



The Philosophy of WAN Yang-Ming

Yangming Wang



This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1916 edition. Excerpt: ... me, there must be some proper method of response. But perhaps these ideas are not often brought to notice and are frequently dissipated. Thereby true effort is interrupted. That these ideas are dropped is largely due to the influence of selfish desire and ceremoniousness. When I suddenly come to a full realization of this state, I later observe that they have been dropped. At the time that I do not bring them to my notice I am usually not conscious of the confused, disorderly condition of my mind. Since I desire to become daily purer and more intelligent, what method should I pursue in constantly keeping these thoughts before my notice? Would you consider the fact that they are constantly kept in view and not dropped as representing a task perfectly carried out? Or is it necessary, in the midst of cherishing and not dropping these, to add devotion to examining and controlling myself I I fear that I shall not be able to cleanse my mind from selfish desire, even though I constantly keep the thoughts before my mind, if, while doing so, I fail to be cautious and apprehensive and to control myself. If I am cautious and apprehensive and control myself, this should be construed as being solicitous about good affairs and thus lacking thorough acquaintance in one respect with the original nature. How can I find a way through this? This matter of being cautious and apprehensive and of controlling ones self is just what is meant by bringing ones thoughts to ones notice and not scattering them. It certainly means that one is occupied with affairs. Are there two separate things to be discriminated in this? The first portion of what you have asked about in this section you have yourself clearly explained but with regard to the latter part, you have...

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