

And it will be possible to use it to overcome everything within the four confines of the world. (固 *ng/iy*)⁴⁶
Hence the sage, in taking the one word to understand [the Way], may explore Heaven above and Earth below.⁴⁷

⁴⁶ Emending 固 to 匪 [Wang Niansun]. According to the “Nei ye,” 4a6–7 (102.3–4): “Thus it is possible to explore the limits of Heaven and Earth and cover the four seas.”

⁴⁷ According to the “Nei ye,” 3b7 (101.11–12): “The Way fills the whole world, existing wherever people dwell. Yet people are incapable of knowing it. With one word understood, above, one may explore Heaven, below, reach the extremities of Earth; circulating about, cover the whole of the nine regions.” The “Cheng fa” 成法 section of the *Maowangdui Shi da jing* (*Shilin jing*), 74, states: “With the One understood, one may explore Heaven and Earth; by grasping its inherent principles, one may reach everywhere within the four seas.” The *Huainanzi*, 1/11b7 (Morgen, *Zao, the Great Luminant*, 18), and the *Hanzi*, A/4b11–12, both contain somewhat similar statements.

Xin Shu Shang

心術上

ART OF THE MIND, PART I

Introductory Comments

“Xin shu shang” is another of the four so-called “Xin shu” 心術 chapters, including “Xin shu xia” 心術下 (XIII, 37), “Bai xin” 白心 (XIII, 38), and “Nei ye” 內業 (XVI, 49), which modern Chinese scholars often lump together for study. While all four of these chapters share some points in common, particularly their emphasis on Daoist quietism and the prolongation of life, their points of emphasis are quite different. To facilitate a discussion of these differences as well as of the opinions of various Chinese scholars concerning the content and authorship, I have rearranged the order in which these four chapters appear in the *Guanzi*, placing the “Nei ye,” which I believe to be the earliest of the four, and its associated chapter, the “Xin shu xia,” ahead of “Xin shu shang” and “Bai xin.”

One of the distinctive features of this chapter is its format, which differs greatly from that of the other three “Xin shu” texts. It is divided into two separate parts: the first, 1a7–2b6 (62.5–63.9), consists of nineteen short statements, largely in rhyme, followed by a second part, 2b7–5b6 (63.9–66.4), which presents relatively lengthy unrhymed explanations for each of the statements except for number XIV. This format is very similar to that of “Zhou he” 宙和 (IV, 11).

KEY TERMS

Unlike the “Xin shu xia” or any of the other “Xin shu” chapters, this chapter actually contains a reference to *xin shu* in the explanation to statement I (3a1–2; 63.13), and while I suspect that the particular passage involved may be a later insertion, it does provide an appropriate explanation for the title: “The art of the mind lies in controlling the apertures (eyes, ears, nostrils, mouth, anus, and sex organ) through nonassertiveness (*wu wei* 無為).”¹

¹ For a discussion of this passage, see n. 36, below.

The meaning and ideological background of the term *xin shu* as well as that of other key terms used in this chapter, such as *jing* 靜, "quiescence," and *Shen* 神, "the Spirit," have been dealt with in the introductory comments to the "Nei ye." However, there are three other key Daoist terms related to the mind that appear in "Xin shu shang" but not in the other "Xin shu" chapters. The first is *xu* 虛, "emptiness" or "vacuity." According to statement VI, "Wisdom! Wisdom! Cast it beyond the seas to avoid becoming its captive. Those who seek it cannot compare with those who are vacuous. Now the sage does not seek it. Therefore he is able to be vacuous."² What is vacuity? It is not easy to define, but the *Zhuangzi*, VIII, 23/4b1-5a7 (Watson, *Chuang Tzu*, p. 253) provides a relevant passage:

Can you be compliant and simple? Can you be a child? A child will cry all day without becoming hoarse, so perfect is its inner harmony. It will close its fist all day without grasping anything in its hand, so impartial is its Power. It will stare all day without blinking, so indifferent is it to what lies without. It goes without knowing where and rests without knowing why, traipsing around with things, riding along with them on the same wave. This is the canon for preserving life.

Closely related to this passage is the *Laozi*, A, 10/5a9-b1 (Waley, *The Way and Its Power*, p. 153): "By restraining your animal soul, can you embrace the One without ever letting it go? By concentrating your breath until it is soft, can you become like a child?" The *Huainanzi*, 12/14a-5 (Morgan, *Tao the Great Luminant*, pp. 128-129), explains this passage from the *Laozi* by citing a story taken from the *Zhuangzi*, III, 6/14b2-3 (Watson, *Chuang Tzu*, p. 90), concerning Yan Hui 顏回 "sitting in forgetfulness" (*zuo wang* 坐忘). According to Yan Hui, sitting in forgetfulness involved "severing connection with the limbs and body, dispensing with the senses, becoming detached from form, rejecting knowledge, and penetrating what transforms and pervades." (For this last phrase the *Zhuangzi* version writes: "attaining unity with the Great Pervader (Da Tong 大通).")

