

“The Chinese Heart”

Chen An (c. 860s)

At the beginning of the Dazhong reign period (847-860), the military governor of Daliang, the Duke of Fanyang, recommended the Dashi man Li Yansheng to the court. The emperor ordered the Ministry of Rites to put his talents to the test. He established his reputation by passing the Preferred Scholar [*jinsi* 進士] exam in the second year of Dazhong. However, none of the candidates recommended in the normal fashion received an appointment. Someone said, “Daliang is a large metropolis and its governor is a great worthy. He was appointed by a Chinese [*hua* 華] ruler and relies on the Han people for his salary. Yet, when he recommends people, he seeks for talent among the barbarians [*yi* 夷]. Does this mean that there is no Han worthy of praise? Should only barbarians be employed? I am extremely perplexed by the governor’s actions.”

I would like to respond thus: The governor genuinely recommends talented persons and does not show favoritism. If one speaks in geographic terms, then there are Han and barbarians. If one speaks in cultural [*jiao* 教] terms, then are there not also Chinese and barbarians? Han and barbarians can only be distinguished by their hearts [*xin* 心]. One must examine their inclinations in order to distinguish the different types of hearts. If one is born in the central prefectures [*zhongzhou* 中州] and one’s behavior violates propriety and righteousness, then one’s physical form is Han but one’s heart is that of a barbarian. If one is born in a barbarian region but one’s behavior conforms to propriety and justice, then one’s physical form is that of a barbarian but one’s heart is Chinese.

When Lu Wan and Li Shaoqing rebelled, were they not barbarians? Did not Jin Midi’s loyalty make him Chinese? When you look at it this way, all depends on inclinations. Now, as for Li Yansheng, although he came from beyond the seas, he became known to the governor because of his command of the Way. The governor consequently was astounded and recommended him. This sort of action encourages the barbarians and causes all those who are illuminated by the sun and moon to conform to the transforming power of culture. We should consider his heart to be Chinese and not simply look at his geographic origins and consider him a barbarian. It is for this reason that I have written “The Chinese Heart.”

《華心》

陳黯 《唐代》

大中初年，大梁連帥范陽公得大食國人李彥升，薦於闕下。天子詔春司考其才。二年以進士第，名顯然，常所賓貢者不得擬。或曰：「梁大都也，帥碩賢也。受命於華君，仰祿於華民。其薦人也，則求於夷。豈華不足稱也耶？夷人獨可用也耶？吾終有感於帥也。」曰：帥真薦才而不私其人也。苟以地言之，則有華夷也。以教言，亦有華夷乎？夫華夷者，辨在乎心，辨心在察其趣向。有生於中州而行戾乎禮義，是形華而心夷也；生於夷域而行合乎禮義，是形夷而心華也。若盧縮少卿之叛亡，其夷人乎？金日磾之忠赤，其華人乎？繇是觀之，皆任其趣向。今彥升也，來從海外，能以道祈知於帥。帥故異而薦之，以激夫戎狄，俾日月所燭，皆歸於文明之化。蓋華其心而不以其地也。而又夷焉？作《華心》。