shen*, it can transform. When a sincere heart-mind practices rightness, it is ordered; ordered, it is clear; clear, it can change" (君子養心莫善於誠，致誠則無它事矣，唯仁之為守，唯義之為行。誠心守仁則形，形則神，神則能化矣；誠心行義則理，理則明，明則能變矣; 3.9).

Two chains, one for *ren* and one for rightness, each beginning in the sincere heart-mind and ending in a capacity. Wang Niansun 王念孫 fixed the meaning of the opening against Yang Liang 楊倞, who had glossed "there is no other matter" as "external things cannot harm him": "The *junzi* holds nothing but *ren* and practices nothing but rightness; therefore it says 'no other matter'. The following words prove it" (君子非仁不守，非義不行，故曰無它事……楊說非).[4] *Cheng* is the heart-mind's singleness upon *ren* and rightness, a mode of holding rather than a content; the content is *ren* and rightness. In what follows "*cheng*" without qualification means this *cheng* of 3.9. Xunzi also uses the word for genuineness as such, the mode without this content, as when even a disordered ruler seeks correctness "with a sincere heart-mind" ("Jiebi" 解蔽 21.1.2); the derivation of Section 4 uses the word in the first sense only.

The chain's third term is predicated of what has manifested: "manifest, it is *shen*". Xunzi uses *shen* for a working and its effect, and defines it: "its work unseen, its effect seen: this is called *shen*" (不見其事而見其功，夫是之謂神; "Tianlun" 天論 17.2). "Yibing" 議兵 pairs it with transformation as the two effects the benevolent man has on those around him, "where he stays there is *shen*, where he passes there is transformation" (所存者神，所過者化; 15.2.3; also 33.1.3), and "Wangzhi" 王制 calls the sage-king's ordering and nourishing of the people "the great *shen*" (9.14.3). In 3.9, then, *shen* is neither the attitude of others toward the *junzi* nor a substance he possesses; it is the working of what has manifested upon others, a working whose operation is unseen. The passage says the effects arrive of themselves, "according to where one dwells, they arrive by their kind" (唯所居以其類至), and Yang Liang expands: "if where one abides is utmost *cheng*, [the effects] arrive of themselves by kind: Heaven and Earth being sincere transform the myriad things, the sage being sincere transforms the myriad people, father and son being sincere are close, the ruler being sincere is honored". The "Zhongyong" chain that Chang (2011, n. 21) sets beside 3.9 has "conspicuous, clear, moving" at this point (誠則形，形則著，著則明，明則動); 3.9 gathers these into *shen*. Yang Liang's "those below revere him as a spirit" (下尊之如神) describes the same working from the receiving side, as does "Qiangguo" 彊國, "they fear him like a spirit" (畏之如神明; 16.2.1). And the working appears where speech is plainly in use: "the people's transformation by the Way is as if by a spirit" (其民之化道也如神; 22.3) follows a list of instruments that includes commands and expositions, and in "Junzi" 君子 "commands reach clarity and transformation is as easy as if by a spirit" (24.3.2). *Shen* does not mean "without speech". It means that the operation is unseen.

None of this is a new reading of *shen*. That "Tianlun" naturalizes the word into the unseen working of natural process is the established view (Machle 1993; Eno 1990, ch. 6); the application to 3.9 is Yang Liang's and Chang's (2011, 40); and Sato reads the *shen* of the *cheng* passages the same way, as the "dynamic working that transforms others through virtue" which a sincere heart-mind produces, called *shen* because its effect is as unfathomable as the work of Heaven and Earth (2009, 52; cf. Sato 2003, 287–302). What I add is the use to which the reading is put. Xunzi's other uses of the graph, for spirit, belong to a different sense and are not in play.[5]

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[4]Wang Xianqian 1988, 46 (juan 2, "Bugou"), who adds the *Qunshu zhiyao* 群書治要 text, "having reached *cheng* there is nothing else: only holding *ren*, only practicing rightness", as evidence that Tang readers read it so. Yu Yue 俞樾 likewise reads "no other matter" as singleness (Chang 2011, n. 19).

[5]The spirit that arises with the body (17), the spirit of which the heart-mind is master (21.6), the spirits served in sacrifice (19.7), the "spirit" that the common people see in rites which the *junzi* sees as culture (17.8.1), and the *shen* of "sincerity and trustworthiness produce *shen*" (3.12.1) and "loving it and making it one, *shen* is completed" (25.20), which stand with "spirit and brightness" (神明) and "essence and spirit" (精神). Sato extends the working sense to 3.12.1 and 14.3 (2009, 52); I do not need them. The Daoist triad of essence, *qi*, and spirit is not in play. On *shenming* and the heart-mind see Machle (1992); on the sage's "reaching through to *shenming*", Puett (2002) and Stalnaker (2006).

The chain ends in "can transform" and "can change": what *cheng* yields directly is a capacity, not its exercise. Where the exercise is the transformation of the people, the passage names what exercises it a few lines on: "without *cheng* [the sage] cannot transform the myriad people … *Cheng* is what the *junzi* holds, and it is the root of government" (不誠則不能化萬民……夫誠者，君子之所守也，而政事之本也). Government exercises the capacity; *cheng* is its root. "Zhengming" 正名 lists the instruments: the enlightened ruler "presides over them with power, guides them with the Way, informs them with commands, makes things plain with expositions, restrains them with punishments; therefore the people's transformation by the Way is as if by a spirit" (22.3). "Bugou" nowhere says that the sage transforms the people without speech; its parallel between Heaven and the sage turns on *cheng*, not on Heaven's silence, and in 3.9 itself the *junzi*'s commands are complied with (順命, below). Sato's summary of the structure shared by the *cheng* passages runs the same way: the ruler cultivates himself, his virtue becomes manifest, the ruled are transformed (2009, 53). What happens without speech is being understood, loved, and held in awe.