The other two terms are *yin* 因, which normally has the meaning "to rely on" but became a special Daoist term meaning "to rely on things as they are," and *ying* 應, which means "to be responsive" or to "respond to things as they are." According to the explanation for statement XIX:

³ According to the *Zhuangzi*, V, 13/12a11 (Watson, *Chuang Tzu*, 142): "From vacuity comes quiescence; from quiescence comes movement; from movement comes attainment." The *Laozi*, A, 16/8b6 (Waley, *The Way and Its Power*, 162), also states: "Attain the ultimate of vacuity; maintain a true state of quiescence."

"The Way values relying on things as they are. 'Relying on things as they are' means relying on things' capabilities when stating how they are to be used." It goes on to say that when responding to things, the prince who adheres to the Way appears to be at one with them. That is, "he fits himself to each occasion like a shadow resembling a form or an echo responding to a voice."

AUTHORSHIP AND DATING

I have already discussed, in my introductory comments to the "Nei ye," Guo Moruo's contention that the nineteen statements of this chapter are the work of Song Xing 宋熉, a Jixia 稷下 scholar who preached a doctrine combining Daoism, Mohism, and Confucianism at the end of the fourth and beginning of the third centuries B.C., while the explanations consist of notes taken by Song's students during his lectures.³ I also indicated that I found Guo's thesis, originally published in 1944, unacceptable and that it had come under increasing criticism by Chinese scholars in the 1980s. One of the first scholars to present an alternative was Qiu Xigui, who, in a 1980 study of the manuscripts appended to the *Laozi* "A" and "B" texts found at Mawangdui, attributed the authorship of "Xin shu shang" and "Bai xin" to the school of two other Jixia scholars, Shen Dao 慎到 and Tian Pian 田駢.⁴ Unfortunately, we know very little about these two men. An existing text known as the *Shenzi* 慎子 is attributed to a Shen Dao, who is reputed to have come from the state of Zhao 趙 and lived sometime between 360 and 285 B.C. The work itself has been carefully studied by P. M. Thompson, who concludes that at least part of the text may have been in existence as early as 240 B.C., but that there is no way of knowing whether or not it really represents the thought of Shen Dao.⁵ The existing *Shenzi* and the fragments collected by Thompson stress the importance of law, of people being motivated by their own interests, and of having a prince who stands aloof and delegates administrative work to his ministers. Brief descriptions of Shen Dao appear in other texts, such as the *Xunzi*, which states (III, 6/8b7-12; Knoblock, *Xunzi* 1:223-224) that Shen Dao and

³ Guo, "Song Xing Yin Wen yizhu kao," 247.

⁴ Qiu Xigui, "Mawangdui Laozi 'Jia Yi' ben jianqianhou yishu yu Daojijia," 80-83. Qiu's views are also supported by Wu Guang, "Guanzi siphon yu Song-Yin xuexue bianxi," 42. In a 1942 article, "Kanshi no 'Shinjutsu' to 'Naijyō,'" 397-398, the Japanese Sinologist Takeuchi Yoshio also suggested a link between the "Xin shu shang" and Shen Dao.

⁵ *The Shen Tzu Fragments*, 174. Thompson's work includes not only the surviving text but also a large number of fragments to be found in other works.

Tian Pian "honored the principle of law, yet had no law." Further along, the same text (XY, 21/3a13-3b1; Knoblock, *Xinzi* 3:102) adds that "Shenzi was blinded by law and insensible to worth." The *Hanfeizi*, XVII, 40/1a (Liao, *Han Fei Tzu* 2:199-200), describes him as an advocate of strong government.

About Tian Pian, we know even less except that he is supposed to have been a native of Qi 齊 and to have produced a *Tianzi* 田子 in twenty-five *pian*, which disappeared after the Han.⁶ He is also mentioned in various pre-Han works, including the *Lishi chuangyin*, 17/17a4-9 (Wilhelm, *Friehling und Herbst*, p. 287), which states that Tian Pian once instructed the King of Qi on the art of the Way, saying: "My words contain nothing about government, yet through them one can attain government. . . . All transformations and reactions have a set form. When relying on one's own nature and trusting in other things, there is no one who will not find what is suitable and proper."

The *Shi ji*, 74/2-6, lists Shen Dao and Tian Pian as being among those who "studied the methods of Huang-Lao 黃老 Daoism." However, the fullest description of these two men is contained in the *Zhuangzi*, X, 33/17a7-18b6 (Watson, *Chuang Tzu*, pp. 369-371), which lumps Shen Dao and Tian Pian together with Peng Meng 彭蒙, another Daoist participant in the Jixia Academy:

To be impartial and nonpartisan, easy-going and unselfish, decisive but not obstinate, compliant but not two-faced, unconcerned with wortes, un-scheming in knowledge, indiscriminate in one's choice of things but going along with all of them—such was the method of the Way as practiced in ancient times. Peng Meng, Tian Pian, and Shen Dao heard about these models for behavior and were delighted with them. They took as foremost the equality of all things, saying, "Heaven is able to cover but not support; Earth is able to support but not cover. The Great Way is able to embrace all things but not discriminate among them." They knew that all things had that which they could do and that which they could not do. Therefore they said: "Selection results in exclusion; instruction results in being incomplete. The Way omits nothing." For this reason Shen Dao discarded knowledge, rejected self, followed necessity, and was indifferent to things, taking this as the principle of the Way. He said: "True knowledge is not to know." He despised knowledge and worked to destroy it. . . . It was the same with Tian Pian. He studied with Peng Meng and learned about teaching nothing from him.

⁶ *Gian-Han shu*, 30/17a1. Thompson, *The Shen Tzu Fragments*, 272, cites another source giving fifteen *pian*. Zhou Ying, in his "Tian Pian yizhu kaozheng ji qi sixiang yanjiu," believes that seven chapters of the present *Guanzi* are lost works of Tian Pian: IX, 23; X, 30; XI, 31; XV, 45; XV, 46; XV, 47; and XV, 48.

From what we are able to glean from the *Shenzi* and these other bits and pieces of information about Shen Dao and Tian Pian, it appears possible that the "Bai xin" chapter may be connected with their school of thought, but I do not think this is the case with this chapter.⁷ Law is dealt with in statement IX and its explanation, but it is only a minor issue in the context of the whole work. Riddling oneself of desires, a very important concept here is not mentioned in the *Shenzi* or other sources for Shen Dao and Tian Pian. Furthermore, key Daoist concepts such as *jing*, "quiescence," *xu*, "vacuity," *yin*, "relying on things as they are," and *ying*, "responding to things as they are," which are stressed in this chapter, do not even appear in the *Shenzi*.

I also find it difficult to accept Guo's contention that the statements of this chapter constitute a lecture outline of a master and the explanations as notes taken by his students, since it appears certain that the explanations were written long after the original statements.⁸ Tenseless of style and general ideological content indicate that the statements could be the work of a Jixia scholar or scholars living during the early third century B.C., as most modern Chinese scholars believe. However, it is impossible to tell whether or not they came from a single source. There is wide variety among them in terms of form. Some are full paragraphs, while others are made up of only one or two lines. Some appear to be catchy apothegms or popular sayings, such as statement II, while others are well-developed arguments. Most are in rhyme, but statements VI, VIII, IX, X, XVIII, and XIX are not. They could be the jottings, perhaps a lecture outline, of a single individual or fragments lifted from a single work, but it is also possible that they are fragments taken from a variety of sources, as in the case of the "Xing shi" 形勢 (I, 2) and "Zhou he" 宙和 (IV, 11) chapters.⁹ Given the fact that the statements in this chapter tend to have a more logical relationship with each other than those appearing in either the "Xing shi" or the "Zhou he," perhaps a single-source option makes more sense.

In any case, I believe that they represent the work of a person or persons who originally came from the linguistic area dominated by Chu,

⁷ Possible relationships with the "Bai xin" chapter will be dealt with in its introductory comments.

⁸ Both Kanaya Osamu, *Kanshi no kenkyū*, 334, and Harold Roth, "Reduction Criticism and the Early History of Taoism," 16, have expressed similar views.

⁹ The major difference in the case of the "Xing shi" is that the explanations for its statements appear in a separate chapter (XX, 64), while in the case of this chapter and "Zhou he," the explanations are included in the same chapter. This may be due to the fact that these latter texts are rather short.

since the four examples of irregular rhymes that appear in the statements are similar to those appearing in the *Laotzi*.¹⁰ I also believe that the statements postulate the "Nei ye" and reflect the influence of "Nei ye" thinking, particularly in regard to its stress on the interaction of mind and body and the need to rid oneself of desires and cleanse the mind so that the Spirit will remain. However, the "Xin shu shang" is much more political in tone, reflecting the development of Huang-Lao thinking with its incorporation into a predominantly Daoist ideology a stress on law (*fa* 法), forms (*xing* 形) and names (*ming* 名), and Confucian virtues.¹¹ Furthermore, the "Xin shu shang" makes use of Daoist terms such as *xu*, "vacuity," *yin*, "relying on things as they are," and *ying*, "responding to things as they are," which do not appear in the "Nei ye."

The explanations, furthermore, appear to be even later. Not only is the style quite different, being much more expansive and thus resembling that common to the later period, but the reference to Yin-Yang which appears in explanation III but nowhere else in these four "Xin shu" texts, indicates that the explanations could not date before the middle of the third century B.C., when Yin-Yang dualism first began to achieve wide popularity in terms of political theory.¹² Therefore it would appear that the statements were gathered together by some later writer who explicated and elaborated on them. Who could such a person have been? The fact that this chapter and "Xin shu xia" share a common title would seem to indicate that at least at one point they shared a common history. I have already expressed my opinion in the introductory comments to the "Nei ye" that the "Xin shu xia" probably was the product of scholars at the court of Huainan 淮南, where scholars serving the king, Liu An 劉安, devoted great effort to collecting remnants of Chu 楚 tradition and producing works with a Daoist or Huang-Lao orientation. Therefore I believe that this text also was put together in its present form by these same Huainan scholars and that it became part of those Huainan library materials that, after the death of Liu An in 122 B.C., were transferred to the imperial library in Chang'an 長安, where they eventually came into the hands of Liu Xiang 劉向, who put together our present *Guanzi* about 26 B.C.