The negative case shows what is ruled out. "For one who takes goodness as his Way: without *cheng* there is no inner (*du*); without the inner there is no manifestation; without manifestation, though it arise in the heart-mind, show in the face, and issue in words, the people are as if not following, and though they follow they doubt" (不誠則不獨，不獨則不形，不形則雖作於心，見於色，出於言，民猶若未從也，雖從必疑). Yang Liang reads "issue in words" as "issue commands" and glosses the last clause "though they are forced to follow, they surely doubt" (雖彊使之從，亦必疑之也). Following can be forced; freedom from doubt cannot. What speech and command cannot produce without *cheng* is not compliance but trust, and Section 5 divides the effects of speech along this line.

The same sentence fixes what manifestation is, since someone may "show in the face and issue in words" and still not manifest. Manifestation is not any outward appearance but what appears in face and conduct when it comes from the inner, from what a sincere heart-mind holding *ren* has formed within. How one tells is another question, and the passage answers it with constancy: Heaven, Earth, and the seasons are revered "because they have constancy, having reached their *cheng*" (夫此有常，以至其誠者也). Constancy is the mark of *cheng*, not its definition, and "Jundao" 君道 supplies the test of the mark: confront a man "with sights and sounds, power and profit, anger, and danger, and observe whether he can keep from leaving his guard; those who truly have it and those who truly lack it are as distinct as black and white" (觀其能無離守也。彼誠有之者與誠無之者若白黑然; 12.8). What comes from the inner persists under pressure; what is put on does not.

"Understood without speaking, loved without bestowing favors, awesome without showing anger" share one grammar: the effect does not depend on the instrument. The construction does not say the *junzi* never speaks, bestows, or is angry; it says the effect arises without these, which is the "Tianlun" definition of *shen*. Those who understand (*yu* 喻) are other people, as the parallel members require, and Yang Liang reads it so: "he is silent and does not speak, yet people grasp his intent of themselves" (嘿然不言而人自喻其意). The sentence grounds the three effects in its last clause, "because he guards the inner", and Sato notes that the construction 以……者也 makes guarding the inner the cause of the *junzi*'s being understood, loved, and held in awe, the same relation of condition and result that the "Zhongyong" spreads between its first chapter and its last (2009, 54). Being understood without speech is a standing property of the *junzi* of perfect virtue, not a report of one occasion; loving to speak is another, and the two do not exclude each other, since the one says that manifestation reaches others without its verbal species and the other that the verbal species is loved (Section 4).

The sentence closes with "that they comply with his commands is because he guards the inner" (夫此順命，以慎其獨者也). Yang Liang: "the reason people comply with his commands like this is what his guarding the inner brings about … utmost *cheng* does not deceive, and so people do not go against him". Chang (2011, 40) reads the clause the same way, and the *Xunzi*'s own usage fixes the idiom, "make the people comply with commands" (使百姓順命; 9.17.5) and "compliance with commands ranks first" (順命為上; 15.1).[6] The negative case confirms it: "though it issue in words, the

[6]Hao Yixing 郝懿行 and Knoblock take 命 as the mandate that Heaven and the seasons follow, on the parallel "夫此有常，以至其誠者也 / 夫此順命，以慎其獨者也", which makes 順命 look like a property of the *junzi* as 有常 is of Heaven. Against this stand the two other occurrences of 順命 in the *Xunzi* (9.17.5, 15.1) and the negative

people are as if not following" speaks of words issued and not followed, the contrary of commands complied with. So the positive case presupposes an instrument, command, even as the three effects need none, and "understood without speaking" cannot mean that the *junzi* does not speak when the same sentence has his commands obeyed. The passage then hangs the effects on *cheng* directly: "father and son are close, yet without *cheng* they grow distant; the ruler is honored, yet without *cheng* he is lowered" (父子為親矣，不誠則疏；君上為尊矣，不誠則卑). Closeness and honor, the "loved" and "awesome" of the triad, are effects of *cheng*, and speech is absent from the sentence.

Hua has two uses in the passage. The chain's "can transform" takes the objects the passage supplies, "the myriad things", "the myriad people", and Yang Liang reads it so ("*hua* means moving them toward goodness"). But the passage ends with a different subject: "Hold it and you obtain it; let go and you lose it. … Complete, one's material is used up, and having moved far and not returned to the beginning, one is transformed" (操之則得之，舍之則失之……濟而材盡，長遷而不反其初，則化矣). That is the *junzi*'s own transformation, the *hua* of "transforming one's nature and raising deliberate effort" (化性起偽; 23.7.5) and of "Ruxiao" 8.11.7, and "Zhengming" gives the definition that covers both: "when the form changes but the reality is not distinct and it is treated as different, that is called *hua*" (22.2). Deng Xiaohu draws the same line, taking the first two occurrences in 3.9 as "transforming others" (化人) and the last as "transforming one's nature" (化性) (2015, ch. 8, sec. 3), and Sato reads the transformation of the third paragraph as the transformation of the people (2009, 53–54). The two uses do not compete; the one is the end of the chain, the other the end of the cultivation that runs it. And the self-directed use feeds the theme of constancy: "not returning to the beginning" is the same thing as "not leaving his guard" (12.8), and the transformed *junzi* is the constant one, recognized as Heaven is recognized, by his constancy.

Nor is "Bugou" on the side of silence. Before 3.9 the chapter endorses argument under conditions: "in explanations, what is prized is not carping scrutiny but fitness" (3.0); "his speech argues without disorder" (言辯而不亂; 3.2.1);[7] "he argues without contending" (3.4.1). The conditions are fitness, order, and restraint. "Feishi'erzi" 非十二子 assigns "many words, yet patterned" to the sage and "few words, yet lawful" to the *junzi* (多言而類，聖人也；少言而法，君子也; 6.9.1), so quantity of speech alone does not determine rank. The repeated "does not speak" of 3.9 does not set silence above speech. It sets *cheng* above both.

3. "Feixiang": Will, Conduct, and Speech

"Feixiang" states its triad twice, at 5.6.2 and 5.9.2: "Therefore the *junzi* is never sated in practicing *ren*: his will loves it, his conduct is at ease in it, he delights in speaking of it; therefore the *junzi* must argue" (故君子之行仁也無厭。志好之，行安之，樂言之，故君子必辯; 5.9.2).[8] Yang Liang: "the reason he loves to speak and explain comes from these three". The "therefore" (故) derives "must argue" from the three dispositions. I read the "must" as the must of a consequence rather than a norm: what the dispositions make necessary is the disposition to argue, and the act itself is governed by fitness (Section 4). "Argue" (*bian* 辯) here is the explaining and correcting of 22.3–22.4, not contentiousness; "Bugou" has the *junzi* "argue without contending" (3.4.1). 故 marks the inference; the reading of 必 is a judgment, defended below, not something 故 alone settles.

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case of the same passage, words issued and not followed. Chang (2011, 40 and n. 20) reviews the alternatives and reads as here.

[7]The Song text reads 不辭; Hao Yixing and Wang Niansun emend to 不亂 on the parallel in *Hanshi waizhuan* 韓詩外傳 2 (Wang Xianqian 1988, ad loc.). I follow the emendation.

[8]5.6.2 reads "Therefore the *junzi*, with regard to the good: his will loves it, his conduct is at ease in it, he delights in speaking of it. Therefore the *junzi* must argue" (故君子之於善也，志好之，行安之，樂言之。故君子必辯). The Song text has "words" (言) for "goodness"; Wang Yinzhi 王引之 emends to 善, since the archaic graph lost half its form and "the three 'it's all refer to goodness" (Wang Xianqian 1988, ad loc.). With "words" the will would love speech itself, which 5.9.2 and 22.4 exclude. My argument rests on 5.9.2, whose *ren* is unemended; there Wang Niansun deletes the 言 of 故言君子必辯 as an intrusion from 5.6.2.

The three verbs form a sequence: the will is inside, conduct is the inside shown, speech goes out to others. "Will" renders *zhi* 志 in Knoblock's way, for the heart-mind's being set on something, its aim; it is not a faculty of choice, and 11.1 and 22.4 pair it with *yi* 意, intent. That the third position is outward is fixed by "Feixiang" itself. 5.9.1 ends "therefore *ren* speech is great" (故仁言大矣), and 5.9.2 opens by explaining the greatness: "what arises above and guides those below is command; what arises below and is loyal to those above is counsel and correction" (起於上、所以導於下，政令是也；起於下、所以忠於上，謀救是也). The greatness of speech lies in leading and correcting others, and the triad follows at once. "Delighting in speaking of it" is thus manifestation in words, which "Wangba" says with the verb itself, "made it manifest in his words" (箸之言語), and it is the species of manifestation that goes out to others, the channel of what "Bugou" calls transforming the people. That speech is a species of manifestation is fixed by 11.1, 1.9.1, and 20.0; that it is the other-directed species is fixed by 5.9.2. "Bugou" says that others understand the *junzi* even without this species; "Feixiang" says what the species is for.

The *Xunzi* repeats the sequence. "Wangba" 王霸: "Confucius had not land enough to stick an awl in, yet he made rightness sincere in his will and intent, added rightness to his person and conduct, and made it manifest in his words; on the day it was accomplished it was not hidden from the world, and his name has hung over later ages" (仲尼無置錐之地，誠義乎志意，加義乎身行，箸之言語，濟之日，不隱乎天下，名垂乎後世; 11.1). Will, conduct, words, in that order, with *cheng* on the first and an effect on the world after the third; the subject is Confucius, "the sage who did not obtain power" of 6.8.2. "Quanxue" 勸學: "The learning of the *junzi* enters through the ear, lodges in the heart-mind, spreads through the four limbs, and manifests in movement and rest; his slightest word and his slightest movement can each serve as a model. The learning of the petty man enters through the ear and comes out of the mouth" (入乎耳，箸乎心，布乎四體，形乎動靜……小人之學也：入乎耳，出乎口; 1.9.1–2). Words and movements alike are where learning manifests once it has lodged in the heart-mind; the petty man's speech skips the heart-mind and the body. Dongfang (2009, 286–287) and Deng (2015, ch. 8) both read the "taking form" of 3.9 through this passage. Dongfang goes further and reads the negative case of 3.9 as a progression from heart-mind through countenance and words to form, with words on the near side of form (287), and his account leaves unexplained how words that come from the will can themselves be form. 11.1 puts words on the far side: Confucius's rightness is "manifested in words" after it has been made sincere in the will and added to the person. What 3.9 excludes is not words but words without the will behind them, "in at the ear, out at the mouth".