¹⁰ I.e., group 之 rhyming with group 曲 and group 其 rhyming with group 其. For a discussion of these rhymes, see my introductory comments to the "Nei ye."

¹¹ For a discussion of Huang-Lao thought see, my introductory comments to the "Nei ye." The "Nei ye" also refers to Confucian virtues in stanza XIII, but, as mentioned in my notes, this could be a later addition to that text.

¹² For a discussion of Yin-Yang dualism in relation to these texts, see my introductory comments to the "Nei ye."

Translation

[STATEMENT I]

In the body, the mind holds the position of the prince. The functions of the nine apertures resemble the separate responsibilities of officials.¹³

If the mind is at rest in the Way, (道 *dào*)¹⁴

The nine apertures will function properly. (理 *lǐ*)¹⁴

Should lust and desire occupy it to the full, (盈 *yíng*)¹⁵

The eyes will not see colors; the ears will not hear sounds. (聲

shēng)

Therefore it is said:¹⁶

"If the person on high departs from the Way, (道 *dào*)

Those below will be lax in their work." (事 *děi*)¹⁷

[STATEMENT II]

Do not attempt to do the running for a horse; let it exhaust its strength. (力 *lì*)

Do not attempt to do the flying for a bird; let it wear out its wings.

(翼 *yì*)

[STATEMENT III]

Do not be the first to make a move so that you may observe patterns of action. (則 *zé*)

¹³ *Guan* 官, "office," or "office holder," also can mean "sense organ." Thus the *Xuanzi*, XI, 17/1069-10 (Knoblock, *Xuanzi* 3:16), states: "The heart/mind occupies the central cavity in order to control the five sense organs. Now for this reason it is referred to as the natural prince." The nine apertures are the eyes, ears, nostrils, mouth, anus, and sex organ.

¹⁴ Irregular rhyme: 道 (group 曲, 4th tone) with 理 (group 之, second tone).

¹⁵ Emending 盈 to 盈 to complete the rhyme with 盈, "sounds" [Wang Miansun].

¹⁶ Igui, Dai Wang, and Yu Yue would delete 故曰, "Therefore it is said," as an interpolation taken from the explanation (3a1: 63.13). Guo Moruo argues that the two characters indicate that this statement is a quotation from some other text and should be retained.

¹⁷ Irregular rhyme: 道 (group 曲, 4th tone) with 事 (group 之, 3rd tone). He Ru-zhang would insert here a line from the explanation (3a1-2: 63.13): 心術者無為而制者也, "The art of the mind lies in controlling the apertures through nonassertiveness." I would question this emendation because such a sentence, coming at the end of the statement, appears as a non sequitur and violates the established rhyme pattern. The only logical place for it would be following the second sentence concerning the nine apertures, but this does not accord with the sequence of the ideas presented in the explanation. For further discussion of this problem, see my introductory comments and n. 36, below.

If you move, you will lose your position; if you remain quiet, you will naturally retain it. (得 *tak*)

[STATEMENT IV]

The Way is not distant, yet it is difficult to reach. (極 *giak*)
It exists here among men, yet it is difficult to comprehend. (得 *tak*)

[STATEMENT V]

Become empty of desires, and the Spirit will enter to take up its abode. (舍 *si'iar*)
Should you fail to make a clean¹⁸ sweep, the Spirit will not¹⁹ remain. (處 *t'iar*)

[STATEMENT VI]

All men desire wisdom, but no one understands the means to obtain it.²⁰ Wisdom! Wisdom! Cast it beyond the seas to avoid becoming its captive. Those who seek it cannot compare with those who are vacuous.²¹ Now the sage²² does not seek it. Therefore he is able to be vacuous.

[STATEMENT VII]

What is vacuous and formless²³ is called the Way. (道 *dau*)²⁴
What transforms and nourishes all things is called the Power. (德 *tek*).²⁵

[STATEMENT VIII]

What governs relations between prince and minister, father and son, and man and man is called duty (*yi* 義). What governs ascending or descending the hall, bowing and yielding to others, degrees of honor and lowliness, and distinctions between near and distant kin, are called rules of propriety (*hi* 禮).

¹⁸ The Yang edition for 潔 writes 潔. The meaning remains the same.

¹⁹ Emending 乃 to 不 in accordance with the Zhu edition [Dai Wang, Ding Shihun, and Yu Yue].

²⁰ Deleting 乎 as an interpolation from the following line [Wang Niansun and Guo Moruo].

²¹ Emending 處得 to 虛及 [Guo Moruo].

²² Emending 正 to 聖 [Wang Niansun].

²³ Emending 無虛無 to 虛無 [Wang Niansun]. The Li Shan 李善 commentary to the *Men xuan* twice, 20/13a13 and 29/11a8, cites this line, writing: 虛無形無之道.

²⁴ The "Dao fa" 道法 section of the Maawangdui *Jing fa*, 1, in speaking about the Way, states: "Vacuous and formless, its connecting thread is truly profound, and it is that which gives life to all things."