"Zhengming" gives the relation of will and speech a name: "he rectifies names and makes his phrases fit in order to make plain his will and meaning. Names and phrases are the envoys of will and meaning; when they suffice to reach through, he stops. To go beyond is treachery" (彼名辭也者、志義之使也，足以相通則舍之矣；苟之、姦也; 22.4). Speech is the envoy of the will. The will of 5.9.2 ("his will loves it") and of 11.1 ("made rightness sincere in his will and intent") is the master, and speech is what it sends. This does not conflict with "the *junzi* is never sated with words" (5.6.3): being never sated is a disposition, "he stops" measures a single act, and in 5.6.3 words are what is given, shown, and heard, the vehicle of what one holds, not the object of one's love. The general principle that the inner comes out is stated for virtue and for feeling alike: "when virtue is perfect, the complexion is glossy … the petty man is not sincere within and seeks it without" ("Dalüe" 大略 27.78); "joy cannot be without manifestation" (樂則不能無形; "Yuelun" 樂論 20.0). And a third shared word joins the two chapters: "Bugou" speaks of "one who takes goodness (*shan* 善) as his Way", 5.6.2 of "the *junzi* with regard to goodness", and Yang Liang glosses the sincere scholar as "one of utmost *cheng* who loves goodness" (至誠好善之士). The argument stands on the unemended *ren* of 5.9.2; the shared "goodness" corroborates it.

What, then, is "delighting in speaking of it"? The phrase is *le* [*yan zhi*] 樂〔言之〕: the delight is in the activity of speaking of *ren*, and what makes the activity delightful is *ren*, the object of all three verbs. "Speaking of *ren*" does not merely mean taking *ren* as a topic of discussion. It covers speech that articulates what *ren* demands, in command and counsel as much as in teaching, and 5.9.1 puts it this way: the *junzi*'s argument "speaks *ren*" (君子辯言仁也), and its standard is to "hit *ren*" (仁之中). It is not a delight in speech as such, which for Xunzi marks the treacherous: "argument without use" is

among the great calamities of government (6.9.4), the "hero among treacherous men" is "eloquent without a guiding thread" (辭辨而無統; 5.10.3), and 22.4 calls going beyond what reaches through "treachery". Nor does 5.9.1 explain the delight by what speech achieves. "Everyone loves to speak of what he holds good, and the *junzi* more so" (凡人莫不好言其所善，而君子為甚焉; 5.9.1) explains it by what one holds, and it covers the petty man, whose "dangerous" speech does no good; good effects are not what the love requires. That the *junzi* also takes pleasure in what his speech does for others is not excluded, and *ren* makes it natural; the derivation in Section 4 does not rest on it. The delight in speaking of *ren* is the love of *ren* overflowing into words, as joy overflows into sound, and what sends the overflow toward others is the content of what he holds: *ren* is love of others (仁者愛人; 15.2.2). To speak of love of others is to give it to others, which is how 5.6.3 puts it, "to give a man words is weightier than gold, stone, pearls, and jade" (贈人以言，重於金石珠玉). The source is love of *ren*, the form is overflow into speech, which the petty man shares, and the direction is toward others, which follows from *ren*; because *cheng* holds nothing but *ren*, its overflow goes of itself toward others.

4. 5.6.1 as the Contrapositive of "Bugou" Plus One Premise of "Feixiang"

An objection first. If 3.9 says that manifestation obtains without speech, then "no speech, no manifestation" is false, and "no speech, no *cheng*" does not follow from 3.9. But "understood without speaking" is a sentence about how others come to understand; it says nothing about whether the *junzi* loves to speak. What 5.6.1 denies is a disposition to speak; what 3.9 denies is that speech is required for understanding. Both are standing properties, and they are not exclusive. Nor does Heaven's silence transfer to the *junzi*; what the analogy transfers is constancy (Section 2).

The derivation has two premises.

P1a ("Bugou" 3.9, with Wang Niansun). *Cheng* is holding nothing but *ren* and rightness. The sincere person holds *ren*, and holds it as what he loves. Holding and loving are not the same word, and the step between them is Xunzi's own. "Quanxue" describes the completion of learning as the point at which the learner "lets his eye wish to see nothing but this, his ear wish to hear nothing but this, his mouth wish to speak of nothing but this, his heart-mind wish to think of nothing but this; and when he has come to love it to the utmost, the eye loves it as the five colors, the ear as the five sounds, the mouth as the five flavors", after which "power and profit cannot tip him" (使口非是無欲言也……及至其致好之也……是故權利不能傾也; 1.14.1–3). What is held to the end is loved; the mouth of the one who holds it wishes to speak of nothing else; and the love is what holds under pressure, the test of 12.8. "Xiushen" 修身 says it in a line, "goodness in his person, he firmly loves of himself" (善在身，介然必以自好也; 2.1; Yang Liang: "he delights of himself in his goodness"). So "a sincere heart-mind holds *ren*" is "his will loves it" (5.9.2); "Wangba" puts *cheng* on the will (誠義乎志意); and Yang Liang's sincere scholar is "one who loves the good".

P1b ("Bugou" 3.9). What is held within shows: *cheng* leads to manifestation, and manifestation works on others in the working of *shen*.

P2 ("Feixiang" 5.9.1). "Everyone loves to speak of what he holds good, and the *junzi* more so." Whoever holds something good loves to speak of it; the *junzi* holds *ren*, so more so; 1.14.1's mouth that "wishes to speak of nothing but this" is the same fact from the learner's side. P2 is the expressive principle of P1b stated for speech and widened to whatever one esteems, good or bad. It covers the petty man, whose "dangerous" speech manifests what *he* esteems and counts as "not manifestation" in 3.9's sense only because 3.9's manifestation is that of goodness held with *cheng*.

Conclusion. *Cheng* leads to love of speaking: the sincere person holds *ren* (P1a), and one loves to speak of what one holds (P2). **Contrapositive.** Without love of speaking there is no *cheng*: "does not love speaking, does not delight in speaking: certainly not a sincere scholar" (5.6.1).