²⁵ Irregular rhyme: 道 (group 曲, 3rd tone) with 德 (group 之, 4th tone).

[STATEMENT IX]
What determines execution, extermination, prohibition, or punishment for even the smallest of things that are not at one with the Way is called the law (*fa* 法).²⁶

[STATEMENT X]

The great Way can bring about peace, but it cannot be described in words.

[STATEMENT XI]

The true²⁷ man's words are unprejudiced²⁸ and impartial. (剛 *tsiak*)²⁹
Nothing issues from his mouth or appears on his face. (色 *siak*)
Who within the four seas can know his pattern of action? (則 *tsak*)

[STATEMENT XII]

Heaven is said to be vacuous; Earth is said to be quiescent. Thus there are no miscalculations.³⁰

[STATEMENT XIII]

Cleanse the mansion of your mind and open your gates of perception! (門 *mwan*)
Once you have rid yourself of selfish desires and stopped talking, the Spirit will appear. (存 *dzwan*)

[STATEMENT XIV]

When matters become confused and appear to be in turmoil, remain quiescent toward them, and they will put themselves in order. (治 *diay*)
Force cannot always establish things; wisdom cannot plan for every exigency. (謀 *mjway*)

²⁶ The meaning of 術物小未一造 is not at all clear. I have generally followed Yasui's interpretation. Zhao Shouzheng has followed Guo Moruo, who says 物 is balanced with 術 and means "complex" as opposed to "simple." He would also emend 未 to 大. Thus Zhao would translate this sentence as "What makes use of the Way to equalize the simple and complex and determines execution, extermination, prohibition, or punishment is called law."

²⁷ Emending 直, "straightforward," to 真 [gei and Wang Niansun].

²⁸ Reading 義 as 儀 [Zhang Peitun and Zhang Binglin].

²⁹ Emending 剛 to 剛 in order to preserve the rhyme with 色 and 則 [Zhang Peitun].

³⁰ Emending 在 to 實 [Yu Yue]. 實 (*sy*) rhymes with 側, 色, and 則 in the previous statement. Thus, it is possible that this passage should be included there rather than stand alone.

[STATEMENT XV]

Things have fixed forms; forms have fixed names. (名 *myieng*)
 He who makes names fit realities is called a sage. (人 *njien*)³¹
 Therefore one must understand the unspoken word³² and be
 nonassertive in affairs. (事 *dziay*)
 Thereafter one may come to know the Way's guidelines. (紀 *kiaj*)

63.5

[STATEMENT XVI]

There are different forms and different situations, but the sage
 never deviates from things' inherent order. (理 *liay*)
 Therefore, in the world, he is considered first among all. (始
sjiaj)³³

[STATEMENT XVII]

Men may be executed because they dislike death. (死 *sier*)
 They may be deprived of profit because they like profit. (利 *lier*)
 Thus, the man of quality is not to be enticed³⁴ by something he
 likes nor oppressed by what he dislikes. (惡 *ak*)
 He is contented and nonassertive, rejecting wisdom and pretense.
 (故 *ka)*³⁵

63.6

25

63.7

[STATEMENT XVIII]

When responding to things, he does not have any preconceptions.
 When making a move, he does not jump to conclusions.

63.8

[STATEMENT XIX]

Mistakes are inherent in relying on one's own opinions. Crimes are
 inherent in forcing change. For this reason, the prince who adheres to
 the Way, when at rest, appears to lack knowledge; when responding to
 things, appears to be at one with them. This is the way of quiescence
 and relying on things as they are.

63.9

³¹ Irregular rhyme: 名 (group 耕) with 人 (group 東).
³² Following the interpretation of the explanation (4b9, 65.7), which adds 之言
 after 不言 [Wang Niansun].

³³ The Yang edition mistakenly omits 始 [Zhang Peilun and Xu Weiyu].
³⁴ Following the Yang edition and Ming print of the Zhuo edition, both of which for
xin 休 write *chiu* 休. The explanation (5a6, 65.12) also writes *chiu*. The Yin commentary
 originally wrote *xin*. (In the surviving Yang print the commentary has been altered to
 read *chiu* to conform with the text). The Yin commentary explains *xin* as meaning 止,
 "to cease" or "to halt." Thus the phrase would read: "The man of quality is not to be
 deterred by something he likes."

³⁵ Rhyme: 惡 (group 魚, 4th tone) with 故 (group 魚, 3rd tone). According to Xu
 Weiyu, 故 should be read as 戢 (*siyay*, group 魚, 3rd tone).

[EXPLANATION I]

"In the body, the mind holds the position of prince. The functions of
 the nine apertures resemble the separate responsibilities of officials."
 The ears and eyes are the sense organs for seeing and hearing. If the
 mind does not interfere with the activities of seeing and hearing, the
 sense organs will be able to maintain their separate functions. Now if a
 person's mind is filled with desires, his eyes will not see when things
 pass by, nor will his ears hear when there are sounds. Therefore the
 statement says: "If the person on high departs from the Way, those
 below will be lax in their work." Hence it is said: "The art of the mind
 lies in controlling the apertures through nonassertiveness."³⁶ Conse-
 quently, the statement refers to it as "prince."