P2 is not in "Bugou"; "Feixiang" adds it, and to say that "Feixiang" applies the *cheng*-manifestation principle of "Bugou" to speech means exactly this addition. Left hidden, the premise is a gap; stated, it is the thesis. The formal derivation uses P1a and P2; the chain of P1b is the principle of which P2 is the speech-specific instance, and it fixes where loving to speak sits (Section 3). A reader who grants only the definition of *cheng* and 5.9.1 already has 5.6.1; the chain says why 5.9.1 is true and where its love of speaking belongs. The two paragraphs of "Feixiang" judge the man who does not love

speaking of what hits *ren* with different strength, 5.9.1 ranking him "lower" (不好言者下也) and 5.6.1 excluding him from the sincere scholars, and the derivation says why the ranking and the exclusion fall on the same man: what he lacks is the love that holding with a sincere heart-mind supplies, so that the lower grade of 5.9.1 is, on 3.9's definition of *cheng*, the non-sincere scholar of 5.6.1. I reconstruct one position from the two paragraphs; whether they come from one hand is left to note 9.[9]

The premise concerns disposition. "Everyone loves to speak of what he holds good" is a claim about human beings, not a description of the sincere scholar: loving to speak is the universal symptom of holding something as good, and the *junzi*'s object is *ren*, hence "more so". The contrapositive therefore attaches to whether he loves to, not to whether he spoke on a given occasion. Ritual governs the manner of expression without removing the disposition, and "Yuelun" says exactly this of joy: people cannot be without joy, joy cannot be without manifestation, and the former kings, hating the disorder of unguided manifestation, "instituted the sounds of the *Ya* and *Song* to guide it" (20.0). The reading is expressive at its root because that is the order of explanation in 5.9.1: the love of speaking is explained by what one holds good, not by what speech achieves. On that order the contrapositive tests what a man holds, not his opportunities or his calculations, and this is what makes 5.6.1 a test of *cheng*. A standing wish to help others by speaking, which *ren* supplies, is compatible with this and is not what the premise turns on. What the derivation yields is the love of speaking of the *ren* he holds, not talkativeness or a sociable temper; 5.6.1 tests the first and says nothing of the second.

The sincere scholar has the *cheng* of "Bugou", and Yang Liang read 5.6.1 so: "the sincere scholar means a scholar of utmost *cheng* who loves the good" (誠士，謂至誠好善之士), with the same "utmost *cheng*" he uses in 3.9. The rival reading takes the adverbial sense Yang gives the "sincere *junzi*" of 6.12.2, "*cheng* is real: it means without falsity" (誠，實也，謂無虛偽也), as all there is: a genuine scholar. The two readings do not compete. Genuineness, the outer matching the inner, is what the virtue of 3.9 is ("utmost *cheng* does not deceive"), and the virtue is genuineness directed at *ren* and rightness, so "genuine scholar" is the first step of my reading rather than an alternative to it. In "Jundao" 12.8 the adverb and the virtue meet: the test that separates "those who truly have it" from "those who truly lack it" is "not leaving his guard" (無離守), which is the "holding" (守) of 3.9's "only *ren* is held" and the constancy of its "having constancy". "Wangba" 11.1 uses *cheng* as a verb on the first member of the same triad. And "Feishi'erzi" 6.12.2 defines the "sincere *junzi*" as one "not lured by praise, not frightened by blame, walking by the Way and correcting himself", constancy again. The sincere scholar of 5.6.1, the sincere *junzi* of 6.12.2, and the Confucius of 11.1 are one figure.

5.6.3 is not a counterexample: "Therefore the *junzi* is never sated with words. The base fellow is the reverse: he loves the substance and does not care for the form … Thus the *Changes* says, 'Tie the sack: no blame, no praise.' This speaks of the rotten Ru" (好其實，不邮其文……括囊，無咎無譽。腐儒之謂也). The sentence is a verdict on substance and form; Yang Liang reads "form" as adornment ("the likes of Mozi") and the tied sack as "one who does not talk and explain". Two things follow. The form the base fellow disdains is words given to a man, shown to a man, let a man hear, that is, speech to others, and Xunzi calls the scholar who withholds it rotten, so form in this sense is not optional. And a substance that never issues in this form is not the substance of *cheng*. The ground is not only that *cheng* manifests (3.9 read forward, 27.78, 12.8), since manifestation in conduct would satisfy that; it is P2, that what is held as good is loved and spoken of (5.9.1, 1.14.1). What the base fellow lacks is not speech on an occasion but the standing care for form, and "does not care for the form" (不邮其文)

[9]5.9.1 grades those whose speech hits *ren*, "one who loves to speak is higher, one who does not is lower" (好言者上矣，不好言者下也), while 5.6.1 says of the one who does not love speaking "certainly not a sincere scholar". The passages are doublets, sharing "everyone loves to speak of what he holds good" and the triad, and their verdicts differ in strength. The doubling may reflect two source texts joined in the chapter, possibly by different hands; whether the verdict "sincere scholar" was meant by the author or authors to apply across both is left open. What I reconstruct is a single philosophical position: the premise the two share, that loving to speak of what one holds ranks above not loving to, joined to 3.9's definition of *cheng*, which is what turns the ranking of 5.9.1 into the exclusion of 5.6.1. The composition of the second half of "Feixiang" is treated in a separate study (Author, under review); on the formation of the *Xunzi* see Kanaya (1951) and Knoblock's introduction to Book 5. "Dalüe" 27.51, "one who cannot speak but can act is a vessel of the state", grades ability, not disposition.

names the disposition that 5.6.1 tests. The inner is an inner stage, but no *cheng* stays there; *cheng* is substance that shows and, held as *ren*, substance that speaks.

Disposition and act must still be kept apart. *Cheng* spontaneously gives rise to a love of speaking of *ren*; this concerns the disposition, and particular acts of speech remain subject to judgments of fitness. Xunzi's words for the love are "cannot be without manifestation" (20.0), "holding it and obtaining it, one becomes light" (3.9), and the "at ease" and "delights" of 5.9.2. But what to say and when is judged: "silent and fitting is also knowledge" (默而當，亦知也; 6.9.1); "when they suffice to reach through, he stops" (22.4); "to be fit to speak with and not to speak is called concealment" (1.12.3). The disposition is spontaneous, the act is judged. What *cheng* changes is the object (*ren*), the intensity ("more so"), and the ease of conduct (*an*), and the force with which the contrapositive excludes "a sincere scholar who does not love speaking" comes from this necessity, not from a special love of speech that only the sincere acquire.[10]

5. What Speech Is Required For, Sufficient For, and the Channel Of

Two axes sort the effects of speech. One is the stage of the effect in others: being understood, loved, held in awe, and trusted, as well as compliance and transformation. The other is the working: the working of *shen*, whose operation is unseen; the use of instruments such as commands and power, which works "as if by a spirit" when *cheng* is its root; and coercion. Two modal claims run through the section: speech is not required for the effects of *shen* (the positive case of 3.9), and it is not sufficient for trust (the negative case). Neither says that speech never produces understanding; "Zhengming" defines argument as what "makes understood the Way of movement and rest" (22.3). Nor is manifestation assigned to understanding and speech to transformation as exclusive provinces: "Zhenglun" 18.0 has the people "move to the model they see" as well as "respond to the lead they hear". The claims concern what each is required or sufficient for, not a division of labor.

The effects of *shen* come from manifestation, and speech is not needed for them. 3.9 places no speech at "understood, loved, awesome", and its continuation hangs closeness and honor on *cheng* directly. "Ruxiao" has the *junzi* without rank or salary who is "trusted without speaking, awesome without anger" (不言而信，不怒而威; 8.5.1), and "Qiangguo" 彊國 states the mechanism as political theory. Under the "awesomeness of the Way and virtue", when rites and music are cultivated, measures timely, and "love and benefit manifest, the people honor him like the Lord, exalt him like Heaven, love him like a parent, and fear him like a spirit; therefore rewards are not used yet the people are encouraged, punishments are not used yet awe prevails" (愛利則形……親之如父母，畏之如神明，故賞不用而民勸，罰不用而威行; 16.2.1–2). Under the "awesomeness of harsh scrutiny", "love and benefit not manifest", the people "fear when coerced and despise their superior when they have room", and the ruler has no way to hold them except force (愛利則不形……劫則致畏，羸則敖上; 16.2.2–3). Given rites, music, and timely measures, manifestation yields love and awe without rewards and punishments; without manifestation, force yields fear only while it is applied. "Though they follow they doubt" is the same diagnosis.

Compliance and transformation, by contrast, use instruments, and *cheng* is their root. "Zhenglun" 正論: "The ruler is the people's lead-singer, the superior the model of those below. They respond to the lead they hear and move to the model they see. If the lead is silent the people do not respond" (唱默則民無應也; 18.0), and it sets "the superior is open and clear" beside "the superior is upright and sincere" as parallel conditions. 3.9 has the commands of the *junzi* of perfect virtue complied with because of the inner he guards. "Zhengming" 22.3 lists power, commands, expositions, and punishments as the instruments of a transformation "as if by a spirit", and "Junzi" 君子 says that when rewards and

[10]The *Analects* states the same asymmetry: "One who has virtue will surely have words; one who has words will not necessarily have virtue" (有德者必有言，有言者不必有德; 14.4). The parallel is formal only, since virtue is not *cheng*. *Mencius* 7A21, "the four limbs are understood without speaking" (四體不言而喻), shares the formula with 3.9, but Xunzi reaches *cheng* by learning, not by a nature "rooted in the heart-mind". The formula "the inner takes form without" (*Daxue* 誠於中，形於外; "Xici" 默而成之，不言而信) carries no weight here, since the *Xunzi* states it in its own words (27.78, 20.0). On Xunzi and Zisi see Huang (2014) and Liang (2014).

punishments fit and "each is clearly reached through by its *cheng* … punishments are few yet awe flows, commands reach clarity and transformation is easy as if by a spirit" (分然各以其誠通……政令致明而化易如神; 24.3.1–2). *Cheng* is the root, commands the instrument, "as if by a spirit" the result; and 5.9.2 itself unfolds "*ren* speech is great" into command and counsel. So "*ren* speech is great" and "though it issue in words, the people are as if not following" do not contradict: the one says speech is the instrument of transformation, the other that speech without *cheng* does not produce trust. Compliance can be forced and trust cannot.

"Zhengming" sets out a ladder: "When the reality is not understood, one names; when the name is not understood, one stipulates; when the stipulation is not understood, one explains; when the explanation is not understood, one argues" (實不喻然後命，命不喻然後期，期不喻然後說，說不喻然後辨; 22.3). Naming, stipulating, explaining, and arguing are steps taken as understanding fails, and argument is the last. The "understood" of 22.3 is the grasp of a thing under its name, that of 3.9 the grasp of the *junzi*'s intent, so the objects differ; the passage that meets 3.9 directly is 22.4, where names and phrases serve "to make plain his will and meaning" and are dropped "when they suffice to reach through". Understanding can therefore arise through nonverbal manifestation or through speech, which is itself a mode of manifestation and which "Zhengming" assigns to the age without power and with treacherous speech abroad; the same person takes both.