63.11

34

63.12

[EXPLANATION II]

"Do not attempt to do the running for a horse." "Do not attempt to do
 the flying for a bird." These two statements mean that you should not
 try to preempt the ability of others³⁷ nor compete³⁸ with your sub-
 ordinates.

63.14

[EXPLANATION III]

"Do not be the first to make a move." Those who are agitated cannot
 be stable, and those who are hasty are not quiescent. This means that if
 you are engaged in activity, you cannot be observant. "Position" refers
 to the place in which one stands. The ruler of men stands in the Yin.
 The Yin is quiescent. Therefore the statement says: "If you move, you
 will lose your position." By occupying the Yin, one is able to control
 the Yang. By being quiescent, one is able to control activity. Therefore
 the statement says: "If you remain quiet, you will naturally retain it."³⁹

64.1

64.2

³⁶ This and the following sentence are highly controversial since no mention of "art
 of the mind" appears in the original statement. As mentioned above, He Ruzhang and
 Guo Moruo would amend the statement in accordance with the explanation here, a
 suggestion I find unacceptable. Wang Niansun, Zhang Wenhu, and Xu Weiyu would
 delete 故曰 "Therefore it is said," from the beginning of this sentence, but still the
 reference to "art of the mind" at this point appears to be out of place. Since this passage
 is so well known, I have left it as is in the translation, but I believe that, as it now stands,
 it either represents a marginal comment, later inserted into the text by some early
 commentator who was attempting to explain the meaning of the title, or is the result of
 deliberate tampering as suggested by Zhang Peilun. Zhang would delete both 故曰
 and 術. Thus: "The mind controls the apertures through nonassertiveness. Therefore
 the statement refers to it as 'prince.'"

³⁷ Emending the first 能 to 人 [Zhang Wenhu].

³⁸ Emending 能 to 戢 [Zhang Wenhu].
³⁹ I.e., your position.

[EXPLANATION IV]

The Way lies between Heaven and Earth. It is so large that nothing can exist beyond it. It is so small that nothing can exist within it.⁴⁰ Therefore the statement says: "The Way is not distant, yet it is difficult to reach." Being vacuous, the Way is never apart from men, but only the sage comprehends the vacuous Way. Therefore the statement says: "It exists here among men yet it is difficult to comprehend."⁴¹

[EXPLANATION V]

What men must grasp is the essence.⁴² If they get rid of desires, their minds will be open.⁴³ Being open, they will become quiescent. Being quiescent, they will be of single purpose. Being of single purpose, they will become detached. Being detached, they will be enlightened. Being enlightened, they will become spiritlike. The Spirit is honored above all else. Now, if the hall is not opened up and cleaned out, an honored person will not stay in it. Therefore the statement says: "Should you fail to make a clean sweep, the Spirit will not remain."

[EXPLANATION VI]

"All men desire wisdom⁴⁴ but no one understands⁴⁵ the means to obtain it." What they know⁴⁶ is the "that," but the means to know is the "this." If they do not cultivate the "this" how can they know the "that"? To cultivate the "this" there is nothing better than vacuity. Vacuity is to

⁴⁰ The "Nei ye," 656-7 (104-7), describes the spiritual force within the mind (靈氣在心) in similar terms: "So fine that nothing can exist within it, so large that nothing can exist beyond it."

⁴¹ Emending 世 to 也 in accordance with the original statement [Jgai and Guo Moruo].

⁴² The use of *jing* 精 in this sentence presents a problem. I have followed its usual translation in these *Xin shu* chapters of "essence" primarily because in explanation VII (3b10; 64.9) there appears a somewhat similar combination of characters 精進之精, "grasp the essence of the Way." However, two other suggestions would appear to be as good or even better. Yu Yue and Guo Moruo would emend *jing* 精 to *qing* 清. Thus: "What men must control are their emotions." The Jilin Sheng Zhexue Shehulixue Yanjiusuo and Zhao Shouzhen would interpret *jing* in the same sense as it appears below in this paragraph. Thus: "What men must grasp is singleness of purpose."

⁴³ Guo Moruo would emend 宜 to 兼. Thus: "the mind will be uncluttered."
⁴⁴ Following the original statement, which for 知, "knowledge," writes 智, both here and below.

⁴⁵ Deleting 之 in accordance with the original statement [Wang Niansun and Guo Moruo].

⁴⁶ This sentence appears to be incomplete. I have followed Wang Niansun by inserting 其所知 before 彼.

64.7

store up nothing. Therefore⁴⁷ if they get rid of knowledge, for what will they seek?⁴⁸ If nothing is stored up, how can there be any preconceptions? There being no seeking and no preconceptions, there will be no anxiety. If there is no anxiety, they will then have returned⁴⁹ to vacuity.