Three passages bear on speech and trust. "Feishi'erzi": "the *junzi* can make himself worthy of trust; he cannot guarantee that others will trust him … he is ashamed of being untrustworthy, not of not being trusted" (君子能為可信，不能使人必信己……恥不信，不恥不見信; 6.12.1). "Feixiang" 5.8.1, between the two passages I build on, gives the "art of persuasive speech": "approach them with dignity, dwell in it with uprightness and *cheng*, hold to it with firmness, make it plain with distinctions, illustrate it with comparisons, deliver it with warmth … then one's explanations are always received" (矜莊以莅之，端誠以處之……如是則說常無不受), and Yang Liang glosses the result: "when the method of persuasion is like this, people then trust him" (人乃信之). The success promised in 5.8.1 is attributed to a set of conditions that includes *cheng*, not to verbal technique alone. The two passages speak from different sides, 5.8.1 of what a persuader does and what attends it, 6.12.1 of what lies in the *junzi*'s power, and neither makes trust the work of words alone; that is the point on which the argument rests. "Dalüe" adds that "one deficient in trustworthiness protests his sincerity" (不足於信者誠言; 27.80). Speech without *cheng*, then, is not sufficient for trust (3.9); the art that wins trust counts *cheng* among its conditions (5.8.1); and even the trustworthy cannot guarantee it (6.12.1). What follows is not that speech contributes nothing to trust but that it cannot secure trust by itself. Where speech contributes to trust, what matters is its consistency with conduct: "Wangba" has the ruler who, "commands once issued, does not cheat his people though he sees profit or loss" (政令已陳，雖覩利敗，不欺其民; 11.1), and what is trusted there is the word kept. Protestation is speech that tries to do the work of that constancy alone, and it is this, not speech that seeks to be understood or believed, that Xunzi diagnoses as deficiency. "Trusted without speaking" (8.5.1) is read on the plain text: the *junzi* without rank is trusted, and his speech is not what did it.[11]

The division of effects yields a division of speech, and the criterion is direction, not timing. Sincere speech is the envoy of the will and goes toward others: to guide those below and correct those above (5.9.2), to make plain one's will (22.4), to give, show, and let hear (5.6.3). When the working of *shen* does not reach, in the age when "the sage-kings are gone, the world is in disorder, treacherous speech arises, and the *junzi* has no power to preside over it and no punishments to restrain it; therefore he argues and explains" (22.3), that speech still goes toward others. Insincere speech turns toward the speaker: it tries to obtain by words alone what only words kept by conduct can warrant, being trusted. "Bugou" pairs the two in one line, "sincerity and trustworthiness produce *shen*; boasting produces confusion" (誠信生神，夸誕生惑; 3.12.1), as does "Ruxiao" 8.5.2. Protestation, boasting, and "the

[11]"Junzi" 24.0 uses "trusted without speaking" of the Son of Heaven, who "can speak but waits for officials before he announces"; that institutional use is not the use of 8.5.1. For *cheng* as a civic and political virtue see Rogacz (2022); for the ritual origin of the concept, Jia (2021).

mouth and the conduct contradict each other" (口行相反; 14.4)[12] are its symptoms. From source to content the relation is necessary: since *cheng* holds nothing but *ren*, speech from the inner speaks *ren* in the sense given in Section 3, and 5.9.1 makes "hitting *ren*" (仁之中) the standard. From content to source the inference does not run. That a man loves to speak of *ren* does not show that he holds it; 5.9.1 says what the sincere love to speak of, not that all who speak of it are sincere. Whether speech comes from the inner is decided by conduct, by the test of 12.8. 5.9.1 explains why the sincere love to speak of *ren*; that they pass the test is explained by the holding of Section 4, which "power and profit cannot tip" (1.14.3). "One who speaks of goodness without having it within" is therefore not a counterexample but the negative case's "issue in words" without manifestation, and the test is what finds him out.[13]

6. The Remaining Cases: Apt Silence, Argument without Power, and Concealment

Three further cases clarify the relation between speech and silence. The first is apt silence: "To speak and be fitting is knowledge; to be silent and be fitting is also knowledge. Therefore knowing silence is like knowing speech" (言而當，知也；默而當，亦知也。故知默猶知言也; 6.9.1).[14] The category is knowledge, not *cheng*, and what joins it to *cheng* is the second chain of 3.9, "when a sincere heart-mind practices rightness, it is ordered". The grade-marks of 6.9.1 are pattern and law, and Yang Liang glosses them so ("though his words are many, they do not run loose; all are patterned on ritual and rightness"); on the parallel clause in "Junzi" he writes "all fit their kind and respond to the myriad changes", which is 3.9's "can change" and 5.10.1's "inexhaustible response". The order that a sincere practice of rightness produces, shown in speech, is pattern, and pattern is fitness, the "fitness" of 3.0. Fitness is not a criterion outside *cheng* but the order of the rightness-chain appearing in speech, and 6.9.1 is a verdict, not a norm of silence: the same paragraph gives "many words" to the sage.

The second is argument without power. In 22.3 the enlightened ruler uses commands and expositions, and what a transformation "as if by a spirit" makes unnecessary is argument against treacherous speech (Yang Liang: "in managing them there is no further need for argument"). The word *shi* 埶 appears twice in the passage, in "argument and explanation" (辨埶) and in "has no power (埶) to preside", and the axis of power is the second.[15] That axis governs one thing only, whether argument is required. Being understood without speaking does not depend on position: the *junzi* of 8.5.1 has no rank and is trusted without speaking, and the Confucius of 11.1 had no land and won a name by *cheng*. Power is a condition of argument, not of being understood. Argument is the last step of the ladder of 22.3, the step the age without power requires, and of the sage's argument "Zhengming" says that "when it is heeded the world is set right, when it is not heeded he makes the Way plain and does not go dark in obscurity" (說行則天下正，說不行則白道而不冥窮; 22.4). The argument of "Feixiang" and the "argument and explanation" of "Zhengming" are one concept: 22.4's grades of argument repeat 5.10,

[12]The Song text of 14.4 reads "the ruler's trouble lies not in speaking of employing the worthy but in being sincere about surely employing them" (在乎誠必用賢); the Beida and TLS texts read 不誠. Either way the trouble is not speech but *cheng*.

[13]"Zhongyong" 33 shares the formula of 3.9 and "Qiangguo", "trusted without speaking … not rewarding, the people are encouraged; not angry, the people are more in awe than of axes", and adds that "sound and countenance are the last thing in transforming the people" (聲色之於以化民，末也); "last" is not "nothing". "Zhongyong" 23, "having *cheng*, it takes form" (誠則形), is the nearest parallel to the chain; Sato (2009, 53–56), Wu (2019), and Chang (2011) discuss the relation. Sato holds that the *cheng* discourse of "Bugou" developed from the "Zhongyong" and notes that the rightness chain, 義→理→明→變, has no counterpart there (55). I take no position on dating. What is Xunzi's own is that the model of *cheng* is constancy rather than the Way of Heaven, that its content is given by *ren* and rightness, that argument is conditioned on power (22.3), and that *cheng* is reached by learning. On argument in "Zhengming" compare Fraser (2016).

[14]The Song text reads 由; the *Jijie* text reads 猶. The two are interchangeable here.

[15]Yang Liang glosses 辨埶 as "explaining the reasons why" (說其所以然), taking 埶 in the sense of 說, and the "argues and explains" (辨說) that follows confirms the sense; the second 埶, in 無埶以臨之, is power, as "presides over them with power" (臨之以勢) just above shows. On silence as a deliberately performed act in early texts see Ai (2021), whose argument is compatible with 6.9.1's "silent and fitting".

and its "explaining with a heart-mind of *ren*" (以仁心說) is 5.9.1's "argues *ren*". "Zhengming" gives the condition under which argument becomes a duty; "Feixiang" gives its source.

The third is concealment. "To speak with one not fit to speak with is presumption; to be fit to speak with and not to speak is concealment; to speak without observing the other's countenance is blindness" (可與言而不言謂之隱; "Quanxue" 1.12.3). Silence can be a fault. The Zixia Ru who does not speak all day (6.13.5), the lead-singer whose silence gets no response (18.0), and the rotten Ru of the tied sack (5.6.3) say the same. Xunzi never praised silence for its own sake.[16]

7. Conclusion

For Xunzi, *cheng* is the heart-mind's singleness upon *ren* and rightness, and its model is the constancy of Heaven. The sincere heart-mind holding *ren* forms the inner, the inner manifests, and what has manifested can transform others; the working of what has manifested on others is what Xunzi calls *shen*, the work unseen and the effect seen. "Bugou" calls perfect virtue "understood without speaking" because others' understanding does not require the *junzi*'s speech, and what they recognize is manifest *cheng*. "Feixiang" requires the sincere scholar to love speaking because speech is the channel of the last link: *ren* speech is great as command and counsel, and names and phrases are the envoys of the will. Everyone loves to speak of what he holds good; the sincere person holds *ren*; so he cannot fail to love speaking of it, and not to love it is not to have held it. 5.6.1 is the contrapositive of "Bugou" together with that one premise, and the two sentences are two links of one chain, in this sense: one *cheng* grounds both the efficacy that needs no speech and the love of speaking of *ren*, and the working of the one passes into the other. The chain is a shared root and a connected working, not a sequence of stages in which understanding must come before speech.

Speech is the result of *cheng* and the instrument of transformation; it is not required for being understood and not sufficient for being trusted, and where the age requires it, it makes the Way understood. Speech that tries to secure trust in place of the conduct that warrants it becomes protestation and boasting, which Xunzi diagnoses as deficiency in *cheng*, and substance withheld from others, the rotten Ru, fails the same rule from the other side, because what is held as *ren* is spoken of. The necessity belongs to disposition: the sincere person's delight in speaking of *ren* rests on what he holds and is ease and delight, while when and how to speak is judged by fitness and pattern. What *cheng* decides is not whether one loves to speak but what one loves to speak of, how much more, and how easily one lives it.

Three things follow. The *cheng* of the sincere scholar is the *cheng* of "Bugou", as Yang Liang's "utmost *cheng*" in both places already said. Xunzi has one theory of speech, on which speech is the envoy of the will and the channel of transformation, and not by itself a means of securing trust, and that one theory accounts for protestations of sincerity, boasting, the rotten Ru, the base Ru, concealment, and apt silence. And its parts are stated in the *Xunzi* itself, in the envoy of "Zhengming" 22.4 and the three awesomenesses of "Qiangguo". The tension was real; it arises whenever the two links of one chain are read by two principles. Does the *junzi* love to speak? He does. What he substantively loves is *ren*; his love of speaking is its outward expression, issuing of itself from *cheng*, and he chooses when to speak. He is understood without speaking, and he leads by speaking; the same *cheng* does both, and that is why Xunzi says both.

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[16]"Dalüe" 27.86 and 27.103, "not asked, he does not speak" (未問則不言), read "does not set up [a position]" (不立) in the Song text; Yang Liang: "having not yet studied and inquired, he does not dare to set up a discussion", and he traces the saying to Zengzi. It is not evidence for silence in the *Xunzi*.

instructions in Korean, to draft and translate English prose from the author's arguments, to check bibliographic data and textual variants, and to review the argument for logical gaps. The full record of prompts is available from the author on request. The author reviewed and edited all output and accepts full responsibility for the content and integrity of the publication.

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