[EXPLANATION VII]

The way of Heaven is vacuous and⁵⁰ formless. Being vacuous, it is not to be bent. Being formless, nothing opposes it.⁵¹ Since nothing opposes it, the Way flows everywhere to all things and never changes. Power is a dwelling of the Way. Things must obtain it in order to live. The living must know how to obtain it in order to grasp the essence of the Way. Therefore, Power is obtained,⁵² and attainment refers to obtaining the means for things to be what they are.⁵³ When nonassertive,⁵⁴ we call it "the Way." When dwelling in things, we call it "the Power." Therefore, the Way and the Power cannot be separated, and so those who talk about them treat them as the same. The reason for distinguishing between them is to indicate that in which the Way dwells.

[EXPLANATION VIII]

"Duty" refers to doing what is appropriate in each situation. "Propriety" relies on man's inner feelings. It is connected with the inherent order underlying duties and provides the restraints and means of expression for them. Therefore, propriety bespeaks the existence of an inherent order. By clarifying social distinctions, this inherent order conveys the conception of duty. Therefore propriety is derived from duty, duty is derived from the inherent order of things, and the inherent order of things is based on the Way.⁵⁵

⁴⁷ Deleting 曰, "it is said," since what follows is not contained in the original statement and does not sound like an independent quotation.

⁴⁸ Deleting 卑 as a mistaken repetition of 莫 or 求. The corresponding phrase that follows, 兼說, contains only two characters.

⁴⁹ Emending 兼 to 復. The final line of the chapter contains the phrase 復所於虛, "he has returned to a state of vacuity" [Zhang Wenhu].

⁵⁰ Reading 其 as 而 in accordance with the original statement [Xu Weiyu].
⁵¹ Emending 位 to 德 and reading 建 as 括 both here and in the following line [Wang Yinzhi].

⁵² Here we have a play on words: "Power," 德 (*de*), and "attainment," 得 (*de*).

⁵³ The original text of this sentence is obviously corrupt. I have followed Guo Moruo in emending 得也者其所得以然也 to 得也者謂得其所以然也.

⁵⁴ Deleting 以 [Yu Yue and Dai Wang].
⁵⁵ Emending 宜 to 道 [Guo Moruo].

[EXPLANATION IX]

Law is the means by which conformity is produced so that people will have to act as they should. Therefore execution, extermination, prohibition, and punishment are used to make them as one [with the Way]. Affairs⁶⁴ are supervised by the law. Laws are derived from political power, and political power is derived from the Way.⁶⁷

[EXPLANATION X]

When the Way moves, we do not see its form; when it is bestowed, we do not see its Power. All things thereby attain to what they are, but no one knows its limits. Therefore the statement says: "The great Way can bring about peace, but it cannot be described in words."

[EXPLANATION XI]

Being a "true⁶⁸ man" means he is perfect. "Unprejudiced"⁶⁹ means to be responsive.⁶⁰ Being responsive, one has no preconceptions. Therefore one is able to be without prejudice. "Impartial"⁶¹ means to rely on things as they are.⁶² Relying on things as they are, one does not jump to conclusions.⁶³ Therefore one is without partiality.

"Nothing issues from his mouth or appears on his face" means that [the Way] is without form. "Who within the four seas can know his pattern of action" means that it is profound.

[EXPLANATION XII]

The way of Heaven is vacuous; the way of Earth is quiescent. Being vacuous, it is not to be bent. Being quiescent, it does not change. Since

⁶⁴ Deleting 故, "therefore," at the beginning of this sentence [Xu Weiyu].

⁶⁷ According to the "Dao fa" section of the *Mawangdui Jing fa*, 1: "The Way produced law."

⁶⁸ Emending 美 to 真 [Jei and Wang Niansun].

⁶⁹ Emending 宜 to 能 [Zhang Binglin and Zhang Peilun].

⁶⁰ According to the *Huainanzi*, 14/12b10-11: "The sage always puts himself last and never first. He always responds (*yin* 應) but never raises his own voice. He never pushes himself forward but is always seeking. He never retreats but is always yielding."

⁶¹ Emending 類 to 例 [Zhang Peilun].

⁶² According to the *Huainanzi*, 20/3b10-11: "When bringing good order to the world, the sage does not change the nature of people. He makes them content with what they have and purges them of their depravity. Therefore relying on things as they are (*yin* 因) makes one great, while attempting to transform them makes one small."

⁶³ The Yang edition repeats 所. I have followed Guo Moruo, who maintains that this obvious redundancy is due to a miswriting of 所 (their forms are very similar in script). The character 所 is an interpolation taken from the text above and should be deleted.

it does not change, there are no errors. Therefore the statement says: "There are no miscalculations."⁶⁴

[EXPLANATION XIII]

"Cleanses the mansion of your mind and opens⁶⁵ your gates of perception!" "Mansion" refers to the mind. The mind is the dwelling place of wisdom. Therefore the statement says that he who cleanses the mansion gets rid of likes and dislikes.⁶⁶ "Gates" refer to the ears and eyes. The ears and eyes are the means for hearing and seeing.

[EXPLANATION XIV]

No explanation.

[EXPLANATION XV]

"Things have fixed forms; forms have fixed names." This means that the name⁶⁷ must not exceed its reality, and the reality must not transcend its name. One must explain⁶⁸ forms in terms of forms and use the form of something to find its proper name. One must examine closely the spoken word and rectify names. Therefore the statement calls such a person "a sage."

The unspoken word is responsive. Being responsive is to let others perform the act. The way to be responsive is to control names and pay close attention⁶⁹ to how they come into being.⁷⁰ The way to be non-assertive is to rely on things as they are. Relying on things as they are is neither to add nor to detract from them. The art of relying on things as they are is to rely on forms when creating names. Names are what the sage takes as his guidelines for all things.

⁶⁴ Emending 徒 to 徒 [Yu Yue].

⁶⁵ Emending 開 to 開 to conform with the original statement [Sun Xingyan, Yu Yue, and Guo Moruo].

⁶⁶ Emending 遊 to 惡 [Ding Shihun]. According to the *Hanfeizi*, 11, 8/11a11-13 (Liao, *Han Fei Tzu* 1:57): "If you like [your subordinates], problems will multiply. If you dislike them, resentments will arise. Therefore, get rid of both likes and dislikes, and make your vacuous mind the dwelling place of the Way."

⁶⁷ Inserting 名 before 不 [Wang Niansun and Yasui].

⁶⁸ Reading 應 as 用 [Guo Moruo].

⁶⁹ Deleting 應 as an interpolation taken from the preceding passage [Wang Yinzi and Xu Weiyu].

⁷⁰ According to the *Hanfeizi*, 11, 8/9b4-6 (Liao, *Han Fei Tzu* 1:54): "When [the sage] does not know the name, he returns to the form, compares and identifies the form and name, and utilizes what comes from this."

65.10

[EXPLANATION XVI]

Ordinary men establish themselves through force, pay attention to their appearance, have a taste⁷¹ for [showing off] their abilities, and move according to happenstance. But the sage does not do this. Since he does not do this, he differs from ordinary mortals. Since he is different, he can be vacuous. Emptiness is the beginning of all things. Therefore the statement says: "In the world he is considered first among all."

65.11

65.4

be at one with them" means that he fits himself to each occasion like a shadow resembling a form or an echo responding to a voice. Therefore when things arrive he responds to them. When they have passed by, he lets them go. "Letting go"⁷² means that he has returned to a state of vacuity.

65.12

⁷¹ Emending 矣 to 也 [He Ruzhang].

[EXPLANATION XVII]

Since ordinary men may be oppressed by what they dislike, they then may lose what they like. Since they may be enticed by what they like, they may forget about what they dislike. This is not the Way. Therefore the statement says: "The man of quality is not to be enticed by something he likes nor oppressed by what he dislikes." He does not lose sight of the inherent order of things because of his dislikes, nor give way to excessive emotion because of his desires. Therefore the statement calls him "a man of quality." "He is contented and nonassertive, rejecting wisdom and pretense" means that he is vacuous and free from guile.

65.13

65.4

be at one with them" means that he fits himself to each occasion like a shadow resembling a form or an echo responding to a voice. Therefore when things arrive he responds to them. When they have passed by, he lets them go. "Letting go"⁷² means that he has returned to a state of vacuity.

[EXPLANATION XVIII]

"When responding to things, he does not have any preconceptions" and "when making a move, he does not jump to conclusions" mean that he relies on things as they are. Relying on things as they are means to take things rather than oneself as the norm. To be moved and then respond is to have no preconceptions. To adhere to the inherent order of things when making a move is to avoid jumping to conclusions.

65.14

65.4

be at one with them" means that he fits himself to each occasion like a shadow resembling a form or an echo responding to a voice. Therefore when things arrive he responds to them. When they have passed by, he lets them go. "Letting go"⁷² means that he has returned to a state of vacuity.

66.1

5b

66.4

be at one with them" means that he fits himself to each occasion like a shadow resembling a form or an echo responding to a voice. Therefore when things arrive he responds to them. When they have passed by, he lets them go. "Letting go"⁷² means that he has returned to a state of vacuity.

[EXPLANATION XIX]

"Mistakes are inherent in relying on one's own opinions. Crimes are inherent in forcing change." If you rely on your own opinions, you are not vacuous. If you are not vacuous, you will identify with things. If you force change, it will give rise to artificiality. If artificiality arises, there will be confusion. Therefore the Way values relying on things as they are. "Relying on things as they are" means relying on things' capabilities when stating how they are to be used. "The prince who adheres to the Way,"⁷² when at rest, appears to lack knowledge" means that he has attained perfect vacuity. "When responding to things, he appears to

66.2

66.4

be at one with them" means that he fits himself to each occasion like a shadow resembling a form or an echo responding to a voice. Therefore when things arrive he responds to them. When they have passed by, he lets them go. "Letting go"⁷² means that he has returned to a state of vacuity.

66.3

66.4

be at one with them" means that he fits himself to each occasion like a shadow resembling a form or an echo responding to a voice. Therefore when things arrive he responds to them. When they have passed by, he lets them go. "Letting go"⁷² means that he has returned to a state of vacuity.

⁷¹ Emending 未 to 未 [Ding Shihua and Yao Yongqian].

⁷² Emending 君子, "man of quality" or "enlightened prince," to 有逆之者, in accordance with the text of the original statement.